

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

HELD WITH
LITTLE BETHEL CHURCH
MACON COUNTY, GEORGIA

**Commencing on Thursday Night Before the First
Sunday in October, 1925**

ELDER H. L. LUMPKIN, Moderator _____ **Mauk, Ga.**
REV. W. D. GILL, Clerk _____ **Manchester, Ga.**

**The Next Session Will Meet with Mt. Olive Church, Taylor County,
Georgia, Commencing Thursday Night Before the First
Sunday in October, 1926.**

Herald Print, Butler, Ga.
November, 1925.

MINUTES

The Ninetieth Session of the Chattahoochee United Freewill Baptist Association convened with Little Bethel Church, Macon County, Ga., commencing on Thursday night before the First Sunday in October, 1925. The Introductory Sermon was preached Friday morning at 11:00 by Rev. W. T. Lovick, from St. Luke 40: 41; followed by Rev. W. R. Lawhorn.

After an intermission of one hour for refreshments the body was called to order by the former Moderator, Rev. W. D. Gill. Next invited visiting brethren to seats with us in the body. Call for Corresponding Letters and received Letters and Delegates from the following churches:

Jones Memorial: Mrs. W. C. Jones.

Bethany: E. L. Corley, John Grimsley.

St. Johns: Annie Knight, Vannie Priester, A. F. McKnight.

Mt. Olive: G. B. Windham, C. P. Pool

Trinity: John Watson, B. F. Waller.

New Prospect: A. B. Posey.

St. James: W. C. Jones.

Turners Chapel: Homer Moore, J. A. Carter, E. J. Wainwright
J. H. Dunlap.

Beulah: A. R. Lawhorn, Sister Sallie Cromer, E. C. Lawhorn.

New Prospect, Turner County: T. J. Little, G. L. O. Sheppard.
Thomas Brown, C. H. Culpepper.

Ideal Church: A. Hobbs, J. M. Jones, Sister Allie Hooton, Ernest Fowler.

MINUTES

Little Bethel: W. N. Fowler, W. C. Bussey, W. H. Stalnaker, W. H. Cromer, G. D. Perry, R. N. McInvale.

Macedonia: J. W. Hightower, Sister Laura Horne.

Spring Hill Clarence Tyler.

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

Providence: Walter McBride, C. Tomblin, M. E. Tomblin, W. A. Parker, Sisters Carrie and Gertrude Tomblin.

Pleasant Hill: J. T. Guy

Next called for Petitionary Letters and received Letters and Delegates from the following Churches:

New Bethel, Worth County: R. S. Williams, J. A. Farmer, J. J. Fowler.

Oconee Church: Sisters H. W. Parker, C. B. Ethridge.

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

Next called for Corresponding Messengers and received: Bro. B. E. Miller from the Little River Association; Brother T. G. Harvey from the Midway Association; Elder L. S. Yates from the Georgia Union Association; Elder M. H. Mellette from Turbyville, S. C.

By motion appointed the various Committees as follows:

On Preaching: R. N. McInvale Sam Daniel, B. L. Rayburn, J. M. Jones.

On State of Churches and Character of the Ministry: G. D. Perry, M. E. Tomblin, G. L. O. Sheppard, G. B. Windham, B. F. Waller.

On Temperance: E. L. Corley E. C. Grimsley, Sister Allie Hooten.

On Sabbath Schools: C. V. Blair, A. Hobbs, Sister Carrie Tomblin.

On Finance: W. T. Grimsley W. H. Emmerson, W. R. Lawhorn.

On Suggestion: J. M. Jones, R. N. McInvale, C. V. Blair, J. J. Fowler, W. R. Lumpkin.

At the request of Ideal Church Elders J. R. Hunt, W. D. Gill and H. L. Lumpkin were appointed to ordain W. W. Thorpe as a Minister of the Gospel Friday night after preaching.

On motion the body adjourned until 8:30 Saturday morning.

SECOND DAY'S SESSION

Saturday morning at 8:30 the body met according to adjournment. Singing, followed by prayer by the Moderator.

