

# **MINUTES**

**—OF THE—**

## **105th Annual Session**

**—OF THE—**

### **CHATTAHOOCHEE UNITED FREE-WILL BAPTIST ASSOCIATION**

**HELD WITH**

#### **NEW LIFE CHURCH**

**, MARION COUNTY, GEORGIA**

**Commencing Thursday Night Before the First**

**Sunday in October, 1940**

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**ELDER Wm. J. CHILDREE, Moderator ..... Reynolds, Ga.**

**D. R. PARKER, Clerk ..... Thomaston, Ga.**

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**The Next Session Will Meet With New Prospect Church, Turner  
County, Georgia, Commencing Thursday Night  
Before the First Sunday in October, 1941.**

# MINUTES

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The 105th Session of the United Free Will Baptist Association convened with New Life Church, Marion County, Georgia, beginning Thursday night before the First Sunday in October, 1940.

The introductory sermon was delivered Friday morning at 11:00 o'clock by Elder W. R. Lawhorn. Closed by Elder H. L. Lumpkin.

After refreshments were served the body was called to order by the Moderator, Elder W. J. Childree, Reading the 133 Psalm. First item of business invited visiting Brethren to seats next called for Corresponding Letters. Bro. G. C. King and Eld. B. T. Gill were appointed to read the Corresponding Letters. Moved and carried the letters be received and Delegates seated.

The body then became permanently organized by re-electing Elder W. J. Childree Moderator and D. R. Parker, Clerk. The Delegates from various churches were seated as follows:

New Life Church—Sister W. R. Lumpkin, Bro. J. B. Lumpkin, Bro. Lindel Hansel, Sister Clara Lockhart, Bro. Sam Daniel, Bro. Elbert Carnes.

St. Johns, Columbus—Bro. W. C. McMickle, Bro. J. E. Halford, Bro. Coy Watson, Bro. W. L. Patterson, Sis. Myra McLinden.

From Trinity Church—B. F. Waller, Bufford Watson and E. L. Corley.

From St. James—Bro. Johnny Hearn, Sister Hearn, Jack Harp-  
cr, Bickett Knighton and James Shellman.

From Little Bethel—Bro. W. N. Fowler, W. C. McCarty, So Jones, Sister Helen Cromer, Lutie McInvale and Mrs. Clyde McCarty, Mrs. Mittie Shehee, Mrs. Iva Fowler.

From St. Mark, Phenix City, Ala.—Bro. J. H. Edwards, J. T. Higgins, Sister Ruby Myrick.

From Turner's Chapel—Bro. J. A. Spillers. Sister Florence Wainwright, and Sister Mae Spillers.

From New Prospect Church, Turner County—Bro. G. C. King, Sister G. C. King, Bro. and Sister J. A. Little, Bro. J. S. Wilson, Bro. Harrell Rainey and Sister Lois Davis.

From Beulah Church—Bro. A. R. Lawhorn, Bro. Nelson Cromer and Bro. Charlie Cromer.

From Bethany—Bro. J. Grimsley, Bro. Horace Lawrence, Bro. Woodroe Hendricks, Bro. E. H. Weed, and Sister Jewel Youngblood

From St. Luke, Phenix City, Ala.—Bro. W. E. Jones.

Spring Hill Church—Bro. N. C. Grier and Sis. J. M. Tyler.

New Prospect, Taylor County—Bro. Robert Lowe, Bro. Homer Emerson, Laney Lowe and Sister Bessie Hartley.

From Mt. Olive—Bro. M. N. Poole and wife, Bro. B. R. Dent, Bro. John S. Windham, Sisters Irene Windham and Annie L. Windham.

From Pleasant Hill—Bro. W. E. James, Bro. J. T. Guy and Bro. W. T. Lovick.

Next called for Petitionary Letters. Received one. St. Mark Russell County, Ala., moved and carried the Delegates from the new church be welcomed by the body.

Next called for Corresponding Delegates from Sister Associations. Received Rev. Emmett McDuffie and Bro. J. B. Lankford and wife from the Georgia Union. The Moderator seated those Delegates by extending the Hand of Welcome.

#### MISCELLANEOUS BUSINESS

The Clerk was ordered to pay Corresponding Delegate's expenses, \$6.00. Motion and carried the Clerk be paid \$15.00 for is services.

Next ordered 500 copies of minutes printed.

