

101 st

MINUTES

—OF THE—

101st Annual Session

—OF THE—

CHATTAHOOCHEE

UNITED FREE-WILL BAPTIST ASSOCIATION

—HELD WITH—

ST. JAMES CHURCH

RUSSELL COUNTY, ALABAMA

Commencing Thursday Night Before the First
Sunday in October, 1936

ELDER H. L. LUMPKIN, Moderator _____ Musk, Ga.
ELDER W. E. LAWHORN, Assistant Moderator _____ Butler, Ga.
ELDER E. T. GILL, Clerk _____ 101 Triune St., Thomson, Ga.

The Next Session Will Meet with Mt. Olive Church, Taylor County,
Georgia, Commencing Thursday Night Before
The First Sunday in October, 1937

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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 101st session of the Chattahoochee United Free-Will Baptist Association convened with St. James Church, Russell County, Alabama, Thursday night before the first Sunday in October, 1936. The Introductory Sermon was delivered Friday morning at 11 o'clock by Rev. J. W. Hightower, from passages of scripture found in Gal. 6.7 and Col. 3:2.

After a n intermission of one hour 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 then called for Corresponding Letters. Motion made and carried that Bro. D. F. Johnson and Bro. Sam C. Parker read the Corresponding Letters. After the Letters were read the delegates were seated in the following order:

Spring Hill Church: T. F. Hendricks and W. C. Hand.

St. James Church: D. F. Johnson, Tom Haliman, Joe Herrin and Sister D. F. Johnson.

Little Bethel Church: C. R. Simmons, G. D. Perry, Sis. Reba Sialnaker, Arthur Fowler, R. N. McInvale, Sis. Luttie McInvale.

New Prospect Church: Sis. Bessie Hartlet.

Pleasant Hill Church: W. E. James, Fred Brewer, Leonard Grimsley, Sis. Grover Stephens.

New Life Church: J. W. Daniel, W. R. Lumpkin, J. B. Lumpkin, Randal Lumpkin, Felton Roberts, Sis. H. L. Lumpkin, Sis. W. R. Lumpkin.

St. John Church: J. D. Cox, J. E. Hallford.

Bethany Church: Ed Youngblood, J. Grimsley, D. R. Parker, H. G. Lawarance.

Turners Chapel Church: Walter Turner.

New Prospect Church: G. D. Paeslon, T. D. Cook, Sis George Paeslon.

Ideal F. W. B. Church: Bro. and Sis Clyde Chapman, Sis W. E.

Robertson.

Providence Church: H. L. Anthony, Boyd Tomblin, Clifford Tomblin, Walter M. Bride, Curtis Parker, Sam C. Parker.

Mt. Olive Church: Sis. Irene Windham, Sis. Leona Blair, T. G. Jones, Fiddie Windham, C. V. Blair.

Trinity Church: Euford Watson, Sis. J. L. Chapman, Sis. Ruth Hill, C. L. Cally.

Beulah Church: Charles Cromer, Sis. Sallie Cromer, A. R. Lawhorn.

Bethlehem Church: Not Represented.

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

The body then permanently organized by electing Eld. H. L. Lumpkin, Moderator; Eld. W. R. Lawhorn, Assistant Moderator; and Eld. B. T. Gill, Clerk.

Next called for Petitionary Letters; none received.

Called for Corresponding Messengers and received: A. L. Sellers from the Union Association; Rev. C. J. Harvey and wife from the Union Association; Rev. J. H. Little from the Little River Association; Sister J. T. Harmon from the Union Association; Rev. J. B. Harris and Sister Lessie Moody from the South Georgia Association. Motion made and carried that the Moderator give the Correspondents the right hand of fellowship and that they be seated in the body.

Motion made and carried that the Moderator appoint the various Committees as follows:

Committee on Preaching: R. N. McInvale, D. F. Johnson, Tom Holliman.

Committee on State of Churches and Character of the Ministry: D. R. Parker, J. B. Lumpkin, Sam C. Parker, Joe Herring and Johnnie Windham.

