

77th

MINUTES

OF THE

SEVENTY-SEVENTH ANNUAL SESSION

OF THE

CHATTAHOOCHEE UNITED Free Will Baptist Association

CONVENED WITH

MOUNT OLIVE CHURCH, TAYLOR COUNTY, GA.

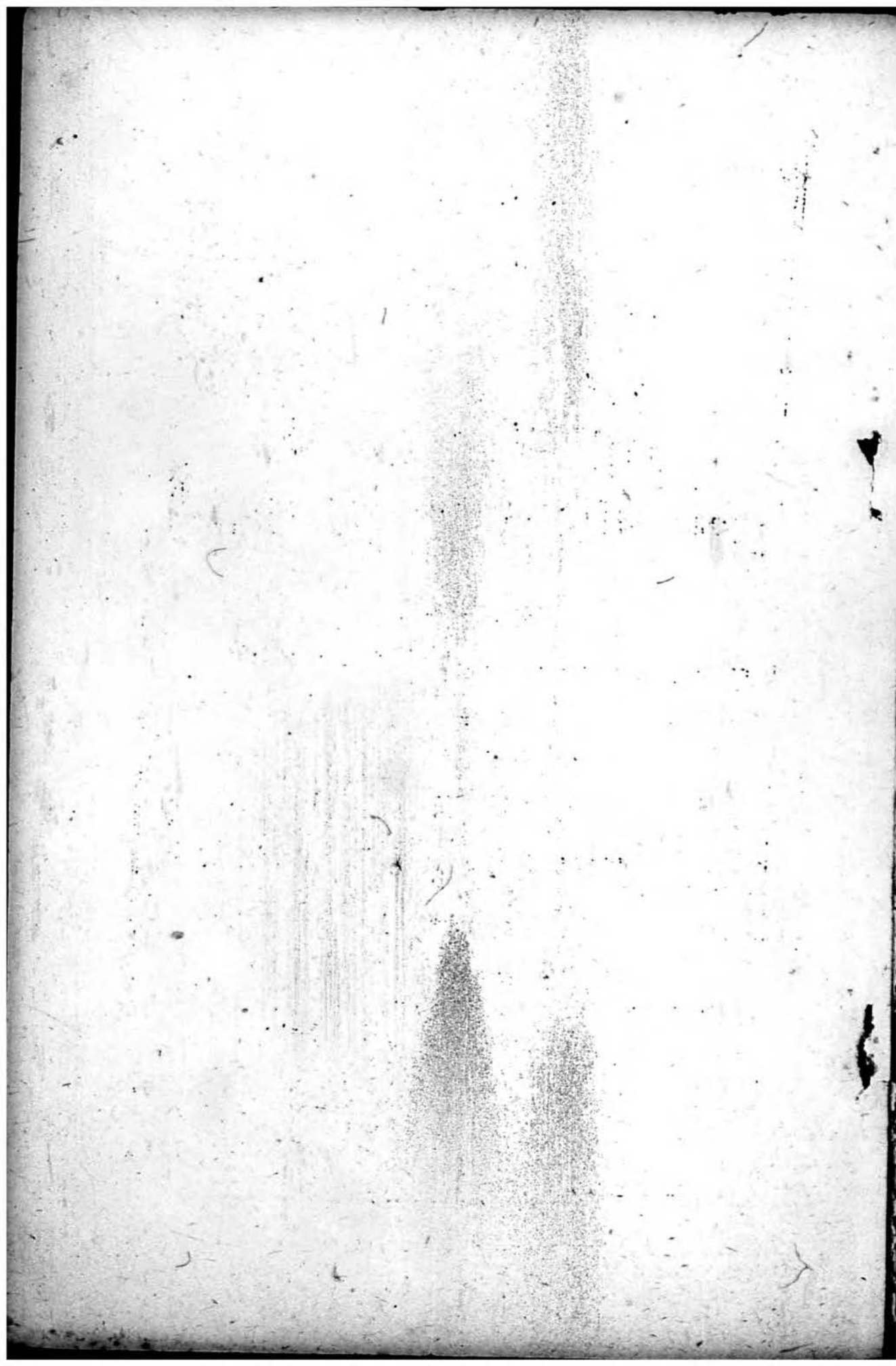
Commencing on Friday Night Before the First
Sunday in October 1912.

