

PROCEEDINGS.

SHILOH CHURCH No. 2, Columbia County, Ark's, Oct. 12th, 1867.

According to appointment, the Columbia Baptist Association was held with Shiloh Church No. 2, commencing on Saturday, the 12th, day of October, 1867.

Elder C. P. Sweney, appointed last year to preach the introductory sermon, not being present, the sermon was preached by Elder J. Q. Burnett, commencing at 11 o'clock A. M.

At 2 o'clock the Association was called to order by the Moderator. The Clerk being absent, on motion, H. J. Stamps, was appointed Clerk, *pro tem*.

The letters from the Churches were then called for and read, and the Delegates' names enrolled.

Proceeded to the Election of Officers; Elder John Q. Burnett elected Moderator and H. J. Stamps, Clerk.

The Moderator extended an invitation to visiting Ministers to take seats with us.

Called for petitionary letters, whereupon Union Church of Hempstead county, Arkansas, presented a letter by her Delegates, also a letter from Mt. Pisgah Church, of Hempstead county, together with a letter of Dismission from Red River Association, to join the Columbia. On motion, the letters were read, Delegates received, names enrolled and the right hand of fellowship extended by the Moderator.

Appointed the following Committees: On Preaching, W. B. Ousley, W. W. Mattison, J. Haynes, John Parker and R. Jameson, together with the Deacons of this Church. On Documents, J. O. Luck, L. W. Baker and R. B. Bryant.— On Education, W. W. Mattison, B. W. Bourland and E. C. Paschal. On Sabbath Schools, J. P. Robertson, B. Baker and T. C. Meredith. On Temperance, W. A. Beasley, S. C. Edwards and J. M. Hollingsworth. On Ministerial Support, H. Lemay, W. B. Ousley and P. Farrar. On Finance,

R. Jameson, W. E. Barker and W. Gee. On Ministerial Gifts, W. W. Mattison, S. Lindsay and J. D. Ragan.

Called for correspondents. Received a letter from Red River Association, Arkansas, by the hands of her Delegates, Elders H. Haynes, J. J. Byers and D. M. Cochran. They were received and welcomed as corresponding messengers from Red River Association. Received a letter of correspondence from the Liberty Association, but no Delegation. Deacon R. H. Burnett presented a letter from the La. Baptist State Convention, letter read, and Bro. Burnett received and welcomed as corresponding messenger from that Body. The committee on preaching reported Elder D. M. Cochran, to preach at 10 o'clock on Sabbath morning, and Elder H. Haynes to preach at 2 o'clock, p. m. A motion to adjourn being made and carried, the Association adjourned, to meet at 8 o'clock on Monday morning.

SABBATH SERVICES.

Elder D. M. Cochran preached at 11 o'clock, after which a collection was taken up for Associational purposes. Elder Henry Haynes preached at 2 o'clock, followed by Elder Samuel Harris. Elder J. Q. Burnett preached at night.

Monday Morning, 8 o'clock.

Met pursuant to adjournment. Prayer was offered by Elder Stevenson. On motion, the Constitution and Rules of Decorum were read. The roll was called and corrected. Returned correspondents as follows: To the Liberty Association, to convene with Bethel Church, three miles south of Hillsboro, Union county, Arkansas, embracing the second Sabbath in September, 1868, W. R. Morgan, W. Merrett and Henry Britt—Morgan to write. North La. Association, W. A. Beasley and S. Martin—Beasley to write. Red River Association, Arkansas, at Greenville, twenty-six miles west of Washington, W. Daniel, J. J. Pelt, S. Lindsay and S. C. Edwards—Daniel to write. Red River, La., J. Q. Burnett, J. P. Robertson and P. Farrar—Burnett to write. Saline Association, Arkansas, N. Chennault and J. C. Henderson—Chennault to write.

Called for, received and adopted the following reports :

Ministerial Support, see Appendix

Sabbath Schools, “ “

A.
B.

Education,	see Appendix	C.
Temperance,	“ “	D.

Committee on Documents offered a report: Report read, and after some discussion, it was recommitted, and on motion, W. W. Mattison was added to the committee, and requested to report at 3 o'clock, this evening.

On Finance, see Appendix	E.
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Ministerial Gifts,	“	F.
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Executive Board,	“	G.
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Treasurer's Report,	“	H.
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Appointed J. P. Robertson, P. Farrar, John Parker, John M. Warren and Robt. Jameson, an Executive Board for and during the ensuing year.

On motion, Moderator appointed Robert Jameson Treasurer for the ensuing year.

Reports of District Meetings called for. Received a written report from 1st and 3rd, and a verbal report from 2nd.

DISTRICT MEETINGS.

First District appointed their next General Meeting to be held with Union Church, Hempstead county, convening on Friday before the 4th Sabbath in August, 1868.

Second District appointed their next Annual Meeting to be held with Antioch Church, Columbia county, commencing on Friday before the 3d Sabbath in July, 1868.

