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MINUTES

—OF THE—

102nd Annual Session

—OF THE—

CHATTAHOOCHEE

UNITED FREE-WILL BAPTIST

ASSOCIATION

—HELD WITH—

MT. OLIVE CHURCH

TAYLOR COUNTY, GEORGIA

**Commencing Thursday Night Before the First
Sunday in October, 1937**

ELDER H. L. LUMPKIN, Moderator ----- **Mauk, Ga.**
ELDER B. T. GILL, Clerk ----- **101 Triune St., Thomaston, Ga.**

**The Next Session Will Meet with Little Bethel Church, Macon
County, Georgia, Commencing Thursday Night
Before the First Sunday in October, 1938**

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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 102nd session of the Chattahoochee United Free-Will Baptist Association convened with Mt. Olive Church, Taylor County, Georgia, Thursday night before the first Sunday in October, 1937. The Introductory Sermon was delivered Friday morning at 11:00 o'clock by Rev. W. R. Lawhorn from a passage of Scripture found in St. John 2 and 5.

After an hour for refreshments the body was called to order by the former Moderator, Rev. H. L. Lumpkin. First invited visiting brethren to seats with us in the body. The Moderator then called for Corresponding Letters Motion made and carried that Bro. W. H. Emerson and G. C. King read the Corresponding Letters. After the letters were read the delegates were seated in the following order:

St. James Church: Sister Lois Saxon, Bro. Tom Halleman, Sister Julia Caedin, Sister Kate Hesley, Sister Lucy Bryant, Sister Mary Knighton.

Bethany Church: H. G. Lawarance, D. R. Parker, Sister Myrtice Parker, Woodrow Hendrick, Clifford Parmer and wife and Ed Youngblood.

New Life Church: Sam Daniel, Sis. Sallie Daniel, J. B. Daniel, James Pike, L. E. Chapman, Horace Lockhart, Clara Lockhart and J'm Daniel.

Pleasant Hill Church: B. C. Brewer, Ernest James, Avesley James, Fred Brewer and wife, Leonard Grimsley and wife.

Trinity Church: A. M. Gill, A. S. Waller and wife, Buford Watson, Jessie Waller and E. C. Cauley.

St. John's Church: J. D. Cox, J. E. Halford, G. W. Price, Sis. Myra Hayes, Sis. Verona Priester.

New Prospect Church: Sis. Jewel Coulter, Sis. Estelle Oing, Sis. W. L. Lowe, Sis. J. Y. Coulter Sannie Trussell, J. Y. Coulter.

Little Bethel Church: W. T. Lovins, A. L. Fowler, R. N. McInvale, C. L. McCarty, Sis. Luttie McInvale, Sis. Bessie Emerson.

New Prospect Church: T. J. Little, G. C. King, J. A. Little.

Mt. Olive Church: Jessie Windham, William Douglas, Dozie

Weislon, G. B. Windham, Sis. Leona Blair, S's. Susie Poole.

Providence Church: W. J. Thedford, A. L. Anthony, Tommy Caldwell, S. C. Parker, Royal Tomblin, Travis McBride, W. A. Parker, Walter McBride, Sis Hawkins, C. A. Parker.

Turners' Chapel Church: H. S. Moore, Sam Moore, Arthur Spillers, Sis. Lokie Rogers, Sis. Katie Turner, and Tom Peterman.

Beulah Church: A. R. Lawhorn, N. M. Cromer, Charlie Cromer, and Sis Bettie Lawhorn.

Spring Hill Church: T. F. Hendricks, W. C. Hansel, Sis. Jessie Taylor and Sis. Katilu Brady.

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

The body then permanently organized by electing Eld. H. L. Lumpkin, Moderator, and Eld. B. T. Gill, Clerk.

Next called for Petitionery Letters; none received.

Called for Corresponding Messengers and received: Rev. W. F. McDuffie from the Midway Association; Rev. John R. Weeks and wife and C. F. Brown and wife from the Little River Association.

Motion made and carried that the Moderator give the Correspondents the right hand of fellowship and they be seated in the body.

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

Committee on Preaching: G. B. Windham, Sam Daniel and G. C. King.

Committee on State of Churches and Character of the Ministry: Fred Brewer, D. R. Parker, J. E. Hallford, T. L. Caldwell, L. B. Shirah

Committee on Temperance: Sister Ludie McInvale, Sister Minnie Hawkins and Rev. L. V. Priester.

Committees on Sabbath Schools: J. T. McBride, Sister Leona Blair and Rev. C. H. Moore.

Committee on Finance: Rev. W. H. Emerson, R. N. McInvale and Ed. Youngblood.

