

MINUTES
of the
LOWER COUNTRY LINE
PRIMITIVE BAPTIST
ASSOCIATION

Held With the Church at

SURL

Person County, North Carolina

August 4th, 5th and 6th



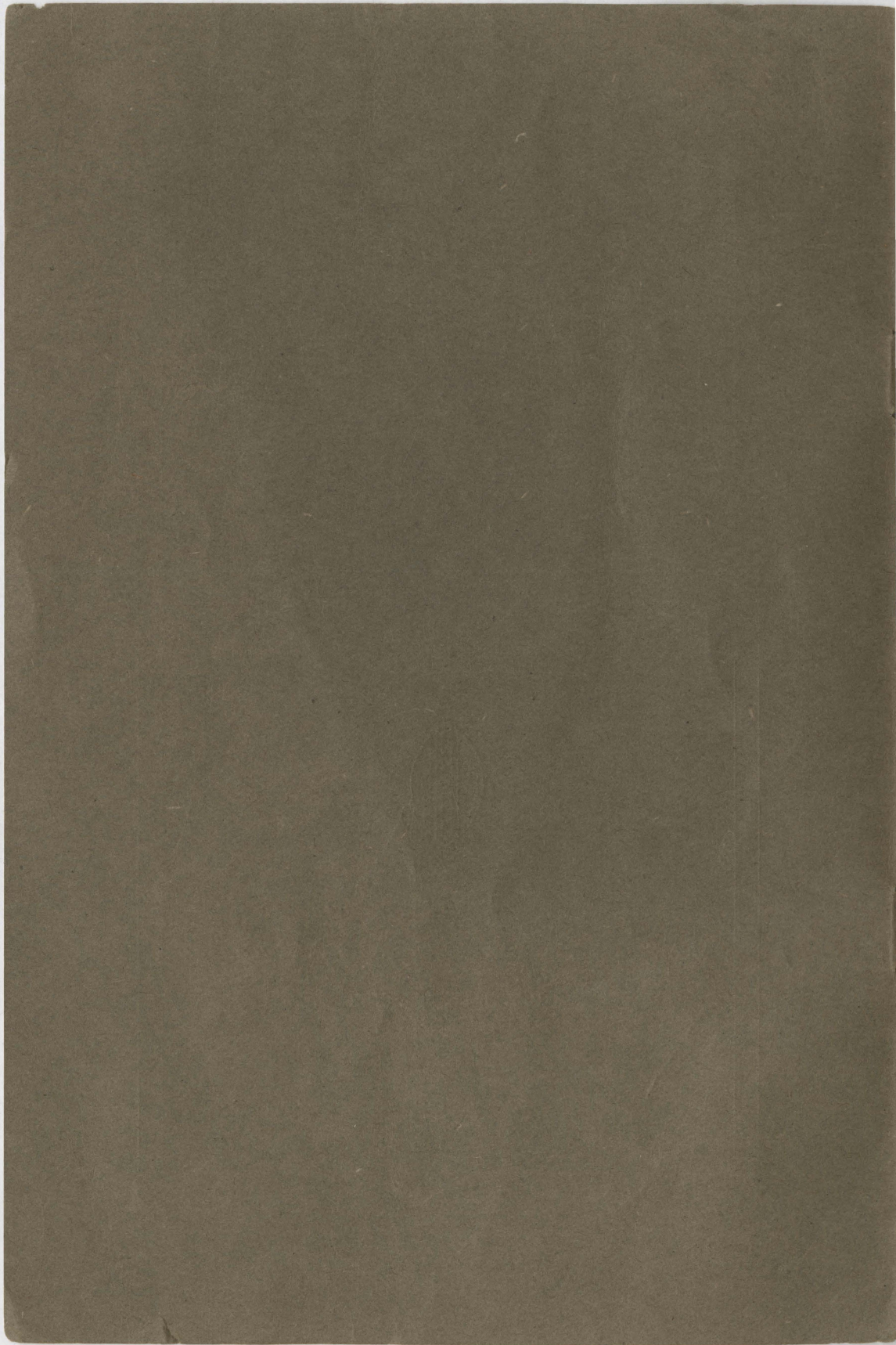
OFFICERS

W. A. WARREN, Moderator
Hurdles Mills, N. C.

J. H. GOOCH, Clerk
Stem, N. C.

C. T. HALL, Asst. Clerk
Woodsdale, N. C.

1923



MINUTES
OF THE
LOWER COUNTRY LINE
PRIMITIVE BAPTIST
ASSOCIATION
Held at the
SULLY
Hotel, Charleston, S. C.
August 1st to 10th 1891

