

MINUTES
OF THE
FORTY-NINTH ANNUAL SESSION
OF THE
Tennessee River Association
OF
FREE WILL BAPTISTS
HELD WITH
Bumpas Creek Church
LAUDERDALE COUNTY, ALA.
September 16, 17, 18, 1927

OFFICERS:

R. A. JOHNSON, ----- Moderator
W. C. JONES, ----- Assistant Moderator
W. L. MANSEL, ----- Clerk
LUTHER LOWERY, ----- Assistant Clerk

The next Association convenes with Poplar Spring Church, Tishomingo County, Miss., on Friday before the third Sunday in September 1928.

AYDEN, N. C.
FREE WILL BAPTIST PRESS
1927

Ayden College ps-

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PROCEEDINGS

The Forty-Ninth Annual Session of the Tennessee River Association of Free Will Baptist, convened with the Bumpas Creek Church, Lauderdale County, Ala., on Friday before the Third Sunday in September, 1927.

The introductory sermon was delivered by Mrs. Luther Lowry. Text: Rom. 8:21. H. L. Smith, alternate. Adjourned to meet at 2 P. M.

FRIDAY AFTERNOON SESSION.

Met according to previous adjournment with singing and prayer by Rev. J. E. Jewett.

Moved and carried to perpetuate the union, found good.

First, was to elect assistant moderator and clerk. The result was that Rev. W. C. Jones, was selected assistant moderator and W. L. Mansel was elected clerk, and Luther Lowry, assistant clerk.

1. Called for letters from the various churches.

Mount Olivet.—By letter and delegates, to-wit: J. T. Jones, J. R. Lord, Lucine Robins.

Second Creek.—By letter and delegates, to-wit: J. S. Morris, James Austin.

Scotts Chapel.—By letter and delegates, to-wit: Ode Berry, Clifford Jackson, Granville Harper.

Bumpass Creek.—By letter and delegates, to-wit: A. T. Austin, H. D. Tune.

Panther Creek.—By letter.

Popular Springs.—By letter and delegates, to-wit: J. G. Honeycutt, T. B. Worley, J. E. Phillips.

Murpheys Chapel.—By letter and delegates, to-wit: Sister M. A. South-erland, M. B. Bevis.

Union Chapel.—By letter and delegates, to-wit: Garland Shipman, Geo. McKinney, G. M. Fields.

Gray's Chapel.—By letter and delegates, to-wit: A. J. Rogers, James Coker, Sister Millie Coker.

New Prospect.—By letter.

2. Called for petitionary letters. Received three as follows: Harmony by letter and delegates, to-wit: P. F. Campbell, Zeb Balentine, Sister Annie Lowry.

Mt. Zion.—By letter and delegates, to-wit: J. M. Crowden, John Berryman, Leonard Crowden.

Abby.—By letter and delegates, to-wit: Sister Clara Montgomery.

3. Called for letters from sister associations:

The Flat Creek Association represented by delegates to-wit: Rev. R. P. Owen, J. E. Martin.

Appointment of various committees as follows:

Devotional Committee.—W. H. Scott, A. T. Austin, W. L. Mansel.

Finance Committee.—Luther Lowry, W. L. Mansel.

Obituary Committee.—J. G. Honeycutt, J. A. Coker, J. E. Martin.

Educational Committee.—G. M. McKinney, J. S. Lowry, M. B. Bevis, J. H. Gillis.

Temperance Committee.—B. A. Hale, J. T. Jones, Sister M. A. Southerland, F. B. Worley, Sister Georgia Lowry, Sister Millie Coker.

Sabbath Schools Committee.—L. T. Lowry, C. L. Montgomery, L. F. Harper, W. J. Rogers, J. M. Berryman, J. M. Crowden, J. E. Phillips.

General Business Committee.—L. L. Rogers, J. M. Kelsey, W. T. Banks, H. M. Bosnell, R. P. Owen, H. L. Smith, E. E. Morris, Billie Grissom, Berry Grissom, W. C. Jones, G. A. Hale, J. E. Hewett, L. M. Mansel, C. L. Montgomery, R. A. Johnson.

Miscellaneous Business.—W. T. Martin, J. S. Morris, G. M. Fields, G. S. Shipman, J. W. Sherrill, H. D. Tune.

Resolution of Thanks.—Ode Berry, E. C. Jackson, J. G. Harper, W. G. Bridges.

