

**MINUTES**  
OF THE  
**Ninety-First Annual Session**  
OF THE  
**CHATTAHOOCHEE**  
**United Free-Will Baptist**  
**ASSOCIATION**

HELD WITH  
**MT. OLIVE CHURCH**  
*Taylor County, Georgia*

**Commencing on Thursday Night Before the First  
Sunday in October, 1926.**

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

**The Next Session Will Meet with St. James Church, Phenix City,  
Alabama, Commencing Thursday Night Before the First  
Sunday in October, 1927.**

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Herald Print, Butler, Ga.,  
December, 1926.

# MINUTES

The Ninety-first Session of the Chattahoochee United Free-will Baptist Association convened with Mt. Olive Church Taylor County, Georgia, commencing on Thursday night before the first Sunday in October, 1926. The Introductory Sermon was preached Friday morning at 11:00 o'clock by Rev. H. L. Lumpkin from First Kings 18:21; followed by Rev W. D. Gill.

After an intermission of one hour 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. Next called for Corresponding Letters and received letters and delegates from the following churches:

Mt. Olive: W. J. and J. W. Childres, and B. R. Dent.

Calvary: Sister J. R. Hunt, J. P. Jones, Sister W. C. Jones.

Pleasant Hill: J. T. Guy.

New Prospect. Turner County: R. N. Wynn, T. J. Little.

New Life: Sam Daniel, F. B. Lumpkin, Lee Daniel.

Providence: T. J. Driver, F. B. Tomblin, C. D. Rodgers, M. E. Tomblin, Carrie Tomblin.

Bethany: H. W. Grimsley, J. Grimsley.

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

Little Bethel: G. D. Perry, B. L. Rayburn, R. N. McInvalc, R. C. Cromer, J. M. Jones, G. Bussey, W. H. Hendricks.

Trinity: A. S. Waller, John Watson.

St. John's: Sisters Gussie Lawson. Myra Hase, H. J. Smith.

St. James: J. M. Fuller, Sister Irene Patrick.

New Prospect: Roy Emerson, Sister Helen Lane.

Turner's Chapel: J. H. Dunlap, E. J. Wainwright, D. Moore.

Ideal Church: G. A. Chapman, A. Hobbs.

New Bethel: J. A. Farmer, J. J. Fowler, Addie Powell.

Oconee: C. L. Sweat.

Spring Hill: E. L. Corley.

Next called for Petitionary Letters and received one from Moore's Chapel Church, Thomaston, Ga., and the right hand of fellowship was given the delegates, Guy Curkley, J. B. Ingram.

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

Next called for Corresponding Messengers and received:

Rev. L. S. Yates from the Georgia Union Association and,

Bro. B. E. Miller from the Little River Association.

By motion appointed the various committees as follows:

On Preaching: W. J. Childree, R. N. McInvale, B. F. Tomblin.

On State of the Churches and Character of the Ministry: G. D. Perry, M. E. Tomblin, J. B. Lumpkin, T. J. Little, J. H. Dunlap.

On Temperance: Sam Daniel, W. R. Lawhorn, B. B. Bradley.

On Sabbath Schools: W. H. Emerson, T. J. Driver, Carrie Tomblin.

On Finance: J. J. Jones, J. H. Little, E. C. Grimsley.

On Suggestions: C. R. Ethridge, J. J. Jones, J. R. Hunt.

On Missions: W. H. Emerson, G. A. Chapman, J. G. Henderson.

On Sabbath Observance: C. H. Moore, W. T. Grimsley, J. J. Fowler.

On Press and School: J. R. Hunt, W. T. Lovick, R. N. McInvale.

### MISCELLANEOUS BUSINESS

Appointed Corresponding Messengers to our sister Associations as follows: To the Georgia Union, Elder J. R. Hunt; To the South Georgia, Rev. J. J. Jones, R. N. McInvale; To the Little River, J. H. Little; To the Middle Georgia, Rev. J. R. Hunt; To the Martin, Rev. H. L. Lumpkin; To the State Line of Alabama, M. E. Tomblin; To the State Convention, J. R. Hunt, J. J. Jones, R. N. McInvale; To the National Convention, J. R. Hunt, H. L. Lumpkin.

