

684

# MINUTES

of the

Chattahoochee United

Freewill Baptist Association,

convened with

Mt. Olive Church, Taylor Co., Ga.

commencing

Thursday Night before 1st Sunday in October, 1903.

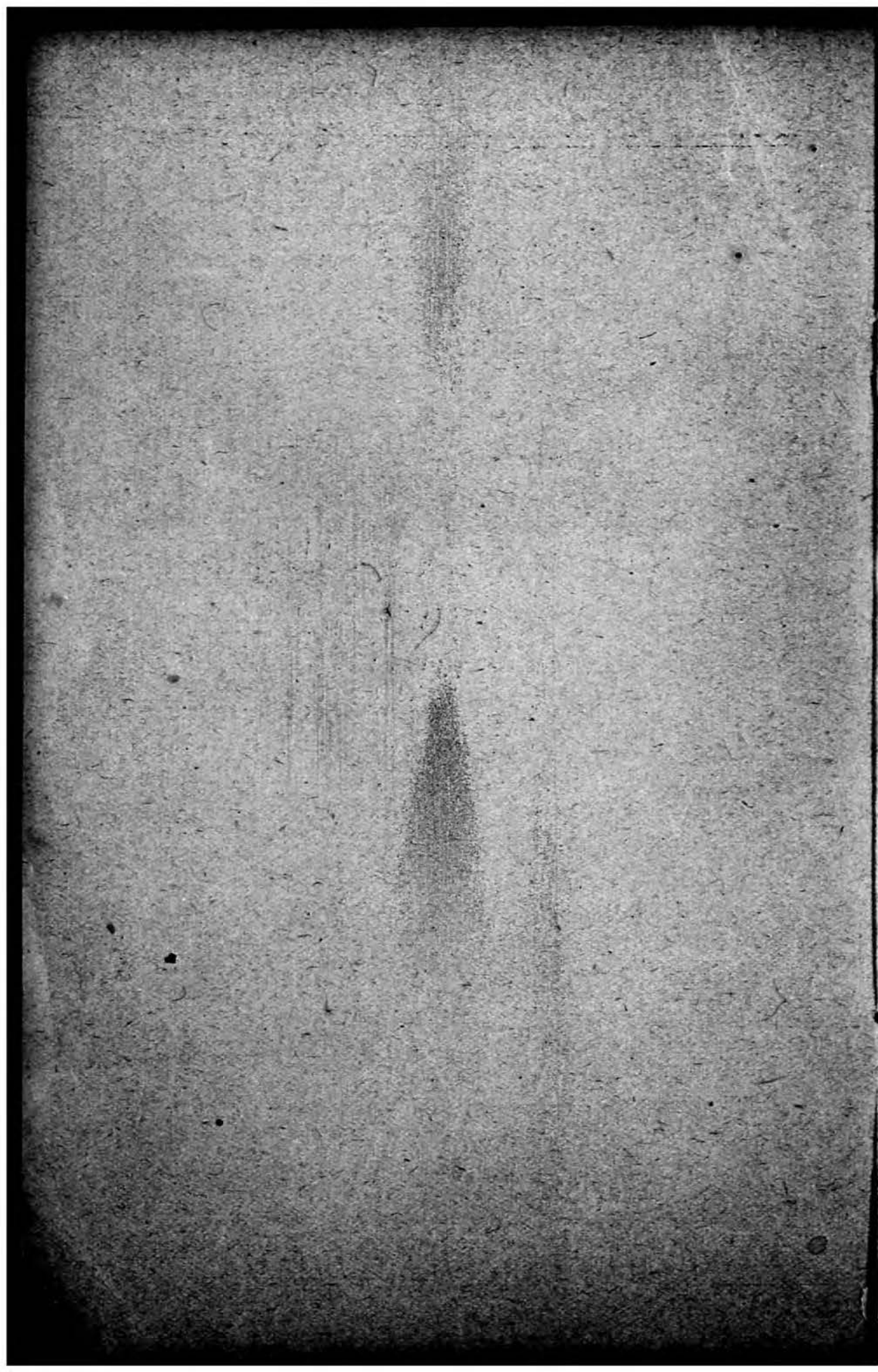
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## OFFICERS:

REV. J. M. KING, Moderator . . . . R. F. D. No. 3, Oglethorpe, Ga.  
REV. J. R. BROWN, Assistant Moderator . . . . . Ashburn, Ga.  
REV. W. D. GILL, Clerk and Treasurer . . . . . Stewart's Mill, Ga.

