

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

OF THE
ORIGINAL FREE WILL BAPTISTS

WHICH CONVENED WITH

Bay Springs Church

Dodge County, Ga., Saturday morning, Oct. 13, 1928.

ELDER B. F. HORNE, Moderator Eastman, Ga.
ELDER NEAL H. PARRISH, Asst. Moderator Hahira, Ga.
C. J. HARVEY, Clerk Pitts, Ga.

The next session will convene with Pleasant Hill church, Dooly
County, on Friday morning before the second Sunday
in October 1929.

Ayden, N. C.
Free Will Baptists Press
1929

MINUTES
OF THE
THIRTY-FOURTH ANNUAL SESSION
OF THE
GEORGIA UNION ASSOCIATION
OF THE
ORIGINAL FREE WILL BAPTISTS
WHICH CONVENED WITH
Bay Springs Church

Dodge County, Ga., Saturday morning, Oct. 13, 1928.

ELDER B. F. HORNE, Moderator Eastman, Ga.
ELDER NEAL H. PARRISH, Asst. Moderator Hahira, Ga.
C. J. HARVEY, Clerk Pitts, Ga.

The next session will convene with Pleasant Hill church, Dooly
County, on Friday morning before the second Sunday
In October 1929.

Ayden, N. C.
Free Will Baptist Press
1929

PROCEEDINGS

The Thirty-Fourth Annual Session of the Georgia Union Association of the original Free Will Baptist convened with Bay Springs Church in Dodge County, Saturday morning, Oct. 13, 1928. Introductory sermon preached by Eld. Neal H. Parrish. Lesson from Romans 10:1-4, the same being a real feast to the congregation. Closed by Eld. B. F. Horne. Dismissed for refreshments.

SATURDAY AFTERNOON.

The body assembled in house as per adjournment. Divine service by the Moderator. Lesson read from St. John 17:1-13. Prayer by moderator.

The Moderator called for letters from various churches. On motion the moderator appointed Eld. Neal H. Parrish and Bro. E. C. Davidson to read same and they were read in the following order: Churches and delegates as follows:

Double Branches.—W. T. Crosby, J. P. Nobles, Albert Dunaway, Mrs. J. P. Nobles, Mrs. W. T. Crosby.

Christian Hill.—J. R. Lacy, A. A. Gordon.

Antioch.—C. J. Harvey, Mrs. Janie Harvey, Harvey Owens, J. H. Owens, Mrs. Bertha Owens.

Pleasant Hill.—W. R. Thorpe, W. W. Hobbs, E. C. Davidson, R. M. McGlamory, Mrs. W. W. Hobbs, C. H. Hobbs.

Mount Ararat.—J. H. Peacock, H. C. Peacock, C. E. Peacock, Mrs. Fannie Peacock, P. L. Moore.

Bay Springs.—B. F. Horne Jr., J. F. Smith, Lewis Lamb.

The next order of business being the election of officers, the same being elected by acclamation as follows: Eld. B. F. Horne, moderator; Eld. Neal H. Parrish, assistant moderator; C. J. Harvey clerk.

The body now being declared duly organized for the transaction of business, visiting brethren were invited to seats with us. Those responding were in the following order:

Chattahoochee Association.—Eld. H. L. Lumpkin.

Little River Association.—Bro. Carson Parrish.

They declared their Associations in good spiritual condition. On motion the moderator extend right hand of fellowship.

On motion the moderator appointed the various committees as follows:

Devotional Committee:—E. C. Davidson, H. C. Peacock, J. F. Smith.

Resolution Committee:—R. M. McGlamory, Neal H. Parrish, B. F. Horne Jr., J. H. Owens, C. E. Peacock.

Finance Committee:—W. W. Hobbs, Harvey Owens, Lewis Lamb.

Sabbath School Committee:—W. T. Peacock, Mrs. Fannie Peacock, W. R. Thorpe, W. T. Crosby.

State of Churches and Character of Ministers:—J. H. Peacock, J. R. Lacy, J. P. Nobles, P. L. Moore, J. H. Owens, Elvin Brown.

Temperance Committee:—A. A. Gordon, P. L. Moore, Mrs. Janie Harvey.

Mission Committee:—Mrs. J. P. Nobles, E. C. Davidson, J. F. Smith, J. H. Peacock, A. L. Dunaway.

Ladies Work:—Neal H. Parrish, Mrs. W. T. Crosby, Mrs. Fannie Peacock, E. J. Steins.

Call for report of Devotional Committee.

