

MINUTES
OF THE
EIGHTIETH ANNUAL SESSION
OF THE
CHATTAHOOCHEE UNITED
Freewill Baptist Association

CONVENED WITH
LITTLE BETHEL CHURCH,
Macon County, Ga.

Commencing on Thursday Night Before the First Sunday
in October 1915.

OFFICERS:

REV. A. J. PARKER, Moderator, - - Butler, Ga.
REV. W. D. GILL, Clerk, - - Junction City, Ga.

The Next Session Will Meet With New Prospect Church,
Turner County, Georgia, Commencing on Thursday
Night Before the First Sunday in October 1916.

THE BUTLER HERALD PRINT.
BUTLER, GA.

ORDER OF BUSINESS OF UNION MEETINGS.

1. The body called to order by the Moderator if he is present; if not the body may select some suitable member to act as Moderator, pro tem.
2. Organize by prayer and call for corresponding letters.
3. Election of Moderator and Clerk.
4. Invite visiting brethren to seats.
5. Appointment of committees.
6. Call for correspondent.
7. Appointment of correspondents.
8. Appoint time and place of holding next session.
9. Call for reports of committees.
10. Call for miscellaneous business.
11. Call for reading and adopting minutes.
12. Adjournment.

MINUTES

The Eightieth Annual Session of the Chattahoochee United Freewill Baptist Association convened with Little Bethel Church, Macon County, Georgia, commencing on Thursday night before the first Sunday in October, 1915.

The Introductory Sermon was preached Friday at eleven o'clock a. m., by Rev. S. N. Little.

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 eleven churches in the association.

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

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

Next, called for corresponding messengers, and received Rev. W. H. Homes and Bros. W. T. Rustin, C. C. Hobbs, from the Georgia Union Association.

By motion of the body, Bros. R. R. Brown and J. R. Jordan were seated in the body as delegates from Corinth Church.

Next, called for petitionary letters, and received one from North Highlands church, Columbus Ga.

Next, appointed the various committees. On Preaching: Bros. G. A. Chapman, J. M. Culpepper, from the church, and Bros. J. W. Brewer, R. B. Whittington, W. M. Watson, from the body. On State of the Churches and Character of the Ministry: G. D. Perry, J. H. Duniap, J. H. Little, G. B. Windham, John Watson. On Finance: Revs. S. N.

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Little, D. E. Greene, J. V. Klosser. On Obituaries: Revs. J. D. Little, E. C. Grimsley, W. D. Gill. On Sabbath School: W. T. Lovick, Jas. Daniel, O. C. Bridges. On Temperance: H. L. Lumpkin W. H. Emmerson, J. J. Jones.

On motion, the body adjourned until Saturday morning at eight o'clock, after singing and prayer by Rev. E. C. Grimsley.

SECOND DAY'S SESSION.

Saturday morning at eight o'clock, the body met according to adjournment. After singing and prayer by Rev. W. T. Lovick.

REPORTS OF COMMITTEES.

On Preaching.

Friday at 7:30 p. m., Rev. E. C. Grimsley to preach and J. M. Culpepper to follow.

Saturday at 9 a. m., Rev. W. T. Lovick to preach, and Rev. H. L. Lumpkin to follow.

Saturday at 11 a. m., Rev. W. H. Homes to preach, and W. H. Emmerson to follow.

Saturday at 3 p. m., Rev. J. D. Little to preach, and Rev. O. C. Bridges to follow.

Saturday at 7:30 p. m., Rev. J. J. Jones to preach and Rev. R. L. Burnett to follow.

Sunday at 9 a. m., Rev. D. E. Green to preach and Rev. J. V. Klosser to follow.

Sunday at 11 a. m., Rev. A. J. Parker to preach, and Rev. W. D. Gill to follow.

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.

Rev. J. D. Little, chairman.

On State of the Churches and Character of the Ministry.

We find all the churches and ministers in good standing.

G. D. Perry, chairman.

On Temperance.

We, your committee, beg leave to make the following report: We recommend that our brethren be temperate in all things, not only strong drink, but everything else tending to do evil to our cause.

Rev. W. H. Emmerson, chairman.

