

1941 to 1959

MINUTES

—OF THE—

106th Annual Session

—OF THE—

CHATTAHOOCHEE

UNITED FREE-WILL BAPTIST
ASSOCIATION

—HELD WITH—

NEW PROSPECT CHURCH

TURNER COUNTY, GEORGIA

COMMENCING THURSDAY NIGHT BEFORE THE FIRST
SUNDAY IN OCTOBER, 1941

ELD. H. L. KNIGHTON, Moderator Rte. 1, Phenix City, Ala.
ELD. B. T. GILL, Clerk P. O. Box 45, Thomaston, Ga.

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County, Georgia, Commencing Thursday Night
Before the First Sunday in October, 1942.

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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.

MINUTES

The 106th Annual Session of the Chattahoochee United Free-will Baptist Association convened with New Prospect Church Turner County, Georgia, Thursday night before the first Sunday in October, 1941. The Introductory Sermon was delivered Friday morning at 11 o'clock by Rev. H. L. Lumpkin, reading from Luke 15th chapter and 18th verse, "I will arise and go to my father." A good message for everyone to enjoy was delivered. After an intermission of one hour for refreshments the body was called to order by the former Moderator, Rev. W. J. Childree by reading a portion of the 80th Psalm. The first matter of business was to invite visiting brethren to seats with us in the body. The Moderator then called for Corresponding Letters from the various Churches. Next, moved and carried, that Bro. H. L. Knighton and Bro. H. L. Lumpkin read the Corresponding Letters. After reading the letters it was moved and carried that they all be accepted and the delegates were seated in the body as follows:

St. John Church—J. E. Halford and wife, Sister B. D. Lawson.

Spring Hill Church—Leonard Grimsley and wife, W. C. Hand and wife.

Bethany Church—D. R. Parker.

New Prospect Church—T. J. Little, J. E. Davis, J. A. Little, R. L. Edge, J. L. Wilson, T. J. Cook, D. L. Harris, G. C. King.

New Life Church—Horace Lockhart and wife and sister and H. L. Lumpkin.

St. James Church—P. E. Knighton, Hughie Kelley, Sister Lois Saxon.

Mt. Olive Church—W. N. Poole, Jessie Windham, J. D. Amerson and Annie L. Windham.

Little Bethel Church—Bill Fowler, Ludie McInvale, S. O. Jones and wife and Maude Fowler.

Trinity Church—L. B. Shirah, A. M. Gill, Beulah Chapman, Ophelia Waller, Dealie Gill.

Beulah Church—Charlie Cromer.

Pleasant Hill Church—W. E. James, J. T. Guy and wife, Pearl Guy.

Turner's Chapel Church—Walter Turner, J. A. Spillers.

St. Mark Church—Ruby Myrick and J. H. Edwards.

Providence Church—Virgie Preston, Mary McBride, Luciel Tomblin, Leonard Anthony, Billie Parker, Payton Preston.

New Prospect Church—J. T. Colter, Jewel Colter, and Daniel Posey.

St. Luke Church—J. B. Woodward.

The body then organized by electing Elder H. L. Knighton Moderator and Elder B. T. Gill, Clerk. Next called for Petitionary Letters. None came. Next called for Corresponding Messengers and received: Bro. B. Baker, T. L. Haresfield from the Little River Association; Rev. J. F. Ashmore from the Union Association; Rev. J. B. Harris from the South Georgia Association. Motion made and carried that the Moderator extend the right hand of welcome to the Correspondent Messengers and that they be seated in the body. Motion made and carried that the Moderator appoint the various Committees as follows: On Preaching, J. E. Davis, T. D. Cook, Leonard Grimsley, J. T. Guy J. E. Halford. Committee on Temperance, W. R. Lawhorn, W. A. Parker, Ludie McInvale. Committee on Sabbath Observance, C. H. Moore, H. L. Lumpkin, C. Watson. Committee on Sunday School, Ruby Myrick, Hughie Kelley, Virgie Preston. Committee on Finance, C. A. Hinkby, B. D. Lawson, P. E. Knighton. Committee on State of Churches and Character of the Ministry, D. R. Parker, Payton Preston, Walter Turner, Jessie Windham, L. B. Shirah.

