

Love's Chapel, 225 Freewill Union 150  
Total \$20 25

S. N. Little, Chairman.

On motion J. F. Hambrick was elected Treasurer and the above amount turned over to him.

Committee's report on temperance received as follows: We, the committee, think the excess of intemperance is on the decrease through the influence of the gospel of the Lord and Savior Jesus Christ, and we recommend that the ministers of the gospel use all of their influence against the use of intoxicating drinks.

A. STOVAL

J. T. WARD

T. M. GRIFFIN

Committee

L. NOBLES

Committee's report on obituaries received as follows: Nothing having come to our knowledge or having been reported by names and dates we respectfully beg leave to so report.

R. A. LEWIS

J. M. LAWSON

Wm. MASSEY

W. H. COOK

Committee

On motion carried that two districts be formed of the churches of the Association -- the churches south of the B & W Railroad shall compose the first district, and those north of it shall compose the second district, for the purpose of holding union meetings. Correspondents appointed were, first district: J. A. Zorn, J. M. Lawson and T. M. Griffin commencing Friday night before the second Sunday in July 1894, at Hartsfield church, in Colquit county, Ga., W. T. Sellars to preach the introductory sermon, C. M. Hall to close.

Correspondents appointed to the second district were: A. Stoval, J. H. Cook and A. Stoval, commencing Friday night before the third Sunday in July at New Prospect church in Worth county, Ga., Bro. Griffin to preach introductory sermon, Bro. Land to follow.

Motion carried to have love-recess and foot washing during the union meeting at the times the churches select. Committee's report on Sabbath Schools receive

and adopted as follows: We, your committee, leave to say some of our churches are doing well, having fine Sunday Schools, while others are going down and others have none. We urge it upon our preachers to try and instruct our churches in behalf of the great benefit and interests of Sabbath Schools. Res'y Submitted.

T.M. GRIFFIN  
J.A. RHODES  
W.H. MASSEY  
W.G. STOVAL  
W.S. NICHOLS

Committee

Motion carried that W.G. Stoval prepare a circular letter for the use of the Association. Bro. W.T. Griffin was chosen to preach the introductory sermon and S.N. Little to close at the next meeting of this Association. Bro. W.G. Stoval was elected to go to the State convention to be held in Columbus, Ga. Motion carried that the thanks of this body be tendered to the brethren and sisters and friends for their kindness and hospitality while in their midst.

Preaching at 3p.m. by Bro. W.T. Sellers from St John 1, xxxvi; closed by Bro. McCook. Motion carried to adjourn after singing.

#### PARTING HAND.

My christian friends in bonds of love  
Whose hearts in sweetest union prove.  
Your friendship like a drawing band---  
Yet we must take the parting hand.  
Your company's sweet; your union dear: your words  
delighted to my ear,  
And when I see that we must part  
You draw like chords around my heart.  
How sweet the hours have passed away  
Since we have met to sing and pray.  
How loth we are to leave the place  
Where Jesus shows his smiling face.  
Oh, could I stay with friends so kind

How it would cheer my drooping mind.  
But duty makes me understand  
That we must take the parting hand.  
How oft I've seen your flowing tears,  
And heard you tell your hopes and fears.  
Your heart with love were seemed to flame.  
Which makes me hope we'll meet again.

Ye murmuring souls lift up your eyes  
To Jehovah's mansions in the skies,  
Oh, trust his grace—in Caanan's land  
We'll no more take the parting hand.

And now my friends, both old and young  
I hope in Christ you'll still go on,  
And if on earth we meet no more  
Oh, may we meet on Caanan's shore.

I hope you'll all remember me  
If you on earth no more I see,  
An interest in your prayers I crave,  
That we may meet beyond the grave.

Oh, glorious day, Oh, blessed hope  
My soul leaps forward at the thought.  
When in that happy, happy land  
We'll no more take the parting hand.

But with our blessed, holy Lord  
We'll shout and sing with one accord,  
And there, we'll all with Jesus dwell,  
So, loving christians fare you well.

And taking "parting hand" to meet Tuesday night  
before the 3rd Sunday in October, 1894, with Friend-  
ship church in Mitchell county, Ga.

C. M. BURTZ, Clerk      W. G. STOVALL, Moderator.

The man who is anxious for the Lord to come will  
be found trying to do something to make whiskey go.

