

MINUTES

OF THE

Seventy-third Annual Session

OF THE

EUHARLEE

PRIMITIVE BAPTIST ASSOCIATION

HELD WITH

The Church at Silver Creek, Floyd County, Georgia,
September 19, 20, 21, 1914.

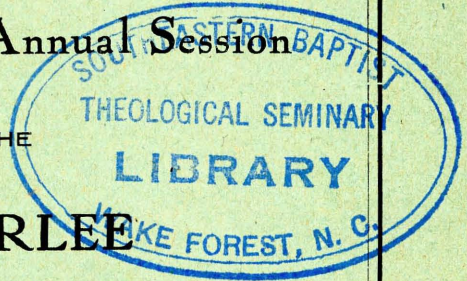


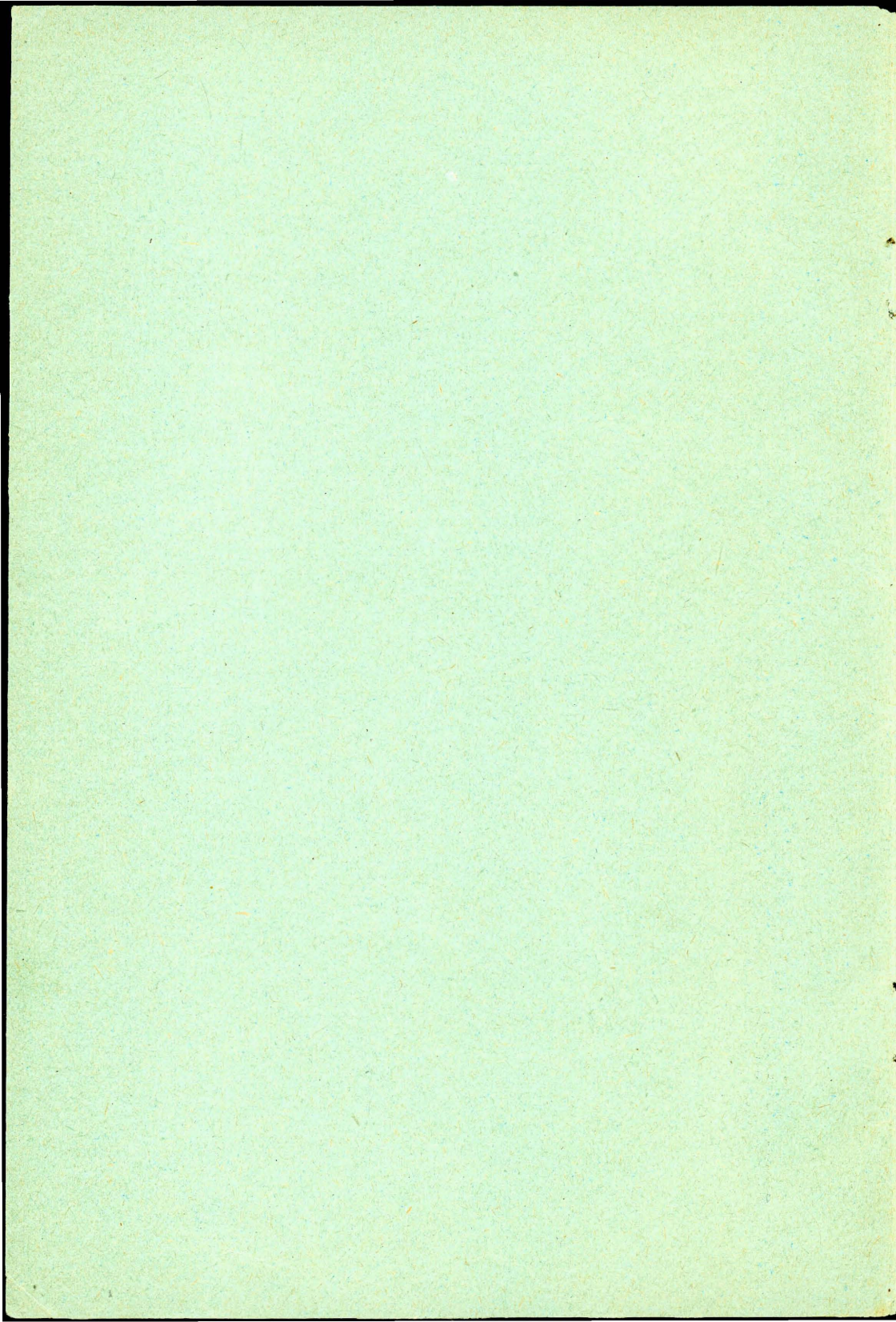
OFFICERS

Elder W. J. Cooper, Moderator, Armuchee, Ga., R. F. D. No. 2

W. P. Barnes, Clerk, Armuchee, Ga., R. F. D. No. 3

T. E. Clement, Printer, Rome, Ga.





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ORDER OF PREACHING.

Saturday morning, Elder W. J. Cooper, evening, Elder J. H. Hunt, followed by Elder P. M. Phillips.

Sunday Morning, Elder T. J. Head, followed by Elder John Phillips, evening by elder J. B. Upshaw, followed by Elder J. M. Adams, 6:30 p. m., Elder I. P. Daniel, followed by Elder W. J. Cheek.

Monday morning, by Elder W. T. Duke, followed by Elder H. G. Mitchel, closed by the Moderator.

Names and Addresses of Ordained Ministers.

Elder B. R. Bray, Calhoun, Ga.

Elder T. F. Hatch, Cedartown, Ga.

Elder C. A. Clemmons, Ringgold, Ga., No. 2.

Elder W. J. Cooper, Armuchee, Ga., No. 2.

Elder T. I. Samford, Rome, Ga.

Elder J. H. Johnson, Rome, Ga., No. 4.

Elder B. J. Tucker, Rome, Ga.

Licentiates.

Bro. D. M. Lambert, Calhoun, Ga.

MINUTES.

Of the Seventy-Third Annual Session of the Eucharistic
Primitive Baptist Association, held with the Church at
Silver Creek, Floyd County, Georgia, September 19, 20,
21, 1914.

