

# MINUTES

OF THE

Twenty-Third Annual Session

OF THE

**Wt. Vernon Baptist Association**

HELD WITH THE

**Oak Grove Church,**

LEE COUNTY, ARKANSAS,

Saturday, Before the First Sabbath in October, 1879

OFFICERS:

**H. P. SLAUGHTER, Moderator.**

**L. K. OBENCHAIN, Clerk.**

FORREST CITY, ARK:

QUINCY BOOK AND JOB ROOM PRINT.

1880.

# PROCEEDINGS.

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OAK GROVE, LEE COUNTY ARKANSAS, }  
Saturday, October 4th, 1879. }

By virtue of authority vested in the Moderator at the last meeting of this body, to change the place of meeting in case of epidemic, the Mount Vernon Baptist Association met with Oak Grove church in Lee county Arkansas instead of Helena.

Elder W. H. Pasley who had been previously chosen to preach the introductory sermon did so at 11 o'clock from 2nd Timothy 3rd chapter 15th verse, "And that from a child thou hast known the scriptures, which are able to make thee wise unto salvation, through faith, which is in Christ Jesus."

After preaching, the Association was called to order by the Moderator, Deacon H. P. Slaughter. Sang the 999th hymn, Southern Psalmist. Prayer by Elder J. J. Huckaby.

Letters from the different Churches were read by Bro. S. H. King and Elder J. W. Graham, and messengers were enrolled as follows:

Cypress Valley—J. J. Huckaby, C. L. Langston and W. A.

Bobbitt.

New Hope, No. 3.—A. P. Beaver, T. D. Cooper.

Oak Grove—J. L. Gustavus, J. T. Pasley, I. B. Williams and J. H. Spivey.

Salem—W. H. Henderson, W. J. Seafie and I. W. Graham.

Spring Creek—H. P. Slaughter, W. J. Dyer and W. D. Roan.

Ash Grove—D. H. Gidcon and W. W. Davis.

Philadelphia—T. J. Turrentine and C. T. Turrentine.

Pine Fork—J. W. Grimes and D. R. Nuffer.

Bethlehem—W. W. King and J. H. Hirst.

Clarendon—D. Hirst.

Lynn Grove—John Walker.

Bethel—M. K. McCarty, W. S. Turner and R. O. Davis.

Mt Gilead—J. W. Graham.

Forrest Chapel—R. H. Spaulman, I. Spaulman, J. Harder and J. H. Thompson.

Zion—Eld. B. F. Thomas and John Cusety.

Forrest City—Eld. J. B. Chevis, J. Taylor, J. H. Crabtree and John Brown.

Hopewell—J. F. Beard and J. P. Fariar.

Bible Union—William Elliott, J. J. Fulkerson and M. C. Ables.

Blue Grove—P. C. Crow and S. W. Eddins Jr.

Lone Chapel—M. A. Patton and B. F. Green.

Trenton—W. H. Porter.

Marcell—S. H. King and J. W. E. Martin.

On motion it was agreed to elect all the officers in one ballot, which resulted in the choice of H. P. Slaughter, Moderator, L. K. Obenchain, Clerk, W. H. Pasley, Treasurer and B. F. Thomas, corresponding secretary.

Petitionary letters called for whereupon a letter was presented from the Oak Hill church which on account of no representative was not admitted. Also letter from Pine Grove church which on account of having no representation was not admitted; also letter from Pine Grove, which on motion was received and the right hand of fellowship was extended to Elder P. C. Crow and S. W. Eddins Jr.

Letter received from Trenton church praying admission, which on motion was received, and the right hand of fellowship extended brother W. H. Porter.

Letter was then presented from Lone Chapel, which on motion was received and right hand of fellowship was extended to brother B F Green and W A Patton.

Also a letter from Marvell, begging admission, on motion it was received and the right hand of fellowship extended Brethren W H King and J W E Martin.

Visiting brethren from other associations were invited to seats in this body. <sup>2</sup> Committee on religious exercises were appointed, consisting of Brother S H King, W J Scaife, J Harden and the Deacons of Oak Grove church, which reported Elder M K McCarty to preach to-night, Elder J B Ohevis on Sabbath at 11 o'clock, Elder L K Obenchain on Sabbath night. On motion it was agreed to adjourn to meet after services to-night. Sang, "Am I a soldier of the Cross etc." Prayer by Elder B F Thomas. Benediction by Elder L K Obenchain.

#### SATURDAY NIGHT, 7 O'CLOCK.

After preaching by Elder M K McCarty, from the Gospel of John III chapter 7th verse, "Ye must be born again," the association convened for business. On motion delegates of Bethlehem church were excused to return to their home.

Committee on finance appointed by the Moderator consisting of D Hirst, J H Thompson, W H Porter.

On motion it was agreed that a committee of three be appointed to draft a blank letter to be used by the churches composing this association.—Committee, Bros. S H King, J Taylor, Elder M K McCarty. (Formulae)

On motion a committee of three was appointed to examine the queries sent up by the churches to this body. Committee, Elders B F Thomas, W H Pasley and W J Scaife.

On motion it was agreed to have the report on education Monday at 10 o'clock a. m.

On motion agreed to have an intermission of ten minutes after service on Sabbath at 11 o'clock, then reassemble for another sermon. On motion agreed to hold the next meeting of this body with the Forrest City church.

Committee on religious exercises further reported Elder J W Graham to preach after intermission Sabbath at 11 o'clock.

On motion adjourned to meet Monday morning at 8 1-2 o'clock, spending half hour in devotional exercises, and then the association to meet at 9 for business. Sung, "G for a closer walk with God etc." Prayer by brother John Taylor. Benediction by Eld. W H Pasley.

SABBATH MORNING 9 1-2 O'CLOCK.

Sabbath school convention of the Mt. Vernon Association met pursuant to adjournment, after singing hymn "Sweet bye-and-bye" and "Never be afraid etc.," and prayer by Elder L K Obenchain, the convention was declared in order for business.

The committee reported as follows :

"Your committee appointed to report on the subject of Sabbath Schools would respectfully submit the following: We regard the organization of a sabbath-school in every community next in importance to that of a church. While the child is young and the mind is deserving food it should be taught the word of God. The first impressions are the most lasting, therefore if we would have them grow up moral men and women, we should give them spiritual instruction in youth, and as a large majority of parents neglect this duty, the church should see that the children are not neglected. With a little determination on the part of church members we believe much good might be accomplished in the Sunday-school. We urge upon every church to organize and keep a Sunday-school.

