

MINUTES

—OF THE—

Ninety-Fifth Annual Session

—OF THE—

CHATTAHOOCHIE

United Free-Will Baptist ASSOCIATION

HELD WITH

ST. JOHN'S CHURCH

Muscogee County, Georgia

Commencing on Thursday Night Before the First
Sunday in October, 1930.

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

The Next Session Will Meet with Trinity Church, Taylor County,
Georgia, Commencing Thursday Night Before
the First Sunday in October, 1931.

Herald Print, Butler, Ga.
November, 1930

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ORDER OF BUSINESS OF UNION MEETINGS.

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

MINUTES

The Ninety-Fifth Session of the Chattahoochee United Free-Will Baptist Association convened with St. John's Church, Columbus Muscogee County, Ga., commencing on Thursday night before the First Sunday in October, 1930. The Introductory Sermon was preached on Friday morning at 11:00 o'clock by Rev. W. R. Lawhorn from Judges, seventh chapter, 21st 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. First, invited visiting brethren to seats with us in the body. Next called for Corresponding Letters and received letters and delegates from the following churches:

New Life—W. H. Hamilton, J. B. Lumpkin, Sam Daniel.

Mt. Olive—G. B. Windham, W. B. Amerson, W. J. Childres, Helen Lane, Thelma Lane, Annie L. Windham, Blanche Youngblood.

New Prospect, Turner County—G. C. King, T. J. Little, Bessie White, Mamie L. Dryden.

Little Bethel—R. N. McInvale, Effie Rayburn, Luttie McInvale, Inez McInvale.

Pleasant Hill—B. C. Brewer.

St. Johns—Harvey Davis, Eldora Foster, Doris McKnight, Vera Hill, Eva Hill.

Turner's Chapel—H. S. Moore, Johnnie Spillers.

Friendship—W. W. Amerson, C. S. Nelson, Hazel Harvey.

Trinity—B. T. Gill, N. M. Rustin, Buford Watson.

Beulah—A. R. Lawhorn, Slaughter Watson.

Bethany—By Letter.

Ideal—Ernest Fowler, Wm. Fowler.

Spring Hill—E. L. Corley, T. F. Hendricks, Christine Brady, Willie Hand.

New Prospect, Taylor County—By Letter.

Providence—W. A. Parker, R. L. Tomblin.

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

Called for Petitionary Letters. None present.

Called for Corresponding Messengers and received Bro. E. W. King from the State Line of Alabama and Rev. J. D. Little from the Little River Association and Rev. B. F. Horn from the Georgia Union Association.

The Moderator then appointed the various committees as follows:

On Preaching—H. J. Smith, Sam Daniel, J. B. Amerson.

On State of the Churches and Character of the Ministry—R. N. McInvale, G. C. King, J. B. Lumpkin, H. S. Moore J. E. Hallford.

On Temperance—Christine Brady, Annie Windham, Rev. S. R. Lawhorn.

On Sabbath Schools—E. W. Fowler, W. H. Emmerson, Eldora Foster.

On Finance—W. R. Lawhorn, W. T. Grimsley, E. L. Corley.

On Sabbath Observance—J. R. Brown, W. R. Merritt, A. R. Lawhorn.

On Suggestions—W. J. Childres, W. R. Lawhorn, S. R. Lawhorn.

MISCELLANEOUS BUSINESS

Appointed corresponding messengers to our sister associations as follows:

To the Little River Association—Rev. J. R. Brown, G. C. King.

To the Union Association: Revs. J. R. Brown, W. R. Lawhorn.

To the State Line Association of Ala.—Rev. C. W. Richardson.

To the Georgia Union Association—Rev. H. L. Lumpkin.

To the Midway—Rev. W. H. Emmerson.

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

Next agreed that the Clerk have 500 copies of the Minutes printed and that he be paid \$15.00 for his services.

By motion Rev. W. R. Lawhorn was appointed on the Executive Committee to fill the place of Rev. J. J. Jones, deceased.

Agreed that this body meet with Trinity Church, Taylor County Georgia, commencing on Thursday night before the First Sunday in October, 1931, and that Rev. C. W. Richardson preach the Introductory Sermon Friday at 11:00 a. m., and Rev. A. L. Lane, alternate.

