

MINUTES
OF THE
40th Annual Session
OF THE
UPPER COUNTRY LINE
PRIMITIVE
BAPTIST ASSOCIATION

— HELD WITH THE —

Lickfork Church

JULY 20, 21, and 22,

1946

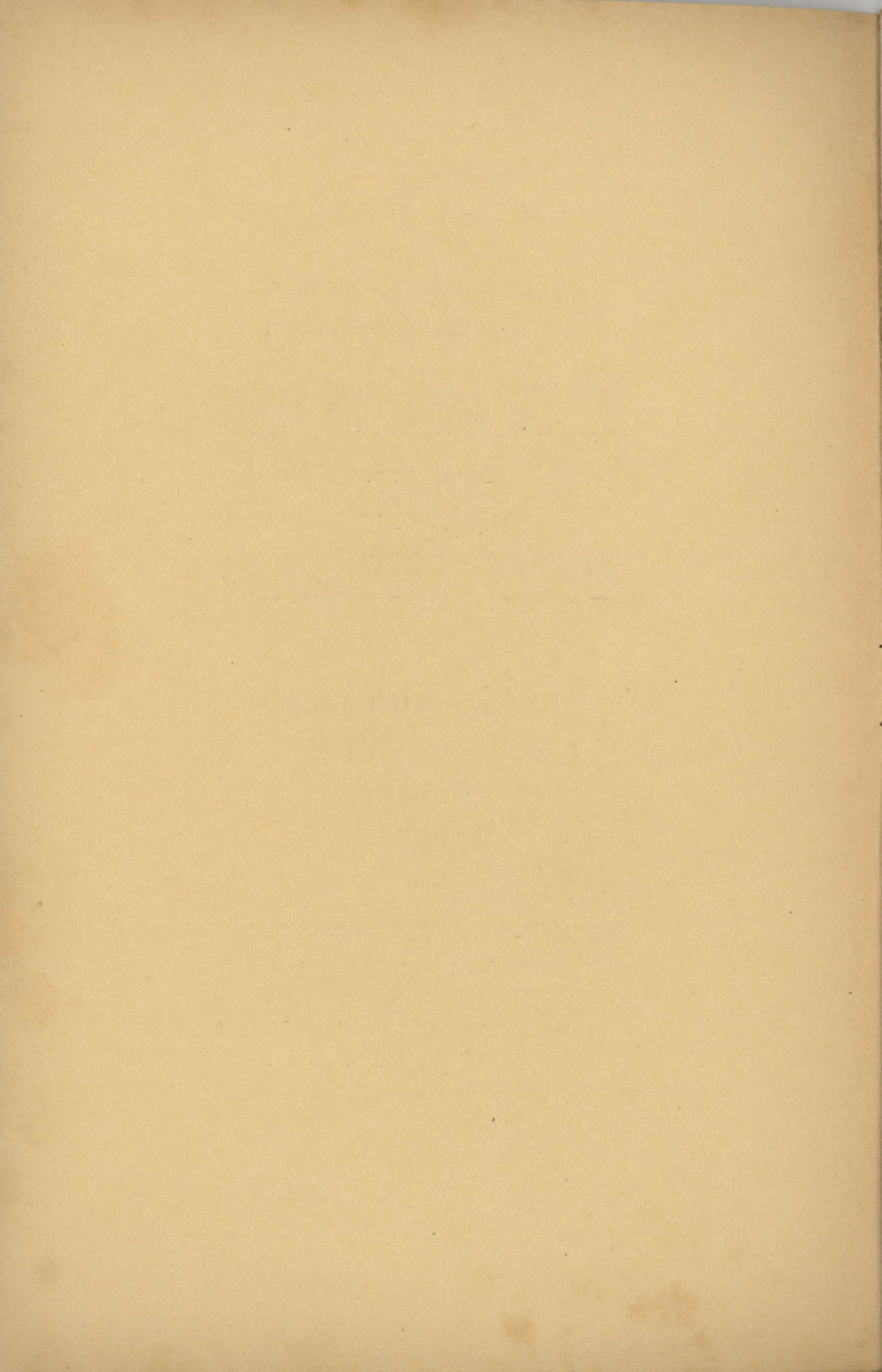
AND

ANNOUNCEMENT FOR THE 1947 SESSION,
TO BE HELD, GOD WILLING, WITH
PLEASANT GROVE CHURCH
CASWELL COUNTY COUNTY, N. C.

OFFICERS

ELDER W. C. KING, Moderator Greensboro, N. C.
ELDER J. W. GILLIAM, Clerk Elon College, N. C.
ELDER D. V. Spangler, Ass't. Clerk Danville, Va.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE AND LIBRARY
Elon College, North Carolina