The introductory sermon was preached by Elder W. J. Cooper. Text: Romans 5th chapter and 4th verse: "For whatsoever things were written afore time were written for our learning that we through patience and comfort of the scriptures might have hope."

After an intermission of one hour the Messengers assembled in the House. Prayer by Elder J. H. Hunt of the Yellow River Association. Called for and read the letters from the churches and enrolled the names of their delegates.

On motion elected Elder W. J. Cooper, Moderator and suspended the rules and elected W. P. Barnes, Clerk, Elder B. J. Tucker on committee finance, Bro. R. E. Merris on committee to write Corresponding Letter.

On motion Decorum was read.

1st.—Invited visiting brethren to seats.

2nd.—Called for petitionary churches.

3d.—Called for correspondence from sister associations.

From New Hope—Elder I. P. Daniel, Elder W. J. Cheek, Brothers W. T. Lee, J. M. Compton, A. S. Camp, Miles Ingram, J. G. Kelly, J. A. Phillips, J. O. Crutchfield, H. A. Holcomb, M. C. Compton.

From Yellow River—Elder J. B. Upshaw, Elder T. J. Head, Elder J. H. Hunt and minutes.

From Oconee—Elder J. M. Adams and minutes.

From Fellowship—Elder John Phillips and Elder W. T. Duke and minutes.

From Deleware River—No tidings.

From Warwick—Minutes.

From Cane Creek—Bro. L. V. Dempsey and minutes.

From Marietta Old School—Elder H. G. Mitchel, Elder P. N. Phillips, Brothers J. H. Fuller, W. A. Harris and minutes.

