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MINUTES
OF THE
TWENTIETH ANNUAL SESSION
OF THE
Georgia Union Association
OF THE
UNITED FREEWILL BAPTIST
CONVENED WITH
Union Chapel Church, Worth County, Georgia
Commencing on Friday Night Before the Second
Sunday in October 1914

OFFICERS:

ELDER S. J. NOBLES, Moderator, - Hawkinsville, Ga.
W. T. RUSTIN, Clerk, - Vienna, Ga., R-4.
C. H. HOBBS, Treasurer, - Cordele, Ga., R-7.

THE BUTLER HERALD PRINT,
BUTLER, GA.

PROCEEDINGS OF THE GEORGIA UNION ASSOCIATION.

The twentieth annual session of the Georgia Union Association of the United Freewill Baptists convened with Union Chapel Church, Worth County, Georgia, on Friday night before the second Sunday in October, 1914.

The Introductory Sermon was preached Saturday at 11 o'clock by Elder W. H. Holmes. Text, Psalms 34:3. Closed by Elder W. D. Gill.

After an intermission of one and one-half hours for refreshments, the body was called to order by the former Moderator, Elder S. J. Nobles, former clerk, being present. The Moderator invited visiting brethren to seats with us.

Next called for corresponding letters. Eleven churches responded to the call. Elders J. D. Little and W. H. Holmes were appointed to read the letters, which duty they performed. Names of churches and delegates enrolled as follows:

Pleasant Hill—A. L. Davidson, C. H. Hobbs, E. W. Parker, R. M. McGlamory.

Christian Hill—J. T. Simmons.

Union Chapel—W. J. Beckom, B. D. Powell.

Antioch—J. H. Owen.

Bellevue—Z. A. Newman.

Freewill Union—B. R. Scarborough.

New Ebenezer—A. G. Cook, J. C. W. Hearn.

Double Branch—D. A. Dunaway.

Bay Springs—J. V. Lamm.

Isle of Hope—R. S. Taylor.

Love's Chapel—C. F. Lambert, J. R. Yawn.

On motion to receive letters, and delegates be seated.

Motion carried to elect Moderator and Clerk by ballot.

Then the body permanently organized by electing Elder S. J. Nobles Moderator, W. T. Rustin Clerk.

Next called for petitionary letters. Received three churches' names as follows:

Little Bethel—W. H. Henson.
 Center Grove—B. W. Martin, O. E. Smith.
 St. Paul—C. R. Roberts, J. T. Rayburn.

On motion, to receive letters and give delegates right hand of fellowship, and they be seated.

Called for corresponding messengers from other associations. Elders J. D. Little, S. N. Little and W. D. Gill responded from the Chattahoochee Association. On motion, to extend to them the right hand of fellowship and seat them in the body.

On motion, Elder W. H. Holmes was appointed Assistant Moderator.

Motion carried for Moderator to appoint the various committees, except Resolution.

Devotion—W. J. Beckom, A. G. Cook, B. R. Scarborough.

Finance—C. H. Hobbs, G. W. Nobles, W. H. Holmes.

Missions—E. W. Parker, C. R. Roberts, B. W. Martin.

Sabbath School—R. M. McGlamory, D. A. Dunaway, J. R. Yawn.

Temperance—P. C. Canady, R. S. Taylor, J. S. English.

Obituaries—J. T. Simmons, O. E. Smith, A. L. Davidson.

State of Churches and Character of Ministers—B. D. Powell, J. V. Lamm, C. H. Hobbs, J. H. Owen, Z. A. Newman.

On motion, the same Executive Committee stands. Names as follows: Elder B. F. Horne, Bros. J. R. Lacey, C. H. Hobbs, A. J. Dunaway, A. G. Cook.

On motion to adjourn until Monday morning at 8 o'clock.

Prayer by Elder G. W. Nobles.

MONDAY MORNING SESSION.

The body met at 9 o'clock. After reading first Psalms by Moderator and prayer by Elder W. D. Gill, called roll and quorum found present.

On motion, to dispense with the regular order of business and take up miscellaneous business.

On motion that the next session of this body be held with Pleasant Hill church, Dooly county, Georgia, commencing Friday night before second Sunday in October, 1915. Delegates will be met at Cordele and Pineview, Ga., on Friday. The Introductory Sermon to be preached Saturday at 11 o'clock by Elder W. H. Hoimes. Elder E. W. Wright, alternate.

