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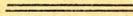
NINETY-FIRST ANNUAL SESSION

OF THE

**OCHLOCKNEE PRIMITIVE
BAPTIST ASSOCIATION**

OF

Old Line Primitive Baptists



HELD WITH

Sardis Church, Colquitt County, Ga.

October 27th, 28th and 29th, 1917.



OFFICERS :

ELDER E. R. RHODEN,
Moderator.

ELDER J. W. GARDNER,
Clerk.

Proceedings of the Ochlocknee Association.

The Ninety-first Annual Session of the Ochlocknee Primitive Baptist Association convened with Sardis church, three miles north of Berlin, on the V. M. & W. Railroad, on October 27, 28, and 29, 1917.

The introductory sermon by Elder W. R. Rhoden, of the Suwanee Association. Text: II Peter, 2nd chapter and 2nd verse.

Prayer by Elder J. R. Dukes.

First. Read letters from eleven churches and minuted their state.

Second. Elected Elder E. R. Rhoden, Moderator, and Elder J. W. Gardner, Clerk.

Third. Adopted minutes of last year's meeting as course of business.

Fourth. Read the Decorum.

Fifth. Invited brethren of our faith and order to seats with us.

Sixth. Called for petitionary letters.

Seventh. Appointed committees as follows:

On Preaching and Finance—Brethren B. B. Olive, T. S. Barrow, J. R. Taylor, together with the messengers of this church.

On Business—Brethren F. M. Renfroe, J. W. Strickland,

and W. M. Pitman, together with the Moderator and Clerk.

On Memorials—Brethren J. I. Baker, and L. Johnson.

Eighth. Called for correspondents of associations and received:

From the San Pedro Association: D. S. Dixon and J. L. Townsend.

From the Pulaski Association: M. W. Webb and J. Meadows.

From the Union Association: Elder H. W. Parish, B. H. Sermons, C. Mobley and G. M. Mobley.

From the Flint River Association: None.

From the Alabama Association: J. O. Waters.

Ninth. Called for petitionary correspondents, and received: From the Chippala Association: J. A. Whipple.

Tenth. Appointed W. M. Pitman to write corresponding letter.

On motion, adjourned until Monday morning at 8:30 o'clock.

Prayer by Elder A. L. Pearce.

Monday Morning Session.

The session opened with prayer by Elder H. W. Parrish.

First. Called the roll.

Second. Renewed the call for correspondents, and received: None.

On motion, agreed to renew correspondence with the Suwanee Association, and received from said association Elder J. L. Dukes, W. R. Rhoden and A. J. Stafford.

Third. Extended invitation to visitors and received as follows:

From the Flint River Association: A. J. Harrell and Elder J. W. Williamson.

From the Union Association: Elder A. J. McLeod.

Fourth. Called for the report of Business Committee, and received report as follows: We have examined the minutes of the several associations, and find nothing objectionable.

Fifth. Returned correspondents as follows:

To the San Pedro Association, to be held with Shiloh church,

Taylor county, Florida, on the South Georgia Railway, on Friday before the first Sunday in October, 1918: F. M. Renfroe and L. Johnson.

To the Union Association, to be held with Spring Hill church, five miles north of Sparks, in Berrien county, Georgia, on the G. S. & F. Railway, on Saturday before the third Sunday in October, 1918: L. J. Renfroe and Elder E. Lindsay.

To the Flint River Association, to be held with Live Oak church, seven miles north of Cairo, Georgia, on the A. C. L. Railway, on Saturday before the first Sunday in November, 1917: B. B. Olive and M. M. Pitman.

To the Alabama Association, to be held with Mt. Pleasant church, Bacon county, Georgia, four miles north of Guysie, on the A. B. & A. Railway, on Friday before the first Sunday in November, 1917: Elder J. W. Gardner and L. Johnson.

To the Pulaski Association, to be held with Zion Hill church, four miles north of Ty Ty, in Worth county, Georgia, on the A. C. L. Railway, on Saturday before the first Sunday in October, 1918: W. T. Dean, Elder A. L. Pearce and E. Lindsay.

To the Suwanee Association, to be held with Salem church, Columbia county, Florida, five miles south of White Springs, on the G. S. & F. Railway, and six miles north of Wellburn, on the S. A. L. Railway, on Friday before the fourth Sunday in September, 1918: Elders A. L. Pearce, J. W. Gardner and L. Johnson.