OFFICERS:

REV. A. J. PARKER, Moderator.	-	Reynolds, Ga.
REV. S. N. LITTLE, Asst. Moderator.	-	Ashburn, Ga.
REV. W. D. GILL, Clerk.	-	Charing, Ga.
REV. H. L. LUMPKIN, Asst. Clerk	-	Morwich, Ga.

The Next Session Will Meet With Pierce Chapel, Harris County
Ga. Commencing on Thursday Night Before the first
Sunday in October 1913.

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

Appoint time and place of holding next session.

Call for reports of committees.

Call for miscellaneous business.

Call for reading and adopting minutes.

Adjournment.

PROCEEDINGS

The Seventy-Seventh Annual Session of the Chattahoochee United Free Will Baptist Association convened with Mount Olive church, Taylor county, Georgia, commencing on Friday night before the first Sunday in October 1912, the introductory sermon was preached Saturday at 11 o'clock a. m. by Rev. W. H. Emmerson. Text Romans 1:14. After an intermission of one and one half hours for refreshments the body was called to order by the former Moderator. Rev. A. J. Parker, 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 and received letters from 13 churches in the association.

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

The body was then permanently organized by electing Rev. A. J. Parker Moderator, Rev. S. N. Little Assistant Moderator and Rev. W. D. Gill, clerk, and Rev. H. L. Lumpkin assistant clerk.

Next called for petitionary letters, none present.

Next called for corresponding messengers from other associations and received Revs J. G. Harris and W. A. McDonald from the Midway association of Georgia and Rev. W. H. Homes of the Georgia union association and next appointed the various committees.

On Preaching, W. J. Mullins, G. B. Windham from the church and J. W. Brewer, A. S. Waller and C. B. Parker from the body on state of the churches and character of the Ministry, W. E. James, Wm. Watson, W. T. McBride, J. S. Lockhart and J. H. Little. On obituaries, E. C. Grimsley, J. D. Little and J. R. Blair. On Finance, E. R. Jones, W. H. Emmerson and S. A. Cromer. On

Resolutions, H. L. Lumpkin, S. N. Little, W. A. McDonald, D. E. Green and J. V. Klosser. On Sabbath Schools, W. B. Posey, John Dunlap and C. H. Culpepper. On Temperance, O. C. Bridges, J. J. Jones and H. L. Lumpkin on motion the body adjourn until Monday morning at 8 o'clock after singing and prayer, by Bro. O. C. Bridges.

MONDAY SESSION

Monday Morning at 8 o'clock the body met according to adjournment and singing and prayer by Rev. S. N. Little.

Report of Committees.

On Finance, we your committee submit the following report:

We find paid in from the various churches for minutes \$24.00, for assotional purposes 17.00, for home mission 34 50, in the hands of the Treasurer for associational purposes \$29.17.

REV. W. H. EMMERSON.

On Temperance We your committee report that we believe that the use of intoxicating drinks is one of the greatest evils that exist among the human family we ask that our people as a whole abstain from the use of the damnable stuff that is poisoning the mind and hearts of the rising generation.

REV. H. L. LUMPKIN

On state of the churches and character of the ministry. We find after thorough investigation that all of the churches are in fairly good condition and also the ministers except J. D. Rainey. We the committee recommend that his church proceed to investigate the matter at once and deal with him as they see fit.

I. H. LITTLE.

On Obituaries—We your committee recommend that each pastor write the obituaries of his church and hand

them to the clerk for publication in the minutes of this session.

J. R. BLAIR.

On Sabbath Schools—Beg to submit the following report: We find there are but few Sabbath Schools in our churches and we recommend that each pastor organize one at an early date and that our people use the Free Will Baptist Literature published at Ayden, N. C.

REV. J. D. LITTLE, Chm.

