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# MINUTES

...OF THE...

CHATTAHOOCHEE UNITED

Freewill Baptist Association,

CONVENED WITH

OAK GROVE CHURCH, BIBB CO., GA.

COMMENCING

Thursday Night before the 3rd Sunday in Oct., 1901.

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✻ OFFICERS ✻

J. R. BROWN, Moderator ..... Japanese, Ga.

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

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Columbus, Ga.  
WALTON PRINTING COMPANY,  
1901:



## MINUTES.

The Sixty-sixth annual session of the CHATTAHOOCHEE UNITED FREEWILL BAPTIST ASSOCIATION convened with Oak Grove church, Bibb county, Ga., commencing on Thursday night before the third Sunday in October, 1901.

The Introductory Sermon was preached Friday at 11:00 o'clock A. M., by Rev. D. Joiner, from St. John, 8th chapter, followed by Rev. J. J. Jones.

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 was in his seat. After singing No. 221, in Revival No. 3, prayer was led by Rev. W. B. Posey.

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 ten churches.

By motion of the body Breth. J. W. Brewer and G. D. Perry 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. None received.

Call for corresponding messengers. None present.

The following committees were then appointed:

On Preaching—J. T. Hardy, from the church, and J. V. Colter and M. Jones from the body.

On State of the Church and Character of the Ministry—J. T. Sheats, J. H. Stillwell, G. D. Perry, T. W. Amereson, H. T. Harris.

On Finance—J. W. Brewer, J. J. Jones, H. C. Brown.

On Obituaries and Deceased Ministers—D. Joiner, W. B. Posey, T. C. Newberry.

On Literature—T. C. Newberry, W. B. Posey, D. Joiner.

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

Friday night the stand was occupied by Rev. W. B. Posey, followed by Rev. H. C. Brown.

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## SECOND DAY'S SESSION.

Saturday at 8 o'clock A. M. the body met, pursuant to adjournment. Singing and prayer by Bro. W. H. Holmes.



Bro. J. M. McGlomery having arrived from Little Bethel church, the regular order of business was suspended. The letter was received and Bro. McGlomery seated in the body.

By motion, it was ordered that this Association correspond with the following Associations by sending them minutes:

The Georgia Union, the State Line of Alabama and Florida, the Martin, the Liberty of Georgia, the Ogeechee, the Middle Georgia, the Salem of Florida, and the Midway.

## REPORTS OF COMMITTEES.

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

### On Literature.

We, your Committee on Literature, beg leave to submit the following report: We recommend that our body recommend the same resolution that was printed in the minutes of last year.

D. JOINER, Chairman.

### On Obituaries.

We, your committee, recommend that the pastors of the churches write the obituaries, and hand to the Clerk for publication in the minutes of this session.

T. C. NEWBERRY, Chairman.

### Treasurer's Report for 1900

Received of finance committee . . . . .		\$28 11
Paid for printing minutes . . . . .	\$17 00	
Paid Clerk . . . . .	8 00	
Paid for express and postage . . . . .	1 61	
Total amount paid out . . . . .	\$26 61	\$26 61
Balance on hand . . . . .		\$ 1 50

### On Preaching.

We, your Committee on Preaching, beg leave to submit the following report:

Friday, 7 p. m.—Rev. W. B. Posey to preach, Rev. H. C. Brown to follow.

Saturday, 11 a. m.—Rev. J. J. Jones to preach, T. C. Hunnicut to follow.

Saturday, 3 p. m.—Rev. D. Joiner to preach, W. B. Posey to follow.

Saturday, 7 p. m.—Rev. T. Lee to preach, J. J. Jones to follow.

Sunday, 9 a. m.—Rev. T. C. Hunnicut to preach, H. C. Brown to follow.

Sunday, 11 a. m.—Rev. J. R. Brown to preach, T. C. Newberry to follow.

Sunday, 3 p. m.—Rev. J. M. King to preach, J. J. Jones to follow.

### On Finance.

We, the committee, beg to make the following report: We find paid in from the various churches, \$22.25. We find in the hands of the Treasurer \$1.50; from general collection, \$3. J. J. Jones, Chairman.

