

MINUTES
—OF THE—
107th Annual Session
—OF THE—
CHATTAHOOCHEE
UNITED FREE-WILL BAPTIST
ASSOCIATION

—HELD WITH—
LITTLE BETHEL CHURCH
MACON COUNTY, GEORGIA

COMMENCING THURSDAY NIGHT BEFORE THE FIRST
SUNDAY IN OCTOBER, 1942

ELD. W. R. LAWHORN, Moderator Rte. 1, Butler, Ga.
ELD. B. T. GILL, Clerk P. O. Box 45, Thomaston, Ga.

The Next Session Will Meet with the St. James Church, Russell
County, Alabama, Commencing Thursday Night
Before the First Sunday in October, 1943.

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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 107th Annual Session of the Chattahoochee United Free-Will Baptist Association convened with Little Bethel Church, Macon County Georgia, Thursday night before the First Sunday in October, 1942. The Introductory Sermon was delivered Friday Morning at 11 o'clock by Rev. W. R. Lawhorn, reading from II Chronicles, 7:14. A wonderful message was brought and everyone enjoyed it very much. After an intermission of one hour for refreshments, the body was called to order by the former Moderator, Rev. H. L. Knighton by singing and prayer by Rev. H. L. Lumpkin. Then reading the 37th Psalm. After reading, the Moderator invited all visitors to seats with us in the body. The Moderator then called for the Corresponding Letters from the various churches. Next moved and carried that Bro. G. C. King and Bro. F. L. Raburn 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.

Mt. Olive Church, Taylor County: J. B. Amerson, B. R. Dent and wife, N. T. McInvale, Jessie Oliver, Jessie Windham and Maude Windham.

St. Luke Church, Russell County, Ala.: Rev. A. L. Oswalt.

Little Bethel Church, Macon County: R. N. McInvale, S. O. Jones, W. N. Fowler, J. W. Cromer, Mary Lois Stalnaker, Elene McInvale, Clarice Jinks and Bessie Emerson.

New Prospect, Taylor County: Bessie Hartley, Robert Lowe, Epsy Lowe.

Spring Hill, Marion County: Norman Grier and wife and Rosie Grimsley.

St. Johns Church, Muscogee County: J. E. Halford.

Turners Chapel Church, Taylor County: Arthur Spillers, H. S. Moore and Sister Spillers.

Trinity Church, Taylor County: L. B. Shirah, Hattie Shirah, Corene Shirah, Marguerite Shirah, A. M. Gill, Beulah Chapman.

Providence Church, Muscogee County: W. J. McBride, Walter McBride, Leonard Anthony, Billie Parker, Payton Preston.

St. Mark Church, Russell County, Ala.: Alvester Brown, Ruby Myrick, Mae Helms.

New Prospect, Turner County, J. E. Davis and wife, R. L. Edge, H. R. Rainey, Alfred White, D. L. Harris, J. A. Little, Ora Little, M. L. Little, Ruby Evans, G. C. King.

Bethany Church, Marion County: Woodrow Hendricks, D. R. Parker.

Beulah Church, Taylor County: Charlie Cromer, N. M. Cromer and Morris Lawhorn.

St. James Church, Russell County, Ala.: Lura Camp, Irene Johnson, J. H. Edwards and wife, Sister B. D. Lawson.

Pleasant Hill Church, Schley County: W. E. James, Eula Brewer and Verna Guy.

New Life Church: Sam Daniel and wife, J. B. Anthony and wife, Randal Lumpkin and wife.

Next it was moved and carried that a letter from Bro. Edward Lawhorn be read to the body while in session. After reading his letter, it was moved and carried that the letter be printed in the Minutes of this body's proceedings. (This letter is printed elsewhere in this Minute.) The song, "Rock of Ages," was dedicated to Bro. Lawhorn and all the other boys in service of their country, followed by prayer by Rev. W. J. Childree. The body then organized by electing Elder W. R. Lawhorn, Moderator and Elder B. T. Gill, Clerk. Next called for Petitionary Letters. None came. Next called for Corresponding Messengers and received Bro. W. W. Potter and Bro. J. B. Lankford from the Georgia Union Association. Motion made and carried that the Moderator extend the right hand of welcome to the Corresponding Messengers and that they be seated in the body. The Moderator then appointed the various Committees as follows: On Preaching S. O. Jones, W. M. Fowler, J. E. Davis, Irene Johnson, Randall Lumpkin. Committee on Sunday School: Bessie Emerson, Irene Windham, Sister B. D. Lawson. Committee on Sabbath Observance: W. J. Childree, Payton Preston, O. J. Oliver, H. L. Lumpkin, Coy Watson. Committee on Temperance: C. H. Moore, Ophelia White, Hattie Shirah. Committee on State of Churches and Character of the Ministry: G. C. King, H. L. Anthony, B. R. Dent, J. T. Higgins, J. A. Spillers. Committee on Finance: W. H. Emerson, H. L. Knighton, J. B. Lumpkin.