MINUTES

3

REPORTS OF COMMITTEES

On Preaching: Friday night 7:30 Rev. J. F. Malone to preach, Rev. J. L. Patrick to follow; Saturday at 11:00 in morning, Elder M. H. Mellette to preach; Saturday afternoon 3:30 Rev. S. N. Little to preach; Saturday night at 7:30 Rev. L. S. Yates to preach, J. H. Little to follow; Sunday at 9:30 in morning Rev. C. B. Ethridge to preach; Sunday at 11:00 o'clock Elder J. R. Hunt to preach.

R. N. McINVALE, Chairman.

ON SABBATH SCHOOLS

We, your Committee, make the following report: In our investigation we find a large number of our churches without a Sunday School. We, therefore insist that our Pastors of these churches urge the older people to encourage the younger people in this great work.

C. V. BLAIR, Chairman.

ON FINANCE

We, your Committee, find paid in for Minutes and Correspondence \$101.40; we find in the hands of the Treasurer 87c; total on hand \$102.27.

REV. W. H. EMMERSON, Chairman

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.

G. D. PERRY, Chairman.

TEMPERANCE

We, your Committee, beg leave to submit the following report. We find our Brethren are more Temperate in the use of intoxicating drink and we urge that each Church become more Temperate in pride and selfishness, and that we humble ourselves with our faces to the earth, crying: "Abi, Father."

E. L. CORLEY, Chairman.

ON SUGGESTIONS

We, your Committee, make the following report: We urge the Pastors and Deacons of the various Churches to take up the Mission Work and take an active part in promoting Mission Work in their various Churches. We suggest that the Pastors preach at least four sermons in each church every year on Missions. We also suggest that they advocate Sunday Schools and the use of Freewill Baptist Literature. We also suggest that as many as can, patronize the Seminary at Ayden, N. C. and contribute to the same.

R. N. McINVALE, Chairman.

MISCELLANEOUS BUSINESS

Appointed Corresponding Messengers to our sister Association as follows: To the Little River: Rev. W. R. Lawhorn; To the South Georgia: Elders J. R. Hunt, H. L. Lumpkin; To the Midway: Rev. W. W. Thorpe; To the Georgia Union: Rev J. H. Little; To the State Convention: Elders H. L. Lumpkin and J. R. Hunt.

Next agreed that the Clerk have 1,000 copies of the Minutes printed and that he be paid \$15.00 for his services.

Agreed that this body meet with Mt. Olive Church, Taylor County, Georgia, commencing on Thursday night before the First Sunday in October, 1926, and that Elder H. L. Lumpkin preach the Introductory Sermon, Friday at 11:00 A. M., Rev W. D. Gill, alternate. Delegates going by railroad will be met at Reynolds, Ga., on Thursday.

The Circular Letter as read by Rev W. H. Emmerson was ordered printed in the Minutes.

Agreed that Rev. S. R. Lawhorn write the next Circular Letter to this body.

By motion Sisters Allie Hooton, Julia Gray, Laura Horn were received into the body as Deaconess.

By motion it was agreed that we pay the expenses of our Correspondence which were \$22.30.

By motion the reports of the Ministers were received and ordered printed in the Minutes.

By motion the report of Elder J. R. Hunt as Missionary be printed in the Minutes.

Motion made and carried that Elder J. R. Hunt be re-elected Missionary for the next insuing year.

MINUTES

5

The body was dismissed for preaching.

At 11:00 o'clock the stand was occupied by Elder M. H. Mellette, of Turbyville, S. C, after which a collection of \$43.25 was taken for the Seminary at Ayden, N. C.

At 2:00 in the afternoon the body was called to order by the Moderator. Motion made and carried that this body purchase a tent. By motion Rev J. J. Jones was elected treasurer to take charge of all money raised to purchase the tent.

By motion the body returned thanks to the church and community for their kindness and hospitality during our sojourn with them.

After preaching Saturday night a collection of \$20.00 was taken for Rev. W. T Lovick.

By motion the body adjourned to meet with Mt. Olive Church twelve months hence.

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

TIME AND PLACE OF UNION MEETINGS

The First District meets with Beulah Church, Taylor County Ga., commencing on Friday night before the Third Sunday in July 1926; Rev. W. T. Lovick to preach the Introductory Sermon Saturday at 11:00 a. m.; Rev. J J Jones, alternate; Delegates going by Railroad will be met at Rupert on Friday.

