

MINUTES
OF THE
Seventieth Annual Session
OF THE
Towaliga Association
OF
Primitive Baptists

HELD WITH

Sandy Creek Church, Butts County, Ga.

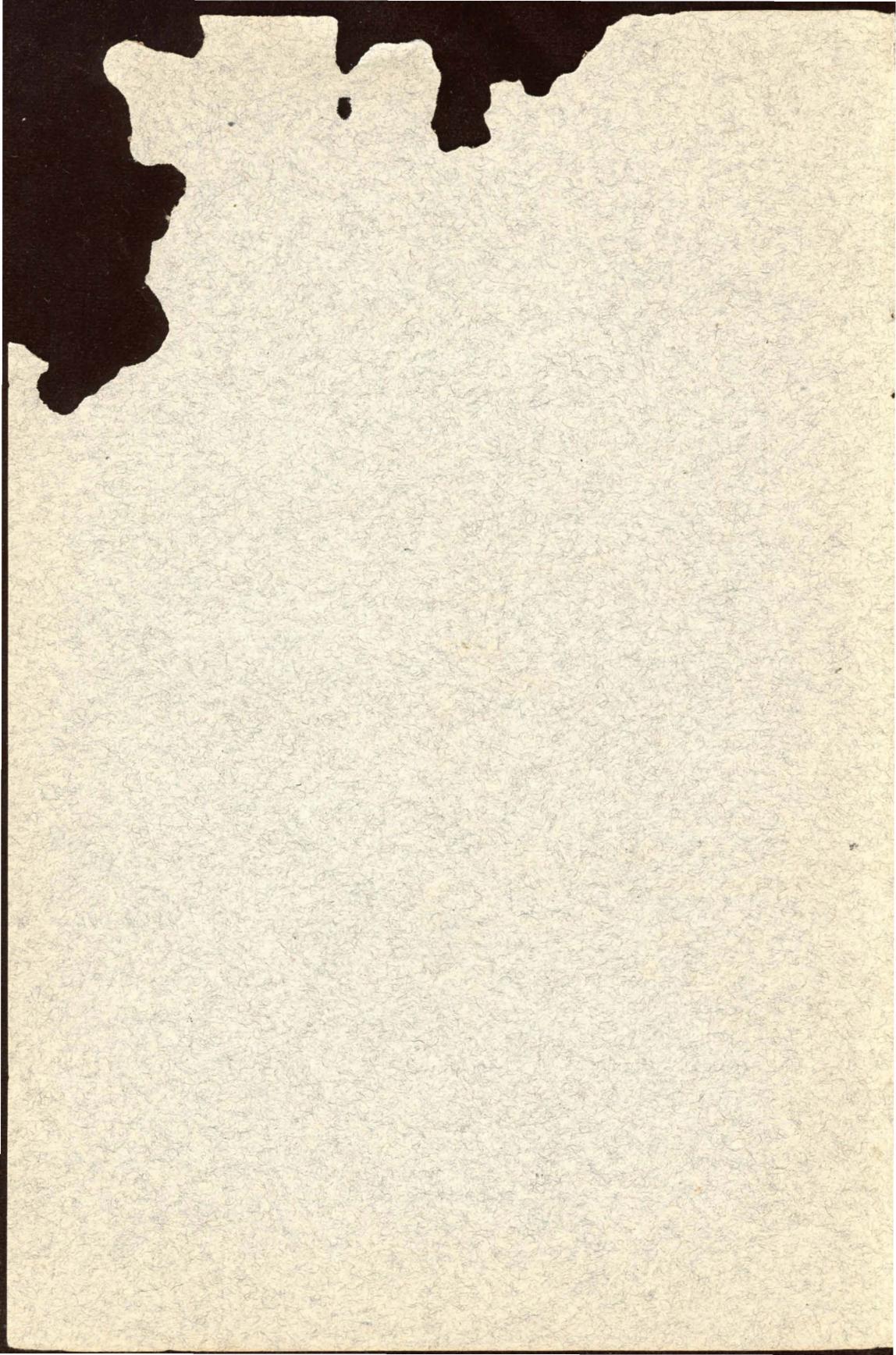
September 8, 9, 10, 1908.

ELDER A. C. ELLIOTT, MODERATOR,
MCDONOUGH, GA., R. 1.

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

Introductory by Elder J. Luther Hays: "Speak Thou the
Things That Become Sound Doctrine."