MINUTES

— OF THE —

40th Annual Session

— OF THE —

**UPPER COUNTRY LINE
PRIMITIVE
BAPTIST ASSOCIATION**

— HELD WITH THE —

Lickfork Church

JULY 20, 21, and 22,

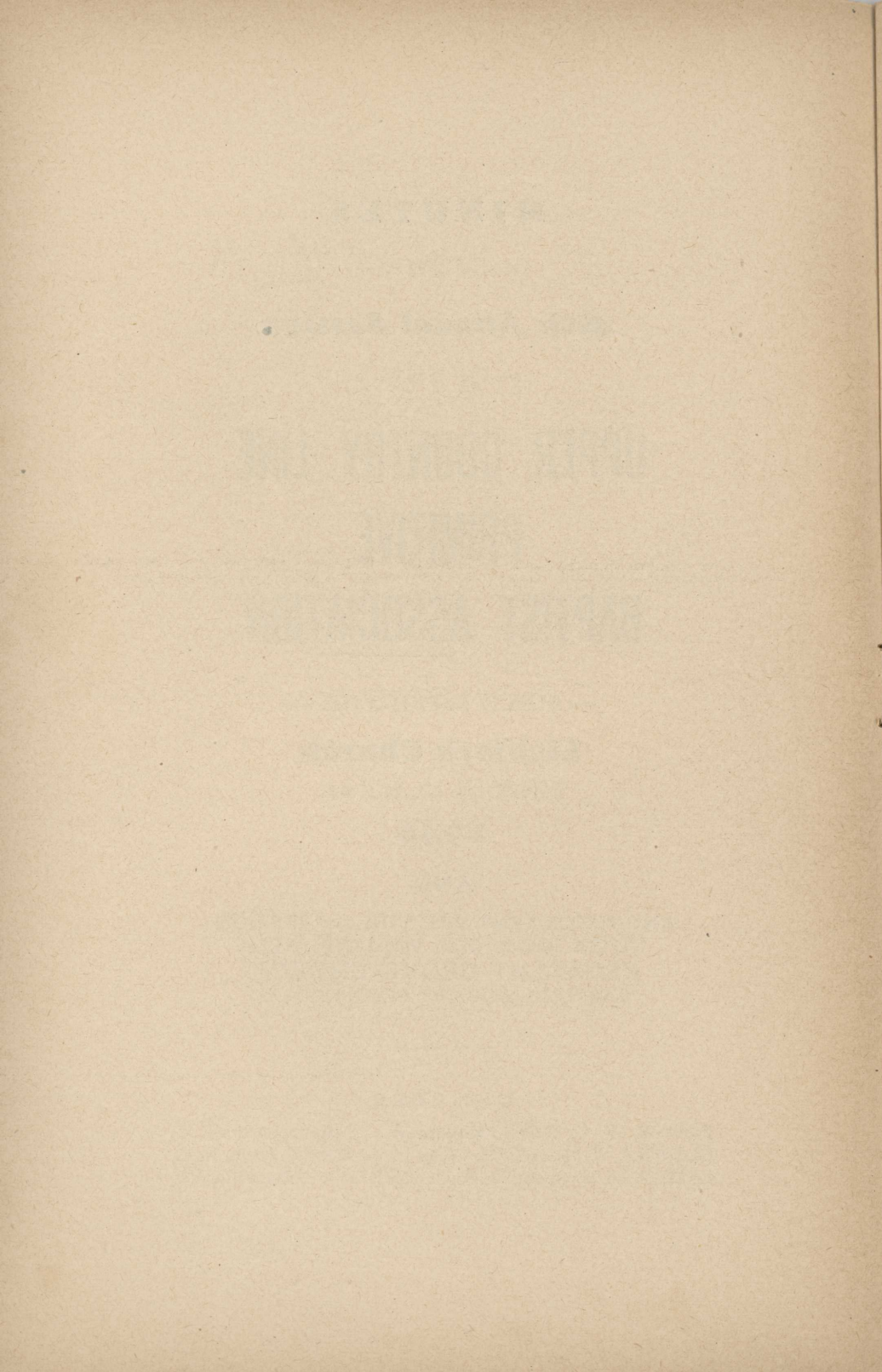
1946

AND

ANNOUNCEMENT FOR THE 1947 SESSION,
TO BE HELD, GOD WILLING, WITH
PLEASANT GROVE CHURCH
CASWELL COUNTY COUNTY, N. C.

OFFICERS

ELDER W. C. KING, Moderator Greensboro, N. C.
ELDER J. W. GILLIAM, Clerk Elon College, N. C.
ELDER D. V. Spangler, Ass't. Clerk Danville, Va.



Proceedings

UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION FOR 1946

1. Services opened at the stand on Saturday morning with song and prayer by Elder D. V. Spangler, and the Introductory Sermon was preached by Elder J. W. Gilliam.

2. After an intermission for lunch, the Messengers and Correspondents assembled in the house. The Moderator called the Association to order and asked Elder J. P. Helms of Pigg River Association to open the Association with song and prayer, after which the Association proceeded to business as follows:

(a) The Clerk called the roll of the Churches composing the Upper Country Line Association, and all the Churches were instructed to answer present to the roll call, if represented, reserving their letters until called for, which was done.

(b) On motion it was agreed that the Moderator appoint all necessary committees, and the following committees were appointed, to-wit:

Committee on Finance: Deacon T. W. Saunders, Chairman; Brethren Gold Minter of Dan River and J. D. Simmons of Bush Arbor. Committee on Arrangements and order of preaching for this Session: The Moderator, Clerk, Ass't. Clerk, together with the Messengers from Lickfork Church, and Deacon A. C. Byrd of Bush Arbor.

