

MINUTES

—OF THE—

SIXTY-SEVENTH ANNUAL SESSION

—OF THE—

Euharlee

Primitive Baptist Association

—HELD WITH—

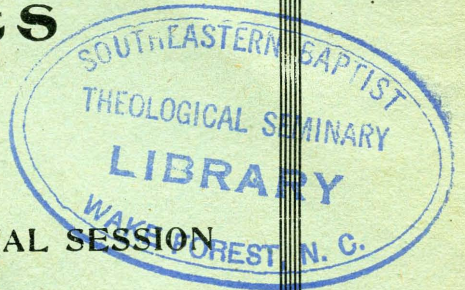
The Church at Antioch, Floyd County, Georgia,

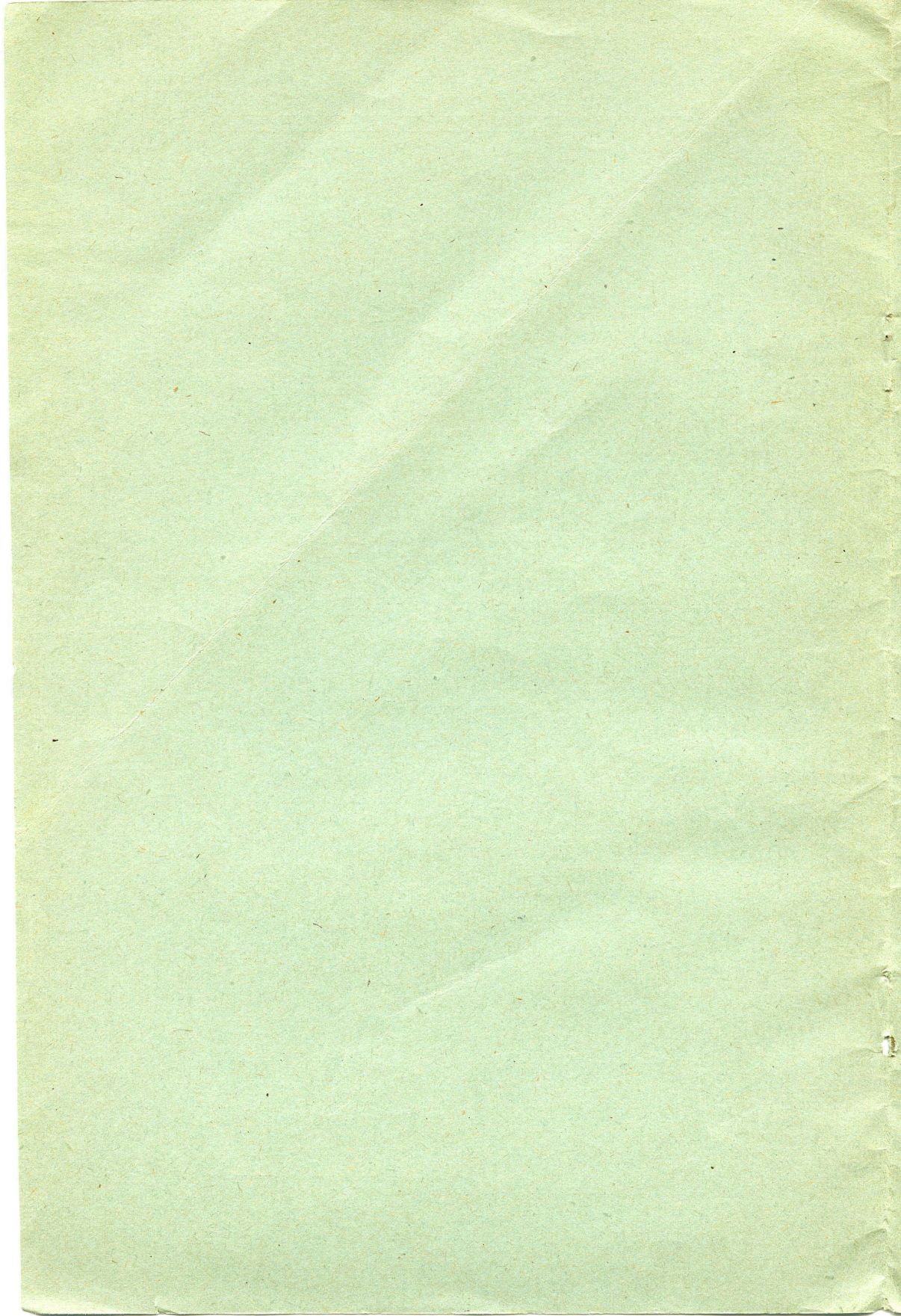
September 19, 20, 21, 1908.



