

*Leslie Wilson*

**MINUTES**

—OF THE—

**103rd Annual Session**

—OF THE—

**CHATTAHOOCHEE  
UNITED FREE-WILL BAPTIST  
ASSOCIATION**

—HELD WITH—

**LITTLE BETHEL CHURCH**

**MACON COUNTY, GEORGIA**

Commencing Thursday Night Before the First

Sunday in October, 1933

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**ELDER H. L. LUMPKIN, Moderator.....Maul, Ga.**

**D. R. PARKER, Clerk.....Junction City, Ga.**

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

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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 103rd Session of the United Free Will Baptist Association convened with Little Bethel Church, Macon County, Ga., beginning Thursday night before the First Sunday in October 1938. The introductory Sermon was delivered Friday morning at 11 o'clock by Rev. H. L. Knighton, from the First Chap. of Micca, closed by Rev. W. H. Emerson. After refreshments the body was called to order by the Moderator H. L. Lumpkin, first invited visiting brethren to seats with us in the Body. The Moderator then called for corresponding Letters. Motion and carried that Rev. W. J. Childers and Rev. W. H. Emerson read the corresponding Letters. After reading the letters the Delegates were seated as follows:

New Prospect, Taylor County, Brother Joe Bloodworth, Bro. J. Y. Coulter, Sister Estell King, Bessie Hartley, Robert Lowe and Jewel Coulter.

Turners Chapel: Bros. Arthur Spillers, Walter Turner, E. J. Wainwright, H. S. Moore and Sam Moore.

Mt. Olive: Bros. B. R. Dent, Jesse Windham, John S. Windham, J. B. Amerson, Sisters Mollie Douglas and Annie L. Windham.

Little Bethel: Bros. G. D. Perry, R. N. McInvale, J. W. Comer, Rudolph Farrer, Rev. Emerson, Horace Comer, and Sisters Bessie Emerson and Iva Fowler.

Beulah: Bro. A. R. Lawhorn, Sister C. E. Lawhorn and Bro. Charlie Comer.

Pleasant Hill: Bros. W. E. James, B. C. Brewer, W. T. Short, J. W. Cochran and J. B. Eubanks.

New Life: Bros. Sam Daniel, Woodie Foster, Davie Daniel, Randal Lumpkin, J. B. Daniel, L. E. Chapman, J. W. McDaniel and wife.

Trinity: Bro. A. S. Waller and wife, Sister Jessie Waller, Buford Watson, B. F. Waller and sister Annie Gill and E. C. Cauley.

St. James Bro. Joe Herron and Sister Cora Hearn, Bro. R. A. Knighton.

Providence: Bros. Leonard Anthony, A. W. Tucker, Walter McBride, W. A. Parker, Sister Gussie Willis, Evans Hawkins, S. C. Parker, Tommy Caldwell, C. A. Parker.

New Prospect Church Turner County: Bro. T. J. Little and



wife, Bro. S. Watson, Bro. G. C. King, and wife, Sister Bess Little, St. Johns: J. E. Parker, J. E. Holford, John D. Ellis, F. H. Walden and E. S. Vance.

Bethany: Woodroe Hendricks, Horace Lawrence, J. Grimsley, Sister Maggie Palmer and D. R. Parker.

Spring Hill, Marion County, Ga.: Sister Jesse Tyler, Nannie Pearl Parker and T. F. Hendrick. Motion carried that all the letters be received and Delegates be seated in the Body. The Body then permanently organized by electing H. L. Lumpkin, Moderator and D. R. Parker, Clerk.

Next called for Petitionary Letters: Received none.

Next for Corresponding Delegates: Received Bro. J. D. Little, Bro. W. B. Lankford, J. B. Lankford and Paul Ham from the Little River Association, who were all seated by the Moderator extending the right hand of welcome.

Moved and carried that the various committees be appointed: Committee on Preaching: Bro. J. D. Perry, Bro. Joe Herring and Bro. B. R. Dent.

Committee on State of Churches and Character of Ministers: P. E. Knighton, David Daniel, G. C. King, H. S. Moore and H. G. Lawrence.

Committee on Temperance: Sister Minnie Hawkins, Sister Gussie Willis and Bro. Roy Emerson.

Committee on Sunday Schools: Rev. W. R. Lawhorn, Rev. G. W. Price and Sister Iva Fowler.