4th.—Committee to arrange preaching: Brothers A. W. Wilkins, E. T. Caldwell, H. H. Redmond with the church delegation.

To write Corresponding Letter—Elder J. H. Johnson, Brothers R. E. Morris, Joseph Dempsey.

To examine Circular Letter—Elder J. H. Johnson, Elder T. F. Hatch, Bro. Joseph Dempsey.

To receive contributions and divide same among the Corresponding Ministers—Elder C. A. Clemmons, Elder J. H. Johnson and Elder B. J. Tucker.

5th.—Committee on preaching reported, preaching this evening by Elder J. H. Hunt, followed by Elder P. N. Phillips, Sunday morning at 10 o'clock by Elder T. J. Head, followed by Elder John Phillips. Evening by Elder J. B. Upshaw, followed by Elder J. M. Adams. At 6:30 p. m. Elder I. P. Daniel, followed by Elder W. J. Cheek.

6th.—On motion adjourned until 8:30 Monday morning.

Monday Sept. 21st.

The Association met according to adjournment. Prayer by Elder P. N. Phillips, from Marietta.

7th.—Renewed the invitation to visiting brethren.

8th.—Called the roll and marked absentees.

9th.—Renewed the call for correspondence. Received Elder W. T. Duke from Fellowship.

10th.—Called for Corresponding Letter, which was read and received.

11th.—Called for Circular Letter, on motion was received.

12th.—Appointed correspondence as follows:

To New Hope—Elder B. J. Tucker.

To Cane Creek—Elder W. J. Cooper, Bro. E. T. Caldwell, Bro. J. S. Moore.

To Yellow River—Elder J. H. Johnson, Bro. W. J. Calaway.

To Warwick—Send Minutes.

To Delaware River—Send Minutes.

To Oconee—Send Minutes.

To Marietta Old School—Elder J. H. Johnson, Bro. J. D. Watson.

To Fellowship—Elder C. A. Clemmons, Bro. H. H. Redmond.

13th.—Appointed union meetings as follows:

First District, to be held with the Church at Valley Grove, commencing on Friday before the first Sunday in August, 1915.

Second District, to be held with the Church at Harmony commencing on Friday before the fifth Sunday in August, 1915.

14th.—Appointed the next session of this body to be held with the Church at Melville, Chattooga County, Georgia, commencing on Saturday before the third Sunday in September, 1915.

15th.—Elder J. H. Johnson was chosen to preach the introductory sermon, Elder C. A. Clemmons, Alternate. Elder J. H. Johnson, to write Circular Letter.

16th.—Appointed to receive money for minutes and distribute corresponding minutes, Elders H. G. Mitchell, I. P. Daniel, John Phillips, P. N. Phillips, W. J. Cheek, W. T. Duke, B. J. Tucker.

17th.—Called for miscellaneous business. Requested each Church to send names of the clerks and addresses next year.

18th.—Instructed the clerk to have 800 of these minutes printed and distributed among the Churches of this body and corresponding associations.

19th.—On motion gave an expression of thanks to the brethren, sisters and friends for their hospitality during our stay with them.

Preaching this morning at 10 o'clock by Elder W. T. Duke, followed by Elder H. G. Mitchel and closed by the Moderator. Minutes read and adopted.

Association closed in order. Prayer by Elder J. H. Johnson.

ELDER W. J. COOPER, Moderator,
W. P. BARNES, Clerk Armuchee, Ga., No. 2.
Armuchee, Ga., No. 3.

CORRESPONDING LETTER.

The Euharlee Association of the Primitive Baptist faith and order, with whom she corresponds, sendeth Christian salutation:

Dear Brethren in the Lord: Through the goodness of our all wise God, we have been permitted to hold another annual session of our body, which has been one of love and union. We have been strengthened and edified by the coming of your Messengers among us bringing glad tidings of joy, for which we are made to rejoice, and give thanks to His great name. Dear brethren how pleasant it is to dwell together in peace and love.