Called for Corresponding letters: Read and adopted.

Seventh. General meetings will be as follows:

First District: First fifth Sunday in 1918, to be held with Pleasant Grove church, three miles east of Moultrie.

Second District: The second fifth Sunday in 1918, to be held with Mt. Pisgah church, two and one-half miles east of Ochlocknee, Ga.

Eighth. Called for circular letter: Read and adopted.

Ninth. Appointed A. L. Pearce to write next circular letter.

Tenth. Called for report on finance and received the following: We, the committee on finance, submit the following: We find \$70.55 as contribution from the churches. We recommend that the sum of \$35.00 be given the Clerk for his services: We recommend that 700 minutes be printed, 500 for the churches and 200 for correspondence. We recommend that \$35.55 be divided among the visiting ministers.

Eleventh. Called for committee on memorials. Reported nothing to report.

Twelfth. On motion adjourned to meet with Pleasant Grove church, three miles east of Moultrie, Georgia, on Saturday before the fourth Sunday in October, 1918.

Closed with prayer by Elder M. R. Rhoden.

Resolution of Thanks.

Resolved that we tender our heartfelt thanks to our brethren and sisters of Sardis church, and friends, for their kindness and care during our stay with them, and pray that God may abundantly bless them according to His tender mercies.

Order of Preaching.

Saturday morning: Elder W. R. Rhoden, from Suwanee Association. Afternoon: Elder J. L. Townsend, of the San Pedro Association, and Elder J. J. Williamson, of the Flint River Association.

Sunday morning: Elder J. R. Dukes, of the Suwanee Association, and Elder T. J. Davis, of the Flint River Association. Sunday afternoon: A. A. Knight, of the Union Association, and Elder Meadows, of the Pulaski Association. and Elder H. W. Parrish, of the Union Association.

Monday morning: Elder Aeers, of the Pulaski Association, and Elder A. J. McLeod, of the Union Association.

Closed by the Moderator.

Address of Ministers.

Elder D. N. Williams, Claxton, Ga.

Elder A. L. Pearce, Moultrie, Ga.

Elder E. Lindsay, Tifton, Ga.

Elder E. R. Rhoden, Moultrie, Ga.

Elder J. W. Gardner, Camilla, Ga.

Elder W. H. Godwin, Pavo, Ga.

Licentiates.

L. Johnson, Moultrie, Ga.

Corresponding Letter.

Georgia, Colquitt County.

We, the Ochlocknee Primitive Baptist Association, now in session with Sardis church, Colquitt county, Georgia, to our sister Associations, with whom we correspond—Greetings: Dear Brethren in the Lord: Through the mercies of an all-wise God, we have been blessed to meet again in an associate body, and all our churches report peace, unity, and brotherly love. The business of our association has been conducted throughout the session, in peace, union and brotherly love, for which we hope to feel thankful to our great head and moderator. Your ministers have come to us laden with the precious truths of the Gospel of the Son of God, which is the power of God unto salvation to them that believe, for which we hope we are made to feel glad.

We desire a continuation of your brotherly love and correspondence.

Dear brethren, remember us at the Throne of God's grace when it goes well with you.

The next session of our body will convene, the Lord being willing, with Pleasant Grove church, three miles east of Moultrie. Brethren, farewell.

(Signed) W. M. PITTMAN.

Circular Letter.

He, by one offering, has forever perfected them that were sanctified. Dear Children, we had in our federal head, Adam. All transgressed and violated God's pure, just and holy law; the sentence was death. Then we were dead in trespasses and sin. Being dead in sin, there wasn't anything we could do to bring ourselves in favor with God, or Him under any obligation to us. God was able to see the end with the beginning. Seeing His children in their dead and lost condition, He prepared the remedy in His son, Christ Jesus, before the world was, and sent Him to redeem and to save His people that were lost in death.

We hear Jesus saying, I haven't come to do my own will, but the will of my Father that sent me. His only concern was to do His Father's will concerning the children that He had given Him to redeem and to save. We hear him saying, none can come unto me except my Father who sent me draw them. We hear Him again saying, there is no other way given under Heaven or among men whereby we must be saved. He says thine they were and thou givest them me and all thou givest me I have kept, save the son of perdition that the scripture might be fulfilled. Jesus didn't come to destroy and to kill, but to make alive. He said He gave unto them eternal life and they shall never perish.

