

MINUTES

—OF THE—

Ninety-Seventh Annual Session

—OF THE—

CHATTAHOOCHEE UNITED FREE-WILL BAPTIST ASSOCIATION

CONVENED WITH

MT. OLIVE CHURCH

Taylor County, Georgia

Commencing Thursday Night Before the First
Sunday in October, 1932.

ELDER W. H. EMERSON, Moderator, _____ Butler, Ga.
ELDER H. L. LUMPKIN, Assistant Moderator _____ Vienna, Ga.
REV. W. D. GILL, Clerk _____ Manchester, Ga.

The Next Session Will Meet with Little Bethel Church, Macon County,
Georgia, Commencing Thursday Night Before
the First Sunday in October, 1932.

Herald Print, Butler, Ga.
November, 1932

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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-Seventh Session of the Chattahoochee United Free-will Baptist Association convened with Mt. Olive Church, Taylor County, Ga., on Thursday night before the First Sunday in October, 1932. The Introductory Sermon was preached Friday morning at 11 o'clock by Rev W. D. Gill, from First Corinthians 13:13.

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. H. J. Smith and G. C. King were appointed to read the Letters and the delegates were seated in the following order:

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

Providence—S. C. Parker, Noel Tomblin, Virgil McBride, Gertrude and Albena Tomblin.

St. John—J. E. Hallford, Vannie Lee Priester, Ruth Doswell.

New Prospect, Turner County—G. C. King, T. J. Little J. M. Halcomb.

Little Bethel—G. D. Perry, R. N. McInvale, Luttie McInvale, Bessie Emerson, Effie Raburn, Jewel Jordan.

Pleasant Hill—C. J. Peacock, J. B. Albritton.

Bethany—E. H. Weed, D. R. Parker, W. F. Bullard, Ed Youngblood.

New Prospect, Taylor County—W. L. Lowe.

St. James—H. J. Smith, J. W. Hearn, W. C. Jones, Joe Herring, Oscar Wyet, Mrs. R. L. Burnett, Edna Burnett.

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Turners Chapel—J. H. Dunlap, E. J. Wainwright, Sam Moore, Mrs. B. F. Moore.

Beulah—Sirah Lawhorn, Mrs. W. R. Lawhorn.

Mt. Olive—T. A. Morrell, B. R. Dent, D. Childree, W. D. Cotney, Nettie Amerson, Losia Windham.

Spring Hill—A. L. Corley, T. F. Hendricks, Willie Hand.

Trinity—A. S. Waller, B. T. Gill, N. M. Rustin.

Motion made and carried that all the Letters be received and delegates seated with the exception of Friendship church

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

Next called for Petitionary Letters. None present.

Next called for Corresponding Messengers and received Rev. J. D. Little, from the Little River Association and Bro. W. R. Lankford from the Georgia Union Association.

The Moderator then appointed Bros. Sam Parker, G. C. King, D. Childree, E. J. Wainwright and J. E. Hallford as a temporary committee to associate themselves with the Executive Committee and settle the differences between the Chattahoochee Association and the Benjamin Randall Conference.

The Moderator then appointed the various Committees as follows:

On Preaching—B. R. Dent, C. J. Peacock, Ed Youngblood.

On State of the Churches and Character of the Ministry—G. D. Perry, J. H. Dunlap, J. E. Hallford, G. C. King, J. B. Lumpkin.

On Temperance—Gertrude Tomblin, Bessie Emerson, Rev. E. C. Grimsley.

On Sabbath Schools—Noel Tomblin, Virgil McBride, Effie Rayburn.

On Finance—Revs. S. R. Lawhorn, W. J. Childree, A. L. Lane.

On Spiritual Condition of the Churches—T. A. Morrell, Losia Widham, Albena Tomblin.

MISCELLANEOUS BUSINESS

Appointed Corresponding Messengers to our Sister Associations as follows:

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

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

To the Little River Association—Rev. S. R. Lawhorn.

To the Union Association—Rev. W. R. Lawhorn.

To the Midway Association—Rev. W. H. Emerson.

To the State Line Association of Alabama—By sending Minutes.

