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MINUTES  
OF THE  
FIFTY-FIRST ANNUAL SESSION  
OF THE  
**TOWALIGA ASSOCIATION**  
OF  
**PRIMITIVE BAPTISTS,**  
HELD WITH THE  
Church at Mt. Olives, Baldwin Co., Ga.,

Aug. 31st, Sept. 1st and 2nd, 1889:

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MILNER, GA:  
TOWALIGA MESSENGER PRINT.  
1889.

LIBRARY  
NEW ORLEANS BAPTIST THEOLOGICAL SEMINARY  
NEW ORLEANS, LA.

ORDER OF BUSINESS

1. Read letters and enroll messengers' names.
2. Elect Moderator and Clerk.
3. Call for petitionary letters.
4. Invite visiting brethren to seats.
5. Call for correspondence.
6. Appoint a committee to arrange service.
7. Appoint some brother to write corresponding letter.
8. Call the roll and read the Decorum.
9. Appoint correspondents.
10. Appoint union meetings.
11. Appoint time and place for next Association.
12. Appoint some brother to preach next Introductory Sermon.
13. Appoint some brother to write circular letter.
14. Call for circular letters.
15. Call for corresponding letter.
16. Call for contributions. Say how many minutes shall be printed; fix clerk's compensation.
17. Call for miscellaneous business.
18. Read minutes and adjourn.

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# MINUTES.

MOUNT OLIVES CHURCH, BALDWIN Co, GA., Aug. 31st, 1889.

The introductory sermon of the fifty-first Annual Session, of the Towaliga Association of Primitive Baptist was preached by Elder Wm. T. Godard, from St. John 17:21, "That they all may be one." Owing to the continuous rains, the brethren thought best to proceed without any intermission to the organizing of the body.

Singing and prayer by Elder W. F. Rogers.

1st. Called for, read letters and recorded Messengers' names.

2nd. By nomination and election chose Elder I. L. Gunter, Moderator, and Elder W. T. Godard, Clerk.

3rd. Received a petitionary letter from Ocmulgee Church, Jasper Co., Ga., requesting to unite with this body, which was granted.

4th. Received correspondence from Little River—Elder L. M. Ball and Dr. J. G. Cantrell with a package of minutes.

5th. Appointed W. P. Persons, J. M. Stanley and J. H. Walden, to unite with Messengers of Mt. Olives church, a committee to arrange Divine services.

6th. On motion dropped the item in general business of appointing a committee on deceased members, and referred to the clerk, to make said report as set forth in the letters.

7th. Appointed Elder I. L. Gunter to write corresponding letter.

8th. Appointed next Session of this body with Forest Church, Clayton County, Ga., thirteen miles South of Atlanta, on the Central Railroad, on Saturday before the first Sunday in September, 1890.

9th. Appointed I. L. Gunter to preach the introductory sermon and Elder W. B. Carr, alternate.

10th. Appointed Elder W. T. Godard to write circular letter, and brother J. G. Huckaby, alternate.

11th. Appointed Union meetings: 1st District with Mt. Nebo Church on Friday before second Sunday in July, 1890. 2nd District with Mt. Pisgah Church on Friday before fifth Sunday in May 1890.

12th. Singing and prayer by Elder W. J. Oxford and adjourned to 8:30 a m Monday.

Brother Huckaby was appointed to preach Saturday evening but was prevented by rain.

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SUNDAY 10 O'CLOCK A. M. Sept. 1st, 1889.

Elder I. L. Gunter preached from I. Samuel 17:26, "For who is

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Sermon.  
hall be

this uncircumcized Philistian, that he should defy the armies of the living God?" followed by brother J. G. Huckaby.

AFTERNOON. Elder L. M. Ball from St. John 18:6 "I am he," followed by Elder W. F. Rogers.

MONDAY 8:30 O'CLOCK A. M. Sept. 2nd, 1889.

Met according to adjournment. Singing and prayer by brother J. G. Huckaby.

1st. Called the roll and read the decorum.

2nd. Appointed correspondents to LITTLE RIVER, Elders Gunter, Oxford, Rogers and Carr; Brethren J. G. Huckaby, J. M. Stanley, T. J. Stephens, C. A. Barron, T. G. Preston, A. Payn and J. F. Jackson. To BLUE RIDGE, Elder I. L. Gunter; Brethren A. J. Brown, J. M. Stanley and T. J. Stephens.

3rd. Read, received and adopted the Circular Letter, prepared by brother J. F. Jackson.

4th. Read, received and adopted Corresponding Letter, as prepared by Elder I. L. Gunter.

5th. Received \$26.50 for minutes and \$51.25 for visiting ministers.

6th. Ordered 1,000 copies of these minutes printed and distributed by the clerk, and his compensation to be the remainder of the minute fund after paying for printing.

7th. Appointed the clerk, T. G. Preston and A. Payn, to distribute the funds sent up by the churches for visiting ministers.

8th. By brother Huckaby, a resolution of thanks to this church and friends for their kindness and hospitality.