S. H. KING, Chairman.

After being discussed by brothers S H King, M A Bobbitt, W H Pasley and J W Graham was adopted.

Brother Thomas who had been previously appointed to deliver an address on subject of Sabbath schools did so. On motion it was unanimously agreed to dissolve the Sabbath-school convention *sine die*. Prayer by M K McCarty.

SABBATH MORNING 11 O'CLOCK A. M.

Preaching by Elder J B Clevis, to a large and attentive congregation from Rom. 11 chapter, 33rd verse: "O the depth of the riches, both of the wisdom and the knowledge of God."

On account of the lateness of the hour, and that the people might return to their homes and prepare for the services at night. The second sermon on Sabbath was dispensed with.

Preaching by Elder L K Obenchain from Rom. 8th chapter 14th verse. "For as many as are led by the spirit of God they are the sons of God."

MONDAY MORNING 8 1-2 O'CLOCK.

Met pursuant to adjournment for devotional exercises, conducted by Elder B F Thomas, after which the association convened for business. Sang "O for a closer walk with God." Prayer by Elder J H Pasley. Motion to adopt Mell's Parliamentary practice for the government of this body was lost. —

Report on Education was adopted, as follows:

Your committee on Education beg leave to report: In treating on the general subject of Education a great deal might be said. We propose however to make some strictures on wrong views of education held by different classes. Education in a general sense would include such training as would best prepare individuals for all the duties of life. This would necessarily involve a development of the physical, mental and moral powers. Every boy and girl should acquire the habit of working in some useful department of business. This to the masses in our day, is the most important acquisition. A proper effort on the part of parents in connection with this, would result in giving their sons and daughters the most noble principles of the most exalted moral character. This done, and many of the most gifted, and consequently, the most useful young ladies and gentlemen will complete their mental learning by their own efforts. Every parent should go to the full extent of their financial ability in adding to these a high order of mental attainments.

Female education demands especial attention within the bounds of this association.

As to ministerial education we hope no member of this body would be willing to abate one iota from the highest possible standard. Some of our brethren, we fear however, place too little importance in the spiritual attainments which should ever predominate over the highest literary accomplishments. They, as their spiritual advisers and instructors, have reversed this order, and the inevitable result is a decline in spirituality. The first grand qualification in a minister of Jesus Christ is to be an able minister of the New Testament—not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life.—2nd Cor; 3rd ch. 6th vs. Another great mistake of the Baptist is in making extraordinary efforts to educate more ministers, while at the same time they put in question the power of a large number of their efficient

preachers, who are already educated to engage fully in the work. "These things ought ye to have done and not to leave the other undone." Math. 23e, 23v. We refer you to the report of the Board of Trustees for all needed information in reference to the Association School located at Forrest City.

Respectfully submitted,

B. F. THOMAS, }  
JOHN TAYLOR. } Committee.

Committee on Sabbath Schools reported as follows:

Your committee on Sabbath Schools would respectfully submit the following: From reading the letters from the different churches to this body, we learn that very few of them report Sunday schools. This is deeply to be regretted, as it has been proven by experience that the Sunday school is, to a great extent, the supply store to the church. Teach children, in their youth, God's goodness, love and mercy to them, and their responsibilities to Him, and when they arrive at years of discretion it will be but a step for them to accept Jesus for their Savior, and become Christian men and women. All cannot be preachers, but all can be teachers, and thereby the instruments, in the hands of God, of doing much good. Christians, if you desire to work for your Savior, the Sunday school opens a large field for you. You have no excuse for being idle. We urge upon you, Baptist churches, to organize and keep a Sunday school in connection with every church. Have Baptist Sunday school books, and teach your children what the New Testament teaches. Your children look to you for the bread of eternal, as well as temporal life. Will you give them one, and withhold the other? We call upon the churches in this association to send to our next meeting a full statement of Sunday schools, and would recommend them to subscribe for "Kind Words," published at Macon, Georgia, by Rev. S. Boyken.

S. H. KING }  
L. K. OBENCHAIN } Committee.

which, after speeches by Elders W. H. Pasley, L. K. Obenchain, B. F. Thomas and J. B. Chevis, was adopted with the following resolution appended:

"WHEREAS, the Sunday School cause is so far reaching and important in its nature, and whereas, we believe it to be the interest of the Church to encourage and foster Sabbath Schools, Be it therefore

*Resolved*, that a Committee of three from each District be appointed by the Association, whose duty it shall be to labor with the Churches, holding Institutes, etc., and building up the cause in waste places and organizing the work systematically in our entire bounds. Over this Committee shall be a Chairman of the

whole, who shall aid, as best he can, and call meetings and hold Institutes, etc.

On motion, Elder J. B. Chevis was appointed Chairman of the Associational Committee.

The Committee on Domestic Missions reports as follows:

#### DOMESTIC MISSIONS.

Your Committee on Missions beg leave to submit the following: Since our last Association, Elders J. B. Chevis, M. K. McCarty and P. C. Crow have settled within our bounds and have supplied to a considerable extent, the destitution in some portions of our Association and we are glad to report an increased zeal in our ministerial brethren; as an evidence of which, some new Churches have been organized, others aroused from their lethargic state and are putting on again the beautiful garments of righteousness, and we trust that ere long the waste places of Zion in this part of the Lord's vineyard, shall blossom again as the Rose of Sharon. As we have no missionary in this field we have not called for any missionary funds—but would urge upon the churches to pay up their arrears in order that the Board may liquidate the claims against it.

W. H. PASLY.

After speeches by Elders W. H. Pasly, B. F. Thomas, L. K. Oenechain, P. C. Crow, M. K. McCarty and J. H. Bailey the report was adopted.

Formula of letter for the use of Churches being called for, the following was presented by S. H. King:

Post Office.....County.....Ark.

.....18.....

The.....Baptist Church to the Mount Vernon

Baptist Association, Greeting:

DEAR BRETHREN: We send this, our annual letter by our Delegates Brethren.....

.....and.....

.....as Alternates, to sit with you in your deliberations. Our statistics are as follows:

No. Baptized.....	Rec'd by Letter.....	Restored.....	Dead.....
Total.....	Contributions for Minutes\$.....	Mission Fund\$.....	Preaching.....
Remarks:			

Which, on motion, was adopted.

On motion, it was ordered that the Clerk have 100 of the above



formula of letter printed separately from minutes and send a copy to each of the Churches with the minutes.

Committee on Queries reported as follows:

Indian Bay Church—Is it according to Baptist usage to receive members with letters from the United Baptist Churches? Answer: It is.

Bethel Church—Should we receive members of the Free Will Baptist Church upon the authority of letters from their Church? Answer: We should not.

