

MINUTES

—OF THE—

Regular Annual Session

—OF THE—

Mt. Vernon Baptist Association

—HELD WITH—

ASH GROVE CHURCH, MONROE COUNTY, ARKANSAS,

October 19, 20 and 21, 1888.

OFFICERS.

H. P. SLAUGHTER, Moderator.

W. H. PAULAY, Treasurer.

G. A. GRAMMER, Clerk.

Next Meeting to be held with Rehoboth Church, Phillips County, Friday before the 3d Sabbath in October 1889.

MINUTES.

The Mt. Vernon Baptist Association met according to adjournment with the Ash Grove Church, Monroe county, Arkansas, at 12 o'clock, p. m., Friday October 19, 1883, Deacon H. P. Slaughter in the chair.

The Moderator having called the Association to order, on motion Eld. L. K. Obenchain the appointee being absent Eld. G. A. Grammer preached the introductory sermon from Galatians 6:14.

After an intermission of five minutes the Association met and sang "Amazing grace how sweet the sound."

Eld. W. H. Paslay and Brother J. P. Farrar, Sr., being appointed by the Moderator, letters were read from the churches and the following messengers were enrolled:

Marvell—L. K. Obenchain, S. H. King, L. R. Luccado.

Rehoboth—J. J. Huckaby, W. A. Bobbitt, Geo. B. Turner.

Salem—Wm. Thompson, W. J. Scaife, J. F. Jarrett.

Zion—By letter.

Centre Grove—H. P. Slaughter, W. H. Douglass, E. B. Shafer, W. D. Roane.

Forrest City—G. A. Grammer.

Refuge—G. T. Capiena, J. F. Smith.

Helena—T. M. Oldham,

Forrest Chapel—Joseph Rogers.

Clarendon—D. Hurst.

Lynn Grove—John Walker.

Marianna—J. P. Farrar, Sr.

Philadelphia—S. E. Fitzhugh, G. W. Hallum.

Trenton—By letter.

Oak Grove—R. J. Bickerstaff, F. L. Gustavus, Wm. Ligon, W. A. Spivey.

On motion of Brother T. M. Oldham the Association agreed to elect all the officers in one ballot. Brethren W. H. Paslay and J. P.

Farrar, Sr., being appointed as tellers by the chair, proceeded to take the vote with the following result:

H. P. Slaughter, Moderator, W. H. Paslay, Treasurer, and G. A. Grammer, Clerk and corresponding Secretary.

The Moderator appointed as committee on Divine Service, W. Ligon, T. M. Oldham, D. Hurs, J. T. Caplena, J. A. Simpson.

On call for petitionary letters, Barton church through C. S. Belsea, J. T. Belsha, and G. W. Waters, Bethel church through W. H. Paslay responded and were admitted.

Visiting brethren being invited to seats, Eld. J. R. Graves, of Tennessee, responded.

The committee on Divine Service reported that Eld. J. R. Graves of Memphis will preach at 7 p. m.

On motion of W. H. Paslay, adjourned to 8:30 o'clock, a. m.

At 7 o'clock Eld. J. R. Graves delivered the first of his series of lectures.

SATURDAY MORNING 9:30 A. M.

The Association met and after singing Eld. J. J. Huckaby lead in prayer. Roll was called and absentees marked.

The following additional letters were presented and messengers enrolled:

Pine Fork—W. R. Walston, J. R. Whitted.

Ash Grove—J. A. Simpson, J. T. South, A. H. Jerreds.

Lone Chapel—R. M. O'Neal, W. J. Hix, J. V. Kyle.

Upon call for petitionary letters the following churches and messengers were enrolled. Brinkly—J. D. Sally, C. R. Cobb; Pleasant Grove—J. A. Hagar, G. W. Terry.

The Moderator appointed as a finance committee, R. J. Bickstaff, R. M. O'Neal, Wm. Thompson.

The committee on Divine Service submitted the following report which was adopted:

The committee on Divine Service beg leave to report, that Brother J. R. Graves of Tenn., having been invited by this body to deliver certain lectures, the committee commend that Brother Graves occupy the pulpit at 11 o'clock a. m. and 7 o'clock p. m. Saturday and Sunday.

T. M. OLDHAM, Chairman.

G. A. Grammer offered the report on Publications which after addresses by Eld. J. R. Graves and G. A. Grammer was adopted:

REPORT ON PUBLICATIONS.

The attention of Christian people cannot be too often called to the importance of pure literature.

Impure literature, literature giving false ideas of life—untrue views of religion, erroneous opinions of morality flood the land, is found in nearly every home and read fre-

with more eagerness than the precious revelations and sublime truths of the Holy Word.

