

# MINUTES

—OF THE—

## Ninety-Eighth Annual Session

—OF THE—

### CHATTAHOOCHEE UNITED FREE-WILL BAPTIST ASSOCIATION

CONVENED WITH

## LITTLE BETHEL CHURCH

Macon County, Georgia

Commencing Thursday Night Before the First  
Sunday in October, 1933.

---

ELDER W. H. EMERSON, Moderator \_\_\_\_\_ Butler, Ga.  
REV. W. D. GILL, Clerk \_\_\_\_\_ Manchester, Ga.

---

The Next Session Will Meet with New Prospect Church, Turner  
County, Georgia, Commencing Thursday Night  
Before the First Sunday in October, 1934.

---

Herald Print, Butler, Ga.  
November, 1933. °

# MINUTES

—OF THE—

## Ninety-Eighth Annual Session

—OF THE—

### CHATTAHOOCHEE UNITED FREE-WILL BAPTIST ASSOCIATION

CONVENED WITH

### LITTLE BETHEL CHURCH

Macon County, Georgia

Commencing Thursday Night Before the First  
Sunday in October, 1933.

---

ELDER W. H. EMERSON, Moderator ----- Butler, Ga.  
REV. W. D. GILL, Clerk ----- Manchester, Ga.

---

The Next Session Will Meet with New Prospect Church, Turner  
County, Georgia, Commencing Thursday Night  
Before the First Sunday in October, 1934.

---

Herald Print, Butler, Ga.  
November, 1933.

### 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-Eighth Session of the Chattahoochee United Free-will Baptist Association convened with Little Bethel Church, Macon County, Ga., on Thursday night before the first Sunday in October, 1933. The Introductory Sermon was preached Friday morning at 11 o'clock by Rev. W. R. Lawhorn from Second Timothy 4:2.

After an intermission of two hours for refreshments the body was called to order by the former Moderator, Rev. W. H. Emerson. First invited visiting brethren to seats with us in the body. The Moderator called for Corresponding Letters. On motion Bros. G. C. King and B. T. Gill were appointed to read the letters and the delegates were seated in the following order:

Providence—Walter McBride, Walter Thedford, Noel and Henry Tomblin, Albena and Gertrude Tomblin.

Pleasant Hill—B. C. Brewer and A. L. Grimsley.

Spring Hill—Boss Daniel, J. T. Welch, T. F. Hendrix, Sister Jescur Tyler.

New Prospect, Turner County—J. A. and G. C. King, Bessie White, Mattie and Cassie Bell Little.

New Life—James Daniel, Sam Daniel, Cleve McDaniel and Dolie Daniel.

• St. Johns—J. E. Hallford, Lester Brasell, Council Yarbrough.

Mt. Olive—G. B. Windham, Jessie Windham, Eddie Windham, W. M. Douglas, W. N. Pool, and Annie L. Windham.

Little Bethel—G. D. Perry, W. H. Emerson, I. W. Layfield, R. N. McInvale, B. L. and W. O. Rayburn, W. N. Fowler, E. M. Layfield, S. O. Jones, J. W. Cromer, Mrs. W. H. Emerson, Mrs. B. L. Rayburn.

Trinity—B. T. Gill, A. S. Waller and John Watson.

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

Turners Chapel—Sam Moore, A. Spillers H. S. Moore, C. Moore and L. Dickerson.

St. James—H. J. Smith, Norman Hutchinson and Mrs. H. L. Knighton.

Bethany—W. F. Bullard and John Grimsley.

New Prospect, Taylor County—Eva and Sankey Trussell, and Daniel Posey.

Motion made and carried that all the letters be received and the delegates seated in the body.

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

Next called for Petitionary Letters and received one from New Hope Church, Columbus, Ga., and the delegates, J. W. Hart and J. M. Fuller, were seated in the body.

Next called for Corresponding Messengers and received: Rev. C. J. Harvey, Mr. and Mrs. C. H. Hoobs from the Georgia Union Association; Revs. T. B. Mallette and W. T. Grimsley from the Midway Association; and Rev. J. R. Weeks from the Little River Association. Motion made and carried that the above correspondents be seated in the body. Motion made and carried that the matter in regard to seating the correspondents from the Benjamin Randal Conference and the Penticostal Freewill Baptist be left in the hands of the following committee: G. D. Perry, R. N. McInvale, John Windham, A. R. Lawhorn and Walter McBride.