Moved and carried to adjourn till Saturday at 8 A. M.

SATURDAY MORNING.

Met according to adjournment with singing and prayer by Rev. W. C. Jones.

1. Called for reports of the various committees:

Reports of Committee on General Business.

1. We, the committee on General Business, recommend that we take up the regular order of business.

2. We recommend that each church take a contribution each month for the benefit of their pastor.

3. We recommend that the Presbytery give the pastors authority to ordain deacons in their churches.

4. We also recommend the following form of church letters of dismissal:

We, the Free Will Baptist at _____ do hereby certify that Bro. or Sister _____ is a member in good standing with us up to date and is hereby dismissed by request.

5. We further recommend that we revise the rules of business as follows:

1. Introductory sermon.
2. Reading rules of order.
3. Inviting visiting brethren and sisters to seats.
4. Appoint a reading clerk.
5. Call for intelligence from the various churches.
6. Call for petitionary letters.
7. Delegates given right hand of fellowship.
8. Call for corresponding delegates.
9. Perpetuate union.
10. Various committees appointed by the moderator as follows:
 1. Committee on General Business.
 2. Committee on education.
 3. Committee on Sabbath Schools.

4. Committee on temperance.
5. Committee on obituaries.
6. Committee on finance.
7. Committee on miscellaneous business.
8. Roll call of all ordained preachers, deacons, delegates, and members seated .
9. Election of officers.

W. C. JONES, Chairman.

Moved and carried to receive the report and discharge the committee.

Report of Committee on Sabbath Schools.

We, the committee on Sabbath Schools, beg leave to report, that we find only four Sabbath Schools in our association. We feel that we are not doing our duty in regard to this very important work, and we urge each one of our ministers and church officers to insist that there is a school in each church.

T. L. LOWRY, Chairman.

It was moved and carried that we receive the report and discharge the committee.

Report of the Temperance Committee.

We, the committee on Temperance, as in our judgment the manufacture, sale and use of intoxicating beverages is doing more to corrupt the morals and destroy the usefulness of the youth of our country and churches,

Be it, Therefore, Resolved, That our churches co-operate heartily with our county and state officers in the enforcement of the Prohibition laws. Furthermore that all of our churches be required to enforce the prohibition clause in our church covenant; and since the Bible teaches men to be temperate in all things; Be it further resolved, that all of our members be moderate in all of their deportment.

B. A. HALE, Chairman.

Moved and carried to receive the report and to discharge the committee.

Report of the Educational Committee.

We, your committee on Education beg to report and to recommend, that our ministers and entire membership study the Bible and all good literature.

We ask them to obtain as thorough an education as possible. Further that our churches assist all young ministers in obtaining this education.

We recommend the Free Will Baptist College at Ayden, N. C., as a suitable school for them to go to.

We recommend the Free Will Baptist as our church organ.

We urge our members to leave off reading corrupt literature.

J. H. GILLIS, Chairman.

It was moved and carried to receive the report and discharge the committee.

Report of Committee on Miscellaneous Business.

We, the committee on Miscellaneous Business, recommend that each church collect associational funds each year and place in the treasury, for the benefit of broken down preachers or for any other use of the association.

We also recommend that each church have one or more singing schools each year.

We also recommend that each church have three or more communion services each year, and have the church covenant read each time.

G. M. FIELDS, Chairman.

Moved and carried to receive the report and discharge the committee.

Report of Committee on Obituaries.

We, your committee on Obituaries beg leave to report that we find that the death angel has visited our body and has taken five of our beloved members, for which we mourn their loss, but we feel that our loss is heaven's gain.

J. H. HONEYCUTT, Chairman.

Moved and carried that we receive the report and that the committee be discharged.

Report of the Finance Committee.

We, the committee on Finance, find \$37.12 for printing and distributing minutes.

Moved and carried to receive the report and to discharge the committee.

Moved and carried to adjourn to meet at 2 P. M.

SATURDAY AFTERNOON SESSION.

Met according to adjournment with singing and prayer by Bro. Bedford Worley.

1. Called for reports of ministers, which are as follows:

W. C. Jones.—Sermons 53, public prayers 59, exhortations 8, received into church 9, baptized 9, miles travelled 385, married couples 1, received for services \$86.43.

