

MINUTES
—OF THE—
Ninety-Sixth Annual Session
—OF THE—
CHATTAHOOCHEE
UNITED FREE-WILL BAPTIST
ASSOCIATION

HELD WITH
TRINITY CHURCH
Taylor County, Georgia

**Commencing on Thursday Night Before the First
Sunday in October, 1931.**

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

The Next Session Will Meet with Mt. Olive Church, Taylor County,
Georgia Commencing Thursday Night Before
the First Sunday in October, 1932.

HERALD PRINT, Butler, Ga.
November, 1931

Journaling
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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-Sixth Session of the Chattahoochee United Free-Will Baptist Association convened with Trinity Church, Taylor County, Ga., on Thursday night before the First Sunday in October, 1931. The Introductory Sermon was preached Friday Morning at 11:00 o'clock by Rev. C. W. Richardson, from Genesis, 45:8.

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. The Moderator called for Corresponding Letters. On motion Bros. G. C. King and E. W. Fowler were appointed to read the letters and the delegates were seated in the following order:

New Life—Jas. Daniel, G. T. Stubbs, Sam Daniel, W. H. Hamilton and David Daniel.

Trinity—N. M. Rustin, A. S. Waller, Buford Watson.

Mt. Olive—David Childree, J. D. Amerson, J. H. Merritt, W. D. Cotney, Jessie Windham, Annie L. Windham, Maude Windham.

New Prospect, Turner County—J. R. Jordan, G. C. King, Mrs. G. C. King.

New Prospect, Taylor County—Mrs. A. B. Posey.

Bethany—Ed Youngblood, David Parker, Sisters Nora and Jewell Youngblood.

Providence—Otis Tomblin, Walter McBride, Gertrude Tomblin, Virginia McBride.

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

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St. Johns—Eva Hill, Eldora Foster, Carrie Richardson, J. E. Halford.

Turner's Chapel—J. H. Dunlap, J. A. Spillars, Sam Moore, C. J. Wainwright.

Friendship—W. J. Large, B. H. Horton, W. H. Williams, Mamie Hightower.

Little Bethel—G. D. Perry, F. L. Rayburn, Bessie Emmerson, Effie Rayburn, C. L. McCarty.

Ideal Church—G. A. Chapman, E. W. Fowler.

Beulah—Charlie Cromer, A. R. Lawhorn, Annie J. James.

Pleasant Hill—B. C. Brewer, Mr. and Mrs. C. J. Peacock, Mrs. J. T. Guy.

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

Next called for Petitionary Letters and received one from St. James Church, Phenix City, Ala., and the delegates were seated in the body.

Next called for Corresponding Messengers and received Bro. E. W. King from the State Line Association, of Alabama, and Rev. B. O. Brown from the Little River Association.

The Moderator then appointed the various Committees as follows:

On Preaching—A. S. Waller, E. J. Wainwright, F. L. Rayburn.

On State of the Churches and Character of the Ministry—G. C. King, G. D. Perry, J. E. Halford, J. A. Spillers, David Childree, Sam Parker.

On Temperance—Sisters A. B. Posey, Gertrude Tomblin and Ed Youngblood.

On Sabbath Schools—Revs. W. R. Lawhorn, E. C. Grimsley and J. B. Amerson.

On Finance—W. H. Emmerson, S. R. Lawhorn, David Daniel.

MISCELLANEOUS BUSINESS

Motion made and carried that the next session of this body meet with Mt. Olive Church, Taylor County, Ga., commencing on Tuesday night before the First Sunday in October, 1932, and that Rev. W. D. Gill preach the Introductory Sermon on Friday morning at 11 o'clock.

and Rev. W. H. Emmerson, alternate. Delegates going by railroad will be met at Reynolds, Ga., on Thursday.

Next appointed Corresponding Messengers to our Sister Associations as follows:

To the Little River Association—W. H. Williams.

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

To the South Georgia—Rev. S. R. Lawhorn.

To the Union Association—Revs. J. R. Brown, W. R. Lawhorn and Bro. G. C. King.

To the State Line Association of Alabama—Bro. E. L. Corley.

To the Midway—Rev. W. H. Emmerson.

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

Motion made and carried that the same Executive Committee serve for another year.

The Circular Letter prepared by Rev. J. R. Brown was ordered printed in the Minutes.

By motion Rev W. R. Lawhorn was appointed to write the next Circular Letter to this body.

