

82nd

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

CONVENED WITH
NEW LIFE CHURCH
Marion County, Georgia

Commencing on Thursday Night Before the First
Sunday in October 1917

OFFICERS:

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

The Next Session Will Meet With Mount Olive, Taylor County,
Georgia, Commencing on Thursday Night Before the First
Sunday in October, 1918.

HERALD PRINT, BUTLER, GA.
December, 1917

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 Eighty-second Annual Session of the Chattahoochee United Freewill Baptist Association convened with New Life Church, Marion County, Georgia, commencing on Thursday night before the first Sunday in October, 1917. The introductory sermon was preached Friday at eleven o'clock A. M., by Rev. J. V. Klosser. 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 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 thirteen churches in the association. On motion of the body, Bros. 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 Revs. J. D. Little and B. O. Brown from the Little River Association, Rev. A. L. Draffin and W. T. Rustin from the Georgia Union, Rev. L. S. Yates from the Martin Association. Next appointed the various committees. On Preaching—Bros. Drane Foster, W. H. Hamilton, from the church, and Bros. R. Whittington, G. B. Windham, S. O. Jones, from the body. On State of the Churches and Character of the Ministry—G. D. Perry, John Watson, R. H. Hamilton, J. W. Brewer, M. F. Parten, A. B. Possey. On Finance—W. H. Emmerson, S. N. Little, H. L. Lumpkin. On Obituaries—J. J. Jones, W. J. Lumpkin, J. V. Klosser. On Temperance—W. D. Gill, W. T. Lovick, H. L. Lumpkin. On Sabbath Schools—W. H. Emmerson, W. J. Hurst, J. H. Little. On motion, the body adjourned until Saturday morning at eight-thirty o'clock, after singing and prayer by Rev. B. O. Brown.

Second Day's Session.

Saturday morning at eight-thirty o'clock the body met according to adjournment. After singing and prayer by Rev. L. S. Yates.

REPORTS OF COMMITTEES. ON PREACHING.

Friday at 7:30 P. M., Rev. B. O. Brown to preach and Rev. A. L. Draffin to follow; Saturday at 9 A. M., Rev. L. S. Yates to preach and Rev. J. D. Little to follow; Saturday at 11 A. M., Rev. A. J. Parker to preach and Rev. M. T. Grimsley to follow; Saturday at 3 P. M., Rev. S. N. Little to preach and Rev. W. J. Lumpkin to follow; Saturday at 7:30 P. M., Rev. W. H. Emmerson to preach and Rev. H. L. Lumpkin to follow; Sunday at 9 A. M., Rev. E. C. Grimsley to preach and Rev. B. F. Green to follow; Sunday at 11 A. M., Rev. J. J. Jones to preach and W. D. Gill to follow.

S. O. JONES, Chairman.

ON OBITUARIES.

We, your committee, make the following report that the pastors write the obituaries and send to the Clerk for publication in the minutes.

REV. J. V. KLOSSER, Chairman.

ON TEMPERANCE.

We recommend that our people abstain from strong drink as a beverage and even as a morning drink. We also recommend that both pastors and deacons watch the flock on these lines.

REV. H. L. LUMPKIN, Chairman.

ON FINANCE.

We find paid in from the various churches: For minutes, \$42.00; for associational purposes, \$28.95.

REV. H. L. LUMPKIN, Chairman.

ON STATE OF THE CHURCHES AND CHARACTER OF THE MINISTRY.

We find all the churches in good standing. We find a difference existing between Revs. E. C. Grimsley and J. W. Culiver. We recommend that these churches investigate the matter and deal with them if necessary. We also find that Rev. J. W. Culiver and Rev. I. F. Quinn seems to have joined their forces to another denomination which is contrary to our rules and detrimental to our cause, and we recommend that they be dealt with according to our decorum. We also find some of our ministers seem to criticise the old line practice of the Freewill Baptist, and we ask that they stop until our law has been changed.

G. D. PERRY, Chairman.

ON SABBATH SCHOOLS.

We, your committee, find that we have at present more Sunday schools in our churches than in the past. We insist that each pastor put forth his best efforts and organize more Sabbath schools in the association.

REV. W. H. EMMERSON, Chairman.

MISCELLANEOUS BUSINESS.

