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MINUTES

—OF THE—

Ninety-Third Annual Session

—OF THE—

CHATTAHOOCHEE

United Free-Will Baptist

ASSOCIATION

HELD WITH

NEW PROSPECT CHURCH

Taylor County, Georgia

Commencing on Thursday Night Before the First
Sunday in October, 1928.

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

The Next Session Will Meet with New Prospect Church, Turner
County, Ga., Commencing Thursday Night Before the
First Sunday in October, 1929.

Herald Print, Butler, Ga.
November, 1928

MINUTES

The Ninety-Third Session of the Chattahoochee United Free-Will Baptist Association convened with New Prospect Church, Taylor County, Georgia, commencing on Thursday night before the 1st Sunday in October, 1928. The Introductory Sermon was preached on Friday morning at 11-00 o'clock by Rev. S. R. Lawhorn from Jeremiah 6th Chapter, 16th 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—

St. Johns—J. E. Halford, A. J. Halford and Sister Irene Patrick
Iula Halford and Doris McKnight.

Providence—Otis Tomblin, Niel Tomblin, Walter McBride, Fate Tomblin.

Beulah—A. R. Lawhorn, Mrs. C. E. Lawhorn

Spring Hill—E. L. Corley, T. F. Hendricks.

New Prospect—R. Bloodworth, Sisters Helen Lane, Eva Trussell.

Mt. Olive—J. H. Merritt, G. B. Windham, J. G. Windham,
T. G. Jones.

Trinity—B. F. Waller.

Little Bethel—R. N. McInvale, B. L. Raburn, F. L. Raburn,
Mrs. B. L. Raburn.

Ideal—Ernest Fowler, Pearl Hooten.

New Prospect, Turner County—G. C. King, L. White.

Bethany—John Grimsley, Maggie Parmer.

Turner Sec. Chapel—E. J. Wainwright, J. H. Dunlap, D. McCore.

W. F. Knighton, W. F. Carpenter, W. C. Jones.

T. Stubbs, A. D. Foster

Petitionary Letters: None preesent. 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—
Rev. W. J. Lumpkin from the Midway Association.

By motion appointed the various committees as follows—

On Preaching—R. Bloodworth, B. L. Raburn, Walter McBride.

On State of the Churches and Character of the Ministry—R. N. McInvale, G. C. King, J. E. Halford, A. R. Lawhorn, J. H. Dunlap.

On Temperance—Sisters Irene Patrick, B. L. Raburn, C. H. Moore.

Sabbath Schools—Darris McKnight, Fate Tomblin, E. L. Corley.

On Finance—C. H. Moore, Leroy Knighton, E. C. Grimsley.

On Suggestion—J. J. Jones, D. E. Green, W. H. Emmerson.

On Missions—R. N. McInvale, W. T. Lovick, D. E. Green

On Sabbath Observance—E. C. Grimsley, W. T. Lovick, S. R. Lawhorn.

MISCELLANEOUS BUSINESS

Appointed Corresponding Messengers to our sister Associations as follows—To the Little River Association, Rev. D. E. Green; to the State Line of Alabama, Rev. C. H. Richardson; to the Georgia Union Rev. H. L. Lumpkin; to the South Georgia, Revs C. H. Moore and W. T. Lovick; to the Midway, Rev. W. R. Lawhorn.

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, Turner County, Georgia, commencing on Thursday night before the 1st Sunday in October, 1929, and that Rev. W. T. Lovick preach the Introductory Sermon Friday at 11-00 o'clock a. m. and Rev. J. T. Patrick, alternate. Delegates going by railroad will be met at Ashburn and Sycamore, Ga., on Thursday.

The Circular Letter prepared by Rev. H. L. Lumpkin was ordered printed in the Minutes. On motion agreed that Rev. S. R. Lawhorn write the next Circular Letter to this body. Next appointed the same Executive Committee. By motion the body adjourned until 9-00 Saturday morning.

At 9-00 Saturday morning the body met according to adjournment. Singing and prayer by Sister Irene Patrick.