Next agreed that the Clerk have 750 copies of the minutes printed and that he be paid \$15.00 for his services.



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Next agreed that this body meet with St. James Church, Phenix City, Ala., commencing on Thursday night before the First Sunday in October, 1927 and that Rev. J. J. Jones preach the Introductory Sermon Friday at 11:00 a. m., Rev. W. R. Lawhorn alternate. Delegates going by railroad will be met at Columbus, Ga. on Thursday.

The Circular Letter as read by Rev. S. R. Lawhorn was ordered printed in the Minutes. On motion agreed that Rev. C. B. Ethridge write the next Circular Letter to this body.

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

Saturday morning at 8:30 the body met according to adjournment. Singing and prayer led by Rev. J. T. Patrick.

## REPORTS OF COMMITTEES

On Preaching: Friday night, 7:30 Rev. C. B. Ethridge to preach and Rev. R. L. Burnett to follow; Saturday at 9:30 a. m. Rev. E. C. Grimsley to preach; Saturday at 11:00 a. m. Rev. J. R. Hunt to preach, Rev. J. G. Henderson to follow; Saturday night at 7:30 Rev. J. J. Jones to preach; Sunday at 9:30 a. m. Rev. G. P. Boggs to preach; Sunday at 11:00 a. m. Rev. L. S. Yates to preach.

W. J. CHILDREE, Chairman.

## ON SABBATH OBSERVANCE

We, your Committee, make the following report: We urge that our preachers preach more about breaking the Sabbath and observe it more closely themselves and also recommend that our people remember the Sabbath Day and keep it holy.

REV. C. H. MOORE, Chairman.

## TEMPERANCE

We, your Committee, on Temperance, submit this our report: We are pleased to note that our people are as a rule temperate in regards to intoxicating drinks but we view with much alarm that they are in numerous instances, very intemperate in many other things; and we submit that we should all be temperate in all things.

SAM DANIEL, Chairma.

## ON MISSIONS

We, your Committee submit the following report: We urge that each church rally to the support of Mission work. We ask

that the pastor of each church preach a sermon on Missions every quarter. It was Mission work that brought salvation to a lost world and we ask that all members cooperate with us in the cause.

REV. W. H. EMMERSON, Chairman.

### ON STATE OF CHURCHES AND CHARACTER OF THE MINISTRY

We, your Committee submit the following report: We find all the Churches and Ministers in good standing except Rev. D. P. Atwell; we find that he is out of fellowship with the Freewill Baptists and we ask that his name be removed from the Ministerial Roll.

G. D. PERRY, Chairman.

### ON SABBATH SCHOOLS

We, your Committee, make the following report: That the pastors and older people urge the young people to attend Sunday School and that they support them and impress the importance of Christian training which will enable them to take up the responsibilities that will mean the future prosperity of our churches.

REV. W. H. EMMERSON, Chairman.

### ON SUGGESTIONS

We, your Committee, submit this our report: We suggest that the Mission activities of our churches be merged with the Freewill Baptist Mission Society and thus enable us to carry out a more effective Mission program. We suggest that an Evangelist be put in for regular work in the bounds of the Chattahoochee Association with authority to use the Association's tent by direction of the Freewill Baptist Mission Society and that the dues of the members of the Mission Society be used to pay the Evangelist as may be agreed to by the Mission Society. We suggest that our preachers preach at least one sermon each month on Missions.

REV. C.B. ETHRIDGE, Chairman.

### ON PRESS AND SCHOOLS

We your Committee, submit this our report: We fully endorse the plan of a ten thousand dollar Stock Company now in the course of prosecution and of which eld. J. R. Hunt is Secretary and manager for the establishment of a press for Georgia, Florida and Alabama with the ultimate aim of a school for the education of

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our boys and girls under our denominational influence. We recommend that our ministers and leaders in the different auxiliaries of our church generally and more especially in the Chattahoochee Association make every effort possible to secure a subscription of some amount from all our people that can subscribe and that immediate steps be taken to get a press in action. We regard the press as the most effective medium of publicity and we believe that we are now under obligations to the public for an extensive program of publicity to the sacred principles we hold so dear as Freewill Baptists. This report is not to be construed to be antagonistic to our press and college in North Carolina but rather an extension that will strengthen our work as a denomination. We again stress the very high importance of a press and earnestly solicit the fullest cooperation of all our people.

