

# **MINUTES**

—OF THE—

## **Ninety-Fourth Annual Session**

—OF THE—

**CHATTAHOOCHEE**

## **United Free-Will Baptist**

**ASSOCIATION**

**HELD WITH**

**NEW PROSPECT CHURCH**

**Turner County, Georgia**

**Commencing on Thursday Night Before the First  
Sunday in October, 1929.**

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

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**The Next Session Will Meet with St. John's Church, Columbus,  
Muscogee County, Ga., Commencing Thursday Night  
Before the First Sunday in October, 1930.**

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**Herald Print, Butler, Ga.  
November, 1929**

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## ORDER OF BUSINESS OF UNION MEETINGS.

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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.

## MINUTES

The Ninety-Fourth Session of the Chattahoochee United Free-will Baptist Association convened with New Prospect Church, Turner County, Georgia, commencing on Thursday night before the First Sunday in October, 1929. The Introductory Sermon was preached on Friday morning at 11:00 o'clock by Rev. W. T. Lovick from Hebrews 2nd chapter, 3rd verse.

After an intermission of one and one half hours for refreshments the body was called to order by the former Moderator, Rev. H. L. Lumpkin. Invited visiting brethren to seats with us in the body. Called for Corresponding Letters and received letters and delegates from the following churches:

Trinity—By Letter.

St. James—H. L. Knighton, W. F. Carpenter, N. H. Hutchinson, J. T. Moody.

Ideal—By Letter.

New Prospect—T. J. Little, G. C. King, G. L. Sheppard, M. F. Parten, C. H. Culpepper, G. D. Parten

St. John's—J. E. Halford, B. D. Lawson, A. J. Halford, Bradley Ham, Gussie Homes

New Life—James Daniel, Sam Daniel.

Bethany—By Letter.

Spring Hill—E. L. Corley.

Mt. Olive—G. B. Windham, Riley Windham, Bart Amerson.

Little Bethel—R. N. McInvale, Luttie McInvale, Bessie Emmer-son, Inez McInvale, G. D. Perry, B. L. Raburn.

Beulah—By Letter.

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Providence—Elwood Tomblin.

Turner's Chapel—Will Garrett.

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

Called for Petitionary Letters and received one from Friendship Church, Bibb County, Ga., and seated the delegates, C. S. Nelson and J. W. Hightower.

Came for Corresponding Messengers and received Revs. W. L. Harrold and B. O. Brown from the Little River Association.

By motion appointed the various committees as follows:

On Preaching—T. J. Little, Barto Amerson, James Daniel.

On State of the Churches and Character of the Ministry—G. D. Perry, G. C. King, J. E. Halford, Sam Daniel, G. B. Windham.

On Temperance—Bessie Emmerson, Gussie Ham, Rev. W. T. Lovick.

Sabbath Schools—D. E. Green, Elwood Tomblin, J. T. Moody.

On Finance—W. H. Emmerson, W. R. Lawhorn, B. L. Raburn.

On Sabbath Observance—E. L. Corley, S. R. Lawhorn, C. W. Richardson.

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### MISCELLANEOUS BUSINESS

Appointed corresponding messengers to our sister associations as follows:

To the Little River Association—Revs. J. H. Little, W. R. Lawhorn.

To the Georgia Union—Revs. W. H. Emmerson, H. L. Lumpkin.

To the Midway—Rev. W. H. Emmerson.

To the South Georgia—Rev. H. L. Lumpkin.

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

Appointed the same Executive Committee.

By motion agreed to have the proceedings of the Union Meetings printed in the Minutes.

By motion the body adjourned until 9:00 o'clock Saturday a. m.

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### SATURDAY MORNING SESSION

At 9:00 o'clock Saturday morning the body met. Singing and prayer were led by Rev. B. O. Brown. Next agreed that this body meet with St. John's church, Columbus, Ga., commencing on Thurs-



day night before the first Sunday in October, 1930, and that Rev. L. E. Fields preach the Introductory Sermon Friday at 11:00 a. m. and Rev. W. R. Lawhorn, alternate. Delegates going by railroad will be met at the depot at Columbus on Thursday.

