

ANNUAL SESSION

MARTIN

Frederick Baptist Association

1887

CECILIA CHURCH, MILLER COUNTY, GA.

October 28th and 29th, 1887.

OFFICERS:

D. P. McDONALD, Moderator.
W. G. STOVALL, Clerk.

CLARK'S PUBLISHING
BARTON, N. C.

MINUTES.

The first annual session of the Martin United Brethren Association was held with the Macedonia Church, Miller county, Ga., on the 29th day of October, 1887.

The body proceeded to business. Invitation was given to members of other orders.

Called for corresponding letters and enrolled names of delegates.
Corinth, Decatur Co.—W. H. Drake, H. A. Peters, W. S. Brownson, James Buchhalter, S. D. Miller.

New Salem, Miller Co.—A. Stovall.

Patmos, Baker Co.—S. W. Watson, J. E. Griffin.

Zion, Early county—J. A. Kemmon.

Live Oak, Baker county—N. H. Sanders, C. I. Sanders.

Open Pond, Early county—B. C. Minter.

Pine Grove, Decatur county—G. T. Wiley.

Traveler's Rest, Baker county—R. M. Rhodes, John T. Wood.

Enterprise, Early county—T. R. Mims.

Peace Hill, Randolph county—S. A. Jernigan.

White Pond, Early county—R. A. Lewis, Jacob Lewis.

Pleasant Grove, Calhoun county—J. O. Maguyrt, L. H. Beyer.

Bethlehem, Randolph county—R. T. McDonald, J. B. Ayers.

Body organized by electing Rev. D. P. McDonald Moderator, and Wm. G. Stovall Clerk, Rev. J. W. Sauls, Treasurer, and C. C. Martin, Assistant Moderator.

Body adjourned to 2.30 o'clock p. m., by singing "A charge to keep I have," and prayer by J. B. McCullers.

AFTERNOON SESSION.

Body met pursuant to adjournment, and proceeded to business after singing hymn No. 349, "Bless be the tie that binds," and prayer by C. C. Martin.

Called for petitionary letters.

Called for correspondence from sister Associations.

Moderator appointed committees.

Committee on preaching—J. O. Maguyrt, G. W. Cleveland, R. A. Lewis, Jerry Elliott, J. M. Wilson, W. A. McDonald.

Finance Committee—W. B. Lane, W. A. McDonald, C. C. Martin.

Executive Committee—J. B. McCullers, Wm. G. Stovall, J. W. Sauls.

Order of business suspended.

Appointed correspondents to sister Associations:

Chattahoochee Association—C. C. Martin.

South Eastern Association—G. T. Wesley, J. B. McCullers.

State Line Association—J. W. Sauls, W. A. McDonald.

Corresponding Secretary to correspond with the Liberal Baptists—South—J. B. McCullers.

Order of business suspended.

Heard report of committees.

ORGANIZATION.

The several churches of the 1st district, having been dismissed by letter from the Chattahoochee United Freewill Baptist Association, met with Macedonia church in a convention to organize an Association by assembling its Delegates in session, Friday, October 28th, 1887.

Introductory sermon was preached by Rev. G. T. Wiley from 1st chapter of James, 17th verse, "Every good gift and every perfect gift is from above, and cometh down from the faith of lights, with whom is no variableness, neither shadow of turning." Followed by Rev. S. A. McDonald. Home evening concluded by singing and an able prayer from W. A. McDonald. Adjourned for one hour and a half for refreshments.

AFTERNOON SESSION.

At 3 o'clock, P. M., body met pursuant to adjournment. Rev. W. A. McDonald nominated Rev. C. C. Martin Moderator pro tem. to make appointments. Rev. W. G. Stovall was appointed to preach at 7 P. M., from St. Luke, 19th chapter, 10th verse: "For the Son of Man is come to seek and to save that which was lost", to be fid' web by Rev. D. P. McDonald. With God's blessing invoked the body was dismissed until nine o'clock Saturday, 29th.

SATURDAY, October 29th, 9 A. M.

Convention met by previous appointment, when Rev. C. C. Martin took place in the chair as Moderator, on nomination by Rev. D. P. McDonald, and W. G. Stovall, as Clerk pro tem.

Rev. D. P. McDonald called for a Decorum, and was responded to by Rev. J. B. McCallers, who offered, in form, a Decorum which was adopted, with amendment of Article 1st, that word United be connected with the name of the Association. Whereupon, Brother J. C. Magnyrt offered the following resolution:

Resolved, That we, the United Freewill Baptists, comply strictly to the principles under which we have labored so effectually.

A Covenant was called for by Rev. D. P. McDonald, and presented by Brother L. H. Davis, which was adopted.

Moderator called for a Hymn. One was selected by Rev. W. A. McDonald, and sung by the body. Prayer by Rev. D. P. McDonald.

Resolved, That the Articles of the Chattahoochee United Freewill Baptist Association are fully approved by us, and recognized as our Faith.