Mt. Gilead Church—Has one Church the right to receive an excluded member of another Church without requiring said member first to be restored to his former Church? Answer: She has, but we think it best unless there be extraordinary reasons, that the member be restored to membership in his former Church and join by letter.

Bethel and Zion Churches—The queries involve the following:  
1st. Can Baptists invite preachers of other denominations to preach for them without compromising the teaching of the Gospel? Answer: They cannot.

2nd. Can Baptists hold union meetings with other religious denominations without compromising their principles? Answer: They cannot.

Bethel Church—Is it right for Baptist Churches to practice feet washing? Answer:

*Resolved*, That it be expressed as the sense of this body, that the custom of feet washing is not an ordinance of the Church and should not therefore be encouraged as such.

By J. B. Chevis: *Resolved*, That the order of business shall be printed in the minutes of each session of this body, and shall be as follows: (See last page).

As per notice given by Elder B. E. Thomas, the time of meeting of this body was changed to 10 o'clock on Friday, before the first Sabbath in October, instead of Saturday.

By J. B. Chevis: *Resolved*, That no Committee shall be appointed otherwise than provided for in the Constitution.

By S. H. King: I hereby give notice that at the next meeting of this body I will offer a resolution to change the time of meeting to Thursday, 10 o'clock A. M., instead of Friday.

On motion, adjourned to meet after religious services to-night.  
Sang the 387th hymn, Southern Psalmist. Prayer by W. D. Roan. Benediction by Elder W. H. Pasley.

MONDAY NIGHT, 7 O'CLOCK.

After preaching by Elder B. E. Thomas from Matth. 16 ch. 24 v.: "Thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it," the Association

convened for business.

On motion, the former Executive Board of the Association was continued, as follows: H. P. Slaughter, W. H. Pasley, John Taylor, J. P. Farrow.

By J. W. Graham: *Resolved*, That the Mt. Vernon Association hereby tender a vote of thanks to the Oak Grove Church and community for their kind and hospitable entertainment of this body during the present session.

Committee on Finance report as follows:

RECEIPTS.

For Associational Purposes,	\$46 20.
" Missionary "	10 50.
Total	<hr/> \$56 70.

J. H. THOMPSON, Chairman.

By W. H. Pasley: *Resolved*, That Mell's Parliamentary Practice be adopted as the rule of government for this body hereafter in all its sessions, and that we earnestly request all the Churches of the Association to supply themselves with a copy of the same. Adopted.

*Resolved*, That the following named brethren be appointed to assist the Churches in organizing and maintaining Sabbath Schools in their respective Districts.

1st District—L. K. Obenghain, S. H. King, J. T. Pasley.

2nd District—P. C. Crow, J. L. Wilson, D. H. Gideon.

3rd District—J. H. Crabtree, J. P. Farrow, George Taylor.

J. B CHEVIS, Chairman.

By W. H. Pasley: *Resolved*, That the following parties be elected trustees of the Forrest City Baptist College: L K Obenghain, J W Beck, H P Slaughter, A G Jarman, R P Davant, J B Hodges, F M Prewett, J W Couch, John Taylor, W H McDaniel, W H Pasley, Geo H Sanders, J W Wynne, R H Sparkman, J H Crabtree, J B Chevis.

By J. B Chevis: *Resolved*, That the new board of trustees of Forrest City Baptist College be authorized to investigate and examine the claims and condition of said college and report the result according to their judgment, both in the minutes of this body and in the columns of the Forrest City Courier. Adopted.

By J B Chevis: *Resolved*, That the clerk be instructed to have

incorporated in the minutes, the constitution, church covenant and articles of faith.

On motion a collection was taken up to increase the funds for printing minutes, and received ten dollars.

On motion agreed to have 500 copies of minutes printed.

On motion brethren J. Taylor and W. J. Seale were appointed committee on nominations and reported as follows:

Eli L. K. Oberbaum to preach the introductory sermon.

W. H. Pasby missionary sermon.

On motion agreed to allow the Clerk ten dollars for his services.

On motion after singing the parting hymn and giving the parting benediction adjourned to meet with the Forrest City church on Friday before the first Sabbath in October, 1880 at 10 o'clock a. m. Prayer by

Eli J. B. Chevis. Benediction by J. B. Chevis.

H. P. SLAUGHTER, Moderator,  
Spring Creek, Lee Co., Arkansas

L. K. OBERBAUM, Clerk,

Frederick, Phillips Co., Arkansas.

# CONSTITUTION.

1. This confederation of Churches shall be called by the name of "MOUNT VERNON BAPTIST ASSOCIATION."

2. The object of this Association shall be to promote the glory of God on earth, by the preaching of the gospel of his Son Jesus Christ, our Savior; the universal spread of the Bible, the word of the true and living God, and by other appropriate means.

3. This association shall consist of Messengers from the Churches now forming this Union, and such other Baptist Churches as may hereafter be received as constituent members thereof.

4. Every Church shall be entitled to three representatives, without regard to the number of their members respectively; and to an additional one for every fifty members exceeding fifty; *Provided*, That no Church shall ever be entitled to more than five. A certificate of appointment, or letter from their respective churches, shall be evidence that they have been so delegated.

5. The officers of this body shall be a Moderator, a Clerk or Clerks, a Corresponding Secretary, and a Treasurer, who shall be elected annually by ballot, by a majority of the members present, immediately after the names of the delegate enrolled; which officers shall perform all the duties respectively usually devolved on such officers, and continue to exercise their respective functions until they shall be superseded by a subsequent election.

6. The Clerk shall preserve a regular record of the Association, and have it present at the meeting of the body; and when they vacate their office, deliver the same, with all other books and papers relative to said office, to their successors.

7. The Association shall regard the churches as independent bodies in all their internal affairs, and exercise no ecclesiastical jurisdiction or claim any legislative or judicial prerogative over them; nevertheless, the Association may exercise authority over its own members, the representatives of the churches, and power to withdraw from, and disown all churches which may

depart from the Gospel as understood and held by this body, by becoming either heterodox in faith, or disorderly in practice; and should, therefore, regard the churches united in the Association with a vigilant eye for good; and may give, at its own discretion, and in its own way, advice or information when sought, to any church connected with it.

8. It shall be the duty of the Association to ascertain the general condition of its constituent churches; devise means to promote their harmony, and increase their spirituality and efficiency to promote the cause of truth and righteousness.

9. The Association shall hold annual sessions, to convene on the Thursday before the first Lord's day in October, in each year, and not adjourn until all of the business shall have been regularly finished except circumstances imperiously demand. The place of meeting shall be determined at each previous session and published in the minutes.

