

MINUTES
—OF THE—
104th Annual Session
—OF THE—
CHATTAHOOCHEE
UNITED FREE-WILL BAPTIST
ASSOCIATION

—HELD WITH—
PLEASANT HILL CHURCH
SCHLEY COUNTY, GEORGIA

Commencing Thursday Night Before the First
Sunday in October, 1939

ELDER Wm. J. CHILDREE, Moderator **Reynolds, Ga.**
D. R. Parker, Clerk **Thomaston, Ga.**

The Next Session Will Meet With New Life Church, Marion
County, Georgia, Commencing Thursday Night
Before the First Sunday in October, 1940.

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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 104th Session of the Chattahoochee United Free Will Baptist Association convened with Pleasant Hill Church, Schley County, Georgia, commencing Thursday night before the First Sunday in October, 1939. The introductory sermon was delivered Friday morning at 11 o'clock by Rev. Wm. J. Childree. Subject. "What Hath Thou Done." Genesis, 4-10. After refreshments the body was called to order by the Moderator, H. L. Lumpkin for the regular routine of business, first by inviting visiting brethren to seat in the body. Next called for Corresponding Letters. Rev. W. J. Childree and Rev. B. F. Gill were appointed to read the corresponding letters. Motion and carried that letters be received and all delegates be seated.

The body then became permanently organized by electing Rev. Wm. J. Childree Moderator and D. R. Parker, Clerk. Moved and carried Rev. H. L. Lumpkin serve as Assistant Moderator. The delegates were seated as follows:

From New Prospect, Taylor County, Sister Lila Blair, Bros. Robert Lowe and Clarence Blair.

From Pleasant Hill, Bros. J. T. Guy, Fred Brewer, W. E. James, Leonard Grimsley and Billie Guy.

From Little Bethel: Bros. C. L. McCarty, R. N. McInvale, W. T. Levins, G. D. Perry, W. N. Fowler, G. A. Chapman and Sister Lutie McInvale.

From New Life: Bros. J. B. Daniel, Roscoe Foster, Woodie Foster.

From Turner's Chapel: Bros. J. A. Spillers, Walter Turner, E. J. Wainwright, H. S. Moore and Sister Katie Turner.

From St. Johns Church, Columbus, Ga.: Bros. Coy Watson, J. E. Halford and Sisters Annie Adkins and Myra Hayes.

From St. James, Phenix City, Ala.: Not represented.

From Trinity Church: Bro. Buford Watson, Johnny Watson, E. L. Corley, and Sister Annie Mae Gill.

From Providence, Muscogee County, Ga.: Bros. Leonard Anthony, Walter Mc Bride, Sisters Minnie Hawkins, Gussie Willis, Mrs. Peyton Preston, Clifford Tomblin and W. A. Parker.

From New Prospect, Turner County, Ga.: Bros. G. C. King, J. A. Little, Sister J. A. Little, and Bro. David Harris.

From Beulah Church, Taylor County: Bros. A. R. Lawhorn, Charlie Comer and H. W. Grimsley.

From Bethany Church, Marion County: Bro. J. Grimsley, Bro. Edd Youngblood and wife and Sister Maggie Parmer.

From Spring Hill, Marion County: Bro. Norman Greer, Sister Lucile Tyler and Sister Myrtle Tyler.

From Mt. Olive, Taylor County: Bros. J. B. Amerson, Jesse Windham, B. R. Dent and John S. Windham.

From St. Luke, Phenix City, Ala.: Bros J. B. Woodward and Willis Jones.

MISCELLANEOUS BUSINESS

Appointment of Delegates to Sister Associations: Rev. H. L. Lumpkin and wife to the South Georgia Association. Rev W. R. Lawhorn and Rev. B. T. Gill to the Georgia Union. Rev. H. L. Lumpkin and wife to the Georgia Union. Other Associations be Corresponded by Minutes.

Moved and carried to pay Clerk \$15 for his service. Rev. B. T. Gill appointed to read the circular letter composed by Rev. H. L. Knighton. Rev. W. R. Lawhorn was chosen to write the next circular letter to the body for 1940. Moved and carried the circular letter written by Bro. Knighton be adopted.

Moved and carried that one page in the minutes be draped in memory of Bro. E. C. Grimsley.

The Clerk was ordered to pay Corresponding Delegates expenses, \$3.00.