MISCELLANEOUS BUSINESS

Appointed Corresponding Messengers to our Sister Associations as follows:

To the Southeastern Alabama Association: Rev. H. F. Smith and Rev. H. L. Knighton.

To the Georgia Union Association: Rev. C. H. Moore and wife, Rev. H. L. Lumpkin and wife.

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

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

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

Moved and carried that the Circular Letter prepared by Sister Clyde Chapman be printed in the Minutes.

Motion made and carried that Rev. H. J. Smith write the next Circular Letter to this body.

Motion made and carried that the next session of this Association meet with Little Bethel Church, Macon County, Georgia, commencing Thursday night before the First Sunday in October, 1938.

Motion made and carried that Rev. H. L. Knighton preach the Introductory Sermon Friday at 11 a. m. and Rev. W. H. Emerson, alternate. Delegates going by rail will be met at Ideal, Ga., on Thursday.

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

SATURDAY MORNING SESSION

At 9:30 o'clock Saturday morning the body was called to order by the Moderator. Song and prayer by the Moderator. Scripture reading from the 14th chapter of St. John.

Motion made and carried that the Moderator be paid \$10.00 for his services.

Moved and carried that we take up a freewill offering for aged ministers and received \$9.30 Rev. C. W. Richerson received \$6.65 and Rev. E. C. Grimsley received \$6.65. These two are the oldest minis-

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ters we have in our Association. May the Lord richly bless them.

Moved and carried that the Covenant be read which was prepared by Rev. W. H. Emerson, Rev. E. C. Grimsley and Rev. H. L. Lumpkin. Moved and carried that this Covenant be adopted and printed in the Minutes.

Moved and carried that we pay Corresponding Messengers' expenses. Paid Rev. John R. Weeks \$4.50 out of the treasury. There was a freewill offering taken up to pay Rev. W. F. McDuffie's expenses, which amounted to \$5.20.

Motion made and carried that the body adjourn for preaching until two o'clock p. m.

SATURDAY AFTERNOON SESSION

At two o'clock p. m. the body met with singing and prayer by the Moderator. It was brought before the body to have a Sunday School Convention. Motion made and carried that each Sunday School meet with Providence Church on the Fourth Sunday in July, 1938, and that each Sunday School shall have a program to put on.

The Moderator then called for the various committees to make their reports. These reports were as follows:

REPORTS OF VARIOUS COMMITTEES

Preaching Committee's Report

Friday night Rev. John R. Weeks to preach and Rev. W. F. McDuffie to close. Saturday morning Rev. C. W. Richerson to preach and Rev. E. C. Grimsley to close. Saturday night Rev. L. V. Priester to preach and Rev. H. L. Knighton to close. Sunday morning at 11 o'clock Rev. B. T. Gill to preach and Rev. H. J. Smith to close.

G. C. KING, Chairman.

ON STATE OF CHURCHES AND CHARACTER OF MINISTRY

We, your Committee, find all the churches and ministers in good spiritual condition.

D. R. PARKER, Chairman.

COMMITTEE ON SUNDAY SCHOOLS

We, your Committee, report as follows: We find only a few Churches have Sunday Schools. We hope that at the next session of

this body we shall be able to report more Sunday Schools in the bounds of our Association.

J. T. McBRIDE, Chairman.

COMMITTEE ON TEMPERANCE

We, your Committee, submit the following report: We hear of no intemperance among our Churches. We trust that all will remain temperate in all things, conversation, act and deed. Let us cast off the works of darkness and put on the whole armor of God.

SISTER LUTTIE McINVALE, Chairman.

COMMITTEE ON FINANCE

We, your Committee, on Finance, report as follows:

On Hand in Treasury	-----	\$13.45
Paid in from Various Churches	-----	67.50
Total on Hand	-----	\$80.95

REV. W. H. EMERSON, Chairman.

TIME AND PLACE OF NEXT SESSION

By motion this body returned thanks to this Church and community for their kindness and hospitality during this session of the Association. By motion the body adjourned to meet with Little Bethel Church, Ideal, Macon County, Georgia, twelve months hence.

ELDER H. L. LUMPKIN, Moderator,
ELDER B. T. GILL, Clerk.

EXECUTIVE COMMITTEE

Eld. W. H. Emerson, Chairman, 3 years	-----	Butler, Ga.
L. B. Shirah, 3 years	-----	Route 1, Rupert, Ga.
D. R. Parker, 2 years	-----	Mauk, Ga.
J. S. Windham, 1 year	-----	Reynolds, Ga.
Sam Daniel, 1 year	-----	Mauk, Ga.