H. L. Smith.—Preached sermons 33, exhortations 33, public prayers 65, burial services 3, married couples 1, family prayers 36, miles travelled 923, visited the sick 38, baptized 3, received into the church 3, paid out \$31.82, cash received, \$40.83.

L. L. Rogers.—Sermon 14, public prayers 30, exhortations 4, visited the sick 25, miles travelled 50.

C. R. Moseley.—Preached sermons 55, received into the church 2, baptized 2, miles travelled 900, received \$8.00.

W. Baggett.—Miles travelled 950, preached sermons 29, married couples 5, burial services 4, visited sick 12, conducted prayer meetings 14, cash received \$14.55.

R. A. Johnson.—Miles travelled 381, sermons preached 21, burial services 3, married couples 2, received into church 3, paid out \$2.00, cash received \$7.25.

J. M. KELSEY.—Preached sermons 56, prayers held 87, miles travelled

360, cash received \$4.50.

T. L. Lowry.—Preached sermons 32, received into the church 12, baptized 7, burial services 5, married couples 6, visited sick 5, miles travelled 150, cash received \$35.00.

L. M. Mansel.—Married couples 1, burial services 2, preached sermons 14, exhortations 7, public prayers 31, miles travelled 98, cash received \$9.05, visited sick 7, received into church 4.

The next association convenes with Poplar Spring Church, Tishomingo County, Miss. On Friday before the third Sunday in September 1928.

Resolution of Thanks.

We, your committee on Resolution of Thanks beg leave to report, that we return our heart-felt thanks to the people of Bumpas Creek church and surrounding community for their kindness and hospitality shown us during our stay with them. May God's richest blessings rest and abide with these people till we meet in heaven.

Moved and carried that we receive the report and discharge the committee.

Moved and carried to adjourn to meet at the above named place and date.

Preaching During the Association.

Friday 11 A. M., Sister Georgia Lowry; Bro. H. L. Smith. Text: Rom. 8:21.

Friday 7:30 P. M., Bros. R. P. Owens and C. L. Montgomery. Text: Matt. 16:26.

Saturday 11:00 A. M., Bros. G. A. Hale, and J. M. Kelsey.

Saturday 7:30 P. M., Sister Georgia Lowry and Bro. H. L. Smith. Text: Rev. 21:4.

Sunday 11 A. M., Bros. R. A. Johnson and T. L. Lowry. Text: Matt. 25:1-10.

MINISTERS AND THEIR POSTOFFICE ADDRESSES.

W. C. Jones, Waterloo, Ala., Route 3.

J. W. Phillips, Iuka, Miss., Route 4.

H. L. Smith, Iuka, Miss., Route 4.

M. A. Smith, Waterloo, Ala., Route 2.

L. L. Rogers, Waterloo, Ala.

C. R. Moseley, Sheffield, Ala., Box 283.

J. E. Hewett, Kendrick, Miss., Route 2.

W. Baggett, Florence, Ala., 902 Park Street.

R. A. Johnson, Iuka, Miss., Route 4.

E. E. Morris, Waterloo, Ala., Route 3.

J. M. Kelsey, Savannah, Tenn.

T. L. Lowry, Leighton, Ala.

B. A. Hale, Leighton, Ala., Route 2.

Mrs. Luther Lowry, Leighton, Ala., Box 63.

C. L. Montgomery, Leighton, Ala.

L. M. Mansel, Waterloo, Ala., Route 3.
 M. M. Summers, Leighton, Ala.
 H. M. Richardson, Waterloo, Ala.

CHURCH CLERKS AND THEIR POSTOFFICE ADDRESSES. . . .

Scott's Chapel, Miss Minnie Lawson, Cypress Inn, Tenn.
 New Prospect, Mrs. Flora Wetherford, Gillis Mills, Tenn., Route 2.
 Bumpas Creek, W. H. Scott, Waterloo, Ala.
 Panther Creek, G. P. Grimes, Waterloo, Ala., Route 1.
 Second Creek, George Gean, Waterloo, Ala., Route 2.
 Mount Olivet, W. C. Jones, Waterloo, Ala., Route 3.
 Poplar Springs, J. G. Honeycutt, Iuka, Miss., Route 4.
 Murphrey's Chapel, Matthew Bevis, Cloverdale, Ala.
 Union Chapel, T. J. Fields, Counce, Tenn.
 Gray's Chapel, J. T. Leavell, St. Joseph, Tenn., Route 1.
 Mt. Zion, Jake Craige, Town Creek, Ala.
 Abby, John Gent, Leighton, Ala.
 Harmony, Miss Annie Lowry, Leighton, Ala.

