

# MINUTES

—OF THE—

## Ninety-Ninth Annual Session

—OF THE—

### CHATTAHOOCHEE UNITED FREE-WILL BAPTIST ASSOCIATION

CONVENED WITH

## NEW PROSPECT CHURCH

Turner County, Georgia

Commencing Thursday Night Before the First  
Sunday in October, 1934.

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ELDER W. H. EMERSON, Moderator \_\_\_\_\_ Butler, Ga.  
REV. B. T. GILL, Clerk \_\_\_\_\_ 513—35th St., Columbus, Ga.

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The Next Session Will Meet with Trinity Church, Taylor County,  
Georgia, Commencing Thursday Night Before  
The First Sunday in October, 1935.

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Herald Print, Butler, Ga.  
November, 1934.

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## ORDER OF BUSINESS OF UNION MEETINGS

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

# MINUTES

The Ninety-Ninth Session of the Chattahoochee United Free-Will Baptist Association convened with New Prospect Church, Turner County, Georgia, on Thursday night before the first Sunday in October, 1934. The Introductory Sermon was preached Friday morning at 11 o'clock by Rev. C. H. Moore from Mathew, twenty-seventh chapter and twenty-second verse.

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 Brothers J. H. Dunlap and D. R. Parker were appointed to read the letters and the delegates were seated in the following order:

Turner's Chapel—J. H. Dunlap.

Little Bethel—C. R. Simmons, R. N. McInvale, J. W. Cromer, Sister Effie Roberson, Sister Luttie McInvale, J. H. Cromer, S. O. Jones and G. D. Perry.

St. James—W. P. Jones, N. H. Hutchenson, Sister B. D. Lawson.

Bethany—D. R. Parker, Horace Lawrence, W. F. Bullard, John Grimsley, and Ed. Youngblood.

Spring Hill—T. F. Hendricks.

Beulah—H. R. Lawhorn, Sister C. E. Lawhorn, Slaughter Watson, and Sister Bertie Lawhorn.

New Life—Sam Daniel, Sister H. L. Lumpkin, L. C. Chapman.

New Prospect—G. C. King, G. D. Pardon, J. B. Harden, T. D. Cook, J. E. Dupree, Sister Flora Auford and Sister Ruby Little.

Mt. Olive—W. N. Douglas, M. N. Poole, Sister Jessie Oliver, T. G. Jones, Arnie L. Windham.

## Chattahoochee Free-Will Baptist Association

New Prospect—Robert Lowe.

St. John's—Represented by Letter.

Trinity—M. D. Gill, Sister Rosie Chapman.

Pleasant Hill—Ernest James and Leonard Grimsley.

Providence—Not Represented.

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

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

Next call for Petitionary Letters. None.

Next called for Corresponding Messengers and received: Rev. W. L. Harrell from the Little River Association; Rev. and Sister C. J. Harvey from the Georgia Union Association; Rev. A. L. Sellers from the Union Association. Motion made and carried that the above Correspondents be seated in the body.

The moderator then appointed the various committees as follows:

On Preaching: J. H. Dunlap, T. D. Cook and G. D. Partin.

On State of the Churches and Character of the Ministry: D. R. Parker, S. C. King, A. R. Lawhorn.

On Temperance: Rev. E. C. Grimsley, Ed Youngblood and Sister Laura Windham.

On Sabbath School: Horace Lawrance, T. F. Hendrick and Sis. Effie Rayburn.

On Finance: H. L. Lumpkin, C. H. Moore and W. M. Douglas.

### MISCELLANEOUS BUSINESS

Appointed Corresponding Messengers to our Sister Associations as follows:

To the Georgia Union Association, Rev. and Sister H. L. Lumpkin, Johnnie Grimsley and Rev. W. H. Emerson.

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

To the Little River Association: Rev. and Sister H. L. Lumpkin.

To the Union Association: Rev. W. R. Lawhorn, Rev. B. T. Gil and Rev. J. H. Smith.

To the Midway Association: Rev. W. H. Emerson and Rev. W. R. Lawhorn.

To the State Line Association of Alabama and Georgia: Send Minutes.

To the Martin Association: Rev. J. H. Little.

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 Rev. C. H. Moore was ordered printed in the Minutes. Motion made by the body that Rev. H. L. Lumpkin write the next Circular Letter to this body. By motion the body adjourned until eight o'clock Saturday morning.