On this account as well as for other reasons an imperative, solemn duty rests upon Christians to supply themselves and those under their charge with pure literature.

A good religious newspaper exercises a wonderful influence upon the home and abroad and is a powerful auxiliary to the preached Gospel.

Again, while error is so widely taught, so wisely taught, so powerfully and cunningly presented, as Baptists there rests upon us the solemn obligation to meet this error with the faith and practice that the truth as it is in Jesus may be more thoroughly understood.

As able exponents of Bible truths, as papers of pure reading matter, as worthy of the patronage of Baptists, we recommend the ARKANSAS EVANGEL, our own State paper, published at Russellville, Ark., by Elders B. R. Womack and J. B. Searey, and the Tennessee Baptist, published by Graves and Mahaffy at Memphis. We also recommend Kind Words as a good Sunday School paper.

Respectfully submitted,

G. A. GRAMMER, Chairman.

T. M. Oldham, in the absence of the appointed chairman of the committee made the report on Foreign Missions.

On motion adjourned till after preaching.

SATURDAY AFTERNOON, 1:45 P. M.

Association being called to order the discussion of the report on Foreign Missions resumed. After a cash collection of six dollars, the report was adopted:

Your committee on Foreign Missions beg leave to report that the subject of Foreign Missions demands our special attention. Owing to the great destitution within our bounds and not being practically in close connection with the Foreign Mission Board and their causes, we have failed to take sufficient interest in the Foreign Mission work. The loud cry, "Come over and help us," now comes not only from the great nations and kingdoms of the earth but also from the isles of the seas and every bay and corner of the globe. Never before was there such a powerful appeal upon the various nations, tribes and tongues and races. Hence we as Baptists occupying this highly favored and fertile land are under great obligations to contribute our mite towards evangelizing the nations. As we operate through the Southern Baptist Convention, we ought to be well acquainted with their work, the fields having the greatest claim upon us. We here call special attention to the successful operation of the Woman's Missionary Society as gotten up by the Southern Baptist Convention. It is reported that there are not less than five hundred of these Societies within the bounds of the Southern Baptist Convention. The gospel of the Son of God is woman's best friend, and she has long since proved herself the best friend the gospel has. We would recommend that the pastors of the churches use their influence in the formation and organization of such societies and that they give them from time to time such information as they need. It would occupy more space than is usually taken by a report of this character to call attention to all the missionary fields that have a claim upon us. We would present the claims of Mexico by stating that the Convention at Waco raised five thousand dollars for Mexico, the largest single collection taken during the session; in addition to that in the excursion to Monterey the members got up a move to raise four thousand more. Among the European missions we mention Germany and Italy as having special claim.

H. F. THOMAS,
T. M. OLDBHAM,
J. B. HARDING.

Committee.

Brother S. H. King read the report on Sabbath Schools, which after amending and remarks by W. H. Paslay, S. H. King, G. A. Grammer, was adopted:

The Sunday school is a vast field, full of destitution, in which all church members should work. The ministers have their hands full, looking after the interest of their churches, the members should be earnestly engaged in the Sunday school work both are important, for as the young gradually take the place of the older in every other sphere

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of life, so must they take our places in the church; hence if we wish our churches perpetuated we must work now. It is not sufficient to say, we give our children moral training at home. Your children associate with those around them; with many who have no training whatever, and every Christian is responsible to some extent for the moral condition of their neighbors. God has given all of us talents, to use for Him, and shall we bury those talents? Shall Baptists be idle while all other denominations are putting forth strenuous efforts in the Sunday School work?

If you are not competent to teach, join a class, study and prepare yourself for usefulness in the work. Use your influence and make some sacrifice to bring immortal souls to God. It is the experience of every minister that where the members are earnestly engaged in the Sunday school work the churches are more prosperous and the moral tone of the community better. A Sunday school faithfully and properly conducted is a supply store to the church.

S. H. KING.

JOHN P. FARRAR, Sr.

Committee.

W. H. Paslay read the report on Temperance which was adopted.

When we contemplate the misery and woe, the poverty and degradation, entailed on society by the use of intoxicating drinks, it is strange that any person, much less a citizen of Christ's Kingdom, should hesitate as to his duty. The sacred Scriptures are very emphatic in their condemnation of drunkenness, declaring that "No drunkard shall inherit eternal life." There is no greater evil in our land, it is ruinous to society, a bane to the church and destructive to the soul. It is a shame upon the church of Christ that they have manifested so much apathy on this subject. The regular societies have taken the matter in hand and by their appeals to our legislators, and by their efforts have accomplished great good, and are now appealing to us to come to their rescue. Shall we loiter or refuse to lend our aid? Brethren, let us not commit this great evil any longer, let us not only practice, but teach and preach the principles of temperance. Let us no longer bring up the rear in this great and good cause, but come to the front, and do what we can to drive the curse from our country.

