

1887

MINUTES

OF THE

Sixteenth Annual Session

OF THE

MARTIN UNITED Free Will Baptist ASSOCIATION.

HELD WITH THE CHURCH AT

CEDAR SPRINGS, EARLY COUNTY, GA.

October 24 and 25, 1902.

OFFICERS.

REV. C. C. MAX, JR., MODERATOR.

J. I. HILL, ASSISTANT MOD.

T. A. DRAKE, CLERK.

NEXT SESSION.

Will be held with New Home church, Miller County, Ga., on
Thursday night before 1st Sunday in Oct., 1903.

THE FREE WILL BAPTIST PUBLISHING HOUSE
1902

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AYDEN, N. C.

THE FREE WILL BAPTIST PUBLISHING COMPANY.
1902.

Proceedings of the Martin United Association.

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FRIDAY MORNING.

The Sixteenth Annual Session of the Martin United Free Will Baptist Association was held with Cedar Springs Church, Early county, Ga., on Oct. 24th and 25th, Friday morning at 11 o'clock. An introductory serson was preached by Rev. E. A. Drake; concluded by Rev. M. A. Sheffield. Text: Luke 15th chap. 31st verse; 1 Cor., latter clause of 22nd and all of 23rd verses. And he said unto him, "Son thou art ever with me, and all that I have is thine, or things to come all are yours, and ye are Christ's, and Christ is God's."

Adjourned for dinner to meet again at 2 o'clock, p. m.

FRIDAY AFTERNOON.

Promptly at 2 o'clock the body was called to order by former Moderator C. C. Martin. Prayer was offered by J. I. Hill.

Organized permanently by electing C. C. Martin, Moderator; J. I. Hill, Assistant Moderator, and T. A. Drake, Clerk.

Called for corresponding letters from the various churches; received fifteen. J. H. Galloway and W. A. Drake were appointed to read the letters.

The following churches and delegates were enrolled: Corinth—J. F. Johnson, T. A. Drake, S. D. Miller, J. L. Barber.

New Home—W. A. Drake, E. A. Norris.

Golden Light—W. H. Drake, R. L. Ingram.

Pleasant Hill—B. F. Mainor, J. F. Jernigan.

Pine Grove—S. A. McLendon.

Pleasant Springs—Jas. W. Page, A. C. Bruner.

Cedar Springs—J. W. H. Toole, D. G. Malton, T. E. Sheffield.

Belview—John Hair, D. W. Cobb.

Friendship—T. M. Bowens, B. T. Tiner—McEldy.

White Plains—E. O. Sheffield, J. L. Houston, E. E. White.

Enterprise—J. H. Galloway, T. P. McDonald, J. B. Simmons.

Thompson—Sam Franklin.

New Salem—H. R. Roland, C. J. Gilbert.

Springfield—A. J. McCormick, J. I. Reese.

Patmos—S. W. Walton.

BUSINESS OF THE ASSOCIATION.

Invited visiting brethren to seats with us. Called for petitionary letters.

Appointed Committees on Preaching—W. H. Drake, T. E. Sheffield, S. W. Walton, S. D. Miller, W. D. Cobb.

On Sabbath Schools—J. H. Galloway, A. J. McCormick, W. A. Drake.

On Finance—C. C. Martin, E. A. Drake, T. A. Drake.

Executive—E. A. Drake, J. I. Hill, C. C. Martin, M. A. Sheffield, T. A. Drake.

On Temperance—W. H. Drake, J. H. Galloway, W. A. Drake.

Resolved, To do away with the committee on state of churches and character of ministers.

Report of Committee on Preaching.

Friday night, Rev. Shelly to preach, A. C. Bruner to close. Saturday 11 o'clock, S. A. McLendon to preach, E. A. Drake to close. Saturday night, J. W. McDonald to preach, W. M. Strickland to close. At 11 o'clock C. C. Martin to preach W. J. Mims to close.

Report of Arranging Committee.

We, your committee, find all delegates, ministers and visitors have a home during this association.

T. E. SHEFFIELD, Chairm.

Closed to meet Saturday morning at 8 o'clock. Closing prayer by C. C. Martin.

SATURDAY MORNING.

The body was called together by the Moderator. Invited visiting brethren to take seats with us. Prayer was offered by Rev. E. A. Drake, called the roll and perfected list of delegates.