REPORTS OF COMMITTEES

ON PREACHING—Friday night 7-30 o'clock,
to preach and Rev. W. J. Lumpkin to follow; Sat

Rev. J. J. Jones to preach and Rev. C W. Richardson to follow; Saturday night at 7-30 o'clock, Rev. G. P Boggs to preach and Rev. E. C. Grimsley to follow; Sunday at 9 o'clock, Rev. W. H. Emerson to preach and A. L. Lane to follow; Sunday at 11 o'clock, Rev. W. T. Lovick to preach and Rev. H. L. Lumpkin to follow

W. R. BLOODWORTH, 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 cooperate 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 and we also ask that each church turn over half of their Mission funds to the Mission Board and that the pastor of each church preach a sermon on Missions each quarter and we urge the members to cooperate with us.

REV. D. E. GREENE, Chairman.

ON SABBATH SCHOOLS

We, your committee submit the following report: We find a great improvement in Sunday School work. We find some four or five more Sunday Schools in the Association than we usually find in our Association. We find that we have now ten live, working Sunday Schools, instead of from three to five as heretofore, and we urge that the preachers, deacons and laity of the churches all cooperate in the Sunday School work until we shall be able to find a live Sunday School in every church in the Association. That we deem it necessary and very profitable to our communities that we put forth every effort to carry out the following report, that we have now ten or eleven live, working Sunday Schools in the Association.

DARRIS McKNIGHT, Chairman.

ON TEMPERANCE

We your committee on Temperance, suggest that all the preachers preach more on Temperance than they have in the past, for we must be temperate in all things, for we can offend in words if we are not temperate and God wants us to be more temperate. We suggest that all Sunday School teachers teach the children in the Sunday Schools for children should be taught

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temperance in a way that they will be able to understand it. The Apostle James taught us to be temperate. We, your committee, highly recommend that temperance be preached more in all churches throughout the bounds of this Association.

IRENE PATRICK, Chairman.

ON SABBATH OBSERVANCE

We, your committee, make the following report. We find some of our members have a hungering for worldly things on their meet-days, instead of for the things of God, and therefore, stay away from the church, the place to go for spiritual food, and to help out in the Master's work. God said that man was not made for the Sabbath but the Sabbath for man. We ask that each member observe the Sabbath as the Lord's day and keep it holy as the Lord has sanctified it to our rest.

REV. E. C. GRIMSLEY, Chairman.

ON STATE OF CHURCHES AND CHARACTER OF THE MINISTRY

We, your committee, make the following report: We find that St. James Church has fully restored itself and in full fellowship with this Association. We find Pleasant Hill Church still out of order and we recommend that they call a meeting of the church in conference and set themselves in order and report to the Executive Committee or to the next session of this Association. We find that Bro. B. B. Bradley has joined the Missionary Church and we recommend that his name be dropped from the Ministerial Roll. We also recommend that Rev. W. B. Posey's name be put on the Ministerial Roll.

R. N. McINVALE, 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 within the bounds of the 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 Association be used to pay the Evangelist as may be agreed. We suggest that he be paid \$50.00 for each meeting held. Y

sires that the tent be put into service in order that it may be preserved, or either make sale of it. 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.

REPORT ON FINANCE

We, your committee, find paid in—

From the Various Churches	-----	\$84.50
Balance in Treasury	-----	.25

Total	-----	\$84.75
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REV. C. H. MOORE, Chairman.

Motion made and carried that we pay the expenses of our Correspondence which was \$5.00.

Motion made and carried that this body grant New Bethel church of Worth County, and Oconee Church, of Washington County, letters of dismission from this Association.

The body was dismissed for preaching until 2-00 o'clock. At two o'clock the body was called to order after singing and prayer by the Moderator. Motion made and carried that we discontinue printing the Ministerial Reports in the Minutes. Next agreed to pay the Moderator \$10.00 for his services. 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, Turner County, Ga., in the year, 1929.

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

TIME AND PLACE OF UNION MEETINGS

The First District Union Meeting will meet with Beulah Church commencing on Friday night before the 3rd Sunday in July, 1929. The Introductory Sermon will be preached on Saturday morning at eleven o'clock by Rev. H. H. Massey, Rev. J. J. Jones, alternate; delegates going by railroad will be met at Rupert, Ga., on Friday.

The Second District Union Meeting will meet with Spring Church commencing on Friday night before the 1st Sunday in August. The Introductory Sermon will be preached Saturday morning at eleven o'clock by Rev. E. C. Grimsley. Delegates going by railroad will be met at Geneva, Ga., on Friday.

