

*C. H. Cox.*  
*Tallahassee,*  
MINUTES *Florida*

of the

SEVENTH ANNUAL SESSION

of the

Georgia Conference

of the

Wesleyan Methodist Connection (or Church)  
of America

held at

ASHBURN, GEORGIA, OCTOBER 22-25.

1902.

# The Wesleyan Methodist Church,

TALLAHASSEE, FLA.

C. H. COX, PASTOR.

Weekly services are held as follows:

Bible School, Sunday 9:30 A. M.

Preaching, Sunday 11 A. M.

Class Meeting, Sunday 3:30 P. M.

Preaching, Sunday 8 P. M.

Prayer Meeting, Thursday 8 P. M.

All persons—home folk and stranger, rich and poor, old and young, saint and sinner—are invited to all of the above services. A cordial welcome will be given to all. Be sure and attend.

## GEORGIA ANNUAL CONFERENCE.

### PRESIDENT.

H. S. Abbott, ..... Ashburn, Ga.

### SECRETARY.

J. Lawrence, ..... Ashburn, Ga.

### CONFERENCE EVANGELIST.

J. J. Williams, ..... Ashburn, Ga.

### ELDERS.

E. M. Pafford, ..... Peacock, Ga.

W. B. Thomas, ..... Towns, Ga.

J. W. Pope, ..... Hatoff, Ga.

W. F. Strozier, ..... Macon, Ga.

J. B. Arrington, ..... Quilp, Ga.

- W. P. Perdue, ..... Evergreen, Fla.

H. H. Sumlin, ..... Ashburn, Ga.

C. M. Clark, ..... Arthur, Ga.

- H. S. Dixon, ..... Sparks, Ga.

- C. L. B. Davis, ..... Waycross, Ga.

J. B. Watts, ..... Madison, Fla.

W. H. Massey, ..... Ashburn, Ga.

- W. G. Gannon, ..... Baxley, Ga.

E. M. Skipper, ..... Waycross, Ga.

J. A. Gardner, ..... Evant, Texas.

C. H. Cox, ..... Tallahassee, Fla.

- W. A. Coleman, ..... Erick, Ga.

- F. I. Thornton, ..... Le Roy, Ga.

W. L. Dixon, ..... Arabi, Ga.

M. L. Pardo, ..... Cardenas, Cuba.

J. H. Ellis, ..... Demorest, Ga.

### LICENTIATES.

- J. D. Patterson, ..... Sparks, Ga.

- R. Y. Ross, ..... Luke, Ga.

## Daily Proceedings.

### FIRST DAY.—Afternoon Meeting.

The seventh annual session of the Georgia Conference of the Wesleyan Methodist Connection (or Church) of America, convened in the pavilion on the campground at Ashburn, Ga., at two o'clock

P. M., on the 22nd of October, 1902, instead of on the 20 of September, 1902, as arranged by last conference, on account of the latter date interfering with some of the other conferences.

The president, H. S. Abbott, occupied the chair and J. Lawrence acted as secretary. After religious services conducted by the Rev. E. Teter, the roll of elders was called and the following answered to their names: J. J. Williams, J. W. Pope, W. F. Strozier, W. P. Perdue, H. H. Sumlin, H. S. Dixon, J. B. Watts, and W. H. Massey.

On motion the following Committee on Credentials was elected. J. D. Patterson and W. P. Perdue, who made a partial report which was by motion adopted, and the following list of delegates was enrolled: J. H. Acosta, J. Lawrence, G. W. Jefcoat, J. M. Willis, J. D. Patterson, Charles Williams, J. T. Payne, P. M. Williams, Vinnie Masters, J. W. Dixon, Jennie Jones, H. L. Parish and W. M. Herrington.

On motion R. Y. Ross and W. F. Strozier was elected a Committee on Conference Bar.

Revs. W. F. Hickson and R. P. Fain, pastors of the Ashburn and Sycamore Methodist churches, were introduced to the conference, as were also A. W. Hall, Connectional Agent, Doctor J. N. Bedford, president of the Theological Department of the Wesleyan Methodist Seminary at Houghton, N. Y., and Rev. E. Teter, the Missionary Secretary of the Connection. The conference was cheered and encouraged by the short addresses made by these brethren, who promised to speak at greater length as opportunity presented.

