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**MINUTES**  
**OF THE**  
**Eighty-first Annual Session**  
**OF THE**  
**CHATTAHOOCHEE**  
**United Free-Will Baptist**  
**ASSOCIATION**

**CONVENED WITH**  
**NEW PROSPECT CHURCH**  
**Turner County, Georgia**

**Commencing on Thursday night before the First Sunday in  
October 1916**

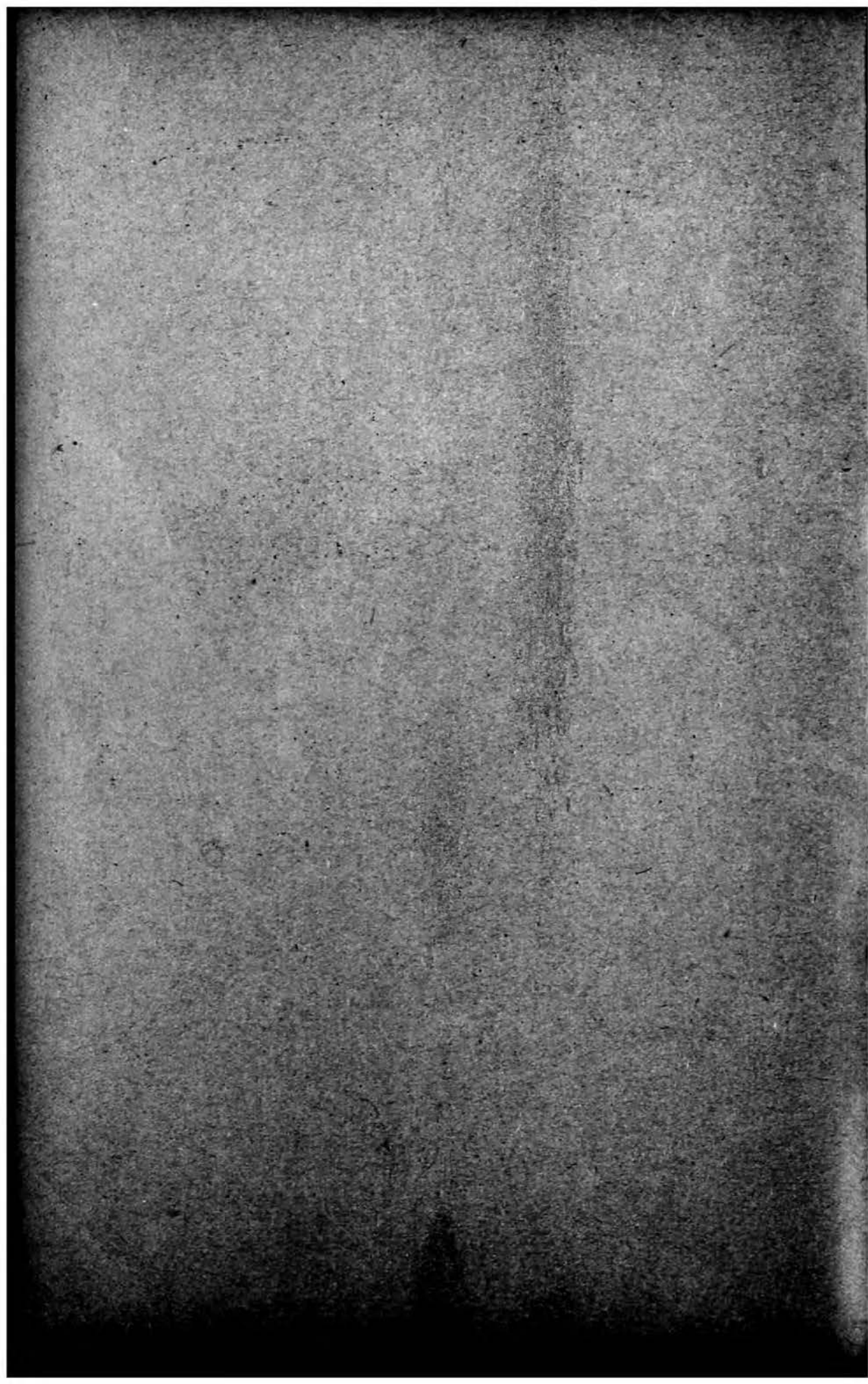
**OFFICERS:**

**REV. A. J. PARKER, MODERATOR,                      Southland, Ga.**  
**REV. W. D. GILL, CLERK,                                      Junction City, Ga.**

**The Next Session Will Meet With New Life Church, Marion Coun-  
ty, Georgia, Commencing on Thursday night Before the First  
Sunday in October, 1917.**

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**HERALD PRINT, BUTLER, GA.**  
**November, 1916**



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## ORDER OF BUSINESS OF UNION MEETINGS.