Committee on Temperance: W. R. Lawhorn, Sister Law Invale, J. Grimsley.

Committee on Sabbath Schools: Sister D. F. Johnson, Sister Rebahna Er, and J. E. Hallford.

Committee on Finance: C. H. Moore, Ed Youngblood, W. E. James.

Committee on Suggestions: W. J. Childree, W. H. Emerson, E. C. Grimsley.

MISCELLANEOUS BUSINESS

Appointed Corresponding Messengers to our Sister Associations as follows:

To the South-east Alabama Association: Rev. H. J. Smith.

To the Georgia Union Association: Rev. and Sister H. L. Lumpkin and Sister Sallie Cromer.

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

To the Union Association: Rev. W. T. Grimsley.

To the Little River Association: Rev. W. R. Lawhorn.

Moved and carried that the Clerk correspond with the other Associations by Minutes.

Moved and carried that the Clerk have 600 copies of the Association Minutes printed and that the Clerk be paid \$15.00 for his services.

The Circular Letter prepared by Rev. H. L. Knighton was ordered printed in the Minutes.

Motion made and carried that Sister Clyde Chapman write the next Circular Letter to this body.

Motion made and carried that the body adjourn until Saturday morning at 8:30 o'clock.

SATURDAY MORNING SESSION

At 8:30 o'clock Saturday morning the body was called to order by the Moderator. Singing and prayer by Sister Harver Scripture reading from the 133rd Psalm. Motion made and carried that the next session meet with Mt. Olive Church, Taylor County, Georgia, commencing Thursday night before the first Sunday in October, 1937. Rev. W. R. Lawhorn to preach the Introductory Sermon Friday at 11 a. m., and Rev. H. L. Knighton, alternate. Delegates going by rail will be met at Reynolds, Ga., on Thursday. Friday night's collection for Rev. J. B. Harris, \$9.25; Saturday afternoon collection for Rev. C. J. Harvey, \$4.00; Sunday morning's collection was given to Rev. C. W. Richardson, \$4.42; gave to Bro. E. C. Grimsley \$4.40; total collection for these brethren amounted to \$22.50. Motion made and carried that the body adjourn for preaching until two o'clock Saturday afternoon.

SATURDAY AFTERNOON SESSION

At two o'clock p. m. the body met with singing and prayer by Rev. B. T. Gill. The Moderator then called for the various Committees to make their reports. These reports were as follows:

REPORTS OF THE VARIOUS COMMITTEES

Preaching Committee's Report

Friday night Rev. J. B. Harris to preach and Rev. Floyd Herring to close. Saturday at 11 o'clock Rev. C. J. Harvey to preach and Rev. A. L. Sellers to close. Saturday night Rev. W. R. Lumpkin to preach and Rev. J. B. Harris to close. Sunday morning at ten o'clock Rev. W. H. Emerson gave a talk to the Sunday school. At the 11 o'clock hour Rev. Floyd Herring delivered a wonderful message and Rev. W. H. Emerson closed.

D. F. JOHNSON, Chairman.

COMMITTEE ON FINANCE

We, your Committee on Finance, report as follows:

On Hand in Treasury	\$ 1.24
Paid in from various Churches	\$71.50
Total on Hand	\$72.74

REV. C. H. MOORE, Chairman.

ON TEMPERANCE

We, your Committee, make the following report: We beg you all to be temperate in all things. If you are a Christian, keep the Lord's Commandments and leave off the devil's work. Put on the whole armor of God and be just what the Lord wants you to be. The Lord is just and faithful to give you your every need. Be ye temperate.

LUTTIE McINVALE, Chairman.

COMMITTEE ON SUNDAY SCHOOLS

We, your committee on Sunday School work, wish to call your attention to the words of Jesus which will be found in St. Luke, 18th chapter and 15th verse. We feel that it is our duty as Christian peo-

ple should take great interest in the little ones so that they shall be permitted to fill their places, and unless we do this we feel assured that we are passing up a grand opportunity and at the same neglecting our duty toward God. We are grieved indeed that we do not have any more Sunday Schools than there are in our Association. We have only three. Your committee earnestly prays and wishes everyone else to pray that we may have more Sunday Schools by the time our Association meets one year hence.