Committee on Finance: R. N. McInvale, W. H. Emerson, A. C. McKemen.

Committee on Sabbath Observance: W. J. Childers, H. L. Anthony, W. T. Grimsley.

Committee on Suggestions: G. D. Perry, W. E. James and A. S. Waller.

#### MISCELLANEOUS BUSINESS

Appointment of Delegates to Sister Associations: Rev. C. H. Moore and wife, Rev. W. G. Childers to the G. A. Union, Rev. W. R. Lawhorn and H. L. Lumpkin to the South Georgia Association. Moved and carried, we correspond with other association by Minutes.

Moved and carried to pay Clerk \$15 for his services, also a gift of \$10 to the Moderator.

Sister Reba Stalnake was selected to write a Circular Letter to the Body. Bro. P. E. Knighton was elected to write the Circular Letter for 1939.

Moved and Carried that the next session of this body convene

with pleasant Hill Church, Schley County, Ga., beginning on Thursday night before the first Sunday in October 1939, Rev. J. W. Childree to preach the introductory sermon on Friday morning at 11 o'clock and W. R. Lumpkin to Alternate.

#### SATURDAY MORNING SESSION

The body was called to order with reading and prayer by Moderator.

Moved and carried the Moderator extend the hand of welcome to Bro. Geo. Nobles of Hawkinsville and Bro. and Sister Etheridge of Unadilla.

Moved the Circular letters be read and adopted.

Moved that Amendment to the close of Church Covenant be made to read Thus: (1) Written and adopted at the 1937 session of the Chattahoochee United Free Will Baptist Association by Rev. W. H. Emerson. After a wonderful message delivered by Rev. W. R. Lumpkin the body adjourned for dinner.

#### SATURDAY AFTERNOON SESSION

After a fine dinner that was enjoyed by all, the Moderator called the body together by reading 15th chapter of St. John and prayer. Next, Rev. W. H. Emerson tendered his resignation as Chairman of the Executive Committee. Bro. R. N. McInvale was elected Chairman of the Executive Board.

Moved and carried that Report of Sunday School Convention be printed in the Minutes. D. R. Parker was elected Secretary and Treasurer of the Association.

#### REPORT OF VARIOUS COMMITTEES ON PREACHING

Friday night 7 o'clock Rev. G. T. Holloman closed by Rev. G. W. Price. Saturday at 11 A. M. W. R. Lumpkin, Saturday P. M. Rev. J. M. Flournoy and W. J. Childers, Saturday night at 7 o'clock Elder C. W. Richardson and Elder E. C. Grimsley, Sunday Rev. C. H. Moore at 11. Closed by Rev. W. R. Lawhorn, G. D. Perry, Chm.

#### ON TEMPERANCE

We, your Committee know of no intemperance in our churches. We trust that all will remain temperate in all things, conversation, acts and deeds. We hope that all will continue for the uplifting of the churches and each other.

Sister Gussie Willis, Chairman.

## ON SABBATH OBSERVANCE

We, your Committee report as follows: We believe it to be the duty of all men in keeping the Lord's Day, the Sabbath. To observe the Commandments laid down in the Holy Scripture as our Supreme Teachings. We urge that all Ministers and all church officials follow in all the Sacred teachings.

Rev. W. J. Childree, Chairman.

## ON SUNDAY SCHOOLS

We, your Committee report as follows: We find six churches having Sunday Schools. We pray that each church may get busy and organize a Sunday School. We hope at our next Association we may find more Sunday Schools.

Mrs. Jerome Fowler, Chairman.

## ON STATE OF CHURCHES AND CHARTER OF MINISTRY

We, your Committee find all of our churches and ministers in good standing and at peace and harmony one with another.

G. C. King, Chairman.

## ON FINANCE

We submit the following report:

In Former Treasury	\$ 4.88
From Various Churches	\$64.75
Total	\$69.63

Rev. W. H. Emerson, Chairman.

## ON SUGGESTIONS

We suggest that our Association continue its meeting date, beginning on Thursday night before the first Sunday in October of each year. We further suggest that this body appoint a Moderator for next Session, also an assistant Moderator.