Third District with Smyrna Church, on Saturday before the 1st Sabbath in August, 1868. Elder C. P. Sweney appointed to preach the Introductory Sermon at 11 o'clock, A. M. Bro. Britt alternate.

Appointed the next Meeting of this Body to be held with Dorcheat Church, Columbia county, thirteen miles, (a little South of west from Magnolia) directly on the main road from Magnolia to Shreveport, convening on Saturday before the 2nd Sabbath in October, 1868.

Elder C. P. Sweney chosen to preach the Introductory Sermon, and Elder J. T. Downs, alternate.

On motion it was resolved that the Clerk superintend the printing and distribution of the Minutes and that he be allowed the sum of \$30, as a compensation for his services.

MISCELLANEOUS BUSINESS.

On motion it was resolved, that there be a Minister's and Deacon's Meeting appointed, and that this Body appoint the time and place. Accordingly it was decided that the meeting be held with Antioch Church, commencing on Friday before the 3d Sabbath in July, 1868.

Adjourned to 2 o'clock, P. M.

Two o'clock, P. M.

Association called to order by the Moderator. Prayer by Elder J. O. Luck.

The Committee on Documents appointed this morning, to report at 3 o'clock this evening, presented their report, which was read, and after some discussion and amendments offered, was adopted, for which see Appendix "J."

On motion, it was resolved, that the Executive Board be and are hereby instructed to use the funds of this Association in the employing of a sound, Doctrinal Preacher, to indoc-trinate the Churches of this Body, if in their judgment, such can be had.

Elder Chennault offered the following, which was adopted:

Resolved, That this Body appoint Messengers to the Arkansas Baptist State Convention, to commence on Friday, before the 2nd Sabbath in November next.

Elders E. N. Chennault, H. F. Britt, C. P. Sweney and Brother J. C. Henderson appointed to attend. Chennault to write.

After a motion to adjourn was carried, prayer was offered by Bro. Ousley. Benediction by the Moderator.

J. Q. BURNETT,

H. J. STAMPS, *Clerk.*

Moderator.

ORDER OF BUSINESS.

- 1st. Elect officers.
- 2d. Give an opportunity for the reception of new Churches.
- 3d. Invite visiting Ministers to seats.
- 4th. Appoint the several Committees.
- 5th. Receive Correspondence.
- 6th. Return Correspondence.
- 7th. Attend to petitions.
- 8th. Call for report of committees.
- 9th. Call for report of Executive Board.
- 10th. Appoint Executive Board.
- 11th. Elect a Treasurer.
- 12th. Receive reports from District meetings.
- 13th. Appoint the next Meeting of this Body.
- 14th. Appoint some persons to preach the Annual Sermons.
- 15th. Appoint some person to attend to the printing and distribution of the Minutes.
- 16th. Miscellaneous business.

APPENDIX A.

It is the will and appointment of the Lord Jesus Christ, the King and head of His Churches, that they should behave towards their Pastors, who come in His name, bear His commands and transact His business; and who are to be treated in every respect in a manner that corresponds with their office. In a subordinate sense, they are ambassadors for Christ, and are to be received and esteemed in a way that corresponds with the authority and glory of the Sovereign who commissions them. Whoever slights, insults or neglects them in the discharge of their official duty, disobeys and despises their Divine Master, who will keenly resent all the injuries that are offered them. But to descend to particulars. The duty of church members toward their pastors includes:

1st. Submission to their just and Scriptural authority. It is readily admitted that the un-Scriptural, and therefore usurped domination of the Priesthood, is the root whence arose the whole system of Papal tyranny, which springs up like a poison tree in the Garden of the Lord, withering by its shadow and blighting by its influence, almost every plant and flower of genuine Christianity. Priestly domination is the most detestable and the most mischievous of all tyranny. Still there is authority belonging to the Pastor, for office without authority is a solicism. "Remember them that have the rule over you," said St. Paul to the Hebrews—10:3:7. "Submit yourselves, for they watch for you"—5:17. These are inspired injunctions, and they enjoin obedience and submission on Christian Churches, to their Pastors. The authority of Pastors, however, is not legislative or coercive,

but simply declarative and executive. To define with precision, its limits, is as difficult as to mark the boundaries of the several colors of the rainbow, or of the line of light and darkness at the hour of twilight in the hemisphere.— This is not the only case in which the precise limits of authority are left undefined by the Scripture. The duties of the conjugal union are laid down in the same general manner. The husband is to rule and the wife is to obey, yet it is difficult to declare where, in this instance, authority and submission end. If the brethren see that all the authority of their Pastor is employed for their benefit, they will not be inclined to ascertain, by measurement, whether he has passed its limits. It is my decided conviction, that in some of our Churches, the Pastor is depressed far below his just level; he is considered merely in the light of a speaking brother. He has no official distinction or authority; his opinions are received with no deference, his person treated with no respect. Those persons who are anxious to strip their Pastors of just elevation, cannot expect to derive much edification from their labors.

