

65th

MINUTES

—OF THE—

CHATTAHOOCHEE UNITED

Freewill Baptist Association,

—CONVENED WITH—

BETHEL CHURCH, MACON CO., GA.,

—COMMENCING—

Thursday Night before the Third Sunday in October, 1900.

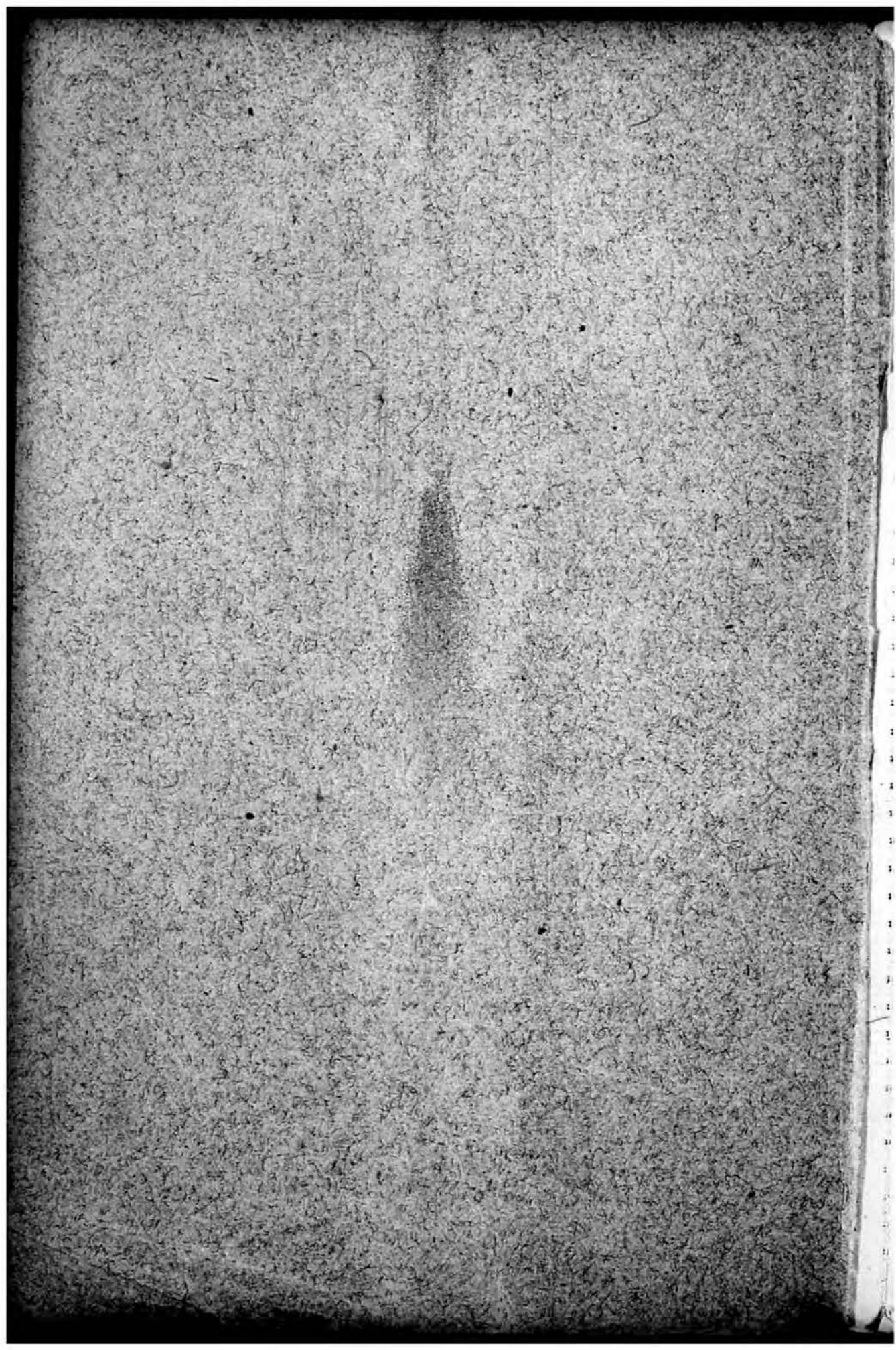
—OFFICERS—

J. R. BROWN, MODERATOR, Japanese, Ga.

W. D. GILL, Clerk and Treasurer, Stewart's Mill, Ga.

COLUMBUS, GA.:

C. E. WALTON, BOOK AND JOB PRINTER,
1900.



MINUTES

The Sixty-fifth annual session of the CHATTAHOOCHEE UNITED FREEWILL BAPTIST ASSOCIATION convened with Bethel church, Macon county, Ga., commencing on Thursday night before the third Sunday in October, 1900.

