



MINUTES

OF THE
FIRST ANNUAL SESSION

OF THE
UNION ASSOCIATION

OF THE
UNITED FREE WILL BAPTISTS

NOVEMBER 5th AND 6th, 1926

CONVENED WITH

MIDWAY CHURCH
COLQUITT COUNTY, GEORGIA

NEXT SESSION WILL CONVENE WITH CANNEDY CHAPEL
THOMAS COUNTY, OCTOBER 20th, 1927

LIBRARY

MINUTES

The members and messengers of the Liberty Association met with Prosperity church, in Turner county, Georgia, Friday before the second Sunday in October. The representatives were:

Prosperity Church—J. H. McAlister, S. M. Dupree, W. L. Lawson, S. M. McAlister, C. M. Lawson, and W. R. Lawson.

Greenwood Church—Rev. W. A. Pope, A. L. Pope, J. T. Lee, and W. A. Sellers.

W. A. Sellers preached, using the 5th chapter of John for a lesson.

After devotional service the body assembled for business, and after some discussions it was moved and carried to dissolve the Liberty Association to meet with the members of the Ochlocknee Association at Midway church in Colquitt County, Georgia, Friday before the first Sunday in November, to organize a new association.

W. A. POPE, Moderator.

B. N. McALISTER, Clerk.

The members of the Ochlocknee Association met, and after some discussions, dissolved the Ochlocknee Association to meet with the members of the Liberty Association at Midway church, on Friday before the first Sunday in November, to organize a new association.

ORGANIZATION OF THE UNION ASSOCIATION

Midway Free Will Baptist church of Colquitt County, Georgia.

Delegates from churches formerly composing the Liberty and Ochlocknee Association of Free Will Baptists, met with Midway church on Friday, November 5th, 1926.

At 11:00 o'clock a. m., Rev. J. D. Little, of the Little River Association, preached a very impressive sermon.

After preaching refreshments were served on the grounds.

After dinner the body was called together by song and prayer.

Rev. Neal H. Parish, of Georgia Union Association being present, was requested to preach the introductory sermon.

After the sermon the body was called to order for the election of officers. Rev. A. L. Sellers was elected temporary moderator, and Rev. L. G. Baldwin was elected clerk.

After a very good talk by Bro. Sellers, he called for names of churches and delegates representing them. They responded as follows:

Eunice Chapel—J. L. Lewis, Rev. G. W. Rhodes.

Midway Church—Bros. Robert Murphy, F. L. Herring, Charlie Murphy.

New Hope Church—Bros. J. W. Leneer, Rev. L. G. Baldwin.

Cannedy Chapel Church—Bros. G. W. Davis, J. F. Wilder.

Greenwood Church—Bros. J. T. Lee, A. L. Pope, Rev. W. A. Pope, and Rev. W. A. Sellers.

Saco Church—W. A. Sellers, by proxy.

Prosperity Church—J. H. McAlister, S. M. Dupree, and S. M. McAlister.

Spring Hill Church—N. V. Adkinson and Cap Adkinson.

Moved and carried that we suspend the reading of the letters and hear the statements of the delegates and preachers.

Moved and carried that we receive the statements of the delegates and preachers and seat them.

Moved and carried that three disinterested men select a name for the association. Revs. N. H. Parish, J. B. Harris, and J. D. Little were appointed. The name selected was Union.

Rev. J. M. Newton were elected by ballot as Moderator; Also A. L. Sellers, Clerk, and Rev. L. G. Baldwin, Treasurer. Rev. W. A. Pope was elected Assistant Moderator.

Moved and carried to adjourn until 9:00 a. m., Saturday.

Called together Saturday morning, by singing "Amazing Grace," and prayer by A. L. Sellers.

The following government and decorum were read and adopted, also the following articles of faith.

The body being organized the right hand of fellowship was taken while singing "How Sweet the Name of Jesus Sounds."

The following committees were appointed:

Devotional Committee—Bros. Robert Murphy, F. L. Herring, J. F. Wilder, J. H. McAlister, and N. V. Adkinson.

Temperance Committee—Bros. J. T. Lee, Robert Murphy, and J. W. Lencar.

Committee on the State of Churches and Preachers—Bros. Robert Murphy, J. T. Lee, J. F. Wilder, and J. H. McAlister.