### On State of the Churches and Character of the Ministry.

We, your committee, report as follows: First, we find all the churches in good standing, and most of them in good condition. Second, we find all of the ministers in good standing, except Bros L M Skelton, A J Parker and J M Posey, and we recommend that they be dropped from the ministers' roll until further investigation may be made. We also recommend that their churches be notified of the same.

G D PERRY, Chairman.

### MISCELLANEOUS BUSINESS.

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

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

Ordered that the Clerk be paid \$8 for his services, and that he have 500 copies of the minutes printed and distributed among the churches.

After singing, and prayer by Rev. T. C. Hunnicut, the body adjourned for preaching until 2 p. m.

### AFTERNOON SESSION.

The session was opened by singing and prayer by Rev. T. C. Newberry.

The Circular letter, read by Rev. D. Joiner, was ordered printed in the minutes of this session.

By motion it was agreed that Rev. J. M. King should write the next Circular Letter to this body.

Next appointed an Executive Committee, as follows: T. Lee, G. W. Fulford, W. H. Emerson, A. S. Waller, T. A. Britt, G. W. Pool, W. H. Jones.

Agreed that this body meet with Pleasant Hill church, in Schley county, Ga., commencing on Thursday night before the First Sunday in October, 1902. Conveyances will meet delegates at Butler and Ellaville on Thursday.

By motion it was agreed not to appoint anybody to preach the introductory sermon until the next session meets.

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

On motion the Association adjourned, to meet with Pleasant Hill church on Thursday night before the First Sunday in October, 1902. Singing and prayer led by Rev. T. Lee.

J. R. BROWN, MODERATOR.

W. D. GILL, Clerk.

### Order of Preaching.

Saturday at 11 a m—The stand was occupied by Rev J J Jones, who preached from St John 15:8, followed by Rev T C Hunnicut.

Saturday at 3 p m—The stand was occupied by Rev D Joiner, who preached from Psalms 8:12-13, followed by Rev W B Posey.

Saturday at 7 p m—The stand was occupied by Rev J M King, who preached from Hebrews 55:7, followed by Rev J J Jones.

Sunday at 9 a m—The stand was occupied by Rev T C Hunnicut, followed by Rev W J Freeny.

Sunday at 11 a m—The stand was occupied by Rev J R Brown, who preached from Exodus 14:13, followed by Rev T C Newberry.

Sunday at 3 p m—The stand was occupied by Rev J M King.

### Union Meetings.

THE FIRST DISTRICT meets with Bethel church, Macon county, Ga, commencing Friday night before the First Sunday in August, 1902. Conveyances will meet correspondents at Butler and Oglethorpe on Friday.

THE SECOND DISTRICT meets with Corinth church, Marion county, Ga, commencing on Friday night before the Third Sunday in July, 1902. Conveyances will meet correspondents at Buena Vista 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 service
- 4—Appoint committee on recommendations
- 5—To appoint committee to churches and ministers out of order to report at next session
- 6—Call for report of recommendations to Association
- 7—Call for reading and adopting minutes.
- 8—Call for adjournment.

### Ministerial Roll.

J R Brown	Ashburn, Ga
T P Young	Columbus, Ga
B F Green	Butler, Ga
W C Duffell	Saville, Ala
W J Freeny	Macon, 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
D Joiner.....	Columbus, Ga
J J Jones.....	Garden Valley, Ga
J L Avirett.....	Andalusia, Ga
T C Hunnicut.....	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.....	Hudson, Ga
W J Lumpkin.....	Rabbit, Ga
W D Gill.....	Stewart's Mill, Ga
Robert Mister.....	Macon, Ga