Motion made and carried that this body recommend that each church have the obituaries sent to the association at the next session. Next, appointed corresponding messengers to our sister associations as follows: To the Georgia Union, Revs. S. N. Little, E. C. Grimsley; to the Martin, Revs. J. J. Jones, W. H. Emmerson; to the Little River, Rev. H. L. Lumpkin; to the South Georgia, Rev. A. J. Parker; 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 Mt. Olive Church, Taylor County, Georgia, commencing on Thursday night before the first Sunday in October, 1918. The introductory sermon to be preached Friday at 11 o'clock A. M., by Rev. J. J. Jones, Rev. W. H. Emmerson alternate. Delegates going by railroad will be met at Reynolds, Ga., on the Central Railroad and at Ideal on the A. B. & A. Railroad. Next, agreed to have the circular letter as read by Rev. J. J. Jones printed in the minutes of this session. 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. A. L. Draffin. Ordered that the Clerk have 500 copies of the minutes printed, and that he be paid \$10.00 for his services. By motion, Rev. W. H. Emmerson was appointed to write the next circular letter to this body. Motion made and carried that the churches composing the association purchase a tent for the purpose of holding the association under. Next, agreed to pay the expenses of our correspondents, which was \$28.68. 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 the association adjourned to meet with Mt. Olive Church, twelve months hence.

REV. A. J. PARKER, Moderator.

REV. W. D. GILL, Clerk.

UNION MEETINGS.

The First District meets with Pleasant Hill Church, Schley county, Georgia, commencing on Friday night before the first Sunday in August, 1918. Conveyances will meet delegates at Rupert, 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 Trinity Church, Taylor County, Georgia, on Friday night before the fourth Sunday in July, 1918. The introductory sermon to be preached Saturday at eleven o'clock A. M. by Rev. B. F. Green; Rev. W. T. Grimsley alternate. Delegates will be met at Charing, Ga., on Friday.

EXECUTIVE COMMITTEE.

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

OBITUARIES.

Departed this life, July 7th, 1917, Sister Apperson, wife of Rev. D. J. Apperson. Sister Apperson became a member of the Free-will Baptist Church when a young girl, and was married to Rev. D. J. Apperson during the year 1863, and she remained a member of the Freewill Baptist Church until death. She lost her eyesight three years before her death, as long as health permitted, she attended her church when possible. She leaves behind four sons and one daughter, and a host of grand children and friends to mourn her death. She was laid to rest in New Prospect cemetery in Turner County, Georgia, where her membership was. The funeral services were conducted by Rev. S. N. Little. A precious one from us is gone. A voice we loved is still. A place is vacant in our home, which never can be filled.

REV. S. N. LITTLE.

MRS. C. H. LAWSON.

Death of our dear mother on Sept. 3rd, 1917. The Death Angel visited our home and took for its flight our dear beloved mother. She only lived a few days after she was taken to her bed. While she had been in bad health for seven years. All was done for her that loving hands could do. She leaves a husband and two loving daughters and three sons and hosts of grand children and relatives and friends to mourn her death. We truly believe that the Lord took her home to Heaven above where there is no more sickness, pain or death. She joined the church was baptized by Rev. S. N. Little when she was twenty-three years old. She was born November 5th, 1851 and died Sept. 3rd, 1917.

Written by her loving daughter, Rosa Lawson.

On the morning of September 19th, 1917, the Death Angel entered the home of Mr. and Mrs. J. S. Hinton and took from them their beloved daughter, Sister Emma Lou Ingram. She was born January 1st, 1895, making her stay on earth 19 years, 8 months and 18 days. She was a good obedient daughter and a kind loving wife and mother. She was a member of Mt. Olive Church and a true Christian.

REV. J. V. KLOSSER.

Departed this life June 19th, 1917, Bro. George Barker. He was born January 1st, 1840, making his stay on earth 77 years, 5 months and 19 days. He leaves a wife, two children and two sisters to mourn his loss. Bro. Barker was a member of New Life Church. He lived a Christian life and died as all Christians die: Farewell, Dear Brother, till we meet again.

REV. E. C. GRIMSLEY.

Departed this life September 27th, 1917, Sister Annie M. Daniel. She leaves a husband and one child, a father, mother, four sisters and a host of friends. She was a member of New Life Church. We mourn her loss, yet we feel our loss is Heaven's gain.

REV. E. C. GRIMSLEY.

