

MINUTES

—OF THE—

SEVENTY-FOURTH ANNUAL SESSION

—OF THE—

**CHATTAHOOCHEE UNITED
Free Will Baptist Association,**

CONVENED WITH

BETHEL CHURCH, MACON COUNTY, GA.,

COMMENCING ON

Thursday Night before 1st Sunday in Oct., 1909.

OFFICERS:

REV. A. J. PARKER, Moderator, Reynolds, Ga.
REV. J. J. JONES, Ass't Moderator, Butler, Ga.
W. D. GILL, Clerk and Treas., Charing, Ga.

The next session will meet with Bethany Church,
Marion County, Ga., commencing Thursday
Night before the first Sunday in Oct., 1910.

AYDEN, N. C.
FREE WILL BAPTIST PRINT.
1910.



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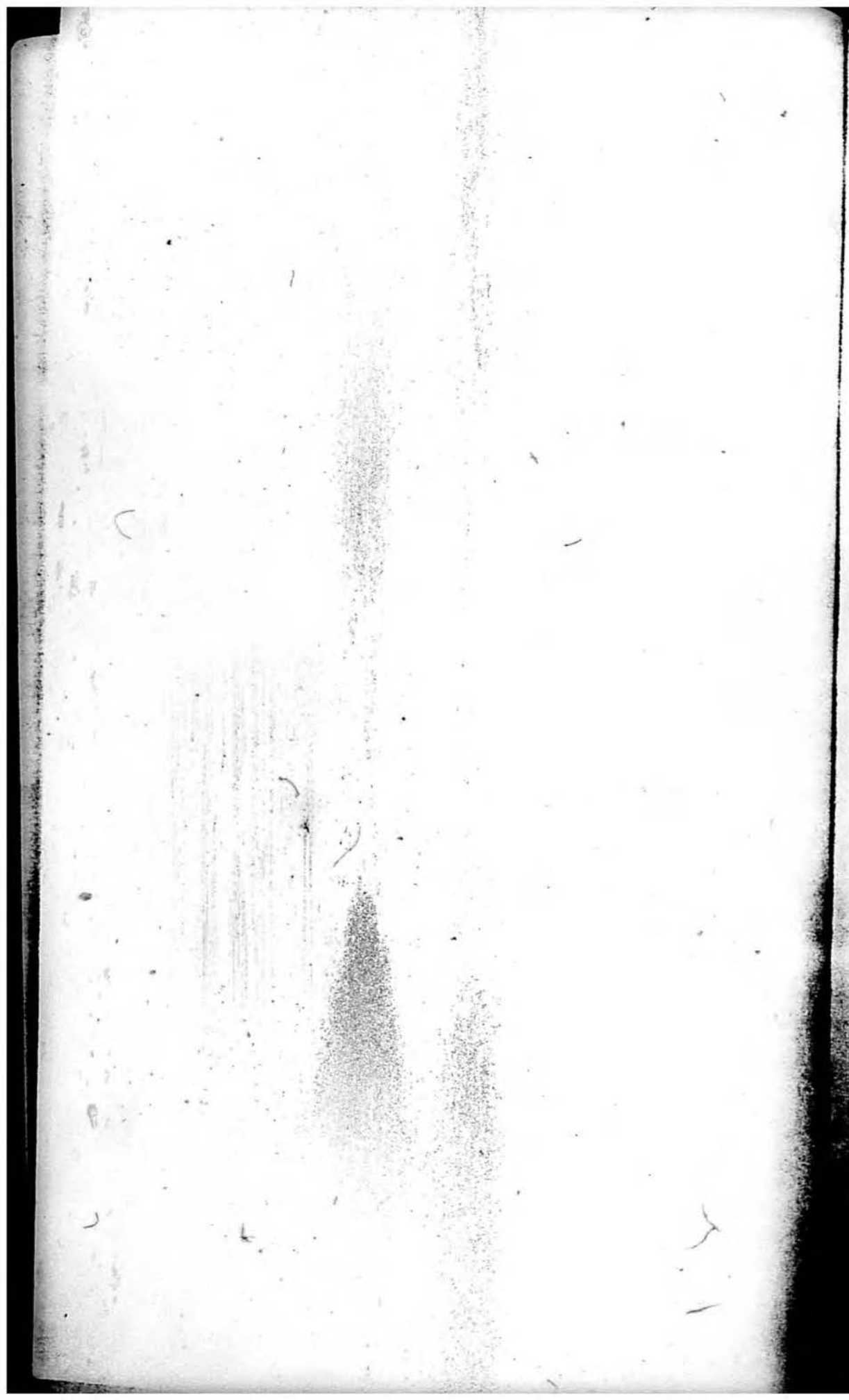
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PROCEEDINGS

— OF THE —

CHATTAHOOCHEE ASSOCIATION.