The Committee on Conference Bar made a report fixing the two first seats around the tabernacle as conference bar.

On motion the following Committee on Religious worship was elected: J. J. Williams, J. D. Patterson and J. Lawrence.

On motion H. H. Sumlin, H. S. Dixon and J. Lawrence were elected a Committee on Statistics.

On motion the following Committee was elected on Pastoral Relations: J. J. Williams, J. D. Patterson, W. P. Perdue, H. S. Dixon, J. T. Payne and J. W. Dixon.

On motion the following Committee on the State of the Work was elected: H. H. Sumlin and F. I. Thornton.

On motion the following Judiciary Committee was elected: J. W. Pope, J. J. Williams, W. F. Strozier and W. H. Massey.

The following Committee on Vacancies was elected: J. J. Williams, J. D. Patterson and H. S. Dixon.

Rev. W. P. Perdue was elected to fill the vacancy on the Committee of Itinerancy and Orders, made so by the expiration of C. L. B. Davis's tenure of office.

On motion Sister Jennie Jones and Brother J. H. Acosta was elected a Committee on Temperance.

On motion the following Committee on Secret Societies was elected: H. S. Abbott and J. J. Williams.

On motion H. H. Sumlin and H. L. Parish were elected a Committee on Moral Reform.

On motion Doctor Bedford was requested to act as a Committee on Education, which request he acceded to.

On motion it was ordered that the morning meetings convene at 8:30 and the afternoon meeting at 2:30, both to adjourn by motion.

On motion the following Committee on Sunday Schools was elected: C. H. Cox, R. Y. Ross, Sisters W. M. Herrington and Vinnie Masters.

#### THURSDAY.—Morning Meeting.

Meeting opened with religious services, led by J. D. Patterson. The roll was call and Rev. C. L. P. Davis, who was not present at the last meeting, reported present. The minutes of the last meeting were read and approved.

The Campmeeting Committee consisting of J. Lawrence, B. H. Bankston and H. S. Dixon was elected for the ensuing year.

The names of the following licentiates were handed in as applicants for Elder's Orders: F. I. Thornton, C. H. Cox, and W. A. Coleman; and the names of J. D. Patterson and H. L. Parish to travel under the direction of the conference. On motion they were received and referred to the Committee on Itinerancy and Orders.

J. J. Williams was elected as assistant secretary.

J. H. Acosta and Sister Vinnie Masters were appointed by the president lay members on the Committee of Itinerancy and Orders.

On motion H. S. Dixon and W. P. Perdue were elected with the pastor a Committee on Entertainment.

The election of conference officers was made the order of the day for ten o'clock Saturday morning.

On motion to-night was set apart for Rev. A. W. Hall to present the Connectional interests of the Church, Friday night to Rev. E. Teter to present the missionary cause, and Saturday night to Doctor Bedford to speak in behalf of Houghton Seminary.

On motion it was ordered that the Campmeeting Committee take charge of the order of worship immediately after the conference adjourns.

Rev. F. M. Blalock, pastor of the Baptist church at Ashburn, was introduced to the conference and made some very pleasing remarks.

On motion the conference adjourned for committee work.



#### Afternoon Meeting.

Meeting was opened by reading the Word and prayer, by Rev. C. H. Cox. Calling the roll was omitted. Minutes of the last meeting were read and approved.

The secretary requested that the pastors be more careful in making out their reports.

Rev. E. E. Shelhamer of the Free Methodist Church was introduced to the conference.

The examination of the character of the elders was now entered into, and the following names were called and their character passed: J. J. Williams, E. M. Pafford, W. B. Thomas, J. W. Pope, and W. F. Strozier. At this juncture several good talks were made on tithing, some giving their experience and testifying that God blessed them in store and soul since adopting the system.

On motion the conference adjourned for committee work.

#### FRIDAY.—Morning Meeting.

The meeting was opened with religious services by Rev. W. F. Strozier. The roll was called and Rev. J. B. Arrington who was not present heretofore reported present. The minutes of last meeting was read and approved.

Application of T. P. Wilson for elder's orders was handed in and according to previous ruling went to the Committee on Itinerancy and Orders.

