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MINUTES

—OF THE—

SEVENTY-FIRST ANNUAL SESSION

—OF THE—

EUHARLEE

Primitive Baptist Association

—HELD WITH—

The Church at Euharlee, Polk County, Georgia.
September 14, 15, 16, 1912.



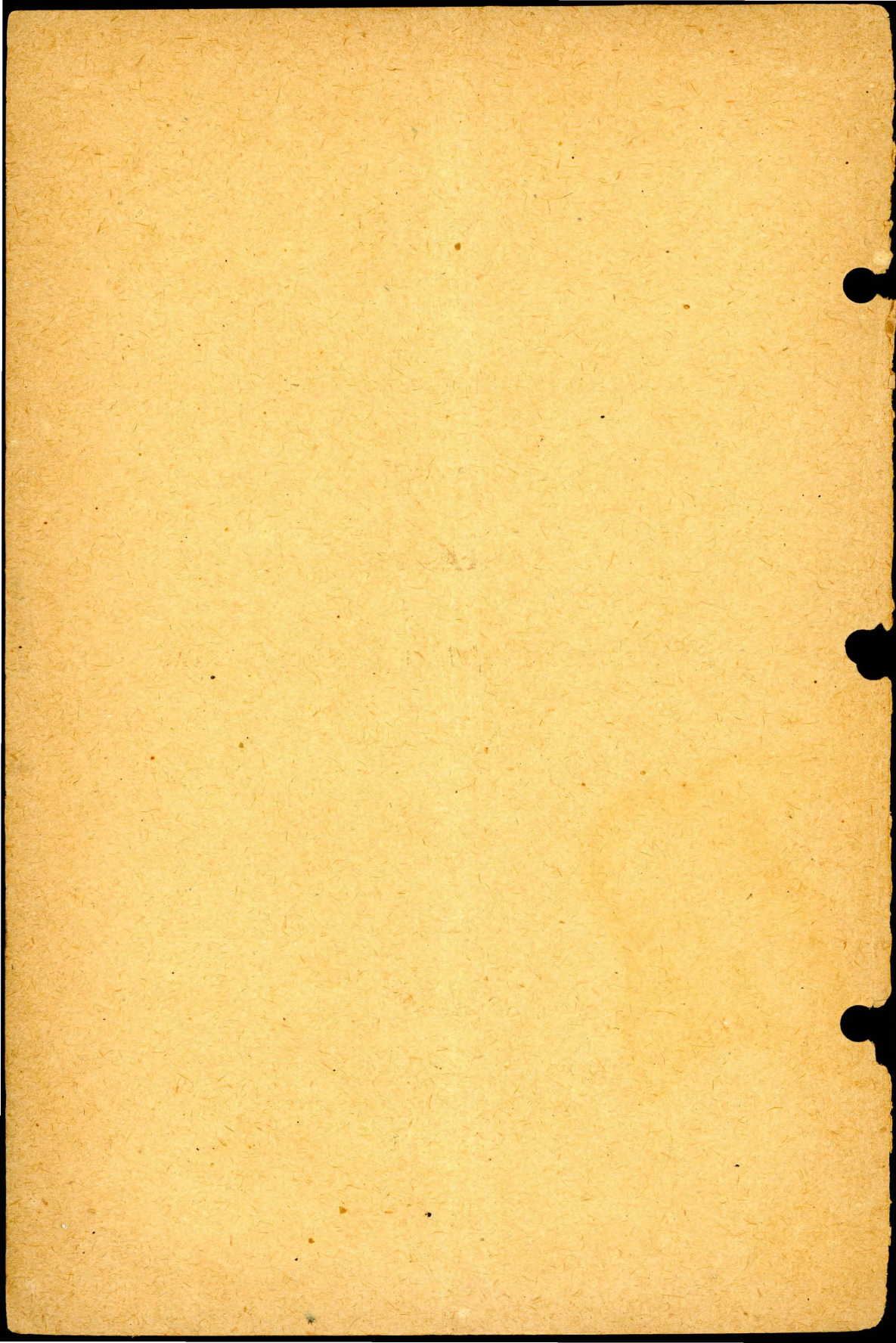
OFFICERS.

ELDER W. J. COOPER, Moderator,
Armuchee, Ga., R. F. D. No. 2.

W. P. BARNES, Clerk,
Rome, Ga., R. F. D. No. 9

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ORDER OF PREACHING.

Saturday, a. m., Elder B. J. Tucker; p. m., Elder H. G. Mitchell, followed by Brother W. J. Cheek.

Sunday, a. m., Elder G. M. Halcombe, followed by Elder P. N. Phillips; p. m., Elder William Kidd, followed by Elder T. J. Abernathy.