On motion, next session of the union meeting to be held with New Ebenezzer church, Bleckley County, Georgia, commencing on Thursday night before the fifth Sunday in June, 1915. The Introductory Sermon to be preached Friday at 11 o'clock by Elder S. J. Nobles. Elder G. W. Nobles, alternate.

On motion, the order of business of union meeting be stricken from our minutes.

On motion, the fifth article of the church de orum remain as it is in our last minutes, which reads thus: 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.

On motion, we have 500 copies of our minutes printed.

On motion, to adjourn until 2 o'clock.

Prayer by Elder G. W. Nobles.

AFTERNOON SESSION.

After singing hymn, and prayer by Bro. C. H. Hobbs.

On motion, we correspond with the Chattahoochee, Midway and South Georgia Associations by delegation, and Martin and Little River Associations by sending them minutes. Elder W. H. Holmes and W. T. Rustin to go to Chattahoochee. Elder W. H. Holmes and W. T. Rustin volunteered to go to Midway. Elder B. F. Horne and J. V. Lamm to South Georgia Association.

On motion, we defray the expenses of correspondents from sister Associations.

On motion, we pay to W. D. Gill his expenses, \$5.70, and give clerk \$5.00 for his services.

On motion to hear report of Home Mission Board.

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REPORT.

Sent in from various Churches.....	\$19.21
In hands of Treasurer.....	19.95

Total on hand.....	\$39.16
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ELDER G. W. NOBLES, President.

C. H. HOBBS, Treasurer.

W. T. RUSTIN, Secretary.

On motion, the President appointed the following members of the named churches to organize a home mission board in each church:

New Ebenezer—W. O. Langford.

Center Grove—B. W. Martin.

St. Paul—L. A. Varnum.

Christian Hill—J. T. Simmons.

Pay Springs—J. V. Lamm.

On motion, we donate to Center Grove, St. Paul and Little Bethel churches \$10.00 each to help them to build a house. Money to be returned to the Board if not used to build.

W. T. Rustin was appointed Secretary of the Home Mission Board. C. H. Hobbs, Treasurer.

On motion, to hear reports of the committees.

ON TEMPERANCE.

We, your committee, beg leave to make our report. We find that the use of intoxicants as a beverage is on the decline in our denomination, and we pray God that it will be more so in the future than in the past.

P. C. CANADY, Chairman.

ON DEVOTION.

Sunday at 11 o'clock, Elder G. W. Nobles to preach, W. H. Holmes to close. Sunday at 3 o'clock, Elder W. D. Gill to preach, J. D. Little to close. Monday at 11 o'clock, Elder P. C. Canady to preach, G. W. Nobles to close.

A. G. COOK, Chairman.

ON SABBATH SCHOOLS.

We, your committee, beg to submit our report. We find by hearing the letters read that but few churches have Sabbath Schools. We believe that it is very important for each church to have Sunday School, and we insist that each church will co-operate with their

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pastors in this glorious work.

R. M. McGLAMORY, Chairman.

REPORT ON MISSIONS.

We, your committee, beg to say that after due investigation we find that nearly all our churches have organized a home mission board in them. We are highly in favor of this good work and we especially request that all our churches organize and get in this good work, and help those in a weak state for the cause of Christ. By your committee.

C. R. ROBERTS, Chairman.

ON STATE OF CHURCHES AND CHARACTER OF MINISTERS.

We, your committee, beg to make the following report. We find all our churches and ministers in good standing. We recommend Bro. G. W. Cooper's church call in his credentials, as his name has been dropped from ministerial roll in minutes.

B. D. POWELL, Chairman.

ON FINANCE.

We, your committee, beg to submit our report. We have received from the various churches \$48.95. Find in hands of Treasurer, \$4.80. Total \$53.75. Paid out to W. D. Gill, his expenses, \$5.70. To Clerk, \$5.00.

W. H. HOLMES, Chairman.

OPITUARY.

We, your committee, beg to make the following report. We find the following members of the churches set opposite their names have died since our last Association:

Bro. W. C. Parker, of Freewill Union.

Sister Mary Etta Nobles, of Pellview.

Sister Ida Simmons, of Christian Hill.