The Second Districts meets with St. James Church, Phenix City, Ala., commencing on Friday night before the Fourth Sunday in July, 1926. Rev. G. P Boggs to preach the Introductory Sermon Saturday morning at 11:00; Delegates going by railroad will be met at Phenix City on Friday.

EXECUTIVE COMMITTEE

G. B. WINDHAM	Reynolds, Ga.
R. N McINVALE	Ideal, Ga.
A. S. WALLER	Charing, Ga.

REPORT OF ASSOCIATIONAL EVANGELIST

To the Freewill Baptist Mission Society:

Dearly Beloved:—

The following is my report as your Evangelist for the past official year: Sermons preached, 38; Social Calls made 118; Sick Visits 17; Professing Conversion, 45; Baptisms 8; Received into the Church 21; Funerals conducted 1; Churches Organized 1; Amount of Offerings Received, \$98.31; Amount received from Mission Society, \$29.69; Amount Paid out for Expenses, \$22.84; Amount raised for Charity \$14.10. The above is only a report of Evangelistic Work done for the Mission Society and does not cover other Evangelistic and Pastoral Work done during the year.

Yours in Holy bonds,

J. R. HUNT, Evangelist.

REPORTS OF DEACONESS

MRS. ALLIE HOOTON, Deaconess, Ideal, Georgia.

I hereby submit my Report of work done for the past Associational year: Professional Visits, 500; Visits to the Sick, 150; Visits to the County Poor Home, 2; Families helped, 10; Amount given to Charity, \$12.00; Amount Solicited on Church Notes, \$20.00; Amount paid Pastor, \$18.00; Amount Received \$19.00; Services led are taken part in 149.

MRS. JULIA GRAY, Deaconess, 159 Jeff Davis Street, Macon, Ga

I hereby submit my report for the past Associational year: Professional Visits, 839; Visits to the Sick 256; Visits to the County Poor Home, 12; Visits to Hospital, 20; Families helped, 25; Amount given to Charity \$38.00; Amount Solicited on Church Notes, \$82.85; Amount paid Pastor, \$24.00; Amount received \$44; Services led or taken part in, 160.

LAURA HORNE, Deaconess, Macon, Ga.

I hereby submit my report of work done from Jan. 1, 1925; Professional Visits, 708; Visits to the Sick, 128; Visits to the County Poor Home, 2; Visits to the Hospital, 3; Families helped, 10; Amount given to Charity, \$10.00; Services led or taken part in, 152; Amount solicited on Church Notes \$61.16; Amount Solicited for Pastor, \$18.00; Amount received, \$60.65.

LICENSED MINISTERS

S. A. Cromer, ----- Ellaville, Ga.
 Paul English ----- Ideal, Ga.
 Barto Tomblin ----- R. 3, Columbus, Ga.
 H. F. Lawhorn ----- Buena Vista, Ga.
 G. A. Plymale ----- Ideal, Ga.
 J. M. Fuller ----- Columbus, Ga.
 C. V. Blair ----- Reynolds, Ga.

MINISTERIAL ROLL.

Eld. D. E. Green ----- Ideal, Ga.
 Eld. C. W. Richardson ----- Thomaston, Ga.
 Elder J. J. Jones ----- Ideal, Ga.
 Elder B. F. Green ----- Mauk, Ga.
 Elder E. C. Grimsley ----- Geneva, 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 ----- Sycamore, Ga.
 Elder J. V. Klosser ----- Reynolds, Ga.
 Elder O. C. Bridges ----- Ellaville, Ga.
 Elder W. R. Lawhorn ----- Butler, Ga.
 Elder W. T. Grimsley ----- Geneva, Ga.
 Elder C. H. Moore ----- Thomaston, 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 C. B. Ethrodge ----- Oconee, Ga.
 Elder G. P. Boggs ----- 3125, 2nd Avenue, Columbus, Ga.
 Elder J. L. Patrick ----- 3111, 3rd Avenue, Columbus, Ga.
 Elder W. R. Merritt ----- Reynolds, Ga.
 Elder J. H. Little ----- Ashburn, Ga.
 Elder R. L. Jones ----- Phoenix City, Ala.
 Elder J. G. Henderson ----- R. 4, Macon, Ga.
 Elder D. P. Atwell ----- R. 7, Macon, Ga.
 Elder R. M. Massey ----- Moultrie, Ga.
 Elder W. W. Thorpe ----- Ideal, Ga.