On Sabbath Schools.

We find that six churches have good Sunday Schools, and we recommend that all the churches organize a Sunday School if possible, and that they use Freewill Baptist literature.

Rev. W. T. Lovick, chairman.

On Finance.

We find paid in from the various churches: For minutes, \$29.05; for associational purposes, \$15.00.

Rev. S. N. Little, chairman.

Motion made and carried that the body have the letter read from Liberty Chapel Church, and after hearing said letter read, it was ordered by the body that the letter and money that they sent for minutes be returned to them.

MISCELLANEOUS BUSINESS.

On motion of the body, Rev. W. D. Gill was elected treasurer of the association for the ensuing year.

On motion, the body adjourned until 2 o'clock p. m., after singing and prayer by Rev. W. H. Emmerson.

AFTERNOON SESSION.

At 2 o'clock p. m., the body met according to adjournment. After singing and prayer by Rev. W. D. Gill.

Next, appointed corresponding messengers to our sister associations as follows: To the Georgia Union, Revs. A. J. Parker, S. N. Little, H. L. Lumpkin; to the Midway, Rev. H. L. Lumpkin; to the South Georgia, Rev. A. J. Parker; to the Little River, Revs. J. D. Little and S. N. Little; to the Martin and the Southeastern and the State Line of Alabama, by sending them minutes.

Agreed that this body meet with New Prospect Church, Turner County, Georgia, commencing on Thursday night, before the first Sunday in October, 1916. The introductory sermon to be preached Friday at 11 o'clock a. m., by Rev. W. H. Emmerson; Rev. J. J. Jones alternate. Delegates going by railroad will be met at Sycamore, on the G. S. & F. R. R., and Hobby on the Gulf Line, on Thursday.

Next, agreed to have the circular letter as read by Rev. W. H. Emmerson printed in the minutes of this session.

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Ordered that the clerk have 500 copies of the minutes printed, and that he have \$10.00 for his services.

Motion made and carried that we pay the expenses of our correspondents, which was \$9.95.

By motion, Rev. H. L. Lumpkin was appointed to write the next circular letter to this body.

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

After singing, and prayer by the moderator, the association adjourned to meet with New Prospect Church, twelve months hence.

REV. A. J. PARKER, Moderator.

Rev. W. D. GILL, Clerk.

UNION MEETINGS.

The First District meets with Beulah Church, Taylor County, Georgia, commencing on Friday night before the third Sunday in July, 1916. Conveyances will meet delegates at Rupurt, Ga., on Friday. Rev. J. J. Jones to preach the introductory sermon Saturday at eleven o'clock a. m.; Rev. R. L. Burnett, alternate.

The Second District meets with Spring Hill Church, Marion County, Georgia, on Friday night before the fifth Sunday in July, 1916. The introductory sermon to be preached Saturday at eleven o'clock a. m., by Rev. H. L. Lumpkin; J. W. Culiver, alternate. Delegates will be met at Mauk, Ga., on the A. B. & A. R. R., and at Juniper on the Central R. R., on Friday.

The preachers and deacons meeting will convene with Mt. Olive Church, commencing on Friday night before the fifth Sunday in April, 1916. Delegates going by railroad will be met at Reynolds. Ga., on Friday.

Executive Committee.

G. D. Perry, Ideal, Ga.; A. R. Lawhorn, Butler, Ga.; Jas. Daniel, Mauk, Ga.

Obituaries.

Departed this life July 20th, 1915, Bro. E. B. White. He was a member of the church three years, and leave to mourn his loss, a wife and friends. Weep not for him, for our loss is his eternal gain.

Rev. J. D. Little.

Departed this life February 12, 1915, Bro. B. B. Watson. He was born August 24, 1829. He became a member of the Corinth Church, Marion County, Georgia. in his young days, and in 1890 moved his membership to Trinity Church, Taylor County, Georgia. He was a faithful member of his church and to God. He was a faithful husband and father. He leaves a wife and seven children and a host of relatives and friends to mourn his loss. Good-bye, dear brother, till we meet again where no sorrow ever enters and no parting is ever known. But we will sing and shout forever as we march around the throne.

