

**MINUTES**  
—OF THE—  
**Eighty-ninth Annual Session**  
—OF THE—  
**CHATTAHOOCHEE**  
**United Free-Will Baptist**  
**ASSOCIATION**

CONVENED WITH  
**MACEDONIA CHURCH**  
**BIBB COUNTY, GEORGIA**

**Commencing Thursday Night Before the First  
Sunday in October 1924**

**OFFICERS:**

**ELDER W. D. GILL, Moderator, ----- Manchester, Ga.**

**ELDER H. L. LUMPKIN, Clerk ----- Mauk, Ga.**

**The next session will meet with Bethel Church, Macon, Co. Ga.,  
commencing Thursday night before the First Sun-  
day in October, 1925.**

---

**HERALD PRINT, Butler, Georgia.**  
**November, 1924.**

# MINUTES

—OF THE—

## Eighty-ninth Annual Session

—OF THE—

## CHATTAHOOCHEE

## United Free-Will Baptist

### ASSOCIATION

CONVENED WITH

MACEDONIA CHURCH

BIBB COUNTY, GEORGIA

Commencing Thursday Night Before the First  
Sunday in October 1924

#### OFFICERS:

ELDER W. D. GILL, Moderator, ----- Manchester, Ga.

ELDER H. L. LUMPKIN, Clerk ----- Mauk, Ga.

The next session will meet with Bethel Church, Macon, Co. Ga.,  
commencing Thursday night before - the First Sun-  
day in October, 1925.

---

HERALD PRINT, Butler, Georgia.  
November, 1924.

# MINUTES

The Eighty-Ninth Session of the Chattahoochee United Free Will Baptist Association convened with Macedonia Church, Bibb County, Ga., commencing on Thursday night before the first Sunday in October, 1924. The Introductory Sermon was preached by Elder W. H. Emerson Friday at 11:00 a. m., Text, Jud. 7:21.

After one hour for refreshments the body was called to order by the former Moderator, Elder H. L. Lumpkin.

Next invited visiting brethren to seats in the body.

Next called for Corresponding Letters, and received letters and delegates from the following churches:

Little Bethel: Essie Emerson, R. N. McInvale, F. L. Raburn, W. N. Fowler, W. M. Hendricks, G. D. Perry.

Bethany: E. L. Cauley, J. Grimsley, H. Grimsley.

New Prospect, Turner County: G. L. O. Shepard, T. J. Little, J. R. Jordan, J. W. Belflower.

Trinity: A. S. Waller, J. Watson.

St. James: J. Fuller.

Spring Hill: J. F. Hendricks.

St. John: J. E. Halford, J. L. Patrick.

Providence: Gertrude Tomblin, Emmie Hughes, T. J. Driver, B. R. Tomblin, W. T. McBride, H. L. F. Hughes.

Ideal: J. M. Jones, Ruby Jones, Allie Hooten.

Macedonia: F. C. Peavy, Julia Gray, J. W. Hightower.

Beulah: A. R. Lawhorn.

New Life: S. Daniel, A. D. Foster.

Mt. Olive: G. B. Windham, H. W. Kimble.

New Prospect, Taylor County: W. Bloodworth.

Turners Chapel: D. Moore.

The body permanently organized by electing Elder W. D. Gill,



Moderator, Elder H. L. Lumpkin, Clerk.

Called for Petitionary Letters.

Received the First Free Will Baptist of LaGrange, Ga.

Called for Corresponding Messengers.

Received Elder B. F. Horn, Bro. W. O. Langford from the Georgia Union Association.

Received Elder J. A. Blanton, Elder W. H. Holmes, Bro W. D. Zorn, from the South Georgia Association.

Received Elder W. L. Harrell from Little River Association.

By motion the Moderator extended the hand of welcome to the visiting brethren.

By motion appointed the various Committees as follows:

On Preaching: R. N. McInvale, S. Daniel, J. W. Hightower, T. J. Little.

State of Churches and Character of Ministry: G. L. O. Sheppard, G. D. Perry, A. D. Foster, A. R. Lawhorn, H. L. Hughes.

Temperance: S. R. Lawhorn, J. V. Klosser, W. T. McBride.

Sunday Schools: W. H. Emmerson, Allie Hooten, Emmie Hughes

Finance: J. R. Jordan, J. E. Haulford, J. J. Jones.

Suggestions: W. C. Jones, B. R. Tomblin, J. M. Jones, J. W. Belflower, J. J. Jones.

By Motion the regular order of business be suspended and call for Miscellaneous business.

By motion we correspond with the various Associations.

