

MINUTES
OF THE
Sixty-Sixth Annual Session
OF THE
Towaliga Association
OF
Primitive Baptists,
HELD WITH
Liberty Church, Pike Co., Ga.
Sept. 2, 3, and 4, 1904.

ELDER W. T. GODARD, Moderator,

MILNER, GA.

W. M. HARTLEY, Clerk.

ZEBULON, GA.

Introductory by Elder A. J. Brown— Ps. 126:3.

ZEBULON, GA.

MARSHALL SMITH & CO., PRINTERS,

1904

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 letters.
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 letters.
14. Call for circular letters.
15. Call for corresponding letters.
16. Call for contributions.
17. Say how many Minutes.
18. Fix clerk's compensation.
16. Call for missellany.
20. Read minutes.
21. Adjourn.

MINUTES

Of the Sixty-Sixth Annual Session of the Towaliga Association of Primitive Baptists, Held with the Church at Liberty, Pike Co., Ga., September 2, 3 and 4, 1904.

The introductory sermon was preached by Elder A. J. Brown, from Psalm 126:3.

One hour's intermission, when the Association and correspondents met in the house.

1. Singing and prayer by Bro. James Poole of Little River Association.

2. Read letters and recorded Messenger's names.

3. On motion and second, elected Eld. W. T. Godard moderator, and W. M. Hartley clerk.

4. Invited visiting brethren to seats.

5. Called for petitionary letters.

6. Appointed committee to arrange divine service, to wit: Brethren W. M. Wilcher and G. G. Head, of the body, and Doc Crumley, of Liberty church,

7. Called for correspondence. Received Elders S. J. Blackwell, L. M. Ball, and Bro. Poole of the Little River Association, Eld. G. W. Phillips and Bro. D. L. Paulk of the Brushy Creek Union, and W. M. Williams of Lower Canooche Associations. These elders and brethren received by the moderator, together with minutes from other Associations.

8. Eld. A. C. Elliott presented and read a resolution upon official correspondence, and agreed to request Towaliga Messenger to publish same and that it would be considered at our next Association.

9. On motion dispensed with calling roll and reading decorum.

10. Appointed union Meeting, to wit: For the first district, at Mt Nebo, beginning Friday before the first Sunday in August; for the second district, at Ozias, beginning Friday before the fifth Sunday in July 1905.

11. Appointed the next session of this body to be held with the church at Concord, Jasper county, eight miles east of Flovilla, beginning Friday before the first Sunday in Sept.-1905.

12. Appointed Eld. A. C. Elliott to preach the next introductory sermon, and Eld. J. A. Wright as alternate.

13. Appointed Bro. Elijah Oglesby to write next Circular Letter.

14. Appointed clerk to write Circular Letter.

Association took recess until 9 o'clock Saturday morning.

3 o'clock p. m., preaching at the stand by Eld. Dan Henderson followed by Eld. G. W. Phillips.

Saturday morning, 9 o'clock, Sept. 3. Association met pursuant to adjournment. Singing and prayer by Bro. S. L. Thompson.

1. Called for Circular Letter by Bro. J. T. Goodman, which was read received and adopted.

2. Called for contributions and appointed brethren T. J. Preston, R. W. Davis and W. G. Lewis on distribution

3. Ordered one thousand Minutes printed and distributed, and the clerk have balance as his compensation.

4. Appointed correspondence, to wit: to Little River, Elds. A. C. Elliott, A. J. Brown, J. L. Hayes, Han Henderson, W. T. Godard and brethren J. W. Derrick, J. B. Bell, J. K. Hendrix, T. M. Whatley, M. S. Williamson, A. V. Mann, G. B. Stevens, T. J. Stephens, T. M. Brown and J. C. Oneal; to Brushy Creek, Elds. J. A. Wright, J. L. Hays and brethren J. W. Burk and J. F. Taylor; to Lower Canooche, Elds. A. C. Elliott and W. T. Godard. To Powel's Valley, package of Minutes; Blue Ridge, package of Minutes; Tennessee, package of Minutes.

5. Called for and adopted Corresponding Letter.

6. Called for missellaneous matter. Adopted resolution of thanks by Elder A. C. Elliott, to wit: Resolved that this body in her sixty-sixth session, not only desire to tender thanks to our sister church Liberty and friends of the community for their abundant preparation for the welfare and comfort for all present. But also to County Line church for the use of her house and grounds. Blessing upon all for their kindness and assistance in making the session one of the most

pleasant and upbuilding in the history of the body.

7. Read and adopted minutes and adjourned to Friday before first Sunday in Sept. 1905.

The Association closed with giving each other the right hand. Singing and prayer by the Moderator.

W. M. Hartley, Clerk. Eld. W. T. Godard, Moderator.

Saturday morning, 9:30. Prayer meeting led by Bro. E. Oglesby. Preaching at stand 11 o'clock by Eld. S. J. Blackwell, followed by Eld. A. C. Elliott. Preaching at 3 p. m. by Eld. J. A. Wright. Preaching at 8 p. m. by Eld. W. M. Williams.