W. H. HARRIS, Secretary
J. H. HARRIS, Treasurer

1891

MINUTES

WATER BOUNTY DIVISION

EXAMINING BOARD

ASSOCIATION

SURV

1924

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MINUTES
PROCEEDINGS
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LOWER COUNTRY LINE

PRIMITIVE BAPTIST

ASSOCIATION

SURV



1823

PROCEEDINGS

SATURDAY MORNING, AUGUST 4, 1923

The introductory sermon was preached by Elder C. B. Hall from Luke 1:1, "For as much as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us."

1 After an intermission of one and one half hours, the Messengers from the several Churches met in the meeting house, where the Association was opened with praise and prayer by Elder Isaac Jones from White Oak Association, after which the Association proceeded to business.

On motion, Brother W. A. Warren was chosen Moderator and Brother J. H. Gooch, Clerk, and Brother C. T. Hall, Assistant Clerk.

2. Petitionary letters called for, none presented.

3. Messengers and visitors from Sister Associations were invited to take seats with us, whereupon the following were received:

From Abbotts Creek, Minutes.

From Black Creek, Elders C. F. Denny, J. W. Wyatt and J. T. Spencer.

From Contentnea, Elders T. B. Lancaster and J. P. Tingle.

From Fishers River, Minutes.

From Kehukee, Elder A. B. Denson and Brother H. L. Adcock.

From Little River, Elders J. E. Adams, Jesse Barnes, L. H. Stevenson, E. C. Jones and Brother R. F. Smith.

From Mayo, Elders G. M. Trent, J. F. Spangler and D. V. Spangler.

From Mill Branch, Minutes.

From New River, Minutes.

From White Oak, Elder Isaac Jones.

From Salem, Minutes.

From Smith's River, Minutes.

From Staunton River, Elders C. T. Evans, and W. R. Dodd and Brother J. H. Butcher.

From Upper Country Line, Elders B. F. McKinney and W. C. King, and Brethren W. P. Warren, A. G. Porterfield and W. D. Blalock.

Elder F. W. Keene from Maine Conference.

Elder R. H. Pitman from Ebenezer Association of Virginia.

Elder M. B. Martin from Mountain Association.

4. The Messengers from Surl Church with the Moderator and Clerks were chosen a Committee of Arrangements, and Brethren A. P. Clayton and J. M. O'Briant a Committee of Finance.

5. Elders Jesse Barnes and F. W. Keene were appointed to preach at the stand this afternoon.

6. Letters from the several Churches were read and their standing recorded in the statistical table hereunto attached.

7. Circular letter called for, presented and referred to the Committee of Arrangements.

8. On motion the Association adjourned to meet Monday morning, August 6th, 1923, at 9:00 o'clock.

MONDAY MORNING, AUGUST 6, 1923

The Association met according to arrangements, after praise and prayer by Elder R. H. Pitman from Ebenezer Association, proceeded to business.

9. The committee of finance reported as follows:

Cash in the hands of the clerk from 1922 -----	\$	00
Received from the Churches -----		277 76
Received from Friends -----		50 51
Total -----	\$	328 27

EXPENDITURES

For balance due on 1922 Minutes -----	\$	9 15
Allowed Clerk for services -----		10 00
For Ice and hauling water -----		44 85
For lights -----		10 00
For printing Minutes and postage on same -----		48 00
Given to visiting ministers according to distance traveled		204 27
Balance in hands of Clerk -----		2 00
Total -----	\$	328 27

The report received and the committee discharged.