Delegates going by railroad will be met at Mauk and Charing, Ga., on the A. B. & C. Railroad on Thursday.

The Circular prepared by Rev. W. H. Emmerson was ordered printed in the Minutes.

By motion Rev. J. R. Brown was appointed to write the next Circular Letter to this body.

By motion Bro. R. N. McInvale was appointed Treasurer of the Preachers' and Deacons' Meeting.

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

SATURDAY MORNING SESSION

At 8:30 A. M. the body met. Singing and prayer were led by Rev. W. R. Merritt. Next agreed that we pay the expenses of our correspondence which was \$24.15. The body was then dismissed for preaching until 1:30 p. m.

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

REPORTS OF COMMITTEES

ON PREACHING—Friday night 7:30 o'clock, Rev. A. L. Lane to preach and Rev. R. H. Windham to close; Saturday at 9:30 a. m., Rev. J. W. Culliver to preach; Saturday at 11:00 a. m., Rev. B. F. Horn to preach followed by Rev. C. H. Moore; Saturday evening at 7:30 Rev. J. D. Little to preach, Rev. H. H. Massey to follow; Sunday morning at 9:30, Rev. J. R. Brown to preach; at 11:00 Rev. C. W. Richardson to preach.

H. J. SMITH, Chairman.

ON SABBATH OBSERVANCE

We, your committee, make the following report: We find that Sabbath breaking is an evil that seems to be growing and we think it is the duty of both preachers and the laity to not only observe Sabbath keeping themselves, but that they teach the same in their homes. We also ask that the 11th Article of our "Articles of Faith" be changed so as to read that the 7th Day is the Sabbath as that is the teaching of both the Old and the New Testaments.

REV. J. R. BROWN, Chairman.

ON SABBATH SCHOOLS

We, your committee, make the following report: There is yet a goodly number of our churches that have no Sunday Schools. We

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earnestly and prayerfully appeal to our churches to organize a Sunday School and that each pastor co-operate in this good work.

E. W. FOWLER, Chairman.

ON TEMPERANCE

We, your committee suggest that our people be more temperate in all things as our body is the temple of the Lord. We should not abuse this dwelling place in any unnecessary way for this is displeasing to the Lord. We also suggest that our preachers preach more and our teachers teach more on being temperate in order to instill into the minds of the people the great importance of temperance.

CHRISTINE BRADY, Chairman.

ON STATE OF CHURCHES AND CHARACTER
OF THE MINISTRY

We, your committee, make the following report: We find that all our churches and the ministry are in good standing. We ask that Rev. I. F. Gainn's name be placed on the Ministerial Roll and that Bro. W. T. Lovick's name be dropped as he has joined another denomination.

R. N. McINVALE, Chairman.

ON SUGGESTIONS

We suggest that our preachers preach more on free salvation in the power of God. We further suggest that the Deacons of the various churches co-operate more closely with their pastors.

W. J. CHILDREE, Chairman.

REPORT ON FINANCE

We your Committee, report as follows:

Paid in from the various churches	-----	\$88.85
Balance in hands of Treasurer	-----	2.00

Total Amount	-----	\$90.85
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REV. W. R. LAWHORN, Chairman.

Motion made and carried, that one page in the Minutes be draped in mourning with the obituary of Rev. J. J. Jones, deceased.

By motion the body returned thanks to St John's church.

their friends for their kindness and hospitality during our stay with them. As this closed the business of the session the parting hand was taken in tears to meet with Trinity church twelve months hence.

REV. HENRY L. LUMPKIN, Moderator,
REV. WALTER D. GILL, Clerk.

TIME AND PLACE OF UNION MEETINGS

The First District Union Meeting will meet with Pleasant Hill church, Schley County, Ga., commencing on Friday night before first Sunday in August, 1931; Rev. C. H. Moore to preach the Introductory Sermon Saturday at 11:00 and Rev. W. R. Lawhorn to alternate.

REV. W. H. EMMERSON, Moderator,
J. S. WINDHAM, Clerk.