Dear brethren we hope you will still continue your correspondence and be with us at Melville Church at Lyerly, Ga., on the Central of Georgia R. R., at our usual time in 1915. Untill then farewell.

ELDER W. J. COOPER, Moderator.

W. P. BARNES, Clerk.

CIRCULAR LETTER.

Dear brethren, together with the Lord's poor, into whose hands these minutes may fall, the time has again come when we look for a circular letter in the body of these minutes, then hoping to be guided by the Spirit of the Lord we call your attention to the Prophet Jeremiah, 6-16, thus saith the Lord, "Stand ye in the ways and see and ask for the good paths. Where is the good way and walk therein and ye shall find rest for your souls." Here in this sentence we the people are commended to both stand and walk hence we understand by this expression that it is the living in the Lord addressed, and they are to inquire or ask for the old or good paths that Jesus made while here in the world this is the good way for He said, "I am the way." This is said to be a fast age of the world, but we should remember that God stands unchangeable in all ages of the world and the paths that He declared to be good in the days of righteous Able and faithful Abraham, and all those

old patriarks, are still good and we may truthfully say that Jesus being the way there is but one way and when we come to consider the great principles of life and salvation they are fixed on God's eternal laws and cannot be changed by the puny arm of man. But oh, say some, the intelligence of the people has so much increased that there must be not only be a change in order, but practice and also preaching, in order to catch our sons and daughters and our neighbors children as well. The old doctrine and old ways are too slow, but lets keep abreast of the times. We don't doubt but Cain thought the same when he offered the fruit of the ground, yet we have the inspired word for it that his offering was rejected. We are sure that Jobe's three comforters were wrong in advising a change that did not accord with his feelings for we hear the Lord tell them ye have not spoken of me the thing that is right, as my servant Jobe hath, Jobe 41-7. The seducing spirits are now in the world, and we see the perilous times that the Apostle warned us of are now at hand, for he says the time will come when they will not endure. Sound doctrine, there are many that desire fables, Tim. 4-4.

Now in the face of all these things we would say, watchmen what of the night, what of the night. We are commended in this text not only to stand but to walk. Therefore we would admonish the little children of God to stand firm at home and abroad in the glorious principles of salvation by grace, and walk in that order or in the words found in the Scripture of truth as ye have received Christ Jesus the Lord, so walk ye in Him. By this we honor our King and we are safe from the false theories that are being advocated for no other purpose than to destroy our peace and to be brief we say farewell. There are so many things spoken of in the Great Book for us as His poor people to fare well upon farewell on the promises of God that stand sure to all of his seed, for they have this seal the Lord knoweth them that are his. We should fare well also in His promise of coming again into this world to receive his bride. Not only then do we say fare well on all this, but would admonish the Lord's people both north and south, east and west, to live in

peace and if you be caught or overtaken with a hobby that seems to be hurtful to the little ones, I pray you drop it. Again we say farewell.

ARTICLES OF FAITH.

1st. We believe in the only one true and living God, and that there is a trinity of persons in the God-head—the Father, Son and Holy Ghost, and yet there are not three Gods, but one God.

2d. We believe that the scriptures of the Old and New Testament are the words of God, and the only rule of faith and practice.

3rd. We believe in the fall of Adam, and the imputation of sin to his posterity, in the corruption of human nature and the impotency of man to recover himself of his own free will and abilities.

4th. We believe in the everlasting love of God to His people and the election of a definite number of the human race to grace and glory; and that there was a covenant of grace, or redemption between the Father and the Son before the world began in which their salvation is secure, and that they in particular, are redeemed.

5th. We believe that sinners are justified in the sight of God only by the righteousness of Christ imputed to them.

6th. We believe all those who are chosen in Christ will be effectually called regenerated, converted, sanctified and supported by the spirit and power of God, so that they will be preserved in grace, and not one of them will be finally lost.