TIME AND PLACE OF UNION MEETINGS

The First District Union Meeting met with New Prospect Church Friday night before the Fifth Sunday in May, 1937. The

Introductory Sermon was delivered Saturday at 11 o'clock by Eld. W. J. Childree. All of the churches were well represented and had a glorious Union Meeting. The next session will meet with Pleasant Hill Church Friday night before the Fifth Sunday in May, 1938. The Introductory Sermon will be delivered Saturday morning at 11 o'clock by Eld. W. R. Lawhorn, with Eld. W. H. Emerson, alternate.

ELD. W. H. EMERSON, Moderator,
J. S. WINDHAM, Clerk.

The Second District Union Meeting met with Trinity Church Friday night before the Fourth Sunday in July, 1937. The Introductory Sermon was delivered at 11 a. m. by Eld. H. J. Smith. All Churches were well responded and had a glorious Union Meeting. The next session will meet with St. James Church, Friday night before the Fifth Sunday in July, 1938. Eld. H. L. Lumpkin to preach the Introductory Sermon Saturday at 11 a. m. Eld. H. L. Knighton, alternate.

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

PREACHERS' AND DEACONS' MEETING

The Deacons' and Preachers' meeting met with St. John's Church Saturday before the Fifth Sunday in August, 1937. The Introductory Sermon was delivered by Eld. W. R. Lawhorn at 11 a. m. The next session will meet with Beulah Church, Taylor County, Ga., Saturday before the Fifth Sunday in January, 1938. The Introductory Sermon to be delivered Saturday morning at 11 o'clock by Eld. L. V. Priester, Eld. C. H. Moore, alternate.

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

CHURCHES, CLERKS AND POSTOFFICES

St. James, W. P. Jones ----- 1808—Fourth Ave., Phenix City, Ala.
 Bethany, H. G. Lawrence ----- R. F. D., Juniper, Ga.
 New Life, Sister Minnie Roberts ----- Mauk, Ga.
 Pleasant Hill, Sister Grover Stephens ----- Rupert, Ga.
 Trinity, B. F. Waller ----- Charing, Ga.
 St. Johns, E. D. Vance ----- 25 Hemlock Drive, Columbus, Ga.
 New Prospect, Bessie Hartley ----- Reynolds, Ga.
 Little Bethel, Bessie Emerson ----- Route 1, Butler, Ga.
 New Prospect, E. C. King ----- Shingler, Ga.
 Mt. Olive, J. S. Windham ----- Reynolds, Ga.
 Providence, Sam C. Parker ----- R. F. D., Columbus, Ga.
 Turners Chapel, C. H. Moore ----- Butler, Ga.
 Beulah, H. W. Grimsley ----- R. F. D. 1, Ellaville, Ga.
 Spring Hill, Katilee Brady ----- Mauk, Ga.

MINISTERIAL ROLL

Elder H. L. Knighton ----- 1911—2nd Ave., Phenix City, Ala.
 Elder C. W. Richerson, ----- 1222—22nd St., Columbus, Ga.
 Elder H. J. Smith ----- 3010—4th Ave., Columbus, Ga.
 Elder H. L. Lumpkin ----- Mauk, Ga.
 Elder E. C. Grimsley ----- Ellaville, Ga.
 Elder W. J. Lumpkin ----- Coleman, Ga.
 Elder W. T. Grimsley ----- Route 4, Ellaville, Ga.
 Elder B. T. Gill ----- 101 Triune St., Thomaston, Ga.
 Elder B. D. Lawson ----- 1154 Curtis Street, Columbus, Ga.
 Elder A. C. McKinnan ----- 3511 River Road, Columbus, Ga.
 Elder L. V. Priester ----- 24 Edgewood Ave., Thomaston, Ga.
 Elder G. F. Bazemore ----- Butler, Ga.
 Elder W. H. Emerson ----- R. 1, Butler, Ga.
 Elder C. H. Moore ----- Reynolds, Ga.
 Elder R. H. Windham ----- Reynolds, Ga.
 Elder W. J. Childree ----- Reynolds, Ga.
 Elder I. F. Guinn ----- Camden, S. C.
 Elder W. R. Lawhorn ----- Route 1, Butler, Ga.

TO THE MEMORY OF
ELDER J. H. LITTLE

In memory of Rev. Joel Henry Little who was born December 23, 1869 and died March 29, 1937, making his stay here on earth 67 years, three months and six days.

Brother Little was a member of New Prospect Free-will Baptist Church, Turner County, Ga. He joined the church early in life, served as deacon of Prospect Church 15 years and was ordained as a minister of the Gospel of the United Free-will Baptist on Oct. 18, 1925, which place he filled faithfully until death.