Monday a. m., Elder I. P. Daniel, followed by Elder W. H. Leonard and 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, Resaca, Ga.
Elder W. J. Cooper, Armuchee, Ga., R. 2.
Elder T. I. Samford, Rome, Ga., R. 6.
Elder J. H. Johnson, Rome, Ga., 6.
Elder B. J. Tucker, Lindale, Ga.

Licentiates.

Brother D. M. Lambert, Calhoun, Ga.

MINUTES

Of the Seventy-First Annual Session of the Euharlee Primitive Baptist Association,, Held with the Church at Euharlee,, Polk County, Ga., Sept. 14th, 15th and 16th, 1912.

The introductory sermon was preached by Elder B. J. Tucker. Text: Colossians, 1st chapter and 28th verse: "Whom we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus."

After an intermission of one hour the Messengers assembled in the House. Prayer by Brother W. J. Cheek. 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 Brother W. P. Barnes, Clerk, by acclamation.

1st.—Invited brethren to seats.

2nd.—Called for petitionary churches.

3rd.—Called for correspondence from Sister Associations.

From New Hope—Elder I. P. Daniel, Brethren Joseph Keaton, A. S. Camp, J. A. Phillips, G. W. Pucket, Miles Ingram, W. J. Cheek.

From Yellow River—None.

From Oconee—Minutes.

From Fellowship—Elder G. M. Holcombe, Brother D. S. Holmes.

From Delawone—Minutes.

From Warwick—Minutes.

From Cane Creek—Elder William Kidd.

From Marietta Old School—Elders P. N. Phillips, J. T. Abernathy, H. G. Mitchell, W. H. Leonard, Brothers S. C. Holland, W. A. Harris, A. D. Compton, Steve Norris.

4th.—To arrange preaching: Brethren J. M. Yarbrough, A. W. Wilkins, W. A. Long, A. F. Reynolds, J. A. Wilson.

To write Corresponding Letter—Brethren W. A. Long, W. P. Barnes.

To examine Circular Letter—Elder T. F. Hatch, Bros. W. J. Calloway, E. P. Floyd.

On motion Appointed Committee: To write a Memorial on the death of Elder N. A. Hamrick—Elders T. F. Hatch, J. H. Johnson, Brother W. A. Long.

To receive all contributions and divide same among the Corresponding Ministers—Elder J. H. Johnson, Bros. J. P. Turner, D. W. Caldwell.

5th.—Committee on preaching reported preaching at the stand this evening by Elder H. G. Mitchell, followed by Brother W. J. Cheek. Sunday morning at 10 o'clock by Elder G. M. Holcombe, followed by Elder P. N. Phillips. Evening by Elder William Kidd, followed by Elder T. J. Abernathy.

6th—On motion, adjourned until 8.30 Monday morning.

Monday, Sept. 16th.

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

7th.—Renewed the invitation to visiting brethren.

8th.—Called the roll and marked absentees.

9th.—Renewed the call for correspondence.

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

11th.—Called for Circular Letter. On motion was received.

12th.—Appointed correspondence as follows:

To New Hope—Brethren J. P. Searcy, J. D. Harper, W. M. England, W. A. Long.

To Cane Creek—Elder W. J. Cooper, Brother E. T. Caldwell.

To Yellow River—Elder J. H. Johnson.

To Warwick—Send Minutes.

To Delaware River—Send Minutes.

To Oconee—Send Minutes.

To Marietta Old School—Elders W. J. Cooper, J. H. Johnson, Brothers W. P. Barnes, H. H. Redmond, V. A. Hamby.

To Fellowship—Send Minutes.

13th—Appointed union meetings as follows:

First District, to be held with the church at Euharlee commencing on Friday before the first Sunday in August next.

Second District, to be held with the church at Melville, commencing on Friday before the 4th Sunday in August next.

14th—Appointed the next session of this body to be held with the church at Friendship, Catoosa County, Ga., 4½ miles north of Ring Gold on the W. & A. R. R., commencing on Saturday before the third Sunday in September next.

15th—Elder C. A. Clemmons was chosen to preach the introductory sermon, Elder J. H. Johnson alternate; Elder W. J. Cooper to write a circular letter.

16th—Appointed Elders P. N. Phillips, I. P. Daniel, W. H. Leonard, Brothers J. M. Yarbrough, J. A. Phillips, D. W. Caldwell, to receive the money for minutes and distribute Corresponding Minutes.

17th—Called for Miscellaneous Business. Read and adopted the Memorial of the death of Elder N. A. Hamrick and dedicated a page in these Minutes to his memory.

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 gratitude to Brethren, Sisters and friends for their kind hospitality, during our stay with them.

