

MINUTES

OF THE

Twenty Seventh Annual Session

OF THE

**Martin United Free-Will
Baptist Association**

HELD WITH

GOLDEN LIGHT CHURCH

Iron City, Decatur County, Ga.

October 24th and 25th, 1913

OFFICERS

Rev. E. A. Drake.....Moderator
J. E. Drake.....Secretary and Treasury

EXECUTIVE COMMITTEE

W. H. Drake J. E. Howard J. M. Wilson
J. J. Drake G. L. Cleveland

The next session will convene with Friendship Church,
Miller County, Ga., near Colquitt, on G. F. & A. R. R. on
Thursday night before the 4th Sunday in October 1914.

PROCEEDINGS

Of The Martin United Free-Will Baptist Association.

The Twenty-seventh Annual Session of the Martin Association, met with Golden Light church, Iron City, Ga., Decatur County on October 24th, 1913. The Introductory Sermon was preached by Rev. J. W. Norris. Text 4th chapter, 1st Timothy "Preach the Word." Closing prayer led by W. H. Drake. Adjourned for dinner to re-assemble at 1:30 p. m.

At 1:30 p. m., after a sumptuous dinner the Association was called to order by the Moderator, Rev. E. C. Norris, after singing and prayer led by the Moderator. Organized permanently by electing by a rising vote, Rev. E. A. Drake, Moderator, J. E. Drake, Secretary and Treasurer. Then called for letters from various churches which were responded to by the following churches which were enrolled with their representatives, Brothers J. D. Cleveland and J. W. Drake were appointed to read the letters.

Golden Light—J. E. Drake, D. W. Lane, W. H. Drake and J. J. Drake.

Corinth—J. E. Howard, B. D. McNeice, F. W. Cordell, S. D. Miller and E. W. King

Belview—J. D. Cleveland.

New Salem—C. J. Gilbert, S. C. Chestnut, C. C. Loyless, and J. W. Daniels.

Friendship—J. M. Wilson, W. M. Strickland, Calvin Groober and H. J. Johnson.

Springfield—T. J. Hill J. W. Noble.

Pilgrim Home—J. T. Hilburn.

Pleasant Springs—G. T. Embry.

New Home—J. C. Roberts and E. Rathel

Patmos—S. W. Walton, J. A. Jones, W. E. Brooks.

Thompson—D. D. Grimes, G. W. Grimes, Jr.

Baptist Vineyard—W. H. Richardson.

New Light—E. A. Haire.

Pleasant Hill—Rev. E. C. Norris.

Hebrew—Rev. D. R. Braswell, J. W. Alday

Mt. Gilmer—J. S. Heard and W. D. Day.

Evergreen—J. O. Musgroves, J. T. Lee,

Mt. Zion No. 2—J. L. Goodman, J. L. Musgroves.

Mt. Zion—W. C. Tindal and C. G. Jordan.

Antioch—J. P. Mills, T. J. Daniels, A. S. P. Dawson.

Oak Grove—George Hooks, G. W. Hooks.

Mt. Glory—W. F. Taylor, J. L. Johnson, D. S. Newberry.

New Lake Hinton and Bethsaida not represented.

Invited visiting brethren to seats with us.

Call for petitionary letters; received three; one from Antioch, one from Mt. Glory, one from Oak Grove. All were received and their representatives were extended the right hand of Christian fellowship by the Association.

The Association appointed the following committees:

On Preaching—J. M. Miller, J. D. Cleveland, J. M. Wilson, J. S. Heard, J. W. Noble.

On Sabbath Schools—W. H. Drake, J. L. Johnson, J. T. Hilburn, Rev. H. C. Sheffield, J. S. Heard.

On Suggestions—Rev. E. C. Norris, G. W. Grimes, T. J. Hill.

On Executive—W. H. Drake, J. E. Howard, J. M. Wilson, J. J. Drake, G. L. Cleveland.