MISCELLANEOUS BUSINESS

Appointed Corresponding Messengers to our Sister Associations as follows:

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

To the Little River Association: Rev. H. L. Lumpkin, Rev. J. B. Lumpkin.

To the Union Association: Rev. W. R. Lawhorn, Bro. Horace Cromer and Rev. W. J. Childree.

To the South Georgia Association:

To the Martin Association: By Minutes.

Next, motion made and carried to pay Corresponding Messengers' expenses. Next, motion made and carried to have five

Hundred Copies of Minutes pirnted. Motion made and carrid to pay Clerk \$15.00 for his services. Motion and carried that the body adjourn until 9 o'clock Saturday morning.

SATURDAY MORNING SESSION

Saturday morning the body was called to order by the Moderator. Singing and opening prayer by Rev. W. J. Childree. Read lesson from the 103rd Psalm. Motion made and carried that we use the balance of old forms we have on hand and then have the next ones revised. Motion made and carried that the Clerk write a Corresponding Letter for each delegate. Motion made and carried that the next session meet with St. James Church, Russell Alabama, commencing Thursday night before the First Sunday in October, 1943. Rev. W. H. Emerson will preach the Introductory Sermon Friday morning at 12 o'clock (Eastern War Time); Rev. W. J. Childree to alternate. Motion made and caried the Circular Letter be read. Motion made and carried that the Circular Letter be printed in the Minutes. Motion made and carired that the next Circular Letter be written by Rev. B. D. Lawson. Motion made and carried the body adjourn until one o'clock Saturday afternoon.

SATURDAY AFTERNOON SESSION

Saturday at 1-30 p. m. the body was called to order by the Moderator. Singing and prayer by Rev. Riley Windham. Ne t, on motion made and carried that Bro. W. E. James be placed on the Executive Committee for three years. There was a free-will offering taken up for Rev. W. T. Grimsley, the amount thus raised being \$41.56. A free-will offering of \$15.00 was al o raised for Bro. E. L. Corley. Just a word of thanks: May the Lord of Heaven bless each one who had a part in this offering is our prayer; this word thanks was signed by Rev. W. T. Grimsley and Bro. E. L. Corley, benefactors of the offering.

REPORT OF VARIOUS COMMITTEES

ON PREACHING:—Friday night, Rev. J. B. Lumpkin to preach and Rev. Coy Watson to close; Saturday morning at 10 o'clock, Rev. B. D. Lawson to preach at 11 o'clock; Rev. H. L. Lumpkin and Rev. W. E. Jones to close. Saturday night, Rev. C. H. Moore to preach and Rev. H. J. Kelley to close. Sunday morning, Rev. H. L. Knighton to preach and Rev. W. H. Emerson to close.

COMMITTEE ON SUNDAY SCHOOL

We, your Commitee on Sunday Schools, make the following report: We find some of our churches have no Sunday Schools. This should not be. We find that some of our Churches were rep-

resented in the Convention and some were not. This is a very good way to boost our Sunday Schools; so let us get busy and be represented at the next Convention with a good program. We urge every Church to get busy and organize a Sunday School as this is an exceedingly good place to learn more about Jesus.

Yours in Christ, BESSIE EMERSON Chairman.

ON SABBATH OBSERVANCE

We, your Committee, make this, our report: "Remember the Sabbath Day to keep it Holy unto the Lord." We believe all Christians will refrain from all labor and render unto God our services to His Holy command.

W. J. CHILDREE, Chairman.

ON TEMPERANCE

We, your Committee on Temperance, find that our Churches are not as Temperate as they should be. We recommend that our Preachers preach more often on Temperance and the Church as a whole practice Temperance in every possible way, and be led by the Spirit of God.