SIS. IRENE JOHNSON, Chairman.

ON STATE OF CHURCHES AND CHARACTER OF MINISTRY

We, your committee, find all the churches and ministers in good spiritual condition, and in brotherly love one for the other.

D. R. PARKER, Chairman.

COMMITTEE ON SUGGESTIONS

We, your committee, make the following report: We suggest that the Churches that hold services on the first Sunday and Saturday before in October, omit that service for the coming together of the Association. We further suggest that each church in this Association organize an Aged Ministerial Aid.

W. J. CHILDREE, Chairman.

TIME AND PLACE OF NEXT SESSION

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 Mt. Olive Church, Pottersville, Taylor County, Georgia, 12 months hence.

ELD. H. L. LUMPKIN, Moderator,

ELD. W. R. LAWHORN, Assistant Moderator,

ELD. B. T. GILL, Clerk.

EXECUTIVE COMMITTEE

Eld. W. H. Emerson, Chairman—One Year	Butler, Ga.
D. R. Parker—Three Years	Juniper, Ga.
Johnnie Windham—Two Years	Reynolds, Ga.
Sam. Daniel—Two Years	Mauk, Ga.
R. N. McInvale—One Year	Ideal, Ga.

TIME AND PLACE OF UNION MEETINGS

The First District Union Meeting will meet with New Prospect Church, Taylor County, Ga., Friday night before the Fifth Sunday in May 1937. The Introductory Sermon will be delivered on Saturday at 11 o'clock a. m., by Rev W. J. Childree.

C. H. MOORE, Moderator.

The Second District Union Meeting will meet with Trinity Church, Taylor County, Ga., on Friday night before the Fourth Sunday in July, 1937. The Introductory Sermon will be delivered Saturday morning at 11 o'clock by Rev. Floyd Herring with Rev. H. J. Smith, alternate.

ELD. E. C. GRIMSLEY, Moderator,
ELD. H. J. SMITH, Clerk.

PREACHERS' AND DEACONS' MEETING

The Deacons' and Preachers' Meeting will be held with St. Johns Church, Columbus, Ga., Saturday before the Fifth Sunday in August, 1937. The Introductory Sermon will be delivered Saturday morning at 11 o'clock by Eld. W. R. Lawhorn; Eld. B. T. Gill, alternate.

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

CHURCHES, CLERKS AND POSTOFFICES

Spring Hill, Katilee Brady	Mauk, Ga.
St. James, D. F. Johnson	614—First Ave., Phenix City, Ala.
Little Bethel, Bessie Emerson	Route 1, Butler, Ga.
New Prospect, Daniel Posey	Reynolds, Ga.
Pleasant Hill, Grover Stephens	Rupert, Ga.
New Life, L. E. Chapman	Mauk, Ga.
St. Johns, E. D. Vance	25 Hemlock Drive, Columbus, Ga.
Bethany, H. G. Lawrence	R. F. D., Juniper, Ga.
Turners Chapel, C. H. Moore	Butler, Ga.
New Prospect, E. C. King	Shingler, Ga.
Ideal F. W. B. Church, Mrs. G. A. Chapman	Ideal, Ga.
Alt. Olive, J. S. Windham	Reynolds, Ga.
Trinity, B. F. Waller	Charing, Ga.
Beulah, Mrs. C. E. Lawhorn	Butler, Ga.
Providence, Sam C. Parker	R. F. D., Columbus, Ga.