10. Report of the Committee of Arrangements received and approved and the committee discharged.

11. Messengers appointed to visit Sister Associations at our last session, called upon to make their report. Reports were satisfactory, those failing to attend were excused.

12. Circular letter read and approved, and ordered to be annexed to these minutes.

13. Messengers were appointed to visit Sister Associations as follows:

- Abbotts Creek, J. W. Terry.
- Black Creek, Elder C. B. Hall.
- Contentnea, Minutes.
- Fishers River, Minutes.
- Kehukee, J. H. Gooch and W. A. Warren.
- Little River, Elder C. B. Hall and Brethren S. Gray and Dr. H. E. Satterfield.
- Mayo, J. W. Terry.
- Mill Branch, Minutes.
- New River, Minutes.
- White Oak, J. D. Dupree.
- Salem, J. W. Terry, Joseph Monsees, C. C. Hite and J. H. Gooch.
- Smith's River, Minutes.
- Staunton River, J. M. O'Briant.
- Upper Country Line, Dr. H. E. Satterfield.

14. As no brother from this Association has taken appointments to several of the Associations with whom we correspond and being desirous that we be represented by some personal representative sent by us, we hereby authorize and instruct Elders Isaac Jones, T. B. Lancaster and A. B. Denson when no messenger or member of this Association is present, to say to the brethren composing the Associations with whom we correspond, that we appreciate their correspondence and Messengers who have come to see us, and that we desire a continuation of the same.

15. Brother F. L. Moore was chosen to write the circular letter to be read at our next annual session.

16. Agreed that our next annual session be held with the Church at Ebenezer, Person County, North Carolina, and to commence on Saturday before the first Sunday in August, 1924, and to continue three days. Elder J. A. Herndon was chosen to preach the introductory sermon, and Elder T. Y. Monk alternate.

17. Ordered that our clerk have one thousand of these minutes printed, with articles of faith, form of government and rules of the decorum attached, and distributed with the Churches and Associations with whom we correspond.

18. Realizing that we have been wonderfully blessed and favored by the presence of such able and gifted Ministers of Christ (as we trust) who have met with us from different states, all preaching the same glorious doctrine of Salvation by Grace, reserved in Christ for his Bride (the Church) from the foundation of the world, without any discordant note.

Therefore, be it *Resolved*: First, That we return thanks to God for this and all other unmerited blessings.

Second, That we extend to the brethren, sisters and friends of this Church and neighborhood our heartfelt thanks and appreciation for their many acts of kindness and generous hospitality in helping us entertain this Association, especially to the Sheriff of Person County and his deputies for their presence, in helping maintain order, which has been very good considering such a large crowd.

Third, That this Association discountenances and forbids any and all kinds of trading and trafficking and any other misbehavior on or near the Church grounds when and where the same is being held and will endeavor to punish such by special act of General Assembly of North Carolina.

The above proceedings were read by the Clerk, after which we adjourned to meet again at the time and place appointed for our next annual session.

W. A. WARREN, *Moderator*,
J. H. GOOCH, *Clerk*,
C. T. HALL, *Asst. Clerk*.

SERVICES

SATURDAY AFTERNOON 2:00 O'CLOCK

Preaching at the stand by Elder Jesse Barnes, from Matt. 14:27, "But straightway Jesus spake unto them, saying, Be of good cheer: it is I: be not afraid." Closed by Elder F. W. Keene, from Psalms 107:23, "They that go down to the sea, in ships, that do business in great waters," etc.

SATURDAY AFTERNOON 5:00 O'CLOCK

Services again at the stand by Elder W. C. King, from John 5:24-25, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life," etc.

SATURDAY EVENING 8:00 O'CLOCK

On account of rain, services were held in the meeting house by Elder J. P. Tingle, from no special text, closed by Elder G. M. Trent from Isaiah 9:6, "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called wonderful, counsellor, the mighty God, the everlasting Father, the Prince of Peace."

SUNDAY MORNING 10:00 O'CLOCK

Services at the stand by Elder T. B. Lancaster from 1 Corinthians 2:2, "For I determined not to know anything among you, save Jesus Christ and him crucified." Closed by Elder R. H. Pitman, from Titus 2:1, "But speak thou the things which become sound doctrine."

