

MINUTES
OF THE
Sixty Third Annual Session
OF THE
TOWALIGA ASSOCIATION
OF
PRIMITIVE BAPTIST
HELD WITH
Friendship Church, Wilkinson Co., Ga.
AUGUST 31, SEPT. 1, AND 2, 1901.

ELDER W. T. GODARD, Moderator,
Milner, Georgia.
W. M. HARTLEY, Clerk,
Zebulon, Georgia.

BARNESVILLE, GA.
PRESS OF BARNESVILLE NEWS.

1901.

ORDER OF BUSINESS.

1. Read letters and record messengers names.
2. Elect Moderator and Clerk.
3. Invite visiting Brethren to seats.
4. Call for Petitionary letters.
5. Appoint a committee to arrange Divine Service.
6. Call for Correspondence.
7. Appoint some brother to write corresponding letter.
8. Call roll and read decorum.
9. Appoint correspondents.
10. Appoint union meetings.
11. Appoint time and place for next Association.
12. Appoint brethren to preach next introductory sermon.
13. Appoint brethren to write circular letter.
14. Call for circular letter.
15. Call for corresponding letter.
16. Call for contributions.
17. Say how many minutes.
18. Fix Clerk's compensation.
19. Call for miscellany.
20. Read minutes.
21. Adjourn.

Minutes of the Sixty-Third Annual Session

....OF THE....

**Towaliga Association held with the Church at Friendship,
Wilkinson County, Georgia, August 31st and
September 1--2, 1901.**

The introductory sermon was preached by Elder, G. W. Phillips, from Ephesians 2nd, chapter 4th and 5th verses. "But God who is rich in mercy for his great love wherewith he loved us. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved.)"

One hour's intermission when messengers and correspondents assembled in the house.

1. Clerk announced the absence of Elder I. L. Gunter, Moderator. On motion Elder W. T. Godard, was elected temporary Moderator by acclamation.

2. Singing and prayer, Bro. C. M. Faulkner.

3. Read letters and recorded messengers names.

4. On motion, the body went into choice of Moderator and Clerk by ballot, which resulted in the election of Elder, W. T. Godard, Moderator, and W. M. Hartley, Clerk.

5. Invited visiting brethren to seats.

6. Called for petitionary letters.

7. Appointed Brethren T. G. Preston, E. B. Taylor, N. E. Mayson, W. G. Lewis and Elder W. F. Rogers, committee to arrange Divine Service.

8. Called for correspondence when Elder J. A. Sutton, of the Brushy Creek Union, came forward and was received.

9. Appointed Bro. J. B. Bell to write corresponding letter.

10. Suspended calling roll and reading decorum.

11. Appointed union meetings for 1902 as follows: First District, at Mt. Mariah, Newton county, beginning Friday before and embracing fifth Sunday in July, 1902.

12. Appointed the next session of this to be held with the church at Ozias, Henry county, seven and one-half miles north of McDonough, beginning Friday before the first Sunday in September 1902.

13. Appointed Elder J. A. Wright to preach next intro-

ductory sermon. Elder A. J. Brown alternate.

14. Appointed Elder A. C. Elliott to write next circular letter.

15. The body then took recess untill 8 a. m. Sept. 2.

3:30 p. m. preaching at the stand by Elder A. J. Brown followed by Elder J. L. Hays.

8 p. m. preaching at the house by Elder A. C. Elliott followed by Elder Dan Henderson.

SUNDAY, SEPTEMBER 1.

9 a. m. Prayer service led by Bro. A. C. Gunter.

10:30 a. m. Preaching at stand by Elders L. M. Ball and A. J. Brown.

3:30 p. m. Preaching by Elder J. H. Smith.

8:30 p. m. Preaching by Elders J. A. Sutton and J. L. Hays.

MONDAY SEPT. 2, 8 A. M.

The Association met according to adjournment.

Singing and prayer by Bro. J. T. Goodman.

1. Renewed the call for visiting brethren when Elder J. G. Smith, of the Lower Canoochee Association together with Bro. G. R. Beasley were gladly recieved.

2 Renewed call for correspondence when Elder T. M. Ball, of the Little River, came forward and was received.

3. Called for volunteers to go as correspondents to our sister Associations when Elder J. A. Wright and Bro. John Barnett agreed to go to Brushy Creek Union third Sunday in September, 1901, to be held at Oakey Grove, Berrien county.

Elders A. C. Elliott, Dan Henderson, G. W. Philips, J. A. Wright, W. T. Godard, J. L. Hays and A. J. Brown and Brethren R. W. Davis, T. G. Preston, C. A. Towles, W. M. Hartley, J. M. Mayfield J. R. Hendrix and A. C. Gunter, agreed to go to the Little River, Friday before 3 Sunday in August, 1902.

