

MOUNT OLIVE, N. C.

MOUNT OLIVE, N. C.

# MINUTES

OF THE

Seventy-First Annual Session

OF THE

CHATTAHOOCHEE UNITED

Free Will Baptist Association

CONVENED WITH

SPRING HILL CHURCH, MARION COUNTY, GA..

COMMENCING

Thursday Night Before 1st Sunday in Oct., 1906.

## OFFICERS:

REV. J. R. BROWN, MODERATOR, Ashburn, Ga.

REV. W. D. GILL, CLERK AND TREAS., Tazewell, Ga.

Next Session Meets with Trinity Church, Taylor County, Ga.,  
Commencing on Thursday Night before the first Sunday in  
October, 1907, one and one half miles from  
Tillem, on A. B. & A. R. R.

AYDEN, N. C.

FREE WILL BAPTIST PRINT.

1906.



**MINUTES**  
**OF THE**  
**Seventy - First Annual Session**  
**OF THE**  
**CHATTAHOOCHEE UNITED**  
**Free Will Baptist Association**  
**CONVENED WITH**  
**SPRING HILL CHURCH, MARION COUNTY, GA.,**  
**COMMENCING**  
**Thursday Night Before 1st Sunday in Oct. 1907.**

---

**OFFICERS:**

**REV. J. R. BROWN, MODERATOR,** Ashburn, Ga.  
**REV. W. D. GILL, CLERK AND TREAS.,** Tazewell, Ga.

---

**Next Session Meets With Trinity Church, Taylor county, Ga.,**  
**Commencing on Thursday Night before the first Sunday in**  
**October, 1907, one and one half miles from**  
**Tilem, on A. B. & A. R. R.**

---

**AYDEN, N. C.**  
**FREE WILL BAPTIST PRINT.**  
**1906.**



# PROCEEDINGS

—OF THE—

## CHATTAHOOCHEE ASSOCIATION.

The Seventy-first Annual Session of the Chattahoochee United Free Will Baptist Association convened with Spring Hill Church, Marion Co., Ga., commencing on Thursday night before the first Sunday in October, 1906. The introductory sermon was preached Friday at 11 o'clock, a. m., by Rev. H. L. Lumpkin from Mark 16:15, followed by Rev. W. H. Holmes.

After an intermission of one and one-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.

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 seventeen churches in the association.

On motion of the body, Revs. H. L. Lumpkin and A. J. Parker were appointed to read the letters, which duty they performed and the names of the delegates enrolled.

The body permanently organized by electing Rev. J. R. Brown moderator and Rev. W. D. Gill clerk.

Called for petitionary letters—none presented.

Called for corresponding messengers and received Rev. W. H. Holmes from the Georgia Union Association.

On motion of the body, Rev. J. M. Emanuel be seated as a visitor from the South Georgia Association.

Appointed committee on preaching—J. W. Mitchel, W. T. Bryan from the church and Bros. G. W. Pool, W. T. McBride, A. C. Cromer from the body.

State of the churches and character of the ministry—

J. Griggs, J. H. Hanson, J. H. Little, W. M. Watson,

J. R. Jordan, J. S. Lockhart, W. P. Rainy.

Finance—J. J. Jones, T. P. Carr, S. N. Little.

Obituaries and deceased ministers—H. L. Lumpkin,

W. D. Gill, E. C. Grimsley.

Literature—A. J. Parker, W. H. Emerson, J. V. Kloss.  
On motion, the body adjourned until Saturday morning at 8 o'clock after singing and prayer by Rev. T. P. Carr.

#### Second Day's Session.

Saturday morning at 8 o'clock the body met according to adjournment after singing and prayer by Rev. A. J. Parker.

By motion of the body, it was agreed that all the ministers and deacons act as a committee on intemperance, also agreed that the committee on literature act as a committee on Sabbath Schools.

#### REPORTS OF COMMITTEES.

ON LITERATURE AND SUNDAY SCHOOLS.—We, your committee on literature and Sabbath Schools beg leave to report as follows: We heartily endorse our paper, the FREE WILL BAPTIST, and recommend it to the reading public and especially to all Free Will Baptists, and also recommend that our young ministers and all other Free Will Baptists seeking information on the Bible read the Commentary and Theology compiled by our own people, the Free Will Baptist. We find only four Sunday Schools in our association, which we find in a flourishing condition. We can see no cause for there not being a Sunday School in every church but the neglect of the church and the preacher in charge, and recommend that every church in this association organize a Sunday School and every preacher consider himself a special agent for the purpose of organizing Sunday Schools any where he may have an opportunity.