OFFICERS:

ELDER W. J. COOPER, Moderator,	G. G. BURKHALTER, Clerk,
Rome, Ga. R. F. D. No. 9.	Rome, Ga. R. F. D. No. 2





MINUTES.

Of the Sixty-Seventh Annual Session of the Euharlee Primitive Baptist Association, held with the Church at Antioch, Floyd County, Ga., Sept. 19 20 and 21st, 1908.

The introductory sermon was preached by Elder T. J. Bright. Text Isaiah 11th chapter and 10th verses. And in that day there shall be a root of Jesse which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.

After an intermission of one hour the messengers assembled in the house. Prayer by Elder H. G. Mitchell. Called for the reading of the letters from the churches, and enrolled the names of their delegates.

On motion elected Elder W. J. Cooper moderator, G. G. Burkhalter clerk by acclamation.

First—Invited visiting brethren to seats.

Second—Called for petitionary churches.

Third—Called for correspondence.

From New Hope Association—W. L. Lee, J. A. Phillips, Elder W. P. Merrill, G. W. Puckert, B. M. Murphy, I. P. Daniel, N. V. Parris, J. N. Compton, Elder J. T. Daily.

From Yellow River—Elder J. A. Arrington, Elder W. H. Hamrick, Elder V. B. White, Elder R. Lee Cook.

From Ocoee—Package minutes.

From Sinklebottom—Elder John Trout.

From Fellowship—Elder John Phillips, Elder J. C. Champion, John Avery, J. N. Duke.

From Delaware—Package minutes.

From Warwick—Package minutes.

Cone Creek—Elder J. C. Chandler.

From Ocklochnee—Elder R. H. Boswick.

From Marietta old School—Elder H. G. Mitchell, W. J. Cheek, Elder J. T. Abernathy, W. H. McDonald, Elder W. T. Walden, Elder W. H. Lenard, F. M. Lenard, G. L. Daniel.

Fourth—Appointed the following committees:

To arrange preaching—A. W. Wilkins, W. P. Barnes, W. A. Long, G. W. Wimpee, G. G. Burkhalter.

To write corresponding letter—Elder N. A. Hamrick, J. A. Wilson, Elder C. A. Clemmons.

To examine circular letter—Elder T. J. Bright, Elder B. R. Bray, Elder J. H. Johnson.

Fifth—Committee reported preaching at the stand this evening by Elder V. B. White, followed by Elder W. H. Hamrick, also at 10 a. m. Sunday by Elder R. H. Barwick, followed by Elder John Phillips, p. m. by Elder H. G. Mitchell, followed by Elder R. L. Cook.

Sixth—On motion adjournment until 8:30 Monday morning.

MONDAY MORNING SEPT 21.

The Association met and had prayer by Elder J. T. Abernathy. Preaching at 10 o'clock by Elder John Trent, followed by Elder J. C. Chandler, closed by the moderator.

Seventh—Renewed the invitation to visiting brethren.

Eighth—Called for roll and marked absentees.

Ninth—Renewed the call for correspondence. Bros. M. Ingram, I. P. Daniel, J. A. Phillips, from New Hope Association.

Tenth—Called for corresponding letter read and adopted.

Eleventh—Called for circular letter, on motion the letter was received.

Twelfth—Appointed correspondence as follows:

To New Hope—Elder N. A. Hamrick, Elder J. H. Johnson, Bro. C. C. Compton, Elder B. J. Tucker, G. W. Wimpee, J. B. Bobo.

To Cane Creek—Package minutes.

To Yellow River—Bro. J. S. Moore, package minutes.

To Warwick—Package minutes.

To Delaware River—Package minutes.

To Oconee—Elder T. J. Bright, package minutes.

To Marietta O. S.—Elder T. J. Bright, package minutes.

To Fellowship—Bro. W. J. Calloway, package minutes.

Thirteenth—Appointed Union meetings as follows:

First District to be held with the church at Mountain Grove, at Lindale, Ga., commencing on Friday before the third Sunday in August next.

Second District to be held with the church at Friendship, Catoosa County, Ga., commencing on Friday before the fifth Sunday in August next.

Fourteenth—Appointed the next session of this body to be held with the church at Harmony, two and a half miles North East of Calhoun, Gordon County, Ga., commencing on Saturday before the third Sunday in September, 1909.