Report of Devotional Committee.

We, your committee on Devotion, make this our report: Eld. J. W. Hightower preach Saturday night; Eld. Neal H. Parrish preach Sunday morning; Elder J. R. Smith preach Sunday P. M.

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

On motion the clerk was authorized to have minutes printed as he thinks best. On motion we pay the expense of H. L. Lumpkin, corresponding messenger.

On motion this body meet hereafter on Friday morning

On motion this body meet with Pleasant Hill Church, Dooly County, next session. Delegates coming by rail will be met at Cordele, Ga.

On motion Eld. J. R. Davidson preach the introductory sermon; Eld. B. F. Horne, alternate.

On motion we elect Eld. J. R. Davidson trustee to Eureka College from Georgia Union Association.

On motion we appoint corresponding messengers to sister associations as follows:

To Chattahoochee.—Eld. Neal H. Parrish.

To South Georgia.—Eld. B. F. Horne.

To Little River.—Eld. Neal H. Parrish.

To Union of Georgia, Salem of Fla., Liberty of Fla., Blountstown of Fla., State Line of Ala., North Fla., by minutes.

On motion we read letter from Bethlehem Church and seat delegates. Delegates: E. J. Steins, Elvin Brown.

On motion we adjourn until Monday morning at 8:30 o'clock. Dismissed by Eld. J. R. Smith.

MONDAY MORNING.

The body was called to order by Eld. B. F. Horne, moderator. Prayer by Bro. C. R. Peacock.

On motion the clerk read Saturday's proceedings and called the roll.

On motion C. J. Harvey be placed on committee on State of Churches and Character of Ministers in place of J. H. Peacock, and Mrs. Janie Harvey as chairman in place of Neal H. Parrish. Of committee on Ladies Work Mrs. Bertha Owens and Mrs. W. W. Hobbs being placed on said committee, and Bro. C. H. Hobbs placed on committee on State of Churches and character of Ministers.

On motion Miss Cora Wright, J. M. Wright and Mrs. J. M. Wright be seated as honorary members of our body from Union Line church, and be

placed on committees as follows: Miss Cora Wright and J. M. Wright on Temperance; Mrs. J. M. Wright on Mission.

On motion we adjourn until 1 o'clock.

MONDAY AFTERNOON.

Called to order by the moderator as per adjournment. Prayer by Bro. C. H. Hobbs.

On motion our treasurer be a standing executive committeeman.

On motion Bros. E. C. Davidson and J. F. Smith were elected on the Executive committee in place of Bros. W. J. Rhodes and B. F. Horne Jr, retiring they being the two oldest members in point of service.

On motion we hear reports from the various committees, the same being read adopted and committee relieved as follows:

On Sabbath School.—We, your committee beg leave to make this our report. We find only 4 Sabbath Schools in our bounds and we ask our preachers to preach more on this line of work, and that each church endeavor to have a Sabbath School as it is essential, that our children might be taught the Scripture in our church.

W. T. PEACOCK, Chm.

On Temperance.—We, your committee, make this our report: We are sorry to say that we believe our people are growing worse in a temporal way and we urge our churches to work harder and fight intemperance at all times.

Respectfully submitted,

MISS CORA WRIGHT Chm.

On Finance.—We, your committee, beg leave to make this our report:

Balance from last session	\$36.76
Paid for minutes	35.00

Balance	\$ 1.76
Sent to this Session	\$51.25

Total	\$53.01
Paid Corresponding Messenger's expense	3.00
Paid Clerk	10.00

Total Paid out	\$13.00
----------------	---------

Total Balance	\$40.01
---------------	---------

W. W. HOBBS, Chairman.

Ladies Work.—We, your committee find only two churches that have Ladies Aid Societies and as we realize that the ladies work is one of the greatest works of the church, we recommend that all of our churches organize a ladies aid society.

Respectfully submitted,

MRS. JANIE HARVEY.

On Mission.—We, your committee, beg to make this report: We find in the treasury \$32.22 and no funds sent to this session. We ask that our churches take an offering at least once each quarter and send to the next session.

Respectfully submitted,

MRS. J. M. WRIGHT.

On Resolutions.—We, your committee, make this our report: Having noticed for several years that certain conditions arises which disturb our peace and harmony preventing our making any progress.

I. Be it resolved, That the Georgia Union Association take a decided stand against preachers having more than one living wife, except it be clear that such men have a Bible reason for divorcement.

