

**MINUTES**

**OF THE**

**SEVENTY-EIGHTH ANNUAL SESSION**

**OF THE**

**EUHARLEE**

**Primitive Baptist Association**

**HELD WITH**

**The Church at Friendship, Catoosa County, Ga.,  
September 20, 21, 22, 1919.**



**OFFICERS**

**Elder W. J. Cooper, Moderator, Armuchee, Ga., R. F. D. 2**  
**W. P. Barnes, Clerk, Annistou, Ala., R. F. D. No. 2**

## ORDER OF PREACHING.

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Saturday morning, Elder W. J. Cheek. Saturday evening, Elder J. H. Johnson.

Sunday morning, Elder S. W. Cox and Licentiate L. W. Spinks. Sunday evening, Brother W. E. Hembree and Elder C. A. Clemmons.

Monday morning, Elder J. H. Johnson and Elder W. J. Cheek. Closed by Moderator.

### NAMES AND ADDRESSES OF ORDAINED MINISTERS.

Elder T. F. Hatch, Cedartown, Ga.  
Elder C. A. Clemmons, Apprason, Tenn.  
Elder J. B. Watters, Dalton, Ga.  
Elder W. J. Cooper, Armuchee, Ga., No. 2.  
Elder J. H. Johnson, Rome, Ga., No. 4.  
Elder B. J. Tucker, Rome, Ga.  
Elder E. T. Caldwell, Rome, Ga., No. 1.  
Elder, W. J. Cheek, Himan, Ga., No. 7.  
Elder S. W. Cox, Dallas, Ga., No. 5.

### LICENTIATES.

T. D. Walker, Cedar Springs, Tenn.  
J. M. Yaarbrough, Rome, Ga., No. 6.  
W. J. Richardson, Cedartown, Ga.  
L. W. Spinks, Dallas, Ga., No. 5.

# MINUTES

Of the seventy-eighth annual session of the Euharlee Primitive Baptist Association, held with the church at Friendship, Catoosa County, Ga., September 20, 21 and 22, 1919.

The introductory sermon was preached by Elder W. J. Cheek. Text—Fourth chapter and second verse, II Timothy. "Preach the Word."

After one hour intermission the messengers met in the house. Prayer by Elder J. H. Johnson, of the body. Called for and read the letters from the different churches and enrolled the names of their delegates. On motion elected Elder W. J. Cooper moderator and W. P. Barnes clerk by exclamation.

1st. Invited visiting brethren to seats from associations with which we do not correspond.

2nd. Called for petitionary churches.

3rd. Called for correspondence from New Hope—  
No tidings.

From Yellow River—Minutes.

From Oconee—Minutes.

From Fellowship—Minutes.

From Delaware River—No tidings.

From Warwick Old School—No tidings.

From Cane Creek—No tidings.

From Marietta Old School—Licentiate W. T. Euhanks, Brethren S. C. Holland, James Morris,, W. A. Harris, W. E. Hembree, with minutes.

4th. Appointed usual committees to arrange preaching, Brethren W. A. Long, M. M. Abney, H. C. Baggett, with the church delegation, J. A. George, Augustus Peter.

To write corresponding letter, Elder S. W. Cox.

To examine circular letter, Elder C. A. Clemmons, Brethren W. A. Long and Augustus Peters.

To receive contributions and divide same among the corresponding ministers, Elder C. A. Clemmons, Brethren J. A. George, Augustus Peters.

To examine corresponding minutes, Elders E. T. Caldwell, C. A. Clemmons, Brother W. P. Barnes.

5th. Committee on preaching reported preaching this evening by Elder J. H. Johnson.

Sunday morning at 10 o'clock, by Elder S. W. Cox, followed by Licentiate L. W. Spinks. Sunday evening by Brother W. E. Hembree, followed by Elder C. A. Clemmons.

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

Monday morning, September 22, the Association met according to adjournment. Singing and prayer by the moderator.

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 the circular letter, on motion was received on report of committee.

12th. Appointed correspondence as follows.

To New Hope—Send minutes.

To Cane Creek—Elder S. W. Cox, Brother W. P. Barnes, with minutes.

To Yellow River—Elders W. J. Cheek, J. H. Johnson, C. A. Clemmons, Brethren Augustus Peters, Joseph Peters, J. J. Sentell, with minutes.

To Warwick Old School—Send minutes.

To Delaware River—Send minutes.

To Oconee—Send minutes.

To Marietta Old School—Elders J. H. Johnson, S. W. Cox, W. J. Cheek, Licentiate L. W. Spinks, Brethren J. F. Turner, M. M. Abney, J. W. Dempsey, W. W. Collier, H. C. Baggett, H. H. Redmond, Augustus Peters, with minutes.

