

694

MINUTES  
OF THE  
CHATTAHOOCHEE UNITED  
FREEWILL BAPTIST ASSOCIATION

CONVENED WITH  
LIBERTY CHAPEL CHURCH, BIBB COUNTY, GA.

COMMENCING  
THURSDAY NIGHT BEFORE 1ST SUNDAY IN OCTOBER, 1904.

OFFICERS

Rev. J. R. BROWN, Moderator, Ashburn, Ga.  
Rev. W. D. GILL, Clerk and Treas. (R. F. D. No. 1.) Tazewell, Ga.

BUTLER, GA.:  
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1904.



## MINUTES.

The Sixty-ninth Annual Session of the Chattahoochee United Freewill Baptist Association convened with Liberty Chapel Church, Bibb county, Ga., commencing on Thursday night before the first Sunday in October, 1904. The Introductory Sermon was preached Friday at 11 o'clock A. M. by Rev. J. J. Jones, from Isa. lxii. 10, followed by Rev. R. N. D. Gill.

After an intermission of two hours for refreshments, the former Moderator, Rev. J. M. King, being absent, the body was called to order by the Assistant Moderator, Rev. J. R. Brown. The former Clerk was in his seat. Singing and prayer by Rev. J. R. Brown.

The first business was an invitation to visiting brethren to seats with us in the body.

The next business in order was a call for Corresponding Letters, and letters were received from twelve churches in the Association.

On motion of the body, Bros. W. C. Jones and J. W. Brewer were appointed to read the letters, which duty they performed, and the names of the delegates were enrolled.

The body then permanently organized by electing Rev. J. R. BROWN Moderator, and W. D. GILL, Clerk.

Next called for petitionary letters, and received one from Providence Church, and the right hand of fellowship was extended to the delegation.

Next called for corresponding messengers, and received Revs. S. J. Nobles, H. V. J. Ethrage and W. C. Jones, from the Georgia Union Association.

Committees were next appointed, as follows:

*On Preaching*—J. L. Bartlett and W. W. Amerson from the church, and Bros. T. A. Britt, G. D. Perry, B. L. Drawhorn and T. C. Hunnicutt, from the body.

*On State of the Churches and Character of the Ministry*—J. H. K. Jones, G. W. Pool, A. L. Wall, W. D. Sanders, A. S. Waller, J. T. Hardy and J. L. Bartlett.

*On Finance*—J. W. Brewer, J. J. Jones and J. T. Davis.

*On Obituaries and Deceased Ministers*—W. H. Holmes, T. J. Lee and G. Massey.

*On Temperance*—J. J. Jones, T. C. Hunnicutt and W. H. Holmes.

*On Literature*—G. W. Pool, J. W. Brewer and H. C. Brown.

*To Write Corresponding Letter*—W. D. Gill.

On motion, the body adjourned until Saturday morning at 8 o'clock, after singing and prayer by W. H. Holmes.

### SECOND DAY'S SESSION.

Saturday morning at 8 o'clock the body met. Singing and prayer by Rev. S. J. Nobles.

## REPORTS OF COMMITTEES.

### On Finance.

We, your Committee on Finance, beg leave to submit the following report: We find paid in from the various churches for minutes, \$25.25; we find in the hands of the Treasurer, \$4.00; we find paid in for correspondence, \$19.55.

J. T. DAVIS, Ch'n.

### On Literature.

We, your Committee, recommend our own Literature, published at Ayden, N. C.

J. W. BREWER, Ch'n.

### On Preaching.

We, your Committee on Preaching, beg leave to submit the following report: Friday, at 7 P. M., Rev. W. C. Jones to preach; Rev. W. H. Holmes to follow. Saturday, at 11 A. M., Rev. S. J. Nobles to preach; Rev. T. C. Hunnicutt to follow. Saturday, at 7 P. M., Rev. W. D. Gill to preach; Rev. H. C. Brown to follow. Sunday, at 9 A. M., Rev. T. C. Newberry to preach; Rev. H. V. J. Ethrage to follow. Sunday, at 11 A. M., Rev. J. R. Brown to preach; Rev. J. J. Jones to follow. Sunday at 3 P. M., Rev. W. H. Holmes to preach; Rev. T. J. Lee to follow. Sunday, at 7 P. M., Rev. W. C. Jones to preach.