SUNDAY AFTERNOON 2:00 O'CLOCK

Services again at the stand by Elder A. B. Denson, from Ephesians 5:25, 26, 27, "Husbands, love your wives, even as Christ also loved the Church, and gave himself for it," etc. Closed by Elder Isaac Jones from Rev. 26:6, "Blessed and holy is he that hath part in the first Resurrection," etc.

SUNDAY AFTERNOON 5:00 O'CLOCK

Services again at the stand by Elder J. W. Wyatt, from Matt. 28:19, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost," followed by Elder C. T. Evans from Isaiah 9:6, "For unto us a child is born, unto us a son is given," etc. Closed by Elder J. E. Adams from Acts 8:35, "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus."

SUNDAY EVENING 8:00 O'CLOCK

Services at the stand by Elder J. F. Spangler, from Heb. 14:14, "For by one offering he hath perfected forever them that are sanctified," followed by D. V. Spangler, from Matt. 1:18, "Now the

birth of Jesus Christ was on this wise: when as his Mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." Closed by Elder J. T. Spencer from no special text.

MONDAY MORNING 10:00 O'CLOCK

Services were opened at the stand by Elder M. B. Martin, from Isaiah 45:22, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else," followed by Elder E. C. Jones from no special text, continued by Elder L. H. Stevenson from John 10:16, "And other sheep I have which are not of this fold." Closed by Elder B. F. McKinney with very appropriate remarks. The crowd was large, behavior good. May the word preached be long remembered by those present.

CIRCULAR LETTER

To the Messengers and Churches composing the Lower Country Line Association:

MY DEAR BRETHREN: As I am so situated that I can not visit you at your several meeting places, I am coming to you in this short letter, that you may know I often think of you, and that my heart goes out to you in love. I often find myself trying to pray that our God will grant, that love and peace may abound among you. Paul in writing to the Church at Rome admonished them to be charitable toward each other, and further said: "Let us therefore follow after the things which make for peace and things wherewith one may edify another."

Now Paul was talking to God's People, for they were the Church. They were believers in the Lord, yea, they were his brethren, and he could use the word "us" which included himself with the Church at Rome. Let us, therefore, strive for things that make for peace. We should, as God's people strive to keep our body under, to live in such a way as becometh the members of the Church of God. As becometh one for whom the Lord Jesus died, that we might live. We believe that we were chosen in the chambers of eternity for a purpose, and that purpose was, that we should show forth his praise. Now brethren we can't show forth the praise of God and the Lord Jesus Christ by neglecting our duties, and going after the world. The things which make for peace are mentioned in the scriptures. We are not to put stumbling blocks in the way of a brother. We are to bear one another's burdens, and thus fulfill the law of Christ.

We are to "let brotherly love continue." When love abounds peace will be present, and no brother or sister will be found in our County homes or suffering for the necessities of life.

If we love one as we should, we will divide as long as we have anything. Brethren, strive to put down the spirit of covetousness, it is a fleshy garment, and is filthy and a sin.

Now brethren, I trust you will consider the word of admonition, and remember that it applies to each Church composing this Association, and may you all be blessed to meditate upon the

duties you owe to each other, to the Church and to your God.
 May you so love each other and your Pastors that you
 will strive to follow after the things that make for peace.
 "Little children love one another."

Your brother, I hope,
 C. B. HALL.

DISTRIBUTION OF MINUTES TO ASSOCIATIONS

Abbotts Creek—A. L. Owens, Salisbury, N. C., R. R. 2	13
Black Creek—Elder Ernest Cobb, Wilson, N. C.	18
Contentnea—Elder J. P. Tingle, Grantsboro, N. C.	25
Fishers River—Elder F. P. Stone, Francisco, N. C., Rt. 1	30
Kehukee—Elder Sylvester Hasell, Williamston, N. C.	38
Little River—R. F. Smith, Benson, N. C.	20
Mayo—S. G. Dobyens, Claudville, Va.	20
Mill Branch—C. W. Brown, Tabor, N. C.	17
New River—Elder F. P. Branscome, Laurel Fork, Va.	20
Salem—W. L. Teague, Winston-Salem, N. C.	18
Smith's River—Elder Q. D. Weeks, Rt. 2, Willis, Va.	18
Staunton River—R. L. Dodson, Danville, Va.	18
Upper Country Line—Elder J. W. Gilliam, Altamahaw	20
White Oak—Elder Isaac Jones, Maple Hill, N. C.	22

