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Minutes
of the
Seventy-Second Annual Session
of the
Iowaliga Association
of
Primitive Baptists
Held with
Mt. Nebo Church, Glascock Co., Ga.

SEPTEMBER 2d, 3d, 4th, 1910

ELDER A. C. ELLIOTT, Moderator
McDonough, Ga., R. F. D.

W. M. HARTLEY, Clerk
Zebulon, Georgia

Introductory by
ELDER T. M. WHATLEY

"By Grace are ye saved."—Eph. 2:5.

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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 letters.
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 letters.
14. Call for circular letters.
15. Call for corresponding letters.
16. Call for contributions.
17. Say how many Minutes.
18. Fix Clerk's compensation.
19. Call for miscellany.
20. Read Minutes.
21. Adjourn.

MINUTES

Minutes of the Seventy-Second Annual Session of the Towaliga Association of Primitive Baptists, held with the Church at Mt. Nebo, Glascock County, September 2, 3 and 4, 1910.

Introductory by Elder T. M. Whatley. Text: "By Grace Are Ye Saved."—Eph. 2:5.

After one hour's intermission for dinner, the Messengers and Visitors met in the house and were called to order by the Moderator, Elder A. C. Elliott, and after singing, prayer was led by Elder S. G. Batliff.

1st. Read letters from the churches and enrolled Messengers' names.

2nd. Went into choice of Moderator and Clerk by acclamation, to-wit, Elder A. C. Elliott, Moderator, and W. M. Hartley, Clerk.

3rd. Invited visiting brethren and sisters to seats in the Body.

4th. Called for petitionary letters.

5th. Appointed Committee on Divine Service, to-wit, Brethren R. W. Davis and D. A. Castellaw, of the Body, and J. F. Walden, William Wilcher and Thomas Daniel, of Mt. Nebo Church.

6th. Called for correspondents, when Elder S. D. Blackwell and J. C. Rhodes and Brother W. M. Blackwell, of the Little River Association came forward and were cordially received by the Moderator.

7th. Appointed Brother R. L. Barron to write corresponding letter.

8th. On motion, adjourned to 8 o'clock a. m., September 3rd.

SATURDAY MORNING, SEPT. 3, 1910, 8 A. M.

1st. Singing, then prayer was led by Elder S. J. Blackwell, of Little River.

2nd. Suspended calling roll and reading decorum.

3rd. Appointed correspondents to Little River as follows: Elders A. C. Elliott, Dan Henderson, T. M. Whatley, J. F. Taylor, S. G. Batliff, J. M. F. Barron and Brethren R. W. Davis, R. L. Barron and J. B. Bell.

4th. Read and adopted the following Resolution, to-wit:

Whereas, the Brushy Creek Union, with whom we have been in correspondence, has introduced instrumental music into some of their churches which practice, we think, is wholly contrary to the Word of God in the New Testament and is very grievous to our Churches.

Resolved, Therefore, That we discontinue correspondence with said Union, praying that they may see their error and turn away from it.

Resolved further: That Whereas the attitude of the Blue Ridge toward our Body is such that we discontinue correspondence with them.

5th. Appointed Union meetings as follows: For First District to be held with Concord Church, Jasper County, Tuesday, Wednesday and Thursday, after first Sunday in August, 1911.

For Second District to be held with Hebron Church, Clayton County, Friday and Saturday and Fifth Sunday in July, 1911.

6th. Appointed the next Session of this Body to be held with Beersheba Church, at Locust Grove, Henry County, Ga., on the Southern railroad, beginning Friday before the First Sunday in September, 1911.

7th. Appointed Elder S. G. Batliff to preach next introductory, with Elder E. Oglesby as alternate.

8th. Appointed Elder J. F. Taylor to write next circular letter.

9th. Called for circular letter by Brother R. L. Barrow, which was read and adopted and on motion requested Brother George D. Godard to publish same in Comforter.

9th. Called for and read and adopted correspondence letter by Brother R. L. Barron.

10th. Ordered one thousand minutes printed and distributed.

RESOLUTION OF THANKS.

11th. Resolved that this Body tender our thanks to Mt. Nebo Church and the friends who have so kindly ministered to our comfort during our Session, praying that the Lord may abundantly bless them.

12th. Read minutes and adjourned after singing and extending the hands, prayer was offered.