# ASSOCIATIONAL CONSTITUTION.

1st. 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 purpose 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 Liberty Association of United Freewill Baptists, which shall meet annually at such time and place as may be agreed upon by the body at its annual meetings.

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

3rd. 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 the delegates to be determined by the number of membership of the churches, provided, however that no church be allowed less than two delegates.

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

5th. 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.

6th. 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.

7th. 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.

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

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

10th. 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.

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

12th. 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.

13th. 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 appear proper.

14th. 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.

# ASSOCIATIONAL COVENANT.

Having been, as we trust, brought together to organize an Association, by Divine Grace, to embrace our Lord Jesus Christ, to give ourselves wholly up to Him, we joyfully and solemnly covenant each other to walk together in Him, with all humility and brotherly love; to watch over each other for good, and stir up each other to love and good works; not forsaking the frequent assembling of ourselves together with our neighbors to worship God according to His revealed will as occasion may require, to warn, rebuke and admonish each other according to the gospel, that the growth of the whole body in Christ and holiness in knowledge may be thereby promoted, to the end 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

ance 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 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 temptations 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, that 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.

#### DOCTRINAL VIEWS.

1st. We believe that the Holy Bible was written by one divinely inspired, and is a treasure of Heavenly instructions; that it has God for its author, Salvation for its end and truth without any mixture of error for its matter, that it reveals the principles by which God will judge us, and therefore that it shall remain with us to the end of time, the true center of christian reunion and the supreme standard to which all human conduct and opinion should conform.—Rev xiii, 14, John ii, 39.

2nd. That there is one true and living God whose name is Jehovah, the maker and ruler of Heaven and earth, inexpressibly glorious in holiness, worthy of all possible honor, confidence and love, revealed in the personal distinction of Father, Son and Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption—Exod. vi, 3; Psalms lxxxiii, 18.

3rd. That man was created in a state of holiness under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which men are now sinners, not by constraint, but by choice, being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan and their own sinful passions; and therefore under just condemnation to eternal ruin without defense or excuse.—Gen. i, 27—ii, 7.

4th. That the salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who took upon Him our nature, yet without sin, honored the law by His own personal obedience, and made atonement for sin by His death; being risen from the dead He is now enthroned in Heaven, and uniting in His wonderful person the tenderest sympathies with divine perfection, in every way qualified to be a suitable, a compassionate and all-sufficient Savior.—Eph. ii, 5; v, 8; Rom. viii, 11, 27.

5th. That the great gospel blessing which Christ of His fullness bestows on such as believe on Him, in justification, consists in the pardon of sin and promise of eternal life, upon principles of righteousness, that it is bestowed, not in consideration of anything we do, but solely through His own righteousness and atonement, and that it brings us into a state of most blessed peace and favor with God.—Rom. viii, 20; Ezek. xviii, 27, 28.

6th. That the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to receive them by a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner on earth but his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to aggravated condemnation.—Mark xvi, 16, John xvii, 20; Isaiah, xlv, 22; 1st St. Peter, 1, 22.

7th. That in order to be saved we must be regenerated or born again. The regeneration consists of giving a holy disposition to the mind, and is effected in a manner above our comprehension by the power of the Holy Spirit producing voluntary obedience to the gospel; and that its proper evidence is found in the holy fruits which we bring forth to God.—John iii, 5, 7, 8; Math. iii, 8, 10.

8th. That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners. That being perfectly consistent with the free agency of man, it comprehends all the means with the end, that it is a most glorious display of God's goodness, being infinitely wise, holy, unchangeable; that it utterly excludes boasting and promotes humility, prayer, praise, trust in God and active invitation of his free mercy; that it encourages the use of means in the highest degree; that it is the foundation of christian assurance, and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.—Eph. i, 3, 6, 7, 8, 9, 10, 12.

9th. That the preserving attachment of true believers to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare and that they are kept by the power of God through



faith unto salvation.—Eph. i. 17, 18.

10th. That the law of God is the eternal, unchangeable, rule of His government; that it is holy, just and good; that the inability which the scriptures ascribe to fallen man to fulfill the precepts arise entirely from their love of sin; to deliver them from which, and to restore them through a mediator to unfeigned obedience to the holy law is the desire of the gospel and of the means of grace connected with the establishment of the visible church.—Matt. v. 15, 18; Luke x. 13-20; xiv. 17.