Elder G. W. Phillips agreed to go to the Blue Ridge.

4. On motion, Resolved that this body send messengers to Lower Conoochee Association to open correspondence with them, to wit: Elders W. T. Godard, A. J. Brown, G. W. Philips and Bros. J. R. Hendrix, W. B. Heart and J. F. Walden.

5. To Powells Valley. Package of Minutes.

6. Called for corresponding letter by Bro. Bell which on

motion was received and adopted.

7. Called for contributions and appointed Bros. T. G. Preston, W. G. Lewis and J. T. Goodman committee on finance.

8. Ordered one thousand minutes printed and distributed.

10. Called for circular letter which was read, received and adopted.

11. Resolved that this body tender our thanks to Friendship church and the friends who so kind and lovingly ministered to our wants during our stay, especially were we made glad to meet that dear old servant, W. F. Rogers again. Also do we desire to express our love to Elder L. M. Ball who has labored so long and faithfully with us, always bearing the image of Christ.

Also to all the R. R. officials for rates given us and that the Clerk be required to present them with a copy of this resolution. Also, to the Clerk for his faithful work.

10. The Association closed with singing, hand shaking and rejoicing of the brethren and sisters and prayer by the Moderator.

Adjourned to Friday before 1st Sunday in September, 1902, to meet at Ozias, Henry county.

W. T. GODARD,

Moderator.

W. M. HARTLEY,

Clerk.

10 p. m. Preaching by Elder L. M. Ball, after which the church by her Presbytery, set apart Bro. Waters to the office of Deacon and one dear child came forward and was received by experience and was baptized.

3 p. m. Preaching by Elder J. H. Smith followed by Elder W. T. Godard.

From the time they met, peace love and fellowship seemed to abound and the preaching, singing and praying seemed to be full of the spirit and power of the Holy Ghost, for which let us rejoice and praise him daily as long as we live in this world and in the world to come we shall know no more parting.

Received of W. M. Hartley, Clerk, \$12.50 for printing 1050 minutes.

BARNESVILLE NEWS,
THAD ADAMS, Manager.

Barnesville, Ga., Sept. 5, 1901.

CORRESPONDING LETTER.

The Towaliga Association of Primitive Baptist to her sister Association with whom she corresponds.

Greeting; Dear Brethren, through the love and tender mercy of God, we have been permitted to hold this, the sixty third annual session of our body in peace, for which we are thankful, its Him in whom we trust for life and salvation, even Jesus the author and fin-

isher of our faith.

We love and appreciate the presence, the singing, prayers and preaching of the visiting brethren, whose prayers are offered at the throne of grace for our spiritual welfare, who preach with power and of the spirit for our comfort and edification.

Dear Brethren, we desire to continue this correspondence and have you visit us.

We have authorized the brethren, whose names appear in the body of these minutes to represent us in your bodies.

The next session of this body will be held with Ozias church, seven miles north of McDonough, Henry county, Ga., beginning Friday before and embracing the first Sunday in September, 1902, where we hope to gain meet you and unite with you in rejoicing and praising the name of God, who speaks to us through Paul to Timothy. I exhort therefore that first of all supplications, prayers, intercessions and giving thanks be made for all men.

Yours in brotherly love,
ELDER W. T. GODARD, W. M. HARTLEY,
Moderator, Clerk.

CIRCULAR LETTER.

To the churches composing the Towaliga Association of Primitive Baptists.

DEAR BROTHERS AND SISTERS:—

The time for the annual meeting the the (sixty third session) of our body has arrived and as is our custom we will address you by way of circular letter. "If God be for us who can be against," He that spared not his son, but delivered him up for us all, how shall he not with him also freely give us all things." 8c, 31 and 3d verses.

When we consider the goodness of God and His attributes and divine power, that he having all power both in heaven and in earth and feeling assured within our selves that God is for us we need not fear what men may do or say against us. Therefore we should walk in all his statutes and obey the commandments of the Lord, and He will fight our battles. We should not trust in our arm of flesh, but should be shod with the preparation of the gospel and the helmet of salvation.

If God be for us who can be against us? Echo answers, who? The Apostle Paul was here speaking to God's chosen people at Rome about the great work of salvation by grace and grace alone and that grace was sufficient for Paul and the same grace was given us in Christ Jesus before the world began and where sin hath abounded grace did much more abound.

