

MINUTES
OF THE
Sixty-Fourth Annual Session
OF THE
Towaliga Association
OF
PRIMITIVE BAPTISTS,

HELD WITH

Ozias Church, Henry County, Georgia,

September 5-6-7, 1902.

W. T. Godard

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ELDER W. T. GODARD, MODERATOR,  
MILNER, GA.

W. M. HARTLEY, CLERK,  
ZEBULON, GA.

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BARNESVILLE, GA.
NEWS-GAZETTE PRINT.
1902.

ORDER OF BUSINESS.

1. Read letters and record messenger's names.
2. Elect Moderator and Clerk.
3. Invite visiting Brethren to seats.
4. Call for Petitionary letters.
5. Appoint a committee to arrange Divine Service.
6. Call for Correspondence.
7. Appoint some brother to write corresponding letters.
8. Call roll and read decorum.
9. Appoint correspondents.
10. Appoint union meetings.
11. Appoint time and place for next Association.
12. Appoint brethren to preach next introductory sermon.
13. Appoint brethren to write circular letters.
14. Call for circular letters.
15. Call for corresponding letters.
16. Call for contributions.
17. Say how many minutes.
18. Fix Clerk's compensation.
19. Call for miscellany.
20. Read minutes.
21. Adjourn.

MINUTES

Of the Sixty-fourth Annual Session of the Towaliga Association, held with the Church at Ozias, Henry Co., Ga.,
Sept. 5-6-7, 1902.

The introductory sermon was preached by Eld. J. A. Wright, from Matthew 5th chapter, 13th to 16th, verse, followed by Eld. A. J. Brown.

One hour's intermission when messengers and correspondents met in house.

1. Singing and prayer by Eld. E. M. Branson, of the Powell's Valley Association.

2. Read letters and recorded messengers names.

3. On motion the body went into choice of Moderator and Clerk by ballot, which resulted in the choice of Eld. W. T. Godard, Moderator, and W. M. Hartley, clerk.

4. Invited visiting brethren to seats.

5. Called for petitionary letters.

6. Appointed committee on divine service, to wit: W. G. Lewis, of Friendship, C. A. Towles, of Sandy Creek, with A. C. Gunter, J. F. Willingham and J. W. Cook, of Ozias.

7. Called for correspondence, when corresponding letter from Brushy Creek Union was read and received. Also Elders S. J. Blackwell, L. M. Ball and J. M. Thomas, and brethren Newton, Berry and Wheeler, of the Little River came forward and were received. And from the Lower Canoochee, Eld. J. H. Smith and Bro. H. J. Blicht, and from the Powell's Valley, Tenn., Eld. E. M. Branson.

8. Suspended, calling roll and reading Decorum.

9. Appointed correspondence, to wit: to Brushy Creek Union, Eld. J. A. Wright, to Little River, Elds. W. T. Godard, Dan Henderson, A. J. Brown, A. C. Elliott, and brethren D. R. Thrasher, T. J. Stephens, Dr. J. M. F. Barron and Dr. J. K. Hendrix, to Lower Canoochee, Elds. S. G. Ratliff, A. J. Brown, W. T. Godard, and brethren J. F. Walden, E. Daughtry and Dr. J. K. Hendrix, to Powell's Valley, a package of minutes, to Blue Ridge, a package of minutes. The body then took a recess until 8 a. m. Saturday.

3 P. M. Preaching at Stand, by Eld. L. M. Ball, followed by Eld. E. M. Branson.

SATURDAY, SEPT. 6th.

The Association met according to adjournment. Singing and prayer by Eld. J. H. Smith.

1. Renewed the call for correspondence.

2. Appointed union meeting as follows: for the 1st. Dist., at Ochmulgee, beginning Friday before and embracing fifth Sunday in May; and for the 2nd., Dist., at Hebron, beginning Friday before and embracing fourth Sunday in July.

