

92nd

# MINUTES

—OF THE—

## Ninety-Second Annual Session

—OF THE—

CHATTAHOOCHEE

## United Free-Will Baptist

ASSOCIATION

HELD WITH

## PROVIDENCE CHURCH

Muscogee County, Georgia

Commencing on Thursday Night Before the First  
Sunday in October, 1927.

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

The Next Session Will Meet with New Prospect Church, Taylor  
County, Ga., Commencing Thursday Night Before the  
First Sunday in October, 1928.

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Herald Print, Butler, Ga.  
December, 1927

## MINUTES

The Ninety-Second Session of the Chattahoochee United Free-will Baptists Association convened with Providence church, Muscogee County, Georgia, commencing on Thursday night before the 1st Sunday in October, 1927. The Introductory Sermon was preached on Friday morning at 11-00 o'clock by Rev. J. J. Jones from Proverbs 9th chapter, 1st verse.

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—

Little Bethel—C. R. Simmons, B. L. Raburn. R. N. McInvale.  
Beulah—H. R. Lawhorn, Charlie Cromer.  
Turners Chapel—H. S. Moore, S. H. Moore.  
Moore's Chapel—Mrs. C. H. Moore.  
New Prospect, Taylor County—J. Y. Colter, Sankie Trussell.  
Ideal Church—A. Hobbs.  
New Life—A. D. Foster. Sam Daniel, W. H. Hamilton, Mrs. H. L. Lumpkin.  
Oconee—C. L. Sweat.  
Bethany—John Grimsley.  
Spring Hill—E. L. Corley, J. F. Hendricks, Jesseker Tyler.  
Calvary—By Letter.  
New Prospect, Turner County—G. C. King. J. T. Brown.  
St. Johns—J. E. Halford, L. V. Preaster, Eva Hill Doris Mc-Night, L. J. Newmons, Mrs. L. V. Preaster.  
St. James—W. F. Carpenter, J. Hearn, W. C. Jones, R. R. Irvin.

Providence—Boyd Tomblin, Clifford Tomblin, Walter McBride, F. Tomblin, E. T. Tomblin.

New Bethel—W. J. Beckem, J. C. Farmer.

Trinity—A. S. Waller.

Mt. Olive—J. S. Hinton, J. S. Windham.

Next called for Petitionary Letters. None present. The body then permanently organized by electing Rev. H. L. Lumpkin, Moderator, and Rev. W. D. Gill, Clerk.

Next called for Corresponding Messengers and received—

Revs. W. G. Boyd and J. D. Little from the Little River Assn.

Bro E. W. King from the State Line Association of Alabama.

Rev. W. J. Lumpkin from the Midway Association.

By motion appointed the various committees as follows—

On Preaching—Clifford Tomblin, C. R. Simmons, Fate Tomblin; on State of the Churches and Character of the Ministry R. N. McInvale, G. C. King, A. D. Foster, E. T. Tomblin and W. J. Beckam; on Temperance W. R. Lawhorn, E. C. Grimsley, J. L. Patrick; on Sabbath Schools J. E. Halford, W. H. Emmerson, C. W. Allen; on Finance S. R. Lawhorn, B. B. Bradley, C. H. Moore; on Suggestions J. J. Jones, D. E. Greene, W. H. Emmerson, J. S. Windham; on Missions A. Hobbs, R. N. McInvale, W. T. Lovick; on Sabbath Observance E. C. Grimsley, J. S. Hinton, E. L. Corley; on Press and School D. E. Greene, B. B. Bradley, R. N. McInvale.

#### MISCELLANEOUS BUSINESS

Appointed Corresponding Messengers to our sister Associations as follows—To the Little River Association, Rev. S. R. Lawhorn and Bro. A. D. Foster; to the State Line of Alabama, Bro. C. L. Sweat; to the Georgia Union, Rev. W. R. Lawhorn, Bro. E. L. Corley; to the South Georgia, Revs H. L. Lumpkin, W. T. Lovick; to the Martin G. W. Allen; to the Midway Rev. W. H. Emmerson.

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

Next agreed that this body meet with New Prospect Church, Taylor County, Georgia, commencing on Thursday night before the First Sunday in October 1928, and that Rev. S. R. Lawhorn preach the Introductory Sermon Friday at 11-00 o'clock a. m., and Rev. H.