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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 Eighty-first Annual Session of the Chattahoochee United Freewill Baptist Association convened with New Prospect Church, Turner County, Georgia, commencing on Thursday night before the first Sunday in October, 1916.

The Introductory Sermon was preached Friday at eleven o'clock a. m., by Rev. W. H. Emmerson, followed by Rev. J. J. Jones.

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, Rev. W. D. Gill was present.

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 fourteen churches in the association.

On motion of the body, Revs. H. L. Lumpkin and C. C. Butler 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, call for petitionary letters and received one from Liberty Chapel Church, Bibb county, Georgia.

Next, called for corresponding messengers and received Revs. B. O. Brown and M. F. Cason, Bro. J. S. Pope from the Little River Association, Rev. W. H. Holmes, W. O. Lankford, T. McGlomery, E. Carnes, J. H. Owens, W. T. Rustin from the Georgia Union Association, Rev. C. C. Butler from the South Georgia Association.

Next, appointed the various committees. On Preaching—Bros. T. J. Little, W. J. Hurst, S. N. Little from the church and Bros. J. W. Brewer, John Watson, W. Q. Rayborn from the body. On State of the Churches and Character of the Ministry—A. C. Cromer, J. W. Bellflower, J. R. Jordan, A. S. Waller, A. H. Windham. On Finance—W. H. Emmerson, J. W. Culiver, D. E. Green.

On Obituaries—W. T. Lovick, E. C. Grimsley, A. R. Lawhorn. On Sabbath Schools—H. L. Lumpkin, J. M. Jones, R. H. Hamilton. On Temperance—C. H. Moore, Walter Wall, W. R. Lawhorn.

On motion, the body adjourned until Saturday morning at eight o'clock. After singing and prayer by Rev. S. N. Little.

### **Second Days Session.**

Saturday morning at eight o'clock, the body met according to adjournment, after singing and prayer by Rev. M. F. Cason.

### **REPORTS OF COMMITTEES.**

#### **On Preaching.**

Friday at 7:30 p. m., Rev. H. L. Lumpkin to preach and Rev. R. L. Burnett to follow. Saturday at 9 a. m., Rev. E. C. Grimsley to preach and W. R. Lawhorn to follow. Saturday at 11 a. m., Rev. C. C. Butler to preach and Rev. C. H. Moore to follow. Saturday at 3 p. m., Rev. D. E. Green to preach and Rev. J. V. Klosser to follow. Saturday at 7:30 p. m., Rev. J. J. Jones to preach and Rev. W. J. Lumpkin to follow. Sunday at 10 a. m., Rev. M. F. Cason to preach. Sunday at 11 a. m., Rev. A. J. Parker to preach and Rev. W. T. Lovick to follow.

#### **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. C. H. MOORE, Chairman.

#### **On Obituaries.**

We, your committee, find that we have had two deaths and recommend that the pastors write the obituaries and send them to the clerk for publication in the minutes.

REV. E. C. GRIMSLEY, Chairman.

#### **On Sabbath Schools.**

We, your committee, find but few Sabbath Schools in our association, and recommend that our churches awake to duty and that the pastors organize Sabbath schools in each of their churches.

REV. H. L. LUMPKIN, Chairman.

#### **On State of the Church and Character of the Ministry.**

We find all the churches and ministers in good standing.

J. W. BELLFLOWER, Chairman.

**On Finances.**

We find paid in from the various churches for minutes, \$40.66; for associational purposes, \$18.40.

REV. D. E. GREEN, Chairman.

**Miscellaneous Business.**

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

Next, agreed that this body meet with New Life Church Marion county, Georgia, commencing on Thursday night before the first Sunday in October, 1917.

The introductory sermon to be preached Friday at 11 o'clock a. m., by Rev. J. W. Culiver, Rev. J. V. Klosser, alternate.