The Seventy Fourth Annual Session of the Chatahoochee United Free Will Baptist Association convened with Bethel church, Macon county, Georgia, commencing on Thursday night before the first Sunday in October, 1909.

The introductory sermon was preached Friday at eleven o'clock a. m., by Rev. E. C. Grimsley.—Text: Second Timothy 4: 2: followed by Rev. W. D. Gill.

After an intermission of one and one-half hours for refreshments, the body was called to order by Rev. J. J. Jones, the assistant moderator.

The former clerk was in his seat.

Next invited visiting brethren to seats with us in the body.

The next business in order was a call for corresponding letters. Received letters from fourteen churches in the association.

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

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

Next called for petitionary letters. Received letters and delegates from Beulah church, Taylor county, Ga.

Next called for corresponding messengers and received Rev. C. C. Martin from the Martin Association and Bro. W. H. Hobbs from the Georgia Union Association.

Next appointed the various committees:

On preaching—G. A. Chapman, W. Q. Rayburn from the church, and Bros. G. W. Pool, J. H. Little, and B. Lockhart from the body.

Lumpkin—Text: St. Matt. 5:20. Saturday at 7 o'clock p. m., the stand was occupied by Rev. S. N. Little—Text: Acts 22: 20, followed by Rev. D. E. Green. Sunday at 9 o'clock p. m., the stand was occupied by Rev. J. J. Jones. Sunday at 11 o'clock a. m., the stand was occupied by Rev. A. J. Parker, followed by Rev. C. C. Martin.

Miscellaneous Business.

Appointed corresponding messengers to our sister associations as follows: To the Georgia Union, Revs. S. N. Little, and A. J. Parker. To the Martin association, Revs. A. J. Parker and S. N. Little.

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

By motion, it was agreed to have the circular letters prepared by Rev. S. N. Little published in the minutes of this session.

By motion of the body, the following brethren were appointed on the executive committee: A. S. Waller, G. W. Pool, W. Q. Rayburn, T. A. Britt and J. H. Little.

By motion, the body adjourned until 2 o'clock p. m.

Afternoon Session.

The afternoon session was opened with singing and prayer by Bro. J. H. Little.

By motion of the body, it was agreed to pay the rail road fare of Rev. C. C. Martin and Bro. C. H. Hobbs, which was \$10.00.

Agreed that this body meet with Bethany church, Marion county, Georgia, commencing on Thursday night before the first Sunday in October, 1910.

The introductory sermon to be preached Friday at 11 o'clock a. m., by Rev. W. H. Emerson, Rev. H. L. Lumpkin alternate.

Delegates going by R. R., will be met at Mank, on A. B. & A. R. R., and Juniper, on the Central R. R., on Thursday.

Ordered that the clerk have 600 copies of the minutes printed and distributed among the churches.

By motion of the body, it was agreed to pay the clerk \$10.00 for his services.

By motion, it was agreed that the clerk have the minutes printed at Ayden, N. C.

By 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. E. C. Grimsley, the association adjourned to meet with Bethona church 12 months hence.

REV. A. J. PARKER, Moderator,

REV. J. J. JONES, Ass't. Mod.

REV. W. D. GILL, Clerk.

UNION MEETINGS.

The first district meets with Mt. Olive church, Taylor county, Ga., commencing on Friday night before the 2nd Sunday in July, 1910. Conveyances will meet delegates at Reynolds, on Central R. R., on Friday. Rev. J. J. Jones to preach the introductory sermon, Saturday at 11 o'clock a. m., Rev. W. T. Lovick, alternate.

The second district meets with Spring Hill church, Marion county, Ga., commencing on Friday night before the 5th Sunday in July, 1910. The introductory sermon to be preached Saturday at 11 o'clock a. m., by Rev. H. L. Lumpkin, Rev. J. D. Rainey, alternate. Delegates going by R. R., will be met at Mank, Ga., on H. & H. R. R., on Friday.

OBITUARIES.