Call for correspondence from sister associations, received W. H. Jenkins and Rev. Hunter from State Line Association next session; State Line Association to convene with Hickory Flat Church on Thursday night before the third Sunday in October 1903.

From Midway Association.—J. L. Ricks, J. B. Hodges. Next session will convene with Pleasant Grove Church Thursday night before the 3rd Sunday in Oct. 1903.

Appointed Correspondent Delegates to Chattahoochee.—C. C. Martin, J. W. McDonald.

State Line—J. I. Hill, S. A. McLendon, S. I. Strickland, G. W. Rankins.

Salem Association, Florida—W. A. Drake, C. C. Martin, E. A. Drake, M. A. Sheffield.

Midway—J. H. Galloway, J. F. Johnson, S. D. Miller. Liberty—R. L. Ingraham, E. A. Norris, of Florida.

Report of Committee on Sabbath Schools—We, the the Committee on Sabbath Schools, find about two weak schools in our association and hereby recommend that this delegation carry to their respective churches the importance of establishing a good school in each church, and impress it upon the sisters, as well as the brethren, to lay hold of the matter at once. We also recommend that Brother Galloway give us a Sunday School lecture sometime during this association.

W. A. DRAKE, Chairman.

Spring Field
Bellevue
Spring Field
Has S. School

Temperance Committee's Report.

We, the Committee on Temperance, finding some of our members indulging in intemperance of various kinds, especially in dram drinking; do recommend that each minister preach a special sermon on temperance at least once a year. We further recommend that each member of this association abstain from the use of intoxicating drinks as a beverage. W. H. DRAKE, Chr.

REPORT OF TREASURER—I beg to report no money on hand. C. C. MARTIN, Treasurer.

Next session will convene with New Home Church, Miller county, Ga., on Thursday night before the 4th Sunday in Oct. 1903. Introductory sermon to be preached by Rev. M. A. Sheffield, C. C. Martin, alternate. Adjourned for preaching to meet again at 2 o'clock.

Took up collection \$2.40.

SATURDAY—AFTERNOON.

Met according to adjournment.

Took up miscellaneous business. Read the minutes of the Union meeting of second district and adopted the following resolutions from same. That from this date no church shall have the right to withdraw from the association without the unanimous consent of the church so desiring to withdraw.

Resolutions adopted for Deacons and Ministers Conference, drawn up by W. A. Drake.

ART. 1. That there be a Deacon and Minister's Conference composed of all ministers, ordained and licentiates and all deacons and one delegate from each church in the Martin association.

ART. 2. That this conference shall meet twice a year, one at Union meeting and at the association.

ART. 3. That their power shall be supreme in all things except individual rights and home governments of churches.

ART. 4. Provided that the churches do not depart from Gospel rules or Free Will usages.

ART. 5. That each church tract the very Spirit of true religion undefiled before God.

ART. 6. Should any church fail in any of the foregoing clauses they shall be dealt with before this conference for their evil conduct.

ART. 7. That this conference shall have the power to expel churches from their body and not recognize them as a gospel church until they get themselves right.

ART. 8. That this conference shall have the right to make and execute such laws as may be deemed best for the progress of the cause.

ART. 9. That this conference shall have the power to try ministers and expel them for heresy as not preaching the Free Will Baptist doctrine in full.

ART. 10. That all the members of this body, and especially the ministers live spotless from the world before God and his children. That each minister be required to report the number of sermons and his success, and shall preach one sermon each year on Sabbath Schools, and one on temperance. That he shall report at every meeting of this conference either in person or writing.

REPORT OF FINANCE COMMITTEE.

We, the Finance Committee beg to report \$29.40 to go into the treasury. C. C. MARTIN, Chairman.

Be it Resolved, by this association that we return our thanks to Cedar Springs Church and the surrounding community for their kindness to us. That we pay our Clerk for his services \$10.00.

Authorized C. C. Martin and J. I. Hill to ordain W. M. Strickland to-morrow. Song hymn "Oh for a closer walk with God," and took the parting hand. Closing prayer by A. C. Bruner.

Adjourned to meet with New Home Church, Miller county, Ga., on Thursday night before the 4th Sunday in Oct. 1903.

C. C. MARTIN, Moderator
J. I. HILL, Assistant.
T. A. DRAKE, Clerk.

Association of Decorum.

1. This association shall be called to order by the former moderator, who presided at the last session, if present; if not present, then by the clerk; if he should be absent, then by some other brother.