C. H. MOORE, Chairman.

ON STATE OF CHURCHES & CHARACTER OF THE MINISTRY

We, your committee, wish to make the following report: We find all of the Churches and Ministers at peace and harmony, except we find some grievances between Bro. W. H. Streetman nad Pleasant Hill Church, and we recommend that Bro. Streetman's name be restored to their Ministerial Roll and that he be permitted to visit the Church and speak for himself. We also find that St. Mark Church has received Bro. G. A. Plymale into their Church as a Minister of the Gospel and the Church is satisfied with Bro. Plymale's statement and his life in their Church, and we recommend that St. Marks Church secure Bro. Plymale's Church Letter from Providence Church.

G. C. KING, Chairman.

TIME AND PLACE OF UNION MEETINGS

The First District Union Meeting convened with Turners Chapel Church, Taylor County, Ga., Friday night before the Fifth Sunday August, 1942. The next session will meet with Euulah Church, Taylor County, Ga., on Friday night before the Fifth Sunday in August, 1943. Rev. W. J. Childree will preach the Introductor Sermon Saturday morning at 11 o'clock; Rev. W. H. Emerson, Alternate

Rev. W. R. Lawhorn, Moderator,
Rev. W. J. Childree, Clerk.

The Second District Union Meeting convened with St. James

Church, Phenix City, Ala., Friday night before the Fifth Sunday in May, 1942. The next session to meet with St. Mark Church, Phenix City, Ala., Friday night before the Fifth Sunday in May, 1943. Rev. G. W. Price to preach the Introductory Sermon Saturday morning at 12 o'clock (E.W.T.)

Rev. H. L. Knighton, Moderator,
Rev. B. T. Gill, Clerk.

ON FINANCE

We, your Committee on Finance, beg to make the following report:

In Treasury	\$ 1.42
Paid in by Former Clerk, D. R. Parker	4.90
Paid in from Various Churches	69.00
Paid in by Sunday School Convention	6.60
Total on Hand	\$81.92

W. H. EMERSON, Chairman.

Paid Out of Treasury

Paid Corresponding Delegates	\$ 5.30
Paid Clerk	15.00
Paid for Printing & Mailing Minutes	50.00
Total Paid Out	\$70.30
Balance in Hands of Treasurer	\$11.62

B. T. GILL, Treasurer.

Motion made and agreed that the body return thanks to the Church and community for their kindness and hospitality shown them during this session of the Association. Our next session will meet with St. James Church, Phenix City, Ala., 12 months hence.

ELD. W. R. LAWHORN, Moderator,
ELD. B. T. GILL, Clerk

EXECUTIVE COMMITTEE

Bro. R. N. McInvale, Chairman, 1 Year	Ideal, Ga.
Bro. W. E. James, 3 Years	Rupert, Ga.
Bro. J. E. Halford, 1 Year	Columbus, Ga.
Bro. Sam Daniel, 2 Years	Mauk, Ga.
Bro. J. S. Windham, 2 Years	Reynolds, Ga.

LICENSED MINISTERS

Eld. P. E. Knighton	201-A, Riverview Apt., Phenix City, Ala.
Eld. H. J. Kelley	526 Broad St., Columbus, Ga.

MINISTERIAL ROLL

Eld. C. H. Moore	Reynolds, Ga.
Eld. W. J. Childree	Reynolds, Ga.
Eld. Riley Windham	Reynolds, Ga.
Eld. W. R. Merritt	Reynolds, Ga.
Eld. A. L. Oswalt	2600 Bolton St., Columbus, Ga.
Eld. W. H. Emerson	Route 1, Butler, Ga.
Eld. G. W. Price	3003—3rd Ave., Columbus, Ga.
Eld. I. F. Guinn	Camden, S. C.
Eld. B. T. Gill	P. O. Box 45, Thomaston, Ga.
Eld. Coy Watson	3224 Hanson Ave., Columbus, Ga.
Eld. W. C. Jones	1401 Church St., Girard, A a.
Eld. W. R. Lawhorn	Rte. 1, Butler, Ga.
Eld. W. T. Grimsley	Mauk, Ga.
Eld. J. B. Lumpkin	Mauk, Ga.
Eld. H. L. Lumpkin	Mauk, Ga.
Eld. O. C. Bridges	Mauk, Ga.
Eld. H. S. Montgomery	
Eld. W. H. Streetman	
Eld. H. L. Knighton	Route 1, Phenix City, Ala.
Eld. A. C. McKinnon	1027—32nd St., Columbus, Ga.
Eld. B. D. Lawson	1154 Curtis St., Columbus, Ga.