The Introductory Sermon was preached Friday at 10 o'clock A. M., by Rev. L. M. Skelton, from Hebrews 13th chapter and 1st verse, followed by Rev. A. J. Parker.

After an intermission of two hours for refreshments, the body was called to order by the former Moderator, J. R. Brown. The former Clerk was in his seat. After singing No. 240 in Revival No. 3, prayer was led by Rev. C. C. Martin.

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. Letters received from thirteen churches.

By motion of the body Breth. A. J. Parker and L. M. Skelton were appointed to read the letters, which duty they performed, 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 made for petitionary letters, and received one from Liberty Chapel church, Bibb county, Ga., and the delegate H. C. Brown and W. H. Holmes were given the right hand of fellowship.

Called for Corresponding Messengers and received Bro. C. C. Martin, of the Martin Association, of Georgia; Breth. W. C. Jones and C. H. Hoobs, of the Georgia Union Association, and Bro. J. T. Eubanks, of the State Line Association of Alabama and Florida.

The following committees were then appointed:

On Preaching—W. G. McGlamery and Green Massey from the church, and R. A. Fuller, G. W. Matthews and R. D. Mitchell from the body.

On State of the Churches and Character of the Ministry—B. F. Drawhorn, J. T. Sheats, W. H. Jones, W. T. McBride and, A. A. Watson.

On Finance—A. J. Parker, J. L. Avirett and D. Joiner.

On Obituaries and Deceased Ministers—L. M. Skelton, A. J. Parker and J. M. King.

On Literature—T. C. Hunnicutt, D. Joiner, A. J. Parker.

The Circular Letter read by Rev. L. M. Skelton was ordered printed in the minutes of this session.

By motion, the body adjourned until Saturday morning at 8 o'clock, after singing and prayer by Rev. J. M. King.

Friday night the stand was occupied by Rev. T. C. Newberry, followed by Rev. J. J. Jones.

SECOND DAY'S SESSION.

Saturday at eight o'clock A. M., the body met pursuant to adjournment. Singing and prayer by Rev. D. Joiner.

Appointed Corresponding Messenger to our Sister Associations as follows:

To the Georgia Union—T. C. Hunnicutt, D. Joiner.

To the State Line of Alabama and Florida—Rev. J. J. Bragg.

To the Martin—Breth. L. M. Skelton and J. L. Avirett.

To the Liberty of Georgia—Rev. A. J. Parker.

By motion it was ordered that this Association correspond with the Ogeechee Middle Georgia and Salem, of Florida, Associations by sending them minutes.

REPORTS OF COMMITTEES.

Next, reports of committees were called for and received as follows:

On Preaching.

We, your committee on preaching, beg leave to submit the following report:

Friday night at 7 o'clock—Rev. T. C. Newberry to preach, J. J. Jones to follow.

Saturday, 9 a. m.—Rev. J. H. Dupree to preach, W. B. Posey to follow.

Saturday, 11 a. m.—Rev. C. C. Martin to preach, W. C. Jones to follow.

Saturday, 2 p. m.—Rev. L. M. Skelton to preach, J. M. King to follow.

Saturday, 7 p. m.—Rev. A. J. Parker to preach, M. L. King to follow.

Sunday, 9 a. m.—Rev. T. C. Hunnicutt to preach, J. L. Avirett to follow.

Sunday, 11 a. m.—Rev. D. Joiner to preach, C. C. Martin to follow.

Sunday, 2 p. m.—Rev. J. R. Brown to preach, J. J. Bragg to follow.

Sunday, 7 p. m.—J. J. Jones to preach, B. O. Brown to follow.

For various reasons the report of committee on preaching was not carried out.

On Obituaries and Deceased Ministers.

We, your committee on obituaries, beg leave to make the following report: We find that since we last met, in the providence of God several of our brethren and sisters have passed away, and we recommend that the pastors of the churches write the obituaries and hand to the Clerk for publication in the minutes.

