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1926  
1899  
MINUTES

1923  
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—OF THE—

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CHATTAHOOCHEE UNITED

FreeWill Baptist Association,

1932  
1899  
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—CONVENED WITH—

PROVIDENCE CHURCH, MUSCOGEE CO., GA.,

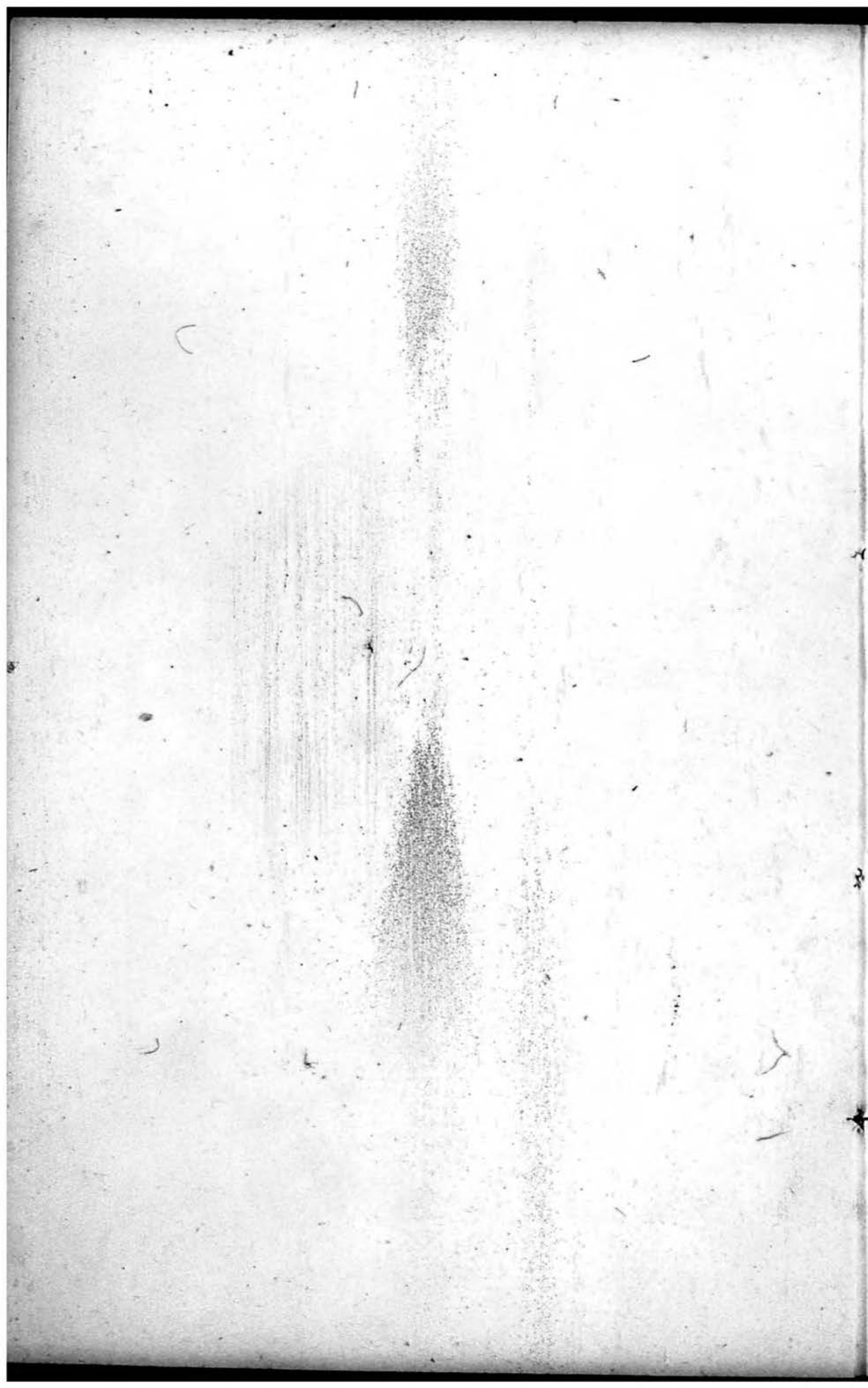
—COMMENCING—

Thursday Night before the Third Sunday in October, 1899.

OFFICERS:

MODERATOR, . . . J. R. BROWN, . . . Japanese, Ga.  
CLERK AND TREAS. . W. D. GILL, . . . HOWARD, Ga.

