

MINUTES

—OF THE—

THIRTY-FIFTH-ANNUAL SESSION

OF THE

Harmony Primitive Baptist Association,

CONVENED WITH THE

CHURCH AT PATAULA, QUITMAN CO., GEORGIA,

October 11th, 12th and 13th, 1873.

AMERICUS, GA.:

"SUMTER REPUBLICAN" BOOK AND JOB OFFICE.
1873.

MINUTES.

SATURDAY MORNING, October 11th, 1873.

1st. The Introductory Sermon was preached by Elder T. K. Pursley, from the 1st ver. of the 55th chap. of Isaiah, "Who hath believed our report, and to whom is the arm of the Lord revealed."

2d. After an hour's intermission, the delegates of the churches assembled in the house, and the Association opened in order. Prayer by Elder J. W. Parker.

3d. Received and read letters from the different churches and minuted their estate.

4th. Re-elected Elder I. R. Teat, Moderator, and J. M. Woodall, Clerk.

5th. Appointed the following Committees, viz: On business to come before the body—Elders J. Everett, E. Nowell and J. Irwin. On Preaching—Elder W. Hubbard and brethren J. Colman, W. Finch, H. J. Bland, J. Hathecock. To examine corresponding minutes—Elders T. K. Pursley, J. J. Davis.

6th. Invited Ministers of our faith and order to seats with us.

7th. Called for Correspondence from sister Associations, and received from the Choctawhatchie letter and minutes, by the hands of her Messengers, Elders J. W. Parker, A. Pellom, brethren J. Culpepper, D. H. Pellum, M. Chancey, W. Deshizo. Ocklocknee—No Letter or Messengers. Upatoic—No Letter or Messengers. Echeconnee—Received letters and minutes by the hand of her Messenger, Elder J. F. Sikes. Union—Received Letter and Minutes by the hands of her Messengers, Elders A. Parish, E. J. Williams and Bro. J. J. Mathews.

8th. Adjourned until 9 o'clock, Monday morning. Prayer by Elder J. F. Sives.

MONDAY MORNING, October 13th, 1873.

9th. Met according to adjournment. Prayer by Elder W. Rogers.

10th. Called for the Report of the Committee appointed to arrange the business to come before the body. The same was read and adopted.

11th. Called the roll and read the decorum.

12th. Called for further correspondence and received from Benish letter and minutes by the hand of her messenger, Elder L. B. Porter.

13th. Called for Petitionary Churches.

14th. Appointed Elder J. Everett, P. T. York to write corresponding letter.

15th. Called for the Report of the Committee appointed to examine corresponding minutes. They report they find nothing claiming the attention of this body.

16th. Called for the Circular letter that was prepared by Elder J. J. Davis. The same was read, received and adopted.

17th. Appointed Elder J. Everett to preach the next Introductory Sermon, and Elders I. R. Teat, W. Hubbard, his alternates, and appointed Elder W. Hubbard to write the Circular letter.

18th. Returned Correspondence to Sister Associations: To the Upatoie to convene with the church at Bluff Spring, Macon county, Ga., commencing on Tuesday before the second Sunday in September, 1874—Elders J. Everett, W. Hubbard, E. Nowell, I. R. Teat, T. K. Pursley, J. M. Woodall, brethren W. Richardson, N. Barwick, W. P. Finch, J. E. Bozeman, H. H. Bell, P. L. York. Ocklocknee, to convene with the church at Harmony, Brooks county, Ga., on Saturday before the fourth Sunday inst.—Elders J. J. Davis, W. Hubbard, T. K. Pursley, E. P. Blackshear, J. Everett. Choctawhatchie, to convene with the church at Mt. Enon, six miles north east of Clayton, Dale County, Ala., on Saturday before the fourth Sunday in September, 1874—Elders, I. R. Teat, E. Nowell, T. K. Pursley, P. L. York, brethren W. Hersey, H. J. Bland, B. C. You, A. P. Cowart, B. W. Garrett, J. Irwin, J. Turner, H. H. Bell. Echecoonnee, to convene with the church at Salem, Crawford county, four miles east of Knoxville, on Saturday before the third Sunday in September, 1874—Elders J. Everett, I. R. Teat and brother J. W. Love. Union, to convene with the church at Friendship, Lowndes County, Ga., twelve miles north of Valdosta, Saturday before the third Sunday in October, 1874—Elders J. Everett, W. Hubbard. Beniah, Alabama, Saturday before the third Sunday in September, 1874—Elders W. Hubbard, T. K. Pursley. Pulaski, to convene with the church at Faithful Hope, on Saturday before the first Sunday in October, 1874—Elder T. K. Pursley, brethren N. Barwick, J. E. Bozeman.

