

67th

# MINUTES

—OF THE—

## Chattahoochee United Freewill Baptist Association,

—CONVENED WITH—

Pleasant Hill Church, Schley Co., Ga.,

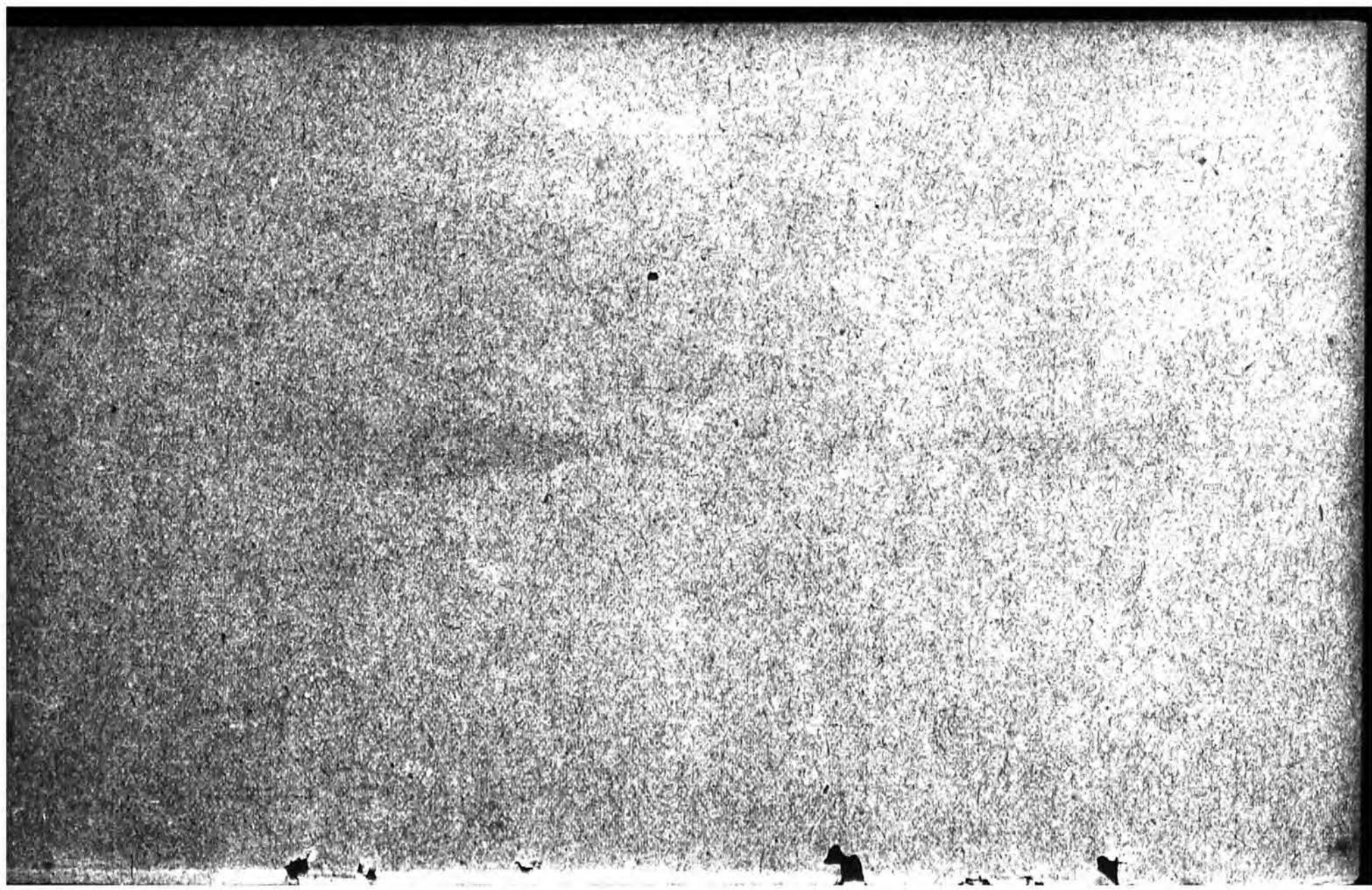
—COMMENCING—

Thursday Night before the 1st Sunday in October, 1902.

### • • OFFICERS • •

REV. J. R. BROWN, Moderator, ..... Ashburn, Ga.  
W. D. GILL, Clerk and Treasurer, ..... Stewart's Mill, Ga.

