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# MINUTES

OF THE

**Thirty-Eighth Annual Session**

OF THE

**Martin United Freewill  
Baptist Association**

HELD WITH

New Salem, Colquitt, Miller County, Georgia  
October 26th and 27th Nineteen  
Hundred and Twenty-Four.

## OFFICERS

REV. E. A. DRAKE, Moderator.....Brinson, Ga.  
J. E DRAKE, Secretary and Treasurer.....Bainbridge, Ga.

## EXECUTIVE COMMITTEE

W. H. DRAKE, Chairman.....Iron City, Ga.  
C. M. LEWIS.....Colquitt, Ga.  
G. W. J. BARBER.....Donalsonville, Ga.  
J. J. DRAKE.....Jakin, Ga.  
G. W. CHAMBERS.....Colquitt, Ga.

Next Session to Convene with Friendship Church, Early  
County Georgia, Thursday Night Before  
the Fourth Sunday in October, 1925.

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# MINUTES

## Minutes of the Thirty-Eighth Annual Session of the Martin United Free Will Baptist Association Held With Colquitt, Miller County, Georgia, October 24th, and 25th. 1924.

Friday morning, October 24th, at eleven o'clock an introductory sermon was preached by Rev. E. A. Drake, concluded by Rev. H. L. Catrett, text 6th Chapter of Matthew, 33rd verse: "But seek ye first the Kingdom of God and his righteousness and all these things will be added unto you." Adjourned for dinner.

Friday afternoon the Association met at 1:30 o'clock for the business session, being presided over by Rev. E. A. Drake, Former Moderator. After singing, prayer led by Rev. A. B. Ard. Organized permanently by electing officers for the present session as follows: Rev. E. A. Drake was elected moderator; J. E. Drake Secretary and Treasurer by acclamation.

Called for corresponding letters from the churches of this Association and received the following letters which were read by Elder J. M. Emanuel and J. J. Drake. The churches and delegates as listed were:

Golden Light—L. O. Drake, Mrs. Mollie Drake, Mrs. E. W. Davis and Mrs. Sallie Drake.

Springfield—W. B. Reagan J. J. Drake, Owen Sheffield and J. B. Hayes

Mt. Zoin No. 1—H. D. Givens, C. G. Jordan, W. C. Tendall, and Willie Clowers.

Pilgrim Home—J. T. Hilbourn and J. W. Norman.

Belview—J. J. George and James W. Haire.

New Salem—J. H. Pickren, C. J. Gilbert, J. W. Daniels and W. R. Barber.

New Home—Will Lambert, H. T. Daniels, W. W. Ingram, and J. C. Roberts.

Hammock Springs—G. W. J. Barber, S. J. Drake, E. B. Lynn, and E. W. King.

Corinth—S. D. Miller, J. L. Barber, Drew Roberts, C. G. Dawson, J. O. Lane, and A. S. P. Dawson.

Mt. Glory—By Proxy.

Evergreen—J. T. Edwards proxy.

Friendship—J. M. Wilson, J. T. Grubbs and W. F. Norris.

Thompson—W. E. Wilkerson, C. L. Dean and Will Smith.

New Home No. 2—J. B. Saddler, Geo. Brock, N. L. Lambe, Ernest Mills, W. D. Barber and Amos Saddler.

Mt. Zoin No. 2—Not represented.

McLendon Heights—J. A. Henry, and Clyde Henry.

Mother's Home—J. H. Hatcher, Mrs. Susie Hatcher, Mrs. Eula Musgrove and Miss Bell McGuirt.

Pelham Church—R. R. Haire, W. T. Holley and W. H. Flowers.

Invited visiting Brethren to seats with us.

Called for petitionary letters, received none. Appointed the following committees:

On Sabbath Schools—J. H. Pickren, A. S. P. Dawson, J. T. Grubbs and J. A. Ivey.