7th. We believe that good works are the fruits of faith and follow after justification and that they only justify us in the sight of men and angels and are evidence of our gracious state.

8th. We believe that there will be a resurrection of the dead, and a general judgment, and the happiness of the righteous, and the punishment of the wicked will be eternal.

9th. 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 hands by the Presbytery.

10th. We believe that the Georgia Baptist Convention, the Missionary, Bible Tract, Sunday School Union and Temperance Societies, together with the Theological Seminaries and other kindred institutions, falsely called benevolent, are unscriptural, unsupported by divine revelation; and therefore improper; and we believe that no individual who is united with or is the advocate of all or either of them, should be held in fellowship by our churches.

AND AS FOR THE GOSPEL ORDER.

1. We believe that the visible Church of Christ is a congregation of faithful persons who have gained Christian fellowship with each other, and have given themselves up to the Lord and to one another, and have agreed to keep up a Godly discipline agreeable to the rules of the Gospel.

2. That Jesus Christ is the Head of the Church and only law giver; and the government is with the body, and is the privilege with each individual; and that the discipline of the Church is intended for reclaiming of those Christians 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 churches.

3. That water baptism and the Lord's Supper are ordinances of the Gospel to be continued until the Lord's second coming, and to be administered only by orderly Baptist ministers regularly ordained.

4. That true believers in Christ Jesus are the only subjects of baptism, and that a burial (in water) is the mode.

5. That none but regularly baptised church members have a right to commune at the Lord's Supper.

6. That it is the duty of every Heaven-born soul to become a member of the visible Church, to make a profession of their faith, to be legally baptised, so as to have a right to, and partake of the Lord's Supper and the washing of the saints' feet at every legal opportunity during life.

THE DECORUM.

1. The Association shall be composed of members, chosen from the different churches in our Union and duly sent to represent them in this Association, who shall be members whom they judge to be the best qualified for that purpose, and producing letters from their respective churches, certifying their appointments, shall be entitled to seats.

2. In the letters from the different churches shall be expressed their numbers in full fellowship, those baptised, received by letter, dismissed excommunicated and dead, since the last Association.

3. The members thus chosen and convened shall be denominated by the Euharlee Primitive Baptist Association.

4. This Association shall have no power to lord over God's heritage, nor by which they can infringe upon the internal rights of the churches.

5. The Association shall have a Moderator and Clerk, who shall be chosen by the members present, who shall be of the body and who shall hold their office until re-election.

6. If new churches desire to be admitted into the Union, they shall petition by letter and delegates, and upon examination, found orthodox and orderly, shall be received by the Association and manifested by the Moderator giving the delegates the right hand of fellowship.

7. No church in the Union shall have more than two delegates until they shall exceed one hundred members, and then they shall have a right to an additional delegate for every fifty after the first hundred.

8. Every query sent to the Association by any church in the Union shall be read and put to a vote by the Moderator, whether it shall be debated or not, and if there be a majority for, it shall be taken up and investigated; but if not, it shall be withdrawn, provided, always that these be first considered which effect the Union of the churches.

9. Every motion made and seconded shall come under the observation of the Association except it be withdrawn by the member who made it.

10. Every person who speaks in debate, must rise from his seat and address the Moderator, and shall not be interrupted while speaking, except he depart from his subject.

11. No person shall speak more than three times on the same subject without leave of the Association.

12. No member of the Association shall have liberty of laughing during the sitting of same, nor whispering in time of public speech, nor casting reflection on the speaker; he shall strictly adhere to the subject, and in no wise cast reflections on the person who spoke before so as to make remarks on his imperfections, but shall fairly state the case and matter as nearly as he can, so as to convey his light of ideas.

13. No person shall abruptly break or absent himself from the Association without leave from it.

14. The several names of the Association shall be enrolled by the Clerk, and called over as often as the Association may require.

15. The Moderator shall be entitled to the same privilege of speech as another member, provided the chair is filled—and he shall have no voice except the Association be equally divided.