Move to reprint the Memorial of Elder W. J. Lumpkin, using one page of the minute, that to be draped.

Next Called for Corresponding Delegates to Sister Associations, Rev. H. L. Lumpkin and wife and Rev. C. H. Moore and wife volunteered to go to the Georgia Union. Rev. H. L. Lumpkin and wife to South Georgia. Other associations to be corresponded by Minutes.

Moved and carried this Body convene with New Prospect Church, Turner County, Georgia, beginning Thursday night before the first Sunday in October, 1941. Rev. W. R. Lumpkin to preach the Introductory Sermon at 11 o'clock, Friday morning, and Rev. H. L. Lumpkin to Alternate.

Bro. Coy Watson of Columbus, Ga., and Bro. Henry S. Montgomery of Roberta, Ga., were ordained to the Ministry. Moved and carried the Circular Letter written by Rev. W. R. Lawhorn be read and adopted, also moved and carried Rev. B. T. Gill write the Circular Letter for 1941 Session. Moved and carried that all circular letters to this body be type written. The body very generously made a freewill offering to Rev. W. R. Lumpkin of \$7.71. Also to Rev. A. C. McKinnon for \$6.03.

The Association extended thanks and their appreciation to the church, the community and visiting Denominations. Adjourned to meet again one year hence.

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

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

## REPORT OF VARIOUS COMMITTEES

### ON PREACHING

Friday Night, Rev. H. L. Knighton.

Saturday, Rev. G. W. Price and Rev. H. L. Lumpkin.

Saturday Night, Rev. A. C. McKinnon, and Rev. Huckaby.

Sunday, Rev. G. T. Holliman and Rev. C. H. Moore.

### ON TEMPERANCE

We, your Committee, find the following: We find an improvement in the general public than existed one year ago, and hope that it will continue to improve.

Mrs. W. R. Lumpkin,

### ON SUNDAY OBSERVANCE

We, your Committee, report as follows: Believing that all true Christians that are really born of the Spirit of our Lord and Savior Jesus Christ, will remember the Sabbath Day and keep it Holy and will lead others to do the same.

Sister Gussie Willis.

### ON SUNDAY SCHOOL

We your committee find that some of our churches have no Sunday Schools. We urge that all churches have Sunday School, as it means so much to the life of the church. It is good Christian training and a place where we may teach and preach God's word.

Rev. C. H. Moore, Chairman.

### ON FINANCE

We, your committee, find in Treasury \$18.88. Paid in \$60.75. Total 79.63.

Rev. A. C. McKennon.

### EXECUTIVE COMMITTEE

Bro. R. N. McInvale, Chairman, 3 years .....	Butler, Ga.
Bro. W. E. James, 2 years .....	Ellaville, Ga.
Bro. J. E. Halford, 3 years, .....	3811, Oats Ave, Columbus, Ga.
Bro. Sam Daniel, 1 year .....	Mauk, Ga.
Bro. J. S. Windham, 1 year .....	Reynolds, Ga.

### TIME AND PLACE OF UNION MEETINGS

The first District Union Meeting convened with Pleasant Hill Church, Sehley County, Georgia, beginning Friday before the First Sunday in August, 1940. Next session to convene with New Prospect Church, Taylor County, Ga., beginning Friday Night before the Second Sunday in August. The Introductory Sermon to be delivered by Rev. W. R. Lumpkin, Saturday morning at 11 o'clock. Closed by Rev. W. R. Lawhorn.

Elder W. R. Lawhorn, Moderator.

Bro. Jesse Windham, Clerk.

Second District Union meeting convened with Trinity Church, Taylor, June 22, 1940. The next session to convene with Providence Church, Muscogee County, Georgia, commencing on Friday night before the Second Sunday in July, 1941.

Rev. W. R. Lumpkin to preach the Introductory Sermon at 11 o'clock Saturday morning.

Rev. H. L. Knighton, Moderator.

J. E. Barker, Clerk.

### PREACHERS AND DEACONS MEETING

The 1940 Session of the Preachers and Deacons meeting convened with St. Johns Church, Columbus, June 29, 1940. Rev. H. L. Knighton, preaching the Introductory Sermon at 11 o'clock.

The next session to meet with Mt. Olive Church, Taylor County, Georgia, Saturday before the Fifth Sunday in June, 1941. Rev. G. W. Price to deliver the Introductory Sermon at 11 o'clock Saturday morning. Rev. W. R. Lawhorn to Alternate.