2. This association shall be opened and closed with prayer.

3. The moderator and clerk of the preceeding session shall officiate until the body is organized by electing a moderator and clerk in any way the body may direct.

4. It shall be the duty of the moderator to call the meeting to order, to see that order is preserved, receive and submit all questions to the body. He shall have the privilege of speaking, but must call on some brother to preside in his place while speaking. He shall not have the right to vote unless the body is equally divided, when he may cast the deciding vote.

5. The members present shall be enrolled and their names called as often as necessary.

6. The majority of the members present shall rule in all cases, except upon admission of new churches, which shall require a unanimous vote.

7. No member shall absent himself from the house without leave from the moderator, and no member shall leave the association without the consent of the body.

8. All business shall be brought before the body by a move and second and shall be disposed of according to good usage.

9. No person shall be allowed to speak more than three times on the same subject, nor more than fifteen minutes each time without permission from the body.

10. No person shall be disturbed while speaking unless he depart from the subject and it will be necessary to call him to order.

11. Only one person shall be allowed to speak at a time and he must rise to his feet and address the moderator, and must not use abusive language or personal reflections on any one without being subject to a call to order by the moderator.

12. It shall be the duty of the clerk to keep a minute of the proceedings and read the same when called upon, to be corrected at the discretion of the body, and shall prepare the minutes for publication, unless the associa-

tion shall appoint some one for that purpose. He shall keep all books and papers belonging to the association, and read the same when ordered to do so, and shall have such compensation for his services as the association may prescribe.

13. It shall be the duty of the corresponding secretary to carry on correspondence by writing to persons belonging to other associations of like faith in any way that would be likely to create interest in this association for its promotion and well being.

14. It shall be the duty of the treasurer to keep all money committed to him by the association and to keep an account of receipts and expenditures, make a report at every association, if called upon; pay out money when ordered to do so by the association, and shall receive such compensation as the association may prescribe.

15. These rules of decorum may be amended at the discretion of the association.

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

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

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

5. The gospel churches are the only ecclesiastical bodies or tribunals authorized by the Scriptures; that each church has the unrestricted right to administer its own government without suspension or interference, being under Christ essential independent and absolute; and that if this right be surrendered to superintending ju-

risdiction by delegation or otherwise, the assembly ceases to be a gospel church.

6. That churches may nevertheless, we suppose, meet by delegates, from an association and declare the terms upon which they will keep up a friendly correspondence; but that the rights and authority of churches being inalienable, or in nowise compromised or hindered by entering into an association, and therefore that associations have no authority over churches or individuals, their only power being to transact business which does not pertain to churches in their ecclesiastical capacity; to promote mutual intercourse, and a concentration of voluntary effort, and to give that advice to churches which might with equal authority be given by any individual.

7. That the authority of the 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 purpose 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 obedient 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 plan of the gospel.

9. That the officers of a church are elders and deacons; that elders are also called bishops or pastors; that all the elders are equal in rank, though they may perform different infuctions, 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 ministers of the gospel extends to teaching, exhortation and rebuke, but not 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 to call in advisory help, especially if the ministry 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 is an ordinance to be observed in the church till the Lord comes.

13. That elders and deacons must be set apart to their office by ordination, or the imposition of the hands of the presbytery and prayer, without which they are not authorized to administer the ordinance pertaining to their respective offices.

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 convention.

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, 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 disbursements 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.

6. Some suitable member may 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.

8. When the church deems it necessary a committee

of not less than three males, well acquainted with the business shall be appointed, whose business 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 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 special manner by giving plain and pointed lessons on doctrine and discipline, and the rules 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. Conference shall be opened and conducted as follows: First, prayer, unless divine services have just been concluded, and generally then; second, invite visiting brethren to seats; third, open the doors for the reception of members; fourth, call for absentees; fifth for acknowledgements; sixth, for references or deferred business; seventh, for matters of business which are in order to come before the church for miscellaneous business.

13. Visiting brethren, as also helps called in from sister churches, shall be allowed to speak or make motions or seconds, but not allowed to vote.

14. An orderly member of the Baptist church, which 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 by 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 taken under dealing by the church.

17. When the moderator calls for absentees the clerk shall inform the church what male members have been absent from three successive conferences, and the moderator shall appoint some brother or brethren to cite each of them to 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 this church, is introduced he shall not be examined till the question has been put to the church: Will you hear the testimony of this witness?