The Circular Letter prepared by Rev. S. R. Lawhorn was ordered printed in the Minutes. On motion that Rev. W. H. Emmerson write the next Circular Letter to this body. Motion made and carried that we pay the expenses of our correspondence which was \$7.50. Motion made and carried that the request of Friendship church be granted in regard to ordaining Bro. J. W. Hightower at this session of the Association and that Revs. J. J. Jones, H. L. Lumpkin, W. H. Emmerson act as ordaining council. The body was dismissed for preaching until 1:30 p. m.

At 1:30 p. m. the body was called to order, singing and prayer by Rev. J. T. Little.

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#### REPORTS OF COMMITTEES

ON PREACHING—Friday night 7-30 o'clock, Rev. L. E. Fields to preach and Rev. W. H. Emmerson to follow; Saturday at 9:30 a. m., Rev. B. O. Brown to preach; Saturday at 11 a. m. Rev W. L. Harrold to preach, J. W. Culliver to follow; Saturday night at 7:30 o'clock, Rev. C. W. Richardson to preach; Sunday at 11:00 o'clock, Rev. L. E. Fields to preach.

T. J. LITTLE, Chairman.

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#### ON TEMPERANCE

We, your committee on Temperance make the following report: We hear that some in our bounds have been a little intemperate. We ask that they abstain from all intemperance; that they be temperate in eating, drinking, in conversation and in all things. We can be interperate in conversation as well as other things. We urge that all pastors preach on this subject quarterly.

BESSIE EMMERSON, Chairman.

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#### ON SABBATH SCHOOLS

We, your committee on Sunday Schools, render the following report: As there are some churches in our Association which have no Sunday Schools we recommend that the pastors of all our churches

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do all they can that is necessary toward the Sunday school or League service.

REV. D. E. GREEN, Chairman.

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ON SABBATH OBSERVANCE

We, your committee, make the following report: We find some of our members are hungering for things of this world on their meeting days and we recommend that our preachers preach more on this subject and that the deacons and officers of the church practice all these ordinances and do all in their power to prevent all of these "Sunday open doors."

E. L. CORLEY, Chairman.

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ON STATE OF CHURCHES AND CHARACTER  
OF THE MINISTRY

We, your committee, make the following report: We find all of the churches in good standing and all of the ministers in good standing except Bros. P. H. English and J. M. Suller. We ask that their names be dropped from the Ministerial Roll, and recommend that their churches deal with them for disorderly conduct. We also ask that Bro. J. F. Guinn's name be dropped from the Roll for contempt.

G. D. PERRY, Chairman.

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REPORT ON FINANCE

We, your committee on Finance, find paid in from the various churches, \$86.50.

REV. W. H. EMMERSON, Chairman.

Motion made and carried that this body endorse the action of the Georgia Union Association. By motion the body returned thanks to New Prospect church and the community for their kindness and hospitality during our sojourn with them. By motion the body adjourn to meet with St. John's church, Columbus, Ga., in the Year of Our Lord, 1930.

REV. H. L. LUMPKIN, Moderator.

REV. W. D. GILL, Clerk.

## PROCEEDINGS OF UNION MEETINGS

The First District Union Meeting met with Beulah Church, Taylor County, Ga., commencing on Friday night before the third Sunday in July, 1929. The body was called to order by Rev. C. H. Moore, the former Moderator being absent. Elected Rev. W. H. Emerson, Moderator and Rev. H. H. Massey, Clerk. Called for Corresponding Letters and received letters and delegates from the following churches:

Turner's Chapel—H. S. Moore, E. J. Wainwright, J. A. Spillers, Sister Florence Wainwright.

Moore's Chapel—Sister Christian Moore, J. D. Windham.