On Devotional Service—J. H. Pickren, J. W. Haire and W. H. Dunn.

On Suggestions—J. M. Emanuel, H. L. Catrett, J. T. Lunsford.

On Executive—W. H. Drake, C. M. Lewis, G. W. J. Barber, J. J. Drake and G. W. Chambers.

On Nominations—G. W. J. Barber, Will Lambert and G. W. Chambers.

On Finance—J. E. Drake, C. G. Dawson, and W. R. Barber.

Investigating Committee—W. B. Reagan, J. J. Drake, J. M. Wilson, W. G. Barber and J. T. Hilbourn.

On Temperance—W. H. Drake, Ernest Mills, and J. J. George.

### Report of Committee on Devotion.

We beg to submit the following that Rev. A. B. Ard preach Friday night at Seven o'clock. Rev. J. T. Edwards alternate. Elder J. M. Emanuel to preach Saturday at 11:00 o'clock a. m., Elder A. P. Norris alternate. This report to be concluded.

J. H. PICKREN, Chairman.

Adjourned to re-convene Saturday a. m. at nine o'clock. Closing prayer by Elder J. M. Emanuel.

Saturday a. m. nine o'clock the Association was called to order after singing, uniting in prayer led by J. T. Edwards.

Called roll and perfected lists of ministers and messengers. Read minutes of Friday's session, same being accepted by motion.

Read associationa decorum and church decorum.

Called for correspondents from Sister Associations and received Brother James Chesh're from Miday Association of Georgia.

### REPORT OF COMMITTEES.

We, your committee on Nomination recommend Friendship church Early County Georgia for the place of holding the next session of

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this Association. Respectfully submitted,

G. W. J. BARBER, Chairman.

Finance Committee—We, the committee on Finance, have received \$61.70 for minutes and associational funds. Respectfully submitted,

C. G. DAWSON, Chairman.

Committee on Suggestions—Submit the following: That a higher standard of moral, social and educational competency be required of applicants for the Gospel Ministry within the bounds of the Martin Association, that an accomplished course of the Bible and relative studies be required of those desiring to enter the Ministry. We suggest that in order to better finance the cause which we dearly love that each church within our association adopt the "One Acre Farm Plan" and the "Mission Hen Plan," that is to set apart all that may be produced by the above plan praying God's blessings upon it and the proceeds of which is to be cast into God's treasury for the support of his Church and in this way make ourselves an example of cheerful giving for it is more blessed to give than to receive for God loves a cheerful giver. We further suggest that each of our churches addict themselves a prayerful and diligent reading of the Holy Scriptures and that ministers who visit their churches for the purpose of preaching be well recommended and sound in the faith. Respectfully submitted,

J. M. EMANUEL, Chairman.

Received and adopted by Association.

J. T. LUNSFORD,

H. L. CATRETT.

Committee on Sabbath School—We find that some of our churches are maintaining Sabbath Schools while others are not and recommend that each church strive to establish, build up and maintain a good Sabbath School. Respectfully submitted,

J. H. PICKREN, Chairman.

Report of Committee on Temperance—Acts 24 and 25: And be reassured of righteousness, temperance and judgments to come and Felix Trembled. Gal. 5:23, Meekness, Temperance, against such there is no law. 2nd Peter 1:6, And to Temperance patience, Godliness, brotherly kindness and charity. Respectfully submitted,

W. H. DRAKE, Chairman.

Committee on Investigation—We find most of our churches in good spiritual condition and suggest that each church live strictly up to the moral standards to which it has subscribed in its doctrinal views that each church keep itself in good spiritual working condition. Respectfully submitted,

J. J. DRAKE, Chairman.

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Appointed as Corresponding Delegates to the Chattahoochee Association Elder J. M. Emanuel, Elder E. A. Drake and J. B. Hayes. To the Salem of Florida, Elder E. A. Drake. Moved to correspond with the South Georgia by Minute. To the Little River, by Minute. Appointed to the Southeastern of Alabama, Rev. A. P. Norris and J. T. Hilbourn. To the Midway Elders A. P. Norris, J. T. Edwards, E. A. Drake and J. M. Emanuel. To the State Line E. W. King. Adjourned for preaching and noon. Closing prayer by W. H. Drake. Benediction by Rev. R. P. Norris.

