

Elder C. H. Moore Pastor 1922

MINUTES
OF THE
Eighty-Seventh Annual Session
OF THE
CHATTAHOOCHEE
United Free-Will Baptist
ASSOCIATION

CONVENED WITH
PROVIDENCE CHURCH
Muscogee County, Georgia.

Commencing on Thursday Night Before the First
Sunday in October, 1922.

OFFICERS:

REV. H. L. LUMPKIN, Moderator, Mauk, Ga.
REV. W. D. GILL, Clerk Junction City, Ga.

The next session will meet With New Prospect Church of Turner County
Georgia, commencing on Thursday night before the first
Sunday in October, 1923.

HERALD PRINT, Butler, Ga.
January, 1923

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The Eighty-Seventh Annual Session of the Chattahoochee United Freewill Baptist Association convened with Providence Church, Muscogee County, Ga., commencing on Thursday night before the first Sunday in Oct. 1922. The Introductory Sermon was preached Friday a. m. at 11:00 o'clock by Rev. W. H. Emerson from Joel 3 14, followed by Rev. D. E. Greene.

After an intermission of one hour and half for refreshments, the body was called to order by the former Moderator Rev. H. L. Lumpkin.

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 and delegates from the following churches:

Bethany: E. L. Corley, M. P. Rainey, John Grimsley.

Providence: J. M. Tomblin, T. J. Driver, Walter McBride, C. D. Rogers, E. T. Tomblin.

Turner's Chapel: C. H. Moore.

Trinity: Buford Watson, B. F. Waller.

New Life: Lee Daniel, W. R. Lumpkin, Sam Daniel.

Little Bethel: G. D. Perry, B. L. Raburn, W. N. Fowler, W. C. Bussey, R. N. McInvale.

Mt Olive: C. V. Blair, W. J. Childree, G. B. Windham.

Spring Hill: Walter Wall, G. M. Bryan, R. H. Hamilton, W. M. Melton.

Liberty Chapel: W. M. Amerson.

New Prospect, Turner Co.: J. H. Little, G. C. King, J. F. Pate.

Beulah: Tebe Watson, A. R. Lawhorn.

New Prospect, Taylor Co.: Lee Posey.

The body was then permanently organized by electing Rev. H. L. Lumpkin, Moderator, and Rev. W. D. Gill Clerk.

Next appointed the various committees as follows:

On Preaching—J. M. Tomblin, T. J. Driver, W. N. Fowler, G. C. King, G. M. Bryan.

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On State of the Churches and Character of the Ministry—G. D. Perry, A. D. Foster, J. H. Little, C. H. Moore, R. H. Hamilton.

On Temprance—S. R. Lawhorn, W. M. Shurley, J. F. Pate.

On Sabbath Schools—E. L. Corley, R. N. McInvale, W. M. Amerson, W. R. Lumpkin.

On Finance—J. J. Jones, D. E. Greene, J. V. Klosser.

On Suggestions—D. E. Greene, W. H. Emerson, W. M. Shurley, G. D. Perry, W. J. Tomblin.

Next called for Petitionary Letters and received one from St. John's Church, Columbus, Ga.

REPORTS OF COMMITTEES.

ON PREACHING.

Friday at 7:30 p. m. Rev. S. R. Lawhorn to preach; Rev. W. J. Lumpkin to follow.

Saturday at 11:00 o'clock Rev. E. C. Grimsley to preach; Rev. D. E. Greene to follow.

Saturday at 7:30 p. m. H. L. Lumpkin to preach; Rev. J. J. Jones to follow.

Sunday at 11:00 o'clock Rev. C. H. Moore to preach; Rev. W. M. Shurley to follow.

J. M. TOMBLIN, Chairman.

ON SABBATH SCHOOLS

We, your committee, make the following report: We find that we have eighty churches in our Association that have good, live Sabbath Schools and recommend that the churches that have no Sabbath Schools organize one and that the Pastors stress the importance of Sabbath Schools in their pastoral work as we deem the work done in Sabbath Schools the most important work in connection with our churches

E. L. CORLEY, Chairman.

(The above report was spoken also by Bros. J. E. Halford, C. V. Blair, W. D. Gill, G. A. Plymale, H. L. Lumpkin).

