

76th
NOTICE CIRCULAR LETTER

MINUTES

OF THE

Seventy-Sixth Annual Session

OF THE

Chattahoochee United
Free Will Baptist Association

CONVENED WITH

NEW PROSPECT CHURCH, TURNER CO., GA.

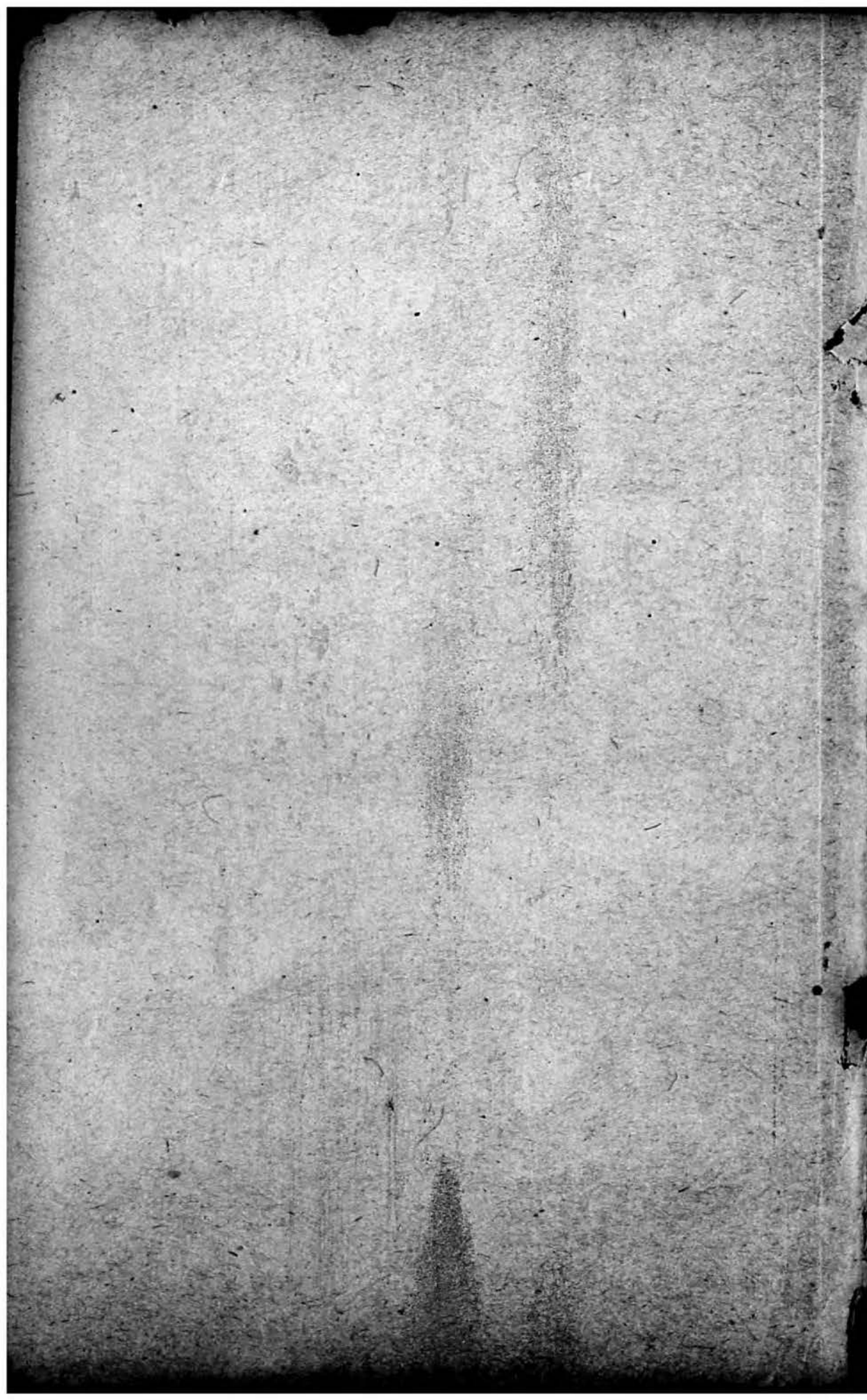
Commencing on Thursday Night before the first
Sunday in October, 1911.