Preaching at 10 o'clock by Elder I. P. Daniel, followed by Elder W. H. Leonard and closed by the Moderator.

ELDER W. J. COOPER, Moderator.

W. P. BARNES, Clerk.

MEMORIAL.

In as much as our beloved Brother Elder N. A. Hambrick, has been separated from us by death, Be it resolved,

That we bow in humble submission to God, and we pray God to give us grace to overcome the sadness and gloom, and we extend our sympathy to his family. May God's blessing rest upon them.

ELDER J. H. JOHNSON.

ELDER T. F. HATCH.

BROTHER W. A. LONG.

CORRESPONDING LETTER.

To the Sister Associations, with whom we correspond send-eth Christian Love:

Dear Brethren: Through the kind mercies and long forbearance of an allwise God, we have been permitted to hold another session of our body, which has been one of love, joy and peace, and have been made to rejoice in the coming of your Correspondence, showing themselves "a workman approved unto God, rightly dividing the word of truth," for it is written, "How beautiful are the feet of them who preach the gospel of peace, and bring glad tidings of good things," and may the Lord keep us from all progressive and new things, but follow in the old ways and practice that our fathers trod.

Our next session will be held with Friendship church, Catoosa County, Ga., on the W. & A. R. R. 4 and a half miles north of Ringgold, Ga., where we hope to meet you again. Until then, farewell.

CIRCULAR LETTER.

Dear People of God.

The time has again come when we, as the Euharlee Baptists, will be expected to embody something in our Minutes in the form of a Circular Letter. Therefore we would call your attention to an expression of Scripture used by St. John, found in the 5th chapter and 25th verse: "Behold the Lamb of God that taketh away the sin of the world."

The truth is before us to commence with that the attention is called here of those that have open eyes to behold Jesus as he appears among the disciples of John. We at once see that this command or exhortation is to the living. We are further told by inspiration, that he was in the world, and the world was made by Him, and the world knew Him not. He is also spoken of as the Word and as being in the beginning with God, and the Scriptures tell us

that He was God. Now by an eye of faith, which is the gift of God, we behold Him as the Lamb of God, that taketh away the sin of the world, and as there are many sins, this sin is spoken of as being in the singular and we conclude that it is the original, that brought death in the world. We sometimes call it the transgression of the law of God's command. We behold Him, then, possessing divinity, and fully capacitated to cancel sin, for we hear Him say that all power is given into His hands, both in heaven and in earth. We know of no time when he was not with the Father, and He is spoken of as being equal with God, but behold Him as innocent as a Lamb. The prophet Isaiah was blessed to behold Him long before He was manifestly born into the world, for we hear him say that He is brought as a Lamb to the slaughter. We further behold Him as the Tree of Life that stood in the midst of the Garden, and we behold Him then not only a remedy, but in His God-like power a cure for sin, therefore we understand that in Him was embodied a full and complete salvation, for the original transgression of his people (the sin of the world). We now see that there was a Saviour for poor sinners before the fall. This stands out wonderfully to our minds, when we are made to realize that sin got into the world by man, and that by reason of that sin, death passed upon all men. We then, all of us, in a state of nature, are sinners, even before we are old enough to put sin into practice. We first view man in a lamentable condition, under the law of Sin and Death. One of the writers even declares that he was shapen in iniquity. But when we come to behold this Lamb of God, we see Him as the only begotten Son of God, full of grace and truth.

The scriptures tell us there is no other name given under heaven, nor among men, whereby we must be saved, and He is one in all His ways and dealings with His people. So much so that the Bible says, "One Lord, one faith, one baptism." We then behold Him as the Author of Eternal Life, and in as much as He is our Lord, He rescues or saves His

people all the same way. The Apostle Paul tells us that the Law of the Spirit of Life, which is in Christ, hath made me free from the law of sin and death. We now see that this law of the Spirit of Life does not exist in man, hence He is a Saviour, and not an offered Saviour, for a Saviour is one who saves..

We now behold Him in His infantile state in Bethlehem of Judea, as a manifest Saviour of infants, and later we behold the Lamb of God at the grave of Lazarus, as He calls him from the dead by His independent sovereign power, that exists in Himself, over all sin, over all deaths, and over all worlds. No wonder, then, that He said to the Jews, "The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live," John 5:25.

We again behold Him as He takes the daughter of Jairus, and calls her from the sleep of death, and we behold His power to calm the waves of the troubled sea, and now we behold Him in the great event, that caused the earth to quake, and the rocks to rend, and the graves to open and many bodies of the saints, which slept arose. Matt. 27:51-52. We further behold Him expanded on the cross, taking away the sin of the world, and now He cries out and says, "It is finished."