Delegates going by railroad will be met at Mauk on the A. B. & A. R. R. and at Junction City on the Central R. R.

Motion made and carried that we adopt the amendment to the constitution as read by Rev. A. J. Parker.

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

**Afternoon Session.**

At 2 o'clock p. m., the body met according to adjournment. Singing and prayer by Rev. W. J. Lumpkin.

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

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

Motion made and carried that the following questions be asked at the next session of the preachers' and deacons' meeting: What is the spiritual condition of your church? If not good, why? Has your church a pastor? If not, why? Has your church observed the Sacrament regularly? If not, why? Are there any of the membership of your church who are destitute of the necessary comforts of life? If so, what is the cause and has proper efforts been made to relieve them? How does your church regard the cause of home missions? How much has been appropriated for the cause? Has your church regular prayer meetings?

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By motion, Rev. J. J. Jones was appointed to write the next circular letter to this body.

Next, agreed to pay the expenses of our correspondents, which was \$17.80.

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

After singing and prayer by Rev. D. E. Green, the association adjourned to meet with New Life Church twelve months hence.

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

**UNION MEETINGS.**

The First District meets with New Prospect Church, Taylor county, Georgia, commencing on Friday night before the second Sunday in July, 1917. Conveyances will meet delegates at Reynolds, Ga., on Friday. Rev. R. L. Burnett to preach the introductory sermon Saturday at eleven o'clock a. m.; Rev. W. R. Lawhorn alternate.

The Second District meets with Bethany Church, Marion county, Georgia, on Friday night before the first Sunday in August, 1917. The introductory sermon to be preached at eleven o'clock a. m. by Rev. E. C. Grimsley; Rev. J. W. Culiver alternate. Delegates will be met at Juniper on Friday.

The preachers' and deacons' meeting will convene with Little Bethel Church, commencing on Friday night before the fifth Sunday in April, 1917. Rev. D. E. Green to preach Saturday at eleven o'clock. Delegates will be met at Ideal, Ga., on Friday.

**Executive Committee.**

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

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, W. J. Hurst .....	Ashburn, Ga.
North Highlands, J. H. Lovick .....	
.....	Bibb City, Columbus, Ga., 3212
Beulah, E. B. Lane .....	Tazewell, Ga.
Trinity, Buford Watson .....	Charing, Ga.
New Life Lee Daniels .....	Mauk, Ga.
Pleasant Hill, J. W. Brewer .....	Southland, Ga.
Turners Chapel, L. L. Dickerson .....	Butler, Ga.
Little Bethel, J. M. Jones .....	Ideal, 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.
Liberty Chapel, W. C. Jones .....	Macon, Ga.

MINISTERIAL ROLL.

D. E. Green .....	Ideal, Ga.
B. F. Green .....	Mauk, Ga.
J. J. Jones .....	Ideal, Ga.
W. J. Lumpkin .....	Norwich, Ga.
E. C. Grimsley .....	Mauk, Ga.
W. T. Lovick .....	Bibb City, 3232, Columbus, Ga.
W. D. Gill .....	Junction City, Ga.
W. H. Emmerson .....	Butler, Ga.
H. L. Lumpkin .....	Norwich, Ga.
J. M. Posey .....	Butler, Ga.
A. J. Parker .....	Southland, 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 .....	Charing, Ga.

LICENTIATES.

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

CIRCULAR LETTER.

Mauk, Ga., September 23rd, 1916.

My Dear Brethren:

Mission is the subject upon which I feel divinely led to write, having been appointed by our honorable body at our last session to write a circular letter and just here I breathe a word of prayer to God, that I be not misunderstood, or wrongfully judged by my brethren, but that they will receive just what I shall say in just the humble spirit, that I write the same.

We as individuals will not hesitate to tell that our church is in every sense the true New Testament Church, and I will here say, that we come nearer to that Standard than any other denomination now existing. But if we will earnestly examine the New Testament to which we must inevitable resort, to find the true policy of the original Christian church, we will find that as regard this great subject of Missions, our beloved association (Chattahoochee) comes far short of having a New Testament system, for we have no system at all. We beg that you patiently bear with us while we bring to your notice, the following truths that we may better understand ourselves upon this great question. Jesus our Saviour after having called certain men from their respective vocations of life, ordains them to the Apostleship and after having taught them in the will of the Father, for a certain period of time, did inquire of them whom he was. One of them said, thou art the Christ, the Son of the living God, and Jesus said to him, Thou art correct, and upon this rock I will build my church, and the gates of hell shall not prevail against it. (Matt. 16-16-18.)