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.

By motion the Moderator appointed Sister Albena Tomlin 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. S. R. Lawhorn.

SATURDAY MORNING SESSION

At 8:30 Saturday morning the body met. Singing and prayer by Rev. J. R. Brown. The Circular Letter prepared by Rev. W. R. Lawhorn was ordered printed in the Minutes.

Next heard report of the Temporary Committee as follows:

We, your Temporary Investigating Committee, make the following report: We find that our Executive Committee has been called together for certain reasons and at different times and we recommend that this body accept their report. We further recommend that our Executive Committee furnish a complete written report of all work done for the Associational year. We also recommend that at each session of our Association after receiving the Corresponding Letters we will read the report of the Executive Committee all of which shall become a part of our Minutes.

G. C. KING, Chm.

After hearing the above report Rev. J. R. Hunt and Bro. P. D. Yancy were received as correspondents from the Benjamin Randal Conference of Freewill Baptists. Motion made and carried that Bros. P. D. Yancy and J. R. Hunt be excused from the body.

Motion made and carried that the next session of this body meet

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with Little Bethel Church, Macon County, Ga., commencing on Thursday night before the first Sunday in October, 1933, and that Rev. W. R. Lawhorn preach the Introductory Sermon on Friday morning at 11 o'clock, and Rev. C. H. Moore, alternate. Delegates going by railroad will be met at Ideal, Ga., Thursday.

Appointed Rev. H. L. Lumpkin and Bro. R. N. McInvale as correspondents to the Benjamin Randal Conference.

Adjourned for preaching until 1:30 p. m.

AFTERNOON SESSION

At 1:30 o'clock p. m. the body met according to adjournment. Motion made and carried that we have two pages in our Minutes draped in mourning with the obituaries of Revs. S. N. Little and J. V. Klosser.

REPORTS OF COMMITTEES

ON PREACHING—Friday night at 7:30, Rev. W. T. Grimsley to preach and Rev. S. R. Lawhorn to close Saturday at 10 o'clock, Rev. H. L. Lumpkin to preach; Saturday at 11 o'clock W. T. Lovick to preach; Saturday night at 7:30, Rev. E. C. Grimsley to preach and H. L. Knighton to close; Sunday at 11 o'clock Rev. W. R. Lawhorn to preach and Rev. W. H. Emerson to close.

ON FINANCE—We, your Committee, report as follows:

Paid in from the various churches ---- \$61.80

Balance in hands of Treasurer ----- 1.00

Total amount ----- \$62.80

ON TEMPERANCE—We your Committee, make the following report: We have not heard of any intemperance within our bounds and we recommend that all continue to be temperate in all things. We pray that the Heavenly Father will so lead us that we may ever be temperate in all things.

BESSIE EMERSON, Chairman.

ON SABBATH SCHOOLS—We, your committee, report as follows: We find that seven churches now have Sabbath Schools where there were only five last year. We feel that Sabbath Schools are

something very important and urge that all pastors do their best to organize one.

NOEL TAMPLIN, Chm.

ON SPIRITUAL CONDITION OF THE CHURCHES—We, your committee, make this our report. We find that the various churches composing this Association at present are in good spiritual condition. We ask that one and all pray that brotherly love may continue.

ALBENA TOMBLIN, Chm.

ON STATE OF THE CHURCHES AND CHARACTER OF THE MINISTRY—We, your committee, make the following report: We find all of the churches and ministers in good standing except Bro. J. W. Culliver who is out of line. He is preaching, practicing and advocating a doctrine that is contrary to the rules and regulations of the Freewill Baptists as we understand it, and we recommend that his name be dropped from the Ministerial Roll, and we further recommend that each church where he is now preaching call a preacher whom they know will preach and practice the old line United Freewill Baptist doctrine.

G. D. PERRY, Chm.

By motion the body returned thanks to the church and community for their kindness and hospitality during our sojourn with them.

By motion the body adjourned to meet with Little Bethel church twelve months hence.