L. Lumpkin, alternate; delegates going by railroad will be met at Reynolds, Ga., on Thursday.

The Circular Letter prepared by Rev. C. B. Ethridge was ordered printed in the Minutes. On motion agreed that Rev. H. L. Lumpkin write the Circular Letter to this body. By motion the body adjourned until 8-30 o'clock Saturday morning.

At 8-30 o'clock Saturday morning the body met according to adjournment. Singing and prayer by T. C. Allen. Motion made and carried that Calvary church of Macon, Ga., be granted a letter of dismission from this Association. Motion made and carried that we pay the expenses of our Correspondence which was \$34.10.

Next appointed the Executive Committee as follows—A. S. Waller, R. N. McInvale, G. B. Windham, J. H. Dunlap, Rev J J Jones.

#### REPORTS OF COMMITTEES

On Preaching—Friday night 7-30 o'clock, Rev. A. L. Lane to preach and Rev. B. B. Bradley to follow; Saturday at 11-00 o'clock a. m. Rev. W. H. Emmerson to preach and Rev. J. D. Little to follow; Saturday night at 7-30 Rev. E. C. Grimsley to preach and Rev. W. G. Boyd to follow; Sunday at 9-30 o'clock a. m. Rev. D. E. Greene to preach; Sunday at 11-00 o'clock a. m. Rev. C. H. Moore to preach.

CLIFFORD TOMBLIN, Chairman.

#### ON TEMPERANCE

We, your committee on Temperance, submit this our report. We hear that three preachers have been drinking intoxicating drinks. We ask these brethren to quit that habit and in fear of the Lord abstain from the very appearance of the evil. We also ask the deacons to abstain from the appearance of evil and live exemplary lives before the laity. We also ask that each pastor preach on temperance quarterly.

REV. E. C. GRIMSLEY, Chairman.

#### ON SABBATH OBSERVANCE

We, your committee make the following report—We ask that each preacher observe Sunday as the Lord's Day and have their conversation righteously holy and in the fear of the Lord. Also the deacons should observe Sunday as the Lord's Day. They should be working in prayer meetings, Sunday Schools and other good works in teaching the laity and the rising generation to observe the Lord's Day.

E. L. CORLEY, Chairman.



## MINUTES

### ON SABBATH SCHOOLS

We your committee make the following report. We find in our Association a goodly number of our churches have no Sabbath Schools. We insist on every church and its pastor and deacons putting the Sunday School movement forward because no church is complete without a Sabbath School and we suggest that they use the Free-Will Baptist Literature.

J. E. HALFORD, Chairman.

### ON SUGGESTION

We your committee submit this our report. We suggest that each pastor and church urge the Mission work in the bounds of our Association and thus enable us to carry out a more effective Mission program and we further suggest that an Evangelist be put out for regular work in the bounds of our Association and that he use the Association's tent, by the direction of the Free-Will Baptist Mission Society, and that the dues of the members of the Mission Society be used to pay the Evangelist as may be agreed. We also suggest that he be paid \$50.00 for each meeting held; your committee desires that the tent be put into service in order that it may be preserved, or make a sale of same. If we keep the tent we advise that it be used at our next Association. We further suggest that each church pay not less than one-half of their mission funds over to the Free-will Baptist Mission Treasurer.

REV. W. H. EMMERSON, Chairman.

### ON MISSIONS

We your committee submit the following report. We find some of our churches have no Mission boards and we ask that they organize and co-operate with the Mission Boards of the Association and report to each mission meeting with amounts turned over to the mission funds of the Association from time to time as we meet. We urge each church to rally to the support of Mission work, that the pastor of each church preach a sermon on missions each quarter, and we ask the members to co-operate with us.

R. N. McINVALE, Chairman.

## MINUTES

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

We your committee make the following report. We find St. James Church out of order and recommend that they restore Bro. Hall in full fellowship with St. James church and report back to the next session of the Association at peace and harmony with all mankind. We also find that it is generally reported that Bros. S. A. Cromer and O. C. Bridges have been using intoxicants and we recommend that their names be dropped from the Ministerial Roll until the matter is cleared up to the church and Association. We find all other churches and ministers in good standing.