The examination of the character of elders was here resumed, and hearing the reports of pastors. The following names were called: J. B. Arrington, W. P. Perdue, and H. H. Sumlin, and their characters passed.

Several good talks were here made by the Missionary Secretary and others on the benefits of having the conference evangelist or president to visit each of the charges and hold the quarterly conferences, and how best to make financial arrangements for the same, after which the missionary secretary made a good speech on the blessings of giving. The Rev. A. W. Hall also spoke and stressed the living up to the Pentecostal privilege and duty of contributing as laid down in the Acts of the Apostles.

On motion the following committee was elected to provide for the salary of the conference evangelist and to define his labors: J. D. Patterson, M. C. Owens, G. W. Jefcoat, Charles Williams, P. M. Williams, Vinnie Masters, J. W. Dixon, Jennie Jones, H. L. Parish, W. M. Herrington, J. M. Willis and J. R. Upchurch. There was a considerable interchange of ideas on the best methods of carrying on the work, which was real profitable, and from which the conference expects to see fruit.

H. H. Sumlin was elected a Committee to raise funds for the publishing of the Minutes of the conference.

On motion the meeting adjourned for committee work.

#### Evening Meeting.

The meeting was opened with religious services conducted by Rev. J. J. Williams.

The roll was called, the minutes of the last meeting were read and approved.

The names of Benjamin Graham and F. E. Fitch were reported as having withdrawn from the conference by letter, and C. A. Dupree without a letter by which act he forfeits the right to hold his ordination papers and the secretary was instructed to request him to return the same.

The president read his report, which was on motion adopted.

Here the examination of character of elders and reports of pastors was again taken up. The following names were called: C. M. Clark, H. S. Dixon, C. L. B. Davis, J. B. Watts, W. H. Massey, W. G. Gannon, E. M. Skipper, J. A. Gardner and M. L. Pardo, and their characters passed.

The following licentiates serving work under the direction of the conference made their report: W. A. Coleman, C. H. Cox, R. Y. Ross and F. I. Thornton, which reports were adopted.

The Missionary Secretary gave a report of the trip he made to Cuba, stating that while there he ordained M. L. Pardo, as instructed at the last session of the conference.

Discussions were heartily entered into on different subjects as the reports of the pastors were read.

On motion the meeting adjourned.

#### SATURDAY.—Morning Meeting.

The meeting was opened with religious services by Rev. J. B. Watts. The roll was called. The minutes of the last meeting was read, corrected and approved. Several talks were here made on the necessity of the pastors bringing in exact reports.

On motion the question of holding the next annual conference was left in the hands of the president. Invitations were received from Waycross and Ashburn for the next session of the annual conference. An election was entered into when Ashburn won by a majority of six votes.

The report of the committee to provide the Conference Evangelist salary was read, amended and adopted (see report).

The chairmen of the Committees on Secret Societies, Moral Reform and Temperance read the reports of their several committees, which were adopted (see reports).

Ten o'clock having arrived the order of the day was called for and the conference entered into the election of permanent officers. H. H. Sumlin and H. S. Dixon were appointed tellers. And on first ballot H. S. Abbott was elected president, and J. J. Williams conference evangelist. J. Lawrence was elected secretary by acclamation.

During the conference collections were taken for J. W. Pope, superannuated, amounting to about fifty dollars.

The election of delegates to the General conference was made the order of the day for the beginning of the afternoon meeting.

The report on the State of the Work was read and adopted.

An able paper was read by Doctor Bedford, Committee on Education, which was adopted, spoken to at length and favorably by several members of the conference, Rev. A. W. Hall especially making a good speech, portraying the evils of the popular colleges of the day and exhorted the conference to patronize Houghton Seminary.

On motion the meeting adjourned for preaching.

#### Evening Meeting.

The meeting was opened with prayer led by Sisters W. M. Herrington and Jennie Jones. The roll was called, a good many not answering to their names, having procured leave of absence from the president. The minutes of the last meeting were read and adopted.

At the beginning of the meeting the order of the day was taken up, which was the election of delegates to the General conference: Clerical, J. J. Williams and H. S. Dixon. Lay, J. Lawrence and J. D. Patterson.

The president nominated the following advisory board: J. J. Williams, ministerial, and J. Lawrence, lay, who were elected.