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Columbus, Ga.  
WALTON PRINTING COMPANY,  
1903.



## MINUTES.

The Sixty-eighth annual session of the CHATTAHOOCHEE UNITED FREEWILL BAPTIST ASSOCIATION convened with Mt. Olive Church, Taylor county, Ga., commencing on Thursday night before the first Sunday in October, 1903.

The Introductory Sermon was preached Friday at 11 o'clock a. m., by Rev. J. R. Brown, from II. Peter, ii. 1, 2, followed by Rev. D. Joiner.

After an intermission of one and a half hours, for refreshments, the body was called to order by the former Moderator, Rev. J. R. Brown. The former Clerk was in his seat. After singing, prayer was led by Rev. J. M. King.

The first business was an invitation to visiting brethren to seats with us in the body.

The next business in order was a call for corresponding letters, and received letters from thirteen churches in the Association.

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

The body then permanently organized by electing Rev. J. M. King Moderator, Rev. J. R. Brown Assistant Moderator and W. D. Gill Clerk.

Next called for petitionary letters, and received letters from three new churches, as follows: Shiloh, Columbus and Bethona, and the right hand of fellowship was extended to the delegation.

Then called for corresponding messengers, and received Rev. C. C. Martin, from the Martin Association; Revs. N. E. Massey, W. M. Matthews and S. N. Little, from the Liberty Association; and Rev. W. C. Jones, from the Georgia Union Association.

The following committee was appointed.

ON PREACHING—M. Jones and W. J. Mullins, from the church, and B. F. Drawhorn, J. R. Baty and T. Shirah, from the body.

By motion, the body adjourned until Saturday morning at 8 o'clock, after prayer by W. S. Lockhart.

## SECOND DAY'S SESSION.

Saturday morning at 8 o'clock the body met. After singing,



and prayer by Rev. W. J. Lumpkin, appointed the following committees:

ON STATE OF THE CHURCHES AND CHARACTER OF THE MINISTRY—G. D. Perry, J. H. Stillwell, J. R. Baty, J. Watson, G. Massey, J. R. Jordon, J. Lovick.

ON FINANCE—W. J. Lumpkin, J. J. Jones, W. B. Posey.

ON OBITUARIES AND DECEASED MINISTERS—T. C. Hunnicutt, W. H. Holmes, W. S. Lockhart.

ON LITERATURE—D. Joiner, T. C. Newberry, W. B. Posey.

Reports from committees were called for and received.

## **Reports of Committees.**

### **On Preaching.**

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

Friday at 7 p. m. Rev. W. M. Matthews to preach. Rev. W. C. Jones to follow; Saturday at 9 a. m. Rev. T. C. Newberry to preach, Rev. W. B. Posey to follow; Saturday at 11 a. m. N. E. Massey to preach, Rev. W. H. Holmes to follow; Saturday at 3 p. m. Rev. W. J. Lumpkin to preach, Rev. W. T. Lovick to follow; Saturday at 7 p. m. Rev. S. N. Little to preach, Rev. T. C. Hunnicutt to follow; Sunday at 9 a. m. Rev. D. Joiner to preach, Rev. J. M. King to follow; Sunday at 11 a. m. Rev. C. C. Martin to preach, Rev. W. M. Matthews to follow.

J. R. BATY, Chairman.

### **On Obituaries.**

We, your Committee on Obituaries, beg leave to submit our report. We recommend that the pastors of the churches write the obituaries and hand them to the Clerk for publication.

W. S. LOCKHART, Chairman.

### **On Literature.**

We, your Committee on Literature, beg leave to make 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.

D. JOINER, Chairman.

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

We, your Committee on State of the Churches and Character of the Ministry, beg leave to make the following report:

We find the churches in good standing, except Rocky Mount. We also find that their church house is being used for a tenant house. We also find Providence Church out of order. We also recommend that Bro. E. C. Grimsley be reinstated as a Minister of the Gospel. We also recommend that Bro. J. M. Posey's name be stricken from the ministerial roll.