### SATURDAY P. M.

Association convened at 1:45 p. m. After singing had prayer led by Rev. C. C. Cato. Appointed Friendship Church as the place for holding the next session of this association. Commencing Thursday night before the Fourth Sunday in October, 1925. Elder A. B. Ard was selected to preach the introductory sermon, Rev. A. P. Norris, Alternate.

On motion a vote of thanks was extended to New Salem church and Community for their kind hospitality extended to us during this session. On motion Elders J. M. Emanuel and H. L. Catrett were elected members of the Ordaining Board making a total number of five. The other three being Elders E. A. Drake, A. P. Norris and A. J. Tomlinson.

Each church is requested to hold communion services together with foot washing at least four times each year.

Appointed committee consisting of Elder J. M. Emanuel and J. E. Drake to write obituaries to our two deceased Elders W. A. Drake and W. H. Stephens.

Took the parting hand and adjourned to meet with Friendship church, Early County, Georgia, Thursday night before the fourth Sunday in October, 1925.

Closing prayer lead by the Moderator.

E. A. DRAKE, Moderator, Brinson, Ga.

J. E. DRAKE, Sec'y-Treas. Bainbridge, Ga.

### MINUTES OF UNION MEETING. FIRST DISTRICT.

This Union met with McLendon Heights Church August 30th and 31st, 1924. Brother C. E. Gordon preached the introductory sermon. Rev. H. L. Catrett was elected Moderator. J. A. Henry Clerk. The following churches were represented:

Mothers Home—C. H. Mott and Eula Musgrove.

McLendon Heights—S. B. Thornton, Olga Thornton and C. E. Gordon.

Belvire—G. W. Cleveland, G. W. Stokes, Mrs. Minnie Stokes, Mrs. Annie Cleveland.

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Invited visiting brothers to seats with us.

Appointed committees as follows: G. W. Cleveland, J. T. Lunsford, C. H. Mott on Executive; James Henry, S. B. Thornton and C. H. Mott on Devotion; J. T. Lunsford, S. B. Thornton and Mrs. Clyde Henry on Sabbath Schools; G. W. Stokes, J. A. Henry, Mrs. Eula Musgrove on Temperance; Rev. H. L. Catrett selected to preach Saturday night at 7:30; J. T. Lunsford Sunday at 11:00 o'clock a. m. After receiving the reports of the committees we enjoyed a splendid talk given by Brother Henry Catrett and J. T. Lunsford.

The next session of this Union to convene with Belview church on Friday night before the fifth Sunday in November 1924.

REV. H. L. CATRETT, Moderator,  
J. A. HENRY, Clerk.

### MINUTES OF UNION MEETING. SECOND DISTRICT

This Union met with Corinth church, Iron City, Seminole County, Georgia, July 26th, 1924.

Introductory sermon was preached by Elder E. A. Drake, after which dinner was served.

At 1:30 p. m. entered into conference the following churches were represented:

Golden Light—W. H. Drake and J. M. Miller.

New Salem—G. W. Chambers, J. W. Daniels and W. E. Mock.

New Home—Willie Lambert.

Friendship—J. M. Wilson, and Willie Norris.

Springfield—J. J. Drake, J. B. Hays.

Hammock Springs—G. W. J. Barber.

Appointed a committee on Devotion, F. W. Cordell, G. W. Chambers, and G. W. J. Barber.

The next Union of this District will convene with Springfield Church, the Fourth Sunday and Saturday before in July, 1925.

Appointed G. W. Chambers, J. M. Wilson, delegates to the first District Union.