3. Appointed the next session of this body to be held with the Church at Mt. Nebo, Glascock Co., at Mitchell on the Augusta Southern R. R., beginning Friday before and embracing 1st. Sunday in September, 1903.

4. Appointed Bro. J. B. Bell to write circular letter.

5. Appointed Eld. A. C. Elliott to preach Introductory sermon, Elder D. Henderson as alternate.

6. Read, received and adopted Circular Letter.

7. Read, received and adopted Corresponding Letter.

8. Ordered 1000 Minutes printed, and clerk to have balance of funds as his compensation.

9. Called for miscellany when good brethren made good and timely talks.

Adopted resolutions to wit:

Resolved first, that this body tender an expression of gratitude to Ozias church and beloved community for their kindness in providing and caring for this body and its friends during this session.

Second that this body make special mention of our beloved and aged brother, J. B. Brown, of Flint River, Upson Co., who is present and has been a member of this body 53 years. May God bless him and make his last days his best days.

10. Association closed with rejoicing and hand shaking.

Adjourned till Friday before 1st Sunday in Sept. 1903.

W. M. HARTLEY, Clerk. Eld. W. T. GODARD, Moderator.

9 A. M. Prayer meeting conducted by Bro. J. M. F. Barron. 10 a. m. preaching at stand by Eld. E. M. Branson, followed by Eld. D. Henderson.

3 P. M. Preaching by Eld. J. H. Smith, followed by Eld. S. G. Ratliff.

Sunday, 9 a. m. prayer meeting conducted by brother T. M. Whatley. 10 A. M. preaching by Eld. S. J. Blackwell,

followed by Eld. W. T. Godard.

3 P. M. preaching by Eld. J. M. Thomas, followed by Eld. L. M. Ball.

CORRESPONDING LETTER.

The Towaliga Primitive Baptist Association to her Sister Associations with whom she corresponds. Greeting:

Dear Brethren, we are glad that we have been permitted through the mercies of God to meet you again in associate capacity, to mix and mingle together in the worship of God. Our hearts have been made to rejoice at the presence of the dear brethren and ministers from our Corresponding Associations and Churches, with these messages of truth and love. We desire a continuation of this correspondence and unity of Spirit, and for that purpose we lend our beloved brethren whose names will appear elsewhere in our minutes, whom we hope you will receive as representatives of our body. Our next Association will be held with the church at Mt. Nebo, Glascock Co., on the Augusta Southern R. R., where we hope to meet as many of you as can and will come.

Yours in brotherly love,

W. M. Hartley, Clerk. W. T. Godard, Moderator.

CIRCULAR LETTER.

To the churches composing the Towaliga Association. Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.

Dear Brethren and Sisters, in accordance with our custom, we address you again with this our circular letter, and for a subject, refer you to the latter clause of the 9th verse of the 10 chapter of Hebrews. "He taketh away the first that He may establish the second."

We believe this scripture has a two-fold application, but we desire to consider it more directly as it relates to the different dispensations of worship. God, for reasons best known to Himself, made choice of a people in Abraham, that fitly represents the choice in Christ Jesus. He gave this people certain laws to govern them, in worship, that they were commanded to obey, to the exclusion of every thing else. They were neither to add to, or take from. The same degree of condemnation was visited upon them, either for a failure to comply with, or the adding to it, something that was not commanded. When they were guilty of either, they suffered the penalty of the law under which they were worshiping, and often we find very sore afflictions were placed upon them for their disobedience. This law of worship was a law of ceremony and sacrifices, certain forms to be observed, to the exclusion of all other forms. They offered certain kind of sacrifice, upon certain kind of altars. The whole temple was constructed after a certain pattern, bearing certain dimensions. The vessels were also of a certain kind, and everything pertaining thereto were specified, including the worshipers, and the forms of worship. The Assemblies were to be Israelites, the males bearing the mark of circumcision. And the smoke of the slain beasts ascended, the song of the Lord began with trumpets and other instruments of music, ordained by David, king of Israel. This dispensation of sacrifices, forms and ceremonies were