19. The evidence in every case of dealing and acknowledgement shall be minuted in the church book.

20. Members dismissed from this church by letter who become disorderly, or continue to hold their letters without good reason shall be cited to conference to answer to 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 conduct.

22. A vote will 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.

24. No member shall leave the house during conference without a sufficient cause; nor exchange 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, 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 unreasonable 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 be 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 to be attended to as the church sees proper.

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

34. It shall be the duty of the pastor to take up collections quarterly for the support of home mission work.

35. It shall be the duty of each church when calling a pastor to accompany the call with amount they agree to pay him for his services.

36. It shall be the duty of the church to appoint a committee to revise the church books once a year.

37. The decorum may be altered or amended by a vote of two-thirds of the members present at any two successive monthly conferences.

Associational Constitution.

1. A church proper in its lowest sense is a body of Christians united and congregated together for the purpose of worshipping God and promoting His cause, and in which the gospel is regularly preached, the ordinances duly administered, and the principles of holiness encouraged and practiced. Each church or body thus formed is separate and independent in itself, possessing the right to direct its own affairs in its own way, subject only in certain difficult cases to arbitration by sister churches. Such churches may, however, unite in associational capacity for purposes of more thorough organization, efficient work and for the general and mutual good of all, without surrendering any of their individual rights. Therefore the churches hereinafter mentioned resolve themselves into a body ecclesiastic to be known as the Martin 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 that purpose.

3. The number of delegates to be determined by membership of the respective churches. To simplify this we will state that any church is entitled to two delegates, it matters not how few members it may have. That after it has attained 50 members it shall then be entitled to one delegate to every twenty-five members, or fractional part thereof, until it has reached one hundred; then for every fifty or fractional part thereof and go on increasing in this ratio to any number.

4. The officers of the association shall consist of a moderator, clerk and treasurer, to be chosen annually from the members present; moderator and clerk to be elected by ballot.

5. It shall be the duty of the moderator to preside over the body during the session at which he is elected, call the next succeeding session to order, enforce the rules of Decorum, decide all questions of 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 discharge the expense of the same. He shall hold 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, reelected by the body, who shall properly be the association, in recess, and whose duty 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; all shall be allowed the privilege of speaking of any question which is submitted to the consideration of the body.

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

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

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

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

14. 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 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 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 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 rules of the Gospel, that the knowledge may be thereby promoted to the end. 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 maintainance of a faithful minister 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 of our children for the service of God and the enjoyment of heaven. We will also sympathize

with each other in sessions of temptation and affliction, 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 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.

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 principals by which God will judge us, and therefore it shall remain with us to the end of time the center 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 defense 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 sins 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 more blessed peace and favor of 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. 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.

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, 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, 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 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.

11. That the first day of the week is the Lord's day, or Christian Sabbath; that it should be kept sacred to religious purposes by abstaining from all secular labor and recreation; by the direct observance of all means of grace, both private and public, and by preparation for the rest which remains for the people of God.

12. The civil government is of divine appointment for the interest of a good order of human society; that magistrates are to be prayed for conscientiously, honored and obeyed in all things not contrary to the will of our Lord Jesus Christ, who is the Lord of the conscience and Prince of the King of the earth.

13. That there is a radical and essential difference between the righteous and the wicked; that such only are justified by faith in the name of the Lord Jesus, and sanctified by the Spirit of God are as 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.

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

ARTICLES OF FAITH.

1. 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.

2. 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.

3. THE HOLY SPIRIT.—He possesses all personal divine attributes, being the Reformer, Comforter and Sanctifier of men.

4. DIVINE PURPOSE 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 only glory and the highest welfare of all creatures.

5. ORIGINAL STATE AND FALL OF MAN.—Man was created upright, but by disobedience fell into a state of sin and condemnation. All his posterity inherit his fallen nature, which is cherished by indulgence; so all who come to years of moral accountability, sin and come short of the glory of God.

6. 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 only way to salvation.

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

8. CONDITIONS OF SALVATION.—These are repentances implying godly sorrow for open concession and other renunciation of sin, faith or the unreserved committal of the mind and heart to receive, obey and trust in Christ, 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.

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

30. PERSEVERANCE.—None will be finally saved but

those who, through grace, persevere in holiness to the end.

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

12. THE 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.

13. 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 obligation, and to be administered to all true believers.

14. THE SABBATH.—The Christian Sabbath is a divine institution binding on all and should be observed by abstaining from all secular business, amusements, and consecrated to the worship of God and to spiritual improvement.