R. N. McINVALE, Chairman.

### ON PRESS AND SCHOOL

We your committee submit this our report. We fully endorse the plan of a ten thousand dollar stock company now in the course 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 our boys and girls under the 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 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 Free-Will 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 co-operation of all our people.

REV. D. E. GREENE, Chairman.

### ON FINANCE

We your Committee find paid in—

From the Various Churches	\$103.30
From the Union Meetings	8.50
Balance in Treasury	4.83

Total \$116.65

REV. S. R. LAWHORN, Chairman.

The body was dismissed for preaching until 1-30 p. m. At 1-30 the body was called to order by the Moderator. Prayer by Rev. W. T. Lovick. By motion the reports of the ministers were received and ordered printed in the Minutes. Motion made and carried that the matter of appointing an Evangelist be left with the Mission Board and Executive Committee. Motion made and carried that the Mission Board take charge of the tent. By motion the body return thanks to the church and community for their kindness and hospitality during this session of the Association. By motion the body adjourned to meet with New Prospect Church, Taylor County Ga., in the year 1928.

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

#### PROCEEDINGS OF UNION MEETINGS

The Second District Union Meeting met with Providence Church Muscogee County, Ga., commencing on Friday night before the 4th Sunday in July, 1927. The body was called to order by Rev. E. C. Grimsley, the former Moderator. Called for Corresponding Letter. the letter was read and received. Next elected Rev. E. C. Grimsley, Moderator and Rev. J. J. Patrick, Clerk. Next appointed committees. On Temperance, S. R. Lawhorn, B. B. Bradley and Bro Miller; on Preaching S. C. Parker, E. L. Cauley, F. B. Parker, John Grimsley. Next called for Corresponding delegates and received Rev. W. T. Lovick from the First District. Preaching committee reported Rev. B. B. Bradley to preach Saturday night at 7-30; Brother McNight Sunday morning at 9-30; Sunday at 11-00 a. m. Rev. W. T. Lovick to preach and Rev. E. C. Grimsley to close. Next appointed Rev. J. L. Patrick and Bro. Miller as correspondents to the First District. Motion made and carried that the next session of this body be held with New Life Church, Marion County, Georgia, commencing on Friday night before the Third Sunday in July, 1928. Rev. J. L. Patrick to preach the Introductory Sermon on Saturday at 11-00 a. m., Rev. E. C. Grimsley, alternate. Delegates going by railroad will be met at Maule, Ga., on the A. B. & C. railroad and at Junction City, Ga., on the Central of Ga. railroad on Friday.

REV. E. C. GRIMSLEY, Moderator,  
REV. J. L. PATRICK, Clerk.

The First District Union meeting met with Little Bethel church Macon County, Ga., commencing on Friday night before the fifth Sunday in July, 1927. The body was called to order by the Moderator,

tor, Rev. J. J. Jones. Called for Corresponding Letters and received letters and delegates from the following churches—Beulah, A. R. Lawhorn, S. H. Lawhorn, Mrs. C. E. Lawhorn; Mt. Olive, W. J. Childers, J. S. Windham, Robert Dent, J. S. Hinton Jessie Windham Little Bethel C. R. Simmons W. C. Bussey, C. L. McCarty, B. L. Rabun, D. G. Windham; Pleasant Hill J. T. Guy, S. A. Cromer; Turners Chapel J. H. Dunlap, E. J. Wainwright, A. J. Spillers J. Carter; New Prospect Roy Emmercon, Sister Eva Trussell; Ideal Church D. E. Greene, G. A. Chapman, Wm. Fowler, Sister Annie Hooten. Next elected Rev. J. J. Jones, Moderator. and R. N. McInvale, Clerk. Next appointed committee on Preaching, W. C. Bussey, S. G. Windham, G. B. Windham. Called for correspondents from the Second District and received Rev. J. L. Patrick and W. J. Miller. Next appointed correspondents to the Second District as follows—Revs. W. R. Lawhorn and A. L. Lane. Next heard report of Preaching Committee, Rev. J. L. Patrick to preach Saturday night at 7-30; Rev. W. J. Miller Sunday at 10-00 a. m. and Rev. W. R. Lawhorn Sunday at 11-00 a. m. Motion made and carried that this body meet with Turners Chapel Church, Taylor County, Georgia commencing on Friday night before the 5th Sunday in July, 1928. Rev. D. E. Greene to preach the Introductory Sermon Saturday at 11-00 a. m. Rev. W. H. Emmerson, alternate. Delegates going on railroad will be met at Butler, Ga., on Friday.