On Resolutions—We your committee submit the following report: We ask and earnestly request that each church in this association adopt the resolutions passed upon last year, and we also recommend that each church organize a Home Mission Society at an early date we also recommend that the pastors go to work to that effect we also recommend that the mission money remain in the hands of the treasurer.

We recommend that at our next session that we elect a man for the home mission field work.

We also recommend that the mission board make an annual report at each session of the association

REV. H. L. LUMPKIN, Chm.

On Preaching—Saturday at 7:30 p. m. Rev. J. D. Little to preach, Rev. D. E. Green to follow—Sunday at 9 a. m., Rev. S. N. Little to preach, Rev. J. G. Harris to follow—Sunday at 11 a. m. Rev. A. J. Parker to preach—Sunday at 3 p. m. Rev. J. m. Posey to preach, Rev. C. H. Moose to follow—Sunday at 7:30 p. m. Rev. J. J. Jones to preach—Monday at 9 a. m. Rev. W. J. Lumpkin to preach, Rev. J. V. Klosser to follow—Monday at 11 a. m. Rev. H. L. Lumpkin to preach, Rev. W. H. Emerson to follow—Monday at 3 p. m. Rev. D. E. Green to preach, Rev. J. R. Blair to follow—Monday at 7:30 p. m. Rev. E. C. Grimsley to preach, Rev. W. A. McDonald to follow

C. B. PARKER, Chm

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

Miscellaneous Business.

Appointed corresponding messengers to our sister associations as follows: To the Midway Revs. H. L. Lumpkin and W. H. Emmerson. To the Georgia Union Revs. J. M. Posey, J. D. Little and S. N. Little. South Georgia by Minutes. To the Martin, Rev. J. D. Little. To the Little River, by Minutes.

Agreed that this body meet with Pierce chapel church Harris county Ga. commencing on Thursday night before the first Sunday in October, 1913 the introductory sermon to be preached Friday at 11 o'clock a. m. by Rev. S. N. Little, Rev. E. C. Grimsley, Alternate

Alternate Delegates going by R. R. will be met at Hamilton on the Central R. R. on Thursday.

Agreed that the preachers and deacons meeting convene with Turners chapel church commencing on Friday night before the 5th Sunday in March 1913. Rev. J. J. Jones to preach the introductory sermon Saturday at 11 o'clock, Rev. J. D. Little alternate.

Delegates going by R. R. will be met at Butler on Friday.

By motion it was agreed to pay the expenses of our corresponding messengers which was \$18.64.

Agreed that Rev. J. D. Little write the next circular letter to this body.

Ordered that the clerk have 600 copies of the minutes printed and distributed among the churches and ordered that the clerk have \$10.09 for his services ordered that the clerk have the minutes printed at Ayden, N. C. On motion thanks were returned to the church and community for their kindness and hospitality during our stay with them. After singing and prayer, the association adjourned to meet with Pierce chapel church on Thursday night before the first Sunday in October, 1913.

REV. A. J. PARKER, Moderator,
REV. W. D. GILL, Clerk.

Union Meetings.]

The first District meets with New Prospect church Taylor county, Ga., commencing on Friday night before the first Sunday in August 1913.

Conveyances will meet Delegates at Reynolds, Ga., Friday. Rev D. E. Green to preach the introductory sermon Saturday at 11 o'clock a. m.

REV. J. J. Jones, Alternate.

The Second District meets with Bethany church Marion county, Ga., commencing on Friday night before the third Sunday in July 1913.

The introductory sermon to be preached Saturday at 11 o'clock a. m. by Rev. H. L. Lumpkin.

REV. W. D. GILL, Alternate.

Delegates going by R. R. will be met at Juniper, Ga., on Friday.

Obituaries

In loving memory of Sister Sarah V. Murray she was born June the 6th, 1842 and died Nov. the 7th, 1911. In early life she joined the church at Providence Muscogee county, Ga., and lived a devoted Christian until death. She leaves several children to mourn after her. Dear children, be reconciled to the Lord's will and meet mother in the Sweet By and By. It has been the writer's privilege to be her pastor for 7 years. Goodby sister, we will meet to part no more.