II. Resolved, That any church allowing such preachers to fill their pulpits shall be dealt with by the association.

III. Resolved also, That the same shall apply to all preachers who stand expelled from a sister church or from some other denomination.

IV. Be it further Resolved, That this association shall hold as out of fellowship any sister association which may have on their ministerial roll, any preacher or preachers of the class mentioned in the foregoing resolution.

Respectfully submitted,

R. M. McGLAMORY.

On State of Churches and Character of Ministers.—We, your committee, beg leave to offer the following as our report: We find that Mount Ararat church acted by our discipline and in the best interest of our cause when they expelled L. S. Yates for sin and contempt and we recommend that we, as a body, declare a nonfellowship for the Benjamin Randall Conference for holding him (L. S. Yates) as a minister in their body. We find all others of our ministers and churches in order.

C. J. HARVEY, Chairman.

Moved and carried that our Executive Committee make a report to each session of our association.

On motion we pay the clerk \$10.00 for his service.

On motion the chair appoint a new mission board.

On motion we extend a vote of thanks to the community for their hospitality.

After singing a song (I'll Live On) and taking parting hand prayer was offered by Eld. Neal H. Parrish. Benediction by Bro. W. L. Peacock.

ELDER B. F. HORNE, Moderator.

C. J. HARVEY, Clerk.

ORDAINED MINISTERS.

B. F. Horne.—Eastman, Ga.
Neal H. Parrish.—Hahira, Ga.
A. L. Davidson.—Ayden, N. C.
J. R. Davidson.—Ayden, N. C.
W. C. Coleman.—Glenwood, Ga.

Licensed.

B. F. Tucker, Cordele, Ga.
C. E. Peacock, Rhine, Ga.
C. J. Harvey, Pitts, Ga.

EXECUTIVE COMMITTEE.

C. H. Hobbs, Cordele, Ga.
J. H. Owens, Pitts, Ga.
W. L. Peacock, Rhine, Ga.
C. A. Dunaway, Unadilla, Ga.
E. C. Davidson, Pine View, Ga.
J. F. Smith, Plainfield, Ga.

CHURCH CLERKS AND THEIR POSTOFFICE.

Antioch.—W. H. Owens, Pitts, Ga., Route 2.
Bay Springs.—J. F. Butler, Plainfield, Ga.
Bethlehem.—E. J. Staines, Cordele, Ga., Route A.
Christian Hill.—John A. Barker, Rochelle, Ga.
Double Branches.—G. A. Nobles, Unadilla, Ga.
Mount Ararat.—B. I. Peacock, Rhine, Ga.
Pleasant Hill.—O. L. McGlamory, Seville, Ga.
Union Line.—Viola Wright.

MISSION BOARD.

Antioch.—C. J. Harvey, Pitts, Ga.
Bay Springs.—B. F. Horne Jr., Plainfield, Ga.
Bethlehem.—E. J. Staines, Cordele, Ga.
Christian Hill.—John A. Barker, Rochelle, Ga.
Double Branches.—J. P. Nobles, Hawkinsville, Ga.
Mount Ararat.—W. L. Peacock, Rhine, Ga.
Pleasant Hill.—E. C. Davidson, Pine View, Ga.
C. H. HOBBS, Treas., Cordele, Ga.

EXECUTIVE COMMITTEE REPORT.

The Executive Committee of the Georgia Union Association was called together on November the 24th, to meet with the Executive Committee of the Benjamin Randall Conference, at Mt. Ararat church of the Georgia Union Association.

The object of said meeting being to confer together relative to the action of said Benjamin Randall having received into her membership an expelled preacher from Mt. Ararat church of the Georgia Union Association.

Upon the failure of the Committee of said Benjamin Randall to appear. We decided to enter into an Executive session in order to review certain matters which we feel are of paramount interest to ourselves and sister Associations, making report of same through our Minutes.

1st. In the absence of two members of our Committee, Bros. J. A. Dunnaway and C. J. Harvey were appointed to act in their stead.

2nd. We then reviewed the question of Georgia Union granting recommendations to Bro. W. O. Langford and family and, the following facts were revealed.

It appears that in Ebenezer church existed a disorderly condition and in 1926 the Executive Committee was called upon to investigate and make recommendations in the matter.

The Committee at that time, met with Ebenezer church and finding disorders, made recommendations that the church rescind certain actions of her former conferences, one being the expulsion of Bro. W. O. Langford for non-attendance and, another the action in having granted a letter in full-fellowship to a Bro. Nobles; Committee then recommended that Ebenezer church recall said letter granted to Bro. Nobles, and to restore Bro. W. O. Langford to fellowship.