ORDAINED MINISTERS IN LOWER COUNTRY LINE
 ASSOCIATION AND THEIR POSTOFFICES

Elder T. Y. Monk	Durham, N. C.
Elder J. J. Hall	Roxboro, N. C.
Elder J. A. Herndon	Durham, N. C.
Elder E. C. Oakes	Semora, N. C.
Elder C. B. Hall	Hillsboro, N. C., R. F. D.

ARTICLES OF FAITH

We the messengers of the several churches composing the Lower Country Line Association agree, for the satisfaction of our brethren and friends, to publish an abstract of the principles of faith upon which we unite and will endeavor with the help of the Lord to maintain.

1. We believe in the being of God as Almighty, eternal, unchangeable, of infinite wisdom, power, justice, holiness, goodness, mercy and truth, and that this God has revealed himself in his word, under the character of Father, Son and Holy Ghost.

2. We believe that Almighty God has made known his mind and will to the children of men in his word, which word we believe to be of divine authority and contains all things necessary to be known for the salvation of man. The same is comprehended or contained in the books of the Old and New Testament.

3. We believe that God before the foundation of the world, for a purpose of his own glory, did elect a certain number of men and angels to eternal life, and that this election is particular, eternal and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgressions he fell from that good and upright state, and being the head representative of the whole

human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of, and exposed to the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned and sanctified, and that it is impossible that they can utterly refuse the call, but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual work of the Holy Spirit.

9. We believe that those that are called by grace and born again will persevere in holiness and never fall finally away.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all God's works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principal of love.

11. We believe baptism by immersion and the Lord's supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline and that associations, councils and conferences of ministers or churches, are not to impose on the church, the keeping, holding or maintaining any principal or practice contrary to the church's judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the presbytery.

FORM OF GOVERNMENT

1. The association shall be composed of members chosen by the churches in the Lower Country Line Association, who shall be members supposed to be the best qualified for that purpose, and those producing letters from their respective churches, certifying their appointment shall be entitled to seats in the association provided the church is in peace at the time appointment is made.

2. In the letters from the churches shall be expressed the number of members in full fellowship, the number received by experience and baptism, the number received by letter, the number dismissed by letter, and the number excommunicated, and those who died since the last association was held.

3. Members thus chosen and convened shall be denominated the United Primitive Baptist, known as the Lower Country Line Association, being composed of churches in the counties of Durham, Granville and Person, North Carolina, and Halifax county, Va., which shall have no power to lord it over the churches composing it; nor shall it have any power over any church or infringe upon the rights of any church in the union.

4. The association when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, who shall be chosen by members composing it. The moderator to be chosen annually at each association; the clerk to continue in office during his pleasure or the pleasure of the association.

6. New churches may be admitted into the union by a written petition presented by messengers with letter, and upon examination if found orthodox and orderly, it may be manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association, but shall have only three messengers from each church.

8. Every query presented by any messenger in the association shall be read and before it shall be debated the moderator shall put it to a vote as to whether or not it shall be debated, and if a majority votes for debating, the query shall be debated, otherwise the query must be withdrawn.

9. Every motion made by any messenger which receives a second shall be considered by the association, unless it be withdrawn by the messenger offering it.

10. The association shall furnish the churches in the union with minutes of its proceedings.

11. We believe it to be absolutely necessary to have a fund for defraying the necessary expenses of the association, and recommend that each church composing it voluntarily contribute such sum as they think proper, and send by their messenger to the association, which money shall be placed in the hands of the clerk who shall account for the same, and pay it out as directed by the association.