Rev. C. H. Moore, Moderator.

Rev. B. T. Gill, Clerk.

### SUNDAY SCHOOL CONVENTION

The Third Session of the Sunday School Convention met with Little Bethel Church, on the Fourth Sunday in July, 1940. A very fine program was sponsored by the several Churches represented. The next session meets with St. James Church, Phenix City, Ala., on the Fourth Sunday in July, 1941.

Elder W. R. Lawhorn, Moderator.

Elder W. H. Emerson, Clerk.

### 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 .....	Rte. 4, Ellaville, Ga.
Elder B. F. Gill .....	Thomaston, Ga.

Elder B. D. Lawson .....	1154 Curtis St., Columbus, Ga.
Elder A. C. McKinnon .....	3511 River Road, Columbus, 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. 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.
Elder Coy Watson .....	3224 Hanson Ave., Columbus, Ga.
Elder Henry S. Montgomery .....	Roberta, Ga.
Elder O. C. Bridges .....	Mauk, Ga.
Elder A. L. Oswalls .....	Columbus, Ga.
Elder W. C. Jones .....	Phenix City, Ala.
Elder W. H. Streetman .....	Ellaville, Ga.

#### CHURCH CLERKS AND ADDRESSES

Providence—S. C. Parker .....	Columbus, Ga.
Bethany—John Grimsley .....	Juniper, Ga.
New Prospect—Jewell Coulter .....	Reynolds, Ga.
New Life—Mrs. Mina Roberts .....	Mauk Ga.
Mt. Olive—J. S. Windham .....	Reynolds, Ga.
Trinity — B. F. Waller .....	Charing, Ga.
Turner's Chapel—Kattie Turner .....	Reynolds, Ga.
New Prospect, Turner County—J. S. Wilson .....	
Beulah—H. W. Grimsley .....	Ellaville, Ga.
Spring Hill—N. C. Grier .....	Mauk, Ga.
St. John—W. C. Patterson .....	Columbus, Ga.
Little Bethel—Miss Bessie Emmerson .....	Butler, Ga.
St. James—Geo. W. Hill .....	1906 - 1st Ave., Phenix City, Ala.
St. Luke —Myrtle Newton .....	Girard, Ala.
St. Mark—Sis. Ruby Myrick .....	Girard, Ala.
Pleasant Hill—J. T. Guy .....	Rupert, Ga.
N. B.—The Executive Committee met with Providence Church on Saturday night before the 2nd Sunday in November and declared the church in order.	

R. N. McInvale, Chairman.

## CIRCULAR LETTER

Subject, "Watch and Pray." But as the days of Noah were, so shall also the coming of the Son of Man be, for as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the Ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be. (Matt. 24:37-39).

Dear brothers and sisters, we see all of this going on in the world today. People are having what they call a good time. That was just the way those people did before the flood. We do not watch and pray and live lives that are pleasing to God. He is going to take snap judgment on us as He did on those people before the flood if we don't change. Now it is impossible for us to live right without His help.

We read in His word that He is a present help in time of need. So may we look to Him for our guidance. He is acquainted with grief and sorrow, and He was despised and rejected of men and women. The trouble is we hide or turn our backs upon Him, He has borne our griefs and cared for our sorrows. He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we were healed. I am glad that the plan of salvation is just like it is, for it is something that the poor can enjoy. We can live it better in this world and enjoy it better than we can riches of the world. Therefore, let us all call upon Him while He may be found, for He says that his spirit shall not always strive with man. It is sweet to put our trust in Jesus. It is wonderful how He will help those who will trust Him.

Dear friends let us give more heed to the things that are of God, and not so much to the things of the world. In the Proverbs, Chapter 29, we are told that he that being often reprov'd hardeneth his heart, shall suddenly be destroyed and that without remedy. As the 1940 Association is now to close, let us all, dear friends try our best to do more for the Lord in the year 1941. If God sees fit to spare our lives to see that time for He has done so much for me I want to do something for Him. Now, let us get back to the beginning as in the days of Noah, so will it be when our Lord returns to gather His redeemed ones home. Many are called but few are chosen. Not every one that saith, Lord, Lord, shall enter into rest, but those that do the will of the Father, so we see that there is something for us to do if we do not watch

and pray our Lord will come and find us sleeping.

