

**MINUTES**  
—OF THE—  
**SEVENTY-FIFTH ANNUAL SESSION**  
—OF THE—  
**CHATTAHOOCHEE UNITED**  
**Free Will Baptist Association,**

CONVENED WITH  
**Bethany Church, Marion County, Ga.,**  
Commencing on Thursday Night before the 1st  
Sunday in October, 1910.

**OFFICERS:**

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

The Next Session will meet with New Prospect  
Church, Turner County, Ga., commencing on  
Thursday night before the first Sun-  
day in October, 1911.

AYDEN, N. C.  
FREE WILL BAPTIST PRINT.  
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# PROCEEDINGS

—OF THE—

## CHATTAHOOCHEE ASSOCIATION.

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The Seventy Fifth Annual Session of the Chattahoochee United Free Will Baptist Association convened with Bethany church, Marion county, Georgia, commencing on Thursday night before the first Sunday in October, 1910.

The introductory sermon was preached on Friday at 11 o'clock a. m. by Rev. W. H. Emmerson.—Text: Isa. 62:10; followed by Rev. H. L. Lumpkin.

After an intermission of one and one half hours for refreshment the body was called to order by the former moderator, Rev. A. J. Parker.

The former clerk was present.

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, Bro. G. W. Pool and J. W. Brewer 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. None present.

Next called for corresponding messengers from other associations. None present.

Next appointed various committees.

On preaching—W. P. Rainey, J. N. Daniel from the church, and Bros. Wm. Watson, J. W. Brewer, W. E. James from the body.

State of the church and character of the ministry—G. W. Pool, W. T. Bryan, F. Tomblin, J. Watson, W. Q. Rayborn.

Finance—W. T. Lovick, J. H. Little, R. H. Hamilton.

Temperance—Rev. J. J. Jones, W. J. Lumpkin, E. C. Grimsley.

On Resolutions—Rev. W. H. Emmerson, J. J. Jones, W. J. Lumpkin, E. C. Grimsley, A. J. Parker.

On motion, the body adjourned until Saturday morning at 8 o'clock. Singing and prayer by Rev. W. J. Lumpkin.

#### Second Day's Session.

Saturday morning at 8 o'clock the body met according to adjournment. Singing and prayer by Rev. W. D. Gill.

Motion made and carried that the body suspend the regular order of business, and receive the letters from New Life and Providence churches.

#### Report of Committees.

On Temperance—We your committee beg leave to make the following report: We recommend that our people abstain from intoxicating drinks and for the pastors of the church to preach temperance in the churches and practice in their homes and abstain from all the appearance of intoxicating drinks.

REV. J. J. JONES, Chm.

ON PREACHING—Friday at 7:30 o'clock Rev. J. J. Jones to preach and Rev. W. J. Lumpkin to follow. Saturday at 9 o'clock Rev. E. C. Grimsley to preach and Rev. H. L. Lumpkin to follow. Saturday at 11 o'clock Rev. W. T. Lovick to preach. Saturday at 3 o'clock Rev. W. H. Emmerson to preach. Saturday at 7:30 Rev. W. D. Gill to preach. Sunday at 9 o'clock Rev. W. J. Lumpkin to preach, Rev. J. D. Rainey to follow. Sunday at 11 o'clock Rev. A. J. Parker to preach.



FINANCE.—We, your committee make the following report: We find paid in for minutes, \$28.15 for correspondence, \$5.50; for associational purpose \$6.00; for building and repairing churches \$4.50. We find in hands of treasurer for correspondence, \$30.54. We find a shortage of \$3.65 of minute money for c'erk hire in 1909.

REV. W. T. LOVICK.

On Resolution—We, your committee on resolution submit the following:

1. We, resolved that we ask and earnestly request that each church in this association and every member of said churches pay liberally according to their means for the support of their pastor, and ask that each church when they call a pastor to notify him, with the call, how much they can pay him for the years service. We suggest that every church in this association organize a board of mission workers, whose duty it shall be to collect funds from time to time for the purpose of paying the pastor for his services, and other incidental expenses of the church.
2. That every church that has no Sunday school, go to work and organize one as early as possible.
3. Also we resolve that every church in the association send to the next association \$5.00 for the purpose of home mission work.