ELDER E. A. DRAKE, Moderator,  
WILLIE LAMBERT, Clerk.

### OBITUARIES

We, your committee on Obituaries, submit the following: That whereas on the 3rd day of December 1923. The Almighty Father, saw fit to remove from his earthly cares our beloved brother, Elder Wiley Axom Drake, Whom we sadly miss from our associates, for his presence and words of wisdom and timely advice, has ever been a source of inspiration to us all, for where ever he was present, his words of Christian cheer and self sacrificing manner, had a tendency to remove all gloom, and create within those with whom he came in

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contact, renewed energy, and a determination to live a better and more profitable life, and to seek for higher Ideals of Christian lives and nobler service to our Creator.

Brother Drake was born on the 10th day of September, in the year 1849, he was a consistent member of the church from young manhood until the end came.

He entered the Ministry, by Ordination July 15th, 1906, was our Moderator for a period of time, loved, and respected by all, to know him was to love him.

He was called to that higher and nobler life on the 3rd day of December, 1923.

We deplore his going but prayer fully submit to the will of Him who doeth all things well.

J. M. EMANUEL,  
J. E. DRAKE,

Committee.

### ORDAINED MINISTERS

#### NAME, CHURCH OF MEMBERSHIP.

J. D. MOODY, Colquitt, Ga., Rt. 3. McLendon Heights.  
A. C. McKINNAN, Carnegie, Ga. Pleasant Hill.  
J. M. EMANUEL, Arlington, Ga. Mt. Zoin No. 1.  
E. A. DRAKE, Brinson, Ga., Rt. 1. Golden Light.  
L. R. BEACH, Colquitt, Ga. Rt. 4 Belview.  
A. P. NORRIS, Iron City, Ga. Corinth.  
W. C. CLENNY, Colquitt, Ga., Rt. 5. Belview.  
J. L. JOHNSON, Quincy, Fla., Rt. 1. Mt. Glory.  
A. B. ARD, Iron City, Ga., Corinth.  
J. F. CLEVELAND, Johnson, Fla., Belview.  
L. L. MUSGROVE, Pelham, Ga. Pelham.  
S. W. HAIRE, Albany, Ga., Belview.  
F. W. WADE, Colquitt, Ga., New Salem.  
C. C. CATO, Colquitt, Ga., New Salem.  
J. T. LUNSFORD, Boykin, Ga., Mothers Home.  
A. J. TOMLINSON, Cairo, Ga., New Home No. 2.  
H. L. CATRETT, Colquitt, Ga., R. F. D. Thompson.

#### LICENTATE MINISTERS.

J. T. EDWARDS, Newton, Ga., Rt. 2. Evergreene.  
G. R. BROWN, Boykin, Ga., Mothers Home.  
C. E. GORDON, Colquitt, Ga., McLendon Heights.  
C. H. MOTT, Boykin, Ga., McLendon Heights.  
J. C. BUSH, Colquitt, Ga., New Salem.  
N. L. LAMB, Climax, Ga., New Home No. 2.



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D. KELLY, Whigham, Ga., New Home No. 2.  
H. HARRELL, Camilla, Ga., New Home No. 2.

### ORDER OF BUSINESS.

1. Organize.
2. Elect Officers.
3. Call for letters from various churches.
4. Call for correspondence from sister association.
5. Invite visiting brethren to seats with us.
6. Call for Petitionary letters.
7. Appoint committees.
8. Roll call and read decorum.
9. Appoint correspondents to sister associations.
10. Call for report of committees.
11. Appoint time and place for next session.
12. 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 upon 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 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.

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10. No person shall be disturbed while speaking unless he departs 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 reflection 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 the 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 the 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 reserve the form of government and ordinances of the first Christian churches, and to 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 to the churches and dangerous to the liberties of men.