By motion the body adjourned until 8:30 o'clock Saturday morning after singing and prayer by Rev. J. L. Whitley.

SATURDAY MORNING SESSION

At 8:30 A. M. the body met. Singing and prayer by the Moderator. Next agreed that we pay the expenses of our Correspondence which were \$15.60.

REPORTS OF COMMITTEES

ON PREACHING—Friday night at 7:30, Rev. A. L. Lane to preach and Rev. W. J. Childree to close; Saturday a. m., 10 o'clock, Rev. J. W. Culliver to preach; Saturday at 11 o'clock a. m., Rev. J. R. Brown to preach; Saturday at 7:30 p. m., Rev. W. T. Lovick to preach and Rev. Frank Malone to close. Sunday at 10:00 a. m. Rev. H. L. Lumpkin to preach; Sunday at 11 a. m., Rev. W. H. Emmerson to preach and Rev. W. R. Lawhorn to close.

A. S. WALLER, Chairman.

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ON TEMPERANCE

We should all be more temperate in all things. We should never abuse the house of the Lord for this is very displeasing to God. We further suggest that our preachers preach more on temperance in order that they may instill into the minds of the people the great importance of temperance.

MRS. A. B. POSEY, Chairman.

ON SABBATH SCHOOLS

We, your committee, make the following report: We find that only five churches have Sabbath Schools. We feel that our churches are neglecting a very important duty and ask that the pastors of the churches use all of their influence in the great work of Sunday Schools.

REV. E. C. GRIMSLEY, Chm.

ON FINANCE

We, your Committee, report as follows:

Paid in from the various churches -----	\$78.90
Balance in hands of Treasurer -----	4.70
Total Amount -----	\$83.60

REV. W. H. EMMERSON, Chm.

ON STATE OF CHURCHES AND CHARACTER
OF THE MINISTRY

We, your Committee, make the following report: We find all of the churches in order except Ideal Church which we find to be out of order for the reason that they hold fellowship with, and have called as their pastor, a man who is out of order with the Chattahoochee United Free-Will Baptist Association. We also find all of the ministers in order except Rev. W. B. Posey whom we find out of order and recommend that his church deal with him.

G. C. KING, Chairman.

By motion the body adjourned until two o'clock for preaching.

AFTERNOON SESSION

At two o'clock p. m. the body met according to adjournment. At this time a free-will offering was taken for Revs. J. V. Klosser and E. C. Grimsley which offering amounted to \$10.00.

By motion it was agreed that the Clerk have the Minutes printed where he can get it done the cheapest and quickest.

As this brought to a close the business of the session the parting hand was taken in tears, to meet with Mt. Olive Church twelve months hence.

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

TIME AND PLACE OF UNION MEETINGS

The First District Union Meeting will meet with New Prospect Church, Taylor County, Ga., commencing on Friday night before the fifth Sunday in July, 1932; Rev. C. H. Moore to preach the Introductory Sermon Saturday a. m., at 11 o'clock and Rev. W. J. Childree to alternate.

REV. C. H. MOORE, Moderator,
JOHN S. WINDHAM, Clerk.

The Second District Union Meeting will meet with New Life Church, Marion County, Ga., commencing on Friday night before the third Sunday in July, 1932; Rev. J. L. Patrick to preach the Introductory Sermon Saturday at 11 o'clock a. m., and Rev. S. R. Lawhorn alternate. Delegates going by railroad will be met at Mauk and Junction City on Friday.

REV. E. C. GRIMSLEY, Moderator,
D. R. PARKER, Clerk.

LICENSED MINISTERS

L. V. Priester ----- R. 1; Box 20, Columbus, Ga.
W. J. Childree ----- R. 1, Butler, Ga.
Barto Tomblin ----- 1124—20th Street, Columbus, Ga.
H. F. Lawhorn ----- Woodville, Ga.

MINISTERIAL ROLL.

Elder J. R. Brown ----- Sycamore, Ga.
Elder W. D. Gill ----- Manchester, Ga.
Elder C. W. Richardson == 706 North Railroad St., Phenix City, Ala.

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Elder W. H. Emerson	R. 1, Butler, Ga.
Elder H. L. Lumpkin	Vienna, Ga.
Elder E. C. Grimsley	Juniper, Ga.
Elder W. T. Lovick	R. 3, Reynolds, Ga.
Elder B. V. Lyles	806 Second Ave., Phenix City, Ala.
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	Reynolds, 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 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 I. F. Guinn	Camden, S. C.
Elder R. H. Windham	Reynolds, Ga.