MISCELLANEOUS BUSINESS

Appointed Corresponding Messengers to our Sister Associations as follows: To the Georgia Union, Rev. H. L. Lumpkin and wife, Rev. C. H. Moore. To the South Georgia Association, Rev. H. L. Lumpkin and wife. To the Union Association, Rev. W. R. Lawhorn, Rev. W. J. Childree. To the Little River Association Rev. W. T. Grimsley, Rev. C. H. Moore. To the South-east Alabama Association, Rev. H. L. Knighton, Rev. Coy Watson. Martin Association by Minutes. Next, motion made and carried to pay Corresponding Delegates' expenses which was \$6.50. Motion made and carried to pay Clerk \$15.00 for his services. Motion made and carried to have 500 copies of Minutes printed. Motion made and carried to pay R. N. McInvale \$3.00 out of the Treasury. Motion made and carried that the body adjourn until Saturday morning at 9 o'clock.

SATURDAY MORNING SESSION

At 9 o'clock Saturday morning the body was called to order by Moderator. Sang, "When We All Get to Heaven." Prayer by Rev. W. R. Lawhorn. Reading from the 4th chapter of First John. Motion made and carried that the next session meet with Little Bethel Church, Macon County, Ga., commencing Thursday night before the First Sunday in October, 1942. Rev. W. R. Lawhorn to preach the Introductory Sermon Friday morning at 11 o'clock; Rev. C. H. Moore, alternate. Motion made and carried that the Circular Letter be read. Motion made and carried that the Circular Letter be printed in the Minutes. Motion made and carried that Rev. W. J. Childree write the next Circular Letter. There was raised a free-will offering amounting to \$36 sent to Rev. G. W. Price, \$9.00; sent to Rev. A. C. McKinnon, \$9.00; sent to Rev. W. H. Emerson, \$9.00; sent to Rev. J. B. Harris, \$9.00 We praise the Lord for the spirit of giving to help these brethren. Motion made and carried that Bro. Sam Daniel and Bro. J. S. Windham be put on the Executive Committee for 3 years each. Motion made and carried that the body adjourn for preaching until two o'clock p. m.

SATURDAY AFTERNOON SESSION

At two o'clock Saturday afternoon the body was called to order by singing and prayer. Motion made and carried that the Deacons' and Preachers' Meeting go to Pleasant Hill Church. The Moderator then called for the various Committees to make their reports which were as follows:

Report of Various Committees

ON PREACHING

Friday night, Rev. J. B. Harris to preach and Rev. C. A. Hinkley to close. Saturday morning, Rev. J. F. Ashmore to preach and Rev. A. C. McKinnon to close. Saturday night, Rev. W. R. Lawhorn to preach and Rev. G. T. Holeman to close. Sunday morning, Rev. H. L. Knighton to preach and Rev. B. T. Gill to close.

J. E. DAVIS, Chairman.

COMMITTEE ON SUNDAY SCHOOLS

We, your committee, find that the Sunday Schools are not prospering as they should. Your Committee urges that all members of our Churches and Pastors do their best to organize a

Sunday School and improve the ones they have already organized as the Sunday School is the best way to teach God's Word to our children.

SIS. RUBY MYRICK, Chairman.

ON SABBATH OBSERVANCE

We, your Committee, report as follows: We believe that all Christians will keep the Sabbath Day holy and be led by the Holy Spirit of God. So if we believe the Word let it be our guide.

REV. C. H. MOORE, Chairman.

ON TEMPERANCE

We, your Committee on Temperance, find that all of our Churches are free from such and we suggest that you preach more on Temperance.

REV. W. R. LAWHORN, Chairman.

ON STATE OF CHURCHES & CHARACTER OF THE MINISTRY

We your Committee, find all Churches and Ministers in good spiritual order. We recommend that our Delegates and Preachers be more under subjection to the rules and regulations and that our Moderator influence same more regularly.