1908
S. B. SAWTELL, PRINTER
GRIFFIN, GA.



MINUTES

Order of Business.

1. Read letters and record Messengers' 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.

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MINUTES

Of the Seventieth Annual Session of the Towaliga
Association of Primitive Baptists, Held With
the Church at Sandy Creek, Butts
County, Sept. 8, 9, 10, 1908.

Introductory sermon by Elder J. Luther Hays—"Speak thou the things that become sound doctrine."

After an hour's recess for dinner, messengers and visitors met in the house when the Clerk called the body to order and announced the death of the Moderator, Elder W. T. Godard.

On motion and second, Elder A. C. Elliott was made Temporary Moderator. After singing, prayer was led by Elder L. M. Ball.

1. Read letters from the churches and recorded Messengers' names.
2. Went into choice of Moderator and Clerk by ballot, when Elder A. C. Elliott was declared Moderator and W. M. Hartley Clerk.
3. Invited visiting ministers and brethren to seats.
4. Called for petitionary letters.
5. Appointed committee on Divine Service, to wit: R. W. Davis, C. M. Faulkner, E. B. Taylor, of the body, and T. G. Preston and S. T. Thompson, of Sandy Creek church.
6. Called for correspondence, when Elders S. J. Blackwell and L. M. Ball and Bro. H. M. Berry, together with some sisters of Little River, responded; and Elders W. H. Harden, G. W. Phillips, J. A. Sutton, Bros. Dan Paulk and J. Y. Paulk, together with some sisters of the Brushey Creek Union, responded; all of whom were cordially received by the Moderator.
7. Appointed Bro. W. H. Taylor to write corresponding letter.
8. Appointed Elders W. H. Harden and G. W. Phillips to preach at 3 p. m.

Adjourned to Wednesday morning, 8:30 o'clock.

WEDNESDAY MORNING.

Met pursuant to adjournment. Singing and prayer led for Elder S. G. Ratliff.

1. Suspended calling roll and reading decorum.
2. Appointed correspondence as follows: To Little River and Elders D. Henderson, T. M. Whatley, J. A. Wright, S. y m. Ratliff, A. C. Elliott, Brothers J. F. Taylor, J. B. Bell, Ms Williamson, Green Stevens, J. F. Willingham, T. G. Preston and wife, R. W. Davis and wife, and to Brushy Creek, Elders J. A. Wright and T. M. Whatley.
3. Called for contributions. Appointed committee on distribution.
4. Appointed union meetings for 1909 as follows: First District, Friendship church, Tuesday, Wednesday and Thursday after third Sunday in July. Second District, Flat Rock, fifth Sunday in May, Friday and Saturday before.
5. Appointed the next session of this body to be held with Union church, Monroe county, at Goggans Station, on the Central R. R., beginning Tuesday after first Sunday in September, 1909, and continue three days.
6. Appointed Elder J. A. Wright to preach next introductory sermon, with Elder S. G. Ratliff as alternate.
7. Appointed Elder T. M. Whatley to write next circular letter.
8. Called for circular letter by Elder J. A. Wright, which was received and adopted.
9. Called for corresponding letter by Bro. Taylor; was received and adopted.
10. Ordered 1000 minutes printed and distributed, Clerk to retain remainder.
11. Appointed committee to look into the cost of having all the minutes reprinted in one volume and report, to wit: J. B. Bell, T. G. Preston, W. M. Hartley.
12. Appointed Elders A. C. Elliott, J. M. F. Barron and B. L. Barron to draft suitable memorial upon the life and work of Elder W. T. Godard.
13. Adopted resolutions of thanks by Bro. Talmadge, to wit: "We tender our heartfelt thanks to the brethren and sisters and friends of Sandy Creek church for their kind treatment during our present session."

SEVENTIETH ANNUAL SESSION

Adjourned after singing and extending hands with a
at manifestation of love and fellowship. Closed with
er.

M. HARTLEY,
Clerk.

A. C. ELLIOTT,
Moderator.

Wednesday, 9 a. m. Prayer service conducted by Bro. W.
Taylor.

11 a. m. Preaching by Elder S. J. Blackwell.

3 p. m. Preaching by Bro. R. L. Barron and Elder J. A.
Sutton.

Thursday, 9 a. m. Prayer service conducted by Bro. W.
J. Hartley.