G. D. PERRY, Ch'n.

### On State of the Churches and Character of the Ministry.

We, your Committee, beg leave to make the following report: We find all the churches in good standing, except Friendship and Macedonia, of Lee county, Ala.. We recommend that they be dropped from this body, as they have not been represented for several years and are not holding services.

We find the ministers in good standing, except W. J. Freeny. We recommend that his name be stricken from the ministerial roll, as he has already been expelled from his church for non-attendance and drunkenness. We recommend that Bro. J. M. Posey be reinstated as a minister of the gospel.

G. W. POOL, Ch'n.

### On Obituaries.

We, your Committee, beg leave to submit our report: We recommend that the pastors of the churches write the obituaries and hand them to the Clerk for publication.

W. H. HOLMES, Ch'n.

### On Temperance.

We, your Committee, beg leave to make the following report: We find that the word Temperance means more than the word expresses, and we earnestly appeal to the brethren of our Association to consider the word Temperance, and abstain from intemperance, and be temperate in all things.

J. J. JONES, Ch'n.

### Order of Preaching.

Friday, at 11 A. M., the stand was occupied by Rev. J. J. Jones, who preached from Isa. lxii. 10, followed by Rev. W. D. Gill.

Friday, at 7 P. M., the stand was occupied by Rev. W. C. Jones, who preached from II. Kings xix. 16, followed by Rev. W. H. Holmes.

Saturday, at 11 A. M., the stand was occupied by Rev. S. J. Nobles, who preached from II. Peter i. 5, 6, 7, followed by Rev. T. C. Hunnicutt.

Saturday, at 7 p. m., the stand was occupied by Rev. W. D. Gill, who preached from Isa. i. 18, followed by Rev. H. C. Brown.

Sunday, at 9 a. m., the stand was occupied by Rev. T. C. Newberry, who preached from Thes. iv. 11, followed by Rev. H. V. J. Ethrage.

Sunday, at 11 a. m., the stand was occupied by Rev. J. R. Brown, who preached from Matt. xii. 31, 32, followed by Rev. J. J. Jones.

Sunday, at 4 p. m., the stand was occupied by Rev. J. J. Jones, who preached from Gen. vi. 24, followed by Rev. W. H. Holmes.

Sunday, at 7 p. m., the stand was occupied by Rev. W. C. Jones.

### Miscellaneous Business.

Miscellaneous business was called, and the following disposed of:

Appointed corresponding messengers to our sister Associations, as follows:

*To the Liberty*—Revs. J. R. Brown, J. J. Jones.

*To the Georgia Union*—Revs. W. D. Gill, J. R. Brown.

*To the Middle Georgia*—Rev. W. H. Holmes.

On motion of the body, further correspondence to our sister Associations shall be by sending them minutes.

On motion of the body, it was agreed to pay the expenses of all ordained ministers visiting this Association as correspondents.

The Circular Letter read by Rev. W. H. Holmes was ordered printed in the minutes of this session.

On motion, it was agreed that Rev. J. R. Brown should write next Circular Letter to this body.

On motion, it was agreed to adopt the letter as prepared by the Clerk to the General Conference, at Dunn, N. C.

On motion, it was agreed to adopt the resolution offered by Rev. T. C. Hunnicutt, that each church send in a small amount for the purpose of repairing and building new churches.

On motion, the body adjourned until 2 o'clock p. m., after singing and prayer by Rev. T. C. Hunnicutt.

### AFTERNOON SESSION.

The afternoon session was opened with singing and prayer by Rev. W. D. Gill.

Agreed that this body meet with Turner's Chapel Church, Taylor county, Ga., commencing on Thursday night before the first Sunday in October, 1905, the Introductory Sermon to be preached Friday, at 11 o'clock a. m., by Rev. W. H. Holmes; alternate, Rev. W. D. Gill. Delegates going by railroad will be met at Butler on Thursday.