G. D. Perry, Chairman.

## TIME AND PLACE OF NEXT MEETING

Moved and Carried that this body render thanks to the community and Little Bethel Church for their splendid cooperation and hospitality during this session of the Association. Adjourn to meet with Pleasant Hill Church, Schley County, Ga., 12 months hence.

Elder H. L. Lumpkin, Moderator ----- Mauk, Ga.  
D. R. Parker, Clerk ----- Junction City, Ga.

## EXECUTIVE COMMITTEE

Bro. R. N. McInvale, Chairman, 2 years ----- Butler, Ga.  
Bro. D. R. Parker, 1 year ----- Junction City, Ga.  
Bro. Homer Moore, 2 years ----- Reynolds, Ga.  
Bro. Sam Daniel, 3 years ----- Mauk, Ga.  
Bro. J. S. Windham, 3 years ----- Reynolds, Ga.

## UNION MEETINGS

The First District Union meeting convened with Pleasant Hill Church, Schley County, Ga., commencing on Friday night before the Fifth Sunday in May, 1938. The night session to meet with Beulah Church beginning Friday night before the 3rd fifth Sunday 1939. Elder W. J. Childers to preach the introductory Sermon Saturday at 11:00. Elder Riley Windham to Close.

Elder W. J. Childree, Moderator.

Elder Riley Windham, Clerk.

The Second District Union Meeting convened with St. James Church, Phenix City, Ala., July 30th, 1938. Rev. H. L. Lumpkin preached the introductory sermon.

The next session to be held with Providence Church beginning Friday night before the 4th, Sunday in July, 1939. Rev. H. L. Knighton to preach the introductory Sermon, Saturday at 11:00 o'clock. Rev. G. W. Price to Close.

Elder E. C. Grimsley, Moderator.

Bro. D. R. Parker, Clerk.

The preachers and Deacons meeting convened with Beulah Church, January 29th, 1938. Rev. S. V. Priester preached the introductory sermon. Closed by Rev. W. R. Lawhorn.

The next session to meet with Bethany church, Marion County, Ga., on Saturday before the fifth Sunday in April, 1939.

Elder C. H. Moore, Moderator.

Bro. D. R. Parker, Clerk.

## REPORT OF SUNDAY SCHOOL CONVENTION

The first Convention was held with Providence Church, July, 24th, 1938. A very interesting program was sponsored by the several Sunday Schools. It is an earnest desire of the Convention to have more Sunday schools representing next session convening with Pleasant Hill Church, Schley County, Ga. on the First Sunday in July, 1939.

Rev. H. L. Knighton, Moderator.

Bro. C. A. Parker, Clerk.

## CHURCHES, CLERKS AND POST OFFICES

Bethany, H. G. Lawrence, .....	R. F. D., Juniper, Ga.
Spring Hill, Katie Lon Brady .....	R. F. D., Mauk, Ga.
St. James, Geo. W. Hill .....	1613, 2nd. Ave. Phenix City, Ala.
Providence, Sam. C. Parker .....	R. F. D., Columbus, Ga.
St. Johns, E. D. Vance .....	25 Hemlock Drive, Columbus, Ga.
New Prospect, G. C. King .....	Shingler, Ga.
New Prospect, Bessie Hartley .....	Reynolds, Ga.
Turners Chapel, Katie Turner .....	Butler, Ga.
Mt. Olive, John S. Windham, .....	Reynolds, Ga.
Little Bethel, Bessie Emerson .....	Rte. 1, Butler, Ga.
Benlah, H. W. Grimsley, .....	Rte. 1, Ellaville, Ga.
Pleasant Hill, Sister Grover Stephens .....	Rupert, Ga.
New Life, Sister Nina Roberts, .....	Rte. Mauk, Ga.
Trinity, B. F. Waller, .....	Charing, Ga.

## MINISTERIAL ROLL

Elder H. L. Knighton .....	1911 - 2nd Ave., Phenix City, Ala.
Elder C. W. Richardson .....	1222 - 22nd St., Columbus, Ga.
Elder H. L. Lumpkin .....	Mauk, Ga.
Elder E. C. Grimsley .....	Ellaville, Ga.
Elder W. J. Lumpkin .....	Coleman, Ga.
Elder W. T. Grimsley, .....	Rte. 4, Ellaville, Ga.
Alder B. I. Gill .....	101 Triune St., Thomaston, Ga.
Elder B. D. Lawson .....	1154 Curtis St., Columbus, Ga.
Elder A. C. McKinnon .....	3511 River Rd., Columbus, Ga.
Elder I. V. Priestner .....	R. F. D., Columbus, Ga.
Elder G. F. Bazemore .....	Butler, Ga.
Elder W. H. Emerson .....	Rte. 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 .....	Rte. 1, Butler, Ga.
Elder W. R. Lumpkin .....	Thomaston, Ga.
Elder G. W. Price .....	3003 3rd. Ave., Columbus, Ga.
Elder G. T. Holliman .....	1716 2nd. Ave., Phenix City, Ala.