OFFICERS:

| | | |
|-------------------------------|---------|---------------|
| REV. A. J. PARKER, Moderator, | - - - - | Reynolds, Ga. |
| REV. W. D. GILL, Clerk, | - - - - | Charing, Ga. |

The next session will meet with Mount Olive Church, Taylor
County, Ga., Commencing on Friday Night before
the First Sunday in October, 1912.

AYDEN, N. C.
FREE WILL BAPTIST PRINT,
1911.



MINUTES
OF THE
SEVENTY-SIXTH ANNUAL SESSION
OF THE
CHATTAHOOCHEE UNITED
Free Will Baptist Association,

CONVENED WITH
New Prospect Church, Turner County, Ga.,
Commencing on Thursday Night before the 1st
Sunday in October, 1911.

OFFICERS:

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REV. W. D. GILL, Clerk, - - Charing, Ga.

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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 correspondent.

Appoint time and place of holding next session.

Call for reports of committees.

Call for miscellaneous business.

Call for reading and adopting minutes.

Adjournment.

PROCEEDINGS

The seventy-sixth annual session of the Chattahoochee United Free Will Baptist Association convened with New Prospect church, Turner county, Georgia, commencing on Thursday night before the first Sunday in October, 1911. The introductory sermon was preached Friday at 11 o'clock a. m., by Rev. J. J. Jones—text: James 7:9. Followed by Rev. A. J. Parker.

After an intermission of one and one-half hours for refreshments the body was called to order by the former moderator, Rev. A. J. Parker; the former clerk was in his seat. Next invited visiting brethren to seats with us in the body.

The next business in order was a call for corresponding letters, and received letters from 12 churches in the association.

On motion of the body, Revs. H. L. Lumpkin and M. A. Woodard were appointed to read the letters, which duty they performed, and the names of delegates enrolled. The body was then permanently organized by electing Rev. A. J. Parker moderator and Rev. W. D. Gill, clerk.

Next called for petitionary letters and received one from Pierce Chapel, Harris county, Ga., and one from Pleasant Hill, Schley county, Ga. Next called for corresponding messengers from other associations and received Revs. W. M. Matthews and A. Eunise from the Georgia Union Association; Rev. M. A. Woodard from the Midway Association; Rev. Neal H. Parish from the South Georgia Association. Next appointed the various committees:

On preaching—Walter Parden, C. H. Lawson, from the church, and Book Barfield, A. R. Lawhorn, T. A. Britt, from the body.

State of the churches and character of the ministry—

G. D. Perry, John Watson, E. R. Jones, W. T. Bryan, G. B. Windom.

On Finance.—J. J. Jones, S. N. Little, W. J. Lumpkin.

Temperance—H. L. Lumpkin, W. T. Loyick, E. C. Grimsley.

Sabbath Schools and Literature—J. V. Closser, W. H. Emerson and J. D. Little.

Resolutions—W. D. Gill, H. L. Lumpkin, J. J. Jones and E. C. Grimsley.

On motion, the body adjourn till Saturday morning at 8 o'clock, after singing and prayer by Rev. W. M. Matthews.

Second Day's Session.

Saturday morning at 8 o'clock the body met according to adjournment. Singing and prayer by Rev. S. J. Nobles. Moved and carried that the body suspend the regular order of business and receive Revs. W. H. Holmes and S. J. Nobles from the Georgia Union Association.

Report of Committees.

On Temperance.—We, your committee submit the following report: We ask that our people continue practicing the subject of temperance. We need it preached more in our pulpits and ask that it be practiced in every home.

H. L. LUMPKIN, Ch'm.

On Sabbath Schools and Literature.—We recommend that each church should work faithfully to organize a Sabbath school and use the Free Will Baptist literature and that each home be provided with the FREE WILL BAPTIST paper from Ayden, N. C.

REV. J. V. CLOSER, Ch'm.