only the type of another dispensation, of another sacrifice, of other forms of worship. When Christ offered His own body on the cross, for the sins of all whom the Father had given Him, cried with a loud voice, it is finished, and gave up the ghost. And behold the veil of the temple was rent in twain from the top to the bottom. The earth quaked and the rocks rent. The first is taken away and the second established. The priests will no more enter the holy place, to offer sacrifices unto the Lord; Nor the high priests into the holiest of all, with blood, to offer for the errors of his people. No more are they to see the smoke of slain beasts arise, and hear the songs of the Lord, with instruments of music in a worshiping capacity. The Savior had already gathered a little band of humble followers, who had made an open profession of faith in him, and organized them in a church capacity, and gave certain laws to govern them, and what is there commanded is obligatory, and should be obeyed. And as a necessary consequence, what is not taught, nor commanded, is neither to be believed nor obeyed, because the specification of one thing is of necessity, the prohibition of every other thing, otherwise the man of God or Christian, would not be perfect and thoroughly furnished, in the Scriptures, unto all good work. Hence all the doctrines and commandments of the Bible are specific and definite in their character. Not any of them, indefinite, optionary, or nonessential. If it is commanded, we are bound to obey, if not commanded or painly exemplified, we dare not do it, as an act of obedience to God, without incurring the condemning inquiry. "Who hath required this at your hand, to tread my courts?" The churches of Christ have suffered since the days of the apostles, by giving heed to worldly things. We see even then the mystery of iniquity at work trying to harmonize law and gospel. So prominent was this idea, that the burden of the great apostle's argument was directed against it. So earnestly did he contend against it, that he withstood Peter to his face, upon the question of circumcision. This mystery of iniquity continued its deadly work until the great Romish Hierarchy was fully established, and the meek and humble followers of Christ could but withdraw and be separate from them. Just so soon as the hand of Romish oppression was staid, this same spirit began with renewed zeal to work its way into the order of the Lord's house. We witness the division in the baptist family, in the thirties, as a result of their giving heed to this spirit. The faithful were again called upon to withdraw. The Primitive Baptist since the division, has suffered by continued pressure from without, this same spirit forcing itself into notice. Its mission is to carnalize, modernize, legalize and popularize until the cross of Christ ceases to be an offense. We are grieved to say, (if we have been correctly informed,) that some Primitive Baptist churches in Georgia (though not of our body) have so far yielded to this spirit, that they have introduced instrumental music into their houses of worship. Such we deem as a departure from the law of Christ, given to govern the churches in worship. If such a thing is commanded or exemplified, it is wrong since the specification of one thing is the prohibition of every other. And since again God is allwise, and all powerful, could not give an unnecessary command, nor withhold a necessary one. Therefore all those religious institutions, organizations, instruments and inventions that are human in their origin, suggested by human prudence, gotten up and sustained by human agency, and worked and carried out by human rule and regulations, that are constantly pressed upon our attention by the professing world, as worthy our patronage and support, without any direct or in direct warrant from the Scriptures, are unnecessary and wrong. Their apparent necessity, their boasted efficacy, and ad-