REV. H. L. LUMPKIN.

Mrs S. A. Powell on May the 19th, 1912 the death angel visited the home of Mrs. W. M. McGinty and claimed for its victim. Their mother Sister Powell was 81 years old. She was a faithful member of Corinth church, Marion county Ga. Dear children, remember the advice of a christian mother and meet her in the skies.

REV. H. L. LUMPKIN.

Departed this Life June the 13th, 1912, Sister Laura Davis she was born Dec. the 27th, '853, marking her stay on earth 58 years, 5 month's and 14 days'. She leaves 3 sons 2 daughters and 2 sisters to mourn their loss. She has been a member of Turner's chapel church a long time and was loyal to her church and ready to lend a helping hand. The church mourns her loss, yet

(8)

we feel our loss is Heavens gain. So Good By, Sister,
Till we meet again. REV. E. C. GRIMSLEY.

Departed this life March the 28th, 1912. Sister Mary Turner. She was 81 years old and a member of New Life church. She leaves 4 daughters and 2 sons and a host of friends to mourn her loss. She was a faithful and a true christian, and the church feels a great loss, yet we feel our loss is Heavens gain.

REV. E. C. GRIMSLEY.

Departed this life January the 3rd, 1912. Sister Eliza Payne. She was born Dec. the 16th, 1840, making her stay on earth, 72 years, 1 month and 13 days. She leaves a husband and many relatives and friends to mourn. She was a member of New Prospect church. Joined when a girl. We mourn our loss, but feel it is heaven's gain. Farewell sister, till we meet again.

REV. E. C. GRIMSLEY.

Departed this life August the 15th, 1912, Sister Mattie Syzemoore. She was 74 years old and a member of New Prospect church. She joined when a girl. She leaves a husband, 1 brother and many friends to mourn. We feel our loss is heaven's gain.

REV. E. C. GRIMSLEY.

Departed this life March the 27th, 1912. Sister Annie Heard. She was about 87 years old. She was a member of Bethany church. She was a worthy member and lent a helping hand. She leaves 2 sons and a host of friends to mourn her loss. The church feels a loss, yet feel our loss is Heaven's gain. So Good bye sister till we meet again.

REV. E. C. GRIMSLEY.

Departed this life. September the 25th, 1911, Sister Nettie Brewer. Sister Nettie Brewer, she, was 38 years old, she was a consistent member, of Pleasant Hill United Free Will Baptist church, Schley county, Ga. She leaves a husband, five children, 3 brothers and one sister. A large circle of relatives and friends to mourn their loss. Sister Nettie was a consecrated christian, an affectionate wife, a loving, dutiful mother, a true, generous, obliging neighbor. In her death, her husband and children, have lost a loving, devoted, wife

and mother, the church a true devoted consecrated member, the community a generous, obliging neighbor, may God bless and save her loved one's. Farewell Sister, until we meet again.

Beyond this vale of tears,
There is a Life above
Unmeasured by the flight of years,
And all that Life is Love.

—ELD A. J. PARKER.

CHURCHES, CLERKS AND POST OFFICES.

Trinity.....	Buford Watson.....	Charing.....	Ga
New Prospect.....	J. A. Clements.....	Sycamore.....	"
New Life.....	L. Daniel.....	Buena Vista.....	"
Turner's Chapel.....	A. A. Windham.....	Butler.....	"
Bethel.....	G. D. Perry.....	Ideal.....	"
New Prospect.....	L. B. Posey.....	Reynolds.....	"
Spring Hill.....	W. M. Melton.....	Buena Vista.....	"
Mount Olive.....	A. H. Windham.....	Reynolds.....	"
Bethany.....	J. N. Daniel.....	Juniper.....	"
Corinth.....	Mrs. J. W. Welch.....	Buena Vista.....	"
Providence.....	M. A. Jones.....	Columbus.....	"
Bulah.....	J. W. Brewer, Jr.....	Butler.....	"
Pierce Chapel.....	J. T. Lochart.....	Hamilton.....	"
Pleasant Hill.....	J. W. Brewer.....	Southland.....	"
Friendship.....	J. R. Baty.....	Smithville.....	"
Liberty Chapel.....			