Departed this life July 17th, 1909, Sister Mary J. (Nee Mullins.) Sister Jones was the wife of Bro. Jones. Was about 23 years of age. She joined the Free Will Baptist church at Mt. Olive, about the year 1898, and was baptized by Rev. A. J. Parker. She led a consecrated Christian life. Was a fond, devoted, patient, affectionate, loving mother. She leaves a growing husband, father, 3 brothers and 3 sisters. A little infant about 6 weeks old. We extend to the left ones our deepest sympathies, and join with

them in their sorrow for the loss of our beloved sister. May the Love of God rest upon the loved ones.

REV. W. T. LOVICK.

Died, March 23rd, 1909, Sister Mollie Kidd, beloved wife of Rev. J. D. Kidd, pastor of Columbus Free Will Baptist church, of which she was a member, always ready to do what she could for her Master. She died in the triumphs of a living faith. Besides her devoted husband, she leaves 7 children, and a host of friends to mourn their loss. Good-bye dear sister till we meet in the glory land.

J. N. SHIRAH.

Sister May Shirah died May the 23rd, 1909. She was a consistent member of Columbus church, always found ready at her post of duty. She died in the triumph of a living faith. She leaves a husband and 1 little babe one month old, to mourn their loss. Weep not dear husband for yet the name of God be blest, who has called her home to rest.

By her pastor.

Bro. Eli Hobbs died August the 12th, 1909. Bro. Hobbs was a consistent member of Columbus church and also a trustee. He died in the triumph of faith and has now gone to reach the reward of the final faithful. He leaves a wife and seven children and a host of friends to mourn their loss. Weep not for him, for our loss is heaven's gain. Farewell dear brother, until we meet again.

By her pastor.

Departed this life February the 19th, 1909, Sister E. F. Rainey. She was a member of Bethona church. She joined in 1905, was baptized by E. C. Grimsley. She lived a Christian and died as all Christians die. She made her home a happy one; brought light and sunshine in every home she went. She leaves a husband and children and many friends to mourn their loss. We can only say good-bye sister, till we meet again.

REN. E. C. GRIMSLEY.

Brother A. Smith departed this life April the 29th 1908; was born July the 22nd, 1819, making his sojourn on earth 88 years, 9 months and 9 days. Bro. Smith was a member of Friendship church. Was a minister of the Gospel. He also leaves a wife, 3 children and

number of grand-children to mourn their loss. We hope that our loss is his great gain. Good-by Bro. Smith.

Bro. M. T. Jones departed this life Aug. the 31, 1905. Bro. Jones was a member of Friendship church, Sumter Co., Ga., and was deacon. Was a good neighbor, a kind husband and more than all a noble Christian. He leaves six children to mourn their loss. Good-by/Bro.

Sister Amy Mullins departed this life June, 1909. Sister Mullins was a member of the United Free Will Baptist church at Mt. Olive, Taylor county, Ga. Sister Mullins had been a member of the church about 35 years she was a consistent consecrated member. She was 57 years old. She died as she had lived in the triumph of living faith. She leaves a husband, one son and one daughter to mourn their sad loss, several brothers and sisters to mourn their loss. We join them in their sorrows. In the death of Sister Mullins her husband has lost a devoted wife, her children a loving, affectionate mother, the church a strong worthy member, the community a kind, hosted, obliging, neighbor. May God bless us all and help us to meet in the sweet beyond.

ELD. A. J. PARKER.

CIRCULAR LETTER.

DEAR BRETHREN:

The time has come, according to previous appointment, for me to address you through the medium of a circular letter. I am almost at a loss to know what subject to call your attention to of the most importance to us or an association. We profess to be a people who believe in good works, it being the faith of righteousness. We learn in the second chapter of the book of James that faith without works is dead, 14th verse, "both it profit my brethren though a man say he hath faith and have not works, can faith save him?" I will call your attention to a few different kinds of good works as I felt that would be of much importance to us. First, do we take the interest in putting our faith in practice as we ought to. We say we are in Sabbath Schools, are we using our best efforts to do the good work that we should do in teaching our children the importance of believing in Christ

in Sabbath Schools? If not, our faith is vain for the like of being put into practice. Second, does our churches assemble themselves as they ought in prayer meetings? This being one of the great mediums by which to build the church up. Then we profess to be a people that believe in missions. Are we proving our faith by our works by using our means that God has blessed us with helping to send the glad tidings of good joy where it is not preached. Oh, vain man, wilt thou know that faith without works is dead. It is not the hearer of the word that is justified before God but the doer of the word. It seems as we as a people are not prosperous as we should be. What is the matter? We have the doctrine as taught by the Son of God. Further, I will call your attention to the importance of loving one another. The Savior says, if a man say I love God and hateth his brother, he is a liar for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen. We manifest our love for the Savior by loving his cause and kingdom here upon earth and he loved us enough to sacrifice his life for us and we should love the church enough to sacrifice our time and means to build up the cause on the earth and by so doing the Lord will bless us and will say unto us, well done thou good and faithful servant, thou hast been faithful over a few things and I will make thee ruler over much. And may God help us to prove our faith by our works more so in the future than we have in the past is my prayer.