MINISTERIAL ROLL

Elder H. L. Knighton	806 Second Ave., Phenix City, Ala.
Elder C. W. Richerson	204 North R. R. St., Phenix City, Ala.
Elder H. J. Smith	3010—4th Ave., Columbus, Ga.
Elder W. H. Emerson	R. 1, Butler, Ga.
Elder W. T. Grimsley	Route 4, Ellaville, Ga.
Elder E. C. Grimsley	Ellaville, Ga.
Elder W. J. Lumpkin	Coleman, Ga.
Elder H. L. Lumpkin	Mauk, Ga.
Elder B. D. Lawson	1154 Curtis Street, Columbus, Ga.
Elder Floyd Herring	3827 First Ave., Columbus, Ga.
Elder L. V. Priestner	24 Edgewood Ave., Thomaston, Ga.
Elder I. F. Guinn	Camden, S. C.
Elder J. H. Little	Ashburn, Ga.
Elder C. H. Moore	Reynolds, Ga.
Elder Riley Windham	Reynolds, Ga.
Elder W. J. Childree	Reynolds, Ga.
Elder W. T. Lovick	Reynolds, Ga.
Elder J. W. Hightower	124 Grady St., Macon, Ga.
Elder B. T. Gill	101 Triyne St., Thomaston, Ga.
Elder W. R. Lawhorn	Route 1, Butler, Ga.

LICENSED MINISTERS

Rev. T. B. Lovick	Reynolds, Ga.
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TO THE MEMORY OF
ELDER D. E. GREEN

Elder D. E. Green was born Oct. 5, 1852, departed this life July 7, 1936, making his stay on earth 83 years, 9 months and two days.

Bro. Green was an active church worker and one of the constitutional members of the Ideal Free-Will Baptist Church of which he was a member at the time of his death. He served in the field of his chosen profession for 60 years. During the time of his faithful service he won the confidence of his many friends who regarded him as being a Christian man.

We feel assured that he is now resting on the sunny hills of Glory where our Blessed Lord will reveal unto him the fullness of His glory. In humble submission we say:

Peace to his memory, rest and happiness to his soul.

We hope again to view your face,
With all the ransomed over there;
Who have been redeemed by His saving grace,
To reunite beyond the stars;
In praising Christ our Lord and King,
Where never more shall trouble mar,
There endless praises to Him sing.

By his pastor,

W. J. CHILDREE.

TO THE MEMORY OF
ELDER W. T. LOVICK

Bro. Lovick was born April 10, 1872; died Oct. 20, 1936; was married Oct. 14, 1894. Four children were added to this union, two of whom have passed on to the Great Beyond.

Elder. Lovick was ordained as a Free-Will Baptist minister in 1901 and was ever ready to do service for his Master. He was a successful pastor; kind and faithful. He stood against all evils, and ever ready to let his light shine in the pathway of those with whom he came in contact.

Bro. Lovick will be missed in the home, at the church and in the Association. The writer of this memorial was a co-laborer with the deceased brother in revival services on many occasions.

His body was laid to rest in Mt. Olive cemetery. By his request, Eld. H. L. Lumpkin paid the last tribute of respect and was assisted by Elder C. H. Moore and Elder W. J. Childree.

Farewell, Brother, until we meet again.

Written by request,

ELDER H. L. LUMPKIN.

IN LOVING MEMORY OF MY FATHER
MR. WILLIAM C. HALL

Born, March 12, 1874; Died, April 11, 1936

F—is for a Friend in need,
A—is for Angels up above,
T—is for Tears she shed to save me,
H—is for a Heart as pure as love,
E—is for his Eyes that are always shining,
R—is for Right and Right he'll always be;

Put them all together they spell FATHER, a word that means
the world to me.

TO THE MEMORY OF
MRS. M. E. NORRIS

Born, Sept. 3, 1846; Died, Nov. 1, 1935

Age: 89 years, 11 months, 29 days

A light is from our household gone,
A voice we love is stilled;
A place is vacant in many homes,
That never can be filled.

We miss thee from our home, dear Mother
We miss thee from thy place;
A shadow o'er our lives is cast,
We miss the sunshine of thy face.

We miss thy kind and willing hand,
Thy kind and earnest care;
Our home is dark without thee,
We miss thee everywhere.