19th. Called for the Corresponding Letter; the same was read, received and adopted.

20th. Appointed Union Meetings as follows: Third District, at Hepphziba, Randolph county, on the fifth Sunday in March, 1874. Second District, at Providence, Sumter County, commencing on Friday before the second Sunday in July, 1874. First District, at Poplar Springs, Webster County, commencing on Friday before the fifth Sunday in August, 1874.

21st. Noticed the request of some of the Churches in regard to the changing of the time of the meeting of the Association. After some consideration it was agreed that the Association should continue to meet as heretofore.

22d. Called for contributions and received from the churches \$41 50; and from the brethren, \$8 50 for Minutes; and \$60 50 for Correspondence.

23d. Agreed to have 1000 copies of these Minutes printed and allow the Clerk \$25 00 for his services.

24th. Appointed the next session of this body to convene with the church at New Bethel, Marion county, Ga., eight miles west of Buena Vista, near Pineville, commencing on Saturday before the second Sunday in October, 1874.

25th. Read the Minutes and adjourned to time and place above mentioned. Prayer by the Moderator.

I. R. TEAT, Moderator.

J. M. WOODALL, Clerk.

The order of Preaching during the Meeting: Saturday Morning, Elder T. K. Pursley; Saturday evening, Elders A. Pellow and W. Rogers; Sunday morning, Elders E. Williams and L. B. Porter; Sunday evening, Elders J. F. Sikes and J. W. Parker; Monday morning, Elders A. Parish and A. Pellum; Monday evening, Elder W. Rogers.

Corresponding Letter.

The Harmony Primitive Baptist Association to her sister Associations with whom she corresponds, sends Christian love and respect:

DEAR BRETHREN: Through the mercy of an All-wise God we have been permitted to hold another session of our body. Our representation is nearly full, and peace and harmony seems to prevail. Our correspondence is tolerable full and our hearts have been made to rejoice with there messages of love. Our next session will be held with the church at New Bethel, near Pineville, Marion co., Ga., commencing on Saturday before the second Sunday in October, 1874, when and where we hope to meet a goodly number of your correspondence in love and fellowship.

I. R. TEAT, Moderator.

J. M. WOODALL, Clerk.



Circular Letter.

The Harmony Primitive Baptist Association, in her Annual Session, the Thirty-Fifth, held with Pataula Church, October 11th, 12th and 13th, 1873.

To the Churches and Members of which it is composed, sendeth Greeting:

DEAR BRETHREN: In presenting you our Annual Circular, our object is, to stir up your pure minds by way of remembrance, that you may be mindful of the words of our Lord Jesus Christ and His holy Apostles and Prophets, because these words are life and light, and by keeping them, we have great reward in the common salvation, and in the comfort of the Holy Ghost. And now lest we be misunderstood, we will endeavor to show what is meant by the term *common salvation* in Scripture language. Judge says, "When I give all DILIGENCE to write unto you of the *common salvation*, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith once delivered unto the saints, for there are certain men crept in unawares, who were before of old, ordained to this condemnation, ungodly men," &c., &c. And after describing them at length, comes to the *common salvation* in these words, "But ye beloved, building up yourselves on your most holy faith, praying in the Holy Ghost to keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Thus Judge speaks of the common salvation. Salvation is deliverance. Our Savior says "Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest to your souls." Paul to Timothy says "Take heed unto thyself and unto the doctrine, continue in them, for in doing this, thou shalt both save thyself and them that hear thee." Paul to the Romans 12, 1st and 2d, and 2d Peter, 1st, 5, 6, 7 and 8th verses, refers to this common salvation, which Paul exhorts us to work out with fear and trembling, for God works in us, to will and to do of his own good pleasure. This is a great salvation, because God works in us both to WILL and to DO of his good pleasure. This salvation delivers from blindness and darkness—2d Peter, 1st., 5, 6, 7, 8th. It delivers from doubts and fears as to what is that good and perfect will of God—Rom. 12, 1st and 2d. It delivers from error and delusion. It gives rest to the soul; it keeps the believer in the love of God. Then, brethren, how may we expect to, or how shall we escape if we neglect so great salvation? It is called yours, the believer's salvation, it is common because every believer is under the law to Christ, which is the perfect law of liberty, the believers are the body of Christ, and members in particular, therefore each member according to the gift of grace and measure of faith, has part or parts to work out, as it is a salvation of obedience, each one standing in his proper place, should have that sympathy and love for one another that members of the body do naturally, yea doubly more so if possible. Then to the Elders we say, stand in your place and take heed to our Savior's tender rebuke to Peter, when he says, in evidence of his professed love for him, "Feed my lambs, feed my sheep." Hear, also, Peter exhorting the Elders, he says, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock." He speaks here plain and pointed, and doubtless every Elder should ponder it well, and make it a standing guide to feed the flock of God, healthy and pure and suitable food must be given to the lambs or babes, in Christ, the sincere milk of the Word is applicable, but to those of full age, strong meat is to be given. The great Shepherd, whose the sheep are, furnishes

the food already prepared. It is the Word of God, yea, every word of God. The Elder has only to administer it according to the measure of faith and wisdom. He is not only to feed the flock of God, but he is to take the oversight thereof, that is, to tenderly and lovingly watch for their welfare with that interest, as though he had to give an account (as Jacob did to his father-in-law) and this is not to be done by constraint either, which is because he cannot well get around it in honor, but it is to be done willingly, neither for filthy lucre's sake, not for money, wages, or worldly rewards, but of a ready mind as obedience to God. Neither as being lords o'er God's heritage, he is not to assume the right to dictate and command otherwise than is clearly and plainly set forth in the Word of God, but he should be an ensample to the flock, that is, a pattern in love and good works, with meekness in faithfulness, and in charity, and though he be wise, yet as humble as a little child, and though he is strong, yet be willing to bear the infirmities of the weak, and as teacher, yet willing to be taught, submitting one to another in the fear of God, sound in faith, in doctrine, and in purity, and the promise is, when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away, but to neglect or refuse to work out this duty, is to work to or live after the flesh, and if we sow to the flesh we shall of the flesh reap corruption, such as strifes, contentions, alienations of feeling, biting and devouring one another, scattering the flock, causing distress and sorrow among the children of the Kingdom. O, brethren, let us not live after the flesh. To the younger (ministers) he says, submit yourselves to the Elders—yea, says he, all of you be subject one to another, and be clothed with humility, and as Paul says to Archippas, "and you likewise, take heed unto the ministry which thou hast received in the Lord, that thou fulfill it," grow in grace and in the knowledge of our Lord Jesus Christ, make full proof of your ministry, be sound in faith and in doctrine, and speak and teach the things that become sound doctrine, and prove what is that good and acceptable and perfect will of God. Strive not about words to no profit, bear hardness as good soldiers of Jesus Christ, and keep yourselves in the love of God, and may the God of all grace give you understanding in all things pertaining to your spiritual work, and to the exhortors we say, you have a gift from God, a spiritual work, for the edification and comfort of the church, and as stewards of God be faithful, wait on your exhortation and exhort according to the grace of God and measure of faith given unto you, exhorting all to love and good works, to humility and forgiveness, to bear with, and forbearing one another in love, exhorting the believers to continue in the faith, as we must, through much tribulation enter into the Kingdom of God. And knowing the terror of the Lord, persuade men from doing evil (see Acts 14—22, and 2d Cor. 5, 11.) And to the deacons we say, you have a good work to perform which is ordained of God." Then use the office of a deacon well, being found blameless in your character and example, helling the mystery of the faith in a pure conscience, not given to much wine, (not drinking in a tippling shop, for that cannot be looked upon, in any sense of the word, as an altar erected to the Lord,) ruling your children and your own house well, and in a figure uphold the hands of your minister, as Aaron and Hur did the hands of Moses, and aid him in taking the oversight of the flock in maintaining sound doctrine and good discipline; attend to the temporal wants of the church, and in using the office of a deacon well, you purchase to yourselves a good degree and great boldness in the faith which is in Christ Jesus. And now, to the brethren and sisters in general, the body of Christ, and members in particular, we say remember that life is in you, (it is Christ that liveth in you) and extends to each member, and therefore, all things are yours, whether Paul, or Appollos, or Cephas, or the world, or life, or death, or