2d. Church members should treat their Pastor with distinguishing honor, esteem and love. Let the elders that rule well be accounted worthy of double honor, especially they that labor in word and doctrine"—1st Timothy, 5:17. To prescribe in what way our love should express itself, is almost needless, as love is the most inventive passion of the heart; and will find or make a thousand opportunities for displaying its power in breaths, in kind words, and lives in kind deeds. Some people treat their Minister as if he could feel nothing but blows. Instead of this let him see the most studious and constant care to promote his happiness and usefulness. At the close of the labors of the Sabbath, let the Deacons and leading members of the church gather around him at the stand, and not suffer him to retire from the scene of public labors without some token of their approbation, if it be only one friendly pressure of the hand. It is astonishing what an influence is sometimes produced upon the Minister's mind by the least expression of his people's regard. Of this we have a beautiful instance in the life of St. Paul, on that important journey to Rome, which was to decide the question of life or death. He appears to have felt a season of temporary depression when the imperial city presented itself to his view in silent meditation. He resolved, not without some degree of dismay, his approaching appeal to a tribunal from which he had nothing in the way of clemency to expect. At this juncture, some of the Roman Christians, who had been apprized of his approach, came out as the Appian Forum and the three taverns to meet him, whom, when Paul saw, he thanked God, and took courage, from that moment: fears of Nero, of Prison and of Death, all left him. If then the love of these brethren, who had traveled a few stages to meet Paul, produced so happy an effect upon the mind of this illustrious apostle, how certainly might we calculate upon a similar influence being produced upon the hearts of our Pastors, by even the smallest expression of our affection.

3d. Attendance upon their ministrations, is another duty which church members owe their Pastors. Some members give unspeakable pain to their Pastor by the irregularity of their visits to the House of God. A little inclemency of weather, or the slightest indisposition of body, is sure to

render their seats vacant. Christians should feel the obligation to attend to week-day services. Most Ministers have often to complain that they are half deserted on these occasions.

4th. Christians should pray for their Pastors. How often and earnestly did the great apostle of the Gentiles repeat that sentence, which contained at once the authority of command and the tenderness of a petition, "Brethren, pray for us." In another place, he ascribes his deliverance and preservation to the prayers of the Churches. "You also helping together by prayer for us"—2d. Cor. 1:2. Surely then if this apostle was dependent upon and indebted to the prayers of Christians, how much more so the ordinary ministers of Christ. Pray then for your Ministers; it is enjoined by Divine authority. Little do our Churches know the number and magnitude of their temptations, discouragements, difficulties and trials; their office is no bed of down or of roses, on which the indolent may repose with careless indifference, or uninterrupted slumbers. Far, very far from it; cares of oppressive weight, anxieties which can be known only by experience, labors of a mental kind, almost too strong and incessant for the powers of mind to sustain, fall to their lot, and demand the prayerful sympathy of their flock.

5th. A most delicate and tender regard for the Pastor's reputation: A Minister's character is the lock of his strength, and if once this is sacrificed he is like Sampson, shorn of his hair, a poor, feeble, faltering creature, the pity of his friends and the derision of his enemies. I would not have bad Ministers screened, when a preacher of Righteousness has stood in the way of sinners, and walked in the counsel of the ungodly, he should never again open his lips in the great congregation, until his repentance is as notorious as his sin. But while his character is unsullied, his friends should preserve it with as much care against the tongue of the slanderer, as they would against the hand of the assassin. Defend him against the groundless attacks of others; especially guard against those creeping reptiles which infest our churches, and are perpetually insinuating that their Ministers do not preach the Gospel, because they do not incessantly repeat the same truths in the same words—because they do not allegorize and spiritualize all the facts of the Old Testament until they have found as much Gospel in the horses of Pharaoh's chariots, as they can in St. Paul's Epistles—and because they have dared to enforce the moral law as the rule of the believer's conduct.

6th. Ministerial support. The Scripture is very explicit on this head; "let him that is taught in the word, communicate unto him that teacheth in all good things"—6th Gal. 6. "Who goeth a warfare any time at his own charges, even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel"—1st Cor. 7:9, 14. I by no means contend that it is unlawful for a Minister to engage in secular concerns, for necessity is a law which supercedes the ordinary rules of human conduct; and what are they to do whose pittance is too small to support a family, and who have no private source of supply? He must have recourse to the labor of his hands. It is to the deep, wide and endless reproach of some Churches, that although possessed of ability to support their Pastor in comfort, they deal out but a wretched pittance from their affluence, leaving him

to make up the deficiency by his own labor. They keep him poor to keep him humble. It is curious to hear how some persons will entreat of God to bless their Minister in his basket and in his store, while alas! poor man, they have taken care that his basket shall be empty, and his store nothingness itself. Is not this mocking both God and His Minister, with a solemn sound upon a thoughtless tongue? Let us christians therefore consider what is a just and generous reward for the labors of a man who is devoting his life to assist them in obtaining an inheritance incorruptible—who, by his ministrations, soothes their cares, lightens their sorrows, and throws a radiance over their darkest scenes—who brings heaven down to earth for their comfort, and who is prepared to attend them to the verge of the dark valley, and eradicate its gloom with the visions of immortality.