To the Little River: Elder W. R. Lawhorn.

To the South Georgia: Elder J. R. Hunt, Elder J. J. Jones, Bro. R. N. McInvale.

To the Midway: Elders J. R. Hunt, W. H. Emerson, H. L. Lumpkin.

By motion we correspond with other Associations by sending Minutes.

To the State Convention: Elders J. R. Hunt, W. H. Emerson, H. L. Lumpkin.

By motion Bro. E. L. Cauley, Elders J. R. Hunt, W. H. Emerson act as committee to draw up form of church letter to the Association. Adopted.

By motion adjourn until 9:00a. m. Saturday. Singing and prayer by Moderator.

## SECOND DAY'S SESSION.

Met 9:00 a. m. Saturday. Singing and prayer by Moderator. By motion the same Executive Committee be re-appointed:

G. B. Windham	-----	Reynolds, Ga.
R. N. McInvale	-----	Ideal, Ga.
A. S. Waller	-----	Charing, Ga.

By motion the Clerk have 1,000 Minutes printed. By motion the Clerk write the Circular Letter and send to the Moderator for endorsement. By motion we pay expenses of the correspondents. By motion received Rev. S. C. Johnson of the assembly of God to seats in the body. By motion adjourn till 2:00 p. m.

Met according to adjournment at 2:00 p.m. Singing and prayer by Moderator. By motion the next Association meet with Little Bethel Church, Macon County, Ga. Delegates will be met at Ideal, Ga., on A. B. & A Railroad on Thursday before the First Sunday in October, 1925. By motion Elder W. T. Lovic preach the next Introductory Sermon; Elder W. R. Lawhorn, alternate. By motion Elder W. H. Emerson write the next Circular Letter.

By motion received reports of the various committees. Adopted same. By motion each preacher make a report of his work at the next Association. By motion received and adopted report of the Home Mission Treasurer. By motion Elder J. R. Hunt was unanimously elected for the Home Missionary for the next Association year.

By motion we tender our heartfelt thanks to this church and vicinity for their kind hospitalities shown us during our stay with them. Thus closes a glorious session of the Chattahoochee United Free Will Baptist Association to meet with Little Bethel Church, twelve months hence.

ELDER W. D. GILL, Moderator,  
ELDER H. L. LUMPKIN, Clerk.

## TIME AND PLACE OF UNION MEETINGS

The First District will convene with Mt. Olive Church, Taylor County. Delegates will be met at Reynolds, Ga.

The Second District will meet with St. John's Church, Columbus, Ga., the Third Sunday in August, 1925. Delegates will be met at Columbus on Friday.

## COMMITTEE ON FINANCE

We, your Committee on Finance, find paid in for Minutes and Carrespondence \$82.10. We find in hands of Treasurer \$23.90.

Respectfully submitted, ELD. J. J. JONES, Chairman.

## SUNDAY SCHOOLS

We, your Committee, make the following report: We want to insist that all our churches organize Sunday Schools, and that the pastors do their duty and see that their churches have real live Schools and that we use the F. W. B. Literature. We feel that this is a very important work.

Respectfully submitted, MRS. ALLIE HOOTEN, Chm.

ON STATE OF CHURCHES AND CHARACTER OF  
THE MINISTRY.

We, your Committee submit the following report. We find all of the Churches and Ministers in good standing as far as we know

Respectfully submitted. A. R. LAWHORN, Chm.

## TEMPERANCE

We, your Committee, make the following report: We recommend that our people abstain entirely from strong drink, and that the preachers practice and teach to that end.

Respectfully submitted, W. T. McBRIDE, Chm.

## SUGGESTIONS

We, your Committee, submit the following report: We suggest that this body publish the committee that was appointed twelve months ago, and that the churches conduct their business in harmony and accordance to the faith and practice of our denomination. We suggest that all the churches become active contributors to the Home Mission cause. We suggest that each church organize themselves into a Mission Union. We suggest that all of our churches and brethren act in union and with one accord. We suggest that the pastors preach more on this great subject and to encourage their members to take active part in this much needed work.

By the Committee,

J. M. JONES, Chm.

ON PREACHING

We, your Committee, make the following report: Eld. W. H. Holmes, Thursday night, 8:00; Elder W. H. Emerson, Friday, 11 0 clock a. m.; Elder B. F. Horn, Friday night, 7:30; Elder J. G. Blanton, Saturday at 11:00 a. m; Elder W. T. Lovic, Saturday night, 7:30; Elder W. L. Harrell to close; Elder W. J. Steadman, Sunday, 9:30; Elder J. J. Jones, Sunday at 11:00 a. m.; Elder J. G. Henderson, Sunday evening, 7:30.

