

MINUTES
of the
Sixty Second Annual Session
of the
Towalaga Association
... OF ...
PRIMITIVE & BAPTIST
HELD WITH
Bersheba Church, Henry Co., Ga.

AUGUST 31st. and SEP. 1st and 2nd, 1900.

133 PSALM; 1st VERSE.

ELDER I. M. GUNTER, Moderator,
White House, Ga.

W. M. HARTLY, Clerk, Zebulon, Ga.

Mutual Printing Co.,
Atlanta, Ga.

Order of Business.

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

Minutes of the Sixty-Second Annual Session

— OF THE —

Towalaga Association held with the Church at Bersheba
Henry County, Georgia, August 31st and
September 1-2, 1900.

The Introductory Sermon was preached by Elder, S. G. Batliff, from 133 Psalm; 1st verse. "Behold, how good and how pleasant it is for Brethren to dwell together in unity."

One hours intermission and the messengers and correspondents assembled in the house.

1. Singing and prayer by Elder J. A. Wright.
2. Read letters and recorded messengers names
3. Elected Elder I. L. Gunter, Moderator, and W. M. Hartley, Clerk.
4. Invited visiting brethren to seats.
5. Called for petitionary letters.
6. Appointed brethren W. G. Lewis, J. B. Brown, T. J. Stephens, together with the messengers of Bersheba to arrange divine service
7. Called for correspondence which Elders S. J. Blackman and L. M. Ball of the Little River and E. M. Branson of the Powell's Valley, Tennessee Associations were received and read corresponding letter from Blue Ridge.
8. Appointed Brother S. L. Thompson to write corresponding letter.
9. Suspended calling roll and reading Decorum.
10. Appointed correspondents to wit: To Little River, Elders Dan Henderson and J. A. Wright and Brethren A. C. Elliott, A. C. Gunter, T. G. Preston and S. L. Thompson. To Blue Ridge, Brethren S. L. Thompson, L. J. Newton, A. C. Elliott, A. C. Gunter nad W. M. Hartley, To Powels Valley, Packages of Minutes.
11. Whereas the Primitive Baptist Church of Fulton, Ky. has made special requests that the Towaliga Association be represented in a special called meeting by said Church to be held with said church in October, 1900. Therefore, be it resolved that this body do elect and send Elder W. T. Goodard in answer to said call.
12. Appointed union meeting as follows: Second district, New Hope on Friday before the fifth Sunday in June 1901; Fist District, Friday before the fifth Sunday in March at Sandy Creek.
13. Appointed the next session of this body to be held with Friendship Church, Wilkinson Co., 4 1-2 miles from McIntyre, commencing Saturday before the first Sunday in September 1901.
14. Appointed Elder G. W. Philips to preach next Introductory Sermon with Elder Dan Henderson as Alternate.
15. Adjourned to 8:30 o'clock to-morrow.

Preaching at the stand at 3 p. m. by Elder E. M. Branson of the Powell's Valley Association.

Saturday Morning, September 1, 1900.

Met according to adjournment.

Singing and prayer by Elder A. J. Brown.

1. Appointed Brother J. M. F. Barron to write next circular letter.
2. Called for circular from Elder J. A. Wright, which on motion was read, received and adopted.

3. Called for corresponding letter which was read, received and adopted.

4. Called for contributions and appointed Bretheren T. G. Preston, J. M. F. Barron and T. J. Stephens as Finance committee

5. Ordered one thousand minutes printed and distributed. The Clerk to have remainder of fund.

6. Called for Miscellaneous matters or motion argued to make up Funds for the Clerk as the sum sent up by the Churches was not sufficient to pay for service in printing and distributing the minutes. Contributed \$7.10.

7. Appointed Elders W. T. Godard and A. J. Brown, and any brethren that could go as visitors to the Lower Cannochee Association.

8. Resolution by Elder I. S. Gunter to repeal old Decorum and adapt new one, was read, received and adopted.

9. Resolved that this body tender thanks to this church and community for the kindness and hospitality extended to them during the session. Praying the blessing of an all wise God upon them.

Read minutes and adjourned to Saturday before the 1st Sunday in September 1901.