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COLUMBUS, GA.



## MINUTES.

The Sixty-seventh annual session of the Chattahoochee United Freewill Baptist Association convened with Pleasant Hill church, Schley county, Ga., commencing on Thursday night before the first Sunday in October, 1902.

The introductory sermon was preached Friday at 11 o'clock A. M., by Rev. J. R. Brown, from Matthew, 28th chapter, and 18th and 19th verses, followed by Rev. J. M. King.

After an intermission of one and a half 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. 213, in Revival No. 3, prayer was led by Rev. D. Joiner.

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 were received from 13 churches in the Association.

By motion of the body, Brothers J. W. Brewer and D. Joiner were appointed to read the letters, which duty they performed, and the names of the delegates were 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 were received.

Call for corresponding messengers. None were present.

The following committees were then appointed:

On Preaching.—J. W. Brewer, H. T. Harris, from the church, and W. G. McGlamery, J. R. Jordon, W. T. McBride, from the body.

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

On Finance.—W. J. Lumpkin, J. J. Jones, W. B. Posey.

On Obituaries and Deceased Ministers—D. Joiner, J. A. Cobb, J. M. King.

On Literature.—T. C. Newberry, J. M. King, D. Joiner.

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

Friday night the stand was occupied by Rev. W. B. Posey, followed by Rev. T. C. Newberry.

## SECOND DAY'S SESSION.

For various reasons the body did not meet until Saturday at 2 o'clock.

Saturday at 2 o'clock P. M. the body met, after singing and prayer by Rev. J. M. King.

By motion of the body, it was ordered that the money from Rocky Mount church for minutes be received and that they receive minutes for the same.

### 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, at 7 P. M., Rev. W. B. Posey to preach; Rev. T. C. Newberry to follow.

Saturday, at 9 A. M., Rev. W. J. Lumpkin to preach; Rev. H. C. Brown to follow.

Saturday, at 11 A. M., Rev. J. A. Cobb to preach; Rev. J. J. Jones to follow.

Saturday, at 3 P. M., Rev. L. T. Bone to preach; Rev. T. Lee to follow.

Saturday, at 7 P. M., Rev. J. M. King to preach; W. D. Gil to follow.

Sunday, at 9 A. M., Rev. D. Joiner.

Sunday, at 11 A. M., Rev. J. R. Brown.

#### On Literature.

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

We recommend that the churches use Times of Refreshing as song books, and as a denominational paper, the Freewill Baptist printed at Ayden, N. C.

We also recommend the Morning Star literature for our Sabbath schools, published by the Freewill Baptist Publishing Company, Ayden, N. C.

REV. J. M. KING, Chairman.

#### On Obituaries.

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

J. M. KING, Chairman.

#### On Finance.

We, your Committee, beg leave to make the following report:

We find paid in from the various churches \$23.70; from general collection, \$7.15.

W. J. LUMPKIN, Chairman.

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

We, your Committee, report as follows:

First—We find all the churches and ministry in good standing, and recommend that Brother J. M. Posey be reinstated as a minister of the Gospel.

W. T. McBRIDE, Chairman.

### Order of Preaching.

Saturday, at 9 A. M., the stand was occupied by Rev. W. J. Lumpkin, who preached from St. John, 3:7, followed by H. C. Brown.

Saturday, at 11 A. M., the stand was occupied by Rev. J. A. Cobb, who preached from Rev. 14:24, followed by Rev. J. J. Jones.

Saturday, at 7 P. M., the stand was occupied by Rev. J. M. King, who preached from Matthew 11:28, followed by W. D. Gil.

Sunday, at 9 A. M., the stand was occupied by Rev. J. M. Posey, who preached from Exodus 14:24, followed by Rev. W. J. Lumpkin.

Sunday, at 11 A. M., the stand was occupied by Rev. J. R. Brown, who preached from Matthew 12:31-32.

### MISCELLANEOUS BUSINESS

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

Appointed Corresponding Messengers to our sister associations as follows: To the Georgia Union, Rev. J. M. King; to the Liberty, Brothers J. J. Jones and J. R. Brown; to the Ogeechee, Rev. J. R. Brown.

By motion of the body, further correspondence to our sister associations shall be by sending them Minutes.

The Circular Letter read by Rev. J. M. King was ordered printed in the Minutes of this session.

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

By motion, it was agreed to hold the same Executive Committee for the ensuing year.