REV. S. N. LITTLE.

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.

CHURCHES, CLERKS AND THEIR ADDRESSES.

New Prospect.....	J. W. Belflower.....	Ashbura.....	Ga.
Corinth.....	G. W. Pool.....	Buenavista..	"
Bethany.....	Chas. Parmer.....	Juniper.....	"
New Life.....	J. Miller.....	Geneva.....	"
Turner's Chapel.....	I. N. Wainright.....	Butler.....	"
Trinity.....	Buford Watson.....	Flem.....	"
Macon.....	C. M. ———	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. Rabon.....	Oglethrope..	"
Friendship.....	J. R. Baty.....	Smithville....	"
Oak Grove.....	J. T. Hardy.....	Lizellea.....	"

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 constitutes, 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 Lords 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 Cherokee United Free Will Baptist Association to convene with.....Church.....County, Ga.

We have called Bro. for our pastor the ensuing year. Spiritual condition of the church.....
Time of meeting.....Sunday, Sermon by Rev..... We send as representatives.....
Received by letter.....; received by profession of faith.....; received by experience.....; number expelled.....; dismissed by letter.....; paid for ministers.....; 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..... day of.....

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

CONSTITUTION.

Resolved, That we form an association upon principles laid down in the Holy Scriptures, to which 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 to bear with greater energy upon the subjects deserving to be accomplished by those churches. They were considered as advisory council, and resorted to only when necessary, but never claimed any right of lording it over the churches, nor was their advice considered binding upon the churches. In a word, associations were wholly dependent on churches, and churches were not dependent upon associations, and notwithstanding the power

ated 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 **Cattahoochee 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 the interests of religion by camp and protracted meetings. Secondly, to take an active part in home Missions. It is intended by this association to discuss queries, but not the design of this association to interfere in any way with the independence of churches composing it. It was 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

as an association, take the Old and New Testaments as our confession, of faith, as relates to the independence.

We believe that a duly organized church consists of a congregation of saints baptized upon a creditable profession of faith in Christ. Christ is the only Christian head 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 Word of God or the rights of his fellow man.

Each church has a right to adopt such measures only as are in accordance with the Word of God, and such are necessary to carry into effect the great system

which is the highest ecclesiastical tribunal on earth, whose decision there is no appeal.

This constitution may be altered or amended at any time by the association by two-thirds of the body.

Resolved, that the above be adopted as the Constitution of the **Cattahoochee United Free Will Baptist Association**.

CHURCH DECORUM.

1. The church may choose a pastor annually at last regular conference in associational year; or if it prefer it, may choose a pastor for an indefinite length of time, to continue from year to year, so long as it 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 when he is absent or does not sit as moderator, but when 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 all 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 who 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 minutes, etc., belonging to the clerk, shall be immediately delivered to him by his predecessor.
8. When it becomes necessary a committee of more than three male members well acquainted with the business, shall be appointed, whose duty it shall be to give advice to brethren who apply to them relative to the business of dealing, etc., with the church.
9. The church shall hold a two day's meeting annually, 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 or female, to attend each conference meeting, if they be present, for on that day the pastor is expected to instruct the church in a certain manner by giving plain and

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. Conferences shall be opened and conducted as follows:

1. Prayer (unless divine service has just been concluded and generally then). 2. Invite visiting brethren to seats. 3. Open the door for the reception of members. 4. Call for absentees. 5. For acknowledgements. 6. For reference or deferred business. 7. For matters of dealing which are in order to come before the church. 8. For miscellaneous business.

13. Visiting brethren, as helps called in from sister churches, shall be allowed to speak and make motions or seconds but not allowed to vote.

14. An orderly member of the Baptist church who does not hold this church in fellowship, may be received into the church without a letter, when it is made apparent that his Christian character is unimpeachable, and that he has applied for a letter and could not obtain it because he desired so join this or some sister church. All other persons must join by letter or baptism.