ON STATE OF THE CHURCHES AND CHARACTER OF THE MINISTERS.

We, your committee, beg leave to make the following report: We recommend that the churches and pastors be more careful in their co-operation. We also recommend that New Life Church investigate the life of Bro. I. F. Quinn.

G. D. PERRY, Chairman.

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ON FINANCE.

We, your committee, find paid in for Minutes and Correspondence \$76.00; we find in the hands of the Treasurer \$33.55. Total on hand \$109.55.

J. J. JONES, Chairman.

ON TEMPERANCE.

We, your committee, beg to submit the following report: We note with gratitude that the spirit of sobriety is increasing in the bounds of our Association, and among our brethren and Intemperance, with its withering, blighting effect is decaying and gradually disappearing from our churches. In-so-far we commend our brethren for their persistent efforts to promote Temperance and we pray and insist that every member of all the churches in the Association use all the honorable means in their power to suppress the illegal and unlawful making and selling and using of intoxicating drinks. We also recommend that the Association be diligent in getting records of all men offering their services for public office and those that are not in full accord with the enforcement of the 18th Amendment use all honorable means possible for their defeat. We further recommend that the Judges of our courts give straight chain gang sentences for all violations of this law.

S. R. LAWHORN, Chairman.

ON SUGGESTIONS.

We, your committee, make the following report: That a Licensate Preacher shall have a knowledge of the Bible sufficient to understand its doctrines. We also recommend that our people use the Freewill Baptist Literature for their Sabbath Schools. We recommend that their body elect a Missionary who shall labor as such in the bounds of the Chattahoochee Association. We also recommend that each church cheerfully look after the financial interests of its pastor. We, your committee, insist that each church carry out these recommendations.

W. J. LUMPKIN, Chairman.

MISCELLANEOUS BUSINESS.

Appointed corresponding messengers to our sister associations as follows:

To the Georgia Union: Revs. H. L. Lumpkin, W.M. Shurley.

To the Little River: Revs. W. R. Lawhorn, W. H. Emerson and Bro. J. H. Little.

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To The Midway: Revs. W. H. Emerson, H. L. Lumpkin.

To the South Georgia: Send Minutes.

Next appointed as delegates to the State Convention: Bros. R. N. McInvale G. D. Perry, H. L. Lumpkin.

Next agreed to have the Circular Letter as read by Rev. W. D. D. Gill printed in the Minutes of this session.

Next agreed that this body meet with New Providence Church Turner County, Ga., commencing on Thursday night before the first Sunday in Oct. 1923. and that Rev. J. J. Jones preach the Introductory Sermon Friday at 11:00 a. m. Rev. W. T. Lovick alternate. Delegates going by railroad will be met at Ashburn and Sycamore Ga. on the G. S. & F. R. R. on Thursday.

Next appointed the same Executive Committee.

Next agreed that the Clerk have 600 copies of the Minutes printed and that he be paid \$15.00 for his services.

On motion the body adjourned until 8:30 Saturday a. m.

SECOND DAY'S SESSION.

Saturday a. m. at 8:30 the body met according to adjournment.

By motion of the body Rev. W. M. Shurley was elected to do Missionary Work in the Association.

By motion of the body adjourned for preaching until 1:30 pm.

AFTERNOON SESSION.

At 1:30 p. m. the body met according to adjournment.

Motion made and carried that the matter in regards to the college at Ayden N. C. be referred to the various churches of the Association.

By motion the body return Thanks to the church and community for their kindness and hospitality during our stay with them.

The parting hand was taken and with many tears flowing from many eyes the congregation was dismissed and all went away feeling that it was good to be there.

REV. H. L. LUMPKIN, Moderator.

REV. W. D. GILL, Clerk.

PROCEEDINGS OF UNION MEETINGS.

The Union Meeting of the Second District met with Trinity Church Taylor County, Ga., commencing on Friday night before the 4th Sunday in July 1922. The Introductory Sermon was preached

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Saturday at 11:00 a. m. by H. L. Lumpkin. After an hour for refreshments the body was called to order by the former moderator Rev. E. C. Grimsley.

Next called for and received letters from the various churches in the district.