Written by his pastor, Rev. E. C. Grimsley.

CHURCHES, CLERKS AND POSTOFFICES.

New Prospect, A. B. Posey	Reynolds, Ga.
Spring Hill, W. M. Melton	Mauk, Ga.
Mt. Olive, A. H. Windham	Reynolds, Ga.
New Prospect, T. J. Little	Ashburn, Ga.
North Highlands, J. H. Lovick	Columbus, Ga.
Beulah, Mrs. C. E. Lawhorn	Butler, Ga.
Trinity, Buford Watson	Charing, Ga.
New Life, Lee aDniels	Mauk, Ga.
Pleasant Hill, J. W. Brewer	Southland, Ga.
Turners Chapel, C. C. Moore	Butler, Ga.
Little Bethel, G. D. Perry	Reynolds, Ga.
Bethany, W. F. Kelley	Juniper, Ga.
Corinth, J. R. Jordan	Ellaville, Ga.
Pierce Chapel, H. E. Lockhart	Hamilton, Ga.
Friendship, J. R. Baty	Smithville, Ga.

MINISTERIAL ROLL.

D. E. Green	Ideal, Ga.
B. F. Green	Mauk, Ga.
J. D. Little	Ashburn, Ga.
J. J. Jones	Ideal, Ga.
W. J. Lumpkin	Norwich, Ga.

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E. C. Grimsley	Mauk, Ga.
W. T. Lovick	Columbus, Ga.
W. D. Gill	Junction City, Ga.
W. H. Emerson	Butler, Ga.
H. L. Lumpkin	Norwich, Ga.
J. M. Posey	Butler, Ga.
A. J. Parker	Butler, Ga.
S. N. Little	Ashburn, Ga.
W. B. Posey	Butler, Ga.
J. V. Klosser	Reynolds, Ga.
C. H. Moore	Reynolds, Ga.
J. R. Blair	Reynolds, Ga.
J. W. Culiver	Norwich, Ga.
J. L. Whitley	Norwich, Ga.
I. F. Quinn	Columbus, Ga.
R. L. Burnett	Butler, Ga.

LICENTIATES.

J. M. Culpepper	Ideal, Ga.
O. C. Brides	Ellaville, Ga.
W. R. Lawhorn	Butler, Ga.
T. Grimsley	Mauk, Ga.

CIRCULAR LETTER.
THE CHURCH.

Dear Brethren:

The time has come for me to address you all through the medium of a circular letter.

A church is a congregation of persons covenanted together to worship God in spirit and in truth. A church thus formed is the highest tribunal on earth, and requires officers to contribute to its welfare, clerks, deacons and pastors to carry on the business of the church in proper order, the use of the Bible in said church to contribute love to God and man. The church should be composed of faithful brethren, zealous for the cause of Christ and his church, militant and ready to make proper sacrifices for the good of the church, to obey the command of our blessed Lord. "As I have loved you, you ought also to love one another, not as the world loveth, but love as Chrisitans, to watch over each other in Christian love, for each other's good, in the spirit and name of our Lord Jesus, to admonish one another in righteousness, so fulfill the law of love in righteousness and faith, having the good of the cause of Christ at heart, and the desire for the return of sinners from the error of sin to the glorious light of the Son of God."

Brethren, be zealous for the great cause of Christ and his church on earth. Do not count the cost, but lay hold of the gospel truth. Each member should inquire of the Lord "What

are my religious duties to the church of Christ Jesus militant, and to my fellow creatures?" So that the great interest of the religion of Christ may be promoted in Christian love. Above all things try to excel in the best spiritual gifts.

Brethren, the love of God and His cause should be practiced more among brethren who are the disciples of the blessed Lord, and we ought to love each other in Christ Jesus, as his redeemed from sin and death; not as the world loveth, but as the redeemed children of God, our Heavenly Father, hating sin and condemning sin in the flesh that the children of God may abound in all good words, work and deeds. The little Zion of God should be clothed with the beautiful garment of righteousness. The cry would not be heard of bareness, coldness and gloominess in Zion.