Moderator called for a name for the organization, and Rev. D. P. McDonald offered the following resolution:

Resolved, That we as a body of brethren in a convention to organize an Association for furthering the cause of Christ, in respect and honor to our venerable Father, C. C. Martin, that this body, as organized in an Association, shall be called the Martin United Freewill Baptist Association, to stand as a memorial of him, as a faithful soldier of the cross, when his tent on earth are no more.

The Association being organized under the following Decorum

and Covenant and Articles of Faith, proceeded at once to the business of the first annual session.

C. C. MARTIN, Moderator pro tem.

Wm. G. Stovall, Clerk pro tem.

RULES OF DECORUM.

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 receive themselves into a body ecclesiastical to be known as the MARTIN Association of United Freewill Baptists, which shall meet annually at such time and place as may agreed upon by the body at its annual meetings.

2d. The Association when assembled shall be composed of all Ministers of the Association, both Ordained and Licensed, and of delegates, or messengers chosen by the several churches, from time to time for that purpose.

3d. 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 the membership of the churches; provided, nevertheless, that no church shall 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 re-organization is effected by the election and installation of his successor. It shall be his duty to keep order, enforce the rules of decorum, to decide all questions of discipline, and in case of a tie, to cast the deciding vote.

6th. It shall be duty of the Clerk to keep an accurate record of the business transactions of the Association, superintend the printing of the minutes, and draw on the treasury for the funds to discharge 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 three discreet

brothers appointed annually by 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 one of the number.

8th. When the Association is assembled for business 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 to speak 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 notions and reflections or personalities.

11th. No brother shall be allowed to occupy more than 15 minutes in one speech or speak above twice on the same question, except by permission from the Moderator or the body.

12th. All questions shall be submitted by motion 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 order for a time for purposes which shall appear proper.

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

DOCTRINAL VIEWS.

1. We believe that the Holy Bible was written by men divinely inspired, and is a treasure of heavenly instruction; that it has God for its author, salvation for its end, 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 centre of Christian union, and the supreme standard to which all human conduct and opinions should conform.

2. 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.

3. That man was created in a state of holiness under the law of his Maker, but by voluntary transgression fell from that holy and happy state, in consequence of which men are now sinners; not by constraint, but by choice, being by nature utterly 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 defence or excuse.

4. 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.

5. That the great gospel blessing which Christ of his fullness bestows on such as believe on him is justification; that justification consists in the pardon of sin and promise of eternal life upon principles of righteousness, that is bestowed, not in consideration of anything which 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.

6. That the blessings of salvation are made free to all by the gospel, that it is the immediate duty of all to receive them by a cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner upon earth but his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to aggravated condemnation.

7. That in order to be saved we must be regenerated or born again: that regeneration consists in 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.

8. 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 imitation of His free mercy: that it encourages the use of means in the highest degree: that it is the foundation of Christian assurance, and that to ascertain it with regard to ourselves demands and deserves our utmost diligence.

9. That the preserving 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.

10. That the law of God is the eternal, unchangeable rule of His government: that it is holy, just and good, that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises 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 one design of the gospel, and of the means of grace connected with establishment of the visible church.

11. That the first day of the week is the Lord's day, or Christ's

San Sabbath, that it should be kept sacred to religious purposes, by abstaining from all secular labor and recreation, by the strict observance of all the means of grace, both private and public, and by preparation for the rest which remains for the people of God.

12. That civil government is of divine appointment for the interest and 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 the conscience, and the Prince of the Kings of the Earth.

13. That there is a radical and essential difference between the righteous and the wicked, that each only 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 unbelief and unbelief, are in his sight, wicked and under the curse, and the distinction both among men both in and after death.

14. That the end of this world is approaching, when Christ will descend from heaven, and raise the dead from their graves to final resurrection. That a solemn separation will then take place, the righteous being adjudged to everlasting happiness, and the wicked to endless punishment, and this judgment will fix forever the final state of men, in heaven or hell, on principles of righteousness.

P. S. That the public may not be mistaken in regard to the above articles, we think it proper to state that they are not designed as a creed or rule to be set up as a test of church fellowship, but merely as a declaration of our private opinions, and should be referred only to such. But we hold that to set up a creed or rule as a test of church fellowship is wholly repugnant to the word of God, as a usurpation of authority upon the part of the church, and an acknowledgment of another head of the church, when we are taught in the word of God that Christ is the supreme head of the church and the only mediator. Therefore, we hold that the Scriptures of the New Testament, the word of God, and the only infallible rule of faith and practice, that every man has the right to his own opinion, and an equal right to express them in any way that is not in violation to the word of God, or the right of his fellow man.

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 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 will, and will: as occasion may require, to warn, rebuke, and admonish each other according to the rules of the Gospel, that the growth of the whole body in Christ, holiness and knowledge may be thereby promoted.

ed, to the end we may stand before the world of God. For the same purpose we will uphold the worship of God, in His ordinances of his house, and hold in communion with each other therein, we will cheerfully contribute 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 show ourselves in the 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 affliction, and be ready to distribute to the necessities of the poor. We will especially pray for and with each other, for the church universally, for the promised effusion of the Holy Spirit, for the redemption of Zion, and the gathering of the elect. And unto God the Father who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of His ever-living Son, may 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 meet with his glorious Church of the first-born in heaven, in everlasting blessing, honor, and glory, nobility and dominion, to them who sit on the throne, and the Lamb forever.