Respectfully submitted,

W. H. PASLAY.

W. J. SCAIFE.

G. A. GRAMMER.

Committee.

Eld. W. A. Clark presented himself as Evangelist of the Arkansas State Convention and was invited to participate in our deliberations.

Eld. L. K. Obenchain offered the report on Home Missions. Remarks were made by W. H. Paslay, W. A. Clark, S. H. King, T. M. Oldham, G. A. Grammer.

Pending the discussion of this report, Brother S. H. King offered a resolution which was adopted thereto, and the following amounts were paid:

H. P. Slaughter,	\$5 00	Pledged at last session	
S. L. Gustavus	1 00	" "	" "
Wm. Thompson	5 00	" "	" "
W J Scaife & daughters	15 00	" "	" "
Saleni Church	10 00	" "	" "
J. J. Huckaby	5 00	" "	" "
W. A. Bobbitt	5 00	" "	" "
J. P. Farrar, Sr.	5 00	" "	" "
R. E. Morris	5 00	" "	" "
Cash contributions	5 95		

For Marianna on this year

Total

\$61 95

Your committee beg leave to report: Domestic Missions evidently demands the immediate, faithful and prayerful consideration of this body. It is somewhat difficult to draw the line between Home and Foreign Missions, but to say nothing of the vast destitution in distant lands we have in our own country and State, yea within the bounds of this Association, many who are perishing for want of the pure bread of life. It is true that nearly all we may say have some kind of religious instruction so called, but we believe in many instances it proves to be a poison instead of an antidote. It is high time that we should look to the spiritual interests of Zion, and the salvation of immortal souls. This work can be done by having men with the fear of God before their eyes and a desire and determination to make full proof of their ministry by refuting error and preaching the unadulterated word of God and contending earnestly for the faith once delivered to the saints. It was the desire and intention of the Executive Board of this Association to employ a minister for a portion of this associational year and an effort to obtain a missionary was made through our State paper, the EVANGEL, and others, but failed to succeed. Hence we are sorry to say that nothing has been done in the field of missionary work in our Association this year. Having a great desire that the field may be accepted we would urge that a more strenuous effort be made than ever before, remembering that by a continuous and steady effort our labor is not in vain in the Lord.

L. K. OBENCHAIN, Chairman.

By S. H. King, Resolved, that the Executive Board be required to correspond with young ministers attending Theological Schools and employ them to do missionary work through the summer months, thereby doing the work, and enabling them to return and finish their education. Your committee recommend that the churches raise immediately ten dollars each and put it in the hands of the Board who can thereby pledge that the salary will be paid promptly.

Adjourned to hear lecture of Brother Graves.

Association called to order. The report on Education was submitted by W. H. Paslay and adopted:

Education and civilization are inseparable handmaids and thus combined are the foundations of religious liberty. The nations who are educated wield a wide influence over those who sit in darkness. Our prosperity as a State depends largely on the education of our youth. Our influence as a denomination will be commensurate with the progress made in this direction and if we hope to cope with other denominations, grapple successfully with error and resist the tide of infidelity (masked under the name of science) that is dashing its wave against the walls of Zion, we must have an educated ministry. And if we wish our children to occupy positions of honor, either in church or State, we must educate them. We are proud to note the improvement in this direction. Schools are springing up all over our State, and by an united effort we can soon have all the advantages of other States in this direction and remove the stigma now resting upon us.

J. J. Huckaby,
W. A. Bobbitt,
W. D. Roane,
W. H. Paslay.

Committee.

By L. K. Obenchain, Resolved, that this Association tender Brother J. R. Graves the sum of fifty dollars and expenses from Memphis and return as a compensation for valuable services rendered by the delivery of his lectures before this body. Adopted.

The following report on Nominations was read and adopted:

We recommend Eld. W. H. Paslay to preach the introductory sermon; Eld. G. A. Grammer to preach the Missionary sermon; place of meeting for next year, Rehoboth Church, Phillips county. As members of the Executive Board we nominate J. J. Huckaby, S. H. King, J. P. Farrar, Sr., L. K. Obenchain, W. J. Seaffe.

The Committee on Divine Service reported that W. A. Clark

would occupy the floor at 10:30 Sunday morning to present claims to State Board.