God that spared not his own son but delivered him up for us all, was the same God that justified Abraham and he calls out, justifies and glorifies everyone in the great Covenant of redemption as they came into the world. "Who can lay anything to the charge of God's elect?" It is God that justifieth." It is done by the love he has for them for he says, "yea I have loved thee with an everlasting, therefore with loving kindness have I drawn thee." He loves them not for any far seen good for He loved us while we were sinners, aliens to the common wealth of Israel without God and without hope in the world. Again, we should take courage and fight on, for this same love is the love of Christ and who shall separate us from this love? Paul said, shall tribulation or distress, or persecution, or famine, or nakedness, or peril, or sword, neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. He spared not his own son, for when the

time came He sent forth his own son, made of a woman, made under the law to redeem them which were under the law that we might receive the adoption of sons. Now how shall He not with him freely give us all things?

He gives us all things necessary for our good, for our comfort in this life. Religious freedom, where we can meet as on this occasion and worship God "under our own vine and fig tree" and none dare to molest or make us afraid. Ought we not rejoice and give honor and glory to such a great God as our God. He gives us the comforter to be our guide, director and protector in our journey through this unfriendly world. He gives us his grace which is sufficient for us. He gives us eternal life by the death of his own dear son.

He gives us a throne of grace that we may approach, that we may obtain mercy and grace to help us in every time of need. He gives all things freely and without stint. He opens the very windows of heaven and pours us out a blessing that there's not room enough to contain. Ought not christians praise him? Praise, honor and glory be unto our God. Praise him christian in all things, in our walk, in our talk, in our prayers, in exhortation and in preaching, giving glory—all the glory to God for our rescue from eternal night.

Now if this our earthly house, this tabernacle, shall dissolve, we have a house not made with hands eternal in heaven.

Let us press onward and upward toward the Holy city—the Celestial city and then when that city is entered we will bask in the sun light of God's glory for ever and ever.

J. M. F. BARRON.

DECORUM.

1. The Churches composing the Towilaga Association shall not be confined to any set rule as to the specified number of messengers they shall have in the body but shall have the right to name in their letter as many as they may choose and in addition all orderly male members of any of the churches being present shall be entitled to seats in the body as messengers of their respective churches with all the rights and privileges of the same.

2. The messengers thus assembled shall be denominated the Towilaga Primitive Baptist Association.

3. For the purpose of historical information and statistical edification the churches are requested to state in letters the total number of members in fellowship, the number received by baptism, by letter, by confession of faith. The number dismissed, excluded and dead since last session, also time of their meeting. Their pastoral supply and the amount of money contributed for ministers and other purposes, together with any other information they deem appropriate for the edification of the saints and the glory of God.

4. This association shall have no power to answer queries, give advice or dictate to the churches in any case, or to lord it over God's heritage nor any power by which she can directly or indirectly infringe on the internal rights of the churches or censure and try any church or member in reference to faith and practice or determine upon the validity of gospel ordinances. These things shall rest entirely with the churches, but henceforward our annual meeting shall be only for the purpose of hearing from each other and for the worship of God and the mutual comfort and edification of the saints. To this we reserve the privileges annually the first week in September or at such other time as may be agreed upon with any church that may invite us having due regard to priority of claims and the good of the cause. To protect our own stand while in session from heresy and disorder, to recognize and invite any visiting Primitive Baptist minister or lay brother to

worship with us that we may deem proper. To request the brethren of our own body to visit other churches or bodies in our behalf with whom we may desire to cultivate Christian fellowship. To publish a minute of our proceedings.

5. Each session of the body shall have a moderator and clerk who shall be duly chosen according to the rules hereinafter prescribed and who shall hold office until a re-election.

6. Any orderly member of any church belonging to this body when convened being present shall be eligible to election as Moderator and Clerk or to sit on any committee appointed by the same.

7. In all elections or questions that may be necessary to determine by vote the vote shall be taken by churches each church being entitled to three votes for any number of members less than one hundred and one additional vote for every fifty or fraction thereof above the first hundred, but the messengers of each church as a body may divide her vote as they see proper.

8. All elections or questions coming to a vote shall be determined by a majority of the votes cast and it shall be the duty of the minority to acquiesce in the decision thus reached.

9. If new churches desire to be admitted into this union they shall petition by letter and messengers and if vouched for or recommended by one or more sister churches of the Presbytery constituting them as orthodox and orderly they shall be received by the voice of the body and manifest by the Moderator giving the messengers the right hand of fellowship.

10. Any motion or resolution introduced clearly inconsistent with the above rules shall be promptly ruled out of order unless withdrawn by the mover.

11. Any messengers being ruled out of order by the moderator shall have the right of appeal to the body or the question of order and if sustained shall be allowed to proceed, but if not shall take his seat.