Fifteenth—Elder J. H. Johnson was chosen to preach the introductory sermon, Elder W. J. Cooper alternate, Elder J. H. Johnson to write a circular letter.

Sixteenth—Called for contributions, and distribution of corresponding minutes.

Seventeenth—Appointed W. J. Calloway, R. E. Wood, Elder T. J. Bright and J. B. Bobo, to receive contributions and distribute corresponding minutes.

Eighteenth—Called for miscellaneous business.

Nineteenth—Appointed the clerk to have 800 of these minutes printed and distribute among the churches of our body and corresponding associations.

Twentieth—On motion, give an expression of heartfelt thanks to brethren, sisters and friends for their kindness shown us during our stay with them.

Thus ends the sixty-seventh session of this body in peace harmony and love.

Read and adopted these minutes.

ELDER W. J. COOPER, Moderator.

G. G. BURKHALTER, Clerk.

ORDER OF PREACHING.

Saturday a. m. Elder T. J. Bright, p. m. Elder V. B. White, followed by Elder W. H. Hamrick.

Sunday a. m. Elder R. H. Barwick, followed by Elder John Phillips, p. m. Elder H. G. Mitchell, followed by Elder R. L. Cook.

Monday, Elder John Trent, followed by Elder J. C. Chowder and closed by the moderator.

NAME AND ADDRESS OF ORDAINED MINISTERS IN THE EUHARLEE ASSOCIATION.

Elder R. S. Hamrick, Lindale, Ga.

Elder B. R. Bray, Calhoun, Ga.

Elder T. F. Hatch, Cedartown, Ga.

Elder C. A. Clemmons, LaFayette, Ga.

Elder T. J. Bright, Aragon, Ga.

Elder N. A. Hamrick, Cedartown, Ga.

Elder T. I. Samford, Aragon, Ga.

Elder W. J. Cooper, Rome, Ga. No. 9.

Elder J. H. Johnson, Rome, Ga. No. 6.

Elder B. J. Tucker, Key, Ala.

CORRESPONDING LETTER.

The Euharlee Association of the Primitive Baptist Faith and Order unto her sister Associations with whom we correspond sendeth christian love:

Dear Brethren—We have been blessed with the privilege of holding another session of our body which has been one of love, joy and peace. Dear brethren, we have had corespondants from most of the Assosiations with whom we correspond, and those that came, came declaring that Jesus is the Savior of his people and that it pleased God by the foolishness of preaching to save them that believe and it is the believer that is saved. The next session of our body will be held with the church at Harmony, when, if spared we hope to meet you again. Until then farewell.

ELDER W. J. COOPER, Moderator.

G. G. BURKHALTER, Clerk.

CIRCULAR LETTER.

To the brethren and sisters composing the Euharlee Primitive Baptist Association:

Dear brethren and sisters in the Lord, it becomes our duty to again address you by circular letter. We will call your attention to the third chapter and twenty-first verse of the book of Genesis.

Unto Adam also, and his wife did the Lord God make coats of skins, and clothed them according to Divine testimony, the Lord God made man of the dust of the earth and took from his side and formed woman, which he gave to Adam for an help meet and called her his wife and they were both naked and they were not ashamed, and it pleased the Lord to put them in the garden of Eden to keep it and to dress it, and also to give him a law or command, the violation of which was death. And we see according to the testimony that Adam violated the law which he had received from his Creator, and brought death and condemnation upon himself and not only himself, but upon his whole posterity, in consequence of which the eyes of them both were opened and they knew that they were naked.

Now we will consider their condition from an experimental standpoint before they realized their condemnation before God, they were happy in their creative state, but when they realized their nakedness before God they were ashamed, and began to sew fig leaves together to hide their nakedness, from God, just like the poor sinner, when he realizes his condemnation before God, because of being quickened into life by Gods Spirit, then like our fore parents, he begins to cover or hide his nakedness from God by his own works, but just like his fore parents, the fig leaves or his own works is not a sufficient covering. Such a flimsy covering was not sufficient for their protection, and this is just what the poor sinner learns in his experience, that his works is not a sufficient covering before God, but the glorious consideration is dear children of God, that the Lord made them coats of skins to clothe them with; something that was durable, representing to our mind the blessed righteousness of our great Redeemer. Then in as much as he Christ the Lord has redeemed us from the law of sin and death and clothed us with his own righteousness let us walk worthy of the vocation wherewith we are called, arming our selves with the same mind of Ohrist, and as the Apostle further admonishes. Let us draw near, with a true heart in full assurance of faith; having our hearts sprinkled from an evil conscience, and our bodies washed with pure water, also let us hold fast the profession of our faith without wavering for he is faithful that promises.