FORM OF CHURCH LETTER.

We, the Free Will Baptist Church of Christ at-----
 send greetings to the Ministers and Messengers composing the Tennessee
 River Association of the Free Will Baptists, when convened with-----
 -----Church. We send our beloved, to-wit:-----to sit with
 you in your deliberations and help to transact any legal business that may
 come before your Honorable Body. The statistics of our Church are as
 follows:

Received by experience-----; by letter-----; by confession
 -----; by restoration-----; dismissed by letter-----; ex-
 pelled-----; dead----- total membership-----; contributions
 \$-----; No. of students in Sabbath School-----; No. of classes in
 Sabbath schools-----.

We have elected Elder----- to the pastoral care of
 our Church the ensuing year; No. of Deacons-----; No. of Ordained
 Ministers-----; No. of Licentiates-----; Church property \$-----
 Amount given pastor \$-----; Amount given Evangelist \$-----
 Amount given Home Missions \$-----.

Clerk's address-----; Moderator's address-----;
 meeting days-----; Pastor-----; Clerk-----.

CHURCH COVENANT.

Having given ourselves to God, by faith in Christ, and adopted the word of God as our rule of faith and practice, we now give ourselves to one another by the will of God in this solemn covenant. We promise by His grace to love and obey Him in all things, to avoid all appearance of evil, to abstain from all sinful amusements and unholy conformity to the world; from all sanction of use and sale of intoxicating beverages, and to "provide things honest in the sight of all men."

We agree faithfully to discharge our obligations in reference to the study of the Scriptures, secret prayer, family devotions and social worship; and by self-denial, faith and good works endeavor to "grow in grace and the knowledge of our Lord and Savior Jesus Christ." We will not forget the assembling of ourselves together for church conference, public worship and the observance of the ordinances of the gospel, nor fail to pay according to our ability for the support of the church, of its poor, and its benevolent work. We agree to accept Christian admonition and reproof with meekness, and to watch over one another in love, endeavoring to "keep the unity of the spirit" in the bond of peace, to be careful of one another's happiness and reputation, and seek to strengthen the weak, encourage the afflicted, admonish the erring, and as far as we are able promote the success of the church and of the Gospel. We will everywhere hold Christian principles sacred, and Christian obligations and enterprises supreme, counting it our chief business in life to extend the influence of Christ in society; constantly praying and toiling that the Kingdom of God may come and His will be done on earth as it is in Heaven.

To this end we agree to labor for the promotion of educational and denominational enterprises, support of missions, the success of Sabbath Schools and Evangelistic efforts for the salvation of souls and the conversion of the world. And may the God of Peace sanctify us wholly, and preserve us blameless unto the coming of our Lord Jesus Christ.

THE DUTIES OF PASTOR TO CHURCH AND CHURCH TO PASTOR.

Resolved, That we condemn any of our Ministers setting a stipulated salary for services as pastors of churches, but as the church is and has authority and control over such matters.

Be it Resolved, That each church within the bounds of the Tennessee River Association be requested before calling a pastor to have their deacons or finance committee as the case may be, to ascertain how much is necessary to give him for the time he is called to serve and estimate how much it will be necessary for each member privately, and ascertain if they are willing to pay their share; if any will not, let others increase their share or make

up the amount by contribution from outsiders, then let the pastor be paid monthly or quarterly as may suit the church.

Resolved, That where a church complies with these resolutions and a minister refuses the call without a reasonable excuse, he be dealt with by the Presbytery. Be it further resolved, if a church fails to comply with resolutions that the Presbytery does not hold him duty bound to serve such church.

RULES OF ORDER.

1st. The Association when met, shall be opened and closed with singing and prayer.

2nd. Only one person shall speak at a time; and he shall arise from his seat and address the Moderator.

3rd. A person shall not be interrupted by any one, except the Moderator, unless he is done speaking, nor shall the Moderator unless he break order.

4th. The person speaking shall adhere to the subject in question and shall not cast any personal reflections on him who may have spoken before.

5th. No person shall speak more than three times on any subject without leave of the Association.

6th. No member shall laugh or whisper in the time of public speech.