The Second District Union Meeting will meet with Bethany church, Marion County, Ga., commencing on Friday night before the Third Sunday in July, 1931, the Introductory Sermon to be preached Saturday at 11:00 a. m. by Rev. W. D. Gill with Rev. C. W. Richardson as alternate. Delegates going by railroad will be met at Juniper, Ga., on Friday.

REV. E. C. GRIMSLEY, Moderator,
REV. W. D. GILL, Clerk.

The Preachers' and Deacons' Meeting will convene with Little Bethel church, Macon County, Ga., Saturday before the 5th Sunday in August, 1931. Rev. R. H. Windham will preach the Introductory Sermon. Delegates going by railroad will be met at Ideal, Ga., on the A. B. & Railroad.

LICENSED MINISTERS

L. Priester	1318—43rd Street, Columbus, Ga.
W. J. Childree	Reynolds, Ga.
Barto Tomblin	1124—20th Street, Columbus, Ga.
H. F. Lawhorn	Woodville, Ga.

MINISTERIAL ROLL.

Elder J. R. Brown	Sycamore, Ga.
Elder D. E. Green	Ideal, Ga.
Elder C. W. Richardson	704 North Railroad St., Phenix City, Ala.
Elder W. D. Gill	Manchester, Ga.
Elder W. H. Emerson	Butler, Ga.
Elder H. L. Lumpkin	Mauk, Ga.
Elder E. C. Grimsley	Juniper, Ga.

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Elder S N. Little	Ashburn, Ga.
Elder J. V Klosser	Reynolds, Ga.
Elder W. R Lawhorn	Butler, Ga.
Elder W. T. Grimsley	Rupert, Ga.
Elder C. H. Moore	No. 200 C. St., Thomason, Ga.
Elder S. R. Lawhorn	Mauk, Ga.
Elder J. W. Culliver	Rupert, Ga.
Elder J. L. Patrick	3604—5th Avenue, Columbus, Ga.
Elder W R Merritt	Reynolds, Ga.
Elder J. H. Little	Ashburn, Ga.
Elder W. W. Thorpe	Dooling, Ga.
Elder A. L. Lane	Reynolds, Ga.
Elder R. L. Burnett	205—8th Street, Phenix City, Ala.
Elder H. H. Massey	Chula, Ga.
Elder J. W. Hightower	124 Grady St., R. 3, Macon, Ga.
Elder W. B. Posey	Butler, Ga.
Elder J. F. Guinn	Camden, S. C.
Elder R. H. Windham	Reynolds, Ga.

CHURCHES, CLERKS AND POSTOFFICES

Bethany—Minnie Youngblood	R. 1, Juniper, Ga.
St. Johns—Lorris McKnight	Ft. Benning, Ga.
Friendship—Hazel Harry	80—Holt Street, Macon, Ga.
New Prospect—G. C. King	Shingler, Ga.
Mt. Olive, J. S. Windham	Reynolds, Ga.
Trinity, B. F. Waller	Charing, Ga.
New Prospect, Daniel Posey	Reynolds, Ga.
Turners Chapel, C. H. Moore	Butler, Ga.
Beulah, Mrs. C. E. Lawhorn	Butler, Ga.
Little Bethel, F, L. Rayburn	Ideal, Ga.
Spring Hill—E. L. Corley	Mauk, Ga.
New Life—Lee Daniel	Mauk, Ga.
Providence, M. E. Tomblin	Route 3, Columbus, Ga.
Ideal Church—Alie Chapman	Ideal, Ga.
Pleasant Hill, Mrs. C. J. Peacock	Route 4, Ellaville, Ga.

EXECUTIVE COMMITTEE

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

IN MEMORIAM

REV. JONES

Rev. J. J. Jones departed this life February 18, 1930. He was 66 years old at the time of his death. He was a member of Little Bethel church and a minister of the Gospel for thirty years. Bro. Jones was one of the ablest preachers of the Freewill Baptists and lived an upright life. He was loved by all who knew him. The deceased brother leaves five children besides a host of friends to mourn his death. Bro. Jones was one of the head-lights of the Association and long will his memory be cherished in our hearts, homes and churches. This Association has, in the death of Bro. Jones, sustained a deep loss and the cause of Christ has lost a strong arm of support, but heaven has gained a precious gem.