Committee on Nominations—Bros. C. E. Murphy, W. A. Sellers, and G. W. Davis.

Committee on Education—Bros. A. L. Sellers, R. M. Massey, L. G. Baldwin, and J. B. Harris.

Committee on Obituaries—Bros. R. M. Massey, Robert Murphy, and Cap Adkinson.

Committee on Destitutions—Bros. S. M. Dupree, G. W. Rhodes, and A. L. Pope.

Committee on Sunday School—Sister McAlister, Bros. S. M. McAlister, and the preachers.

Finance Committee—Robert Murphy and J. T. Lee.

Executive Committee—J. T. Lee, J. W. Lencar, J. H. McAlister, N. V. Adkinson, and Robert Murphy.

Committee on Resolutions—Bros. A. L. Sellers, J. H. McAlister, Robert Murphy, G. W. Rhodes, and J. T. Lee.

Moved to adjourn for preaching. Dismissed by Rev. W. A. Pope.

After a very impressive sermon by Rev. W. A. Pope, followed by Rev. J. M. Newton, from Joel 2-18-32, we dismissed for refreshments by Rev. N. H. Parish until 1:30 p. m.

SATURDAY AFTERNOON

Called together as per adjournment by singing "When the Roll is Called Up Yonder," and prayer by Rev. W. L. Harrell.

Called for report of committees.

Committee on Nominations—Recommended that Canedy's Chapel have the next session. The report received and committee excused.

Committee on Resolutions—Recommended, (1st) Resolved that seeing our success is dependent on the homes of our members, recommended that more interest be taken in the homes, teaching our doctrine and the principles of salvation. (2nd) That the ministers in charge of churches take collection quarterly for missions. (3rd) Resolved that we adopt the following associational decorum.—Rev. A. L. Sellers, Chairman.

Devotional Committee—Recommended that Rev. W. A. Pope preach and Rev. J. M. Newton close Saturday at 11:00 a. m., and that we have no service Saturday afternoon, but that all attend Brother Parish's tent meeting now in progress at Moultrie.

Committee on Education—Recommended that as the world is becoming more learned, and that to compete with this condition we must have a better prepared ministry educationally; we recommend that each church manifest a greater interest in our college at Ayden, N. C., looking forward to the time when we hope to have one not to be excelled anywhere.—Rev. L. G. Baldwin, Chairman.

Committee on Temperance—Recommended, that our people are becoming more temperate and encourage that they all endeavor to carry over the great temperance move of our nation.—J. T. Lee, Chairman.

Committee on Sabbath School—Recommended, that as we find no Sabbath School in any of our churches, that each church put forth a greater effort to organize and maintain a Sabbath School by the parents going and carrying their children.

Committee on Finance submit the following report:

Saco Church	\$3.25
Prosperity Church	\$11.30
Greenwood Church	\$7.00
New Hope	\$4.50
Canedy Chapel	\$5.00
Midway	\$5.60
Eunice Chapel	\$4.00
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	\$40.60

Robert Murphy, Chairman.

The reports of the committees received and the committees excused.

Moved and carried that we send a delegation to the state convention. Rev. W. A. Pope, J. T. Lee and A. L. Sellers were appointed as delegates to the convention.

Moved and carried that we have one hundred and fifty (150) full minutes printed.

Moved and carried that there be a brief sketch of the disbanding of the two associations to organize this one.

Moved and carried that we meet on Thursday night before the fourth Sunday in October, 1927, for our next session.

Moved and carried that this body extend their thanks to this community for their kindness during its session with them.

Moved and carried that we pay the clerk five dollars (\$5.00).

Moved and carried that we use the balance of funds on hand after printing the minutes and paying clerk for the national convention.

Moved and carried that the clerk correct the minutes.

Moved and carried that we adjourn to meet with Canedy Chapel church Thursday night before the fourth Sunday in October, 1927.

GOVERNMENT AND ORDINANCES

1. We believe that a Gospel Church, or Church of Christ, is a congregation of Christians constituted and governed according to the rules laid down in the New Testament.

2. That those rules require churches to preserve the form of government and the ordinances of the first Christian churches and to be composed of baptized believers in Christ.