5. That the Gospel churches are the only ecclesiastical bodies or tribunals authorized by the Scripture; 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 nor otherwise the assembly ceased to be a

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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 powers 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 an 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 is fully sufficient for the purpose intended, but it does not extend to the person's property or consciences of men in any case whatever.

8. That the only requisites to church membership are faith in Christ and obedience to the Gospel, that faith in Christ necessarily exists in connection with the belief in the fundamental truths of Christianity, and to prescribe any other requisites 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 church, 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 can not perform any act which belongs to the authority of the church, such as the reception of members into 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 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 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.

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### CHURCH DECORUM

1. The church may choose a pastor annually at the last regular conference in association year; or if they prefer it may choose a pastor for an indefinite length of time to continue from year to year, as long as they deem it proper to keep up the connection.

2. When it becomes necessary, a pastor may be chosen at another 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 the 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 more deacons in the church whose duty it shall be to superintend the collection and disbursement of the contributions made by the church or the pastor, etc., and to distribute the bread and wine in the administration of the Lord's supper.

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

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

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

8. When 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 dealings, etc., with the churches.

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 or 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 service, shall be opened as follows: 1. Inviting visiting brethren to seats. 2. Opening the door

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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 dealings, which are to come before the body. 8. For miscellaneous business.

13. Visiting brethren, as help calls in from sister churches, shall be allowed to speak and make motions and seconds, but not allowed to vote.

14. Any orderly member of the Baptist church may be received into the church without 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 be valid, and unless withdrawn the member who makes them shall be liable to be taken under dealings by the church.

16. When the moderator calls for absentees, the clerk shall inform the church what 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 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 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 not 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 a 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

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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 the home mission work.

35. It shall be the duty of each 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 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 arbitrate by sister churches. Such churches may, however, unite in associational capacity for purposes of more thorough organization, efficient work and for 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 meeting.



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maker and ruler of Heaven and earth, inexpressively glorious in holiness, worthy of all possible honor, confidence and love, revealed in the personal distinction of the 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 sinful passions and therefore just condemnation to eternal ruin, without defense or excuse.

4. That the salvation of sinners is wholly of grace through the meditation 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, in every way qualified to be a suitable 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 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. 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 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 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 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 humanity, prayer, praise, trust in God, and active imitation of His free mercy; 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 the

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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 one design of the Gospel and 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 prepare for the rest which remains for the people of God.

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

13. That there is a radical and essential difference between the righteous and wicked, and that such only are justified by faith in the name of the Lord Jesus Christ 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 the 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 his judgment will forever fix the final state of men in Heaven or Hell on principles of righteousness.—John 5:25; Matt. 25:31; 41:46.

## ARTICLES OF FAITH

1. THE SCRIPTURE. The Scriptures of the Old and New Testaments were given by the inspiration of God, and are binding on all as our rule of faith and practice. There is only one living and true God, infinite in all of 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 Messiah as the mediator for the redemption of the world.



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3. **THE HOLY SPIRIT.** He possesses all personal divine attributes belonging to the Reformer, Comforter and Sanctifier of men.

4. **DIVINE PURPOSE AND PROVIDENCE.** The purpose of God are eternal and immutable, and His wise and Holy Providence is over 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 inherits his fallen nature, which is cherished by indulgence so all who come to years moral accountability, sin and come short of the glory of God.

6. **THE ATONEMENT.** Christ is His great compassion, offered Himself as a sacrifice in our stead, and thus by His life, suffering an 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, obtain salvation which is wholly of the grace of God, and through which all spiritual blessings are bestowed upon us.

8. **CONDITION OF SALVATION.** These are repentances implying Godly sorrow for open concessions 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 fed 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 could comply with the conditions of salvation.

10. **PERSERVANCE.** None will be finally saved but those who, through grace, perserverance 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.** Baptisms or the immersion of believers in water, and the Lord's supper are ordinances to be perpetuated under the Gospel or universal obligation and to be administered

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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.

