

**MINUTES**

—OF THE—

**FIRST ANNUAL SESSION**

—OF THE—

**PENTECOSTAL**

**FREE-WILL BAPTIST  
ASSOCIATION**

—HELD WITH—

**BETHONY CHURCH**

*Marion County, Georgia*

Commencing Friday Before the Third Sunday  
In October, 1933.

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REV. W. T. LOVICK, Moderator ..... Reynolds, Ga.  
REV. Wm. J. CHILDREE, Clerk ..... Reynolds, Ga.

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The Next Session Will Meet with St. Paul's Chapel Church, Marion  
County, Georgia, Commencing Friday Before the Third Sunday  
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## ORDER OF BUSINESS OF UNION MEETINGS

1. The body called to order by the Moderator if he is present if not the body may select some suitable member to act as Moderator, pro tem.
2. Call For Corresponding Letters.
3. Election of Moderator and Clerk
4. Invite visiting brethren to seats.
5. Appointment of committees.
6. Call for correspondent.
7. Appointment of correspondents.
8. Appoint time and place of holding next session
9. Call for reports of committees.
10. Call for miscellaneous business
11. Call for reading and adopting minutes.
12. Adjournment.

## MINUTES

The First Session of the Pentecostal Free-will Baptist Association convened with Bethany Church, Marion County, Ga., commencing on Friday before the Third Sunday in October, 1933. The Introductory Sermon was preached Friday at 11 o'clock by Rev. W. B. Posey from Rev. 18:4.

After one and one-half hours for refreshments the body was called to order by the former Moderator, Rev. W. T. Lovick. First invited visiting brethren to seats with us in the body. None present. The Moderator called for Corresponding Letters. On motion, Bros. L. E. Streetman and D. G. Melvin were appointed to read the letters and the delegates were seated in the following order.

Union: G. D. Childree, E. M. Childree, L. E. Streetman, T. G. Jones, Sister Losia Windham, Sister Mattie Lovick.

Bethany: Ed Youngblood, G. B. Barwick, Arthur Elliott, Aldean Elliott and Sister Refer Lane.

St. Paul's Chapel: Ira Belk, D. G. Melvin.

Motion made and carried that the letters be received and delegates seated. The body then permanently organized by electing Rev. W. T. Lovick, Moderator and Rev. Wm. J. Childree, Clerk. Next called for Petitionary Letters and received one from St. Paul's Chapel Church. Next called for Corresponding Messengers. None received. The Moderator then appointed the various committees as follows:

On Preaching: E. H. Weed, L. E. Streetman and Ira Belk.

On Finance: Ed Youngblood, D. G. Melvin, and E. M. Childree.

On Sabbath Schools: Miss Losia Windham, Mrs. Mattie Lovick and B. F. Youngblood.

On Suggestions: Revs. J. W. Culliver, W. R. Merritt, A. L. Lane.

## MISCELLANEOUS BUSINESS

Agreed that the Clerk have 250 copies of the Minutes printed. next agreed that this body meet with St. Paul's Chapel Church,

Marion County, Ga., commencing Friday before the Third Sunday in October, 1934, and that Rev. T. B. Lovick preach the Introductory Sermon and Rev. A. L. Lane, alternate. Delegates going by railway will be met at Juniper on Thursday afternoon. On motion the Moderator appointed Rev. J. W. Culliver to write the Circular Letter to this body. By motion the body adjourned until 8:30 o'clock Saturday morning.

### SATURDAY MORNING SESSION

At 8:30 Saturday morning the body met. Singing and prayer by Rev. W. B. Posey. Next called for the report of committees.

ON PREACHING: Friday night at 7:30, Rev. T. B. Lovick to preach, Rev. A. L. Lane to close. Saturday at 11 o'clock a. m., Rev. Wm. J. Childree to preach, Rev. W. T. Lovick to close. Saturday at 2:30 p. m. Rev. W. B. Posey to preach. Sunday at 9:30 a. m., Rev. W. J. Childree to preach. at 10:30 Rev. T. B. Lovick to preach. At 11 o'clock, Rev. A. L. Lane to preach. E. H. Weed, Chm.

ON FINANCE: We, your committee, find paid in from the various churches, \$15.00. Ed Youngblood, Chm.

ON SABBATH SCHOOLS: We, your committee, recommend that all churches organize a Sunday School as we believe it to be a good work. B. F. Youngblood, Chm.

ON SUGGESTIONS: We, your committee, present the following Suggestions: That we erase from our present Constitution the name "Chatahoochee" and add the name "Pentecostal Free-Will Baptist Association." We also suggest that we accept the Free-Will Baptist Discipline that is laid down in the former minutes. We further suggest that the Moderator appoint some suitable brethren to assist the Clerk in preparing the reasons for our separation from the Chatahoochee Association. We appointed Revs. A. L. Lane, W. R. Merritt, J. W. Culliver, W. B. Posey and Bro. T. G. Jones. We also suggest that our preachers who are not in regular service begin work in the field wherever opportunity permits.