No member shall be received without the unanimous consent of the members present, but unreasonable motions shall not be valid, and unless withdrawn, a member who makes them shall be liable to be taken into dealing by the church.

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 them to the next conference.

No member shall be expelled unless he has been summoned verbally or in writing to attend at his trial, provided his residence be known to the church.

When the witness, not a member of the church, is called 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 knowledge shall be recorded in the church book.

20. Members dismissed from the church by letters who become disorderly or continue to hold their letters without good reason shall be cited to conference to answer for their misconduct.

21. Expelled members may be restored to fellowship on their petition if their walk after expulsion has convinced the church that they have sincerely repented their former evil.

22. A vote shall not be taken on any question without a move and second; on all important questions a vote shall be taken by rising on their feet.

23. No other motion shall be considered while a previous motion and second is before the conference.

24. It shall be considered disorderly for a member absent himself from conference when an important question is to be decided; but a member upon his request may be excused by the church from voting on either in peculiar cases.

25. No member shall leave the house during conference without a sufficient excuse nor engage in conversation or whispering without being subject to be called to order by the moderator.

26. All discussions in conference must be conducted with calmness and good feeling; those who speak shall rise to their feet and address the moderator, and speak to the point in the debate.

27. No one shall speak more than three times on the same question without permission from the moderator, nor shall the remarks of any one be unreasonably interrupted.

28. When the moderator speaks he must designate some brother to act in his stead.

29. No one shall be interrupted while speaking, unless it be necessary to call the speaker to order.

30. It shall be the rule of the church to attend 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 should not be permitted to vote, but the administration should not be delayed 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. This decorum may be altered or amended by a two-thirds vote of the members present at any two successive monthly meetings.

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 those 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 as the aggregate or whole-number of Gospel churches, and that the invisible church composed of the redeemed now in heaven, and of such Christians on earth as are not attached to the visible church, according to the 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 will of God, subversive to the churches and dangerous to the liberty of men.

5. That the Gospel churches are the only ecclesiastical tribunals authorized by the Scriptures; that each church has the unrestricted right to administer its own government without supervision or interference, being to Christ essentially independent and absolute; and that this right be surrendered to a superintending jurisdiction by delegation or otherwise, the assembly so constituted is not a Gospel church.

6. That churches may nevertheless, we suppose, meet in synods, form an association and declare the terms on which they will keep up the correspondence; but that the rights and authority of churches being inviolable, or in no wise compromised or hindered by their going into an association, and therefore an association has no authority over churches or individuals, and that the only power being to transact business which does

not pertain to churches in their ecclesiastical capacity; to promote mutual intercourse, and a concentration of voluntary effort, and to give that advice to churches which might with equal authority be given by any individual.

7. That the authority of the churches is designed for the perpetuation of the true religion of the Gospel, and for the preservation of a true and orderly body of Christians on earth; that it is fully sufficient for the purpose intended, but that it does not extend to persons, property or the consciences of men in any manner 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 such membership is an assumption of authority on the part of the church and a departure from the Gospel plan.

9. That the officers of a church are elders and deacons; that elders are also called bishops or pastors; and all the 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 a minister of the Gospel extends to teaching, exhortation and rebuke, but no farther; that he cannot perform any acts that belong 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 to call in advisory help, especially if the minister is to be tried on 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 the saints' feet are ordinances to be observed in the church when the Lord comes.

13. That elders and deacons must be set apart to their office 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 it has 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 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 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. 6: 3; Ps. 83.

3. That man was created in a state of holiness under the law 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 holiness required by the law of God, wholly given to the gratification of the world, of Satan and their own sinful passions, and therefore are 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 himself our nature, yet without sin, honored the law by his own personal obedience, and made atonement for sin by his death; being risen from the dead, he now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfection in every way qualified to be a suitable, compassionate and all sufficient Savior—Eph. 2: 5; 5: 9; Rom. 8: 17.

5. That the Gospel blessings which Christ in his fullness bestows on such as believe in 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 we do, 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: 20; Ezek. 18: 28; John 3: 14-16; Rom. 8: 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 a 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 aggravated condemnation.—Mark 16: 16; John 17: 20; Isa. 20.

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 voluntary obedience to the Gospel; and that its 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, it being perfectly consistent with the free agency of man, that it comprehends all means with the end; that it is a glorious display of God's goodness, being infinitely wise, holy, unchangable; 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.

