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MINUTES
OF THE
EIGHTY-FIRST ANNUAL SESSION
OF THE
EUHARLEE
Primitive Baptist Association

HELD WITH
The Church at Valley Grove, Polk County, Ga.,
September 16, 17, 18, 1922.



OFFICERS
Elder W. J. Cooper, Moderator, Armuchee, Ga., R. F. D. 2.
W. P. Barnes, Clerk, Rome, Ga., R. F. D. 1,

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ORDER OF PREACHING.

Saturday morning, Elder L. W. Spinks.

Saturday evening, Elder M. C. Cross. 7:30 night Eld. G. F. Ried and Licentiate T. A. Wright.

Sunday A. M., Eld. W. T. Duke, and Eld. J. H. Hunt.

Sunday P. M., Eld. T. A. Cook, and Eld. I. P. Daniel.

Monday A. M., Eld. R. T. Pressley, closed by the Moderator.

ORDAINED MINISTERS AND ADDRESSES

Eld. T. F. Hatch, Cedartown, Ga.

Eld. C. A. Clemons, Apison, Tenn.

Eld. J. B. Waters, Dalton, Ga.

Eld. W. J. Cooper, Armuchee, Ga., R. 2.

Eld. J. H. Johnson, Rome, Ga., R. 4.

Eld. E. T. Caldwell, Rome, Ga., N. 2nd Ave.

Eld. W. J. Cheek, Hiram, Ga., R. 1.

Eld. S. W. Cox, Byrd, Ga.

Eld. L. W. Spinks, Draketown, Ga., R. 1.

Eld. J. W. Dempsey, Silver Creek, Ga., R. 1.

Eld. J. M. Yarbrough, Rome, Ga., R. 4.

LICENTUATES

W. J. Richardson, Cedartown, Ga.

O. B. Maner, Dallas, Ga., R. 1.

W. R. Clemons, Ringgold, Ga., R. 4.

Cowart, Ringgold, Ga. R. 4.

MINUTES

Of the Eighty-first Annual Session of the Euharlee Primitive Baptist Association, held with the church at Valley Grove, Polk County, Ga., Sept. 16, 17 and 18, 1922. The Introductory Sermon was preached by Elder L. W. Spinks of the body. Text, Ezekiel 40th chapter 4th verse: "For to the intent that I might shew them unto the art, thou brought hither, declare all that thou seest to the house of Israel."

After one hour intermission the messengers met in house. Prayer by Elder W. J. Cooper, Mod. Called for and read the letters from the churches and enrolled the names of their delegates. On motion elected Elder W. J. Cooper Moderator and W. P. Barnes Clerk, by ballot. On motion suspended the rules and took up general business. On motion suspended correspondence with the Marietta Yellow River and O'Connee Associations for receiving members. We believe to be in disorder and affiliating with Elders that affiliates with disorderly bodies, and for corresponding with Associations that do not wash feet.

1st. Invited visiting brethren to seats from Associations with which we do not correspond.

2nd. Called for petitionary Churches.

3rd. Called for correspondence.

From New Hope, Elder I. P. Daniel, Licentiate J. T. Dailey, Brethren W. A. Isbell, J. M. Garner, F. A. Dingler, L. S. Jeffers, J. F. Jeffers, B. F. Lee, H. L. Brooks, I. N. Daniel, J. W. Holcombe.

From Fellowship, Elders R. T. Pressley, M. C. Cross, W. T. Duke, J. H. Hunt, Licentiate T. A. Wright, Brethren J. F. Phillips, J. M. Phillips, A. M. Akers.

From Cane Creek, Elder G. F. Reid, Brethren B. F. Heard, L. B. Dempsey, T. C. Griffin, A. L. Hicks.

4th. Appointed usual Committees.

On Preaching, Bros. W. A. Long, Bro. T. J. Hatch, Bro. W. J. Haynie, with the Church Delegation, Elder T. F. Hatch, T. J. Hatch.

To write Corresponding Letter, Elder L. W. Spinks.

To examine circular letter, Elders J. M. Yarbrough, E. T. Caldwell, S. W. Cox.

To receive contributions and divide same among the corresponding ministers, Elders C. A. Clemons, J. W. Dempsey, J. H. Johnson.

To examine corresponding minutes, Elder L. W. Spink, Elder T. F. Hatch, Bro. D. W. Caldwell.