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

TIME AND PLACE OF UNION MEETINGS

The First District Union Meeting will meet with Beulah church, Taylor County, Ga., commencing on Friday night before the Third Sunday in July, 1933. Rev. W. R. Lawhorn will preach the Introductory Sermon Saturday at 11 a. m., and Rev. W. T. Lovick, alternate.

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

The Second District Union Meeting will meet with Spring Hill Church, Marion County, Ga., commencing on Friday night before the

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Second Sunday in July, 1933. Rev. J. W. Culliver will preach the Introductory Sermon Saturday at 11:00 a. m., Rev. S. R. Lawhorn, alternate.

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

PREACHERS' AND DEACONS' MEETING

The Preachers' and Deacons' Meeting will meet with Trinity Church on Saturday morning before the Fourth Sunday in July, 1933. The Introductory Sermon will be preached by Rev. W. R. Lawhorn Saturday morning at eleven o'clock.

LICENSED MINISTERS

A. F. McKnight ----- Bealwood Ave., Columbus, Ga.
H. F. Lawhorn ----- Siloame, Ga.
H. L. Knighton ----- 502—2nd Ave., Phenix City, Ala.

MINISTERIAL ROLL.

Elder J. R. Brown ----- Sycamore, Ga.
Elder W. D. Gill ----- Manchester, Ga.
Elder L. V. Priester ----- Route 1, Box 20, Columbus, Ga.
Elder W. J. Childree ----- Route 4, Reynolds, Ga.
Elder W. B. Posey ----- Butler, Ga.
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. Lisle ----- 806 Second Ave., Phenix City, Ala.
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 W. R. Merritt ----- Reynolds, Ga.
Elder J. H. Little ----- Ashburn, Ga.
Elder A. L. Lane ----- Juniper, Ga.
Elder R. L. Burnett ----- 205—8th Street, Phenix City, Ala.
Elder H. H. Massey ----- Manchester, Ga.
Elder I. F. Guinn ----- Camden, S. C.
Elder R. H. Windham ----- Reynolds, Ga.
Elder B. D. Lawson ----- 1154 Curtis Street, Columbus, Ga.

CHURCHES, CLERKS AND POSTOFFICES

Bethany—W. F. Bullard	Route 1, Juniper, Ga.
St. Johns—Dorris McKnight	Fort Benning, 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—Gertrude 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.

TO THE MEMORY OF
Rev. J. V. Klosser

Brother J. V. Klosser departed this life on April 3, 1932 at the age of 82 years. This good brother was a minister of the Gospel for about thirty years and a true consecrated Christian, being a member of Mount Olive Free-Will Baptist Church. Of a truth to know Brother Klosser was to love him.

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

Written by
ELDER C. H. MOORE.

IN MEMORY OF OUR DEAD

BRO. T. A WEBB

Bro. Webb departed this life on November 22, 1931. He was born October 22, 1888, making his age forty-four years. Bro. Webb was a member of St. Johns Free-will Baptist church. He leaves a wife and other relatives to mourn his passing.

He has gone to that home above
Where someday, he, we know
Will welcome us,
To that home on high.

DORRIS McKNIGHT.

SISTER BERTHA BAKER

Sister Bertha Baker departed this life on the third Sunday in March, 1932. She was born in the year 1910 and was a member of St. Johns Free-will Baptist church. Although she was confined to her home she had a warm smile and a cheerful greeting for everyone she met and by her sunny disposition had won many friends. She leaves a husband, one child, a mother and sister besides a host of friends to mourn her passing.

Our loss is Heaven's eternal gain. She has gone to a place where there's no pain or sorrow. Someday we shall meet her to part no more in that beautiful home above.

DORRIS McKNIGHT.

SISTER ALTAR HAZEL ALFORD

Sister Hazel Alford departed this life on Feb. 3, 1932. She was born August 22, 1904, making her stay on earth twenty-seven years and six months. She leaves her mother, brothers and sisters to mourn her departure. She was a devoted Christian lady.

DORRIS McKNIGHT.

BROTHER JOHN F. SPILLERS

Bro. Spillers was born July 31, 1885, died March 28, 1932, making his stay on this earth about 47 years. He joined the church about the year 1914 and served as a deacon for more than fourteen years. Bro. Spillers was a true member and a faithful deacon. He leaves a wife, five daughters and one son to mourn his departure. To know

Bro. Spillers was to love him. It was always a pleasure to visit in his home.