Then through His suffering and death and resurrection all the Father had given Him shall have life everlasting or eternal life in the world to come. By one offering He has forever perfected them that was sanctified or set apart before the foundation of the world for his own purpose and glory. We being dead in sin, God sent His son, Christ Jesus, to redeem and save, or make alive in Him.

We hear Him saying, he who was dead is alive and alive forever more. Then it is not by works we are saved, but by grace and that alone of the Lord. He tread the wine press alone and of the people there was none to help. I gave unto them eternal life and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them to me is greater than all and no man is able to pluck them out of my Father's hand.

Dear Children, did you ever think how safe and how sure His children are? We hear Him saying, I in you and you in me and I in the Father, we being in Him and He being in the Father makes us as safe as He is. This being true, what manner of people ought we to be. Oh that we could always be in service to our Lord. In serving one another we serve Him. We hear Jesus saying as often as you have done it to one of the least of my brethren you have done it unto me.

Space forbids saying more.

P. S.—The Brother who was to have written the Circular Letter, his church saw fit to withdraw fellowship and the above was presented by Deacon F. M. Renfro and was adopted as our Circular Letter. Would we all could have the cause at heart as this dear Brother.—Clerk.

Rules of Decorum.

1. This Association shall open and close with prayer.
2. The members who are regularly chosen by the churches in our Union shall compose the Ochlocknee Primitive Baptist Association; two-thirds of which shall form a quorum.
3. Members chosen shall produce letters from their respective churches certifying their appointment, together with their number in fellowship, those received by experience and baptism and otherwise, dismissed, excommunicated, restored, and dead, since our last Association.
4. This Association shall have no power to lord it over God's heritage, nor infringe on the internal rights of any church.
5. This Association shall have a Moderator and Clerk, who shall be chosen of the members present.
6. It shall be the duty of the Moderator to preserve order, explain and put questions; he shall have the same right of speech as any other member, provided the chair shall be filled, but shall not vote, except the body be equally divided.
7. It shall be the duty of the Clerk to keep a fair record of the proceedings of the Association, and the minutes taken shall be read and amended, if necessary, and signed by the Moderator and Clerk before the Association rises. The Clerk shall also keep a file of the minutes to be presented at each Association, and shall be accountable for all money deposited in the hands of the Association.
8. Any church applying by letter and delegates for admittance, which, upon examination is found orthodox and orderly, shall be received by the Association and manifested by the Moderator giving the right hand of fellowship to its delegates.
9. Every church shall have a right to send two delegates to the Association and no more.
10. Every motion made and seconded shall claim the attention of the Association, except withdrawn by the person who made it, with the consent of the Association.
11. Every person who speaks must rise from his seat and address the Moderator, and shall not be interrupted when speaking except when he departs from the subject.
12. No person shall speak more than three times on the same subject, without leave of the Association.

13. There shall be no talking or whispering in time of public speech, nor reflection cast on the speaker.

14. Whenever a case is decided by a vote, there shall be no more debate on the subject.

15. No person shall absent himself from the Association without leave of the Association.

16. This Association is in favor of preaching the Gospel, the circulation of the Scripture, and the advantages of education, and recommends temperance and morality in general, but to her members in particular, notwithstanding she is opposed to all modern institutions of men, such as Missionary, Bible, Tract, and Sunday School Societies together with Baptist State Conventions and Theological Schools and such like, because their connection with the Church of God is unauthorized by the Scriptures. As such we cannot fellowship them, or admit to our church privileges any person who is therewith connected in any wise, believing all such to be speculative in their nature and fruitful sources for corrupting the church. In relation to Free Masonry we recommend to our brethren who may already be attached to that fraternity to immediately withdraw therefrom, and when brethren leave the church and join that fraternity, they are not such as follow after the things that make for peace and things wherewith one may edify another. Rom. 14:19. And as such, unless they manifest a suitable repentance and immediately withdraw therefrom, and make suitable acknowledgements, shall be rejected from the fellowship of the church.