(c) Moved that the Letters from the several Churches be brought forward, that the first Letter be read in full, and that all the rest of the Letters be abridged, by omitting non-essential routine matter, but calling the name of the Church, her Messengers, any changes in her statistical table, the amount of her contribution to the Association Fund, and the name of the Moderator and Clerk, and that the names of three messengers and Statistical Changes be entered in the Statistical Table of this Minute.

(d) Moved that the Moderator call for Petitionary Letters, which was done, none received.

3. Regular Correspondence called for, and their Messengers seated as follows:

Abbott's Creek Minutes—Brother Jackson.

Black Creek: Minutes—Not represented.

Bear Creek: Minutes—Elder Oscar Broom and wife.

Contentnea: Minutes—Not represented

Elk Horn: Minutes—Not represented.

Kehukee: Minutes—Not represented.

Lower Country Line: Minutes—Elder T. W. Walker, Bros. F. D. Long, O. Y. Clayton, Lester Williford, Andrew Hill and others.

Lower Mayo: Minutes—Elders Emmett Stone, J. C. Paschal, Jack Pulliam,

Little River: Minutes—Elders E. C. Jones, T. F. Adams.

Laurel Springs: Minutes—Not represented.

Mill Branch: Minutes—Not represented.

New River: Minutes—Not represented.

Pigg River: Minutes—Elders J. P. Helms, J. R. Hollandsworth, and others.

Staunton River: Minutes—Elders W. R. Dodd, R. S. Payne, Brother Wyatt Oakes and others.

Smith River: Minutes—Elder Sam Terry, Bro. George Terry and Sister Sam Terry.

Salem: Minutes—Elder O. J. Denny and wife, O. J. Wray, O. E. Cobb and others.

Seven Mile: Minutes—Elder B. L. Godwin.

White Oak: Minutes—Not represented.

Yellow River of Georgia: Minutes—Elder O. J. Croker and wife, Sister Ovelia Croker.

Durham Colored: Minutes.

VISITORS: Elder W. W. Taylor of South Arkansas, Brother and Sister J. B. Johnson of Pocatalico, W. Va.

(a) Moved that our Correspondents be seated, which was agreed.

(b) Moved that our regular Letter of Correspondence prepared by our Clerk be read at this time, which was agreed, and the Letter read and adopted and appears herewith as follows:

THE UPPER COUNTRY LINE ASSOCIATION sendeth Greetings and Christian Salutations to all the Associations of her Correspondence:

Once again it is our very sacred privilege to greet your Correspondents and seat them in our Association. After reading our Letter of Correspondence of last year, I feel altogether unqualified and unequal to the present task. The sentiments expressed in that Letter were genuine sentiments of fellowship to all. The bond of fellowship that binds us together is so highly important that we could have no true correspondence without it. Where true fellowship is destroyed, recognition is only a matter of form. Primitive Baptists cannot be too careful in maintaining an orderly Church-fellowship, since our associations are, in a measure, bound by the orderly acts of sister churches. Good doctrine and good order stand together, and are a bulwark against every opposition. When either is neglected or abused, troubles, and sometimes, divisions, follow. We should so highly esteem our fellowship and correspondence that we would be quite unwilling to jeopardize that relationship. In order to maintain and enjoy true and abiding fellowship our esteem and love to each other must be mutual. We shall need much grace to keep us at each other's feet, and to esteem each other better than ourselves. May the dear Lord keep us humble and give us an abiding fellowship with the true household of faith.

We shall hope to meet your Correspondents at our next Session, when the Upper Country Line Association will convene, God willing, with the Church at Pleasant Grove.

Yours in hope,

J. W. GILLIAM (Asso. Clerk)

I move, Brother Moderator, that our motion of last year be adopted, That any and all members of the Churches of our Association, who may visit sister Associations of our Correspondence during the next year may be considered Messengers from our Association to Corresponding Associations visited, with request to represent us and make their report at our next sitting. Motion adopted.

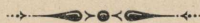
Agreed that the next session of our Association be held with the Church at Pleasant Grove in Caswell County, N. C., beginning at 11 a. m., on Saturday before the 3rd Sunday in July and continue three days, and that Elder W. J. Berry preach the Introductory Sermon.

(e) Moved that our Association now adjourn until Monday morning, and reconvene at 9:30, which was agreed.

ELDER W. C. KING, Moderator

ELDER J. W. GILLIAM, Asso. Clerk

ELDER D. V. SPANGLER, Ass't. Clerk



Monday Morning: Met according to appointment.

The Association was called to order by the Moderator, and Elder W. R. Dodd of the Staunton River Association, was asked to open the service, with song and prayer, after which the further business of the Association was attended to in the following order and manner, to-wit:

4. Messengers who were appointed last year to visit sister Associations were called upon for report. Also, along with Messenger reports, others of our visits. All reports were very satisfactory, and those who could not attend were excused.

5. Messengers taking appointments to visit sister Associations at their next sitting are as follows:

Abbott's Creek: Minutes—Elders W. C. King, W. J. Berry, Brother Roy Simmons.

Black Creek: Minutes—Elders W. C. King and J. W. Gilliam.

Bear Creek: Minutes—Elders W. C. King, D. V. Spangler.

Contentnea: Minutes—Elders D. V. Spangler, W. J. Berry.

Kehukee: Minutes—Elder D. V. Spangler and J. W. Gilliam.