REV. A. J. PARKER, Chm.

OBITUARIES.—We, your committee on obituaries, beg leave to make the following report: We ask that the pastors of the various churches write the obituaries and hand them to the clerk for publication.

REV. H. L. LUMPKIN, Chm.

FINANCE.—We, your committee, beg leave to make the following report: We find paid in from the various churches for minutes \$31.50, in the hands of the treas-



over \$2.25; we also find paid in from the various churches for correspondence \$19.10, in hands of the treasurer \$11.90; we also find in the hands of the treasurer \$5.90 for building and repairing churches, also \$6.00 for mission work.

REV. J. J. JONES, Chm.

**STATE OF THE CHURCHES AND CHARACTER OF THE MINISTRY.**—We, your committee, beg leave to make the following report: We find all the churches in good standing; we also find all the ministers in good standing except H. C. Brown and J. W. Carpenter, and we recommend that these names be dropped; we also recommend that Columbus church revoke Bro. W. B. Goble's letter and that the clerk notify the church through the ministers; we also recommend that all ordained and licentiate ministers make a report at next session of this body to what they are doing and upon failure to do this, subject to be dealt with.

J. R. JORDAN, Chm.

**ORDER OF PREACHING.**—Friday at 11, a. m., the stand was occupied by Rev. H. L. Lumpkin who preached from Mark 16: 15, followed by Rev. W. H. Holmes. Friday at 7: 30, p. m., the stand was occupied by Rev. S. N. Little who preached from Rev. 3: 20, followed by Rev. W. H. Emerson. Saturday at 9, a. m., the stand was occupied by Rev. W. H. Holmes who preached from Heb. 13: 14, followed by Rev. J. V. Klosser. Saturday at 11, a. m., the stand was occupied by Rev. J. M. Emanuel who preached from Tim. 4: 9, followed by Rev. W. T. Dick. Saturday at 3, p. m., the stand was occupied by Rev. W. B. Posey who preached from Heb. 9: 7, followed by Rev. Henry Horn. Saturday at 7: 30, p. m., the stand was occupied by Rev. J. J. Jones who preached from Ezek 37: 4, followed by Rev. E. C. Grimsley. Sunday at 9: 30, a. m., the stand was occupied by Rev. W. J. Lumpkin who preached from John 4: 29. Sunday at 11, a. m., the stand was occupied by Rev. J. M. Emanuel, followed by Rev. J. R. Brown.

#### **MISCELLANEOUS BUSINESS.**

Miscellaneous business was called and the following business disposed of:

Appointed corresponding messengers to our sister associations as follows: To the Georgia Union, Revs. A. J. Barker and J. R. Brown.

6  
On motion of the body, further correspondence to sister associations shall be by sending them minutes and write corresponding letter W. D. Gill.

On motion of the body, it was agreed that Bro. G. Pool represent this body in the State Convention and that his expenses be paid out of correspondence fund and that he have the right to appoint his alternate who was Bro. J. R. Jordan.

On motion of the body, it was agreed to have the circular letter of 1905 published in the minutes of 1906.

By motion of the body, it was agreed that the names of Bros. T. P. Young and J. A. Cobb be stricken from the ministerial roll.

After singing and prayer by Rev. W. J. Lampkin, the body adjourned until 2 o'clock, p. m.

#### Afternoon Session.

The afternoon session was opened with singing and prayer by Rev. E. C. Grimsley.

By motion of the body, it was agreed to pay the R. R. expenses of Rev. W. H. Holmes, J. R. Brown, and J. M. Emanuel.

Agreed that this body meet with Trinity church, Taylor county, Georgia, commencing on Thursday night before the first Sunday in October, 1907. The introductory sermon to be preached Friday at 11 o'clock, a. m. by Rev. W. H. Emerson. Rev. W. T. Lovick, alternate. Delegates going by R. R. will be met at Talem on the A. B. & A. R. R., one and one-half miles from the church on Thursday.

Ordered that the clerk be paid \$12.00 for his services and that he have 600 copies of the minutes printed and distributed among the churches.