On Resolutions.—We, your committee submit the following report: We ask and earnestly request that each church in this association double and thruple their energy and give for the same financial resolutions that were put before this body one year ago, believing

in the old adage, "if at first you don't succeed, try, try again." Try, should be the watch-word and motto of every Christian man and woman. We recommend that our preachers, both ordained and licentiates, go to work and do something for the Master's cause.

REV. H. L. LUMPKIN, Ch'm.

On Finance.—We, your committee beg leave to make the following report: We find paid in from the various churches for minutes, \$28.25, for associational purposes, \$13.25. We find in the hands of the treasurer for correspondence \$36.04, for associational purpose \$6.00, for building and repairing churches \$4.50. We also find a shortage for clerk hire for 1910 of \$5.75.

REV. J. J. JONES, Ch'm.

On Preaching.—Friday at 7:30 p. m., Rev. W. H. Holmes to preach and Rev. Neal H. Parrish to follow. Saturday at 11 a. m., Rev. S. J. Nobles to preach and Rev. H. L. Lumpkin to follow. Saturday at 7:30 p. m., Rev. W. H. Emerson to preach and Rev. J. D. Little to follow. Sunday at 9 a. m., Rev. A. Eunice to preach and Rev. W. M. Matthews to follow. Sunday at 11 a. m., Rev. M. A. Woodard to preach and Rev. A. J. Parker to close. Sunday at 3 p. m., Rev. W. D. Gill to preach and S. N. Little to follow. Sunday at 7:30 p. m., Rev. W. T. Lovick to preach and Rev. J. D. Rainey to follow.

T. A. BRITT, Ch'm.

On Obituaries.—We, your committee on obituaries submit the following report: That each pastor write them up and hand them in to the clerk for publication.

REV. W. H. EMERSON, Ch'm.

On State of the Churches and Character of the Ministry.—We, your committee, make the following report: We find all the churches in good standing, also the ministry.

G. D. PERRY, Ch'm.

On motion, all the above reports were received and committees discharged. By motion, the body adjourned until 2 o'clock p. m., after singing and prayer by Rev. A. Eunice.

Afternoon Session.

The afternoon session was opened with singing and prayer by Rev. J. V. Closer.

Miscellaneous Business.

Appointed corresponding messengers to our sister associations as follows: To the Georgia Union, Revs. J. D. Little, W. T. Lovick. To the Midway, Revs. H. L. Lumpkin, J. D. Little. To the South Georgia Rev, S. N. Little. To the Martin, Rev. H. L. Lumpkin, To the Little River, Rev. S. N. Little. Southeastern of Ala., by sending them minutes.

By motion of the body it was agreed to give the \$4.50 on hand for building and repairing churches, to Pierce Chapel church.

Agreed that this body meet with Mt. Olive church, Taylor county, Ga., commencing on Friday night before the first Sunday in October, 1912; the introductory sermon to be preached Saturday at 11 o'clock a. m. by Rev. W. H. Emerson, Rev. W. T. Lovick alternate.

Delegates going by R. R. will be met at Reynolds on the Central R. R. and at Ideal on the A. B. and A. R. R. on Friday. The circular letters read by Rev. A. J. Parker, was ordered published in the minutes of this session.

By motion, it was agreed that the churches in this association not receive any Mormons or Adventist without baptizing them.

Ordered that the clerk have 600 copies of the minutes printed and distributed among the churches, and ordered that the clerk have \$10.00 for his services.

By motion, it was agreed to pay the clerk \$5.75 shortage for 1910 out of the associational fund.

Moved and carried that this association organize a Home Mission Board with the following officers: G. B. Windham, President; Cleave Blair, Vice-President; J. J. Blair, Treasurer; A. H. Windham, Secretary. Mt. Olive church, \$5.00; Providence church, \$5.00; Bethel, \$2.00.

By motion, it was agreed to pay the expenses of our corresponding messengers which was \$18.62. Ordered that the clerk have the minutes printed at Ayden, N. C. Agreed that Rev. W. T. Lovick write the next circular letter to this body.

By motion, thanks were returned to the church and community for their kindness and hospitality during our stay with them. After singing and prayer by W. D. Gill the association adjourned to meet with Mt. Olive church on Friday night before the first Sunday in October, 1912.