5th. Committee on Preaching reported preaching this evening by Eld. M. C. Cross. Sunday morning at 10:00 o'clock by Elder W. T. Duke, followed by Elder J. H. Hunt. Sunday evening, Elder T. A. Cook, followed by Eld. I. P. Daniel.

6th. On motion adjourned until 8:30 Monday A. M.

MONDAY MORNING, SEPT. 18th.

The Association met according to adjournment; singing and prayer by Elder T. A. Cook of New Hope.

7th. Renewed the invitation to visiting brethren.

8th. Called the roll and marked absentees.

9th. Renewed the call for correspondence.

Received Elder T. A. Cook and Bro. Jas. A. Powell from New Hope.

10th. Called for the corresponding letter, which was read and received.

11th. Called for circular letter. On motion was received on report of the committee.

12th. Appointed correspondents as follows:

To New Hope, Brethren T. A. Jorden, J. F. Davis, C. C. Compton, M. M. Abney, Elder J. M. Yarbrough, Bro. T. P. Rushing, Elder L. W. Spinks, Bro. W. J. Woods, W. J. Cox, Eld. J. W. Dempsey and minutes.

To Cane Creek, Elders J. H. Johnson, C. A. Clemmons, E. T. Caldwell, Bro. A. F. Caldwell and minutes.

To Fellowship, Elders C. A. Clemons, J. W. Dempsey and minutes.

13th. Appointed union meetings as follows:

First District to be held with the Church at Antioch, commencing on Friday before the 5th Sunday in July, 1923.

Second District to be held with the Church at Harmony, commencing on Friday before the 3rd Sunday in August, 1923.

14th. Appointed the next session of this body to be held with the Church at Midway, Floyd County, Ga., 9 miles north of Rome, Summerville Pike, Saturday before 3rd Sunday in September, 1923.

15th. Elder J. W. Dempsey was chosen to preach the Introductory Sermon. Eld. E. T. Caldwell, alternate, Eld. L. W. Spinks, to write Circular Letter.

16th. Appointed to receive money for minutes, Eld. J. M. Yarbrough and to distribute corresponding minutes, Elders T. A. Cook, M. C. Cross, R. T. Pressley, G. F. Reid, Licentiate J. T. Bailey, A. P. Hicks.

17th. Called for miscellaneous business.

Committee appointed to examine corresponding minutes. Reported we find nothing demanding the attention of the body.

18th. Instructed Clerk to have 800 of these minutes printed and distributed among the churches of our body and Corresponding Association. Retain balance of funds for his service.

19th. On motion give an expression of thanks to the brethren, sisters and friends of this community for their kind hospitality shown us while among them and may the Lord bless them all. Preaching this morning at 10 o'clock by Eld. R. T. Pressley, closed by the Moderator. After singing a hymn and

taking the parting hand, dismissed by prayer by Elder J. H. Hunt. Minutes read and adopted before preaching.

ELDER W. J. COOPER, Moderator,
Armuchee, Ga., R. 2.

W. P. BARNES, Clerk,
Rome, Ga., R. 1.

CORRESPONDING LETTER.

The Euharlee Primitive Baptist Association, now in session with the Church at Valley Grove, Sept. 16, 17, 18, 1922, to our Sister Associations with whom we correspond, sendeth Greeting. Dear Brethren in the Lord:—We have been blest to hold another session of our body in peace and love, for which we feel thankful to our God.

We feel the coming of your messengers has been to the honor of God and to our comfort through the love, mercies and truth, given them of God in Christ, who came preaching Jesus the way, the truth and the life, also the Resurrection. We desire a continuation of your correspondence. Our next session is to be held at Midway Church in Floyd County, Ga., 9 miles North of Rome, Ga., on Southern, Central of Ga., and W. & A. R. R.'s, commencing on Saturday before the 3rd Sunday in September, 1923, if the Lord will, until then farewell.

CIRCULAR LETTER.