To Fellowship—Elder E. T. Caldwell, with minutes.

13th. Appointed union meetings as follows:

First District to be held with the church at Union commencing on Friday before the 5th Sunday in May, 1920.

Second District to be held with the church at Corinth, commencing on Friday before the 5th Sunday in August, 1920.

14th. Appointed the next session of this body to be held with the church at Union, Paulding County, Ga., 12 miles southeast of Rockmart, Ga., on Southern and Seaboard railroads; 9 miles northwest of Villa Rica, Ga., on the G. P. Southern Railroad on Saturday before the 3rd Sunday in September, 1920.

15th. Elder S. W. Cox was chosen to preach the introductory sermon, Elder J. H. Johnson, alternate. Elder C. A. Clemmons to write circular letter.

16th. Appointed to receive money for minutes and distribute corresponding minutes; Elder W. J. Cheek, Brethren W. A. Harris, Jas. Morris, W. E. Hembree, Licentiate J. M. Yarbrough.

17th. Called for miscellaneous business. On motion Providence Church is requested to remove the cause

of the trouble existing in this association by Elder B. J. Tucker preaching Heresy. Also Valley Grove Church is requested to remove Heresy from her body. Committee to examine corresponding minute report we find nothing demanding the attention of the body.

18th. Instructed the clerk to have 800 of these minutes printed and distribute among the churches of this body and corresponding associations, and retain balance of funds for his services.

19th. On motion give an expression of thanks to the Brethren, Sisters and Friends for the kindness shown us while among them and may the Lord bless them.

Preaching this morning by Elder J. H. Johnson, followed by Elder W. J. Cheek, and closed with a few appropriate words by the moderator. After singing hymn and taking the parting hand, dismissed by prayer by Elder S. W. Cox. Minutes read and adopted before adjournment to the stand.

ELDER W. J. COOPER, Moderator,  
Armuchee, Ga., Route 2.  
W. P. BARNES, Clerk,  
Anniston, Ala., Route 2.

### CORRESPONDING LETTER.

The Euharlee Association of the Primitive Baptist faith and order to whom she corresponds, sendeth Christian greetings.

Dear Brethren in the Lord, through the goodness of our God we have been permitted to hold another session of our body for which we feel thankful to our Redeemer, which has been one of love which we feel that we have been blessed by the coming of the dear brethren in Christ. Coming relating the good old story, salvation by grace and grace alone, though our correspondence has not been as full as we desire. Hoping to meet a goodly number of you all at our next session, which will be held if the Lord will, at Union Church in Paulding County, Ga., 12 miles southeast from Rockmart, Ga., on Southern railroad and Seaboard railroad, and 9 miles from Villa Rica, Ga., on the G. P. Southern, northwest from Villa Rica. Until then farewell in the Lord, where we hope to meet you in the name of the Elija's God.

### CIRCULAR LETTER.

Dear Brethren: It is our privilege to again address you by Circular Letter. I will call your attention to the 13th chapter and 13th vers eof I Corinthians: "Now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity." Charity is love that the Lord

has implanted in our souls, and if its principals is put in practice the reward is very great. We are commanded to strive for peace, and blessed is the peace makers. How are we to attain these great ends? By love. Put into practice the very principles of charity, it never faileth. We must not search our own but anothers wealth. Our blessed Saviour gave a wonderful example for us while on earth doing all in love.

We are commanded to let patience have its perfect work. Dear reader, let us remember to forebare with our brother, be kind to him and prove our love we have for him, it will be a perfect work if done in charity. When we remember our low estate it is no task to esteem our brother better than our selves, but we must bare the evidence that proves Christ like deeds. Then it is in his name, and you approve of it.

Yes, charity abides with us, but let it not be hid. Let's not bury it, but let us make it manifest.

Our words seem to like to tell of such great things that can be accomplished through charity. The Lord has been good to us, and has given us all things that are necessary for his glory and our good. Most all difficulties, both individual and collective, can be overcome by charity, for it never faileth.

So now, dear brethren, as we sojourn here, let us try to behold the means of that great love, that the Father hath bestowed upon us, and it will make it easier for us to walk charitably toward our brother. Farewell.

#### 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 scripture of the Old and New Testament are 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 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 the 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 are chosen in Christ will be effectually called, regenerated, converted, sanctified and supported by the spirit and power of God, so that they will be preserved in grace, and not one of them will 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 the 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 is the advocate of all or either of them, should be held in fellowship by our churches.

#### AND AS FOR THE GOSPEL ORDER.

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 the 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 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 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 lord 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 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 casting reflection on the speaker; he shall strictly adhere to the subject, and in no wise cast reflection 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 the 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.