BUTLER, GEORGIA:  
W. N. & C. E. BENNS, PRINTERS.  
1899.



## MINUTES.

The sixty-fourth annual session of the Chattahoochee United Freewill Baptist Association convened with Providence Church, Muscogee County, Ga., commencing on Thursday night before the Third Sunday in October, 1899.

The introductory sermon was preached Friday at 11 o'clock a. m. by Rev. W. A. Hook's from St. John 15th chapter and 1st verse, followed by Rev. J. T. Knight.

After an intermission of one hour and a half for refreshments the body was called to order by the former Moderator, J. R. Brown. The former clerk being absent, Bro. W. D. Gill was appointed to fill the vacancy. After singing, prayer was led by Rev. L. M. Skelton.

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 thirteen churches. By motion of the body Breth. W. D. Gill and J. T. Knight were appointed to read the letters, which was done and the names of delegates enrolled.

The body then permanently organized by electing J. R. Brown Moderator, and W. D. Gill, clerk.

A call was next made for petitionary letters and received one from Newlife church, Marion County, Ga., and the delegates J. S. Christopher and A. L. Hall were given the right hand of fellowship.

Next called for Corresponding Messengers, and received Brother J. T. Knight with letter from the Salem Association, of Florida.

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

On Preaching—J. M. Lockhart and W. T. McBride from the church and G. W. Pool, James McLamore, J. M. Davis, from the body.

On the state of the Churches and Character of the Ministry—A. S. Williams, J. H. K. Jones, N. L. Lamb, B. F. Drawhorn, J. M. Davis, J. W. Brewer, G. D. Pessy.

On Finance—W. A. Hooks, J. M. King, M. L. Skelton.

On Obituaries and Deceased Ministers—W. A. Hooks, T. P. Young, D. Joiner, L. M. Skelton.

On Literature—T. C. Hunnicutt, J. M. King, J. T. Sheats, L. M. Skelton, T. P. Young.

By motion the body adjourned until 9 o'clock Saturday morning, after singing and prayer by Rev. D. Joiner. Friday night at 7:30 o'clock, the stand was occupied by Rev. D. Joiner who preached from St. John, 14.2-3, followed by Rev. J. M. King.

## SECOND DAY'S SESSION.

Saturday at nine o'clock a. m. the body met pursuant to adjournment. Singing and prayer by Rev. J. T. Knight.

Appointed Corresponding Messengers to our Sister Associations as follows:

To the Salem of Fla.—Bros. W. A. Hooks and T. P. Young. To convene on Thursday night before the first Sunday in October 1900, at Oak Grove church, Jackson county, Fla., three miles west of Haywood Landing, on the Chattahoochee river.

To the Martin Association—Bro. D. Joiner.

By motion of the body, further correspondence to our Sister Associations shall be by letter and minutes.

Adjourned for preaching, to 1:30 p. m.

## AFTERNOON SESSION.

Was opened by singing and prayer led by Rev. W. A. Hooks. Rev. L. M. Skelton volunteered his services to visit the Cahaba River Association, of Alabama, by the approval of the body.

## REPORTS OF COMMITTEES.

Next a call was made for the reports of various committees which reported as follows:

### ON FINANCE.

We, your committee submit the following report:

We find for minutes and associational purposes \$22 65.

W. A. Hooks, Chairman.

### ON STATE OF CHURCH AND CHARACTER OF THE MINISTRY.

We your committee Reports as follows: We find all the churches and ministry in good standing.

G. D. PESSY, Chairman.

### ON LITERATURE.

We your committee beg leave to make the following report: We recommend the Showalter music as our system of music, and the D. C. Cook Sabbath School Literature for our Sabbath Schools.

T. P. YOUNG, Chairman.

### ON OBITUARIES AND DECEASED MINISTERS.

We, your committee, beg to make the following report: We find during the present year, there has been in the association, in the providence



of God, the death of our much esteemed Brother J. H. Jenkins and others and we recommend that the obituaries be sent to the clerk for publication in the minutes.

D. JOINER, Chairman.

### ORDER OF PREACHING.

Saturday at 11 o'clock a. m. the stand was occupied by Rev. T. P. Young who preached from Gal. 3:8, followed by Rev. L. M. Skelton.

Saturday night at 7 o'clock the stand was occupied by Rev. J. T. Knight, who preached from St. John 3:7, followed by Rev. J. M. King.

