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MINUTES

OF THE

EIGHTY-FIFTH ANNUAL SESSION

OF THE

EUHARLEE

Primitive Baptist Association

HELD WITH

The Church at Midway, Floyd County, Ga.

September 17, 18, 19, 1927.

OFFICERS

Elder W. J. Cooper, Moderator, Armuchee, Ga., R. F. D. 2.

L. W. Spinks, Clerk, Rockmart, Ga.

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ORDAINED MINISTERS AND ADDRESSES

Elder T. F. Hatch, Cedartown, Ga. R. 3
Elder J. B. Waters, Dalton, Ga. Box 277.
Elder E. T. Caldwell, N. Second Ave. Rome, Ga.
Elder W. J. Cooper, Armuchee, Ga. R. 1.
Elder W. J. Cheek, 710 N. W. Addie St. Atlanta, Ga.
Elder L. W. Spinks, Rocgmart, Ga. R. 5.
Elder J. W. Dempsey, Ringold, Ga.
Elder J. H. Johnson, 205 Second Ave. Rome, Ga.
Elder J. M. Yarbrough, Aragon, Ga. R. 1.

LICENTIATES AND ADDRESSES

Brother T. A. Fields, Winston, Ga. R. 1.
Brother T. O. Cowart, Ringold, Ga.
Brother A. J. Sims, 16 Tramel St. Dalton, Ga.
Brother W. J. Ritchardson, Cedartown, Ga.
Brother T. A. Climer, Lindale, Ga. Box 56.

ORDER OF PREACHING

Saturday A. M.—Elder J. H. Johnson.
Saturday P. M.—Elder W. T. Walden.
Sunday A. M.—Elders Lee Hanks, H. G. Mitchell.
Sunday P. M.—W. J. Greene, W. J. Cheek.
Monday A. M.—L. W. Spinks, H. G. Mitchell, W. J. Cooper.

CORRESPONDING LETTER

The Euharlee Primitive Baptist Association now in session with the church at Midway, Floyd County, Georgia. To her Sister Associations with whom she corresponds.

Dear Brethren, We have again been blessed of the Lord with the sweet priviledge of holding another peaceful session of our body, for which we desire to be thankful. Your correspondence has been comforting and pleasant, but not as full as we desired. We still desire to live in sweet fellowship, we also desire to be remembered in your prayers.

The next session of our body will be held with the church at South Lindale one mile from the Lindale Depot on the Central and Southern R. R. where we desire to meet, the Lord willing, a goodly number of you again. Until then, farewell in the Lord.

J. M. Yarbrough.

MINUTES

Of the Eighty-sixth Annual Session of the Euharlee Primitive Baptist Association. Held with the church at Midway, Floyd County, Georgia, Sept 17, 18, 19th, 1927.

The introductory sermon preached by Elder J. H. Johnson, Text Matthew, 7th chapter and 21st verse, "Not every one that saith unto me, Lord, Lord, shall enter unto the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven." After one hour intermission the messengers met in the house. Prayer by the moderator. Called for letters from the different churches and enrolled the names of delegates.

On motion and by ballot elected Elder W. J. Cooper Moderator, and Elder L. W. Spinks Clerk.

1st Invited visiting brethren to seats, with whom we do not correspond, received Elder W. J. Greene of the Ocmulgee Association.

2nd Called for petitionary churches.

3rd Called for correspondence. From the Oconee, Minutes From the Cane Creek Brethren J. J. Turley, Lecentiate; J. S. Kidd, W. E. Greene, W. P. Barnes, J. B. Woods, W. W. Pitts. From the Yellow River, Elder Lee Hanks, Brethren Curtis Faith, W. R. Wilkerson with minutes. From the Marietta, Elders W. T. Walden H. G. Mitchell, Brethren S. C. Holland, Zollie Landrum with minutes.

4th Appointed usual committees, On Preaching, Brethren W. G. Wimpee, W. J. Calaway, G. G. Burkhalter, with the church delegation, G. M. Johnson, A. F. Caldwell. To write Corresponding letters, Elder J. M. Yarbrough. To examine circular letter, Elders E. T. Caldwell, J. H. Johnson, T. F. Hatch. To Receive Contributions and to divide same among the corresponding ministers, Bro. H. M. Autry, Elders J. H. Johnson, J. W. Dempsey. To examine corresponding minutes, Brethren W. J. Calaway, D. W. Caldwell, Isaac Cernelison.

5th On motion adjourned until 8:30 o'clock Monday A. M. Sept. 19, 1927.

6th Committee on preaching announced preaching Saturday P. M. by Elder W. T. Walden, Sunday A. M. by Elders Lee Hanks, H. G. Mitchell. Sunday P. M. by Elders W. J. Greene, W. J. Cheek. Monday A. M. by Elders L. W. Spinks, H. G. Mitchell and closed by the Moderator.

The Association met according to adjournment at 8:30 o'clock Monday A. M. Prayer by Elder J. W. Dempsey of our body.

7th Renewed the invitation for visiting brethren.

8th Called the roll and marked absentees.

9th Renewed the call for correspondence.

10th Called for the corresponding letter which was read and adopted.