REV. A. J. PARKER, Moderator.

REV. W. D. GILL, Clerk.

UNION MEETINGS.

The first district meets with Beulah church, Taylor county, Ga., commencing on Friday night before the third Sunday in July, 1912. Conveyances will meet delegates at Rupert, Ga., on A. B. & A. R. R. on Friday. Rev. W. T. Lovick to preach the introductory sermon Saturday at 11 o'clock a. m. Rev. B. F. Green alternate.

The second district meets with Providence church, Muscogee county, Ga., commencing on Friday night before the first Sunday in August, 1912. The introductory sermon to be preached Saturday at 11 o'clock a. m., by Rev. W. J. Lumpkin, Rev. J. D. Rainey alternate. Delegates going by R. R. will be met at Columbus, Ga., on Friday.

OBITUARIES.

Sister Pollie Lawhorn was born January the 30th, 1852 and died December the 18th, 1909. She was a member of Beulah Church. She filled her place in her home and church. She was a good mother. Children, she has gone and left you and can't come back to you, but you can go to her. Good-bye sister until we meet again.

REV. W. H. EMERSON

Sister Flordie Lawhorn was born March 10th, — and died Jan. 11th, 1910. She was a member of Beulah church but now she is gone and can't be with us any more, but we hope to meet her in heaven.

REV. W. H. EMERSON.

Bro. William Cromer was born March 1st, 1869 and died July 28th, 1910. Bro. Cromer was a member of Beulah church and lived a consistent member until death. Farewell Bro. Cromer, we hope to meet you in heaven.

REV. W. H. EMERSON.

Departed this life April the 13th, 1911, sister Nancy Fowler. She was born April 5th, 1829, making her stay on earth 82 years and eight days. She had been a member of the Free Will Baptist church about 60 years. She was a member of New Life church and was a faithful member. She leaves three sons and one daughter and a host of friends to mourn her loss. The church feels a great loss, yet we feel our loss is heaven's gain. Good-bye, sister, till we meet again.

REV. E. C. GRIMSLEY.

Bro. A. A. Phelts departed this life December 17th, 1910. He was 59 years of age and was a devoted member of Providence church for about 30 years. He was a true and faithful member and will be greatly missed. He leaves a wife and five children to mourn their loss, but our loss is heaven's gain. Bro. Phelts was true to the support of his church and pastor. The Word of the Lord is right and all of his works are done in truth.

By pastor,

REV. H. L. LUMPKIN.

CHURCHES, CLERKS AND POST OFFICES

| | | | |
|----------------------|---------------------|-----------------|-----|
| Trinity..... | Buford Watson..... | Charing..... | Ga. |
| New Prospect..... | J. A. Clements..... | Sycamore..... | " |
| New Life..... | E. L. Corley..... | Geneva..... | " |
| Turner's Chapel..... | A. A. Windham..... | Butler..... | " |
| Bethel..... | C. L. Raborn..... | Oglethorpe..... | " |
| New Prospect..... | A. B. Posey..... | Reynolds..... | " |
| Spring Hill..... | W. M. Melton..... | Buena Vista... | " |
| Mount Olive..... | A. H. Windham..... | Reynolds..... | " |
| Bethany..... | J. N. Daniel..... | Juniper..... | " |
| Corinth..... | Mrs. J. W. Welch... | Buena Vista... | " |

| | | | |
|----------------------|-----------------------|-----------------|-----|
| Providence | M. A. Jones..... | Columbus..... | Ga. |
| Bulah | J. W. Brewer, Jr..... | Butler | " |
| Pierce Chapel | J. T. Lockhart..... | Hamilton..... | " |
| Pleasant Hill..... | J. W. Brewer..... | Southland..... | " |
| Friendship..... | J, R. Baty..... | Smithville..... | " |
| Liberty Chapel | | | |

MINISTERIAL ROLL.