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 meet him with all the redeemed over there, who have been redeemed by his saving grace. May the Lord bless and comfort his broken hearted companion and children. May the comforting spirit and God on His throne ever keep them in the path of all righteousness is the prayer of his pastor.

ELDER W. R. LAWHORN.

TO THE MEMORY OF
SISTER RUTH L. JOHNSON

Sister Ruth Little Johnson was born in Turner County, Ga., on Sept. 11, 1899, died Oct. 22, 1936, making her stay here on earth 37 years, one month and eleven days. She was a member of New Prospect Free-will Baptist church, Turner County, Ga. She was faithful to her church and the cause of Christ and loved by all who knew her. She leaves a broken hearted husband and five children, a father and mother besides brothers and sisters to mourn her passing.

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

By her pastor, ELD. W. R. LAWHORN.

TO THE MEMORY OF
W. Q. RABURN

Born Feb. 14, 1857, died June 21, 1937, making his stay on earth 80 years, four months and seven days.

Bro. Raburn was a member of the Free-will Baptist church in Macon County; also a deacon who filled his place well, and who's pace is vacant in our church. He was loved by his neighbors and friends as well as by his relatives. His place at home and church can never be fille and he will forever be missed by those who knew him. He leaves a broken hearted companion, two sons and three daughters who are hed in high esteem by their neighbors and friends. Weep not dear children for father is not dead but sleepeth and may each of us strive to meet him in that sweet beyond. May the same grace which smoothed his brow and which enabled him to smile through victory over death, dwell richly with his broken hearted children that they may meet dad on that bright shore.

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

TO THE MEMORY OF
SISTER C. W. RICHARDSON

Sister Richardson departed this life Dec. 26, 1936. She was a faithful Christian and was loved by those who knew her. Also she was a faithful wife to her husband, Rev. C. W. Richardson, and a devoted member of St. James Church.

By her pastor, REV. H. L. KNIGHTON.

TO THE MEMORY OF
SISTER SOPHRONIA L. TOMBLIN

Sister Tomblin was born March 17, 1872 and died March 4, 1937.

She leaves to mourn her passing a heart broken husband and seven children. She was a member of Providence Free-will Baptist Church in Muscogee County, Ga. She will be missed by all who knew her. She was a faithful Christian mother ever ready to administer to those in need. It was always a pleasure to visit her home. The funeral was indeed sad with the children standing around the casket heart-broken while their father was confined in a Columbus hospital.

The writer had been her pastor many years. Her spiritual light will ever shine. May heaven's blessings rest upon the grief-stricken husband and children.

Her body was laid to rest in the family lot at Providence church in the presence of many sorrowing friends and loved ones
In the graveyard sweetly sleeping, where the flowers gently bloom
Lies the body of a sweet old mother, in a silent, lonely tomb.
Farewell till we meet on Canaan's happy shore.

ELD. H. L. LUMPKIN, Her Pastor.

TO THE MEMORY OF
SISTER A. ELIZABETH CORLEY

Sister Corley was born August 11, 1865, and died August 20, 1937, making her stay on earth 72 years and nine days. She was a member of the Free-will Baptist church. She was a Loyal member to her pastor and church, ever ready to lend a helping hand. To know her was to love her. She leaves a husband one sister and a host of friends to mourn her death. Their loss is heaven's gain. Farewell dear Sister, till we meet again where partings will be no more.

Her pastor, ELD. E. C. GRIMSLEY.

TO THE MEMORY OF
BROTHER G. W. PAYNE

Bro. Payne was a member of Mt. Olive church and loved by all who knew him. He was born Nov. 30, 1870, died April 30, 1937.

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

By his pastor, ELD. W. R. LAWHORN.

TO THE MEMORY OF
BRO. N. M. RUSTIN

Nathan M. Rustin, son of Mr. and Mrs. J. L. Rustin, was born in Taylor County, Ga., May 28, 1890 and died Dec. 20, 1935. He joined Trinity Free-will Baptist Church some time in 1930, and about a year later was ordained a deacon of the church. His remains were laid to rest in Trinity cemetery, funeral services being conducted by Rev. C. H. Moore assisted by Rev. W. R. Lawhorn.

By his pastor,

ELD. C. H. MOORE.

TO THE MEMORY OF
SISTER SAXON

The death angel visited the home of Sister Saxon on the 7th day of September and summoned her to her home in the skies to live and reign with her Master forevermore.

The narrow gates were opened
A soft voice said, "come in";
Then with farewells unspoken
She smilingly entered in.

By her pastor,

REV. H. L. KNIGHTON.