A. C. ELLIOTT, Moderator.

W. M. HARTLY, Clerk.

ORDER OF DIVINE SERVICE.

September 1st—Preaching Thursday night by Brother R. L. Barron.

September 2—Friday morning, prayer service led by Brother J. B. Bell.

September 2—Friday, 11 a. m., Introductory by Elder T. M. Whatly.

September 2—Friday, 3 p. m., Preaching by Elder J. C. Rhodes.

September 2, Friday, 8 p. m., Preaching by Brother W. M. Blackwell.

September 3—9 a. m., Prayer Service led by Brother J. T. Goodman.

September 3—11 a. m., Preaching by Elder S. G. Batliff.

September 3—3 p. m., Preaching by Elder D. Henderson.

September 3—8 p. m., Preaching by Elder J. M. F. Barron.

September 4—9 a. m., Prayer Service led by Brother Perry Hayes.

September 4—11 a. m., Preaching by Elder S. J. Blackwell.

September 4—3 p. m., Preaching by Elder A. C. Elliott.

September 4—8 p. m., Preaching by Elder J. F. Taylor.

REMARKS BY CLERK.

There was a goodly number of the Sisters and Friends in attendance from the churches which added greatly to the Session. The Lord seemed to be with the ministry from the beginning and stayed with them throughout the meeting and on Monday morning we had a final prayer service at Brother and Sister J. F. Walden's, where we received a parting blessing.

MINISTERS ORDAINED.

J. A. Wright, Zebulon, Ga.

J. L. Hayes, Mansfield, Ga.

A. C. Elliott, McDonough, Ga., R. 2.

Dan Henderson, McDonough, Ga., R. 3.

S. G. Batliff, Flovilla, Ga.

T. M. Whatly, Orchard Hill, Ga., R. F. D.

J. M. F. Barron, Milner, Ga., R. 2.

J. F. Taylor, Barnesville, Ga.

Elijah Oglesby, McDonough, Ga.

MINISTERS NOT ORDAINED.

W. H. Taylor, Jackson, Ga.

Ellis Daniel, Thomaston, Ga., R. F. D.

Robert L. Barron, Zebulon, Ga., R. 2.

CORRESPONDING LETTER.

The Towaliga Association to her Sister Associations, the Little River, with whom she corresponds and to all of like precious Faith, Greeting:

Through the Love and mercy of a allwise and covenant keeping God, we are permitted to hold this, the Seventy-Second Annual of our Body in peace and in the sweetness of Fellowship in His Love. We feel to have been greatly blessed by your visiting us and preaching among us at this Session of our body, and we feel to bless and praise His Holy Name that you have been with us on this occasion. We have appointed Brethren

whose names are in these minutes to meet with you, all of whom we recommend to your love and confidence.

We have appointed the next Session of our Body to meet with Beersheba Church, Henry County, Ga., at Locust Grove, on the Southern Railroad, beginning Friday before the first Sunday in September, 1911.

Brethren, continue to visit at our Associations, our Churches, our Homes, and may the God of all Grace be with you and keep you in the way of all Truth and Righteousness.

Yours in Gospel Bond,

R. L. BARRON.

CIRCULAR LETTER
"Who Then Can Be Saved."
(Mark, 10 Chap. 26th. V.)

These words were spoken to one another by the disciples in the presence of the Master, just after He had declared that it was impossible for a rich man to enter the kingdom of heaven. "For", said He. "It is easier for a camel to go through the eye of a needle than for a rich man to enter the kingdom of God." And they, being astonished above measure—beyond any degree of comparison—were saying among themselves—asking one another—"Who then can be saved." Jesus understanding their questioning among themselves, said unto them; "With men it is impossible, but with God all things are possible." We understand, that it is with the rich, as it is with the poor, it is all of grace, and not by giving of alms, or any works of righteousness. That as the Lord has said, "No man cometh unto me except the Father which sent me draw Him." We are therefore brought to the conclusion that of a truth—as John expressed it—salvation is of the Lord. Not of him that willeth, nor of him that runneth, but of God who sheweth mercy. We therefore believe that there is a GOD who works all things after the council of His own blessed and holy will. He is the Lord and beside him there is none else. He will do all His pleasure, having mercy on whom He will have mercy, and whom He will be hardeneth. For by grace are ye saved, through faith; and that not of yourselves it is the gift of God; not of works least any man should boast. Where is boasting then? It is excluded together with all the efforts of man to work himself into God's kingdom by deeds of righteousness.