Dear Brethren:—

The time has again come for a Circular Letter to appear in the body of our Minutes and, as it has fallen to my lot to write it, I will proceed by first asking all who read it to consider my imperfection. The Apostle Paul's first letter to Timothy, 4th Chapter and 16th verse, contains these words, "Take heed unto thy self and unto the doctrin." Paul speaks of Timothy as his own son in the Gospel and charges him in particular o take heed unto himself, which we all will do well to do, and in taking heed unto ourselves, we go back in memory to some of our past trials when we were in travel of Birth from nature to Grace, having tried with all our power to measure arms with the law for Justification. We found ourselves a failure, our experience has taught us about the first thing we do when we see ourselves a poor lost sinner, is to flee to the law for justification and being unable to keep the law, we only find condemnation. We are told that by the deeds of the law no flesh shall be justified in His sight. Again it is said that if there had been a law given that could have given life early Righteousness should have been by the law. Gal. 3rd, 21. So, we see then that the law was only a school master to bring us to Christ. Dear people we should then take heed to ourselves in that fallen, helpless condition. This learns us that the doctrin of the depravity of man is correct and the Apostle was right when he said it was by the Grace of God he was what he was through that channel. Then it is that God is glorified but if we had gotten in passion of Fait by the deeds of the law, we should have received the glory and the Lord left out. I understand that when we search the scripture together with our experience, we both take heed unto ourselves and the

Doctrin. Yea the Doctrin of Salvation alone by Grace but dear brethren the admonition of the Apostle is to continue in these things. It is just as necessary as it is to take heed to the promise is that in so doing thou shalt save thyself and them that hear thee. There is a salvation in the Gospel and the ones that are saved by it are the ones that have been redeemed by the Blood of Christ from under the law of sin and death as they are the only ones that can hear and understand the saving benefits of the Doctrine. And now there are many things that it saves us from I can't in this short letter mention but a very few of them. Salvation means deliverance. Consequently it saves us from the vain traditions of false teachers and even parental training. It saves us from all the erroneous ideas that are being advanced by blind teachers who are compassing land and seas to make Proselytes, in other words converting many of the little children of God from the truth to errors. Then let us every day take heed unto our selves and especially to the Doctrine and by contemning daily in it. The saving is in the doing of this to the children of God, so farewell Brethren on the promise of God

Yours in hope of eternal life,
* J. B. WALTERS.

ARTICLES OF FAITH AND SCRIPTURAL PROOF.

1st. We believe in the one true and living God, and that there is a trinity of persons in the God-head—the Father, the Son and the Holy Ghost, and yet there are not three Gods, but one God.

St. John 1-1, in the beginning was the word and the word was with God and the word was God. First John 5-7, for there are three that bear record in heaven, the Father, the Word and the Holy Ghost, and these three are one.

2nd. We believe that the Scripture of the Old and New Testaments are the words of God, and the only rule of faith and practice.

2nd Peter 1-21, For the prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost.

2nd Timothy, 3-16-17. All Scripture given by inspiration of God and is profitable for doctrine for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.

3rd. We believe in the fall of Adam, and the imputation of sin to his posterity, in the corruption of human nature and the impotency of man to recover himself of his own free will and abilities.

Romans, 5-12. Whereof as by one man sin entered into the world and death by sin and so death passed upon all men for that all have sinned

Psalms 51. Behold I was shapen in iniquity and in sin did my mother conceive me.

4th. We believe in the everlasting love of God to His people, and the election of a definite number of the Human race to grace and glory; and that there was a covenant of grace, or redemption between the Father and the Son before the world began in which their salvation is secure and that they in particular, are redeemed.

Jeremiah 31-3. The Lord hath appeared of old unto me saying, yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.

2nd Samuel 23-5. Although my house be not so with God, yet he hath made with me an everlasting covenant ordreded in all things and sure for this is all my salvation and all my desire although he make it not to grow.

1st Peter, 1-2. Elect according to the fore knowledge of God the Father through sanctification of the spirit unto obedience and sprinkling of the blood Jesus Christ, grace unto you and peace be multiplied.

5th. We believe that sinners are justified in the sight of God only by the righteousness of Christ imputed to them.

Romans 5-1-9. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Much more then being now justified by His blood we shall be saved from wrath through him.

6th. We believe all those who are chosen in Christ will be effectually called, regenerated, converted, sanctified and supported by the spirit and power of God, so that they will be preserved in grace, and not one of them will be finally lost.

St. John 10-27-28. My sheep hear my voice and I know them and they follow me and I give unto them eternal life and they shall never perish neither shall any man pluck them out of man hand. Jude 1-1. Jude, the servant of Jesus Christ and the brother of James to them that are sanctified by God the Father and preserved in Jesus Christ and called.

7th. We believe that good works are the fruits of faith and follow after justification and are evidence of our gracious state.