Agreed that this body take up a collection and give the proceeds together with the \$5.90 in the hands of the treasurer to Bethel and Bethona churches for building and repairing these churches.



motion, it was agreed that W. D. Gill should write  
next circular letter to this body.

motion, thanks were returned to the church and  
community for their kindness and hospitality during  
stay with them.

After singing and prayer by Rev. W. H. Holmes, the  
association adjourned to meet with Trinity church, 12  
hence.

REV. J. R. BROWN, Moderator.  
REV. W. D. GILL, Clerk.

#### UNION MEETINGS.

First District meets with New Prospect church,  
county, Ga., commencing on Friday night before  
third Sunday in July, 1907, conveyances will meet  
respondents at Reynolds on Friday.

Second District meets with Corinth church, Ma-  
son county, Ga., commencing on Friday night before  
third Sunday in August, 1907, conveyances will  
meet delegates at Buenavista on Friday.

#### 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 suit-  
able member to act as moderator, pro tem.

Organize by prayer and call for corresponding letter,  
action of moderator and clerk.

Assign visiting brethren to seats.

Appointment of committees.

For correspondents.

Appointment of correspondents.

Set time and place of holding the next session.

For reports of committees.

For miscellaneous business.

For reading and adopting minutes.

Adjournment.

#### MINISTERIAL ROLL.

Brown.....	Ashburn.....	Ga.
Green.....	Butler.....	"
Upree.....	Murphy.....	"

S. Smith, R. F. D., No. 3	Americus
H. Carr, R. F. D., No. 3	Reynolds
T. Bone	Butler
M. King, R. F. D., No. 1	Butler
J. Jones, R. F. D., No. 1	Butler
T. C. Hunnicutt	Skipperton
W. B. Posey	Reynolds
W. I. Lumpkin	Rabbit
E. C. Grimsley, R. F. D., No. 1	Juniper
W. T. Lovick, R. F. D., No. 3	Reynolds
W. D. Gill, R. F. D., No. 1	Tazewell
W. H. Emerson, R. F. D., No. 3	Oglethorpe
H. L. Lumpkin	Rabbit
M. V. Klosser	Reynolds
W. N. Carroll	Columbus
M. Posey	Butler
A. J. Parker, R. F. D., No. 4	Reynolds
S. N. Little, R. F. D., No. 2	Ashburn
E. O. Brown, R. F. D., No. 1	Sumner

#### Licentiates.

M. L. King	Lake City
T. J. Lee	Skipperton
R. A. Fuller	Willet
W. R. Merrett	Reynolds
J. M. Culpepper	Alphonso
Henry Horn	Columbus
J. H. Hooker	Macon
A. L. Snow	Macon

#### LIST OF CHURCHES, CLERKS AND P. O.

Bethel	C. L. Raburn	Oglethorpe
New Life	W. J. Lumpkin	Rabbit
Corinth	G. W. Pool	Buenavista
Pleasant Hill	J. W. Brewer	Royal
Columbus	E. Hobbs	Columbus
New Prospect	A. B. Posey	Reynolds
Oak Grove	J. T. Hardy	Lizella
New Prospect	J. W. Belflower	Ashburn
Liberty Chapel	J. R. Hanson, Holt Ave.	Macon
Trinity	Buford Watson	Tazewell
Spring Hill	G. D. Perry	Buenavista
Bethany	J. G. Lee	Juniper
Mt. Olive	G. W. Mathews	Reynolds

O. C. Hill.....Oglethorpe.  
 J. H. K. Jones.....Columbus.  
 Chapel. Lester Wainright.....Butler.

### CORRESPONDING LETTER.

BRETHREN—We have been permitted through the goodness of God to meet in another association and the good Spirit seemed to rule and reign in our midst and everything was done in peace and love for we feel thankful to the good Lord. Dear brethren, next session meets with Trinity church, commencing on Thursday night before the first Sunday in 1907, when and where we hope to meet your correspondents in love.  
 W. D. GILL, Clerk.