We all know that sometime after Jesus was crucified that He arose from the dead. He appeared again to these same Apostles, and sent them on the great mission of gospel preaching. Saying go ye into all the world and preach the gospel to every creature, and he that believeth and is baptized shall be saved, but he that believeth not shall be damned. (Mark 16-15-16.)

We all must admit that these men could not carry on so great a mission without support as regards the essentials of life, in food and raiment, and other things necessary to a successful carrying out of the last commandment received from the Master.

Now by resorting to Mark 12-41-44, we find that Jesus had in setting us His church instituted both gospel missions and a treasury unto which those who loved Him and His church contributed of the means which God had blessed them, this being done did manifest their love for Christ, the gospel and those who had not yet come to live in the church. We find in the above Scriptures the commending and loving words of Jesus con-

cerning the sacrifice of a poor sister who cast in her last penny. Now, was she not truly a daughter of Zion? Aye, yes. A true child of God, one who loved the church so much that she found a greater pleasure in giving it for gospel missions than to have invested for some personal need. Yes a sacrifice.

Do we really love Christ and the church He built? To prove that this treasury was one for missions, we find the Saviour kept with him the treasurer. Their families are unable to both devote their time to rural churches and defray their own expenses acquired thereby, without a reimbursement from some source.

Will a man rob God? (Maliki 5.) Yet ye have robbed me, wherein have we robbed Thee, in tithes and offerings, Ye are cursed with a curse for ye have robbed me. Bring in all the tithes unto the storehouse, that there may be meat in mine house, and prove me now. Herewith sayeth (saith) the Lord of host. If I will not open you the windows of Heaven and pour out on you a blessing, that there shall not be room enough to receive it.

Brethren: Do we want the above named blessing? There is a way to get them. Surely no one would argue that Paul would impose an unregarded system upon any one of the churches. Let us see what the same Paul the great minister of the New Testament also to the church at Galatia. (See Gal. 2-3-10.) Here we have Paul speaking of a fourteen year ministerial work after which certain ones gave to him and Barnabus, the hand of fellowship, sending them to preach the unspeakable riches of Christ to others. But let us not forget that these churches in these fourteen years had by this time accepted, and were working under the mission plan which Paul and Barnabus had set up.

Now for instance let us see (Rom. 15-26-27). Here we hear Paul saying to the churches for it is a pleasure to them of Macedonia (a Gentile church) to aid in the support of the poor church at Jerusalem. He closes this subject stating that Macedonia (a Gentile church) is indebted to them for having sent the gospel of peace to them by which they had been converted and brought to the Saviour Jesus Christ.

We will also see Acts 11-29-30. Here we have record of the Apostolic church contributing according, that they were able to support this wonderful work of the gospel, and relieving the needy conditions of the Saints elsewhere. This sum being sent by the churches of Jerusalem in the hands of Paul and Barnabus.

Let us now see Cor. 9-14. Here we find Paul instilling in them the importance of supporting the missions of the Church of Jesus. Tell them that it is ordained of Christ that they who preach the gospel, shall also live in the gospel, and quotes the Old Testament to them, speaking against muzzling the ox that treadeth out the corn. We hurriedly pass on to a more plain and simple proof. We examine Cor. 16-1-7. Here we find Paul's letter to the church at Corinth concerning the collections for the great mission of this same church of which Jesus Christ built. Let us not fail to observe that he tells men to lay up

for this cause on the first day of the week, as God has prospered him, and we specially note that Paul says for every one of them to do this. So we see by all the foregoing Scriptures that, this, greatest of all preachers did not only advocate a systematic mission and was so effectively carried out that churches were established thereby among the Gentiles, and that by this same mission system the poor churches were sustained.

I praise God for this, and am glad that the word of God supports the position I as one of God's little ones, have advocated among our beloved brethren. And here I do earnestly pray God to help us as individual members to see the great necessity of using the means given us of God to the financial support of His kingdom, for the earth and the fullness thereof is his, not ours.