James 2-21-22. Was not Abraham our father, justified by works when he had offered Isaac his son upon the altar. Seest thou how faith wrought with his works and by workswas faith made perfect.

8th. We believe that there will be a resurrection of the dead ,and a general judgment and the happiness of the righteous and the punishment of the wicked will be eternal.

1st Cor. 15-42-43-44. So also is in the resurrection of the dead it is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body.

Math. 25-26. And these shall go away into everlasting punishment but the righteous into life eternal.

9th. We believe that no minister has the right to administration of the ordinances, only such as the regular called and come under the imposition of hands by the Presbytery.

Acts 13-2-3. As they ministered to the Lord and fasted the Holy Ghost said separate me Barnabas and Saul for the work where unto I have called them and when they had fasted and prayed and laid their hands on them they sent them away.

1st Tim. 4 14. Neglect not the gift that is in thee which was given thee by prophecy with the laying on of the hands of th Presbytery.

10th. We believe that the Georgia Baptist Convention, the Missionary, Bible Tract, Sunday School Union and Temperance Societies together with the Theological Seminaries and other kindred institutions falsely called benevolent, are inscriptual, unsupported by divine revelation and therefore improper, and we believe that no individual who is united with or is the advocate of all or either of them, should be held in fellowship by our churches.

St. John 18-36. Jesus answered, my kingdom is not of the world. If my kingdom were of this world then would my servants fight that I

should not be delivered to the Jews but now is my kingdom not from hence.

Galatians 2-21. I do not frustrate the Grace of God for if righteousness come by law, then Christ is dead in vain.

AND AS FOR THE GOSPEL ORDER

We believe that the visible church of Christ is a congregation of faithful persons who have gained Christian fellowship with each other, and have given themselves up to the Lord and to one another, and have agreed to keep up a Godly discipline agreeable to the rules of the Gospel.

2. That Jesus Christ is the Head of the Church and the only law giver; and the government is with the body, and is the privilege with each individual; and that the discipline of the church is intended for reclaiming to those Christians who may be disorderly, either in principle or practice, and must be faithfully kept up for God's glory and the peace of unity of churches.

3. That water baptism and the Lord's Supper are ordinances of the Gospel to be continued until the Lord's second coming, and to be administered only by orderly Baptist ministers regularly ordained.

4. That true believers in Christ Jesus are the only subjects of baptism, and that a burial (in water) is the mode.

5. That none but regularly baptised church members have a right to commune at the Lord's Supper.

6. That it is the duty of every Heaven-born soul to become a member of the visible church to make profession to their faith, to be legally baptised, so as to have a right to, and partake of the Lord's Supper and the washing of the saints' feet at every legal opportunity during life.

THE DECORUM.

1. The Association shall be composed of members chosen from different churches in our Union and duly sent to represent them in this Association, who shall be members whom they judge to be the best qualified for that purpose, and producing letters from their respective churches certifying their appointments, shall be entitled to seats.

2. In the letters from the different churches shall be expressed their numbers in full fellowship, those baptised, received by letter, dismissed, excommunicated and dead, since the last association.

3. The members thus chosen and convened shall be denominated the Euharlee Primitive Baptist Association.

4. This Association shall have no power to lord over God's heritage, nor by which they can infringe upon the internal rights of the churches.

5. The Association shall have a Moderator and Clerk, who shall be chosen by the members present, who shall be of the body and who shall hold their office until re-election.

6. If new churches desire to be admitted into the Union, they shall petition by letter and delegates, and upon examination, found orthodox and orderly, shall be received by the association and manifested by the Moderator giving the delegates the right hand of fellowship.

7. No church in the Union shall have more than two delegates until shall have exceeded one hundred members, and then they shall have a right to an additional delegate for every fifty after the first hundred.

8. Every query sent to the association by any church in the Union shall be read and put to a vote by the Moderator, whether it shall be debated or not, and if there be a majority for, it shall be taken up and investigated; but if not, it shall be withdrawn, provided, always that these be first considered which effect the union of the churches.

9. Every motion made and seconded shall come under the observation of the association except it be withdrawn by the member who made it.

10. Every person who speaks in debate, must rise from his seat and address the Moderator, and shall not be interrupted while speaking, except he depart from his subject.

