

MINUTES

—OF THE—

Seventy-Fourth Annual Session •

—OF THE—

TOWALIGA ASSOCIATION

—OF—

PRIMITIVE BAPTISTS

—HELD WITH—

Friendship Church, Wilkinson County, Ga.

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AUGUST 30TH, 31ST, SEPTEMBER 1ST, 1912

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ELDER A. C. ELLIOTT, Moderator  
McDonough, Ga., R. F. D. 1.

W. M. HARTLEY, Clerk  
Zebulon, Ga.

Introductory by  
ELDER A. C. ELLIOTT

“This is my beloved Son in whom I am Well Pleased: Hear  
Ye Him.”



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ship. We feel to have been greatly blessed by your coming among us. Your preaching has been edifying and instructive and we desire with us and pray the Lord that you may be blessed by coming among us. We have appointed Brethren whose names will appear in our minutes to visit you. Brethren continue to visit us and pray for us. May the God of Heaven keep you and preserve you until we meet again.

J. M. F. BARRON.

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### ORDERS OF SERVICE

Friday, August 30, 10 A. M.—Prayer Service led by Elder J. L. Hayes.

11 A. M. — Introductory Sermon by Elder A. C. Elliott.

3 P. M.—Preaching by Elder J. A. Wright.

Saturday, August 31st. A. M.—Prayer service led by Brother J. B. Bell.

11 A. M.—Preaching by Elders W. M. Blackwell and T. M. Whatley.

3 P. M.—Preaching by Brother Geo. D. Godard.

Sunday, September 1st, 9 A. M.—Prayer Service led by Brother J. T. Herndon.

11 A. M.—Preaching by Elder S. J. Blackwell.

3 P. M.—Preaching by Elder D. Henderson.

Services closed by Elder A. C. Elliott.

There was preaching at night by various Elders at the homes of the brethren and friends.

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### MINISTERS ORDAINED

J. A. Wright, Zebulon, Ga.

J. L. Hayes, Mansfield, Ga.

A. C. Elliott, McDonough, Ga., R. 1.

D. Henderson, McDonough, Ga., Rfd.

S. G. Ratliff, Flovilla, Ga.

E. Oglesby, McDonough, Ga.

J. M. F. Barron, Milner, Ga., R. 2.

T. M. Whatley, Orchard Hill, Ga., Rfd.

J. F. Taylor, Barnesville, Ga.

R. L. Barron, Zebulon, Ga., R. 2.

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### MINISTERS NOT ORDAINED

W. H. Taylor, Jackson, Ga.

Ellis Daniel, Thomaston, Ga.

Geo. D. Godard, Moultrie, Ga.

J. T. Herndon, McDonough, Ga.

J. P. Vaughn, Jackson, Ga.

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## CIRCULAR LETTER

Dear Brethren and Sisters:—

According to previous arrangements the time has arrived for me to address you by way of a "Circular Letter." I feel my unfitness, and unworthiness to do so, for I desire to write the things that become sound doctrine and I humbly pray that I may be guided by the Holy Spirit.

In order to proceed I will invite your attention to a passage of Scripture that will be found in the first chapter of 1st Peter and 2nd verse. "Elected according to the foreknowledge of God, the father, through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ. Grace unto you and peace be multiplied."

I understand that this Apostle is speaking of the great work of God; first we notice that those that were elected was according to the foreknowledge of God--God foreknew all things from the beginning to the end, and there is nothing new or old with him, he looked as it were and saw all things both good and bad and that he saw his creatures in their lost and ruined state and for His own glory and purpose he elected a people (sinners) a definite number and predestinated them to be saved in time for when there was no eye to pity nor no arm to save God laid help upon one that was able and mighty to save, God was moved, so to speak to love a people with an everlasting love, and in that eternal agreement and arrangement between God the Father, God the word and God the Holy Spirit; those whom he foreknew from all eternity he elected and predestinated and give them unto the second person of the adorable trinity and their names were written in his eternal wisdom, the lamb's book of life, and that he (Christ) agreed to come in time and bear their sins in his own body, and that he has ever stood as it were a lamb slain from the foundation of the world and that he has ever been a surety of his people for in the violation of God's law the whole race of mankind fell under the curse of the law dead in trespasses and in sin; destitute of eternal life. The Apostle Paul tells us in the 8th chapter of Romans and the 29th, 30th and 31st., verses. For whom he did foreknow. (God) he also did predestinate (that is that he predetermined to save them with an everlasting salvation in the person of the Lord Jesus Christ, who was to be made sin for them, who knew no sin, that is that he was to bear their sins in his own body for them to be conformed to the Image of his son that he might be the first born among many brethren and in the fullness of time God sent him into this world borned of a woman, borned under the law and under its curse, to redeem those whom God foreknew and elected and predestinated from under the law and under its curse then we hear the angel speaking unto his mother that he should be born by her into this low grounds of sorrow and that thou shall call his name "Jesus" for he (Jesus) shall save the people. (Those that his father had given him) from their sins, now then let us

