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**MINUTES**  
**OF THE**  
**Seventy-Ninth Annual Session**  
**OF THE**  
**Towaliga Association**  
**OF**  
**PRIMITIVE BAPTISTS**  
**HELD WITH THE**  
**Church at Flat Rock, Pike County, Ga.**  
**August 29-30-31, 1917**

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**Elder J. A. Wright, Moderator**  
**Zebulon, Ga.**  
**W. M. Hartly, Clerk, Zebulon, Ga.**

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**INTRODUCTORY BY**  
**Elder Geo. D. Godard**  
**"My Doctrine Shall Drop as the Rain. My Speech**  
**Shall Distill as the Dew.—Deut. 32 Chap., 2 Verse.**

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## ORDER OF BUSINESS.

### FIRST DAY.

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 on Divine service.
6. Call for correspondence.
7. Call for visiting brethren of other bodies
8. Appoint some brother to write a corresponding letter.  
Adjourn

### SECOND DAY.

1. Call roll and read Decorum.
2. Appoint correspondents.
3. Appoint union meetings.
4. Appoint time and place for next session.
5. Appoint brethren to preach introductory sermon.
6. Appoint brethren to write circular letter.
7. Call for circular letter.
8. Call for corresponding letters.
9. Call for contributions and appoint committee on distribution.
10. Say how many minutes and fix clerk's fee.
11. Call for miscellany.
12. Read minutes and adjourn.



# **MINUTES**

## **of the**

# **Towaliga Association**

**Seventy-Ninth Annual Session of the Towaliga Association of  
Primitive Baptists held with the Church of Flat Rock  
(at Bluff Springs Camp Ground) Pike County,  
Georgia, Aug. 29, 30, 31, 1917.**

### **First Day—Wednesday**

Introductory sermon preached by Elder Geo. D. Godard, 32nd chapter 2nd verse of Deut.

After an hour for dinner, the ministers and messengers met and were called to order by the moderator, Elder J. A. Wright. After singing, prayer was led by Bro. James Pool of Little River Association

1st. Called for letters and enrolled messenger's names.

2nd. Elected moderator and clerk by acclamation, to-wit: Elder J. A. Wright, moderator, and W. M. Hartly, clerk.

3rd. Invited visiting brethren and sisters of our body to seats.

4th. Called for petitionary letters.

5th. Called for correspondence when elders S. J. Blackwell and B. A. Philipps and Deacons James Pool, T. M. Coker, G. A. Cox and W. T. Hatchett, and brethren D. H. Stewart, J. W. Philipps Luther Coker, and Sister T. M. Coker of the Little River Association came forward and were received by the moderator.

6th. Called for visitors of other bodies when Elder T. W. Baker of the Powell's Valley Association came forward and was received by the moderator.

7th. Appointed committee to arrange for divine services, to-wit: B S Akin, W M Hartley of Flat Rock; Jake Lights, J M Simms and D A Castelow of the body.

8th On motion omitted reading decorum and calling roll,

9th Appointed Rev R W Davis to write corresponding letter.

10th Appointed correspondents to Little River as follows: Elders G D Godard; T M Whatley, S G Ratliff; Brethren J T Hendon, J B Bell,

11th Adjourn to 8:30 tomorrow,

**August the 30th.**

The body met pursuant to adjournment. After singing, prayer was led by Elder S J Blackwell.

1st Appointed union meeting as follows: First district at Bethel Butts on Tuesday after first Sunday in August, 1918. Second district to be held with New Hope church, Upson county, beginning Friday before Fifth Sunday, June 1918.

2nd Appointed next session of this body to be held with the church at Forest, thirteen miles south of Atlanta on Central R R. to begin Wednesday after the fourth Sunday in August, 1918.

3rd. Appointed Elder A. C. Elliott to preach next Introductory with Elder J. T. Hayes as alternate.

4th Called for circular letter which was read and adopted.

5th Appointed Elder Geo. D. Goddard to write next circular letter.

6th Called for corresponding letter which was read and adopted.

7th Called for contributions and appointed B S Akin, R W Davis, J B Bell on committee of distribution.

8th On motion ordered six hundred minutes printed and distributed, the clerk to have remainder of fund.

9th Adopted a resolution of thanks by Elder J M F Barron.