Your committee on Finance would in the following report:

Received for Minutes	.....	2 50
Received for Foreign Missions	.....	17 50
Received for Home Missions, sent up by churches	.....	5 25
Received for Associational Missions	.....	61 00
Total		86 25

On motion of L. K. Obenchain the Clerk was instructed to print 100 copies of the Minutes, printed together with Constitution and Declaration of Faith and draw on the Treasurer for the amount needed; also that he be allowed \$10 for his services.

On motion adjourned until 9 a. m.

SUNDAY MORNING, OCT. 21.

Association met. Prayer by W. A. Clark. S. H. King Secretary of Executive Board submitted the report of that Board which with remarks by W. A. Bobbitt, W. A. Clark, W. H. Paslay was adopted.

The Executive Board would report that nothing has been done in Domestic Mission work. Efforts were made to secure a missionary but without success. Suggestions were made on account of not being needed. We feel confident that the plan adopted at this session of the Association will work successfully. We earnestly urge upon the churches to collect and forward immediately to Brother W. H. Paslay, Wheatly the pledges made, that the Board may make the arrangements now.

Brother W. A. Clark addressed the body in behalf of the State Mission Work, and submits the following report of amounts collected from churches in this Association:

Marvell	.....	\$17 65
Salem	.....	10 28
Barton	.....	25 20
Helena	.....	16 92
Forrest City (colored)	.....	2 60
Forrest City	.....	22 15
Forrest Chapel	.....	2 00
Oak Grove	.....	10 00
Collections today	.....	31 25
		\$148 12

By L. K. Obenchain. Resolved that the thanks of this body be hereby expressed to the good people of this community for their kind and hospitable entertainment during this meeting.

The Moderator announced the appointment of the following standing committees:

- Sabbath Schools—L. K. Obenchain, J. P. Farrar, Sr., W. A. Bobbitt.
- Education—B. F. Thomas, J. J. Huckaby, O. S. Belsha.
- Temperance—G. A. Grammer, W. J. Scaife, D. Hurst.
- Foreign Missions—W. H. Paslay, R. H. Sparkman, J. W. Rogers.

Home Missions—S. H. King, L. K. Obenchain, John Walker, L. R. Luccado.

Publications—W. H. Paslay, R. A. Butts, F. L. Gustavus.

Eld. W. H. Paslay submitted his report as Treasurer for 1882.

Adopted.

Balance on hand, 1881	\$15 50
Received for Foreign Missions 1882	6 15
" " Home " "	8 75
" " Minutes 1882	32 55
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	\$62 95
Paid for Minutes 1882	\$25 00
Paid Clerk	10 00
Paid on Foreign Missions	5 00
Balance on hand	\$22 95

On motion the following brethren were appointed messengers to the State Convention: J. J. Huckaby, W. H. Paslay, G. A. Grammer.

On motion adjourned till after preaching to-night.

Brother J. R. Graves occupied the pulpit Sunday morning and night. The attendance was large and we trust great good was done.

On Sunday after preaching on motion after singing the parting hymn and giving the parting hand the body adjourned to meet with the Rehoboth Church, Philips county, on Friday before the third Sunday in October, 1884.

H. P. SLAUGHTER, Moderator,
Spring Creek, Lee County, Ark.

G. A. GRAMMER, Clerk,
Forrest City, Ark.

MINISTERS AND POST OFFICES.

B. F. Thomas, Forrest City, Ark.,	W. H. Paslay, Wheatly, Ark.
J. M. Davis Brinkley, Ark.	P. C. Crow " "
J. L. Wilson, Clarendon, Ark.	J. C. Cook " "
J. J. Huckaby, Vineyard "	G. A. Grammer, Forrest City, Ark.
L. K. Obenchain, Marvell, Ark.	T. J. Hunt " " "
M. K. McCarty, Moro, Lee County, Ark	

LICENTIATES.

T. E. Knight, Clarendon, Ark.,	W. T. Guy, Saulsburg, Ark.,
J. C. Smith, Saulsburg, Ark.	

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 be either 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; 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 delegates 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 a present at the meeting of the body; and when they vacate their office, deliver the same, and 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 judicary prerogative over them; nevertheless, the Association may exercise authority over its own members, the representatives of the churches, and power to withdraw from churches which may depart from the Gospel as understood and held by this body, as 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, at its own discretion, and in its own way, advise or inform when sought, 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 Thursday before the first Lord's day in October, in each year, and not adjourn until all 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 disunited 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 licentiate) whose membership 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, and of voting, unless specially delegated by some church.

12. When in session, the Association will 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, excluded, and dead during the year; and the names and post-office address 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 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 or Messenger 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 members of the board.