Two dollars sent in by St. Johns church was ordered divided to Rev. J. W. Richardson and Rev. W. J. Lumpkin.

REPORT OF VARIOUS COMMITTEES

ON PREACHING

Friday night: Rev. G. W. Price to preach at 7:30 followed by Rev. Huckiby.

Saturday at 10 A. M. Rev. H. L. Knighton to preach and Rev. W. H. Emerson at 11:00 o'clock.

ON TEMPERANCE

We, Your Committee, beg to submit as follows: That we take the Divine Word as our guide. Be ye temperate in all things. Let us, the members, of the churches that compose the Chattahoochee Association abstain from all intemperance.

Katie Turner, Chairman.

ON SABBATH OBSERVANCE

We, your committee, report as follows: We believe it the duty of every church member to remember the Sabbath to keep it holy, and forsake not the assembling of ourselves together in holy places and let the light so shine before men that they may see our good works and to keep all the Commandments as taught by our Lord and Savior, Jesus Christ.

Walter Turner.

ON SUNDAY SCHOOLS

We, your committee, on Sunday Schools make this following report. By investigation we find only seven schools in our association. We have 15 churches. It seems to be for the lack of interest among the other churches. May God bless our pastors that each one will go to work and organize a school in their church. Both old and young need to know more about the Bible. To go to Sunday School will keep many out of the things of the world, such as picture shows and hell holes. The Bible teaches to train up a child in the way they should go and when they get old they will not depart from it.

H. L. Lumpkin, Chairman.

ON FINANCE

We, your committee, find in treasury \$4.63. Paid in from various churches \$65.00. Total, \$69.63.

H. L. Knighton, Chairman.

TIME AND PLACE OF NEXT SESSION

Moved and carried that the next session of this Association convene with New Life Church, Marion County, Georgia, on Thursday night before the 1st Sunday in October, 1940. After rendering thanks to Pleasant Hill Church and the community the 104th Session of this Association adjourned.

Rev. W. J. Childers, Moderator, Reynolds, Ga.

Rev. H. L. Lumpkin, Asst. Moderator, Mauk, Ga.

D. R. Parker, Clerk, Thomaston, Ga.

EXECUTIVE COMMITTEE

Bro. R. N. McInvale, 1 year, chairman	Butler, Ga.
Bro. W. E. James, 3 years	Ellaville, Ga.
Bro. Homer Moore, 1 year	Reynolds, Ga.
Bro. Sam Daniel, 2 years	Mauk, Ga.
Bro. J. S. Windham, 2 years	Reynolds, Ga.

UNION MEETINGS

The First District Union Meeting convened with Beulah Church Taylor County, Georgia, commencing Friday night before the 5th Sunday in July, 1939. The next session to convene with Pleasant Hill Church beginning on Friday night before the Fifth Sunday in August, 1940. Bro. Knighton to preach the Introductory sermon and Bro. Emerson to Alternate.

Rev. W. R. Lawhorn, Moderator,
Bro. Jesse Windham, Clerk.

The Second District Union Meeting convened with Providence Church, Muscogee County, Georgia, July 22, 1939. The next session to convene with Trinity Church, Taylor County, Ga., on the 4th Saturday and Sunday, 1940. W. R. Lumpkin to preach the Introductory sermon.

Rev. H. L. Knighton, Moderator.
J. E. Baker, Clerk

The Deacons and Preachers meeting convened with Bethany Church, Marion County, Ga., on the Fifth Sunday and Saturday before in April, 1939. The next session will meet with St. Johns Church, Columbus Ga., the Second 5th Sunday and Saturday before in 1940. Rev. C. H. Moore to preach the Introductory sermon at 11 o'clock Saturday morning.

Rev. H. L. Knighton to alternate.

Rev. C. H. Moore, Moderator.
D. R. Parker, Clerk.

SUNDAY SCHOOL CONVENTION

The 2nd Session of Sunday School Convention met with Pleasant Hill Church, Schley County, Ga., the first Sunday in July, 1939. A very delightful program was sponsored by the several Churches represented. It is hoped that all churches will be represented at the next session which is to meet with Little Bethel Church, Macon County, Ga., the Fourth Sunday in July, 1940.

Rev. H. L. Knighton, Moderator.
Rev. W. J. Childers, Clerk.