The Moderator then appointed the various Committees as follows:

On Preaching: W. H. Cromer, Sam Daniel and H. J. Smith.

On State of the Churches and Character of the Ministry: G. C. King, Boss Daniel and W. I. Thedford.

On Temperance: Revs. W. R. and S. R. Lawhorn and Laura Windham.

On Sabbath Schools: Rev. C. H. Moore, S. O. Jones and I. W. Layfield.



On Finance: B. T. Gill, T. F. Hendrix and Jessie Windham.

On Spiritual Condition of the Churches: Gertrude Tomblin, Addie Windham and J. T. Welch.

---

### MISCELLANEOUS BUSINESS

Appointed Corresponding Messengers to our Sister Associations as follows:

To the Georgia Union Association: Revs. R. H. Windham and H. L. Lumpkin.

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

To the Little River Association: Revs. C. H. Moore and H. L. Lumpkin.

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

To the Midway Association: Rev. W. H. Emerson and Rev. H. L. Lumpkin.

To the Line Association of Alabama: Send Minutes.

Agreed that the Clerk have 500 copies of the Association's Minutes printed and that he be paid \$15.00 for his services.

The Circular Letter prepared by Sister Albena Tomblin was ordered printed in the Minutes. By motion the Moderator appointed Rev. C. H. Moore to write the next Circular Letter to this body.

By motion the body adjourned until 8:30 o'clock, Saturday after singing and prayer by Rev. J. R. Hunt.

---

### SATURDAY MORNING SESSION

At 8:30 Saturday morning the body met. Singing and prayer by Rev. W. J. Weeks Motion made and carried that the next session of this body meet with New Prospect Church, Turner County, Ga., commencing on Thursday night before the First Sunday in October, 1934 and that Rev. W. R. Rushin preach the Introductory Sermon on Friday morning at 11 o'clock and Rev. A. L. Merritt, alternate. Delegates going by railroad will be met at Ashburn, Ga., Thursday. Next, took up a collection for Rev. E. C. Grimsley and received \$10.86. Motion made and carried that we pay the expenses of our Correspondence which was \$11.60. Adjourned for preaching until 1:30 o'clock in the afternoon.

## SATURDAY AFTERNOON SESSION

At 1:30 o'clock p. m. the body met. After singing and prayer by Rev. R. H. Windham by motion Rev. C. J. Weathers was received as a Correspondent from the Union Association.

## REPORTS OF VARIOUS COMMITTEES

## ON PREACHING

Friday night at 7:30, Rev. B. T. Gill to preach and Rev. C. W. Richardson to close; Saturday at 10 o'clock Rev. A. L. Merritt to preach; Saturday at 11 o'clock, Rev. W. T. Whiley to preach; Saturday night at 7:30 o'clock, Rev. W. J. Weeks to preach, Rev. H. L. Knighton to close; Sunday at 10 o'clock, Rev. R. H. Windham to preach; Sunday at 11 o'clock, Rev. W. H. Rushin to preach.

W. H. CROMER, Chairman.

## ON FINANCE

We, your Committee, report as follows:

Paid infrom the Various Churches	-----	\$59.30
By Collection	-----	7.10
Balance in Hands of Treasurer	-----	1.50
Total Amount	-----	\$67.90

## REPORT ON TEMPERANCE

We, Your Committee. make the following report: Our people should be Temperate in all things: In speech, in act, in deed, the same as in strong drink. "It is not that which goeth into the mouth that defileth the man, but that which cometh out."

REV. W. R. LAWHORN, Chairman.

## REPORT ON SABBATH SCHOOLS

We, your committee, report as follows: We find several churches now have Sabbath Schools where there were only six last year. We feel that Sabbath Schools are something very important and urge that all pastors do their best to promote the Sabbath School Cause.

REV. C. H. MOORE, Chairman.

### ON SPIRITUAL CONDITION OF THE CHURCHES

We, your committee, 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.

GERTRUDE TOMBLIN, Chairman.