But we learn from the Scripture, that God's work standeth sure having this seal, "The Lord knoweth them that are His." For He knoweth his sheep, and calleth them by name and leadeth them out. Therefore, His sheep hear His voice and they follow Him. But a stranger will they not follow, for they know not the voice of a stranger. He said, "I came not to any save to the lost sheep of the house of Israel." Then again, "I came not to do my own will, but the will of him that sent me; and this is my Father's will that of all that he has given me I should lose nothing but raise it up at the last day." God declares, "I have loved thee with an everlasting love, and with loving kindness have I drawn thee." We now come to the conclusion, that His love for His people is as old as Himself and that the plan of salvation is of the same duration, and that before the world was He made choice of a people in Christ Jesus, taht they—His people—might be blameless before Him in love. Jesus said, "All that the Father has

given me shall come to me and they that come to me, I will in no wise cast out." And 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 are ye saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus that in the ages to come he might show the exceeding riches of his grace in his kingdom toward us through Jesus Christ.

So there is but one name given under heaven among men, whereby we must be saved; and at the name of Jesus, every knee shall bow, and every tongue confess to the glory of God the Father. As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood nor the will of the flesh, but of God. That, that is born of flesh is flesh; and that that is born of spirit is spirit. Therefore, He that believeth and is born of God, shall be saved.

Now, may God bless you all, and keep you against that day when He shall return without sin unto salvation; When the bride, the lamb's wife, shall meet him in the air and shall ascend with him into glory and in that glory world, when all the families of God get home, there will be no sin, no pain, no sorrow nor death: There we shall need neither the light of the moon, nor the brightness of the sun, for the Lord, our God shall be the light in the midst of that holy city, The New Jerusalem. And we shall sing—All Hallelujah—Glory to God in the highest, worthy is the lamb slain from the foundation of the world.

"Fear not little flock, for it is your Father's will to give you the kingdom."

Submitted in brotherly love and affection,

ROBERT L. BARRON.

DECORUM.

1st. The churches composing the Towaliga 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 in the right to name in their letters 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.

2d. The Messengers thus assembled shall be denominated the Towaliga Primitive Baptist Association.

3d. 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 baptist, by letter, by confession of faith. The number dismissed, excluded and dead since last session; also the 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.

4th. This Association shall have no power to answer queries, give advice, or distate 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 eternal 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 of worship of God and the mutual comfort and edification of the saints. To this we reserve the privilege 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 dishonor; 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.

5th. 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.

6th. 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.

7th. 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.

8th. 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.

9th. 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, or the Presbytery constituting them, as orthodox and orderly, they shall be received by the voice of the body and manifested by the Moderator giving the Messengers the right hand of fellowship.

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

11th. Any Messenger being ruled out of order by the Moderator shall have the right of appeal to the body on the question of order, and if sustained shall be allowed to proceed; but if not, shall take his seat.

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

13th. 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.

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

15th. The Minutes of the Association shall be read and approved by

the body, and signed by the Moderator before adjourning.

16th. The Association shall be opened and closed by prayer.

17th. Amendments to these rules may be made at any time by a majority of the union voting by churches when they 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 one only and true living God, and a Trinity of persons in the Godhead: Father, Son and Holy Ghost: Duet. 4:39, Isa. 45:16, 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. Proof: 2 Tim. 3:16-17, 1 Pet. 1:19-21, Rev. 22:18-19.

Art. 3. We believe in the doctrine of Eternal and Personal Election of a definite number of human race, chosen by Christ before the foundation of the world that they should be holy and without blame before Him in love. Proof: Eph. 1:4-6, 2 Thess. 2:13, John 15:16, 1 Pet. 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: Isa. 89:2-4, Sam. 23:5, Zach. 9:11, Luke 1:72, Heb. 13:20, 1 Pet. 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, Rom. 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 voices of the Son of God, and the effectually called, regenerated and born again, and that all thus born again are justified in the Spirit of God alone by righteousness of Jesus Christ imputed to them and received by faith. Proof: John 1 27-29, 1 John 3-9, Eph. 1-4, 2 Tim. 1-9, John 6:27.