TO THE MEMORY OF
BRO. R. W. McBRIDE

Bro. McBride was born Jan. 19, 1868, departed this life Sept. 20, 1937. He joined Providence Church in early life. He was married to Miss Janie Jones. Three children were born in the home; one son and two daughters. Bro. McBride was a faithful member of his church and will be very much missed. His companion and children all belong to the church. May our Heavenly Father ever bless each of you and may each of you meet father some glad day. His body was laid to rest in the family cemetery at Providence church.

'Twill be a wonderful day
Up there on the golden strand,
Then I can hear Jesus, my Saviour say
Shake hands with father again.

Dear Jesus help us ever
Thy blessed words to keep
So that we may meet our friends
When at last in death we sleep.

ELD. H. L. LUMPKIN, His Pastor.

TO THE MEMORY OF
BROTHER W. W. PERRY

Bro. Perry was born in Marion County, Ga., July 9, 1891 and died March 6, 1937, making his stay on earth 45 years, seven months and 27 days.

He was born in Marion County, later moving to Macon county with his father, Mr. G. D. Perry, and family. He was a member of Little Bethel Free-will Baptist church, highly esteemed and loved by all who knew him, was faithful to his church, loyal to his neighbors and friends. He provided well for his family. Brother Perry was a resident of Columbus, Ga., at the time of his death. He leaves a broken hearted wife and three sons besides his father, mother, a brother and several sisters, numerous relatives and friends to mourn his passing. A place in his home is vacant which no one else can fill.

A light from our household is gone
A voice we loved is still
A place is vacant in our home
That never can be filled
We miss thee from our home, dear father
We miss thee from thy place
A shadow over our lives is cast
We miss the sunshine of thy face.
We miss thy kind and willing hand
Thy tender comfort and care
Our home is dark without thee
We miss thee everywhere.
We loved you, yes we loved you,
But the angels loved you more,
And they have sweetly called you
To yonder happy shore.

The pearly gates were opened, a gentle voice said come,
And with farewells unspoken, you calmly entered home.

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

CIRCULAR LETTER

At the close of the 4th chapter of Isaiah we read, "Hast thou not known? Hast thou not heard the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary. He giveth power to the faint and to him that hath no might He increaseth strength. . . . 40:28 They that wait upon the Lord shall renew their strength." On the next page the same sweet strain of encouragement, "Fear thou not for I am with thee; be not dismayed, for I am thy God; I will strengthen thee; yea I will uphold thee with the right hand of my righteousness." Isaiah 41:10.

So many of us are afraid that we will not be able to hold out in the Christian life; we do not have faith. If it depended entirely on ourselves, not one of us would continue in the Christian life any length of time. Our dependence is upon the divine promise, "I will never leave thee nor forsake thee."

Sometimes we worry about what is going to happen to us in the future, next week, next month, or next year. Are we not getting too far ahead of the time? The same God who takes care of us today will take care of us tomorrow, and next day, and next month and next year. Our God is not only a God of the past but of the present and future.

It is a comfort to have this faith in our Heavenly Father. So many days nothing much happens but other days so many things test our faith and try our hearts. There are days of bereavement when our loved ones are taken away, and then we throw ourselves on Jesus Christ and find comfort. So many times we would be in utter despair were it not for His words, "Him that cometh to me, I will in no wise cast out." So it is that the grace of God is our sufficient strength day by day.

So let us all have faith in God. We know He will not forsake us in our need, and as we look back on our lives we can say with David of old, "Surely goodness and mercy have followed me all the days of my life, and I will dwell in the house of the Lord forever."

SISTER CLYDE CHAPMAN.

CHURCH COVENANT

Presented to the Churches of the
Chattahoochee United Free-Will Baptist Association

We, the United Free-Will Baptists, Church of Christ hereby
Covenant and agree:

1st. That we will remain united together in Church capacity and that we will not demand a letter of dismissal without giving a sufficient reason and that we will endeavor, faithfully to discharge all our Christian duties.

2nd. That we will labor together to remain free from all violations to the Bible doctrines, ordinances, and faith once delivered to the Saints.

3rd. That we will live mutually in fellowship and not estrange ourselves from any of the brethren.

4th. That we will respect each other's liberty of conscience, patiently bear each other's burdens, strengthen the weak, warn the wavering and instruct the young and the ignorant.

5th. That we will watch over each other for good and give our brethren timely warning if we see them exposed to danger or about to be led astray.

6th. That we will not expose or ridicule our brethren because of their imperfections, neither will we report evil of any one unless we know they are guilty.

7th. That our daily conversation shall be edifying and such that is becoming for the Saints.

8th. That we will avoid all improper intercourses of all ungodliness and that we will not visit places where our Christian influence will be impaired.

9th. That we will attend all meetings of the church for the preaching of the Gospel, the administration of the ordinances, the church conferences and all religious meetings unless we have a sufficient reason for absence.

