

MINUTES
OF THE
SEVENTY-SECOND ANNUAL SESSION
OF THE
CHATTAHOOCHEE UNITED
Free Will Baptist Association,

CONVENED WITH
TRINITY CHURCH, TAYLOR COUNTY, GEORGIA,
COMMENCING ON

Thursday night before 1st Sunday in Oct., 1907.

OFFICERS:

REV. A. J. PARKER, MODERATOR, Royal, Ga.
REV. W. D. GILL, CLERK AND TREAS., Flem, Ga.

**The next session will meet with Providence Church,
Muscogee County, Ga., commencing Thurs-
day night before the first Sunday
in October, 1908.....**

AYDEN, N. C.
FREE WILL BAPTIST PRINT.
1908.



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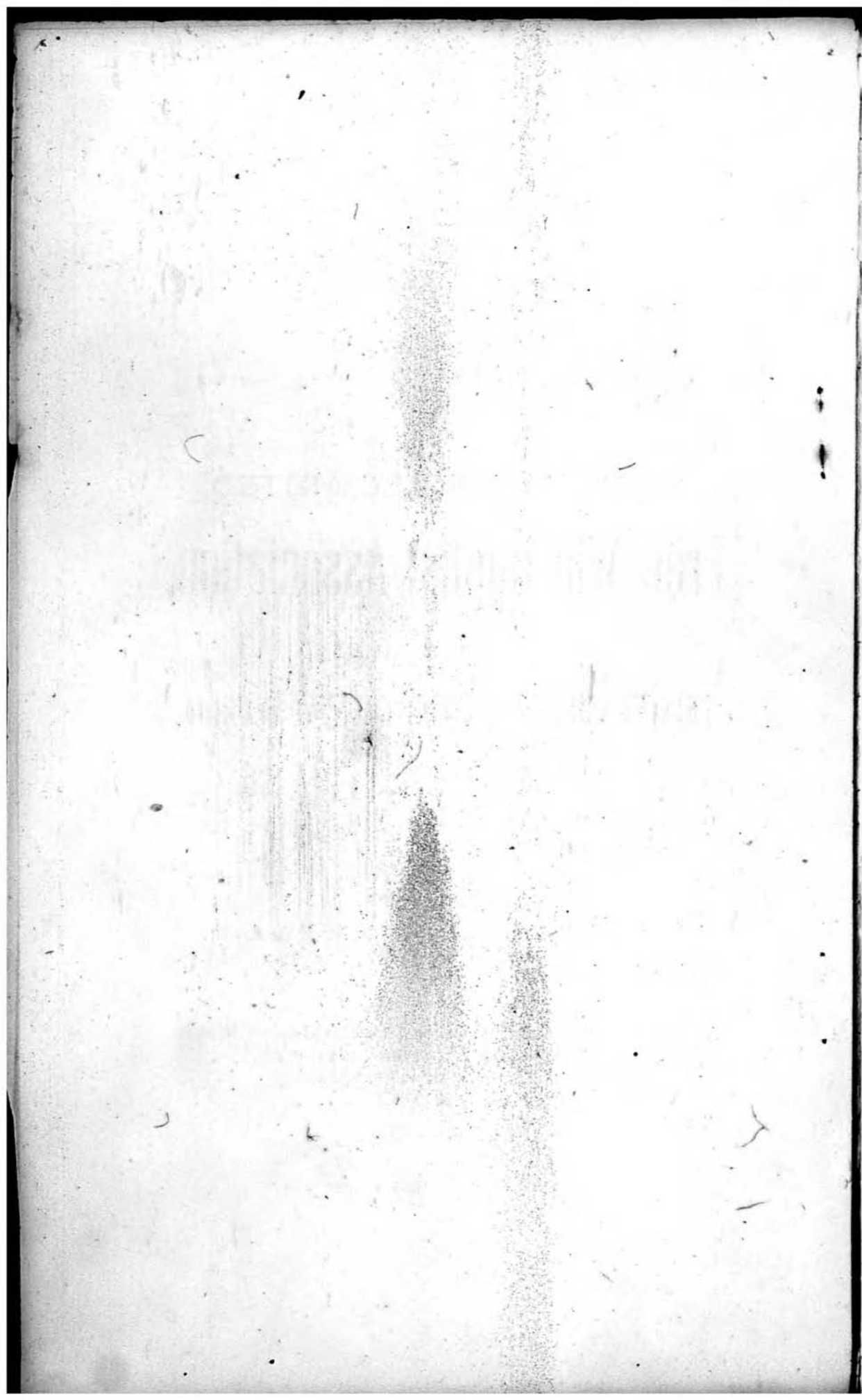
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PROCEEDINGS

—OF THE—

CHATTAHOOCHEE ASSOCIATION.