10. Baptist churches not before united in the Association, or those dismissed from other Associations, may be admitted as members into this Union on application by a written petition or letter, presented by one or more messengers duly appointed by such church or churches; Provided, They give satisfactory evidence that they are orthodox in faith, and correct in the practice of the Gospel ordinances.

11. Every minister of the Gospel (either ordained or licenciate) whose membership is in, or who may be a Pastor of any church belonging to this body, shall be ex-officio a member of the Association, with the privilege of offering resolutions and speaking but not of voting, unless specially delegated by some church.

12. When in session, the Association shall be governed by such rules of decorum as it may adopt for itself.

13. It shall be the duty of the churches respectively, annually to report to the Association their general condition; the number of members in fellowship; the number baptized, received by letter, dismissed, excommunicated, restored, and dead during the year; and the names and post-office addresses of all ministers, whether ordained or licensed, designating each—and also the name and address of their Clerks. They shall also report on any special matter required, and send up such contributions as they may willingly contribute to aid the body to disseminate more widely the truth as contained in the Holy Scriptures, and the establishment of the Redeemer's kingdom on earth.

14. The neglect or failure of a church to be represented by a Messenger or Messengers in the Association for three consecutive years, shall be cause to withdraw from such churches at the discretion of the Association.

15. This Association may correspond by letter and Messengers with any other religious body of the same faith or order.

16. A board consisting of five members, any three of whom to constitute a quorum, shall be elected at each annual meeting, whose duty it shall be to devise means to carry forward the benevolent objects of the Association; and the officers of this Association shall be ex-officio officers of the Association.

17. The minutes of the Association shall be publicly read and corrected if necessary, and then signed by the Moderator and clerk before the Association adjourns.

18. Any amendment may be made to this constitution at any meeting of the Association, by a vote of two-thirds of the members present; Provided The same shall have been published in the minutes of the preceding year.

# Declaration of Faith.

## I.—OF THE SCRIPTURES.

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction;\* that it has God for its author, salvation for its end,† and truth without any mixture of error for its matter;‡ that it reveals the principles by which God will judge us.§ and therefore is, and shall remain to the end of the world, the true centre of christian union,|| and the supreme standard by which all human conduct, creeds, and opinions should be tried§.

### PLACES IN THE BIBLE WHERE TAUGHT.

\* 2 Tim. iii. 16 17. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished to all good works. Also, 2 Pet. i. 21; 2 Sam xxiii. 2; Acts i. 16; iii. 21; John x. 35; Luke xvi. 29, 31; Ps. cxix. 111; Rom. iii. 1, 2.

† 2 Tim. iii. 15; Able to make thee wise unto salvation. Also 1 Pet. i. 10. 12; Acts xi. 14; Rom. i. 16; Mark xvi. 16; John v. 36, 39.

‡ Proverbs xxx. 5, 6 Every word of God is pure. Add thou not unto his words, lest he reprove thee, and thou be found a liar. Also, John xvii. 17; Rev. xxii. 18, 19; Rom. iii. 4.

§ Rom. iii. 12. As many as have sinned in the law, shall be judged by the law. John xxi. 47, 48. If any man hear my words—the word that I have spoken, the same shall judge him in the last day. Also, 1 Cor. iv. 3, 4. Luke x. 10, 16; xxii. 47, 48.

|| Phil. iii. 16. Let us walk by the same rule; let us mind the same thing. Also, Ephes. iv. 3, 6; Phil. ii. 1, 2; Cor. i. 10; 1 Pet. iv. 11.

§ 1 John iv. 1. Beloved, believe not every spirit, but try the spirits whether they are of God. Isaiah viii. 20. To the law and to the testimony: if they speak not according to this word: it is because there is no light in them. 1 Thess. v. 21. Prove all things. 2 Cor. xiii. 5. Prove your own selves. Also Acts xvii. 11; 1 John iv. 6; Jud. iii. 5; Ephes. vi. 17; Ps. cxix. 56, 60; Phil. i. 9, 11.

## II.—OF THE TRUE GOD.

We believe that there is one, and only one, living and true God, an infinite, intelligent Spirit, whose name is JEHOVAH, the Maker and Supreme Ruler of Heaven and earth;\* inexpressibly glorious in holiness,† and worthy of all possible honor, confidence and love;‡ that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost;§ equal in every divine perfection,|| and executing distinct but harmonious offices in the great work of redemption.¶

### PLACES IN THE BIBLE WHERE TAUGHT.

\*John iv. 24. God is a spirit. Ps. cxlvii, 5. His understanding is infinite. Ps. lxxxiii, 18. Thou whose name alone is JEHOVAH, art the Most high over all the earth. Heb. iii, 4; Rom. i, 20; Jer. x, 10.

†Isa. xv, 11. Who is like unto Thee—glorious in holiness? Isa. vi, 3; 1 Pet. i, 15, 16; Rev. iv, 6, 8.

‡Mark xii, 30. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. Rev. iv, 11. Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things; and for thy pleasure they are and were created. Mat. x, 37; Jer. ii, 12, 13.

§Mat. xxviii, 19. Go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost. John xv, 26. When the Comforter is come, whom I will send you from the Father, even the Spirit of Truth, which proceedeth from the Father, he shall testify of me. 1 Cor. xii, 4, 6; 1 John v, 7.

||John x, 30. I and my Father are one. John v, 17; xiv, 23; xvii, 5, 10. Acts v, 3, 4; 1 Cor. ii, 10, 11; Phil. ii, 5, 6.

¶Ephes. ii, 18. For through him (the Son) we both have an access by one Spirit unto the Father. 2 Cor. xiii, 14. The grace of our Lord Jesus Christ and the love of God, and the Communion of the Holy Ghost, be with you all. Rev. i, 4, 5; Comp. ii, 8.

## III.—OF THE FALL OF MAN.

We believe that man was created in holiness, under the law of his Maker;\* but by voluntary transgression fell from that holy and happy state;† in consequence of which all mankind are now sinners;‡ not by constraint but choice;§ being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin,|| without defence or excuse.¶

### PLACES IN THE BIBLE WHERE TAUGHT.

\*Gen. i, 27. God created man in his own image. Gen. i, 31. And God saw every thing that he had made, and behold, it was very good. Eccles. vii, 29; Acts xvii, 26; Gen. ii, 16.

†Gen. iii, 6, 24. And when the woman saw that the tree was good for food and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. Therefore the Lord God drove out the man; and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way to keep the way of the tree of life. Rom. v, 12.