ELDER J. R. HUNT, Chairman.

### ON FINANCE

We, your Committee, find paid in:

From the various churches -----	\$95.85
General Collection -----	7.25
From the Union Meetings -----	8.00
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Total -----	\$111.10

REV. J. J. JONES, Chairman.

### MISCELLANEOUS BUSINESS RESUMED

Motion made and carried that Sister Julia Gray send her report to the Clerk for publication in the Minutes.

Motion made and carried that the Clerk have Five Hundred (500) Associational Letter forms printed.

By motion the Treasurer of the Tent Fund purchase a tent at once.

The body was dismissed for preaching until 1:30 p. m.

At 1:30 p. m. the body was called to order by the Moderator.

Motion made and carried that we pay the expenses of our correspondence which was \$18.45.

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

Next appointed the same Executive Committee.

By motion the body returned thanks to the church and com-

munity for their kindness and hospitality during our so-journ with them.

By motion the body adjourned to meet with St. James Church Phenix City, Ala., twelve months hence.

REV. H. L. LUMPKIN, Moderator.

REV. W. D. GILL, Clerk.

### PROCEEDINGS OF UNION MEETINGS

The First District Union Meeting met with Beulah Church, Taylor County, Ga, commencing on Friday night before the Third Sunday in July, 1926. The body was called to order by the former Moderator, J. J. Jones. Called for Corresponding Letters and received letter and delegates from the following churches: Ideal Church, C. L. McCarty, G. C. Chapman, Mrs. G. C Chapman and Sister Pearl Hooten; Mt. Olive W. J. and David Childree; Beulah A. R. Lawhorn, R. L. Cromer; New Prospect, Daniel and Elbert Posey; Little Bethel, W E. James, B. L. Rayburn, R. N. McInvale; Turner's Chapel, H. S. Moore E. J. Wainwright, Charlie Moore. Next appointed the committee. Then permanently organized by electing Rev. J. J. Jones Moderator and Bro. R. N. McInvale. Appointed Committee on Preaching as follows: E. J. Wainwright, W. J. Childree, G. C. Chapman, E L. McCarty, A. R. Lawhorn. Called for correspondence from the Second District and received Rev. S. R. Lawhorn. Appointed correspondents to the Second District as follows Revs. W. T. Lovick, J. J. Jones and Bro R. N. McInvale. Next agreed to have the Minutes of the Union Meeting printed in the Minutes of the Association. Agreed that this body meet with Little Bethel, Macon County, Ga., commencing on Friday night before the 5th Sunday in July, 1927. Delegates going on railroad will be met at Ideal, Ga on Friday.

REV. J. J. JONES, Moderator,

BRO. R. N. McINVALE, Clerk.

The Second District Union Meeting met with St. John's Church Columbus, Ga., commencing on Friday night before the Fourth Sunday in July, 1926. The Introductory Sermon was preached Saturday at 11:00 a. m., by Rev. G. P. Boggs, after which the body was called to order by the former Moderator, Rev. E. C. Grimsley. The former Clerk being absent the elected Sister L. V. Priester, Clerk pro-tem. Called for Corresponding Letters and received letters and Delegates from the following churches: Providence, F. B. Tomblin, W. A. Parker, C. D. Rogers, M. E. Tomblin, Carrie and Gertrude Tomblin; St. John's L. V. Priester, A. F. McKnight,