CHURCHES, CLERKS AND ADDRESSES

Mt. Olive—J. S. Windham	Reynolds, Ga.
St. Luke—J. B. Woodward	Rte. 2, Phenix City, Ala.
Little Bethel—Miss Bessie Emerson	Rte. 1, Butler, Ga.
New Prospect—Jewel Colter	Reynolds, Ga.
Sprnig Hill—Katie Lou Brady	Mauk, Ga.
St. John—J. E. Baker	4316 Cobb Ave., Columbus, Ga.
Turner's Chapel—Florence Wainwright	Butler, Ga.
Trinity—B. F. Waller	Charing, Ga.
Providence—P. M. Preston	Rte. 1, Midland, Ga.
St. Mark—Ruby Myrick	930—16th St., Phenix City, Ala.
New Prospect—J. L. Wilson	Rte. 3, Ashburn, Ga.
Bethany—John Grimsley	Juniper, Ga.
Beulah—Morris Lawhorn	Rte. 1, Butler, Ga.
St. James—W. P. Jones	1808 Fourth Ave., Phenix City, Ala.
Pleasant Hill—J. T. Guy	Rte. 3, Ellaville, Ga.
New Life—Felton Roberts	Mauk, Ga.

DEACONS & PREACHERS MEETING

The Deacons' and Preachers' Meeting convened with Pleasant Hill Church, Schley County, Ga., Saturday morning before the First Sunday in July, 1942. The next session will convene with Spring Hill Church, Marion County, Ga., Saturday morning be-

fore the Second Sunday in July, 1943. Rev. A. C. McKinnon will preach the Intorductory Sermon Saturday morning at 12 o'clock (E.W.T.); Rev. C. H. Moore, alternate. Rev. H. L. Knighton and Rev. W. R. Lawhorn were appointed to speak on Sunday School work at the next session. Rev. A. C. McKinnon and Rev. B. T. Gill were appointed to speak on Missions at next session.

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

IN MEMORY OF BRO. RUFFIN PASCHAL BRITT

Bro. Britt was born in Muscogee County, Ga., May 28, 1887, the son of Thomas A. and Lenorah Broadnax Britt. He united with the Providence Free-Will Baptist Church in the year 1911. Bro. Britt died December 16, 1941 at the Montgomery Hospital for World War Veterans. He leaves two heart-broken sisters, Miss Lilla and Mrs. Minnie Hawkins, besides a host of other relatives and friends.

Farewell, Dear Brother, until we meet again.

Written by the Clerk, PAYTON PRESTON.

IN MEMORY OF SISTER ANNIE KING

Sister Annie King united with Providence Free-Will Baptist Church several years ago and attended services whenever she could. The Death Angel called her July 20, 1942, to come up higher. It was hard to see a mother so young leave her babies, but our Heavenly Father doeth all things well. She leaves besides her parents, several brothers and sisters, also a small son and daughter. Sister King was born Jan. 13, 1920, and was laid to rest just two days after her husband. Dear Annie, how we miss you and our loss we deeply feel; a place is vacant in the home which can never be filled.

Written by the Clerk, PAYTON PRESTON.

IN MEMOR YOF BRO. J. M. TOMBLIN

Bro. Tomblin was born Dec. 30, 1866 and departed this life Sept. 5, 1942; his time here on earth being 76 years and nine months. "Uncle Joe" as he was called by all who knew him, joined Providence Church in early manhood and was an active member as long as he was able to attend. It was a pleasure to hear him testify for Christ. He leaves several children; also many grand-children and great grand-children to mourn his passing. May they all live and strive to be re-united with him some sweet day.

But again we hope to meet him on that bright, happy shore.
A precious one has left our midst; left us yes, forevermore;

Written by the Clerk, PAYTON PRESTON.

IN MEMORY OF SISTER MATTIE JONES

Aunt Matt was born April 9, 1857 and died Dec. 23, 1941. She was a member of Providence Church for many years. A loving mother, grand-mother, and friend; to know her was to love

her, yet God loved her more. She leaves five children, besides grand-children and great grand-children to miss her comforting hand.

We loved her, yes we loved her, But God loved her even more,
hand. And on that bright day He called her to the other Shore.

Written by the Clerk,

PAYTON PRESTON.