---

### ON STATE OF CHURCHES AND CHARACTER OF MINISTRY

We, your committee, make the following report: We find that all of the churches and ministers are in good standing with the exception of some differences existing between Bro. H. L. Lumpkin and Bro. J. R. Hunt and we recommend that they get this matter settled before our next session of the Association.

G. C. KING, Chairman.

---

### EXECUTIVE COMMITTEE APPOINTED

Agreed that the following members act as the Executive Committee: Rev. W. H. Emerson, Chairman; A. S. Waller, G. B. Windham, R. N. McInvale and J. E. Hallford.

Heard the report of the committee appointed to settle the differences between the Benjamin Randool Conference and the Penticostal Freewill Baptist. We, your committee recommend that the correspondents, R. W. Freeman and J. R. Hunt be seated from the Benjamin Randall Conference of Freewill Baptists.. We also recommend that the correspondents from the Penticostal Freewill Baptist are out of order and that they should not be seated in this body.

G. D. PERRY, Chairman.

Next appointed Revs. A. L. Merritt, W. H. Emerson, S. O. Jones and W. N. Fowler as correspondents to the Benjamin Randal Conference of Freewill Baptists.

By motion the body returned thanks to the church and community for their kindness and hospitality during this session of the Association. By motion the body adjourned to meet with New Prospect church, Turner County, twelve months hence.

REV. W. H. EMERSON, Moderator,  
REV. W. D. GILL, Clerk.



### TIME AND PLACE OF UNION MEETINGS

The First District Union Meeting will meet with Turners Chapel Church, Taylor County, Ga., commencing on Friday night before the Fourth Sunday in July, 1934. Rev. W. H. Emerson will preach Saturday at 11:00 a. m. Delegates going by railroad will be met at Butler, Ga., on Friday.

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

The Second District Union Meeting will meet with St. John's Church, Columbus, Ga., commencing on Friday night before the Third Sunday in July, 1934. Rev. S. R. Lawhorn will preach the Introductory Sermon Saturday at 11:00 a. m., Rev. E. C. Grimsley, alternate.

REV. E. C. GRIMSLEY, Moderator,  
SIS. CHRISTINE STEPHENS, Clerk.

### PREACHERS' AND DEACONS' MEETING

The Preachers' and Deacons' Meeting will meet with Spring Hill Church on Saturday morning before the Second Sunday in July, 1934. The Introductory Sermon will be preached by Rev. H. L. Knighton on Saturday morning at eleven o'clock.

### CHURCHES, CLERKS AND POSTOFFICES

New Hope—W. C. Hill	1945 First Ave., Columbus, Ga.
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—H. J. Smith	3021 Fourth Ave., Columbus, Ga.

LICENSED MINISTERS

H. F. Lawhorn ----- Siloame, Ga.  
 B. T. Gill ----- 513—35th Street, Columbus, Ga.  
 G. A. Plymale ----- (Address Not Known)

MINISTERIAL ROLL.

Elder S. R. Lawhorn ----- Mauk, Ga.  
 Elder J. H. Little ----- Ashburn, Ga.  
 Elder E. C. Grimsley ----- Route 1, Mauk, Ga.  
 Elder H. L. Lumpkin ----- Route 3, Vienna, Ga.  
 Elder A. L. Merritt ----- No. 4, Meritas Circle, Columbus, Ga.  
 Elder L. V. Priester ----- Route 1, Box 20, Columbus, Ga.  
 Elder R. H. Windham ----- Reynolds, Ga.  
 Elder C. H. Moore ----- Reynolds, Ga.  
 Elder J. L. Patrick ----- Reynolds, Ga.  
 Elder W. H. Emerson ----- R. 1, Butler, Ga.  
 Elder W. D. Gill ----- 14 Spruce St., Manchester, Ga.  
 Elder W. R. Lawhorn ----- Route 1, Butler, Ga.  
 Elder I. F. Guinn ----- Camden, S. C.  
 Elder H. H. Massey ----- 26 North Street, Manchester, Ga.  
 Elder B. V. Lisle ----- 806 Second Ave., Phenix City, Ala.  
 Elder H. L. Knighton ----- 502 Second Ave., Phenix City, Ala.  
 Elder B. D. Lawson ----- 1154 Curtis Street, Columbus, Ga.  
 Elder R. L. Burnett ----- 1204—18th Street, Phenix City, Ala.  
 Elder C. W. Richardson ----- 1602—10th Street, Phenix City, Ala.  
 Elder W. T. Grimsley ----- Rupert, Ga.  
 Elder W. H. Rushing ----- 3317 Hamilton Road, Columbus, Ga.