3. That visible church is the aggregate or whole number of Gospel churches, and that the invisible church is composed of the redeemed now in heaven and of such Christians on earth as are not attached to the visible church according to the Gospel rules.

4. That the establishment of a central catholic government over the visible church, or any part thereof, is a device of earthly ambition repugnant to the Word of God, subservient to the churches and dangerous to the liberty of man.

5. The Gospel churches are the only ecclesiastical bodies or tribunals also authorized by the Scriptures; that each church has the unrestricted right to administer its own government without supervision or interference, being under Christ, essentially, independent and absolute; and that if this right be surrendered to superintending jurisdiction by delegation or otherwise, the assembly ceases to be a Gospel church.

6. That churches may nevertheless, we suppose, meet by delegates, form an association and declare the terms upon which they will keep up the correspondence; but that the right and the authority of churches being inalienable, or in no way compromised or hindered by entering into an association, and therefore an association has no authority over churches or individuals, their only power being to transact business which does not pertain to churches in their ecclesiastical capacity; to promote natural intercourse, and a concentration of voluntary effort; and to give that advice to churches which might with equal authority be given by any individual.

7. That the authority of the churches is designated for the perpetuation of the true religion of the Gospel, and for the preservation of true and orderly body of Christians on earth; that it is fully sufficient for the purpose intended, but that it does not extend to persons, property or the consciences of men in any manner whatsoever.

8. That the only requisites to church membership are faith in Christ and obedience to the Gospel; that faith in Christ necessarily exists in connection with the belief in the fundamental truths of Christianity, and that so pre-
scribe any other requisite of such membership is an assumption of authority on the part of the church and a departure from the Gospel plan.

and to preserve a file of the minutes of the Association.

7. When a Clerk is appointed, all the books, minutes, etc., belonging to the Clerk, shall be immediately delivered to him by his predecessor. Also, it shall be the duty of the church clerk to revise the church roll at least once a year. It shall be the duty of the pastors to instruct the deacons and clerks of their churches in regard to money for minutes.

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

9. It shall be the duty of every member, male or female, to attend each conference meeting, if they can; for on that day the pastor is expected to instruct the church in a certain manner by giving plain and pointed lessons on doctrine, discipline and the rules of holy living.

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

10. That the authority of a minister of the Gospel extends to teaching, exhortation and rebuke, but no further; that he cannot perform any acts that belong to the authority of the church—such as the reception of members into the church compact, or the expulsion of offenders; that as a member of the church, he is not more than any other member, and if he is guilty of transgression he is to be brought to trial before his brethren and convicted or acquitted in the same manner as if he were a private person; yet we think it prudent to call in advisory help especially if the minister is to be tried upon a charge of heresy.

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

12. That the Lord's Supper and the washing of the saints' feet are ordinances to be observed in the church until the Lord comes.

13. That elders and deacons must be set apart to their office of ordination, or the imposition of the hands of the presbytery and prayer, without which they are not authorized to administer the ordinances pertaining to their respective offices.

14. No preacher shall be ordained unless called to take charge of a church as pastor, or some good and sufficient reason.

CHURCH DECORUM

1. The church may choose a pastor annually at the last regular conference in Association year; or if they prefer it, may choose a pastor for an indefinite length of time to continue from year to year, as long as he may deem it proper to keep up the connection.

2. When it becomes necessary, a pastor may be chosen at any other time; but if the choice be made at a special conference the time must be appointed at a monthly meeting of the church.

3. The pastor shall be moderator of the church, but when he is absent or does not sit as moderator, being present, some suitable brother shall be appointed to sit in his place.

4. There shall be two or more deacons in the church, whose duty it shall be to superintend the collection and disbursement of all contributions made

by the church for the pastor, etc., and to distribute the bread and wine in the administration of the Lord's Supper.

5. The Deacons shall take notice of such members as refuse or neglect to partake of the Lord's Supper, and endeavor to ascertain the cause that the same may be laid before the church in conference if necessary.

6. Some suitable member shall be appointed Clerk and it shall be his duty to do all the recording and writing pertaining to the business of the church,

10. No member shall absent himself during the session without permission from the presiding officer, and none shall take final leave of absence without permission of the body.