Churches.	Clerks.	Postoffices.
Oak Grove.....	W H Brice.....	R F D No 3, Macon Co, Ga
Turner's Chapel.....	J T Davis.....	Butler, Ga
Pleasant Hill.....	J W Brewer.....	Royal, Ga
Trinity.....	W D Gill.....	Stewart's Mill, Ga
Liberty Chapel.....	T W Amerison.....	Macon, Ga
New Prospect.....	A B Posey.....	Reynolds, Ga
Spring Hill.....	G D Perry.....	Blueville, Ga
Mt Olive.....	G W Mathews.....	Pottersville, Ga
Corinth.....	G W Pool.....	Buena Vista, Ga
Providence.....	J M Tomblin.....	Columbus, Ga
Bethel.....	W G McGlamery.....	Garden Valley, Ga
Rocky Mount.....	G W Bradford.....	Americus, Ga
Friendship.....	J E Jones.....	Smithville, Ga
New Life.....	B A Fowler.....	Rabbit, Ga
Macedonia.....	M Elkins.....	Yale, Ala
Friendship (Alabama).....	James McLemore.....	Phenix, Ala
Union Grove.....	J R Duckworth.....	Americus, Ga

### Corresponding Letter.

The Chattahoochee United Freewill Baptist Association to Her Sister Associations of Liberal Baptists with whom she Corresponds:

DEAR BRETHREN—We have just closed quite an interesting session. Peace and harmony prevails among us. May the Lord bless your labors of love. We desire a correspondence with you all, and would feel gratified to have you visit us at our next session.

W. D. GILL, Clerk.

### Obituaries.

Sister Julia Amerson joined the church at Bethel in July of 1897, and lived a consistent member until October 2, 1901, when God called her home. Farewell, dear Julia. Our loss is your gain.

REV. J. M. KING.

Sister Mary Watley departed this life September 12, 1901. She died as she had lived—a devoted Christian. Farewell, sister, until we meet in the great beyond.

REV. D. JOINER, Pastor.

Bro. W. T. Russell departed this life October 7, 1901. Bro. Russell was a member of Providence church, and died as he had lived—a consistent Christian. Farewell, brother; we will meet beyond the river.

REV. D. JOINER, Paster.

Departed this life October 8, 1901, Bro. W. O. Starnes, aged 25. Bro. Starnes was a consistent member of Friendship church, Sumter county, Ga. He died as he had lived. Farewell, Bro. Starnes, until we meet on the other side, which will not be long.

A precious one from us has gone,  
A voice we loved is stilled;  
A place is vacant in our home,  
Which never can be filled.

REV. J. H. DUPREE.

Departed this life September 24, 1901, Sister Johnson, born December 20, 1874. She was a member of Rocky Mount church, Sumter county, Ga., and was a good woman. She leaves three children, a loving husband, an old father and mother, three brothers and two sisters, and a host of relatives and friends, to mourn her loss. Through the rest that remains for the people of God, help us all to live so we may meet her again.

REV. J. H. DUPREE,

Died, William W. McCrea, May 1, 1901. Bro. McCrea was a member of Friendship church, Sumter county. He was one of the old members in the constitution of the church in September, 1860. He was a faithful member for forty years. He leaves one daughter, one son and a host of grandchildren to mourn his loss. Farewell until we meet again.

REV. J. H. DUPREE.

Departed this life, Sister Elizabeth Cobb. She died November 27, 1900, aged 60 years. She was a member of Friendship church, Sumter county, and she was a faithful member and a good woman. I visited their home a great deal. She was like many that sit at Jesus' feet, seeking the counsel of her Savior. As soon as I got there her talk was about certain passages of Scripture, to know their meaning. She leaves two sons and two daughters, and a loving husband and a host of grandchildren to mourn her loss. Farewell, sister, till we meet again.

REV. J. H. DUPREE.



## CIRCULAR LETTER.

Why should modern Christians fall so far short of the joy possessed by the primitive disciples? Such accounts as we have of them afford an affecting view of the great disparity between them and the generality of modern Christians. The following particularly, amongst others, must needs strike an attentive observer:

First—They rejoiced in all their labors complying with the commands of Christ rather as an honor and privilege than as a mere matter of duty. The prompt and cheerful manner in which they attended to divine things and institutions exhibits a lovely picture of genuine Christianity. They that gladly received the word were baptized, and they continued steadfastly in the apostle's doctrine and fellowship, and in breaking of bread and in prayers. There is not a single instance in all the New Testament of an avowed Christian living in neglect of the ordinances of Christ. Such an idea seems never to have entered into their minds. But it is unnecessary to say that with us it is common. In all the New Testament we have scarcely an instance of a Christian being at a loss to perceive the evidence of his Christianity, what are called doubts and fears amongst us, and which make up so large a proportion of our religious experiences, seem to have occupied scarcely any place amongst them. This fact, if there were no other, calls for serious inquiry into the cause or causes of it. The language that we are in the habit of using when speaking of our love or faith or obedience betrays a sad defect in the exercise of these heavenly graces. Instead of being able to say, Lord, thou knowest all things; thou knowest I love thee. I have believed, and therefore have I spoken, God whom I serve in the gospel, and the like, we are ready to be startled at such professions, and feel ourselves under a kind of necessity to soften the language into a wish, a willingness or a desire. I to love, I would believe, I wish to be obedient, are expressions which frequently occur in our prayers and hymns. But wishing to love, and desiring to obey, when substituted in the place of love and obedience themselves, are inadmissible. Such language is unknown in the scriptures, unless it be found in the character of the slothful, whose desire is said to kill time, and indicates, to say the least, but a small degree of real religion. To account for this disparity is of importance, as by a knowledge of the causes of a malady we may be directed to the proper means of a cure. Now, which of these sources of joy has been exhausted? Are not Christ and the Gospel and its promises the same yesterday, today and forever? Is not God as willing now that the heirs of promise should be strong consolation? Are not the great blessings of eternal life as real and as interesting in the present age as in any that has gone before? And being promised to the smallest degree of real grace, even to the giving of a cup of cold water to a disciple of Jesus, because he belongs to him. Can it, in ordinary cases, be a difficult mat-

ter for a decided friend of Christ to obtain a clear satisfaction of his interest in them?

Wherefore is it, then, if the Son has made us free, that we are not, in the most extensive meaning of the term, free indeed?

D. JOINER.

## 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 precluded 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 independence.

We believe that a duly organized church consists of a congregation of saints, baptized upon a credible profession of faith in Christ. Christ is the only Christian law-giver 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 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 members 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 a witness, not a member of the church, is introduced, he shall not be examined till the question has been put to the church: Will you hear the testimony of this witness?

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

20. Members dismissed from the church by letter, who become disorderly, or continue to hold their letters without a good reason, shall be cited to 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 to 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 gospel; that faith in Christ necessarily exists in the 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 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 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 fulness 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.

CHU	COUNTIES	DELEGATES	PASTORS	Baptized	Received by Letter	Dismissed by Letter	Excluded	Dead	Total	Paid for Minutes
Oak Grove	Bibb	T. C. Newberry, T. Lee, J. T. Hardy	W. J. Freeny	6			2		52	\$ 1.50
Turner's Chapel	Taylor	D. J. Turner	W. B. Posey	7	2		2		52	1.00
Pleasant Hill	Schley	J. W. Pulver, J. Guy	J. J. Jones	1	5			1	33	2.50
Trinity	Taylor	A. W. Watson, W. D. Gill	J. J. Jones				5		28	2.75
Liberty Chapel	Bibb	W. H. Holmes, H. C. Brown	T. C. Hunnicutt	7	5		2		30	1.50
New Prospect	Taylor	J. Y. Colter, J. W. Griggs	J. J. Jones						44	1.00
Shrimp Hill	Marion	G. D. Perry		1		1			22	2.00
Mt. Olive	Taylor	J. H. Stillwell, M. Jones	J. J. Jones	9			4		88	3.00
Corinth	Marion	J. T. Sheats						1	36	1.50
Providence	Muscogee	Represented by Letter	D. Joiner					2	80	2.00
Bethel	Macon	J. M. McGlamory, H. T. Harris, J. M. King	J. M. King	9	1	2	2	1	90	3.00
Rocky Mount	Sumter	Not represented								
Friendship	Sumter	Not represented								
New Life	Marion	Not represented								
Macedonia	Lee, Ala	Not represented								
Friendship	Russell, Ala	Not represented								
Union Grove	Sumter	Not represented								
Total				40	13	1	11	25	555	\$21.75