Sister Emma Thompson, of Pleasant Hill.

Sister Kittie Cox, of Union Chapel.

We also recommend that the Pastors of the various churches write the obituaries of the deceased and send to the clerk for publication.

J. T. SIMMONS, Chairman.

Sister Ida Simmons was a member of Christian Hill church. Was the loving wife of Bro. J. T. Simmons, and departed this life August 4th, 1914. Was

born July 19, 1882. Was a member of the church 12 years. Kind friends, weep not for her, for our loss is her eternal gain. Written by her pastor,

ELDER J. D. LITTLE.

MINISTERIAL ROLL.

Elder E. W. Wright	Cordele, Ga.
Elder N. H. Parish	Cordele, Ga.
B. F. Horne	Plainfield Ga.
J. M. Dunn	Plainfield, Ga.
W. S. King	Rochelle, Ga.
S. J. Nobles	Hawkinsville, Ga.
W. M. Mathews	Nashville, Ga.
W. C. Jones	471 Third St., Macon, Ga.
W. H. Holmes	Hawkinsville, Ga.
H. V. J. Etheridge	Hawkinsville, Ga.
G. W. Nobles	Finlayson, Ga.
P. C. Canady	Leslie, Ga.
H. C. Brown	Macon, Ga.

CHURCHES, CLERKS AND POST OFFICES.

Pleasant Hill—W. T. Rustin	Vienna, Ga.
Pellview—Z. A. Newman	Finlayson, Ga.
Center Grove—F. G. Martin	Pineview, Ga.
Freewill Union—S. G. Myers	Finlayson, Ga.
Double Branch—D. A. Dunnaway	R. 2, Pinehurst, Ga.
Christian Hill—J. T. Simmons	Pineview, Ga.
Love's Chapel—W. T. Yawn	R. 4, Vienna, Ga.
Union Chapel—E. D. Powell	Ashburn, Ga.
Mt. Ararat—J. T. Peacock	Chauncey, Ga.
St. Paul—L. A. Varnum	R. 2, Leslie, Ga.
Pry Springs—J. W. Horne	Plainfield, Ga.
Isle of Hope—R. S. Taylor	Cordele, Ga.
New Ebenezer—H. T. Hamrick	Cochran, Ga.
Little Pethel—John Bryan	Chester, Ga.
Antioch—J. H. Owen	Pitts, Ga.

On motion, we extend to this church and community our heartfelt thanks for their many deeds of kindness to us during our stay with them.

ELDER S. J. NOBLES, Moderator.

Hawkinsville, Ga.

W. T. RUSTIN, Clerk, Vienna, Ga., R. 4.

ARTICLES OF FAITH.

1. We believe that there is but one living, true and eternal God, the Father, of whom are all things from everlasting to everlasting, glorious and immutable in all His attributes.—I. Cor. 8:6; Isa. 40:28.

2. We believe that there is one Lord Jesus Christ, by whom are all things, the only begotten son of God, born of the virgin Mary, whom God freely sent into this world, because of the great love wherewith He loved the world; and Christ as freely gave Himself a ransom for all, tasting death for every man; who was buried and rose again the third day, and ascended into heaven, from whence we look for Him the second time in the clouds of heaven at the last day to judge both quick and dead.—I. Tim. 2:5, 6; Heb. 2:9; St. John 3:16; Rev. 1:7; Acts 24:15; I. John 2:2.

3. We believe that there is one Holy Ghost, the precious gift of the Father through His dear Son, unto the world, who quickeneth and draweth sinners home to God.—St. John 16:7, 8; Acts 2:4; Eph. 3:1; Eph. 4:4-6.

4. We believe in the beginning God made man upright, and placed him in a state of glory without the least mixture of misery, from which he voluntarily by transgression, fell, and by that means brought on to himself a miserable and mortal state subject to death.—Gen. 2:17; 3:19.

5. We believe that God is not willing that any should perish; but that all should come to repentance and the knowledge of truth, that they might be saved; for which end Christ hath commended the gospel to be preached among all nations and to every creature.—Mark 16:15; Luke 24:47; John 3:15-17; I. Tim. 2:4.