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A. J. Hallford and Sister Callie Payne; Bethany, John and Henry Grimsley; Trinity, John Watson, A. S. Waller, B. Watson; New Life A. D. Foster, W. H. Hamilton, Sam Daniel; Spring Hill, G. M. Bryan, E. L. Corley, T. F. Hendricks; St. James, J. A. Cole, J. L. Patrick. The body then permanently organized by electing Rev E. C. Grimsley, Moderator and Sister L. V. Priester, Clerk. Appointed Committee on Preaching, L. V. Priester, W. A. Parker, J. Watson, W. H. Grimsley, W. H. Hamilton. On Sabbath School: F. B. Tomblin, A. S. Waller, A. D. Foster, T. F. Hendricks and Sister Callie Payne. On Temperance: J. Grimsley, G. P. Boggs, A. J. Hallford, M. E. Tomblin, A. F. McKnight. Called for Correspondents and received: Revs. W. T. Lovick, J. J. Jones, J. F. Quinn and Bro R. N. McInvale from the First District. Report of Committee on Preaching: Saturday night, Rev. S. R. Lawhorn to preach and Rev. W. T. Grimsley to follow; Sunday at 9:00 a. m., Rev. F. S. Oakes, Rev. W. T. Lovick to follow; Sunday at 11:00 a. m. Rev. J. J. Jones to preach. Agreed to have the proceedings of the Union Meeting printed in the Minutes of the Association. Agreed that this body meet with Providence Church, Muscogee County, Ga. commencing on Friday night before the Fourth Sunday in July, 1927. Rev. S. R. Lawhorn to preach the Introductory Sermon on Saturday at 11:00, Rev. E. C. Grimsley, alternate. Delegates going by railroad will be met at Columbus, Ga., on Friday. By motion the body adjourned to meet with Providence Church in 1927.

REV. E. C. GRIMSLEY, Moderator,  
BRO. L. V. PRIESTER, Clerk.

## EVANGELIST'S REPORT

To the Freewill Baptist Mission Society:

Owing to prevailing conditions I only held one meeting during the past official year, of the Society and the following is a report of same: Sermons preached 18, social calls made 25, sick visits 2 professions during meeting 3, miles traveled 214, offering in the meeting \$23.57, received from Mission treasurer \$26.68, total \$50.25, expense account \$4.65.

ELDER J. R. HUNT, Evangelist.

## REPORTS OF DEACONESS

I hereby submit my report for the past year: Number of professional calls 103, visits to the sick 19, visits to hospital 2, fami-



lies helped 2, amount received for charity, \$11.75, assisted in 1 meeting amount raised for church purposes \$82.00, services led or taken part in 48.

MRS. W. J. HOOTEN, Ideal, Ga.

I hereby submit my report for the past year: Professional calls 523, visits to the sick 318, visits to alms houses 4, visits to hospital 2, visits to jails 2, number of families helped 4, assisted in 2 meetings, amount of funds raised for general church work \$35.51, number of services held or taken part in 204.

MISS LAURA HORNE, Macon, Ga.

### CHURCHES CLERKS AND POSTOFFICES

Jones Memorial, W. W. Amerson	Macon, Ga.
Bethany, John Grimsley	Juniper, Ga.
St. Johns, H. J. Smith	3226 Park Ave., Bibb City, Ga.
Mt. Olive, J. S. Windham	Reynolds, Ga.
Trinity, B. F. Waller	Charing, Ga.
New Prospect—Helen Lane	Reynolds, Ga.
Turners Chapel, C. H. Moore	Butler, Ga.
Beulah, Mrs. C. E. Lawhorn	Butler, Ga.
New Prospect—J. T. Brown	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—E. L. Corley	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.
Moore's Chapel, J. D. Windham	Thomaston, Ga.
Calvary—J. L. Carr	1018 Elm St., Macon, Ga.

### EXECUTIVE COMMITTEE

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

## 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 ----- Ashburn, 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 ----- Ozark, Ala.  
 Elder C. B. Ethrödge ----- 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 R. M. Massey ----- Doerun, Ga.  
 Elder W. W. Thorpe ----- Ideal, Ga.  
 Elder W. B. McDaniel ----- Phenix City, Ala.  
 Elder A. L. Lane ----- Reynolds, Ga.  
 Elder J. F. Guinn ----- Butler, Ga.  
 Elder R. L. Burnett ----- Thomaston, Ga.  
 Elder B. B. Bradley ----- Thomaston, Ga.  
 Elder H. H. Massey ----- Thomaston, Ga.