Beyond the vale of tears,
There is a life of love,
Unmeasured by the flight of years,
And all that life is love.

Good bye Brother, may we meet you in Heaven.

By His Pastor,

REV. C. H. MOORE.

SISTER DENT

Sister J. F. Dent was born Feb. 2, 1861, and died May 29, 1930. She leaves to cherish her memory six children, 20 grand children, two brothers and one sister besides a host of other relatives and friends. Sister Dent had been a member of the Free-Will Baptist church for many years being a member of Mt. Olive church at the time of her death. She was a kind mother and a Christian friend to all. Her body was laid to rest beside her life-companion who preceded her to the grave in 1921. Farewell Sister Dent till we meet again.

Our Saviour guide us on our way, that we may walk aright,
And meet our mother some sweet day in realms of joy and light."

Written by request,

Wm. J. CHILDREE.

BROTHER MULLINS

Bro. W. J. Mullins was born June 21, 1861, died March 4, 1929. He leaves to mourn his death one brother, seven grand-children, besides a host of friends and other relatives. Bro. Mullins first united with Harmony church in early manhood, afterwards becoming an able and active member of Mt. Olive Free-Will Baptist church and for many years served his Lord and Master as Deacon. His body was laid to rest in Mt. Olive cemetery beside his beloved companion who preceded him to the great beyond some twenty years ago. He was a cheerful and active member of his church, true and loyal to his fellow-man. His life remains in memory, his foot-prints on the sands of time, so in humble submission we bow and say, "peace and rest to his soul."

Somewhere beyond this earthly shore, we hope to meet again,
Where parting hands are known no more, there endless joys remain.

Written by request,

Wm. J. CHILDREE.

BRO. W. H. STALNAKER

Brother Stalnaker departed this life Nov. 10, 1929 at the age of 36 years. He was a member of Little Bethel church and had been a cripple for about three years. We never heard him grumble about his condition. He certainly was a Christian man. He leaves a wife and three children to mourn his passing.

'Tis hard to break the tender cord, when love has bound the heart,
'Tis hard to speak the words, "We must forever part."

REV. C. H. MOORE, His Pastor.

SISTER NETTIE JONES

Sister Jones departed this life Nov. 8, 1929. She was 47 years old at the time of her death. She was the wife of Rev. J. J. Jones and a member of Little Bethel church. Sister Jones was a consecrated Christian lady and to know her was to love her.

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.

REV. C. H. MOORE, Her Pastor.

SISTER SARAH M. BLOODWORTH

Sister Bloodworth was born Nov 29, 1855, died April 18, 1930. She joined the church in early life and at the time of her death was a member of New Prospect Free-will church, Taylor County. She is now resting peacefully in the Great Beyond.

REV. S. R. LAWHORN, Her Pastor.

SISTER LULA BARRETT

Sister Barrett was born March 13, 1879, died Oct. 5, 1929, making her stay on earth 50 years, five months, and 22 days. She united with Bethany church in 1917 and at the time of her death was a member of New Prospect church. She was loyal to her church. Sister Barrett leaves to mourn her passing a broken hearted husband and several children. Weep not for our loss is heaven's gain.

REV. S. R. LAWHORN, Her Pastor.

BRO. JOHN AMERSON

Brother Amerson was born in 1853 and died in 1930. He joined New Prospect church, Taylor County, in 1909 and lived faithful to his church until his death. Sleep on, Brother for one sweet day we all will sing redemption songs around the great white throne of God.

REV. S. R. LAWHORN.

BRO. ALLEN MOSLEY

Brother Allen S. Mosley was born August 23, 1863, died Dec. 11, 1929. He United with Friendship church in 1928 and was devoted Christian. To know Bro. Mosley was to love him. He leaves a heart-broken wife, two sons and two daughters to mourn his departure. He's gone to realize our Saviour's love and worship at His feet.

REV. J. W. HIGHTOWER.

SISTER TURNER

Departed this life June 8, 1930, Sister Pearl E. Turner. She was born Sept. 9, 1884. She leaves a husband and six children besides her fond parents and several brothers and sister to mourn her passing. Sister Turner was a member of Turner's Chapel church. We can only say:

Good bye dear Sister, our loss we deeply feel,
But 'tis God who hath bereft us, he can all our sorrows heal,
Yet we hope some day to meet thee, when the day of life is done.