CHURCHES, CLERKS AND POSTOFFICES

St. Johns, J. E. Baker,	
Turner's Chapel, Katie Turner	Butler, Ga.
Little Bethel, Bessie Emerson,	Route 1, Butler, Ga.
St. James, Geo. W. Hill	1906-1st Ave. Phenix City, Ala.
St. Luke, Myrtle Newton	
New Life, Nina Roberts	Mauk, Ga.
New Prospect, Taylor County, Lila Blair	
Pleasant Hill, J. T. Guy	Route 3, Ellaville, Ga.
Trinity, B. F. Waller	Charing Ga.
Spring Hill, Katie Lou Brady	Mauk, Ga.
Mt. Olive, John S. Windham	Reynolds, Ga.
Beulah, H. W. Grimsley	Route 1, Ellaville, Ga.
Bethany, Sister Maggie Parmer	Juniper, Ga.
Providence, Sam C. Parker	R. F. D., Columbus, Ga.
New Prospect, G. C. King	Shingler, 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 W. T. Grimsley	Route 4, Ellaville, Ga.
Elder B. T. Gill	618, 3rd, St. Thomaston, Ga.
Elder B. D. Lawson	1154 Curtis St., Columbus, Ga.
Elder A. C. McKinnon	3511 River Road, Columbus, Ga.
Elder G. F. Bazemore	Butler, Ga.
Elder W. H. Emerson	Route 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.
Elder W. R. Lumpkin	138 O St. Thomaston, Ga.
Elder G. W. Price	3003, 3rd, Ave., Columbus, Ga.
Elder G. W. Holliman	1716, 2nd, Ave. Phenix City, Ala.
Elder C. A. Huckaby	Phenix City, Ala.

CIRCULAR LETTER

"Three Conditions Of A Fruitful Life"

Greetings to the Chattahoochee Free Will Baptist Association and each member composing its body. Being selected to write a Circular Letter to you this year I have chosen for a subject "Three Conditions Of A Fruitful Christian Life" of which Cleansing, Abiding and Obedience is three of mighty importance.

Let us define each of these separately and see just how important each of these are to our Christian lives as near as the Lord gives us to understand them.

"Cleansing". First, let us think of this word and just what it means in our life. John 15:2-3 reads: "Every branch in me that beareth not fruit, He taketh away; and every branch that beareth fruit, He purgeth it, that it may bring forth more fruit. 3. How ye are clean through the word, which I have spoken to you."

Isn't it wonderful how Christ can speak the word and cleanse us from sin? When our heart has become so hard and black that everyone wonders if we have a heart.

Christ can come in and sweep out the cob web s' and make it a decent place in which for Him to dwell by just speaking the word. I don't see how anyone can resist such a loving Savior, and one with so much power.

Cleansing is indeed important, for it is one of the first things to take place when we give our lives to Christ. He cleans us up. We are not the same old person. We are a different person.

"Abiding" John 15:4, reads, "Abide in Me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me."

Let us see just what the word abide means. To abide in Christ is on the one hand, to have no known sins, unjudged and unconfessed, no interest into which He is not brought. No life which He cannot Share. On the other hand, the abiding one takes all burdens to Him and draws all wisdom, life and strength from Him.

It is a wonderful promise to me, that I can abide in Christ and He will furnish me the wisdom to understand His Blessed Word, and strength to go on in the battle for Him and grace to overcome temptations, and be called a child of God. Isn't that a wonderful promise to everyone.

"Obedience." Here is a word that has been mistreated from the beginning of the world up to the present day, and is command-

ed of us from cover to cover of the Holy Bible. First God commanded Adam and Eve to be obedient to Him and has commanded all of us to be obedient to His teachings.

John 15:10-12 says, "If ye keep My Commandments ye shall abide in my love: even as I have kept my Father's Commandments, and abide in His Love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you.

We all know that there is no love greater than the love of God, and this love is bestowed on us if we keep His Commandments. God is ready and waiting to receive everyone that will come into His flock, if we will just only say, "Lord here I am, just make me what you would have me to be. just present our body a living sacrifice unto God".

If we will make one step toward Him He will make two toward us, so let us all take this step. just say "Lord, I am tired of sin, just come in and clean me up and let me abide in You and You in me. I will be obedient to Your Commandments." Friends that is all that is necessary, Christ will do the rest.

P. E. Knighton.

COMMITTEE ON CHURCHES

We, your committee on state of Churches and Charter of Ministry make the following report: We find all of our churches and ministers in good standing and at peace and harmony, one with another.