Next elected Rev. E. C. Grimsley, Moderator, and Rev. B. F. Greene, Clerk. Next appointed the various committees.

Next called for correspondence and received Bros. J. J. Jones and G. D. Perry from the First District. Next appointed Bros. B. F. Greene, E. C. Grimsley as correspondants to the First District Union Meeting. By motion it was agreed that this body meet with Bethany Church, Marion County, Ga., commencing on Friday night before the first Sunday in Aug. 1923; Rev. W. D. Gill to preach the Introductory Sermon Saturday at 11:00 a. m. Rev. R. R. Lawhorn, alternate. Delegates going by railroad will be met at Juniper, Ga., on Friday.

REV. E. C. GRIMSLEY, Moderator.

REV. B. F. GREENE, Clerk.

(No Minutes received from the First District.)

CHURCHES CLERKS AND POSTOFFICES

Trinity, B. F. Greene	Mauk, Ga.
Liberty Chapel, W. H. Bossman,	Macon, Ga.
Pleasant Hill, J. W. Brewer	Rupert, Ga.
New Prospect, Lee Posey	Reynolds, Ga.
Little Bethel, F. L. Rayburn,	Ideal, Ga.
New Prospect, J. F. Pate	Ashburn, Ga.
Bulah, Mrs. C. E. Lawhorn	Butler, Ga.
Bethony, John Grimsley,	Geneva, Ga.
Turner's Chapel, C. H. Moore	Butler, Ga.
Bethel, C. M. Mosley	Warwick, Ga.
Mt. Olive, W. J. Childree	Reynolds, Ga.
New Life, Lee Daniel	Mauk, Ga.
Spring Hill, T. F. Hendricks	Mauk, Ga.
Providence, P. M. Tomblin	R. 3., Columbus, Ga.
Phoenix City, W. B. McDaniel,	Phoenix City, Ala.
Oak Grove, Miss Viola Hesters	Box Springs, Ga.
St. John's, Annie Knight.	2943, Fourth Ave., Columbus, Ga.

EXECUTIVE COMMITTEE.

G. D. Perry	Ideal, Ga.
A. R. Lawhorn	Butler, Ga.
A. D. Foster	Mauk, Ga.

MINISTERIAL ROLL.

Rev. W. M. Sherley,	Macon, Ga
Rev. C. W. Richardson,	Forsyth, Ga.
Rev. D. E. Green,	Ideal, Ga
Rev. J. J. Jones,	Ideal, Ga
Rev. B. F. Green,	Mauk, Ga
Rev. W. J. Lumpkin,	Mauk, Ga
Rev. E. C. Grimsley,	Mauk, Ga
Rev. W. T. Lovick,	Reynolds, Ga
Rev. W. D. Gill,	Junction City, Ga
Rev. W. H. Emerson,	Butler, Ga
Rev. H. J. Lumpkin,	Mauk, Ga
Rev. A. J. Parker,	Ellaville, Ga
Rev. S. N. Little,	Ashburn, Ga
Rev. J. V. Klosser,	Reynolds, Ga
Rev. A. L. Lane,	Charing, Ga
Rev. O. C. Bridges	Ellaville, Ga.
Rev. W. R. Lawhorn,	Butler, Ga
Rev. W. T. Grimsley,	Mauk, Ga
C. H. Moore,	Reynolds, Ga.
W. C. Jones.	1018 Elm St., Macon, Ga
Rev. I. F. Guinn	Butler, Ga.
Rev. S. R. Lawhorn	Buena Vista, Ga.
Rev. W. J. Steadman	1213, 15th St., Columbus, Ga.

LICENTIATES.

D. G. Belknap,	Crump's Park, Ga
S. A. Cromer,	Ellaville, Ga
E. J. Wade,	Warwick, Ga
G. A. Plymale	Ideal, Ga.
W. N. Pruitt,	Ashburn, Ga.
J. F. Guinn	Butler, Ga.
C. V. Blair	Reynolds, Ga.

OBITUARIES.

SISTER MATTIE MCGINTY.