7th. Members shall address each other by the appellation of brother or brothers.

8th. No member shall absent himself from the Association without leave.

9th. The names of the members of the Association shall be enrolled and called over as often as the Association may think necessary.

10. No person shall speak more than fifteen minutes at any one time without leave of the Association.

11th. Any person who shall knowingly break any of these rules shall be reproved by the Moderator according to the direction of the Association.

12th. The Association shall vote by ballot where the next Association shall be held until one church gets a majority of votes cast.

CONSTITUTION.

Be it known that we, the Free Will Baptist Church of Christ, being in the States of Tennessee, Alabama and Mississippi, do believe in the doctrine of general atonement; we have been baptized on a profession in Christ, and we are desirous of bringing about a reciprocal union; we purpose to maintain the Order and Rules of our Association according to the following plan:

Article 1. We believe the churches of Christ are mutually independent of each other; that a congregational form of church government should be invariably preserved; yet we being convinced of the utility of friendly intercourse and pious counsel on principles of union advantage and Christian love hold it a duty of the churches to pay respect to principles with regard to the duty of the Association.

Article 2. The Association shall be composed of members chosen by

the different churches in our Union, who producing letters from respective churches certify their appointments, shall be entitled to seats.

Article 3. The letters so produced shall express the condition of these churches respectively—that is the number of members in fellowship, the number received, excluded and died since last Association.

Article 4. This body shall have no conceived power to lord it over God's heritage or infringe on any of the internal privileges or rights of the churches in our Union; but shall only be considered an advisory council in all things pertaining to the internal concerns of the churches.

Article 5. The Association is to give the best advice she can in all matters of difficulty. If the Union be broken between any of the churches said Association shall inquire into the cause of the breach and use its best endeavor to remove the difficulty, but if the breach can not be removed, to withdraw from the churches which they may look upon as unsound in principle or disorderly in conduct or practice until they be reclaimed.

Article 6. To take up no case of any kind in the Union without the consent of a majority of the churches and then only to give advice.

Article 7. Any church may be admitted into the Association by letter and delegate, and if upon examination, it is found orthodox and orderly, such admission shall be manifested by the Moderator giving the right hand of fellowship to the delegates thereof.

Article 8. The Association, when properly organized for business shall consist of Moderator and Clerk, who shall be chosen by the suffrage of the members present. And the duty of the Moderator shall be to keep the Association in order, state questions fairly and take the minds thereon, to have no vote unless the Association be equally divided, in which he shall have the deciding vote. And the duty of the Clerk shall be to keep a fair record of the proceedings of the Association.

Article 9. No query shall be received by the Association from any church unless it shall have been acted upon in said church, and cannot be settled, in which case the Association shall take up the same and act upon it.

Article 10. Every church in the Association shall be entitled to representation in this body of any number not exceeding three.

Article 11. Every motion and second shall be attended to, unless withdrawn by the mover.

Article 12. We agree to settle all our business by a majority of the members present.

Article 13. The Association shall have the power to sit as an advisory council, give the churches all necessary advice in matters of difficulty, to inquire into the cause of churches neglecting to represent themselves in this Association, to appoint any member or member with their consent to transact any business they may judge necessary, to invite any visiting brethren in the ministry to a seat with the Association, to adjourn the Association at any place that may be deemed necessary, to exclude from his seat any member who will not conform to the rules of the decorum, and shall report his or her conduct to the church for which he or they were delegates.

Article 14. This constitution may be altered or amended by a majority

vote of any regular meeting if the proposed amendments shall have been presented at the last preceeding regular meeting and approved by that body and published in the minutes with notice that it will be acted upon at the next regular meeting.

ARTICLES OF FAITH.

1. We believe that there is but one living, true and eternal God, the Father of whom are all things from everlasting to everlasting, glorious and immutable in all His attributes.—I. Cor. 8:6; Isa. 40:28.

2. We believe that there is one Lord Jesus Christ, by whom are all things the only begotten Son of God, born of the virgin Mary, whom God freely sent into this world, because of the great love wherewith He loved the world; and Christ as freely gave Himself a ransom for all, tasting death for every man; who was buried and rose again the third day, and ascended into heaven, from whence we look for Him the second time in the clouds of heaven at the last day to judge both quick and dead.—I. Tim. 2:5, 6; Heb. 2:9; St. John 3:16. Rev. 1:7; Acts 24:15; I. John 2:2.