hear him speak to us he says that he's come not to call the righteous but sinners to repentance and to seek and to save that which was lost. Let us read the 37th verse of the 6th chapter of St. John, Christ tells us and all that the father giveth me shall come to me and him that cometh to me I will in no wise cast out. 38th verse and 39th, for I came down from Heaven not to do my own will but the will of Him that sent me and this is the fathers will which hath sent me that of all which he has given me I should lose nothing but shall raise it up again at the last day; and in the 44th verse Jesus says: No man can come to me except the father which has sent me draw him and I will raise him up at the last day, this is the way that those that were elected, according to the foreknowledge of God are brought savingly home to the knowledge of the truth, for our blessed Jesus say that "My sheep hear my voice and I know them." Blessed thought dear Brethren and Sisters, that Jesus knows the last one that his father give him, and he knows them by name and he gives unto them eternal life and thy shall never perish; neither shall any man pluck them out of my hand for he was delivered for their offenses—he rose for their justification; for when he spilt his blood and give up the ghosts he redeemed his people and when he arose and ascended back to his father he sends his Holy Spirit and calls the object of his love. and he calls with a Holy calling; not according to their works but according to his own purpose and grace which was given them in Christ-Jesus before the world began; those that were elected according to the foreknowledge of God, so my dear brethren and sisters the last one that were elected according to the foreknowledge of God, will be regenerated again, made heirs of God and joint heirs with Christ and in the final consummation of all things, Jesus will gather his elect from the forewinds of the earth both soul and body. and will carry them home to glory without the loss of one, O, dear brethren and sisters how we ought to praise His great name for what He has done and will do for us, let us ever be at peace one with another keeping ourselves unspotted from the world and that we may ever be found earnestly contending for the faith that is delivered to the Saints.

Now unto the King eternal, immortal, universal, the only wise God be praises forever and ever is the prayer of

Your unworthy brother,

D. HENDERSON.

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### DECORUM

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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.

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

3rd. 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.

4th. 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 for worship of God and the mutual comfort and edification of the Saints. To this we reserve the privilege annually the first week in 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.

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

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

7th. 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.

8th. 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.

9th. 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.

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

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

12th. 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.

13th. 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.

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

15th. 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 or jurisdiction over them.

### **ARTICLES OF FAITH AND SCRIPTURAL PROOF**

Article 1. We believe in one only and true living God, and a trinity of persons in the Godhead; Father, Son and Holy Ghost: Duet. 4:39, Isa. 45:16, Mark 12:32, John 1-14, Col. 1 15-17, Phil. 2: 6-8, 1 John 5:7, John 17; John 10.30.

Article 2. We believe that the Scriptures of the Old Testaments are the word of God and the only rule of faith and practice. Proof: 2 Tim. 3:16-17, 1 Pet. 1:19-21, Rev. 22:18-19.

Article 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: Eph. 1:4-6, 2 Thess. 2:13, John 15-16, 1 Pet. 1-2, Ibid. 2:9.

Article 4. We believe in a Covenant of Redemption, ordered in all things and infallibly sure, ever existing between God the Father and God the Son. Proof: Isa. 89-2-4, Sam. 23:5, Zach 9-11, Luke 1:72, Heb. 13:20, 1 Pet. 18:20, Rev. 5:9.

Article 5. We believe in the fall of man and the communication of Adam's corrupt nature to his posterity by ordinary generation, 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. 3:6-24, Rom. 5:12, Ibid, 3:19; P's 51:5. Ibid 58:3, 1 Cor. 15:22.

