

MINUTES
OF THE
SIXTIETH ANNUAL SESSION
OF THE
TOWALIGA ASSOCIATION
OF
PRIMITIVE BAPTISTS,
HELD WITH
Union Church, Monroe County, Ga.

Sept. 6, 7, and 8, 1898.

Songs of Solomon 3:9, 10.

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MILNER, GA:
TOWALIGA MESSENGER PRINT:

1898.

ORDAINED ELDERS.

Washington J. Oxford, Winfred, Ga.
Ira L. Gunter, White House, Ga.
Wiley F. Rogers, McIntyre, Ga.
William T. Godard, Milner, Ga.
John A. Wright, Zebulon, Ga.
S. G. Ratliff, John, Ga.
George W. Phillips, Atlanta, Ga.
J. Luther Hays, Hayston, Ga.
Andrew J. Brown, Clito, Ga.

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LICENTIATES.

G. W. Cook, Zebulon, Ga.
J. M. Ellis, Jonesboro, Ga.
Dan Henderson, White House, Ga.
Dr. J. M. F. Barron, Liberty Hill, Ga.
Thomas M. Whatley, Orchard Hill, Ga.
J. P. Vaughn, Jackson, Ga.
— Reynolds, Aster, Ga.

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MINUTES.

UNION, MONROE COUNTY, GA., SEPT. 6TH, 1898.

The introductory sermon was preached by Elder W. T. Godard from Songs of Solomon 8:9,10: "King Solomon made himself a chariot of the wood of Lebanon. He made thereof of silver, the bottom thereof of gold, the covering of it of purple, the midst thereof being paved *with love* for the daughters of Jerusalem."

After one hour's intermission messengers and correspondents assembled in the house.

1. Singing and prayer by Elder T. E. Sikes.
2. Read letters and recorded messenger's names.
3. Elected Elder I. L. Gunter, Moderator, and Elder W. T. Godard, Clerk.
4. Appointed J. B. Bell, J. W. Derick, J. F. Taylor, E. B. Taylor, and J. W. Brandon a committee to arrange divine services.
5. Received correspondence from Little River Association to-wit: Elders S. J. Blackwell, J. J. Dempsey, and brother T. B. Newton.
6. Appointed brother L. J. Newton to write Corresponding Letter.
7. Adjourned to 8:30 Wednesday morning.

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Preaching in the house Tuesday evening by Elder S. J. Blackwell.

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Met according to adjournment, Wednesday morning, September 7, 1898. Singing and prayer by brother Dennis Shepherd.

1. Called the roll. Suspended reading decorum.

2. Appointed Correspondence to Little River Association to convene with Boiling Spring Church, twelve (12) miles from Roswell, on Friday before third (3d) Sunday in August, 1899, to-wit: Elders S. J. Ratliff, J. L. Hays, I. L. Gunter, J. A. Wright, and brethren W. M. Leach, A. C. Elliott, D. Lites, T. J. Stephens, R. F. Arington, M. S. Williamson, J. F. Taylor, E. B. Taylor, T. G. Preston. Blue Ridge—To convene with Liberty Church, Union county, Ga., on Friday before first (1st) Sunday in October, 1898, to-wit: Elders I. L. Gunter, G. W. Phillips, S. G. Ratliff.

3. Appointed Union Meetings as follows: For First District, at Ocmulgee Church, Jasper county, Ga., on Friday before fifth (5th) Sunday in July, 1899. For Second District, at Forest, Clayton county, Ga., Friday before fifth (5th) Sunday in July, 1899.

4. Appointed Sixty-first Session of this body to hold with Sandy Creek Church, Butts county, Ga., one mile South of Flovilla, on Southern Railroad, on Friday before first (1st) Sunday September, 1899.

5. Appointed brother I. L. Gunter to preach introductory sermon and Elder Gerge W. Phillips, in case of failure.

6. Appointed Elder W. T. Godard to write next Circular Letter.

7. Circular Letter was presented and read by Elder G. W. Phillips, which was received and adopted by the body.

8. Adjourned to 8:30 a. m. Thursday.

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Prayer meeting at the stand led by brethren S. J. Bennett, Reynolds, and brother J. M. Vaughn.

Preaching by Elders S. G. Ratliff and W. T. Godard.

AFTERNOON.

Preaching in meeting house by Elder T. E. Sikes and brother Reynolds. In school house by Elders Geo. W. Phillips and J. L. Hays.

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THURSDAY, 8:30 A. M. SEPT. 8, 1899.

Met according to adjournment. Prayer by Elder T. J. Head.

1. Brother L. J. Newton read Corresponding Letter which was received and adopted by the body.

2. Called for contributions and received for Minutes \$23 75; for visiting and infirm ministers, \$53 70.

3. Ordered 1,000 copies of these minutes printed and distributed in the usual way, and the Clerk to have the balance of minute fund for his service.

4. Ordered our articles of faith published, with the Scriptural proofs, in this minute.

5. Resolved, That this body tender thanks to this Church and community for their kindness and hospitality extended us and our visiting friends during this session.