11th Called for the circular letter which was received on the recommendation of committee.

12th Appointed correspondence as follows, to the Oconee send Minutes. To the Cane Creek, Elder J. H. Johnson, Brethren M. M. Abney, T. A. Climer. To the Marietta Elders J. H. Johnson, J. M. Yarbrough, W. J. Cheek, and Bro. D. W. Caldwell. To the Yellow River, Elder J. W. Dempsey, Brother C. R. Camp.

13th Appointed Union meeting, 1st District to be held with the church at Euharlee, commencing on Friday before the 5th Sunday in April 1928. 2nd District to be held with the church at Corrith, commencing on Friday before the 5th Sunday in July 1928.

14th Appointed the next session of our body to be held with the church at South Lindale 1 mile South of Station on Southern and Central of Georgia R. R.

15th Appointed Elder J. W. Dempsey to preach the introductory sermon, also to write the circular letter.

16th Appointed Elder J. M. Yargrough to receive money for minutes and Elder H. G. Mitchell and Brethren H. H. Redman, W. P. Barnes to distribute corresponding minutes.

17th Called for the report on corresponding minutes found nothink that would disturb our peace as correspondence.

18th Called for miscellaneous business, on motion the matter of changing the time of our meeting from Saturday to Friday be referred to the churches in the letters to the next session.

19th On motion instructed the clerk to have 800 of these minutes printed and to distribute among the churches and corresponding Associations with whom we correspond and retain balance of funds for his services.

20th On motion gave an expression of thanks to the brethren, Sisters and friends for their kind hospitality shown us while among them. May God bless them all, is our prayer.

Dismissed by prayer by the Moderator.

Elder W. J. Cooper, Moderator,

P. O. Office Armuchee, Ga. R. 1

Elder L. W. Spinks, Clerk,

P. O. Rockmart, Ga. R. 5

CIRCULAR LETTER

Dearly beloved in the Lord. The time for another circular letter to appear in our minutes has come. Will call your attention to 1st Timothy, 4th Chapter and 16 verse. "Take heed unto thyself and unto the doctrine; continue in them, for in doing this thou shalt save both thyself and them that hear thee." I feel that there was nothing spoken but what was needful, and there was a cause for these words. In the 1st part of the same chapter, the writer was speaking of some departing the faith and giving heed to seducing spirits and doctrines of devils and so on. Which shows that even the people of God can be and are led off by such principles. We notice this admonition was given by one of the Apostles, unto another Apostle. We feel that the Lord had been revealed unto them both, and that knowledge had been given them of God and His Kingdom, feel that they were born of the spirit of God, not according to their works, but according to the

will of God, and they were chosen in him before the world was.

Why then is it needful that we take heed unto thyself and unto the doctrine? That we may be able to try the spirits to see whether they be of Christ or anti-Christ, and whether we be in the spirit of love, meekness, truth and wisdom from above, or whether we are in the spirit of the flesh.

One cause then, of these words appearing when and where they did, was that the old servant might be cautious against the opposing spirits and principles that was and are now abroad in the land. It is just as needful, that the children of God of today take heed, try the spirits, etc., as it ever was for the same principles that opposed the way of truth and beguiled Eve in the Garden, are still here, it may not appear in the form of a serpent every time, but if I mistake not, it oftentimes appears in the form of a brother and in various forms, that it may get closer to you, get your confidence, get your attention, presenting such as is congenial to the mind of the flesh, but just the reverse to what the Lord has taught. We can find this at different ages in the Scriptures, and we can see in this our day, or the effect at least. But we are told to worship God and him only shalt thou serve. When we do this we escape many troubles, traps and snares of the evil one in this present world. I feel that the Scriptures referred to will apply to each individual who has been wrought upon of the Lord to the extent that he or she were made to know something of God and his greatness, by the demonstration of his spirit and power wrought upon them as individuals who were made to see Him, for themselves and not another. Unto whom he has made known his will concerning them, after he had become their manifest Savior. Giving them a hope which is an anchor to the soul both sure and steadfast, that intereth within the vail.

We notice from the words save thyself, there surely must be a possibility of such things, and that by doing the things mentioned, I find nothing that I could do, to cause me to be a living creature here on the earth, but after I was given my being and knowledge of this world, then there is much for me to do that I might be happy, that I might be free from the clutches of the laws of our land, and that I might lead a moral life, I find that God told Adam by the sweat of thy face thou shalt eat bread; that holds good today, I see no way for one to earn an honest living without some labor. So then that comes in the line of doing, but remember that all requirements are made of living characters those mentioned are natural, but figurative of Spiritual. It then is applicable to the Spiritual family one and all to do such things as the Lord has made known unto them as their duty, to take heed unto thyself and unto the doctrine, continue in them, that they might save themselves and them that hear thee, not that they might be given life spiritually, but that they might be able to overcome the opposing powers and enjoy that life and the blessing thereof while here in the world, and that we might show forth his praise, and that we might live in sweet fellowship with each other and of our Lord, and have an ease of mind and acquitted conscience toward God. But so often we have given heed to the suggestion