We loved her, yes we loved her,
But the angels loved her more;
And they have sweetly called her,
To yonder happy shore.

The pearly gates were opened,
A gentle voice said come;
And with farewells unspoken
She calmly entered Home.

By her daughter,
MRS. A. B. AUTRY.

TO THE MEMORY OF
MRS. J. J. McBRED

It is with a sad heart that I attempt to write the memoriam of
Mrs. Lula McBryed who departed this life Nov. 5, 1935. She was
born Oct. 9, 1861, making her stay on earth 74 years and 26 days.
She was a faithful believer in Christ and did her very best to do
things that would be helpful in the up building of God's Kingdom.

Sister McBryed was for a long time a true member of Prov-
idence Free-Will Baptist Church. She loved that place where she lived
to see all of her children received into this church. She was ever
ready to hold up the royal banner. Her place at church was never
vacant when health would permit her attending.

May the same grace which soothed her fervent brow and en-
abled her to smile thru her victory over death, dwell richly with her
grief-stricken children that they may meet Mother and Dad on that
Bright Shore.

We'll miss her, yes we'll miss her,
We'll miss each tender care,
We'll miss her words of comfort
When the hour of trials are near.

Fare thee well till we meet just inside the Eastern Gate.

MRS. H. L. LUMPKIN.

TO THE MEMORY OF
W. F. SORRELL

Brother Sorrell was born March 28, 1865 and departed this life
Feb. 29, 1936. He was a faithful member of St. James Church at
the time of his death and was loved by all who knew him.

Written by his pastor, ELDER H. L. KNIGHTON.

TO THE MEMORY OF
BRO. DAVID WILSON

Bro. Wilson was born June 6, 1876, died July 4 1936, making his stay
here on earth 60 years, 1 month and 6 days. He was a member of
Mt. Olive Church. Our hearts are in sympathy with sorrowing loved
ones and friends. May each of us remember that life should be sweet
and death is sure. May we be ready to meet our loved one on the
banks of sweet Deliverance.

By his pastor,

ELDER W. R. LAWHORN.

**TO THE MEMORY OF
SISTER JEFFIE ETHRIDGE**

Sister Ethridge was born July 26, 1894, died January 4, 1936; age 41 years, 5 months, 9 days. She was a true and faithful member of Beulah Church; ever ready to do a Christian work in the cause of our Blessed Saviour. Her departure has caused a great vacancy in our church and community. May the sweet blessings of an all preserving Saviour abide with the bereaved.

Beneath the mound was laid to rest
The form we loved so dear
That's gone to number with the blest,
Thy voice no more we'll hear.

By her pastor, REV. W. J. CHILDREE.

**TO THE MEMORY OF
BROTHER WILLIAM HAYNES TUCKER**

Bro. Tucker was born Nov. 28, 1871 and died Dec. 23, 1935. He was a member of Mt. Olive Free-Will Baptist Church, Taylor County. He was true and faithful to his church and was loved by all who knew him. He is gone but not forgotten. Sleep on, dear brother, until we meet again.

Written by his pastor, ELD. W. R. LAWHORN.

**TO THE MEMORY OF
SISTER ELLEN DANIEL**

Sister Daniel departed this life April 22, 1934. She was a member of the New Life Free-Will Baptist Church and a loving Christian lady. She was 77 years of age and had been a member of the church for 25 years. Sister Daniel leaves eight children, forty grand children and twenty-two great grand-children.

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

Written by her pastor, ELD. C. H. MOORE.

CIRCULAR LETTER

To Those Composing the Chattahoochee Free-Will Association:

GREETINGS:

Having been appointed a year ago to write for you a Circular Letter I have chosen for a subject, "Be ye separate." We read in Second Corinthians, 6th chapter and 17th verse: "Wherefore, come ye out from among them and be ye separate saith the Lord, and touch not the unclean things, and I will receive you." God has commanded His followers to be a separate people from the world. He did not mean for us not to associate with sinners, but He did mean for us not to be partakers with their sinful ways. God pity the person that cannot keep company with sinners and not practice sin.