ARTICLES OF FAITH.

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

2nd. We believe that the scriptures of the Old and New Testament and the words of God, and the only rule of Faith and Practice.

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 own free will and abilities.

4th. We believe in the everlasting love of God to His people and the eternal 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 Son before the world began in which their salvation is secure, and that they, in particular; are redeemed.

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

6th. We believe all those who were chosen in Christ will be effectually called regenerated, converted, sanctified and supported by the spirit and power of God, so that they will preserve in Grace, and that not one of them be finally lost.

7th. We believe that good works are the fruits of faith, and follow after justification, and that they only justify us in the sight of men and angels and are evidence of our gracious state.

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.

9th. We believe that no minister has the right to the administration of the ordinances, only such as are regularly called and come under the imposition of hands by 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 unscriptural unsupported by divine revelation; and therefore improper; and we believe that no individual who is united with or are the advocates of all or either of them, should be held in fellowship by our churches.

AND AS FOR THE GOSPEL ORERD.

1. 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 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 of 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 the 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 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 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 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 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 right 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 exceed one hundred members and then 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 those 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 speaking, 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 cast reflections 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 or idea.

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

14. The several names of the members 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 the power to provide for—

1. To preserve inviolable a chain of communion among the Churches.

2. To give the Churches all the necessary advice in matters of difficulty.

3. To inquire into the cause why the Churches fail to represent themselves at any time in the Association.

4. To correspond with other Associations.

5. 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.

6. 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.

7. 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.

8. Any member who shall willingly and knowingly break any of these rules shall be reprov'd by the Association as they think proper. The Association shall be opened and closed with prayer.

9. The Association shall receive correspondence from other Associations by the Moderator extending to their delegates the right hand of fellowship.

Tabulated Statement of the Churches.

CHURCHES	PASTORS	CLERK	P. O. OF CLERK	MESSENGERS	Received by Baptism	Received by Letter	restored	Dis by Letter	Excluded	Deaths	Membership	Meeting Days	For Minutes
First District—													
Valley Grove.	N. A. Hamrick	W. J. Richardson	Cedartown...	N. A. Hamrick, W. J. Woods	7	2	...	16	Fourth	1 00
Silver Creek...	T. I. Samford	R. E. Morris...	Aragon.....	T. J. Bright, J. H. Johnson	3	2	...	...	1	50	Second	1 50
Euharlee	T. J. Bright	J. S. Spinks	Rockmart. . .	J. A. Wilson, J. S. Spinks	3	...	...	...	1	16	Third	1 00
Providence....	N. A. Hamrick	I. A. Lumpkin	Cave Spring...	B. J. Tucker, W. B. Mathews	...	1	...	...	3	27	Third	1 50
Antioch	W. J. Cooper	J. F. Turner....	Rome.....	G. G. Burkhalter, G. W. Wimpee	3	...	...	...	...	27	Fourth	1 50
Mount Grove.	R. S. Hamrick	R. E. Wood....	Lindale.....	R. E. Wood, J. B. Bobo	1	4	1	1	1	41	Third	2 00	
New Home....	T. I. Samford	J. E. Broadaway	Silver Creek..	J. P. Morris, W. J. Calloway	...	2	...	1	1	28	Fourth	1 50	
Second District													
Pleasant Hill..	W. J. Cooper...	J. S. Moore....	Rome	W. J. Cooper, W. A. Long...	...	...	1	2	22	First	1 50	
Mellville	N. A. Hamrick	J. I. Woodard	Holland.....	J. J. Sentell, H. V. Romba...	...	1	4	...	27	Fourth	1 50		
Emmons		T. M. Gray....	Subligna.....	T. M. Gray .....	...	...	3	7	Fourth	50		
Harmony	B. R. Bray.....	C. A. Clemmons	LaFayette....	B. R. Bray, C. A. Clemmons..	...	...	...	1	21	Third	1 00	
Friendship	B. R. Bray....	A. Peters.....	Ringgold	J. A. George, Joseph Peters...	...	...	1	20	Second	1 00		
Midway	W. J. Cooper...	W. P. Barnes...	Rome.....	E. P. Floyd, W. P. Barnes ...	1	3	...	...	33	Second	2 00	
Dykes Creek ..	T. I. Samford..	A. W. Wilkins	Rome	A. Wilkins, D. W. Loudermilk	...	...	...	9	First	1 50		
Totals.					11	13	13	7	10	345			19 00