of the evil spirit and gotten in trouble. What then does our dear Lord utterly destroy us? No! thanks be to His Holy name, he remembers we are but flesh, he knows our temptations, trials and crosses and our weakness. David said the Lord will not make a full end of his people. But we are made to sorrow for our sins. So let us try what we hear, claimed to be the Gospel of Jesus, by the Scriptures and by our experience. Paul said, if angels or any other come preaching another Gospel than that you have already received let him be accused. But dear children according to the teaching of the scriptures there has been many of the children of God that has given heed to seducing spirits and doctrine of men and devils instead of that of God. But that does not mean a severing of life nor of the love of God, neither does it disinherit you or any one else of the promise of eternal life or that home in the world to come, any more than a disobedient son or daughter to natural parents serves the love, relationship, or inheritance that the parents have for their children. But they come short of the glory of God and blessing of the kingdom here in this world.

Obedience is taught extensively, one said to obey is better than sacrifice and to harken than fat of rams. We get some evidence of this as we go along even if we have a willing mind to God's bidding we often feel a relief of mind and when we have performed the thing a still greater blessing, in disobedience we are made to suffer, but our hope is not taken from us. So much as is in us let us be an example of believers, in word, in conversation, in charity, in spirit, in faith and in purity. Showing our faith by our works.

Let us walk worthy of the vacation where in ye are called, and let us strive not about words to no profit but strive for the things that make for peace, and strive lowfully that it may profit and hold fast our first confidence in God our Saviour. So finally fare well on the precious promise, submitted in humble hope and love.

L. W. Spinks.

ARTICLES OF FAITH AND THEIR SCRIPTURAL PROOF

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

St. John 1-1, in the beginning was the word and the word was with God and the word was God. First John 5-7, for there are three that bear record in Heaven, the Father, the Word and the Holy Ghost, and these three are one.

2nd. We believe that the Scripture of the Old and New Testaments are the words of God and the only rule of faith and practice.

2nd Peter 1-21, For the prophecy came not in the old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

2nd. Timothy, 3-16-17. All Scripture given by the inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all works.

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 free will and abilities.

Romans, 5-12. Whereof as by one man sin entered into the world and death by sin and so death passed upon all men for that all have sinned.

Psalms, 51. Behold I was shaken in iniquity and in sin did my mother conceive me.

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 saved.

Jeremiah 31-3. The Lord hath appeared of old unto me saying, yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.

2nd Samuel 23-5. Altho my house be not so with God, yet he hath made with me an everlasting covenant ordered in all things and sure for this is all my salvation and all my desire although he make it not to grow.

1st Peter, 1-2. Elect according to the fore knowledge of God the Father through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ, grace unto you and peace be multiplied.

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

Romans 5-1-9. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Much more than being now justified by His blood we shall be saved from wrath through Him.

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.

St. John 10-27-28. My sheep hear my voice and I know them and they follow me and I give unto them eternal life and they shall never perish neither shall any man pluck them out of my hand. Jude 1-1. Jude, the servant of Jesus Christ and the brother of James to them that are sanctified by God the father and preserved in Jesus Christ and called.

7th. We believe that good works are the fruits of faith and follow after justification and are evidence of our gracious state.

James 2-21-22. Was not Abraham our father, justified by works when he had offered Isaac his son upon the altar. Seest thou how faith wrought with his works and by works was faith made perfect.

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.

1st Cor. 15-42-43, 44. So also is in the resurrection of the dead it is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body.

Mat. 25-26. And these shall go away into everlasting punishment but the righteous into life eternal.

9th. We believe that no minister has the right to administration of

the ordinances, only such as the regular called and come under the imposition of hands by the Presbytery.

Acts 13-2-3. As they ministered to the Lord and fasted the Holy Ghost said separte me Barnabas and Saul for the work where unto I have called them and when they had fasted and prayed and laid their hands on them they sent them away.

1st Tim. 1-14. Neglect not the gift that is in thee which was given thee by prophecy with the laying of the hands of 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 inscriptual, 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.

St. John 18-36. Jesus answered my kingdom is not of the world if my kingdom were of this world then would my servants fight that I should not be delivered to the Jews but now is my kingdom not from hence.

Galatins 2-21. I do not frustrate the Grace of God for if righteousness come by law, then Christ is dead in vain.

AND AS FOR THE GOSPEL ORDER

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 the 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 to 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 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 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 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 Saint's feet every legal opportunity during life.

THE DECORUM

1. The Association shall be composed of members chosen from 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 membership, those baptized, received by letter, dismissed, excommunicated and dead, since the last Association.

3. The members thus chosen and convened shall be denominated 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-elected.

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 have exceeded one hundred members, and then they shall have a right to an additional delegate for every fifty members 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, it shall be taken up and investigated; but if not, it shall be withdrawn, provided, always that these be first considered which effects 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 from the Association.

12. No member of the Association shall have the liberty of laughing during the sitting of the 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 reflection 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 or ideas.

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

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

15. The Moderator shall be entitled to the same privileges of speech as any other 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 arises.

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 the power to provide for—

1. The general union of the churches.

2. To preserve inviolable 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 the 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 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 reproved 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.

STATISTICAL TABLE

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