### OBITUARIES.

died this life May 22nd, 1906, Sister Clevanda Blair joined the Free Will Baptist church in Olive in 1896; and was baptized by Eld. A. J. Parker. She lived a consecrated, beautiful Christian life, the fragrance of which was shed around her life. Sister Blair was 30 years old. She leaves a husband and children to mourn their loss. May God bless and comfort them. May they strive to imitate the example given them by her, and one sweet day meet her on the evergreen shore and live there with her through the sweet eternal Sabbath.  
 A. J. PARKER.

died this life April 12th, 1906, Sister Minnie L. Guy. Minnie was born October 17th, 1884, making her age on earth 21 years, 5 months and 18 days. She joined the church in 1901 and was baptized by Eld. A. J. Parker. Sister Guy lived a consistent Christian life. The beautiful graces and virtues of a young Christian womanhood bloomed in her life and was wafted to all who surrounded her in life. She was a sweet little angel infant who lived but a short time when God called it home to live forever in the home with mother. She leaves a husband, a mother, six brothers, two sisters and a large number of friends who deeply sympathize with them in their sad loss. Farewell sister till we meet  
 A. J. PARKER.

Sister H. F. Fulford departed this life April 24th, 1906. Sister Fulford joined the Free Will Baptist church 47 years ago and lived a consistent, dutiful Christian life until death claimed her. She was a daughter of our much beloved and lamented Rev. D. J. Apperson. She leaves eight children and concourse of friends and relatives who deeply sympathize with them in their sad loss. She was a member of Pleasant Hill church. Farewell sister until we meet again. A. J. PARKER.

Sister Nancy Lockhart was 75 years old and joined Providence Free Will Baptist church in early childhood and until death she was faithful to her church and pastor and loyal to her God. About 18 months ago I was called to the church which she was a member, but few times did she have the opportunity of going to church on the account of afflictions, but when present we felt assured that there was another prayer ascending up to God for some one. Oh, how beautiful it is to see an old gray-headed person rejoicing for the time to come when God says, it is finished, come up higher, and how much greater it will be when we can fold our hands in peace and close our eyes in death and be borne away on the glittering wings of angels and meet our sainted mothers and children that has gone on before and are resting under the shadow of the tree. Dear children, weep not, for mother is not dead but sweetly sleeping, and by holding out faithful unto the end you will see her again where there will be no more sad parting, there where congregations never break up and Sabbath has no end.

By her pastor,

ELD. H. L. LUMPKIN.

Bro. J. T. Sheats was born Aug. 3rd, 1836, in Clark county, Ga., and died Aug. 10th, 1906, near Buenavista, Marion county, Ga., making his stay on earth 70 years and 7 days. In 1865 he was happily married to Miss Kate Powell who was a faithful helpmate until about 8 years ago when the angel of death came and bore her spirit into the sweet beyond. Bro. Sheats united himself with the Free Will Baptist church at Corinth about 10 years ago and was always at his post and ready to look after the interest of his church and its pastor. I remember well three years ago when I made my first visit to Corinth as its pastor. Bro. Sheats was one of the first homes I visited and well do I remember when



we bade him adieu he took us by the hand and said we heartily welcome you, my house is a preacher's home. Bro. Sheats has been a sufferer for 41 years with a dreadful cough. No one but God knows how much he suffered, though he was never known to murmur nor complain. He bore his afflictions with patience unto the end. Brother and Sister Sheats were blessed with a large family. Some of them have passed away many years ago, and to those that yet live, weep not as those that have no hope, but pray daily and take the advice of thy father and forsake not the laws of thy mother. Bro. Sheats was a member of the Masonic Lodge at Buenavista and was laid to rest by that order.

By his pastor,

ELD. H. L. LUMPKIN.

#### EXECUTIVE COMMITTEE.

J. T. Hardy, Lizella, Ga.; G. W. Fulford, Royal, Ga.; W. Q. Rayburn, Oglethorpe, Ga.; A. L. Waller, Tazewell, Ga.; T. A. Britt, Columbus, Ga.; G. W. Pool, Buenavista, Ga.; J. R. Baty, Smithville, Ga.

#### CHURCH ORGANIZATION.

**Preliminaries:** When several believers wish to be organized into a church, they request a council from some sister church. This council or committee (commonly called an arm) examines into the Christian character, doctrine and fellowship of the applicants, and their ability to sustain a church. If the examination is satisfactory, the organization proceeds as follows:

The Bible is presented as the only rule of faith and practice. A church covenant is read and adopted. A prayer of consecration is offered. The hand of fellowship is given. The church then proceeds to elect its officers, which are a clerk, a treasurer, a pastor, who acts as moderator in all church meetings, and a board of deacons, who constitute, with the pastor, a committee to promote order, activity, attendance, and the means of grace, benevolence, and sufficient discipline in the church. Deacons should possess sound piety, good business capacity and large benevolence. They hold office at the pleasure of the church. They assist in baptism and the Lord's Supper, have the care of the poor, and conduct religious meetings in the absence of the pastor.