CHURCHES, CLERKS AND POSTOFFICES

Bethany—Minnie Youngblood	R. 1, Juniper, Ga.
St. Johns—Dorris McKnight	Phenix City, Ala.
Friendship—W. H. Williams	1435 Broadway, 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.
Pleasant Hill, Mrs. C. J. Peacock	Route 4, Ellaville, Ga.
St. James—Geo. W. Hill	513 Second Ave., Phenix City, Ala.

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 MEMORY OF OUR DEAD

SISTER LULA SUGGS

Sister Lula Suggs was born November 9, 1871 and died December the 23, 1930. She was a member of New Prospect Free-will Baptist Church, Turner County, Ga., and was loved by all who knew her, she being a devout Christian, a loving mother and a devoted wife. Sister Suggs loved her church and was loved by its members. We mourn her death but feel sure that our loss is her eternal gain. This good sister has gone from all her trouble. She is not dead but asleep; "She is sleeping the sleep from whence none ever wake to weep." We feel that she has leaned her head on the Saviour's breast and breathed her life away.

Written by Her Pastor,

C. W. RICHARDSON.

SISTER SALLIE KLOSSER

Departed this life August 5, 1931, Sister Sallie Klosser at the age of 79 years. She leaves a husband, Elder J. V. Klosser, and a host of friends to mourn her passing. Her church also feels a great loss because of her passing. She was a member of Mount Olive Church and a true Christian. Our loss is Heaven's gain. Farewell, Sister Klosser.

Written by Her Former Pastor,

ELD. C. H. MOORE.

BROTHER HOMER LOYD

Departed this life September 25, 1931, Brother Homer Loyd, who was a member of Turner's Chapel Church and a true Christian. He leaves a wife and one child besides a father and mother to mourn his passing. Sleep on dear brother, until the Lord shall come.

Written by His Former Pastor,

ELD. C. H. MOORE.

DEATH OF SISTER MINNIE E. PATE

Sister Pate was born May the 10, 1866 and died November 11, 1930. She was a member of New Prospect Church, Turner County, Ga., a Free-Will Baptist Church. Sister Pate was loved by all who knew her ever living a Christian life, and was a devoted wife and mother. The deceased loved her church and did all she could to help support it. This good sister is gone but not forgotten. "She is gone but not from love; but her spirit is gone to our Father's house above." Good-bye sister, for a little while. By the grace of God we will meet you in that sweet home above.

Written by Her Pastor,

C. W. RICHARDSON.

SISTER A. B. HICKS

Sister Hicks departed this life January 7, 1930 at the age of 42 years. She was a member of St. John's Free-Will Baptist church. The departed Sister leaves a sweet and bright testimony of her future. She was satisfied and ready to go.

Written by Her Mother,

MRS. ANNIE KELMS.

SISTER LIZZIE DANIEL

Departed this life July 10, 1930, Sister Lizzie Daniel. She was born June 28, 1871, making her stay on earth 60 years and 18 days. Sister Daniel was a member of New Life Free-will Baptist Church; she lived a Christian life and was a devoted wife and mother. The departed Sister leaves a husband, a step-son and a host of friends to mourn her departure. The church feels a great loss, but we feel that our loss is heaven's eternal gain. To know Sister Daniel was to love her. So we can only say:

The pains of death are past,
Labor and sorrows cease;
And life's long warfare closed,
At last her soul has found peace.
Her body in the grave,
In silent hope may lie,
'Till the last trumpet's joyful sound,
Shall call her to the sky.

E. C. GRIMSLEY.

CIRCULAR LETTER

Subject: "THE SEVENTH DAY SABBATH."

Dear Brethren of the Chattahoochee United Free-will Baptist Association:

Having been appointed at the 95th session of your body to address your body at this time through the medium of a Circular Letter, I will try, the Lord being my helper, and feeling directed by the Holy Spirit, to do my best. I have selected for a subject, "The Seventh Day Sabbath."