Little Bethel—Mrs. W. H. Emmerson, Mrs. J. T. Lawhorn, Mr. and Mrs. B. L. Raburn.

Beulah—A. R. Lawhorn, S. I. Lawhorn.

Mt. Olive—Bart Amerson, G. B. Windham, W. J. Childres, Losia Windham, Annie L. Windham.

New Prospect—Lonie Lowe, Eva Trussell, Helen Lane.

Next appointed Committee on Preaching: A. R. Lawhorn, S. I. Lawhorn, E. J. Wainwright, G. B. Windham, W. L. Lane.

Motion and agreed that this body meet with Mt. Olive church, commencing on Friday night before the Second Sunday in July, 1930. The Introductory Sermon to be preached Saturday at 11:00 o'clock by Rev. W. H. Emmerson, Rev. C. H. Moore, Alternate. Delegates going by railroad will be met at Reynolds, Ga., on Friday.

REV. W. H. EMMERSON, Moderator,

REV. H. H. MASSEY, Clerk.

The Second District Union Meeting met with Spring Hill church, Marion County, Ga., commencing on Friday night before the First Sunday in August, 1929. The body was called to order by the former Moderator, Rev. E. C. Grimsley. Called for Corresponding Letters. Letters received and delegates were seated. Elected E. C. Grimsley Moderator and Bro. J. L. Patrick, Clerk. By motion Rev. E. C. Grimsley, A. S. Waller, Sam Daniel were appointed as delegates to the First District Union Meeting to convene with Mt. Olive church in 1930.

By motion agreed that this body meet with Trinity Church, Taylor County, Ga., commencing Friday night before the Fourth Sunday in July, 1930. Delegates will be met at Mauk, Ga., on Friday.

REV. E. C. GRIMSLEY, Moderator,

REV. J. L. PATRICK, Clerk.



### LICENSED MINISTERS

R. H. Windham ----- Reynolds, Ga.  
 B. D. Lawson ----- 2317 Olive St., Columbus, Ga.  
 Barto Tomblin ----- Route 3, Columbus, Ga.  
 C. A. Pymale ----- 616 Fourth Ave., Phenix City, Ala.  
 H. F. Lawhorn ----- Siloam, Ga.

### MINISTERIAL ROLL.

Elder 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 ----- 408--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 ----- No. 8 C St., Thomaston, Ga.  
 Elder S. R. Lawhorn ----- Mauk, Ga.  
 Elder J. W. Culliver ----- Rupert, 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 R. L. Burnett ----- 205--8th St., Columbus, Ga.  
 Elder H. H. Massey ----- 116 Avenue G, Thomaston, Ga.  
 Elder J. W. Hightower ----- 124 Grady St., R. 3, Macon, Ga.  
 Elder A. C. McKinnon ----- Columbus, Ga.  
 Elder W. B. Posey ----- Butler, Ga.  
 Elder L. E. Fields ----- 812--2nd. Ave., Phenix City, Ala.

### CHURCHES, CLERKS AND POSTOFFICES

Bethany--Maggie Palmer ----- R. 1, Geneva, Ga.  
 St. Johns--Darris McKnight ----- Columbus, Ga.  
 Friendship--Hazel Harry ----- 7 Holt Ave., Macon, Ga.

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|------------------------------|----------------------------------|
| New Prospect—G. C. King      | Shingler, 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.                      |
| St. James—P. F. Brown        | 805—1st. Ave., 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—Alie Chapman    | Ideal, Ga.                       |
| Moore's Chapel—J. D. Windham | Thomaston, Ga.                   |

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#### 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

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### BROTHER W. A. DANIEL

Brother Daniel was born May 3, 1858 and departed this life Nov. 1st, 1928, making his stay on earth 70 years, 5 months and 28 days. He was a member of New Life Church, Marion County, Ga., for a number of years. Brother Daniel was loved by all who knew him. He was a faithful father and husband, being the father of seven children, five sons and two daughters. Father, we miss thee so much, but we know the Lord doeth all things well, so sleep on till the resurrection when the Lord shall call and we will awake to meet Him and His holy angels, in the cloud of rest for God's people, in the Great Beyond.