12. The clerk shall have a book wherein shall be recorded the proceedings of each association, as well as a record of the dates of each association, and when associations are held at the different churches in the union, for which he shall receive a yearly compensation.

13. The association shall provide for the general union of churches, and shall preserve inviolably a chain of communion among the same. Shall give churches all necessary advice when called upon to do so; shall inquire into the cause of failure on the part of any church not represented at each association; shall appropriate the money contributed by the church for association fund to any purpose it deems proper; may appoint any member or members by and with their consent to transact any business connected with the association; shall have power to withdraw from any

church composing the union which violates the rules of the association or deviates from the orthodox principles of our faith.

14. Visiting brethren may be invited to assist in the association in every way except to vote.

15. Amendments may be made to this form of government at any time by a majority vote.

16. The minutes of the association shall be read and approved and signed by the moderator and clerk before adjournment.

RULES OF DECORUM

1. The association shall be opened and closed by prayer.

2. Only one person shall speak at a time, who shall rise from his seat and address the moderator in beginning his speech.

3. Every brother speaking shall adhere strictly to the subject under consideration and shall in no way reflect on any other brother.

4. No messenger shall absent himself from the association while in conference, without permission.

5. No messenger shall speak more than three times on the same subject without permission from the association.

6. Messengers shall keep strict order while the business of the association is being transacted.

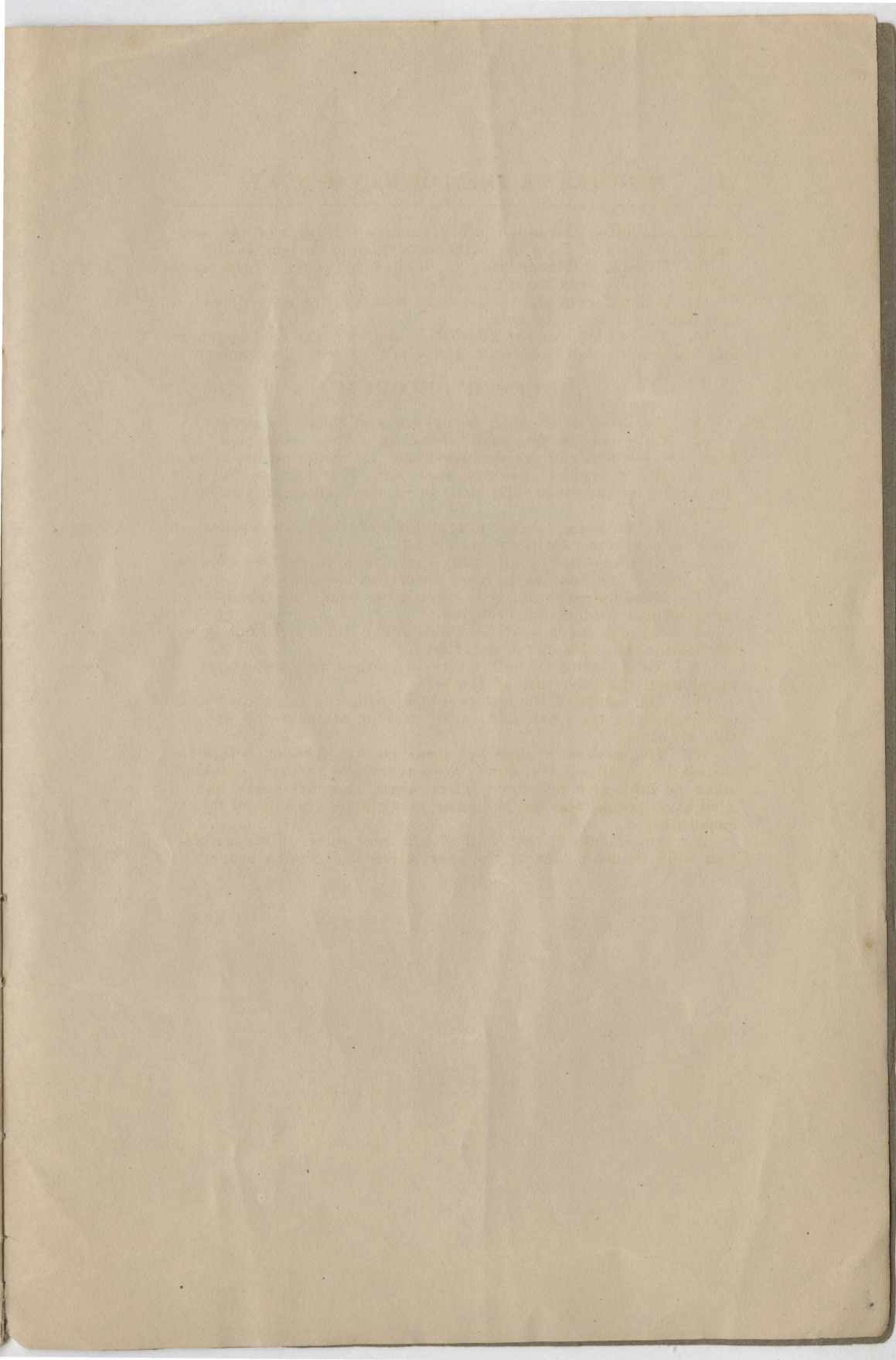
7. No messenger shall be interrupted while speaking unless he violates the rules of the decorum.