A. J. PARKER, Chm.

STATE OF THE CHURCHES AND CHARACTER OF THE MINISTRY.—We, your committee make the following report: We find all the churches in good standing, except Columbus and Pleasant Hill churches. We recommend that Columbus church call in Bro. J. D. Kidd credentials and his name be dropped from the ministerial roll.

G. W. POOL, Chm.

On motion all the above reports were received and committee discharged.

ORDER OF PREACHING.—Friday at 11 o'clock a. m., the stand was occupied by Rev. W. H. Emmerson who preached from Isa. 62:10, followed by Rev. H. L. Lumpkin. Friday at 7:30 p. m. the stand was occupied by Rev. J. J. Jones who preached, Romans 6:13, followed by Rev. W. J. Lumpkin. Saturday at 9 o'clock a. m. the stand was occupied by Rev. E. C. Grimesly, followed by Rev. H. L. Lumpkin. Saturday at 11 o'clock a. m. the stand was occupied by Rev. W. T. Lovick. Saturday at 3 o'clock p. m., the stand was occupied by Rev. W. H. Emmerson. Saturday at 7:30 p. m., the stand was occupied by Rev. W. D. Gill. Sunday at 9 o'clock a. m. the stand was occupied by Rev. W. J. Lumpkin, followed by Rev. J. D. Rainey. Sunday at 11 o'clock a. m., the stand was occupied by Rev. A. J. Parker.

#### Miscellaneous Business.

Appointed corresponding messengers to our sister associations as follows: To the Georgia Union, Rev. A. J. Parker and W. D. Gill. To the Martin association, Rev. E. C. Grimsley and W. J. Lumpkin. To the Midway association Rev. S. N. Little.

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

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

#### Afternoon Session.

The afternoon session was opened with singing and prayer by Rev. H. L. Lumpkin.

By motion of the body it was agreed to send a committee to Columbus church to advice with them. Committee—A. S. Walles, W. Q. Rayborn, W. J. Lumpkin, E. C. Grimsley. Said committee to meet with them on Saturday night before the 3rd Sunday in Nov. 1910.

By motion it was agreed that Rev. A. J. Parker write the next circular letter to this body.

Agreed that this body meet with New Prospect church, Turner County, Georgia, commencing on Thursday night before the first Sunday in October, 1911.

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

Delegates going by R. R. will be met at Ashburn on G. S. and F. 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 New Prospect church 12 months hence.

REV. A. J. PARKER, Moderator.

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

REV. W. D. GILL, Clerk.

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### UNION MEETINGS.

The first district meets with Turners Chapel church, Taylor county, Ga., commencing on Friday night before the 4th Sunday in July, 1911. Conveyances will meet delegates at Butler, Ga. on Central R. R., on Friday Rev. E. C. Grimsley to preach the introductory sermon, Saturday at 11 o'clock a. m. Rev. W. H. Emerson alternate.

The second district meets with New Life church, Marion county, Ga., commencing on Friday night before the 5th Sunday in July, 1911. The introductory sermon to be preached Saturday at 11 o'clock a. m. by Rev. W. D. Gill, Rev. R. A. Fuller alternate. Delegates going by



R. R. will be met at Norwich, Ga., on A. B. and A. R. R. on Friday.

### OBITUARIES.

Sister Elmira Puckett (Nee Mullins) was born March 5th, 1878. She was married to A. B. Prickett July 15, 1906. Departed this life July, 30th, 1910. She was a member of Mt. Olive church and lived a consecrated Christian life. She died in the triumph of faith and has now gone to reach the reward of the final faithful besides a devoted husband and a little babe. She leaves a father, three brothers and two sisters to mourn their loss. May God comfort the bereaved ones in the time of trouble. Time alone can bring you peace, but you have this consolation, it is well with her; rest in peace. The battle is over.