#### SATURDAY MORNING SESSION

At 8:30 o'clock Saturday morning the body met. Singing and prayer by Rev. C. H. Moore. Motion made and carried that the next session of this body meet with Trinity Church, Taylor County, Georgia, commencing on Thursday night before the first Sunday in October, 1925; and that Rev. W. H. Emerson preach the next Introductory Sermon on Friday morning at eleven o'clock, and Rev. H. L. Brighten, alternate. Delegates going by rail will be met at Maule, Ga., on Thursday. Next took up a collection for Rev. C. W. Richerson and received \$11.26. Motion made and carried that we pay the expenses of our Correspondence which was \$7.20. Adjourned for preaching until one o'clock in the afternoon.

#### SATURDAY AFTERNOON SESSION

At one o'clock Saturday afternoon the body met. Singing and prayer by Rev. A. L. Sellers.

#### REPORTS OF VARIOUS COMMITTEES ON PREACHING

Friday night at 7 o'clock Rev. J. D. Little to preach and C. J. Harvey to close. Saturday at 11 o'clock, Rev. W. T. Harrell to preach and S. R. Lawhorn to close. Saturday night at 7 o'clock Rev. E. C. Grimsley to preach and B. T. Gill to close. Sunday morning at 10 o'clock W. T. Grimsley to preach. Sunday at 11 o'clock W. H. Emerson to preach.

J. H. DUNLAY, Chairman.

**ON FINANCE:**

We, your Committee, report as follows:

Paid in from various churches ----- \$63.10

**ON TEMPERANCE**

We, your Committee, make the following report: We beg each member to practice Temperance in everything. We also ask each preacher to advocate Temperance. The Bible says, "Be ye Temperate in all things."

REV. E. GRIMSLEY, Chairman.

**REPORT ON SABBATH SCHOOLS**

We, your Committee, report as follows: We find that there are more Sunday Schools in our churches now. This is helpful to young and old aswell. May the Lord help us to be useful in this work in the future.

T. F. HENDRICK, Chairman.

**ON STATE OF CHURCHES AND CHARACTER OF MINISTRY**

We, your Committee on the State of Churches and Character of the Ministry, wish to make the following report: We find all the churches and ministers in good spiritual condition. We pray that the Lord may keep us in peace and harmony at all times.

G. C. KING, Chairman.

**EXECUTIVE COMMITTEE APPOINTED**

It was agreed that the following members act as the Executive Committee: Rev. W. H. Emerson, Chairman, for three years; R. N. McInvale, two years; D. R. Parker, two years; J. S. Windham, one year; T. F. Hendricks, one year.

Motion made and carried that this body withdraw fellowship from the Benjamin Randall Conference of Free-Will 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 Trinity Church, Taylor County, twelve months hence.

REV. W. H. EMERSON, Moderator,

REV. B. T. GILL, Clerk.

## TIME AND PLACE OF UNION MEETINGS

The First District Union Meeting will meet with Pleasant Hill Church, Schley County, Friday night before the first Sunday in August, 1935. Rev. W. R. Lawhorn will preach Saturday at 11:00 a. m.; Rev. C. H. Moore, alternate. Delegates going by railroad will be met at Rupert, Ga.

REV. C. H. MOORE, Moderator,  
R. H. WINDHAM, Clerk.

The Second District Union Meeting will meet with Bethany Church, Marion County, commencing on Friday night before the fourth Sunday in July, 1935. Rev. E. C. Grimsley will preach the Introductory Sermon Saturday at 11:00 a. m.; Rev. B. T. Gill, alternate.

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

## DEACONS' AND PREACHERS' MEETING

The Deacons' and Preachers' Meeting will be held with St. James Church on Saturday morning before the fifth Sunday in June, 1935. The Introductory Sermon will be preached by Rev. B. T. Gill on Saturday morning at 11 o'clock.

REV. C. H. MOORE, Moderator,  
REV. B. T. GILL, Clerk.

## CHURCHES, CLERKS AND POSTOFFICES

Turners Chapel, C. H. Moore	Butler, Ga.
Little Bethel, F. L. Rayburn	Ideal, Ga.
St. James—H. J. Smith	3021 Fourth Ave., Columbus, Ga.
Bethany—W. F. Bullard	Route 1, Juniper, Ga.
Spring Hill	Sister Pearl Welch
Beulah, Mrs. C. E. Lawhorn	Butler, Ga.
New Life—Lee Daniel	Mauk, Ga.
New Prospect—G. C. King	Shingler, Ga.
Mt. Olive, J. S. Windham	Reynolds, Ga.
New Prospect, Daniel Posey	Reynolds, Ga.
St. Johns—Dorris McKnight	Fort Benning, Ga.
Trinity, B. F. Waller	Charing, Ga.
Pleasant Hill, Mrs. C. J. Peacock	Route 4, Ellaville, Ga.
Providence—Gertrude Tomblin	Route 3, Columbus, Ga.