REV. W. R. LAWHORN, His Pastor.

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### SISTER PARTEN

Sister W. Parten was born January 27, 1849, departed this life May the 20th making her stay on earth 80 years. She was a conscientious member of Prospect Church. She was loved by her church and by all who knew her, and will be missed at the church and her friends will miss her greatly. She leaves six children to mourn their loss; also 30 grand-children and six great-grand children mourn her death. Our loss was Heaven's gain for we believe from the life she lived that her soul is now resting with God of mercy. May all of her children, grand-children and great-grand children strive to meet her in heaven.

A light from our household is gone

A voice we loved is still

A place is vacant in our hearts

That never can be filled.

She's gone to the world above

Where saints and angels meet

To realize our Saviour's love

And worship at His feet.

ELDER J. J. JONES, Her Pastor.

### IN LOVING MEMORY OF SISTER E. W. TOMBLIN

Sister Mattie Esther Tomblin was born Jan. 30, 1898, was married to E. W. Tomblin Sept. 8, 1912 and died Feb. 27, 1929. Three children were born to this union, viz. Edward, Elizabeth and Ellen. Sister Tomblin joined the Free-will Baptist church at Providence, Muscogee County, Ga., early in life and was a faithful, Christian woman. It was the writer's happy privilege to administer to her baptism and to officiate at her wedding. Besides her sorrowing husband and children she leaves an aged mother and a host of friends to mourn her passing. May heaven's most choice benedictions rest rest upon those that are so much bereaved.

Her Pastor,

ELDER H. L. LUMPKIN.

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### REV. G. P. BOGGS

Our loving pastor and friend departed this life on April 5, 1929. He was 59 years of age. He leaves a testimony that will never die. To know him was to love him and his friends were numbered by his acquaintances. A kinder or more loving man could not be found. He served St. John's Church as pastor for four years and a great work was done by him as many were led to the fold of Christ by his preaching and teachings.

He leaves a wife, three daughters, one son and three step-children, and many friends to mourn his passing.

Oh where is our Brother dear!  
Gone home to a mansion fair,  
No more he'll sorrow here for he's happy,  
In his mansion there.  
But he has crossed the river,  
He's with the angels now,  
He has laid aside earth's crosses,  
And the crown is on his brow.  
He is clothed in clean, white linen,  
And he walks the streets of gold,  
Oh loved one safe forever,  
Within the Saviour's fold.  
God in His wisdom has recalled,  
The boon His love has given,  
And though the body moulders here  
The soul is safe in Heaven.

DORRIS McKNIGHT.

### SISTER MAGGIE BROWN

On October 9, 1928, the death angel visited the home of Bro. Brown and stole away the sweet spirit of his loving companion. Sister Maggie Brown was a member of St. John's Free-will Baptist Church. She was seventeen year of age. Sister Brown leaves her husband, mother, father, sisters and brothers, besides hosts of friends to mourn her passing.

DORRIS McKNIGHT.

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### CIRCULAR LETTER

### "FREE SALVATION"

To the Chattahoochee Free-will Baptist Association:

We were hopelessly lost and condemned to die; were without an attorney to represent us before an outraged, insulted and offended God. We had no one to plead our case, to win the heart of God. But Jesus, His only begotten son, the expression of Divine love, undertook our case and sued for pardon. He offered to pay the debt for us to become our substitute, and die in our stead, satisfy Divine Justice thus appeasing the wrath of the outraged Divine Sovereign of the world. He became our Mediator and Reconciler and won for us our pardon and forgiveness. Salvation is not by the law, neither can we do one single thing to merit it, nor can we, by any act of our, win Divine favor. No, we cannot make one payment on the debt charged against us. We are absolutely the trophies of free redemption on His part.

"Jesus paid it all, All to Him I owe."