CHURCHES CLERKS AND POSTOFFICES

Jones Memorial, W. W. Amerson	Macon, Ga.
Bethany, John Grimsley	Juniper, Ga.
St. Johns, S. C. Chestnut	Columbus, Ga.
Mt. Olive, J. S. Windham	Reynolds, Ga.
Trinity, B. F. Waller	Charing, Ga.
New Prospect, Daniel Posey	Reynolds, Ga.
Turners Chapel, C. H. Moore	Butler, Ga.
Beulah, Mrs. C. E. Lawhorn	Butler, Ga.
New Prospect, J. W. Belflower	Ashburn, Ga.
St. James, W. B. McDaniel	Phenix City, Ala.
Little Bethel, F. L. Rayburn	Ideal, Ga.
Macedonia, Mrs. Julia Gray	159 Jeff Davis St., Macon, Ga.
Spring Hill, H. W. Lancaster	Mauk, Ga.
New Life, J. B. Lumpkin	Mauk, Ga.
Providence, M. E. Tomblin	Columbus, Ga.
New Bethel, Jas. J. Fowler	Sylvester, Ga.
Oconee Church, Mrs. H. W. Parker	Oconee, Ga.
Ideal Church, Allie Hooten	Ideal, Ga.
Pleasant Hill, O. C. Bridges	Ellaville, Ga.

OBITUARIES

ELDER W. C. JONES

Was born in Spartenburg, S. C., on Dec. 11, 1876, and died in Macon, Ga., March 16, 1925; age 48 years, 3 months, and 5 days. The Christian career of this man of God began at the age of 15 years, when he was saved from sin by grace through faith in the Lord Jesus Christ, and this grace and faith increased as the years passed on. He was devout in his youth, having wonderful convictions for the profoundest service to God and at about the age of 19, recognized his being called to the ministry of the Gospel of the Lord Jesus Christ, of which he was not ashamed, for he immediately entered into the ministry and was Licensed to preach in the Free Will Baptist Church. He was set aside to the ministry by a presbytery in the laying on of hands for ordination about the year 1901, to which high and exalted trust he showed the profoundest respect until the day of his death. His entire ministry was clothed with his profoundest personal reverence for his God, and there are

many laborers in the Gospel upon whom his hands were laid in setting them apart to the Gospel ministry, left here to mourn his absence.

He was married to Miss Pearl Ida Bullington on Aug. 12, 1894 and on Aug. 18, 1908, she died. Of this union the writer knows nothing save that he said she was a true companion to him in all his labors during her life.

On March 16, 1910, he was married to Mrs. Lula Victoria Carr who, together with the two children that were born to them (W. T. and Marie) survive him and reside in Macon where he lived at the time of his death. Sister Jones had been a faithful companion to him during the 15 years of their married life which is partially attested in the fact that she left the Missionary Baptist Church in 1920 to unite with him in the Free-Will Baptist Church.

He had been pastor for the past 11 years, of Liberty Chapel Church, Macon. The very high esteem in which he was held by the membership of that Church has been partially expressed by the official act of that church in changing the name of the Church from Liberty Chapel to Jones Memorial Free-Will Baptist Church. He was faithful in small things, capable in great things and venerable in all things. He was a child of God.

"He is not dead for he liveth on, and the life so abundantly shines; That those who love him must not mourn, for he is clothed with Life Divine."

ELDER J. R. HUNT.

J. A. LOCKHART

Bro. Lockhart was born in Muscogee County, Feb. 13, 1854; died Jan. 17, 1925; joined the Church at Providence in early life. He was a faithful member until the Reaper came. He served as Deacon of his church until his afflictions would not permit. It was a great pleasure to be in his home.

He was married to Miss Georgia Skinner. There were born to them six children; his wife and three children preceded him to the grave. Only one boy and two girls are left to mourn their loss. He will be missed in his home and church. I served as his pastor 20 years. May Heaven's richest benedictions rest upon the children.