Sister Vinnie Masters read the report of the Committee on Sunday schools which was an excellent paper, and was adopted (see report).

The amount of four hundred and twenty dollars and eighty-five cents was reported as subscribed last night for missionary purposes.

The Committee on Itinerancy and Orders made a partial report embodying the recommendation of W. A. Coleman, C. H. Cox, and F. I. Thornton for elder's orders; the granting of J. H. Ellis a certificate of ordination, and recommending J. D. Patterson and H. L. Parish for work from the conference with the understanding that they all pursue the Course of Study to its completion. The report was adopted.

The president read the report of the Committee on Pastoral Relations, which was adopted (see report).



There was here taken a collection and enough added to the missionary collection of last night to swell the amount to over five hundred dollars. There was also one hundred and eleven dollars subscribed to pay James M. Hancock's expenses in Houghton Seminary.

The contract for the conference evangelist as read by Rev. E. Teter, was adopted. On motion it was carried that the matter of apportioning to the different charges the amount to be paid to the conference evangelist be referred to the former committee who had the matter in hand, also the apportioning of the expenses of the delegates to the General conference.

A resolution of thanks was read by Rev. C. H. Cox to the people of Ashburn for their entertainment of the conference.

On motion it was carried that the campmeeting be held in 1903 at such time as to include the third and fourth Sundays in August, by commencing on the Friday before the third Sunday.

On motion the time fixed for the ordination service was 2:30 P. M. Sabbath.

Meeting adjourned to meet at the call of the chair.

Tuesday morning, Oct. 27, 1902, there was called a meeting opened with prayer led by Sister Vinnie Cox. J. D. Patterson was elected secretary pro tem.

On motion J. Lawrence was elected conference treasurer.

On motion Elder W. L. Dixon from the Missionary Baptist Church was received into the conference.

On motion Rev. C. H. Ehrlich was received as a deacon from the Methodist Church, South.

On motion it was ordered that all the money in the hands of the conference be placed in the hands of the campmeeting committee.

The secretary of the conference was instructed to write to the secretary of state and obtain the necessary information relative to the incorporation of the annual conference in this state, and to take such steps as may be necessary for the incorporation of the same.

On motion, conference adjourned.

---

## Reports.

---

### PRESIDENT'S REPORT.

Received the church at Red Oak, Appling Co., Ga., organized by the Rev. H. H. Sumlin, and attached it to the Leroy circuit.

Released Rev. E. M. Skipper from the Nassau circuit at his own request, Jan. 4th, 1902.

Appointed Rev. C. L. B. Davis to the Waycross charge, Jan 4th.  
Received Rev. J. H. Ellis on certificate from the Congregational Church and sent him a certificate Jan. 4th.

Received a church organized Jan 5th by W. H. Perdue, called Harris Chapel, and attached it to the Ty Ty circuit.

Gave Rev. F. E. Fitch a certificate of good standing March 7th, 1902.

Appointed Rev. C. H. Cox to the Tallahassee charge, March 10.  
Gave Rev. Ben Graham a letter of standing, July, 1902.

H. S. ABBOTT, President.

#### REPORT ON MORAL REFORM.

Your Committee on Moral Reform respectfully submit the following report:

It is the duty of the Church of Christ to raise the voice of warning against all evil, to be on the lookout for its manifestations and to point them out as they appear.

We protest against all forms of Sabbath desecration, and deplore the fact that we are fast becoming a nation of Sabbath breakers. Railway trains, street cars, ice wagons and milk wagons roll along our streets and destroy our peace and quietude in violation of God's law.

Rum is another evil. We often think the devil has a great deal to laugh about. How he must smile when he hears a Christian pray that God will wipe out the rum traffic and then watch him as he goes to the polls and votes the whisky ticket, or when women who profess to love the meek and lowly Jesus forget the heathen, pass the destitute by without aiding them and spend all of their money for finery; he must also shake with glee when he hears an old professor say in meeting that he loves precious never dying souls and yet spends twenty dollars a year for tobacco and gives fifty cents for missionary causes. So we as a conference take our stand against all evil and pledge ourselves to continue the work on this line until the end comes. H. H. SUMLIN, H. L. PARISH, Committee.