11th. That the first day of the week is the Lord's day, or christian Sabbath; that it should be kept sacred to religious purposes by abstaining from all secular labor and recreation; by the direct observance of all means of grace, both public and private, and preparation for the rest which remains for the people of God.—Ex. xix. 8; Heb. iv. 9; Thes. i. 7; Ps. xvi. 9.

12th. The civil government is of divine appointment for the interest of good order of human society; that the magistrates are to be prayed for conscientiously, honored and obeyed in all things not contrary to the will of our Lord Jesus Christ, who is the Lord of conscience and Prince of the Kings of the earth.—Heb. xiii. 7; Acts xxiii. 6; Tim. vi. 17.

13th. That there is a radical and essential difference between the righteous and wicked; that such only as are justified by faith in the name of the Lord Jesus, and sanctified by the spirit of God as are truly righteous in his esteem, while all such as continue in impatience and unbelief, are in his sight wicked and under the curse, and this distinction holds among men both in and after death.—Matt. xxv. 45, 46; Mark xvi. 16.

14th. That the end of this world is approaching when Christ will descend from heaven and raise the dead from their graves to final retribution, that a solemn separation will then take place, the righteous being adjudged to everlasting happiness and the wicked to endless punishment, and this judgement will forever fix the final state of men in heaven or hell, on principles of righteousness.—John v. 25; Matt. xxv. 31-34, 41, 46.

No matter how humble the preacher may seem to be, he is one of the greatest of men if God has ordained him to preach.

## ARTICLES OF FAITH.

1st. The Scripture. The Scriptures of the Old and New Testament were given by inspiration of God, and are binding on all as our only rule of faith and practice. There is only one living and true God, infinite in all His attributes: the Creator, Preserver and Governor of the Universe, revealed to us in the scriptures as Father, Son and Spirit.

2nd. Christ—He is God manifest in the flesh, being in His divine nature true God, in his human nature true man, united in the person of the Messiah as Mediator for the redemption of the world.

3rd. The Holy Spirit—He possesses all personal divine attributes, being the Reformer, Comforter and Sanctifier of men.

4th. Divine Purposes and Providence—The purposes of God are eternal and immutable, and His wise and Holy providence is over all beings and all things to secure his own glory and the highest welfare of His creatures.

5th. Original State and Fall of Man—Man was created upright, but he also sinned, and fell into a state of sin and condemnation, and all posterity inherit his fallen nature, and are punished by indulgence; so that if we come to years of moral accountability, sin and come short of the glory of God.

6th. The Atonement—Christ, in His great compassion, offered Himself as a sacrifice in our stead and thus by His life, suffering and death made an atonement which is full and free to all, and opens the way to salvation.

7th. Grace—No one can, by his own works, merit or obtain salvation, which is wholly of the grace, and through which all spiritual blessings are bestowed upon us.

8th. Conditions of Salvation—There are repentances implying Godly sorrow for, open confession and other renunciation of sin, faith, or the unreserved com-

initial of the mind and heart to receive, obey and trust in Christ, and regeneration by the Holy Spirit, whereby the soul is freed from the dominion of sin and brought into the glorious liberty of the children of God.

9th. Election—God has not fixed the future state of men by any unconditional decree, but determined from the beginning to save all who should comply with the conditions of salvation.

10th. Perseverance—None will be finally saved but those who, through grace, persevere in holiness to the end.

11th. Salvation Free—God desires the salvation of all, the gospel invites, the Holy Spirit strives with all, and whosoever will may come and take of the water of life freely.

12th. Freedom of the Will—The human will is not controlled by any fatal necessity or external force, but is free and self-determined, having power to yield to gracious influences, or resist them and perish.

13th. Gospel Ordinances—Baptism, or the immersion of believers in water, and the Lord's Supper, are ordinances to be perpetuated under the gospel of universal redemption, and to be administered to all true believers.

14th. The Sabbath—The Jewish Sabbath is a divine institution binding on all, to be observed by abstaining from all secular business and amusements, and consecrated to the worship of God and spiritual improvements.

15th. The Resurrection—Final judgement and final retribution. Christ will make his second appearance at the end of the world, when the dead will be raised, the judgement sit, the wicked banished to endless suffering.

Pounding the Bible in church is not the right way to thresh out its golden grain.

## ASSOCIATIONAL DECORUM.

ART. 1st. 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.

ART. 2nd. Each session and adjourned setting of this association shall be opened and closed by prayer.

ART. 3rd. In absence of the former clerk it shall be the duty of the Moderator protem to appoint a Clerk protem.

