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# MINUTES

OF THE

SEVENTY-SIXTH ANNUAL SESSION

OF THE

## EUHARLEE

### Primitive Baptist Association

HELD WITH

The Church at Midway, Floyd County, Georgia,

September 15, 16, 17, 1917



#### OFFICERS

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

W. P. Barnes, Clerk, Rome, Ga., R. F. D. No. 1

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### **ORDER OF PREACHING.**

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Saturday morning, Elder W. J. Cooper, evening, Elder J. H. Hunt.

Sunday morning, Elder W. T. Walden, Elder J. C. Chandler, evening, Elder H. G. Mitchell, Elder W. J. Check.

Monday morning, Elder G. W. Jackson, closed by the Moderator.

### **NAMES AND ADDRESSES OF ORDAINED MINISTERS.**

Elder T. F. Hatch, Cedartown, Ga.

Elder C. A. Clemmons, Dalton, Ga.

Elder W. J. Cooper, Armuchee, Ga., No. 2.

Elder J. H. Johnson, Rome, Ga., No. 4.

Elder B. J. Tucker, Rome, Ga.

### **LICENTIATES.**

Bro. D. M. Lambert, Calhoun, Ga.

Bro. T. D. Walker, Cedar Springs, Tenn.

Bro. J. B. Waters, Dalton, Ga.

Bro. J. M. Yarbrough, Rome, Ga.

Bro. E. T. Caldwell, Rome, Ga., No. 1.

Bro. W. J. Richardson, Cedartown, Ga.



# MINUTES

Of the seventy-sixth annual session of the Euharlee Primitive Baptist Association, held with the church at Midway, Floyd County, Ga., September 15, 16, 17, 1917.

The introductory sermon was preached by Elder W. J. Cooper. Text, Romans 2nd chapter and 4th verse. "Not knowing that the goodness of God leadeth thee to repentance."

After one hours intermission the messengers assembled in the house.

Prayer by Elder J. C. Chandler of the Cane Creek Association. Called for and read the letters from the churches and enrolled the names of their delegates, and on motion elected Elder W. J. Cooper moderator, and W. P. Barnes clerk by acclamation.

1st—Invited visiting brethren to seats with us from Associations with which we do not correspond, Bro. J. F. Long from the Connecena Association, Alabama.

2nd—Called for petitionary churches.

3d—Called for correspondence from sister associations.

From New Hope—Elder W. J. Cheek, Brethren A. S. Camp, N. V. Parris with minutes.

From Yellow River—Elder J. H. Hunt, Elder G. W. Jackson.

From Oconee—Minutes.

From Fellowship—Minutes.

From Deleware River—No tidings.

From Warwick Old School—Minutes.

From Cane Creek—Elder J. C. Chandler, Bros. J. C. Brown, J. H. Wade, with minutes.

From Marietta Old School—Elder W. T. Walden, Elder H. G. Mitchell, Bros. W. A. Harris, S. C. Holland, with minutes.

4th—Appointed usual committeess to arrange preaching, Brethren W. A. Long, J. M. Yarbrough, G. G. Burkhalter, with the church delegation, E. P. Floyd, W. P. Barnes.

To write corresponding letter: Elder T. F. Hatch, Elder J. H. Johnson, Bro. J. M. Yarbrough.

To examine circular letter: Bro. W. J. Richardson, Bro. J. W. Dempsey, Elder J. H. Johnson.

To receive contributions and divide same among the corresponding ministers: Bros. G. G. Burkhalter, E. P. Floyd, W. W. Collier.

To examine corresponding minutes: Elder C. A. Clemmons, Bro. W. A. Long, Elder J. H. Johnson.

5th—Committee on preaching reported preaching this evening by Elder J. H. Hunt. Sunday morning at 10 o'clock by Elder W. T. Walden, followed by Elder J. C. Chandler, evening by Elder H. G. Mitchell, followed by Elder W. J. Cheek.

6th—On motion adjourned until 8:30 Monday morning.

Monday morning, September 17th, 1917.—The Association met according to adjournment. Singing and prayer by Elder J. H.



Hunt from the Yellow River Association.

7th—Renewed the invitation to 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 received.

11th—Called for Circular Letter, on motion was received.

12th—Appointed correspondence as follows:

To New Hope—Bros. Johnson, Hatch, M. M. Abney, W. F. Bryan, W. W. Camp, Elder J. H. Johnson.

To Cane Creek—Bro. G. G. Burkhalter.

To Yellow River—Send minutes.

To Warwick Old School—Send minutes.

To Delaware River—Send minutes.

To Oconee—Send minutes.

To Marietta Old School—Elder J. H. Johnson, Elder W. J. Cooper, Bro. H. H. Redmond.

To Fellowship—Bro. E. T. Caldwell.

13th—Appointed union meetings as follows:

First District to be held with the church at Silver Creek, commencing on Friday before the 2nd Sunday in August, 1918.

Second District to be held with the church at Melville, commencing on Friday before the 4th Sunday in August, 1918.

14th—Appointed the next session of this body to be held with the church at South Lindale, Floyd County, Ga., one mile so Lindale Station, Southern and Central R. R., on Saturday before the third Sunday in September, 1918.

15th—Elder J. H. Johnson was chosen to preach the introductory sermon, Elder B. J. Tucker, alternate, Elder W. J. Cooper to write Circular Letter.

16th—Appointed to receive money for minutes and to distribute corresponding minutes: Elders H. G. Mitchell, W. T. Walden, W. J. Cheek, J. H. Hunt, Bros. W. A. Harris, S. C. Holland, Bro. J. M. Yarbrough to receive money for minutes.