LICENSED MINISTERS

B. D. Lawson ----- 4013 Bellwood Ave., Columbus, Ga.
 Barto Tomblin ----- R. 3, Columbus, Ga.
 H. F. Lawhorn ----- Siloam, Ga.
 C. A. Plymale ----- 616 Fourth Ave., Phenix City, Ala.
 J. M. Palmer ----- 2114—1st Avenue, Columbus, Ga.

MINISTERIAL ROLL.

Eld. D. E. Green ----- Ideal, Ga.
 Elder C. W. Richardson -- 704 North Railroad St., Phenix City, Ala.
 Elder J. J. Jones ----- Ideal, Ga.
 Elder B. F. Green ----- 413—28th St., Columbus, 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 ----- 113 Avenue E., 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 ----- 3107—4th Avenue, Columbus, Ga.
 Elder W. R. Merritt ----- Reynolds, Ga.
 Elder J. H. Little ----- Ashburn, Ga.
 Elder W. W. Thorpe ----- Dooling, Ga.
 Elder W. B. McDaniel ----- 607—2nd Avenue, Phenix City, Ala.
 Elder A. L. Lane ----- Reynolds, Ga.
 Elder J. F. Guinn ----- Camden, S. C.
 Elder R. L. Burrett ----- 918—2nd Ave., Phenix City, Ala.
 Elder H. H. Massey ----- 116 Avenue G, Thomaston, Ga.
 Elder P. H. S. English ----- Ideal, Ga.
 Elder A. C. McKinnon ----- Columbus, Ga.
 Elder W. B. Posty ----- Reynolds, Ga.

CHURCHES, CLERKS AND POSTOFFICES

Bethany, John Grimsley -----
 St. Johns—Darris McKnight -----

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, J. C. Ellis	Phenix City, Ala.
Little Bethel, F. L. Rayburn	Ideal, Ga.
Spring Hill—E. L. Corley	Mauk, Ga.
New Life—Lee Daniel	Mauk, Ga.
Providence, M. E. Tomblin	Columbus, Ga.
Ideal Church—Allie Chapman	Ideal, Ga.
Moore's Chapel—J. D. Windham	Thomaston, 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.

OBITUARIES

Mrs. Cleveland

Sister Cleveland was 86 years old at the time of her death. She joined New Prospect Church, Taylor County, Georgia, in early life and was loyal to her church, and a faithful attendant. "The Lord giveth and the Lord taketh away, blessed be the name of the Lord."

REV. S. R. LAWHORN.

Sister Susie Teague

Departed this life December 21, 1927. She was born May 13, 1872, making her stay on this earth 55 years, 8 months and 21 days. She joined the Free-will Baptist Church when she was 12 years old and to the trust of Christian fidelity she remained true to her death. She was married to Mr. L. C. Teague in July, 1892. She was a good, Christian wife and mother. Sister Teague leaves a husband, one daughter, four sisters and a host of friends to mourn her passing. Her loss is Heaven's eternal gain. By her niece,

MISS STELLA MAE LOVICK.

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Bro. E. Cooper

Brother Cooper was 78 years old at the time of his death, August 10, 1928. He joined the Methodist Church in young manhood and remained a member of that church until 1914. He then united with New Prospect Free-will Baptist Church, Taylor County. It can truly be said of our dear brother that he lived a life of devotion to his church. This writer has often picked him up as he feebly treaded his way on foot to his beloved church. He was a great sufferer in his last years, but never uttered a word of complaint, often speaking of that better land where there is no more suffering.

Bro. E. Cooper traveled in the land of the living.

He was filled with peace and zest

For he knew at the end of the way

He would have eternal rest

By His Pastor,

REV. S. R. LAWHORN.

Rufus Wainwright

Brother Wainwright was born January 14, 1881, died Nov. 28, 1927. He was a member of Turner's Chapel Church. He leaves a devoted wife and four children to mourn his departure. He was 47 years of age. 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 of them will meet their Saviour in peace.

By His Pastor,

REV. C. H. MOORE.

Sister Okella Childree

On August 3, 1928 the death angel visited the home of Bro. Asa Childree and stole away the sweet spirit of his loving companion. In early life Sister Childree became a member of Mt. Olive Church and lived up to the highest Christian fidelity. She was a devoted companion and a loving mother. She leaves to mourn her passing a broken hearted husband, six children, a father and a host of friends.

'Tis hard to break the tender cord

When love has bound the heart;

'Tis hard, so hard to speak the words,

We must forever part.