## CIRCULAR LETTER

## "DIVINE LOVE"

If we were to ask the financier what the greatest thing is in the world, he would probably reply, "Money."

If we were to ask the painter this question, he would reply, "The Art of Painting". We would hear various answers from different people. But if we as Christian people, would stop long enough to ask ourselves the question, we would answer "Divine Love."

Love is of two kinds, "Divine" and "Human."

The love of a mother is a very good example of Human Love. When we are sick, the first one we go to is mother. Her love for us will heal to a great extent, but without the Divine Love of our Heavenly Father we are sure to die.

The Father's Love is illustrated by the story of Absalom's rebellion against his father. After the battle was over and the news had reached his father that he was slain, he cried out, "Absalom, Absalom, my son, would I to God that I could have died in your place." This shows how a father's love is great.

The affections of two lovers is illustrated by Jacob serving seven years for Rachel. But human love will break down and die. God's love is "Divine", and will never die. It lives for the sinful as well as for the righteous.

We may give all we have for the poor or any other cause, but yet we will be destitute of "Divine Love."

The breadth of God's love is seen in that, "He so loved the world that He gave His only son for us."

Divine Love is imparted to us when we are born of God.

So why not let's everyone lay down the sin and put on the armor of God and receive Divine Love which never faileth. Then we will never want for anything and we can enjoy the Divine Love of the Heavenly Father.

Rheba Stalnaker.

## LIST OF DEAD

Mrs. J. H. Lovick was born in Macon, Ga., Oct. 3, 1855 and died Dec. 29th, 1937, at the age of eighty-two years. She joined the Free-Will Baptist Church in the thirtieth year of her life, and served the Lord about fifty years.

She was married to the Rev. J. H. Lovick at Butler, Ga., Dec. 25, 1870. Nine children blessed their union. Four children, eighteen grandchildren and one great great grandchild are left to survive her.



Her life was one of duty and service to the Lord; always ready to raise the fallen and strengthen the weak. The word of God was her constant thought and guide. Loving hands and grief stricken hearts laid her to rest in peace in Mt. Olive Cemetery near Reynolds, Ga.; Rev. C. H. Moore, of Reynolds' Ga., performing the funeral ceremony and Rev. P. T. Lavton, of Thomaston, Ga., assisting. She awaits the Resurrection Morn when Christ shall say: "Come ye blessed, inherit the Kingdom prepared for you from the foundation of the world."

#### OUR MOTHER

Last year our homes were happy.  
Our hearts were made to rejoice;  
For mother Dear was with us.  
We could hear her tender voice.

Calling in the early morning,  
Calling late at night,  
But we didn't mind—  
It was mother—Our heart's delight

Eight years she was an invalid,  
She needed our tender care;  
But the Angels came and took her,  
Where there'll be no cripple there.

A rose we were proud to wear,  
To show our love for Mother;  
But now a white one takes its place,  
For there will be no other.

White roses we'll wear for Mother,  
Since she has passed away;  
To enter Heaven's Portals,  
1937, December, the 29th day.

A white rose we must wear,  
Although it breaks our hearts;  
To think that she has left our home,  
From us she had to part.

We'll miss her feeble footsteps,  
We'll miss her childish ways;  
We'll miss her smiles and worries,  
All through the coming days.

Composed and written by her great-granddaughter,  
Miss Verona Priester.

#### TO THE MEMORY OF BROTHER L. L. DICKERSON

He was born Feb. 23, 1883. Died October 23, 1937. Age 54 years and 8 months. He was a member of Chapel Church, Taylor County. He was true and loyal to his church and a faithful father and husband, and was loved by all who knew him.