REV. E. C. GRIMSLEY.

BROTHER FOSTER

Departed this life Feb. 22, 1930 Brother A. D. Foster who was born Oct. 28, 1889. He leaves a wife and nine children, a father and several brothers and sisters to mourn his passing. He was a member of New Life church and lived as all true Christians live. The departed brother has gone to receive his reward and may his loved ones meet him in the bright forever.

He has finished his work and his warfare is over,
The war is accomplished, the triumph begun,
He laid down his armor beside the cold river,
And brilliant with stars is the crown he has won.

REV. E. C. GRIMSLEY.

SISTER HAMILTON

Departed this life June 20, 1930, Sister Nancy Hamilton at the age of 65 years. She leaves a husband, three children and many relatives and friends to mourn her passing. Her church also feels a keen loss, yet our loss is Heaven's gain, so we can only say farewell Sister.

Thou wast mild and lovely, gentle as the summer breeze,
Pleasant as the air of evening when it floats among the trees;
Peaceful be thy silent slumber, peaceful in the grave so low,
Thou no more shall join our number, thou no more our
song shall know.

REV. E. C. GRIMSLEY.

BROTHER PATE

Departed this life June 10, 1930, Bro. Jason M. Pate, a beloved member of New Prospect church, Turner county. He was born Aug. 24, 1858. His remains were laid to rest at Snow Ridge cemetery, Turner county. This brother was a true member and held in high esteem by all that knew him. He leaves a wife, two daughters, three sons and a host of friends to mourn his passing.

He has gone to the world above, where saints and angels meet,
To realize our Saviour's love, and worship at His feet;
He has laid aside earth's crosses, the crown is on his brow.
He is clothed in clean white linen, he walks the streets of gold,
Oh loved one safe forever within our Saviour's fold.

G. C. KING.

BROTHER CHILDREE

Bro. J. F. Childree was born Sept. 9, 1875, died March 14, 1930. He is survived by an aged mother, five brothers, four sisters and a host of friends and relatives. He was for a number of years a member of Mt. Olive church. May heaven's most choice benedictions rest upon those that are so much bereaved and may they strive to meet him in an upper and better land.

There was an angel band in heaven which was not quite complete
So God took Brother Childree to fill that vacant seat.

REV. A. L. LANE.

BROTHER AMERSON

Bro. G. G. Amerson was born March 25, 1878, died Oct. 5, 1928. He is survived by a wife, five children, a host of friends and relatives. He was a member of Mt. Olive church for a number of years. He was a faithful father and husband and is missed so much, but we know the Lord doeth all things for the best. Sleep on dear brother, till the resurrection when the Lord shall call and we awake to meet Him and His holy angels in the haven of rest.

And so He bent with loving smiles and clasped our Brother's hand.
God needed one more angel, amid His shining band,

REV. A. L. LANE.

CIRCULAR LETTER

"JUDAS ISCARIOT"

To the Chattahoochee United Free-Will Baptist Association:

He is sometimes called "The Son of Simon", John 6:71; 13:2-26. But more commonly Iscariot, Matt. 10:4, Mark 3:19, Luke 6:16, etc. The name Iscariot has received many interpretations more or less conjectural. The most probable is from Iskherioth, i. e., "man of Kerioth", a town in the tribe of Judah, Josh 15:25. Of the life of Judas before the appearance of his name in the list of the Apostles we know absolutely nothing. What that appearance implies, however, is that he had previously declared himself a disciple. He was drawn as the others were by the preaching of the Baptist, or his Messianic hopes, of the gracious words of the new teacher to leave his former life, and to obey the call of the Prophet of Nazareth. The choice was not made, we must remember, without a provision of its issue, John 6:64. The germs of the evil, in all likelihood, unfolded themselves gradually. The rules to which the Twelve were subject in their first journey, Matt. 10:9-10, sheltered him from the temptation preceded him to this great beyond some twenty years ago. He was a man of which we find the first traces in Luke 8:3 brought that temptation with it. As soon as the twelve were recognized as a body traveling hither and thither with their Master, receiving money and other offerings and re-distributing what they received to the poor, it became necessary that some one should act as steward and almoner of the small society and this fell to Judas, John 12:6, 13:29. The Gallilean, or Judian peasant found himself entrusted with larger sums of money than before and with this there came covetousness, unfaithfulness, embezzlement. Several times he showed his tendency to avarice and selfishness. This, even under the best of influence, grew worse and worse till he betrayed his Master for thirty pieces of silver.