Adjourned until Saturday p. m. at 1:30 o'clock.

### SATURDAY AFTERNOON SESSION

At 1:30 p. m. the body met. Singing and prayer by Rev. A. L. Lane. On motion it was agreed that the 14th item of the "Government and Ordinance" be changed so as to read: "Any preacher may

be ordained when it is deemed necessary by the church of which he is a member." Also the 11th item of the "Articles of Faith and Doctrinal Views" be changed so as to read that, "The Seventh 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 which remains for the children of God. Gen. 2:2-3." Rev. A. L. Lane, Chm.

As this brought to a close the business, the body returned thanks to the church and community for their much kindness shown us during our stay with them. Motion to adjourn to meet with St. Paul's Chapel Church in October, 1934.

Rev. W. T. Lovick, Moderator, Reynolds, Ga.

Rev. Wm. J. Childree, Clerk, Reynolds, Ga.

### BUSINESS OF UNION MEETINGS

The first session of the Union Meeting met with Union Church, Taylor County, Ga., on Saturday before the ninth Sunday in July, 1934. The introductory Sermon was preached at 11 o'clock a. m. by Rev. A. L. Lane. The next session will meet with Bethany Church, Marion County, Ga., commencing on Saturday before third Sunday in July, 1934. The introductory Sermon to be preached Saturday at 11 a. m. by Rev. Wm. J. Childree, with Rev. W. R. Merritt as alternate.

Rev. A. L. Lane, Moderator

Rev. W. R. Merritt, Clerk.

### MINISTERIAL ROLL

Rev. A. L. Lane	Juniper, Ga.
Rev. Wm. J. Childree	Reynolds, Ga.
Rev. J. W. Culliver	Rupert, Ga.
Rev. W. R. Merritt	Reynolds, Ga.
Rev. W. T. Lovick	Reynolds, Ga.
Rev. A. L. Short	Mauk, Ga.
Rev. W. B. Posey	Butler, Ga.

### CHURCHES, CLERKS AND POSTOFFICES

Union: Miss Losia Windham	Route 3, Reynolds, Ga.
Bethany: B. F. Youngblood	Route 1, Juniper, Ga.
St. Paul's Chapel: D. G. Melvin	Juniper, Ga.

## AN EXPLANATION

In this explanation we wish to express why the Pentecostal Free-Will Baptist Association became an organized body from the Chattahoochee Free-Will Baptist Association. In the year 1836 our beloved and long departed heroes organized themselves into a body to be known as the Chattahoochee United Free-Will Baptist Association to be governed according to the discipline, rules and regulations upon which it was organized. Such governments we believe to have been written by inspired men of the Eternal God, whose life and labors are among our most pleasant memories. Its governmental rules provided that the Association was not to rule over the church rights in anywise; but that each church was left to govern its own affairs without interference of the Association. For ninety-six years these sacred laws governed it until at the session of 1932 when our delegative brethren erred from the official jurisdictions by ruling the church rights. At that session a part of the body withdrew to organize themselves into an associational body to be known as the Pentecostal Free-Will Baptist; to adopt the former government, rules of regulations, etc., as appear in the former Minutes with the exception of an executive body, giving each church the right to administer its own business without interference of any delegative body; but to meet annually in a harmonious spirit to transact such business as may pertain to the good and benefit of others. May kind Providence bless our labors, His guiding spirit be with us now and in the ages to come.

Organized February 18, 1933.

## OBITUARY

## In Memory of Sister Elizabeth Morrell

Sister Morrell was born Sept. 12, 1855, Departed this life March 30, 1933, at the age of 77 years, six months and 18 days. She had been a member of the Free-Will Baptist church for many years and was a faithful member of Union Church at the time of her death. She was true to her church and pastor, ever ready to do her part in the cause of her Lord and Master. Her body was tenderly laid to rest

in Mt. Olive cemetery by the side of her beloved husband who preceded her to that Great Beyond many years ago.

Sister Morrell is survived by four children, a number of grandchildren together with other relatives and friends.

"Beneath the mound was laid to rest, the form we loved so dear;  
That's gone to number with the blest; thy voice no more we hear.  
When all the toils of life are o'er, and we shall rest from care;  
We hope to meet on yonder shore our many loved ones there.  
O blissful day when we shall rise to greet the King we love;  
We'll never know any more good-byes in that fair land above.

By Her Pastor, Rev. J. W. Culliver.