D. R. PARKER, Chairman.

ON FINANCE

We, your Committee on Finance, report as follows:

Paid in from the Various Churches	\$59.75
Free-will Offering	5.65
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Total on Hand	\$65.40

Motion made and carried that the body return thanks to the Church and community for their kindness and hospitality during this session of the Association. Our next session will meet with Little Bethel Church, Macon County, Ga., 12 months hence.

ELD. H. L. KNIGHTON, Moderator,
ELD. B. T. GILL, Clerk.

EXECUTIVE COMMITTEE

Bro. R. N. McInvale, Chairman, 2 years	Ideal, Ga.
Bro. W. E. James, 1 year	Rupert, Ga.
Bro. J. E. Halford, 2 years	3811 6th Ave., Columbus, Ga.
Bro. Sam Daniel, 3 years	Mauk, Ga.
Bro. J. S. Windham, 3 years	Reynolds. Ga.

TIME AND PLACE OF UNION MEETINGS

The First District Union Meeting convened with New Prospect Church, Taylor County, Ga., Friday night before the Second Sunday in August, 1941. The next session will meet with Turner's Chapel Church, Taylor County, Ga., beginning Friday night before the Fifth Sunday in August, 1942; Rev. W. J. Childree to preach the Introductory Sermon Saturday morning at 11 o'clock; Rev. W. T. Grimsley to alternate.

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

Second District Union Meeting convened with Providence Church, Muscogee County, Ga., Friday night before the Second Sunday in July, 1941. The next session to meet with St. James Church, Russell County, Ala., commencing Friday night before the Fifth Sunday in May, 1942; Rev. G. W. Price to preach the Introductory Sermon Saturday morning at 11 o'clock.

Rev. H. L. Knighton, Moderator,
Bro. S. C. Parker, Clerk.

DEACONS' AND PREACHERS' MEETING

The next session of the Deacons' and Preachers' Meeting will be held with Pleasant Hill Church, Schley County, Georgia Saturday morning before the First Sunday in July, 1942. Rev. H. L. Knighton will preach the Introductory Sermon Saturday morning at 11 o'clock; Rev. W. R. Lawhorn to alternate.

Rev. C. H. Moore, Moderator,
Rev. B. T. Gill, Clerk.

SUNDAY SCHOOL CONVENTION

The Fourth Session of the Sunday School Convention met with St. James Church on the Fifth Sunday in August, 1941. The next session will meet with St. Luke Church, Phenix City, Ala., on the Fourth Sunday in August, 1942.

Rev. H. L. Knighton, President,
Rev. B. T. Gill, Recording Secretary.

MINISTERIAL ROLL

Eld. B. D. Lawson	1154 Curtis St., Columbus, Ga.
Eld. G. W. Price	3003—3rd Ave., Columbus, Ga.
Eld. J. B. Lumpkin	Thomaston, Ga.
Eld. O. C. Bridges	Mauk, Ga.
Eld. H. S. Montgomery	Fort Valley, Ga.
Eld. H. L. Knighton	Route 1, Phenix City, Ala.
Eld. G. T. Holliman	1911—2nd Ave., Phenix City, Ala.
Eld. C. H. Moore	Reynolds, Ga.

Eld. W. J. Childree	Reynolds, Ga.
Eld. Riley Windham	Reynolds, Ga.
Eld. W. H. Emerson	Route 1, Butler, Ga.
Eld. B. T. Gill	P. O. Box 45, Thomaston, Ga.
Eld. W. R. Lawhorn	Rte. 1, Butler, Ga.
Eld. W. T. Grimsley	Rte. 1, Ellaville, Ga.
Eld. W. H. Streetman	Rte. 1, Ellaville, Ga.
Eld. I. F. Guinn	Camden, S. C.
Eld. A. C. McKinnon	1027—32nd St., Columbus, Ga.
Eld. Coy Watson	3224 Hanson Ave., Columbus, Ga.
Eld. W. C. Jones	Phenix City, Ala.
Eld. A. L. Oswalt	2600 Bolton St., Columbus, Ga.
Eld. C. A. Huckaby	Phenix City, Ala.