On motion of the body, Revs. W. D. Gill and W. J. Lumpkin were appointed to assist Rev. C. C. Martin in ordaining Bro. W. N. Carrol, of Providence Church.

On motion, it was agreed to publish a form of church organization in the minutes.

On motion, it was agreed to publish a blank form of Association letter in the minutes.

Ordered that the Clerk be paid \$10.00 for his services, and that he have 500 copies of the minutes printed and distributed among the churches.

On motion, it was agreed that the Treasurer hold \$5.25 for correspondence until called for by the body.

On motion, thanks were returned to the church and community for their kindness and hospitality during our stay with them.

On motion, the Association adjourned to meet with Turner's Chapel Church at the time and place above stated. Singing and prayer by Rev. J. J. Jones.

REV. J. R. BROWN, *Moderator*.

REV. W. D. GILL, *Clerk*.

### Union Meetings.

The First District meets with Pleasant Hill Church, Schley county, Ga., commencing Friday night before the fifth Sunday in July, 1905. Conveyances will meet correspondents at Ellaville on Friday.

The Second District meets with New Life Church, Marion county, Ga., commencing on Friday night before the first Sunday in August, 1905. Conveyances will meet correspondents at Howard on Friday.

### Order of Business of Union Meetings.

The body called to order by the Moderator, if he is present. If not present the body may select some suitable member to act as Moderator *pro tem*.

Organize by prayer, and call for Corresponding Letters.

Election of Moderator and Clerk.

Invite visiting Brethren to seats.

Appointment of Committees.

Call for Correspondents.

Appointment of Correspondents.

Appoint time and place of holding the next session.

Call for Reports of Committees.

Call for Miscellaneous Business.

Call for reading and adopting Minutes.

Adjournment.

### Ministerial Roll.

J. R. Brown .....	Ashburn, Ga.
T. P. Young .....	Columbus, Ga.
B. F. Green.....	Butler, Ga.
W. C. Duffell.....	Saville, Ala.
J. H. Dupree, R. F. D., No. 3.....	Americus, Ga.
A. Smith, R. F. D., No. 3.....	Americus, Ga.
T. P. Carr .....	Pottersville, Ga.
J. S. Cobb .....	Americus, Ga.
Y. T. Bone.....	Butler, Ga.
J. M. King, R. F. D., No. 3.....	Oglethorpe, Ga.
D. Joiner .....	Columbus, Ga.

J. J. Jones .....	Garden Valley, Ga.
T. C. Hunnicutt .....	Skipperton, Ga.
W. B. Posey .....	Reynolds, Ga.
W. J. Lumpkin .....	Rabbit, Ga.
E. C. Ginsley .....	Juniper, Ga.
W. T. Lovick .....	Pottersville, Ga.
T. C. Newberry .....	Skipperton, Ga.
W. D. Gill, R. F. D., No. 1 .....	Tazewell, Ga.
W. H. Emerson, R. F. D., No. 3 .....	Oglethorpe, Ga.
W. H. Holmes .....	Dublin, Ga.
H. C. Brown .....	Macon, Ga.
H. L. Lumpkin .....	Rabbit, Ga.
J. M. Posey .....	Reynolds, Ga.

## LICENTIATES.

M. J. King .....	Oglethorpe, Ga.
T. J. Lee .....	Skipperton, Ga.
W. N. Carrol, R. F. D., No. 3 .....	Columbus, Ga.
B. O. Brown, R. F. D., box 110 .....	Americus, Ga.
R. A. Fuller .....	Willet, Ga.
J. M. Culpepper .....	Alphonso, Ga.
W. B. Goble .....	Columbus, Ga.
W. R. Merrett .....	Pottersville, Ga.