REV. J. J. JONES, Moderator,  
R. N. McINVALE, Clerk.

#### REPORT OF DEACONESS

I hereby submit my report for the past year; number of professional calls 491, visits to the sick 415, visits to alms houses 2, visits to hospitals 9, families helped 12, number of meetings assisted in 3, amount of funds raised for general church work \$59.95, number of services led or taken part in 220, amount received \$67.12.

MISS LAURA HORNE, Greeneville, Ga.

#### EXECUTIVE COMMITTEE

G. B. WINDHAM	Reynolds, Ga.
R. N. McINVALE	Ideal, Ga.
A. S. WALLER	Charing, Ga.
J. H. DUNLAP	Butler, Ga.
REV. J. J. JONES	Ideal, Ga.

## LICENSED MINISTERS

B. D. Lawson	-----	Columbus, Ga.
Barto Tomblin	-----	R. 3, Columbus, Ga.
H. F. Lawhorn	-----	Mauk, Ga.
G. A. Plymale	-----	Columbus, Ga.
J. M. Fuller	-----	2114—1st Avenue, Columbus, Ga.
T. W. Allen	-----	2951—2 Avenue, Columbus, Ga.

## MINISTERIAL ROLL

Eld. D. E. Green	-----	Ideal, Ga.
Elder C. W. Richardson	-----	Phenix City, Ala.
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 W. R. Lawhorn	-----	Butler, Ga.
Elder W. T. Grimsley	-----	Geneva, Ga.
Elder C. H. Moore	-----	Thomaston, Ga.
Elder S. R. Lawhorn	-----	Mauk, Ga.
Elder J. W. Cullever	-----	Mauk, 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	-----	Columbus, Ga.
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	-----	Camden, S. C.
Elder R. L. Burnett	-----	305—17th St., Columbus, Ga.
Elder B. B. Bradley	-----	305—17th St., Columbus, Ga.
Elder H. H. Massey	-----	Thomaston, Ga.
Elder P. H. S. English	-----	Ideal, Ga.
Elder W. M. Hall	-----	2101—1st Avenue, Columbus, Ga.

## CHURCHES CLERKS AND POSTOFFICES

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—R. R. Irvin	-----	Phenix City, Ala.
Little Bethel, F. L. Rayburn	-----	Ideal, 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—S. R. Brook	-----	Oconee, Ga.
Ideal Church, Allie Hooten	-----	Ideal, Ga.
Pleasant Hill, O. C. Bridges	-----	Ellaville, Ga.
Moore's Chapel—G. E. Kerksey	-----	Thomaston, Ga.

## OBITUARIES

## Sister Sarah L. Palmer

Departed this life on May 31, 1927 Sister Sarah L. Palmer. She was a member of Moore's Chapel Free-Will Baptist Church of Thomaston, Ga., and a true Christian woman she leaves five children and four grand-children and a host of friends to mourn her death. The Gospel was her joy and song to her last breath. Sleep on, dear Sister, till we meet again.

H. H. MASSEY.

## A. B. Posey

Our beloved Brother A. B. Posey was born on June 22, 1857, departed this life August 8, 1927. He united with New Prospect Church in September, 1885 and lived an upright Christian life, being faithful to his church duties until his death. He served the church as clerk for 37 years and as both clerk and deacon for 23 years. It is with sorrowing hearts we bow to the will of our Heavenly Father in removing this brother from our midst. By his pastor,

REV. R. L. BURNETT.



**George Washington Poole**

Sacred to the memory of George Washington Poole born Jan. 8, 1850, died July 26, 1926; age 76 year 6 months and 18 days. He was saved and joined Corinth Free-Will Baptist church in Marion County, Ga., while a young boy and to the trust of Christian fidelity he remained true to the day of his death. At age 20 he was married to Miss Ellen Lawhorne, of Buena Vista, Ga. who was 16 at the time of marriage, and to this union was born four boys and eight girls. From the date of their marriage March 10, 1870 to the day of his death, the marriage vow was treated with such sacred reverence that the light thus shed on the life of their children reflects credit to his memory. He was an ordained deacon of the Free-Will Baptist Church for many years, and at the time of his death was active in the Ideal Free-Will Church of which he was a member. True to every conviction, faithful to every trust, honorable in all his dealings and pious in his Christian deportment, he is, and will continue, to be, missed in the church and among his friends.