Sunday at 11 o'clock a. m. the stand was occupied by Rev. J. R. Brown, who preached from Samuel 17:40, followed by T. C. Hunnicutt. Sunday at 1:30 p. m. the stand was occupied by Rev. L. M. Skelton who preached from John 3:8 followed by Rev. W. A. Hooks.

Sunday night at 7 o'clock the stand was occupied by W. N. Carrol, followed by J. T. Knight.

### MISCELLANEOUS BUSINESS.

Next the miscellaneous business was called and the following business disposed of: Agreed that this body meet with Bethel Church, Macon county, Ga., commencing on Thursday night before the Third Sunday in October, 1900. Conveyances will meet delegates at Butler, on the South-western Railroad and at Oglethorpe, on the Central Railroad, on Thursday. The introductory sermon will be preached by Rev. L. M. Skelton Friday at 10 o'clock a. m. W. A. Hooks alternate.

By motion it was agreed that Rev. T. P. Young write the next circular letter to this body.

By motion of the body, it was agreed to divide the churches that are in Georgia into only two districts. Committee appointed to divide them is as followed: T. C. Hunnicutt, J. M. King, G. W. Pool, N. L. Lamb, W. T. McBride.

### ON DIVISIONS.

The committee to divide the churches into districts report as follows:

FIRST DISTRICT—Friendship, Rocky Mount, Oak Grove, New Prospect, Mt. Olive, Turner's Chapel, Bethel, Pleasant Hill.

SECOND DISTRICT—Union Grove, Corinth, Spring Hill, Newlife, Providence, Columbus, Trinity.

G. W. POOL, Chairman.

By motion of the body, it was agreed to adopt the old original constitution which was adopted at the 16th annual session of the Chattahoochee United Baptist Association and that the word Freewill be added to it between the words united and Baptist so as it will be the Chattahoochee United Freewill Baptists. and that it be printed in the minutes of this session.

By motion of the body, W. D. Gill was elected Treasurer for the next associational year.

Ordered that the clerk be paid \$8.00 for his services and have as many minutes published as the balance of the money would pay for.

By motion of the body, it was agreed to have the circular letter that was published in the minutes of last session republished.

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 Little Bethel Church, twelve months hence.

Singing and prayer led by Rev. D. Joiner.

J. R. BROWN, Moderator.

W. D. GILL, Clerk.

## CORRESPONDING LETTER TO SISTER ASSOCIATIONS.

*Chattahoochee United Freewill Baptist Association, to her sister Associations with whom she Corresponds, sendeth greeting.*

DEAR BRETHREN—We have just closed the 64th 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 session. 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.

## UNION MEETINGS

The First District meets with New Prospect church, Taylor county, Ga., commencing on Friday night before the Third Sunday in July, 1900. Conveyances will meet correspondents at Reynolds on Friday.

The Second District meets with Spring Hill Church, Marion county, Ga., commencing on Friday night before the Second Sunday in July, 1900. Conveyances will meet correspondents at Beuna Vista on Friday.

## MINISTERIAL ROLL.

J. R. Brown.....	Japanese, Ga
T. P. Young.....	Columbus, Ga
A. J. Parker.....	Pottersville, Ga
J. M. Posey.....	Pottersville, Ga
B. F. Green.....	Pottersville, Ga
W. C. Duffell.....	Saville Ala
W. J. Freeny.....	Skipperton, Ga
W. A. Hooks.....	Phenix, Ala
J. H. DuPree.....	Tropic, Ga
A. Smith.....	Tropic, Ga
T. P. Carr.....	Pottersville, Ga
J. A. Cobb.....	Americus, Ga
Z. T. Bone.....	Butler, Ga
D. C. Brinkley.....	Cottondale, Ga
J. M. King.....	Garden Valley, Ga
L. M. Skelton.....	Girard, Ala
J. E. Thompson.....	Macon, Ga

## LICENTIATES.

M. L. King.....	Ogiethorpe, Ga
William Posey.....	Reynolds, Ga
T. J. Lee.....	Skipperton, Ga
T. C. Hunnicutt.....	Skipperton, Ga
J. Long.....	Yale, Ala
W. N. Carrol.....	Columbus, Ga
J. J. Bragg.....	Dawson, Ga