CHURCHES.	CLERKS.	POST OFFICES.
New Life .....	R. B. Wall .....	Rabbit, Ga.
Bethel .....	W. G. McGlamery .....	Butler, Ga.
Trinity .....	W. D. Gill, R. F. D., No. 1 .....	Tazewell, Ga.
New Prospect .....	A. B. Posey .....	Reynolds, Ga.
Turner's Chapel .....	J. T. Davis .....	Butler, Ga.
Oak Grove .....	J. T. Hardy .....	Macon, Ga.
Spring Hill .....	G. D. Perry .....	Beneville, Ga.
Corinth .....	G. W. Pool .....	Buena Vista, Ga.
Bethona .....	J. G. Lee .....	Juniper, Ga.
Liberty Chapel .....	W. W. Amerson .....	Macon, Ga.
Shiloh .....	O. C. Hill, R. F. D., No. 4 .....	Oglethorpe, Ga.
Pleasant Hill .....	J. W. Brewer .....	Royal, Ga.
Providence .....	J. H. K. Jones, R. F. D., No. 3 .....	Columbus, Ga.
Friendship .....	J. E. Jones, R. F. D., No. 3 .....	Americus, Ga.
Mt. Olive .....	G. W. Mathews .....	Pottersville, Ga.
Columbus .....	C. Hobbs .....	Columbus, Ga.

## Corresponding Letter.

*The Chattahoochee United Freewill Baptist Association, now in Session, to her Sister Associations with whom she Corresponds:*

DEAR BRETHREN—Our session has been a pleasant one. We have been comforted by the coming of your ministers. Our next session meets with Turner's Chapel Church, five miles north of Butler, Taylor county, Ga., commencing on Thursday night before the first Sunday in October, 1905, when and where we hope to meet your correspondents in love. May the blessings of God rest and abide with you is our prayer.

W. D. GILL.

**OBITUARIES.**

BRO. JACOB CROMER.

Departed this life March 12th, 1904, Bro. Jacob Cromer. He was a member of Bethel Church. He joined it when a small boy, and ever lived a consistent member. Never was he known to violate the rules of his church, but was ever faithful to his church and God. He leaves an example that will do for his dear wife and seven little fatherless children to live and die by. Why should we weep when the weary ones rest in the valley and by the dark river of death? And yet 'tis no more than a dream.

REV. J. M. KING.

SISTER JEFFIE BARFIELD.

Departed this life September, 1903, Sister Jeffie Barfield. She was a member of the church at Bethel, and ever lived faithful to her church and the Lord. She died of that awful disease consumption. All human aid failed to relieve her of the pain and suffering. The time had come for the Lord to take her to that long and sweet home above. She leaves a husband and one infant child, together with a host of relatives and friends to mourn her loss. May God bless them to live by the pattern she gave them in her walk and deeds while with them that they may meet her. Farewell, dear Jeffie.

REV. J. M. KING.

SISTER MATTIE HINTON.

Departed this life August, 1904, Sister Mattie Hinton. She was a member of Turner's Chapel Church, and was a good, pious, Christian lady, always faithful to the Lord. She leaves a husband and five little children to mourn her loss, but we believe their loss is heaven's gain. May God bless and take care of the little motherless children. Farewell, sister, 'til we meet again.

REV. J. M. KING.

**Executive Committee.**

T. J. Lee, Skipperton, Ga.; G. W. Fulford, Royal, Ga.; W. Q. Rayburn, Oglethorpe, Ga.; A. S. Waller, Tazewell, Ga., R. F. D. No. 1; T. A. Britt, Columbus, Ga.; G. W. Pool, Buena Vista, Ga.; J. R. Baty, Smithville, Ga.

**Church Organization.**

Preliminaries. When several believers wish to be organized into a church they request a council from some sister church. This council or committee (commonly called an arm) examines into the Christian character, doctrine and fellowship of the applicants and their ability to sustain a church. If the examination is satisfactory the organization proceeds as follows: The Bible is presented as the only rule of faith and practice. A church covenant is read and adopted. A prayer of consecration is offered; the hand of fellowship is given. The church then proceeds to elect its officers, which are a clerk, a treasurer, and a pastor, (who acts as Moderator in all church meetings), and a Board of Directors, who constitute with the pastor a committee to promote order, activity, attendance and the means of grace, benevolence and sufficient discipline in the church. Deacons should possess sound piety, good business capacity and large benevolence. They hold office at the pleasure of the church; they assist in baptism and the Lord's Supper; have the care of the poor and conduct religious meetings in the absence of the pastor.