We believe that no man shall suffer in hell for want of Christ who died for him, but as the Scripture has said, for denying the Lord that bought them; because they believed not in the name of the only begotten Son of God. Unbelief, therefore, being the cause why the just and righteous God of heaven will condemn the children of men; it follows against all argument that all men, at one time or other, are found in such capacity as that through the grace of God they may be eternally saved.—Acts 17:30; Mark 6:6; Heb. 3:10; I. John 5:10.

7. We believe the whole Scriptures are infallibly true, and that they are the only rules of faith and practice.—II. Tim. 3:16, 17.

8. We believe in the doctrine of General Provision made of God in Christ, for the benefit of all mankind, who repent and believe the Gospel.—Luke 14:16-20; Matt. 28:19, 20; Luke 13:3-5; Acts 2:19; Mark 1:15.

9. We believe that sinners are drawn to God, the Father, by the Holy Ghost, through Christ His Son, and that the Holy Ghost offers His divine aid to all the human family; so as they all might be happy, would they give place to His divine teachings; whereas, such who do not receive the divine impressions

of His Holy Spirit, shall, at a future day, own their condemnation just, and charge themselves with their own damnation, for wilfully rejecting the offers of sovereign grace.—Matt. 11:27; St. John 6:45, 65; Ps. 1:1; Tit. 2:11, 12; Jer. 22:29.

10. We believe that men, not considered simply as men, but ungodly men, were of old ordained to condemnation, considered such who turn the grace of God into lasciviousness, denying the only Lord God and our Lord Jesus Christ who bought them, and therefore, shall bring upon themselves swift destruction; but we observe that they, and such the Apostle saith because they receive not the love of the truth, that they might be saved, therefore the indignation and wrath of God is upon every soul of man that doeth evil, living and dying therein; for there is no respect of persons with God—Jude 1:4; II. Peter 2:1; II. Thess. 2:11, 12; Rom. 2:9-11.

11. We believe that all children dying in infancy, having not actually transgressed against the law of God, in their own persons, are only subject to the first death, which was brought on them by the fall of the first Adam, and not that any of them dying in that state, shall suffer punishment in hell by the guilt of Adam's sin, for "of such is the kingdom of God."—I. Cor. 15:22; Matt. 18:2-5; Mark 9:36, 37; Matt. 19:13.

12. We believe that good works are the fruits of a saving faith, and that in the use of the means of grace, and not out of the use of those means, eternal life is promised to men.—Rev. 22:14, 15; Isa. 1:19, 20; Matt. 7:8; Jer. 6:16; Luke 13:34, 35.

13. We believe that no man has any warrant in the Holy Scriptures for justification before God through his own works, power or ability, which he has in and of himself, only as he by grace is made able to come to God through Jesus Christ; believing the righteousness of Jesus Christ to be imputed to all believers for their eternal acceptance with God.—Rom 4:24; Acts 8:20, 21.

14. We believe that all things are foreseen in the wisdom of God, so that God knoweth whatsoever can or cannot come to pass upon all supposed conditions; yet not as having decreed any person to everlasting death or everlasting life, out of respect or mere choice farther than He hath appointed the goody unto life, and the ungodly, who die and sin unto death.—Heb. 4:13; Prov. 8:22-31; Matt. 25:31-46.

15. We believe, as touching Gospel ordinances, in believers' baptism, laying on of hands, receiving of the sacrament in bread and wine, washing the saints' feet, anointing the sick with oil in the name of the Lord, fasting, prayer, singing praise to God, and the public ministry of the Word, with every institution of the Lord we shall find in the New Testament.—Mark 16:15-16; Acts 8:17; Acts 19:6; Luke 22:19, 20; John 13:5-17; Jas. 5:14.

16. We believe the Gospel mode of baptism is by immersion, and that the believers are the only subjects for baptism.—

Matt. 3:16; Mark 1:9, 10; Acts 3:38, 39; Rom. 6:4; Col. 2:12.

17. We believe in a general resurrection of the dead and a final judgment at the last day.—John 5:28, 29; II. Cor. 5:10.

18. We believe the happiness of the righteous is eternal and the torments of the wicked are endless.—Matt. 25:46.

CHURCH COVENANT.