12. Our meetings being held in the name of Christ and for the worship of God, each messenger is expected to observe due and proper order therein.

13. It will not be considered good order for any messenger whose name has been enrolled as such to abruptly break off or absent himself from the association without leave.

14. The Moderator shall be entitled to the same privileges of speech as other members provided the chair be filled.

15. The minutes of the association shall be read and approved by the body and signed by the Moderator before adjourning.

16. The association shall be opened and closed by prayer.

17. Amendments to these rules may be made at any time by a majority of the union voting by churches when they may deem it necessary, provided such amendments do not compromise the sovereignty of the churches nor have a tendency to give this body undue power or jurisdiction over them.

Articles of our Faith and Scriptural Proof.

ARTICLE 1. We believe in only one and true living God, and a Trinity of persons in the God-head: Father, Son, and Holy Ghost. PROOFS: Deut. 4:30; Isaiah 45:6 Mark 12:32; John 1:1-14; Col. 1: 15-17; Phil. 2:6-8; 1 John 5:7; John 17: John 10:30.

ART. 2. We believe that the Scriptures of the Old and New Testaments are the word of God and the only rule of Faith and Practice. PROOFS: 2 Timothy 3: 16, 17; 1 Peter 1:19-21; Rev. 22: 18, 19.

ART. 3. We believe in the doctrine of eternal and personal election of a definite number of the human race, chosen in Christ before the

foundation of the world that they should be holy and without blame Him in love. PROOF: Eph. 1:4-6; 2 Thess. 2:13; John 15:16; 1 Peter 1:2; Ibid 2:9.

ART. 4. We believe in a Covenant of Redemption, ordered in all things and infallibly sure ever existing between God the Father and God the Son. PROOF: Isaiah 89:3-4; 2 Samuel 23:5; Zach. 9:11; Luke 1:72; Heb. 13:20; 1 Peter. 18:20; Rev. 5:9.

ART. 5. We believe in the fall of man and the communication of Adam's corrupt nature to his posterity by ordinary generation and their impotency to recover themselves from the fallen state they are in by sin and wicked works by their own free will and ability. PROOF: Gen. 3:6, 24; Romans 5:12; Ibid 3:19; Ps. 51:5; Ibid 58:3; 1 Cor. 15:22.

ART. 6. We believe that all chosen in Christ shall hear the voice of the Son of God and be effectually called, regenerated and born again and that all thus born again are justified in the spirit of God alone by the righteousness of Jesus Christ imputed to them and received by faith. PROOF: John 1:27-29; 1 John 3:9; Eph. 1:4; 2 Timothy 1:9; John 6:37.

ART. 7. We believe that all the saints of God thus called by the Holy Spirit and justified by the righteousness of Christ shall be preserved in Grace and none of them finally fall away so as to be lost. PROOF: James 2:23; Romans 8:1; Ibid 8:37-39; Col. 3:3; John 10:28-29.

ART. 8. We believe in the doctrine of the resurrection both of the just and unjust and a general judgement, and that the joys of the righteous will be eternal and the punishment of the wicked everlasting. PROOF: John 5:28-29; Acts 17:31; 1 Cor. 15:21-23; Rev. 20:12-15; Matt. 25:45-46.

ART. 9. We believe that the Church of Christ is a local body of professing and baptized believers who have gained Christian fellowship with each other, and have given themselves up to the Lord and to one another and have covenanted together to keep house for God agreeable to the rules of the gospel and should therefore be kept organically separate and distinct from and independent of the world and its institutions, and is the highest and only ecclesiastical authority known to the word of God. PROOF: Matt. 16:18-19; Eph. 1:22; Ibid 3:10; Ibid 5:24-27; Col. 1:8; Matt. 18:17; Eph. 2:19-22; 1 Cor. 6:4; Acts 15:4; John 15:18-19.

ART. 10. We believe that Jesus Christ is the great Head of the Church, and her only law-giver, that the government is with the church itself, and is the privilege of each member that the discipline cannot be legally extended beyond her own scriptural jurisdiction and is intended for the reclamation or expulsion of those members who may be disorderly either in principle or practice and must be faithfully kept up for God's glory and the peace and unity of the Church. PROOF: Matt. 18:19; Col. 1:18; Acts 11:26; Col. 1:24; Eph. 5:22.

ART. 11. We believe that water baptism, the Lord's supper and washing the saint's feet, are ordinances of the Lord and are to be administered by the authority of the church until His second coming. PROOF: Mark 1:4; John 3:2-3; Acts 8:38; Ibid 9:18-28; Matt. 26:26-28; Mark 14:22-24; Luke 22:19-20; Acts 2:42; John 13:1-17; 1 Tim. 5:10.