On Temperance—J. D. Cleveland, J. E. Howard, W. H. Drake, Rev. E. C. Norris, Rev. W. A. Drake, J. M. Miller, Rev. E. A. Drake, W. H. Richardson.

On Finance—J. E. Drake, C. J. Gilbert, J. M. Miller, G. W. Hooks.

On Documents—J. D. Cleveland, D. W. Lane, W. F. Taylor.

On Character of Ministers and State of Churches—E. W. King, D. D. Grimes, J. A. Jones, J. P. Mills, T. J. Daniels, Thos. Berry.

Received \$8.15 Mission Fund.

Report of Committee on Devotional Services.

We, your committee, submit the following report: Rev. J. I. Hatcher to preach tonight, Rev. A. P. Norris to conclude, this report to be continued).

Moved and carried to abolish the resolution requiring each church to pay \$5.00 for associational funds. Adjourned till Saturday a. m., 8:30 o'clock. Benediction by Rev. G. W. Cherry.

Preaching Friday night as per report of committee; an interesting and instructive service was the result.

Saturday Morning, October 25th.

Met according to adjournment, sung a song and had prayer led by Rev. W. A. McDonald. Read minutes of Friday's session, which were accepted by the Association. Read Associational Decorum. Call the roll and completed list of ministers and messengers. Call for correspondents from other associations and received from Midway of Ga., Rev. W. A. McDonald.

Next session to convene with Macedonia church on Wednes-

day and Thursday before the 1st Sunday in November 1914.

Received from the State Line of Alabama, Rev. J. I. Hatcher and Rev. G. W. Cherry, Next session to convene with Union Springs church 3 miles north of Pansey' Alabama, on Thursday night before the 2nd Sunday in October 1914.

Received from the Salem of Florida, R. D. Ingram. Their next session convenes with Gap Pond church on Thursday before the first Sunday in October 1914, southwest from Marianna, Fla.

Appointed the following correspondents to the Liberty Association of Georgia: Rev. H. C. Sheffield and C. C. Loyless.

To the Chattahoochee: Rev. E. E. Norris. Next session to convene Friday and Saturday before the first Sunday in October 1914.

To the Southeastern of Alabama, Rev. E. C. Norris, Rev. J. P. Norris. Next session Thursday before the 3rd Sunday in October 1914.

To Georgia Union, Rev. H. C. Sheffield and Rev. L. S. Yates. Next session Friday before the 2nd Sunday in October 1914.

To Salem Florida, Rev. D. R. Braswell, Rev. W. A. Drake, and Rev. J. W. Alday.

To the Midway, W. H. Drake, Rev. J. P. Norris C. G. Jordan, Rev. E. C. Norris and E. W. King.

To the State Line of Alabama, Rev. J. W. Norris, C. J. Gilbert and E. W. King.

Report on Devotional Services Concluded.

Rev. G. W. Cherry to preach Saturday a. m., at 11 o'clock, Rev. W. A. McDonald to conclude. Rev. A. P. Norris to preach tonight at 7 o'clock, Rev. Yates to conclude Rev. E. A. Drake to preach Sunday at 11 a. m.

J. D. Cleveland, Chairman.

On Sabbath Schools. — We, the committee on Sabbath Schools beg to submit the following report: We find only a few Sabbath Schools in our Association, and we urgently request that more interest be given to this great work in the future.

W. H. Drake, Chairman.

Moved and carried to abolish the committee on Documents. Moved and carried to establish a committee on Obituary. Appointed J. E. Drake, chairman. J. E. Howard, C. J. Gilbert, J. D. Cleveland and Rev. H. C. Sheffield.

Report of Committee on Suggestions: We the committee on Suggestions submit the following: That each church take up a free-will offering at least every quarter and place the amount so collected in the hand of a treasurer, and that we seeing the

need of such a fund being carried up to the association for the expense of minutes and other expenses of the association; we ask each church to raise as large an amount as they deem proper to be used in this way.

G. W. Grimes, Chairman.

Moved and carried to strike out report of committee on character of ministers and state of churches, and refer each matter to the church that has jurisdiction.