#### REPORT ON THE STATE OF THE WORK.

Your Committee on the State of the Work, beg leave to make the following report:

There are some churches in our conference that are not prospering as we would like to see them. But the general state of the work (that is take it as a whole) is building up we think on all lines and especially in regard to spirituality. We know there has never been a time in the history of Wesleyan Methodism in this state that there was as much harmony among the brethren as there is at this time.

We take this as an omen for good and while some of our people in the ministry as well as the laity are not as energetic as they once were, there are others that are all on fire for God and his cause. Therefore we hope to still see better days for the church and for God's cause in the future. Respectfully submitted.

H. H. SUMLIN, F. I. THORNTON, Committee.

#### REPORT OF COMMITTEE ON ITINERANCY AND ORDERS.

Rev. J. H. Ellis having been ordained by the Methodist Episcopal Church, South, and having returned his credentials to the North Georgia conference of said Church when he united with the Congregational Church, having procured a certificate of good standing from the latter Church and presented it to the president of this conference January the 4th last, and having been examined by the Committee on Itinerancy and Orders, said committee finding him in harmony with us in doctrine and Church polity, we therefore recommend that he be received into this conference and granted a certificate of ordination.

We recommend that J. D. Patterson and H. L. Parish be received to travel under the direction of the conference.

We recommend that the following licentiates be elected to elder's orders: C. H. Cox, F. I. Thornton, and W. A. Coleman, with the understanding that they pursue the course of study prescribed by the Discipline, and come before the Committee of Itinerancy and Orders each year until the course of study is finished.

H. H. SUMLIN, Chairman of Committee.

#### REPORT ON TEMPERANCE.

To the president and members of the Georgia conference of the Wesleyan Methodist Connection (or Church) of America:

Dear Brethren: There are three phases of the temperance question, viz.: church discipline for church members, moral suasion for the multitudes, legal prohibition by the state. The church to which we belong is unalterably committed to all three methods. To be a Methodist in truth is to be a total abstainer from all intoxicants, to be free from the crime of making or selling liquors, and to be a prohibitionist first, last and all the time, for he respects the voice of the church rather than the voice of man and fears God more than the party lash. Prohibition is in harmony with every moral principle of our holy religion and out of harmony with no party except the whisky party and those they can control. Whenever Christians vote as they pray and pray while they vote, giving Christ the pre-eminence over all things prohibition will become the policy of the party that wants to get in power and stay in power; hence we are in favor of national prohibition as the best

and therefore the righteous method of wise Christian statesmanship.  
Be it therefore

Resolved, first, that we as a conference and valiant soldiers of the cross of Christ firmly entrench ourselves against every evil prevalent in the land to-day but more especially this demon that destroys the peace and happiness of homes, breaks mothers' hearts, fills state prisons, insane asylums and leaves homeless thousands of helpless children.

Resolved, second, that by the grace of God we will wage the war till some fine day not far distant when the smoke of battle shall lift from our victorious ranks and all the bells of this glorious republic shall ring out the jubilee of a free people.

J. H. ACOSTA, JENNIE JONES, Committee.

#### REPORT ON SUNDAY SCHOOLS.

We, your Committee on Sunday-schools, submit the following:

Although ours is a Christian land and this a Bible age, yet there is much ignorance among the people concerning the teaching of God's Word. In many homes the Bible is rarely touched by the older members of the family, and the children—who in a few years will direct the affairs of both church and state—are being brought up strangers to the God who created them and the Savior who died for them, and will enter upon the activities of life uninstructed in the laws of God, in the observance of which alone is found true liberty. To our minds one of the great branches of our work as a church is the proper instruction of the young in the principles of Christianity, creating in them a reverence and love for the Scriptures, and thereby awakening a deep concern for their own salvation. Wherever this is properly done a generation of Berean Christians is sure to be the result. We should look to the Sunday-school for a good portion of those who shall fill up the ranks of the church in the future.

We recommend, therefore, that special attention be given this work the ensuing year; that the requirement of the Discipline in regard to the selection of teachers be strictly adhered to; that the neglected children on the different fields of labor be gathered into schools; that the fathers and mothers among us be exhorted to encourage their own children and the work generally by their attendance; and that Mission schools be organized in the outlying districts.

We further recommend that the literature of our own Publishing House be used in all schools, so that the children may not only be taught the pure gospel of the Son of God, but may "from their youth up" be instructed in those doctrines which are so dear to every Wesleyan Methodist.