EXECUTIVE COMMITTEE

REV. W. H. EMERSON, Chairman ----- Butler, Ga.  
 G. B. WINDHAM ----- Reynolds, Ga.  
 R. N. McINVALE ----- Ideal, Ga.  
 A. S. WALLER ----- Charing, Ga.  
 J. E. HALFORD ----- Route 1, Box 158, Columbus, Ga.

## *In Memory of Our Dead*

---

### REV. BEN F. GREEN

Bro. B. F. Green departed this life October 15, 1932. He was born May 20, 1872, making his stay on earth 60 years, four months and 25 days. He was a minister of the gospel and was true to his profession. Bro. Green was kind to everyone, a good husband and a loving father. He leaves a wife and four daughters to mourn his passing. We feel that our loss is heaven's gain. To his church he was an un-failing helper and for the salvation of souls he worked with energy and prayer.

Servant of God, well done;  
Rest from thy loved employe,  
The battle's fought, the victory's won,  
Enter thy Master's joy.  
Among the sights that greet our eyes,  
When we shall wake in Paradise.  
We there shall greet our Brother, dear,  
And with him constant glory share.  
We will clasp his hand, oh yes, again;  
And sing with him heaven's sweet refrain.  
We'll dwell with him in mansions bright  
In God's eternal home of light.

E. C. GRIMSLEY.

---

### SISTER MARTHA KILCREASE

In memory of Sister Martha Kilcrease who departed this life in November 1933. She had been a member of Pleasant Hill church for many years. To know her was to love her. So farewell, dear Sister, till we meet to part no more.

By her Pastor,

W. T. GRIMSLEY.

---

### SISTER MARY KIMBLE

Sister Kimble was born June 1, 1878, died Nov. 19, 1932, making

her stay on earth 54 years. She was a member of Mt. Olive Church and a Christian worker. Our loss is Heaven's eternal gain.

In the grave yard softly sleeping, sleeping where the flowers wave,  
Lies the body of our Sister in the silent, lonely grave.  
We loved her, yes we loved her; but Jesus loved her more,  
And He sweetly carried her to yonder shining shore.

ELDER. C. H. MOORE.

---

**BROTHER J. L. JONES**

Brother Jones was born Nov. 19, 1877, died Jan. 21, 1933, making his stay on earth 56 years. He was a member of Mt. Olive Freewill Baptist church for about 10 year. "He is gone but not forgotten."

Farewell dear Brother, but not forever; there will be a glorious morn,  
We shall meet to part no never, on that Resurrection Morn.

ELDER. C. H. MOORE.

---

**SISTER MOLLIE BARFIELD**

Sister Barfield departed this life July 31, 1933 at the age of 74 years. This dear Sister was a member of Little Bethel Freewill Baptist church for nearly 50 years and spent the younger portion of her life in Bethel church community. Her last years were spent in Fort Valley and there she died. Her remains were brought to Little Bethel and laid to rest. The writer had known this good woman since he was a child. She was always kind and good to those she knew. Good-bye dear Sister, till we meet again.

A precious Mother has left us,  
Left us, yes, forever more;  
But again we hope to meet her,  
On that bright and happy shore.

Her Pastor, REV. W. H. EMERSON.

---

**SISTER ROSELLA RABURN**

Sister Raburn departed this life Jan. 26, 1933 at the age of 72 years and 6 month. She was a member of Little Bethel church for about 38 years and was a consecrated lady. The deceased had made her home with W. H. Emerson and family for a number of years and

was loved by the whole family. Her lovable disposition was always so pleasant that anyone enjoyed being with her. We miss her kind voice and the sound of her footsteps. We hope to meet her in heaven.