J. Grimsley, Chairman.

TO THE MEMORY OF SISTER ALMA WALDEN

To the memory of Sister Alma Walden. Sister Walden was born April 11, 1897 and died Aug. 25 1939, at the age of 42 years. She joined the St. John Free Will Baptist Church in Columbus, Ga., about four years ago. 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.

My dearest friend has gone and left me, never more to return but I hope that I will meet her on that bright and happy shore, where we will never part no more.

A Friend,

Annie Adkins.

TO THE MEMORY OF
SISTER DECIE CARPENTER

Mrs. Decie Carpenter was born February 27, 1869. She was a member of the Baptist Church for forty-two years. She died October 28, 1938.

Once I had a precious mother,
Whom I loved with tender care.
Since that time I long to see her,
Feel her hand upon my brow.
So be watching for me darling mother,
Keep a lamp in the window each night,
For I'm pressing that way, and I'm coming
And I'm rowing by faith not by sight,
I believe when I'm nearing the harbor,
And the midst hovers dark over the lee,
That I'll see in a window in Heaven,
Mother's light shining brightly for me.

By her daughter,
Mrs. Johnnie Dukes.

IN LOVING MEMORY OF MRS. DIXIE FULLER

Sister Fuller was born March 21, 1893, died Dec. 20, 1938 making her stay on earth 65 years. She had been a member of Providence Free Will Baptist church about four years. Sister Fuller was a devout Christian, living close to the Lord each day. It was hard to say farewell to this loving mother, but we realize that God needed her to make His throne more beautiful. She stands with out stretched hands beckoning her children to prepare to meet her up there where they will not ever have to say farewell.

Dearest Mother, thou has left us. We are here to weep alone; but we hope some day to meet you, where no sorrow will be known.

Written by Mrs. H. L. Lumpkin.

Rev. H. L. Lumpkin, Pastor.

TO THE MEMORY OF SISTER EMMA WAINWRIGHT

The death angel visited the home of Sister Emma, August 6th, 1939 and called her home. She was born Sept. 21st, 1900. She was a member of Turners' Chapel Free Will Baptist church and a

good Christian sister. To know sister Emma was to love her.

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

Written by her former pastor,

Elder, C. H. Moore.

IN LOVING MEMORY OF REV. W. J. LUMPKIN

On November 13, 1939, just at the dawn of a beautiful day God saw fit to take from our midst our dear daddy, Rev. W. J. Lumpkin, who was born Sept. 9th 1853, making his stay on earth 86 years, 2 months and 4 days. To know Brother Lumpkin was to love him. He toiled his life away for Jesus, trying in his feeble way to preach to the people, repent and believe. Brother Lumpkin joined the church at the age of 17 and was a faithful member. At the age of 40 he entered the ministry as a Free Will Baptist minister. He served churches over Taylor and Marion counties. Many confessed Christ and were baptized by Rev. Lumpkin. We would say a good man has gone to live with Jesus and rest from his labors. He is now on the other side of Jordan viewing the face of his blessed Savior whom he served to these many years, beckoning his loved ones to come and be with him in the shade of paradise.

His funeral was conducted by Rev. Wiley, assisted by Rev. Burgess, and his body was laid to rest at Mt. Hebron Church, Cuthbert Ga., to wait until Jesus comes in His mighty power.

Across the wind blown waste of years, we hope to meet our daddy beyond this vale of tears. Trouble comes in trooping crowds but lo, a morning will come without pain and troubles, when sadness will be gone from every place, when we behold our daddy's face again. Farewell to the one we loved so dearly, 'till we meet to part no more.

Written by a daughter-in-law.

Mrs. H. L. Lumpkin.

**TO THE MEMORY OF
SISTER MARGARET LUCINDIA HERRING**

Born November 13, 1857,

Died March 25, 1939.

A precious one from us has gone,

A voice we loved is stilled,

A place is vacant in our home

That never can be filled.

Mrs. Mae Herring,

Daughter-in-law.

TO THE MEMORY OF
BROTHER ROBERT L. LATHON

Brother Robert L. Lathon was born April 20, 1854, died Oct. 26, 1938, making his time on earth 84 years, 6 months and 6 days. Brother Lathon was a member and deacon at St. John U. F. W. B. Church for many years and will be greatly missed.