17. We recommend to the churches composing this body to receive members that went off with the Missionaries and all other Baptists at the time of their separation from us, providing they bring satisfactory evidence of a legal baptism with a suitable confession of faith, and not otherwise in disorder, and not to receive any who have been baptised by them since said separation only by experience and baptism.

18. This Association holds that if the union be broken between any of the churches and the breach cannot be healed, to withdraw from them that may be deemed unsound in faith or immoral in practice until they be removed.

19. To invite visiting brethren from sister Associations, and ministers, of our faith and order, to seat with us.

20. To keep a correspondence with other Associations of the same faith and order, so that a chain of communication

may be preserved throughout the denomination.

21. If any member shall break the rules of this Decorum, he shall be reprov'd by the Moderator.

22. These rules shall be read at every Association prior to entering on business.

23. The rules of this Decorum may be altered or amended at any time by a majority of three-fourths of the Association.

ELDER E. R. RHODEN, Moderator.

J. W. GARDNER, Clerk.

Articles of Faith.

1. We believe in one only true and living God, and that there are three in the God-head—the Father, the Son, and the Holy Ghost.

2. We believe the Scriptures of the Old and New Testaments are the words of God by inspiration, and is our rule of faith and practice.

3. We believe in the doctrine of eternal and particular election.

4. We believe in the doctrine of original sin.

5. We believe in man's impotency to recover himself from the state he is in by nature, of his own free will and ability.

6. We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

7. We believe that God's elect shall be called, regenerated, and sanctified by the Holy Ghost.

8. We believe that the saints shall persevere in grace and not finally fall away.

9. We believe that baptism and the Lord's Supper, and washing the saints' feet, are ordinances of Jesus Christ, and that true believers are the only subjects of these ordinances, and that the only true baptism is by Immersion.

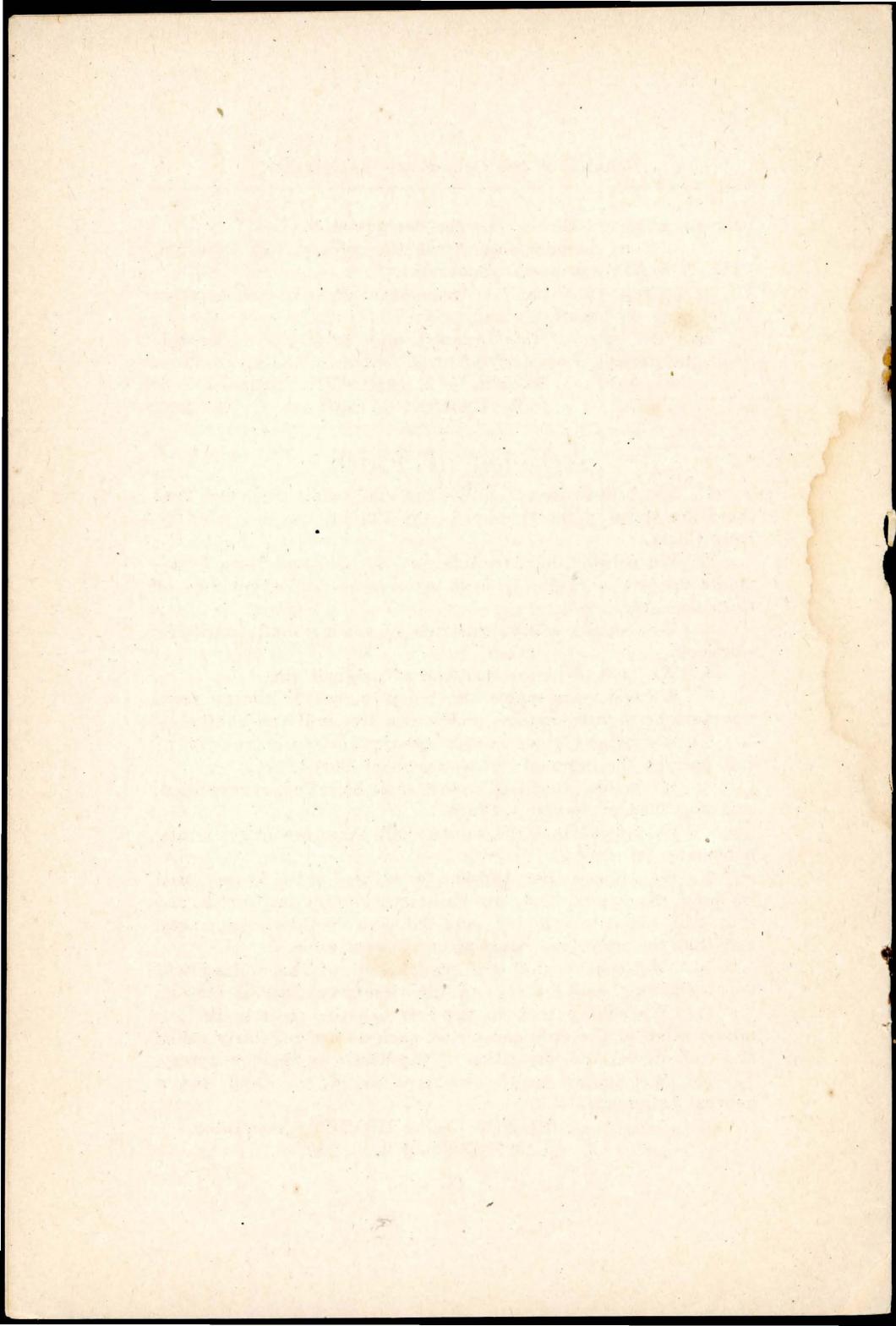
10. We believe that the punishment of the wicked will be everlasting, and the joys of the righteous shall be eternal.