J. R. BATY, Chairman.

### **On Finance.**

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

We have collected from the churches \$28.25. We find in the hands of

the Treasurer \$6.85, making a total of \$35.10. We also find \$16.50 sent up for correspondence.

J. J. JONES, Chairman.

#### **Treasurer's Report for 1902.**

Received of Finance Committee .....	\$30 85
Paid for Printing Minutes .....	\$14 00
Paid Clerk for his services .....	8 00
Paid for express and postage .....	2 00
Total amount paid out .....	\$24 00
Balance on hand .....	\$ 6 85

W. D. GILL, Treasurer.

#### **Order of Preaching.**

Friday at 11 a. m. the stand was occupied by Rev. J. R. Brown, who preached from II Peter, 2d chap., 1st and 2d verse, followed by Rev. D. Joiner. Friday at 7 p. m. the stand was occupied by Rev. W. M. Mathews, who preached from Matthew 24:27, followed by Rev. W. C. Jones. Saturday at 9 a. m. the stand was occupied by Rev. T. C. Newberry, who preached from St. John 3:14, followed by Rev. W. B. Posey. Saturday at 11 a. m. the stand was occupied by Rev. N. E. Massey, who preached from St. John 1:10, followed by Rev. W. H. Holmes. Saturday at 3 p. m. the stand was occupied by Rev. W. J. Lumpkin, who preached from St. John 15:5, followed by Rev. W. T. Lovick. Saturday at 7 p. m. the stand was occupied by Rev. S. N. Little, who preached from Amos 7:8, followed by Rev. T. C. Hunnicutt. Sunday at 9 a. m. the stand was occupied by Rev. D. Joiner, who preached from Timothy, 4th chapter, followed by Rev. J. M. King. Saturday at 11 a. m. the stand was occupied by Rev. C. C. Martin, who preached from Hebrews 12:1.

#### **Miscellaneous Business.**

Miscellaneous Business was called, and the following business disposed of:

Appointed Corresponding Messengers to our sister Associations, as follows: To the Liberty, Rev. J. R. Brown; to the Georgia Union, Revs. J. J. Jones, J. R. Brown; to the Martin, 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. J. Jones, was ordered printed in the Minutes of this session.

By motion, it was agreed to hold the same Executive Committee, except Bros. W. H. Emmerson and W. H. Jones. Bros. W. Q. Rayborn and J. R. Baty were appointed in their stead.

Bro. A. B. Posey having arrived, from New Prospect Church, the regular order of business was suspended, the letter read and the delegate seated in the body.

Agreed that this body correspond with the General Conference of the Freewill Baptist by letter.

By motion, it was agreed that Rev. W. H. Holmes should write the next Circular Letter to this body.

By motion, the body adjourned until 2 o'clock p. m., after singing, and prayer by Rev. W. D. Gill.

### AFTERNOON SESSION.

The afternoon session was opened by singing, and prayer by Rev. J. R. Brown.

Agreed that this body meet with Liberty Chapel Church, Bibb county, Ga., commencing on Thursday night before the first Sunday in October, 1904; the Introductory Sermon to be preached Friday at 11 o'clock a. m. by Rev. J. M. King; Rev. J. J. Jones alternate. Delegates going by railroad will be met at the carshed in Macon on Thursday.

By motion of the body, Revs. J. R. Brown, C. C. Martin, W. C. Jones, D. Joiner, were appointed to ordain Bros. W. H. Emmerson and W. D. Gill, as ministers of the Gospel.

Ordered, that the Clerk be paid \$8.00 for his services, and that he have 500 copies of the minutes printed and distributed among the churches.

By motion of the body, Bros. J. J. Jones, W. J. Mullins, and M. Jones were appointed as a Committee on Correspondence to look after and pay expenses of corresponding messengers.

By motion of the body, it was agreed that the Treasurer pay over \$5.10 to the Committee on Correspondence.

On motion, we return thanks to the church and community for their kindness and hospitality toward us.

On Motion, the Association adjourned, to meet with Liberty Chapel Church on Thursday night before the first Sunday in October, 1904. Singing, and prayer by the Moderator.

REV. J. M. KING, Moderator.