Report of Committee on Temperance; We, your committee on Temperance beg to submit the following: We, recommend that all our church members abstain from strong drink, and especially that our ministers refuse to take even a social drink, and that if they are found guilty of so doing, that they be excluded as ministers of the Gospel, and that our members do not indulge in any unclean habits.

W. H. Drake, Chairman.

Finance: We, the Finance committee, have received \$29.80 from this association, which we have placed with the Treasurer.

C. J. Gilbert, Chairman.

Treasurer's Report.

On furnishing an itemized statement of receipts and disbursements for the years 1911 and 1912 shows a deficit of \$4.47.

J. D. Cleveland, Sec'y and Treas.

Appointed Friendship Church, Miller county, Ga., near Colquitt, as the place for holding the next session of this Association, beginning Thursday night before the 4th Sunday in October 1914. Introductory sermon to be preached by Rev. E. A. Drake, Rev. A. P. Norris alternate. Benediction by Rev. W. A. Drake. Adjourned for preaching to re-convene at 1:30 p. m.

Had preaching, beginning at 11 o'clock by Rev. G. W. Cherry. A very able sermon was preached, concluded by Rev. W. A. McDonald; closing prayer by Rev. J. I. Hatcher. Adjourned for refreshments.

Saturday afternoon session met at 2 o'clock, after singing had prayer led by the moderator. Took up miscellaneous business. Rev. L. L. Musgrove accused of unchristian conduct, produced sworn evidence sufficient to completely exonerate himself which was willingly and gladly accepted by the association. Charges against other ministers were dismissed for consideration by their churches.

By a unanimous vote the association extended its thanks to Golden Light church and surrounding community for their kindness and hospitality shown us during our stay with them.

Took the parting hand and closed one of the most harmo-

nious and lovely sessions of this association, to meet with Friendship church, Miller county, Ga., near Colquitt, on Thursday night before the 4th Sunday in October 1914. Closing prayer led by Rev. W. A. McDonald.

Rev. E. A. Drake, Moderator.
J. E. Drake, Sec'y. & Treas.

Minutes of Union Meeting.

The Union meeting of the first district convened with Belview church, Miller county, Ga., July 25th and 26th 1913. Introductory sermon was preached by Rev. E. A. Drake. Organized for business by electing Rev. E. A. Drake moderator and J. D. Cleveland clerk. Seven churches were represented by the following delegation:

Belview: John Henry, T. C. Clenny, W. D. Cobb, G. L. Cleveland and J. D. Cleveland.

Pilgrim Home: P. B. Hilburn.

New Light: T. T. Brown, W. C. Sheffield, B. F. Hodges.

Pleasant Hill: B. F. Mainor.

Thompson: D. D. Grimes.

Baptist Vineyard: W. H. Richardson.

Mt. Zion: M. B. Musgrove.

Received Rev. W. A. Drake from the 2nd District Union. Appointed to visit 2nd District Union, Rev. E. C. Norris, Rev. M. B. Musgrove, Rev. W. C. Clenney and J. D. Cleveland.

Next session of 1st District Union to convene with New Light Church, on Friday before the 1st Sunday in July 1914. Subjects to be discussed, "Christ Preaching to Spirits in Prison," by Rev. E. C. Norris. "The Woman That John Saw," by Rev. W. C. Clenney. "The Beast that was, and is and yet is not," by Rev. E. A. Drake. Adjourned to meet with New Light Church July 1914.

Rev. E. A. Drake Moderator.
J. D. Cleveland Clerk.

Union meeting of the 2nd District convened with Hebrew Church, June 28th and 29th 1913. Organized by electing Rev. A. B. Ard, moderator, J. W. Nobles, clerk. Six churches were represented by the following delegates:

New Salem: F. W. Wade and W. C. Mock.

Mt. Gilmer: T. C. Kelly and G. W. Heard.

Corinth: J. E. Howard.

Golden Light: W. L. Drake and O. L. Drake.