Lower Country Line: Minutes—Elders J. W. Gilliam, W. C. King, D. V. Spangler, Brother A. C. Cox.

Lower Mayo: Minutes—Elders J. W. Gilliam, W. C. King, Bros. J. C. Hall and J. L. Somers.

Little River: Minutes—Elders W. C. King, J. W. Gilliam, W. J. Berry, Brother T. I. Saunders.

Laurel Springs: Minutes—Elder W. C. King.

Mill Branch: Minutes—Elder W. J. Berry.
 New River: Minutes—Brother O. S. Carroll.
 Pigg River: Minutes—Elders J. W. Gilliam, W. J. Berry, D. V. Spangler, Brother T. I. Saunders.
 Staunton River: Minutes—Elder D. V. Spangler, J. W. Gilliam, W. J. Berry, Bros. A. C. Cox and T. I. Saunders.
 Smith River: Minutes—Elders D. V. Spangler, W. C. King, W. J. Berry, Brother Robert Apple and Sister Fitch.
 Salem: Minutes—Elder W. J. Berry, Brother T. I. Saunders.
 Seven Mile: Minutes—Elder W. J. Berry.
 White Oak: Minutes—Brother Jamie Walker.
 Yellow River of Georgia: Minutes.
 Durham Colored: Minutes.

6. Finance Committee was called upon for its report, which is as follows:

Balance carried over	\$ 78.75
Contribution from our Churches as shown by Statistical Table	430.50
Contribution from other sources	58.50
Total	\$567.75

Recommended for Disbursements as follows:

For printing, postage and mailing 1000 minutes	60.00
Contribution to the Moderator	10.00
Paid to Clerk	20.00
Contribution to Elders visiting this session	220.00
Lumber by Oliver & Byrd	40.00
Parking, Rental, Labor & Misc.	\$117.50
Total	\$567.75

Upper Country Line Carry-over Fund now \$100.25

Note: Upper Country Line Carry-over Fund is in care of Elder W. C. King, Moderator.

Moved that the Finance Committee's Report be received, and the Committee returned our thanks for their services, which was done. Note: The Clerk is hereby authorized to have published and distributed among the sister Churches and Corresponding Associations 1000 Minutes as usual.

Resolved, That the churches of the Upper Country Line Association be requested to consider the advisability of changing the date of sitting of this association, and the date suggested to be considered as a proper and more suitable date for the sitting to be 4th Saturday, Sunday and Monday in June. Also, it was further suggested that the churches consider changing the days of our sitting to embrace Friday, Saturday and Sunday, instead of Saturday, Sunday and Monday; and that the churches be requested to advise of their decision and preference in their regular church Letter in 1947.

It was further moved and resolved that the Upper Country Line Association purchase and have prepared for permanent use, from year to year, necessary equipment, such as lumber for seats and stand and cover for stand, etc., and have ready for use at our 1947 sitting, and that our churches be requested to send an additional contribution with their associational Letter to pay for same.

It was further moved and agreed that suitable and proper storage shed be built for the housing and care of the associational equip-

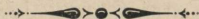
ment, said storage building to be erected at Gilliam's Church and the Moderator appointed the following committee to carry out said instructions, to-wit: J. D. Simmons of Bush Arbor Church; A. G. Porterfield of McCray Church and Elder J. W. Gilliam of Gilliam's Church.

It was further resolved and agreed that this Association should spread upon her Minutes of 1946 suitable resolutions of respect to the memory of Elder J. W. Wyatt and Elder G. M. Trent, and the Moderator appointed the Association Clerk, Elder J. W. Gilliam, to prepare and insert said resolutions of respect in this Minute.

RESOLUTIONS OF THANKS

Now that our Association has come to a close we desire first of all to thank Almighty God, our Heavenly Father, for His mercy, and for His many blessings shed abroad upon us, for His watch-care over us, for the fine weather and the rain, and for everything that we know not how to mention. The Lord is good, and we feel that He has been good to us. We feel that we have reason to thank Him for the good preaching and good hearing, for good order and the fine manifestation of co-operation on the part of our brethren and friends in entertaining or caring for the Association. All our blessings are but a manifestation of His mercy toward us.

The neighbors and friends of Lick Fork Church, together with sister churches, rendered a fine service and made the Association one of common interest and concern; and for all this we feel deeply grateful. We would express our thanks to all and to every one who has helped in anyway. Thank you very much.



A STANDING REQUEST

First: That any Church composing the Upper Country Line Association who has one or more ministerial gifts whom she has liberated to the exercise of his gift report same to the Association, furnishing the full name and address of the gift, or gifts;

Second: That any information covering the full status of her gifts, including their name and address, shall be furnished the Association in each Annual Report.