Article 6. We believe that all chosen 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 Jesus Christ imputed to them and received by faith. Proof: John 1 27-29, 1 John 3-9, Eph. 1-4, 2 Tim. 1-9, John 6:27.

Article 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: Jas. 2:22, Rom. 5:1, Ibid. 8:37-39, Col. 3:3, John 10, 28-29.

Article 8. We believe in the doctrine of the resurrection both of 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 5:28-29, Acts 17:31, 1 Cor. 15:21-23, Rev. 30: 12-15, Matt. 25:45-46.

Article 9. We believe that the Church of Christ is a local body of professing and baptized believers who have 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 agreeable to the rules of the gospel, and should therefore be kept especially separate and distinct from, and independent of, the world and its institutions, and is the highest and only ecclesiastical authority known to the Word of God. Proof: Matt. 16:18-19, Eph. 1:22, Ibid. 3:10, Ibid. 5:24-27, Col. 1:8, Matt. 18-17, Eph. 2:19-22, 1 Cor. 6:4, Acts. 15-14, John 15: 18-19.

Article 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 legally 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 1:14, Col. 1:24, Eph. 5:23.

Article 11. We believe that water baptism, the Lord's Supper and washing the Saint's feet are ordinances of the Lord and are to be administered by the authority of the church until His second coming. Proof: Mark 1:14, John 3:2-3, Acts 8:38, Ibid. 9:18-28, Matt. 26:26-28, Mark 14:22-24, Luke 22:19-20, Acts 2:42, John 13:1-7, 1 Tim. 5:10.

Article 12. We believe that none but regularly 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 baptised and orderly church members have a right to commune at the Lord's table. Proof: Heb. 5:4, John 3:27, Tim. 4:14, Titus 1:5, Acts 6:6, Ibid. 13:2-3.

## Statistical Table of Churches.

CHURCHES	POST OFFICE	COUNTY	NAME OF MESSENGERS	Experience	By Letter	Restored	Excluded	Dismissed	Dead	Total	For Minutes	For Ministers	Meeting Day	PASTORS	
1. Lebanon	Hampton	Henry	BY LETTER		2					19	\$1.00	\$1.50	4	Ogelsby	
2. Mt. Moriah	Mansfield	Newton	Eld. J. L. Hays, P. D. Leach						2	25	2.00	3.00	4	Elliott Hays	
3. Ozias	McDonough	Henry	Eld. A. C. Elliott, J. T. Herndon							78	2.50	8.00	3	Henderson	
4. Hebron	Jonesboro	Clayton	BY LETTER								.50		1	Wright	
5. Flat Rock	Zebulon	Pike	Eld. R. L. Barron, G. D. Godard, Will Hartley						3	2	54	2.00	5.00	1	Elliott
6. Concord	Monticello	Jasper	W. P. Person, C. W. Oxford						2		73	2.00	10.00	1	Ogelsby
7. Liberty	Milner	Pike	Elders, J. A. Wright, J. M. F. Barron, T. M. Whatley						1		80	1.50	10.00	4	
8. Sandy Creek	Flovilla	Butts	T. G. Preston, John Preston						3		65	2.50	7.50	2	Ogelsby
9. Friendship	McIntyre	Wilkinson	WHOLE CHURCH	2			2				34	2.00	3.00	2	Hays
Union	Barnesville	Monroe	Eld. J. F. Taylor								30	1.00	5.00	1	Henderson
Mt. Nebo	Mitchell	Glascock	William Wilcher								44	1.00	2.00	3	Elliott
12. Ocmulgee	Gladesville	Butts	BY LETTER						1		11	1.00	3.00	3	Ratliff
3. New Hope	Thomaston	Upson	J. H. Blount						6		63	1.00	5.00	3	Whatly
14. Beersheba	Locust Grove	Henry	Eld. D. Henderson, D. A. Caste- law, C. Pickett							2	64	1.50	3.50	4	Henderson
15. Beulah	Griffin	Butts	Eld. S. G. Ratliff		2		1		6		27			2	Barron
16. Forest	Forest Park	Clayton	R. W. Davis						3		80	2.00	5.00	2	Henderson
17. Bethel	Jackson	Butts	BY LETTER		1			10			25	1.00	3.00	3	Elliott
18. Flint River	Thomaston	Upson	NOT REPRESENTED								46			2	Whatly
TOTAL					11	2	1	12	10	13	818	24.50	72.50		