REV. A. L. LANE

Sister Sarah Hinton

Sister Hinton was 55 years of age at the time of her death. She joined Prospect Church, Taylor County, in her early teens, and lived a consecrated Christian life, ever faithful to her church. We would say to those who mourn, weep not for our loss is heaven's eternal gain.

Rev. S. R. LAWHORN.

Sister Sallie M. Daniel

Sister Daniel was born April the 1, 1893, died July 19, 1928, making her stay on earth two months and 18 days. She was a member of New Life Church, and was ever true to her church, faithful to her family and neighbors, and to know her was to love her. She leaves a broken-hearted husband and children besides a host of relatives and friends to mourn her death. She is gone but not forgotten. Sleep on dear sister till we meet again. By Her Pastor,

REV. W. R. LAWHORN.

Sister Nina Moore

Sister Moore was born December the 15, 1859, died May 1, 1928, making her stay on earth 69 years, 3 months and 15 days. She united with Mt. Olive Church in early life and was a devoted Christian. To know her was to love her. She leaves besides a host of sorrowing friends, a heart-broken husband and several children, to mourn her passing.

A precious one from us is gone
A voice we loved is still
A place is vacant in our home
That never can be filled.

By REV. A. L. LANE, Her Pastor.

Bryant White

Brother White was born in 1848 and died in 1928, making his stay on earth 80 years. He joined New Prospect Church, Turner County in 1906 and lived a consistent member until his death. He was loved by his church and all who knew him. He leaves four children and a host of grand-children to mourn his passing. Our loss is gain. May we all strive to meet him in Heaven. By His

REV. J. J. JONES.

Sister M. Smallwood

Sister Smallwood was born February 14, 1883, died May 12, 1928 making her stay on earth 45 years. She was a member of New Prospect Church Turner County, Georgia, and lived a faithful member. She was loved by all who knew her. She leaves a host of friends to mourn her death. Sleep on, dear sister, until the Resurrection Morning then the Lord will call and we will awake to meet Him and His holy angels in the clouds. There is rest for God's people in the great beyond.

REV. J. J. JONES.

Sister Deliler Little

Sister Little was born in 1848, departed this life August 14, 1928, making her stay on earth 80 years. In early life she was married to Rev. S. N. Little and the Lord blessed this union with five sons and five daughter. Sister Little joined the Free-will Baptist Church in early life and lived a consecrated Christian life. She will be greatly missed in her church, her home and her community. She leaves to mourn her departure her husband, Rev. S. N. Little, and ten children, forty grand-children and fifty-five great grand-children. May Heaven's richest blessings rest upon the aged husband and the bereaved children and may the children take their mother's advice. The church bows its head in humble submission to the will of God. Farewell, dear sister, we hope to meet you in Heaven.

REV. J. J. JONES.

Brother Clarence Knight

Departed this life January 11, 1928, Bro. Clarence Knight, beloved member of St. John's Free-will Baptist Church. He made his departure from this world at the age of 38 years. He leaves a loving wife to mourn his passing.

REV. G. P. BOGGS.

Sister Sarah Cathryn Smith

Sacred to the memory of Sister Sarah Cathryn Smith, born in March, 1868, died April 1, 1928; age 60 years. 1 month. She was a faithful member of the Free-will Baptist Church, having devoted herself with same in early life, and to the trust in Christ's atonement she remained true to the day of her death. A devoted wife was married to Bro. W. L. Smith, of Macon C.

ing near Ideal, Ga. Sister Smith was, at the time of her death, a very faithful and beloved member of Ideal Free-will Baptist Church, at Ideal, and all that knew her, knew to love her as whole-hearted Christian, true to every conviction, faithful to every trust, honorable and pious in her Christian deportment. She is, and will continue to be missed, in the church and among her friends.

ELDER H. L. LUMPKIN.

Brother Henry Cornett

Departed this life Sept. 3, 1928, Bro. Henry Cornett, beloved member of St. John's Free-will Baptist Church. He was born in 1882 making him 46 years old. He leaves his wife, one son and two daughters to mourn his death. Dear father and husband—

We miss thee from our home,
We miss thee from thy place
We miss thy kind and loving hand,
Thy fond and earnest care
Our home is dark without thee,
We miss thee everywhere.

But not for long, dear father and husband, for soon we shall meet thee in Heaven to part no more.