10th. That we will assist in supporting our pastor, in relieving the needy, and in defraying the expenses of our churches according to our several abilities.

11th. That we will in all cases and under all circumstances endeavor to walk according to our Saviour's Golden Rule: "Do Unto Others As You Would Have Them Do Unto You."

12th. That we will exercise our spiritual gifts as well as we are able for the instruction and edification of our brethren and sisters.

13th. That we will strive to cultivate deep and uniform piety in our hearts and encourage the same all around us.

14th. That we strictly administer the government of the church, laboring always to promote its purity and holy influence.

15th. That we will not, knowingly condemn the innocent or favor the guilty and that we will strive to prevent strife and factions in the church.

16th. That if any among us shall be guilty of gross sins he shall be excluded from our fellowship. An acknowledgement convincing the church that he has repented will restore him back to the fellowship of the church.

17th. If an officer or deacon be guilty of such sins, he shall not hold his office, at the pleasure of the church, any longer. If he convinces the church that he has sorrowfully repented of these sins the church may then restore him to his former position.

18th. That we will strictly pursue the case pointed out in the Gospel, should any of our brethren trespass against us.

19th. That we will not delay to acknowledge our improper conduct to the church in conference, should we go astray.

20th. That we will go immediately to any member of the church against whom we may hear unfavorable reports and inform him of the same without bringing it up in conference unless necessary.

21st. That we will abstain from all sinful conformities to the world. That we will refrain from all evil amusements of the world.

22nd. That we will not traffic in ourselves, nor furnish to others, intoxicating drinks as a beverage, and that we will not sustain such in the church.

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 conference, the time must be appointed at a monthly meeting of the church.

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

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

5. The deacons shall take notice of such members as refuse or neglect to partake of the Lord's Supper and endeavor to

ascertain the cause, that the same may be laid before the church in conference if necessary.

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

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

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

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

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

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

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

13. Visiting brethren, as helps called in from sister churches, shall be allowed to speak and make motions or seconds, but not allowed to vote.

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

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

16. When the moderator calls for absentees, the clerk shall inform the church that members have been absent for three

successive conferences, and the moderator shall appoint some brother or brethren to cite each of them to the next conference.

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

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

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

20. Members dismissed from the church by letter who become disorderly, or continue to hold their letters without a good reason, shall be cited to the conference to answer for their conduct.

21. Expelled members may be restored to fellowship on their petition if their walk since expulsion has convinced the church that they have sincerely repented of their former evil.

22. A vote shall not be taken on any question without a move and a second, and in all important questions the vote shall be taken by rising on their feet.

23. No other motion shall be considered while a previous motion and second is before the conference.

24. It shall be considered disorderly for a member to absent himself from conference when an important question is to be decided; but a member upon his request, may be excused by the church from voting on either side in peculiar cases.

25. No member shall leave the house during conference without a sufficient cause nor engage in conversation or whispering without being subject to be called to order by the moderator.

26. All discussions in conference must be conducted with calmness and good feeling; those who speak must rise to their feet and address the moderator, and keep to the point in debate.

27. No one shall speak more than three times on the same motion without permission from the moderator, nor shall the remarks of any one be unreasonably long.

28. When the moderator speaks he must nominate some brother in his stead.

29. No one shall be interrupted while speaking unless it be necessary to call the speaker to order.

30. It shall be the rule of the church to attend to the administration of the Lord's Supper at least four times a year, and the expenses are to be paid by the church.

31. Members not in good standing shall not commune, but the administration shall not be deferred on account of any

32. Feet washing shall be attended to as the church sees proper.

33. Public fasting, humiliation and prayer shall be observed on proper occasions.

34. This decorum may be amended or altered by the vote of two-thirds of the members present at any two successive monthly meetings.

GOVERNMENT AND ORDINANCES.

1. We believe that a Gospel Church, or a church of Christ, is a congregation of Christians constituted and governed according to the rules laid down in the New Testament.

2. That those rules require churches to preserve the form of government and the ordinances of the first Christian churches and to be composed of baptized believers in Christ.

3. That the visible church as the aggregate or whole-number of Gospel churches, and that the invisible church is composed of the redeemed now in heaven, and of such Christians on earth as are not attached to the visible church, according to the Gospel rules.

4. That the establishment of a central or catholic government over the visible church, or any part thereof, is a devise of earthly ambition repugnant to the Word of God, subservient to the churches and dangerous to the liberty of men.

5. The Gospel churches are the only ecclesiastical bodies or tribunals authorized by the Scriptures; that each church has the unrestricted right to administer its own government without supervision or interference, being under Christ essentially, independent and absolute; and that if this right be surrendered to a superintending jurisdiction by delegation or otherwise, the assembly ceases to be a Gospel church.