Having given ourselves to God through Jesus Christ and adopted the foregoing articles as our confession of faith, we now give ourselves to each other by the will of God, and agree to the following church covenant:

1. We solemnly covenant before God that we will strive by His assisting grace to exemplify our profession by a corresponding practice. We covenant and agree as members of the church and as Christians to watch over each other in love for mutual upbuilding in Gospel faith, endeavoring to keep the unity of the spirit in the bond of peace, to be careful of each other's reputation, to confess our faults one to another, to strengthen the feeble and kindly admonish the erring, and to labor together for the building up of the church and the denomination, and the salvation of sinners.

2. We promise that we will faithfully and constantly maintain secret and family prayer, and religiously instruct those under our care.

3. We covenant and agree to use our influence to sustain the regular public worship of God, contributing according to our ability and circumstances for the support of the ministry and other church expenses among us, that we will be benevolent to the needy and especially to the poor of our own church.

4. We also promise that so far as we shall be able we will attend upon public worship and the social meeting of the church, and report ourselves regularly at the monthly conference, and that we will walk in all the ordinances of the Lord's house.

5. We covenant and agree that we will abstain from all vain amusements and sinful conformity to the world, that we will not traffic in, use, nor furnish to others intoxicating drinks as a beverage, and that we will sustain the benevolent enterprises of our church and denomination, such as missions, education, Sabbath Schools, moral reforms, and all others which tend to the glory of God and the welfare of men, and may the God of peace sanctify us wholly and preserve us blameless unto the coming of our Lord Jesus Christ, that we may join the glorified around the throne of God, in ascribing blessing and honor and glory and power to Him that sitteth on the throne and the Lamb forever. Amen.

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-

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.

ASSOCIATIONAL COVENANT.

Having been, as we trust, brought together to organize an association by divine grace, to embrace our Lord Jesus Christ, to give ourselves wholly up to Him, we joyfully and solemnly covenant each other to walk together in Him with all humility and brotherly love, to watch over each other for good, and stir up each other to love and good works, not forsaking the frequent assembling of ourselves together with our neighbors to worship God according to his revealed will, as occasion may require, to warn, rebuke and admonish each other according to the Gospel, that the growth of the whole body in Christ and holiness in knowledge may be thereby promoted, to the end that we may stand complete in all the will of God for the same purpose, we will uphold the public worship of God and the ordinances of his house, and hold constant communion with each other therein. We will cheerfully contribute of our property for the maintenance of a faithful ministry of the Gospel among us and for the extension of the blessed Redeemer's kingdom universally. We will not omit family and closet religion at home, nor allow ourselves to indulge in the too common neglect of the great and important duty of religiously training our children for the service of God and the enjoyment of heaven. We will also sympathize with each other in seasons of temp-

tation and afflictions, and be ready to distribute to the necessities of the saints. We will especially pray for and with each other, for the churches universally, for the promised effusion of the Holy Spirit, for the prosperity of Zion and the ingathering of the elect, and may the God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, that we may not only enjoy a name and place in the church on earth, but finally unite with his glorious church of the first-born in heaven, in ascribing blessings, honor and might, majesty and dominion to him who sitteth on the throne and the Lamb forever.

ASSOCIATIONAL DECORUM.

1. Each session of this Association shall be called to order by the former Moderator, when present, when absent, clerk, and in his absence, seniority of years as member of this Association.

2. Each session and adjourned sitting of this Association shall be opened and closed with prayer.

3. In the absence of the former clerk it shall be the duty of the Moderator pro tem. to appoint a Clerk pro tem.

4. It shall be the duty of the presiding officer at this point to call for corresponding letters and have same read. It shall be the duty of the clerk pro tem, to read the names of the delegates.

5. After reading letters, the Clerk shall proceed to call the roll and correct names and mark absentees.

6. It shall be the duty of the body at this point to elect a permanent moderator, clerk and treasurer, which shall be done by nomination and rising vote or by ballot.

7. Each church composing this association, with a membership of forty or less, shall be entitled to two delegates, and for each additional twenty members or fractional part thereof, one delegate.

8. One-half of the legal number of delegates shall be sufficient to constitute a quorum, but a less number may meet and adjourn from time to time.

9. This Association may determine the time its daily session shall commence and close.

10. It shall be the duty of each member of this body to be present at the time appointed for the daily session and any one wishing to retire shall first obtain permission from the Moderator.

11. No member shall take final leave of the conference during its session without first obtaining permission from the body.