### MINISTERIAL ROLL

Elder W. R. Lawhorn	Route 1, Butler, Ga.
Elder W. H. Emerson	R. 1, Butler, Ga.
Elder B. V. Lisle	806 Second Ave., Phenix City, Ala.
Elder C. W. Richerson	1001—16th St., Phenix City, Ala.
Elder H. L. Knighton	502 Second Ave., Phenix City, Ala.
Elder B. D. Lawson	1154 Curtis Street, Columbus, Ga.
Elder S. R. Lawhorn	Mauk, Ga.
Elder C. H. Moore	Reynolds, Ga.
Elder E. C. Grimsley	Rupert, Ga.
Elder H. L. Lumpkin	Route 3, Vienna, Ga.
Elder J. H. Little	Ashburn, Ga.
Elder J. R. Brown	Sycamore, Ga.
Elder J. L. Patrick	Reynolds, Ga.
Elder R. H. Windham	Reynolds, Ga.
Elder L. V. Priester	Route 1, Box 20, Columbus, Ga.
Elder A. L. Merritt	211 Bell St., Griffin, Ga.
Elder B. T. Gill	513—35th Street, Columbus, Ga.
Elder W. T. Grimsley	Rupert, Ga.
Elder W. T. Lovick	Reynolds, Ga.
Elder A. L. Lane	Juniper, Ga.
Elder W. J. Childree	Reynolds, Ga.

### LICENSED MINISTERS

H. J. Smith	3021—4th Avenue, Columbus, Ga.
H. F. Lawhorn	Siloame, Ga.

### EXECUTIVE COMMITTEE

J. S. Windham, 1 year	Reynolds, Ga.
T. F. Hendrick, 1 year	(No address given)
F. N. McInvale, 2 years	Ideal, Ga.
D. R. Parker, 2 years	Juniper, Ga.
Rev. W. H. Emerson, Chairman, 3 years	Rte. 1, Butler Ga.

TO THE MEMORY OF  
**REV. W. D. GILL**

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Rev. W. D. Gill departed this life April 18, 1934. He was 68 years, 5 months, and 18 days old at the time of his death. He was a member of Trinity Church, a minister of the Gospel and had served as Clerk of the Association for thirty-three years. He was loved by all who knew him. The deceased brother leaves a wife and five children, besides a host of friends to mourn his departure. He was a true husband and father, and long will his memory be cherished in our hearts, homes and churches.

This Association has, in the death of Bro. Gill, sustained a deep loss and the cause of Christ a strong arm of support, but Heaven has gained a precious gem.

A precious ore from us is gone,  
A voice we loved is still,  
A place is vacant in our home  
That never can be filled.

REV. B. T. GILL.

TO THE MEMORY OF  
**REV. R. L. BURNETTE**

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Brother R. L. Burnette departed this life on June 15th, 1934, at the age of 52 years. Brother Burnette was a minister of the Gospel for about twenty-three years, a Gospel liver, and a big-hearted Christian. He was a member of St. James Free-Will Baptist Church.

The deceased brother leaves a wife and seven children. The family has lost a good husband and father.

In the grave yard safely sleeping,  
Where the flowers wave,  
Lies the body of our Brother  
In the silent, lonely grave.

We loved him, yes, we loved him;  
But Jesus loved him more,  
And He carried him Home  
To yonder shining shore.

—Written by his brother in Christ,  
REV. C. H. MOORE.

## *In Memory of Our Dead*

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### TO THE MEMORY OF SISTER CARRIE BARFIELD

Sister Barfield, whose death and age are unknown, was a member of Little Bethel United Free-Will Baptist Church. She was ever true to her church, faithful to her family and neighbors, and to know her was to love her. She leaves a broken hearted husband and several children besides a host of other relatives and friends to mourn their loss. She's gone but not forgotten. Sleep on dear sister till we meet again.