8. No messenger shall address another in other term or appellation than the title of brother.

9. The names of the members composing the association shall be enrolled by the clerk and called over as often as the association requires.

10. The moderator shall not speak on any question before the association until all the other messengers are through speaking, when he may give his views, after which any messenger having a right to speak, may reply to any new matter introduced by the moderator.

11. Any member who shall violate any rules of the association shall be dealt with by the association as it deems proper.



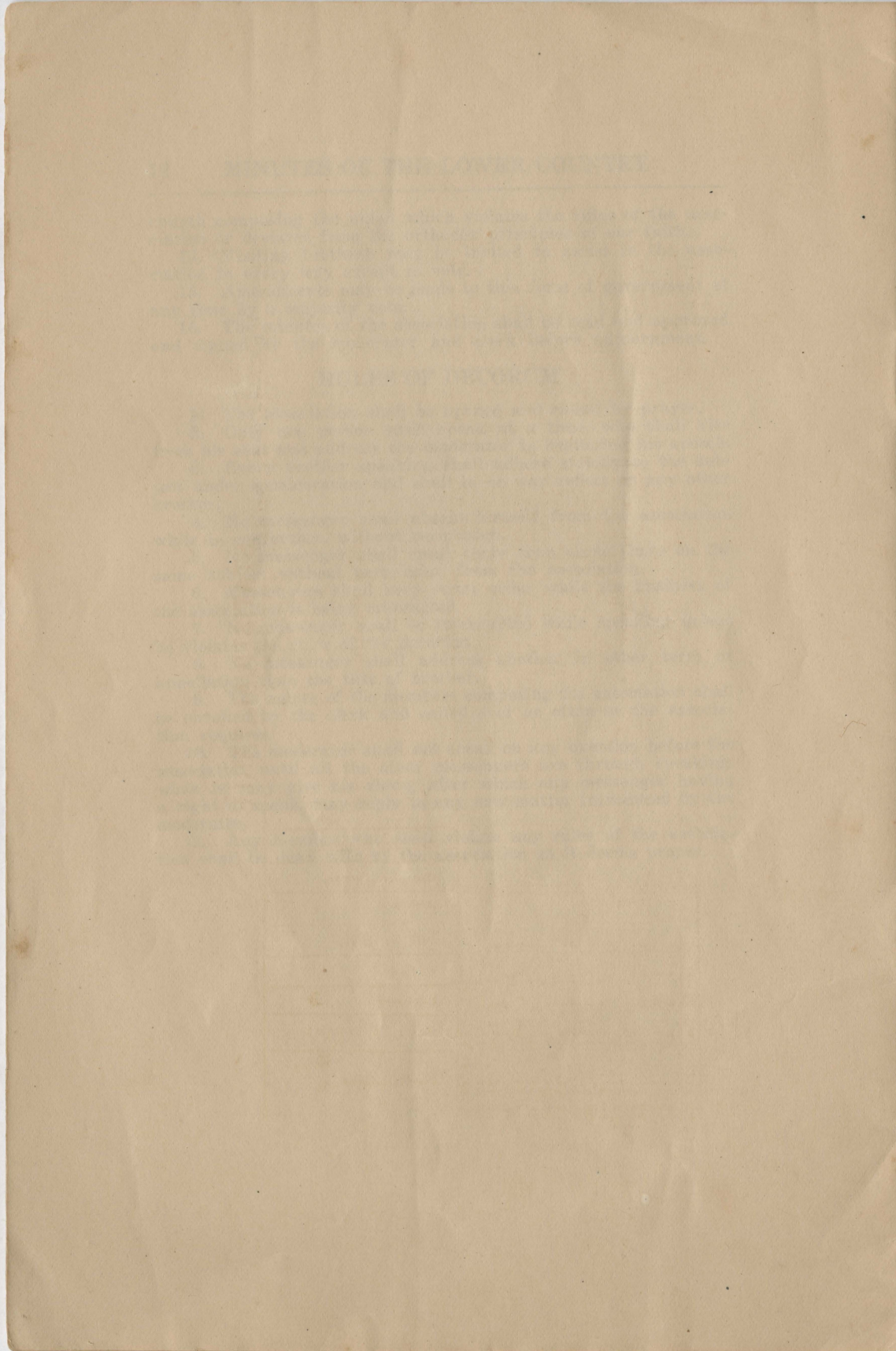


TABLE OF CHURCHES, CLERKS, POST OFFICES, PASTORS, TIME OF MEETINGS, WHERE ASSOCIATIONS LAST HELD, AND NUMBER OF MINUTES

Churches and Clerks	Post Offices	Pastors, Time of Meeting, Associations last held, number of Minutes
Camp Creek—J. H. Gooch	Stem, N. C.	Elder J. A. Herndon, 2nd Sunday and Saturday before 1914 35
Dutchville—P. L. Thomasson	Stem, N. C., Rt. 3	Elder J. A. Herndon, 4th Sunday and Saturday before 1920 26
Durham—M. G. Markham	Durham, N. C.	Elder C. B. Hall, 3rd Sunday and Saturday before 1912 105