12. Every member wishing to speak in conference shall first rise to their feet and address the Moderator.

13. No person shall be allowed to speak more than ten min-

utes at any one time, nor more than twice on any one subject without leave of the body.

14. No person shall be disturbed while speaking unless it be necessary to call him to order.

15. No debate shall be allowed on any subject unless it first be preceded by a move and a second.

16. The yeas and nays may be taken on any question before the conference by the request of one-fifth of the members present.

17. All talking and whispering during the business of the conference shall be suppressed by the Moderator.

18. The Association may hold correspondence by messenger or otherwise with other religious institutions as it may deem advisable.

19. These by-laws of the Association shall be read at each yearly Association near its commencement.

20. These by-laws may be altered or amended by a majority of votes at any regular session of this Association.

21. There shall be an executive committee of three discreet brethren appointed annually by the Moderator or elected by the body, who shall properly be the Association in recess, whose duties it shall be to superintend and say what disposition shall be made of the finances belonging properly to the Association, and the treasurer shall be one of the members.

Respectfully submitted, your Committee.

ASSOCIATIONAL CONSTITUTION.

1. A church proper in its lowest sense is a body of Christians united and congregated together for the purpose of worshipping God and promoting His word, in which the Gospel is regularly preached, the ordinances duly administered, and the principles of holiness encouraged and practiced. Each church or body thus formed is separate and independent in itself, possessing the right to direct its own affairs in its own way, subject only in certain difficult cases to arbitration by sister churches. Such churches may, however, united in associational capacity for purposes of more thorough organization, efficient work and for the general and mutual good of all, without surrendering any of their individual rights. Therefore, the churches hereinafter mentioned resolve themselves into a body ecclesiastic to be known as the Georgia Union Association of United Free Will Baptists, which shall meet annually at such time and place as may be agreed upon by the body at its annual meetings.

2. The Association, when assembled, shall be composed of all ministers of the Association, both ordained and licentiates, and of delegates or messengers chosen by the several churches from time to time for the purpose.

3. The delegates shall be chosen annually in such way as the church may elect, and shall bear a letter reporting the

state of the church, which report shall give the statistics of the church, the number of delegates to be determined by the number of membership of the churches, provided, however, that no church be allowed less than two delegates.

4. The officers of the Association shall consist of a Moderator, Clerk and Treasurer, to be chosen annually from the members present; Moderator and clerk to be elected by ballot.

5. It shall be the duty of the Moderator to preside over the body during the session at which he is elected, call the next succeeding session to order and preside until a reorganization is effected by the election and installation of his successor. It shall be his duty to keep order, enforce the rule of decorum, decide all questions, discipline, and in case of a tie, to cast the deciding vote.

6. It shall be the duty of the Clerk to keep an accurate record of all the business transactions of the Association, superintend the printing of the minutes, and draw on the treasurer for the funds to defray the expenses of the same. He shall hold his office until his successor is elected and installed, and shall receive such compensation for his services as the Association may deem proper to allow.

7. There shall be an executive committee of discreet brethren appointed annually by the Moderator, or elected by the body, who shall properly be the Association in recess, and whose duties may be more fully defined from time to time by the Association. The Treasurer shall be one of the number.

8. When the Association is assembled a majority of all the members enrolled shall be required to form a quorum for the transaction of business.

9. All debates shall be conducted in a Christian and brotherly spirit; and all shall be allowed the privilege of speaking on any subject which is submitted to the consideration of the body.

10. Every speaker shall rise from his seat, address the Moderator, and keep to the question in debate and shall avoid all unpleasant reflections and personalities.

11. No brother shall be allowed to consume more than ten minutes in one speech, or speak more than twice on the same question, except by permission from the Moderator or the body.

12. All questions shall be submitted by move and second, the first motion taking precedence in point of order. Every motion seconded must be acted upon unless withdrawn by the mover.

13. The business shall be taken up in order according to the subjoined plan, unless it becomes necessary to suspend the regular rules for a time for purposes which shall appear proper.

14. The Moderator shall, at each session, invite corresponding delegates from other lodges of our own order, and also ministers from other denominations to seats, who, when thus seated, shall be entitled to the friendship of honorary members.

Adopted at the organization, November, 1893.

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 iralienable, 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 church 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.

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; Psa. 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 professors; that a special Providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.—Eph. 1:1-2.