IN MEMORY OF BRO. J. T. TYLER

In memory of our beloved Brother John Thomas Tyler who quietly passed away March 31, 1942 at the age of 84 years, 5 months and 21 days. He was a devout member of St. James Free-Will Baptist Church, Phenix City, Ala.

With sad but sweet memories we recall Bro. Tyler as a true friend, loyal to God and his church. God wonderfully blessed him to live a long life with his loved ones and friends. In his aged and feeble condition he was always present in Sunday School and Church; and others may come and go but he will forever be missed and there will always be a vacant place in the hearts of those who cherish his memory. We feel that Heaven has been made much brighter by his presence up there. Bro. Tyler had a sweet spirit of humility that would remind one of our Saviour. May God through His great love, bless His children who were left to mourn his passing.

His Pastor,

REV. G. T. HOLLEMAN.

IN MEMORY OF SISTER LULA EMERSON

Sister Lula, the devoted companion of Rev. W. H. Emerson was born Aug. 3, 1874, and departed this life May 28, 1942 at the age of 67 years, 9 months and 25 days. Sister Emerson was for many years a member of Little Bethel Free-Will Baptist church; ever ready to do her duty and promote the cause of her church. She was loyal and true to her husband in the ministry, the field of his chosen profession, of whom it can be said has rendered service in this and other Associations that will accord him a place in history reserved to the immortal. By her request her body was laid to rest in the cemetery at Little Bethel, there to sleep and slumber with those numbered with.

"Some future day, when we can meet, around our Saviour's throne; our many friends and loved ones greet, when we arrive at home.

Farewell, Sister Emerson, till we meet again.

By W. J. CHILDREE

TO THE MEMORY OF BRO. J. C. WILSON

Bro. Wilson was a member of New Prospect Church, Taylor County, Ga., since the year 1904. He was born Oct. 18, 1880; departed this life July 29, 1942, at the age of 61 years, nine months and 11 days. Farewell, Brother; we hope to meet you in Heaven some day.

Your pilgrim days on earth are o'er,
May your soul forever rest;
With saints and sages gone before,
Around the Throne with all the blest.

By His Pastor, REV. W. J. CHILDREE.

TO THE MEMORY OF SISTER ETHEL RABURN

Sister Ethel was a member of Little Bethel Church. She had been almost an invalid for several years but seemed to bear her suffering with great patience and never complained of her condition; but for the hope of a life beyond, she endured faithfully to the end. And the Lord called her from earth unto her eternal reward. She was born Feb. 14, 1913; died March 13, 1942; making her stay on earth 29 years and 27 days. Farewell, little Ethel, may we meet again some day.

Your years on earth were but few,
To gain our Master's prize;
To earth and friends you bid adieu,
To meet Him in the skies.

By W. J. CHILDREE

IN MEMORY OF MRS. LOIS PERKINS

Sister Perkins was born July 25, 1880; died May 7, 1942; making her stay on earth 52 years. She was a member of Mt. Olive Free-Will Baptist Church. She was loyal and true to her church and home, and loved by all who knew her. Sis. Perkins is greatly missed in her church, her home and her community. However, we feel assured that our loss is Heaven's eternal gain. Sleep on, Dear Sister, till we meet again around Heaven's white throne.

Written by her Pastor,

ELDER W. R. LAWHORN.

IN MEMORY OF MRS. MARY ANN SPILLERS

Sister Spillers was born June 29, 1858; died Dec. 19, 1941; making her stay on earth 83 years. She joined Turners Chapel Free-Will Baptist Church in young womanhood and was ever loyal and true to her church and home as long as her health would permit. She was loved by all who knew her. She was a faithful and true mother. We miss you very much, dear Sister, in our home and church, but we hope to meet you again some sweet day, where there will be no more farewell songs and good-byes, but where all will be praise and happiness forever.

Written by her Pastor,

REV. W. R. LAWHORN.

IN MEMORY OF SISTER MARY LUMPKIN

Sister Lumpkin departed this life at the age of 67 years on July 15, 1942. Sister Lumpkin was a Christian being a member of St. James Free-Will Baptist Church, and was loved by all who knew her.

A precious one from us has gone; a voice we loved is still
A place is vacant in our Church which never can be filled

Farewell, Sister Lumpkin, till we meet again,

Her Pastor, REV. H. L. KNIGHTON.

Circular - Letter

Subject: "DUTY".