Agreed that this body meet with Mt. Olive church, in Taylor county, Ga., commencing on Thursday night before the first Sunday in October, 1903. Conveyances will meet delegates at Reynolds, on the Southern Railway, on Thursday.

By motion of the body, it was agreed to adopt as a rule not to appoint any one to preach the Introductory Sermon until after each session meets.

By motion of the body, it was agreed to change Article 11 of the Church Decorum.

Agreed to have the form of business as read by the Clerk for conducting union meetings printed in the Minutes.

Ordered that the Clerk be paid \$3 for his services, and that he have 500 copies of the Minutes printed and distributed among the churches.

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 Mt. Olive church, on Thursday night before the first Sunday in October, 1903. Singing and prayer led by Rev. J. M. Posey.

REV. J. R. BROWN, Moderator.

W. D. GILL, Clerk.

#### UNION MEETINGS.

The First District meets with Turner's Chapel church, Taylor county, Ga., commencing Friday night before the second Sunday in August, 1903. Conveyances will meet correspondents at Butler on Friday.

The Second District meets with Trinity church, Taylor county, Ga., commencing on Friday night before the fourth Sunday in July, 1903. Conveyances will meet correspondents at Howard on Friday.

#### Organization and Order of Business of Union Meetings.

Body called to order by the former Moderator if he is present; if not present, the body may select some suitable member to act as Moderator pro tem. Organize by prayer. Call for Corresponding Letters. Election of Moderator and Clerk. Invite visiting brethren to seats. Appointment of committees. Call for correspondents. Appointment of correspondents. Appoint time and place of holding the next session. Call for reports from committees. Call for miscellaneous business. Call for reading and adopting Minutes. Adjournment.

#### Ministerial Roll.

J. R. Brown	Ashburn, Ga.
T. P. Young	Columbus, Ga.
B. F. Green	Macon, Ga.
W. C. Duffell	Saville, Ala.
W. J. Freeny	Macon, Ga.
W. A. Hooks	Phoenix, Ala.
J. H. Dupree	Americus, Ga., R. F. D., No. 3.
A. Smith	Americus, Ga., R. F. D., No. 3.
T. P. Carr	Pottsville, Ga.
J. A. Cobb	Americus, Ga.
G. T. Bone	Butler, Ga.
D. C. Brinkley	Bronwood, Ga.
J. M. King	Oglethorpe, Ga., R. F. D., No. 3.
D. Joiner	Columbus, Ga.
J. J. Jones	Garden Valley, Ga.
T. C. Hunnicutt	Skipperton, Ga.
W. B. Posey	Reynolds, Ga.

J. M. Posey .....	Butler, Ga.
W. J. Lumpkin .....	Geneva, Ga.

#### Licentiates.

M. L. King .....	Oglethorpe, Ga.
T. J. Lee .....	Skipperton, Ga.
W. N. Carroll .....	Columbus, Ga.
H. C. Brown .....	Macon, Ga.
T. C. Newberry .....	Skipperton, Ga.
B. O. Brown .....	Hudson, Ga.
W. D. Gill .....	Stewart's Mill, Ga.
R. A. Fuller .....	Willet, Ga.
W. H. Emerson .....	Oglethorpe, Ga.
J. M. Culpepper .....	Oglethorpe, Ga.
W. H. Holmes .....	Macon, Ga.

#### Churches.

#### Clerks.

#### Postoffices.

Mt. Olive .....	G. W. Mathews .....	Pottersville, Ga.
New Life .....	R. B. Wall .....	Rabbit, Ga.
Friendship .....	J. E. Jones .....	Smithville, Ga.
New Prospect .....	A. B. Posey .....	Reynolds, Ga.
Turner's Chapel .....	J. T. Davis .....	Butler, Ga.
Trinity .....	W. D. Gill .....	Stewart's Mill, Ga.
Pleasant Hill .....	J. W. Brewer .....	Royal, Ga.
Liberty Chapel .....	C. G. Hanson .....	Macon, Ga.
Providence .....	J. M. Tomblin .....	Columbus, Ga.
Spring Hill .....	M. L. Bryan .....	Thorntonville, Ga.
Oak Grove .....	J. H. Hardy .....	Macon, Ga.
Corinth .....	G. W. Pool .....	Buena Vista, Ga.
Bethel .....	W. G. McGlamery .....	Garden Valley, Ga.
Rockey Mount .....	G. W. Bradford .....	Americus, Ga.
Macedonia .....	M. Elkins .....	Yale, Ala.
Friendship (Ala.) .....	Jos. 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.