15. THE RESURRECTION.—Final Judgment and Final Retribution.—Christ will make his second appearance at the end of the world, when the dead will be raised, the judgment will set, the righteous will be received to eternal blessedness, and the wicked banished to endless suffering.

ORDAINED MINISTERS.

C. C. Martin,	Bethel,	Ga.
J. I. Hill,	Cedar Springs,	"
O. H. Perry,	"	"
S. A. McLendon,	Mayhaw,	"
E. C. Norris,	Colquitt,	"
E. A. Drake,	Iron City,	"
M. A. Sheffield,	Mayhaw,	"
H. F. Yates,	Donalsonville,	"
J. W. McDonal,	Blakely,	"
J. W. Norris,	Banks,	Ala.
J. C. Ingram,	Cedar Springs,	Ga.
J. T. Lunsford,	Boykin,	"
M. B. Musgrove,	Bait,	"

James Page,.....	Edison,.....	Ga.
A. C. Brewer,.....	Bluften,.....	"
J. T. Strickland,.....	Blakely,.....	"
W. M. Strickland,.....	".....	"
W. W. Knowles,.....	Iron City,.....	"

ORDER OF BUSINESS.

1. Organize.
2. Call for letters from various churches.
3. Elect Moderator and Clerk.
4. Invite visiting brethren to seats with us.
5. Call for petitionary letters.
6. Appoint committees.
7. Call roll and read decorum.
8. Call for correspondence from sister associations.
9. Appoint correspondence to sister associations.
10. Call for report of committees.
11. Appoint time and place for next association.
12. Call for miscellaneous business.
13. Adjournment.

CHURCHES.	PASTOR.	CLERK.	POST OFFICE.	Sunday of meeting.	Received by Letter.	Rec'd Profession.	Restored.	Baptised.	Expelled.	Dis'd by Letter.	Dead.	Total Number.	Paid for Minutes.	Paid Pastor.
Corinth.....	I. I. Hill.....	T. A. Drake.....	Iron City.....	2	5	1	3	12	4	5	5	163	\$ 27.75	\$ 40.00
New Home.....	E. A. Drake.....	G. R. Newberry.....	" ".....	4	9	4	.....	7	1	.....	.....	51	2.32	13.24
Golden Light.....	E. A. Drake.....	J. W. Drake.....	" ".....	3	4	.....	.....	12	1	2	.....	51	2.30	28.50
Pleasant Hill.....	I. W. McDonald.....	J. F. Barber.....	Grubbs, Ga.....	4	.....	2	1	1	1	2	2	42	75	.....
Pine Grove.....	S. A. McClellon.....	W. J. Wiggin.....	Donalsonville.....	3	.....	.....	.....	.....	.....	.....	.....	21	75	.....
Pleasant Springs.....	C. C. Norris.....	G. W. Wiggin.....	Edison, Ga.....	2	.....	.....	.....	.....	.....	.....	.....	21	75	.....
Belview.....	E. C. Norris.....	L. Boykin.....	Bait.....	3	.....	10	.....	10	8	1	3	170	1.50	33.40
Cedar Springs.....	I. I. Hill.....	O. H. Perry.....	Cedar Springs.....	1	.....	1	.....	2	.....	.....	.....	61	2.05	.....
Friendship.....	E. C. Norris.....	T. M. Bowen.....	Mayhaw.....	.....	.....	1	.....	.....	2	3	1	78	2.25	15.75
White Plains.....	J. I. Hill.....	E. E. White.....	Lucile.....	3	3	2	1	3	1	.....	.....	52	1.25	14.00
Enterprise.....	G. T. Wiley.....	J. H. Galloway.....	Blakeley.....	2	.....	2	2	5	.....	.....	.....	57	2.50	26.30
Thompson.....	E. C. Norris.....	C. T. Dunn.....	Colquitt.....	.....	.....	.....	.....	.....	.....	.....	.....	64	1.36	27.85
New Salem.....	M. A. Sheffield.....	W. B. Grubbs.....	Horns X Roads.....	1	1	.....	1	1	1	1	1	25	1.50	.....
Springfield.....	J. I. Hill.....	L. F. Gilbert.....	Donalsonville.....	4	.....	1	1	1	3	14	1	30	2.25	.....
Patmos.....	J. C. Martin.....	W. B. Griffin.....	Milford.....	3	.....	.....	.....	.....	.....	.....	.....	1	1.00	.....