9th. By brother Oxford, that our brethren in their letters hereafter be careful to use the term "messenger," instead of "delegate" and that the funds sent up be for ministers and not for associational purposes. For that it is a fact, that the Towaliga Association has no delegates, but Messengers, and no associational fund to use, being opposed to and free from any human or auxiliary institution.

10th. Read and approved minutes. Singing and prayer, by the Moderator, and adjourned to the time and place mentioned.

IRA L. GUNTER, Moderator.

WM. T. GODARD, Clerk.

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Preaching, Monday at 11 o'clock, by Elder W. J. OXFORD, from Phil. 2:12, "Wherefore my beloved, etc." followed by Elder L. M. BALL.

The Lord was present and that to bless abundantly.

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IN MEMORIAM.

FOREST. Sister FRANCIS STANLEY—born in Henry County, Ga. Died February 14th, 1889, aged 51 years. A Primitive Baptist fourteen years.

LEBANON. Sister JANE FREEMAN, died December 28th, 1888. She united with Lebanon Church, August 15th, 1852.

MR. NEBO. Sister RUTH WALDEN, aged 77 years. Fifty years a Baptist. Sister MARTHA DOWNS, age 31 years, one year a Primitive Baptist; baptised by Elder W. F. ROGERS.

MR. OLIVES. Sister E. F. MORAN, born and raised in Baldwin

County, Ga. United with Mt. Olives Church October, 1853. Died October 23rd, 1888, in Alabama.

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CORRESPONDING LETTER.

*Towaliga Association to her Sister Associations of Primitive Baptists with whom she Corresponds.*

DEAR BRETHREN:—We have been blessed to hold our Fifty-First Annual Session. We are thankful to an allwise and gracious God, to report entire love, fellowship and peace in all of our sister churches. We rejoiced to receive your corresponding messengers, and hereby express our desire for a continuance of our pleasant relations.

We have appointed the following brethren, by their consent to bear this our message of love to you: LITTLE RIVER, Elders Gunter, Oxford, Rogers and Carr. and the brethren J. G. Huckaby, J. M. Stanley, T. J. Stephens, C. A. Barron, T. G. Preston and J. F. Jackson. BLUE RIDGE, Elder I. L. Gunter,—brethren A. J. Brown, J. M. Stanley and T. J. Stephens. We also authorize you to receive as our accredited correspondents any of our brethren known to be in good standing at home, who may visit your next session.

The Fifty-Second session of our body is appointed to be held with Forest Church, thirteen miles South of Atlanta on Central Railroad, on Saturday before the first Sunday in September, 1890.

Our prayer is that God may visit all the borders of Zion.

IRA L. GUNTER, Moderator.

WM. T. GODARD, Clerk.

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CIRCULAR LETTER.

DEAR BRETHREN:

For a subject for this annual address, we offer, "Only one way," and call your attention to Acts 4:12. "Neither is there Salvation in any other; for there is none other name under Heaven given among men whereby we must be saved." These are the words spoken by a poor and friendless Christian, in the midst of a persecuting Jewish council—they were spoken by the Apostle Peter. This Apostle forsook Jesus and fled, and three times denied his Lord, but there is another spirit working now. He stood up boldly before priest and Saducees and expounds the truth to them face to face, and tells them—"that this stone was set at naught by you builders which is become the head of the corner," and says neither is there salvation in any other, only one way and that way is in and through Jesus Christ—can have no peace with God the Father—obtain pardon in this world and escape the wrath to come in the next—except through the atonement and mediation of Jesus Christ. In Christ alone God's rich provision of salvation is found, by Christ alone God's abundant mercies come down from Heaven to earth—His blood alone can cleanse us—His righteousness alone can clothe us—His merit alone can give us a title to Heaven—Jews and Gentiles, rich and poor, learned and unlearned, small and great must and will be saved, if saved at all, one and the same way and that way is in and through Jesus Christ. There is

no other commission granted—no other seal fixed—no other appointment made by God the Father—to be the Savior of sinners—only one way, and that is in Jesus Christ.

The issues of life are committed to His hands and all who are saved must be saved by Jesus Christ.

In the days of the flood there was but the one hiding place on earth and that was Noah's Ark, all other places alike were useless, so there is but the one hiding place for the sinner. He must venture his soul on Christ and Him only. There was but one name or man to whom the Egyptians could go for bread in the time of famine—it was but a waste of time to go to any, but that one. So there is but one to whom hungering and thirsting souls can go, that is Jesus Christ. There was but the one word that could save the lives of the Ephraimites when the Gileadites contended with them at the ford of Jordan. Judges 12, "having not the word Shibboleth there fell forty and two thousand at one time at the ford of Jordan." So it will be at that great day—there will be but the one way and that way is Jesus, neither is there salvation in any other.—But in Him salvation for the very chiefest of sinners—out of Him no salvation.

Christ said "I am the way, the truth and the life." St. John 14:6. Paul said to the Corinthians: "Other foundation can no man lay than that is laid, which is Jesus Christ." I. Cor. 3:11. Again, God has given to us eternal life and this life is in His son. I. John 5:11. "He that hath the Son hath life and he that hath not the Son of God hath not life."