W. D. GILL, Clerk.

### Union Meetings.

The First District meets with Bethel Church, Macon county, Ga., commencing Friday night before the first Sunday in August, 1904. Conveyances will meet correspondents at Oglethorpe on Friday.

The Second District meets with Spring Hill Church, Marion county, Ga., commencing on Friday night before the fifth Sunday in July, 1904. Conveyances will meet correspondents at Buena Vista on Friday.

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

The body called to order by the 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	Butler, Ga
W C Duffell	Saville, Ala
W J Feeny	Macon, Ga
W A Hooks	Phenix, Ala
J H Dupree	Americus, Ga., R F D., No. 3
A Smith	Americus, Ga., R F D., No. 3
T P Carr	Potterville, Ga
J A Cobb	Americus, Ga
Z T Bone	Butler, Ga
J M King	Oglethorpe, Ga., R F D., No. 3
D Joiner	Columbus, Ga
J J Jones	Garden Valley, Ga
F C Hunnicutt	Skipperton, Ga
W B Posey	Reynolds, Ga
W J Lumpkin	Geneva, Ga
C C Grimsley	Juniper, Ga
T C Newberry	Skipperton, Ga
W D Gill	Stewart's Mill, Ga
W H Emerson	Oglethorpe, Ga., R F D., No. 3
W H Holmes	No. 233 Telfair Street, Macon, Ga

#### Licentiates.

M L King	Oglethorpe, Ga
T J Lee	Skipperton, Ga
W N Carroll	Columbus, Ga
H C Brown	No. 1213 Lee Street, Macon, Ga
B C Brown	Americus, Ga., R F D., Box 110
R A Fuller	Willet, Ga
J M Culpepper	Alphonso, Ga
H L Lumpkin	Rabbit, Ga
W B Gable	Columbus, Ga
W T Lovick	Potterville, Ga
W R Merrett	Potterville, Ga



Churches.	Clerks.	Postoffices.
Trinity.....	W D Gill.....	Stewart's Mill, Ga
Pleasant Hill.....	J W Brewer.....	Royal, Ga
Friendship.....	J E Jones.....	Americus, Ga., R F D., No. 3
Bethel.....	W G McGlamery.....	Butler, Ga
Oak Grove.....	J T Hardy.....	Amerson's, Ga
Turner's Chapel.....	J T Davis.....	Butler, Ga
Liberty Chapel.....	H C Brown.....	Macon, Ga
Mt. Olive.....	G W Mathews.....	Pottersville, Ga
New Life.....	R B Wall.....	Rabbit, Ga
Spring Hill.....	G D Perry.....	Bentville, Ga
Corinth.....	G W Pool.....	Buena Vista, Ga
New Prospect.....	A B Posey.....	Reynolds, Ga
Shiloh.....	O C Hill, Oglethorpe, Ga., R F D., No. 4	
Columbus.....	C Hobbs.....	Columbus, Ga
Bethona.....	J G Lee.....	Juniper, Ga
Macedonia.....	M Elkins.....	Vale, Ala
Friendship (Ala.).....	Jos McLemore.....	Phenix, Ala

#### Corresponding Letter.

DEAR BRETHREN—Our session has been a pleasant one: brotherly love existed, peace and harmony prevailed and the Spirit of God seems to rule and reign supremely in our hosts, and the cause of Christ is progressing and Zion is moving on. May the Angel of Peace and the love of God rest and abide with you all is our prayer.

W. D. GILL, Clerk.

#### Obituaries.

Departed this life June 4th, 1903, aged fifty-three years, Sister M. A. Campbell. She was a member of Liberty Chapel Church, Macon, Bibb county, Ga. She united with the church June 22d, 1902, and lived a faithful member up to her death. She was prostrate upon the bed for several months, but she endured it without a murmur. No doubt she thought of the blessed Word, where it says, "Whom the Lord loveth He chaseth and scourgeth every one whom He receiveth. Just before she passed away she called her children to her bedside and told them the Lord had come and she must go, and may her children prepare to meet her. She leaves three children to mourn her loss. Farewell sister, till we meet upon the banks of sweet deliverance, to part no more.

