

MINUTES
OF THE
THIRTY-SECOND ANNUAL SESSION
OF THE
GEORGIA UNION ASSOCIATION

OF
ORIGINAL FREE WILL BAPTISTS

HELD WITH

Pine Level Church

Dodge County, Ga., commencing on Thursday night before the Second Sunday in October, 1926.

OFFICERS:

ELDER B. F. HORNE, Moderator ----- Plainfield, Ga.
J. HARVEY, Clerk ----- Pitts. Ga.
H. OWENS, Treasurer ----- Pitts. Ga.

The next session will convene with Antioch church, Wilcox County, on Thursday night before the second Sunday in October 1927.

AYDEN, N. C.
FREE WILL BAPTIST PRESS

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Mr Jas W Cason Pine View Ga R1

Reverend Neal H Parish ^{Holston}
Reverend H I Lumpkin ^{975 Ga}
Mark La ^{R 2}

PROCEEDINGS

The Thirty-Second Annual Session of the Georgia Union Association of the Original Free Will Baptist, convened with Pine Level Church, in Dodge County, Georgia, Friday morning, October 8, 1926.

The introductory sermon was preached by Elder L. S. Yeates. Text: John 2:26. Bro. Yeates preached a very able sermon from the text. At the close refreshments were served.

FRIDAY AFTERNOON.

The body assembled in the house at 2 o'clock P. M. Divine service by the moderator from the 5th chapter of Matthew. After prayer, called to order by Elder L. S. Yeates. In the absence of the clerk, C. J. Harvey was appointed clerk pro tem.

The moderator called for corresponding letters from the various churches. Bro. W. O. Knighton and L. F. Smith were appointed to read the letters. They were read in the following order:

CHRISTIAN HILL.—W. J. Rhodes, G. W. Rhodes.

PLEASANT HILL.—R. L. Clark, R. M. McGlamory, C. H. Hobbs, C. R. Calhoun, W. W. Hobbs, E. C. Davidson.

NEW EBENEZER.—J. W. Williams, A. G. Cook, A. L. Ross, E. R. Roland, J. C. W. Hearn.

LITTLE BETHEL.—S. A. Arnold, W. O. Knighton, J. H. Wright.

BETHLEHEM.—J. T. Bartlett, A. E. Holt, J. B. Bryant.

PINE LEVEL.—G. G. Long, Charlie Warren, Will Ramage.

BEULAH SPRINGS.—E. J. Manning, C. R. Evans.

LOVES CHAPEL.—J. N. Langster, W. T. Yawn.

NEW COOL SPRINGS.—L. H. Green, P. T. Yancey.

ANTIOCH.—C. J. Harvey, Mrs. Janie Harvey, J. H. Owens, H. J. Owens.

BAY SPRINGS.—J. F. Smith, B. F. Horne, Jr.

DOUBLE BRANCH.—R. H. Mashburn, J. P. Nobles, T. F. Crosby, C. A. Dunaway.

MOUNT ARARATT.—W. L. Peacock, J. H. Peacock, Mrs. S. M. Peacock.

UNION LINE.—J. M. Wright, J. R. Jones.

A motion was moved and carried that letters be received and delegates seated, except New Ebenezer.

The next order of business was the election of officers. The same being elected by acclamation as follows:

Elder B. F. Horne, Moderator; C. J. Harvey, Clerk.

The body was here declared duly organized for the transaction of business. Visiting brethren were invited to seats with us. Those responding were as follows:

Chattahoochee Association.—J. R. Hunt.

Little River.—J. D. Little.

By motion they were received and the moderator extended to them the hand of fellowship.

Pleasant Hill, Dodge County, Georgia.
W. O. Knighton
C. J. Harvey
H. I. Lumpkin
R 2

Mr W L Cason Cordell La R 2 # B

A motion was carried that the moderator appoint the several committees, they being in the following order:

DEVOTIONAL COMMITTEE.—G. G. Long, C. A. Dunaway, J. H. Owens, S. A. Arnold, J. M. Wright.