He as freely gave Himself a ransom for us as any free offering was ever made. He provided for us a salvation in His own death and resurrection, and it is for any soul that will have it. It is true that we may be willing and glad to make restitution and personal confession and may do it if we possibly can, but that does not obtain for us salvation. We say with the poet.

In my hand no price I bring  
Simply to thy cross I cling.

As a guilty, undone wretch we must fully and unconditionally surrender at the foot of the cross, and with a penitent, breaking



heart, say "Lord have mercy upon me a sinner," and believe in Christ our Saviour for salvation. By accepting Jesus, who became our substitute, as our Saviour, God accepts us as his children and his sons, and thus we are freely and wonderfully saved. "By grace are ye saved through faith and that not of yourselves. It is the gift of God, not of works lest any man should boast." Sometimes we fear that the devil makes the sinner believe he can never meet the conditions, when we preach on restitution and confession, and thus he makes the poor sinner believe salvation is by works. We are only promised salvation now, and to put off surrendering until some future time because we must make some restitution or confession which we cannot make now, is a most dangerous thing. One may die any moment, hence we should never procrastinate a single moment. Surrender! Christ is your substitute; He has cancelled the debt; He has secured your pardon and God will accept you now. God is no tyrant, He is a tender, loving, Heavenly Father. Let one do all he can do, even make full restitution and a personal confession, but even then he is as much lost as if he had done nothing and unless he accepts unmerited, free salvation in Jesus Christ he will never be saved. Not by works of righteousness which we have done, but according to His mercy he saved us by the washing of regeneration and renewing of the Holy Ghost. We must give up all and take all; it is an exchange in which we get the better of the bargain and where the other party is fully satisfied, for his demands have already been met in the sacrifice given for us. The innocent stood for the guilty, the free man for the condemned man, the holy one for the unholy one. Such an exchange cannot be contemplated in its unmerited love by the sinner but it is true He died for us and we live because He lives, we are saved because He paid the ransom for us. Glory to God and to the Lamb forever! How much I owe is the question. I owe Him love beyond compare, devotion truer than any heathen devotee gives to his idol, and gratitude that dissolves the heart with thankfulness. Why should not a redeemed sinner sing "Jesus lover of my soul"? Why should he not revel in His presence and exclaim Him to be the fairest among ten thousand, the one altogether lovely? Why should not I throw myself before Him and say "To thy cross I cling"? He became my substitute out of love unmerited, unfathomed, deeper than the sea, higher than the Heavens. O wonderful Christ! O blessed Saviour, Thou art mine and I am thine, glory to God!

S. R. LAWHORN.

### CHURCH ORGANIZATION.

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

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

### CONSTITUTION.

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

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

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

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

our confession of faith, as relates to the independency.

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

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

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

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

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

#### CHURCH DECORUM.

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

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

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

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

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

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

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



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his predecessor.

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

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

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

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

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

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

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

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

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

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

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

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

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

come disorderly, or continue to hold their letters without a good reason, shall be cited to the conference to answer for their conduct.

21. Expelled members may be restored to fellowship on their petition if their walk since expulsion has convinced the church that they have sincerely repented of their former evil.

22. A vote shall not be taken on any question without a move and a second, and in all important questions the vote shall be taken by rising on their feet.

23. No other motion shall be considered while a previous motion and second is before the conference.

24. It shall be considered disorderly for a member to absent himself from conference when an important question is to be decided; but a member upon his request, may be excused by the church from voting on either side in peculiar cases.

25. No member shall leave the house during conference without a sufficient cause nor engage in conversation or whispering without being subject to be called to order by the moderator.

26. All discussions in conference must be conducted with calmness and good feeling; those who speak must rise to their feet and address the moderator, and keep to the point in debate.

27. No one shall speak more than three times on the same motion without permission from the moderator, nor shall the remarks of any one be unreasonably long.