W. M. HARTLEY,
Clerk.

Elder I. L. GUNTER,
Moderator.

Preaching at the stand at 11 a. m. by Elders L. M. Ball and J. A. Wright.

SATURDAY EVENING.

Preaching by Elder W. J. Godard.

SUNDAY MORNING, SEPTEMBER 2.

Prayer meeting 9 a. m., conducted by Elder A. J. Brown.

Preaching at 10 ,by Elders S. J. Blackwell and E. M. Branson.

Preaching at 3 p. m. by Elders S. M. Ball and E. M. Branson.

The Lord seemed to be with his people during the whole association. The preaching was with power, the saints were built up and made to rejoice with great joy.

CORRESPONDING LETTER.

The Towalaga Association of Primitive Baptists to the sister Associations and unions of the same faith and order with whom she corresponds.

Dear Brethren: Through the merciful kindness and forbearance of a loving and all-wise God, we have been permitted to hold this, the 62nd. session of our body, in peace and love, and were much encouraged and edified by the presence and preaching of your ministers, and your letters of correspondence. We greatly desire a continuance of the same

We have returned correspondence as set forth in the body of these minutes.

The next session, 63rd of this body is set apart to be held with our sister church, Friendship, in Wilkinson county, on Saturday before the first Sunday in September, 1901. On the Central R. R. from Macon to Savannah, 4 1-2 miles from MtIntyre and seven miles from Gorden, where and when we hope to meet your highly appreciative correspondence.

W. M. HARTLY,
Clerk.

I. L. GUNTER,
Moderator.

CIRCULAR LETTER.

DEAR BRETHREN:

For a subject for this annual address, we refer you to Acts 4-2. "For there is none other name under heaven given among men where by we must be saved." These are words spoken by a poor and friendless Christain, in the midst of a persecuting Jewish council—they were spoken by the apostle Peter. This apostle forsook Jesus and fled, and three times denied his Lord. But there is another spirit working now. He stood up boldly before priest and sadducees and expounded the truth to them face to face, and tells them that "This stone was set at naught by you builders which has become the head of the corner," and says neither is there salvation in any other, only one way and that way is in and through Christ—can have no peace with God the next—except through the atonement and mediation of Jesus Christ alone is God's rich promises of salvation found; by Christ alone God's abundant mercies come down from heaven to earth. His blood alone can cleanse us; His righteousness alone can give us a title to Heaven.

Jews and Gentiles, rich and poor, learned and unlearned, small and great must and will be saved, if saved at all, one and the same way, and that way is in and through Jesus Christ.

There is no other commission granted, no other seal fixed, no other appointment made by God the Father to be the savior of sinners, only one way, and that is in Jesus Christ. The issues of life are committed to his hands, and all who are saved must be saved by Jesus Christ.

In the days of the flood there was but one hiding place on earth and that was Noah's Ark. All other places alike were useless, so there is but one hiding place for the sinner. He must venture his soul on Christ and Him only.

There was but one name, or man, to whom the Egyptians could go for bread in time of famine, it was but a waste of time to go to any but that one; so there is but one to whom hungering, thirsting souls may go, and that is Jesus Christ. We are forbidden to rest partly on Christ and partly on our good works to be saved.

For, "By grace are ye saved; through faith, and that not of yourselves. It is the gift of God, not of works, lest any man should boast."—Eph. 2-8:9.

If you are saved by works, then grace is no more grace; otherwise works, is no more works, neither is there salvation in any other, for, "There is none other name under heaven, given among men, whereby we must be saved."

We are fast traveling toward that place where names, form, and church government will be nothing, and Christ will be all in all. Christ must be the standard by which all opinion must be measured. Let us honor all who honor him, for we know no true religion but the religion of Jesus Christ. And we know no true minister of Jesus Christ but such as made it their duty, in their calling, to commend Jesus Christ in his saving fullness of grace and glory. For there is none other name under heaven, given among men, whereby we must be saved.

Believing, dear brethren, that the word of God is an sufficient rule of faith and practice, we commend you to the word of this which is able to build you up and give you an inheritance among the sanctified.

Amen.