11. This Association has a right to decide what matter shall be admitted to its consideration.

12. This Decorum may be amended at any session of the Association by a majority vote.

13. No church shall liberate any minister coming from any denomination until he has been examined by the Ordaining Council and received credentials bearing their approval.

CONSTITUTION

1. The Association shall hereafter be known as the Union Free Will Baptist Association.

2. It shall be composed of: (1) The ministers, both ordained and licensed, belonging thereto; (2) Legal delegates from the churches composing the same.

3. Requirements of churches: Each church shall be required to send up an annual report to the Association in which they shall make a brief statement of the pastor, report the character and usefulness of the ministers whose membership is with them, give name and postoffice of the church clerk, give the number baptized, received by letter, dismissed by letter, restored, excluded, and died, the number of members, and the amount paid for Association purposes.

4. Each church in the Association shall be considered an advisory body and shall control its own internal affairs, having the unrestricted right to administer its own government without suspension or interference, being under Christ essentially independent and absolute.

5. This body shall be considered an advisory council, whose duty it is to meet annually at such places as may be agreed upon at the previous session, and not to adjourn formally until all business is settled, and while there it shall be its duty to examine all questions of general interest to the Association and to use their best influence to promote a moral and benevolent means and institution such as education, Sabbath Schools, missionary work, etc.

6. The officers of this Association shall be a Moderator, Clerk, and Treasurer, to be chosen by ballot.

7. Churches wishing to become members of this Association must adopt our articles of faith and conform to its usages.

8. Churches sending delegates to this Association shall be allowed one delegate for each ten members or fraction thereof.

9. This Constitution may be altered or amended at any session of this Association by a majority of the votes.

ARTICLES OF FAITH

1. We believe that there is but one living, true eternal God, the Father,

of whom all things, from everlasting to everlasting, glorious and immutable in all His attributes.—I. Cor. 8:6; Isa. 40:28.

2. We believe that there is one Lord Jesus Christ whom are all things, the only begotten Son of God, Son of the Virgin Mary, whom God freely sent into the world because of the great love wherewith He loved the world, and Christ as freely gave Himself a ransom for all, tasting death of every man, who was buried and rose again the third day and ascended into Heaven, from whence we look for Him the second time in the clouds of Heaven, at the last day to judge both the quick and the dead—I. Tim. 21:5-6; Heb. 2:8; John 2:2; Rev. 1:7; Acts 24:15; John 3:16.

3. We believe that there is one Holy Ghost the precious gift of the Father through His dear Son, unto the world, who quickeneth and draweth sinners home to God.—St. John 16:7-9; Acts 2:4; Ep. 4:4; 5-6.

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

5. We believe that God is not willing that any should perish but that all should come to repentance, and the knowledge of the truth that they might be saved, for which end Christ hath commanded the gospel to be preached among all nations and to every creature.—Mark 16:15; Luke 24:47; John 3:12-17; Tim. 2:4.

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

7. We believe the whole scriptures are infallibly true and that they are the only rules of faith and practice.—II. Tim. 3:6-17.

8. We believe in the doctrine of general provision made of God in Christ for the benefit of all mankind, who repent and believe the Gospel.—Luke 14:16-20; Matt. 28:19-20; Luke 13:2-5; Luke 24:47; Acts 3:19; Mark 1:15.

9. We believe that sinners are drawn to God, the Father, by the Holy Ghost through Christ His Son, and that the Holy Ghost offers His divine aid to all the human family, so as they all might be happy, would they give place to His divine teaching; whereas such who do not receive the divine impression of Holy Spirit shall at a future day own their condemnation just and charge themselves with their own damnation for wilfully rejecting the offers of sovereign grace.—Matt. 11:27; St. John 6:44-65; Psalms 1:1; 2:11-12; Jer. 22:29.

10. We believe that men, not considered simply as ungodly men, were of old ordained to condemnation; considered such who turn the grace of God to lasciviousness; denying the Lord God and our Lord Jesus Christ who bought them, and therefore shall bring upon themselves swift destruction, but we observe that they, and such the apostle saith, because they receive not the love of the truth, that they might be saved, therefore the indignation and wrath of God is upon every soul that doeth evil, living and dying therein,

for there is no respect of persons with God.—Jude 1:4; 2nd; Peter 2:1 2nd; Thess 2:11-12; Romans 2:9-11.