10th On motion omitted reading minutes and adjourned in peace and love by extending the right hand.

J A WRIGHT, Moderator.

W M HARTLY, Clerk.

**Resolution of Thanks**

Be it resolved by us, the Towaliga Association with Flat Rock church, that we extend our thanks to all the good friends and brethren, and especially to our Methodist brethren, for the use of the camp ground at this session of our body; praying the blessings of Almighty God upon every one who so graciously extended to us their hospitality during our stay with them.

J. M. F. BARRON.

**Corresponding Letter.**

The Towaliga Association to the Little River Association with whom she corresponds- and to Powell's Valley Association as visitors.

Dear Brethren: We feel to thank God that we have been spared to meet you in another association, the 79th session of this body. We welcome you and receive you in fellowship and Christian love, praying that God may keep you and bless you to meet with us again. In these minutes will be found the time and place of our next meeting and pray that you may be permitted to meet with us and we with you in peace and love.

R. W. DAVIS.



**Order of Service During Session**

First Day, 11 a. m.—Introductory by Elder Geo. D. Godard. 3 p. m. by Elder S. G. Ratliff; at 8 p. m. by Elder D. Henderson. Second Day—11 a. m, preaching by Elder Thomas Baker of Powell's Valley, Tennessee Association; 3 p. m. by Elder B. A. Philipps of the Little River Association; 8 p. m. by Elders J. Hays and R. L. Barron. Third Day—Prayer meeting service at 9 a. m. led by Rev. J. T. Hendon; preaching at 11 a. m. by Elder S. J. Blackwell of Little River; 3 p. m. by Elder A. C. Elliott.

**Ordained Ministers**

Elder J. A. Wright.....	Zebulon, Ga.
Elder J. L. Hayes.....	Mansfield, Ga.
Elker S. G. Ratliff.....	Flovilla, Ga.
Elder A. C. Elliott.....	McDonough, Ga.
Elder D. Henderson.....	McDonough, Ga.
Elder J. M. F. Barron.....	Milner, Ga.
Elder J. F. Taylor.....	Barnesville, Ga.
Elder T. M. Whatley.....	Griffin, Ga.
Elder R. L. Barron.....	Meansville, Ga.
Elder Geo. D. Godard.....	Milner, Ga.

**Ministers Not Ordained**

W. M. Taylor.....	
Ellis Daniel.....	Thomaston, Ga.
J. T. Hendon.....	McDonough, Ga.
J. P. Vaughn.....	Jackson, Ga.
R. L. Corley.....	Thomaston, Ga.

**Circular Letter**

The Towaliga Association of Primitive Baptists in session with the church at Flat Rock, Pike County, Ga., August 29th to 31st, 1917, to the churches composing the same:

Dear Brethern and Sisters: According to your arrangement of one year ago, it becomes my duty to address you by way of a circular letter. For a subject I will cite you to the gospel by St John 15:8. "As a Father hath loved me, so I have loved you, continue ye in my love," This is the language of Him by whom all things were made. The language of Him who was God manifest in the flesh, divinity clothed in humanity. And he tells us that His love for us is like unto the love which the Father had for Him, That love was eternal without beginning or end, So we see that Christ's love for us is the same, that it is eternal and lasts forever, This thought opens up to our mind the great, grand and glorious doctrine of election and predestination, and the final perserverance of the saints in glory and must of necessity finally house every one of the objects of the same, This is the love which leaves home to glory and to God, to spend eternity in the service of God and all the blood-washed



throng that have gone before. This thought ought to encourage all of us to take heed to His word, for in the same breath He says "continue in my love." How are we to do this?

We look back over the history of God's people for a rule, in the early days of the gospel dispensation, and we see the effort to let brotherly love continue. The way that was most prominent then proved to be a failure, for instead of it harmonizing their efforts turned to dissention, to strife and confusion. Tracing the history of the church from then until now, we find that it comes to us at this time in the shape of a bugle, from the narrow confines of one Lord, one faith and one baptism. There are many lords, many faiths and many baptisms, all the outgrowth of the effort set on foot in the early days of the gospel to the Son of God to let brotherly love continue. And even now we see the same effort going on under great pretenses to continue in His love, with the same effect. It does seem, dear brethren, that after nineteen hundred years of effort, and with the failure that has attended them, that God's people would be conscious of the error. But, alas, we see the same effort today with the same effect. Instead of continuing in the love of Christ, we are alienated from one another. Division and strife seem to reign and rule, all because we have not started right. Then let us stop and think before it is too late. In the early days one brother would fall out with another brother and would attempt to "fix him." And that is the reason that they failed. We have this love because Christ has by the holy spirit implanted His love in our hearts, and Christ's love is just like Him; it is pure, it is unselfish, it is long forbearing. That love never fails. And when we make an effort to continue in His love and fail, we may know that we are under the spirit of the flesh, and not under the love of Christ. The spirit of the flesh is a failure and always will be, while the love of Christ has never failed. It is a success at all times.