## CHURCHES

## CLERKS.

## POST-OFFICE.

Trinity,.....	W. D. Gill,.....	Howard, Ga.
Pleasant Hill,.....	J. W. Brewer, .....	Royal, Ga.
Macedonia, .....	M. Elkins,.....	Yale, Ala.
Turner's Chapel,.....	J. T. Davis,.....	Butler, Ga.
Spring Hill, .....	G. D. Pessy,.....	Blueville, Ga.
New Prospect,.....	A. B. Posey,.....	Reynolds, Ga.
Corinth,.....	G. W. Pool,.....	Buena Vista, Ga.
Columbus,.....	J. N. Shira,.....	Columbus, Ga.
Little Bethel,.....	W. G. McGlamory,.....	Garden Valley, Ga.
Providence,.....	J. M. Tomlin,.....	Columbus, Ga.
Friendship,.....	J. E. Jones,.....	Smithville, Ga.
Friendship,.....	James McLamore,.....	Phenix, Ala.
Oak Grove,.....	J. H. Hardy,.....	Macon, Ga.
Newlife,.....	R. B. Wall,.....	Howard, Ga.
Mt. Olive,.....	G. W. Matthews,.....	Pottersville, Ga.
Rocky Mount,.....	G. W. Bradford,.....	Americus, Ga.
Union Grove, Sumter,.....	J. R. Duckworth, .....	Americus, Ga.
Union Grove, Randolph,.....	A. Knight,.....	Shellman, Ga.

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**OBITUARIES.**


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*Preamble and Resolution of the Freewill Baptist Church at Columbus, Ga.:*

WHEREAS, It has pleased an allwise God to remove from our midst, our beloved brother and former Pastor, Rev. J. H. Jenkins, to his Heavenly home. As a church, we recognized in him the true Christian; the true Minister of the gospel; the true friend, neighbor, gentleman, husband, pastor; therefore be it

*Resolved*, FIRST by the church he so faithfully served at Columbus; that we tender our heartfelt sympathy to his grief stricken wife and relatives.

SECOND, that we have lost his manly voice; the church a faithful pastor and his strong support; the Masonic fraternity, a faithful member; the Red Men an earnest worker; the city and county a noble citizen.

THIRD, that a copy of these resolutions be sent to his beloved wife and relatives and that we offer in this hour of bereavement, a copy to the association, with a request that it be published together with his obituary in the minutes of the association; also his birth; marriage and decease.

Adopted by the church in conference, October, 11th, 1899.

A. S. MANN, Moderator.  
J. N. SHIRA, Clerk.

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Departed this life August, the 10th, 1899, Rev. J. H. Jenkins. Brother Jenkins was born August the 26th, 1869. Brother Jenkins has been a member of the United Freewill Baptist church ever since July, 27th, 1885. Brother Jenkins was licensed to preach in 1886 and ordained in 1888. He was happily married to Miss Lula Boggs, October the 8th, 1890. Brother Jenkins was one of the head lights of this association and long will his memory be cherished in our hearts homes and churches. This association has, in the death of Brother Jenkins, sustained a deep loss, and the cause has lost a strong arm of support. But Heaven has gained a priceless gem.

Beyond the vale of tears,

There is a life above,

Unmeasured by the flight of years,

And all that life is love.

Good-bye Brother, may we meet you in Heaven.

CLERK.

Departed this life May 3rd, 1899, our beloved Brother H. F. Fulford.

Brother Fulford was Deacon of Pleasant Hill church in Schley county, and reflected the highest and brightest possible honors upon both his church and community by a life of honesty, virtue and charity to his church and to his county. Brother Fulford was a confederate soldier, under Captain Frederick and through all the stormy days and amidst all the dangers eminent in civil warfare he never flinched from his duty. Brother Fulford joined the church at Pleasant Hill in 1886, and gave himself fully and completely to God to know and to perform all the duties of his office and profession. He died as he had lived, exhibiting a confidence and faith in God unshaken by mortal afflictions and the crosses of religious duties. We feel confident to say that while his body moulders to clay his spirit has soared to eternal day.

A. J. PARKER.

Departed this life August the 1st, 1899, Brother William T. Turner.

Brother Turner was in the 66th year of his age, when he was called to bid adieu to this world without a moment's warning. He died with paralysis. He was a devoted Christian. Brother Turner was a member of the United Freewill Baptist church at Friendship, Sumter county, Ga. Brother Turner joined the church in 1874; was the deacon of the church, which office he filled for many years and performed his duties. His place will be hard to fill, but our loss is his gain. He has gone to rest, so farewell Brother.

J. H. DUPREE.

Departed this life January 1899, Brother William Bradford, age 75 years. He was a member of the church at Rocky Mount. A noble man has fallen. He leaves three sons and one daughter and many friends to mourn his loss. His place will be hard to fill, and from the consistent life he lived, none can doubt his happiness beyond the grave. Farewell brother, we will meet over there soon.