Departed this life on the 16th day of March, 1917, Sister Irena Green at the home of her daughter, Mrs. James Lagrone at Potterville. The remains were tenderly laid to rest in the Potterville cemetery March the 17th, Rev. J. R. Blair conducting the funeral services. All that loving children and friends could do was done, but all to no avail. She was 85 years old at the time of her death. A precious one from us is gone; a voice we loved is still; a place is vacant in our home that never can be filled.

REV. J. R. BLAIR.

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, A. M. Daniel ..	Bibb City, Columbus, Ga., 3242
Beulah, M. E. Gill	Butler, Ga.
Trinity, Buford Watson	Charing, Ga.
New Life, Lee Daniels	Mauk, Ga.
Pleasant Hill, J. W. Brewer	Rupert, 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, Miss Ethel Bickerstaff ..	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	Geneva, Ga.
W. T. Lovick	Bibb City, 3236, 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	Rupert, Ga.
S. N. Little	Ashburn, Ga.
W. B. Posey	Reynolds, 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.
O. C. Bridges	Ellaville, Ga.

LICENTIATES.

J. M. Culpepper	Ideal, Ga.
W. R. Lawhorn	Butler, Ga.
T. Grimsley	Mauk, Ga.
D. G. Belknap	Crumps Park, Ga.

WHY AM I A FREEWILL BAPTIST?

Dear Brethren:

I am impressed I trust by the spirit of the Lord to write you in the way of a circular letter as to why I am a freewill Baptist or why are we Freewill Baptists? Now we have four words in the name of our denomination. First united of which every member of our denomination should love the word united we should remember that united we stand divided we fall we should be united with God in love and grace, in faith and in heart and in mind, we should unite our strength with God, being united is a union and in union there is a great strength. So brethren I do not feel like we are united as lambs of God. There is dissension among us. We are not united all of one accord as the Lord's disciples was on the day of Pentecost when the Lord blessed them. They were all of one mind and one accord. They were united themselves and united with God the Father God and Son and God the Holy Ghost. So we should see at once that we should be united as the Lord's flock or as the Lord's sheep. We are taught that birds of the same feathers will flock together are united together. As we see the fowls of the air, the beasts of the forest, the gamblers, the drunkards all unite together, so God teaches us that we must unite together if we accomplish much good. United we must come out of the world and have no fellowship with the world as true believers in the Lord Jesus Christ.

Now brethren, seeing we compassed about so many witnesses, let us lay aside every sin, envy, strife, malice and prejudice. Let us be united as children of God, and let each ordained minister of our cause carry on his work according as God has gifted him, as we are taught that God has gifted us according to our several ability. So dear brethren, if we the shepherds of the flock are not united in the name of the Lord how can we expect the flock to be united when we as shepherds are not of one accord so to be loyal Freewill Baptists we must be united in all good works and efforts to our cause such as home missions, sustaining of our preachers, building of churches and of Sunday Schools and to every good work. So, dear brethren, I love the word united. I honor the word and I long to see all the shepherds and the flock united in one accord.

Why do I love the word free and why we all love the word free. First, I believe that grace is free and that it comes not by the will of man nor of works, but by the will of the Father, for God so loved the world that he gave his son, that whosoever believed on Him should not perish but have everlasting life, so God will not to death of no man, but rather all would come to repentance and live. I believe that God willed to save every man that will to be saved through the plan of salvation, and that his grace is free to the poor, the lame, the halt, the maimed; it's free to every one that will fear God and work righteousness; it is free to the Jew, Greek and to the Gentile. We find in Paul's writings that it is a faithful saying and worthy of all exceptions that Christ came into the world to save sinners of whom I am a chief. We are taught that Jesus tasted death for every man. So, dear brethren, I believe the saving grace is in our midst. It is here for man to accept or reject, and if man is lost it will be on account of his rejecting or refusing to accept Christ as his Saviour. So, my brethren, I love the name of United Freewill Baptist. First, we must be united with God; second, his grace is

free to those that is united with him; third, he will save all that will to unite with him, through grace, which is the channel whereby man can be saved. The prodigal son was united with father as long as he remained in his home or house, but he will to leave his father's house, and he has his freedom of will to leave of which he did. So he will so to go back to his father's house of which his father will meet him; he will to save him; he blessed him with the robe of righteousness. So we see we must have a united freewill effort with God, knowing and believing that it's God working us both to do and to will of his good pleasure. It's the father's pleasure to save. To him that cometh to me I will in no wise cast him out. So brethren, I am a loyal Baptist. I believe in emersion as the only true mode of baptism. We have one faith, one Lord and one baptism. I believe Jesus was baptized of John in the river of Jordan, and at that time the Spirit descended upon him and John heard the voice of God saying, this is my beloved Son in whom I am well pleased, hear ye him. We see God is not well pleased with us until we have fulfilled all righteousness. So God is well pleased with us when we fulfill all righteousness. I believe that baptism is essential unto salvation, but not alone, for it takes both baptisms to complete us in Christ Jesus, and without we are not complete. As Noah and the eight souls were saved by water the like manner doeth now baptism save us. Not to putting away the filth of the flesh, but an answer of a good conscience towards God.