Let it not be thought that what is given to a Minister is a charitable donation; it is the payment of a just debt. It is what Christ claims for his faithful servants, and which cannot be withheld without robbery. I would spurn for the Ministers, the degrading apprehension, that they are supported by charity. They are not clerical pensioners upon mere bounty. I appeal for the support of the Ministry, to justice and every brother; and if my claims are denied on this ground, I would refuse to plead before any other tribunal. Respectfully,

W. B. OUSLEY,

Chairman.

APPENDIX B.

Your committee to whom was referred the subject of Sabbath Schools, submit the following: We hear of but two Sabbath Schools within the bounds of the Columbia Association. We would ask why such a state of neglect exists? Is there no advantage that will accrue to Church and State in the moral and religious training of the rising generation? We think the prosperity of the Church, and the restoration and perpetuation of a republican form of government, depends much upon the religious and moral training of the youth of our country. How could we more devotedly spend our Sabbaths? Was there ever a time when religious and moral culture was more needed? We think the circumstances by which we are surrounded demand it at our hands. *Resolved*, therefore, That we earnestly recommend, to the Churches composing this Association, to cultivate these nurseries of piety. All of which is respectfully submitted.

J. P. ROBERTSON,

Chairman.

APPENDIX C.

We, your Committee on Education, beg leave to report, that the age in which we live, duty to God and to our denomination, implicitly demand prompt action on the part of the Churches and individuals of this Body, and therefore we advise them to establish, foster and encourage Schools in their midst. Holding education to be the hand-maid to religion, and therefore necessary to the spread of the Gospel, the well-being of society, and the happiness of the rising generation, we recommend that every Pastor lecture upon the subject, and urge his brethren to use all the means at their

command to promote the cause. *Impart knowledge, scatter light.* Infuse into the minds of the rising generation, a taste for learning, to the end that they may be enabled to adapt the means to the ends for which they were intended. Respectfully submitted.

B. W. BOURLAND,

Chairman.

APPENDIX D.

We, your Committee on Temperance, beg leave to make the following report:

In our conception, there is no evil of a greater magnitude than that of intemperance. Our Churches have suffered much from this hydra-headed monster; nor has the evil as yet been removed. Your Committee are impressed with the fact that total abstinence from intoxicating liquors, as a beverage, is the only safeguard against its evils. This is not only in our view, abstaining from the appearance of evil, but from an evil itself.

We would further recommend the various Scriptural precepts upon this subject. "Look not upon the wine when it is red, when it giveth its coloring in the cup; for alas! it stingeth like a serpent, and biteth like an adder." Also the imitation of the first Gospel Ministers, who were required to drink neither wine nor strong drink. All of which is respectfully submitted.

S. C. EDWARDS,

Chairman.

APPENDIX E.

Your Committee on Finance, beg leave to report the following:

Received from the Churches, for Associational purposes,	\$74.75.
Contribution on Sabbath,	23.60.

TOTAL:	\$98.35.
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All of which is respectfully submitted.

W. P. GEE,

Chairman.

APPENDIX F.

We, your Committee on Ministerial Gifts, beg leave to say from the short time allowed us to report, can say but little that will be of interest on that important subject. We would therefore recommend the careful examination of the Scriptures on that subject, and that the Churches take the admonition given in the New Testament. "Lay hands on no man imprudently." We would carefully recommend the Churches to nourish all the gifts. Respectfully submitted.

W. W. MATTISON,

Chairman.

APPENDIX G.

Your Executive Board, appointed at our last Meeting, beg leave to report, that owing to the circumstances surrounding us, we have been unable

ABSTRACT OF FAITH.

ARTICLE I.—We believe that the Holy Scriptures of the Old and New Testaments, are the inspired word of God, constituting the only and sufficient rule of faith and practice, by which any doctrine or discipline should be determined. See Psalms xix: 7; Isaiah viii: 20; 2 Tim. iii: 15, 17; Peter i: 21; Rev. xxi: 18, 19.

ARTICLE II.—We believe there is only one true and living God. He is revealed to us under the personal distinctions of Father, Son, (or Word,) and Holy Spirit—but as one in divine essence; infinite in every natural and moral excellence. Deut. vi: 3; xiv: 5, 21, 22; Matt. xxiii: 19; John i: 1, 2, 3, 12, 14, 30; xiv: 26; xv: 26; Acts v: 3, 4; Rom ix: 5; 1 Cor. ii: 16; vi: 19; 2 Cor. xiii: 14; 1 Tim. iii: 16; Rev. i: 8.