Jesus prayed to the Father not that He would take His disciples out of the world but that He would keep them from the evils of the world.

In First Corinthians, 10th chapter and 21st verse Paul says that we cannot be partakers of the Lords table and the table of the devil. In Matt. 6:14 and Luke 16:13 Jesus says that we cannot serve two masters; that we cannot serve God and Mammon. James says for us to have pure religion we must keep ourselves unspotted from the world.

By these Scriptures we see that there should be a difference between the life of a Christian and the life of a sinner. It is as much possible for there to be a christian sinner as it is for there to be a sinning Christian.

John says he that committeth sin is of the devil. Jesus says, "blessed is the pure in heart, for they shall see God." To have a pure heart we must be separate from sin. I pray God to convert the person who tries to so broaden and so crook the way that Jesus said was a straight and narrow way, until there is room in it for a beer saloon, or a dance hall, or swimming pools, or Sunday ball games, or golf courses, or domino boards, or moving picture shows or anything that satan has, to offer.

There is only room in that road for us to carry a heart full of love for God and for one another.

In the 25th chapter of Mathew we are told of a separation or the righteous and the wicked. Also of the separation of the wicked from God. We then understand that we must either in this world be

separated from sin or in eternity be separated from God and all that is good.

So may I close with the words of the poet:

"Heaven is a holy place, filled with glory and with grace;
Sin can never enter there, so if at the judgment bar;
Sinful spots your soul shall mar, you can never enter there."

I remain your humble servant in Christ Jesus who believes that His grace is sufficient to keep His followers separate from the world.

ELD. H. L. KNIGHTON.

CHURCH ORGANIZATION.

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

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

CONSTITUTION.

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

brogated to themselves by some modern Baptist associations, we view them as being nowhere preceded by the primitive usages of any self-created bodies.

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

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

We, as an association, take the Old and New Testaments as our confession of faith, as relates to the independency.

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

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

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

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

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

CHURCH DECORUM.

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

2. When it becomes necessary, a pastor may be chosen at any other time; but if the choice be made at a special 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 repentence 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.

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-

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.

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STATISTICAL TABLE

CHURCHES	COUNTIES	PASTORS	Recd. by Letter	Recd. by Statement	Restored	By Baptism	Expelled	Disin. by Letter	Died	Total Membership	Paid for Minutes	Paid Pastor	Meeting Days	
Spring Hill	Marion	Eld. E. C. Grimsley							4		\$3.00		2	
St. James	Russell	Eld. H. L. Knighton	2			2	6	2	1	53	5.00	60.78	1-2-3-4	
Little Bethel	Macon	Eld. W. R. Lawhorn	2			3				123	10.00	70.75	1	
New Prospect	Taylor	Eld. W. J. Childree		5		5				60	3.00	27.30	1	
Pleasant Hill	Schley	Eld. C. H. Moore						1		25	3.00	22.25	1	
New Life	Marion	Eld. C. H. Moore	1			7				77	5.00	39.00	3	
St. John	Muscogee	Eld. Floyd Herring	2	8	2	22		5	2	228	5.00		1-2-3-4	
Bethany	Marion	Eld. W. H. Emerson	1							44	4.00	36.65	4	
Turners Chapel	Taylor	Eld. W. R. Lawhorn				3				138	5.00	31.21	4	
New Prospect	Turner	Eld. W. R. Lawhorn	1							2156	6.00	85.00	3	
Ideal F. W. B. Church	Macon	Eld. W. J. Childree							1	25	5.00	50.05	2	
Providence	Muscogee	Eld. H. L. Lumpkin								1111	5.00	64.50	4	
Mt. Olive	Taylor	Eld. W. R. Lawhorn			5	3	1	2	2	120	6.00	41.25	2	
Trinity	Taylor	Eld. H. L. Lumpkin	1							2	25	3.50	27.45	4
Beulah	Taylor	Eld. W. J. Childree	1			1		2	1	21	3.00	21.77	3	