**Letter Blank.**

From.....Church,.....County, Ga.

*To the Members and Messengers Composing the Chattahoochee United Freewill Baptist Association to Convene with.....Church,.....County, Ga.:*

We have called Bro. .... for our pastor for the ensuing year. Spiritual condition of the church..... Time of meeting, ..... Sunday. Served by Rev. .... We send as representatives..... Received by letter, .....; received on profession of faith, .....; received by baptism, .....; number expelled, .....; dismissed by letter, .....; paid for minutes, .....; paid for correspondence, .....; paid for building and repairing churches, .....; ordained ministers, .....; P. O., .....; total membership of church, .....; number who have died, .....

This done by order of the church in conference this.....day of.....

....., Moderator. P. O., .....  
....., Church Clerk. P. O., .....

**Circular Letter on Feet Washing.**

DEAR BRETHREN: As it has pleased the righteous will of Almighty God for me to address you all in the medium of a Circular Letter, by the help of God I will try to set forth a few of the many reasons why we as a denomination and as professed followers of our Lord and Saviour Jesus Christ, shall lay aside the credence of men and man-opinion. For our witness we will take the Bible, which we believe to be the inspired Word of God. We believe we who pretend to be Christians ought to study to be honest and truthful, and give God's Word and its teachings preference over all other history writings and opinions of men. I thank the Lord that the Freewill Baptists, or some of them, practice washing each other's feet in a church capacity, and I thank God that they are not ashamed to acknowledge it. We believe that we have got the best history in the world. To its introduction into the Church of Christ we believe we've got as good and God honoring class of people as the world has ever produced as our ancestors in this practice. Some say that it is indecent. We admit that it is indecent to a certain standard. Yes, indeed, it is about as indecent as Christ himself was indecent and repulsive to the ancient Pharisees, scribes and hypocrites, for the saints of God to wash each other's feet. Brethren, the wisdom of this world is foolishness with God. We appeal to the Bible for our testimony in the trial of this issue. He that rejects this testimony, or any part of it, does it at his own peril.

"For I testify to every man that heareth the words of the prophecy of this Book, if any man shall add unto these things God shall add unto him the plagues that are written in this Book; and if any man shall take away from the words of the Book of this prophecy God shall take away his part out of the Book of Life and out of the holy city, and from the things which are written in this book."—Rev. xxii. 18, 19.

Fearful, oh, fearful indeed to that one "to the law and to the testimony: if they speak not according to this word it is because there is no light in them."—Isa. viii. 20.

We will now offer St. Luke as our first witness, vii. 36: "And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment. And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment."

This seems to us to have been one of the most sacred acts of divine worship and praise to Jesus, but we are soon confronted with an opposing spirit. Suppose he thought it indecent or something like, and began to find fault both with the woman and with Jesus too. With the woman for being such a sinner and with Jesus for allowing the act. So much like the spirit that to-day would condemn the humble act of washing of the Saints feet as a token of their love and fellowship for each other. The witness says: "Now when the Pharisee which had bidden him (Jesus) saw it, (the feet washed) he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner." And he turned to the woman, and said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss," etc.

We see by this that he that humbleth himself shall be exalted. May the Lord give us that humble spirit at all times.

Now what about this act being an old Jewish custom? It seems that the Pharisee, although an host, was ignorant of the courtesy he would be due his guest. They say it was an old Jewish custom. Why, they object it? The Saviour did not condemn it, but he commended it beyond any act of worship, service or praise bestowed upon him during his life here in this world, for he says: "Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her."

Our next witness will be the beloved disciple of Jesus, St. John: "And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, what I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, thou shalt never wash my feet. Jesus answered him, if I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, he that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, ye are not all clean. So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."—John xiii. 2-17. It is objected because this is the only time that the feet washing is directly mentioned in the gospel. We ask, could the testimony be made better by repeating the same fact numbers of times? If a witness is called upon to repeat his testimony, it is because he was not understood, or was considered doubtful. Can either be true in this case? Is not this statement fully plain enough to be understood? Is this witness a doubtful character.