11 a. m. Preaching by Elder L. M. Ball, closed by Elder
A. C. Elliott.

The preaching was all in harmony with sound doctrine and
was attended by the Holy Spirit being poured out upon the
saints. Many were made to rejoice aloud. The Association
closed with rejoicing.

Circular Letter.

Dear Brethren: As it is our custom to present you with a
circular address, we now proceed to do so, and for a text we
call your attention to the 1st Epistle General of John, 2nd
chapter, 25th verse: "And this is the promise that He hath
promised us, even eternal life." That which was from the
beginning, which we have heard, which we have seen with
our eyes, which we have looked upon and our hands have
handled, of the word of life, for the life was manifested and
we have seen it, and bear witness and show unto you that
eternal life which was manifested with the Father and was
manifested unto us; and these things write we unto you that
your joy may be full. We see that eternal life is found in
the Lord Jesus Christ.

The Lord was pleased to give us eternal life in Christ. See
Romans, 6th chapter, 23rd verse, "The gift of God is eternal
life, through Jesus Christ our Lord." God is love; in this
was manifested the love of God toward us, because God sent
His only begotten Son into the world that we might live
through Him. Herein is love, not that we loved God, but

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that He loved us and sent His Son to be the propitiation for our sins. St. John, 6th chapter, 47th verse: "Verily I say unto you, he that believeth on me hath everlasting life." We love Him because He first loved us, and we have known and believed the love that God hath to us. God is love and he that dwelleth in love dwelleth in God and God in him. Herein is our love made perfect and this is the record that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. Hereby perceive we the love of God, because He laid down His life for us. "I am the good shepherd, the good shepherd giveth his life for the sheep." See St. John, 10th chapter, 11th verse. Therefore doth My Father love me because I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself; I have power to lay it down and I have power to take it again. 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, and none is able to pluck them out of my Father's hand. I and my Father are one, and we know that all things work together for good to them that love God, to them who are called according to His purposes; for whom He did foreknow He also did predestinate to be conformed to the image of His Son, that he might be the first-born among many brethren. Moreover whom He did predestinate them He also called, and whom He called them He also justified, and whom He justified them He also glorified.

What shall we then say to these things? If God be for us who can be against us? He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God that justifieth, who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword; as it is written for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us, for I am persuaded that neither death, nor life, nor angels, nor principalities, nor power, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Not by works of righteousness which we have

done, but according to His mercy He saved us by the washing of regeneration and renewing of the Holy Ghost, which He shed on us abundantly through Jesus Christ our Savior, that being justified by His grace we should be made heirs according to the hope of eternal life. This is a faithful saying and these things I will thou affirm constantly that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1st Tim., 6th chapter, 19th verse. "But be ye doers of the word and not hearers only, deceiving your own selves." James, 1st chapter, 22d verse. But wilt thou know, O vain man, that faith without works is dead. Ye see then how that by works a man is justified and not by faith only. Those good works which God hath ordained that we should walk in them, that ye should show forth the praise of Him who hath called you out of darkness into His marvelous light, for even hereunto were ye called. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.

J. A. WRIGHT.

Corresponding Letter.

The Towaliga Association of Primitive Baptists to her Sister Associations with Whom She has Correspondence:—

Dear Brethren: We rejoice that through the providence of God we have again been permitted to meet and worship our God with you.

We have sustained a great loss since we last met in the death of our beloved Moderator, Elder W. T. Godard, but our loss is his eternal gain. The Lord giveth and the Lord taketh away; blessed be the name of the Lord.

Dear brethren, we desire a continuation of your correspondence and hope to meet with more of you another year. We send brethren whose names appear in the body of our minutes to meet with you in your deliberations. It has been a source of great pleasure and uplift to us to have with us

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your representatives and our hearts were made to rejoice under the sound of the preaching of your ministering brethren.

The next session of our body will be held with the church at Union church, Monroe county, Ga., on Central Railroad, at Gogginsville, beginning Tuesday after first Sunday in September and including Wednesday and Thursday.

Decorum.

1st. The churches composing the Towaliga Association shall not be confined to any set rules 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 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 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 for 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 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.

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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 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 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 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 Godhead: Father, Son and Holy Ghost. Proof: Duet, 4:39, Isia 45:16, Mark 12:32, John 11:14, 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 by 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, 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 Adams 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, 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 5:18-29, Acts 17:31, 1 Cor. 15:21-23, Rev. 30:12-15, Matt. 25:46-46.