The Seventy-second Annual Session of the Chhattahoochee United Free Will Baptist Association convened with Trinity church, Taylor Co., Ga., commencing on Thursday night before the first Sunday in October, 1907. The introductory sermon was preached Friday at 11 o'clock, a. m., by Rev. W. H. Emerson from St. Matt. 16:18, followed by Rev. W. T. Lovick.

After an intermission of one hour for refreshments. The former moderator being absent, the body appointed Rev. S. N. Little moderator pro tem. 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 fifteen churches in the association.

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

The body then permanently organized by electing Rev. A. J. Parker moderator and Rev. W. D. Gill clerk.

Called for petitionary letters—none presented.

Called for corresponding messengers and received Rev. W. C. Jones from the Georgia Union Association.

Appointed the various committees:

On Preaching—A. S. Waller, John Watson from the church and Bros. J. W. Brewer, J. W. Bellflower, J. A. Lockhart.

State of the churches and character of the ministry—A. A. Phalts, G. W. Pool, G. D. Perry, M. Jones, A. B. Posey.

Finance—H. L. Lumpkin, W. H. Emmerson, M. L. Crook.

Obituaries and deceased ministers—E. C. Grimsley, W. B. Posey, W. T. Lovick.

Temperance—S. N. Little, H. L. Lumpkin, T. A. Shirah.

Sabbath Schools—W. J. Lumpkin, J. R. Jordon, C. L. Raburn.

Literature—W. D. Gill, J. J. Jones, J. M. Posey.

On motion, the body adjourn until Saturday morning at 8 o'clock, after singing and prayer by Rev. W. D. Gill.

Second Day's Session.

Saturday Morning at 8 o'clock the body met according to adjournment after singing and prayer by Rev. W. H. Emerson.

Reports of Committees.

ON SABBATH SCHOOLS.—We your committee on Sabbath Schools beg leave to submit the following report: We find only four Sabbath Schools in the association, which we find in a flourishing condition. We recommend that all other churches organize Sabbath Schools that haven't one.

REV. W. J. LUMPKIN, Chm.

FINANCE.—We, your committee, beg leave to make the following report: We find paid in from the various churches for minutes, \$29.00, in the hands of the treasurer, \$1.75; we also find paid in from the various churches for correspondence \$15.40, in hands of the treasurer, \$12.14, we also find paid in for the Macon church \$7.10.

REV. H. L. LUMPKIN, 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. W. T. LOVICK, Chm.

TEMPERANCE.—We, your committee on temperance, beg leave to make the following report: We believe that the temperance movement is gradually growing

better. We recommend that all of our ministers endeavor to present temperance and using their influence before the public. Teaching them to be temperate in all things.

REV. H. L. LUMPKIN, Chm.

LITERATURE.—We, the committee on literature, beg leave to make the following report: We recommend that each member subscribe for the FREE WILL BAPTIST paper printed at Ayden, N. C., and also use the Free Will Baptist Sunday School literature, published at Ayden, N. C.

W. D. GILL, Chm.

STATE OF THE CHURCHES AND CHARACTER OF THE MINISTRY.—We, your committee, submit the following report: As for as we know all the churches are in good standing. We find that Bro. J. M. King has joined another denomination, and we ask that his name be dropped from the ministers roll. We recommend that New Prospect church call in Bro. W. B. Posey credentials for disorderly conduct at Turner's Chapel. We recommend that Turner's Chapel church call in Bro. Z. T. Bone's credentials. By his request we ask that Bro. J. R. Brown's name be dropped from the ministerial roll from the fact that his church has turned him out and called in his credentials. We find that Bro. W. N. Carroll is dead, and ask that his name be dropped from the roll. We find that Bro. B. O. Brown has joined another association and ask that his name be dropped. We recommend that the churches of this association look after the licensed preachers of their churches, to see that they do something or call in their license.