Written by her pastor,

W. R. LAWHORN.

### TO THE MEMORY OF SISTER WINNIE WILLIAM VIRGINIA HURST

Sister Hurst was born December 20, 1854, died November 28, 1933, making her stay on earth 79 years and eight days. She was a member of New Prospect Free-Will Baptist Church. She was loved by all who knew her, ever living a Christian life. Sister Hurst was a faithful member of her church, ever ready to do all she could for both her church and her neighbors. Good-bye Sister, for a little while. By the grace of God we will meet you in the sweet home above.

Written by her pastor,

W. R. LAWHORN.

### TO THE MEMORY OF SISTER ANNIE LAWHORN

Mrs. Annie Lawhorn departed this life February 3, 1934. Sister Lawhorn was a brave little soldier of the cross, who loved the Lord and His cause; a wonderful little mother and wife with a heart of gold. She suffered much pain in her last hours because of severe burns, but never complained; probably her suffering may be the means of winning some lost soul to her Christ. We know that today her pain, troubles and trials are over, and she now rests with the blest.

REV. B. V. LYSLES.

TO THE MEMORY OF  
MRS. CORDELTA SHELLMAN

Mrs. Shellman departed this life Feb. 4, 1934. She was a devout Christian, and to know her was to love her. Sister Shellman's life was a shining light to all those who had the pleasure of meeting her. The last 11 years of her life were spent on the bed of affliction, though her thoughts were ever devoted to her Master and Saviour and she always had a word of comfort to the sad. Our loss is heaven's gain, and we feel much stronger because of having known her. We're sure Heaven was made much brighter by her dear presence, and her wonderful influence will live on and on in the hearts of many.

Her Pastor, REV. B. V. LISLES.

TO THE MEMORY OF  
BROTHER BILLIE WATSON

Brother Watson departed this life Feb. 18, 1934. He was born in 1858, making his stay on earth 76 years and 10 months. He leaves a wife and 13 children, 63 grand-children, and 26 great grand-children. He was a member of Beulah Free-Will Baptist Church. To know him was to love him.

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

His Pastor, REV. C. H. MOORE.

TO THE MEMORY OF  
J. T. BROWN

J. T. Brown was born Oct. 12, 1872, and died Dec. 2, 1933 at the age of 61 years and 20 days. He was a member of New Prospect Church, Turner County, Ga. He leaves a devoted wife and six children to mourn his departure. Brother Brown was a good husband and a true father, and did all that was in his power to provide for his wife and children. He was a Christian man and a lover of his church. He was loved by all who knew him.

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

His Pastor, REV. W. R. LAWHORN.

TO THE MEMORY OF  
J. S. HINTON

J. S. Hinton departed this life July, 27, 1934. Brother Hinton was a member of Beulah church. On account of his bad health he was not able to attend services regularly altho he was a consecrated Christian brother. He was born July 8, 1868, making his stay on earth 74 years. He has gone to that home above where some day we know he will welcome us to that home on high.

His Pastor, REV. C. H. MOORE,

TO THE MEMORY OF  
WILLIAM SMITH

Brother William Smith was born Dec. 17, 1891, and died Feb. 13, 1934. He was a member of Little Bethel Church of United Free-Will Baptists, located in Macon County, Georgia. Sleep on dear brother, till we meet again.

His Pastor, REV. W. R. LAWHORN,

TO THE MEMORY OF  
W. H. GARRETT

Brother Garrett, whose age is not known by the writer, was a member of Turrers Chapel Free-Will Baptist Church. He was a true and faithful member. He loved his church and was loved by all who knew him as he traveled in the heat of the day. The deceased brother was filled with priceless zest, for he knew at the end of the way, he would have eternal rest.

His Pastor, REV. W. R. LAWHORN.

TO THE MEMORY OF  
BROTHER WORTHINGTON EDWARDS

Brother Edwards departed this life January 28, 1934. He was a member of St. James Free-Will Baptist Church and one who we feel perfectly safe in saying loved the Lord. He was deprived of his church activities on account of afflictions, but kept his heart and eyes turned to Calvary's Cross with the full assurance of salvation, and the home in yonder's world where there's no pain or sickness. Brother Edwards and Sister Shellman were cousins in this life, but are at this time Brother and Sister in Christ Jesus, our Lord, and are watching and waiting for their loved ones.

REV. B. V. LISLES.

TO THE MEMORY OF  
BROTHER JOHN ARTY KING

Brother King was born June 5, 1864, and died June 30, 1934, making his stay on earth 70 years and 25 days. He was a member of New Prospect Free-Will Baptist Church, Turner County, Georgia. Bro. King was loved by all who knew him, ever living a Christian life. He was a devoted husband and father. The deceased loved his church and did all he could to help support it. This good brother and father is gone but not forgotten. Weep not dear children, father is not dead but sleeping.