L. M. SKELTON, Chairman.

On Finance.

We, your committee on finance, beg leave to report as follows: Received from the churches for Associational purposes \$28.11. A. J. PARKER, Ch.

Treasurer's Report for 1899.

Received of finance committee.....		\$22 65
Paid for printing minutes.....	\$14 65	
Paid Clerk.....	7 44	
Paid for postage.....	56	
Total amount paid out.....	\$22 65—\$22 65	

W. D. GILL, Treasurer.

On Literature.

We, your committee on literature, beg leave to submit the following report: Believing it to be just and right to patronize our own institutions, we recommend that our people liberally patronize and subscribe for the Freewill Baptist Paper published in Dayton, N. C. We also recommend that our Sunday Schools use Freewill Baptist literature—the Morning Star Literature we recommend for all of our Sunday Schools. We also recommend the Freewill Baptist Hymn Book, published at Pikeville, N. C. Price 50c per single copy, \$5 per dozen.

D. JOINER, Chairman

On motion Bro. W. D. Gill was elected Treasurer.

After singing and prayer by Rev. L. M. Skelton, the body adjourned for preaching until 2 o'clock p. m.

AFTERNOON SESSION.

The session was opened by singing and prayer by Rev. J. L. Avirett.

On motion the report of committee on State of the Churches and Character of the Ministry was deferred, and made a standing committee to report at the next session of the body.

MISCELLANEOUS BUSINESS.

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

The sum of \$7.25 was made up to defray the expenses of Breth. J. J. Bragg, A. J. Parker and L. M. Skelton as correspondents.

Agreed that this body meet with Oak Grove Church, Bibb county, Ga., commencing on Thursday night before the Third Sunday in October, 1901. Conveyances will meet delegates at Eachoconnee, on the Central R. R., and at Skipperton, on the M. and B. R. R., on Thursday. The Introductory Sermon will be preached by Rev. A. J. Parker, Friday at 10 o'clock a. m., D. Joiner, alternate.

By motion it was agreed that Rev. D. Joiner should write the next Circular Letter to this body.

By motion it was agreed to have Decorum of Business for conducting the business of Union meetings as read by the Clerk printed in the Minutes.

Ordered, that the Clerk be paid \$8 for his services, and that he have 500 copies of the Minutes published.

On motion it was agreed to have "Articles of Faith" added to the Doctrinal Views.

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

On motion the Association adjourned to meet with Oak Grove church twelve months hence. Singing and prayer led by Rev. J. H. Dupree.

J. R. BROWN, Moderator.

W. D. GILL, Clerk.

Order of Preaching.

Saturday at 9 a. m.—The stand was occupied by Rev. J. H. Dupree, who preached from St. John 3:14, followed by Rev. W. B. Posey.

Saturday at 11 a. m.—The stand was occupied by Rev. C. C. Martin, who preached from the first book of Psalms, followed by Rev. W. C. Jones.

Saturday at 2 p. m.—The stand was occupied by Rev. L. M. Skelton, followed by Rev. J. M. King.

Saturday at 7 p. m.—The stand was occupied by Rev. A. J. Parker, who preached from St. Luke 16:25, followed by Rev. C. C. Martin.

Sunday at 11 a. m.—The stand was occupied by Rev. D. Joiner, who preached from Corinthians 15:22, followed by Rev. C. C. Martin.

Sunday at 3 p. m.—The stand was occupied by Rev. J. L. Avirett.

Sunday at 7 p. m.—The stand was occupied by Rev. C. C. Martin, followed by Rev. W. C. Jones.

Union Meetings.

THE FIRST DISTRICT meets with Pleasant Hill church, Schley county, Ga., commencing Friday night before the Fourth Sunday in July, 1901. Conveyances will meet correspondents at Ellaville on Friday.

THE SECOND DISTRICT meets with Providence church, Muscogee county, Ga., commencing on Friday night before the Third Sunday in July, 1901. Conveyances will meet correspondents at Columbus on Friday.

Organization and Order of Business of Union Meetings.

Body called to order by the former Moderator. Business shall be conducted as follows:

1. Organize by prayer and calling for reading of church letters.
2. Elect Moderator and Clerk.
3. Appoint committee on Preaching to report at close of each service,
4. Appoint committee on Recommendations.
5. Appoint committee to churches and ministers out of order to report at next session.