28. When the moderator speaks he must nominate some brother in his stead.

29. No one shall be interrupted while speaking unless it be necessary to call the speaker to order.

30. It shall be the rule of the church to attend to the administration of the Lord's Supper at least four times a year, and the expenses are to be paid by the church.

31. Members not in good standing shall not commune, but the administration shall not be deferred on account of any

32. Feet washing shall be attended to as the church sees proper.

33. Public fasting, humiliation and prayer shall be observed on proper occasions.

34. This decorum may be amended or altered by the vote of two-thirds of the members present at any two successive monthly meetings.



### GOVERNMENT AND ORDINANCES.

1. We believe that a Gospel Church, or a church of Christ, is a congregation of Christians constituted and governed according to the rules laid down in the New Testament.

2. That those rules require churches to preserve the form of government and the ordinances of the first Christian churches and to be composed of baptized believers in Christ.

3. That the visible church as the aggregate or whole-number of Gospel churches, and that the invisible church is composed of the redeemed now in heaven, and of such Christians on earth as are not attached to the visible church, according to the Gospel rules.

4. That the establishment of a central or catholic government over the visible church, or any part thereof, is a devise of earthly ambition repugnant to the Word of God, subservient to the churches and dangerous to the liberty of men.

5. The Gospel churches are the only ecclesiastical bodies or tribunals authorized by the Scriptures; that each church has the unrestricted right to administer its own government without supervision or interference, being under Christ essentially, independent and absolute; and that if this right be surrendered to a superintending jurisdiction by delegation or otherwise, the assembly ceases to be a Gospel church.

6. That churches may nevertheless, we suppose, meet by delegates, form an association and declare the terms upon which they will keep up the correspondence; but that the rights and authority of churches being inalienable, or in no wise compromised or hindered by entering into an association, and therefore an association has no authority over churches or individuals, their only power being to transact business which does not pertain to churches in their ecclesiastical capacity; to promote mutual intercourse, and a concentration of voluntary effort, and to give that advice to churches which might with equal authority be given by any individual.

7. That the authority of the churches is designed for the perpetuation of the true religion of the Gospel, and for the preservation of a true and orderly body of Christians on earth; that it is fully sufficient for the purpose intended, but that it does not extend to persons, property or the consciences of men in any manner whatever.

8. That the only requisites to church membership are faith in Christ and obedience to the Gospel; that faith in Christ necessarily exists in connection with the belief in the fundamental truths of Christianity, and that to prescribe any other requisite of such membership is an assumption of authority on the part of the church and a departure from the Gospel plan.

9. That the officers of a church are elders and deacons; that the elders are also called bishops or pastors; and all the elders are equal in rank, though they may perform different functions—since some may be the bishops or pastors of particular churches, while others may be simply elders, having no pastoral charge.

10. That the authority of a minister of the Gospel extends to teaching, exhortation and rebuke, but no further; that he cannot perform any acts that belong to the authority of the church—such as the reception of members into the church compact, or the expulsion of offenders; that as a member of the church, he is no more than any other member, and if he is guilty of transgression he is to be brought to trial before his brethren and convicted or acquitted in the same manner as if he was a private person; yet we think it prudent to call in advisory help, especially if the minister is to be tried upon a charge of heresy.

11. That Christian baptism is the immersion of a believer in water, in the name of the Father, and of the Son and of the Holy Ghost.

12. That the Lord's Supper and washing the saints' feet are ordinances to be observed in the church until the Lord comes.

13. That elders and deacons must be set apart to their office by ordination, or the imposition of the hands of the presbytery and prayer, without which they are not authorized to administer the ordinances pertaining to their respective offices.

14. No preacher shall be ordained unless called to take charge of a church as pastor, or for some other good and sufficient reason.

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## ARTICLES OF FAITH AND DOCTRINAL VIEWS

1. We believe that the Holy Bible was written by men divinely inspired and is a treasure of heavenly instruction; that it has God for its author, salvation for its end, the truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore it shall remain with us to the end of time the true center of Christian union and the supreme standard to which all human conduct and opinions conform.—Rev. 13:14; John 5:39.