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

His pastor, Rev. G. W. Price.

TO THE MEMORY OF
SISTER MATTIE KNOX

Sister Mattie Knox was born March 5, 1858, died July 19, 1939, making her time on earth 81 years, 4 months 14 days. Sister Knox was a member at St. John U. F. W. B. church for a number of years and will be greatly missed.

The pain of death has passed and life's long warfare o'er. We hope to meet our sister on that bright celestial shore.

TO THE MEMORY OF
BROTHER LEWIS K. GREENE

Born June 13, 1904, Died Sept. 3, 1938. His short stay was 35 years, 9 months and 10 days. He was a member of St. John U. F. W. B. Church. He won many friends everywhere, and loved ones that mourn his departure.

Death our dearest ties can sever. Take our loved one from our side.

Bear them from our sight forever, o'er the dark river's tide.

Yet again we hope to meet them when the day of life has fled. And in Heaven with joy will greet them, where no farewell tears are shed.

Written by a cousin,

Myra Hayes.

TO THE MEMORY OF
BROTHER J. G. MULBUN

Brother Mulbun was born Feb. 24, 1848 and died Dec. 22, 1938, making his stay here on earth 91 years, 10 months 6 days.

He was a member of Mt. Olive Free-Will Baptist church, faithful and true to his church and loved by all who knew him. He was laid to rest in the Mt. Olive cemetery.

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 hear.

By his Pastor,

Elder W. R. Lawhorn.

TO THE MEMORY OF
SISTER BARBARA MERRETT

The Death Angel visited the home of Sister Barbara Merrett February 10, 1939 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 farewell unspoken, she smilingly entered in.

By her Pastor,

Rev. W. R. Lawhorn.

TO THE MEMORY OF
SISTER MATILDA KITE,
SISTER MARY HERRON AND SISTER MILLIE J. DAVIS

Sister Mary Herron and Sister Millie J. Davis, devoted and loyal members of St. James Free Will Baptist Church.

More and more each day we miss them.

Friends may think the wound is healed,

But they little know the sorrow,

Lies in our hearts concealed.

With Jesus they are resting on that blissful shore, and their troubles here are over, where sorrows come no more.

By Their Pastor,

Rev. H. L. Knighton.

TO THE MEMORY OF
BROTHER I. W. LAYFIELD

Bro. Layfield was born April 3, 1841. Died March 1, 1939 making his stay here on earth 97 years, 10 months and 28 days.

He was a member of Little Bethel Free Will Baptist Church. highly esteemed and loved by all who knew him. Faithful to his church, loyal to his neighbors and friends. He provided well for his family. He leaves a broken hearted wife and several sons and daughters and grandchildren. 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 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 swiftly called you,
 To yonder Happy Shore.
 The Pearly Gates were open,
 A gentle voice said, "Come Home".
 And with farewells unspoken,
 You calmly entered home.

Written by his pastor.

Rev. W. R. Lawhorn.

TO THE MEMORY OF
 BROTHER MATT SPILLERS

Bro. Spillers was born January 6, 1881. Died Dec. 19, 1938. His stay on earth 56 years 11 months and 13 days. He was a member at New Prospect Church, Taylor County, Ga. True and loyal to all his church duties, always ready to give of his means in the great cause of our dear Lord and Master, whom he served, faithfully and well until he was called from labor unto his untimely reward. -

Dear Brother in earth's thorn paths, how long thy feet have trod,
 To find at last this peaceful rest, safe in the arms of God.

By his pastor,

W. J. Childree.

TO THE MEMORY OF
 SISTER RUBY CARROLL

Sister Carroll was born July 25, 1917. Departed this life, Jan. 6, 1939. Her stay on earth being 21 years, 5 months and 12 days. Sister Ruby was of a friendly disposition, loved by all who knew her. She was a true and faithful member at New Prospect church, Taylor County, Ga. We miss her so much and oft seem to wonder why she could not stay longer with us, but in submissive to the will of Him who knows best. We say "farewell".

O, Angels tell the longing news, that we rejoice to know;
 Our loved ones sleeping in the dews, on times unending shore.

By her pastor,

W. J. Childree.

TO THE MEMORY OF
BROTHER RICHARD BLOODWORTH

Bro. Bloodworth was born Sept. 2nd, 1876. Died March 1, 1939, his stay on earth being 62 years, five months and 27 days. He was a member at New Prospect Church, Taylor County, Ga. Having served as Deacon for several years. His departure brings a vacancy in the church and community that cannot be filled, yet we hope our earthly loss is his and heavens eternal gain.