By his pastor,

ELDER. H. L. LUMPKIN

SISTER LILLIE RENOW

Departed this life Sept. 3, 1924. She was a fond mother and a loving wife and lived a Christian life. She was 28 years old and leaves a broken hearted husband and three small children, besides a host of friends.

Her pastor,

ELDER C. H. MOORE.

SISTER SALLIE MOORE

Departed this life April 12, 1924; born May 14, 1905, making her stay on earth 19 years. She was a faithful member of Turner's Chapel Church and lived a true Christian, a kind mother and wife, and a friend to all. Farewell till we meet again.

By her pastor, ELDER C. H. MOORE.

SISTER BRYNA MOORE

Sister Moore was born in 1861 and departed this life April 12, 1924, making her stay on earth 63 years. She was a true Christian and a kind mother, and a friend to all. To know her was to love her. Good bye Sister, till we meet again.

By her Pastor, ELDER C. H. MOORE.

BROTHER ABRAHAM GOLDEN

Departed this life Dec. 13, 1924 at about the age of 73 years. He was a member of Bethany Church. He leaves a wife and one son and five daughters, besides a host of relatives and friends to mourn their loss. We feel that our loss is Heaven's gain so we can say, good-bye till we meet again.

ELDER E. C. GRIMSLEY

BROTHER J. M. YOUNGBLOOD

Departed this life Nov. 15, 1924; born June 11, 1861, making his stay on earth 63 years, 5 months and 4 days. He was a member of Bethany Church. He was loyal to his Church and to his Pastor. The departed Brother leaves a wife, three boys and two girls to mourn his passing. The family, the Church and the community feel a keen loss. Yet we are sure that our loss is Heaven's gain, so good bye dear Brother till we meet again. We can say:

"Servant of God, well done, rest from thy loved employ;
The battle's fought, the victory won, enter thy Master's joy."

ELDER E. C. GRIMSLEY.

BROTHER J. W. BREWER

Departed this life April 1, 1925; was born Feb. 14, 1845, making his stay on earth 80 years, 1 month and 14 days. He was a member of Pleasant Hill Church. He was loyal to his church and

to his pastor. He leaves a wife, six boys and two girls to mourn their loss. The neighbors and church feel a great loss, yet we feel that our loss is Heaven's gain. He showed his faith by his works. We can only say, good bye for a while though with us his name shall live through long succeeding years.

By his Pastor, ELDER E. C. GRIMSLEY.

BROTHER D. A. CHILDREE

Brother Childree was born Oct. 11, 1844; died Nov. 17, 1924, living on earth 80 years, 1 month and 6 days. He was first united in marriage with Miss Amanda Whatley of which the Lord numbered their union with 11 children. His second marriage was with Miss Amanda Lagron. He is survived by a heart broken companion 9 children, 53 grand children, 37 great grand-children, 1 brother and one sister, besides a host of friends and relatives to mourn his death. He joined Mt. Olive Church in 1921, and lived a faithful member until his death. His life was one of duty, humble and good, ever standing for the right. Farewell, Grand - Father, Farewell!

By his Grand-Son, Wm. J. CHILDREE.

SISTER FANNIE CHILDREE

Born Oct. 22, 1854; she was a member of Mt. Olive Free-Will Baptist Church. She is gone but not forgotten. She will ever live in the memory of her friends and loved ones. Surviving her are 7 daughter. Good-bye, dear Sister till we meet on Canaan's happy shore.

Written by, ELDER C. H. MOORE

ELDER JOHN D. SMITH

Was born Feb. 25, 1880, saved to an everlasting peace with God at the age of 23 and ordained to the ministry at the age of 25. He was married to Miss Lillie Graham on May 25, 1905, to which union was born seven children, who together with his faithful companion were with him at the time of his departure from this life, on the 22nd day of March, 1925.

He had served Cross Roads, Bay Springs, and Reby Churches of the Georgia Union Association of Free-Will Baptists, and in 1924 was assistant pastor of Macedonia Church, of the Chattahoochee Association, in Macon.

He was received into membership in the Chattahoochee Association at its 1924 session at Macon.