7. 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. 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 preceeding 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 Tim. xiii. 16; Acts i. 1; iii. 21; John x. 35; Luke xvi. 29, 31; Ps. cxix. 11; Rom. iii. 1, 2; 2 Tim. iii. 17; Add to make thee wise unto salvation. Also 1 Pet. i. 10, 12; Acts xi. 1; Rom. i. 16; Mark xvi. 16; John v. 39, 40.

Proverbs xxx. 5, 6. Every word of God is pure. Add thou not unto his words, lest thou be found a liar. Also, John xvii. 17; Rev. xxii. 18, 19; Rom. i. 1.

Rom. iii. 12. As many as have sinned in the law, shall be judged by the law. John vi. 45. If any man hear my words—the word that I have spoken, the same shall abide in him in the last day. Also, 1 Cor. iv. 3, 4. Luke x. 10, 16; xxi. 47, 48.

1 Pet. iii. 15. Let us walk by the same rule; let us mind the same thing. Also, 1 Pet. 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. 1 John viii. 20. For 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. 1 Cor. xiii. 5. Prove your own selves. Also, Acts xvii. 11; 1 John iv. 6; Jud. iii. 5; 1 Thes. 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; who is expressly 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. 1. Thou whose name alone is JEHOVAH, art the Most high over all the earth. Heb. i. 4; Rom. i. 20; Jer. x. 10.

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

Mark xii. 30. Thou shalt love the Lord thy God with all thy heart, 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 by thy pleasure they are and were created. Matt. x. 41; Jer. ii. 12, 13.

*Matt. xxviii. 19. Go ye therefore and teach all nations, baptizing 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 shall testify of me. 1 Cor. xii. 1, 6; 1 John v. 7.

John x. 30. I and my Father are one. John v. 17; xiv. 23; xvii. 5, 10. Acts. i. 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 to 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 devoid of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse.

PLACES IN THE BIBLE WHERE TAUGHT.

*Gen. i. 27. God created man in his own image. Gen. i. 3. And God saw everything that he had made, and behold, it was very good. Eccles. vii. 29; Acts xvii. 26; Gen. ii. 2.

*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 in 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; Rom. 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.

*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; ii. 1, 16; Gal. iii. 10; Matt. xx. 15.

*Ez. xviii. 16, 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. 3. 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 and 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, merciful, passionate, and an all sufficient Savior.

PLACES IN THE BIBLE WHERE TAUGHT.

*Eph. ii. 5. By grace ye are saved. Mat. xviii. 11; John iv. 10; 1 Cor. iii. 3, 7; Gal. xv. 11.

*John iii. 16. For God so loved the world that he gave his only begotten Son, who whosoever believeth on Him should not perish but have everlasting life. John i. 12; Heb. iv. 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. 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. v. 10, 25. Wherefore he is able to save them to the utmost that come unto

God by him, seeing he ever liveth to make intercessions for them. Col. ii. 9. For in him dwelleth all the fulness of the Godhead bodily. Heb. ii. 18. In that he himself hath suffered, being tempted, he is able to succor them that are tempted. Heb. vii. 26: P. xiv.

V.—OF JUSTIFICATION.

We believe that the great Gospel blessing with 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 fulness have all we received. Eph. iii. 8.
 Acts xiii. 39. By him all that believeth are justified from all things. Isa. iii. 11; 12; Rom. viii. 1.
 Rom. v. 9. Being justified by his blood, we shall be saved from wrath through him. Zach. xiii. 1; Matt. ix. 9; Acts x. 43.
 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. 23; 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 believeth on him that justifieth the ungodly, his faith is counted for righteousness. Rom. v. 21; vi. 23; Phil. iii. 7, 9.
 Rom. v. 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 glorify in tribulations also. Rom. v. 11. We also joy in God. 1 Cor. i. 20, 31; Matt. vi. 33; 1 Thm. iv. 8.

VI.—OF THE FREEDOM 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. iv. 1. Ho, every one that thirsteth, come ye to the water. Rev. xxi. 17. Whosoever will, let him take of the water of life freely. Luke xiv. 17.
 Rom. xvi. 26. The Gospel—according to the commandment of the everlasting 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. Matt. 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. Matt. 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 connection with Divine truth; so as to secure our voluntary obedience to the Gospel; and that its proper evidence appears in the fruits of repentance and faith and newness of life.

PLACES IN THE BIBLE WHERE TAUGHT.