MINISTERIAL REPORTS

To the members and messengers composing the Chattahoochee United Free Will Baptist Association, GREETINGS:

We submit the following reports of our work since the last session of our Association, and trust that they will edify our body, honor our cause and inspire others to glorify our Father which is in Heaven, to whom be all honor and glory forever and ever. Amen.

Reports in regular form were received and read as follows:

**ELDER G. A. PLYMALE, Ideal, Ga.**

The contents of his report is as follows: "I am now in good spiritual condition; have preached thirteen sermons; visited seven sick people; conducted one funeral; traveled 180 miles. Paid out \$18.00 for expenses; urged use of Free Will Baptist Sunday School Literature; do not take the Free Will Baptist paper.

Remarks:—"Pray for and remember me in all brotherly love and friendship."

**ELDER W. H. EMERSON, Butler, Ga.**

The contents of his report is as follows: "I am now in good spiritual condition; have held two meetings; preached thirty sermons; led twelve prayer meetings; made 100 calls in the interest of brotherhood and fellowship; visited twelve sick people; performed one marriage ceremony; conducted five funerals. Received \$40 in money; paid out \$11 for expenses; raised \$8 for Missions; raised \$5 for charity; and urged the use of Free Will Baptist Sunday School Literature; do not take the Free Will Baptist paper.

Remarks:—"I hope, dear brethren, to do more in the future."



## MINUTES

**ELD. J. J. JONES, Ideal, Georgia.**

The contents of his report is as follows: "I am now in good spiritual condition; have preached 28 sermons; performed three marriage ceremonies; conducted three funerals and traveled 400 miles. Raised \$43 for Missions; raised \$\_\_\_\_\_ for charity, and urged the use of Free Will Baptist Sunday School Literature do not take the Free Will Baptist paper."

**ELD. H. L. LUMPKIN, Mauk, Georgia.**

The contents of his report is as follows: "I am now in good spiritual condition; have held eight meetings; preached 171 sermons; led a number of prayer meetings; baptized 23 candidates; received 36 members into the church; visited a number of sick people; performed two marriage ceremonies; conducted two funerals; traveled 2,400 miles. Received \$427.00 in money; paid out \$90 for expenses; raised \$119.00 for Missions; and urged the use of Free Will Baptist Sunday School Literature; take the Free Will Baptist paper."

Remarks:—"I think all preachers should take the paper and pray that it will be placed in each home."

**ELD. J. R. HUNT, 159 Jeff Davis Street, Macon, Georgia**

The contents of his report is as follows: "I am now in good spiritual condition; have held ten meetings; preached 243 sermons; led 47 prayer meetings; baptized sixteen candidates; received 30 members; made 700 calls in the interest of brotherhood and fellowship; visited 155 sick people; performed four marriage ceremonies; conducted four funerals; traveled 7,645 miles. Received \$1,026.33 in money; paid out \$280.37 for expenses; raised \$76.50 for Missions; raised \$125.00 for charity; urged the use of Free Will Baptist Sunday School Literature; take the Free Will Baptist paper."

Remarks: "In about eight of the meetings I have held the professions are not here noted."

## HOME MISSION REPORT.

IDEAL, GEORGIA, October 4th, 1924.

To the Members and Messengers composing the Chattahoochee Association, United Free Will Baptists:

We, your Mission Board, submit the following report for the year ending October 2nd, 1924, of the work done by this Board.

We have financed two meetings held by your Evangelist, Eld.



J. R. Hunt, one at Garden Valley, and one at LaGrange, Ga. We have recorded finances of two other meetings held by our Evangelist, the offerings of which were made direct to the Evangelist.

### FINANCIAL REPORT

Received from Ideal Church -----	\$43.00
Received from Little Bethel Church -----	59.70
Received from Providence Church -----	44.70
Received from Trinity Church -----	7.00
Reported offering at Garden Valley -----	23.28
Reported offering at LaGrange, Ga: -----	18.00
Reported offering at Providence Church -----	66.64
Reported offering at New Life Church -----	5.00

Total Receipts -----	\$267.32
Paid to evangelist, J. R. Hunt, on Garden Valley --	\$26.72
Paid evangelist on account LaGrange, Ga. -----	32.00
Amount reported received at Garden Valley -----	23.28
Amount reported received at LaGrange -----	18.00
Amount reported received at Providence -----	66.64
Amount reported received at New Life -----	5.00

Total paid to evangelist -----	\$171.64
Paid to Elder D. E. Green, Clerk -----	5.56

Total Disbursements -----	\$177.20
---------------------------	----------

Balance on hand -----	\$90.12
-----------------------	---------

Respectfully submitted, R. N. McINVALE, Treasurer.