W. H. HOLMES, Pastor.

Departed this life, August 7th, 1903, aged forty years, Sister Mary Jane Amerson. She was a member of Liberty Chapel Church, Macon, Ga. She united with the church in 1900 and lived a faithful member until death. She was in bad health



for a long time, but she endured it with patience, and passed away in the triumph of a living faith. She leaves a husband and four children to mourn her loss, but we feel that our loss is her eternal gain. Farewell sister, till we meet to part no more.

REV. W. H. HOLMES, Pastor.

Departed this life September 10th, 1903, Sister Julia Sperlin. Sister Sperlin was a consistent member of Providence Church, and she has gone to join the throng in the sweet beyond.

Sister, rest from toil and sorrow,  
Death is upon thy slumber—dawns no morrow  
Rest, thy earthly race is run,  
Safely rest with Christ forever  
In His mighty, boundless love,  
From Him never more to sever,  
Soon we will be with thee above.

D. JOINER, Pastor.

Departed this life, May 22, 1903, Sister Eliza Wells, aged about ninety years. She was a member of the Freewill Baptist Church at New Life, Marion county, Ga. She was a faithful member for many years. She suffered many weeks before her death. She called her children around her bed to talk to them, but she was too weak to talk, but said she was ready to go. She leaves eight children and three sisters and a host of friends to mourn her loss. We feel that our loss is her eternal gain.

CLERK.

Departed this life, October 7th, 1902, Sister Sallie Rogers. She was a member of the United Freewill Baptist Church at Mt. Olive, Taylor county, Ga. She joined at Providence Church, in Muscogee county, years ago, and was baptized in the name of the Father, Son and Holy Ghost. She was a faithful member up to death. On the day that Christ called her home, she expressed her willingness to go, and said, "my way is clear." and bade her loved ones farewell and fell asleep in the arms of Jesus. May they all remember the example she left them, to meet her in Heaven. She leaves a husband to mourn her loss. Farewell, dear sister, till we meet again. Sister, rest from toil and sorrow. Death is over and life is won; safely rest with Christ forever—soon we will be with thee.

REV. J. J. JONES.

**Executive Committee.**

T J Lee, Skipperton, Ga; G W Fulford, Royal Ga; W Q Rabun, Oglethorpe, Ga; A S Waller, Stewart's Mill, Ga; R A Britt, Columbus, Ga; G W Pool, Buena Vista, Ga; J R Baty, Smithville, Ga.

### CIRCULAR LETTER ON WORKS.

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 works.

There are many who oppose us and say that there is no use in works—that when Christ died on the Cross of Calvary that He said it was finished. Of course we believe He finished His works, which was His Father's will. "Even hereunto were ye called," because Christ also suffered for us, leaving us an example that ye should follow His steps, who did no sin, neither was guile found in His mouth. Therefore we believe in working the works of Righteousness, for we find in I. John, iii' 10: "Whosoever doeth not Righteousness is not of God." Now what shall become of those who work not the works of righteousness and not do the works the Lord has commanded them to do? "And these shall go away into everlasting punishment," (but the righteous, that is those who work the works of righteousness out of a pure heart,) "these shall enter into life eternal."—Matt. xxv. 46. Was not Abraham, our father, justified by works when he had offered his son upon the altar? "Seest thou how faith wrought with His works and by works was faith made perfect."—James ii. 21-22. Ye see then how that by works a man is justified, and not by faith; so then, we are justified by works—that is doing what the Lord has commanded us to do—and not by faith only. Now, them that the Lord justified He also glorified and conformed them to the image of His Son, for as the body without the Spirit is dead, so faith without works is dead. Also, so then a man that hath not works is dead to the love of God. Wilt thou, now, O vain man say, that faith without works is dead! Yea, a man may say, that I have faith and I have works "Show me thy faith without thy works and I will show thee my faith by my works."—James ii. 18. What doth it profit a man to say he hath faith and hath not works. Can faith save him? So, then, we believe it takes works, faith and grace, hope and belief in God to complete us in Jesus Christ our Lord; therefore, it becometh all the believing children in God to fulfill all righteousness by works and faith, hope and grace, which is love for God. "If you love Me you will keep my commandments; now, therefore, work out your own salvation with fear and trembling, for it is God that