It is also objected that this supper was not the Lord's Supper. We ask, in the name of the Lord, what supper? or whether this was any supper at all? Are not we all one on the subject of feet washing? But

we know of a truth this was a supper, for our witness says so. The question is, did Christ wash his disciples' feet? Certainly he did, and no one will deny it. The next question is, was it done to them in an organized capacity? It certainly was, or the disciples had not been organized. Surely no one would be so skeptical as to deny this fact. Then who would introduce the example and practice among the organized disciples of Christ? Not the Freewill Baptists, we are sure, but the dear Saviour himself.

But again it is objected that if it was authorized at all, the preacher ought to wash all the disciples' feet. Jesus answers and refutes that idea or objection by telling them that he had given them an example, that they should do as he had done to them. What does he mean by the words "should do" but an obligation? And further, he said, "Ye ought to wash one another's feet." Again, what does he mean by the words "ye ought" but an obligation in the highest degree, and certainly gave the strongest confirmation by telling them, "If ye know these things happy are ye if ye do them." All seems to be quite significant to us. If we fail to do them we won't be happy; hence we believe in the practice, because Jesus exemplified it, and that this is a part with Jesus. We cannot claim nor get with it what that part is. We believe that it is organic recognition. If this be true then we, as professed followers of Christ, look through the act or ordinance of feet washing to see and recognize the Church of Jesus Christ. Jesus says, "Ye are my friends, if ye do whatsoever I command you."—John xv. 14. "If ye continue in my love, then ye are my disciples indeed." May the Lord help us to abide in the teachings of God's Word and the examples of our Lord and Saviour Jesus Christ until he comes again to redeem his Church without spot or wrinkle.

ELD. W. H. HOLMES.

## CONSTITUTION

OF THE

### Chattahoochee United Freewill Baptist Association.

*Resolved*, That we form an association upon the principles laid down in the Holy Scriptures, to-wit: Associations appear from Scripture and ecclesiastical history to have been originally formed, not from any positive injunction, either from Christ or his Apostles, but from mere expediency for the purpose of concentrating the efforts of individual churches and bringing them to bear with greater energy upon the subjects designed to be accomplished by those churches. They were also considered as advisory council, and resorted to as such, but never claimed any right of lording it over God's heritage, nor was there advice considered binding on the churches. In a word, associations were wholly dependent on churches, and churches were not dependent upon associations, and notwithstanding the power arrogated to themselves by some modern Baptist Associations, we view them as being no where preceded by the primitive usages of any self-created bodies.

We, the delegates from our respective churches, being authorized by said churches, do agree to form ourselves into an Association, to be known by the name of the Chattahoochee United Freewill Baptist Association, and we promise not to withdraw ourselves from this Association without first stating our reasons to the body for such intended withdrawal.

It is proposed by the Association, first, to promote revivals of religion by camp and protracted meetings. Secondly, to take an active part in Home Missions. It is not intended by this Association to discuss queries. It is not the design of this Association to interfere in any way with the independence of churches composing it. It is not intended to establish creeds, rules of discipline, or to make any law whatever to bind the churches, but to leave each church to regulate its own affairs.

We, as an Association, take the Old and New Testaments as our confession of faith, as relates to the independency.

We believe that a duly organized church consists of a congregation of saints, baptized upon a creditable profession of faith in Christ. Christ is the only Christian law-giver and supreme head of the churches, and the word of God the only infallible rule of faith and practice. Every man has an inalienable right to private judgment in concerns of religion, and an equal right to express his opinion in any way which will not violate the laws of God or the right of his fellow-man.

A church has a right to adopt such measures only as are in accordance with the Word of God, and such are deemed necessary to carry into effect the great system of practice.

The church is the highest ecclesiastical tribunal on earth, from whose decision there is no appeal.

This constitution may be altered or amended at any meeting of the Association by two-thirds of the body.

Read and adopted the above as the Constitution of the Chattahoochee United Freewill Baptist Association.