LICENSED MINISTERS

Rev. J. W. Cummings	Phenix City, Ala.
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CHURCHES, CLERKS AND ADDRESSES

St. John—W. C. Patterson	Columbus, Ga.
Spring Hill—Norman Grier	Mauk, Ga.
Bethany—John Grimsley	Juniper, Ga.
New Prospect—J. L. Wilson	Rte. 3, Ashburn, Ga.
New Life—Mina Roberts	Mauk, Ga.
St. James—Jack Camp	River View Apa., Phenix City, Ala.
Mt. Olive—J. S. Windham	Reynolds, Ga.
Little Bethel—Miss Bessie Emerson	Rte. 1, Butler, Ga.
Trinity—B. F. Waller	Charing, Ga.
Beulah—H. W. Grimsley	Rte. 1, Ellaville, Ga.
Pleasant Hill—J. T. Guy	Rte. 3, Ellaville, Ga.
Turner's Chapel—Florence Wainwright	Butler, Ga.
St. Mark—Mrs. Ruby Myrick	1507—10th Ave., Phenix City.
Providence—P. M. Preston	Rte. 1, Midland, Ga.
New Prospect—Jewel Colter	Reynolds, Ga.
St. Luke—Myrtle Newton	Phenix City, Ala.

In Memory of Our Dead

TO THE MEMORY OF SISTER IDA WELSH

Sister Welsh was born August 8, 1867 and died June 20, 1941. She was a member of Spring Hill Church at the time of her death and was ever faithful to her home and to her church. She was loved by all who knew her. A place is vacant in her home and church since she was called away but the Lord knew best and he took her to the Haven of Rest. Farewell Dear Sister, till we meet again.

Written by Request.

ELD. B. T. GILL.

IN MEMORY OF BRO. JOHNIE BLOODWORTH

Bro. Bloodworth at the time of his death was a member of New Prospect Church, Taylor County, Ga. He was born Nov. 26, 1893, departed this life April 21, 1941, at the age of 47 years, 4 months and 26 days. Farewell Brother, till we meet again.

How few the years and short the time;
Our pilgrim days on earth may be
Till we shall meet the one sublime,
And rest in Him, from sorrow free.

We'll gain the prize if true we'll be;
Till death has claimed us as its own,
And wear a crown of victory,
Around our Saviour's Shining Throne.

By His Pastor, W. J. CHILDREE.

TO THE MEMORY OF BRO. C. M. JONES

The subject of this sketch was born March 12, 1870, departed this life March 12, 1941, at the age of 71 years. Bro. Jones was a true and faithful member of Pleasant Hill Church, Schley County, Ga., and was ever ready to do our Master's biddings. He was held in high esteem and greatly loved by all who knew him. Peace to his memory, rest and happiness to his soul.

Dear one you have gone and left me,
But never will your memory fade,
Sweetest thoughts will ever linger,
Round the grave where you are laid.

The Pearly Gates were standing open,
Your Saviour's voice said, "come",
And on the 12th of March, your birthday,
You went home at age of seventy-one.

I yet survive but who can say,
The year, or the month, or the day,
That I, too may be called away,
To give our Father Praise.

By His Devoted Companion, Mrs. C. M. Jones,
And His Pastor, W. J. Childree.

Circular Letter

Subject: "TRUST"

To Those Composing the Chattahoochee United Free-Will Baptist Association, Greetings:

Having been appointed a year ago to write you a Circular Letter I have chosen for a subject, "TRUST." I am just thinking of Job's confidence in God when he said, "though he slay me yet will I Trust in him." Job trusted in God in all of his sickness and troubles. Then Job says, "will thou trust him because his strength is great." Trust in the God. "Cast your burdens upon the Lord and he shall sustain thee." "He shall never suffer the righteous to be moved." Psalms 118:8, "It is better to trust in the Lord than to put confidence in man; it is better to Trust in the Lord than to put confidence in Princes.

Proverbs 28:26, "He that Trust in his heart is a fool." Brethren, be sure that you Trust in God. Go with me to Isaiah 50:10, "Who is among you that heareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light. Let him Trust in the name of the Lord and stay upon his God." I remember reading in the Bible where it said, "the Lord is good; a stronghold in the day of trouble, and he knoweth them that trust in him, yea he will deliver them that Trust him for everything."