ARTICLE III.—We believe that man was created holy, but by a wilful violation of the law of his Maker, he fell into a state of sinfulness and protracted death upon his race, who, being by natural descent in the unholy image of Adam, are children of wrath by nature, and without natural or spiritual power, to live a holy life and happy state. See Gen. i: 27, 28, 31, ii: 16, 17; iii: 1, 5; Eccl. viii: 29; Jer. xvii: 9, 10; Rom. v: 12; v: 18; Eph. ii: 3; 1 John i: 8.

ARTICLE IV.—We believe that the only way of deliverance from sin and death, is by the sacrifice of Jesus Christ, the Eternal Word, who offered himself without spot, to God, having become incarnate, and suffered the just for the unjust, that he might redeem us to God, by the sacrifice of himself. See Luke i: 26, 35; Jo. i: 14; iii: 16; Acts iv: 12; Rom. iii: 20, 16; Tit. ii: 14.

ARTICLE V.—We believe that God has sent forth His Son to be the propitiation for the sins of the whole world; and when the Gospel is preached, it is the duty of all men to repent and believe in Jesus Christ, that they may be saved; and if they do not, their rejection of the Gospel is occasioned by their love of sin and aversion to holiness. See John i: 12; iii: 15, 20; Acts xviii: 30; Rom. iii: 26; 1 John ii: 2.

ARTICLE VI.—We believe that Election is the sovereign exercise of that eternal love, by which God hath, according to his infinite wisdom, chosen his people in Christ before the world was, and hath predestinated them unto the adoption of children, through sanctification of the spirit and belief of the truth, and doth keep them by his power through faith unto salvation. See Isaiah xlii: 9, 10; John iii: 6, 8; xv: 16; Rom. vii: 29, 30; ix: 11; Eph. i: 4, 11; 2d Thess. ii: 13; 2d Tim. i: 9; ii: 10; 1 Peter i: 2; ii: 9; Rev. xvii: 8.

ARTICLE VII.—We believe that there will be a Resurrection of the just and unjust; that Jesus Christ will come to judge both the living and the dead. Then those who shall have died, or are then living, impenitent and unreconciled to God, shall be sentenced to endless punishment, according to their works; and those who shall have died, or are then living in a state of justification, through Jesus Christ, shall be completely delivered from the dominion of sin, and adjudged to endless happiness in heaven. See Jo. v: 28, 29; 2 Cor. v: 10; 1 Thess. iv: 14, 17; Rev. xx: 12, 15.

ARTICLE VIII.—We believe that a Christian Church is a congregation

during the past year, to procure a Missionary to ride in our bounds. Res-
pectfully submitted.
W B OUSLEY,
Chairman.

APPENDIX H.

Amount on hand last Session,.....	\$206, 25.
Received for Associational purposes,.....	98, 10.
Amount in hands of Clerk,.....	4, 50.
TOTAL.....	\$308, 85.
Amount paid out to Clerk for services,.....	\$20, 00.
Printing Minutes,.....	54, 50.
TOTAL on hand.....	\$234, 35.

The foregoing Report for 1867, is respectfully submitted.
R. JAMESON,
Treasurer.

APPENDIX J.

Your Committee on Documents, beg leave to report, that after having examined the same in our hands, we find that all of our Churches have had preaching this year, and that many of them have been much revived with some considerable accessions, by experience and baptism. We find queries from two of the Churches. First from Zion Hill: Is it right to attend places of worldly amusement, such as fiddling and dancing? We answer no. Macedonia sends the following: Has a Minister of the Gospel the right to receive and Baptise, without authority from the Church? We answer emphatically, no, unless in sections entirely destitute of Churches. Res-
pectfully submitted.

J. O. LUCK,
Chairman.

APPENDIX I.

We, your Committee on Ministers, beg leave to say from the short time allowed us to report, can say but little that will be of interest on that important subject. We would therefore recommend the careful ex-
amination of the Scriptures on that subject, and that the Churches take the admonition given in the New Testament. "Lay hands on no man improp-
riately." We would earnestly recommend the Churches to nominate all the
W. W. MATTISON,
Chairman.

APPENDIX G.

Your Executive Board, appointed at our last Meeting, beg leave to re-
port that owing to the circumstances surrounding us, we have been unable

of baptized believers, who meet statedly, and have covenanted together to maintain the ordinances, discharge the duties, and enjoy the privileges in the New Testament, as appertaining to the Church of God. See Acts ii: 41, 42; Rom. xvi: 1, 4, 5; 2 Cor. i: 1; Gal. i: 1, 2; Rev. ii: 7.