REV. G. P. BOGGS.

Sister Sallie Tomblin

Sister Sallie Tomblin, wife of the late W. R. Tomblin, after a long and useful life passed into the Great Beyond on July 20, 1928. Several children and grand-children accompanied her remains to its last resting place. She was a faithful member of Providence church always kind and ever ready to administer to those in need. It was with great pleasure that the writer baptized several of her children and to see the tears of joy streaming from this good sister's face. By her pastor,

ELD. H. L. LUMPKIN.

Sister Cora Tomblin

Miss Cora Tomblin, daughter of Mr. and Mrs. W. R. Tomblin, died Oct. 9, 1928. She was a devoted member of Providence church. Her life was one of piety, she always remaining at home and caring for her aged parents. She lived a true exemplified life and her such that others would do well to follow in her foot-
several brothers and sisters to mourn their loss
we meet on Heaven's shore. Her pastor,

ELD. H. L. LUMPKIN.

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Sister Fullwood

Sister Jennie Belle Fullwood was born July 4, 1903 and died Aug. 28, 1928. She joined the church at Providence near Columbus, Ga., in early life. She was married to T. M. Fullwood May 17, 1925. The deceased leaves four brothers, four sisters and a grief-stricken husband to mourn their loss. Her life as a Christian, was the kind that gives us a sweet hope that she is at rest. Farewell, sister, till we meet again. By her pastor,

ELD. H. L. LUMPKIN.

Sister Lockheart

Sister Annie Belle Lockheart, wife of Eddie Lockheart, united with the Church several years ago and was a member of Providence Church. She leaves several small children, a number of near relatives besides a heart-broken husband to mourn her passing. We feel that her highest aim was to do the Lord's biddings and to rear her children to honor and obey the Lord. Her remains were laid to rest in the family lot at Providence Church. By her pastor,

ELD. H. L. LUMPKIN.

Bro. Green Massey

Brother Massey was born March 6, 1843, died March 8, 1928, making his stay on earth 85 years and 2 days. He first joined the Methodist Church and later joined the Free-will Baptist Church. Bro. Massey lived a devoted Christian of this church for about 40 years, his membership being at Little Bethel Church. The writer so often visited his home and held services with him and his family, each of which were greatly enjoyed. The best of all he expressed his readiness to go. May Heaven's richest blessings rest upon the aged wife and the bereaved children. He is missed in the home, the church and the community, but we hope to meet him again just over the river. May we all humbly bow our heads to Him who doeth all things well and say, "Thy will be done." "A place is vacant in our home which never can be filled." Farewell, dear brother, till we meet again.

ELD. W. H. EMERSON.

CIRCULAR LETTER

DEAR BRETHREN:-

The time has come for me to address you through the medium of a Circular Letter.

I have often wondered which of the A

est. I think of John and James with their mighty works; of Judas Iscariot, how he betrayed the Master.

I will select Peter as one of the greatest. I recognize the fact that he had seven downfalls that severed his connection with the other Apostles. His first downfall was when he doubted and then began to sink and Christ extended to him His hand. His second downfall was at the garden. Third, fled away from Christ; fourth, followed Him afar off; fifth, sat in the palace hall; sixth, went out in the porch and denied again that he knew the Master; seventh, denied again while standing around the enemy's fire. Then the signal came that made Peter remember the words of Jesus. When Jesus passed the hall-way He looked at Peter; conviction seized upon him, and he went out and wept bitterly. He could not stand for his Christ to look upon him after he denied Him so many times.

Jesus was led from Pilot's Hall up to Calvary, crucified, buried and arose the third day. There were three women that came to the grave very early on the Sabbath morning. They saw an angel standing at the grave who said to them, "Ye seek Jesus of Nazareth; He is not here, He is risen. Go tell the disciples and Peter." Mary and Salome ran to tell the disciple. They found Peter and John. John out-ran Peter and reached the grave first. He stopped and looked in, but when Peter reached the grave he ran in to see where his Lord lay. He saw the linen cloths and the napkins that were wrapped about His face. Peter, John, Mary and Salome went to tell the other disciples. Mary Magdalene was at the grave weeping. Jesus spoke to her and she recognized His voice and fell at His feet. Jesus told her not to touch him for he had not ascended to the Father.