## OBITUARIES

## Bro. W.T. Bryan.

Departed this life on March the 11th, 1926, Bro. W. T. Bryan. He was born May 11, 1857, making his stay on earth 68 year, 10 months. He was a member and deacon of Spring Hill Church for many years. He was true to his church, to his family and to his neighbors, and to know him was to love him. He leaves six daughters and three sons to mourn his passing. The church and community feel a great loss, yet we feel that our loss is heaven's gain. Far from affliction, toil and care the happy soul has fled, The breathless clay shall slumber here among the silent dead The Gospel was his joy and song to his latest breath, The truth he had proclaimed so long was his support in death.

REV. E. C. GRIMSLEY.

## Sister Mae Freeman

Departed this life July the 19th 1926, Sister Mae Freeman. She was born August 28, 1896 and was a member of New Prospect church. She leaves a husband and five children to mourn her passing but we trust our loss is heaven's gain, so sleep on dear sister till we meet again.

REV. W. T. GRIMSLEY.

## Bro. Jack Bloodworth.

Departed this life at the age of 45 years Bro. Jack Bloodworth. He leaves a wife and five children to mourn his departure. We know that the Lord doeth all things well so sleep on dear brother till we meet again.

REV. W. T. GRIMSLEY.

## Sister Mollie Amerson

Sister Mollie Amerson was born May 12, 1861; died December 20, 1925. She was a faithful memembr of New Prospect Church. She leaves a husband and several children to mourn her death, but we feel our loss is heaven's gain so farewell dear sister till we meet again.

REV. W. T. GRIMSLEY.

## Bro. R. M. Windham.

Brother R. M. Windham was born September 17, 1867 and departed this life April 12, 1926, making his stay on earth 58 years, 4 months and 12 days. The writer conducted the funeral services and so far as we know he lived a consecrated Christian life. He was a member of Mt. Olive Church and his remains were laid to



rest in the cemetery at his church. He left a loving companion and several children to mourn his passing. Weep not for father and husband for he has gone to reap his reward.

REV. J. J. JONES.

**Sister Mary Elizabeth Halford.**

Our little Sister Mary Elizabeth Halford departed this life on April 2, 1926 at the City Hospital, Columbus, Ga. Elizabeth was nine years old. She is survived by her parents, one sister and two brothers. The little flower that God has taken joined the St. John's Freewill Baptist Church in July, 1925. She was a faithful member of her Sunday School class and the services at the church. She was also a beloved member of the Sunbeams where her cheerful voice, good works and friendly smiles will be greatly missed. Just before she died she quoted the 14th chapter of John also John 3-16. The funeral services were held from St. John's Freewill Baptist Church, conducted by her pastor, Rev. G. P. Boggs and her remains laid to rest in the Riverdale Cemetery.

"We loved her, yes we loved her but angels loved her more,  
And they have sweetly called her to yonder shining shore."

By her Pastor,

REV. G. P. BOGGS.

**Bro. J. S. Bloodworth.**

Departed this life August 1, 1924, Bro. J. S. Bloodworth at the age of 82 years. He leaves a wife and nine children to mourn his departure. He was a member of New Prospect Church. We can say Servant of God well done, rest from thy loved employ,  
The battle fought the victory won enter thy Master's joy.

REV. W. T. GRIMSLEY.

**Sister Sweetie Barfield.**

She was born October 28, 1902 and died April 28, 1926, leaving a husband and one child. Her remains were laid to rest in Little Bethel cemetery near Ideal, Ga., to await the resurrection morning when the Great Judge will descend and judge both the quick and dead. May the blessings of heaven rest upon the little babe, and that it may give its life to Him, from whom all our blessings come, and to the husband that the blessings of heaven may rest upon him, and to the sorrowing brothers and sisters that they may ever be reconciled to His will.

By Her Pastor,

ELDER. H. L. LUMPKIN.