Ebenezer—S. M. Pulliam	Leasburg, N. C.	Elder E. C. Oakes, 1st Sunday and Saturday before 1909 20
Eno—J. T. Rogers	Durham, N. C., Rt. 2	Elder C. L. Wood, 4th Sunday and Saturday before 1918 30
Flat River—W. R. Blalock	Roxboro, N. C., Rt. 1	Elder J. J. Hall, 4th Sunday and Saturday before 1916 65
Helena—J. L. Monk	Rongemont, N. C.	Elder J. J. Hall, 1st Sunday and Saturday before 1910 35
Mebane—J. C. Corbett	Corbett, N. C.	Elder C. B. Hall, 2nd Sunday and Saturday before 1915 20
Mt. Lebanon—Bedford Hill	Bahama, N. C., Rt. 2	Elder C. L. Wood, 1st Sunday and Saturday before 1921 21
Mt. Zion—H. C. Hackney	Virgilia, Va., Rt. 3	Elder E. C. Oakes, 2nd Sunday and Saturday before 1913 60
Roxboro—F. D. Long	Roxboro, N. C., Rt. 3	Elder J. A. Herndon, 1st Sunday and Saturday before 1919 15
Shiloh—E. D. Bailey	Woodsdale, N. C.	Elder J. J. Hall, 3rd Sunday 1913 33
Stories Creek—W. D. Yarboro	Woodsdale, N. C., R. F. D.	Elder J. J. Hall, 1st Sunday and Saturday before 1923 60
Surl—J. E. Dean	Morial, N. C., Rt. 1	Elder B. F. McKinney, 3rd Sunday and Saturday before 1922 25
Tar River—D. T. Adcock	Morial, N. C., Rt. 1	Elder J. J. Hall, 2nd Sunday and Saturday before 1917 85
Wheeters—W. A. Warren	Hurdles Mills, N. C.	