Sunday morning, 9 o'clock. Prayer meeting led by Bro. A. C. Gunter. Preaching at 11 a. m. by Eld W. T. Godard. Preaching at 3 p. m. by Eld. S. J. Blackwell. Eld. L. M. Ball was appointed to preach Saturday evening, but being quite sick was unable to preach at any time.

Corresponding Letter.

The Towaliga Association of Primitive Baptists to her sister Associations with whom she corresponds. Dear Brethren: We are glad through the providence of God that we have been permitted to meet you in another associate capacity to worship our God together. Our hearts have been made to rejoice in your presence and preaching of the ministering brethren and ministers and corresponding brethren of other Associations. Dear brethren, we desire a continuation of your correspondence and hope to meet many of you in the future at our Associations. We send brethren whose names appear in the body of these minutes, to meet with you. The next session of this body will be held with our sister church, Concord, Jasper Co., eight miles east of Flovilla, on the Southern Railroad, beginning Friday before the first Sunday in Sept., 1905, where we hope to meet you again.

Yours in brotherly love,

W. T. Godard, Moderator.

W. M. Hartley, Clerk.

Circular Letter.

Dear and Beloved Brethren in the Lord,—The time appointed by the Brethren has come for me to address you in the form of a circular letter. In my weak way I introduce in this letter some paragraphs from the pens of some of our good brothers to you in circular letters before.

Elder Gunter in the Fifty-Second Association,—Then we should not love the world so as to esteem the world as equal with the church, much more as paramount to it; neither should we love the things of the world so as to neglect, abrogate or refuse the things of God.

Elder Wright, Fifty-Seventh Association—Let us be patient one to another, bearing each other's burdens, and so fulfilling the Law of Christ. As children of the same Father, subjects of the same redemption, objects of the same grace, members of the same brotherhood, inheritors and heirs of the same kingdom, traveling the same road, having the same warfare in the flesh. How sweet should be our Association together, how enduring our fellowship one for another, and how perfectly agreed should we all be in the one great object of our calling, which is to live for each other's good and God's glory.

Brother John Taylor, Fifty-Ninth Association—Oh, Brethren, let us pray that we may be united in the faith and works of the Lord, that we may be found in the way pressing onward and upward, till we all come in the unity of the faith of the knowledge of the Son of God unto a perfect man, unto the measure of the statute of the fullness of Christ.

Elder Elliott, Sixty-Fourth Association,—Let us put on the whole armor of God, and contend earnestly for the faith once delivered to the Saints. That each one of us may, when our course in finished, be enabled to say with the Apostles, I have fought a good fight, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, will give me in that day.

Brother J. B. Bell, Sixty-Fourth Association.—For by grace of ye saved through faith and that not of yourselves, it is the gift of God, if for preaching as this scripture teaches we are called armenians so they persecuted Christ. We well remember not many years ago able divines claimed that they were not called to preach to sinners, but to feed the sheep. That, with fatality two seedism and many other errors that are God dishonoring, was held to by those who called us armenians. And the poor little lambs who had been made alive by the Holy Spirit were left for years to wander in this wilderness of sin without a word of encouragement to take up the cross and follow the loving Savior.

In these extracts we get a union of sentiments that has been brought down from Paul to the Roman brethren on down to us! "I beseesh you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice holy acceptable unto God, which is your reasonable service." Romans, 12th chapter, 1st verse.

We should be willing to accept the church of Christ as being the highest and the greatest power on earth and a home of joy and peace for his children. We should watch over them for good, pray for them and exhort them to the discharge of each and every duty, and to be ready to give a reason for our hope in the blessed Savior, encouraging the new born and those that have failed to do their duty to come to the church, telling what great things the Lord has done for their souls that they might take on baptism and participate in the communion of the Lord's supper and feet washing, teaching repentance to all men for transgression to God's holy and righteous law in

every way the human family is subject to. Brethren, we should lift our hearts in prayer to God for our opposers in this world, that they may be filled with the love of God and be made able to see us as we stand truly for God, and be able to see themselves as they stand; and that God may show us our sins and that we may have repentance unto us granted and a pure store of charity in loving each other better than ourselves, glorifying and praying. Our Father who are in Heaven, let us forget and forgive the errors of the past, looking forward to the high calling, as it is in Christ Jesus; let brotherly love continue one to another with that love God has woven in us making ourselves lovable to all people as far as is consistent, showing them love in place of hatred. While some of their ways we cannot love because we are killed to them, feeling the more sorrowful for them, as they know not what they do. By this rule, brethren, if our opposers, being blessed with so much light to see our infirmities, our short comings, they could feel sorry for us, pray for and love us, that we might be led in the light as they are; and not hate and scorn us, giving us unrighteous names. Such a spirit does not emanate from a storehouse of love. "Charity thinketh no evil, puffeth not up. Brethren, let us be sober-minded in all things open to the truth, worshipping Elijah's Gods with the depth of our souls, keeping out of the false-God system, condemning it with patience and long-suffering.

J. T. GOODMAN.

DECORUM.

1st. The churches composing the Towaliga 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.

2nd. The Messengers thus assembled shall be denominated the Towaliga Primitive Baptist Association.

3rd. 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.