ART. 4th. It shall be the duty of the Presiding officer at this point to call for corresponding letters and have the same read, and it shall be the duty of the clerk protem to record the names of the delegates.

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

ART. 6th. It shall be the duty of the body at this point to elect a permanent moderator and clerk who shall be done by nomination and rising vote. Provided there be no objection, and in case there be an objection the case shall be decided by a majority of votes.

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

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

ART. 9. This Association may determine the time its daily sessions shall commence and close,

ART. 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 of the Moderator.

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

ART. 12. Every member wishing to speak in conference shall first address the Moderator.

ART. 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.

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

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

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

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

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

ART. 19. The laws of this Association shall be read at each annual session, near its commencement.

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

ART. 21. There shall be an executive committee of three discreet brethren appointed annually by the Mod., 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 number. Respectfully submitted, received and adopted.

J. T. HAMBRICK  
W. T. GRIFFIN  
J. H. COOKE

Committee.

An old truth stated in a new way will hit and stick where it has often missed.

## GOVERNMENT AND ORDINANCES.

1. We believe that a gospel church or church of Christ, is a congregation of christians, constituted and governed according to the rules in the rules laid down in the New Testament.

2. That these rules require churches to preserve the form of government and the ordinances of the first christian churches, and be composed of baptized believers in Christ.

3. That the visible church is the aggregate or whole number of gospel churches, and that the invisible church is composed of the redeemed now in heaven, and of such christians now on earth as are not attached to the visible according to the gospel rules.

4. That the establishment of central or Catholic government over the visible church, or any part thereof, is a device of earthly ambition, repugnant to the word of God, subversive of the churches and dangerous the liberties of men.

5. That 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 then ceases to be a gospel church.

6. That church may, nevertheless, we suppose, meet by delegates, form an association and declare the terms upon which they will keep up a friendly correspondence; but that the rights and authority of the churches being inalienable, are in no wise compromised by, or hindered by entering an association, and therefore associations have no shadow of authority over churches or individuals, their only powers being to transact business which does not pertain to churches in their ecclesiastical capacity; to promote mutual intercourse and a concentration of voluntary effort; and to give that



advice to churches which might, with equal authority, be given by any individual.

7. That the authority of churches is designed for the perpetuation of the true religion of the gospel, and for the preservation of a pure and orderly body of Christians on earth; that it is fully sufficient for the purposes intended, but that it does not extend to the persons, property or consciences of men in any case whatever.

8. That the only requisites to church membership are faith in Christ and obedience to the gospel; that faith in Christ necessarily exists in connection with the belief in the fundamental truths of Christianity, and that to prescribe any other requisite of church membership is an assumption of authority on the part of the church, and a departure from the plan of the gospel.

9. That the officers of the church are elders and deacons; that elders are also called bishops or pastors; that all 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.

10. That the authority of the minister of the gospel extends to teaching, exhortation and rebuke, but no further; that he cannot perform any act which belongs to the authority of the church such as the reception of members into the church compact, or the expulsion of offenders; that as a member of the church he is no more than any other member, and if he is guilty of transgression he is to be brought to trial before his brethren and convicted or acquitted in the same manner as if he were a private person; yet we think it prudent and proper to call in advisory help, especially if the minister is to be tried upon a charge of heresy.

11. That Christian baptism is the immersion of a believer in water, in the name of the Father, and of the Son, and of the Holy Ghost.

12. That the Lord's Supper and washing of the

Saint's feet is an ordinance to be observed in the church till the Lord comes.

13. The elders and deacons must be set apart to their offices 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.

### 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, the social meetings of the church, and report ourselves regularly at the monthly conferences; and that we will walk in all



the ordinances of the Lord's house.

5. We covenant and agree that we will abstain from all vain amusements and sinful conformity to the world; that we will not traffic in, use, nor furnish to others, intoxicating drinks as a beverage; and that we will sustain the benevolent enterprises of our denomination and church, as Missions, Education, Sabbath School, Moral reform, 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 unto the Lamb forever. Amen.

#### CHURCH DECORUM.

1. The church may choose a pastor annually at the last regular Conference in 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 he may deem it proper to keep up the connection.

2. When it becomes necessary, a pastor may be chosen at any other time; but if the choice be made at a special Conference, the time must be appointed at a monthly meeting of the church.