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. i. 14; Rev. viii. 7, 9; xxi. 27.
 2 Cor. v. 17. If any man be in Christ, he is a new creature. Ez. xxxvi. 26; Deut. xxx. 6; Rom. i. 24, 29; v. 5; 1 John iv. 7.
 John iii. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit. John i. 13. Which were born not of blood, nor of the will of the flesh nor of

the will of man, but of God. James i. 16, 18. Of his own will he begat us with the word of truth. 1 Cor. i. 30; Phil. ii. 13.

* 1 Pet. i. 22, 25. Ye have purified your souls by obeying the truth through the Spirit. 1 John v. 1. Whosoever believeth that Jesus is the Christ, is born of God. Eph. iv. 20; Col. iii. 9, 11.

Eph. v. 9. The fruit of the Spirit is in all goodness, and righteousness, and truth. Rom. viii. 9; Gal. v. 16, 22; Eph. iii. 14, 21; Matt. iii. 8, 10; vii. 20; John v. 1, 8.

VIII.—OF REPENTANCE AND FAITH.

We believe that repentance and faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God, whereby being deeply convinced of our guilt, danger and helplessness, and of the way 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 Propitius, 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. Then hath God, also, to the Gentiles granted repentance unto life. Ephes. ii. 8. By grace ye are saved, through faith; and that not of yourselves; it is the gift of God. 1 John v. 1. Whosoever believeth that Jesus is the Christ, is born of God.

John xvi. 8. He will reprove the world, of sin, and of righteousness, and of judgment. Acts ii. 37, 38. They were pricked in their heart and said, "Men and brethren, what shall we do?" Then Peter said unto them, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." Acts xvi. 30, 31.

Luke xvii. 43. And the publican smote upon his breast, saying: "God be merciful to me, a sinner." Luke xv. 18, 21; James iv. 7, 10; 2 Cor. vii. 11; Rom. x. 12, 13; Ps. li.

* Rom. x. 9, 11. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. Acts ii. 21, 25; 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 use 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 ascertain it with regard to ourselves, demands and deserves the utmost diligence.

PLACES IN THE BIBLE WHERE TAUGHT.

* Tim. i. 9, 29. Be thou not therefore ashamed of the testimony of our Lord, nor of me his prisoner, 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. 3, 14; 1 Pet. i. 1, 2; Rom. xi. 5, 6; John iv. 16; Acts xii. 2.

* 2 Thess. ii. 13, 14. But we are bound always to give thanks 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; wherunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ. Acts xiii. 48; John v. 16; Matt. xx. 16; Acts xv. 14.

* Ex. xxxiii. 16, 19. And Moses said, I beseech thee, show me thy glory. And He said I will cause all my goodness to pass before thee, and 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. Matt. 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. ix. 28, 29; Jam. i. 17, 18; 2 Tim. i. 9; Rom. xi. 32, 34.

* 1 Cor. iv. 7. For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why boastest thou glory as if thou hadst not received it? 1 Cor. i. 26, 34; Rom. iii. 27, iv. 16, Col. iii. 12; 1 Cor. iii. 10; 1 Pet. 10; Acts i. 24; 1 Thess. ii. 13; 1 Pet. ii. 9; Luke, xvii. 7; John xv. 16; Eph. i. 16.

* 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. iii.

* 2 Thess. i. 1, 10. Knowing, brethren beloved, your election of God, for our Gospel's

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. xii. 29.

†2 Pet. i. 10, 11. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if you 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 Saviour 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. 2, 3. And the very God of peace sanctify you wholly. 2 Cor vii. 1; xii. 9; Eph. i. 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.

‡John ii. 29. If ye know that he, [God] is righteous, you 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. 15, 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. iv. 1, 12; 1 Pet. ii. 2; 2 Pet. iii. 18; 2 Cor. xii. 5; Luke xii. 35; ix. 23; Matt. 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; but they went out that it might be made manifest that they were not all of us. John xiii. 18; Matt. 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. Matt. vi. 37, 34; Jer. xxxii. 40; Ps. cxxi. 3; cxi. 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. xiii. 5; 1 John iv. 4.

XII.—OF THE HARMONY OF THE LAW AND GOSPEL.

We believe that the law of God is the eternal and unchangeable rule of his moral government;* that it is holy, just and good;† and that the inability which the scriptures ascribe to fallen men to fulfill its precepts, arises entirely from their love of sin;‡ to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy Law, is one great end of the gospel and the means of grace connected with the establishment of the visible church.§

PLACES IN THE BIBLE WHERE TAUGHT.

*Rom. vii. 12. Do we make void the law through faith? God forbid. Yea, we establish the law. Matt. v. 17; Luke xvi. 17; Rom. iii. 20, iv. 15.