†Rom. v, 19. By one man's disobedience many were made sinners. John iii, 6; Ps ii, 5; Rom. v. 15, 19; viii, 7.

• Isa liii, 6. We have turned, every one to his own way. Gen vi, 12; Rom iii, 9, 18.

‡Eph ii, 1, 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others. Rom i, 18. For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. Rom i, 32; ix 1, 16; Gal iii, 10; Mat xx, 15,

§Ez xviii, 19, 20. Yet say ye. Why doth not the son bear the iniquity of the father? The soul that sinneth it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. Rom i, 20. So that they are without excuse. Rom iii, 19. That every mouth may be stopped and all the world may become guilty before God. Gal iii, 22.

#### IV.—OF THE WAY OF SALVATION.

We believe that the salvation of sinners is wholly of grace;\* through the Mediatorial offices of the Son of God;† who by the appointment of the Father, freely took upon Him our nature, yet without sin;‡ honored the Divine law by his personal obedience,¶ and by His death made a full atonement for our sins;|| that having risen from the dead, He is now enthroned in Heaven;§ and uniting in His wonderful person the tenderest sympathies with divine perfection. He is every way qualified to be a suitable, a compassionate, and an all sufficient Savior.\*\*

##### PLACES IN THE BIBLE WHERE TAUGHT.

\*Eph ii, 5. By grace ye are saved. Mat. xviii, 11; 1 John iv, 10; 1 Cor, iii, 5, 7; Acts xv, 11.

†John iii, 16. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. John i, 1, 14; Heb. jv, 14; xii, 24

‡Phil iii, 6, 7. Who being in the form of God thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant and was made in the likeness of men. Heb ii, 9; ii, 14; 2 Cor v, 21.

¶Isa xlii, 21. The Lord is well pleased for his righteousness sake; he will magnify the law and make it honorable. Phil ii, 8; Gal iv, 4, 5; Rom iii, 21.

||Isa liii, 4, 5. He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. Mat xx, 28; Rom iv, 25; iii, 21, 26; 1 John iv, 10; ii, 2; 1 Cor xv, 1, 3; Heb ix. 13, 15.

§Heb i, 8. Unto the Son he saith, Thy throne, O God, is for ever and ever. Heb i, 3; viii, 1; Col iii, 1, 4.

\*\*Heb viii, 25. Wherefore he is able also to save them to the utmost that come unto God by him, seeing he ever liveth to make intercession for them. Col ii, 9. For in him dwelleth all the fullness of the Godhead bodily. Heb ii, 18. In that he himself hath suffered, being tempted, he is able to succor



## V. OF JUSTIFICATION.

them that are tempted. Heb vii, 26; 12 xiv

We believe that the great Gospel blessing which Christ\* secures to such as believe in Him is Justification;† that Justification includes the pardon of sin,‡ and the promises of eternal life on principles of righteousness;§ that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood,|| by virtue of which faith His perfect righteousness is freely imputed to us of God;¶ that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.\*\*

### PLACES IN THE BIBLE WHERE TAUGHT.

\*John i, 16. Of his fullness have all we received. Eph iii, 8.

†Acts xiii, 39. By him all that believe are justified from all things. Isa lii, 11, 12; Rom viii, 1.

‡Rom v, 9. Being justified by his blood, we shall be saved from wrath through him. Zach viii, 1; Mat ix, 13; Acts x, 43.

§2 Rom v, 17. They which receive the abundance of grace and of the gift of righteousness shall reign in life by one—Jesus Christ. Titus iii, 5, 6; 1 Pet iii, 7; 1 John ii, 25; Rom v, 21.

||Rom iv, 4, 5. Now to him that worketh is the reward not reckoned of grace, but of debt; but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom v, 21; vi, 23; Phil ii, 7, 9.

¶Rom x, 19. By the obedience of one shall many be made righteous. Rom iii, 24, 26; iv, 23, 25; 1 John ii, 12.

\*\*Rom v, 1, 2. Being justified by faith we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Rom, v 3. We glory in tribulations also. Rom vi, 11. We also joy in God. 1 Cor, i 30, 31; Mat vi, 33; 1 Tim iv, 8.

## VI.—OF THE FREENESS OF SALVATION.

We believe that the blessings of salvation are made free to all by the Gospel;\* that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith;† and that nothing prevents the salvation of the greatest sinner on earth but his own determined depravity and voluntary rejection of the Gospel,‡ which rejection involves him in an aggravated condemnation.¶

### PLACES IN THE BIBLE WHERE TAUGHT.

\*Isa lv, 1. Ho, every one that thirsteth, come ye to the water. Rev xxi, 11. Whosoever will, let him take the water of life freely. Luke xiv, 15.

†Rom xvi, 26. The Gospel—according to the commandment of the ever-living God, made known to all nations for the obedience of faith. Mark i 15; Rom i, 15, 17.

‡John v, 40. Ye will not come to me that ye might have life. Mat xxiii, 37. Rom ix, 32; Prov i, 24; Acts xiii, 46.

¶John iii, 19. And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. Mat ix, 20; Luke xix, 27; 2 Thes i, 8.

## VII —OF GRACE IN REGENERATION:

We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in conformity with Divine truth; so as to secure our voluntary obedience to the Gospel; and that his proper evidence appears in the fruits of repentance and faith and newness of life.

## PLACES IN THE BIBLE WHERE TAUGHT.

2. John iii 3. Verily, verily, I say unto thee, except a man be born again he cannot see the Kingdom of God. John iii, 6. 7: 1 Cor. 1, 14; Rev viii, 7  
9: xxi, 47.

26. Rom. xxi. 6; Gal. vi. 15; Eph. i. 10; Col. iii. 1; 1 Cor. xv. 58; 2 Tim. ii. 17. Happy man he in Christ, he is anew creature. Ez xxxvi,

John 1: 16, 18. Of his own will beget he us with the word of truth. 1 Cor 1: 20; 1 John 1: 13.

15:1-2, 25. Ye have purified your souls by obeying the truth through the Spirit. 1 John v. 1. Who ever believeth that Jesus is the Christ, is born of God. Eph iv. 23, 24; Col III, 9-11.

and truth. Rom viii. 9; Gal v. 22, 23; Eph iii. 14, 21; Mat iii. 8, 10; vii. 20; John v. 1, 8.

## VIII --OF REPENTANCE AND FAITH.

We believe that repentance is a duty, and also inseparable from it, wrought in our souls by the regenerating Spirit of God; whereby we are deeply convinced of our guilt, danger and helplessness, and of the necessity of salvation by Christ; we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King; and relying on Him alone as the only and all sufficient Saviour.

