

MINUTES
OF THE
EIGHTY FIRST
ANNUAL SESSION
OF THE
TOWALIGA ASSOCIATION
OF PRIMITIVE BAPTISTS

Held With The

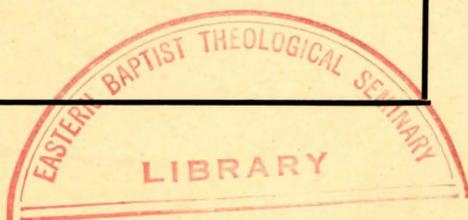
CHURCH AT OZIAS, HENRY COUNTY, GA.
SEPT. 5-6-7, 1919

ELDER J. A. WRIGHT, Moderator
ZEBULON, GA.

ELDER J. M. F. BARRON, Clerk.

INTRODUCTORY BY ELD. J. A. WRIGHT,

And I give unto them eternal life and they shall never perish.
neither shall any man pluck them out of my hand.—St. John,
10th Chap. 28 verse.



ORDER OF BUSINESS

FIRST DAY—

1. Read letters and record messengers names.
2. Elect Moderator and Clerk.
3. Invite visiting Brethren and Sisters to seats.
4. Call for petitionary letters.
6. Call for Correspondence.
5. Appoint Committee on Divine Service.
7. Call for visitors of other Associations.
8. Appoint some Brother to write corresponding Letter.

SECOND DAY—

1. Call roll and read Decorum.
2. Appoint Correspondents.
3. Appoint Union Meetings.
4. Appoint Time and Place for next Session.
5. Appoint Brethren to preach Introductory Sermon.
6. Appoint Brethren to write circular letter.
7. Call for Circular Letter.
8. Call for Corresponding Letter.
9. Call for Contributions and appoint Committee on Distribution.
10. Say how many minutes and fix Clerk's fee.
11. Call for Miscellany.
12. Read Minutes and Adjourn.

MINUTES

Of the Eighty-First Annual Session of Towaliga Association of
Primitive Baptists Held With the Church at Azias, Henry
County, Georgia, September 5-6-7, 1919.

FIRST DAY—FRIDAY

Introductory by Elder J. A. Wright. St. John 10th chapter, 28th verse.

After one hour's intermission for dinner the ministers and messengers met in the house and was called to order by Elder Dan Henderson, the Moderator. After singing, prayer was offered by Elder T. W. Baker of the Powell's Valley Association of Tennessee.

1st. Called for letters and enrolled messengers names. There being two letters from those claiming to be the church at Flat Rock, on motion and second, after discussion the Moderator appointed a committee of three from the body to examine and say which faction should be seated in the body, and also appointed Elder T. W. Baker of Powell's Valley, and Elder B. A. Phillips as an advisory committee to act with them, the committee to make report tomorrow morning.

2nd. Went into choice of Moderator and Clerk for ensuing year by ballot, which resulted in the election of Elder J. A. Wright as Moderator and Elder J. M. F. Barron, Clerk.

3rd. Invited visiting Brethren and Sisters to seats.

4th. Called for Petitionary letters. Lebanon church presented a letter to be reinstated in the body. On motion and second a committee was appointed to investigate and report tomorrow morning, to-wit: Elders S. G. Ratliff, Dan Henderson and Bro. R. W. Davis.

5th. Appointed committee on Divine Service, to-wit: The delegates of Azias church and Brethren R. W. Davis and P. D. Leach of the body.

6th. Called for correspondence when Elders B. A. Phillips, O. B. Garrison and W. E. Cagle, Deacons W. K. Cochran, E. N. Cagle and Brethren R. B. Owens, John Matchet, J. T. Haley, A. C. Taylor, Joe Griffin and wife and sister, Sisters Azilee Phillips and Lilly Holcomb, all of the Flint River, came forward and were received by the Moderator.

7th. Called for visitors of other bodies, when Elder T. W. Baker of the Powell's Valley Association of Tennessee, came forward and was received by the Moderator.

8th. Appointed Elder J. L. Hayes to write Corresponding Letter. Adjourned to Saturday morning.

SATURDAY, SEPTEMBER 6th.