ARTICLE IX.—We believe that baptism of believers in the name of the Father, and of the Son, and of the Holy Ghost, is a positive institution of Jesus Christ, and is only validly performed when the whole body is immersed in water, by an authorized administrator in good standing with an orderly Church. See Math. xxviii: 19, 20; Mark xvi: 15, 16; Acts ii: 38, 41; viii: 36, 38; x: 17, 48; Rom. vi: 3, 4; Col. ii: 12.

ARTICLE X.—We believe that the Lord's Supper is a positive institution of Jesus Christ, enjoined on all baptized believers who are in fellowship with each other, and members of an orderly Church, and that such Christians should commune together at the Lord's table, and such only. See Math. xxvi: 26, 28; Acts ii: 41, 42; 1 Cor. xi: 23, 26.

ARTICLE XI.—We believe that each Christian Church has the right to receive into its body, those persons who give satisfactory evidence of repentance toward God and faith in Jesus Christ, and willingly submit to baptism, or bear sufficient evidence of having been regularly baptized. See Mar. xvi: 18; Acts ii: 41, 48; 1 Cor. iii: 11, 17; Eph. ii: 19, 22.

ARTICLE XII.—We believe that the first day of each week should be observed as the Christian Sabbath, a day of rest from common labor, or worldly business, and devoted to religious duties. See Luke iv: 16; xxiv: 1, 6; John xx: 19, 26; Acts xiii: 14, 16; xx: 7; 1 Cor. xvi: 2; Col. ii: 16, 17; Rev. i: 10.

ARTICLE VII.—We believe that God has sent forth His Son to be the propitiation for the sins of the whole world; and when the Gospel is preached, it is the duty of all men to repent and believe in Jesus Christ, that they may be saved; and if they do not, their rejection of the Gospel is occasioned by their love of sin and aversion to holiness. See John i: 12; iii: 18; 20; Acts xiii: 30; Rom. ii: 26; 1 John i: 2.

ARTICLE VI.—We believe that election is the sovereign exercise of that eternal love, by which God has, according to his infinite wisdom, chosen his people in Christ, before the world was, and hath predestinated them unto the adoption of children, through the sanctification of the spirit and belief of the truth, and doth keep them by his power unto salvation. See Isaiah xli: 9, 10; John iii: 6, 8; xiv: 19; Rom. vii: 25, 30; ix: 11; Eph. i: 4, 11; 2d Thess. ii: 13; 2d Tim. i: 9; Tit. i: 2; 1 Peter i: 2; ii: 9; Rev. xiii: 8.

ARTICLE VII.—We believe that there will be a resurrection of the just and unjust; that Jesus Christ will come to judge both the living and the dead. Then those who shall have died, or are then living, impotent and unrepentant to God, shall be extended to endless punishment, according to their works; and those who shall have died, or are then living in a state of justification, through Jesus Christ, shall be completely delivered from the dominion of sin, and adjudged to endless happiness in heaven. See Job.