| | | |
|---------------------|----------------|-----|
| D. E. Green..... | Ideal..... | Ga. |
| B. F. Green..... | Butler..... | " |
| J. H. Dupree..... | Tropic | " |
| J. D. Little..... | Ashborn | " |
| J. J. Jones..... | Butler..... | " |
| W. J. Lumkin..... | Norwich | " |
| E. C. Grimsley..... | Reynolds | " |
| W. T. Lovick..... | Reynolds | " |
| W. D. Gill..... | Charing..... | " |
| W. H. Emerson..... | Butler..... | " |
| H. L. Lumpkin..... | Norwich | " |
| J. M. Posey..... | Butler..... | " |
| A. J. Parker..... | Reynolds | " |
| S. N. Little..... | Ashburn | " |
| R. A. Fuller..... | Columbus..... | " |
| M. L. Crook..... | Reynolds | " |
| W. B. Posey..... | Butler..... | " |
| M. A. Graham..... | Sycamore | " |
| J. D. Rainey..... | Juniper | " |
| J. V. Closser..... | Reynolds | " |

Licentiates.

| | | |
|--------------------|----------------|-----|
| W. R. Merritt..... | Reynolds | Ga. |
| C. H. Moore..... | Reynolds | " |
| J. R. Blair..... | Reynolds | " |

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, a pastor, who acts as moderator in all church meetings, and a board of directors, who constitutes, 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.

CHURCH LETTER.

From..... Church..... County, Ga.
 To the members and messengers composing the Chat-
 tahoochee United Free Will Baptist Association to con-
 vene 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 by pro-
 fession of faith.....; received by experience.....; num-
 ber expelled.....; dismissed by letter.....; paid for
 minutes.....; paid for correspondence.....; paid
 for building and repairing churches.....; ordained min-
 isters.....; P. O.; total membership of church
 number who have died.....

This done by order of the church in conference this
 day of 191...

..... Moderator, P. O.....

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

CIRCULAR LETTER.

Brethren, having been appointed to address you through the medium of a circular letter, I will attempt to perform that duty. I will call your attention to the much discussed subject of apostasy, or the sin of blasphemy against the Holy Ghost. As the religious world is very much divided in opinion as to the possibility of apostasy, and all seem to agree that it is possible to commit the sin (blasphemy) against the Holy Ghost, we hope to be able to convince every unbiased reader that if we can sin against the Holy Ghost, that we can apostatize or fall from grace. We find in Matthew 12:31, Jesus, in reproofing the Pharisees for many of their sins says, "All manner of sin and blasphemy shall be forgiven unto men, but the sin of blasphemy against the Holy Ghost shall not be forgiven unto men. We frequently hear the question asked, "what is the sin or the blasphemy against the Holy Ghost?" We answer, it is apostasy, and we hope to prove conclusively by the word of God that it is apostasy, and that none but those who have received the Holy Ghost can commit the sin or blasphemy here mentioned. Romans 5:18, the apostle says, "By the offense of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." Now, Christ died once for all, not that he actually saved all, or any by his death, but he took away the sin of the world, absolved us from the responsibilities of the federal or Adamic sin, thereby making it possible for any or all men to be saved upon the conditions he presented in his gospel, without respect of persons they are presented freely to all.

Now, if any and every man, can and may come to Him by faith and receive pardon and forgiveness for sins, what is the sin they could commit that would be unpardonable, in that he died once he died for all, and in that unconverted condition there is not a sin man can commit that His blood cannot and will not cleanse, when we repent, believe and submit to Him; if there is, then he is not a perfect Savior. There would be sin for which his blood could not atone; for Paul says, it is a

true saying and worthy of acceptation, that Christ died for sinners, of whom he was chief. So we see that all sin that the unconverted man may or can commit, can and will be forgiven him by obeying the gospel; but yet there is a sin that cannot and will not be forgiven. So we see the sinner cannot commit that sin. Well, there are but the two conditions: First the sinner. Second the converted man. Romans 5:13, Paul says, "For until the law sin was in the world, but sin is not imputed when there is no law. So we see when any one is converted, grace or the Holy Ghost becomes the end of the law. To that soul they are no more under the law, but under grace, (the law of the Holy Ghost.) (The Holy Ghost then becomes a law unto them—to their souls. How can they sin against something they have not got? When they are converted and receive grace, (the law of the Holy Ghost) then they can sin against it.)