Sleep on dear brother in Jesus until we meet again. It will be a wonderful day up there on the golden strand when we can hear Jesus our Savior say shake hands with father again.

Written by his Pastor,

Rev. W. R. Lawhorn.

#### TO THE MEMORY OF CLEVE McDANIEL

The death angel visited the home of this brother on Nov. 17th, 1937 and took him to a better home. He was a member of New Life Church and he loved his church. He was only 22 years and 11 days old.

Dear Jesus help us ever thy blessed words to keep, so that we may meet our friend, when at last in death we sleep.

Written by his former pastor,

Elder C. H. Moore.

#### TO THE MEMORY OF MRS. A. B. AUTRY

Mrs. A. B. Autry was born February 4, 1883, died November 15, 1937 at the age of 54.

Gone, dear wife and mother, gone forever,  
How we miss your smiling face.

But you left us to remember,  
None on earth can take your place.

A happy home we once enjoyed,

How sweet the memory still;

But death has left a loneliness,

The world can never fill.

More and more each day we miss her;

Friends may think the wound is healed,

But they little know the sorrow,

Lies within our hearts concealed.

Mr. A. B. Autry and Family.

TO THE MEMORY OF  
SISTER LESSIE WATSON

Born June 4th, 1873. Married March 27th, 1898. Died Nov. 16, 1937. Sister Watson was a member of Trinity F. W. B. Church. To know Sister Watson was to love her. She leaves a broken hearted husband and eight children and 26 grand children. She was 64 years old.

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

Written by one who loved her.

Elder C. H. Moore.

TO THE MEMORY OF  
SISTER CLARA GRIMSLEY ODOM

Sister Odom was born Feb. 15th, 1919. Died October 7th, 1938. Her time on earth, 19 years 7 months and 22 days. She was a member at Pleasant Hill at the time of her death, having joined about 6 years ago. A true Christian has been called from our midst to join the blood washed throng. Farewell until we meet again.

O happy day, O blessed morn,

When all the dead shall rise.

Our weary soul to Him be borne.

The King of earth and skies.

By her Pastor, Wm. Childree.

TO THE MEMORY OF  
SISTER IDA EDWARDS

Who departed this life Feb. 25th, 1938. She was a member of Mount Olive F. W. B. Church for 24 years. She was 74 years old. She lived a sweet pure, Christian life.

It will be a wonderful day up there on the golden strand, then I can hear Jesus my Savior say "Shake hands with Sister again."

Written by Rev. C. H. Moore.

TO THE MEMORY OF  
SISTER MARY L. WATSON

Born December 4th, 1876. Died March 5th, 1938.

3100 - 6th Avenue, Columbus, Georgia.

We have lost our dear mother here on earth below, no more shall roam, but someday we expect to meet her in that great heavenly home. With Jesus she is resting on that great blissful shore and her troubles here are over where sorrows come no more.

Mrs. Clara Quattlebaum.

3311- 7th, Avenue

TO THE MEMORY OF  
BROTHER J. O. PAGE

The subject of this sketch was born Aug. 22, 1876. Died Nov. 28, 1937, making his stay on earth 61 years, 3 months and 6 days. Bro. Page was for many years a true and loyal member of New Prospect Church, Taylor County, Ga. Ever ready to sustain the church in all its promotions, loyal to his pastor, faithful in the cause of our Dear Master. His departure brings a vacant place in our midst that is mourned by those who knew him best. Peace to his memory, rest and happiness to his soul.

How few the years and short the time our pilgrim days on earth may be: 'Till we shall meet the one sublime and rest in Him from sorrow free.

Beneath the mound in silent sleep, where lies the form we loved so well: 'Tis there we're often made to weep, where once we said our last farewell.

By his pastor.

W. J. Childree.

TO THE MEMORY OF  
SISTER MISSOURI SIMMONS

Sister Simmons was born March 15th, 1858. Died Nov. 28th, 1937. Her time on earth being 79 years, 8 months and 13 days. She had been a member of the Free-Will Baptist church for about 50 years and was a member at Mt. Olive at the time of her death. Sister Simmons was a Christian mother, a true and faithful member, kind and generous to those she met. Ever ready to advise others to live and serve the Lord, to Him she was true to the end. A sweet memory to linger: a true life to cheerish. She now belongs to the ages. Some peaceful morn when we shall meet the friends gone before; A loving Savior waits to greet, on times unending shore. Eternal joys then we shall share; With Him who died to save On Canaan's land so bright and fair, beyond the silent grave.