RESOLUTIONS OF RESPECT

ELDER JOHN WESLEY WYATT

Whereas, the Lord has called from our midst our beloved and highly esteemed brother, Elder John Wesley Wyatt, whose membership at the time of his death was in the Little River Association with the Willow Springs Church, and whose labors and travels among the Primitive or Old School Baptists have covered a period of time of perhaps fifty years or more, traveling far and near, throughout most of the states of our nation, and Canada, preaching everywhere the unsearchable riches of the grace of God for poor sinners, con-

tending earnestly and uncompromisingly for the doctrine of free grace, eternal and unconditional election of every child of grace throughout every land, kindred, tongue and people in every generation and age of the Adamic world, of the unlimited sovereignty of Almighty God, embracing His holy will, purpose and grace in the creation of all things, both in heaven and in earth, and in the disposition of same, working all things according to His will, overruling the wicked designs and acts of men and devils and making the wrath of man to praise Him, emphasizing at all times and in all places the immutability of His counsel, His right to do as He pleases, being under no law and subject to no power, working sovereignly in the hearts of His people both to will and to do that which is well-pleasing in His sight, declaring that God is Alpha and Omega, and was faithful to admonish, reprove or rebuke a brother, or church, and was ready at all times to acknowledge his own faults, to ask forgiveness of his brethren for any wrong done, but was uncompromising with error, contending earnestly for the faith once delivered to the saints, declaring that God is the first cause of all causes (being the creator, life-giver and preserver of all things) and that He is causitive in righteousness and overruling in all sin.

This dear brother labored untiringly, seemed to be ready at all times to sacrifice all he possessed in this world for the good of the cause of Christ, was faithful to attend his own home church meetings from time to time, to visit the sick and afflicted in all his travels and seemed to be ready at all times and on all occasions to preach the gospel of the Son of God, and he had few equals in his day, and like the apostle, counted it all joy to finish his course, and would often say, and especially in his last few years among the churches, in the decline of his health, that this may be the last time I may come among you, that my health is now broken and I must soon take my departure from among you, but let me say I am not ashamed of the doctrine I have stood for and preached among you, that I believe I have preached the eternal truth of God, and that I feel that I have fought a good fight, but my voice must soon be stilled in death. Elder Wyatt contended with all the earnestness of his soul and asserted in almost, if not every discourse in his last years, his firm belief and unshaken hope in the resurrection of these our vile bodies from the sleeping tomb, that it was the sinnerman that was saved, and that this very body would put on immortality in the resurrection of the dead at the second coming of our Lord.

Too much could hardly be said of the labor of love among the churches by this dear brother, and especially in the last few years of his life. The last years of the earthly pilgrimage of this dear brother was spent almost wholly in traveling and preaching, when his health permitted him to leave home. Several times in his last years he would be taken with serious illness away from home and would be rushed to the hospitals, but his brethren would not forget him and would take care of his expenses, manifesting their love and devotion to him, which he never forgot and was ever ready to mention. Elder Wyatt has finished his course, his voice has been stilled among us, but he is still living in the esteem and love of his brethren. We feel to say, peace be to his remains. We confidently believe his spirit is with God who gave it. We feel our loss keenly, and shall miss him in our meetings and our associations.

Our sympathy goes out to Sister Wyatt in her loneliness, and in

her deep sorrow. Elder Wyatt was so deeply attached to her and would often speak of the goodness of the Lord in giving him such a loving and devoted wife to care for him in his old age. Her labor and care for Elder Wyatt, this humble but bold servant of God, deserves the esteem and love of his brethren everywhere. She was faithful to him and loved him most dearly, and our sympathy and love goes out to her in her great loss. Elder Wyatt was not perfect (and I am quite sure there is none upon the earth) but when he was blessed to preach the gospel of the Son of God in the demonstration of the Spirit and power, you would forget all those faults.

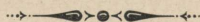
May the dear Lord, our precious Savior, enable us to feel to thank God for His mercy, for His many blessings, for the ministry and labor of love of this dear servant of God, and for his visits among us, and may He enable us to bow to His holy will in removing from time and from his labors among us, this, our dear brother and highly esteemed servant of the most high God, and reconcile us, so far as it can be His will, to this dispensation of His holy and wise providence, and enable us to say, Thy will be done and Thy name be praised. Amen.

ELDER GEORGE M. TRENT

Whereas, the Lord has removed from among us, our dear brother, Elder George M. Trent, who has lived among us for a long period of years, whose residence was in the town of Reidsville, N. C., and who served one church in our association, to-wit: New Hope,, and whose life was a living testimony of his profession. Elder Trent came to Reidsville from Virginia many years ago. He engaged in the mercantile business for a long time. Elder Trent served churches in what is now the Lower Mayo and Salem Associations, as well as the Upper Country Line. Elder Trent was highly esteemed and greatly beloved among us. He was well known for his labor of love among the churches where he served. He helped to build meeting houses for his congregations. He was faithful to his churches and to his brethren, and bore a good name; and his brethren and friends loved him and held him in high esteem. His honesty in all his dealings, his candidness and readiness to do you a favor at all times when he could, his godly walk, his fervor of spirit in every service to his churches and brethren, his life among them as he visited the sick, as he administered to the necessities of the needy, as he would go out of the way to do you a service and a favor, these are just a few of the characteristics of his noble life. Elder Trent was a good preacher. He admonished his flock; he believed the scriptures. He contended earnestly for the faith once delivered to the saints. He would go occasionally on tours of appointments to eastern North Carolina, and so far as I have ever known was well received. Elder Trent was the last of his immediate family to pass. He lived to be about ninety years of age, and lived an active and useful life. The Upper Country Line Association feels most keenly the loss of this noble servant of God. His preaching never brought confusion. He labored for peace among the churches. We loved Brother Trent most dearly. I visited him all along in his home, and he manifested the same sweet love and fellowship toward me. I was present at his funeral services, which were conducted at his home. We have lived to see many of our lively brethren called from this world, whose memory we hold sacred. Brother Trent's churches will miss him. He will be missed by a large host of good

friends throughout his acquaintance. May we be given grace to humbly bow to the will of our heavenly father, who doeth all things well. Amen.