RESOLUTION COMMITTEE.—Elder Neal H. Parrish, Elder L. S. Yeates, L. H. Green, W. L. Peacock, J. P. Nobles, J. N. Sangster, R. L. McGlamary.

FINANCE COMMITTEE.—B. F. Horne, Jr.; C. H. Hobbs, R. H. Mashburn, J. H. Owens.

SABBATH SCHOOL COMMITTEE.—Eld. A. L. Davidson, T. F. Crosby, J. F. Smith, Mrs. Janie Harvey, Mrs. S. M. Peacock.

STATE OF CHURCHES AND CHARACTER OF MINISTERS.—W. W. Hobbs, W. O. Knighton, A. E. Holt, W. T. Yawn, J. R. Jones, C. R. Evans, G. W. Rhodes.

TEMPERANCE COMMITTEE.—E. C. Davidson, W. J. Rhodes, C. R. Calhoun, R. L. Clark.

MISSION COMMITTEE.—E. J. Manning, H. J. Owens, Elder Neal H. Parrish.

The report of the Devotional Committee was called for. They reported as follows: (Partial report). Eld. J. R. Hunt preach Friday night, followed by Eld. J. D. Little.

Moved and carried that the Association adjourn till 9 o'clock Saturday morning. Benediction by the moderator.

SATURDAY MORNING.

Called to order as per adjournment by the moderator with prayer by Elder D. P. Atwell.

First order of business. Call for reports of committees. Partial report of Devotional Committee as follows:

Elder J. D. Little preach today at 11 o'clock followed by Elder B. J. Tucker.

On motion the chairman of each committee read his report.

Temperance Committee Report.

We, your Committee on Temperance make this our report:

It seems that our people are growing better in a temporal way; yet we feel that there is room for great improvement. We urge our ministers to preach constantly on temperance.

E. C. DAVIDSON, Chairman.

Sabbath School Committee Report.

We, your committee, submit the following report:

We find that a number of our churches have Sunday Schools, but we regret that there are so many without any Sabbath Schools. Realizing that a Sunday School is an asset to any church, we earnestly ask each church to organize one, and that they use Free Will Baptist literature.

A. L. DAVIDSON, Chairman.

On motion the Association dispense with the regular order of business and take up new business.

On motion Bros. C. H. Hobbs and R. H. Mashburn be elected on the Executive committee.

Motion carried that the next Association meet with Antioch church, Wilcox County, Ga. Delegates coming by rail will be met at Pitts, Ga., on S. A. L. Railroad.

Motion carried that we pay corresponding messengers' expenses. The expenses are as follows: Eld. J. D. Little \$5.00, Elder J. R. Hunt, \$2.60.

On motion we pay clerk \$10.00.

On motion we give Elder J. M. Dunn \$10.00.

On motion Elder J. R. Smith preach the introductory at the next session, and Elder J. M. Dunn be his alternate.

On motion Bro. C. H. Hobbs be elected Mission Treasurer.

On motion we send as Corresponding Messengers to the following Associations the following brethren:

TO THE CHATTAHOOCHEE.—Eld. L. S. Yeates.

TO THE LITTLE RIVER.—Eld. Neal H. Parrish.

TO THE SOUTH GEORGIA.—E. L. Long, S. A. Arnold, Eld. J. R. Smith.

TO THE LIBERTY.—Eld. Neal H. Parrish.

On motion we correspond with Ogeechee of Georgia, Salem of Florida, and Liberty of Florida, North Florida, Blountstown of Florida, and State Line of Alabama, by minutes if the clerk can get the addresses of their clerks.

On motion we send as messengers to the General Conference, Elds. Neal H. Parrish and L. S. Yeates.

On motion we send \$10.00 to General Conference and that the clerk write letters of recommendation for Elders Parrish and Yeates.

On motion the moderator appoint a committee to get contributions for Bro. J. R. Davidson to help to defray his expenses while at Ayden, N. C., attending school. Committee: E. L. Long, Neal H. Parrish, L. H. Green. Received \$22.60.

On motion we have 300 copies of our minutes printed.

On motion we have our printing done in the future at the Free Will Baptist Press at Ayden, N. C.