Beneath a new made mound today!
Where sleeps a precious form.
From earthly toil has passed away,
To await the judgment morn.
When Christ shall call the the sleeping dead,
From the grave they shall arise.
For He our blessed Savior said,
Awaits a Mansion in the skies.

By his pastor,
W. J. Childree.

TO THE MEMORY OF
SISTER ELIZABETH BLOODWORTH

She was born Aug. 31, 1923. Died July 25, 1939. Age 15 years 10 months and 25 days. Sister Elizabeth was a member of Pleasant Hill, having joined in August 1938. She was a true member, of a very pleasant greeting to those she met with. We are indeed very thankful of her dying testimony that she was going to rest with the redeemed. May God's richest blessings rest upon the bereaved.

Some where beyond this vale of tears, we hope to meet again.
To spend with Him the endless years, where endless joys remain.

By her pastor,
W. J. Childree

TO THE MEMORY OF
BROTHER A. S. WALLER

Brother Waller was born August 8th, 1867 and died October 10 h 1939. He lived to be 72 years old, and was a member and a deacon of Trinity Free Will Baptist church and a fine Christian Brother. He leaves a wife and and two daughters and four sons and 7 grandchildren. To know brother Waller was to love him.

A precious father has left us. Yes left us forevermore. But again we hope to meet him on that bright and happy shore.

Written by his former pastor.
Elder C. H. Moore.

TO THE MEMORY OF

ELDER E. C. GRIMSLEY

Elder E. C. Grimsley was born April 28, 1856. Died May 3, 1939, making his stay on earth 83 years and 5 days. In referring back in our minutes we find his name appears on the Ministerial Roll of the Chattahoochee United Free Will Baptist Association in 1890. We are glad to say he was a faithful worker for the Master. To know him was to love him. He leaves to mourn his passing, a devoted wife, two sons and three daughters, 24 grandchildren and 14 great grand children. His body was laid to rest in New Life Cemetery. By request Elder B. T. Gill paid the last tribute of respect. He is missed in the home, in the church and in the Association. Farewell Brother until we meet again.

Written by

Elder B. T. Gill.

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 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.

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 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 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 Jchovah, 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 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 Dates
St. James	Russell	Eld. H. L. Knighton	1	6	0	2	0	0	3	66	\$ 3.00	\$ 68.25	1-2-3-4
Spring Hill	Marion	Eld. H. L. Lumpkin	1	0	0	3	0	0	0	28	0 0	2.00	2
Mt. Olive	Taylor	Eld. W. R. Lawhorn	1	0	1	0	0	2	2	124	6.00	51.02	2-4
Beulah	Taylor	Eld. W. T. Grimsley	0	0	0	0	0	0	0	24	3.00	20.20	3
Providence	Muscogee	Eld. H. L. Lumpkin	0	0	0	1	0	0	0	110	5.00	75.61	2
Bethany	Marion	Eld. W. H. Emerson	0	0	0	0	1	0	2	40	2.00	0	3
New Life	Marion	Eld. W. R. Lumpkin	0	5	0	6	6	0	1	75	5.00	35.00	3
Pleasant Hill	Schley	Eld. W. J. Childree	0	0	1	0	0	4	2	59	3.00	31.00	1
Turner's Chapel	Taylor	Eld. H. L. Knighton	2	0	0	1	0	2	1	140	5.00	0 0	4
St. Johns	Muscogee	Eld. G. W. Price	0	6	0	1	0	1	7	77	5.00	59.30	1-2-3-4
New Prospect	Taylor	Eld. W. J. Childree	3	0	0	4	0	0	3	50	3.00	15.56	2
Little Bethel	Macon	Eld. W. R. Lawhorn	0	0	2	6	5	1	1	141	10.00	135.00	1-3
Trinity	Taylor	Eld. W. T. Grimsley	0	0	0	0	0	0	0	24	5.00	34.50	4
New Prospect	Turner	Eld. C. H. Moore	0	0	0	13	0	0	0	0	6.00	98.00	3
St. Luke	Russell	Eld. C. A. Huckaby	0	0	0	0	0	0	0	27	5.00	0 0	