2. That there is one true and living God, whose name is Jehovah, the maker and 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. 5:12, 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.

# STATISTICAL TABLE

| CHURCHES              | COUNTIES       | PASTORS                     | Recd by Letr. | Recd. by Stmt. | Restored | By Baptism | Expelled | Dis. by Letter | Died | Tot. Members | Pd. Minutes | Paid Pastor | Pd. for Repairs | Value Church Property | Meeting Days |
|-----------------------|----------------|-----------------------------|---------------|----------------|----------|------------|----------|----------------|------|--------------|-------------|-------------|-----------------|-----------------------|--------------|
| Trinity -----         | Taylor -----   | Eld. E. C. Grimsley -----   |               |                |          | 1          |          |                |      | 25           | \$5.00      | \$33.30     | \$35.00         | \$1,000.00            | 4            |
| St. James -----       | Lee—Ala. ----- | Eld. L. E. Fields -----     | 23            | 11             | 2        | 45         | 3        | 4              | 5    | 145          | 5.50        | 50.60       | 334.97          | 1,250.00              | 1 2 3 4      |
| Ideal Church -----    | Macon -----    | Eld. J. R. Hunt -----       |               |                |          | 1          |          | 1              |      | 33           | 5.00        | 48.00       | -----           | 750.00                | 2            |
| New Prospect -----    | Turner -----   |                             |               |                |          |            |          |                |      | 145          | 7.00        | 100.00      | -----           | 1,000.00              | 3            |
| St. Johns -----       | Muscogee ----- | Eld. C. W. Richardson ----- | 8             | 2              | 3        | 6          |          | 2              | 2    | 144          | 6.00        | 40.57       | 266.52          | 3,000.00              | 1 2 3 4      |
| New Life -----        | Marion -----   | Eld. H. L. Lumpkin -----    |               |                |          | 4          |          | 1              | 3    | 64           | 5.00        | 21.00       | -----           | 500.00                | 2            |
| Bethany -----         | Marion -----   | Eld. J. W. Culliver -----   |               |                |          | 2          |          | 1              |      | 41           | 5.00        | -----       | -----           | 500.00                | 3            |
| Spring Hill -----     | Marion -----   | Eld. W. R. Lawhorn -----    |               |                |          |            |          | 4              | 1    | 35           | 5.00        | -----       | -----           | 600.00                | 1            |
| Mt. Olive -----       | Taylor -----   | Eld. A. L. Lane -----       | 8             |                | 1        | 1          |          | 2              | 2    | 175          | 6.00        | 50.80       | -----           | 1,000.00              | 2            |
| Little Bethel -----   | Macon -----    | Eld. C. H. Moore -----      |               |                |          | 15         |          | 4              |      | 152          | 12.00       | 102.00      | -----           | 1,000.00              | 1            |
| Beulah -----          | Taylor -----   | Eld. W. H. Emmerson -----   |               |                |          |            |          |                |      | 20           | 4.00        | -----       | -----           | 500.00                | 3            |
| Providence -----      | Muscogee ----- | Eld. H. L. Lumpkin -----    |               |                |          |            |          |                |      |              | 10.00       | -----       | -----           | -----                 |              |
| Turner's Chapel ----- | Taylor -----   |                             |               |                |          |            |          |                |      |              | 6.00        | -----       | -----           | -----                 |              |
| Friendship -----      | Bibb -----     | Eld. J. W. Hightower -----  | 3             | 25             |          | 8          |          |                |      | 36           | 3.00        | 14.87       | -----           | -----                 | 1 2 3 4      |
| Moore's Chapel -----  | Upson -----    | Not Represented -----       |               |                |          |            |          |                |      |              |             | -----       | -----           | -----                 |              |
| New Prospect -----    | Taylor -----   | Not Represented -----       |               |                |          |            |          |                |      |              |             | -----       | -----           | -----                 |              |