We now understand that the living sacrifice is made, the atonement is complete, the laws of Divine justice are satisfied, and He has now become the Author of Eternal Salvation of all His people, great or small, old or young. All of this, dear children of God, is predicted on one deep, grand, underlying principle of love, for it is written, that God is love, and again, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

We once again behold Him, as the wicked spear is thrust into his dear side, "and behold there came forth blood and water." The blood reminds us of His power, and love to cleanse his people from sin; the water following the

blood, brings our minds to duty, in that of baptism. So, then, to all the children of grace we would say, "As ye have received Christ Jesus the Lord, so walk ye in Him, by putting on baptism, that you may enter in through the gates into the city (the church) "and the nations of them which are saved shall walk in the light of it," Rev. 21:24.

Behold Him as He lays aside His garment, and gets down at the feet of His disciples with a basin of water, and washes their feet—this is a high privilege and a duty, as well as an ordinance, that we believe should be kept up by His children until His second coming.

And then, dear children of God, we finally behold the Lamb of God, as He bursts the bars of death and rises victorious over the grave. "Behold now the Lamb of God, that taketh away the sin of the world." Crucified for our sins, raised for our justification, now let us walk together in peace and love, striving for the things that make for peace, and if we fall into the snares of Satan, and some hobby presents itself to our minds that seems to confuse the peace of the dear Brethren and Sisters, let us not keep pressing it, but lay it down, for it is taught in the Scriptures that as He lay down His life for us, we should also lay down our lives for each other, redeeming the time while we live here in the world, humbly looking for Him to again come in His resurrecting power, then we as His people hope to be raised to meet Him, with that wonderful salutation, "Behold the Lamb of God, that taketh away the sin of the world."

ARTICLES OF FAITH.

1st. We believe in the only one true and living God, and that there is a trinity of person 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 right 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 reflections 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 o 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 made 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.

TABULATED STATEMENT OF THE CHURCHES.

CHURCHES	PASTORS	CLERK'S ADDRESS	MESSENGERS	Rec'd by Baptism	Received by Letter		Dismissed by Let.	Excluded	Deaths	Membership	Meeting Days	For Minutes
					Restored							
First District—												
Valley Grove	B. J. Tucker.....	W. J. Woods, Cedartown, Ga	Elder T. F. Hatch, W. J. Woods.....	1	0	0	2	0	1	11	1	\$ 1 00
Silver Creek	J. H. Johnson.....	R. E. Morris, Aragon, R. No. 1.....	J. H. Johnson, J. M. Yarbrough	1	0	0	0	1	2	47	2	2 00
Enharlee	J. H. Johnson.....	L. W. Spinks, Rockmart, Ga.....	A. F. Reynolds, J. A. Wilson	0	0	0	0	0	1	19	1	1 00
Providence.....	B. J. Tucker.....	J. A. Lumpkin, Cave Spring R. 1.....	W. B. Mathis, James Tucker	0	0	0	0	0	0	28	3	1 50
Antioch.....	W. J. Cooper.....	D. B. Bryan, Rome, Ga.....	A. W. Wilkins, J. F. Turner.....	9	2	0	0	0	0	41	4	1 00
Mountain Grove.....	J. H. Johnson.....	R. E. Wood, Lindale, Ga.....	J. B. Bobo, J. H. Teat	0	0	0	1	1	1	37	3	2 00
New Home.....	J. H. Johnson.....	J. E. Broadaway, Silver Creek R. 1.....	J. P. Morris, W. J. Calloway	0	0	0	0	0	0	37	4	1 50
Second District—												
Pleasant Hill.....	W. J. Cooper.....	J. S. Moore, Rome, Ga., R. No. 5	W. J. Cooper, W. A. Long.....	0	0	0	0	0	0	22	1	1 50
Melville.....	B. J. Tucker.....	J. I. Woodward, Holland, Ga.....	H. V. Rambo, J. H. Caldwell.....	0	0	0	0	0	1	27	2	1 50
Harmony.....	W. J. Cooper.....	W. C. Poarch, Calhoun, Ga.....	D. W. Caldwell, W. C. Poarch.....	0	3	1	1	0	1	39	3	1 50
Friendship.....	B. J. Tucker.....	A. Peters, Ringgold R. No. 4	J. W. Stapp, A. Peters.....	0	2	0	0	0	2	26	3	1 00
Midway.....	W. J. Cooper.....	W. P. Barnes, Rome, Ga. R. No. 9.....	E. P. Floyd, W. P. Barnes.....	1	0	0	0	0	1	52	2	2 00
Emmaus.....	.....	Not Represented .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Dykes Creek.....	.....	Not Represented .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Totals.....				12	7	1	4	2	10	366		\$17 50