Proverbs 3:5, "Trust in the Lord with all thine heart and lean not unto thine own understanding in all thy ways. Acknowledge him and he shall direct thy paths". I praise God for that promise. If we trust him he will lead us to do good. By trusting him we will go aright.

Psalms 37:3, "Trust in the Lord and do good so shalt thou dwell in the land and verily thou shalt be fed."

Psalms 37:5, "Commit thy way unto the Lord, trust also in him and he shall bring it to pass."

Psalms 125:2, "They that trust in the Lord shall be as Mount Zion which cannot be removed, but abideth forever, Praise the Lord."

In my closing, Brethren, this is my testimony today. I stand as a living witness that the Lord Jesus Christ who intercedes for me at the right hand of God is sufficient for body, soul and finances, too. By trusting in God we will go there.

May God richly bless each of you is my humble prayer.

Written by Your Brother in Christ,

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 intercourse 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 con-

vincing 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 notwithstanding 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 conference 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 con-

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

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

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

5. The deacons shall take notice of such members as refuse or neglect to partake of the Lord's Supper and endeavor to ascertain the cause, that the same may be laid before the church in conference if necessary.

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

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

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

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

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

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

12. Conferences shall be opened and conducted as follows: 1. Prayer (unless divine service has just been conducted and generally then). 2. Invite visiting brethren to seats. 3. Open the door for reception of members. 4. Call for absentees. 5. For acknowledgements. 6. For references of 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 bear 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 is 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, 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 offices by ordination, or the imposition of the hands of the presbytery and prayer, without which they are not authorized to administer the ordinances pertaining to their respective offices.

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

ARTICLES OF FAITH AND DOCTRINAL VIEWS

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

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

3. That man was created in a state of holiness under the law of his maker, but by voluntary transgression fell from that holy and happy state, in consequence of which men are now sinners, not by constraint, but by choice, being by nature utterly devoid of holiness required by the law of God, wholly given to the gratification of the world, of Satan and their own sinful passions, and therefore are under just condemnation to eternal ruin without defense or excuse,—Gen. 1:26, 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. 3:30, Ezek. 18:23, 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 16:6, 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; Mat. 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 the 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 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; Thes. 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	Received by Letter	Recd. by Statement	Restored	By Baptism	Expelled	Dism. by Letter	Died	Total Membership	Paid for Minutes	Paid Pastor	Meeting Days
St. Johns	Muscogee	Eld. C. A. Huckaby	2	3		2		3		91	\$5.00	\$109.55	1-2-3-4
Spring Hill	Marion	Eld. B. T. Gill	2					1	1	26	1.50	26.90	2
Bethany	Marion	Eld. W. T. Grimsley							2	37	4.00	17.50	3
New Prospect	Turner	Eld. C. H. Moore				4		3	1	168	6.00	135.60	3
New Life	Marion	Eld. C. A. Huckaby						4	2	86	4.00	24.00	3
St. James	Russell	Eld. G. T. Holliman	3	5	3	5	8	10		68	3.00	218.04	1-2-3-4
Mt. Olive	Taylor	Eld. W. R. Lawhorn	1		2			1	1	132	5.00	83.00	2
Little Bethel	Macon	Eld. J. F. Ashmore		5	2	6				159	6.00	115.00	1
Trinity	Taylor	Eld. W. T. Grimsley	3			2				28	3.00	32.00	4
Beulah	Taylor	Eld. W. R. Lawhorn	1			1		1		20	3.00	14.60	3
Pleasant Hill	Schley	Eld. W. R. Lawhorn	1			6		2	1	72	3.00	60.22	1
Turners Chapel	Taylor	Eld. W. R. Lawhorn	1							154	4.00	70.08	4
S. Mark	Russell	Eld. Coy Watson	2	2			7	2		11	2.00	40.50	1-2-3-4
Providence	Muscogee	Eld. H. L. Knighton				3			3	113	5.00	88.35	2-4
New Prospect	Taylor	Eld. W. J. Childree							2	68	1.25	28.48	2
St. Luke	Russell	Eld. A. L. Oswalt	5	1				4		33	4.00	16.00	1-2-3-4