4th. 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 internal 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 worship 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.

5th. 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.

6th. 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.

7th. 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.

8th. 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.

9th. 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.

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

11th. Any Messenger being ruled out of order by the Moderator shall have the right to appeal to the body on the question of order, and if sustained shall be allowed to proceed; but if not, shall take his seat.

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

13th. 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.

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

15th. The Minutes of the Association shall be read and approved by the body, and signed by the Moderator before adjourning.

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

17th. Amendments to these rules may be made at any time by a majority of the union voting by churches when they 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 Godhead: Father, Son and Holy Ghost. Proof: Duet. 4:39, Isa. 45:16, 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 Tim. 3:16-17, 1 Pet. 1:19-21, Rev. 22:18-19.

Art. 3. We believe in the doctrine of Eternal and Personal Election of

a definite number of human race, chosen by 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 Pet. 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: Isa. 89:2-4, 2 Sam. 23:5, Zach. 9:11, Luke 1:72, Heb. 13:20, 1 Pet. 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, Rom. 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 Tim. 1-9, John 6:27.

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: Jas. 2:22, Rom. 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 baptised 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. 18:18-19, 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 lawgiver; that 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.

Art. 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 until His second coming. Proof: Mark 1:4, John 3:2-3, Acts 8:38, Ibid 9:18-23, 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 is the only proper mode; that none but regularly baptised 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.

Statistical Table of Churches.

NUMBER.	CHURCHES	COUNTY	POSTOFFICE	NAMES OF MESSENGERS	Baptised.	By Letter.	On Confession.	Restored.	Excluded.	Dismissed by letter	Dead.	Total.	Minute Fund.	Minister's Fund.	Time of Meeting.	PASTORS.
1	Sandy Creek	Butts	Flovilla	T W Edwards, T G Preston, C A Towles	4					2	2	277	2 00	\$10 00	2	Elliott
2	Flat Rock	Pike	Zebulon	Eld. Godard, B S Akin, W M Hartley	1					3		41	1 00	2 75	4	Goddard
3	Ochmulgee	Jasper	Aldine	By Letter								1 11	50	4 00	3	Hayes
4	Liberty	Pike	Lib. Hill	Eld. Wright, T M Whatley, T S Maddox	3	I						3 82	1 50	5 00	4	Wright
5	Friendship	wilkns'n	McIntire	W G Lewis, M Shepherd								1 27	1 00	2 00	2	Goddard
6	Bersheba	Henry	Lo. Grove	Eld D Henderson, J Jenks, A H Speer	2							3 67	1 50	3 50	1	Henderson
7	Mt Nebo	Gl'scock	Mitchell	W M Wilcher	3	I						1 43	1 00	2 00	1	Hayes
8	Lebanon	Henry	Hampton	J W Derrick, J G Simms, W Barnett	1	I		I	I	2		4 35	1 00	2 00	1	Henderson
9	Mt Moriah	Newton	Hayston	Eld. Hays, P D Leach, W S Kilpatrick	1							2 28	1 00	3 00	1	Elliott
10	Philippi	Bulloch	Portal	Eld. Brown, J R Hendrix, J W Whitaker			I	2				25	1 00	2 00	2	Brown
11	Bethel	Butts	Jackson	J Burnett, W. Burnett, H M Vaughan Jr	3	I				I		1 39	1 00	2 00	2	Hayes
12	Ozias	Henry	Mc donoug	Eld. Elliott, E Oglesby, Geo Brannan	3				4			2 96	2 00	10 00	3	Elliott
13	Union	Monroe	Barnesville	J F Taylor, E B Taylor, Ibert Taylor	7							29	1 00	2 00	1	Wright
14	Hebron	Clayton	Lovejoy	A V Mann, C Oneal, T M Brown	2							1 18	85	2 00	4	Elliott
15	Bulah	Spalding	Lo. Grove	G G Head, M Bell								27	1 00	3 00	2	Henderson
16	Flat River	Upton	Thomaston	J B Brown, J A Arrington		2	I		I			1 54	1 00	2 00	2	Wright
17	Forest	Clayton	Astor	R W Davis, T J Stephens, G B Stephens								3 67	1 00	5 00	2	Ball
18	New Hope	Upton	Yatesville	T M Corley, W N Newton, J N Blount	1		I					45	1 00	1 65	3	Wright
19	Concord	Jasper	Monticello	C M Faulkner, A J Pursons, R J J Greer	4							1 68	2 00	11 75	1	Goddard

35 7 7 1 10 8 26 879 22 85, 75 65

Printing and distributing \$15 00

ORDAINED ELDERS.

IRA L. GUNTER, Whitehouse, Ga.
WILLIAM T. GODARD, Milner, Ga.
J. A. WRIGHT, Zebulon, Ga.
J. L. HAYS, Hayston, Ga.
A. J. BROWN, Eval, Ga.
DAN HENDERSON, Locust Grove, Ga.
A. C. ELLIOTT, White House, Ga.

LICENTIATES.

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. REYNOEDS, Augusta, Ga.
J. S. CHAPIN, Atlanta, Ga.
H. M. VAUGHN, Jenkinsburg, Ga.