"Every plant which my Heavenly Father hath not planted shall be rooted up, Matt. 15:13. "In six days the Lord made the heavens and the earth and rested the seventh day," Ex. 20:11. The scribes had come to Jesus with this complaint: "Why do thy disciples transgress the traditions of the elders?" Jesus answered them with another question: "Why do ye also transgress the commandments of God?" By false tradition they had thought that Christ was introducing novelties, preaching a new doctrine that was contrary to the established church custom and practice. But he showed them that he really stood for the old and established things of God's Word and that their religious customs, however old, were really the novelties without divine authority. He said in vain do they worship me, teaching false doctrines, the commandments of men, and He added the words quoted above: "Every plant which my Heavenly Father hath not planted shall be rooted up." Let us apply these principles to the question of Sabbath observance. Sometimes in our day those who preach the word of God regarding the holiness of the seventh day Sabbath are accused of preaching new doctrines contrary to the traditions and customs of the church. But really the observance of some other day is the innovation. The seventh day Sabbath is of ancient foundation. Now which of these two institutions has our Heavenly Father planted. It is easy to ascertain to a certainty for every plant of God's planting will be found rooted deep in the scriptures, the word of God, 2nd Tim. 3:16,17. When the creator made the earth and man upon it he made the seventh day of the weekly cycle his holy Sabbath. Thus the heavens and the earth were finished and all the host of them, and God blessed the seventh day and sanctified it because that in it He had rested from all his works which God created and made, Gen. 2:1-3. To sanctify is to set apart and so the day made holy and blessed by God was set apart for

man. Then it was as Jesus said that the Sabbath was made for man, Mark 2:27. Then the Sabbath was planted at the beginning of the world. The people of Israel in their bondage in Egypt had fallen away from the knowledge of God and had become corrupted by the idolatrous worship of Egypt. Hence as God called them out to be His people he tested their loyalty to his law by observing how they regarded his holy Sabbath. "Then said the Lord unto Moses behold I will rain bread from heaven for you and the people shall go out and gather a certain portion every day that I may prove them whether they will walk in my law or not," Ex. 16:4. So through the forty years the Lord sent manna for them to gather on the six working days, withholding it on the Sabbath. This scripture shows also that the Sabbath was a part of God's law before He spoke it from Sinai. When the time came that the Lord would speak his holy law from heaven, the eternal foundation of His mortal government the Sabbath precept was enshrined in the heart of it, "Remember the Sabbath day to keep it holy; six days thou shalt labor and do all thy work but the seventh day is the Sabbath; in it thou shalt not do any work. Thou nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle nor thy stranger that is within thy gates. For in six days the Lord made the heaven and earth, the sea and all that in them is, and rested on the seventh day; wherefor the Lord blessed the Sabbath day and hallowed it," Ex. 20:8-11. Sabbath keeping was the great mark of loyalty to God. "Ye shall keep my Sabbath," Lev. 19:26-30. The Lord had promised concerning Jerusalem, "If ye diligently hearken unto me saith the Lord to bring in no burden through the gates of this city on the Sabbath day but hallow the Sabbath day to do no work therein then shall there enter into the gates of this city kings and princes sitting upon the throne of David and this city shall remain forever, Jer. 17:24-25. The divine pleading was slighted and Jerusalem fell and the Babylonian captivity came as the result of the Israelites' disregard of God's holy law. Thus throughout the inspired record of the Old Testament the seventh day Sabbath appears as a plant of the Heavenly Father's own planting. It was Christ's custom to worship on the seventh day, Luke 4:16. Jesus, who himself made the Sabbath at creation (John 1:3) taught that it was made for man, for the human race and declared the son of man is lord also of the Sabbath, Mark 2:21-28. It is therefore the Lord's day, Rev. 1:10. He did on the Sabbath day only that which was lawful or according to the law of God's Holy day, Matt. 12:12. He kept his Father's com-