J. W. Gilliam, Clerk.



SERVICES

Saturday Morning:

The Introductory Sermon was preached by Elder J. W. Gilliam from Zech. 13:6.

Saturday Afternoon:

Elder J. P. Pulliam, Jn. 3:10-12; Elder Raymond Payne, Col. 3:1-4; Elder W. W. Taylor, 1 Cor. 2:2, Elder O. J. Croker, Heb. 1:1.

Saturday Night:

Elder T. W. Walker, Jn. 1:33; Elder Sam Terry, Gen. 2:7-8.

Sunday Morning:

Elder J. R. Hollinsworth, 1 Cor. 13:13, Elder O. J. Denny, Rev. 20; Elder J. P. Helms, 1 Tim. 4:16; Elder Oscar Broom, Lord to whom shall we go etc

Sunday Afternoon:

Elder E. C. Jones, Acts 4:12; Elder Zenie Zhue, Rev. 22:17; Elder W. B. Stadler, That ye might have life etc.; Elder H. S. Williams, Matt. 1:21; Elder Emmett Stone, Isa. 58:5; Elder Letcher Martin, Job 14:13.

Sunday Night:

Elder Croker. (Storm prevented others from filling appointments.)

Monday Morning:

Praise and Prayer by Elder W. R. Dodd.

At Stand. Elder W. R. Dodd, Luke 2:10; Elder N. B. Gilbert, God's people are in every nation; Elder A. L. Holloway, Isa. 55:10; Elder T. Floyd Adams, Isa. 45:7; Elder G. W. Hill, excused himself.

VISITING ELDERS PRESENT AT THIS ASSOCIATION

Oscar Broom from Bear Creek; O. J. Denny, G. W. Hill, Z. L. Rhue, A. B. Barham, D. A. O'Briant, Letcher Martin and Reich from Salem; T. F. Adams and E. C. Jones from Little River; J. P. Helms and J. R. Hollandsworth from Pigg River; W. R. Dodd and R. S. Payne from Staunton River; Emmett Stone, Jesse Pashal, Jack Pulliam, N. B. Gilbert and Ed Hall from Lower Mayo; T. W. Walker and A. L. Holloway from Lower Country Line; Sam Terry from Smith River; O. J. Croker from Yellow River of Georgia; W. W. Taylor from South Arkansas.

ORDAINED ELDERS OF THIS ASSOCIATION

Elder W. C. King, Greensboro, N. C.; Elder Samuel McKinney, Ruffin, N. C. Elder J. W. Gilliam, Elon College, N. C.; Elder D. V. Spangler, Rt. 6, Danville, Va.; Elder W. J. Berry, Elon College, N. C.; Elder Ernest Oakley, Rt. 2, Burlington, N. C.

LIST OF CHURCHES AND ORDER OF ROTATION FOR HOLDING ASSOCIATION SESSIONS

List of the churches composing the Upper Country Line Primitive Baptist Association, with order of Sessions since the Country Line divided in 1906, as follows:

Harmony	1943-1925-1907
Reidsville	1944-1926-1908
Gilliams's	1945-1927-1909
Lick Fork	1946-1930-1912
*Pleasant Grove	1947-1931-1913
McCray	1932-1914
Greensboro	1933-1915
Dan River	1934-1916
New Hope	1935-1917
Moon's Creek	1936-1918
Monticello	1937-1919
Prospect Hill	1938-1920
Wolf Island	1939-1921
Bush Arbor	1940-1922
Big Meadows	1941-1923
Country Line	1942-1924

*Appointed to be held in 1947.

DISTRIBUTION OF MINUTES TO CHURCHES

Bush Arbor—J. D. Simmons, Elon College, N. C., Route 2	60
Big Meadows—Mrs. W. H. Crutchfield, Siler City, N. C. Rt. 1	15
Country Line—Bro. A. P. Dabbs, Yanceyville, N. C., Route 1	5
Dan River—Mrs. L. K. Wilson, Ruffin, N. C., Route 2	80
Gilliam's—Eld. J. W. Gilliam, Elon College, N. C., Route 1	96
Harmony—Elder Ernest Oakley, Rt 2, Burlington, N. C.	15
Lick Fork—C. L. Saunders, Reidsville, N. C., Route 5	30
Lynches Creek—Mr. W. A. Nelson, Prospect Hill, N. C.	5
McCray—A. T. DeBruler, Burlington, N. C., Route 3	30
Moon's Creek—Mrs. Henry Sartin, R 4, Danville, Va.	5
Pleasant Grove—Mrs. T. A. Stanfield, 828 S. Hawthorne Rd., Winston-Salem, N. C.	60
Prospect Hill—W. D. Blalock, Prospect Hill	40
Reidsville—Mrs. Kate Mitchell, Reidsville, N. C.	50
Wolf Island—J. R. Stone, Reidsville, N. C.	50
Oak Grove—Mrs. Robert H. Jones, Pelham, N. C., Route 1	5
New Hope—J. J. Somers, Reidsville, N. C., Route 1	30
Monticello—Will Lambeth, Brown Summit, N. C.	30
Greensboro—Mrs. I. E. Neal, Greensboro, N. C., 412 N. Cedar St.	40