6. That churches may nevertheless, we suppose, meet by delegates, form an association and declare the terms upon which they will keep up the correspondence; but that the rights and authority of churches being inalienable, or in no wise compromised or hindered by entering into an association, and therefore an association has no authority over churches or individuals, their only power being to transact business which does not pertain to churches in their ecclesiastical capacity; to promote mutual intercourse, and a concentration of voluntary effort, and to give that advice to churches which might with equal authority be given by any individual.

7. That the authority of the churches is designed for the perpetuation of the true religion of the Gospel, and for the preservation of a true and orderly body of Christians on earth; that it is fully sufficient for the purpose intended, but that it does not extend to persons, property or the consciences of men in any manner whatever.

8. That the only requisites to church membership are faith in Christ and obedience to the Gospel; that faith in Christ necessarily exists in connection with the belief in the fundamental truths of Christianity, and that to prescribe any other requisite of such membership is an assumption of authority on the part of the church and a departure from the Gospel plan.

9. That the officers of a church are elders and deacons; that the elders are also called bishops or pastors; and all the elders are equal in rank, though they may perform different

functions—since some may be the bishops or pastors of particular churches, while others may be simply elders, having no pastoral charge.

10. That the authority of a minister of the Gospel extends to teaching, exhortation and rebuke, but no further; that he cannot perform any acts that belong to the authority of the church—such as the reception of members into the church compact, or the expulsion of offenders; that as a member of the church, he is no more than any other member, and if he is guilty of transgression he is to be brought to trial before his brethren and convicted or acquitted in the same manner as if he was a private person; yet we think it prudent to call in advisory help, especially if the minister is to be tried upon a charge of heresy.

11. That Christian baptism is the immersion of a believer in water, in the name of the Father, and of the Son and of the Holy Ghost.

12. That the Lord's Supper and washing the saints' feet are ordinances to be observed in the church until the Lord comes.

13. That elders and deacons must be set apart to their office by ordination, or the imposition of the hands of the presbytery and prayer, without which they are not authorized to administer the ordinances pertaining to their respective offices.

14. No preacher shall be ordained unless called to take charge of a church as pastor, or for some other good and sufficient reason.

ARTICLES OF FAITH AND DOCTRINAL VIEWS

1. We believe that the Holy Bible was written by men divinely inspired and is a treasure of heavenly instruction; that it has God for its author, salvation for its end, the truth without any mixture of error for its matter; that it reveals the principles by which God will judge us, and therefore it shall remain with us to the end of time the true center of Christian union and the supreme standard to which all human conduct and opinions conform.—Rev. 13:14; John 5:39.

2. That there is one true and living God, whose name is Jehovah, the maker and ruler of heaven and earth, inexpressible glorious in holiness, worthy of all possible honor, confidence and love, revealed in the personal distinction of Father, Son and Holy Ghost, equal in every divine perfection, and executing distinct but harmonious offices in the great work of redemption.—Ex. 6:3; Psa. 33:18.

3. That man was created in a state of holiness under the law of his maker, but by voluntary transgression fell from that holy and happy state, in consequence of which men are now sinners, not by constraint, but by choice, being by nature utterly devoid of holiness required by the law of God, wholly given to the gratification of the world, of Satan and their

own sinful passions, and therefore are under just condemnation to eternal ruin without defense or excuse.—Gen. 1:27, 2:7, 3:6, 19, 23.

4. That the salvation of sinners is wholly of grace, through the mediatorial office of the Son of God, who took upon himself our nature, yet without sin, honored the law by His own personal obedience, and made atonement for sin by his death; being risen from the dead, he is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with divine perfection in every way qualified to be suitable, compassionate and all sufficient Saviour.—Eph. 2:5, 5:8, Rom. 7:11.

5. That the Gospel blessings which Christ in his fullness bestows on such as believe in him, is justification. That this justification consists in the pardon of sin and promise of eternal life, upon principles of righteousness; that it is bestowed not in consideration of anything we do, but solely through his own righteousness and atonement, and that brings us into a state of most blessed peace and favor with God.—Rom. 8:30, Ezek. 18:28; John 3:14, 16, Rom. 8:17.

6. That the blessings of salvation are made free to all by the Gospel; that it is the immediate duty of all to receive them by a cordial and obedient faith and that nothing prevents the salvation of the greatest sinner upon earth, but his own voluntary refusal to submit to the Lord Jesus Christ, which refusal will subject him to an aggravated condemnation.—Mark 16:16, John 17:20; Isa. 20.