3. The pastor shall be Moderator of the church but when he is absent, or does not sit as Moderator, being present, 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 all 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 also 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. Also it shall be the duty of the deacons of each church to see what amount they can get donated from the churches for the support of the minister for the churches for the support of the minister for the ensuing year.

and notify the called one of the amount at the time he is notified of the call.

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, minutes, etc., belonging to the Clerk, shall be immediately delivered to him by his predecessor. Also it shall be the duty of the church clerk to revise the church roll at least once a year. When we have lost sight of a member by absence or otherwise we leave their names on the old roll to be reinstated upon proper showing being made. It shall be the duty of the pastors to instruct the deacons and clerks of their churches in regard to money for missions.

8. When the church deems it necessary, a committee of not less than three male members, well acquainted with business, shall be appointed, whose duty it shall be to give advice to brethren who apply to them relative to cases of dealing, etc., with the church.

9. The church shall hold a two days' meeting, monthly, embracing Saturday and the Lord's day following, the first of which shall be the regular time of Conference.

10. It shall be the duty of every member, male and female, to attend each Conference meeting, if they can; for on that day the pastor is expected to instruct the church in a certain manner by giving plain and pointed lessons on doctrine, discipline, and the rules of holy living. Also it shall be his duty as pastor to preach a missionary sermon at least quarterly.

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 concluded and generally then.)

2. Invite visiting brethren to seats.

3. Open the door for the reception of members, and read over minutes of last conference.

4. Call for absentees.

5. For acknowledgements.

6. For reference or deferred business.

7. For matters of dealing which are in order to come before the church.

8. For 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. An orderly member of the Baptist Church who does not hold this church in fellowship, may be received into the church without a letter, when it is made apparent that his Christian character is unimpeachable, and that he has applied for a letter and could not obtain it because he desired to join this or some sister church. All other persons must join by letter or baptism.

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

16. When the moderator calls for absentees the Clerk shall inform the church what male members have been absent from three successive Conference's 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 at 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 until the question has been put to the church: Will you hear the testimony of this witness?

19. The evidence in every case of dealing and acknowledgment shall be minuted in this church book.

20. Members dismissed from this church by letter, who become disorderly, or continue to hold their letters without a good reason, shall be cited to 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 upon any question without a move and second, and in all important questions the vote shall be taken by rising to the feet.

23. No motion shall be made while a move and second is before the Conference.

24. It shall be considered disorderly for any member to absent himself from Conference when an important question is to be decided; but a member, upon his request, may be exempted 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 arise 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 in debate he must nominate some brother, Moderator in his stead.

29. No one shall be interrupted while speaking unless it is necessary to call him to order.

30. It shall be the rule of the church to attend to the administration of the Lord's Supper at least four times a year, and the expenses are to be paid by the church.

31. Members not in good standing shall not commune but the administration shall not be deferred on account of any ordinary matter of dealing.

32. Feet-washing shall be attended to as the church sees proper.

33. Public fasting, humiliation, and prayer shall be observed on proper occasions.

34. The Decorum may be altered or amended by a vote of two-thirds of the members present at any two successive monthly Conferences.

## CHURCH ORGANIZATION.

PRELIMINARIES: When several believers wish to be organized into a church, they request a council from some sister church. This council or committee (commonly called an "Arm") examines into the Christian character, doctrine and fellowship of the applicants and their ability to sustain a church. If the examination is satisfactory the organization proceeds as follows: The Bible is presented as the only rule of faith and practice. A Church Covenant is read and adopted. A Prayer of Consecration is offered. The hand of fellowship is given.

The church then proceeds to elect its officers, which are a Clerk, a Treasurer, a Pastor, who acts as Moderator in all church meetings, and a Board of Dea-

cons, who constitute with the pastor, a Committee to promote order, activity, attendance on the means of grace, benevolence, and sufficient discipline in the church.

Deacons should possess sound piety, good business capacity and large benevolence: they hold office at the pleasure of the church; they assist on baptism and the Lord's Supper; have the care of the poor, and conduct religious meetings in the absence of pastor.

### CORRESPONDENT'S LETTER.

To the Brethren that compose the Martin, Chatahoochee and, other sister Associations:

We have met in an associational capacity at New Shiloh in Irvin County, Ga. Our deliberations were calm, with the Spirit of God in our hearts to rule; making our session one of peace and harmony. "Love reigning supreme in our hearts," which was detrimental to every ill feeling. The association was organized with thirteen churches: four from the Chatahoochee association, seven new churches that had no connection with any association prior to that that time were found in order and received in full connection. We pray you dear brethren everywhere that every session of our body (The Liberty Association) the Spirit of our Lord Jesus may be one in our midst and may the gospel of peace bless and sanctify your efforts in the gospel that many may be saved.