REV. W. T. LOVICK.

Departed this life December 24th 1909, Sister Bessie Hinton. Was born Nov. 28th, 1891 making her stay on earth 18 years and 26 days. She leaves a husband, father, mother, three brothers, four sisters and a host of friends to mourn their loss. She was a member of Turners Chapel church. She was baptized in 1908 by Rev. E. C. Grimesly, and she lived a Christian life. Her mother said she was always a good child and made a devoted wife. We hate to part with loved ones, call not back the dear departed, anchored safe where storms are over on the boarder land. We left her soon to meet again and part no more. When we leave this world of changes, we shall find our loved ones in our Father's mansion fair.

REV. E. C. GRIMSLEY.

Departed this life Aug. the 10th, 1910, Sister Jane Jones. She was 76 years old, and lived a Christian life and die as all Christians die. She leaves one daughter and one brother to mourn her death. A vacant place is left in her home that can never be filled. She was a

member of New Prospect church, Taylor county, Ga. She made her home a happy one, and brought sun-shine and light into every home she went into. We feel our loss is heaven's gain. We can only say, take thy rest Sister, till we meet again.

REV. E. C. GRIMSLEY.

Departed this life Nov. the 23rd, 1909, Bro. Kit Hinton. He was born Oct. the 20th, 1849, making his stay on earth 60 years and 14 days. He was a member of Turners Chapel church. He leaves a wife, two sons, two brothers and a host of friends to mourn their loss. There is a vacant place in the home that can never be filled. The church feels a great loss, yet we feel our loss is heaven's gain, so good-by Bro. till we meet again.

REV. E. C. GRIMSLEY.

Departed this life Sept. the 24th, 1910, Bro. Spurgeon Spillers. He leaves a wife, mother, father, three brothers and two sisters to mourn his loss. He was born Dec. the 26th, 1860, making his stay on earth 49 years, 8 months and 2 days. He was a consistent member of Turners Chapel church. He was a kind husband, a good neighbor. The church mourn her loss, the wife has lost a good companion, the community has lost a lending hand, but heaven has gained one more, so good-bye Bro. till we meet again.

REV. E. C. GRIMSLEY.

Departed this life Dec. the 23rd, 1909, Bro. Z. T. Bone. He was 62 years old and leaves a wife, five sons, two daughters, a mother, one brother, a sister and a host of friends to morn their loss. Bro. Bone was a member of Turners Chapel church. He held up the banner for Jesus as a mihister for 17 years, then his Master called him to his rest. There is a vacant place in his home that can never be filled. Good-bye Bro. until we meet in the sweet beyond where parting will be no more.

REV. E. C. GRIMSLEY.

Departed this life Aug. the 6th, 1910, Sister Nancy Watson, at the age of 77 years. She was a consistent member of Corinth church, Marion county, Ga. She was a patient sufferer for three years before her death, but she bore her afflictions with Christian fortitude. She leaves to mourn her loss one brother and a sister besides a large concourse of relatives and friends. Farewell dear sister till we meet again where parting will be no more.

REV. W. D. GILL.

#### CHURCHES, CLERKS AND THEIR ADDRESSES.

New Prospect.....	A. B. Possey.....	Reynolds.....	Ga.
Turner's Chapel....	A. A. Windham.....	Butler.....	"
Mt. Olive.....	A. H. Windham.....	Reynolds.....	"
Bulah.....	J. W. Brewer, Jr.....	Butler.....	"
Spring Hill.....	G. D. Perry.....	Buenavista....	"
New Prospect.....	J. A. Clements.....	Ashburn.....	"
Bethel.....	C. L. Rabon.....	Oglethrope....	"
Bethany.....	J. N. Daniels.....	Juniper.....	"
Trinity.....	Ruford Watson.....	Charing.....	"
Cornith.....	G. W. Pool.....	Buenavista....	"
Providence.....	M. A. Jones.....	Columbus.....	"
New Life.....	E. L. Corley.....	Geneva.....	"
Liberty Chapel..	-----	-----	
Friendship.....	J. R. Baty.....	Smithville.....	"