Order of Business.

1. Call church delegates, report their condition.
2. Call for report of Ministers having pastoral charges.
3. Call for resolutions.
4. Call for report of Recommendations to Association.
5. Call for reading and adopting Minutes.
6. Call for final report committee on Preaching.
7. Call for adjournment.

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.....	Butler, 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. H. Cobb.....	Americus, Ga.
L. T. Bone.....	Butler, Ga.
D. C. Brinkley.....	Cottdendale, Ga.
J. M. King.....	Garden Valley, Ga.
L. M. Skelton.....	Howard, Ga.
D. Joiner.....	Columbus, Ga.
J. J. Jones.....	Garden Valley, Ga.
J. L. Avirett.....	Andalusia, Ga.
T. C. Hunnicutt.....	Skipperton, Ga.
W. B. Posey.....	Reynolds, Ga.

Licentiates.

M. L. King.....	Oglethorpe, Ga.
T. J. Lee.....	Skipperton, Ga.
J. Long.....	Yale, Ala.
W. N. Carrol.....	Columbus, Ga.
J. J. Bragg.....	Dawson, Ga.
H. C. Brown.....	Macon, Ga.
T. C. Newberry.....	Skipperton, Ga.
B. O. Brown.....	Hutson, Ga.

Churches

Clerks

Post Offices

New Prospect.....	A. B. Posey.....	Reynolds, Ga.
Mt. Olive.....	G. W. Mathews.....	Pottersville, Ga.
Rocky Mount.....	G. W. Bradford.....	Americus, Ga.
Trinity.....	W. D. Gill.....	Stewart's Mill, Ga.
Pleasant Hill.....	J. W. Brewer.....	Royal, Ga.
Corinth.....	G. W. Pool.....	Buena Vista, Ga.
Turner's Chapel.....	J. T. Davis.....	Butler, Ga.
Friendship.....	J. E. Jones.....	Smithville, Ga.
Oak Grove.....	J. T. Hardy.....	Macon, Ga.
Bethel.....	W. G. McGlamery.....	Garden Valley, Ga.
New Life.....	B. A. Fowler.....	Rabbit, Ga.
Spring Hill.....	G. D. Perry.....	Blueville, Ga.
Providence.....	J. M. Tomblin.....	Columbus, Ga.
Liberty Chapel.....	T. W. Amerson.....	Macon, Ga.
Macedonia.....	M. Elkins.....	Yale, Ala.
Columbus.....	J. N. Shira.....	Columbus, Ga.
Friendship (Ala.).....	Jas. McLemore.....	Phenix, Ala.
Union Grove (Sumter).....	J. R. Duckworth.....	Americus, Ga.
Union Grove (Randolph).....	H. Knight.....	Shellman, Ga.

Corresponding Letter to Sister Associations.

*Chattahoochee United Free Will Baptist Association to Her Sister Association
with whom she Corresponds—sendeth Greeting:*

DEAR BRETHREN—Through the kind providence of God we have met in another association. Our session has been one of peace and harmony, and brotherly love seems to exist in every bosom. Such a Pentacostal shower of God's love spread over us that it will leave a lasting impression on those who were present. May the grace of God and the unity of the Spirit ever rest and abide with you all, is our prayer.

W. D. GILL, Clerk.

OBITUARIES.

Bro. B. R. Gill was born June 29, 1812, and was married to Miss Frankie Etheridge on June 13, 1833. He died July 29, 1900. Bro. Gill joined the United Free Will Baptist church at Corinth, several years ago, and lived above reproach ever since. He has passed to his eternal reward. During his long period of helplessness he was tenderly cared for by his children and grandchildren. Farewell, father, we loved thee; farewell, grandfather, we miss thee; but we hope to meet thee where we can be eternally with thee.

REV. L. M. SKELTON.

Bro. J. T. Sheats was born April 2, 1870, and was happily married to Miss Lula Jordan on February 1, 1894. He joined the United Free Will Baptist church at Corinth in July and was baptized by Rev. J. H. Cobb in 1895. He lived a consistent member of that church until his death, which occurred on March 22, 1900. Bro. Sheats leaves to mourn his loss an aged father, three brothers and a loving sister, besides a fond wife and two sweet little children. He lingered a long time with typhoid fever, but bore his sufferings meekly and without murmur; and in my visits to him he expressed himself satisfied to die if it was God's will, yet desired to remain, if it could be. His will, with his wife and little ones, for their benefit. When the last sad hour came, he called all his relatives to the bedside and bade his father an affectionate farewell, then one by one his brothers and sister, and then the wife of his bosom. Then he called for his two babes, and they were taken to him and each received a farewell kiss, and in a few moments he breathed his last and went home to meet his sainted mother.