Weep not children, father is not dead, he sleepeth. Strive to meet him in heaven where ther'll be no more parting. Sleep on Bro. Spillers until the resurrection day when we shall meet to part no more.

Written by his pastor,

W. R. LAWHORN.

BROTHER WILLIAM WELCH

William Welch, son of John and Maggie Welch was born in Marion County, Ga., Jan. 26, 1910, died Sept 2, 1932. He was ever a good, obedient son, his character being above reproach. William was never known to participate in any of the evils which befall so many of the boys of his age. It was the writer's pleasure to receive him into the Free-will Baptist church in July, 1931, and also to conduct the sad rites as we gently laid him to rest in the cemetery at Spring Hill Free-will Baptist church

I is sad to part with one so young. We can only say, "the Lord giveth, the Lord taketh away, blessed be the name of the Lord." He leaves his father, mother, one brother, and four sisters to mourn his departure.

There's a land of light and love far away
Where long severed friends meet again,
Where the long dark night and toil-wearin day
Never tarnish the bright golden plain.
Where the glorious morning in luster shall dawn,
And we stand on the bright golden plain;
By the river of life in the city of light,
We shall roam with loved ones above;
And with angels so bright thru time's ceaseless flight
We shall sing of a dear Saviour's love.

His Pastor,

REV. S. R. LAWHORN,

BROTHER J. T. MILLER

Departed this life Dec. 22, 1931, Brother J. T. Miller. He was born July 26, 1858, making his stay on earth 73 years, 4 months and 27 days. Bro. Miller leaves a wife, two sons one daughter and three

sisters to mourn his sad passing. He was a member of New Life church and was ever loyal to his church and pastor. To know him was to love him

And now the pangs of death are past, labor and sorrow cease,
Life's long warfare closed at last, his soul is at home in peace.
Soldier of Christ well done, peace be thy new employ,
And while eternal ages run, rest in thy Saviour's joy.

E. C. GRIMSLEY.

SISTER LULA OHEARN

Departed this life March 19, 1932, Sister Lula Ohearn. She was born Feb. 20, 1893, making her stay on earth 39 years and 29 days. She was a devoted member of New Life church and loyal to her pastor. She was a devoted mother, a loving wife and a friend to all. To know her was to love her. Truly there is a vacant place in the home which never can be filled. She leaves a husband, two children, a father, two brothers besides a host of other relatives and friends to mourn her passing.

Although her body in the ground in silent hope may lie,
Till the last trumpet's joyfully sound shall call her to the sky

E. C. GRIMSLEY.

SISTER MARY E. RODGERS

Sister Rodgers departed this life May 7, 1932, at the age of 88 years. She was a member of Little Bethel church. Sister Rodgers was better known to us as "Grannie Rodgers." She told the writer several times before her death that she was ready to go. May we all have that bright testimony, "ready to go."

Dear Grandmother has left us, left us yes, forever more;
But we hope again to meet her on that bright and happy shore.
Lonely the house and sad the hours, since our dear one's gone,
But a brighter home than ours in heaven is now her own.

Her Pastor,

W. H. EMERSON.

SISTER MAHALEY McBRIDE

Sister McBride departed this life Aug. 13, 1932 at the age of 73 years. This good sister was a member of Providence Church and had

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been for many years. She was ever faithful to her religious profession. To know her was to love her. She will be missed very much. Good-bye, dear sister, 'till we meet again.

Farewell, dear sister, but not forever
There will be a glorious morn;
We shall meet to part no more,
On the resurrection morn.
By her Pastor,

W. H. EMERSON.

SISTER MARTHA SINN

Sister Sinn was born July 2, 1836 and died Oct. 5, 1931. She was a devoted member of St. James church. She had been a member of the Free-will Baptist denomination for 60 years and was loved by all who knew her. We mourn this good sister's death yet we are sure that our loss is her eternal gain and we hope to greet her on the other shore when the Lord calls us home to part on more.