aptation to the end designed, and the professed godly intention of their inventers and supporters to the contrary notwithstanding. For if they had been necessary, they surely would have been the subject of command in the all comprehensive law book of Zion. Then brethren let us abstain from all things not authorized in the word of God, as we value our peace and favor with God. Touch not, handle not, after the commandments and doctrines of men, feeling well assured that unless they have the impress of divine authority, they can never be of any benefit to us, or the cause of God. "Therefore dear brethren, stand fast in the liberty wherewith Christ hath made you free, and be not entangled again with the yoke of bondage," by serving the lust of the flesh. Let us remember the fearful curse of Nahab and Abihu, Uzza. Saul and others, who were so sorely punished for their disregarding the letter of God's command, and presuming to do things as service to God, which He had not required. Let us remember that the Lord only has the right to command, and we have not the right to question or ask the reason why, not forgetting that to "obey is better than sacrifice, and to hearken than the fat of rams." Let us not follow the Lord partially, but fully. Let us be careful to do what He bids us, and in the way He bids us, not adding to, nor taking from the command. Let each one of us, ministers, deacons and lay members, yea and sisters too, search the Scriptures daily, with the prayerful inquiry, "Lord what wilt thou have me to do." And whatsoever we find there commanded, let us observe to do it, laying aside every weight, and the sin that doth so easily beset us, running with patience, the race set before us, looking unto Jesus, the author and finisher of our faith, working out our own salvation with fear and trembling. Let every one of us be found in his right place about the camp, presenting one unbroken front to the every attack of the enemy, whether he comes in his own character or as an angel of light. Let us put on the whole armor of God, and contend earnestly for the faith once delivered to the saints. That each one of us may, when our course is finished, be enabled to say with the apostle, I have fought a good fight, I have kept the faith, henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me in that day.

A. C. ELLIOTT.

DECORUM.

1st. 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 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 eternal 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 the worship of God and the mutual comfort and edification of the Saints. To this we reserve the privileges 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 disorder, to recognize and invite any visiting Primitive Baptist minister, or lay brother 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 or the Presbytery constituting them as orthodox and 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 messengers being ruled out of order by the moderator shall have the right of appeal to the body or 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 privileges of speech as other members, provided the chair be filled.

15th. The minutes of the association shall be read and approved by the body, and signed by the moderator before adjourning.

16th. The Association shall be opened and closed by prayer.

17th. Amendments to these rules may be made at any time by a majority of the union voting by churches when they may 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 OUR FAITH AND SCRIPTURAL PROOF.

ARTICLE 1. We believe in one only and true living God, and a Trinity of persons in the God-head: Father, Son and Holy Ghost. Proof: Deut. 4:39, Isa. 45:16, Mark, 12:32, John 1:1-14. Col. 1: 15-17, Phil. 2:6-8, 1 John 5:7, John 17, John 10:30.

Art. 2. We believe that the Scriptures of the Old and New 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.

Art. 3. We believe in the doctrine of Eternal and Personal Election of a definite number of 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.

Art. 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, 2-Sam. 23:5, Zach. 9:11, Luke 1:72, Heb. 13:20, 1 Pet. 18:20, Rev. 5:9.

Art. 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, Ps. 51:5, Ibid 58:3, 1 Cor. 15:22.

Art. 6. We believe that all chosen in Christ shall hear the voice of the Son of God, and be effectually called, regenerated and born again, and that all thus born again are justified in the Spirit of God alone by the 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.

Art. 7. We believe that all the saints of God thus called by the Holy Spirit and justified, by the 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.

Art. 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. 20; 12-15, Mats. 25; 45-46.

Art. 9. We believe that the church of Christ is a local body of professing and baptised believers who have gained Christian fellowship with each other and have given themselves up to the Lord and to one another, and have covenanted together to keep house for God agreeable to the rules of the gospel and should therefore be kept organically 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; 4, John 15; 18-19.

Art. 10. We believe that Jesus Christ is the Great Head of the Church, and her only law giver, that government is with 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. Proof. Matt. 18; 19, Col. 1; 18, Acts 11; 26, Col. 1; 24, Eph. 5; 23.

Art. 11. We believe that water baptism, the Lord's Supper and washing the saints feet are ordinances of the Lord, and are to be administered by the authority of the Church until His second coming, Proof. Mark 1; 4, 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; 1-17, Tim. 5; 10.

Art. 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, 1 Tim. 4; 14, Titus 1; 5, Acts 6; 6. Ibid 13; 2-3.