J. A. WRIGHT.

RESOLUTIONS.

Whereas—We believe that the Scripturally organized local Church is the highest and the only ecclesiastical body authorized by the New Testament having judicial, executive, and disciplinary jurisdiction in the Kingdom of Christ on earth. And whereas, we believe that associations are, and should be but the servants of the Churches and subordi-
nate to them and can not be scripturally invested with any ecclesiastical authority or jurisdiction, or any power to make any laws, rules, or regulations, relating to orthodoxy or order. This power belonging alone to the churches in their individual capacity. And whereas, we believe that associations should only be organized and participated in for the mutual comfort and edification of the saints and for the worship of God. And whereas, we believe that all of God's dear children who have made a public profession of faith in Christ and who are not under official censure of the church to which they belong are equal and are entitled to equal rights and privileges in the Kingdom of God. And whereas, we believe that associational organizations ruling and traditional edicts having the force of law have in the past worked great injury to the peace, union, and fellowship of the Churches and are now the fruitful source of strife, alienation and division among Primitive Baptists. And whereas, we desire that our association shall be organized as near as possible as set forth in the above preamble. Therefore resolved, that our present decorum be hereby repealed and that the following be adopted instead thereof.

1st. The Churches composing the Towalaga 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 all the rights and privileges of the same.

2. The messengers thus assembled shall be denominated the Towalaga 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 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 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 for the worship of God and the mutual comfort and edification of the Saints. To this we reserve the privileges annually the first week in September or at such other time as may be agreed upon with any church that may invite us having due regard to priority of claims and the good of the cause. To protect our own stand while in session from heresy and disorder, to recognize and invite any visiting Primitive Baptist minister or lay brother to wor-

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

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

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

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

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

9. If new churches desire to be admitted into this union they shall petition by letter and messengers and if vouched for or recommended by one or more sister churches 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.

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

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

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

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

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

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

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

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

Articles of our Faith and Scriptural Proof.

ARTICLE 1. We believe in one only and true living God, and a Trinity of persons in the God-head: Father, Son, and Holy Ghost. *Proofs* Deut. 4:39; Isaiah 45:6; Mark 12:32; John 1:1-14; Col. 1:15-17; Phil. 2:6-8; 1 John 5:7; John 17; John 10:30.

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

ART. 3. We believe in the doctrine of eternal and personal election of a definite number of the human race, chosen in Christ before the foundation of the world that they should be holy and without blame before Him in love. *Proof:* Eph. 1:4-6; 2 Thess. 2:13; John 15:16; 1 Peter 1:2; Ibid 2:9.

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

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

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

ART. 7. We believe that all the saints of God thus called by the Holy Spirit and justified by the righteousness of Christ shall be preserved in Grace and none of them finally fall away so as to be lost. *Proof:* James 2:23; Romans 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. 20:12-15; Matt. 25:45-46.

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

ART. 10. We believe that Jesus Christ is the Great Head of the Church, and her only law-giver, that the government is with the church itself, and is the privilege of each member that the discipline cannot be legally extended beyond her own scriptural jurisdiction and is intended for the reclamation or expulsion of those members who may be dis-

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

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



ORDAINED ELDERS.

IRA L. GUNTER, Whitehouse, Ga.
WM. T. GODARD, Milner, Ga.
WILEY F. ROGERS, McIntyre, Ga.
J. A. WRIGHT, Zebulon, Ga.
S. G. RATLIFF, Flovilla, Ga.
GEO. W. PHILIPPS, Atlanta, Ga.
J. L. HAYES, Hayston, Ga.
A. J. BROWN, Clito, Ga.
DAN HENDERSON, Locust Grove, Ga.

LICENTIATES.

G. W. COOK, Zebulon, Ga.
J. M. ELLIS, Jonesboro, Ga.
T. M. WHATLEY, Orchard Hill, Ga.
J. M. F. BARRON, Liberty Hill, Ga.
J. F. VAUGHN, Jackson, Ga.
W. M. REYNOLDS, Augusta, Ga.
J. S. CHAPIN, Atlanta, Ga.
A. C. ELLIOTT, Whitehouse, Ga.