We further recommend that some good catechism be used in connection with the above literature, and that all members of our schools be catechised weekly. We know of no better catechism for this work than those published by the authority of the British conference of the Wesleyan Methodist Connection of England. They are four in number, suitable for all persons from the small child to the adult. They are published in this country under the title of "Wesleyan Methodist Catechisms," from I. to IV., and may doubtless be had through our Publishing House at Syracuse, N. Y. Respectfully submitted,

C. H. COX, VINNIE L. MASTERS, SUSIE HERRINGTON,  
ROBERT Y. ROSS, Committee.

#### REPORT ON EDUCATION.

It is not without purpose that God has given to the human family a period of life free from care, and therefore adapted to preparation for life's responsibilities. God holds before every one the obligation of assuming some responsibility. This is necessary because of future conditions of reward and punishment. Future destiny depends on character. Character is the result of life passed under responsibility. The normal expenditure of resources will secure satisfactory returns. This involves a wide scope of information; proper opportunity for securing this information, or the demand would be unjust. Life becomes valuable as its resources are put into service. As in business, so here; the larger the resources, the more valuable is life. This freight's life's opportunities with more than passing consequences. God calls all to work of some kind, but he calls some to very special service. In this way only is the end of life conserved. The demand becomes imperative for the broadest possible preparation to position in the best possible way. The demand increases as the value of the service increases. No call has higher claims on man than being chosen to some form of gospel work. The church is God's agency for the maintenance of righteousness in the earth. Her testimony should not be uncertain on any question. Her leaders are responsible for the character and force of her testimony. It is not enough to plead for loyalty of heart alone. The intellectual grip of great questions is necessary in order to successful leadership, which all questions worthy of the name demand.

These remarks apply especially to those called of God to the ministry in the Wesleyan Methodist church. Our position before the world is unique. We occupy the front line in matters of moral reform. Our advanced position challenges the rest of the religious world. We are asked for a reason of our hope. Answers should



be given with such an intelligent grip of the situation, as would relieve the minds of all as to the falseness of our position. The questions which differentiate us from the rest of the religious world, need the defense of noblest Christian manhood. They need the keen insight of large development. Intelligent defense of our position, as to doctrine and church polity, will be best secured by special training in those centers where our own interests are made prominent.

We believe that our school at Houghton, N. Y., should receive the loyal support of the Georgia conference. We believe it would be well, if our young people could receive their education, in part at least, in that school. Our money should help in maintaining the school. We should heartily co-operate in the effort to put it on a self-sustaining basis. We appreciate the information given concerning the work of the school.

We feel called to greater effort to encourage those called of God to special work to spend adequate time in preparation. We urge our ministry to faithful study, not only of the Word, but of all that will help to efficiency in their ministry. Our school should be made the object of thought, prayer and means. We believe that Houghton College should be considered as the most suitable place for the proper training of Wesleyan Methodists. We recommend that a collection be taken for the purpose of sending and maintaining, in our school, some of the poor but worthy young people of our church, called of God to special work. We believe that in so doing, they will be returned to us prepared for better service for the Master. We recommend that this conference at this session take under advisement the matter of raising funds to maintain some in the school. We believe God's blessing will be on us if we look well to the proper development of our ministry. Other conferences have been in like service. We too will get an uplift in doing this kind of work.

Let us rally for the loyal support of the work God has committed to our care. Let us strive to inform ourselves as God's will concerning our own discipline, and the training of those to follow us. What we are to-day will decide what the people will be to-morrow. Building wisely in this generation, will avoid loss in the next. Let us lay at the feet of Jesus a loyal service, involving the proper expenditure of talents possessed.