STATISTICAL REPORT OF CHURCHES COMPOSING  
THE PENTECOSTAL FREE-WILL ASSOCIATION

UNION CHURCH, Taylor County; Rev. J. W. Culliver, Pastor; received by letter, 1; by statement, none; by baptism, 15; expelled, none; dismissed by letter, none; died, 1; total membership, 80; meeting days, 4th.

BETHANY CHURCH, Marion County; Rev. J. W. Culliver, Pastor; received by letter, none; by statement, none; restored, none; baptized, 17; expelled, none; dismissed by letter, none; died, none; total membership, 69; meeting days, 3rd.

ST. PAUL'S CHAPEL, Marion County, Rev. J. W. Culliver, Pastor; received by letter, none; restored, none; by baptism, 2; expelled, none; dismissed by letter, none; died, none; total membership 17; meeting days, 2nd.

## CHURCH ORGANIZATION.

Preliminaries. When several believers wish to be organized into a church, they request a council from some sister church. This council or committee (commonly called an arm) examines into the Christian character, doctrine and fellowship of the applicants, and their ability to sustain a church. If the examination is satisfactory, the organization proceeds as follows:

The Bible is presented as the only rule of faith and practice. A church covenant is read and adopted. A prayer of consecration is offered. The hand of fellowship is given. The church then proceeds to elect its officers, which are a clerk, a treasurer, a pastor, and a board of directors, who constitute, with the pastor, a committee to promote order, activity, attendance, and the means of grace, benevolence, and sufficient discipline in the church. Deacons should possess sound piety, good business capacity and large benevolence. They hold office at the pleasure of the church. They assist in baptism and the Lord's Supper, have care of the poor, and conduct religious meetings in the absence of the pastor.

## CONSTITUTION.

Resolved, That we form an association upon the principles laid down in the Holy Scriptures, to-wit: Associations appear from Scripture and ecclesiastical history to have been originally formed, not from any positive injunction, either from Christ or His Apostles, but from mere expediency for the purpose of concentrating the efforts of individual churches and bringing them to bear with greater energy upon the subjects designed to be accomplished by those churches. They were also considered as advisory council, and resorted to as such, but never claimed any right of lording it over God's heritage, nor was their advice considered binding on the churches. In a word, associations were wholly dependent on churches, and churches were not dependent upon associations, and notwithstanding the power brogated to themselves by some modern Baptist associations, we view them as being nowhere preceded by the primitive usages of any self-created bodies.

We, the delegates from our respective churches, being authorized by our churches, to agree to form ourselves into an association, to be known by the name of Pentecostal Free-Will Baptist Association, and we promise not to withdraw ourselves from this association without first stating our reasons to the body for such intended withdrawal.

It is proposed by the association, first to promote revivals of religion by camp and protracted meetings. Secondly, to take an active part in Home Missions. It is not intended by this asso-

ciation to discuss queries. It is not the design of this association to interfere in any way with the independence of churches composing it. It was not intended to establish creeds, rules of discipline, or make any law whatever to bind the churches, but to leave each church to regulate its own affairs.

We, as an association, take the Old and New Testaments as our confession of faith, as relates to the independency.

We believe that a duly organized church consists of a congregation of saints baptized upon a creditable profession of faith in Christ. Christ is the only Christian lawgiver and supreme head of the churches, and the word of God the only infallible rule of faith and practice. Every man has an inalienable right to private judgment in concerns of religion, and an equal right to express his opinion in any way which will not violate the laws of God or the rights of his fellow man.

A church has a right to adopt such measures only as are in accordance with the Word of God, and such are deemed necessary to carry into effect the great system of practice.

The church is the highest ecclesiastical tribunal on earth, from whose decision there is no appeal.

No change, alteration or amendment shall be made to this constitution until such change, alteration or amendment shall have been presented to all the churches composing this association, and when two-thirds of all the churches composing this association shall have adopted or recommended in two of their regular conferences successively such change, alteration or amendment, it shall then become a part and parcel of this constitution.

Read and adopted the above as the Constitution of the Pentecostal Free-Will Baptist Association.

## CHURCH DECORUM.

1. The church may choose a pastor annually at the last regular conference in the 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, 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 to him by his predecessor.

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

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

10. It shall be the duty of every member, male and female, to attend each conference meeting if they can, for on that day the pastor is expected to instruct the church in spiritual 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. Conferences shall be opened and conducted as follows: 1. Prayer (unless divine service has just been conducted and generally then). 2. Invite visiting brethren to seats. 3. Open the door for the reception of members. 4. Call for absentees. 5. For acknowledgements. 6. For references or deferred business. 7. For matters of dealing which are in order to come before the church. 8. 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 who does not hold this church in membership, 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 that members have been absent for 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 become 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.

22. A vote shall not be taken on any question without a move and a second, and in all important questions the vote shall be taken by rising on their feet.