G. D. PERRY, Chm.

ORDER OF PREACHING.—Friday at 11 a. m., the stand was occupied by Rev. W. H. Emmerson, who preached from St. Matt. 16:18, followed by Rev. W. T. Lovick. Friday at 7:30 p. m., the stand was occupied by Rev. J. M. Posey followed by Rev. M. L. Crook. Saturday at 9 a. m., the stand was occupied by Rev. E. C. Grimsley, followed by Rev. W. J. Lumpkin. Saturday at 11 a. m., the stand was occupied by Rev. S. N. Little, followed by Rev. W. C. Jones. Saturday at 3 p. m., the stand was occupied by Rev. W. T. Lovick, followed by Rev. H. L. Lumpkin. Saturday at 7:30, p. m., the stand was occupied by Rev. W. H. Emmerson, followed by Rev. W. D. Gill. Sunday at 9 a. m., the stand

was occupied by Rev. H. L. Lumpkin followed by Rev. J. J. Jones. Sunday at 11 a. m. The stand was occupied by Rev. A. J. Parker.

Miscellaneous Business.

Miscellaneous business was called and the following business disposed of:

Appointed corresponding messenger to our sister associations as follows: To the Georgia Union, Rev. S. N. Little. To the South Georgia, Rev. W. H. Emmerson. To the Martin Rev. W. D. Gill. To the Midway Rev. M. L. Crook.

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

On motion of the body Revs. A. J. Parker, W. D. Gill, H. L. Lumpkin, W. H. Emmerson, S. N. Little were appointed as delegates to the State Convention which meets with New Prospect church Turner Co., Ga., commencing on Thursday night before the Third Sunday in Nov. 1907.

By motion of the body it was agreed to pay the R. R. expenses of Rev. W. C. Jones.

The circular letter read by Rev. W. D. Gill was ordered printed in the minutes of this session.

On motion it was agreed that Rev. S. N. Little should write the next circular letter to this body.

On motion of the body the report of Rev. J. M. Emmanuel read and received, agreed that this body meet with Providence church, Muscogee county, Georgia, commencing on Thursday night before the first Sunday in October, 1908.

The introductory sermon to be preached Friday at 11 o'clock, a. m., by Rev. J. J. Jones, Rev. S. N. Little alternate.

Delegates going by R. R. will be met at Columbus, 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.

After singing and prayer by Rev. W. C. Jones, 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 that Rev. W. D. Gill do home mission work to the amount of funds he has in his hands.

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

After singing and prayer by Rev. M. L. Crook the association adjourned to meet with Providence church 12 months hence.

REV. A. J. PARKER, Moderator.

REV. W. D. GILL, Clerk.

UNION MEETINGS.

The First District meets with Bethel church, Macon county, Ga., commencing on Friday night before the first Sunday in August, 1908. The introductory sermon to be preached Saturday at 11 o'clock, a. m., by Rev. A. J. Parker, W. H. Emmerson alternate, conveyances will meet correspondence at Ideal on Friday on A. B. & A. R. R.

The Second district meets with Bethany church, Marion county, Ga., commencing on Friday night before the second Sunday in August, 1908. The introductory sermon to be preached Saturday at 11 o'clock a. m., by Rev. W. D. Gill, Rev. H. L. Lumpkin alternate. Conveyances will meet correspondence at Juniper, on Friday on Central R. R.

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 and 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 next session.
 Call for reports of committees.
 Call for miscellaneous business.
 Call for reading and adopting minutes.
 Adjournment.

OBITUARIES.

Departed this life September 3rd, 1907, sister Sarah M. Watson, daughter of B. B. and Francis Watson. Sister Watson was born October the 15th, 1862 and departed this life Sept. 3rd, 1907, making her stay on earth 44 years, 10 months and 17 days. She was a consistent member of Trinity church, Taylor county, Ga., and lived as all true Christians should live and died, as we believe, in the arms of Jesus. As the writer preached at her home only a few days before death angel came she expressed her spiritual feeling to the writer, saying a few minutes after midnight, "I am not sleepy." She was wrapped in the mantle of God's love. She leaves a husband and eight children to mourn their loss. Farewell sister, take thy rest, we love you dearly, but the Savior loved you better.