In Rev. 3-14-23 we find one of the seven Asiatic churches were neither hot or cold. Yes, they of that church it seems cared naught, for God's Kingdom. We hear God saying that He would spew them out of His mouth. We hear Him saying anoint your eyes with eye salve so that you may see. Oh, that we could open our eyes to the great needs of the Kingdom. How it bleeds my heart to see our association gradually dissolving. Weak churches dying out and our meeting houses gradually becoming "OWL" and "BAT" houses, and roosts, when if all would open their eyes and behold of our need of a plan whereby these weak churches might receive aid, in keeping supplied with a pastor. For most of our ministers are men of no special means, and owing to the need of an original system, for we see by St. John that Jesus with the Apostles were journeying through the country of Samaria and while He rested at the well of Jacob, He sent his Disciples over into the nearby cities of Sychar, to buy meat. Note—not to beg meat. They returned and found Jesus proclaiming to an adulterous woman the riches of God's love and his offer of salvation. She was brought to believe in Him. We find the Disciples returning in the midst of his discourse offers Jesus the same meat they had gone to buy in the city. John 4-4-43.

We find by Matt 17-24-27 that it was incumbent upon Jesus to pay taxes, just like other citizens, and that He did pay, some one would answer, by this saying Yes but he got the money out of the mouth of a fish. This is true, but was but only one of his many miracles. In order that the Apostles faith might be retained, That we might prove this we will turn to Matt. 14-15-21, and we find Jesus feeding a multitude of more than five thousand, doing this with only five loaves and two fishes. The above being done miraculously to cause faith in Him.

We note the Apostles kept bread and fish along for themselves and for Jesus.

We now pass from the personal ministry of Christ and go to the time of Paul's ministry and find him and the others of his fellow-preachers, following the precepts of Jesus, with a well perfected system of mission work.

We find Romans to be the first church established by Paul in Rom. 10-14-15 we find Paul's wonderful sermon of missions, here we find Paul preaching, that men must call upon the Lord to be saved, and in the same sermon, says that they can't call

upon Him, if they do not hear of Him, and they can't hear without a preacher, and that the preacher can't go unless he be sent. The foregoing is what this man, once an enemy to the church of Jesus Christ who had established his church and a money system of maintaining the same, as we were about to say, this is what this one time an enemy of the church believed and preached.

When converted we, or at least all who study God's word, understand how that Paul became one of those great preachers, of his day and spent his time in preaching the gospel, and establishing local churches in a manner very much as ours or organizing local churches today. So now in order to make sure if we are, or are not, following the New Testament system of promoting the Kingdom of Christ (the church). Let us turn to the system found in the churches of Paul's time over which he had the oversight. We will first examine the Corinthian church II Cor. 95-6-7. Here we find Paul sending brethren the second time to this church having made up their portions of this amount necessary to a successful minister. He states through these messengers that he has before notified them of the same matter.

He closes by saying, He which sows (gives) sparingly, shall also reap (be blest little) sparingly

Yours Fraternally,

REV. H. L. LUMPKIN, Norwica, Ga.

#### OBITUARY.

Rev. James H. Dupree was born in the year 1821; died July, 1916; was about 95 years old when the last enemy (death) made its successful attack; and although the natural man has given way, the spirit lives and in the resurrection will be clothed with a body like unto our Lord's glorified body, and "We will meet the Lord in the air and ever be present with the Lord." Brother Dupree united with Friendship Freewill Baptist Church shortly after the church was organized and later was ordained to preach the gospel and continued in the Master's service, laboring in the ministry as long as he was able. He was pastor of Friendship Church eleven years in succession. Finally he moved to South Georgia, where he was when he died. His remains were brought to Friendship Church and buried in the old church cemetery.

D. E. GREEN, Pastor of Friendship Church.

### 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 exami- This council or committee (commonly called an arm) examines nation 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

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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.

No change, alteration or amendment shall be made to this constitution until such change, alteration or amendment shall have been presented to all the churches composing this association, and when two-thirds of all the churches composing this association shall have adopted or recommended in two of their regular conferences successively such change, alteration or amendment, it shall then become a part and parcel of this constitution.

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 acknowledgement 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 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-

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.

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, 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 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.