MINISTERIAL ROLL.

D. E. Green.....	Ideal.....	Ga.
B. F. Green.....	Butler.....	"
J. H. Dupree.....	Prospic.....	"
J. D. Little.....	Ashburn.....	"
J. J. Jones.....	Butler.....	"
W. J. Lumkin.....	Norwich.....	"
E. C. Grimsley.....	Reynolds.....	"
W. T. Lovick.....	Reynolds.....	"
W. D. Gill.....	Charing.....	"
W. H. Emerson.....	Butler.....	"
H. L. Lumpkin.....	Norwich.....	"

J. M. Posey.....	Butler.....	"
A. J. Parker.....	Reynolds.....	"
S. N. Little.....	Ashburn.....	"
R. A. Fuller.....	Columbus.....	"
M. L. Crook.....	Reynolds.....	"
W. B. Posey.....	Butler.....	"
J. V. Klosser.....	Reynolds.....	"
J. R. Blair.....	Reynolds.....	"
J. W. Culiver.....	Norwich.....	"

Licentiates.

W. R. Merritt.....	Reynolds.....	Ga.
C. H. Moore.....	Reynolds.....	"
O. C. Bridges.....	Ellaville.....	"

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 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 pro-
fession of faith.....; received by experience.....; num-
ber expelled.....; dismissed by letter.....; paid for
minutes.....; paid for correspondence.....; paid
for building and repairing churches.....; ordained min-
isters.....; P. O.....; total membership of church
.....number who have died.....

This done by order of the church in conference this
.....day of 191...

.....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; As-
sociations appear from Scripture and ecclesiastical his-
tory to have been originally formed, not from any pos-
itive 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 con-
sidered 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 de-

pendent 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 his churches, to 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 saints baptized upon a creditable profession of faith in Christ. Christ is the only Christian law giver and supreme head of the churches, and the word of God the only infallible rule of faith and practice. Every man has an inalienable right to private judgment in concerns of religion, and an equal right to express his opinion in any way which will not violate the laws of God or the rights of his fellow man.

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

The church is the highest ecclesiastical tribunal on earth, from whose decision there is no appeal.

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

Read and adopted the above as the constitution of the Chattahoochee United Free Will Baptist Association.

Church Decorum.

1. The church may choose a pastor annually at the last regular conference in associational year; or, if they prefer, it may choose a pastor for an indefinite length of time to continue from year to year, so long as they may deem it proper to keep up the connection.

2. When it becomes necessary, a pastor may be chosen at any other time; but if the choice be made at a special conference, the time must be appointed at a monthly meeting of the church.

3. The pastor shall be moderator of the church, but when he is absent or does not sit as moderator, being present, some suitable brother shall be appointed to sit in his place.

4. There shall be two or more deacons in the church whose duty it shall be to superintend the collection and disbursalment 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 he 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, 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 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 spiritual manner by giving plain and pointed lessons on doctrine, discipline and the rule 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 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 conducted and generally then.) 2. Invite visiting brethren to seats. 3 Open the door for the reception of members. 4. Call for absentees. 5. For acknowledgments. 6. For references or deferred business. 7. For matters of dealing which are in order to come before the church. 8. 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. Any orderly member of the Baptist church who does not hold this church in membership, 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 members 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 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, and 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 on any question without a move and a second, and in 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 cause 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 motion without permission from the moderator, nor shall the remarks of any one be unreasonably long.

28. When the moderator speaks he must nominate some brother 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 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. This decorum may be amended or altered by the vote of two thirds 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 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 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 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 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 pru-

dent 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 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, the 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; Psalms, 33: 18

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 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; 5:8; Rom. 7:11.

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. 8:30; 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, be-

ing 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 unto 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, rises 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; Psal. 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 impenitence and in unbelief, are in his sight wicked and under this 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. 25:34:41:46.

STATISTICAL TABLE

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