Departed this life Nov. the 16, 1922 sister Mattie McGinty. She was a member of Trinity Church and was also a worthy member. She was loyal to her church and to her pastor. She was born Oct. 13, 1855. Her stay on earth was 66 years 1 month and 3 days. She was a good wife, a good mother and to know her was to love her. She leaves one son and one daughter and a host of friends to mourn their loss. She lived as all Christians live and died as all Christians die. The church and community feel a great loss yet we feel that our loss is her Eternal Gain. "She is gone but not forgotten, never shall her memory fade, Sweetest thought shall ever linger, around the grave where she is laid."

REV. E. C. GRIMSLEY.

BROTHER B. M. YARBOROUGH.

Departed this life June 10, 1922, Bro. B. M. Yarborough. He was born March 2, 1862 making his stay on earth 60 years. He was a member of New Prosperity Church Turner County, Ga. He was a faithful member, a true Christian but he has left this world and gone to join the redeemed ones that have gone before. He leaves a wife and several children to mourn their loss but believed their loss is his gain. Bro. Yarborough was a loving husband and father. Weep not, children but pray to meet your father in heaven where you can spend eternity with him and the loved ones gone on before.

Dear Brother has left us now, never more to return,
But 'tis God who hath bereft us, He can all our sorrows heal
Yet again we hope to meet thee when the day of life is done
Then in heaven with joy to greet thee, where no tears e'er flow.

J. H. LITTLE.

IN MEMORY OF B. M. YARBOROUGH.

Who has left this earthly fold and gone back to the One who gave him. Oh how we miss him. We can't see and understand why He thought it best to take our dear father from us and mother also, but some day we will see and understand. It is one of heaven's blessed mysteries. God's plans like lilies pure and white its folds, we must not tare apart, time will reveal the gold. And if we live in the faith and hope that he lived in we too will reach the land where tired feet, with sandals loosed may rest, where we shall know and understand. God knew best. He is with the angels fair. A rose is blooming there for me, the violet that withers in April loses the imprint of its beauty as firmly as flowers that linger till autumn days come. And on some golden day and on some fairer shore we will clasp glad hands again.

He is worthy of our love and care. We know he is safely guarded there. In his sickness the nearer the end came, the brighter his hopes grew. At last he said "I know my redeemer liveth, I know that Jesus is the son of God."

(Composed by) MRS. R. L. EDGE.

SISTER FANNIE JONES.

Departed this life Sept. 8, our beloved sister, Fannie Jones. She was a consecrated member of New Prospect Church, Turner County, Ga. She was about 63 years of age and had been a member of the church 35 years. She died as she had lived in the triumph of a living faith and as gone to reap her reward. She was a devoted and loving mother. She leaves a husband and six children to mourn their loss. We feel that our loss is her Gain. Fairwell dear sister, till we meet again, on yonder brighter shore. "Dearest sister thou hast left us but 'tis God who hath bereft us He can all our sorrow heal. Yet again we hope to meet thee in heaven with joy to greet thee where no fairwell tears are shed.

Written by,

x

J. H. LITTLE.

IN MEMORY OF SISTER SILVANIE WELLS

She was a member of New Life Free Will Baptist Church. She departed this life May 12, 1922; was born Aug. 1820, making her stay on earth 102 years, 4 months. She always delighted in attending her church services but for the last few years her health would not permit her doing so.

By her pastor,

REV. H. L. LUMPKIN.

IN MEMORY OF SISTER MARY FRANCES GREEN.

Sister Green, wife of Rev. D. E. Green, was born in Columbus, County, N. C., Sept. 16, 1851; was married to D. E. Green Feb. 20 1873. She was a member of Little Bethel Free Will Baptist church was baptized by Rev. M. M. Waller about 1875; died at her home at Ideal Ga., Aug 2, 1922, making her stay on earth 70 years, 10 months and 17 days.

The writer was her pastor for 5 years. It was a source of much pleasure to visit her home. The kind words and good advice will never be forgotten.

Her remains were laid to rest in the family lot at Ideal cemetery. It was sad to give her up but we had to bow in humble reverence to the will of Him who doeth all things best.

By her pastor,

REV. H. L. LUMPKIN.

IN MEMORY OF SISTER LOTTIE ESTELLA MUNRO NE
MASSEY.