9. That the preserving attachments of true belief to Christ is the grand mark 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: 1-2.

10. That the law of God is the eternal, unchangable rule of his Government; that it is holy, just

good; that the inability which the Scriptures ascribe to fallen man to fulfill its precepts, arises entirely from his love of sin; to deliver him 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: 13; 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 that rest which remains for the children of God.—Ex. 19: 8; Heb. 4: 9; Thes. 1: 7; Psa. 16: 9.

12. That civil government is of divine appointment for the interest and good order of human society; that 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 the conscience and Prince of the kings of the earth.—Ex. 23: 7; Acts 23: 5; Tim. 5: 17.

13. That there is a radical and essential difference between the righteous and the wicked; that such only as are justified by faith in the name of the Lord Jesus, and sanctified by the Spirit of God are truly righteous in his esteem, while such as continue in impatience and in unbelief, are in his sight wicked and under the curse, and this distinction holds good among men both in and after death.—Matt. 25: 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 eternal punishment, and this judgment will fix forever the final state of man in heaven or hell, on principles of righteousness.—John 5: 25; Matt. 31: 34; 41: 46.

MINISTERIAL ROLL.

E. Green.....	Ideal.....	Ga.
F. Green.....	Butler.....	"
H. Dupree.....	Murphy.....	"
P. Carr, R. R. D. No. 3.....	Re. nolds.....	"

J. J. Jones, R. F. D. No. 1	Butler	Ga.
T. C. Hunnicutt	Skipperton	"
W. J. Lumpkin	Rabbitt	"
E. C. Grimsley	Juniper	"
W. T. Lovick	Reynolds	"
W. D. Gill	Flem	"
W. H. Emmerson	Oglethrope	"
H. L. Lumpkin	Rabbitt	"
J. M. Posey	Butler	"
A. J. Parker	Ellaville	"
S. N. Little	Ashburn	"
R. A. Fuller	Columbus	"
M. L. Crook	Reynolds	"
J. D. Kidd	Columbus	"
Z. T. Bone	Butler	"
W. B. Posey	Butler	"
W. A. Graham	Sycamore	"
J. D. Rainey	Juniper	"

Licentlates.

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

STATISTICAL TABLE.

CHURCHES.	COUNTIES.	DELEGATES.	PASTORS.		Total	Died	Excluded	Dis. by letter	Restored	Rec. by letter	Baptized	For minutes
Turners Chapel...	Taylor	J. N Wainright, A A. Windom, J Turner, F. Turner, G. Windom	E. C. Grimsley..	2	2	3	1	59	200			
New Prospect...	Taylor	J. R Griggs, J R. Bloodworth	E C. Grimsley..	3	2	32	160					
Corinth	Marion	G W Pool, J Welch.....	W D Gill.....			33	150					
Bethel	Macon	W. Q. Rabon, A C Cromer, G A Chapmon.....	A J. Parker.....			100	300					
New Prospect.	Turner	W. H. Partin, J H Little.....	A. J. Parker.....	2	5	77	250					
Providence	Muscogee....	H. L. F Hughes, J. S Lockhart, J. McBride, T. Colwell.....	H L. Lumpkin ..	5	2	107	250					
Trinity	Taylor	J Watson, A S Waller.....		2	5	39	200					
Pleasant Hill.....	Schley	J W. Brewer, J T. Guy, S A. Crower.....	A J Parker.....	2	5	30	150					
Spring Hill.....	Marion	G. D Pe ry, J. S Christopher.....		2		30	150					
Mt Olive.....	Taylor	J. R Blair, G. B. Windom, V S Hightower.....	W. T. Lovick.....	7	2	87	150					
Friendship.....	Sumter	By letter	S. Ealy.....	4	4	99	200					
Columbus	Muscogee....	W. S. Lockhart, H. Wall, T Bond.	J. D Kidd.....	1	1	36	100					
New Life.....	Marion	J. S. Daniel J C. Stubbs	E C. Grimsley..	2		23	150					
Bethany	Marion	W P Rainey, W A Duncan	J. D Rainy.....			2	100					
Shiloh	Macon	T. A. Shirah	J. J. Jones.....			21	100					
Beulah	Taylor	J. W Brewer, A R Lawhorn.....	A. J. Parker.....									
Macon.....	Bibb	Not represented										
Oak Grove.....	Bibb	Not represented										