J. N. BEDFORD, Committee.

#### REPORT ON SECRET SOCIETIES.

One of the greatest foes to the progress of Christ's kingdom in the heart is the secret society. By the term secret society is meant

every organization that uses the pass word and operates behind closed doors. In some of these societies there is just enough of the appearance of religion to deceive men and lure them away from the church; in others there is no religion at all, and still others are radically immoral. And strange as it may seem, hundreds of men will allow themselves to be deceived by these organizations, which dishonor Christ and profane his religion. This is an age of secretism, societies of this kind are on the increase and are taking a firmer hold upon society and hindering greatly the cause of Christ. Go where you will, enter whatever business or profession you may, you are confronted with this evil. Many young men, who have heretofore refused connection with these societies, are now asking themselves if there is anything radically wrong or inconsistent with their profession, in being a member of such organizations. We do not believe that a Christian is in any sense justifiable in connecting himself with any of them. Because God's Word forbids it. "Have no fellowship with the unfruitful works of darkness, but rather reprove them." Can any language be plainer than this? and what is a secret society if it is not a work of darkness? all its business is transacted in darkness and often times members are instructed to use low and deceitful means in accomplishing their purpose; no good results whatever are seen from the workings of such societies; and God's children are warned against having fellowship in any society that keeps them from bearing fruit to his honor and glory. The example of Christ forbids it. "In secret have I said nothing." The question then arises, can a person be a true follower of Christ, and at the same time have fellowship in these societies which are organized in opposition to his life and teachings? We think not, and we think the course of wisdom to be "Come out from among them." These societies are demoralizing in their effect upon the individual life. All kinds of characters are found in them, from the minister of Jesus Christ to the saloon keeper and the profane profligate politician. Young men of any principle cannot mingle with these without becoming more or less contaminated by them. Again, the mode of initiation in these societies is outrageous and is not elevating in character or uplifting in tendency. Again, many of them hold their meetings on the Sabbath and discuss questions which are not proper for that day. In view of these facts we regard the secret society as one of the greatest barriers to the cause of Christ in the heart and individual life; also that it hinders the progress of the cause of Christ and the building up of his kingdom on the earth. Therefore be it

Resolved that the well-known position of the church be rigidly

maintained. And that our pastors do what they can to inform themselves on this subject that they may be able to set forth before their members and the world the unscripturalness of these organizations.

H. S. ABBOTT, J. J. WILLIAMS, Committee.

#### REPORT ON PASTORAL RELATIONS.

President.—H. S. Abbott.

Conference Evangelist.—J. J. Williams.

✧ Ty Ty Circuit.—Ty Ty, Mt. Pleasant, Liberty and Lolla Creek, J. D. Patterson, pastor.

✧ Laurens Circuit.—White Water, Walkee, Williams Chapel and Poplar Springs, W. A. Coleman, pastor.

✧ Nassau Circuit.—Hilliard, Evergreen, Salem, Seemons Point and Waycross, W. P. Perdue, pastor.

✧ Tifton Circuit.—Tifton, Staunton, Crossroads and Sylvester, H. S. Dixon, Pastor.

Greensboro.—In the hands of the President.

Nankin Circuit.—Nankin and Raynor Chapel, J. P. Smith, supply.

Tallahassee Circuit.—Tallahassee and Black Creek, C. H. Cox, pastor.

✧ Leroy Circuit.—Mt. Pleasant and Red Oak, F. I. Thornton, pastor.

✧ Hortense Circuit.—Memorial, Scriven and Hortense, W. G. Gannon, pastor.

✧ Lloyd.—R. Y. Ross, pastor. ✧ C. L. B. Davis, Ware Co. Mission. Hub.—Left in the hands of the president.

✧ J. B. Arrington, J. B. Watts, H. H. Sumlin, W. H. Massey, C. M. Clark, W. F. Strozier, J. H. Ellis, J. A. Gardner and W. L. Dixon, missionary evangelists.

M. L. Pardo, Cuban Mission. J. W. Pope, superannuated.

#### REPORT OF APPORTIONMENT COMMITTEE.

Report of the committee appointed to apportion the salary of the conference evangelist and the expense of the delegates to the General conference, among the different charges. For Conference Evangelist:—Ty Ty charge, \$60; Tifton charge, \$55; Laurens charge, \$30; Leroy charge, \$25; Hortense charge, \$15; Nassau charge, \$40; Nankin charge, \$40; Tallahassee charge, \$30; Lloyd charge, \$5; Greensboro charge, \$16.

For expense of delegates to General Conference:—Ty Ty charge, \$30; Tifton charge, \$28; Laurens charge, \$15; Leroy charge, \$13; Hortense charge, \$8; Nassau charge, \$20; Nankin charge, \$20; Hub, charge, \$2; Tallahassee charge, \$15; Lloyd charge, \$2; Greensboro charge \$5.