The Association met pursuant to adjournment. After singing, prayer was led by Brother C. M. Faulkner.

MINUTES OF THE

1st. Renewed call for correspondence.

2nd. Called for committee on Lebanon Church. The committee recommended that Lebanon be received into the body, when on motion and second she was received in the body.

3rd. Called for the committee on Flat Rock Church. The committee recommended the manifesto faction to be seated as the church in order, when on motion and second the delegates of the manifesto faction was seated, namely, Elder R. L. Barron, W. M. Hartley and J. A. Hartley.

4th. On motion, omitted calling roll and reading Decorum.

5th. Called for volunteers to Little River Association, when Elders R. L. Barron, Dan Henderson, Brethren J. T. Hendon, J. P. Vaughn, W. M. Hartley, J. M. F. Barron agreed to go.

6th. Called for volunteers to Powell's Valley, when Elders Dan Henderson, W. M. Hartley agreed to go.

7th. Appointed Union Meetings as follows: For First District, no call. For Second, to be held with Hebron Church on C. R. R., near Jonesboro, Tuesday, Wednesday and Thursday, after second Sunday in May.

8th. Appointed the next session of this body to be held with the church at Beersheba, Henry county, on S. R. R., near Locust Grove, beginning Wednesday, after 4th Sunday in August, 1920.

9th. Appointed Elder R. L. Barron to preach next Introductory, with Elder J. L. Hays as Alternate.

10th. Appointed, ———— to write Circular letter.

11th. Called for and adopted Circular Letter.

12th. Called for and adopted Corresponding Letter.

13th. Called for Contributions and appointed committee on Distribution, to-wit: R. W. Davis, J. M. Simms and J. Lites.

14th. Ordered that 600 minutes be printed and distributed, the Clerk to have remainder of fund for his service.

15th. Adopted Resolution of Thanks.

16th. Called for Miscellany.

17th. On motion omitted reading minutes and adjourned in order.

J. A. WRIGHT, Moderator.

J. M. F. BARRON, Clerk.

RESOLUTION OF THANKS BY ELD. A. C. ELLIOTT.

Be it resolved by us, the Towaliga Association, that we extend our thanks to Azias church members and to all that in any way contributed to our comfort during our stay at the Association. May God abundantly bless them in our prayer.

CORRESPONDING LETTER.

The Towaliga Association, to the Little River, with whom she is in correspondence, and to the Powell Valley as visitors. Dear Brethren.—We feel to thank God that we have been permitted to meet you in the Eighty-First Annual Session of our body. We thank God that we are enabled to meet you in brotherly love and

sweet fellowship, which we hope by His grace to ever be able to maintain. May God keep and bless you and spare you to meet time and place of our next meeting, when we hope by God's grace with us many years to come. In these minutes will be found to meet you again in peace, love and friendship. May the God of all grace sustain you and save your children with an everlasting salvation in the Lord.

J. L. HAYS.

NOTE BY CLERK

The preaching by all, beginning with the Introductory, was edifying and comforting. Throughout the session saints were made to rejoice. All seemed to enjoy the preaching. It was with sorrow that we learned by Elder T. W. Baker of the death of that dear old Elder, Thomas Weaver, of the Powell's Valley Association. Truly a great man has gone to his reward. Also we learned from our Little River brethren that our dear Elder, S. J. Blackwell, is very feeble. May God give him grace to sustain him in his affliction.

ORDER OF SERVICE DURING SESSION

Friday, 11 a. m.—Introductory by Elder J. A. Wright.

Saturday, 11 a. m.—Preaching by Elder T. W. Baker.

Saturday, 2 p. m.—Preaching by Elder O. B. Garrison and Elder W. E. Cagle.

Sunday, 11 a. m.—Preaching by Elder B. A. Philipps and Elder R. L. Barron.

Prayer Service Sunday morning, conducted by Bro. A. C. Taylor, of Little River.

ORDAINED MINISTERS

Elder J. A. Wright	Zebulon, Ga.
Elder J. L. Hays	Mansfield, Ga.
Elder S. G. Ratliff	Flovilla, Ga.
Elder A. C. Elliott	McDonough, Ga.
Elder Dan Henderson	Jonesboro, Ga.
Elder J. M. F. Barron	Milner, Ga.
Elder T. M. Whatley	Griffin, Ga.
Elder R. L. Barron	Zebulon, Ga.