He was faithful in every trust, earnest in all the discharge of duty and fixed in his hope of his early return of our Lord Jesus to this earth. Worthy of our fellowship and esteem, he left the testimony of peace.

It was the good privilege of the writer to be his pastor for over a year, embracing the last days of his earthly pilgrimage, and while he was not active in the work, he was highly hopeful of a glorious victory for the Free-Will Baptist Mission in the State of Georgia, and to the uttermost part of the world. We believe that the prayers he prayed during the last months, while he was suffering in body, will be answered in the calling of young men to this glorious Gospel of Christ Jesus, with a vision of its holy responsibility.

Not a sigh at the post of duty,
Not a dread to stand the test;
Not a doubt of Heaven's beauty,
He patiently waited for rest.

Respectfully Submitted, J. R. HUNT, Pastor.

CIRCULAR LETTER

SUBJECT, "FAITH"

Dear Brethren:—

Once more I will try to address you through the medium of a Circular Letter.

There are three things indispensable to Faith—Knowledge, Assent and Appropriation. We must know God. "And this is life eternal, that they might know the only true God, and Jesus Christ whom Thou hast sent." (John 17:3) Then we must not only give our assent to what we know; but we must lay hold of the truth. If a man simply gives his assent to the Plan of Salvation, it will not save him; he must accept Christ as his Savior. He must receive and appreciate Him. Some say they cannot tell how a man's life can be affected by his belief, but let some one cry out that some building in which we happen to be sitting is on fire, and see how soon we should act on our belief, and get out. We are all the time influenced by what we believe. We cannot help it, and let a man believe the Record that God has given of Christ and it will very quickly affect his whole life. Take John 5:24, there is enough truth in that one verse for every soul to rest upon for Salvation. It does not ad-

mit the shadow of a doubt. "Verily, verily (which means truly truly—I say unto you, he that heareth My word and believeth on him that sent me, hath everlasting life and shall not come into condemnation but is passed from death unto life." Now if a person really hears the Word of Jesus and believes with the heart on God who sent the Son to be the Savior of the world and lays hold of and appreciates this great Salvation, there is no fear of Judgment. He will not be looking forward with dread to the GREAT WHITE THRONE; for we read in First John 4:17 "Herein is our love made perfect, that we may have a boldness in the day of Judgment;" because as He is, so are we in this world. Jesus said, "I am the resurrection and the life;" we get life by believing, in fact we get more than Adam lost; for the redeemed child of God is heir to a richer and more glorious inheritance than Adam in Paradise could ever have conceived; yea and that inheritance endures forever. I would much rather have my life hid with Christ in God than have lived in Paradise, for Adam might have sinned and fallen, after being there ten thousand years, but the believer is safer if these things become real to him. Let us make them a fact and not a fiction. God has said it and that is enough and I believe it because God said it.

Faith is taking God at His Word. We want to come to this. God says it, let us believe it. But some say Faith is the gift of God so is the air; but you have to breathe it; so is bread, but you have to eat it; so is water, but you have to drink it.

Faith cometh by hearing, and hearing by the Word of God, Rom. 10:17. In John 6: 47-48 we read: "Verily, verily I say unto you. He that believeth on me hath everlasting life." There is the bread right at hand, partake of it and live.

I might have faith to believe that a certain ship would carry me across the ocean, but if I don't step on board the ship it will not carry me across the ocean. So we must take Christ and make a commitment of our souls to Him. Oh for a Faith that will not fail us.

The Lord said: "Simon, Simon, behold satan hath desired to have you that he may sift you as wheat, but I have prayed for thee that thy Faith fail not." If we will hold on, the Lord will hold out for us. In conclusion, let's be Faithful over that which the Lord has committed to our trust, that we may reap our reward,

FOR "FAITHFULNESS." ELDER W. H. EMMERSON.

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

16 Chattahoochee Freewill Baptist Association

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

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 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; Psalms 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.
2. Call For Corresponding Letters.
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.