REV. J. J. JONES.

Departed this life May 17th, 1907, sister Nancy Fowler. Sister Fowler was born Aug. 20th, 1854. At the tender age of 18 she gave her heart to God and became a consistent member of the Free Will Baptist church to which she was faithful until death. She lived a devoted Christian life as we believe she brought sunshine and gladness to every home in which she entered. She was always trying to help everyone to bear their burdens as a servant of God. No one knew her but to love her. Weep not for her dear children, only think that your loss is heaven's gain. Heaven is made to rejoice while your home is made sad; only try to meet her at Jesus' feet.

Call not back the dear departed, anchored safe where
 storms are over;
 On the border land we left her, soon to meet and part
 no more.

When we leave this world of changes, when we leave
this world of care,
We shall find our missing loved one, in our Father's
Mansion Fair.

REV. W. H. EMMERSON.

Departed this life March 1907, Bro. Lonnie Highnote. Bro. Highnote was a consistent member of Little Bethel church. He joined several years before his death, we don't know just how many, but he was found at his post. We believe he was a good husband and father. He left a wife and one dear little boy and a host of friends to mourn their loss. We deeply sympathize with those who feel the loss of him so much, but may we all strive to meet him in that sweet heaven above.

REV. W. H. EMMERSON.

Departed this life July 1907. Bro. J. B. Sanders Bro. Sanders joined the Free Will Baptist church of Little Bethel about 4 days before his death. Bro. Sanders was 18 years old. He confessed a readiness to go to his bright home above. He leaves a father and mother, 3 brothers, 3 sisters and many friends to mourn their loss. To know Bro. Sanders was to love him. To be with him again in this world we cannot, so may we strive to meet him in that bright home above.

REV. W. H. EMMERSON.

In memory of Bro. James H. McBride. Bro. McBride was born in Chattahoochee county, Ga., Oct. 15th, 1863, died April 23rd, 1906, making his stay on earth 42 years, 6 months, 8 days. He was happily married to Miss Lizzia Colwell, Jan. 12th, 1887. He joined Providence church 8 years ago, it was not my pleasure to become very well acquainted with Bro. McBride from the information that I heard of him. He was a man that was beloved by all who knew him. As a man he was agreeable and had rather give the advantage than to take it. As a husband and father, he was kind and affectionate. As a Christian gentleman, he was zealous and active. Often our hearts are made sad when we gaze on the pale cheeks for the last time; but there is a sweet comfort that comes to our minds when we feel assured of the fact that we will meet again and shall sing around the great white throne of God.

We can say to the sorrowing wife and children to put your trust in the Lord and serve him only.

REV. H. L. LUMPKIN.

Departed this life February 1907, Bro. Peter S. Wall. Bro. Wall was a consistent member of Spring Hill church Marion county, Ga., and reflected the highest and brightest possible honors upon both his church and community, by a life of honesty, virtue and character to his church and to his county. In the death of Bro. Wall, the church has lost a strong support, and the Masonic fraternity a faithful member. He died as he had lived, exhibiting a confidence and faith in God, unshaken by mortal afflictions and the crosses of religious duties. We feel confident to say that while his body moulders to clay his spirit has soared to eternal day.

REV. W. D. GILL.

MINISTERIAL ROLL.

B. F. Green.....	Butler.....	Ga.
J. H. Dupree.....	Murphy.....	"
A. Smith, R. F. D. No. 3.....	Americus.....	"
T. P. Carr, R. F. D. No. 3.....	Reynolds.....	"
J. J. Jones, R. F. D. No. 1.....	Butler.....	"
T. C. Hunnicutt.....	Skipperton.....	"
W. J. Lumpkin.....	Rabbit.....	"
E. C. Grimsley, R. F. D. No. 1.....	Juniper.....	"
W. T. Lovick, R. F. D. No. 3.....	Reynolds.....	"
W. D. Gill.....	Flem.....	"
W. H. Emmerson, R. F. D. No. 3.....	Oglethrope.....	"
H. L. Lumpkin.....	Rabbit.....	"
J. V. Klosser.....	Reynolds.....	"
J. M. Posey.....	Butler.....	"
A. J. Parker.....	Royal.....	"
S. N. Little, R. F. D. No. 2.....	Ashburn.....	"
R. A. Fuller.....	Willet.....	"

Licentiates.