So, my brethren, I have tried in my weakness to show a few of my points why I am a United Freewill Baptist. I love the worthy name by which I am called. Why? Because I believe its name originated from the Bible. I love the denomination of the Freewill Baptist because its foundations are the foundation of God. I believe that God is with us this session in our eighty-third annual session of United Freewill Baptist Association, and I speak with boldness and in the fear of God, that there has never been a division or a slab off in our denomination, but God has blessed his servants efforts and if I have been rightly informed the Chattahoochee United Freewill Baptist Association is the mother of fifty-six associations.) ??

Dear brethren and ministers of the gospel, let us not cease to love our cause; our name is good; our doctrine is good; no other will excel ours. So, dear brethren, let me say in conclusion, let the shepherds of the flock and the flock be progressive by adding to their spiritual life every day, for God teaches us to first seek the Kingdom of God and all other things will be added to us, such as money, food and raiment.

Dear brethren, consider the lilies of the fields, the fowls of the air, which sow not nor spend not.

Lord bless our cause as seemeth good to Him. Amen.

J. J. JONES.

Ideal, Ga., October 2, 1917.

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, 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.

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, 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

STATISTICAL TABLE						Baptized	Died	Rec'd by Letter	Dism'd by Letter	Excluded	Total	Minute Fund	Rec'd by Prof. Faith	Meeting Sunday
CHURCHES	COUNTIES	DELEGATES	PASTORS											
Beulah	Taylor	A. R. Lawhorn, A. Lane	J. J. Jones	7	.	.	.	.	2	43	\$3.00	..	3	
Liberty Chapel .	Bibb	By Letter	W. C. Jones .....	.	.	.	.	.	.	25	2.10	..	1 2 3 4	
New Prospect ..	Taylor	A. B. Posey, Elbert Posey, W. Bloodworth	J. W. Culiver	2	.	.	.	.	.	59	2.00	1 2		
Trinity	Taylor	J. Watson, B. F. Waller	E. C. Grimsley ..	3	.	.	.	.	.	31	3.00	..	4	
North Highlands	Muscogee ...	W. G. Goodwin, R. G. Lovick, A. M. Daniel	W. T. Lovick	1	.	3	.	.	.	44	1.50	6 1 2		
Turners Chapel	Taylor	Tom Hogg, John Shillers, Grady Rogers	J. W. Culiver	18	.	.	.	.	.	130	3.00	..	4	
Little Bethel ...	Macon	S. O. Jones, G. D. Perry, J. M. Culpepper	A. J. Parker	8	.	1	2	1	1	130	6.00	1 1		
New Life	Marion	W. H. Hamilton, A. L. Wall, D. Foster	E. C. Grimsley ....	.	.	.	.	.	.	73	5.00	..	3	
Mt. Olive	Taylor	J. S. Hinton, W. H. and G. B. Windham	W. H. Emmerson ..	4	1	.	.	.	.	90	4.00	..	2	
Bethony	Marion	W. F. Sanders, G. B. Barrett, W. P. Rainey	R. L. Burnett	21	.	4	.	.	.	57	2.00	..	1	
Spring Hill	Marion	S. R. Lawhorn, R. H. Hamilton, T. F. Hendrick	L. J. Whitley	12	.	.	.	.	.	47	2.00	1 2		
New Prospect ..	Turner	W. J. Hurst, J. G. Wilbanks, J. H. Little	W. H. Holmes	2	2	3	2	4	111	5.00	..	3		
Pleasant Hill ..	Schley	J. W. Brewer, S. A. Cromer, B. C. Brewer	O. C. Bridges	1	.	.	.	.	.	22	2.55	..	1	
Friendship	Sumter	Not Represented .....			.	.	.	.	.
Corrinth	Marion	Not Represented .....			.	.	.	.	.