God bless this, our people, now hear us while we pray. Help us to watch and pray.

Written by your brother in Christ,  
W. R. Lawhorn.

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**COMMITTEE ON STATE OF CHURCHES**

We, your Committee on State of Churches and Character of Ministry wish to make the following report:

We find all of the churches and the ministry in order, except, we find Providence Church out of order by the illegal calling of its pastor for the ensuing year, and we recommend that the church hold a conference and adopt or reject all previous conferences and get itself in order and harmony with the rules in our church decorum.

We also recommend that the executive committee meet with this church if agreeable with Providence Church.

G. C. King, Chairman.

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**IN MEMORY OF**

**SISTER MARY JULIA POSEY**

Sister Posey was born February 25, 1863. Departed this life, Nov. 1, 1939, her stay on earth being 76 years 8 months and 7 days. She was a true and loyal member of New Prospect Church, Taylor County, Ga., for about 50 years, ever ready to support the church in its every cause faithful and true to her pastor, during her many years of a Christian life she has left a sweet memory to linger, a true life to cherish; the heritage of a good name to remain on the sands of future time.

Some future day when in the tomb; in peaceful sleep we rest, to wait the morn when from its gloom. We rise to meet the Blessed. O, blessed day, O happy morn; when all the dead shall rise, our weary soul to Him be born; the King of earth and skies.

By her pastor,

W. J. Childree.



IN MEMORY OF  
BROTHER J. A. BROOKS

On July 3th, 1940, the death angel visited the home of Brother J. A. Brooks and carried him to that Bright and happy shore to live forever more. Brother Brooks was a member of Prospect church for 20 years and was true to his church. He was born June 31st, 1870. He leaves a wife and 12 children, 12 grandchildren.

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.

Written by his pastor,  
Rev. C. H. Moore.

IN MEMORY OF  
SISTER JIM LITTLE

On November the 22nd, 1939, the death angel visited the home of Brother Jim Little and took out of his home his beloved wife to dwell with Jesus forever more. Sister Little was a member of the church for 45 years and went to her church as long as her health would allow her to go. She was a fine Christian lady, and to know Sister Little was to love her.

Written by her pastor,  
Rev. C. H. Moore.

IN MEMORY OF  
BROTHER JOHNNIE DUPREE

Brother Dupree departed this life, May 22, 1940. He was a member of Prospect Church for 25 years. He was 60 years old at his death. To know him was to love him.

Written by his pastor,  
Rev. C. H. Moore.

IN MEMORY OF  
MRS. NAN CULPEPPER

Mrs. Nan Culpepper was born November 6, 1878. Died November 10, 1939. Her stay on earth was 61 years and four days. She was a member at New Prospect Church, Turner County, Georgia. She had been a member of the Free Will Baptist church for 46 years. She was true and loyal to her church duties. She leaves a husband and three daughters and one son and 16 grandchildren.

Your Friend,

Brother C. H. Culpepper.  
And her Pastor, Rev. C. H. Moore.

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IN MEMORY OF  
**MRS. MARY KNIGHTON**

Died Dec. 29, 1939  
A faithful wife and mother, and  
member of the Ladies Aid.

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There was a vacancy in heaven,  
Near the Saviour's bleeding side,  
In that bright and shining mansion  
Where the chosen ones abide;  
And a crown of gold was waiting  
Near the throne, and by His grace,  
God, the Master, called dear Mary,

Home to fill the vacant place.  
She was a true wife and mother,  
And beloved by every one,  
And she left behind a husband  
With two daughters and a son.

She was patient in her illness,  
Meeting every trial with prayer,  
Never grumbling or complaining,

With the cross she had to bear.  
And we miss her, how we miss her,  
Our tear drops fall like rain.  
Oh! A thousand ways, we miss her  
And our hearts are filled with pain.  
Yet, we know, God, in His Wisdom,  
Did recall the life He'd given,  
And though her body is sleeping here,  
Her soul is safe in heaven.

We are praying, daily praying,  
That thru' God's own holy love,  
We will meet her and be happy,  
In that home of peace above.  
Where there will be no more parting  
Far beyond the Evening Star,  
For we know that she is waiting  
There within the Gates Ajar.

—By the Ladies Aid.