†Rom. vii. 12. The law is holy, and the commandment holy, and just, and good. Rom. vii. 7, 14, 22; Gal. iii. 21; Ps. cxlix.

‡Rom. viii. 7, 8. The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh

cannot please God. Josh. xxiv. 19; Jer. xlii. 23; John vi. 14, v 44.

*Rom. viii. 24. For the law of the spirit of life in Christ hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit. Rom. x. 4; 1 Tim. i. 5; Heb. viii. 10; Judge, 20 21. Heb. xii. 11; Matt. xvi. 17, 18; 1 Cor. xii. 28.

XIII—OF A GOSPEL CHURCH.

We believe that a visible church of Christ is a congregation of baptized believers,* associated by covenant in the faith and fellowship of the gospel,† observing the ordinances of Christ,‡ governed by his laws,§ and exercising the gifts, rights and privileges bestowed in them by his word,|| that its only scriptural officers are Bishops or Pastors, and Deacons,¶ whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

PLACES IN THE BIBLE WHERE TAUGHT.

*1 Cor. i. 1, 13. Paul—unto the church of God which is at Corinth. Is Christ divided? Was Paul crucified for you? Or were you baptized in the name of Paul? Matt. xviii. 17; Acts v. 11; viii. 1; xi. 31; 1 Cor. iv. 17; xiv. 23; 2 John. 9; 1 Tim. iii. 5

†Acts ii. 41, 42. Then they that gladly received his word were baptized, and the same day there were added to them about three thousand souls. 2 Cor. viii. 5. They first gave their own-selves to the Lord, and unto us by the will of God. Acts ii. 47; 1 Cor. v. 12, 13.

‡1 Cor. xi. 2. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances as I delivered them unto you, 2 Thes. iii. 6; Rom. xvi. 17, 20; 1 Cor. xi. 23; Matt. xviii. 15, 20; 1 Cor. v. vi; 2 Cor. ii. vii; 1 Cor. iv. 17.

§Mat. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you. John xiv. 15; xv. 12; 1 John iv. 21; John xiv. 21; 1 Thes. 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 1.

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 prerequisite to the privileges of a church relation; and to the Lord's Supper,§ in which the members of the church by sacred use of bread and wine, are to commemorate together the dying love of Christ|| preceeded 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 thine heart thou mayest. And they went down into the water, both Philip and the eunuch, and he baptized him. Matt. iii. 5, 6; John iii. 22, 23; iv. 1, 2; Matt. xxviii. 19; Mark xvi. 19; Acts ii. 38; viii. 12; xvi. 32, 34; xviii. 5.

†Matt. 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;

like as Christ was raised from the dead by the glory of the Father even so, should walk in newness of life. Col. ii, 12; 1 Pet. iii, 20, 21; Acts 16.

Acts ii, 41, 42. Then they that gladly received his word were baptized, there were added to them, the same day, about three thousand souls. And continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Matt. xxviii, 19, 20, Acts and Epist.

1 Cor. xi, 26. As often as ye eat this bread and drink this cup, ye do the Lord's death till he come. Matt. xxvi, 26, 29; Mark xiv, 22, 23; Luke 11, 30.

1 Cor. xi, 28. But let a man examine himself; and so let him eat of that 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 labor and sinful recreations;‡ by the devout observance of all the means, both private and public;§ and by preparation for that rest that resteth for the people of God.¶

PLACES IN THE BIBLE WHERE TAUGHT.

Gen. 2, 1, 3. 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 ii, 27; Luke 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 made; we will rejoice and be glad in it.

Isa. lviii, 13, 14. If thou turn away thy foot from the Sabbath, from doing pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, thou 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 land, and lead thee with the heritage of Jacob. Isa. lvi, 2, 8.

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

Heb. 2, 24, 25. Not forsaking the assembling of yourselves together as the custom 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 almost the whole city together to hear the word of God. Lev. xix, 30; Ex. 31, 15; Luke iv, 16; Acts xvii, 2, 3; Ps. xxvi, 8; lxxxvii, 3.

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 as 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 Prince of the kings of the earth.‡

PLACES IN THE BIBLE WHERE TAUGHT.

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

Matt. xx, 22. 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, 1, 8.

Acts ix, 28. We ought to obey God rather than man. Matt. 10, 28. Fear them which kill the body, but are not able to kill the soul. Dan. iii, 15, 18.

10; Acts iv, 18, 20.

Matt. xx, 22 10. You have one master, even Christ. Rom. xiv, 4. Who art

thou that judgest another man's servant? Rev. xix, 16. And he hath on his robe and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. Ps. li; Rom. xiv, 9, 13.