11. We believe that no minister has the right to the administration of the ordinances only such as are regularly called and come under the imposition of the hands by the presbytery.

12. We believe in the resurrection of the dead and a general judgment.

ELDER E. R. RHODEN, Moderator.

J. W. GARDNER, Clerk.



CHURCHES	CLERK AND HIS POSTOFFICE	PASTORS	NAMES OF MESSENGERS	Exper. and Bapt'm. Received by Letter.	Rec'd Conf. Faith.	Restored.	Dismiss'd by Letter.	Excluded.	Deceased.	Total Membership.		Contributions.	Sunday of Annual Meeting.
										Meeting Days.			
Pleasant Hill	G. W. Taylor, Moultrie, Ga.	E. R. Rhoden	A. L. Pearce, E. R. Rhoden	1					1	23	3	8.10	3rd in June
Bethel	Abel Ingram, Barney, Ga.	E. R. Rhoden	W. C. Singleton, A. Ingram					2		35	1	5.00	1st in Sept.
Sardis	Benj. Baker, Ellenton, Ga.	E. R. Rhoden	G. J. Chitty, J. I. Baker	10				1	2	68	4	10.10	4th in Sept.
Live Oak	J. N. Clark, Doerun, Ga.	E. R. Rhoden	J. B. Taylor, R. J. King		2				1	52	1	13.70	1st in Aug.
Harmony	S. M. Chapman, Barwick, Ga.	W. H. Godwin	F. M. Renfroe, S. M. Chapman					2		62	4	6.00	4th in Aug.
Mt. Zion	H. M. Chastain, Moultrie, Ga.	J. T. Strawder	T. S. Barrow, W. B. Floyd	1						38	1	3.00	1st in Sept.
Beth-Saide	I. H. Rooks Doerun, Ga.	J. W. Williamson	G. W. Horne, L. Johnson	2		2	2	2		31	3	5.00	3rd in Sept.
Pleasant Grove	L. H. Avera, Moultrie, Ga.	W. H. Godwin	W. H. Godwin, J. W. Strickland	1	1					47	2	5.75	2nd in Sept.
Mt. Pisgah	J. R. Lewis, Ochlocknee, Ga.	J. W. Gardner	J. W. Gardner, J. R. Lewis, W. M. Pitman							28	1	3.50	1st in July.
Bethlehem	L. J. Renfroe, Quitman, Ga.	J. L. Harris	B. B. Olive, L. J. Renfroe	1						25	2	5.00	2nd in Oct.
Ty Ty	W. T. Dean, Ty Ty, Ga.	E. Lindsay	E. Lindsay, W. T. Dean	1			2	1	1	35	2	5.50	2nd in Sept.
TOTAL				17	3	2	4	8	5	444		70.65	