DISTRIBUTION OF MINUTES TO ASSOCIATIONS

Abbott's Creek—Jesse Jrogdon, Asheboro, N. C.	15
Black Creek—Elder W. E. Turner, Wilson, N. C.	20
Bear Creek—Troy Williams, Monroe, N. C.	20
Contentnea—Elder Joshua Mewborn, Snow Hill, N. C.	20
Elk Horn—Elder C. A. Marshall, Welch, W. Va.	10
Kehukee—Elder B. S. Cowin, Williamston, N. C.	20
Lower Country Line—J. J. Whitley, Durham, N. C.	20
Lower Mayo—Elder Zeb Rhodes, Highpoint, N. C.	15
Little River—Elder T. F. Adams, Willow Springs, N. C.	20
Laurel Springs—G. D. Sykes, Toast, N. C.	15
Mill Branch—E. L. Vaught, Loris, S. C.	15
New River—Guy B. Phillips, Indian Valley, Va.	15
Pigg River—Elder J. D. Wood, Baltimore, Md.	25
Staunton River—J. Wyatt Oakes, Blairs, Va.	20
Smith River—Elder J. G. L. Hash, Endicott, Va.	20
Salem—Elder Z. L. Rhue, Winston-Salem, N. C.	10
Seven Mile—Elder Luther Turner Erwin, N. C.	10
White Oak—Elder L. E. Bryan, Beulahville, N. C.	20
Yellow River—T. R. Breedlove, Clerk, Monroe, Ga.	15
Durham Colored—J. A. Bass, Durham, N. C.	10
G. A. Daniely, Burlington, N. C.	1
Primitive Baptist Library, Elon College, N. C.	5
Wake Forest College Library, Wake Forest, N. C.	2
University of North Carolina, Chapel Hill, N. C.	2
Old Faith Contender, Elon College, N. C.	1
Signs of the Times, Rutherford, N. J.	1

ARTICLES OF FAITH

We, the messengers of the several churches composing the Upper Country Line Association, agree, for the satisfaction of our brethren and friends, to publish an abstract of the principles of faith upon which we unite and will endeavor with the help of the Lord to maintain.

1. We believe in the being of God as Almighty, Eternal, Unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed Himself in His Word, under the character of Father, Son and Holy Ghost.

2. We believe that Almighty God has made known His mind and will to the children of men in His word which Word we believe to be of divine authority and contains all things necessary to be known for the salvation of man. The same is comprehended or contained in the books of the Old and New Testaments.

3. We believe that God before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head and representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of, and exposed to, the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature

to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned and sanctified, and that it is impossible that they utterly refuse the call; but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual working of the Holy Spirit.

9. We believe that all God's children are called by grace and born again by the effectual working of the Holy Spirit.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all good works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism by immersion, and the Lord's supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline and that associations, councils and conferences of ministers or churches, are not to impose on the church, the keeping, holding or maintaining of any principle or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the presbytery.

16. Lastly, we believe that for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order, we ought to meet in an association capacity wherein each church ought to be represented by the messengers to advise with each other in conference.

EXPOSITION OF THE DOCTRINE

An Exposition of the Doctrine relating to God's Decree, His Purpose, Predestination, Providence, Good Works, and Obedience, as approved by a majority of our Churches in the Upper Country Line Association in their Church Conferences in 1932, and now authorized, forms or constitutes a part of the Articles of Faith of this Association, as follows, to-wit:

Our position and contention on certain controversial questions of doctrine disturbing many of our people at this time is as follows: London Confession, Chapter Three, Of God's Decrees, Section One: God hath (Isa. 46:10); Eph. 1:11; Heb. 6:17; Rom. 9:15,18) decreed in Himself from all eternity, by the most wise and holy counsel of His will, freely and unchangeably, all things whatsoever come to pass; yet so as thereby is God neither the author of sin (James 1:15,17; 1 Jn. 1:5), nor hath fellowship with any therein; nor is violence offered to the will of the creature, nor yet is the liberty or contingency of second causes aken away, but rather (Acts 4:27,28; Jn. 19:11) established, in which appears His wisdom in disposing all things, and power and faithfulness (Num. 23:19; Eph. 1:3-5) in accomplishing His decree; [Sec. 2] "Although God knoweth whatsoever may or can come to pass upon all (Acts 15:18) supposed conditions, yet hath He not decreed anything