As he toiled in the heat of the day,  
He was filled with princely zest;  
For he knew at the end of the way,  
He would have eternal rest.

By his pastor,  
ELDER J. R. HUNT.

**Sister R. E. Wadsworth**

Departed this life September 2, 1927, Sister R. E. Wadsworth beloved member of the St. John's Free-Will Baptist Church. She was born on October 27, 1850 and was 77 years old. She was a true member and held in high esteem by all that knew her. She leaves four sons and two daughters to mourn her passing.

We miss thee from our home, Dear Mother,  
We miss thee from thy place  
A shadow over our life is cast  
We miss the sunshine of thy face;  
We miss thy kind and loving hand  
Thy fond and earnest care  
Our home is dark without thee  
We miss thee everywhere.

REV. G. P. BOGGS.

**Winnie Hand**

On August 22, 1927 the death angel visited the home of W. F. Hand and stole away the sweet spirit of their loving daughter, Winnie. She had been an invalid since young girlhood, bearing her suffering with patience and sweet submission to the will of God. She was a consistent member of Spring Hill Church, Marion County, Ga. She loved her church and attended when her health permitted. She was ever cheerful and greeted her friends with a kind word and a loving smile. All was done for her that kind hands and loving hearts could do but God saw best to take her away from her life of pain.

Why lament the Christian dying,  
Why indulge in tears or gloom?  
Calmly on the Lord relying,  
She can greet the opening tomb.

—Her Pastor, REV. S. R. LAWHORN.

**Bro. J. H. Melvin**

Brother Melvin was born Aug. 10, 1876, died March 27, 1927, and a member of Little Bethel Church. He leaves a devoted wife, three sons and two daughters to mourn his departure. It was sad to see his loved ones cast the last look upon his form. Husband and father, thou art gone but not forgotten. I pray that his loved ones will live so that each one will meet their Saviour in peace.

By His Pastor, ELD. H. L. LUMPKIN.

**Sister Martha Ann Partin**

Sister Partin was 91 years old and was a member of Little Bethel Church for a number of years. She was kind hearted and true and loved by all who knew her. She leaves one sister and a large number of relatives to mourn their loss. The Lord knows best; the Lord giveth and the Lord taketh away, blessed be His Holy name! Sleep on, dear sister, till our Christ shall come back to claim His own.

By Her Pastor, ELD. H. L. LUMPKIN.

**Bro. W. P. McBride**

Brother McBride was born May 7, 1857, died Jan. 19, 1926. He was married to Miss Mahalie Caldwell Dec. 20 1883. Seven children were born to this union. Bro. McBride was a deacon of Providence Church for many years. His latter days were of consecration to his Master's service. It was a source of pleasure to visit his home. He stood for true principles, and is greatly missed in his home circle, at Church and in the community. May heaven's richest blessings rest upon the aged wife and bereaved children and may the children take their father's advice. There is a vacant place in the home that can't be filled. The church bows its head in humble submission to the will of Him from whom all their blessings come. Farewell, dear brother, we hope to meet you just over the river.

By His Pastor,

ELD. H. L. LUMPKIN.

**Mary E. Harrell**

Departed this life on July 27, 1927, Sister Mary Harrell. She was born December 25, 1878, making her stay on earth 49 years 7 months and 2 days. She was a member of the Free-Will Baptist Church for 30 years, and was ever true to her church, her family and her neighbors and to know her was to love her. She leaves five sons and one daughter to mourn her death.

"Tis hard to break the tender cord when love has bound the heart  
Tis hard, so hard to speak these words, "We must forever part."  
Dearest mother we must lay thee in the peaceful grave's embrace,  
But thy memory will be cherished till we see thy Heavenly face.

REV. G. P. BOGGS.