Then the question comes why was such a man chosen to be one of the twelve? First there was needed among the disciples, as in the church now, a man of just such talents as Judas possessed, the talent for managing business affairs. Second: Though he probably followed Christ at first from mixed motives, as did the other disciples, he had the opportunity of becoming a good and useful man. Third: It was doubtless included in God's plans that there should be thus a standing argument for the truth and honesty of the Gospel, for if

any wrong or trickery had been concealed it would have been revealed by the Traitor in self-defense. Fourth: Perhaps to teach the church that God can bless and the Gospel can succeed even though some bad men may creep into the fold.

What was Judas' motive in betraying Christ? (1) Anger at the public rebuke given him by Christ at the supper in the house of Simon the leper, Matt. 26:6-14. (2) Avarice, covetousness, the thirty pieces of silver, John 12:6. (3) The reaction of feeling in a bad soul against the Holy One whose words and character were a continual rebuke, who knew the traitor's heart. (4) A much larger covetousness and ambition to be the treasurer, not merely of a few poor disciples but of a great and splendid temporal kingdom of the Messiah. He would hasten on the coming of that kingdom by compelling Jesus to defend Himself. (5) Perhaps disappointment because Christ insisted on foretelling his death instead of receiving his Kingdom. He began to fear that there was to be no Kingdom, after all. (6) Perhaps also Judas abandoned what seemed to him a failing cause, and hoped by his treachery to gain a position of honor and influence in the Pharisaic party.

The end of Judas. (1) When Judas saw the results of his betrayal he repented. Matt. 27:3-10. He saw his sin in a new light, and his conscience bounded into fury. (2) He made ineffectual struggles to escape by attempting to return the reward to the Pharisees, and when they would not receive it he cast it down at their feet and left it, Matt. 27:5. But (a), restitution of the silver did not undo the wrong; (b), it was restored in a wrong spirit, a desire for relief rather than hatred of sin; (c) he confessed to the wrong party, or rather to those who should have been secondary, and who could not grant forgiveness; (d) compunction is not conversion. (3) The money was used to buy a burial field for poor strangers, Matt. 27:6-10. (4) Judas, himself, in his despair went out and hanged himself, Matt. 27:5. Aceldama, on the southern slope of the valley of Hinnon, near Jerusalem, and in the act he fell down a precipice and was dashed into pieces. Acts 1:25. "A guilty conscience must find either hell or pardon." (5) Judas' repentance may be compared to that of Esau, Gen. 27:32-38. Heb. 12:16-17. It is contrasted with that of Peter. Judas proved his repentance to be false by immediately committing another sin, suicide. Peter proved his to be true by serving the Lord faithfully ever after.

May I ever trust Him that is able to keep me from falling.

ELD. W. H. EMMERSON.

CHURCH ORGANIZATION.

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

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

CONSTITUTION.

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

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

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

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

our confession of faith, as relates to the independency.

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

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

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

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

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

CHURCH DECORUM.

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

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

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

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

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

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

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

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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.

ARTICLES OF FAITH AND DOCTRINAL VIEWS

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

2. That there is one true and living God, whose name is Jehovah, the maker and ruler of heaven and earth, inexpressible glorious in holiness, worthy of all possible honor, confidence and love, revealed in the personal distinction of Father, Son and Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.—Ex. 6:3; Psa. 33:18.

3. That man was created in a state of holiness under the law of his maker, but by voluntary transgression fell from that holy and happy state, in consequence of which men are now sinners, not by constraint, but by choice, being by nature utterly devoid of holiness required by the law of God, wholly given to the gratification of the world, of Satan and their own sinful passions, and therefore are under just condemnation to eternal ruin without defense or excuse.—Gen. 1:27,

2:7, 3:6, 19, 23.