IN MEMORY OF  
SISTER DAVIS

Sister Davis was a member of Little Bethel Free Will Baptist Church. She was a loving and a true Christian, and to know her was to love her. It was hard to say farewell to a loving Christian like Sister Davis, but God needed her to make His throne more beautiful. Oh! children prepare to meet her in that Heavenly home.

We think of her as one who sleeps, all free from grief and pain. We hope the happy day will come when we shall meet again.

She was loved by all who knew her. Never will her memory fade; like flowers our thoughts will linger, around the grave where she was laid.

Written by her pastor,  
Elder W. R. Lawhorn.

IN MEMORY OF  
MRS. MARY GRIMSLEY

Sister Grimsley, the wife of Rev. E. C. Grimsley, the death angel came and claimed her on the 7th day of May, 1940. She made her stay on earth 73 years. To know her was to love her. A place in the home is vacant, and she is missed by her loved ones and friends. She was a member of the Free Will Baptist Church. She was faithful until the end. A precious mother has left us, yes, never to return, but if we will be faithful we can meet her on that great judgment morn. Farewell dear Sister, 'till we meet again.

Elder B. T. Gill.

IN MEMORY OF  
SISTER SALLIE ROYAL

Born April 9, 1867, died Jan. 8, 1940. She was a member of Mt. Olive Free Will Baptist church. She was true and faithful to her church as long as health permitted. She was loved by all who knew her.

She is not dead but sleeping,  
Awaiting the resurrection morning,  
Waiting as the faithful waits,  
When Jesus shall return to  
Gather the faithful unto Him.

Written by her pastor,  
Rev. W. R. Lawhorn.

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IN MEMORY OF  
BRO. G. D. PERRY

He was born Feb. 27, 1860, and died June 9, 1940. He was a member of Little Bethel Free Will Baptist Church. He was also a Deacon for many years, one who filled his place well and he was true and loyal to his church, and faithful to his denomination. He was loved by all who knew him. He was highly esteemed as a citizen as well as a neighbor. A place in his church as well as in home is vacant that never can be filled.

Companion, and children, you will miss him, from your fire-side at home, but he has left earth's cares and sorrows in a sweet paradise to roam. Though we miss you from home, long for you, but all in vain. There is a bright thought comes to us that in heaven we will meet again.

Written by his pastor,

Rev. W. R. Lawhorn.

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IN MEMORY OF  
BRO. ED YOUNGBLOOD

On July 20th, 1940 death visited the home of Bro. Ed Youngblood, and took him away from his home here to make it in eternity. Bro. Youngblood was born October 23, 1878.

He was a member of Bethany Free Will Baptist Church, to which he was loyal and faithful until death. He was a Deacon of his church. He was faithful to his duties as Deacon. He did not neglect his pastor. W. H. Emerson was his pastor at the time of his death, and I can say he was good to me. Many pleasant hours we spent together. In his home, on the road, and in the church, he wanted to see the church prosper. May we all press forward to carry out his wishes, and honor our Father in Heaven.

We shall meet, but we shall miss him;

There will be one vacant chair;

We shall linger to caress him,

When we breathe our evening prayer.

Written by his pastor,

W. H. Emerson.

IN MEMORY OF  
OLLIE JEWEL WHITEHURST

Born December Thirty-first, Died October 2, 1940.  
How brief the stay, as beautiful as fleeting,  
The time that baby came with us to dwell;  
Just long enough to give a happy greeting,  
Just long enough to bid us all farewell.  
Death travels down the thickly settled highway,  
At shining marks they say he loves to aim;  
How did He find, far down our lonely byway,  
Our little one, without a shame.  
Mrs. Fanny Whitehurst, (Mother).  
St. John's Free Will Baptist Church.

IN MEMORY OF  
SISTER MARY PARKER

I cannot say, and I will not say  
That she is dead,—She is just away!  
With a cheery smile, and a wave of the hand,  
She has wandered into an unknown land,  
And left us dreaming how very fair,  
It needs must be, since she lingers there.  
And you—O you, who the wildest yearn  
For the old-time step and the glad return,—  
Think of her faring on, as dear  
In the love of There as the love of Here;  
Think of her still as the same, I say:  
She is not dead—she is just away!  
Sept. 7th, 1940.

By Sister Ella Harp.  
Member of St. Johns Free Will Baptist Church,  
Columbus, Ga.