things present, or things to come, all are yours, and ye are Christ's, and Christ is God's. O, highly favored of the Lord; a peculiar people; a chosen generation. If so be ye have tasted that the Lord is gracious. Ye as lively stones are built up a spiritual house and are a holy and royal Priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ, that you should shew forth the praises of Him who hath called you out of darkness into His marvelous light. Most glorious thought to contemplate, that we, as the apostle says, which in time past, were not a people, are now the people of God. Behold, what manner of love is this? to be called of God, that we should be to the praise of the glory of His grace, wherein He hath made us acceptable in the Beloved and have the right to be called the *Sons of God*. And now, dear brethren, let us remember our Heavenly calling, and let us consider and know that God would not have enjoined us to work out this our salvation but for His glory and our good, for He will not withhold any good thing from them who love and serve Him, and let us remember, too, that this is to be done in fear and trembling, which shows we cannot work out this salvation, while we walk or live after the flesh; because the spirit of the flesh that dwells in us lusteth to envy, and where envy and strife is, there is confusion and every evil work, therefore, we must work by a correct rule, which is the Scriptures, given by inspiration of God, so that each one may be thoroughly furnished to every good work, and we need not to expect good to work in us, either to will or to do so long as we seek to work by any other rule, but we may fear he will leave us to weep o'er our folly, as he did Peter—"Be not ashamed of the Gospel of Christ, for it is the power of God unto (this common) salvation to every one that believeth." And now, dear brethren, in order that we may be understood more fully, we will say a few things touching that *Eternal Salvation* of which Jesus Christ our Lord is the author—Heb. 5—9. The best view we have of the Word Eternal, is without beginning or end, and we can't think of this only in connection with the Eternal God, and we cannot think of eternal salvation and eternal redemption, only in connection with Jesus Christ our Savior and Redeemer. This Eternal Salvation is in the eternal purpose of God—Eph. 3—11. Secured in the immutable counsel of God, and in connection therewith, is the gift of Eternal life, which was promised before the world began to the heirs of promise, and with the gift of eternal life is interwoven the gift of faith in Jesus Christ our Lord. All this is the work of God, and is above and independent of, and distinct from any works of righteousness which we have done or can do. It is this salvation which David realized, as expressed in the 86th Psalm, when he says: "I will praise Thee, O, Lord, my God, with all my heart, and I will glorify Thy name forevermore, for great is Thy mercy toward me," and "Thou hast delivered my soul from the lowest hell." And again in 116th Psalm, "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before the Lord in the land of the living. This Salvation secures all the grace of the spirit whereby God works in us both to will and to do of his good pleasure, to work out the common salvation, and it secures the resurrection of the body. Therefore, beloved in the Lord, let us look into the perfect law of liberty and continue therein and not being forgetful hearers but doers of the work, that we may be blest in our deed. Amen.