By her Pastor,

REV. B. V. LISLE.

SISTER ADA AMERSON

Sister Amerson was born Sept 28, 1878 and died Aug. 3, 1932, making her stay on earth 53 years, 10 months and 5 days. She was a member of Mt. Olive Free-will Baptist church, Taylor County, Ga and was faithful to her church and her God. She was loved by all who knew her, being a true Christian and a devoted wife. Sister Amerson leaves to mourn her departure a husband, one son and a host of friends. She is sleeping now in heaven. Sweet peace of which none ever wake to weep. Good-bye dear sister 'till we meet at Jesus' feet.

Written by her pastor,

ELDER J. W. CULLIFER.

CIRCULAR LETTER

Subject: "LIGHT."

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

I was appointed at the last Association to write the Circular Letter to the next Association. I have selected for my subject "Light."

"God said, let there be light: and there was light: And God saw

the light, that it was good," Gen. 1: 3-4.

"For he spake and it was done; he commanded, and it stood fast," Psalms 33:9.

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ," II Corinthians 4:6.

"This then is the the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin," I John 1: 5,6,7.

"For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light," Eph. 5:8.

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." St. John 12: 35, 36.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." St. John 8: 12.

"O house of Jacob, come ye, and let us walk in the light of the Lord," Isaiah 2:5.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee," Isaiah 60:1.

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and glorify your father which is in heaven," Matt. 5: 14-16.

"The light of the body is the eye; if therefore thine eye be single thy whole body shall be full of light: But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!" Matt. 6: 22, 23.

"The same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world," St. John 1: 7, 8, 9.

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to

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the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God," St. John 3: 19, 20, 21.

"And the foolish said unto the wise, give us of your oil; for our lamps are gone out. But the wise answered, saying, not so; lest there be not enough for us and you: but go ye rather to them that sell and buy for yourselves," Mat. 25: 8, 9, 10.

"We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts," II Peter 1: 19.

REV. W. 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,

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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

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 Let.	Recd. by Stmt.	Restored	By Baptism	Expelled	Dism. by Letter	Died	Totl. Members	Paid Minutes	Paid Pastor	Meeting Days
New Life -----	Marion -----	-----	---	---	---	1	---	1	3	56	\$3.20	-----	3
Providence -----	Muscogee -----	Rev. W. H. Emerson -----	---	1	---	7	---	4	1	106	5.00	\$89.90	4
St. Johns -----	Muscogee -----	Rev. L. V. Priester -----	7	3	1	9	5	7	3	241	5.00	5.00	1 2 3 4
New Prospect -----	Turner -----	Rev. H. L. Lumpkin -----	1	---	---	2	---	7	2	147	4.00	88.00	3
Little Bethel -----	Macon -----	Rev. W. H. Emerson -----	---	---	---	4	---	3	1	124	7.40	44.90	1
Pleasant Hill -----	Schley -----	Rev. W. T. Grimsley -----	---	1	2	9	---	1	---	23	1.70	-----	1
Bethany -----	Marion -----	-----	5	---	---	17	---	---	---	73	4.00	25.00	3
New Prospect -----	Taylor -----	Rev. S. R. Lawhorn -----	2	---	---	2	---	---	---	51	1.50	-----	1
St. James -----	Lee—Alabama -----	Rev. B. V. Lisle -----	23	---	---	9	---	3	1	154	5.00	67.60	1 2 3 4
Turners Chapel -----	Taylor -----	Rev. W. R. Lawhorn -----	---	---	---	1	---	---	1	115	6.00	25.39	4
Beulah -----	Taylor -----	Rev. C. H. Moore -----	---	---	---	---	---	---	---	22	3.00	-----	3
Mt. Olive -----	Taylor -----	-----	3	---	---	3	---	3	2	180	5.00	39.31	2
Spring Hill -----	Marion -----	Rev. W. R. Lawhorn -----	2	---	---	2	---	2	---	38	4.00	-----	2
Trinity -----	Taylor -----	Rev. C. H. Moore -----	---	---	---	---	---	---	---	25	5.00	24.85	4