Jesus remained on earth for forty days during which time he was seen ten times. During his absence from the disciples Peter said, "I go fishing"; the other disciples said, "We go with thee." They fished all night and caught nothing. About the break of day they saw a stranger on the shore who called unto them and said, "Boys, have you caught any fish?" They said, "No" He told them to cast their nets on the other side which they did and caught two nets full of fishes, 153 large ones besides the small ones. About this time John, that beloved disciple, said to Peter "I see the Master." Peter said if that's the Master I am going to him. He wrapped his fisher's coat around him, launched out into the deep and swam ashore to Jesus. They prepared the fish and bread and Jesus dined

After the meal was over Jesus said to Peter, "Peter, love me" he answered, "Yes, I love you." He said "Feed my sheep" and again to Peter and asked him if he loved Him three times; and Peter said, "Yea Lord, thou knowest

all things, thou knowest I love thee." He said to Peter, "Feed my sheep." Peter's mind went back to the place where he denied the Master three times.

There were about five thousand people gathered together on one occasion and Jesus reminded them of the first commission he gave them and said "I give you a new commission; go into all the world and preach my gospel. But first go up to Jerusalem and there tarry until you are imbued with power from on high. Peter was made to rejoice to know that his discipleship was restored to him again. Jesus ascended and the disciples made their way up to Jerusalem where they remained for several days and when the day of Pentacost was fully come they received the baptism of the Holy Ghost. Peter was the first, as usual, to stand up. He began to expound the glorious gospel of the Kingdom and there were three thousand souls saved and added to the church. They had all things in common and continued in the apostolic doctrine. Those that were rich sold their possessions and divided with the poor. Peter preached the greatest sermon on the day of Pentacost that history records.

Peter and John went to prayer meeting one day and there they saw a crippled man that never had walked. This man was placed there to ask alms of those that passed by. Peter fastened his eyes upon him when he asked Peter and John for money. Peter said, "Silver and gold have we none, but such as we have give we unto thee." He took the cripple man by the right hand and told him in the name of the Christ of Heaven to get up and walk. He stood on his feet and leaped and praised God. Peter carried him in to the prayer meeting, the lame man still leaping and praising the Lord. The Saducees did not believe in the doctrine that Peter and John were preaching, that Jesus had arisen from the grave. So the officers had Peter and John arrested and brought to trial, the man that was lame going with them as a living witness. The officers told them that they could not preach any more but Peter and John continued and by this time there were about two thousand more souls saved and added to the church. The officers arrested them again and they were put in prison. It seemed hard to put these preachers in prison but some time during the night the Lord sent an angel and unlocked the prison, and every door stood open. The angel told them to go and preach all they wished. So they continued to preach and work miracles. They were arrested at another time and when on trial they had a friend that told the officers of the law to let them alone; "if this is of man it will come to naught, but if they be of God, you can't stop them."

Peter had to suffer but he counted it all joy for the Lord.

M.L.D. H.

CHURCH ORGANIZATION.

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

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

CONSTITUTION.

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

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

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

7. When a new clerk is appointed, all the things belonging to the clerk shall be immediately delivered

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, shall not be examined till the question has been put: "Will you hear the testimony of this witness?"
Evidence in every case of dealing and acknowledge-
ment be entered in the church book.

19. 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 officers are equal in rank, though they may perform different offices—since some may be the bishops or pastors of particular churches while others may be simply elders, having no pas-

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, given to the gratification of the world, of Satan and of their own sinful passions, and therefore are under condemnation to eternal ruin without defense or excuse.

John G
H. S. Moore

July 22 1929

MINUTES

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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 salvation.—Eph. 1:1-2.

The law of God is the eternal, unchangeable rule

Admitted
John G

Chattahoochee Freewill Baptist Association

of his Government; that it is holy, just and good; that the inability which the Scriptures ascribe to fallen man to fulfill its precepts, arises entirely from his love of sin; to deliver him through a mediator to unfeigned obedience to the holy law; is one design of the Gospel and of the means of grace connected with the establishment of the visible church.—Matt. 5:13, Luke 10:13-20, 14:17.

11. That the first day of the week is the Lord's day, or Christian Sabbath; that it should be kept sacred to religious purposes by abstaining from all secular labor and recreation; by the direct observance of all means of grace, both public and private, and preparation for that rest which remains for the children of God.—Ex. 19:8, Heb. 4:9, Thess. 1:7, Psa. 16:9.