She was born July 8, 1877, died July 22, 1922. She joined the Freewill Baptist church at Providence and was baptized by the late Rev. J. H. Jenkins in 1895. She was married to A. M. Munro Dec. 31, 1911. Sister Munro led a quiet, sweet Christian life. She will ever be missed in her home and church. She is gone but not forgotten. She will ever live in the memory of her friends and loved ones at home. Her life is an example that we all might follow. It was so sad to visit her home and find all bowed in grief. Oh death where is thy sting? Oh grave where is thy victory? here body was laid to rest in Riverdale cemetery, Columbus, Ga. Good bye Estella until we meet on Canaan's happy shore.

By her pastor,

REV. H. L. LUMPKIN.

IN MEMORY OF SISTER LENORAH CORNELIA BRITT.

Sister Britt was born Oct. 9, 1852, died Dec. 6, 1921. She was a daughter of the late Rev. James Broaduax. Was married to T. A. Britt. There was born to them five children four of whom survive her while one has preceeded her to the Great Beyond. She joined Providence Freewill Baptist Church when a child and lived a consecrated Christian life to the end. To know her was to love her. She was always kind to all, ever ready to help those in need. She was a true companion, a loving mother, and a bright Christian. I was her pastor 15 years. Her body was laid to rest by the side of her devoted husband in Riverdale cemetery, Columbus, Ga. Farewell, Sister, till we meet again.

By her pastor,

REV. H. L. LUMPKIN.

CIRCULAR LETTER.

Dear Brethren:—At the last session of your body you saw fit to appoint me to address you thru the medium of a Circular Letter, and in compliance with that request I propose to set forth a few of the many reasons why we are Freewill Baptists. First: Because the New Testament is a Baptist Book and the first conspicuous character in that Book was a Baptist by name and by practice. The second conspicuous character in that Book was Christ Himself, who came to Jordan unto John, to be baptized of him. And as John was baptizing others in the river it would be a foolish argument for us to say that he baptized Christ out of the river for coming up straight way out of the water, will teach anyone that he was baptized in the water, thus making Christ a Baptist by practice and thus showing His death and burial and His Resurrection from the grave. Here the heavens opened and the voice declares "this is my beloved Son in whom I'm well pleased." Therefore, we are Baptists because our Saviour was a Baptist and because Heaven approved of the act of Baptism. We don't wish to be understood as claiming that the Testament makes baptism alone, essential to salvation. But we do claim it is essential unto obedience, for no one can claim an inheritance until they are clear under the law of Christ. Now Brethren, the "Freewill" is simply a name given us to distinguish us from other Baptists, and because we believe in the freedom of the will of man, to act in obedience to the command of Christ. For men everywhere to repent now. It would require a large volume to contain all the proof we have for this opinion. Therefore we simply refer you to the whole Scriptures. For whenever the Gospel is preached by all orthodox they are calling upon the people to repent. Then if they have not the freedom of the will to repent, preaching repentance is both vain and foolish. Peter also used a vain expression when he said "Repent, everyone of you," for if those people on the Day of Pentecost had not had their freedom of will Peter surely would have used some other expression. Behold I stand at the door and knock, if any man hear my voice and open the door I will come in and sup with him and he with Me." In this case man exercises the freedom of his to open the door and receive the Spirit or to refuse to open and reject it.

W. D. GILL.

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, 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 care of the poor, and conduct religious meetings in the absence of the pastor.

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 brogated 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 our 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 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 lawgiver 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.

No change, alteration or amendment shall be made to this constitution until such change, alteration or amendment shall have been presented to all the churches composing this association, and when two-thirds of all the churches composing this association shall have adopted or recommended in two of their regular conferences successively such change, alteration or amendment, it shall then become a part and parcel of this constitution.

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 the 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 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, 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, 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 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 spiritual manner by giving plain and pointed lessons on doctrine, discipline and the rule 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 conducted 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 references or deferred business. 7. For matters of dealing which are in order to come before the church. 8. 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. Any orderly member of the Baptist church who does not hold this church in membership, 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 members 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 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 that members have been absent for 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 be-

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come 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 on any question without a move and a second, and in 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 cause 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 debate.