Then, dear brethren, let us examine ourselves, try the spirit to see whether this is the love of Christ or whether we are setting up the flesh and striving to gratify our own ambition. How fearful, how God-dishonoring is that spirit that would gratify ourselves. Oh, if we had more of that spirit of self-denial, then we could adjust all our differences and continue in His love. But as long as we try to force the other fellow, we will make a failure. This has been true in our own history. If others could have "fixed" our association many years ago, they would have destroyed us, but they failed. Thank God that they did fail. And my prayer is that the old Towaliga Association may never bow to any man or any set of men from within or without. May our future be as the past to follow no man any farther than he follows Christ. The love of Christ is in the hearts of His little children, implanted by the holy spirit, and that love is Christ formed in the soul the hope of glory. Then if we would let it continue, we should be Christ-like: for the love of Christ produces the image of Christ where it is. Then if we would continue in His



love, we must bear the image of Christ, for the love of Christ will fasten itself on the image of Christ. Let us lay aside that fleshly spirit which demands that the other fellow do so and so, and let us put on the whole armor of God. Let us have our feet shod with the preparation of the gospel, let us put on the breast-plate of righteousness, let us lay aside the sin that doth so easily beset us and let us run with patience the race that is set before us, looking unto Jesus the author of our faith, who for the joy set before Him, endured the cross, despised the shame and is set down at the right hand of the Father.

S. G. RATLIFF.

### DECORUM.

1. 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.

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

3. 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 may deem appropriate for the edification of the Saints and the glory of God.

4. 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 the worship of God and the mutual comfort and edification of the Saints. To this we reserve the privilege annually the first week of 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 dishonor; to recognize and invite Primitive Baptist ministers and lay brothers 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.

5. Each session of the body shall have a Moderator and Clerk who shall be duly chosen according to the rules herein prescribed, and who shall hold office until a re-election.

6. Any orderly member of any church belonging to this body when convened being present shall be eligible to election as Moderator; or sit on any committee appointed by same.

7. 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.

8. 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.

9. 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, orderly, they shall be received by the voice of the body and manifested by the Moderator giving the Messengers the right hand of fellowship.

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

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

12. 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

13. 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.

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

15. The minutes of the association shall be read and approved by the body, and signed by the Moderator before adjourning.

16. The Association shall be opened and closed with prayer.

17. 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 of jurisdiction over them.

#### **Articles of Faith and Scriptural Proof.**

1. We believe in one, the true, living God, and a trinity of person in the Godhead; Father, Son and Holy Ghost: Deuteronomy iv. 39, Isaiah 16; Mark xii. 32, John i. 1n., Colossians i. 15-17, Philippians ii, 6-18., 1 John i. 5-7., John xvi., John x. 30.

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-



othy iii. 16-17, 1 Peter 19-21, Revelation xvii. 18-19.

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: Ephesians i. 5-6; Thessalonians ii. 13, John xv, 16, 1 Peter 2, Ibid ii. 9.

4. We believe in a Covenant of Redemption, ordered in all thing and infallibly sure, ever existing between God, the Father, and Son. Proof: Isaiah xxxix, 2-4, Samuel xxiii, 5, Zachariah ix, 11, Luke i, 72, Hebrews xiii, 20, 1 Peter xviii, 20f Revelation v, 9.

5. We believe in the fall of man and the communication of Adam's corrupt nature to his posterity by ordinary generations, 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. iii, 5-24, Rom. v, 12, Ibid iii, 19, Psalms 51:1-5, Ibid 58, 3, 1 Cor. xv 22.