The pain of death has past, labor and sorrows cease,  
And life's long warfare closed, alas his soul has found peace.  
His body in the grave, in silent hope may lie,  
Till the last trumpet's joyful sound, shall call him to the sky.  
His Pastor, REV. W. R. LAWHORN.

CIRCULAR LETTER

To the Churches Composing the Chattahoochee Free-Will Baptist Association:

In the 133rd Psalm, I read these words, "Behold, how good and how pleasant it is for Brethren to dwell together in unity." It can be possible that there is a man or woman here today that would blame me for being a United Free-Will Baptist after hearing what the Psalmist, the man after God's own heart, has to say about unity.

Unity unites the church down here into a little Heaven. Without unity, it divides it and it becomes almost like a little hell. There is nothing that pleases the devil more than for him to get God's people divided, for then he knows he can make them do any mean, low-down thing that he wants them to do. And my soul prayer to God has been for Him to keep us united. And Christ saw how hurtful division was that he prayed the Father to make us one, St. John 17 C, 21. v.

We are not only Baptists but we are united Baptists. We love the souls of all nations of every man. We believe God wants to save all and will save all who will come to Christ, no matter if it is the whole world. He doesn't want the devil to get a single soul. God made us neither obedient nor disobedient. We are responsible. We must say "Amen" to our own damnation, for we are left to make our own choice. God makes no man bow his knees to Him. You can

treat God with scorn and contempt if you want to, or you can serve him with all your heart and soul if you choose. Oh. What a surprise it would be to Paul or to Peter if they could come back here now and see the strife and divisions in the different churches. It seems as if they don't care. They wouldn't be united, if they could. They add and leave out so as to be disunited. I would to God that every person would search the Scriptures and obey their Lord and Master, by doing what He has told us to do to the very letter—not some things, but all things. Not omit anything because it would please man and we could be large in number by doing the Lord's will.

So let us all pray for the Lord to unite us together in this body today.

ELDER C. H. MOORE:

### 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



## 14 Minutes, Chattahoochee Free-will Baptist Association

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 confer-

ence, 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 urler of haven 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 volun-

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tary 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	Dis. by Let.	Died	Total Members	Paid Mirates	Paid Pastors	Meeting Days
Turners Chapel -----	Taylor -----	Rev. W. R. Lawhorn -----	2	--	--	6	--	--	1	125	\$6.00	\$29.01	4
Little Bethel -----	Macon -----	Rev. W. R. Lawhorn -----	--	4	1	1	--	1	2	129	9.10	63.65	4
St. James -----	Russell—Ala. -----	Rev. B. V. Lisle -----	4	9	1	4	5	3	4	146	5.00	43.65	1-2-3-4
Bethany -----	Marion -----	Rev. W. H. Emerson -----	2	2	15	5	3	--	--	45	4.00	21.13	4
Spring Hill -----	Marion -----	Rev. C. H. Moore -----	--	--	--	--	--	--	--	32	3.00	----	2
Beulah -----	Taylor -----	Rev. C. H. Moore -----	--	--	--	1	--	--	1	27	3.00	----	3
New Life -----	Marion -----	Rev. C. H. Moore -----	3	--	--	4	--	1	2	59	4.00	----	1
New Prospect -----	Turner -----	Rev. W. R. Lawhorn -----	1	--	--	1	--	--	3	155	6.00	77.00	3
Mt. Olive -----	Taylor -----	Rev. W. R. Lawhorn -----	--	--	1	1	--	4	1	109	5.00	----	2
New Prospect -----	Taylor -----	Rev. W. T. Grimsley -----	--	--	--	1	--	1	--	50	2.00	9.32	3
St. John -----	Muscogee -----	Rev. L. V. Priester -----	--	--	--	6	--	5	--	175	5.00	60.00	1-2-3-4
Trinity -----	Taylor -----	Rev. C. H. Moore -----	1	--	--	--	--	--	1	25	5.00	----	4
Pleasant Hill -----	Schley -----	Rev. W. T. Grimsley -----	2	--	--	--	--	1	--	25	3.00	----	1
Providence -----	Muscogee -----	Rev. H. L. Lumpkin -----	--	--	--	--	--	--	3	101	3.00	90.00	4