6. Read, received, and adopted minutes.

7. Adjourned after hearty hand-shaking, tears and rejoicing and a fervent prayer by the Moderator, to meet again at Sandy Creek on Friday before first (1st) Sunday in September, 1899.

Ira L. GUNTER,
Moderator.

W. T. GODARD,
Clerk.

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CIRCULAR LETTER.

*To the Churches composing the Towaliga Association of Primitive Baptists:
Grace be unto you and Peace be multiplied.*

DEAR BRETHREN AND SISTERS IN THE LORD:—

The time for our annual meeting (the 60th Session) of our body has rolled around, and, according to our custom it will be expected that we address you by way of Circular Letter, and for a text we refer you to Isaiah 1:18. "Come now and let us reason together saith the Lord." This appeal (or command) having come from God, and God being a spirit, it must have a spiritual application to spiritual subjects. While this appeal was made to national Israel under the prophetic dispensation it is made to spiritual Israel under the Gospel dispensation. We then as Primitive Baptists believe the Scriptures of the Old and New Testaments to be the word of God and the only rule of faith and practice are not willing to admit that any part of them has been mistranslated. We believe the Scriptures to be profitable for doctrine and are confident that the doctrine of the Bible is the only sound doctrine that is taught. The Scriptures teach us that God is alwise, independent Sovereign God, and that He will do all His pleasure, and that He purposed in eternity (before this world began) to save sinners and that in the great covenant of grace, He, the Father, gave the Son a people, that this same people that was given Him afterwards fell by reason of transgression. By virtue of that gift it gave the Son the right to redeem, the price of redemption being the blood of Christ, therefore He is the eternal covenant head and representative of His people. Eternal love, eternal life and eternal light was all treasured in Him He being the eternal surety of His people according to His eternal purpose which He purposed in Himself before the world began that we might be to the praise of the glory of His grace and great name. Notwithstanding He has redeemed his people from under the curse of the law they are yet without salvation. They having been redeemed by His blood they must be saved by His life and grace He having borne their sins in His own body upon the tree calls them by His spirit and grace out of darkness into light, He leads them about and instructs them, leads them in a way they knew and in paths they never trod.

Dear brethren it is here that godly sorrow for sin is produced in the soul which works a repentance that needeth not to be repented of. It has quickened into life, the soul having been animated by divine life it can then behold the inbred corruption of the heart and realizing the depravity of the human heart they are by this quickening and operation brought in direct touch with this appeal, "Come now and let us reason together saith the Lord, though your

sins be as scarlet, they shall be white as snow, though they be red like crimson they shall be as wool." The soul having thus been quickened and brought of the spirit of God can then begin to understand how that God in His eternal wisdom chose and predestinated to *save*, through the *redemption* which is in Christ Jesus, and how it is that predestination and election tends to *save* and elevate, lift up and not reprobate or destroy, see how that reprobation is by his own sins and wicked works, and of his own volition had fallen under the law and under its curse. Jesus, our covenant head, was made a curse for us that we might be made the righteousness of God in Him. Now those that have Christ's righteousness *imputed* to them the appeal comes—"Come now and let us reason together, saith the Lord,"—for we are His workmanship, created in Christ Jesus unto good works which God hath before ordained that we should walk in them. We are confident that the good works here spoken of does not precede justification by faith, but are the *fruits* of faith and follow after justification and are evidences to us of our gracious state. In reasoning on this subject let us not conclude that there is salvation in the carnal law for if there could have been a law given that would have given life, verily righteousness would have been by the law, for I was alive once without the law, but when the commandment came sin revolved and I died. And yet we must not repudiate the moral law, but obey its every precept for it is good and commendable, and is our schoolmaster to bring us to Christ. It is reasonable to conclude that those who have been redeemed by His precious blood and called by His Holy Spirit out of darkness into light and saved by His grace that He would forever cast them off? No, but to the contrary, He has promised to keep them by His mighty power through faith *unto* salvation ready to be revealed in the last time. Je-us said, I am the resurrection and the life. For the time will come when they that are in the grave shall hear His voice and come forth, they that have done good unto the resurrection of life and they that have done evil unto the resurrection of damnation. Then we understand that there will be a resurrection of both the just and the unjust, both the righteous and the wicked, both the saved and unsaved "But every man in his own order." Dear brethren what a solemn thought? What manner of men ought we to be in all manner, and in all holy conversation? Let us walk in the light of our dear Saviour's countenance, let us often be found reasoning with God, and praying—"Lord, what wilt thou have me to do?"

GEO. W. PHILLIPS.

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CORRESPONDING LETTER.

The Towaliga Association to the Associations, Churches and brethren with whom she corresponds, and of the like precious faith—Greeting,

BELOVED BRETHREN:—

Through the kindness of an al wise God we have been permitted to hold the Sixtieth Session of this body in peace and harmony, for which we feel to praise His Holy Name. We have been much blessed and instructed in the good things of the gospel through the visiting, as well as our own, ministry dur-

ing the present session.

We have appointed the brethren whose names appear in the minutes of this session to return correspondence to you, and represent us in your bodies.

The next session of this body, Providence permitting, will be held with Sandy Creek Church, Butts county, Ga., on Southern Railway, one and one-half miles South of Flovilla, commencing Friday before first Sunday in September, 1899, when and where we hope to meet and worship with you again.