23. No other motion shall be considered while a previous motion and second is before the conference.

24. It shall be considered disorderly for a member to absent himself from conference when an important question is to be decided; but a member upon his request, may be excused by the church from voting on either side in peculiar cases.

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

26. All discussions in conference must be conducted with calmness and good feeling; those who speak must 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 he must nominate some brother in his stead.

29. No one shall be interrupted while speaking unless it be necessary to call the speaker 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 excommunicate, but the administration shall not be deferred on account of any

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. This decorum may be amended or altered by the vote of two-thirds of the members present at any two successive monthly meetings.

#### 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 those 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 devise of earthly ambition repugnant to the Word of God, subservient to the churches and dangerous to the liberty 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 supervision or interference, being under Christ essentially, independent and absolute; and that if this right be surrendered to a superintending jurisdiction by delegation or otherwise, the assembly ceases to be a Gospel church.

6. That churches may nevertheless, we suppose, meet by delegates, form an association and declare the terms upon which they will keep up the correspondence; but that the rights and authority of churches being inalienable, or in no wise compromised or hindered by entering into an association, and therefore an association has 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 true and orderly body of Christians on earth; that it is fully sufficient for the purpose intended, but that it does not extend to persons, property or the consciences of men in any manner 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 such membership is an assumption of authority on the part of the church and a departure from the Gospel plan.

9. That the officers of a church are elders and deacons; that the elders are also called bishops or pastors; and all the elders are equal in rank, though they may perform different functions—since some may be the bishops or pastors of particular churches, while others may be simply elders, having no pastoral charge.

10. That the authority of a minister of the Gospel extends to teaching, exhortation and rebuke, but no further; that he cannot perform any acts that belong 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 was a private person; yet we think it prudent to call in advisory help, especially if the minister is to be tried upon a charge of heresy.

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

12. That the Lord's Supper and washing the saints' feet are ordinances to be observed in the church until 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 ordinances pertaining to their respective offices.

14. Any preacher may be ordained when it is deemed necessary by the church of which he is a member.

#### ARTICLES OF FAITH AND 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, the truth without any 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 conform.—Rev. 12:14; John 5:39.

2. That there is one true and living God, whose name is Jehovah, the maker and ruler of heaven and earth, inexpressible 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.—Ex. 6:3; Psa. 33:18.

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 devoid of holiness required by the law of God, wholly given to the gratification of the world, of Satan and their own sinful passions, and therefore are under just condemnation to eternal ruin without defense or excuse.—Gen. 1:27, 2:7, 3:6, 19, 23.

4. That the salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who took upon himself 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 suitable, compassionate and all sufficient Saviour.—Eph. 2:5, 5:8, Rom. 7:11.

5. That the Gospel blessings which Christ in his fullness bestows on such as believe in him, is justification. That this justification consists in the pardon of sin and promise of eternal life, upon principles of righteousness; that it is bestowed not in consideration of anything we do, but solely through his own righteousness and atonement, and that brings us into a state of most blessed peace and favor with God.—Rom. 8:30, Ezek. 18:28; John 3:14, 16, Rom. 8:17.

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 an aggravated condemnation.—Mark 16:16, John 17:20; Isa. 20.

7. That in order to be saved we must be regenerated, or obedient to the Gospel; and that its evidence is found in the holy fruits which we bring forth to God.—John 3:3-8, Matt. 3:8-10.

8. That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners, it being perfectly consistent with the free agency of man, that it comprehends all means with the end; that it is a glorious display of God's goodness, being infinitely wise, holy, unchangeable; born again; that regeneration consists of giving a holy disposition to the mind and is affected in a manner above our comprehension by the power of the Holy Spirit, producing voluntary 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 de-

gree; 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 attachments of true believers to Christ is the grand mark which distinguishes them from superficial possessors; that a special Providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.—Eph. 1:1-2.

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 its precepts, arises entirely from his love of sin; to deliver him through a mediator to unfeigned obedience; the holy law, is one design of the Gospel and of the means of grace connected with the establishment of the visible church.—Matt. 5:13, Luke 10:13-20, 14:17.

11. That the Seventh 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 which remains for the children of God.—Gen. 2: 2-3.

12. That civil government is of divine appointment for the interest and 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 kings on earth.—Ex. 23:7, Acts 23:5, Tim. 5:17.

13. That there is a radical and essential difference between the righteous and the wicked; that such only as are justified by faith in the name of the Lord Jesus, and sanctified by the Spirit of God are truly righteous in his esteem, while such as continue in impenitence and in unbelief, are in his sight wicked and under this curse, and this distinction holds good among men both in and after death.—Matt. 25:46; Mark 16:16.

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.—John 5:25, Matt. 25:34:41:46.