## PLACES IN THE BIBLE WHERE TAUGHT

Mark i. 15. Repent ye, and believe the Gospel. Acts xi. 18. When  
 both God, also to the Gentiles, granted repentance unto life, like unto  
 us, ye are saved through faith, and that not of yourselves, it is the  
 gift of God. 1. John i. 1. Whosoever believeth that Jesus is the Christ is  
 born of God.

And he said, "He will remove the work of sin and all its fruit from me; He will remove the law of sin and death from me; He will deliver me from every man of unrighteousness. And he shall say, 'I have been offered as a holocaust for my sins, and I have been put to death for my iniquities.' Then I shall see mercy and truth, and I shall know that I am saved from every man of unrighteousness."

The following is a translation of the Greek text:

be saved. Acts iii, 22, 23. Heb. iv, 14. Ps. ii 6. Heb. i, 8, 25, 2. Tim. ii, 12.

## IX.—OF GOD'S PURPOSE OF GRACE

We believe that Election is the eternal purpose of God, according to which He graciously regenerates, sanctifies, and saves sinners;\* that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end;† that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable;‡ that it utterly excludes boasting; and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy;§ that it encourages the uses of means in the highest degree;|| that it may be ascertained by its effects in all who truly believe the Gospel;¶ that it is the foundation of Christian assurance;\*\* and that to ascertains it with regard to ourselves, demands and deserves the utmost diligence.††

### PLACES IN THE BIBLE WHERE TAUGHT.

\*Tim. i, 8, 9. He thou not therefore ashamed of the testimony of our Lord, nor of his prison; but be thou partaker of the afflictions of the Gospel, according to the power of God; who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began. Eph. i, 8, 14; 1 Pet. i, 1, 2; Rom. xi, 5, 6; John iv, 16; Hos. xii, 9.

†2 Thess. ii, 13, 14. But we are bound to give thanks always to God for you, brethren beloved, of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit and belief of the truth; whereunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ. Acts xiii, 48. John x, 16. Mat. xx, 16. Acts xv, 14.

‡Ex. xxxiii, 18, 19. And Moses said, I beseech thee, shew me thy glory. And He said, I will cause all my goodness to pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious and will show mercy on whom I will show mercy. Mat. xx, 15. Is it not lawful for me to do what I will with my own? Is thine eye evil, because I am good? Eph. ii, 11. Rom. ix, 23, 24; Jer. xxxi, 3; Rom. xi, 28, 29; Jam. i, 17, 18; 2 Tim. i, 9, Rom. xi 32, 36.

§1 Cor. iv, 7. For who maketh thee to differ from another? And what hadst thou that thou didst not receive? Now if thou didst receive it, why dost thou glory as it thou hadst not received it? 1 Cor. i 26, 31. Rom. iii, 27, iv, 16, Col. iii, 12, 1 Cor. iii, 21, 22, 23, 10; 1 Pet. 10. Acts i, 24. 1 Thess. ii, 13, 1 Pet. ii, 9, Luke xvii, 7. John xv, 16. Eph. i, 16, 1 Thess. ii, 12.

||2 Tim. ii, 10. Therefore I endure all things for the elect's sake, that they also may obtain the salvation which is in Christ Jesus with eternal glory. 1 Cor. ix, 22. I am made all things to all men, that I might by all means save some. Rom. viii, 28, 30. John vi, 37, 40, 2 Pet. 10.

¶1 Thess. i, 4, 10. Knowing, brethren beloved, your election of God, for our Gospel came unto you, not in word only, but in power, and in the Holy Ghost, and in much assurance, etc.

\*\*Rom. viii, 28, 30. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? Isa. xliii, 16. Rom. xi, 29.

42 Pet i, 10, 11. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ Phil iii, 12, Heb, vi 11

## X—OF SANCTIFICATION.

We believe that Sanctification is the process by which, according to the will of God, we are made partakers of his holiness,\* that it is a progressive work,† that it is begun in regeneration,‡ and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means—especially, the word of God, self examination, self-denial, watchfulness and prayer.¶

### PLACES IN THE BIBLE WHERE TAUGHT.

\*1 Thess iv, 2. For this is the will of God, even your sanctification. 1 Thess v, 23. And the very God of peace sanctify you wholly. 2 Cor vi, 1; xii, 9; Ephs ii, 5.

†Prov iv, 18. The path of the just is as the shining light, which shineth more and more unto the perfect day. 2 Cor iii, 18; Heb vi, 1; 2 Pet i, 5, 8; Phil iii, 12, 16.

‡1 Jo ii, 29. If ye know that He [God] is righteous, ye know that every one that doeth righteousness is born of Him. Rom viii, 5. They that are after the flesh, do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. John iii, 6; Phil i, 9, 11; Ephes i, 13, 14.

¶Phil ii, 12, 13. Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do, of his good pleasure. Ephes ii, 11, 12; 1 Pet ii, 2; 2 Pet iii, 18; 2 Cor xii, 5; Luke xii, 35; ix 28; Mat xxvi, 41. Ephes vi, 18, iv, 30.

## XI.—OF THE PERSEVERANCE OF SAINTS.

We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors;‡ that special Providence watches over their welfare;‡ and they are kept by the power of God through faith unto salvation.¶

### PLACES IN THE BIBLE WHERE TAUGHT.

\*John viii, 31. Then said Jesus—if ye continue in my word, then are ye my disciples indeed. 1 John ii, 27, 28; iii, 9; v, 18.

†1 John ii, 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that it might be made manifest that they were not all of us. John xiii, 18; Mat xiii, 20, 21; John vi, 66, 69; Job xvii, 9.

‡Rom viii, 28. And we know that all things work together for good unto them that love God; to them who are called according to his purpose. Mat vi, 30, 33. Jer xxxii, 40; Ps cxxi, 3; xci, 11, 12.

¶Phil i, 6. He who hath begun a good work in you, will perform it until the day of Jesus Christ. Phil ii, 12, 13; Jude 24, 25. Heb xii, 5; 1 John iv, 4.



iv, 2; 2 John vi; Gal vi, 2; All the epistles.

¶ Ephes iv, 7. Unto every one of us is given grace according to the measure of the gift of Christ. 1 Cor xiv, 12. Seek that ye may excel to the edifying of the church. Phil i, 27. That I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the Gospel. 1 Cor xii, xiv.

§ Phil i, 1. With the Bishops and Deacons. Acts xiv, 23, xv, 22. 1 Tim iii, Titus 4.