3. We believe that there is one Holy Ghost, the precious gift of the Father through His dear Son, unto the world, who quickeneth and draweth sinners home to God.—St. John 16:7, 8; Acts 2:4; Eph. 2:1; Eph. 4:4-6.

4. We believe in the beginning God made man upright, and placed him in a state of glory without the least mixture of misery, from which he voluntarily by transgression, fell, and by that means brought on himself a miserable and mortal state subject to death.—Gen. 2:17; 3:19.

5. We believe that God is not willing that any should perish, but that all should come to repentance and the knowledge of truth, that they might be saved; for which end Christ hath commanded the Gospel to be preached among all nations and to every creature.—Mark 16:15; Luke 24:47; John 3:15-17; I. Tim. 2:4.

6. We believe that no man shall suffer in hell for want of a Christ who died for him, but as the Scripture has said, for denying the Lord that bought them; because they believed not in the name of the only begotten Son of God. Unbelief, therefore, being the cause why the just and righteous God of heaven will condemn the children of men; it follows against all argument that all men at one time or other, are found in such capacity as that through the grace of God they may be eternally saved.—Acts 17:30; Mark 6:6; Heb. 3:10; 1 John 5:1, 10.

7. We believe the whole Scriptures are infallibly true, and that they are the only rules of faith and practice.—II. Tim. 3:16, 17.

8. We believe in the doctrine of General Provision made of God in Christ, for the benefit of all mankind, who repent and believe the Gospel.—Luke 14:16-20; Matt. 23:19, 20; Luke 13:3-5. Acts 3:19; Mark 1:15.

9. We believe that sinners are drawn to God, the Father, by the Holy Ghost, through Christ His Son, and that the Holy Ghost offers His divine aid to all the human family; so as they all might be happy, would they give place to His divine teachings; whereas, such who do not receive the divine impressions of His Holy Spirit, shall, at a future day, own their condemnation just, and charge themselves with their own damnation. for wilfully

rejecting the offers of sovereign grace.—Matt. 11:27; St. John 6:45, 65. Ps. 1:1; Tit. 2:11, 12; Jer. 22:29.

10. We believe that men, not considered simply as men, but ungodly men, were of old ordained to condemnation, considered such who turn the grace of God into lasciviousness, denying the only Lord God and our Lord Jesus Christ who bought them, and therefore, shall bring upon themselves swift destruction; but we observe that they, and such the Apostle saith because they receive not the love of the truth, that they might be saved therefore the indignation and wrath of God is upon every soul of man that doeth evil, living and dying therein; for there is no respect of persons with God.—Jude 1:4. II. Peter 2:1; II. Thess. 2:11, 12; Rom. 2:9-11.

11. We believe that all children dying in infancy, having not actually transgressed against the law of God, in their own persons, are only subject to the first death, which was brought on them by the fall of the first Adam, and not that any of them dying in that state, shall suffer punishment in hell by the guilt of Adam's sin, for "of such is the kingdom of God."—I. Cor. 15:22; Matt. 18:2-5; Mark 9:36, 37; Matt. 19:14.

12. We believe that good works are the fruits of a saving faith, and that in the use of the means of grace, and not out of the use of those means, eternal life is promised to men.—Rev. 22:14, 15; Isa. 1:19, 20; Matt. 7:8. Jer. 6:16; Luke 13:34, 35.

13. We believe that no man has any warrant in the Holy Scriptures for justification before God through his own works, power or ability, which he has in and of himself, only as he by grace is made able to come to God through Jesus Christ; believing the righteousness of Jesus Christ to be imputed to all believers for their eternal acceptance with God.—Rom. 4:24; Acts 8:20, 21.

14. We believe that all things are foreseen in the wisdom of God, so that God knoweth whatsoever can or cannot come to pass upon all supposed conditions; yet not as having decreed any person to everlasting life, out of respect or mere choice farther than He hath appointed the godly unto life, and the ungodly, who die in sin, unto death.—Heb. 4:13; Prov. 8:22-31. Matt. 25:31-46.

15. We believe, as touching Gospel ordinances, in believers' baptism, laying on of hands, receiving of the sacrament in bread and wine, washing the saints' feet, anointing the sick with oil in the name of the Lord, fasting, prayer, singing praise to God, and the public ministry of the Word, with every institution of the Lord we shall find in the New Testament.—Mark 16:15-16; Acts 8:17; Acts 19:6; Luke 22:19, 20; John 13:5-17; Jas. 5:14.