On motion we adjourn ten minutes until preaching. Dismissed by Eld. Parrish.

SATURDAY AFTERNOON.

Met as per adjournment. Song by audience. Prayer by the moderator. Called for report of Finance Committee.

Report of Finance Committee.

We, your committee beg leave to make the following report:

We find a balance in treasury of ----- \$16.60
From the various churches at this session ----- 80.50

Total	\$97.10
Disbursements	67.60
Balance on hand	\$29.50
Mission and aged ministers' fund from last session	\$11.39
Sent to this session	20.55
Total	\$31.94

B. F. HORNE, Jr., Chairman.

Report of Mission Committee.

We, your committee offer the following report:

Seeing as we do, that one of our greatest needs is to evangelize the territory within our bounds, we beg our pastors to preach to their churches along this line, and take collections for this purpose.

Respectfully submitted,

E. J. MANNING, Chairman.

Report of Resolutions Committee.

Your committee beg leave to report the following:

Resolution I. Be it resolved by this Association that paragraph 30 of the church decorum be changed to read:

"It shall be the rule of each church to engage in the Lord's Supper and washing of feet at least once each year. It shall be required that each church observe feet-washing on each occasion of the Lord's Supper.

II. Be it resolved further that paragraph 34 be changed to read: "This decorum may be altered by a vote of two-thirds of the churches composing the association. This vote shall be carried in two successive conferences.

III. Be it also resolved that paragraph 20 of the Associational Decorum shall read: "The By-Laws may be altered or amended by a two-thirds vote of any regular session."

IV. Be it also resolved, that our Decorum have an additional paragraph to read, "This association shall not hold in her fellowship nor correspond with any association from which any orderly association shall withdraw on account of disorders, nor shall we use preachers who are members of such associations, nor shall any of the preachers of this body preach among churches composing such disorderly associations.

NEAL H. PARRISH, Chairman.

Motion carried that we go on record as favoring a Press in Georgia, if governed and controlled by Free Will Baptist.

On motion we send as messengers to State Convention, convening with Antioch church, Wilcox County, on Thursday night before the 3rd Sunday in November 1926, the following: Neal H. Parrish, W. J. Rhodes, C. J. Harvey, E. C. Davidson, J. H. Owens, W. L. Peacock, E. L. Long, R. H. Mashburn, C. M. Warren, B. F. Horne, Jr., J. R. Smith.

On motion we give to Neal H. Parrish \$20.00 as expense to General Conference.

Called for report on State of Churches and Character of Ministers.

Report of Committee on State of Churches and Character of Ministers.

We, your committee find all churches in good standing except New Ebenezer. We find all of our ministers in good standing.

W. W. HOBBS, Chairman.

On motion this body give all ministers the right to pastor New Ebenezer for next year.

On motion we send treasurer of General Conference \$10.00 for minutes and other expenses.

On motion we return a vote of thanks to the community for their hospitality shown to us during our stay among them.

Final Report of Devotional Committee.

Eld. J. R. Smith preach Saturday night; Elder L. S. Yeates Sunday at 11 o'clock A. M.

G. G. LONG, Chairman.

On motion we adjourn to meet with Antioch church, Wilcox County, on Thursday night before the second Sunday in October 1927. Benedictory prayer by Elder Neal H. Parrish.

ELD. NEAL H. PARRISH, Moderator.

C. J. HARVEY, Clerk.

B. F. Horne

ORDAINED MINISTERS.

W. C. Coleman, Glenwood, Ga.
 A. L. Davidson, Pine View, Ga.
 H. V. J. Ethridge, Hawkinsville, Ga.
 B. F. Horne, Plainfield, Ga.
 J. M. Dunn.
 Neal H. Parrish, Ochlocknee, Ga.
 J. R. Smith, Chester, Ga., Route 1.
 Edgar Wade, Warwick, Ga.
 L. S. Yeates, Chauncey, Ga.
 E. D. Pharis.

Licensed.

J. R. Davidson, Ayden, N. C.
 C. J. Harvey, Pitts, Ga., Route 1.

Executive Committee.