4. That the salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who took upon himself our nature, yet without sin, honored the law by His own personal obedience, and made atonement for sin by his death; being risen from the dead, he is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfection in every way qualified to be suitable, compassionate and all sufficient Saviour.—Eph. 2:5, 5:8, Rom. 7:11.

5. That the Gospel blessings which Christ in his fullness bestows on such as believe in him, is justification. That this justification consists in the pardon of sin and promise of eternal life, upon principles of righteousness; that it is bestowed not in consideration of anything we do, but solely through his own righteousness and atonement, and that brings us into a state of most blessed peace and favor with God.—Rom. 8:30, Ezek. 18:28; John 3:14, 16, Rom. 8:17.

6. That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to receive them by a cordial and obedient faith and that nothing prevents the salvation of the greatest sinner upon earth, but his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.—Mark 16:16, John 17:20; Isa. 20.

7. That in order to be saved we must be regenerated, or obedience to the Gospel; and that its evidence is found in the holy fruits which we bring forth to God.—John 3:3-8, Matt. 3:8-10.

8. That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners, it being perfectly consistent with the free agency of man, that it comprehends all means with the end; that it is a glorious display of God's goodness, being infinitely wise, holy, unchangeable; born again; that regeneration consists of giving a holy disposition to the mind and is affected in a manner above our comprehension by the power of the Holy Spirit, producing voluntary that it utterly excludes boasting and promotes humility, prayer, praise, trust in God and active imitation of his free mercy, that it encourages the use of means in the highest degree; that it is the foundation of Christian assurance, and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

9. That the preserving attachments of true believers to Christ is the grand mark which distinguishes them from superficial possessors; that a special Providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.—Eph. 1:1-2.

10. That the law of God is the eternal, unchangeable rule

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

11. That the first day of the week is the Lord's day, or Christian Sabbath; that it should be kept sacred to religious purposes by abstaining from all secular labor and recreation; by the direct observance of all means of grace, both public and private, and preparation for that rest which remains for the children of God.—Ex. 19:8, Heb. 4:9, Thess. 1:7, 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 Letter	Recd. by Stm't.	Restored	Recd. by Baptism	Expelled	Dis. by Letter	Deceased	Tot. Membership	Money for Min's.	Paid Pastor	Pd. for Repairs	Value Church Property	Meeting Days
New Life	Marion	Eld. S. R. Lawhorn				1	1	5	62	\$5.00				\$ 500.00	3
Mt. Olive	Taylor	Eld. J. W. Culliver	12		5	13	8	2	161	6.00	39.00			1,000.00	2
New Prospect	Turner	Eld. C. W. Richardson	2		10			2	150	8.00	100.00			1,000.00	3
Little Bethel	Macon	Eld. R. L. Burnett		2	1	1	2	4	140	10.00	85.00			1,000.00	1
Pleasant Hill	Schley	Eld. J. W. Culliver		1	1				8	2.75		45.00			1
St. Johns	Muscogee	Eld. R. L. Burnett	19	2	2	18	7	25	110	5.00	30.00	266.52		2,500.00	1 2 3 4
Turner's Chapel	Taylor	Eld. W. R. Lawhorn						3	118	6.00	22.05			1,000.00	4
Friendship	Bibb	Eld. J. W. Hightower	1	22	23	5		1	80	5.00		15.00			1 2 3 4
Trinity	Taylor	Eld. R. H. Windham					1		25	5.00	21.75			1,000.00	4
Spring Hill	Marion	Eld. W. R. Lawhorn							35	5.00	23.50			600.00	2
Beulah	Taylor	Eld. R. H. Windham	3	2			3		22	3.00					3
Bethany	Marion	Eld. J. W. Culliver	2				1		43	3.00		7.00			3
Ideal	Macon	Eld. W. H. Emmerson					1		21	5.00	67.82			800.00	2
Providence	Muscogee	Eld. W. H. Emmerson		1				2	121	10.00	125.70			1,000.00	4
New Prospect	Taylor	Eld. S. R. Lawhorn				1	5	3	50	3.00				500.00	1