11. We believe that all children, dying in infancy, having not actually transgressed against the law of God in their own person are only subject to the first death; which was brought on by the fall of Adam, and not that any of them dying in that state shall suffer punishment in hell by the guilt of Adam's sin, of such is the kingdom of God.—1st Cor. 15:32; Matt. 19:2-5; Mark 9:26-27; Matt. 19:14.

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

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

14. We believe that all things are foreseen in the wisdom of God, so that God knoweth whatsoever can or can not come to pass upon all supposed conditions; yet not as having decreed any person everlasting death or everlasting life, out of respect of mere choice, farther than He hath appointed the Godly unto life, and the ungodly who die in sin unto death.—Heb. 4:13; Prov. 8:22-23; Matt. 25:31-46.

15. We believe, as touching Gospel ordinances, in believer's baptism, laying on of hands, receiving of the sacrament of bread and wine, washing the saints' feet, anointing the sick with oil in the name of the Lord, fasting and prayer, singing praise to God, and the public ministry of the Word with every institution of the Lord we shall find in the New Testament.—Luke 22:19-20; John 13:4-7; James 5:14.

16. We believe the Gospel mode of baptism is by immersion and that believers are the only objects for baptism.—Matt. 3:15; Mark 1:15-10; Acts 3:38-39; Rom. 6:5; Col. 2:12.

17. We believe in the general resurrection of the dead and a final judgment day at the last day.—John 5:28-29; II. 5:6.

18. We believe the happiness of the righteous is eternal and the torments of the wicked are endless.—Matt. 2:9.

10. Any male member who shall fail to attend three successive conferences, and any member whatever, of the church, according to the covenant (Article 5) shall be cited to appear in conference and answer for his neglect; but the church may exempt members from this rule if necessary.

11. Conferences shall be opened and conducted as follows: (1) Prayer unless divine service has just been concluded, and generally then. (2) Invite visiting brethren to seats. (3) Open the door for the reception of members. (4) Call for absentees. (5) For acknowledgments. (6) For reference of deferred business. (7) For matter of dealing which are in order to come before the church. (8) For miscellaneous business.

12. Visiting brethren, as helpers called in from sister churches, shall speak and make motions or seconds, but not allowed to vote.

13. Any orderly member of the Baptist church who does not hold this church in fellowship, may be received into church without a letter, when it

is made apparent that his Christian character is unimpeachable and that he has applied for a letter and could not obtain it because he desired to join this or some sister church. All other persons must join by letter or baptism.

14. No member shall be received without the unanimous consent of the members present, but unreasonable objections shall not be valid, unless withdrawn, the members who make them shall be liable to be taken under dealing with the church.

15. When the moderator calls for absentees the Clerk shall inform the church what male members have been absent from three successive conferences and the Moderator shall appoint some brother or brethren to cite each of them to the next conference.

16. No member shall be expelled unless he has been cited verbally or in writing to attend the trial, provided his residence be known to the church.

17. When a witness, not a member of the church, is introduced, he shall not be examined till the question has been put to the church. Will you hear the testimony of the witness?

18. The evidence in every case of dealing and acknowledgement shall be recorded in the church book.

19. Members dismissed from the church by letter who becomes disorderly or continue to hold their letters without good reason shall be cited to conference to answer for their misconduct.

20. Expelled members shall be restored to fellowship on their petition if their walk since expulsion has convinced the church that they have sincerely repented for their former evil.

21. A vote shall not be taken upon any question without a move and a second, and all important questions the vote shall be taken by rising to the feet.

22. No motion shall be made while a move and second is before the conference.

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

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

25. All discussions in conference must be conducted with calmness and good feeling; those who speak must rise to their feet and address the Moderator, and keep to the point in the debate.

26. No one shall speak more than three times on the same question without permission from the Moderator, nor shall the remarks of any one be unreasonably long.

27. When the Moderator speaks he must designate some brother to act in his stead.

28. No one shall be interrupted while speaking unless it can be to call the speaker to order.

29. It shall be the duty of each church to attend to the administration of the Lord's Supper and washing of the Saints' feet at least once a year.

30. Members not in good standing should not commune, but the administration should not be deferred on account of any ordinary matter of dealing.