M. L. King.....	Lake City.....	Ga.
T. J. Lee.....	Skipperton.....	"
W. R. Merritt.....	Reynolds.....	"
J. M. Culpepper.....	Alphonso.....	"

CHURCHES, CLERKS AND THEIR ADDRESSES.

New Prospect.....	J. W. Belflower.....	Ashburn.....	Ga.
Corinth.....	G. W. Pool.....	Buenavista ..	"
Bethany.....	Chas. Parmer.....	Juniper	"
New Life.....	E. L. Elliott.....	Geneva	"
Turner's Chapel.....	I. N. Wainright.....	Butler.....	"
Trinity.....	Buford Watson.....	Flem.....	"
Macon	J. R. Hanson Holt Ave.	Macon	"
Pleasant Hill.....	J. W. Brewer.....	Royal.....	"
Mt. Olive.....	J. P. Jones.....	Reynolds.....	"
New Prospect.....	A. B. Posey.....	Reynolds.....	"
Spring Hill.....	G. D. Perry.....	Buenavista ..	"
Shiloh.....	O. C. Hill.....	Oglethrope...	"
Columbus.....	J. N. Shira.....	Columbus.....	"
Providence.....	J. H. K. Jones.....	Columbus.....	"
Bethel.....	C. L. Raburn	Oglethrope...	"
Friendship	J. R. Baty.....	Smithville	"
Oak Grove.....	J. T. Hardy.....	Lizeller.....	"

EXECUTIVE COMMITTEE.

J. T. Hardy, Lizelea, Ga.; G. W. Fulford, Royal, Ga.;
 W. Q. Rayburn, Oglethrope, 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 directors, 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 busi-

ness 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.

CHURCH LETTER.

From.....Church.....County, Ga.
To 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: Your attention is called in this circular to a subject which is important to every disciple of our Lord and Master the relative duties of pastors and churches are not perhaps as carefully considered by either the one or the other as they should be in our immediate association, and it may be that much of our want of prosperity and influence at the present time is owing to their being almost entirely neglected. The churches of Jesus Christ are made to consist of the pastor and his flock, or people of his charge, and the prosperity of those churches depends very much upon the religious observance of the duties towards each other. When we add to this the solemn consideration, that God will most certainly require both pastor and people to render a strict account at His bar for the manner in which they discharge these obligation. He

that feels the weight of this high calling must know that immortal souls are given to his charge, and if he is untrue to his trust, their blood will be required at his hand. He can but read with a trembling heart what God has said to him by the prophet. Son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word of my mouth and warn them from me. When I say unto the wicked, Oh, wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way. That wicked man shall die in his iniquity, but his blood will I require at thy hands. Nevertheless, if thou warn the wicked from his way, to turn from it, he shall die in his iniquity. But thou hast delivered thy soul.

The pastor is the steward of the ministry of God and he is required to take heed unto himself and to his doctrine, that he may thereby save himself and those that hear him. Were it not for the soul reviving promise of his blessed Master, "Lo, I am with you even unto the end of the world," he would surely faint in the day of toil.

Members of the church should feel it binding on them as a duty towards God and their pastor to attend on his ministry, and no excuse that would not be acceptable at the bar of God should be set up as a reason for being absent. Nothing affords more admiration to a minister than to have a numerous and devout audience. The appearance of such a congregation often executes his best feelings and furnishes him with his best thoughts. He knows that each individual, who enters the house of God brings with him an immortal soul, which must either be a sparkling star in the crown of the Redeemer, or wail in eternal woe. On the other hand, how discouraging it is to the minister to spend his voice upon empty seats and naked walls.

What better evidence could a pastor want of the low estimate placed upon his labors, than to see his brethren forsaking the house of God, without adequate excuses, or without any apparent design. But to pour contempt upon his efforts to do them good and thereby increase his mortification, if not drive him to despair. To neglect attendance upon the house of God, is to deprive the minister of the means of doing that good, for

the accomplishment of which, the ministerial office was ordained.