Hebrew: Allen Alday and H. Sulivant.

Springfield: J. W. Nobles.

Rev. F. W. Wade was appointed to visit the 1st District

Union, The next session of the 2nd District Union to meet with New Salem Church, Miller county, Ga., on Friday before the 5th Sunday in May 1914. Introductory sermon to be preached by Rev W. A. Drake. Subjects for discussion: "The Seven Last Parables," by Rev. W. H. Drake. "Falling from Grace," by Rev. E. A. Drake. "The First Resurrection," by Rev. L. S. Yates.

Rev. A. B. Ard, Moderator.

J. W. Nobles, Clerk.

ORDAINED MINISTERS.

E. A. Drake	Iron City, R. 1	Ga.
E. D. Norris	Colquitt, R 3	"
L. S. Yates	Jakin R 1	"
J. W. Norris	Colquitt R 6	"
A. P. Norris	Iron City R	"
W. A. Drake	Iron City R 2	"
W. C. Clenny	Colquitt R 5	"
S. A. McLendon	Colquitt, R 1	"
W. H. Edwards	Peace	"
J. P. Norris	Colquitt, R 2	"
G. T. Embry	Morgan	"
D. R. Braswell	Donalsonville R 2	"
M. B. Musgrove	Babcock	"
A. B. Ard	Iron City	"
J. F. Cleveland	Blakely R 3	"
L. L. Musgrove	Boykin	"
S. W. Haire	Kestler	"
F. W. Wade	Colquitt	"

Licentiate Ministers.

F. A. Norris	Iron City	"
H C. Sheffield	Donalsonville	"
A. C. McKennon		"
J. W. Alday	Brinson R 3	"

ORDER OF BUSINESS.

1. Organize.
2. Call for letters from various churches.
3. Elect officers.
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 association.

9. Appoint correspondents to sister associations.
10. Call for reports of committees.
11. Appoint time and place for next association.
12. Call for miscellaneous business.
13. Adjournment.

ASSOCIATIONAL 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 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 proceeding 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 other 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 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 association 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 and 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 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 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 and subversive of the churches and dangerous to 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 is surrendered to

a superintending jurisdiction, by delegation or otherwise the assembly then 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 the churches being inalienable are in no wise compromised by or hindered by entering into an association, therefore associations have no shadow of authority over churches or individuals, their only power being to transact business which does not pertain to churches in their ecclesiastical capacity, or to promote mutual intercourse and 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 designated 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 it does not extend to the person's property of 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 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 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, of 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 is an ordinance to be observed in the church till the Lord comes.

13. The elders and deacons must be set apart to their office by ordination by 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 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 they may deem it proper to keep up the connection.

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

3. The pastor 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 the contributions made by the church for the pastor etc., and to distribute the bread and wine in the administration of the Lord's Supper.

5. The deacons shall take notice of such members as refuse or neglect to partake of the Lord's Supper and endeavor to ascertain the cause, that the same may be laid before the church in conference if necessary.

6. Some suitable member shall be appointed clerk and it shall be his duty to do all the recording and other writing pertaining to the business of the church, and to preserve a file of the minutes of the association.

7. When a new clerk is appointed, all the books, etc., belonging to the clerk shall be immediately delivered him by his predecessor.

8. When a 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 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 special manner by giving plain and pointed lessons on doctrine, discipline and the rule of holy living.

11. Any male member who shall fail to attend three successive conferences, and any member whatever who may be generally remiss in attending the meetings of the church according to the covenant (Article 10), shall be cited to appear in conference and answer for his neglect, but the church may exempt members from this rule if necessary.

12. Conference, after prayer or divine services, shall be opened as follows: 1. Inviting visiting brethren to seats. 2. Opening the door of the church for the reception of members. 3. Calling for the reading of the minutes of the last conference. 4. Calling for absentees. 5. For acknowledgements. 6. For references or deferred business. 7. For new matters of dealing, which are to come before the body. 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. Any orderly member of the Baptist church 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 members must join by letter or baptism.