### REPORT OF ASSOCIATIONAL EVANGELIST

Macon, Ga., Sept. 25, 1924.

To The Mission Board, Chattahoochee Association United Free Will Baptists:

My dear Brethren:—

I, as your evangelist make you the following report:

I have conducted four meetings this year in the capacity of your evangelist. In these four meetings there were about sixteen professions, seven of which were added to our churches. I was engaged in these meetings thirty-five days, and traveled 860 miles

going to and from this work. I received from all sources for these meetings \$170.96 and paid out for expenses \$23.14.

I have accepted work outside of our Association because our pastors have not called on me for work in the Association, and though I would have been glad to have been used at home, I have accepted work at other places to be able to keep in the work.

I thank you for the very high honor of serving in the capacity of Evangelist for you, and trust that my labors will prove a lasting blessing to our cause.

Yours in holy bonds,

J. R. HUNT, Associational Evangelist.

### LICENSED MINISTERS

S. A. Cromer, -----	Ellaville, Ga
G. A. Plymale -----	Ideal, Ga.
J. H. Little -----	Ashburn, Ga.
C. V. Blair -----	Reynolds, Ga.
J. H. Bartlett -----	1516 Bronwood Ave., LaGrange, Ga.
Henry Lawhorn -----	Mauk, Ga.
Paul English -----	Ideal, Ga.

### CHURCHES CLERKS AND POSTOFFICES

Little Bethel, F. L. Rayburn, -----	Ideal, Ga.
Mt. Olive, W. J. Childree -----	Reynolds, Ga.
Spring Hill, W. H. Lancaster, -----	Mauk, Ga.
Pleasant Hill, J. W. Brewer -----	Rupert, Ga.
Liberty Chapel, W. H. Bossman, -----	Macon, Ga.
St. James, W. B. McDaniel -----	Phoenix City, Ala.
Bulah, Mrs. C. E. Lawhorn -----	Butler, Ga.
St. John's, C. C. Brock -----	Columbus, Ga.
New Life, A. D. Foster -----	Mauk, Ga.
Bethany, John Grimsley -----	Juniper, Ga.
New Prospect, J. F. Pate -----	Ashburn, Ga.
Trinity, Arizona Waller -----	Charing, Ga.
Providence, P. M. Tomblin -----	R. 3., Columbus, Ga.
Macedonia, Mrs. Julia Gray, -- 159 Jeff Davis St.,	Macon, Ga.
New Prospect, Lee Posey -----	Reynolds, Ga.
Ideal Church, C. J. Fowler -----	Ideal, Ga.
Turner's Chapel, C. H. Moore -----	Butler, Ga.
Bethel, C. M. Massey -----	Warwick, Ga.
LaGrange, J. H. Bartlett -----	1516 Bronwood Ave. LaGrange, Ga.

# MINUTES

9

## MINISTERIAL ROLL.

Eld. D. E. Green	-----	Ideal, Ga.
Eld. C. W. Richardson	-----	Forsyth, Ga.
Elder J. J. Jones	-----	Ideal, Ga.
Elder B. F. Green	-----	Mauk, Ga.
Elder E. C. Grimsley	-----	Mauk, Ga.
Elder W. T. Lovick	-----	Reynolds, Ga.
Elder W. D. Gill	-----	Manchester, Ga.
Elder W. H. Emerson	-----	Butler, Ga.
Elder H. L. Lumpkin	-----	Mauk, Ga.
Elder S. N. Little	-----	Ashburn, Ga.
Elder J. V. Klosser	-----	Reynolds, Ga.
Elder A. L. Lane	-----	Reynolds, Ga.
Elder O. C. Bridges	-----	Ellaville, Ga.
Elder W. R. Lawhorn	-----	Butler, Ga.
Elder W. T. Grimsley	-----	Mauk, Ga.
Elder C. H. Moore	-----	Thomaston, Ga.
Elder R. L. Jones	-----	Phoenix City, Ala.
Elder W. J. Steadman	-----	1213, 15th St., Columbus, Ga.
Elder J. R. Hunt	-----	159 Jeff Davis St, Macon, Ga.
Elder S. R. Lawhorn	-----	Buena Vista, Ga.
Elder J. W. Cullever	-----	Mauk, Ga.
Elder W. C. Jones	-----	1118 Elm St., Macon, Ga.
Elder W. R. Merritt	-----	Reynolds, Ga.
Elder J. G. Henderson	-----	R. 4, Macon, Ga.