IN MEMORY OF  
BROTHER TRUMAN TOMBLIN

The death angel visited the home of Bro. Truman Tomblin, bearing his soul to that great beyond, there to await the coming of our Lord. Bro. Tomblin leaves a wife, and one son, a loving mother, four sisters, and five brothers to mourn his passing. Bro. Tomblin was 36 years of age, a staunch member of Providence Church and a loving father. We shall meet our father yonder never again to weep or ponder, on that bright and peaceful shore.

Written by request,

D. R. Parker.

## IN MEMORY OF

## SISTER EDNA YOUNGBLOOD

She was born Dec. 23rd, 1917. Departed this life February 8th, 1940, making her stay on earth 22 years, one month and 16 days. Sister Youngblood was a loyal member at Pleasant Hill Church, Schley County, Georgia, having been our good pleasure to bury her in baptism and enjoyed her fellowship in Christ until she was called from labor unto her final reward.

Beyond the tomb there is a place,  
Where all the righteous dwell,  
'Tis there we hope to see the face,  
Of those we loved so well.

When all the toils of life are o'er.  
And we shall rest from care;  
We hope to meet on yonder shore,  
Our many loved ones there,

By her pastor,

Wm. J. Childree.

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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. Appoint 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.

IN MEMORY OF

## REV. W. J. LUMPKIN

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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 Bro. 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.

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**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 dismissal without giving a sufficient reason and that we will endeavor, faithfully to discharge all our Christian duties.

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

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

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

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

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

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

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

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

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

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

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

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

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

15th. That we will not, knowingly condemn the innocent or favor



the guilty and that we will strive to prevent strife and factions in the church.

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

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

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

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

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

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

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

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 to the covenant (Article 10), shall be cited to appear in conference and answer for his neglect, but the church may exempt members from this rule if necessary.

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

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

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

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

16. When the moderator calls for absentees, the clerk shall inform the church that members have been absent for three successive conferences, and the moderator shall appoint some brother or brethren to cite each of them to the next conference.

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

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

19. The evidence in every case of dealing and 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; Psalms 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. 5:12; 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	Dis. by Letter	Died	Total Membership	Paid for Minutes	Paid Pastor	meeting dates
Pleasant Hill .....	Schley .....	Eld W. J. Childree .....	0	0	0	8	0	1	0	70	\$3.00	\$48.50	1
Mt. Olive .....	Taylor .....	Eld. W. R. Lawhorn .....			4	7		0	1	131	5.00		
New Prospect ....	Taylor .....	Eld. W. J. Childree ....	2	0	0	0		3	1	47	3.00	19.91	2
Turner's Chapel ..	Taylor .....	Eld. H. L. Knighton ....	1			2			3	141	5.00	80.09	4
St. James .....	Russell .....	Eld. G. T. Holliman ....	0	3	3	1	4	2	1	64	3.00	207.10	1-2-3-4
New Life .....	Marion .....	Eld. W. R. Lumpkin ....	7	0	0	17	0	0	2	97	4.00	71.42	3
Trinity .....	Taylor .....	Eld. W. T. Grimsley ....	0	0	0	1	0	0	1	24	3.25	25.00	4
St. Mark .....	Russell .....	Eld. A. C. McKennon ....	24	0	0	1	1	4	0	26	2.00	0	1-2-3-4
Spring Hill .....	Marion .....	Eld. B. T. Gill .....	0	0	0	0	0	2	0	26	1.50	5.00	4
St Johns .....	Muscogee .....	Eld. G. W. Price .....	2	4	3	1	0	3	1	92	5.00	144.00	1-2-3-4
Beulah .....	Taylor .....	Eld W. T. Grimsley ....	1	0	0	0	0	0	0	25	3.00	21.80	3
St. Luke .....	Russell .....	Eld A. P. Oswalts .....	0	5	0	5	0	3	0	33	2.00	7.99	1-2-3-4
New Prospect ....	Turner .....	Eld. C. H. Moore .....	1			10			4	167	6.00	105.15	3
Little Bethel .....	Macon .....	Eld. W. R. Lawhorn ....	0	0	1	8	0	3	2	144	6.00	92.25	1
Bethany .....	Marion .....	Eld W. H. Emerson .....	0	0	0	0	0	0	1	40	4.00	32.68	3
Providence .....	Muscogee .....	Eld H. L. Knighton ....	0	1	0	0	0	0	1	110	5.00	66.85	2

16 churches

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