10. That the law of God is the eternal, unchangeable rule of his Government: that it is holy, just and good; that the inability which the Scriptures ascribe to fallen man to fulfill its precepts, 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. 22:7, 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 men in heaven or hell, on principles of righteousness.—John 5:25, Matt. 25:34:41:46.

DEACON'S DUTY.

BY J. H. JENKINS.

1. From a Bible standpoint.

2. From the Baptist usage standpoint.

The first apostolic church in Jerusalem in A. D. 32, the first year of its existence as such, found it necessary to ordain deacons. The twelve pastors did not find it convenient to attend to all that was required of them, and so neglected some of the widows who probably needed both spiritual and financial assistance. To meet this need, and in order that the pastors might give themselves continually in prayer and to the ministry of the Word, seven men of honest repute, full of the Holy Ghost and of wisdom, were selected from their number and ordained deacons or helpers. It is the duty of the bishops or elders to rule in the house of God, to feed the flock of God, as the Greek word translated "bishop" or "elder" means overseer. It is the duty to act as general overseer and superintendent of the church, and direct its agencies for the upbuilding of the

church and the cause of Christ. The word translated, deacon means helper or assistant overseer. The deacon is the deputy or assistant of the pastor or elder. Like an elder, he must be a man of upright Christian character, whose habits and passions must be circumscribed within due bounds, and especially should he rule well in his own household. The New Testament gives him authority to read and expound the Scriptures and to baptize.

As to Baptist usages. When our deacons are ordained we usually give them in charge of certain duties, the following generally being enumerated: They are to obtain and prepare (at the church's expense) the emblems of the Lord's Supper, and the necessary service for its administration. They are to assist the elders in distributing this sacrament among the people. They are charged to look after the pastor of their church, making due inquiry into his financial needs; and thus to make efforts to have his wants supplied. They are charged to look after the poor of the church, and if there be any cases demanding charity, to bring them to the attention of the church.

They are especially charged to visit those of the church whom they know to be distressed either in mind or body, and to give them words of encouragement, comfort or consolation, endeavoring to bring relief to their oppressed or suffering circumstances. They are charged as pastoral assistants in the oversight of the church, to take due note of those members who absent themselves from the regular service and of those who do not commune with the church, to ascertain the cause of same, and exercise proper diligence, when possible to remove said cause. They are of course charged to visit members who are guilty of conduct unbecoming a Christian as implied above, but this duty is not confined to the deacons.

It is the duty of every member of the church, male and female, to take a Gospel interest in every other member as much as possible, to assist them in working out their salvation creditably to themselves, honorably to the church, and devotedly to God.

DUTY OF PASTORS TO CHURCHES.

1. The kind and the extent of the different gifts which God bestows upon the different Christians are according to His wise, eternal purpose and designed to promote the holiness and happiness of His kingdom.

2. All these gifts, therefore, should be so employed as is best adapted to accomplish this end.

3. The pastors should quietly and meekly exhort their followers, and teach them to observe the truth without the hope of reward, not injuring the cause of Christ, but edifying those that follow him, and the followers permitted to gather spiritual things of the pastors.—Jer. 3:15; 10:21; 17:16; 22:23; 23:1;

Eph. 4:11, 12. The duty of the shepherd to watch the flock.—Gen. 30:40; Ezek. 34:5, 6. To find pastorage.—I. Kings 18:5, 6; Sol. 1:7, 8; 7:1; 2:3. Used as a figure.—Ezek. 34:2, 3, 8, 9, 10. To care for the young and disabled.—Gen. 31:38; 33:13, 14; Ezek. 34:4, 5. To be responsible for losses.—Gen. 31:39. To beat off wild animals.—Amos 3:12; I. Sam. 17:34-36. Duty of ministers to preach the doctrine.—I. Sam. 12:7; I. Cor. 1:23; 2:2; 3:9, 10; II. Cor. 4:5; 5:11; II. Tim. 2:4. To shun error.—Matt. 15:13, 14; Acts 20:29; I. Tim. 1:6, 7; 6:3-5; II. Tim. 2:16-18. To reprove with kindness, yet with necessary harshness. Ministers must set a good example to maintain good order.—I. Cor. 14:26, 27, 28, 34, 35, 40.

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.

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STATISTICAL TABLE

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