### Sister Ann Britt.

Sister Ann Britt, wife of Luther Britt, was born Dec. 21, 1848 and died May 31, 1926. She joined the Freewill Baptist Church at Providence near Columbus, in early life. Her manner of life was such that would point sinners to the Lamb of God that taketh away the sins of the world. She will be missed in the home circle also in her church. May her friends and loved ones live so as to meet her in heaven. The writer was her pastor for about twenty years and to know her was to love her.

By her former Pastor, REV. H. L. LUMPKIN.

### Mrs. Grace Tarrer.

Sister Grace Tarrer was born June 26, 1902 and died Sept. 6, 1926. She joined the church at Little Bethel, near Ideal, Ga., in early life, and was baptized by the late Elder A. J. Parker. She leaves a husband three small children to mourn her passing away, also a father and mother, Mr. and Mrs. G. D. Perry, two brothers and four sisters. She was of a lovable disposition and was kind and true to her church, ever ready to do her best. Her body was laid to rest in Little Bethel cemetery by the side of her baby that preceded her to the great beyond. It was sad to see the dear relatives and friends weep as her body was lowered into the cold grave.

By her Pastor, ELDER. H. L. LUMPKIN.

### CIRCULAR LETTER

Subject: "DIVINE LOVE"

If we were to ask the financier what is the greatest thing in the world, he probably would answer, "The power of money."

If we were to ask the journalist he probably would reply, "the power of the press."

Should we ask the scientist he probably would say, "The great truths of science."

But someone has said that the greatest thing in the world is Love, and we find that the Apostle Paul says that "Love never faileth."

Love is of two kinds: human love and Divine love. Both are of God. He has placed human love in the hearts of all men and women. We find many beautiful stories of love. The friendship of Jonathan and David is a beautiful story.

The love of a father is wonderful. This is illustrated in the story of Absalom's rebellion against his father, David. When the battle was over and the news was brought that Absalom was slain,

the father wept and cried aloud, "O my son Absalom, O, my son, my son Absalom, would to God that I had died for thee, Absalom my son, my son." That was the cry of a broken heart, and since that time many a boy through sin has broken a father's heart. How often has a wayward boy brought sorrow to the heart of his father and hastened him to his grave!

We all know of the love of a mother. How she will watch by the bed of a sick child day and night without the least sign of hesitation. No one is as loving, gentle and forgiving as a good mother. How earnestly must the mother of Moses have instructed him in his early childhood; and with what gentleness must she have implanted the love of God and his people in Moses' heart.

We find the strength of the affection of a lover in that Jacob served seven years for Rachel. But human love may break down at some point, but God's love is everlasting, and is extended to the sinful as well as to the righteous.

Men may have millions at their command but not have Divine love. Others may be so eloquent as to move the masses of people but not have Divine love in their hearts. We may have such knowledge as to understand all mysteries but not experienced that Divine love in our hearts. Too, we may have such faith so as to heal the sick and cast out devils but still lack in the Divine love. We may give all our substance to feed the poor and aid thousands that are needy but still not possess this love (see I Cor. 13). We may even suffer as a martyr for some good cause but be destitute of Divine love.

The breadth of God's love is seen in that He "so loved the world" without distinction of race color or class. The length of His love is seen that "He gave his only begotten Son." The depth of His love is seen in that "Whosoever believeth in him should not perish," and the height of His love, in the words, "but have everlasting life."

This Divine love is imparted to us when we are born of God. Many lack this love as did the rich young man that came to Jesus seeking to know how to inherit eternal life. He went away sorrowful because he loved the things of the world better than the things that are spiritual. The test is, "Lovest thou me more than these things?" This draws the line between the Christian and a person of the world.

If you are tired of sin and its results and your soul craves for things that are spiritual, you need the love of God in your heart. Jesus is the friend of sinners, and his "love never faileth."

S. R. LAWHORN.



### 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.

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### 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

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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.

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## 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.