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

16. When the moderator calls for absentees, the clerk shall inform the church what members have been absent from three successive conferences, and the moderator shall appoint some brother or brethren to cite each of them to the next conference.

17. No member shall be expelled unless he has been cited verbally or in writing, to attend his trial; provided his residence be known to the church.

18. When a witness, not a member of the church, is introduced, he shall not be examined till the question has been put to the church; will you hear the testimony of this witness?

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

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

21. Expelled members may be restored to fellowship on their petition if their walk since expulsion has convinced the church that they have sincerely repented of their former evil conduct.

22. A vote shall be taken upon any question without a move and a 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 from voting on either side in peculiar cases.

25. No member shall leave the house during conference without a sufficient cause nor engage in conversation or whispering without being subject to be called to order by the moderator.

26. All discussions in conference must be conducted with calmness and good feeling: those who speak must rise to their feet and address the moderator, and keep to the point in debate.

27. No one shall speak more than three times on the same motion without permission from the moderator, nor shall the remarks of any one be unreasonably long.

28. When the moderator speaks 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. 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 book once a year.

37. This decorum may be altered or amended by the 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 worshiping God and promoting his cause, and in which the Gospel 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 Free Will Baptist, 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 delegate 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 fifty 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 the business transactions of the association

superintend the printing of the minutes and draw on the treasurer for the funds to discharge the expenses 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 discrete brethren appointed annually by the moderator, or elected 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 on 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 up 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, and 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 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; and we will cheerfully contribute our property for the maintenance 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 seasons 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 Shepard 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 of heaven in ascribing blessings, honor, mighty, 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 has a God for its author, salvation for its end and truth without mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore, it shall remain with us to the end of time, the true 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 laws of his Maker, but by voluntary transgression fell from that holy and happy state, in consequence of which men are 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 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 tender sympathies with divine perfection, is every way qualified to be a suitable, compassionate and all sufficient Savior.

5. That the great Gospel blessings 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 it is bestowed, not in consideration of anything which we have done, 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 on 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 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 a 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 purposes 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 a most glorious display of God's goodness, being infinitely wise, holy, unchangable; 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, unchangable 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 one design 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 public and private, and preparation for the rest which remains for the people of God.

12. That 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 earth.

13. That there is a radical and essential difference between the righteous and wicked, and that such only as are justified by faith in the name of the Lord Jesus, and is sanctified by the Spirit of God as are truly righteous in His esteem while all such as continue in impenitence and unbelief are, in His sight, wicked and under the curse and this distinction holds good 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 forever fix the final state of men in heaven or hell on principles of righteousness. —John 5:25; Matt. 25:31-34, 41-46.

ARTICLES OF FAITH.

1. *The Scriptures.*—The Scriptures of the Old and New Testaments were given by the 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 the 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 work, 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 renunciations 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 would comply with the conditions of salvation.

10. *Perseverance.* None will be finally saved but those who, through grace, preserve in holiness.

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 Ordinance.*—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 endlest suffering.

Form of Letter to Association.

State of Georgia, County of _____

We, the Church of Christ, of the Free Will order, sendeth greetings to the ministers, messengers, and delegates composing the annal session of the Martin United Free Will Baptist Association to be held with _____ church _____ county.

We send as delegates _____ whom we deem worthy of seats in your honorable body.

The condition of our church is as follows: Meeting days _____ Sunday, received by letter _____, received on profession _____, restored _____, baptized _____, excluded _____, dismissed by letter _____, died _____, Total number of members _____. Gave pastor \$ _____, We send as minute fund \$ _____, Rev. _____ was our pastor last year. Rev. _____ is our present pastor. We have licensed to preach the Gospel _____, We have ordained to preach the Gospel _____

Remarks _____

This done by order of the Church in conference.

Moderator.

Clerk.

Postoffice of Clerk _____ County, Ga.

Write petition below in conference if wanted.

STATISTICAL TABLE.

[illegible]