Ministerial Report

NAME OF MINISTERS	Number of Meetings Held	Sermons Preached	Prayer-Meetings Held	Candidates Baptized	Members Received	Social Calls Made	Visited Sick People	Marriages Performed	Funerals Conducted	Miles Traveled	Money Received	Money Pd. out for Expenses	Churches Organized	Money Raised for Missions	Mosey Raised for Charity
ELDER D. T. ATWELL	6	360	12	12	700	154	3	2,500	\$ 40.00	\$200.00	2	\$ 30.00	\$20 00		
ELDER C. H. MOORE	1	49	19	7	10	9	11	1	1	396	94.80	25.80			
ELDER W. H. EMMERSON	4	84	12	17				1	5	4,187	312.63	115.40	25.00	12 00	
ELDER W. T. LOVICK	2	75	11	17						2,232	220.74	84.92			
ELDER H. L. LUMPKIN	5	150	12	25				3	8	3,000	400.00	85 00		15.00	
ELDER J. G. HENDERSON	3	45		3				3	2	245	42.45	62.00	1		
ELDER C. B. ETHRIDGE	2	130	30		21	15		3	3	376	32.37		1	7.04	
ELDER J. R. HUNT	6	310	49	38	84	775	204	2	3	10,077	1592.37	517.57	1	172.74	23 00
ELDER G. A. PLYMALE		27	1			18		1	1	372	50.00	44.68			
ELDER W. R. LAWHORN	10	30	6	2	2	3	5	2	2			5.90		5.00	

Statistical Table

CHURCHES	COUNTIES	PASTORS	Baptized	Died	Recd. by Letr.	Dis. by Letr.	Excluded	Recd. Prf. Faith	Restored	Tot. Members	Meet. Days	Pd. Minutes	Pd. Missions	Pd. Pastor.	Pd. Evangelist	Pd. for Repairs	Pd. for Charity	Pd. Incidentals	Value Church
Jones Memorial	Bibb	Eld. J. R. Hunt	14	2	15	3	4	6	101	28	3	\$ 5.00	\$ 5.52	\$252.00		\$735.00		\$43.68	\$1,000 00
Bethany	Marion	Eld. J. W. Culiver	11	1	10	2	2	7	107	51	3	4.00		28.62					
St. Johns	Musogee	Eld. G. P. Boggs	11	5	10	2	2	2	29	101	3	4.00				200.00			
Mt. Olive	Taylor	Eld. W. T. Lovick	11	5	10	2	2	2	29	182	2 4	10.00	9.00		3.00	98.00			
Trinity	Taylor	Eld. E. C. Grimsley								28	4	3.75		46.20					1,000 00
New Prospect	Taylor	Eld. W. T. Grimsley										2.50		30.00					
Turners Chapel	Taylor	Eld. C. H. Moore			2		2	7	107		4	6.50		64.40					
Bulah	Taylor	Eld. W. T. Lovick		1	2		2	2	29		3	2.00	5.00						
New Prospect	Turner	Eld. J. H. Little	10	1	3				145		3	10.00		153.00					
St. James	Lee, Ala.	Eld. J. L. Patrick	5		3	3	6		38	1 2 3 4	3 4	3.00				150.00			
Little Bethel	Macon	Eld. H. L. Lumpkin	9		1		2	3	137		1	12.00	56.50	125.00	26.00	425.00		20 00	1,500 00
Macedonia	Bibb	Eld. D. P. Atwell	3	1	5	11	4	1	37	1 2 3 4	3 4	5.00	3.00	62.17	6.60	360.00	6 40	35 73	3,000 00
Spring Hill	Marion	Eld. E. C. Grimsley	5		2	6			45		2	2.50		24.45					
New Life	Marion	Eld. H. L. Lumpkin	5			1			79		3	4.75		35.00					
Providence	Muscogee	Eld. W. T. Lovick		1	1				104		4	10.00	31.00	135.00	70.00				
New Bethel	Worth	Eld. W. H. Emmerson	4					2	109		1	8.00		55.45		165.00			1,000.00
Oconee	Washington	Eld. C. B. Ethridge						13	13		1	2.00	7.04		36.02	496.00			1,000.00
Ideal	Macon	Eld. W. T. Lovick		1				3	43		2	5.00	32.75	283.34	17 27	185.00	6.00	18 00	1,250 00
Pleasant Hill	Schley	Eld. W. R. Lawhorn		1							1	2.00							