J. H. DUPREE.

Departed this life January 1899, Sister Sarah Sautler, age 65 years.

Sister Sautler was a faithful member of Friendship church and lived as a Christian and died as only a Christian can die and has gone home to dwell with the blest.

J. H. DUPREE.

Departed this life September the 28th, 1889, Sister Sarah Turner, age 66 years. She leaves one son and seven or eight grand children to mourn her loss. She lived a consistent member of the church at Friendship for twenty five years and passed off in the triumphs of a living faith, and has gone to reap the reward of all God's saints. Good-bye, may we meet you in Heaven.

J. H. DUPREE.

Departed this life August the 9th, 1899, Sister Mary A. DuPree. She was 70 years old when Jesus called her home to His Father's house of many mansions, where He has a place prepared for her. She was a member of the United Freewill Baptist church at Friendship. The real Mary is not dead, but gone to live with Jesus in the sunshine of his love forever. Good bye until we meet again. She was the wife of Rev. J. H. DuPree.

Departed this life September, 1899, Sister Sarah McCrea, in the 70th year of her age. She was a consistent member of Friendship church and died in the triumphs of a living faith. Farewell until we meet again.

J. H. DUPREE.



Departed this life April the 27th. 1899, Sister Margaret Heath.

Sister Heath joined the United Freewill Baptist church at Oak Grove church, Bibb county, Ga., in 1895. She ever lived a consistent devoted member, always filling her seat at church. Every body loved Aunt Margaret as she was best known. She leaves a husband and a large number of relatives to mourn her departure. She was born July the 22nd, 1833. May her husband live the example she leaves him. Farewell my dear wife until we meet you in the sweet bye and bye.

Beneath the tomb our sister sleeps,  
While a loving husband for her weeps,  
Yet, the name of Jesus we adore,  
Till we meet on the other shore.

T. C. HUNNICUTT.

Departed this life July the 23rd, 1899, Brother John Stokes.

Brother Stokes joined Oak Grove church in 1895. He has lived a member ever since. Brother Stokes leaves a wife and seven children to mourn the loss of a father in the home. Where the Angels are, children, your father awaits you; his smiles made sweeter by joys above.

T. C. HUNNICUTT.

Died, date unknown, Sister Marthy Broadnax. Sister Broadnax was a consistent member of Providence church.

While Marthy sleeps beneath the tomb,  
Death has lost its dreadful gloom,  
The God who worketh all things best,  
Has called her spirit home to rest.

PASTOR.

Died December 19th, 1898, Sister Ruth Godwin. Sister Godwin was a consistent member of Providence church, and died as she had lived. Farewell Sister Ruth.

Thy dust shall rest beneath the sod,  
Till we meet again in the city of God.

PASTOR.

Departed this life, October 13th, 1898, Brother John T. May.

Brother May was a consistent member of Providence church and died as he lived. Farewell Brother May, until we meet beyond the river.

PASTOR.

## 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 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-Calvinism. 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 given 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 has not predestinated any soul to eternal life or death unconditionally." Today we are informed that the 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-Calvinism. 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 Pedo-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 obligate 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 clever 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.

# CONSTITUTION

## OF THE

### Chattahoochee United Freewill Baptist Association.

*Resolved*, that we form an Association upon the principles laid down in the Holy Scriptures, to wit; Associations appear from Scripture and ecclesiastical history to have been originally formed, not from any positive injunction either from Christ or his apostles, but from mere expediency for the purpose of concentrating the efforts of individual churches and bringing them to bear with greater energy upon the subjects designed to be accomplished by those churches. They were also considered as advisory council and resorted to as such, but never claimed any right of lording it over God's heritage, nor was their advice considered binding on the churches. In a word, associations were wholly dependent on churches and churches were not dependent upon associations, and notwithstanding the power arrogated to themselves by some modern Baptist associations, we view them as being no where preceded by the primitive usages of any self created bodies.

We, the delegates from our respective churches, being authorized by said churches, do agree to form ourselves into an Association, to be known by the name of the Chattahoochee United Freewill Baptist Association, and we promise not to withdraw ourselves from this Association without first stating our reasons to the body for such intended withdrawal.

It is proposed by the association, first, to promote revivals of religion by camp and protracted meetings. Secondly, to take an active part in Home Missions. It is not intended by this association to discuss queries. It is not the design of this association to interfere in any way with the independence of churches composing it. It is not intended to establish creeds, rules of discipline or to make any law whatever to bind the churches, but to leave each church to regulate its own affairs.