(Rom. 9, 11,13,16,18) because He foresaw it as future, or as that which would come to pass upon such conditions"; Chapter Five, Divine Providence, Sec. One: "God, the Creator of all things, in His infinite power and wisdom, doth (Heb. 1:3; Job 38:11; Isa. 46:10-11; Psa. 13:5-6) uphold, direct, dispose and govern all creatures and things, from the greatest even to the (Matt. 10:26,30,31) least, by His most holy providence, to the end for which they were created, according unto His infallible fore-knowledge and the free and immutable counsel of His (Eph. 1:11) own will; to the praise of the glory of His wisdom, power, justice, infinite goodness and mercy"; second, "Although in relation to the foreknowledge and decree of God, the first cause, all things come to pass (Acts 2:28) immutably and infallibly, so that there is not anything befalls any (Prov. 16:23) by chance or without His providence; yet by the same providence He ordereth them to fall out according to the nature of second causes, either (Gen. 8:22) necessarily, freely or contingently"; thirdly, "God in His ordinary providence (Acts 27,31,44; Isa. 55:10, 11) maketh use of means; yet is free (Hosea 1:7) to work without (Rom. 4:19,21), above and (Dan. 3:27) against them at His pleasure"; fourthly, "The Almighty power, unsearchable wisdom and infinite goodness of God so far manifest themselves in His providence, that His determinate counsel (Rom. 11:32-34; 2 Sam. 24:1; 1 Chron. 2:11) extendeth itself even to the first fall, and all other sinful actions both of angels and men (and that not by a bare permission); which also He most wisely and powerfully (2 Kgs. 19:28; Psa. 76:10) boundeth, and otherwise ordereth and governeth, in a manifold dispensation to His most holy (Gen. 1:20; Isa. 10:6,7,12) ends; yet so as the sinfulness of their acts proceedeth only from the creatures, and not from God, who being most holy and righteous, neither is nor can be the author or (Psa. 1:21; Jn. 2:16) approver of sin;" * * * Of Good Works, Chapter 16, Sec. One: "Good Works are only such as God hath (Micah 6:8; Heb. 13:21) commanded in His holy word, and not such as without the warrant thereof are devised by man, out of blind zeal (Matt. 15:9; Isa. 19:13), or upon any pretense of good intentions." N. B. "We believe that God has wrought all the works of His children in them (Isa. 26:12, and they as His workmanship, are created in Christ Jesus unto good works, which God hath before ordained that they should walk in them (Eph. 2:10), and that their ability to do good works is not of themselves, but wholly of the spirit, and according as God works in them both to will and to do of His own good pleasure (Phil. 2:13), and that as the branches are in the vine, so are His children in Him, and have their fruits unto holiness and the end everlasting life (Rom. 6:22), and that it is of God that His children are in Christ, who, of God is made unto them, wisdom, righteousness, sanctification, and redemption, and hence God not only puts them in this way, which is Christ, but they are kept by the power of God through faith unto salvation ready to be revealed in the last time (1 Pet. 1:5), and "that the preservation of the saints depends not upon their own free will, but upon the immutability of the decree of (Rom. 8:30; Rom. 9:11,16) election, flowing from the free and unchangeable love of God the Father, upon the efficacy of the merit and intercession of Jesus Christ (Rom. 5:9,19; Jn. 14:19) and union with Him, the (Heb. 6:17,18) oath of God, the abiding of His Spirit and the (1 Jn. 3:9) seed of God within them, and the nature of the (Jer. 22:40) covenant of grace, from all which ariseth also the certainty and infallibility thereof", and in our conclusion, join with Elder Hassell in saying that, "While the sinner has destroyed himself,

all his salvation, from first to last, is of the pure, unmerited, almighty grace of God."—H. History, p. 942.

Now, upon the subject of obedience, our faith lays hold on Christ Jesus, the Savior of sinners—the obedient One, for strength and every necessary help in time of need, confessing that of myself I can do nothing, but all things through Christ that strengtheneth me. When God works the will, He also works the strength, and obedience always follows. David said unto the Lord, When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord will I seek (Psa. 27:8), and again, Paul declares, having received grace and apostleship, for obedience to the faith among all nations (Rom. 1:5), his obedience, saying, So, as much as in me is, I am ready to preach the gospel to you that are at Rome also (Rom. 1:15), and we believe, as God has said, My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereunto I send it (Isa. 55:11); and when Jesus was exceedingly sorrowful, even unto death, we hear his words, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt (Matt. 26:39); hence, concerning His people (the children of obedience) He says, Thy people shall be willing in the day of thy power (Psa. 110:3), and all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us (2 Cor. 1:20). All obedience is based on love—God's love toward us, which causes our love toward Him, and with His mind in us, His will and pleasure becomes our will and pleasure—acquiescence—obedience.

Submitted by Elder J. W. Gilliam

N. B.—The above expression of the Doctrine was adopted by the Churches of our Association in 1932, and ordered inserted as part of our Articles of Faith.

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.
2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in the beginning of his speech.
3. Every brother speaking shall adhere strictly to the subject under consideration and shall in no way reflect on any other brother.
4. No messenger shall absent himself from the Association while in conference without permission.
5. No messenger shall speak more than three times on the same subject without permission from the Association.
6. Messengers shall keep strict order while the business of the Association is being transacted.
7. No messenger shall be interrupted while speaking, unless he violates the rules of this decorum.
8. No messenger shall address another in any other term or appellation other than the title of brother.
9. The names of the members composing the Association shall be enrolled by the Clerk and called over as often as the Association requires.
10. The Moderator shall not speak on any question before the Association until all the other messengers are through speaking, when he may give his views, after any messenger, having a right to speak, may reply to any new matter introduced by the Moderator.
11. Any member who shall violate any of the rules of the Association shall be dealt with by the Association as it deems proper.