What are those here to court my stay,
To keep me from mother and home;
She, with the angels, is beckoning me home,
And is saying, Weary one, come.
Then farewell, father, brothers, sister, wife, children, all—
I must obey my honored, blessed Saviour's call,
There meet me, loved ones, one and all.
Then, papa, it will not be long
Till you with I and mama can join in that eternal song
Sung by the blessed ones so long.

REV. L. M. SKELTON, Pastor.

Departed this life May 16, 1900, Bro. G. W. Spurling. Bro. Spurling was a member of Providence church, Muscogee county, Georgia, and died as he had lived—trusting in the saving power of God. Farewell, Bro. Spurling, till we meet on the other side, which will not be long.

REV. D. JOINER, Pastor.

Sister Tabitha Welsh was born in 1803, being 97 years of age at her death. She united with Corinth church when a young woman, and afterward became a member of Spring Hill United Free Will Baptist church, and lived a consistent member until the day of her death, which took place on June 30, 1900.

A mother in the Lord has fallen! Then sleep on, mother, till Jesus comes and says, I say unto you, Tabitha, arise and ascend with me beyond the skies, for thou hast well done on earth; enter thou into the joy of thy Lord.

REV. D. JOINER, Pastor.

Sister Polly Elkins was born in July, 1816, and joined the United Free Will Baptist church at Tabernacle in 1851, and lived a consistent member of the same until the day of her death, which occurred October 7, 1900.

Sister, rest from toil and sorrow,

Death is over and life is won;

Upon thy slumber dawns no morrow;

Rest, thine earthly race is run.

Safely rest with Christ forever,

In His mighty, boundless love;

From Him never more to sever—

Soon we'll be with thee above.

REV. L. M. SKELTON, Pastor.

CIRCULAR LETTER.

Eternal Punishment.

DEAR BRETHREN—There are doctrines of heresy being put forth in our Association by some who subscribe (or did) to the Free Will Baptist faith. Therefore, I have seen fit to take this for my subject. If the word of God did not plainly teach the doctrine of eternal punishment we would have no disposition to insist upon it. These shall go away into everlasting punishment; but the righteous into everlasting life—Matt. 25:46.

There seems no ground for rational doubt that the punishment of the wicked will continue as long as the happiness of the righteous; for identically the same term in Hebrew (aionion) is everlastingly used to describe the duration of the punishment of the wicked and the joy of the life of the righteous.

The beast and the false prophet (who were men) were cast into a lake of fire (Rev. 19:19), and at the end of time Satan was cast into the same lake, where he and they—that is, Satan, or the beast and false prophet—shall be punished day and night forever and ever (Rev. 20:10), or into the aeons of the aeons, or into the ages of the ages—which serves to indicate endless punishment.

The Greek verb "shall be punished," is clearly seen to be plural. Therefore, the beast, or the antichrist, and the false prophet, who had already suffered a thousand years, or for all time in the past, will, after the close of time, be punished continually—so long as the righteous will rejoice in glory. Now, if Satan, the beast and the false prophet are capable of suf-

fering forever and ever, who can certainly say that all others who are cast into the same lake may not suffer forever and ever?

When the Scripture is rightly understood it gives no countenance to the doctrine of annihilation, nor of universal salvation, nor of a probationary state beyond the grave. These doctrines serve, when taught, greatly to depreciate the value of a human being and to underestimate the danger of the soul, and to lead to the neglect of the gospel of Christ. Let those who desire to stand on the whole Word of God be careful not to weaken on the doctrine of eternal punishment, but let us do all we can to save people from eternal ruin. Let us who profess to be able to teach others be careful how we teach, lest we be castaways ourselves, and our constant prayer be—

Oh, blessed Christ, live Thou within my soul,
And make me thus, my Lord, completely whole,
Till self has been annulled and I am free,
Possessing hence a new identity,

Thy perfection I now intensely crave,
Thy nature's holiness I fain would have,
Nor will I ever, Lord, contented be
Till I am fully, always one with Thee.