11. No person shall speak more than three times on the same subject without leave of the association.

12. No member of the association shall have liberty of laughing during the sitting of the same, nor whispering in time of public speech, nor casting reflection on the speaker; he shall strictly adhere to the subject, and in no wise cast reflection on the person who spoke before so as to make remarks on his imperfections, but shall fairly state the case and matter as nearly as he can, so as to convey his light of ideas.

13. No person shall abruptly break or absent himself from the association without leave from it.

14. The several names of the association shall be enroled by the Clerk, called over as often as the association may require.

15. The Moderator shall be entitled to the same privilege of speech as any other member, provided the chair is filled—and he shall have no voice except the association be equally divided.

16. It shall be the duty of the Clerk to keep a regular record of the proceedings of the association.

17. The minutes of the association shall be read and signed by the Moderator and Clerk before the association arises.

18. Amendments to this form of government may be made at any time by a majority of the Union, when it is necessary.

19. The association shall have power to provide for—

1. The general union of the churches.

2. To preserve inviolable chain of communion among the churches.

3. To give the churches all the necessary advice in matters of difficulty.

4. To inquire into the cause why the churches fail to represent themselves at any time in the association.

5. To correspond with other associations.

6. The association shall have power to exclude any church in the Union which shall violate the rules of this association or depart from the orthodox principles of religion.

7. To admit any of the distant brethren in the ministry as assistants who may be present at the time of their sitting when they shall judge necessary.

8. The association may have the power to adjourn themselves to any future time and place they may think convenient to the churches in the Union.

9. Any member who shall willingly and knowingly break any of these rules shall be reprov'd by the association as they think proper. The association shall be opened and closed with prayer.

10. The association shall receive correspondence from other associations by the Moderator extending to their delegates the right hand of fellowship.

STATISTICAL TABLE

CHURCHES	PASTORS	CLERK—ADDRESS	MESSENGERS	Rec'd by baptism	Rec'd by letter	Restored	Dismissed by letter	Excluded	Deaths	Membership	Meeting days	Money for minutes
First District												
Valley Grove.	S. W. Cox.....	T. A. Climer, Lindale, Ga.....	Eld. T. F. Hatch, T. J. Hatch.....					1	1	15	1	\$1.50
Silver Creek.	J. H. Johnson.....	R. E. Morris, Aragon, Ga., Rt. 1.....	Elds. J. H. Johnson, J. M. Yarbrough				1	1		35	2	3.00
Euharlee.....	J. H. Johnson.....	W. P. Calhoun, Rockmart, Ga., R. 1.....	W. P. Calhoun, J. A. Wilson.....							12	1	2.00
Antioch.....	E. T. Caldwell.....	G. G. Burkhalter, Rome, Ga.....	E. D. Brock, A. P. Gentry.....					4		33	4	2.00
South Lindale.	J. H. Johnson.....	R. E. Wood, Cave Spring, Ga. R. 2.....	R. E. Wood, W. J. Calaway.....				1	1		35	3	3.00
New Home.....	J. H. Johnson.....	J. E. Broadaway, Silver Creek, R. 1.....	Eld. J. W. Dempsey, W. J. Hayney.....		1	1	1			27	4	4.00
Union.....	S. W. Cox.....	H. C. Baggett, Draketown, Ga. R. 1.....	Elds. S. W. Cox, L. W. Spinks.....	5			1	1	1	48	3	3.00
2nd District.												
Pleasant Hill.	W. J. Cooper.....	W. A. Long, Linger, Ga.....	Eld. W. J. Cooper, W. A. Long.....		3				1	15	1	1.50
Melville.....	J. M. Yarbrough.....	J. J. Sentell.....	Not Represented									
Harmony.....	J. W. Dempsey.....	W. C. Poarch, Calhoun, Ga.....	D. W. Caldwell, T. A. Langston*.....				1			26	3	1.00
Friendship.....	J. W. Dempsey.....	Augustus Peters, Ringgold, Ga. R. 4.....	G. E. Peters, J. A. George.....					1		37	2	4.00
Midway.....	W. J. Cooper.....	A. F. Reynolds, Lindale, Ga.....	Eld. E. T. Caldwell, W. P. Barnes.....	2					2	38	2	3.00
Corrinth.....	C. A. Clemons.....	J. T. Clemons, Dalton, Ga., R. 3.....	Elds. C. A. Clemons, J. T. Clemons.....	1						22	1	2.00
										343		30.00

Absentees marked*