C. H. Hobbs.
 J. H. Owens, Pitts, Ga.
 G. G. Long, Chester, Ga.
 R. H. Marshburn, Unadilla, Ga.
 W. J. Rhodes, Rochelle, Ga.
 B. F. Horne, Jr., Plainfield, Ga.

CHURCH CLERKS AND THEIR POSTOFFICES.

Antioch.—W. H. Owens, Pitts, Ga., Route 2.
 Beulah Spring.—E. J. Manning, Danville, Ga.
 Bay Spring.—J. F. Butler, Plainfield, Ga., Route 1.
 Bethlehem.—E. J. Stain, Warwick, Ga.
 Clarks Chapel.—Eveline Benton, Alamo, Ga.
 Christian Hill.—T. B. Rhodes, Rochelle, Ga.
 Double Branches.—G. A. Nobles, Hawkinsville, Ga.
 Loves Chapel.—W. T. Yawn, Vienna, Ga.
 Little Bethel.—J. H. Wright, Dudley, Ga., Route 1.
 Mount Ararat.—B. I. Peacock, Rhine, Ga., Route 2.
 New Cool Spring.—L. H. Green, Montrose, Ga., Route 2.
 Pine Level.—G. G. Long, Chester, Ga.
 Pleasant Hill.—O. L. McGlamary, Seville, Ga.
 Union Line.

MISSION BOARD.

C. H. Hobbs, Treasurer; John A. Barker, J. M. Wright, J. B. Horne, J. N. Sangster, R. H. Mashburn, A. L. Davidson, E. L. Long, J. L. Bartlett, W. G. Fincher, C. R. Evans, Luther Green, S. A. Arnold, Eveline Benton, E. C. Clark, C. J. Harvey.

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. 2:1; 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 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 commanded 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.

6. We believe that no man shall suffer in hell for want of a 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; 1 John 5:1, 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. 23:19, 20; Luke 13:3-5. Acts 3:19; 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. 19:14.

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 life, out of respect or mere choice farther than He hath appointed the godly unto life, and the ungodly, who die in 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 believers are the only subjects for baptism.—Matt. 3:16; Mark 1:9, 10; Acts 2:38, 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 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 will 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 for 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 letter and could not obtain it because he desired to join this or some sister church. All other members must join by letter or baptism.

15. No member shall be received without the unanimous consent of the members present, but unreasonable objections shall not be valid, and unless withdrawn the member who makes them shall be liable to be taken under dealing by the church.

16. When the moderator calls for absentees, the clerk shall inform the church what members have been absent 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?"

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 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 each church to engage in the Lord's Supper and washing feet at least once each year. It shall be required that each church observe feet washing on each occasion of the Lord's Supper.

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 altered or amended by the vote of two-thirds of the churches composing this Association. This vote shall be carried in two successive conferences.

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 with 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 temptation 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 absences.

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.

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 minutes 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 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 two-thirds vote of any regular session.

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 on 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.

22. This Association shall not hold in her fellowship, nor correspond with any Association from which any orderly Association shall withdraw

on account of disorders, nor shall we use preachers who are members of such Association, nor shall any of the preachers of this body preach among churches composing such disorderly Associations.

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 cause, and 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, unite 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 this Association shall consist of a Moderator, Clerk and Treasurer, to be chosen annually from the members present; Moderator and Clerk to be elected by nomination and rising vote.

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. 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.

12. 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.

13. 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.

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 church, and to be composed of baptized believers in Christ.

3. That the establishment of a central or catholic government over the visible church, or any part thereof, is a device of earthly ambition repugnant to the Word of God, subservient to the churches and dangerous to the liberty of men.

4. 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.

5. 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.

6. 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.

7. 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.

8. 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 particular churches, while others may be simply elders, having no pastoral charge.

9. 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 manner to call in advisory help, especially if the minister is to be tried upon a charge of heresy.

10. 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.

11. That the Lord's Supper and washing the saints' feet are ordinances to be observed in the church until the Lord comes.

12. 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.

DEACON'S DUTY.

BY J. H. JENKINS.

1. From a Bible standpoint.
2. From 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, 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 the 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 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.—1 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