#### XIV—OF BAPTISM AND THE LORD'S SUPPER.

We believe that Christian Baptism is the immersion in water of a believer,\* into the name of the Father, and Son, and Holy Ghost;† to show forth in a solemn and beautiful emblem, our faith in the crucified, buried, and risen Savior, with its effects, in our death to sin and resurrection to a new life;‡ that it is pre-requisite to the privileges of a church relation; and to the Lord's Supper,¶ in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ|| proceeded always by solemn self-examination.§

##### PLACES IN THE BIBLE WHERE TAUGHT.

\* Acts viii, 36, 39. And the eunuch said, see here is water, what doth hinder me to be baptized? And Philip said, if thou believest with all thy heart thou mayest. And they went down into the water, both Philip and the eunuch, and he baptized him. Mat iii, 5, 6; John iii, 22, 23; iv, 1, 2; Mat xxviii, 19; Mark xvi, 16, Acts ii, 38; viii, 12; xvi, 32, 34; xviii, 8.

† Mat xxviii, 19. Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Acts x, 47, 48; Gal iii, 27, 28.

‡ Rom vi, 4. Therefore we are buried with him by baptism into death; that like as Christ was raised from the dead by the glory of the Father, even so we also, should walk in newness of life. Col ii, 12; 1 Pet iii, 20, 21; Acts xxii, 16.

¶ Acts ii, 41, 42. Then they that gladly received his word were baptized, and there were added to them, the same day, about three thousand souls. And they continued steadfastly in Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Mat xxviii, 19, 20; Acts and Epist 1 Cor xi, 26. As often as ye eat this bread and drink this cup, ye do show the Lord's death till he come. Mat xxvi, 26, 29, Mark xiv, 22, 25; Luke xxii, 14, 20.

|| 1 Cor xi, 28. But let a man examine himself; and so let him eat of that bread and drink of that cup. 1 Cor, v, 1, 8; x, 3, 32; John vi, 26, 71.

#### XV—OF THE CHRISTIAN SABBATH.

We believe that the first day of the week is the Lord's Day, or Christian Sabbath;\* and is to be kept sacred to religious purposes,† by abstaining from all secular labor and sinful recreations;‡ by the devout observance of all the means of grace, both private¶ and public;|| and by preparation for that rest that remaineth for the people of God.§

##### PLACES IN THE BIBLE WHERE TAUGHT.

\* Acts 20, 7. On the first day of the week, when the disciples came together.



to break bread, Paul preached to them. Gen ii, 3; Col ii, 16, 17; Mark i, 27; John xx, 19; 1 Cor xvi, 1, 2.

**Ex xx, 8.** Remember the Sabbath day to keep it holy. Rev i, 10. I was in the Spirit on the Lord's day. Ps cxvii, 24. This is the day which the Lord hath made: we will rejoice and be glad in it.

**Isa lvi, 13, 14.** If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob. Isa lvi, 2, 8.

**Ps cxviii, 15.** The voice of rejoicing and salvation is, in the tabernacle of the righteous.

**Heb x, 24, 25.** Not forsaking the assembling of yourselves together as the manner of some is. Acts xi, 26. A whole year they assembled themselves with the church, and taught much people. Acts xiii, 44. The next Sabbath day came against the whole city together to hear the word of God. Lev xix, 30; Ex xvi, 3; Luke iv, 16; Acts xvi, 2, 3; Ps xxvi, 8; xxxvii, 2.

**Heb iv, 3, 11.** Let us labor therefore to enter into that rest.

#### XVI.—OF CIVIL GOVERNMENT.

We believe that Civil Government is of Divine appointment, for the interest and good order of human society;\* and that magistrates are to be prayed for, conscientiously honored, and obeyed;† except only in things opposed to the will of our Lord Jesus Christ who is the only Lord of the conscience, and the Prince of the kings of the earth ‡.

#### PLACES IN THE BIBLE WHERE TAUGHT

**Rom xii, 1, 7.** The powers that be are ordained of God. For rulers are not a terror to good works, but to the evil. Deut xxi, 18; 2 Sam xxiii, 3; Ex xviii, 23; Jer xxx, 21.

**Mat xxii, 21.** Render therefore unto Caesar the things that are Caesar's and unto God the things that are God's. Titus iii, 1; 1 Pet ii, 13; 1 Tim ii, 18.

**Acts ix, 28.** We ought to obey God rather than man. Mat 10, 28. Fear not them which kill the body, but are not able to kill the soul. Mat iii, 15, 18; vi, 7, 10; Acts iv, 18, 20.

**Mat xxii, 10.** You have no master, even Christ. Rom xiv, 4. Who art thou that judgest another man's servant? Rev xix, 16. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Ps ii, Rom xiv, 9, 11.

#### XVII.—OF THE RIGHTEOUS AND THE WICKED.

We believe that there is a radical and essential difference between the righteous and the wicked;\* that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the spirit of our God, are truly righteous in his esteem;† while all such as continue in impenitence and unbelief are, in His sight, wicked, and under the curse;‡ and this distinction holds among men both in and after death.¶

#### PLACES IN THE BIBLE WHERE TAUGHT

**Mal iii, 18.** Ye shall discern between the righteous and the wicked, be-

seen him that serveth God and him that serveth him not. Prov xli, 26 ;  
 1 Pet. v, 20; Gen xviii, 23; Jer xv, 19; Acts x, 34, 35; Rom vi, 16.

† Rom i, 17. The just shall live by faith. Rom vii, 6. We are delivered  
 from the law, that being dead wherein we were held, that we should serve in  
 newness of spirit, and not in the oldness of the letter. 1 John ii, 29 ; If ye  
 know that he is righteous; ye know that every one that doeth righteousness  
 is born of him. 1 John iii, 7; Rom vi, 18, 22; 1 Cor xi, 32; Prov xi, 31; 1  
 Pet iv, 17, 18.

‡ 1 John v, 19. And we know that we are of God, and the whole world  
 is in wickedness. Gal iii, 10. As many as are of the works of the law, are  
 under the curse. John iii, 35; Isa lvii, 21; Ps x, 4; Isa lv, 6, 7.

§ Prov xiv, 32. The wicked is driven away in his wickedness, but the  
 righteous hath hope in his death. See, also the example of the rich man and  
 Lazarus. Luke xvi, 25. Thou in thy lifetime receivest thy good things and  
 likewise Lazarus evil things; but now he is comforted and thou art tormen-  
 ted. John viii, 21, 24; Prov x, 24; Luke xii, 4, 5; ix, 23, 26; John xii, 25,  
 26; Eccl vi, 17; Mat vii, 13, 14.