DEAR BRETHREN:

Having been appointed to address you through the medium of a Circular Letter, I will call your attention to the subject of "DUTY". In Ecc. 12:13 we read this, "Fear God and keep His commandments for this is the whole duty of man." Jesus said on one occasion, "If ye love me you will keep my Commandments." So we see that love is the fundamental question. Therefore, we must love and fear Him as our great and Supreme Father, in order to keep His Commandments and fulfill our duty. Now duty calls on us, first for love and obedience; love to choose and accept Him as our Saviour. Obedience to obey His every Commandment. Duty demands of us a life of service to God and man. No one can serve Him without being of service to his fellow creature. It is our duty to watch over each other for good, having in mind at all times the welfare of their soul, for we are to a certain extent "our brother's keeper." All around us is some one needing our assistance in some way, a word of comfort and cheer or a deed of kindness. It is said that the path of duty is not always pleasant; that indeed is quite true.

We often regret having to deliberate or officiate in matters that are by no means pleasant to us at the present time, but for the hope of a reward in the life and world to come, we discharge our duty in the manner it demands of us, and after we have thus done, we realize a brighter hope, that we have done our duty. It is your duty and mine to live and render a life-service, ready at all times to contribute to every good and worthy cause that will advance and promote our Master's great cause.

We regret that at the present age, Churches are not revived and interest is not demonstrated; true fellowship and brotherhood are not so much manifested as in the former days, because we have not done our whole duty. Our Churches will be just what we want them to be, when we render to Him our full duty. Yes, moreover, our country and the entire world will live and be in peace when the inhabitants thereof do their whole duty in service to God.

Last and final, Brethren, when our footsteps have grown feeble, our tired and weary bodies approaching the portals of death, and mother earth has received our lifeless forms, and our soul has winged its flight to realms on high, and we have lived a life of duty, we can then live and reign with Him throughout the endless ages to come.

And may God help us to do our whole DUTY.

Yours in His Name,

W. J. CHILDREE.

M I N U T E S
FIFTH ANNUAL SESSION
Sunday School Convention

The Fifth Session of the Chattahoochee United Free-Will Baptist Sunday School Convention convened with St. Luke Church in Phenix City, Ala., on the Fourth Sunday in August, 1942. Churches represented with Sunday Schools were as follows:

Spring Hill Church: Leonard Grimsley, Superintendent of Sunday School, with 33 on roll.

St. James Church: H. J. Kelley, Superintendent of Sunday School with 94 on roll.

St. Mark Church: W. E. Jones, Superintendent of Sunday School with 48 on roll.

St. Luke Church: J. B. Woodward, Sunday School Superintendent, with 25 on roll.

A good program was arranged by each of these Sunday Schools and each one rendered his or her part well, thereby making it a very enjoyable occasion to all present.

After enjoying a delicious dinner the President, Rev. H. L. Knighton, called the Sunday Schools into a business session. The body then organized by electing Rev. H. L. Knighton, President and Bro. D. F. Johnson, Recording Secretary. Motion made and carried that the next session meet with Spring Hill Church, Marion County, Ga., on the Second Sunday in July, 1943.

After expressing thanks and appreciation to the people of the community for the fine hospitality extended the Convention, the session adjourned to meet with Spring Hill Church on the Second Sunday in July 1943.

Rev. H. L. Knighton, President

D. F. Johnson, Recording Secretary.

A Letter From Mr. Edward Lawhorn

SERVING WITH THE UNITED STATES NAVY

STATIONED AT SAN JUAN, PUERTO RICO

The following is a copy of a letter to the Chattahoochee Free-Will Baptist Association from Mr. Edward Lawhorn, son of Rev. and Mrs. W. R. Lawhorn of Rupert:
To Members of the Chattahoochee

Free-Will Baptist Association
Dear Brothers and Sisters:

Rock of ages cleft for me,
Let me hide myself in Thee.

"That Rock Was Christ." I Cor. 10:4. "My soul wait thou only upon God; for my expectation is from Him. He only is my rock and my salvation. He is my defense; I shall not be moved. In God is my salvation and my glory; the rock of my strength and my refuge, is in God." Ps. 62:5-8.

"God is our refuge and strength
a very present help in trouble."
Ps. 46:1.

As I were sitting here after a busy day and God has blessed me to see the dark shadows of another night-fall, and I can have a clear mind to read His Holy Word and think of what it means to us all. My thoughts happen to wonder. In a few more weeks you all will have the opportunity that thousands of young boys and men once had. But on the account of sin we are debarred from those privileges but we are never debarred from having a talk with our Saviour.