It appears that when the Association met in 1927 the church had stubbornly refused to adhere to recommendations of the Committee and, at this session the Association found the church out of order for their conduct, the church was given one year to adjust these matters in conformity to recommendations of the Committee and the Association in regular session.

It appears further, that when the Association met in 1927, with Antioch church, Ebenezer failed to represent in the body, and that they had stubbornly refused to follow the recommendations of Committee and Association in regular session.

It was clearly shown at this session of Association that Bro. Langford and family had shown themselves willing and even anxious to adhere to the rules of the Committee and Association in all the foregoing matters, it was clear that Bro. Langford and family had stood with their Association in all matters that pertain to the peace and progress of our beloved cause and, had encouraged their church to follow the recommendations of both, the Committee and the Association, the church, all the while steadfastly refusing any recommendations.

It appears that, at this session of the Association, it was regarded as to the best interest of our beloved cause to expell Ebenezer church, this was done by unanimous vote of the body.

In view of the loyalty of Bro. Langford and family to the cause of the Association and to the Denomination, they having proven willing and, even

anxious to follow the recommendations of the Association, in all matters pertaining to the causes best interest, encouraging their church to adhere to the foregoing recommendations and, in every way proving themselves worthy; it was not the wish of the Association to leave them in a plight making it so that they could not join some sister church in our Association. The Association voted to give them some kind of showing as to the regard in which they are held by this body, this showing to be in the form of a certificate showing that the Association regarded them as truly Free Will Baptists, worthy of Fellowship and the confidence of any sister church. This being done so that, should they attempt to join some sister church, such a church might feel at liberty to receive them.

3rd. It was then determined to enquire into the cause for which the Mt. Ararat church had excluded Eld. L. S. Yates, and after due investigation, the Committee desires to express its self as feeling that, under the circumstances, there was no course left for them to persue other than his expulsion.

It appears to us as a matter impossible for the Benjamin Randall Conference to have received him without knowledge of the circumstances, therefore we feel that their action in receiving him is in gross disorder.

Your Committee,

C. H. HOBBS, Chairman.
J. A. DUNNWAY,
E. C. DAVIDSON,
C. A. DUNNWAY,
C. J. HARVEY.

CLERK'S EXPLANATION.

To the Brethren of the Georgia Union Association:

I am taking this means of explaining to you the reason of the error in the minutes of 1927 session relative the letter to Bro. W. O. Langford and family. The language used as to the Association granting letters to Bro. W. O. Langford and family from Ebenezer church is merely a clerical error upon my part, having become so used to the old form of letters I unwittingly used terms common in the old church letter form.

It was the intention of the Association to give a letter or certificate to Bro. Langford and family, showing the fellowship in which they are held by the Association, this being done in order that any sister church might see that as individuals, they were not regarded as in a state of disorder as was the balance of Ebenezer church.

I humbly ask that my brethren pardon this error appearing in the Minutes of 1927.

I am, I trust, yours for service,

C. J. HARVEY, Clerk.

ASSOCIATIONAL LETTER FORM.

From _____ Church in _____ County
To the members of the Georgia Union Association of Free Will Baptist to con-
vene with _____ church in _____

County, Ga., Friday night before the second Sunday in October, 192____.

1. Time of meeting _____ Sunday.

2. Spiritual condition of church _____

3. Served by _____ as pastor.

We have called _____ as pastor for next year.

5. We send as delegates, names and post offices follow:

6. Received by baptism _____ 7. Received by letter _____

8. Received on profession of faith _____ 9. Dismissed by letter _____

10. Expelled _____ 11. Died _____ 12. Total membership _____

13. We send for Associational purposes \$ _____ 14. We send for mis-

sion \$ _____ 15. Value church \$ _____ 16. Donations \$ _____

17. Improvements this year \$ _____ Gave pastor \$ _____ 18.

Names of ministers in church and their address.

19. Names of Licentiates in church and their address _____

20. Number of teachers in Sunday school _____ 21. Number of pu-

pils in Sunday school _____ 22. Average attendance _____

23. Expended for literature and other educational work \$ _____ 24.

Number on roll in Ladies Aid including officers _____ 25. Funds

raised and expended by Ladies Aid \$ _____

Done by order of Church in Conference this _____ day of

_____ 192____.

_____ Moderator _____ Ga.

_____ Clerk _____ Ga.

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; Johr 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. 28:19, 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 8:45, 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 ecclesiastical 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 churches 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