mandments throughout his earthly life, John 15:10, and giving instruction regarding events to take place many years after his ascension. He showed that he recognized the continued existence of the Sabbath in the command: "Pray ye that your flight be not in the winter neither on the Sabbath day," Matt. 24:20. Among New Testament disciples the women after the crucifixion rested on the Sabbath day according to the commandments, Luke 23:56. Inspiration says that the apostle Paul's custom was to preach the Gospel publicly Sabbath after Sabbath, Acts 13:14 and 18:4. When the Gentiles of Antioch heard the Gospel preached by the apostles one Sabbath they besought that these words might be preached to them on the next Sabbath, Acts 13:42. Throughout the New Testament, written years after Christ's ascension, the Holy Spirit speaking of the seventh day calls it the Sabbath upwards of fifty times. Sabbath means rest. Therefore, when the Holy Spirit in the Christian age calls the seventh day the rest day, it must infallibly be the day of rest for Christians. The Christian Sabbath, the seventh day Sabbath of the Lord, was made holy at the creation, before sin had entered into the world, before any sacrificial or shadowy service was instituted, to point to a coming Redeemer. It is a fundamental and primary institution, a part of the moral order of God's government for man the same as the obligations set forth in each of the other commandments. And inspiration declares the eternal perpetuity of the blessed Sabbath day in the future home of the saved when the prophet describes the felicity of the redeemed as from month to month and from one Sabbath to another, all flesh shall come to worship before the Lord, Isa. 66:23. Thus we find the seventh day Sabbath a plant of the Heavenly Father's planting, rooted deep in all the holy scriptures and abiding eternally in the world to come. In the beginning the first day was employed by God in the work of creation, Gen. 1:1-5. Throughout all the Old Testament history it was one of the six working days, Eze. 46:1. It was the day of Christ's resurrection but inspiration says specifically that the Sabbath was past when that first day of the week came, Mark 16:1-2. There has been no change of the Sabbath by divine authority. Men may choose to rest on any other day but that cannot make such a day God's rest day or holy day or holy Sabbath. Man cannot change his birthday by celebrating another day as such. It is a fact of history that on a certain day of a certain month one was born and that fact cannot be changed by choosing to celebrate another day as the birthday. Just so it is a fact of divine history that God rested on the seventh day of the week and no other. That made the seventh

his rest day and no other. It is different from all other days in character also, for the Lord blessed and made it holy, and to deny the difference between common days and the holy day is to say that when the Great Creator blesses and makes holy it is a vain performance. That would take away all hope of holiness or salvation for the human family. When men choose to set apart another day than that blessed and sanctified of God it is plainly setting up a humanly appointed time against the appointment of divine authority. It is man exalting himself above God. The Apostle Paul wrote that in his day the spirit of lawlessness was already working. He said it would lead to a falling away from the truth of God, II Thes. 2. No wonder the voice of Jesus is heard in protest against the traditions of men that avoid the commandments of God. Every plant, he says, which my Heavenly Father hath not planted shall be rooted up, Matt. 15:13.

REV. J. RANSOM BROWN.

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,

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it may choose a pastor for an indefinite length of time to continue from year to year, so long as they may deem it proper to keep up the connection.

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

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

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

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

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

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

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

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

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

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

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

13. Visiting brethren, as helps called in from sister

churches, shall be allowed to speak and make motions or seconds, but not allowed to vote.

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

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

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

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

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

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

20. Members dismissed from the church by letter who become 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

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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 obedient 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 Stmt.	Restored	By Baptsm	Expelled	Dism by Letter	Died	Tot. Members	Paid Minutes	Paid Pastor	Meeting Days
New Life	Marion	Rev. S. R. Lawhorn		2				2	1	60	\$4.00		3
Trinity	Taylor	Rev. C. H. Moore								25	5.00		4
New Prospect	Turner	Rev. C. W. Richardson		1	1	7		1	2	152	5.00	\$156.55	3
New Prospect	Taylor	Rev. S. R. Lawhorn								50	3.00		1
Bethany	Marion	Rev. J. W. Culliver			4	5			2	51	2.50		3
Providence	Muscogee	Rev. W. H. Emmerson				1		2	1	114	5.00	99.00	4
Spring Hill	Marion	Rev. W. R. Lawhorn								35	4.00		2
St. Johns	Muscogee	Rev. C. W. Richardson	6		5			7	1	150	5.00		1 2 3 4
Turner's Chapel	Taylor	Rev. W. R. Lawhorn								115	6.00	21.67	4
Friendship	Bibb	Rev. J. W. Hightower	1	13		35		2		125	10.00		1 2 3 4
Little Bethel	Macon	Rev. W. H. Emmerson		2	1	1	3			127	9.00	100.00	1
Mt. Olive	Taylor	Rev. J. W. Culliver	3			6			2	176	6.00	67.63	2
Beulah	Taylor	Rev. C. H. Moore				2				22	2.40		3
Pleasant Hill	Schley	Rev. J. W. Culliver								10	2.00		1
St. James	Lee—Alabama	Rev. B. V. Lyles	1	4		7	2	16	1	125	5.00	66.00	1 2 3 4