31. Public fasting, humiliation and prayer shall be observed on proper occasions.

32. No Licentiate shall be ordained until called in care of one or more churches.

33. Any church that shall tolerate Holyrollerism in their house shall be regarded as encouraging heresy, and shall be dealt with for such. Also any church or pastor allowing preachers of Holy Rollerism that is sinless perfection as a second work of grace or unknown tongue to occupy their pulpits shall be dealt with for encouraging heresy.

34. This decorum may be altered or amended by a two-thirds vote of the membership present at any two successive monthly conferences.

CHURCH COVENANT

1. Having been brought, as we humbly trust, by divine grace into the knowledge of our divine Lord and Savior Jesus Christ, and to devote our time and talents to the interest of pure and undefiled religion, we do solemnly covenant with each other to walk together in love and brotherly kindness and to glorify God through life as the only hope in death.

2. We agree to exercise Christian love and affection for each other as members of the household of faith, that the knowledge of truth may be glorified in us and by us, to the end that we may be perfect in the will of God through Christ Jesus concerning us.

3. We endeavor to uphold the public worship of Almighty God and ordinances of His church, not to forsake the assembling of ourselves together; that we will cheerfully contribute of the means with which we are blessed for the ministry among us and other necessary expenses of the church.

4. We will not neglect the devotional exercises of secret prayer and the duties of family worship, and the training up of our children and those under our care with a view to the service of Christ and the enjoyment of Heaven.

5. We agree to neglect our secular or worldly avocation to attend the stated meetings of the church and to labor for its prosperity in the most holy faith, believing that if we do this we let our light shine; if we fail to attend to these sacred duties we prove to be a stumbling block to the world and reproach to the church.

6. We believe that all Christians are endowed with certain talents and influences, for the improvement of which they will be accountable to the Great Head of the church; that if there are unruly members in the church, it is our duty to approach such in the spirit of love and to admonish them to forsake their evildoings, if they will not hear thee, take one or two more, that in the mouth of two or three witnesses every word may be established; then if they will not hear the church, then let them be unto thee as an heathen man and a publican.

7. We believe the worldly dance and drinking ardent spirits with and commingling with drunkards are sins which should be condemned by the church.

8. It shall be the duty of all pastors to read or have read this Covenant and to explain every part and clause thereof to the church on the opening of all church meetings.

DECORUM

1. At the meeting of each session of the Association the officers of the preceding session shall preside until their successors shall be known.

2. At each session and previous to proceeding to business the names of the ministers and delegates shall be called.

3. At the close of each session the entire proceeding shall be read for correction and approval.

4. Any person wishing to speak shall rise and address the moderator. He shall confine himself to the question under consideration and avoid personalities.

5. No person shall speak more than twice on any subject without permission from the body.

6. No motion shall be withdrawn after its discussion.

7. When a question is under discussion no motion or proposition shall be received except to adjourn, to lay on the table, to amend or postpone indefinitely, which several motions shall be preferred in the order in which they are stated.

8. Nominations shall be made by the Moderator of the Association or whoever he may appoint.

9. After motion has been decided any member having voted in the affirmative may move a reconsideration.

STATISTICAL TABLE

CHURCHES	COUNTIES	CLERK	POST OFFICE	PASTORS	POST OFFICE	Sunday Meeting Days	Baptised	Received by Faith	Dismissed by Letter	Expelled	Dead	Number Members	For Minutes	Give to Pastors
Greenwood	Mitchell	J. T. Lee	Camilla	J. B. Harris	Omega	1		1	1			28	\$7.00	
Saco	Mitchell	T. H. Lee	Pelham			2			1			28	3.25	
Prosperity	Turner	W. B. Lawson	Ashburn	C. N. Massey	Doerun					1		11.70	\$67.50	
Spring Hill	Mitchell													
Cannedy Chapel	Thomas	T. O. Cane		L. G. Baldwin	Coolidge	3	4	7	1			56	5.00	
Midway Church	Colquitt	Walter Murphy	Moultrie	L. G. Baldwin	Coolidge	1		1		1		219	5.60	8.00
Eunice Chapel	Colquitt	W. J. Jordan	Doerun			2						38	4.00	40.00
New Hope	Colquitt							1					4.50	