MINISTERS NOT ORDAINED

Ellis Daniel	Thomaston, Ga.
J. T. Hendon	McDonough, Ga.
J. P. Vaughn	Jackson, Ga.
R. L. Carly	Thomaston, Ga.

CIRCULAR LETTER

Dear Brethren:—Thru the mercies of God and by your appointment at the last session of our body, I am permitted to address you in Circular Letter. I therefore call your attention to a passage of Scripture found in Matthew, 22 chap. 42 verse: "What think ye of Christ? Whose son is he?"

My brethren, I have always felt unworthy to address you by

word or with pen, but at this time I feel doubly so. However, I must submit to the will of my brethren, which I trust is the will of my Master also

The words we have quoted are the words of the Master on an occasion after that he had put the Sadducees to silence and the Pharisees were gathered together, a lawyer asked him a question, saying, "Master, which is the great commandment in the law?" After Jesus had answered the question and while they were still gathered together, he (the Master) asked them, "What think ye of Christ? Whose son is he?" They say unto him, "The son of David." He saith unto them, "How then doth David in spirit call him Lord? saying, the Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool. If David, then, call him Lord, how is he his son?" and no man was able to answer him. And so, my dear brethren, were the children of this world at that time (and even unto now) they thought they were fully able by their own knowledge and in their own wisdom to reply to the God of all the earth, but we are taught that the world by wisdom knew not God. Therefore we conclude with him that none can know the Father save he to whom the son will reveal him. We have seen what these Pharisees thought of Christ; we know what the world thought of him, for they said on one occasion, He hath a devil, and casts out devils by Beelzebug, the Prince of devils. Again we see them take up stones to stone him. Again we hear certain ones entreating him to depart out of their coast, and at last we hear the cry of, crucify him, crucify him. Has it not ever been so? The world has ever scoffed, scorned and derided him and his true followers, yea, those in these latter times, who have called themselves by his name, have done the same, but be of good cheer, he who has called you will sustain you, for you must know that "the servant is not greater than his Lord," and that as they persecuted him so they will persecute you. Once he asked his disciples whom do men say that I, the son of man, am? and they said (the disciples) some say that thou art John the Baptist; some Elias, and others, Jeremiah, or one of the prophets. He saith unto them, "But whom say ye that I am?" and Simon Peter answered and said, "Thou art the Christ, the son of the living God." Thus we see the gift of revelation made manifest in Peter, whereas the men spoken of were blinded to his real identity. In Acts 2-36, Peter declares to those gathered together on the day of Pentecost, "God hath made that same Jesus, whom ye have crucified, both Lord and Christ." In Col. 3-1, "If ye then be risen with Christ seek those things which are above, where Christ sitteth on the right hand of God." (O, that brethren of today would heed the admonition of this great apostle). With regard to prophecy of his coming we find the following, which we deem sufficient for present needs: Isaiah 9-6, "For unto us a

child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called Wonderful Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace, 7th verse. Of the increase of government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. Isaiah made this prophecy, not according to his own wisdom, but according to the will of God, and as it was revealed unto him. So with Peter when he said, "Thou art the Christ, the son of the living God." Jesus said, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father, which is in heaven." Hence we see that none can know God only by revelation of the spirit. 1 Jno. 4-14 says, "And we have seen, and do testify, that the Father sent the son to be the Saviour of the world." Jno. 1-34, "And I saw and bear record that this is the son of God." Acts 3-13, "The God of Abraham, Isaac and Jacob, the God of our fathers, hath glorified his son Jesus." 1 Jno. 1-3, "And truly our fellowship is with the Father and with his son, Jesus Christ." 7th verse, "And the blood of Jesus Christ, his son, cleanseth us from all sin." 1 Jno. 1-20, "And we are in him that is true, even in his son, Jesus Christ, this is the true God, and eternal life."