Number.	Churches	County.	Post Office.	Messengers Names.	Baptized.	By Letter.	On Confession.	Restored.	Excluded.	Dismissed by Letter	Dead.	Total.	Minute Fund.	Ministers' Fund.	Time of Meeting.	Pastors.
1	Ozias.....	Henry...	McDonough	Whole Church.....	4				3	1		101	200	800	3	Elliott
2	Friendship..	Winkinson	McIntire...	W. G. Lewis, T. E. Waters.....	2							41	100	200	2	Godard
3	SandyCreek	Butts....	Flovilla....	C A Towles, R D Leverett, S J Bennett	3						2	81	200	1000	2	Elliott
4	New Hope..	Upson....	Yatesville..	Joe Blount.....								44	100	100	3	Wright
5	Flint River.	Upson....	Rowland....	J. B. Brown.....	1				1	1		57	100	200	2	Phillips
6	Liberty.....	Pike.....	Liberty Hill	J. A. Wright, J. M. Sims, J M F Barron	21					2		68	150	350	4	Wright
7	Mt. Nebo...	Glascoek.	Mitchell...	J. F. Walden, J C Avery, J H Warden	2	2	1	3				44	100	200	1	Brown
8	Union.....	Pike.....	Barnesville.	E. B. Taylor.....								22	100	100	4	Wright
9	Ocmulgee...	Jasper...	Aldine.....	J F. Goodman, J. B. Benton.....								12	75	400	1	Ratliff
10	Forest.....	Clayton...	Aston.....	J T Stephens, R W Davis, D R Thrasher							2	65	150	250	2	Ball
11	Hebron.....	Clayton...	Jonesboro..	A. B. Mann, J. M. Ellis, C. O'neal....						1	1	17	50	150	4	Elliott
12	Flat Rock..	Pike.....	Zebulon....	WT Godard, W M Hartley, W J Hartley						1		40	100	425	4	Godard
13	Concord....	Jasper...	Monticello.	S G Ratliff, R J R Green, C M Falkner	4						2	68	200	1075	1	Godard
14	Bethel.....	Butts....	Jackson....	HM Vaughn S, HM Vaughn J, H M Kay					1			36	100	300	3	Henderson
15	Beulah.....	Spalding.	Locust Grov	S. M. Apple, R. W. Hamil.....						1		35	100	150	3	Godard
16	Philippi...	Bulloch..	Portal.....	A J Brown, J K Hendrix, E Daughtry.	2							18	100		2	Brown
17	Lebanon...	Henry...	Hampton...	A P Pane, Lon Pane, W D Dearing....	2	6				2		38	100	300	1	Henderson
18	Bersheba..	Henry...	Locust Grov	D Henderson, S W Gardner W H Spell	8			2				59	150	359	4	Henderson
19	Mt. Moriah.	Newton..	Hayston...	S Luther Hays, J L Hays W S Kirkpatrick	5	4						29	100	300	1	Elliott
				Collection Ministers' Fund at Stand..												1732
	Total.....				54	12	3	8	6	9	875	2275	8382			

ORDAINED ELDERS.

IRA L. GUNTER, Whitehouse, Ga.
Wm. T. GODARD, Milner, Ga.
J. A. WRIGHT, Zebulon, Ga.
S. G. RATCLIFF, Griffin, Ga.
GEO. W. PHILLIPS, Atlanta, Ga.
J. L. HAYS, Hayston, Ga.
A. J. BROWN, Eval, Ga.
DAN HENDERSON, Locust Grove, Ga.
A. C. ELLIOTT, White House, Ga.

LICENTIATES.

G. W. COOK, Meansville, Ga.
J. M. ELLIS, Jonesboro, Ga.
T. M. WHATLEY, Orchard Hill, Ga.
J. M. F. BARRON, Liberty Hill, Ga.
J. F. VAUGHN, Jackson, Ga.
W. M. REYNOLDS, Augusta, Ga.
J. S. CHAPIN, Atlanta, Ga.
H. M. VAUGHN, Jenkinsburg, Ga.
A. C. GUNTER, McDonough, Ga.