16. It shall be the duty of the Clerk to keep a regular record of the proceedings of the Association.

17. The minutes of the Association shall be read and signed by the Moderator and Clerk before the Association rises.

18. Amendments to this form of government may be made at any time by a majority of the Union, when it is necessary.

19. The Association shall have power to provide for---

1. The general Union of the Churches.

2. To preserve inviolable a chain of communion among the Churches.

3. To give the Churches all the necessary advice in matters of difficulty.

4. To inquire into the cause why the Churches fail to represent themselves at any time in the Association.

5. To correspond with other Associations.
6. The Association shall have power to exclude any Church in this Union which shall violate the rules of this Association or depart from the orthodox principles of religion.
7. To admit any of the distant brethren in the ministry as assistants who may be present at the time of their sitting when they shall judge necessary.
8. The Association may have the power to adjourn themselves to any future time and place they may think convenient to the churches in the union.
9. Any member who shall willingly and knowingly break any of these rules shall be reprov'd by the Association as they think proper. The Association shall be opened and closed with prayer.
10. The Association shall receive correspondence from other Associations by the Moderator extending to their delegates the right hand of fellowship.

TABLATED STATEMENT OF THE CHURCHES

CHURCHES	PASTORS	CLERK'S ADDRESS	MESSFNGERS	Rec'd by Baptism	Received by letter	Restored	Dismissed by letter	Excluded	Deaths	Membership	Meeting Days	For Minutes	
First District—													
Valley Grove	B. J. Tucker	W. J. Woods, Cedartown, Ga.	Elder T. F. Hatch, W. J. Woods	1	...	...	1	1	...	12	1	\$ 1.00
Silver Creek	J. H. Johnson	R. E. Morris, Aragon, No.1.	Elder J. H. Johnson, C. T. Calaway	4	...	4	...	...	...	46	2	2.00
Euharlee	J. H. Johnson	L. w. Spinks, Rockmart, Ga.	M. T. Gentry, J. S. Spinks	...	1	...	...	...	...	19	1	1.00
Providence	B. J. Tucker	W. L. Conaway, Forney, Ala.	W. B. Matthews, H. L. Conaway*	...	...	...	1	...	...	28	3	1.50
Antioch	W. J. Cooper	G. G. Burkhalter, Rome, Ga.	A. W. Wilkens, G. G. Burkhalter	1	...	...	...	2	...	41	4	1.00
Mountain Grove	J. H. Johnson	R. E. Wood, Lindale, Ga.	R. E. Wood, J. B. Bobo	...	...	1	1	...	...	35	3	2.00
New Home	J. H. Johnson	J. E. Broadaway, Silver Creek, R. 1	W. J. Calaway, Jos. Dempsey	...	...	...	...	...	...	36	4	1.50
Second District—													
Pleasant Hill	W. J. Cooper	J. S. Moore, Rome, Ga. No. 5.	Elder W. J. Cooper, H. H. Redmond	1	...	1	...	...	...	21	1	2.00
Melville	B. J. Tucker	J. I. Woodard, Holland, Ga.	J. H. Caldwell, J. M. Yarbrough*	1	...	...	1	1	...	26	4	1.50
Harmony	W. J. Cooper	W. C. Poarch, Calhoun, Ga.	John Gentry, W. C. Poarch *	...	...	4	...	1	...	31	3	1.00
Friendship	C. A. Clemmons	A. Peters, Ringgold, Ga. No.4.	Elder C. A. Clemmons, A. Peters	2	...	...	...	...	...	20	2	2.00
Midway	W. J. Cooper	W. P. Barnes, Armuchee, Ga. No.3	E. P. Floyd, E. T. Caldwell	1	2	...	...	1	...	34	2	2.00
Emmaus .....	.....	Not Represented .....	.....	...	...	...	...	...	...	...	...	...
			*Absent	Totals	8	5	1	1	4	5	358		\$18.50