Now, brethren, the foregoing scriptures are cited, not because you did not know before, but because you do know and believe the truth, not in the wisdom of men, but according to the purpose of God. These scriptures, together with many others, attest the fact that Jesus Christ is the son of God. Then if we are his, he has formed in us the hope of glory, and we are hid with Christ in God. What a blessed hope, and I am sure that it is an anchor to the soul both sure and steadfast which enters to that within the veil whither Christ, our forerunner, has for us entered and now sits at the right hand of the majesty on high where he maketh intercession for us. My brethren, allow me to close with this parting admonition, "Little children, keep yourselves from idols." 1 Jno. 1-21.

In Love,

ROBERT BARRON.

DECORUM

1. 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 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 the rights and privileges of same.

2. The Messengers thus assembled shall be denominated the Towaliga 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 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 may 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 the worship of God and the mutual comfort and edification of the Saints. To this we reserve the privilege annually the first week of 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 Primitive Baptist ministers and lay brothers 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 herein 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; or sit on any committee appointed by 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 orderly, they shall be received by the voice of the body and manifested 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 Messenger being ruled out of order by the Moderator shall have the right of appeal to the body on the question of order, 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 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 privilege of speech as other members, provided the chair is 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 with prayer.

17. 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 of jurisdiction over them.

ARTICLES OF FAITH AND SCRIPTURAL PROOF

1. We believe in one, the true, living God, and a trinity of person in the Godhead; Father, Son and Holy Ghost: Deuteronomy iv 39, Isaiah 16; Mark xii 32, John i, in., Colossians i. i, 15:17, Philippians ii, 6-18, John i, 5-8, John xvi, John x 30.

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 Timothy iii, 16-17, 1 Peter 19-21, Revelation xvii, 18-19.

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 before Him in love. Proof: Ephesians i, 5-6, Thessalonians ii, 13, John xv, 16, 1 Peter 2, Ibid ii, 9.

4. We believe in a Covenant of Redemption, ordered in all things and infallibly sure, ever existing between God, the Father, and Son. Proof: Isaiah xxxix, 2-4, Samuel xxiii, 1, Zachariah ix, 11, Luke i, 72, Hebrews xiii, 20, 1 Peter xviii, 20, Revelation v, 9.

5. We believe in the fall of man and the communication of Adam's corrupt nature to his posterity by ordinary generations, 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. iii, 5-24, Rom. v, 12, Ibid iii, 19, Psalms 51:1-5, Ibid 58, 3, 1 Cor. xv, 22.

6. We believe that all chosen men in Christ shall hear the

voice 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 Christ imputed to them and received by faith. Proof: John i, 27-28, John iii, 9, Ephesians i, 3, 2, Timothy i, 9, John vi, 27.

7. We believe that all the Saints of God thus called by the Holy Spirit and justified by righteousness of Christ shall be preserved in grace and none of them finally fall away so as to be lost. Proof: James ii, 22, Rom. v, 1, Ibid viii, 37-39, Colossians iii, 3, John x, 28, 29.

8. We believe in the doctrine of the resurrection both on 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 v, 28, 27, Cor. xv, 21, 22, Rev. xx, 12, 15, Matt. xxv, 45, 46.

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 one to another and have covenanted together to keep House for God, agreeing to the rules of the gospel, and should therefore be kept especially separate and distinct from, and independent of, the world and its institution, and is the highest and only ecclesiastical authority known to the Word of God. Proof: Mat. xvi, 18-19, Ephes. i, 22, Ibid v, 24-27, Col. i, 8, Mat. xviii, 17, Ephes. ii, 19-22, 1 Cor. vi, 4, Acts xv, 18-19.

10. We believe that Jesus Christ is the Great Head of the church, and her only law giver; that Government is with the church itself and is the privilege of each member; that the discipline cannot be 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 until his second coming. Proof: Mark i, 14, Col. i, 24, Ephesians v, 23.

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 i, 14, John ii, 2-3, Acts viii, 38, Ibid ix, 13-28, Mat. xxvi, 26, Mark xiv, 22-24.

12. We believe that none but regular 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 baptized and orderly church members have the right to commune at the Lord's table. Proof: Hebrews v, 4, John ii, 27, Tim. iv, 14, Titus i, 5, Acts vi, 6, Ibid xiii, 2-3.