**CHURCH DECORUM.**

1. The church may choose a pastor annually at the last regular conference in associational year; or, if they prefer it, may choose a pastor for an indefinite length of time to continue from year to year, so long as they 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 montly 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 the 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 other writing pertaining to the business of the church, and to preserve a file of the minutes of the Association.

7. When a new Clerk is appointed, all the books, minutes, etc., belonging to the Clerk shall be immediately delivered to him by his predecessor.

8. When the church deems it necessary, a committee of not less than three male members, well acquainted with business, shall be appointed, whose duty it shall be to give advice to brethren who apply to them relative to cases of dealing, etc., with the church.

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

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

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

12. Conference shall be opened and conducted as follows: Prayer (unless divine services have just been concluded, and generally then). 2. Invite visiting members to seats. 3. Open the doors for the reception of members. 4. Call for absentees. 5. For acknowledgments. 6. For reference or deferred business. 7. For matters of dealing which are in order to come before the church. 8. For miscellaneous business.

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

14. An orderly member of the Baptist Church may be received into the 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.

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

16. 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.

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

18. 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 this witness?

19. The evidence in every case of dealing and acknowledgment shall be minuted in the church book.

20. Members dismissed from the church by letter, who become disorderly, or continue to hold their letters without a good reason, shall be cited to the conference to answer for their conduct.

21. Expelled members may be restored to fellowship on their petition, if their walk since expulsion has convinced the church that they have sincerely repented of their former evil.

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

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

24. 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 his request, may be exempted from voting on either side in peculiar cases.

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

26. 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.

27. No one shall speak more than three times on the same motion without permission from the Moderator, nor shall the remarks of anyone be unreasonably long.

28. When the Moderator speaks in debate he must nominate some brother Moderator in his stead.

29. No one shall be interrupted while speaking, unless it is necessary to call him to order.

30. It shall be the rule of the church to attend to the administration of the Lord's Supper at least four times a year, and the expenses are to be paid by the church.

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

32. Feet washing shall be attended to as the church sees proper.

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

34. The Decorum may be amended or altered by the vote of two-thirds of the members present at any two successive monthly conferences.

**GOVERNMENT AND ORDINANCES.**

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

2. That these 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 this 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 such Christians on earth as are not attached to the visible according to gospel rules.

4. That the establishment of a central or Catholic government over the visible church, or any part thereof, is a devise of earthly ambition repugnant to the word of God, subversive of the churches and dangerous to the liberties of men.

5. That the gospel churches are the only ecclesiastical bodies or tribunals 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 a superintending jurisdiction, by delegation or otherwise, the assembly then 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 a friendly correspondence; but that the rights and authority of churches being inalienable are in no wise compromised or hindered by entering into an association, and therefore associations have no shadow of authority over churches or individuals, their only power being to transact business which does not pertain to churches in their ecclesiastical capacity, or to promote mutual intercourse and a concentration of voluntary effort, and to give that advice to the church which might with equal authority, be given by any individual.

7. That the authority of church is designed for the perpetuation of the true religion of the gospel, and the preservation of a pure and orderly body of Christians on earth; that it is fully sufficient for the purposes intended but that it does not extend to the persons, property or consciences of men in any case whatever.

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

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

10. That the authority of the minister of the gospel extends to teaching, exhortation and rebuke, but no further; that he cannot perform any act which belongs 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 no 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 and proper to call in advisory help, especially if the minister is to be tried upon heresy.

11. The Christian baptism is immersion of a 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 washing of the saint's feet is an ordinance to be observed in the church till the Lord comes.

13. That the elders and deacons must be set apart to their offices by 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 for some other good and sufficient reason.

### ARTICLES OF FAITH AND DOCTRINAL VIEWS.

1. We believe that the Holy Bible was written by men divinely inspired and is a treasure of Heavenly instruction; that has a 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, that it shall remain with us to the end of time, the true center of Christian union and the supreme standard to which all human conduct and opinions should conform.—Rev. xiii. 14, John v. 39.

2. That there is one true and living God, whose name is Jehovah, the Maker and Ruler of Heaven and earth, inexpressibly glorious in holiness, worthy of all possible honor, confidence and love, revealed in the personal distinction of Father, Son and Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption—Exod. vi. 3; Ps. xxxiii, 18.