W. G. STOVALL.

### DUTIES OF PASTORS TO CHURCHES.

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

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

The pastors should quietly and meekly exhort their followers and teach 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: Pastors. Jer. 3,15; 10,21; 12,10; 17,16; 22,23; 23,1; Eph. 4,11,12. 1st. The duty of shepherds to watch the flock. Gen. 31,40; Ezek. 34,5,6. 2nd. To find pasturage. 1 Kings 13,5,6; Sol. 1,7,8,7,1,2,3. 3rd. Used as a figure. Ezek. 34,2,3,8,9,10. 4th. To care for the young and disabled. Gen. 31,35,31,13,14. Ezek. 34,4. 5th. To be responsible for losses. Gen. 31,39. 6th. To beat off wild animals. Amos. 3,12; Sams. 17,34,36.

Duty of ministers to preach the true doctrine. 1st. Sam. 12,7; 1st Cor. 1,23. 2nd, 2,3rd 9,10; 2 Cor. 4,5,5,11; 2 Tim. 2,4. 2nd. To shun error, Mat. 15,13,14; Acts 20,29,30,31; 1 Tim. 1,6,7,6,3,4,5; 2 Tim. 2,16,17,18. To reprove with kindness, yet with necessary sharpness. Ministers must set a good example to maintain good order. Gal. 12,13,14,15,16; 1 Cor. 4,18,19,21,11,17,18; 2 Cor. 13,1,2,10. Gal. 1,10; Tit. 2,7,8; Cor. 14,26,27,28,34,35,40.

### SUGGESTIONS ON THE SUPPORT OF THE MINISTRY.

The pastors time being devoted to the ministry, he has no time to labor for the support of himself and family.

If a church call a pastor for one service a month, consuming one fourth of his time, that church should contribute enough to support him and his family as an average member of that church lives one fourth of the year. This duty should be attended to by the Deacons of the church. And approximated at the beginning of the associational year by the church in conference.

(a) 1 Cor. 9,14—Even so hath the Lord ordained that they which preach the gospel should live of the gospel. Matt. 10,10; Luke 10,7.

(b) Acts 6,1 to 4 inclusive

(c) 1 Tim. 5,17,18; Deut. 25,4; 2 Cor. 9,7.

Matt. 10,10. The workman is worthy of his meat.

Luke 10,10. The laborer is worthy of his hire.

(a) 1 Cor. 9,14. Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

1 Tim. 5,17,18. Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scriptures saith: Thou shalt not muzzle the ox that treadeth out the corn. And the laborer is worthy of his reward.

Deut. 25, 4. Thou shalt not muzzle the ox when he treadeth out the corn. (Giving.)

2 Cor. 9, 7. Every man according as he proposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver.

(b) Deacons, Acts 11, 14.

## DEACON'S DUTIES.

BY J. H. JENKINS.

1st. From a Bible standpoint. 2nd. From the Baptist usage standpoint. The first Apostolic church in Jerusalem in A. D. 32, the first year of its existence as such found it necessary to ordain deacons. The twelve pastors did not find it convenient to attend to all that was required of them, and so neglected some of the widows who probably needed both spiritual and financial assistance. To meet this need, and in order that the pastors might give themselves continually in prayer and to the ministry of the word, seven men of honest report, full of the Holy Ghost and of wisdom, were selected from their number and ordained deacons or helpers. It is the duty of the bishop or elder 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 his duty to act as general overseer and superintendent for 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 he should rule well in his own household. The New Testament gives him authority to read and expound the scriptures and to baptise.

As to Baptist usage: When our deacons are ordained we usually give them in charge certain duties: the following being generally 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 elder in distributing this sacrament among the people. They are charged to look after the pastor of their church, making due inquiry into his financial needs, and then to make effort 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 and consolation, endeavoring to bring relief to the "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 services 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, and as much as possible to assist them in working out their salvation creditably to themselves, honorably to the church and devotedly to God.

One reason why the people often look bored in church, is because the preacher didn't bore deep enough before he went into the pulpit.



# CLERK'S LETTER.

The past association will linger in the memory as the first and as one of the most pleasant in our history to come.

The weather was unusually pleasant, cold, but not severe, and without rain.