Thy full indwelling presence freely give
And in Thyself help me O, Christ, to live;
Let nothing thy full life prevent in me,
Or me from being all Thou'st have me be.

I would be Thine, regardless of all cost,
All earthly things I now regard as lost;
Thy fiery furnace, let it melt away
All hidden dross, till naught of self shall stay.

Thy mind, Thy nature and Thy holiness
I fain would have! With these, my Lord, me bless;
And when, completely, I am made like Thee,
A useful instrument I then may be.

Then, blessed Christ, let rivers from me flow
Of living waters, which 'tis life to know;
And works which Thou did'st do in other days
Help me to do for Thy eternal praise.

September, 1900.

REV. L. M. SKELTON.

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 nowhere 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 Testaments 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 in 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 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 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 reference 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 subjected to be called to order by the Moderator.

26. All discussions 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 at 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 devise of earthly ambition, repugnant to the word of God, subversive of the churches and dangerous to the liberties of men.

5. That the gospel churches are the only ecclesiastical bodies or tribunals authorized by the Scriptures; that each church has the unrestricted right to administer its own government without supervision or interference; being under Christ essentially independent and absolute; and that if this right be surrendered to a superintending jurisdiction, by delegation or otherwise, the assembly then ceases to be a gospel church.

6. That churches may, nevertheless, we suppose, meet by delegates form an association and declare the terms upon which they will keep up a friendly correspondence; but that the rights and 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.

ARTICLES OF FAITH AND 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, 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 Saviour.—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 it is the immediate duty of all to receive them by cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner upon

earth, but his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an 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 for 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 righteous being adjudged to everlasting happiness and the wicked to endless punishment; and that judgment 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
New Prospect	Taylor.....	J. H. Wainright, W. Wainright.....	A. J. Parker .....	.....	.....	.....	.....	.....	2	46	\$ 2 00
Mt. Olive.....	Taylor.....	G. W. Mathews	J. J. Jones .....	.....	.....	.....	.....	.....	.....	82	3 00
Rocky Mount	Sumter.....	L. J. Cutts.....	J. J. Bragg.....	.....	2	1	.....	5	.....	10	1 00
Trinity	Taylor.....	A. A. Watson, J. Watson	A. J. Parker .....	.....	.....	.....	.....	1	.....	32	2 50
Pleasant Hill.....	Schley.....	Z. C. Aldridge, G. W. Fulford.....	J. M. King.....	1	.....	.....	.....	.....	.....	26	2 00
Corinth	Marion	J. T. Sheats, J. R. Jordan.....	A. J. Parker .....	.....	1	.....	1	3	3	40	1 50
Turner's Chapel.....	Taylor.....	J. T. Davis, F. Turner.....	J. M. Posey.....	.....	.....	.....	.....	.....	.....	36	1 51
Friendship	Sumter	W. H. Jones	S. Eley .....	.....	.....	.....	2	.....	.....	42	2 00
Oak Grove	Bibb	J. W. Allen, B. F. Drawhorn, R. D. Mitchell.....	A. J. Parker	1	.....	.....	.....	2	.....	46	2 10
Bethel	Macon	W. G. McGlamery, J. P. Cromer, G. Massey	J. M. King	1	.....	.....	1	1	.....	84	3 00
New Life	Marion	A. L. Wall, J. S. Christopher.....	L. M. Skelton.....	.....	.....	.....	.....	.....	.....	32	1 50
Spring Hill.....	Marion	J. T. Brown, J. T. McGarrab.....	D. Joiner	1	.....	.....	.....	1	.....	24	2 00
Providence	Muscogee.....	W. McBride, R. Fuller, J. McBride, J. Tomblin.....	D. Joiner	1	.....	1	.....	2	1	88	3 00
Liberty Chapel.....	Bibb	H. C. Brown, W. H. Holmes.....	T. C. Hunnicutt.....	.....	.....	.....	.....	.....	.....	18	1 00
Macedonia	Lee, Ala.....	Not represented .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Columbus.....	Muscogee.....	Not represented .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Friendship	Russell, Ala.....	Not represented .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Union Grove	Sumter	Not represented .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Union Grove	Randolph.....	Not represented .....	.....	.....	.....	.....	.....	.....	.....	.....	.....
		Total.....	.....	8	3	2	4	15	6	606	\$28 11