ARTICLE VIII.—We believe that a Christian Church is a congregation

CHURCHES.	CLERKS.	PASTORS.	DELEGATES.	Post offices.	Baptised.	Received by Letter.	Restored.	Dismissed.	Excluded.	Dead.	Blacks.	Whites.	TOTAL.	Contributions.	Days of Meeting.
Antioch,.....	J. F. Robertson,	John Q. Burnett,	S. C. Edwards, P. Farrar, W. E. Barker, and J. P. Robertson,	Smithland,	5	6	1	2		3			81	\$	3
Antioch, — Cal- houn,	D. E. Terrell,	"	W. B. Ousley, E. G. Paschal and L. W. Baker,	Calhoun,	2	1		4	1	22	95	117	5 00		2
Beech Creek,	M. W. Parnell,	J. T. Downs,	R. B. Bryant, J. M. Warren, T. Strange,	Lamartine,	6	2		10	1	4		63	2 00		3
Bethlehem,	W. R. Morgan,	H. T. Britt,	H. T. Britt, J. Holinsworth, W. Morgan,	Lisbon,	1	5		2	2	1	19	20	2 00		
Boyett Spring,	J. S. Dewese,	W. Daniel,	Evan Powell,	Dorcheat,	1	9		3	3			14			
Corinth,.....	B. W. Bourland,	J. O. Luck,	J. Sandifer, B. Bourland, J. K. Young,	Falcon,		1		1	1			65	2 00		1
Dorcheat,.....	W. H. Ruid,	John Q. Burnett,	J. Q. Burnett, S. Harris and J. Parker,	Dorcheat,		1		2	3		21	33	54	2 50	4
Lebanon,.....	W. H. Garrett,	J. O. Luck,	D. M. Young and E. B. Warren,	Caney,		3						33	3 00		4
Mays' Hill,	H. J. Stamps,	"	H. J. Stamps,	Lewisville,		3						17	3 00		2
Macedonia No 1	R. K. Hartin,	John Q. Burnett,	G. Roden, D. Snell, W. Meritt and W. A. Meritt,	Magnolia,	4	1		1				64	5 00		1
Macedonia No 2	J. J. Eelt,	J. T. Downs,	J. J. Pelt and J. H. Robbins,	Falcon,	13	7	1	3				92	3 00		4
Magnolia,	G. W. McCown,	C. P. Swney,	E. N. Chennault, S. Parker and J. Hicks,	Magnolia,		4		4				41			3
Mount Nebo,	E. H. Williams,	E. J. Hogan,	J. H. Laudes, E. J. Hogan, M. P. Sewel,	Spring Hill,	4	4		11	2	2	52	54			3
Mount Olive,	W. W. Mattison,	W. Daniel,	W. Daniel, W. W. Mattison, S. Martin,	Mt. Moriah,		2		28				34	2 50		2
Mount Magah,	J. D. Ragan,	J. T. Downs,	J. D. Ragan,	"		6						34	2 00		1
New Bethel,	J. C. Henderson,	E. N. Chennault,	J. C. Henderson, T. B. McCollough and L. H. Vaughan,	Liddesdale,	9	6		13		4	55	59	2 00		2
New Hope,	W. J. Cross,	L. W. Baker,	L. O. Luck, W. Boyd and W. Runyan,	Magnolia,				4				60	3 00		
Pleasant Hill,	W. Parsley,	W. A. Beasley,	J. Haynes, S. Lindsay and T. W. Garner,	Lamartine,	5	1	33	5	1			65	3 00		3
Providence N 1	W. A. Kellett,	H. Phillips,	T. Hodges and W. A. Kellett,	Palatine,	5		7	2				33	2 00		1
Providence N 2	"	E. J. Hogan,	A. S. Jackson, H. W. Moses, J. Huckabee,	Spring Hill,	12	4	1	10	1	4	49	53	1 50		1
Red River,	W. A. Fort,	Henry M. Le May and J. J. Le May,	Henry M. Le May and J. J. Le May,	Lewisville,		2		1		21	17	38	2 00		1
Shiloh No. 1,	R. D. Knighton,	S. C. Edwards,	J. Landers and A. Knighton,	"	4		6	1		3	59	62	3 00		1
Shiloh No. 2,	W. P. Gee,	W. A. Beasley,	W. A. Beasley, C. C. Dickson, R. Jam- son and J. Brussell,	Lamartine,	4		23	3				70	3 50		4
Mayrna,	J. E. Bishop,	E. W. Baker,	T. Mallock, B. Baker and J. E. Bishop,	Calhoun,			15	3	1	3	46	49	3 50		1
Caion,	J. E. Boswell,	J. T. Downs,	J. H. Boswell, J. M. Smith, L. C. Pertle,	Albany,	2	8						37	2 00		4
Western,	J. E. Carroll,	J. Short,	A. Lockroy and W. Raily,	Magnolia,	1		6	3				66	3 00		
Zion Hill,	C. G. Lassiter,	W. A. Beasley,	T. C. Merideth, W. Marshall, A. Autry and J. L. Alton,		8		6				37	37	3 50		2
					93	105	5	99	32	7	85	412	1412	\$64	

a quorum; but if a majority shall, at any time represent themselves, it shall be the duty of those present to appoint the next session and adjourn.

ART. XV.—This association shall have a fund to be supplied by the voluntary contributions of the churches or individuals, which shall be subject to the order of the Association.

ART. XVI.—The officers of this Association shall be a Moderator, Clerk and Treasurer, who shall be chosen by the Association at each session, and shall hold their respective offices for one year, or until others are elected.

ART. XVII.—It shall be the duty of the Moderator to preside over, and preserve order in all the acts and deliberations of the Association while in session.

ART. XVIII.—It shall be the duty of the Clerk to keep a fair and correct record of all the proceedings of the Association, which shall be read and corrected, if necessary, and signed by the Moderator and Clerk before the Association rises.

ART. XIX.—It shall be the duty of the Treasurer to receive and hold all moneys paid over to him for the Association, subject to her order, and pay them out according to her directions.

ART. XX.—This Association shall have power to dismiss by letter any church belonging to her body, which may apply for dismissal.

ART. XXI.—Amendments to this Constitution, or the Rules of Decorum, may be made at any annual meeting of the Association, whenever two thirds of the delegates present shall deem it necessary, but the Abstract of Faith shall not be altered but by the voices of two thirds of the churches.

ART. XXII.—Each church shall have the right to send to each session of the Association such queries as she may choose, asking the advice of the Association upon them, provided the subject matter of such queries cannot be satisfactorily determined by the church.

ART. XXIII.—A church wishing to join the Association, should send up a petitionary letter by her delegates, accompanied by satisfactory testimony as to her order and orthodoxy, and any church thus petitioning may be received by a unanimous vote only.

ART. XXIV.—This Association shall have power to appoint to any office or service necessary to carry out her constitutional objects, and delegates belonging to her body.