These Scriptures point to one and the same way, Salvation only through Christ. We are forbid to rest partly on Christ and partly on our good works to be saved. for by grace are ye saved through faith, and that not of yourselves: it is the gift of God not of works least any man should boast." Eph. 2:8 9. If ye are saved by works then grace is no more grace, otherwise, works is no more works.

Neither is there salvation in any other for there is none other name under Heaven given among men whereby we must be saved.

We are fast traveling toward that place where names, forms and church government will be nothing, and Christ will be all in all. Christ must be the standard by which all opinions must be measured. Let us honor all who honor Him; but let us never forget that the same Apostle Paul who wrote about charity, says also: "If any man love not the Lord Jesus Christ, let him be Anathema." I. Cor. 16:22. If our charity and liberality be wider than that of the Bible, they are worth nothing. Indiscriminate love is no love, indiscriminate belief or opinions is only a new name for infidelity. Let us hold out the right hand to those who love the Lord Jesus Christ, but let us beware how we go beyond that. We know no true religion but Christianity, no true Christianity but the doctrine of Christ, the doctrine of His divine person, of His divine office, of His divine righteousness and of divine spirit. We know no true minister of Jesus Christ, but such as made it their duty in their calling, to commend Jesus Christ in His saving fullness of grace and glory. "For there is none other name under Heaven, given among men whereby we must be saved."

Believing dear brethren, that the Word of God is an all-sufficient rule of faith and practice we commend you to the word of this grace, which is able to build you up and give you an inheritance among the sanctified. Amen,

I. L. GUNTER, Moderator.

WM. T. GODARD, Clerk.

## SCALE OF THE CHURCHES.

Number	CHURCHES.	COUNTIES.	POST OFFICES.	MESSENGERS' NAMES.	Baptized.	Rec. by letter.	Rec'd on Con- fes'n of Faith.	Restored.	Excluded.	Dismiss'd by Letter.	Dead.	Total.	Minute Fund	Minister's Fund.	PASTORS.
1	Liberty.....	Pike.....	Milner.....	W. T. Godard, J. C. Baird.....	7	1	3					53	\$ 1 50	\$ 4 20	Godard.
2	Forest.....	Clayton.....	Astor:.....	J. M. Stanley, T. J. Stephens, J. F. Jackson	1			1			1	74	2 00	3 75	Godard.
3	Flat Rock.....	Pike.....	Zebulon.....	J. B. Bevil.....						4		39	1 50	2 75	Gunter.
4	Nun & Wheeler	Wilkinson..	Bloodworth:..	W. B. Carr, W. M. Hicks.....								16	1 50	1 50	Carr.
5	Concord.....	Jasper.....	Winfred.....	W. J. Oxford, W. P. Person....	2			2				87	2 50	10 00	Oxford.
6	Lebanon.....	Henry.....	Hampton.....	Abner Payne.....						4	1	38	1 50	3 50	Oxford.
7	Mt. Nebo.....	Glasscock...	Mitchel.....	W. Welchier, J. A. Walden, A. Redfern	14						2	38	1 00	1 00	Carr & Rogers.
8	Mt. Pisgah.....	Upson.....	Tobler.....	J. G. Huckaby.....	1	3					1	35	1 00	2 00	Oxford.
9	Mt. Olives.....	Baldwin.....	Milledgeville..	A. J. Brown, T. N. Willis, R. T. Harris	1			2			1	40	1 00	3 00	Carr.
10	Euphrates.....	Glasscock...	Mitchel.....	Lewis Salmon.....								18	1 00	1 00	Carr.
11	Sandy Creek...	Butts.....	Flovilla.....	T. G. Preston.....	1				1	1		43	2 00	2 00	Godard.
12	Hebron.....	Clayton.....	Jonesboro.....	By letter.....							2	24	1 00	3 80	Gunter.
13	Friendship.....	Wilkinson..	Commissioner..	W. F. Rogers, N. E. Mason, W. M. Grier.....	1			1			1	29	2 00	2 00	Rogers.
14	Little Flock...	Fayett.....	Fayetteville..	By letter.....	1	1	1					11	1 00	50	Wright.
15	Mt. Moriah.....	Newton.....	Ewell.....	W. S. Kirkpatrick, H. J. H. Dobbs, J. T. Gregory.....								13	1 00	1 25	Oxford.
16	Bersheba.....	Henry.....	Locust Grove..	C. A. Barron, J. H. Colvin.....								69	2 50	5 00	Gunter.
17	Ozias.....	Henry.....	White House..	I. L. Gunter.....								61	2 50	4 00	Gunter.
18	Beulah.....	Spaulding..	McKibben.....	No male member, .....			1				1	13			Godard.
19	Ocmulgee.....	Jasper.....	Flovilla.....	By letter.....								6			No supply.
20	Bethel.....	Butts.....	Jackson.....	Not represented.....								8			No supply.
Recapitulation					29	5	5	4	4	9	10	715	\$26 50	\$51 25	

**THE**  
**TOWALIGA MESSENGER,**

Devoted To The

**Original Principles**

**OF**

PRIMITIVE BAPTISTS'

**Faith and Practice.**

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