Beloved Brethren: Once more we have been permitted, through the kind mercy and providence of God to meet in another association. Our session has been one of peace and harmony, and we trust much good was done for the Redeemer's cause. We desire your correspondence, and may Christ, who is the Great Head of the Church, interpose in our behalf. We remain yours true and faithful in Christ, and may mercy and grace and peace from God, through our Lord Jesus Christ, be with you all.

W. D. GILL, Clerk.

#### Obituaries.

Sister Martha Nelson joined the United Freewill Baptist church at New Prospect, in 1885, and lived a consistent member

of the same until the day of her death, which occurred in July, 1902.

Sister, rest from toil and sorrow,  
 Death is over and life is won;  
 Upon thy slumber dawns no morrow,  
 Rest, Thy Earthly race is run.  
 Safely rest with Christ forever,  
 In His mighty, boundless love;  
 From Him nevermore to sever,  
 Soon we will be with Thee above.

Clerk.

Departed this life August 15, 1902, Sister Brinkley, aged 40 years. She was a member of the United Freewill Baptist church, at Friendship, Sumter county, Ga. She united with the church in 1882. Was a faithful member up to her death. She was baptized by Rev. J. H. Dupree. She died with slow fever. She lay four long weeks. The morning she died she revived and sang two beautiful songs and bade them all farewell and fell asleep in the arms of Jesus. She has three sons and three daughters, and a living husband and five step-children. May they all remember the example she left for them to meet her in Heaven. She was the wife of Rev. D. C. Brinkley. Farewell, dear sister, till we meet again!

REV. J. H. DUPREE.

Departed this life, Brother Smith Turner, August 12, 1902. He was a consistent member of New Life church, Marion county, Ga. Has been a member of the United Freewill Baptist church for 29 years, and lived to be 72 years, three months and fifteen days old. He was ever ready to do his part when he was called upon. He will be greatly missed. His seat at the church and at home can never be filled. He died in the full triumph of a living faith. He was anxious to go to meet his God. Farewell, Brother, till we meet!

R. B. WALL, Clerk.

Sister Zilphan Turner departed this life September 26, 1902. She was a member of New Life church. Was about 45 years old. She has been in bad health for many years, and waited patiently for the call of her God, whom she served, to come up higher, where there is no more sickness, pain, nor death. We feel that our loss is her eternal gain. Farewell, sister, till we meet again!

R. B. WALL, Clerk.

#### Executive Committee.

T. J. Lee, Skipperton, Ga.; G. W. Fulford, Royal, Ga.; W. H. Emerson, Oglethorpe, Ga.; A. S. Waller, Stewart's Mill, Ga.; T. A. Britt, Columbus, Ga.; G. W. Pool, Buena Vista, Ga.; W. H. Jones, Smithville, Ga.

## CIRCULAR LETTER ON APOSTASY.

Dear Brethren: It has pleased the righteous will of Almighty God for me to address you all through the medium of a circular letter, and I shall try to put forth a few of the many reasons why we believe in apostasy.

There are many who oppose us and say that if a person is once in grace, that he is always in grace; and say that our doctrine is dangerous. But I say that it is not attended with such bad consequences as the other, for if a man thinks he is safe, he is not apt to look out for danger; whereas, if he thinks there is danger, he is apt, like the mariner, to look out for breakers. Again, supposing I have religion. I think I can fall so as to perish everlastingly. Here is another man with the same degree of religion, believing once in grace, always in grace. Now, if my idea of the possibility of falling be false, his sentiment, if true, will certainly reach me. so I am safe as he. But, supposing his doctrine to be false and mine true, he is gone for it, and mine will not reach him. So you see we have two strings to our bow to their's one. Now Scripture proves that a man can fall. It runneth thus: "If any man draw back, my soul shall have no pleasure in him. The backslider in his heart shall be filled with his own ways."