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: Jas. 2:22, Rom. 5:1, 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 judgment, 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. 30:12-15, 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, ohn 15:18-19.

Art. 10. We believe that Jesus Christ is the Great Head of the Church, and her only lawgiver; that 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. 5:23.

Art. 11. We believe that water baptism, the Lord's Supper and washing the saints' feet are ordinances of the Lord and are to be administered by the authority of the church until His second coming. Proof: Mark 1:14, 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 judgment of the church are true Christians are the only proper subjects of baptism, and immersion is the only proper mode; that none but regularly baptised and orderly church members have a right to commune at the Lord's table. Proof: Heb. 5:4, ohn 3:27, Tim. 4:14, Titus 1:5, Acts 6:6, Ibid. 13:2-3.

Statistical Table of the Churches.

Churches.	Post Office	County.	Names of Messengers.	Experience By Letter	On Conf'n	Restored	Excluded	Dismissed	Dead	Total	For Minutes	For Ministers	Meet gDay	Pastors
1. Bethel.....	Jackson.....	Butts.....	Homer Vaughn.....	--	--	--	--	--	1	24	\$3 00	\$3 00	1	Hayes
2. Mt. Nebo.....	Mitchell.....	Glascock.....	J. F. Walden, Wm. Wilcher, Thomas Daniel.....	--	--	--	--	--	--	43	1 00	2 00	3	Hayes
3. Forest	Forest Park.....	Clayton.....	R. W. Davis.....	2	--	--	--	5	3	106	2 00	4 00	2	H'n'ds'n
4. Ozias	McDonough.....	Henry.....	Elder A. C. Elliott.....	1	--	--	--	4	3	85	2 50	10 00	3	Elliott
5. Hebron.....	Jonesboro.....	Clayton.....	By Letter.....	--	--	--	--	--	1	13	50	--	1	Taylor
6. Union.....	Barnesville.....	Monroe.....	Elder J. F. Taylor.....	--	--	--	1	4	--	24	1 50	5 00	3	H'n'ds'n
7. Liberty	Milner.....	Pike.....	J. M. F. Barron, T.M. Whatly J. F. Sims, J. B. Bell.....	3	2	--	--	--	1	82	1 50	10 65	4	Wright
8. New Fellowship	Berner.....	Monroe.....	By Letter.....	1	--	--	--	--	--	8	50	2 50	2	Whatly
9. Concord.....	Monticello.....	Jasper.....	W. P. Persons.....	1	--	--	1	1	1	74	2 50	10 00	1	
10. Lebanon.....	Hampton.....	Henry.....	By Letter.....	1	--	--	--	--	--	23	50	3 00	1	Oglesby
11. New Hope.....	Thomaston.....	Upton.....	J. H. Blount.....	2	--	--	1	1	--	56	1 00	2 75	3	Whatly
12. Sandy Creek.....	Flovilla.....	Butts.....	T. G. Preston, T. W. Edwards	1	--	--	1	--	1	73	2 50	7 50	2	Oglesby
13. Beulah.....	Griffin.....	Spaulding.....	Elder S. G. Ratliff.....	--	1	--	--	--	1	27	50	1 50	2	Barron
14. Flat Rock.....	Zebulon.....	Pike.....	R. L. Barron, W. M. Hartly.....	1	--	--	1	2	1	61	1 50	5 00	1	H'n'ds'n
15. Friendship.....	McIntyre.....	Wilkinson.....	T. Lewis, G. T. Waters, H. A. Waters.....	--	--	--	--	--	2	34	1 00	2 00	2	Hayes
16. Bersheeba.....	Locust Grove.....	Henry.....	D. Henderson, D. A. Castel- low, Jeff Tingle.....	--	1	--	1	--	3	68	1 50	3 50	--	
17. Ochmulgee.....	Gladesville.....	Jasper.....	J. T. Goodman.....	--	--	--	--	--	1	15	1 00	4 00	3	Ratliff
18. Mt. Moriah.....	Mansfield.....	Newton.....	J. Luther Hayes, Perry Hayes	1	--	--	--	--	2	27	1 50	2 25	4	Elliott
19. Flint River.....	Thomaston.....	Upton.....	Not represented.....	--	--	--	--	--	--	47	--	--	2	What ly
Total				14	4	--	6	17	21	890	\$25 00	\$78 65		





