

**MINUTES**  
**OF THE**  
**SEVENTY-NINTH ANNUAL SESSION**  
**OF THE**  
**EUHARLEE**

**Primitive Baptist Association**

**HELD WITH**

**The Church at Union, Paulding County, Ga.,  
September 18, 19, 20, 1920.**

**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 S. W. Cox, evening Elder I. P. Daniel, Elder J. W. Monk.

Sunday morning, Elder M. T. Sheppard and Elder R. T. Pressby. Evening, Elder Thomas Carnes and Elder G. F. Ried.

Monday morning, Elder J. T. Abernathy, Licentiate O. B. Maner, Elder T. A. Cook. Closed by the Moderator.

### NAMES AND ADDRESSES OF ORDAINED MINISTERS.

Elder T. F. Hatch, Cedar Town, Ga.

Elder C. A. Clemmons, Apperson, Tenn.

Elder J. B. Waters, Dalton, Ga.

Elder W. J. Cooper, Armuchee, Ga., Rt. 2.

Elder J. H. Johnson, Rome, Ga., Rt. 4.

Elder E. T. Caldwell, Rome, Ga., N. 2nd Ave.

Elder W. J. Cheek, Hiram, Ga., Rt. 7.

Elder S. W. Cox, Drake Town, Ga., Rt. 1.

### LICENTIATES.

T. D. Walker, Cedar Springs, Tenn.

J. M. Yarbrough, Rome, Ga., Rt. 4.

W. J. Richardson, Cedar Town, Ga.

L. W. Spinks, Dallas, Ga., Rt. 5.

J. W. Dempsey, Silver Creek, Ga., Rt. 1.



## MINUTES

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Of the seventy-ninth annual session of the Euharlee Primitive Baptist Association, held with the church at Union, Paulding County, Ga., September 18, 19 and 20, 1920.

The introductory sermon was preached by Elder S. W. Cox. Text—St. John 12th chapter and 24th verse, "Verily, verily, I say unto you except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." After one hour intermission the messengers met in the house. Prayer by Elder M. T. Sheppard of the Bethel Association. 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 acclamation.

1st. Invited visiting brethren to seats from association with which we do not correspond, received Elder M. T. Sheppard from the Bethel Association.

2nd. Called for petitionary churches.

3rd. Called for correspondence. From New Hope, Elders Thomas Carnes, I. P. Daniel, T. A. Cook, Brethren J. B. Ayers, J. W. Holcombe, J. T. Lee, Licentiate J. T. Dailey, Bros. L. S. Jeffries, B. M. Murphy, B. F. Lee, H. T. Jones, Jas. D. Powell, S. D. Chandler, J. D. Brown, J. B. King, J. H. Huggins with minutes.

From Yellow River—Brethren C. C. Cook, W. R. Williams.

From Oconee—Minutes.

From Fellowship—Elder R. T. Pressley and minutes.

From Delaware River—No tidings.

From Warwick—Old School—No tidings.

From Cane Creek—Elders J. F. Ried, J. W. Monk. Brethren J. L. Bowman, N. L. Meddlers, B. F. Heard with minutes.

From Marietta Old School—Elder J. T. Abernathy, Brethren W. H. McDonald, S. C. Holland, J. L. Landrum, Z. W. Landrum, James Morris, K. I. Keaton, J. E. James. Licentiates O. B. Maner, J. H. Fuller, Jas. Robbins, Brethren R. A. Lambert, J. N. Fuller, John Williams, W. A. Harris, W. L. Butler, Spencer Malone, W. E. McBrayer.

4th Appointed usual committees on preaching, W. A. Long, M. M. Abney, R. E. Wood with the church delegation, Elder S. W. Cox, Licentiate L. W. Spinks.

To write corresponding letter, Bro. Augustus Peters.

To examine circular letter, Elders E. T. Caldwell, J. H. Johnson, Licentiate J. M. Yarbrough.

To receive contribution and divide same among the corresponding ministers, Elder C. A. Clemons, Brethren G. E. Peters, M. M. Abney.

To examine corresponding minutes, Elders J. B. Waters, S. W. Cox, Bro. W. P. Barnes.

5th Committee on preaching reported preaching this even-



ing by Elders I. P. Daniel and J. W. Monk.

Sunday morning at 10 o'clock by Elder M. T. Sheppard followed by Elder R. T. Pressby. Sunday evening by Elder Thomas Carnes followed by Elder G. F. Ried.

On motion and second suspend the rules and on motion and second. Agreed for the mod to appoint a committee one from each church to get up scriptural proof of our Articles of Faith and have it printed under each Article. Committee—Elders S. W. Cox, J. H. Johnson, E. T. Caldwell, C. A. Clemons, Brethren W. A. Long, Licentiate J. W. Dempsey, Bros. R. E. Wood, T. A. Climer, W. W. Camp.

6th. On motion adjourned until 8:30.