Ezekiel 18:24, we read thus, "But when the righteous turneth away from his righteousness, and committeth iniquity, and doeth according to all the abominations that the wicked man doeth, shall he live? All his righteousness that he hath done shall not be mentioned, in his trespass that he hath trespassed, and in his sin that he hath sinned, in them shall he die." Is not this plain enough to our minds? The Lord does present possibilities of falling away, (apostasy) losing what we once had. Let us see again, Heb. 6:4, 5, 6, Paul says, and I think he is good authority, for it is impossible for those who were once enlightened and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh and put him to an open shame. Is not this sufficient to convince any unbiased mind, for it presents to our mind a conclusive possibility and teaches us also the consequences of this falling away, it is impossible to be restored to repentance. Well, then is not this the sin that cannot or will not be forgiven. This certainly is the sin, for this is the only person in a position to sin against the Holy Ghost. The sinner in the first degree or stage can sin against God and against Christ

because God gave himself to all by creation and a general dispensation of mercy, etc. Christ gave himself to the whole world through his ministry and death, but the Holy Ghost is not given to the world, but to the man or woman that is born again (converted.) The whole world has received God and Christ through the law, therefore they can all sin against them, but if they do there is a chance for forgiveness, for the Holy Ghost reproves them for sin, but they have not received the Holy Ghost, nor cannot until they are born again; nor can they sin against it until they receive it, for when they receive it, it becomes a law to their souls, and this holy law then places restrictions around the soul, (life) just as God did around our federal parents in Eden. There are certain privileges we can enjoy freely, but there are certain bounds, beyond which we must not go, for if we do, we shall surely die; for there is no forgiveness. We cannot be renewed again unto repentance, for we have crucified the Son of God afresh and put him to an open shame. There is forgiveness for the crucifixion of Christ in the first stage, but when we open his wounds afresh, there is no pardon. The first is temporal, physical—the second is spiritual. He was first crucified by sinners; the second crucifixion is by those who have been made partakers of the Holy Ghost, and have tasted the powers of the world to come. Now, can you fail to understand how we can become apostles?

Now my dear readers, if you yet have doubts as the possibility of apostasy, go with us a little further. In the second epistle of Peter 2:20, 21, 22, it reads thus: "For if after they have escaped the pollutions of the world through the knowledge of Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning, for it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb: the dog is turned to his own vomit again and the sow that was washed to her wallowing in the mire."

Now my dear readers, how any man or woman who believes the Word of God can relute or deny apostasy,

for if they believe it possible to sin against the Holy Ghost, they certainly must also believe in apostasy; for have we not proven conclusively, by the Bible, that apostasy is the only unpardonable sin. But we have yet more proof that man can turn away from God after conversion—turn into sin and be forever lost. In James 5:19, 20, we read thus: "Brethren, if any of you do err from the truth and one convert him, let him know that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. Now, James says, brethren, if any of you, speaking to the church member, Christians. Let him know that he, by converting him back from his sins, before he crossed beyond the awful bound placed around him by grace, the law of the Holy Ghost, from whence he never could have returned, that he had saved a soul from death, proving the fact that if he had gone far enough he would in so doing have crucified Jesus, afresh and put him to an open shame, for which he could not have been forgiven. Now again in the first epistle of John, 5, we read, "If any man see his brother sin a sin which is not unto death, he shall ask and he shall give him life, for them that sin not unto death." There is a sin unto death, I do not say he shall pray for it. All unrighteousness is sin and there is a sin not unto death. To whom is it not unto death? Addressed to the brethren, for he says if any man see a brother sin, (a Christian) for no one is our brother, spiritually, but those who with us have accepted Christ. John certainly means the church members and he says there is a sin not unto death, this we shall pray for and he will give us life for their sins. This shows that a man can sin after conversion, don't it? and it teaches us that he can commit sins that will be forgiven him and it also teaches that he can commit sin that cannot, or will not be forgiven, and we are taught not to pray for that sin.