7. That in order to be saved we must be regenerated, or obedient to the Gospel; and that its evidence is found in the holy fruits which we bring forth to God.—John 3:3-8, Matt. 3:8-10.

8. That election is the gracious purpose of God, according to which he regenerates, sanctifies and saves sinners, it being perfectly consistent with the free agency of man, that it comprehends all means with the end; that it is a glorious display of God's goodness, being infinitely wise, holy, unchangeable; born again; that regeneration consists of giving a holy disposition to the mind and is affected in a manner above our comprehension by the power of the Holy Spirit, producing voluntary that it utterly excludes boasting and promotes humility, prayer, praise, trust in God and active imitation of his free mercy, that it encourages the use of means in the highest degree; that it is the foundation of Christian assurance, and that to ascertain it with regard to ourselves, demands and deserves our utmost diligence.

9. That the preserving attachments of true believers to Christ is the grand mark which distinguishes them from superficial possessors; that a special Providence watches over their welfare, and that they are kept by the power of God through faith unto salvation.—Eph. 1:1-2.

10. That the law of God is the eternal, unchangeable rule

of his Government; that it is holy, just and good; that the inability which the Scriptures ascribe to fallen man to fulfill its precepts, arises entirely from his love of sin; to deliver him through a mediator to unfeigned obedience to the holy law, is one design of the Gospel and of the means of grace connected with the establishment of the visible church.—Matt. 5:13, Luke 10:13-20, 14:17.

11. That the first day of the week is the Lord's day, or Christian Sabbath; that it should be kept sacred to religious purposes by abstaining from all secular labor and recreation; by the direct observance of all means of grace, both public and private, and preparation for that rest which remains for the children of God.—Ex. 19:8, Heb. 4:9, Thess. 1:7, Psa. 16:9.

12. That civil government is of divine appointment for the interest and good order of human society, that magistrates are to be prayed for conscientiously, honored and obeyed in all things not contrary to the will of our Lord Jesus Christ, who is the Lord of the conscience and Prince of the kings on earth.—Ex. 23:7, Acts 23:5, Tim. 5:17.

13. That there is a radical and essential difference between the righteous and the wicked; that such only as are justified by faith in the name of the Lord Jesus, and sanctified by the Spirit of God are truly righteous in his esteem, while such as continue in impenitence and in unbelief, are in his sight wicked and under this curse, and this distinction holds good among men both in and after death.—Matt. 25:46; Mark 16:16.

14. That the end of this world is approaching, when Christ will descend from heaven and raise the dead from their graves to final retribution; that a solemn separation will then take place, the righteous being adjudged to everlasting happiness, and the wicked to endless punishment, and this judgment will fix forever the final state of man in heaven or hell, on principles of righteousness.—John 5:25, Matt. 25:34:41:46.

STATISTICAL TABLE

CHURCHES	COUNTIES	PASTORS	Recd. by Letter	Recd. by Statement	Restored	By Baptism	Expelled	Dism. by Letter	Died	Total Membership	Paid for Minutes	Paid Pastor	Meeting Days
St. James -----	Russell -----	Eld. H. L. Knighton -----	1	5	1	7	2	4	2	60	\$10.00	\$85.80	1-2-3-4
Bethany -----	Marion -----	Eld. H. J. Smith -----								43	3.00		4
New Life -----	Marion -----	Eld. L. V. Priester -----				3		2		78	5.00	55.65	3
Pleasant Hill -----	Schley -----	Eld. B. T. Gill -----	2	3		19		1	1	45	3.00	22.25	1
Trinity -----	Taylor -----	Eld. L. V. Priester -----				1	2			25	3.00		4
St. John -----	Muscogee -----	Eld. H. L. Lumpkin -----	5	1	10	52	245	6		45	5.00	228.38	1-2-3-4
New Prospect -----	Taylor -----	Eld. W. J. Childree -----				2				65	2.00	23.50	1
Little Bethel -----	Macon -----	Eld. W. R. Lawhorn -----				3		3	2	131	10.00	71.50	1-3
New Prospect -----	Turner -----	Eld. C. H. Moore -----	2			1		3	2	154	6.00	85.00	3
Mt. Olive -----	Taylor -----	Eld. W. R. Lawhorn -----			6	8	3		1	130	6.00	55.50	2
Providence -----	Muscogee -----	Eld. H. L. Lumpkin -----	2			11		1	2	114	5.00	10.00	2
Turners Chapel -----	Taylor -----	Eld. W. R. Lawhorn -----				11				149	5.00	36.15	4
Beulah -----	Taylor -----	Eld. W. T. Grimsley -----					2			22	1.50	19.50	3
Spring Hill -----	Marion -----	Eld. E. C. Grimsley -----								13	1.50	26.67	2