I thought as I could not be with you all in this session, I would write to let you know that my prayers will be with you, and I pray that God will pour out one of His richest blessings upon each and everyone, and that you will have a session of the organization that will long be remembered and that someone's sin may be washed away by the blood of Jesus.

God said He would go with us all the way. Friends, that is one of the sweetest thoughts a person could have, for if you feel that He is with you, there is nothing for you to fear.

I do not fear, for fortunately, I have been able to make



(Edward Lawhorn)

peace with my Saviour, and I did this by being alone reading His Word nad remembering how I was taught in my young days to call upon Him and live a life that when my troubles and trials are over, I will have a home on high.

And if the enemy should attack and I should not be able to hear the "all clear" sounded, I can hear my Saviour say, "Come up higher. You have been faithful over a few things, now I will make you ruler over many things."

It is beautiful to be in God's strength. God has promised us that He will not forsake us, if only we pray to him for support.

The way grows dark and dreary, trouble and sin are at every turn in life to try to way-lay God's children but if you will only look up toward heaven and call on Him in earnest prayer, He will lead through it all.

Before I close I want to ask each of you praying people to pray for me; and I ask you to pray for my dad, mother, brothers and brother's wife and sons.

And am asking that you remember all the boys in the armed forces of the world for they need the prayers of the praying people.

May I say in closing that if I never meet lots of you all here on this earth I hope to meet each of you around the Great White Throne of God.

If it is not asking too much of you all, after you read this letter, sing that glorious old song, "Rock of Ages," and kneel and offer a word of prayer for the boys who are on the front, fighting for freedom of our country.

God be with each and everyone of you until we meet again is my sincere earnest prayer.

I remain your brother in Christ,

EDWARD LAWHORN.

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 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.

16th. 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 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 conference, the time must be appointed at a monthly meeting of the church.

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

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

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

6. Some suitable member shall be appointed Clerk and it

shall be his duty to do all the recording and other writing pertaining to the business of the church, and to preserve a file of the minutes of the association.

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

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

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

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

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

12. Conferences shall be opened and conducted as follows: 1. Prayer (unless divine service has just been conducted and generally then). 2. Invite visiting brethren to seats. 3. Open the door for 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 acknowl-

edgement 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 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 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; 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. 18:23, 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 16:7, John 17:20, Isaiah 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; Matthew 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
Mt. Olive	Taylor	Eld. W. R. Lawhorn .....	...	...	5	4	...	...	1	141	\$5.00	98.35	2
St. Luke	Russell	Eld. G. W. Price .....	...	2	...	...	...	6	3	26	4.00	19.76	1-2-3-4
Little Bethel	Macon	Eld. W. J. Childree .....	...	1	...	5	...	...	2	...	8.00	219.00	1
New Prospect	Taylor	Eld. B. T. Gill .....	...	...	...	4	...	1	1	71	2.50	36.40	1
Spring Hill	Marion	Eld. B. T. Gill .....	...	...	...	1	...	...	...	26	1.50	31.45	2
St. Johns	Muscogee .....	...	6	...	...	...	...	6	1	71	5.00	70.20	1-2-3-4
Turners Chapel	Taylor	Eld. W. R. Lawhorn .....	...	...	...	3	...	...	1	56	5.00	57.87	4
Trinity	Taylor	Eld. B. T. Gill	2	...	...	1	...	...	...	30	4.00	33.25	4
Providence	Muscogee	Eld. W. R. Lawhorn .....	...	...	...	...	...	...	4	121	5.00	104.80	3
St. Mark	Russell	Eld. Coy Watson	5	2	6	2	...	4	...	22	2.00	30.94	1-2-3-4
New Prospect	Turner	Eld. C. H. Moore .....	...	...	...	5	...	6	...	168	6.00	154.30	3
Bethany	Marion	Eld. B. T. Gill .....	...	...	...	...	1	1	...	30	3.00	...	3
Beulah	Taylor .....	...	...	...	...	...	...	...	...	23	3.00	28.60	3
St. James	Russell	Eld. H. L. Knighton	10	3	2	5	12	5	2	69	5.00	210.40	1-2-3-4
Pleasant Hill	Schley	Eld. W. R. Lawhorn .....	...	...	...	...	...	...	...	72	5.00	76.30	1
New Life	Marion	Eld. J. B. Lumpkin .....	...	...	...	...	...	6	...	86	5.00	45.00	3