There would be less dissolving of churches, more energy on the part of the destitute churches, who have not the aid of a regular pastor, in obtaining a pastor to attend them, and it would stand the tide and the storm, but it becomes discouraged; gives way to coldness, gloominess and despair, dissolves and comes to nothing.

These things ought not to be so. Every church should be united in bonds of Christian love to God and man, and should keep up a pure and undefiled worship towards God, and pray for grace to help in time of need; give diligent attention to the holy commands of God. There would be less dissolving of churches, less scattering of their good influences among their congregations.

There are ministers sufficient to supply the churches with pastors, or supplies for all the destitute churches; but closed hands keep them from contributing to their minister, so that the minister could go and obey the call of the church, and obey the solemn injunction of the Holy Spirit of God. "Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

The churches are remiss in sustaining their pastors, and therefore the minister has to give up the pastoral care of the church, and go into his farm or other employment to support himself and his family. Thus complaint arises, the church becomes discouraged, or loses her zeal, becomes cold and dissolves; her influence fades and dies. The preacher has to leave those churches whose members he loves in Christian ties.

The church should practice more zeal, and by fasting and prayer. Through the grace of God, still hold to her faith and not fall into the condemnation of evil men. Let the church demean herself by all the necessary requisitions that the good Spirit may teach, so that their congregations may be brought to feel the reality of the religion of Christ. The churches should unfetter their pastors or supply that he may study the Scriptures, and give himself to study and prayers, so that he may show himself a workman that needeth not to be ashamed, approved of the Lord and acknowledged by sinful men, so that

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the love of God to his creature man be cultivated, both in the church and in their congregations. Helps are needed to prepare the preacher and those helps he needs from the churches whose pastoral charge he has sustained your minister by helping him to procure the necessities to sustain life and sustain his character through life, if he does not give way to sin and folly. Hold him up by prayer, brethren.

The prayer of your unworthy servant is that the love of God and his Christ should prevail in all the churches, and that the good Lord would clothe us all with his righteousness, so that we all may feel that when this earthly tabernacle shall dissolve, that we have a building not made with hands, eternal in the Heavens.

The Bible should be read and studied more. The Bible, the book of books, is neglected. Other reading matter is too commonly pursued. So the reading of the Scriptures is neglected. Let us read the scriptures, and make them the man of our councils. Let the heralds of the Gospel have no bounds; let it's sounds go to the uttermost parts of the earth.

Much depends upon us to carry the Gospel into those destitute regions where there are no churches. Therefore, pray the Lord of the harvest to send more laborers into his harvest, for the harvest is truly great, but the laborers are few.

Fraternally yours,

W. H. EMERSON.

CHURCH ORGANIZATION.

Preliminaries. When several believers wish to be organized into the Christian character, doctrine and fellowship of the into a church, they request a council from some sister church. 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, 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 care of the poor, and conduct religious meetings in the absence of the pastor.

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 notwithstanding the power abrogated 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 our 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 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 lawgiver 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 the 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, some suitable brother shall be appointed to sit in his place.

4. There shall be two or more deacons in the church whose duty it shall be to superintend the collection and disbursement of the contributions made by the church for the pastor, etc., and to distribute the bread and wine in the administration of the Lord's Supper.

5. The deacons shall take notice of such members as refuse or neglect to partake of the Lord's Supper and endeavor to ascertain the cause, that the same may be laid before the church in conference if necessary.

6. Some suitable 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 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 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 acknowledgements. 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 that members have been absent for three successive conferences, and the moderator shall appoint some brother or brethren to cite each of them to the next conference.

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

18. When a witness, not a member of the church, is introduced, he shall not be examined till the question has been put to the church: "Will you hear the testimony of this witness?"

19. The evidence in every case of dealing and acknowledgment shall be minuted in the church book.

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

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

22. A vote shall not be taken 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 whis-

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pering 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 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, subservient 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 the 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 particu-

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lar 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 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.

That there is one true and living God, whose name is Jehovah, the maker and ruler of heaven and earth, inexpressible 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 devoid 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 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; born again; that regeneration consists of giving a holy disposition to the mind and is affected in a manner above our comprehension by the power of the Holy Spirit, producing voluntary 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 possessors; 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.

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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, Thess. 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 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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