12. That civil government is of divine appointment for the interest and good order of human society, that magistrates are to be prayed for conscientiously, honored and obeyed in all things not contrary to the will of our Lord Jesus Christ, who is the Lord of the conscience and Prince of the kings on earth.—Ex. 23:7, Acts 23:5, Tim. 5:17.

13. That there is a radical and essential difference between the righteous and the wicked; that such only as are justified by faith in the name of the Lord Jesus, and sanctified by the Spirit of God are truly righteous in his esteem, while such as continue in impenitence and in unbelief, are in his sight wicked and under this curse, and this distinction holds good among men both in and after death.—Matt. 25:46; Mark 16:16.

14. That the end of this world is approaching, when Christ will descend from heaven and raise the dead from their graves to final retribution; that a solemn separation will then take place, the righteous being adjudged to everlasting happiness, and the wicked to endless punishment, and this judgment will fix forever the final state of man in heaven or hell, on principles of righteousness.—John 5:25, Matt. 25:34:41:46.

ORDER OF BUSINESS OF UNION MEETINGS.

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

STATISTICAL TABLE

	COUNTIES	PASTORS	Recd. by Ltr.	Recd. by St'm't.	Restored	Baptized	Expelled	Dis. by Letter	Died	Tot. Members	Pd. Minutes	Pd. Pastor	Pd. Evangelist	Pd. Missions	Pd. for Repairs	Pd. Incidentals	Value Church	Meet. Days
St. Johns -----	Muscogee	Eld. G. P. Boggs -----	5	7	1	17	2	7	2	75	\$5.00	\$635.00	-----	\$10.00	\$373.52	\$75.00	\$3,000.00	1 2 3 4
Providence -----	Muscogee	Eld. H. L. Lumpkin -----	-----	-----	8	-----	-----	-----	2	123	10.00	100.00	-----	-----	-----	-----	1,000.00	3
Bulah -----	Taylor	Eld. S. R. Lawhorn -----	-----	-----	-----	-----	-----	1	-----	20	2.00	-----	-----	-----	-----	-----	500.00	3
Spring Hill -----	Marion	Eld. W. R. Lawhorn -----	-----	-----	2	-----	-----	-----	1	36	3.00	-----	-----	-----	-----	75.00	600.00	1
Door's Chapel -----	Upson	Eld. H. H. Massey -----	-----	-----	-----	-----	-----	-----	-----	31	3.00	-----	-----	-----	-----	-----	-----	3
New Prospect -----	Taylor	Eld. S. R. Lawhorn -----	1	-----	1	-----	-----	1	3	58	3.00	76.25	-----	-----	75.00	-----	1,000.00	1
Mt. Olive -----	Taylor	Eld. A. L. Lane -----	-----	-----	1	4	6	3	2	169	10.00	52.98	-----	-----	-----	-----	1,000.00	2
Trinity -----	Taylor	-----	-----	-----	2	-----	-----	-----	-----	25	4.00	-----	-----	-----	-----	-----	1,000.00	4
Little Bethel -----	Macon	Eld. C. H. Moore -----	2	1	-----	5	11	-----	3	135	13.00	100.00	50.00	-----	-----	-----	1,000.00	1
Meal Church -----	Macon	Eld. H. L. Lumpkin -----	-----	-----	-----	-----	-----	-----	1	36	5.00	132.50	39.35	12.00	-----	5.00	1,000.00	2
New Prospect -----	Turner	Eld. J. J. Jones -----	2	-----	6	-----	-----	1	3	147	10.00	150.00	-----	-----	-----	-----	1,000.00	3
Bethany -----	Marion	Eld. J. W. Culliver -----	1	-----	1	-----	-----	-----	1	40	5.00	-----	-----	-----	-----	-----	-----	3
Turners Chapel -----	Taylor	Eld. S. R. Lawhorn -----	-----	-----	3	-----	-----	2	1	113	6.00	51.50	-----	-----	-----	-----	1,500.00	4
St. James -----	Lee—Aa.	Eld. R. L. Burnett -----	12	-----	19	-----	-----	1	1	77	5.00	50.00	-----	-----	14.00	234.63	1,100.00	1 2 3 4
New Life -----	Marion	Eld. W. R. Lawhorn -----	-----	-----	-----	-----	-----	-----	1	64	5.00	25.00	-----	11.00	-----	-----	-----	2