worketh in you, both to will and to do, of His good pleasure, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, whom ye shine as lights in this world."—Phil. ii. 12, 13, 15. Therefore, we believe that the works of man is the light of man. We believe that man has to work out his own salvation to a perfection—that is, he must be blameless before God and harmless before men. "Let your light so shine before the world that others may see your good works, and be constrained to glorify the Father who art in Heaven. Behold, I come quickly, and my reward is with me to give every man according as his work shall be."—Rev. ii. 12. Now, to those who oppose works, and do not believe in them, what will your reward be? Can you expect the reward of eternal life when you have not labored in the vineyard of the Lord. Some say that they cannot do anything towards the saving of their souls. Now, if Christ is going to reward us according to our works, you that do not work, you may not expect any reward from the Lord. But I am fearful that you will hear the great sentence, "Depart from me ye workers of iniquity, for I never knew you"; therefore, be not deceived. God is not mocked, "for whatsoever a man soweth that shall he reap, for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."—Gal. vi. 7, 8. "And the sea gave up the dead, which were in it, and death and hell delivered up the dead, which were in them, and they were judged. every man according to his work."—Rev. xix. 13.

And now, dear reader, let us observe the Gospel and take warning, knowing that in a day we know not when that justice will overtake every man, for "we shall be weighed in the balances of justice and every man rewarded according to his works," and may the Lord help us to live so that we may hear the welcome words, "Come ye blessed of mine and inherit the kingdom prepared for you from the foundation of the world.

REV. J. J. JONES.



## 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 confessor 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 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 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: 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 refer-

ence 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 the church 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 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. The Christian baptism is 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, inexpressibly glorious in holiness, worthy of all possible honor, confidence and love, revealed in the personal distinction of Father, Son and Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption—Exod. vi. 3; Ps. lxxxiii. 18.

3. That man was created in a state of holiness under the laws of his Maker, but by voluntary transgression fell from that holy and happy state, in consequence of which men are now sinners, not by constraint, but by choice, being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan and their own sinful passions, and therefore, under just condemnation to eternal ruin, without defense or excuse.—Gen. i. 27; ii. 7. iii. 6, 19, 23.

4. That the salvation of sinners is wholly of grace through the mediatorial office of the son of God, who took upon him our nature, yet without sin, honored the law by his personal obedience, and made atonement for sin by his death, being risen from the dead, he is now enthroned in Heaven and uniting in his wonderful person the 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, 13, 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	Received by Letter	Restored	Dismissed by Letter	Excluded	Dead	Total	Paid for Minutes
Trinity	Taylor	J. Watson, J. R. Watson	J. J. Jones							33	\$ 3 00
Pleasant Hill	Schley	G. W. Fulford, J. W. Brewer	J. J. Jones	2			3			39	3 00
Friendship	Sumpter	J. R. Baty	N. E. Massey	1					1	26	75
Bethel	Macon	A. C. Cromer, W. Q. Rayborn	J. M. King	6	2		7	13	1	104	3 00
Oak Grove	Bibb	B. F. Drawhorn, J. T. Hardy	T. C. Hunnicutt			1		7		36	1 00
Turner's Chapel	Taylor	P. Turner, L. Moore, A. Windham	J. M. King	22	5	3		2	1	78	2 00
Liberty Chapel	Bibb	J. M. Carpenter, B. C. Amerson	W. H. Ho mes	21	1		1		2	61	1 50
Mt. Olive	Taylor	J. H. Stillwell, W. J. Mullins, M. Jones	J. M. King				1	1	3	86	3 00
New Life	Marion	E. L. Elliott	W. D. Gill	1		4	4	2	1	24	1 50
Spring Hill	Marion	G. D. Perry, H. L. Lumpkin	W. J. Lumpkin	2						19	1 50
Corinth	Marion	G. W. Pool, J. R. Jordan	H. L. Lumpkin			1				28	2 00
New Prospect	Taylor	J. H. Wainright, A. B. Posey	W. H. Emmerson	2			3	1		38	1 00
Shiloh	Macon	G. Massey, T. A. Shirah, G. W. Shirah	T. C. Newberry							26	1 00
Columbus	Muscogee	J. Lovick, A. Gay	D. Joiner	2	4					25	2 00
Bethany	Marion	Abe Golden	W. J. Lumpkin							10	1 00
Macedonia	Lee, Ala	Not Represented									
Friendship	Russell, Ala	Not Represented									
				61	12	9	19	26	9	633	\$27 25