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; between him that serveth God and him that scorneth him not. Prov. xii, 26; Isa. v, 20; Gen. xviii, 33; 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 lieth 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 receivedst thy good things; and likewise Lazarus evil things; but now he is comforted and thou art tormented. John viii, 21, 24; Prov. x, 24; Luke xii, 4, 5; ix, 23, 26; John xii, 25, 26; Eccl. iii, 17; Matt. vii, 13, 14.

XVIII—OF THE WORLD TO COME.

We believe that the end of the 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 punishment, and the righteous to endless joy; † and that this judgment will fix forever the final state of men in heaven or hell, on principles 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; Matt. xxvii, 20; xiii, 30, 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 up into Heaven. Rev. i, 7; Heb. ix, 28; Acts iii, 21; 1 Thes. iv, 13, 18; v, 1, 1, 11.

‡ Acts xxiv, 15. There shall be a resurrection of the dead, both of the just and the unjust. 1 Cor. xv, 12, 50; Luke xiv, 14; Dan. xii, 2; John v, 18, 28; vi, 40; xi, 25, 29; 2 Tim. i, 10; Acts x, 42.

¶ Matt. xli, 49. The angels shall come forth and sever the wicked from among the just. Matt. xiii, 37, 43; xxvi, 30, 31; xxv, 31, 33.

¶ Matt. xxv, 35, 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. v, 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? (I speak as a man.) 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, 11.

TABULAR STATEMENT.

CHURCHES.	CLERKS.	POST OFFICE.	COUNTIES.	By Letter.	Restored.	By Relation.	Dismissed.	Excluded.	Dead.	Transf.	Total Membr.	No. Se. In S.S.	Minutes.	Home Mis.	Paid Pastor.	Foreign Mis.	PASTORS.		
Marvell	Sh King	Marvell	Phillips					1			57	3	00 17 65	100 00			L KOBenchain 2nd	2	
Trenton	R R King	Trenton	Phillips								52	00	00 00				L KOBenchain 2nd	2	
Rehoboth	Geo B Turner	Vineyard	Phillips								56	00	00 00		5 00		J J Huckaby 1st	2	
Oak Grove	F L Gustavus	Moro	Lee								52	00	10 00	120 00	1 50		W H Paslay 1st	2	
Salem	T F Dawson	Marvell	Phillips								52	00	00 25				J J Huckaby 2nd, 4th	2	
Centre Grove	W D Roane	Spring Creek	Lee								52	00	00 00				W H Paslay 3rd	2	
Helena	T M Oldham	Helena	Phillips	15							55	00	10 00				No pastor	2	
Philadelphia	G W Hallum	Brinkley	Monroe	5							55	00		100 00			J M Davis 3rd	2	
Ash Grove	J W Garretson	Saulsburg	Monroe								55	00					W H Paslay 4th	2	
Pine Fork	C J McQueen	Moro	Lee								55	50	1 00				J J Huckaby 3rd	2	
Lynn Grove	B Ables	Holly Grove	Monroe								50	00	1 25				No pastor 1st	2	
Bethlehem	W M King	Clarendon	Monroe								41						4th	2	
Clarendon	D Hurst	Clarendon	Monroe								48						J I Wilson 3rd	2	
Hopewell											50								2
Forrest Chapel	Geo L Rogers	Forrest City	St Francis					1	1		52	00	2 00				W H Paslay 2nd	2	
Forrest City	J T Foudren	Forrest City	St Francis						1		52	75	22 15	530 00			G A Grammer Every	2	
Brinkley	Miss J Simms	Brinkley	Lee								51	50	2 50				L KOBenchain 1st, 3rd	2	
Bethel		Wheatley	St Francis								51	25					W H Paslay 4th	2	
Pleasant Grove	R E Morris	Cotton Plant	Woodruff								51	00		100 00			J M Davis	2	
Bible Union											51								2
Zion	Jas Williams	Forrest City	St Francis					1			51		1 00				B F Thomas 3rd	2	
Marianna	J P Farrar, Sr	Marianna	Lee								51								2
Barton	C S Belsha	Barton	Phillips								53	35	1 30	25 20			L KOBenchain 4th	2	
Lone Chapel	J W Kyle	Brinkley	Monroe								52		50				P C Crow 2nd	2	
Refuge	J T Capelena	Saulsburg	Monroe					1	2		52						J M Davis 1st	2	

NOTE. The Clerk is not responsible for any discrepancies in the report of the Finance committee; for this table is made from the letters and Minutes. According to these, there should be on hand this year, Foreign Missions, \$12.50; Home Missions, \$10.75; Associational Missions \$01.03. Only a few churches report pastors' salary.