We as an Association, take the Old and New Testament as our confession of faith as relates to the independency.

We believe that a duly organized church consists of a congregation of saints baptized upon a creditable profession of faith in Christ. Christ is the only Christian lawgiver and supreme head of the churches and the word of God the only infallible rule of faith and practice. Every man has an inalienable right to private judgment in concerns of religion and an equal right to express his opinion in any way which will not violate the laws of God or the right of his fellow man.

A church has a right to adopt such measures only as are in accordance with the word of God, and such are deemed necessary to carry into effect the great system of practice.

The church is the highest ecclesiastical tribunal on earth from whose decision there is no appeal.

This constitution may be altered or amended at any meeting of the Association by two-thirds of the body.

Read and adopted the above as the Constitution of the Chattahoochee United Freewill Baptist Association.

## 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 the contribution 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 have just been concluded, and generally then.) 2. Invite visiting brothers 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 church is designed for the perpetuation of the true religion of the gospel, and 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 the connection with 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 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 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.

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## DOCTRINAL VIEWS.

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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, inexpressably 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 tender sympathies with divine perfection, is every way qualified to be a suitable, compassionate and all-sufficient Savior.—Eph. ii, 5; v, 8,, Rom. vii, 11 27.

5. That the great gospel blessings 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 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, 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 in 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 our 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 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 righteousness being adjudged to everlasting happiness and the wicked to endless punishment; and that judgement will fix forever the final state of man, in heaven or in hell on principles of righteousness.—John v, 25; Matt. xxv, 31, 32, 33, 34, 41. 46.



# Church Statistics.

CHURCHES	COUNTIES	DELEGATES	PASTORS	Baptized	Rec'd by Letter	Restored	Dism'd by Letter	Excluded	Dead	Total	Paid for Minutes
Trinity .....	Taylor .....	Wm Watson, W. D. Gill .....	L. M. Skelton .....	1	...	...	...	2	...	33	\$ 2 50
Pleasant Hill .....	Schley .....	J. W. Brewer, J. J. Brewer .....	A. J. Parker .....	6	1	1	...	...	...	26	2 00
Macedonia .....	Lee, Alabama .....	M. Elkins, J. E. Long .....	T. P. Young .....	...	2	...	...	...	...	13	1 00
Turner's Chapel .....	Taylor .....	B. F. Turner, J. T. Davis .....	J. M. Posey .....	...	...	1	...	4	...	37	1 00
Spring Hill .....	Marion .....	G. D. Pessy, J. Daniel .....	D. Joiner .....	5	...	...	...	...	...	25	1 50
New Prospect .....	Taylor .....	J. M. Davis .....	Z. T. Bone .....	...	1	...	...	3	2	49	1 00
Corinth .....	Marion .....	G. W. Pool, J. T. Sheats .....	A. J. Parker .....	...	1	...	...	3	...	46	1 50
Columbus .....	Muscogee .....	T. C. Rodgers .....	T. P. Young .....	10	4	...	2	2	1	100	1 00
Little Bethel .....	Macon .....	J. M. King .....	J. M. King .....	1	2	...	...	3	...	124	3 00
Providence .....	Muscogee .....	J M Lockhart, J M Tomlin, J H K Jones, W T McBride	D. Joiner .....	4	6	...	...	3	3	90	3 00
Friendship .....	Sumter .....	N. L. Lamb .....	S. Ealy .....	3	...	...	...	1	...	42	1 50
Oak Grove .....	Bibb .....	T. C. Hunnicutt, B. F. Drawhorn .....	J. E. Thompson .....	...	3	...	...	...	...	80	1 65
Friendship .....	Russell, Ala .....	J. McLemore, O. S. Williams .....	.....	...	...	...	...	...	...	...	1 00
Newlife .....	Marion .....	J. S. Christopher, A. L. Wall .....	.....	...	...	...	...	...	...	23	1 00
Mt. Olive .....	Taylor .....	Not represented .....	.....	...	...	...	...	...	...	.....	.....
Union Grove .....	Randolph .....	Not represented .....	.....	...	...	...	...	...	...	.....	.....
Rocky Mount .....	Sumter .....	Not represented .....	.....	...	...	...	...	...	...	.....	.....
Union Grove .....	Sumter .....	Not represented .....	.....	...	...	...	...	...	...	.....	.....
Total .....	.....	.....	.....	30	20	2	2	21	6	688	\$22 65