J. D. PATTERSON, Chairman.

#### RESOLUTION OF THANKS.

Be it resolved that we, the officers and members of the seventh session of the Georgia Annual Conference of the Wesleyan Methodist Church, in session at Ashburn, Ga., tender to the people of said town our most hearty thanks for the entertainment given us while in their midst. We pray the Lord's richest blessings to rest upon them, both in temporal and spiritual things.

C. H. COX, Committee.

#### ARTICLE OF AGREEMENT.

This article of agreement between the Georgia conference of the Wesleyan Methodist Church of America, the Missionary Society of said Church, who are the parties of the first part, and Rev. J. J. Williams, who is the party of the second part, witnesseth:

That the said J. J. Williams having been elected conference evangelist for the Georgia conference, to work in the interest of the cause of Christ, as represented by the Wesleyan Methodist Church of America, within the bounds of said conference, and under its instructions, and further, that since the Missionary society becomes a party to said contract by the request of said Georgia conference, said conference and said Missionary society hereby define the duties of said evangelist, to be in particular as follows:

1. To hold the quarterly meetings for the various circuits, and stations within the bounds of the Georgia conference; provided that if he should have a meeting on hand at the time a quarterly meeting occurs, he may either select some one to go in his place, or allow the pastor to hold it, or select some one to hold it for him. This consent may be given in writing, and must be given soon enough to allow the pastor to arrange for said quarterly meeting if said Williams can neither come nor send a man.

2. That when not so engaged as above, he is to hold missionary meetings in new territory, organize classes, and report the same to the president to be received and declared Wesleyan Methodist churches. When such is the case, then said Williams is to act as pastor over said new churches, till such times as a pastor can be appointed over them, provided the new churches cannot be attached to already existing circuits so as to be cared for by the pastor of the same.

3. Said Williams may also help the pastors in revival work, when it can be done without neglect of his other duties. He is also to work in the interest of missions, and solicit subscriptions for the Wesleyan Methodist.

In view of the above agreements, and services proposed to be rendered, the Georgia conference hereby declares, that said J. J.



Williams is to receive \$500 for his services, provided he puts in full time, said amount to be paid by the following parties, to wit: The Georgia conference is to pay \$300 of the same, and the Missionary Society is to pay \$200. The method of payment is to be as follows: Said Williams is to receive the amount assessed from the quarterly meetings, which is to be credited on the amount due him from the Georgia conference, and should any more be raised during the quarter, than is due him from the Georgia conference then said surplus is to be credited on the amount due him from the Missionary Society. Said Williams is also to take collections at any and all meetings that he may hold, outside of the quarterly conferences, whether in new territory, or on the circuits, and all amounts so collected and donated shall be applied, first on the amount due him from the conference, and any surplus, to the amount due from the Missionary Society. Should said Williams receive more than the \$500 from all his collections, said excess is to be paid to the conference treasurer for missionary purposes. Said Williams is to make quarterly reports to the Missionary Secretary, in which he is to account for all moneys received, except that received for marriages and funerals, and the amounts to be credited as above. Should he not receive any money that could be properly credited on the amount due him from the Missionary Society, as above, then said Missionary Society shall pay him the full amount due him under this contract, which is \$50 per quarter, but the Missionary Society is not to make up any deficiency for the Georgia conference. As said J. J. Williams may not be able to put in full time, till Jan. 1st, 1903, it is hereby agreed, that such times as he works for himself shall be deducted from the amount that may be due him, pro rata, but any time that may be needed to take any needed rest shall not be deducted. It is also understood, that the Missionary Society is not to make payment, till it shall have the money in the treasury to pay with. It is also further understood, that said J. J. Williams is to pay all expenses connected with his work out of the \$500 to be paid him as above. This contract is to continue for one year, but may be cancelled by the Missionary Society on its part, by giving 60 days notice, and by all the parties thereto by the mutual agreement of all the parties thereto.

Witness the hands and seals of all the parties thereto this 25th day of October, 1902, at Ashburn, Ga.

H. S. ABBOTT, President of the Georgia Conference.

E. TETER, for the Missionary Society.

J. J. WILLIAMS, Evangelist.