3. That man was created in a state of holiness under the laws of his Maker, but by voluntary transgression fell from that holy and happy state, in consequence of which men are now sinners, not by constraint, but by choice, being by nature utterly void of that holiness required by the law of God, wholly given to the gratification of the world, of Satan and their own sinful passions, and therefore under just condemnation to eternal ruin, without defense or excuse.—Gen. i. 27; ii. 7; iii. 6, 19, 23.

4. That the salvation of sinners is wholly of grace through the mediatorial office of the son of God, who took upon him our nature; yet without sin, honored the law by his personal obedience, and made atonement for sin by his death; being risen from the dead, he is now enthroned in Heaven and uniting in his wonderful person the tender sympathies with divine perfection, is every way qualified to be a suitable, compassionate and all-sufficient Saviour.—Eph. ii. 5; v. 8; Rom. vii. 11, 27.

5. That the great gospel blessings which Christ of his fulness bestows on such as believe on him is justification; that justification consists in the pardon of sin and promise of eternal life upon principles of righteousness; that it is bestowed, not in consideration of anything which we have done, but solely through his own righteousness and atonement, and that it brings us into a state of most blessed peace and favor with God.—Rom. viii. 30; Ezek. xviii. 27, 28; John iii. 14, 13, 16; Rom. viii. 17.

6. That the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to receive them by cordial and obedient faith, and that nothing prevents the salvation of the greatest sinner upon earth but his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggregated condemnation.—Mark xvi. 16; John xvii. 20; Isa. xiv. 22.

7. That in order to be saved we must be regenerated, or born again: that regeneration consists in giving a holy disposition to the mind, and is effected in a manner above our comprehension by the power of the Holy

Spirit producing voluntary obedience to the gospel, and that its proper evidence is found in the holy fruits which we bring forth to God.—John iii. 3, 5, 7, 8; Matt. iii. 8, 10.

8. That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means with the end; that it is a most glorious display of God's goodness, being infinitely wise, holy, unchangeable; that it utterly excludes boasting and promotes humility, 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 is the foundation of Christian assurance, and that to ascertain it with regard to ourselves demands and deserves our utmost diligence.—Eph. i. 5, 6, 7, 8, 9, 10, 12.

9. That the preserving attachment of true believers to Christ is the grand work which distinguishes them from superficial professors; that a special providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.—Eph. 17, 18.

10. That the law of God is the eternal, unchangeable rule of his government; that it is holy, just and good, and that the inability which the Scriptures ascribe to fallen man 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 design of the gospel, and of the means of grace connected with the establishment of the visible church.—Matt. v. 17, 18; Luke x. 13-20, xiv. 17.

11. That the first day in the week is the Lord's day, or Christian Sabbath; that it should be kept sacred to religious purposes by abstaining from all secular labor and recreation; by the direct observance of all the means of grace, both private and public, and by preparation for the rest which remains for the people of God.—Exod. xix. 8; Heb. iv. 9; Thes. i. 7; Ps. xvi. 9.

12. That civil government is of divine appointment for the interest and good order of human society; that the magistrates are to be prayed for conscientiously, honored and obeyed in all things not contrary to the will of our Lord Jesus Christ, who is the lord of consciences and the prince of the kings of earth.—Heb. xiii. 7; Acts xxiii. 5; Tim. v. 17.

13. That there is a radical and essential difference between the righteous and wicked; that such only are justified by faith in the name of the Lord Jesus, and sanctified by the spirit of God, as 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.—Matt. xxv. 45, 46; Mark xvi. 16.

14. That the end of this world is approaching, when Christ will descend from Heaven and raise the dead from their graves to final retribution; that a solemn separation will then take place, the righteous being adjudged to everlasting happiness and the wicked to endless punishment; and that judgment will fix forever the final state of man, in Heaven or in hell, on principles of righteousness.—John v. 25; Matt. xxv. 31, 32, 33, 34, 41, 46.

### STATISTICAL TABLE.

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