Now, if a man was in a high pillery, it would be nonsense for one to cry out. "Hold tight and hang fast, for if you fall it will hurt you!" if there be no danger of his falling; and more so if there be not a possibility of it. If so, how much greater nonsense for an Almighty God to give us His will, with many cautions as needless as the above—there being no danger, nor even a possibility of danger? And yet He, like some passionate parent, who says to his children, "if you do so and so, I'll whip you; I'll burn you up," and yet have no intention to perform the threat; but do lie to them. Just such a character some people seem to represent the Lord in, when He cautions us as follows: Gen. 2:17, "In the day thou eatest thereof thou shalt surely die." And it is evident that God is in earnest in the following threatenings: Rev. 22:19, "If any man shall take away from the words of the Book of the Prophecy, God shall take away his part out of the Book of Life, and out of the holy city." There is no account of a sinner's having a part in the Book of Life, or holy city; but the saint, for it is holiness that gives the title. Heb. 12:14, "Again hold fast that no man take thy crown;" and Rev. 3:11, "Be thou faithful unto death, and I will give thee a crown of life, and he that endureth to the end, the same shall be saved."—Rev. 2:10; Mark 13:13. Jude tells us of some whose fruit withereth, thrice dead, plucked up by the root. Now, it is evident that a sinner is but once dead, then they must have been alive in a Scriptural sense; or else how could the fruit wither? Or they be twice dead, plucked up by the roots?

Again, there is a sin unto death, which we are not command-

ed to pray for. Compare I John 5:16-17, with Heb. 10:26-31, and again Peter tells us of some that have forgotten that they were purged from their old sins, and even escaped the pollutions of the world through the knowledge of Christ; and yet are entangled therein, and sayeth He "It had been better for them never to have known the way of righteousness than after they knew it to turn from it." II Peter 1:9 and 2-20, "And how could they have forgotten that which they never knew." Christ says, "I am the vine and my father is the husbandman: every branch in me that beareth not fruit, He taketh away." (Observe he could not take them away unless they were there.) And, again, there were six hundred thousand Jews—well active men—who came out of Egypt with Moses, and one was in as fair way for Canaan as another, and God promised as positively to carry them to the promised land as ever he had promised to carry the saint from earth to Heaven—only four got through the wilderness. Aaron and Moses died on the mountain, and Caleb and Joshua reached the desired country. But all the others who, it appears, were once favorites of Heaven, from Paul's talk—I Cor. 10:3-4, as Paul sayeth, "They all drank of Christ, the spiritual rock, and yet some of them tempted Him;" and verse 9, "And thus they all by sin fell in the wilderness." And he added, moreover, that these things happened to them for examples, and were written for our admonition. Now, what need was there of saints being admonished if there be no danger of losing the spiritual land of rest?

Reader, observe the Gospel, for we are to take warning by God's dealings with the ancients, and square our lives accordingly; because to judgment we must come, and be judged with strict justice, and receive sentence accordingly. Either "Come, Ye Blessed;" or "Depart Ye Cursed."

J. M. KING.

# 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 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 Chatahoochee 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 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 gen-

erally 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 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.

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 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
Mt. Olive.....	Taylor	M. Jones	J. J. Jones	9			7			95	\$ 4 00
New Life.....	Marion	A. L. Wall, W. H. Hamilton	W. J. Lumpkin					4	2	26	1 00
Friendship.....	Sumpter	J. E. Jones	D. C. Brinkley						1	27	1 20
New Prospect.....	Taylor	J. H. Wainright, J. W. Griggs	W. J. Lumpkin	2				3	3	28	1 00
Turner's Chapel	Taylor	J. T. Davis, Geo. Bailey	J. M. King	1						52	1 25
Trinity.....	Taylor	B. B. Watson, J. R. Flourry	J. J. Jones	4	2	2				33	3 00
Pleasant Hill.....	Schley	H. T. Harris, J. W. Brewer	J. J. Jones		6					37	3 00
Liberty Chapel	Bibb	H. C. Brown, W. W. Amerson	T. C. Hunnicutt	4	6			1		34	1 00
Providence.....	Muscogee	W. T. McBride	D. Joiner					1		77	2 00
Spring Hill.....	Marion	James Daniel, T. J. McGarrah	W. J. Lumpkin				6	1		16	1 50
Oak Grove.....	Bibb	B. F. Drawhorn, T. C. Newberry	W. H. Holmes								1 00
Corrinth.....	Marion	J. R. Jordan, J. T. Sheats	D. Joiner				3	1		32	
Bethel.....	Macon	J. Hill, W. G. McGlamery, B. Barfield	J. M. King	23	5	4				115	4 85
Rocky Mount.....	Sumter	Not Represented									50
Macedonia.....	Lee, Ala.	Not Represented									
Friendship.....	Russell, Ala.	Not Represented									
Union Grove.....	Sumpter	Not Represented									
				43	14	5	22	11	6	512	\$25 30