### XVIII—OF THE WORLD TO COME.

We believe that the end of this world is approaching;\* that at  
 the last day Christ shall descend from Heaven,† and raise the dead  
 from the grave to final retribution;‡ that a solemn separation will  
 then take place;§ that the wicked will be adjudged to endless pun-  
 ishment, and the righteous to endless joy;|| and that this judgment  
 will fix forever the final state of men in heaven or hell, on princi-  
 ples of righteousness.&

#### PLACES IN THE BIBLE WHERE TAUGHT

\* 1 Pet iv, 7. But the end of all things is at hand; be ye therefore sober  
 and watch unto prayer. 1 Cor vii, 29, 31; Heb i, 10, 12; Mat xxiv, 35;  
 1 John ii, 17; Mat xxviii, 20; xiii, 39, 40; 2 Pet iii, 3, 13.

† Acts i, 11. This same Jesus which is taken up from you into Heaven,  
 shall so come in like manner as ye have seen him go into Heaven. Rev i, 7;  
 Heb ix, 28. Acts iii, 21; 1 Thes iv, 13, 18; v, 1, 2, 11.

‡ Acts xxiv, 15. There shall be a resurrection of the dead, both of the  
 just and unjust. 1 Cor xv, 12, 50; Luke xiv, 14; Dan xii, 2; John v, 28, 29;  
 1 Pet iii, 10; xi, 25, 26; 2 Tim i, 10; Acts x, 42.

§ Mat xii, 49. The angels shall come forth, and sever the wicked from  
 among the just. Mat xiii, 37, 43; xxvi, 30, 31; xxx, 31, 33.

|| Mat xx, 33, 41. And these shall go away into everlasting punishment,  
 but the righteous into life eternal. Rev xxii, 11. He that is unjust, let him  
 be unjust still; and he which is filthy, let him be filthy still; and he that is  
 righteous, let him be righteous still; and he that is holy, let him be holy still.  
 1 Cor vi, 9, 10; Mark ix, 43, 48; 2 Pet ii, 9; Phil iii, 19; Rom vi, 22; 2 Cor  
 x, 10, 11; John iv, 36; 2 Cor iv, 18.

& Rom iii, 5, 6. Is God unrighteous, who taketh vengeance? (I speak as  
 a man.) God forbid; for how then should God judge the world? 2 Thes i,  
 6, 12. Seeing it is a righteous thing with God to recompense tribulation to  
 them that trouble you, and to you who are troubled, rest with us—when he  
 shall come to be glorified in his saints, and to be admired in all them that  
 believe. Heb vi, 1, 2; 1 Cor iv, 5; Acts xvii, 31; Rom ii, 2, 16; Rev xx, 11,  
 12; John ii, 28, iv, 17.



Churches.	NAMES OF MESSENGERS.	POST OFFICE.	PASTORS.	Number of Letters	Number of Letters	Number of Letters	Number of Letters	Number of Letters	Number of Letters	Number of Letters
New Hope No. 3	A P Beaver, T D Cooper	Indian Bay	L K Oberholser	3	1	1	2	3	22	\$1.50
Marvell	S H King, J W E. Martin	Marvell	L K Oberholser	3	1	1	2	3	14	2.50
Trenton	W H Porter	Trenton	do	6	6	1	1	1	21	1.75
Spring Creek	H P Slaughter, N J Dyer, W D Roane	Spring Creek	W H Pasley	5	5	1	1	1	38	2.50
Oak Grove	J H Sukey, F L Goodfryce, J T Pusley, J B Williams	Moro	do	6	4	1	1	3	80	—
Bethel	M K McCarty, W S Turner, R C Day	Poplar Grove	M K McCarty	12	10	4	2	2	59	2.50
Cypress Valley	J J Huckaby, C L Langston, W A Hubbard	Vineyard	J J Huckaby	10	4	1	1	1	40	2.00
Salem	W H Henderson, W J Scraper, J W Graham	Marvell	L K Oberholser	3	2	7	1	2	40	2.50
Helena									6.00	15
Blackfoot										
New Pope										
Philadelphia	T J Turentine, C T Turentine	Brinkley	J L Wilson	1	1	1	1	1	25	1.50
Ash Grove	D H Gideon, W W Davis	Saulburt	W H Pasley	12	6	3	1	1	10	1.50
Pine Fork	I W Grimes, D R Sudler	Moro	T D Cooper	5	5	1	1	1	25	1.50
Lynn Grove	John Walker	Holly Grove	J L Wilson	3	3	1	1	1	25	1.50
Bethlehem	W W King, I H Hurst	Clarendon	do	2	2	2	2	2	30	2.00
Shiloh										
Clarendon	D Huggs									
Pine Grove	P C Crow, S W Eddins	Wealthy	P C Crow	12	17	1	1	1	38	1.50
Mt Gilend	J W Gramham	Marvell	J W Graham	1	1	1	1	1	18	1.00
Lane Chapel	M A Patton, R F Green		P C Crow						18	1.00
Hopewell	J S Beard, J P Farrow	Clifton	J H Baker	16	13	1	1	2	53	2.00
Forrest Chapel	R H Sporkland, J Sporkland/T Halder, J H Thompson	Forrest City	W H Pasley	2	2	1	1	1	16	1.00
Forrest City	J B Hicks, J Taylor, J H Crahan, John Bruden	do	J B Chiles	1	6	1	1	1	101	1.00
Bible Union	Way Ellibitt, J J Padgett, M C Ables	do	J H Ball	13	2	2	2	3	51	3.12
Zion	R F Thomas, John Ureary	do	B F Thomas	7	1	1	1	1	24	2.50
Total				193	131	18	20	27	1017	25.00

# ORDER OF BUSINESS.

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- 1st—Called to order by the Moderator at 10 o'clock A. M.
- 2nd—Letters read and delegates enrolled.
- 3rd—Election of officers for ensuing year.
- 4th—Petitionary Letters.
- 5th—Call for Correspondence.
- 6th—Invite visiting brethren to seats.
- 7th—Introductory Sermon.
- 8th—Appoint Committees on Domestic Missions, Foreign Missions, Education, Sabbath Schools, Temperance, Finance, Religious Exercises and Nominations.
- 9th—Determine place of next annual meeting.
- 10th. Miscellaneous Business.
- 11th. Report of Treasurer.
- 12th. Report of Boards, Executive, Missions, School.
- 13th. Election of Boards, Executive, Missions, School.
- 14th. Report of Committees.
- 15th. Printing Minutes and paying Clerk.
- 16th. Reading of Minutes.
- 17th. Parting Address by the Moderator.