Monday morning, September 20, 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 the committee, on motion and second, the writer's name to be signed to the letter hereafter.

12th. Appointed correspondence as follows:

To New Hope—Elder W. J. Cheek, Brethren A. S. Camp, T. A. Jorden.

To Cane Creek—Elders J. H. Johnson, C. A. Clemons, S. W. Cox, Brethren T. A. Jorden, W. P. Barnes.

To Yellow River—Elders S. W. Cox, C. A. Clemons, W. J. Cheet, Bro. Augustus Peters.

To Warwick Old School—Discontinued.

To Delaware River—Discontinued.

To Oconee—Send minutes.

To Marietta Old School—Elders S. W. Cox, W. J. Cheek, E. T. Caldwell, J. H. Johnson, Licentiate J. M. Yarbrough, Brethren G. G. Burkhalter, W. W. Camp, A. S. Camp, M. M. Abney, T. J. Hatch.

To Fellowship—Elder J. B. Waters, Licentiate L. W. Spink.

13th. Appointed union meeting as follows:

First District to be held with the church at Valley Grove commencing on Friday before the 5th Sunday in July 1921.

Second District to be held with the church at Midway, commencing on Friday before the 2nd Sunday in August 1921.

14th. Appointed the next session of this body to be held with the church at Corrinth, Whitfield County, Ga., one mile Northwest of Dalton, W. & A. and Southern Railroad on Saturday before the third Sunday in September 1921.

15th. Elder J. B. Waters was chosen to preach the introductory sermon, Elder J. H. Johnson Alternate Elder S. W. Cox to write circular letter.

16 . Appointed to receive money for minutes and to distribute corresponding minutes; Elders R. T. Pressley, T. A. Cook



G. F. Ried, Bro. B. F. Heard Licentiate J. M. Yarbrough to receive money.

17th. Called for miscellaneous business. Committee to examine corresponding minutes report we find nothing demanding the attentions of the body.

On Motion and second, received the request of the Bethel Association for correspondence and grant it, and ask them to bring letter next year. On motion and second dropped correspondence with the Warwick Old School and Delaware River Association on account of their being non-feet-washing Baptist.

On motion and second, dropped Providence church from our body, by request of a majority of the churches for tolerating Universal Heresy.

18th. Instructed the clerk to have 800 of these minutes printed and distributed among the churches of our body, and corresponding association and retain balance of funds for his service.

19th. On motion give an expression of thanks to the brethren and sisters and friends for their kindness shown us while among them and may the Lord bless them all.

Preaching this morning by Elder J. T. Abernathy followed Licentiate O. B. Maner, Elder T. A. Cook and closed by the moderator. After singing hymn and taking the parting hand, dismissed by prayer by Elder T. A. Cook. 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 Euhralee 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 God and Redeemer which has been one of love and peace for which we feel that we have been blessed by the coming of the dear brethren in Christ. Coming unto us filled with the spirit of God preaching salvation by Grace and Grace alone. We feel thankful that as many of the visiting brethren come among us and desire still a greater number to meet with us in the next session of our body which will be held if the Lord will, at Corrinth church on Saturday before third Sunday in September 1921, one mile northwest of Dalton, Ga., on W. & A. R. R. and Southern R. R. Until then, farewell where we hope to meet in the name of Iseral's God.

### **CIRCULAR LETTER**

Dear people of God, who are chosen in Christ Jesus, the uharlee Primitive Baptist Association now in its 79th session with Union Church are expecting something in the form of a circular letter and as it has fallen my lot though unworthy as well as incompetent to write it, I will proceed by calling your at-



tention to some words used by the Apostle Paul to 2nd Timothy 4-7. I have finished my course. This was near the end of his useful life in the ministry of our Lord and as he has already told us that all scripture is given by inspiration of God we understand it was God speaking to his people through Paul and we feel sure we may well take him for an example in fighting this good fight. We have many things to contend with not only does he tell us he fought with beasts at Ephesus which we understand to be the carnal theories of men but had been shipwrecked and no doubt this shipwrecking has a two-fold meaning. Some of the little children of God may shipwreck on Paul's doctrine and again we see him fighting for the true principals of salvation for he says we wrestle not against flesh and blood but against principalities and powers and spiritual wickedness in high places. We believe the church of Christ to be the high place here on earth and sad to say these principalities and powers arise among us and almost before we are aware of it we have drifted in to spiritual wickedness from such. We should turn away and fight the good fight of faith with meakness. Jesus says, "I am meak and lowly in heart and having done all stand and again thus saith the Lord stand ye in the ways and see and ask for the old paths where is the good way and walk therein," and the promise is ye shall find rest for your souls that is the way we understand all the patriarches that have gone on before were walking in it is even the way that our fore-fathers were in when they set forth the compact of principals that we so humbly subscribe to when we come to the dear old church. These articles of faith and practice are mighty precious to me. I am satisfied with them and if I was not I would get away from among you with as little trouble as I could but beleiving them as we do let us ever be found contending for them.