16. We believe the Gospel mode of baptism is by immersion, and that believers are the only subjects for baptism.—Matt. 3:16; Mark 1:9, 10; Acts 2:38, 39; Rom. 6:4; Col. 2:12.

17. We believe in a general resurrection of the dead and a final judgment at the last day.—John 5:28, 29; II. Cor. 5:10.

18. We believe the happiness of the righteous is eternal and the torments of the wicked are endless.—Matt. 25:46.

RULES OF THE PRESBYTERY.

Be it known that the ordained ministers of the Tennessee River Asso-

ciation, together with the deacons of the same, be elected by the Presbytery of this Association, all of whom are ex-officio members.

2nd. The object of the Presbytery is the mutual improvement of the ministry, their protection against hostile influences, and their purification by casting out unworthy members.

3rd. The Presbytery has exclusive jurisdiction and control over the official character and standing of all ordained and licensed preachers under its control.

4th. The Presbytery adopts a constitution, by-laws and regulations by a majority vote not inconsistent with Baptist principles and usages.

5th. When a church desires the license of a preacher or ordination of a minister it requests the Presbytery to examine the candidate and if it thinks proper, license or ordain him.

6th. Before license or ordination the candidate is examined as to the gifts, graces and usefulness, including his personal piety, his call to the ministry, his adoption and devotion to the work, his doctrinal sentiments and his general acceptance with the public.

7th. In ordination there is a presentation of the Bible, a prayer of consecration, a charge and a hand of fellowship given.

8th. A minister from another denomination, having been received by a local church and recommended by it, is examined in the same way, though with special care as to his doctrinal sentiments. But if he has been ordained by an evangelical church, his ordination is accepted as valid and a certificate given him to that effect.

9th. The Presbytery meets at Association and Fifth Sunday meetings or at such other times as its constitution may require.

10th. When a minister or preacher is accused of anything inconsistent with his official character, the charges are presented in full in writing to the Moderator who shall proceed at once to communicate them to the accused and cite him to trial before the Presbytery at a time designated, giving him ample time to prepare for trial and also notify all the members to meet at the same time and place.

11th. The decision of the Presbytery is to be accepted as final in all cases effecting official standing, but as to standing in the church, over that the church has full control.

12th. The removal of a church from one association to another, carries with it any minister belonging to it, provided such removal take place before any charges are made against him, otherwise he shall be tried by former Presbytery.

13th. The Presbytery shall examine every year into the moral, Christian and ministerial character of all its ministerial members. If the examination is not satisfactory, such certificate is withheld. A minister without a certificate is not to be considered in good standing. The Presbytery sits with closed doors unless it especially throws them open for some temporary purpose.

14th. Any resolutions that may have been passed heretofore that will conflict with this resolution is hereby declared null and void.

15th. Resolved that these resolutions be printed in our minutes.

STATISTICAL TABLE.

Churches	Ch. Property											
	Deacons	Licentiates	Ordained Ministers		Contributions		By Experience	Rec. by Letter	By Confession	By Restoration	Dis. by Letter	Expelled Deceased
Scott's Chapel	3	1	1	1	\$ 2.60	18						3 128 \$44.88 \$14.76
New Prospect	1	1	1	1	3.00	15						15 25.00
Bumdas Creek	1	1	1	1	1.45	4	1					30 18.45
Panther Creek	2	1	1	1	2.02							83 9.05
Mt. Olivett	4	2	2	2	3.00	3	1	1				25.80
Second Creek	2	1	1	1	2.85	3						33
Poplar Springs	3	1	3	1	4.15	5						45.25
Murphy's Chapel	1	1	1	1								10 2.25
Union Chapel	1	1	1	1	2.60	3						46 15.00
Gray's Chapel	1	1	1	1	2.00	2						42
Mt. Zion	4	1	1	1	2.00	2	9	3	1			82 30.00
Abby	2	1	1	1	4.20							76
Harony	2	1	1	1	3.50	5						105
Piney Grove	4	2	2	2	2.75							14.76
Macedonia	1	1	1	1	1.00							
	26	210	\$37.12	7	47	5	21	14	5	650	227.44	