Prepared by Elder J. J. Davis.

STATEMENT OF THE CHURCHES.

	CHURCHES.	COUNTIES.	POST OFFICE.	DELEGATE'S NAME. Minister's in SMALL CAPITALS. Licentiates in <i>Italics</i> .	Baptised	Rec'd by letter	Rec'd on C of F	Restored	Dis. by Letter	Excluded	Decased	Total Number	Sunday Meet.	Yearly Meet'g.	Money for M in	Cor. Fund	Pro rata share of Minutes.
1st DISTRICT.	1 Antioch,...	Stewart,...	Lumpkin,...	J. Irwin, J. Chamblis,...	1				1		1	33	4		9	5	49
	2 Harmony,...	Stewart,...	Preston,...	J. Turner, J. J. Cobb,...	5						1	41	4		3	3	59
	3 Slaughter Creek,...	Stewart,...	Green Hill,...	I. R. TEAT, J. W. Love,...	1				2	1	1	27	3		2	5	54
	4 Poplar Springs,...	Webster,...	Preston,...	J. DAVIS,...								18	1		2		34
	5 Moun' Olive,...	Chattahoochee,...	Cusseta,...	J. Lawson,...	1	1			3			52	1	Aug	2	5	69
2d DISTRICT.	6 New Bethel,...	Marion,...	Pineville,...	G. J. Dawsey,...	6	4			3			35	3	July	1	4	49
	7 Mount Pisgah,...	Marion,...	Buena Vista,...	J. M. WOODALL, H. H. Bell,...					1	1	1	12	4		1	1	24
	8 Beulah,...	Terrell,...	Dawson,...	E. P. <i>Blackshear</i> ,...					1	6		31	1		2	3	49
	9 Chickasawhatchie,...	Terrell,...	Dawson,...	James E. Bozeman, T. McWilliams,...	1						25	1			2	3	42
	10 Turkey Creek,...	Webster,...	Weston,...	E. NOWEL, P. L. York,...	5	1			1	2	25	3			3	2	31
3d DISTRICT.	11 Macedonia,...	Lee,...	Dawson,...	J. J. DAVIS, J. McLendon,...		1			2		15	4	Jun	1	50	2 50	30
	12 Liberty,...	Sumter,...	Smithville,...								15	3	July	1	2	00	30
	13 Providence,...	Sumter,...	Americus,...	T. K. PURSLEY, W. Finch,...	3					3	1	30			2	50	45
	14 Harmony,...	Sumter,...	Americus,...	N. Barwick,...	2			1			2	26	4	Aug	2	2	40
	15 Antioch,...	Clay,...	Fort Gainer,...	W. HUBBARD, W. Richardson,...		3					19	4	July	2	2	2	34
3d DISTRICT.	16 Liberty Hill,...	Early,...	Blakeley,...								14	1	Jun	1	50	2 50	25
	17 Smyrna,...	Clay,...															
	18 Mars Hill,...	Calhoun,...	Whitney,...	J. Coleman, A. P. Cowart,...	5	3			2		1	53	3	July	3	50 8	69
	19 Hepphaziba,...	Randolph,...	Cuthbert,...	B. M. Garret, W. Hearsey,...	2	1					18				2		33
	20 Walnut Grove,...	Randolph,...	Cuthbert,...	J. EVERETT,...					1			7	2	July	1	1	21
3d DISTRICT.	21 Mount Moriah,...	Randolph,...	Cuthbert,...	B. C. You, T. Peake,...					3			12	2		1	50	24
	22 Pataula,...	Quitman,...	Georgetown,...	H. J. Bland, J. Hathcock,...	3	3			3	2		22	3	July	2	2	39

Received for Cor. Fund, \$60 50; Minutes—from churches, \$41 50: from brethren, \$8 50. Paid Printer, \$25 00. Clerk allowed \$25 00.