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#### 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 MINISTER	Number of Meetings Held	Sermons Preached	Pryer Meetings Held	Candidates Baptized	Members Received	Social Calls Made	Visited Sick People	Mrriages Performed	Funerals Conducted	Miles Traveled	Money Received	Money paid out for Expenses	Churches Organized	Money Raised for Missions	Money Raised for Charity
ELDER C. H. MOORE -----	3	87	23	10	13	15	16	5	3	563	\$ 133.85	\$ 43.00	1	\$12.00	---
ELDER W. T. LOVICK -----	4	88	---	9	15	---	---	3	2	249	419.00	33.60	---	---	---
ELDER J. R. HUNT -----	5	210	37	9	27	521	169	---	5	9387	1616.43	343.97	---	37 21	11 05
ELDER E. B. ETHRIDGE -----	3	80	34	4	8	30	10	1	---	211	74.00	11.50	---	---	5 40
ELDER J. V. KLOSSER -----	---	---	6	---	---	---	---	---	---	---	12.00	---	---	---	---
ELDER J. L. PATRICK -----	1	53	19	---	13	7	---	4	2	---	---	130.00	---	---	7.00
ELDER H. L. LUMPKIN -----	4	120	---	15	20	---	---	3	5	3138	500.00	125.00	---	10 00	---
ELDER W. R. LAWHORN -----	8	10	10	---	---	---	5	6	3	---	800.00	19.00	---	---	---
ELDER W. H. EMMERSON -----	1	56	5	5	11	52	9	1	3	3300	289.21	72.40	---	38.39	25.77

# STATISTICAL TABLE

CHURCHES	COUNTIES	PASTORS	Baptized	Died	Recd. by Ltr.	Dis. by Letter	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
Mt. Olive -----	Taylor ---	Eld. C. H. Moore ---	6	1	1	23				172	2	\$ 6.00							
Calvary -----	Bibb -----	Eld. J. R. Hunt -----								37	1 2 3 4	5.00	13.75	\$ 11.00	\$10.25	\$600.00	\$12 72	340 96	\$3,500
Pleasant Hill ---	Schley ---	Eld. W. T. Grimsley ---									1	2.00							
New Prospect ---	Turner ---	Eld. J. H. Little -----	3	3	1	2	1		1	145	3	10.00							1,000
New Life -----	Marion ---	Eld. H. L. Lumpkin ---	4			2				60	3	5.00	5.00	40.00	10.00				500
Providence -----	Muscogee ---	Eld. W. T. Lovick ---	2	1				3		104	4	10.00		169.10	51.90				1,000
Bethany -----	Marion ---	Eld. W. T. Grimsley ---	2							50	3	1.50							500
Beulah -----	Taylor ---	Eld. W. T. Lovick ---				1	7	1		21	3	2.00							500
Little Bethel ---	Macon ---	Eld. H. L. Lumpkin ---	3	2	3		2			145	1	12.00		100.00					1,500
Trinity -----	Taylor ---	Eld. W. R. Lawhorn ---								25	4	4.00		32.00					1,000
St. Johns -----	Muscogee ---	Eld. G. P. Boggs -----	18		8	11					1 2 3 4	5.00				575.00			2,000
St. James -----	Lee--Aa. ---	Eld. S. R. Lawhorn ---	11		9	1	30	4		27	1 2 3 4	2.00				243.00			1,100
New Prospect ---	Taylor ---	Eld. R. L. Burnett -----		3						52	2	3.00							
Turners Chapel ---	Taylor ---	Eld. C. H. Moore -----			2					109	4	6.00		70.00					
Ideal Church ---	Macon ---	Eld. J. R. Hunt -----	4	1		2				35	2	5.00		251.00	36.00				1,000
New Bethel ---	Worth ---	Eld. J. H. Little -----	8		3		3	1	3	112	1	6.00		37.50					1,000
Oconeel -----	Washington	Eld. C. B. Ethridge ---	4					4		19	1 3	2.00		50.	20.	84 00	540 00	945 00	1,000
Moor's Chapel ---	Upson ---	Eld. R. L. Burnett -----								52	3								
Spring Hill -----	Marion ---	Rev. E. C. Grimsley ---									2								