#### MINISTERAL ROLL.

D. E. Green.....	Ideal.....	Ga.
B. F. Green.....	Butler.....	"
J. H. Dupree.....	Tropic.....	"
J. D. Little.....	Ashborn.....	"
I. J. Jones.....	Butler.....	"
W. J. Lumpkin.....	Norwich.....	"
E. C. Grimsley.....	Reynolds.....	"
W. T. Lovick.....	Reynolds.....	"
W. D. Gill.....	Chariny.....	"
W. H. Emmerson.....	Rutler.....	"
H. L. Lumpkin.....	Norwich.....	"
J. M. Possey.....	Butler.....	"

A. J. Parker.....	Reynolds.....	Ga-
S. N. Little.....	Ashburn.....	"
R. A. Fuller.....	Columbus.....	"
M. L. Crook.....	Reynolds.....	"
W. B. Possey.....	Butler.....	"
M. A. Graham.....	Sycamore.....	"
J. D. Rainey.....	Juniper.....	"

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Licentiates.

W. R. Merritt.....	Reynolds .....	Ga.
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**CIRCULAR LETTER.**

DEAR BRETHREN:

The Time has come, according to previous appointments, 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 that 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, what doth it profit my brethren though a man say he hath faith and have not works, can faith save him alone? I will call your attention to a few different kinds of good works as I feel 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 believe in Sabbath Schools, are we using our best efforts to do the good work that we should do in teaching your 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 we build the church up. Then we profess to be a people that believe in missions. Are we proving our faith by our words 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, protem.

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.



## 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 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.

## 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,.....

## 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 their advice considered binding on the churches. In a word, associations were wholly dependent on churches, and churches were not dependent upon associations, and not withstanding 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 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 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 siansts 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.

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#### 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 he may deem 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 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 as refuse or neglect to partake of the Lord's Supper, and endeavor to ascertain the cause that the same may be laid before the church in conference if necessary.

6. Some suitable member shall be appointed clerk; and it shall be his duty to do all the recording and other writing pertaining to the business of the church, and to preserve a file of the minutes of the association.

7. When a new clerk is appointed, all the books, minutes, etc., belonging to the clerk, shall be immediately delivered to him by his predecessor.

8. When it becomes 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 day's meeting monthly, embracing Saturday and the Lord's day following, the first of which shall be the regular time of the 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 a certain 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. 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 to join this or some sister church. All other persons must join by letter or baptism.

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 at his trial, provided his residence be known to the church.

18. When the 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 recorded in the church book.

20. Members dismissed from the church by letter 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 of their former evil.

22. A vote shall not be taken on any question without a move and a second; on all important questions the 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 to 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 side 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 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 question without permission from the moderator, nor shall the remarks of any one be unreasonable long.

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 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 should not commune, but the administration should 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. 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 is composed of the redeemer 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 Word of God, subversive to the churches and dangerous to the liberty of men.

5. 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 ceases to be a Gospel church.

6. That churches may nevertheless, we suppose, meet by delegates, form an association and declare the terms upon which they will keep up the correspondence; but that the rights and authority of churches being inalienable, or in no wise compromised or hindered by entering into an association, and therefore an association, has no authority over churches or individuals, their 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 Chris-

tians 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 further; 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 was a private person; yet we think it prudent 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 the saints' feet are ordinances to be observed in the church until 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 officers.

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, inexhaustible 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; P. a. 83.

3. That man was created in a state of holiness under the law of his Maker, but by voluntary transgression fell from the 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 with 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 is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfection in every way qualified to be 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 this 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, unchangeable; that it utterly excludes boasting and promotes humility, prayer, praise, trust in God and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it is the foundation of Christian assurance, and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

9. That the preserving attachments of true believers 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 into salvation—Eph. 1: 1-2.

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 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 on 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 endless 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.

## STATISTICAL TABLE.

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