ART. XXV.—This Association shall have power to correspond with sister associations, churches, or individuals as she may from time to time deem proper.

ART. XXVI.—This Association shall have power to withdraw from any church she may deem heterodox or disordered, and to restore to fellowship any church she may have withdrawn from.

ART. XXVII.—It shall be the duty of the Association to furnish her churches with such numbers of her minutes as they may from time to time desire.

ART. XXVIII.—This Association shall have power to adjourn to any time and place she may choose.

ART. XXIX.—Representative from a majority of the churches shall be

RULES OF DECORUM.

RULE I. When the delegates of the several churches shall assemble at the place appointed for the session of the Association, the Moderator shall open the business by praise and prayer, in person, or by proxy, if the former Moderator or Clerk be absent, the Association shall appoint one *pro tem*.

RULE II. Immediately after the opening of the session, the church letters shall be read by persons whom the Moderator shall appoint; and the names of the delegates enrolled by the clerk.

RULE III. When the delegates' names are enrolled and called by the clerk, the Association shall then elect, by ballot, a Moderator and a clerk, the plurality of votes governing the election.

RULE IV. All motions and amendments to motions must be seconded before they are entertained by the Moderator. When motions for amendments to motions are made, the last one made shall be first in order; and so on in inverse order to the original motion, but the mover may at any time withdraw his motion.

RULE V. Any person wishing to make a motion or to speak on any matter before the Association, shall rise to his feet, and respectfully address the Moderator. If he be in order the Moderator shall signify the same, by calling the name of the person so rising, or otherwise, and no one thus in order shall be interrupted while speaking, unless he depart from the subject, or use personal reflections, nor shall any member speak more than twice on the same subject without leave from the Association, except to explain some of his preceding remarks.

RULE VI. Whenever sufficient time has been allowed for the discussion of any subject before the Association, the Moderator shall take the vote of the Association, and declare the result, the majority governing in all cases except those already provided for.

RULE VII. No member may vacate his seat, without the consent of the Moderator, while the body is sitting.

RULE VIII. When one member shall speak to, or of another, he shall call him "brother."

RULE IX. The Moderator shall have the names of the delegates called whenever it may be necessary.

RULE X. The Moderator may speak on matters of debate as other members, by calling some one to fill his seat while speaking, but not until all others have spoken who may desire to speak.

RULE XI. The Moderator may invite visiting ministers, in good order, to seats in council, who may speak, but not vote.

RULE XII. The minutes of the Association may be read as often as it may think necessary.

think necessary.	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
Minutes	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
TOTAL	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
Continued	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100
Minutes of Session	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43	44	45	46	47	48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67	68	69	70	71	72	73	74	75	76	77	78	79	80	81	82	83	84	85	86	87	88	89	90	91	92	93	94	95	96	97	98	99	100

CONSTITUTION.

ARTICLE I.—This association shall be known by the name of the Columbia Baptist Association.

ART. II.—This Association shall be composed of Delegates chosen by the churches belonging to it, which delegates, on presenting satisfactory evidence of their appointment, shall be entitled to seats as members of this body.

ART. III.—This Association shall have no power to legislate for the churches, to pass any resolution, or do any act that will violate their individual church rights.

ART. IV.—Every church belonging to this Association shall have the right to represent herself at each session by three delegates, until she shall have fifty (50) members, and one additional delegate for every twenty-five members over fifty.

ART. V.—It shall be the duty of each church to send up to each session of this body a letter containing a brief history of her progress since the last session with the following particulars, viz: Her prosperity or adversity, the names of her delegates, pastor and deacons, ordained and licensed ministers, &c. The members baptized, received by letter, dismissed, excluded, dead and total in fellowship.

ART. VI.—It shall be the duty of each church to send up to each session of this association such contribution in money as she may deem necessary to supply the association with a fund to defray the expenses incurred by her in the prudent exercise of her Constitutional rights, and the faithful discharge of her several duties.

ART. VII.—Each church shall have the right to send to each session of the association such queries as she may choose, asking the advice of the association upon them, provided the subject matter of such queries cannot be satisfactorily determined by the church.

ART. VIII.—A church wishing to join the Association, should send up a petitionary letter by her delegates, accompanied by satisfactory testimonials of her order and orthodoxy, and any church thus petitioning may be received by a unanimous vote only.

ART. IX.—This Association shall have power to appoint to any office or service necessary to carry out her constitutional objects, any delegate belonging to her body.

ART. X.—This Association shall have power to correspond with sister associations, churches, or individuals as she may from time to time deem proper.

ART. XI.—This Association shall have power to withdraw from any church she may deem heterodox or disorderly, and to restore to fellowship any church she may have withdrawn from.

ART. XII.—It shall be the duty of this Association to furnish her churches with such numbers of her minutes as they may from time to time desire.

ART. XIII.—This Association shall have power to adjourn to any time and place she may choose.

ART. XIV.—Representatives from a majority of the churches shall form