## OBITUARIES

### IN MEMORY OF CATHRINE POWELL

She was born in 1865 and died in March, 1924. She was a member of Bethany Church. Sleep on, the Lord will call thee to arise some sweet day by and by.

By her pastor,

S. R. LAWHORN.

### ROBERT HEARD

Brother Heard was a faithful member of Bethany Church, and was always present at his post of duty. He was active in church work admonishing others to flee the wrath to come. He was 67 years of age when death claimed him. The church will miss him but the Lord knew best.

By his pastor,

S. R. LAWHORN.

## LILLIE PHILLIPS

Sister Phillips departed this life June 17, 1924; was born Sep. 23, 1904, making her stay on earth 20 years, 9 months, 6 days. She joined the church at Bethany in 1922, and was faithful to her church. Sleep on the angels have borne thee away. Thou canst not come back to us but we can go to thee.

By her pastor,

S. R. LAWHORN .

## SISTER JEWELL LITTLE

Sister Little, wife of T J Little, was born Jan. 1, 1888; died March 9, 1924. She was the daughter of Brother and Sister Row. Jones and a member of New Prospect church, Turner county. She was a noble Christian woman. The deceased leaves a husband, and six children to mourn their loss; but their loss is her eternal gain. She was loved by all who knew her. Weep not husband and children but prepare to meet her in the Beautiful City. Farewell till we meet again. Written by,

MRS. D. E. LITTLE, MRS. LOIS O. DAVIS.

## MRS. T. B. CARTER

On March 20, 1924 the death angel visited the home of Bro. T. B. Carter and claimed for its victim his devoted wife. Sister Carter was a devoted Christian. She leaves to mourn her departure a husband, three children. The deceased was about 65 years of age and a member of New Life church.

By her pastor,

ELDER H. L. LUMPKIN.

## J. V. McCARTY

Brother McCarty was born March 2, 1844, died August 4, 1924, and was a member of the Free Will Baptist church at Ideal. He lived a quiet, peaceful life and was beloved by all who knew him. May our Holy Father be honored in the life of his children,

By his pastor,

ELDER J. R. HUNT.

## CIRCULAR LETTER

DEAR BRETHREN:

As it has pleased our Father in Glory, I will try to address you through the medium of a Circular Letter.

I have chosen for a subject, "Jesus the Way to Heaven."

We notice that when John was preaching in Judea, the doctrine of Repentance many came and confessed and demanded Bap-



tism. They were so many that he told them to bring forth fruits meet for repentance. John told them that he would baptize them with water but there was coming one after him that would baptize them with the Holy Ghost and fire. "Then cometh Jesus to be baptized of him in Jordan. But John forbade him saying, I have need to be baptized of Thee. Jesus said suffer it to be so now for thus it becometh us to fulfill all righteousness." So when he came up out of the water he saw the heaven open and the spirit of God descended like a dove and lighteth upon him and a voice from heaven said, "This is my beloved Son in whom I am well pleased.." In St. John's Gospel 3rd chapter we notice a sermon preached by our Saviour to a man that was unsaved, explaining to him just what he needed. Nicodemus needed just what all unsaved people need today, a turning around in their lives. The first text that Jesus ever preached was, "Repent for the kingdom of Heaven is at hand," Matt. 4:17. Repentance is a Godly sorrow for sin and a turning away, just quitting it entirely. Repentance is a Bible doctrine taught by our Saviour. Regeneration is a Bible doctrine taught by Jesus to all men. Jesus enters into the ministry and begins to establish his church. He calls others to help Him in the work, so he calls twelve men known as disciples. He gave them power to do many things in His name. After having labored with them for 3 years, He knew that He must go back to His Father. He called them together and they took the Last Supper together, and supper being over the devil had put into the heart of Judas Iscariot to betray Him.

Jno. 13:2 Jesus knowing these things riseth from supper, laid aside his garment and took a towel and girded himself; then poured water into a basin and began to wash the disciples' feet and to wipe them with the towel wherewith He was girded.

The Lord's Supper and Washing the saints' feet are Bible doctrines and will be practiced in the true church until he comes again. John 10:9, "I am the door, by me if any man shall enter in he shall be saved. John 14:6, "I am the way, the truth and the life." If you want to get to Heaven just follow Jesus.

ELDER H. L. LUMPKIN.

## 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 abrogated 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-



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.

2. That there is one true and living God, whose name is Jehovah, the maker and urler of haven 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 Saviour.—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 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.

---

#### 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

[illegible]