Art. 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 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 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.

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Art. 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. Proof: Matt. 18:19, Col. 1:18, Acts 11:26, Col. 2:24, 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, 1 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 baptized 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.

STATISTICAL TABLE.

Number	CHURCHES	POSTOFFICE	COUNTY	NAMES OF MESSENGERS	Experience	By Letter	On Confession	Restored	Excluded	Dismissed by Letter	Dead	Total	Ministers Fund	Minute Fund	PASTORS
1	Flat Rock	Zebulon	Pike	R. L. Barron, W. M. Hartley, Wilbur Green.	18	1	1	3			2	64	1 50	5 00	Henderson
2	Concord	Monticello	Jasper	W. P. Person, Clifford Lynch, C. M. Faulkner.								66	2 00	10 00	Elliott & Oglesby
3	Philippi	Blich	Bullock	By Letter.					1			25	1 00	1 50	Brown
4	Forest	Forest Park	Clayton	R. W. Davis, J. H. Gilbert, H. J. Coogler.	20	3	2	1	7		102	1 50	5 00	Henderson	
5	Hebron	Jonesboro	Clayton	By Letter.								19	50		Wright & Taylor
6	Liberty	Milner	Pike	J. A. Wright, T. M. Whatley, J. M. F. Barron.							1	79	1 50	12 20	
7	Friendship	McIntyre	Wilkinson	W. G. Lewis, G. T. Watters.							1	25	1 00	2 00	Hays
8	Bethel	Jackson	Butts	J. P. Vaughn, W. C. Speer, Homer Vaughn.							1	29	50	2 35	Vaughn
9	Mt. Nebo	Mitchell	Glascok	W. M. Wilcher.							1	43	1 00	2 00	Godard
10	Lebanon	Hampton	Henry	J. G. Simms.					1		1	31	1 00	3 00	Elliott & Oglesby
11	NewFellows'ip	Berner	Butts	G. W. Ivey, J. D. Webb.							1	7	75	2 25	Whatley
12	Flint River	Thomaston	Upson	R. F. Arrington.							4	47	1 00	2 00	Whatley
13	Ocmulgee	Gladestville	Jasper	J. B. Benton, Edgar Ratliff, J. T. Goodman.	1		1	1	1		1	19	75	4 25	Barron
14	Mt. Mariah	Mansfield	Newton	J. L. Hays, J. S. Hays, P. D. Leach.	1						1	29	1 00	2 00	Ratliff
15	Bersheba	Locust Grove	Henry	D. Henderson, C. Pritchett, J. Jenks.	4						3	69	1 50	5 00	Henderson
16	Union	Barnesville	Monroe	J. F. Taylor, W. H. Taylor, W. N. Newton.		1		2	3		33	1 00	5 00	Wright	
17	Bulah	Griffin	Spalding	G. G. Head, S. M. Apples, C. A. Wooten.					2		2	27	50	1 75	Barron
18	Sandy Creek	Flovilla	Butts	Whole Church.	4	3					2	80	2 50	7 50	Elliott
19	New Hope	Yatesville	Upson	J. H. Blount, S. B. Blount, J. B. Blount.	4							49	1 00	1 50	Wright & Whatley
20	Ozias	McDonough	Henry	A. C. Elliott, J. F. Willingham, J. W. Cook.	7			1			2	94	2 00	8 00	Elliott
					59	8	2	3	5	10	26	897	23 50	82 30	

Ministers Ordained.

J. A. WRIGHT, Zebulon, Ga.
J. L. HAYS, Mansfield, Ga.
DAN HENDERSON, McDonough, Ga., Rfd. 3.
A. C. ELLIOTT, McDonough, Ga., Rfd. 2.
S. G. RATLIFF, Griffin, Ga.
A. J. BROWN, Blitch, Ga.
B. J. WILLIAMS, Blitch, Ga.
T. M. WHATLEY, Orchard Hill, Ga.
J. M. F. BARRON, Milner, Ga., Rfd. 2.

Ministers Not Ordained.

J. P. VAUGHN, Jackson, Ga.
J. F. TAYLOR, Barnesville, Ga.
W. H. TAYLOR, Jackson, Ga.
ELLIS DANIEL, Thomaston, Ga.
ELIJAH OGLESBY, McDonough, Ga.
ROBT. L. BARRON, Union City, Ga.