Now if the converted man cannot, as some men teach, commit a damning sin, I would like for someone to tell me what John means when he says, if we see a brother sin a sin not unto death, does he not unmistakably infer that the brother could and may, commit a sin that is unto death at the same time teaching us that if he does, we need not pray for it, and why? because it will not

be forgiven, and why? because it is unto death. Why is it unto death? because he who committed the sin has crucified the Lord Jesus Christ afresh and put him to an open shame, and remember, he who committed the sin was a brother church member, had been a Christian, had been made a partaker of the Holy Ghost and had tasted the powers of the world to come, but had fallen away, and Paul says it is impossible to renew them again unto repentance. The dog has returned to his vomit again, and the sow that was washed to her wallowing in the mire. The righteous man has turned away from his righteousness; the individual has gone beyond the bounds, the regions of hope, and the restrictions placed around them by grace, the law of the Holy Ghost.

Kind reader, in conclusion, I hope you understand why we have associated apostasy with the blasphemy against the Holy Ghost, for we have endeavored to show you by the Bible that it is the same sin; if it is not, there would certainly be two sins for which there is no forgiveness. Christ says, all sins shall be forgiven but the blasphemy against the Holy Ghost. Paul says, that man that falls away after conversion cannot be restored. So we see that falling from grace, (apostasy) is what the Lord Jesus Christ meant when he spoke to the Pharisees about the unpardonable sin.

Now brethren, sisters and dear readers, we conclude that the doctrine of once in grace you are forever saved and it is impossible to fall away or to commit a damning sin, one of the most dangerous as well as one of the most unfounded assertions ever made from the sacred stand, because it stands only as a doctrine or assertion of man without the support of the Gospel. In Jude he says the angels that kept not their first estate but left their own habitation, he has reserved in everlasting chains unto darkness unto the judgment of the great day. Angels have fell, apostatized, sinned against the Holy Ghost. They can never be restored to their first estate again; they are reserved under chains unto the judgment of the great day. Now this does not speak of the mere possibility of falling, but of the fact of having fallen, left their own habitation, gone beyond the bounds of divine restriction placed around them by the Holy Ghost, and committed the sin for which there is

no pardon; for they are not to receive, and cannot receive pardon, but are kept under chains of darkness until judgment day. In Matt. 5:13 Jesus says, "Ye are the salt of earth, but if the salt have lost its savor, it is thenceforth good for nothing but to be cast out and trodden under foot of men." Who was he talking to when he said this? He was teaching his disciples, and he said, you are the salt of the earth, which is equal to saying, you, my disciples, whom I have called to be my witnesses, to establish my church; possess grace, knowledge and power through the Holy Ghost, shall, through the power of the Holy Ghost, establish the medium or dispensation through which all people who come to me, or are saved, shall be brought and saved. But if the salt have lost its savor—if you lose what I give you through my life and ministry, and the Holy Ghost, you are forever worthless to me, thereafter fit for nothing but to be cast out of the kingdom of God, to be trodden under foot of men.

Now, as we conclude, we trust that you will search the Scriptures for truth, with a heart and mind unbiased and unprejudiced by preconceived ideas and notions, and may God help each one to do so, is our prayer.

A. J. PARKER.

CONSTITUTION.

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 their 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 nowhere preceded

by the primitive usages of any self created bodies.

We, the delegates from our respective churches, being authorized by said churches, to agree to form ourselves into an association, to be known by the name of the Chattahoochee United Free Will 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 was 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 independence.

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 rights 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 Free Will 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 he may deem 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 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 it becomes 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-day's meeting monthly, embracing Saturday and the Lord's day following, the first of which shall be the regular time of the 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 a certain 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. 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 acknowledgements. 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 who does not hold this church in fellowship, 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 because he desired to join this or some sister church. All other persons must join by letter or baptism.

15. No member shall be received without the unanimous consent of the members present, but unreasonable objections shall not be valued, and unless withdrawn, the members 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 at his trial, provided his residence be known to the church.

18. When the 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 acknowledgement shall be recorded in the church book.

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

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

22. A vote shall not be taken on any question without a move and a second; on all important questions the vote shall be taken by rising on their feet.