We miss thee from our home, dear Sister,

We miss thee from thy place,  
A shadow o'er our life is cast,  
We miss the sunshine of thy face.  
We miss thy kind and willing hand,  
Thy fond and earnest care;  
Our home is dark without thee,  
We miss thee everywhere.

Her Pastor, REV. W. H. EMERSON.

### CIRCULAR LETTER

Subject: "PEACE"

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, "Peace."

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee; because he trusteth in Thee." Isaiah 26:3.

Complete yielding of ourselves to God's blessed control brings to us that peace which was so marked in Christ Jesus. And as we put on Christ by absolute surrender to Him, we are accepted and our lives become hid with Christ in God.

So when we come to the end of our striving after repeated failures, we should be glad to cease striving for our own glory and by faith enter into His rest. Heb. 4:10. "He by his presence in us soothes our spirits, stills our agitated thoughts and gives peace of mind, mental rest and quiet confidence."

Jesus said: "Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. He was able to say this, knowing that the next few hours would bring the awful agony attending His sacrifice for a lost world. When he prayed that the cup might be passed by, he was able to say, "Nevertheless, not my will but Thine be done." So alone because his followers were asleep



even as most of them are today. Yet on the cross, after suffering unexpressable agonies he was able to say, "Father forgive them, for they know not what they do." What better example could we want—that of giving up His will so completely for God's, thus entering that holy peace.

The perilous days are upon us. (II Tim. 3:1). We live amid conflicting thoughts and fears, and the cries of the oppressed and suffering press upon us. But we should take time to find God and peace as we find in John 16:33: "These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulations; but be of good cheer; I have overcome the world."

"Be careful for nothing, but in everything by prayer and supplication, with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6-7)

"Sorrow knocks at every door and trouble looms up like threatening storm clouds, but to them that hearken, peace shall come." Is. 48:18.

Bitter experience appropriated has been the stepping stone to honor and success in every great calling of life. Trials and tribulations work patience; patience, experience; and experience hope. If we have faith, we have hope and if we have faith we have had experience and patience. If we have these, being justified by faith we have peace with God through our Lord Jesus Christ and rejoice in the hope of the glory of God, Rom. 5:1-6.

ALBENA TOMBLIN.

---

### 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, attend-

ance; 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 his predecessor.

8. When it becomes necessary, a committee of not less than



14 Minutes, Chattahoochee Free-will Baptist Association

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 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 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 Let.	Died	tot. Members	Paid Minutes	Paid Pastors	Meeting Days
Providence -----	Muscogee -----	Rev. H. L. Lumpkin -----	1	2						104	\$2.30	\$79.23	4
Pleasant Hill -----	Schley -----	Rev. W. T. Grimsley -----			1			2		23	3.00		1
Spring Hill -----	Marion -----	Rev. W. R. Lawhorn -----	2			2		2		37	4.00		2
New Prospect -----	Turner -----	Rev. W. R. Lawhorn -----	1	1		12		3		157	5.00	40.00	3
New Life -----	Marion -----	Rev. C. H. Moore -----						1		55	3.00	23.40	1
St. Johns -----	Muscogee -----	Rev. L. V. Priester -----	2	2	2	24		5	1	176	5.00	49.46	1-2-3-4
Mt. Olive -----	Taylor -----	Rev. S. R. Lawhorn -----					63	4	2	111	6.00	40.00	2
Little Bethel -----	Macon -----	Rev. W. R. Lawhorn -----					2	2	2	120	7.00		1
Trinity -----	Taylor -----	Rev. C. H. Moore -----								25	5.00		4
Beulah -----	Taylor -----	Rev. C. H. Moore -----			1			3		20	3.00		3
Turners Chapel -----	Taylor -----	Rev. W. R. Lawhorn -----	1			4			1	119	6.00	39.25	4
St. James -----	Russell-Ala. -----	Rev. B. V. Lisle -----	4	2		8	2	3		173	5.00	26.81	1-2-3-4
New Prospect -----	Taylor -----	Rev. R. H. Windham -----				3		2		54	2.50		1
Bethany -----	Marion -----										.50		
New Hope -----	Muscogee -----	Rev. W. H. Rushing -----									2.00		1-2-3-4

A. S. Wood,

Butterfield Taylor's Turners Chapel