ART. 12. We believe that none but regularly ordained ministers have the right to administer these ordinances, that professed believers in Christ who in the judgement of the church are true Christians are the only proper subjects of baptism and immersion the only proper mode, that none but regularly baptized and orderly church members have a right to commune at the Lord's table. PROOF: Heb. 5:4; John 4:27; 1 Tim. 3:14; Titus 1:5; Acts 6:6; Ibid 13:2-3.

Number.	Churches.	County.	Post Office.	Messengers' Names.	Baptized.	By Letter.	On Confession.	Restored.	Excluded.	Dismissed by Letter.	Dead.	(tr).	Minute Fund.	Ministers' Fund.	Time of Meeting.	Pastors.	
1	Hebron.	Clayton.	Jonesboro.	[By Letter.]													
2	Friendship	Wilkinson.	McIntyre	Eld. W. F. Rogers N. E. Mason W. G Lewis	2			1	3	2	18	.50	1.00			Ball	
3	Bersheba	Henry	Locust Grove.	Eld. Dan Henderson, W. H. Spier, D. A. Castelow.	1	1			1	2	49	1.50	3.50	4		Godard.	
4	Mt. Mariah	Newton	Hayston.	Eld. J. L. Hays, P. D. Leach							20	1.00	2.00	3		Henderson	
5	Flat Rock	Pike	Zebulon	Eld. W. T. Godard, W. M. Hartley	4						43	1.00	4.25	4		Elliott.	
6	Concord.	Jasper.	Winfred.	Eld. S. G. Ratliff, W. P. Persons C. M. Faulkner							66	2.00	8.00	1		Godard	
7	New Hope	Upson	Yatesville.	Jack Blount	3						46	1.00	1.75	3		Wright.	
8	Mt. NeBo.	Glascok	Mitchell	J. F. Walden, Wm. Wilcher. Thomas Daniel				2		1	42	1.00	2.00	1		Brown	
9	Lebanon	Henry	Hampton.	John Barnett, A. Payne	1	3	2				32	1.00	2.00	1		Henderson	
10	Beaulah	Spalding	Patillo.	R. W. Hamil	1				1	1	35	1.00	1.50	2		Henderson	
11	Phillippi	Bullock	Clito.	Eld. A. J. Brown, J. R. Hendrix, W. B. Hart.				3			16	1.00	2.00	103		Brown	
12	Bethel	Butts	Jenkinsburg	John Bennett, H. McKty, W. T. Bennett	1	1	1	1	1		37	1.00	3.00	5		Henderson	
13	Ocmulgee	Jasper.	Harden	J. T. Goodman							13	.75	2.25	4		Hayes	
14	Sandy Creek	Butts	Flovilla	T. G. Preston C. A. Towles, J. W. Mayfield	2		3		2		86	2.00	8.00	2		Elliott.	
15	Ozias	Henry	White House	Elds. G. W. Phillips, A. C. Elliott, A. C. Gunter	3	1		3	4	2	101	2.00	8.00	3		Godard	
16	Flint River	Upson	Rowland	J. B. Brown, J. A. Arrington				3	2		58	1.00	1.50	2		Wright	
17	Forest	Clayton	Astor	R. W. Davis	3	4	1				64	1.00	2.25	1		Ball	
18	union	Monroe	Goggins	C. B. Taylor						2	1	23	1.00	1.00	1		Wright.
19	Liberty	Pike	Liberty Hill.	Eld. J. A. Wright, J. B. Bell	1						1	49	1.50	3.75	4		Wright
	Total				23	10	6	2	12	15	10	835	23.25	60.75			

ORDAINED ELDERS.

IRA L. GUNTER, Whitehouse, Ga.
Wm. T. GODARD, Milner, Ga.
W. F. ROGERS, McIntyre, Ga.
J. A. WRIGHT, Zebulon, Ga.
S. G. RATLIFF, Ga.
GEO. W. PHILLIPS, Atlanta. Ga.
J. L. HAYES, Hayston, Ga.
A. J. BROWN, Zoar, Ga.
DAN HENDERSON, Locust, Grove, Ga.
A. C. ELLIOLT, White House, Ga.

LICENTIATES.

G. W. COOK, Meansville, Ga.
J. M. ELLIS, Jonesboro, Ga.
T. M. WHATLEY, Orchard Hill, Ga.
J. M. F. BARRON, Liberty Hill, Ga.
J. F. VAUGHN, Jackson, Ga.
W. M. REYNOLDS, Augusta, Ga.
J. S. CHAPIN, Atlanta, Ga.
H. M. VAUGHN, Jenkinsburg, Ga.