ORDER OF THE SYNOD.

1. A sermon on the history to business.
2. Receive letters from the churches, and read same, and delegate.
3. Elect Moderator and Clerk for the session.
4. Call for petitionary letters.
5. Call for correspondence from from sister churches.
6. Appoint committees.
7. Call for circular letters.
8. Appoint correspondents to send recommendations.
9. Read corresponding letters.
10. Hear reports of committees.
11. Transact business.
12. Adjournment.

REPORT OF COMMITTEE ON PREACHING.

We, your Committee on Preaching beg leave to submit the following report: At 7 o'clock, Rev. J. W. Swale to preach; and C. C. Martin to close. Sunday morning, 9 o'clock, Rev. W. B. Lane to preach, and Rev. W. A. McDonald, to close. At 11 o'clock, Rev. J. B. McCallers to preach, and Rev. D. P. McDonald to close.

Respectfully Submitted,

G. W. CLEVELAND, Chairman.

REPORT OF COMMITTEE ON FINANCE.

We, your Committee on Finance, beg leave to make the following Report:

Received for Minutes of 1887,	\$21.00
Collected on Sunday,	9.00
Total,	\$30.00

Respectfully Submitted,

C. C. Martin,

W. B. Lane,

W. A. McDonald,

Com. on Finance

MISCELLANEOUS BUSINESS.

Resolved, That J. W. Swale write the First Circular Letter.

Resolved, That J. B. McCallers, C. C. Martin, W. B. Lane and D. P. McDonald meet in any room with the Liberal Baptist of the South. Location to be arranged.

Resolved, That we have Union meetings.

Resolved, That this, the Martin United Freewill Baptist Association, be divided into two Districts, designated First and Second Districts, Spring Creek drawn as a line of demarcation.

Resolved, That the Second District meet in a union meeting with White Pond, Early county, on Friday before the second Sunday in July, 1888. Rev. J. B. McCallers to preach the Introductory Sermon on doctrinal views. Rev. G. T. Wiley, alternate.

Resolved, That the First District meet in a union meeting at Pleasant Springs, Randolph county, on Friday night before the second Sunday in August, 1888. Rev. Wm. G. Stovall to preach the Introductory Sermon on doctrinal views. Rev. Samuel Ely, alternate.

Resolved, To have the minutes of the association published, preceded by the transaction of the organization of the association.

Resolved, That we tender our thanks to the citizens, brethren, sisters and friends of Macedonia Church for their kindness and hospitable treatment shown us during our stay among them.

Resolved, That our Clerk be paid \$15.00 for his services.

Adjourned to meet with Corns, Church Decatur county, on Thursday night before the second Sunday in November, 1888.

Sang hymn No. 447, "My Christian friend in bonds of love."

Parting hand was taken, and prayer by Rev. W. B. Lane.

D. P. McDONALD, Moderator.

Wm. G. Stovall, Clerk

OBITUARIES.

Departed this life September the 16th, 1887, Sister Lou Mullins. She was a member of the Freewill Baptist Church at Pocomoke, Calhoun county, Ga. She was a consistent member and a devoted Christian. Death came, and in spite of the skill of the physician and the care of relatives and friends waited her spirit home. She leaves a husband and several children to mourn her loss. We can only say farewell dear Lou; our loss is your gain. Blessed are they that die in the Lord.

Sister Nancy Benson was a member of Corinth Church and the consistency of her walk as a Christian led all who knew her to believe that she is at rest. For many days she bore her affliction without a murmur. Let us be comforted with the thought that our loss is her eternal gain; and point the bereaved ones to Him that death and things well.

Benjamin Bachelor, his 86th year, departed this life. Brother Bachelor was member of Corinth Church, Decatur county, Ga. To say he was one of those happy Christians would suffice. For many years he seemed to have laid aside the cares of this world, and to live alone for Christ. For some time he was deprived of the privilege of meeting with the brethren at the house of God as was his wont to do, for his suffering at such an extreme age was very great, yet would he sing and shout, "O! for a thousand tongues to sing." When his affliction seemed severest he appeared to be most happy, as his physical strength gave way, his spiritual strength caught stronger hold on the promises of the blessed Savior. While we miss our dear Brother's Alleluia, he has just crossed over to greet us with his shouts, when we get there and are made to realize that the faithful are made to shine like the brightness of the firmament and the stars, forever and ever.

Sister Annie Bachelor was a member of Corinth Church, Decatur Co., Ga., aged 78 years, and for many years was a strict follower of her Blessed Master in every circumstance of life. Bowing with submissiveness to every care or burden laid on her by her Master. She was an exemplary Christian. At an advanced age, she goes to reap her reward. Jesus is ever with the faithful.

W. B. LANE.

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S. A. KONTSEVICH