**CIRCULAR LETTER****Subject: "POWER OF PRAYER"**

If there were no promises regarding physical healing in the Bible and even if there were no mention of the subject at all, we would still have abundance of ground for the healing of the body from the prayer promises alone. Over and over again we read such passages as, "If ye shall ask anything in my name I will do it;" "Whatsoever ye shall ask in my name that will I do;" "Ye shall

ask what ye will and it shall be done unto you"; it does not say, "If ye shall ask anything except the healing of the body" or "Ye shall ask what ye will except health," there are no limitations. The great prayer promises of God embrace the whole man, body, soul and spirit. They are to be taken at their face value. God means what he says, he has put himself on record to answer prayer. The man who believes these promises has all the ground he needs upon which to expect the healing of his body.

"Ask and ye shall receive." God is on the giving hand. He longs to bestow blessings. He delights to answer prayer.

Again I say, if we had no Scripture on the subject of physical healing we would have more than we need in the prayer promises of God. God delights to answer prayer. It is the joy of his great heart of love to meet his children's needs; he is full of compassion. There are some who tell us Jesus Christ works his miracles in order to prove his deity. That is true, but there is also another motive, and it is strange how frequently we overlook the reason of all reasons that compelled him to relieve distress and suffering. It was his compassion, his love. Again and again the record declares that "He was moved with compassion" and because of his great love he delighted to show mercy by relieving the oppressed and afflicted. Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush forth into fountains, quenched flames of fire, muzzled lions, disarmed vipers, marshaled the stars against the wicked, stopped the course of the moon, arrested the sun in its rapid course, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from Heaven. Prayer has bridled and chained the raving passions of men, routed and destroyed vast armies of proud, daring atheists. Prayer has brought one man from the bottom of the sea, delivered others from the fiery furnace, and carried another in a whirlwind to heaven.

Has He changed? Is he not the same loving, compassionate Saviour that He was 1900 years ago? Where is there any record of any change? He is spoken of as "Jesus Christ, the same yesterday, today and forever," the same in power, the same in ability, the same in willingness, the same in compassion, with a heart that feels for every suffering child, a heart that yearns and loves and cares, touched with a feeling of our infirmities. And He still longs to manifest His compassion, to let the world know that He is merciful.

In Holy Bonds,

ELDER C. B. ETHRIDGE.



## CHURCH ORGANIZATION.

**Preliminaries.** When several believers wish to be organized into a church, they request a council from some sister church. This council or committee (commonly called an arm) examines into the Christian character, doctrine and fellowship of the applicants, and their ability to sustain a church. If the examination is satisfactory, the organization proceeds as follows:

The Bible is presented as the only rule of faith and practice. A church covenant is read and adopted. A prayer of consecration is offered. The hand of fellowship is given. The church then proceeds to elect its officers, which are a clerk, a treasurer, a pastor, and a board of directors, who constitute, with the pastor, a committee to promote order, activity, attendance, and the means of grace, benevolence, and sufficient discipline in the church. Deacons should possess sound piety, good business capacity and large benevolence. They hold office at the pleasure of the church. They assist in baptism and the Lord's Supper, have care of the poor, and conduct religious meetings in the absence of the pastor.

## CONSTITUTION.

Resolved, That we form an association upon the principles laid down in the Holy Scriptures, to-wit: Associations appear from Scripture and ecclesiastical history to have been originally formed, not from any positive injunction, either from Christ or His Apostles, but from mere expediency for the purpose of concentrating the efforts of individual churches and bringing them to bear with greater energy upon the subjects designed to be accomplished by those churches. They were also considered as advisory council, and resorted to as such, but never claimed any right of lording it over God's heritage, nor was their advice considered binding on the churches. In a word, associations were wholly dependent on churches, and churches were not dependent upon associations, and notwithstanding the power brogated to themselves by some modern Baptist associations, we view them as being nowhere preceded by the primitive usages of any self-created bodies.

We, the delegates from our respective churches, being authorized by our churches, to agree to form ourselves into an association, to be known by the name of the Chattahoochee United Free Will Baptist Association, and we promise not to withdraw ourselves from this association without first stating our reasons to the body for such intended withdrawal.

It is proposed by the association, first to promote revivals of religion by camp and protracted meetings. Secondly, to take an active part in Home Missions. It is not intended by this association to discuss queries. It is not the design of this association to interfere in any way with the independence of churches composing it. It was not intended to establish creeds, rules of discipline, or make any law whatever to bind the churches, but to leave each church to regulate its own affairs.