The church should not cease to pray for their pastor and to contribute to him for his temporal support.

Yours in Christ,
REV. W. D. GILL.

CONSTITUTION.

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 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 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 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 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 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 first 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., 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 meeting 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 a 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 confer-

ence 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 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, from 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 har-

monious offices in the great work of redemption.—Ex. 6: 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 ruin, without defense or excuse.—Gen. 1: 27; 2: 7; 3: 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 Savior.—Eph. 2:5; 5:8; Rom. 7:11, 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. 8: 30; Ezek 18: 27, 28.

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 a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth but his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to aggravated condemnation.—Mark 16: 16; John 17: 20; Isaiah 14: 22.

7. That in order to be saved we must be regenerated or born again. That regeneration consists of giving a holy disposition to the mind, and is effected in a manner above our comprehension by the power of the Holy Spirit producing a voluntary obedience to the Gospel;

and that its proper evidence is found in the holy fruits which we bring forth to God.—John 3:3-8; Matt. 3:8-10.

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 invitation 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. 1: 5 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. 1: 17, 18.

10. That the law of God is the eternal, unchangeable rule of His government; that it is holy, just and good, that the inability which the Scriptures ascribe to fallen man to fulfill the precepts arise 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. 5: 17, 18; Luke 10: 13-20; 14: 17.

11. That the first day of 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 means of grace, both public and private, and preparation for the rest which remains for the people of God.—Ex. 19: 8; Heb. 4: 9; Thes. 1: 7; Ps. 16: 9.

12. That civil government is of divine appointment for the interest of 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 conscience and Prince of the kings of the earth.—Heb. 13:7; Acts 23: 5; Tim. 5: 17.

13. That there is a radical and essential difference between the righteous and wicked, that such only as 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 good among men both in and after death.—Matt. 25: 45, 46; Mark 16: 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 this judgement will forever fix the final state of men in heaven or hell on principles of righteousness.—John 5: 25; Matt. 25: 31:34, 41-46.

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	DELEGATES.	PASTORS.	Baptized.	Rec by Letter	Restored.	Dis. by Letter.	excluded.	Diff.	Total	Paid for Min.
New Prospect.....	Turner.....	J. W. Belflower.....	S. N. Little.....	3			6			62	\$1.00
Corinth.....	Marion.....	J. R. Jordan, G. W. Pool.....	H. L. Lumpkin...			1		1		36	1.50
Bethany.....	Marion.....	By Letter.....	W. J. Lumpkin...	3			3	1		22	1.50
New Life.....	Marion.....	Jas. Daniel, E. L. Elliott.....	E. C. Grimsley....						1	35	1.00
Turner's Chapel.	Taylor.....	Jack Turner, en Dickerson.....	E. C. Grimsley....				4			58	2.00
Trinity.....	Taylor.....	A. S. Waller, John Watson.....	J. J. Jones.....				1		1	41	3.00
Macon.....	Bibb.....	W. W. Amerson.....	W. C. Jones.....	12	11			9	2	74	1.00
Pleasant Hill.....	Schley.....	J. W. Brewer.....	W. T. Lovick.....	4						26	1.50
Mt. Olive.....	Taylor.....	M. Jones, Wm. Windom.....	W. H. Emmerson...				3	6	1	94	2.00
New Prospect.....	Taylor.....	A. B. Posey, J. B. Amerson.....	M. L. Crook.....				1	1		35	2.00
Spring Hill.....	Marion.....	G. D. Perry, R. H. Hamilton.....	W. H. Emmerson...		1				1	21	1.50
Shiloh.....	Macon.....	T. A. & hirah, Lee Hill.....	J. J. Jones.....	1				3		27	1.50
Columbus.....	Muscogee.....	By Letter.....	A. J. Parker.....								1.00
Bethel.....	Macon.....	W. D. Sanders, C. L. Robinson, J. Hill	T. J. Jones.....	3	3		2	3	3	90	3.00
Providence.....	Muscogee.....	A. A. Phelps, J. A. Lockhart, W. A. P	H. L. Lumpkin...	18			1			99	3.00
Friendship.....	Sumter.....	By Letter.....	C. C. Martin.....							14	1.00
Oak Grove.....	Bibb.....	Not Represented.....									