17th—Called for miscellaneous business: Committee appointed to examine corresponding minutes report we find nothing in the minutes that demands attention of the body. On motion and second, each church is requested to consider for another year whether they want a committee from each church to give scriptural reference to each article of our faith to be published in our minutes. Each church so state in their letter to the Association in 1918.

18th—Instructed the Clerk to have 800 of these minutes printed and distributed among the churches of this body and corresponding Associations and retain balance of funds for his service.

19th—On motion give an expression of thanks to the brethren, sisters and friends for their kind hospitality during our stay with them.

Preaching this morning at 10 o'clock by Elder G. W. Jackson,



closed by the Moderator.

Minutes read and adopted. After singing hymn taking the parting hand, closed with prayer by the Moderator.

ELDER W. J. COOPER, Moderator,  
Armuchee, Ga., Route 2.  
W. P. BARNES, Clerk.  
Rome, Ga., Route 1.

#### **CORRESPONDING LETTER.**

The Euharlee Association in session with the church at Midway. To our sister Associations with whom she corresponds, sendeth greetings:

Dear Brethren in Christ, we have had another pleasant session of our body for which we feel thankful. We were made glad by your coming, and by the sweet message of glad tidings of our blessed Lord. We trust you will visit us again at our next session which will be held with the church at South Lindale, one mile from station on both Southern and Central of Georgia R. R., will meet the Lord willing on Saturday before the third Sunday in September, 1918. Dear brethren, pray for us and visit us, is our prayer for Christ sake.

ELDER W. J. COOPER, Moderator,  
W. P. BARNES, Clerk.

#### **CIRCULAR LETTER.**

Dear brethren and sisters in the Lord: The time has again come for us to address you with a circular letter and feeling my imperfections, also unworthiness, it is with great fear and trembling we take up our pen to write, but would call your attention to an expression of Scripture recorded by the Apostle Paul to the Corinthians. Brethren, in his second letter to the church at Corinth 13 chapter and 11 verse, "Finally, brethren farewell, be perfect, be of good comfort, be of one mind, live in peace." The first thought that appeals to our minds is the fact that this was written near the close of the ministerial life of the Apostle and although he had so often clearly set forth the great principles of life and salvation at various times and places the time was now near at hand when he must depart this life. He begins to tell the dear children of God how to live and act towards each other, but nowhere does he tell them how to die or how to prepare to die. So we feel sure that the little children of God should not be so much concerned about dying as about living, for we are fully satisfied that it is a more dangerous thing to live than to die. Then the gospel of Christ is addressed to living people, or to gospel subjects. Those of whom it is the power of God unto salvation to to which is the believer and we no where in the Bible ever find where the gospel of Christ is the power of God unto salvation to the unbeliever. We understand that whatsoever the Law saith it



saith it to them that are under the Law likewise. Whatsoever the gospel of Christ saith it saith it to them that are gospel subjects or to the ones that have been made new creatures in Christ Jesus by the power and wisdom of God for it is written that it is a fearful thing to fall into the hands of the living God. Heb. 10:31.

We are told that the fear of God is the beginning of wisdom now the friendly admonition of the writer is to fare well. We do not understand that he used this expression merely because he was soon to depart or as a common word, goodbye, but he was leaving us something to fare well on for his teaching and preaching all the while had been by the revelation of Jesus and what he had written had been by inspiration, hence the time had now come to impress his former teachings of all things pertaining to their duty on them. We are told to be perfect, we understand there is a perfection of doctrine set forth in the scriptures of truth not in the flesh, for he had formerly declared he had no confidence in the flesh, hence he nowhere taught perfection in the flesh, but be ye perfect in the doctrine of grace not wavering or making complimizing propositions, with even for a double minded man is unstable in all his ways tossed to and fro with all the different winds of doctrine of the world. Remember dear people, that there is another gospel spoken of which is not another but there be some that trouble you and would pervert the gospel of Christ. Gal. 1:7. So again we are told if any man preach any other gospel than that ye have received, let him be accursed. Gal. 1:9. We believe that men and women receive the truth of the gospel in their experience of grace then any gospel that does not harmonize with our experience as well with the written word is not only dangerous but is detrimental to the peace of the church at large, therefore let us ever be found contending earnestly for the faith once delivered to the sainth then in this light it is not only possible but our duty to be perfect. Be of good comport. Why did he say that because that was a Godly admonition even in the days of the Prophets, for he saith comfort ye my people, saith your God. Speak ye comfort to Jerusalem. Isaiah 40:1-2. There are people to whom he is addressing this farewell to. He has further put us on notice that in the world ye shall have tribulation, but be of good comfort or of good cheer. I have overcome the world. He tells us he can do all things through Christ which strengthens us. We should remember that all things spoken of are all things pertaining to our peace and comfort in the duties of the children of our King, hence anything that would bring about an offence or confusion is not considered in this. All we believe it is just as necessary to rightly divide the word all, as any other part of the word of truth. If we fail to do that we work up a clash and bewilder the minds of some of the little ones, and in some cases make shipwreck of ourselves. Now he says be of one mind. We believe this means both doctrinally and practically. We know by observation that the pure



4. That true believers in Christ Jesus are the only subjects of baptism, and that a 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 a 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 saints' feet at every legal opportunity during life.

#### THE DECORUM.

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

3. The members thus chosen and convened shall be denominated by the Euharlee Primitive Baptist Association.

4. This Association shall have no power to iord 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-election.

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



ing, except he depart from his subject.

11. No person shall speak more than three times on the same subject without leave of the Association.

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

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

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

15. The Moderator shall be entitled to the same privilege of speech as another 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 rises.

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 power to provide for—

1. The general union of the Churches.

2. To preserve inviolable a 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 this 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 their 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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