We, as an association, take the Old and New Testaments as

our confession of faith, as relates to the independency.

We believe that a duly organized church consists of a congregation of saints baptized upon a creditable profession of faith in Christ. Christ is the only Christian lawgiver and supreme head of the churches, and the word of God the only infallible rule of faith and practice. Every man has an inalienable right to private judgment in concerns of religion, and an equal right to express his opinion in any way which will not violate the laws of God or the rights of his fellow man.

A church has a right to adopt such measures only as are in accordance with the Word of God, and such are deemed necessary to carry into effect the great system of practice.

The church is the highest ecclesiastical tribunal on earth, from whose decision there is no appeal.

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

Read and adopted the above as the constitution of the Chattahoochee United Free Will Baptist Association.

## CHURCH DECORUM.

1. The church may choose a pastor annually at the last regular conference in the associational year; or, if they prefer, it may choose a pastor for an indefinite length of time to continue from year to year, so long as they may deem it proper to keep up the connection.

2. When it becomes necessary, a pastor may be chosen at any other time; but if the choice be made at a special conference, the time must be appointed at a monthly meeting of the church.

3. The pastor shall be moderator of the church, but when he is absent or does not sit as moderator, some suitable brother shall be appointed to sit in his place.

4. There shall be two or more deacons in the church whose duty it shall be to superintend the collection and disbursement of the contributions made by the church for the pastor, etc., and to distribute the bread and wine in the administration of the Lord's Supper.

5. The deacons shall take notice of such members as refuse or neglect to partake of the Lord's Supper and endeavor to ascertain the cause, that the same may be laid before the church in conference if necessary.

6. Some suitable member shall be appointed clerk and it shall be his duty to do all the recording and other writing pertaining to the business of the church, and to preserve a file of the minutes of the association.

7. When a new clerk is appointed, all the books, etc., belonging to the clerk shall be immediately delivered to him by

his predecessor.

8. When it becomes necessary, a committee of not less than three male members well acquainted with business, shall be appointed, whose duty it shall be to give advice to brethren who apply to them relative to cases of dealing, etc., with the church.

9. The church shall hold a two days meeting monthly, embracing Saturday and the Lord's Day following, the first of which shall be the regular time of conference.

10. It shall be the duty of every member, male and female, to attend each conference meeting if they can, for on that day the pastor is expected to instruct the church in spiritual manner by giving plain and pointed lessons on doctrine, discipline and the rule of holy living.

11. Any male member who shall fail to attend three successive conferences, and any member whatever who may be generally remiss in attending the meetings of the church according to the covenant (Article 10), shall be cited to appear in conference and answer for his neglect, but the church may exempt members from this rule if necessary.

12. Conferences shall be opened and conducted as follows: 1. Prayer (unless divine service has just been conducted and generally then). 2. Invite visiting brethren to seats. 3. Open the door for the reception of members. 4. Call for absentees. 5. For acknowledgements. 6. For references or deferred business. 7. For matters of dealing which are in order to come before the church. 8. Miscellaneous business.

13. Visiting brethren, as helps called in from sister churches, shall be allowed to speak and make motions or seconds, but not allowed to vote.

14. Any orderly member of the Baptist church who does not hold this church in membership, may be received into the church without a letter, when it is made apparent that his Christian character is unimpeachable, and that he has applied for a letter and could not obtain it because he desired to join this or some sister church. All other members must join by letter or baptism.

15. No member shall be received without the unanimous consent of the members present, but unreasonable objections shall not be valid, and unless withdrawn the member who makes them shall be liable to be taken under dealing by the church.

16. When the moderator calls for absentees, the clerk shall inform the church that members have been absent for three successive conferences, and the moderator shall appoint some brother or brethren to cite each of them to the next conference.

17. No member shall be expelled unless he has been cited verbally or in writing, to attend his trial; provided his residence be known to the church.

18. When a witness, not a member of the church, is introduced, he shall not be examined till the question has been put to the church: "Will you hear the testimony of this witness?"

19. The evidence in every case of dealing and acknowledgment shall be minuted in the church book.

20. Members dismissed from the church by letter who be-

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 device 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; 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, Psal. 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.

## NAME OF MINISTERS

## STATISTICAL TABLE

[illegible]