## LETTER BLANK.

From ..... Church, ..... County, Ga.  
 the members and messengers composing the Chat-  
 tahoochee United Free Will Baptist Association to con-  
 vene with ..... Church, ..... County, Ga.

We have called Bro. .... for our pastor for  
 the ensuing year. Spiritual condition of the church  
 ..... Time of meeting ..... Sunday. Served  
 by Rev. .... We send as representatives .....  
 Received by letter .....; received by profession  
 of faith .....; received by experience .....; number ex-  
 pelled .....; Dismissed by letter .....; paid for minutes  
 .....; paid for correspondence .....; paid for building  
 and repairing churches .....; ordained ministers .....;  
 P. O. ....; total membership of church .....; number  
 who have died .....

This done by order of the church in conference this  
 ..... day of .....

..... Moderator. P. O. ....

..... Church Clerk. P. O. ....

## CIRCULAR LETTER.

DEAR BRETHREN: Through the kind providence of al-  
 wise God the time has arrived for me to address you  
 through the medium of a Circular Letter. As a substi-  
 tute for such I will try, by the help of the good Lord  
 to set forth some of the scriptural reasons why we as  
 United Free Will Baptist Church should be united in  
 practice as well as in name. It is true there is some-  
 thing in a name if the principle and practice are in har-  
 mony with the name, otherwise it is as sounding brass  
 or a tinkling sýmbal.

Let me now call your attention to the third verse  
 the General Epistle of Jude. "Earnestly contend for  
 faith which was once delivered to the saints." II. J.  
 1-7, "For many deceivers are entered into the world."  
 10th verse. "If there come any unto you, receive him  
 not into your house, neither bid him God speed; for  
 that biddeth him God speed is partaker of his  
 deeds." Now brethren, we know that false ideas have  
 sprung up, or at least the practice of the church is  
 different in some if not in many instances.

We are taught in St. John 10: 9, "I am the door."



Christ be the door then baptism is not nor can not be the door into the church. Yet such is being practiced and taught to the world. Brethren, these things ought not so to be. Again hear him in St. John 14: 6, "I am the way, the truth, and the life; no man cometh unto the Father, but by me." However we learn from II. Peter 2: 1-2, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord, that bought them and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."

Again brethren, the idea prevails to some extent that if a man has his name enrolled on the church book of the United Free Will Baptist denomination, that he has a perfect right to preach any and every kind of doctrine that he may think of or want to preach, without suspension or any interference by the church. Brethren, I believe from the depth of my heart that the doctrine we subscribe to; is the doctrine of Christ. If this be true, should we not earnestly contend for it? But it is said by some that they are doing no harm. The question arises here, are they doing good? I believe with all my heart that they are doing harm. We read that there is no middle ground that we could occupy; therefore, we must be doing good or evil. If we allow these things without protest, are we not partakers of their evil deeds? While we keep them in our fellowship, are we not guilty? We learn from II. Tim. 3: 2, 3, 5, "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Having a form of godliness, but denying the power thereof: from such turn away." These would I pray those who are weak and uninformed. They are learning and never able to come to a knowledge of the truth. Again, II. Cor. 6: 14, "Be ye not unequally yoked together with unbelievers;" 6: 15, "And what agreement hath Christ with Belial? What agreement hath the temple of God with idols? Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you."

Again, Gal. 1: 9, "If any man preach any other gospel unto you than that ye have received, let him be accursed." Therefore brethren, let us not be tossed about with every wind of doctrine. Let us, in the language of the Apostle to the Hebrews, 10: 23, "Hold fast to the profession of our faith without wavering," "For if we sin wilfully after we have received a knowledge of the truth, there remaineth no more sacrifice for sin." Again we are taught in Col. 2: 8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." Also we are taught in Gal. 1: 7, 8, "But there be some that trouble you, and would pervert the Gospel of Christ. But though we or an angel from heaven preach any other gospel unto you than that ye have received, let him be accursed."

Dear Brethren, I have endeavored to try to present to you a few of the many reasons why we as a church should be united in principle and in practice as well as in name. Now brethren, let me admonish you earnestly, contend for and accept nothing that is tainted or departure from our faith and practice. "Be ye steadfast, unmoveable; always abounding therein." "Wherefore let us take heed to the things that we have heard, lest at any time we let them slip."