By her assistant pastor.

W. J. Childree.



## CHURCH COVENANT

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

We, the United Free-Will Baptist, 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 or dismission 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.

23rd. Written and adopted at the 1937 session of the Chattahoochee United Free-Will Baptist Association by Rev. W. H. Emerson.

## 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 not withstanding the power abrogated to themselves by some modern Baptist associations, we view them as being nowhere preceded by the primitive usage 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 Testament 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 in 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.

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 the covenant (Article 16), 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 acknowledgement 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 votes 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 churches see 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 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 were 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, 19:22.

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 his 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 Date
St. James	Russell	Eld. H. L. Knighton	...	...	3	3	6	7	...	60	3.00	\$102.38	1-2-3-4
Spring Hill	Marion	Eld. W. R. Lumpkin	...	...	...	...	...	...	...	13	1.50	...	2
Mt. Olive	Taylor	Eld. W. R. Lawhorn	2	2	2	3	2	2	127	6.00	...	...	2-4
New Prospect	Taylor	Eld. W. J. Childree	1	...	...	5	...	...	1	67	2.50	18.85	2
New Prospect	Turner	Eld. C. H. Moore	1	...	...	...	2	...	149	5.50	118.40	...	3
Providence	Muscogee	Eld. H. L. Lumpkin	7	...	11	...	...	...	1	115	4.00	76.00	2-4
Trinity	Taylor	Eld. C. H. Moore	...	...	...	...	...	...	1	24	5.00	...	4
New Life	Marion	Eld. W. R. Lumpkin	4	1	1	5	1	1	87	6.00	...	...	3
Pleasant Hill	Schley	Eld. W. J. Childree	1	...	11	...	...	...	...	55	4.00	31.51	1
Lethany	Marion	Eld. W. R. Lawhorn	...	...	...	...	...	...	...	43	4.00	...	3
Beulah	Taylor	Eld. W. J. Grimsley	...	...	...	2	...	...	...	24	3.00	...	3
Little Bethel	Macon	Eld. W. R. Lawhorn	2	3	2	8	1	3	1139	10.00	80.25	...	3
Turners Chapel	Taylor	Eld. W. R. Lawhorn	...	...	...	5	...	...	1	153	5.00	38.00	4
St. Johns	Muscogee	Eld. G. W. Price	2	2	13	6	1	1	3	71	5.00	88.65	1-2-3-4

TO THE MEMORY OF  
BROTHER EDGAR T. TOMBLIN

On the 2nd. day of March, 1938, the home and entire community was made sad when the news was spread that the spirit of Edgar T. Tomblin had winged its flight into heaven. Bro. Tomblin was born, Dec. 3rd, 1869. Died March 2nd, 1938, making his stay on earth 68 years and 3 months. In the year 1886 he was married to Miss Louvenia Hughes. To this union were born 10 children of which he lived to see them all grown.

God in His infinite love and wisdom saw fit to call Mr. Tomblin from this earth to His Heavenly home above. He had been sick for sometime with that dreadful disease, pneumonia, but he bore his suffering with patience, knowing and believing that the God of whom he served was too wise to make mistakes. He joined the church at Providence Free-Will Baptist church in Muscogee County in early life. It was the pleasure of Rev. H. L. Lumpkin to be pastor for several years. Bro. Tomblin was Deacon of his church for several years. He made a wonderful Deacon, a good church worker with all the auxiliaries. The church has lost a pillar of strength. He was always at his post of church duty, when health permitted. Surely a good man has gone to rest with angels so fair.

It is a great inspiration to have known this good man. His kind character and unselfish service to his friends and neighbors have greatly enriched the community in which he lived. God had a better place for him. He whispered come up higher.

We feel sure that Bro. Tomblin is now resting in that great paradise of God beckoning to his loved ones to come on and be with him. We would not wish to call him back to such a world as this but trust that one day we too will join him in the beautiful realms of heaven for a soul so good and pure as his can never die, but will forever live on high. Days and years will pass but still we all will miss you dear daddy, but still we pray the wound may heal, but no one knows the sorrow and grief that is in our broken hearts concealed.

Written by request,

Mrs. H. L. Lumpkin.