23. No other motion shall be considered while a previous motion and second is before the conference.

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

25. No member shall leave the house during conference without a sufficient excuse nor engage in conversation or whispering without being subject 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 question without permission from the moderator, nor shall the remarks of any one be unreasonably long.

28. When the moderator speaks he must designate some brother to act in his stead.

29. No one shall be interrupted while speaking, unless it be necessary to call the speaker 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 should not commune, but the administration should 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. This decorum may be altered or amended by a two-thirds vote of the members present at any two successive monthly meetings.

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 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 the visible church as 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 or catholic government over the visible church, or any part thereof, is a devise of earthly ambition repugnant to the Word of God, subversive to the churches and dangerous to the liberty of men.

5. 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 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 rights and authority of churches being inalienable, or in no wise 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 mutual 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 designed for the perpetuation of the true religion of the Gospel, and for the preservation of a 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 whatever.

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 to prescribe any other requisite of such membership is an assumption of authority on the part of the church and a departure from the Gospel plan.

9. That the officers of a church are elders and deacons; that elders are also called bishops or pastors; and all the elders are equal in rank, though they may 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 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 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 was 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 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 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 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 it has God for its author, salvation for its end, and truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore 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 conform.—Rev. 13:14; John 5:39.

2. That there is one true and living God, whose name is Jehovah, the maker and ruler of heaven and earth, inexpressible 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.—Ex. 6:3 Psa. 83.

3. That man was created in a state of holiness under the law of his maker, but by voluntary transgression fell from the holy and happy state; in consequence of which men are now sinners, not by constraint, but by choice, being by nature utterly void of holiness required by the law of God, wholly given to the gratification of the world, of Satan and their own sinful passions, and therefore are under just condemnation to eternal ruin without defense or excuse.—Gen. 1:27:2:7:3:6, 19, 23.

4. That the salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who took upon himself our nature, yet without sin, honored the law by his own 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 tenderest sympathies with divine perfection in every way qualified to be suitable, compassion-

ate and all sufficient Savior.—Eph. 2:5; 5:9; Rom. 8:17.

5. That the Gospel blessings which Christ in his fullness bestows on such as believe in him, is justification. That this 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 we do, 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. 8:20; Ezek. 18:28; John 3:14; 16; Rom. 8:17.

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 a 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 aggravated condemnation.—Mark 16:16; John 17:20; Isa. 20.

7. That in order to be saved we must be regenerated, or born again; that regeneration consists of giving a holy disposition to the mind and is affected in a manner above our comprehension by the power of the Holy Spirit, producing voluntary obedience to the Gospel; and that its evidence is found in the holy fruits which we bring forth to God.—John 3:3-8; Matt. 3:8 10.

8. That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners, it being perfectly consistent with the free agency of man, that it comprehends all means with the end; that it is a glorious display of God's goodness, being infinitely wise, holy, unchangably; 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.

9. That the preserving attachments of true believers to Christ is the grand mark 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 into salvation.—Eph. 1:1-2.

10. That the law of God is the eternal, unchangeable rule of his Government; that it is holy, just and good; that the inability which the Scriptures ascribe to fallen man to fulfill its precepts, arises entirely from his love of sin; to deliver him 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. 5:13; Luke 10:13-20; 14:17.

11. That the first day of 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 means of grace, both public and private, and preparation for that rest which remains for the children of God.—Ex. 19:8; Heb. 4:9; Thes. 1:7; Psa. 16:9.

12. That civil government is of divine appointment for the interest and good order of human society; that 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 the conscience and Prince of the kings on the earth—Ex. 23:7; Acts. 23:5; Tim. 5:17.

13. That there is a radical and essential difference between the righteous and the wicked; that such only as are justified by faith in the name of the Lord Jesus, and sanctified by the Spirit of God are truly righteous in his esteem, while such as continue in impatience and in unbelief, are in his sight wicked and under this curse, and this distinction holds good among men both in and after death.—Matt. 25:46; Mark 16:16.

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 this judgment will fix forever the final state of man in heaven or hell, on principles of righteousness.—John 5:25; Matt. 31:34; 41:46.

21. 10. 1991

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