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

28. When the moderator speaks he must nominate some brother 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 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. This decorum may be amended or altered by the vote of two-thirds 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; subservient 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 the 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, the 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.

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. 33:18.

3. That man was created in a state of holiness under the law 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 devoid 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, compassionate and all sufficient Savior.—Eph. 2:5, 5:8, Rom. 7:11.

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. 8:30, 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 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, unchangeable; 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 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 possessors; that a special Providence watches over their welfare, and that they are kept by the power of God through faith unto 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, Thess. 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 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 impenitence 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. 25:34:41:46.

CHURCH LETTER.

From _____ Church _____ County, Ga
To the members and messengers composing the Chattahoochee
United Free Will Baptist Association to convene with _____
Church _____ County,

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 profession of faith _____;
received by experience _____; 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 _____
day of _____.

This done by order of the church in conference this _____
_____ Church Clerk, P. O. _____
_____ Moderator, P. O. _____

ORDER OF BUSINESS OF UNION MEETINGS.

1. The body called to order by the Moderator if he is present,
if not the body may select some suitable member to act
as Moderator, pro tem.
3. Election of Moderator and Clerk.
4. Invite visiting brethren to seats.
5. Appointment of committees.
6. Call for correspondent.
7. Appointment of correspondents.
8. Appoint time and place of holding next session.
9. Call for reports of committees.
10. Call for miscellaneous business.
11. Call for reading and adopting minutes.
12. Adjournment.

STATISTICAL TABLE

CHURCHES	COUNTIES	DELEGATES	PASTORS	Bal	Dic	Rec	Dis	Exc	Rec	Tot	\$	Min	Mee
Bethany ----	Marion ----	E. L. Corley, W. P. Tomblin, J. Grimsley -----	S. R. Lawhorn	2	--	--	--	--	4	60	\$	5.00	1
Providence ----	Muscogee ----	J. M. & E. T. Tomblin, T. J. Driver, W. McBride, C. D. Rogers -----	H. L. Lumpkin	9	2	--	--	--	--	117		8.00	4
Turner's Chapel	Taylor -----	C. H. Moore -----	C. H. Moore --	--	--	--	7	--	5	83		5.50	4
Trinity -----	Taylor -----	Baford Watson, B. F. Waller -----	E. C. Grimsley	--	1	--	--	--	--	29		3.00	4
New Life -----	Marion -----	Lee Daniel, W. R. Lumpkin, Sam Daniel -----	H. L. Lumpkin	2	1	--	1	1	1	73		5.00	3
Little Bethel --	Macon -----	G. D. Perry, B. L. Raburn, W. N. Fowler, R. N. McInval -----	H. L. Lumpkin	4	2	2	2	8	1	118		12.00	1
Mt. Olive -----	Taylor -----	C. V. Blair, W. J. Childree, G. B. Windham -----	W. J. Lovick --	1	--	2	1	--	2	134		10.00	4
Spring Hill ---	Marion -----	G. M. Bryan, R. H. Hamilton, W. M. Melton, W. Wall -----	S. R. Lawhorn	2	--	--	--	--	--	38		5.00	2
Liberty Chapel	Bibb -----	W. W. Amerson -----	W. C. Jones --	--	2	--	1	--	--	38		5.00	1,2,3,4
New Prospect -	Turner -----	J. I. Little G. C. King, J. F. Pate -----	W. L. Harrel	1	2	--	--	1	4	144		7.50	3
Bulah -----	Taylor -----	A. R. Lawhorn, Tebe Watson -----	J. J. Jones --	--	--	--	1	2	--	33		3.00	3
New Prospect -	Taylor -----	Lee Posey -----	C. H. Moore --	--	1	--	--	--	--	46		2.50	
St John's -----	Muscogee ----	J. E. Halford -----	W. J. Steadman	--	--	--	--	--	--	31			1,2,3,4
Phoenix City --	Lee—Ala. ---	Not Represented -----		--	--	--	--	--	--				
Bethel -----	Worth -----	Not Represented -----		--	--	--	--	--	--				
Oak Grove -----	Chattahoochee	Not Represented -----		--	--	--	--	--	--				
Pleasant Hill -	Schley -----	Not Represented -----		--	--	--	--	--	--				