Yours in gospel bonds,

I. L. GUNTER,
Moderator.

W. T. GODARD,
Clerk.

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Closing sermons by Elder S. J. Blackwell and our venerable Moderator with much spirit and power, and we hope and believe to lasting effect.

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ARTICLES OF OUR FAITH AND SCRIPTURAL PROOFS.

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. *Proof:* 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.

Article 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.

Article 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.

Article 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.

Article 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 them-

selves from the fallen state they are in by sin and wicked works by their own free will ability. *Proof:* Gen. 3:6,24, Romans 5:12, Ibid 3:19, Ps. 51:5, Ibid 58:3, 1 Cor. 15:22.

Article 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.

Article 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.

Article 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.

Article 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.

Article 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 disorderly 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.

Article 11. We believe that water baptism, the Lord's Supper and washing the saints' feet are ordinances of the Lord and are to be administered by the authority of the Church untill His second coming. *Proof:* Mark 1:4, John 3:23, Acts 8:38, Ibid 9:18-48, Matt. 26:26-28, Mark 14:22-24, Luke 22:19,20, Acts 2:42, John 13:1-17, 1 Tim. 5:10.

Article 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 3:27, 1 Tim. 4:14, Titus 1:5, Acts 6:6, Ibid 13:2,3.

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 services.
6. Call for correspondence.
7. Appoint 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 Miscellany.
20. Read Minutes.
21. Adjourn.

SCALE OF THE CHURCHES FOR 1898.

Number.	CHURCHES.	COUNTIES.	POST-OFFICES	MESSENGERS' NAMES.	Baptized.	Rec'd by Letter.	Restored.	Excluded.	Dis'd by Letter.	Dead.	Total.	Minute Fund.	Minister's Fund.	Time of Meeting.	PASTORS.	
					Rec'd on Confession of Faith.	Dis'd by Letter.	Dead.	Total.	Minute Fund.	Minister's Fund.	Time of Meeting.					
1	Liberty	Pike	Liberty Hill	T. M. Whatley, J. A. Wright, J. M. F. Barron	1	2	1	1			50	\$ 1 50	\$ 3 50	4	Wright.	
2	Sandy Creek	Butts	Flovilla	T. G. Preston, S. J. Bennett, L. J. Newton	18	2		1	5	72	2 50	7 50	2	Gunter.	Gunter.	
3	Hebron	Clayton	Jonesboro	A. V. Mann											2	Gunter.
4	Concord	Jasper	Winfred	S. G. Rathff, W. P. Persons, C. M. Falkner	1				1	62	2 00	10 00	4	Godard,		
5	Ozias	Henry	White House	L. L. Gunter, T. W. Thompson, G. W. Phillips	5	5		1	1	111	1 50	6 00	3	Gunter		
6	Forest	Clayton	Astor	D. Lites, T. J. Stephens, Robt. Norman	1			3	4	2 57	1 50	1 75	4	Phillips.		
7	New Hope	Upson	Yatesville	J. W. Burk, Frank Blunt, J. H. Blunt				7	2	1 33	1 00		4	Gunter.		
8	Beulah	Spalding	Patillo	D. M. Bell, R. E. Hamil, S. S. Kendrick						1 38	1 00	1 50	1	Ratliff		
9	Mt. Moriah	Newton	Hayston	J. L. Hays, W. M. Leach	2	1		1	2	20	1 00	1 50	1	Phillips.		
10	Liberty	Wayne	Iniz	By Letter						16	1 00		4	Ratliff.		
11	Bersheba	Henry	Locust Grove	W. H. Spier, A. Castelaw, M. L. Harris	4	3		1		43	1 50	3 50	4	Gunter.		
12	Flint River	Upson	Rowland	R. F. Arrington, J. M. Vining, T. H. Brown	3			1		60	1 50	2 50	2	Phillips.		
13	Union	Monroe	Goggansville	J. F. Taylor, J. W. Brandon, E. B. Taylor					3	39	1 50	4 00	1	Wright.		
14	Mt. Nebo	Glascock	Mitchell	By Letter	3				1	46	1 00	2 00	1	Godard.		
15	Lebanon	Henry	Hampton	J. W. Derick, Abner Payne				1		26	1 00	1 25	1	Gunter.		
16	Flat Rock	Pike	Zebulon	W. M. Hartley, M. S. Williamson, W. T. Godard	1				2	1 36	1 00	95	3	Godard.		
17	Bethel	Butts	Jaekson	H. M. Vaughn, Ira King, J. P. Vaughn						31	1 00	3 00	3	Hays.		
18	Phillipi	Bullock	Clito	A. J. Brown	6		1			16	1 00	2 00	2	Brown.		
19	Friendship	Wilkinson	McIntyre	By Letter					2	33	1 00	2 00	2	Godard.		
20	Ocmulgee	Jasper	Harden	J. T. Goodman, Benton	1					12	50	2 00	2	Ratliff.		
21	Little Flock			Not represented						6						
					45	14	1	2	16	18	12	838	\$25.25	\$56.70		