It is very mortifying to me to see a brother undertake to ridicule even one of them.

And now in my concluding lines I want to be very plain and yet very little and humble for I feel almost sure this is my last address in the way of a circular letter to this much loved association as my time is growing short by reasons of the afflictions of the body as well as age. Then among the last things of the new testament is, blessed is he that keepeth the sayings of the prophecy of this Book. We beleive the principals that are spread on our church books are exactly in harmony with the teachings of the Great Book of Books and as for me I am willing, whether dying or living to trust my all both time and eternal on these dear loving principals.

We are told to watch and pray. Let's watch over our brother for good but if evil appears let us admonish him for good, but if he rejects the admonition it is best for the cause to withdraw from such without procrastination and thereby save the little ones.

So dear children, farewell on all of the promises of God, and when we are called to lay this armor in the cold embrace of death and we feel that we have finished our course. So if he in that



solemn hour can only say I have fought a good fight, I have kept the faith it will be enough to console us in our dying hour. Now again let me say farewell, I have finished my course.

Elder C. A. Clemons.

### ARTICLES OF FAITH AND SCRIPTURAL PROOF.

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, the Son and the Holy Ghost, and yet there are not three Gods, but one God.

St. John 1-1, In the beginning was the word and the word was with God and the word was God. First John 5-7, for there are three that bear record in heaven, the Father, the Word and the Holy Ghost and these three are one.

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.

2nd Peter 1-21, for the prophecy came not in old time by the will of man but holy men of God spake as they were moved by the Holy Ghost.

2nd Tim. 3-16-17. All scripture is given by inspiration of God and is profitable for doctrine for reproof,, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works.

3rd. We believe in the fall of Adam, and the imputatism 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.

Romans 5-12. Wherefore as by one man sin entered into the world and death by sin and so death passed upon all men for that all have sinned.

Psalms 51-5. Behold I was shapen into iniquity and in sin did my mother conceive me.

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.

Jeremiah 31-3. The Lord hath appeared of old unto me saying, yea, I have loved thee with an everlasting love therefore with loving kindness have I drawn thee.

2nd Samuel 23-5. Although my house be not so with God, yet he hath made with me an everlasting covenant ordered in all things and sure for this is all my salvation and all my desire although he make it not to grow.

1st Peter 1-2. Elect according to the fore knowledge 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.

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

Romans 5-1-9. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. Much more then



being now justified by His blood we shall be saved from wrath through him.

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.

St. John 10-27-28. My sheep hear my voice and I know them and they follow me and I give unto them eternal life and they shall never perish neither shall any man pluck them out of my hand. Jude. 1-1 Jude the servant of Jesus Christ and brother of James to them that are sanctified by God the Father and preserved in Jesus Christ and called.

7th. We believe that good works are the fruits of faith and follow after justification and are evidence of our gracious state.

James 2-21-22. Was not Abraham our Father, justified by works when he had offered Isaac his son upon the alter. Seest thou how faith wrought with His works and by works was faith made perfect.

8th. We believe that there will be a resurrection of the dead, and a general judgement and the happiness of the righteous and the punishment of the wicked will be eternal.

1st Cor. 15-42-43-44. So also is in the resurrection of the dead it is sown in corruption, it is raised in incorruption. It is sown in dishonor, it is raised in glory. It is sown in weakness it is raised in power. It is sown a natural body it is raised a spiritual body. There is a natural body and there is a spiritual body.

Math. 25-46. And these shall go away into everlasting punishment but the righteous into life eternal.

9th. We believe that no minister has the right to the administration of the ordinances, only such as the regular called and come under the imposition of hands by the Presbytery.

Acts 13-2-3. As they ministered to the Lord and fasted the Holy Ghost said separate me Barnabas and Saul for the work where unto I have called them and when they had fasted and prayed and laid their hands on them they sent them away.

1st Tim. 4-14. Neglect not the gift that is in thee which was given thee by prophecy with the laying on of the hands of the Presbytery.

10th. We believe that the Georgia Baptist Convention, the Missionary, Bible Tract, Sunday School Union and Temperance Societies together with the Theological Summaries and other kindred institutions falsely called benevolent, are inscriptural, 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.

St. John 18-36. Jesus answered my kingdom is not of this world. If my kingdom were of this world then would my servants fight that I should not be delivered to the Jews but now is my kingdom not from hence.

Galatians 2-21. I do not frustrate the Grace of God for if righteousness come by the law, then Christ is dead in vain.



### 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 to 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 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 saint's feet at every legal opportunity during life

### THE DECORUM.

1. The Association shall be composed of members chosen from 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 obser-



vatio 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 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, 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 arises.

18. Amendment 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 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 reprov'd 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.



Totals	9 18  1 12  4 11 324	\$32.00
Made up for Clerk.....		9.00
		<u>\$41.00</u>