New Shiloh church is situated within about two miles of the beautiful little city of Ashburn on the Georgia Southern Railroad.

Brethren and vicinity gave generous and elegant hospitality. Ministers present who preached during sessions were W. G. Stovall, Hartsfield; C. M. Hall and W. T. Sellers, Camilla; W. T. Griffin and J. E. Watson, Rochell; S. N. Little, Sycamore; J. E. Thorson Kramer; and licentiate E. W. McCook, Cycloneta.

Moderator Stovall presided in a ready and courteous manner. His rulings, making time without hurry in his methods of work.

The introductory preached by him was one to be remembered, especially by the brethren, in admonishing us to walk circumspectly before the world that we may win their souls, bearing in mind that God hath not given us a spirit of fear, but of power, and of love and of sound mind, that we are the light of the world and the salt of the earth and a city on a hill that cannot be hid and that as in baptism, we have been buried with Christ in baptism and raised again so there is on us a special obligation.

"Henceforth to walk in newness of life and may the God of peace who brought us again from the dead the Lord Jesus that great shepherd of the sheep through the blood of the everlasting covenant make us perfect in every good work to do his will."

No overtures or demonstration being apparent in the selection of officers precludes the idea of clique or faction in the interest for any man or men, so it ought to be.

We have done the best we could under the circum-

stances, to classify and prepare manuscript requires time and toil, slight inaccuracies are to be expected and delay in getting out minutes is not unreasonable.

Some failed to make a report, while others are not complete, obituary committee not being able to report. I have added memoriam for Friendship church.

We hope that next year each church and committee can make a full report, that not only names and ages of deceased members, but how long had they been members of our, or other churches.

Body adjourned Saturday afternoon, but divine services continued on Sunday at the brush arbor near the church. The stand was occupied during the day by Bro. Sellars, followed by Bro. Griffin at 9 o'clock services, and Bro. Stoval followed by Bro. Watson at 11 o'clock. All preached sermons which will abide in the memory of those that had the pleasure of hearing them.

The preachers being lengthy and entertaining, but not tiresome, and the day being nearly spent, closed by a most masterly effort at prayer delivered by Bro. John Newell, a Missionary Baptist, who had just arrived, noted for his late preaching of the doctrine of holiness or sanctification. Of him we know but little, commanding in appearance, fine physique, emphatic, but gentle in manner and address, in the meridian of life apparently possessed of every sign of a long and eventful life. But alas, he has left us and the world, no more will he be seen on earth. He has preached his last sermon, prayed his last prayer, sung his last hymn, has crossed through the dark and shadowy valley of death. Many of those who had heard him preach speak in the highest praise and mourn his departure with sorrow and regret.

Song "God be with you till we meet again," then benediction and good byes as reported by clerk C. M. B.

The real prayer comes from the life not the lips

# STATISTICS, 1893.

CHURCHES.	COUNTY	DELEGATES	CLERK AND P. O.	PASTOR	Mem- ship.	Con- trib.	For Min- utes
New Prospect	Worth	J T Ward, Wm Massey	J T Ward, Ashburn	S N Little	23	\$1 25	
New Shiloh	Erwin	J A Zorn, J A Massey, J T Ham- brick	J T Hambrick,		40	2 00	
Greenwood	Mitchell	R A Lewis	K Smith, Faircloth	W T Sellars, Camilla	12	1 00	
Hartsfield	Colquit	A Stoval, I H Cooke	J H Cooke, Hartsfield	W G Stoval	72	1 50	
Pine Hill		I A Rhodes, G W Rhodes	G W Rhodes, Elm	M J Whitley	38	1 25	
County Line	Thomas	W S Nichols, J B Roberts	W S Nichols, Chas'n	W G Stoval	14	1 00	
Friendship	Mitchell	J W Cooper, C M Burtz, S Shi- ra	A Howell Camilla		100	2 05	
Magnolia		By Prstor		W T Sellars	24		
Pleasant Home	Thomas	By Pastor		R Busby, Tho'sville	27	1 45	
Love's Chapel	Dooley	L Nobles	L Nobles, Veirna	W T Griffin	29	2 50	
Freewill Union	Pulaski	D Y Williams	J W Ethridge		31	1 50	
Cool Springs	Colquit	B J Griffin, J B Dunn	T Griffin, Lawson,	C N Hall	30	3 25	
New Bethel	Worth	J M Lawson, E M Watson	Dunn, W G		40	1 50	
				Total	380	20 25	