And now may God the Father, Son and Holy Ghost ever guide us, that we may be united as they are united. This is the constant and earnest prayer of your unworthy servant.

ELD. J. R. BROWN.

## CONSTITUTION

### OF THE

Chattahoochee United Free Will 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

sidered as a Jvisory council, and resorted to as such, but never claimed any right of lording it over God's heritage, nor was there 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 now here 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 Free Will 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 Mission. 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 rights 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 Free Will 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 person 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, 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., within 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: 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 acknowledgments. 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 com-



munne, 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 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 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 of such Christians now on earth as are not attached to the visible according to the Gospel rules.

4. That the establishment of central or Catholic government over the visible church or any part thereof is a device of earthly ambition repugnant to the word of God and 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 a church 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 the churches being inalienable, are in no wise compromised by or hindered by entering an association, and therefore associations

have no shadow of authority over churches or individuals, their only powers being to transact business which does not pertain to churches in their ecclesiastical capacity, or to promote mutual intercourse and 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 churches is designed for the perpetuation of the true religion of the Gospel and for 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 person's property or consciences of men in any case whatever.

8. That the only requisites to church membership are faith in Christ and obedience to the Gospel; that faith in Christ necessarily exists in connection with the belief in the fundamental truths of Christianity, and that to prescribe 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 the church are elders and deacons; that elders are also called bishops or pastors; that all elders are equal in rank, though they may 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 farther, 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 a charge of 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 saints' feet is an ordinance to be observed in the church till the Lord comes.

13. The elders and deacons must be set apart to their office by ordination at the imposition of the hands of the presbytery and prayer, without which they are not authorized to administer the ordinances pertaining to their respective office.

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 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. 13: 14; John 5: 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.—Ex. 3: 3; Ps. 33: 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 damnation, without defense or excuse.—Gen. 1: 27; 2: 7; 3: 6, 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

# STATISTICAL TABLE.

CHURCHES.	COUNTIES.	DELEGATES.	PASTORS	Baptized.	Rec. by Letter.	Restored.	Dis. by Letter.	Excluded.	Died.	Total.	Paul for Min.
Liberty Chapel.....	Bibb.....	J. R. Hanson.....	J. M. Emanuel.....	7			3	6	51	\$1.50	
New Prospect.....	Turner.....	J. H. Little.....	E. W. Wright.....	2	4	1	1	4	164	2.50	
Oak Grove.....	Bibb.....	By Letter.....	J. M. Emanuel.....						123	1.00	
Mt. Olive.....	Taylor.....	By Letter.....	J. M. King.....						94	2.00	
Turner's Chapel.....	Taylor.....	J. N. Wainright, N. M. Spiller, M. Wade	W. J. Lumpkin.....	6	3		2	4	270	1.25	
Providence.....	Muscogee.....	W. T. McBride, C. E. T. Tomlin, J. S. L.	H. L. Lumpkin.....	16	3	4	6	1	278	2.00	
Bethel.....	Macon.....	A. C. Cromer.....	W. H. Emerson.....						83	3.00	
Shiloh.....	Macon.....	T. A. Shirah.....	J. J. Jones.....						30	1.50	
New Life.....	Marion.....	Jos. Daniel, E. L. Elliott.....	H. L. Lumpkin.....						32	2.00	
New Prospect.....	Taylor.....	J. Griggs.....	J. M. Posey.....	1	2				141	2.00	
Friendship.....	Sumpter.....	By Letter.....	C. C. Martin.....						5	1.00	
Bethany.....	Marion.....	W. P. Rainy, J. D. Rainy.....	E. C. Grimsley.....	3					119	1.50	
Spring Hill.....	Marion.....	J. W. Mitchel, W. T. Bryan.....	W. D. Gill.....						19	1.50	
Pleasant Hill.....	Schley.....	J. W. Brewer, J. T. Guy.....	W. T. Lovick.....						232	1.50	
Trinity.....	Taylor.....	W. M. Watson, Wm. Watson.....	J. J. Jones.....	1					43	3.00	
Corinth.....	Marion.....	J. R. Jordan, G. W. Pool.....	H. L. Lumpkin.....						134	2.00	
Columbus.....	Muscogee.....	Henry Horn, J. H. Lovick.....	W. J. Lumpkin.....			1				1.00	