6. We believe that all chosen men in Christ shall hear the voice of the Son of God, and the effectually called, regenerated and born again, and that all thus born again are justified in the Spirit of God alone by righteousness of Christ imputed to them and received by faith. Proof: John i, 27-28, John iii. 9. Ephesians i. 4, 2, Timothy i. 9, John vi. 27.

7. We believe that all the saints of God thus called by the Holy Spirit and justified by righteousness of Christ shall be preserved in grace and none of them finally fall away so as to be lost. Proof: James ii, 22, Rom v. 1. Ibid viii. 37-39, Colossians iii. 3, John x 28, 29.

8. We believe in the doctrine of the resurrection both on 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 v. 28 27, Bor. xv. 21-2s, Rev. xx. 12-15, Matt. xxv. 45, 46.

9. We believe that the church of Christ is a local body of professing and baptized believers who has gained Christian fellowship with each other, and have given themselves up to the Lord and one to another and have covenanted together to keep house for God agreeing to the rules of the gospel, and should therefore be kept especially separate and distinct from, and independent of, the world and its institution, and is the highest and only ecclesiastical authority known to the Word of God. Proof: Mat. xvi, 18-18, Ephes. i. 22, Ibid v. 24-27, Col. i. 8, Mat. xviii. 17, Ephes. ii 19-22, 1 Cor. vi. 4, Acts xv. 14, John xv. 18-19.

10. We believe that Jesus Christ is the Great Head of the church, and her only law giver; that government is with the church itself and is the privilege of each member; that the discipline cannot be 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 until his second coming. Proof: Mark i. 14. Col. i. 24, Ephesians v. 23.

11. We believe that water baptism, the Lords 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 i. 14, John ii. 2-3, Acts viii, 38, Ibid ix, 18-28; Mat xxvi. 26, 28, Mark xiv, 22-24.

12. We believe that none but regular 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 baptized and orderly church members have a right to commune at the Lord's table. Proof: Hebrews v. 4, John ii. 27, Tim. iv. 14, Titus i. 5, Acts vi. 6, Ibid xiii. 2-3.



# Statistical Table.

CHURCHES	PASTORS	NAMES OF MESSENGERS	Time of Meeting	For Ministers	For Minutes and Clerk	Total Members.	Deceased	Excluded	Dismissal by Letter	Restored	By Letter	On Confession	Experience
Liberty	Wright	J. A. Wright, T. M. Whatley, J. M. F. Barron	4	\$8.00	\$3.20	72	4					1	1
Ozias	Elliott	A. C. Elliott, J. T. Hendon, J. F. Willingham	3	8.00	2.00	53	2					1	
Flint River	Godard	A. J. Self, E. C. Daniel, Jonah Arrington	2	1.50	2.50	46	1					3	
Bethel	Elliott	G. C. Vaughn, Homer Vaughn	1	4.00	1.25	18	3						
Hebron	Elliott and Taylor	T. M. Brown		25	12	12							
Concord	Oglesby	R. S. Talmadge, A. J. Persons	1	10.00	2.00	69							
Mt. Mariah	Whatley and Hayes	I. T. Hayes, P. D. Leach, W. S. Kirkpatrick	4	3.50	1.50	28	2						
Sunday Creek	Elliott	W. R. Dorsett, J. H. Smith	4	7.30	3.00	73	1					1	
Flat Rock	Henderson	Whole church	3	5.00	1.50	59	1						
New Hope	Godard and Whatley	J. H. Blount, S. B. Blount, G. C. Hammond	3	5.30	2.00	64	1						
Bursheba	Henderson	D. Henderson, D. A. Castelaw, Chas. Pritchett	4	3.50	2.50	58	1						
Ocmulgee	Ratiff	S. G. Ratiff, Flute Goodman	1	3.00	1.00	15	1						
Forest	Henderson	R. W. Davis, Jake Lights	2	3.00	2.00	86	1						
Union	Godard	J. F. Taylor, A. G. Goggin	1	5.00	1.00	20	1						
Mt. Nebo	Whatley	By Letter, Wm. Weidin, J. F. Weidon	1	3.00	2.00	50							
Friendship	Godard and Whatley	By Letter, W. G. Lewis, T. G. Waters	2	3.50	1.50	37							
Printers' Fees \$20.00		Total	12	1	4	1	16	760	2910	7360			







