

**MINUTES**

OF THE

**Upper Country Line  
Association**

HELD WITH THE

**Church at Harmony**

Orange County, N. C.

**August 17th, 18th and 19th, 1907**



1907

P. D. GOLD PUBLISHING COMPANY  
WILSON, N. C.



## PROCEEDINGS

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1. The introductory sermon was preached by Elder B. B. McKinny, from Genesis, 17.
  2. The Association convened and after prayer by O. J. Denny, Elder L. H. Hardy was chosen Moderator.
  3. Elder H. Taylor and T. Felton were appointed to preach today (Saturday.)
  4. The correspondents were invited to take seats with us whereupon the following were received:
    - From Little River—Minutes.
    - From Black Creek—Elders P. D. Gold, T. Felton and brethren R. L. Scott and W. H. Burch and Minutes.
    - From Fisher River—Elders C. F. and O. J. Denny.
    - From White Oak—Elder Isaac Jones and Minutes.
    - From Mayo—Brother Alford Apple.
    - From Lower Country Line—Brethren W. A. Warren, A. V. Moore, Dr. H. E. Satterfield, James Carver and J. H. Gooch and others.
    - From Kehukee—Elders G. D. Roberson and J. A. Shaw.
    - From Abbotts Creek—Elder J. A. Monsees and Brethren W. L. Bouldin, Levi Harris.
    - From Contentnea—Elder D. A. Mewborn.
    - From Little River—
    - From Smith River—
    - Elder W. S. Broom, from Arkansas, was with us.
  5. Articles of Faith read and adopted.
  6. Form of Government was read and adopted.
  7. Rules of Decorum were read and adopted.
  8. Letters from the several Churches composing the Association were read and their standing recorded in the Statistical table.
  9. The Deacons of Harmony Church with the Moderator and Clerk were chosen a committee of arrangements and Brethren J. W. Gilliam and T. A. Stanfield were chosen committee on finance.
  10. The circular letter was read and received and made a part of these minutes.
- Adjourned until 9 o'clock Monday morning.

## SUNDAY MORNING, AUGUST 18, 1907.

At 10 o'clock Elder P. D. Gold opened services from 2nd Tim. 4th and 2nd, and Elder J. A. Monsees preached from Rev. 22nd, 16 and 17th and Elder C. F. Denny closed morning service from Heb. 10th, 16 and 17th.

Elder G. D. Roberson opened evening service from Deut. 32, 9-12, which was closed by Elder I. Jones, general gospel remarks.

## MONDAY MORNING, AUGUST 19, 1907.

The Association met at 9 o'clock according to adjournment and after prayer by Elder H. Taylor proceeded to business.

The committee of arrangement and finance made reports which were received and made a part of these minutes and committees discharged.

Finance committee reported:

Received from churches .....	\$26.00
On hand .....	2.91
Received from McCray after last Association, 1906 .....	.50

\$29.41

Paid expenses on old Association book to Clerk of Lower Country Line .....	.35
Clerk fee .....	\$10.00
For minutes .....	18.00

\$28.35

Balance .....	\$1.06
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Elders D. A. Mewborn, O. J. Denny and J. A. Shaw preached Monday.

Messengers were appointed to visit sister Associations as follows:

Abbotts Creek—Elder T. W. Walker, and brethren G. M. Trent and N. T. Williams.

Little River—Elder T. W. Walker.

Kehukee—Elder L. H. Hardy.

Mayo—Elder W. C. Jones, and brethren G. M. Trent and H. W. Johnson.

Contentnea—Elder L. H. Hardy.

White Oak—Elder L. H. Hardy.

Black Creek—Elder L. H. Hardy.

Staunton River—Elder T. W. Walker, and brethren T. F. Ward, and J. W. Gilliam.

Pig River—

Lower Country Line—Elders W. C. Jones and L. H. Hardy, and brethren S. J. Hall and W. R. Clayton.

Brother J. W. Gilliam was requested to write a circular letter to be read at our next Association on Saturday.

It was agreed that our next Association be held with the church at Reidsville on the third Sunday in August, 1908, beginning on Saturday before, and lasting three days.

Section meeting to be held with the church at Prospect Hill on fourth Sunday in April, 1908, and Friday and Saturday before. Ministers chosen, Elders T. W. Walker, F. L. Oakley, and B. B. McKinny.

Section meeting to be held with the church at Prospect Hill on the third Sunday in April, 1908, and Friday and Saturday before. Elders W. C. Jones, Y. I. Chandler, and T. W. Walker chosen to attend.

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#### CLERK AND THEIR POSTOFFICES.

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Prospect Hill—S. J. Hall Cedar Grove, N. C.

Harmony—W. A. Ward, Stainback, Alamance County, N. C.

McCray—J. Brooks, Burlington, N. C.

Big Meadow—Elder W. C. Jones, Burlington, N. C.

Lynches Creek—W. R. Hawkins, Carr, N. C.

Arbor—J. E. Simmons, Altamahaw, N. C., R. F. D. No. 2.

Country Line—T. H. Rudd, Locust Hill, N. C.

Gilliam—J. W. Gilliam, Altamahaw, N. C.

Pleasant Grove—T. A. Stanfield, McIver, N. C., Route 1.  
 Moons Creek—J. R. Travis, Gatewood, N. C.  
 Dan River—J. T. Martin, Oregon, N. C.  
 Reidsville—E. R. Harris, Reidsville, N. C.  
 Lick Fork—R. D. Harris, McIver, N. C., Route 1.  
 Burlington—C. B. Tillman, Burlington, N. C.

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#### OBITUARY OF ELDER J. S. WARD.

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"It is no reason that we should leave the word of God and asleep April 2nd, 1907, aged fifty years and twelve days. He was sick eleven days, and his suffering cannot be expressed. He received all the attention needful, but his days on earth were spent, and death claimed him. His seat around the fireside is vacant, his face is seen at the table no more, leaving his family sad and lonely. The church has lost a faithful member to attend meetings. He always filled his seat when not providentially hindered. We no more hear him sing Zion's songs, nor preach His word; but we mourn not as those that have no hope.

W. C. JONES.

Resolved, that we extend our thanks to the citizens of this section for their kind hospitality to us during our stay with them, and we pray the Lord's blessing on them.

L. H. HARDY, Moderator.

R. T. WILLIAMS, Clerk.

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#### THE SERVICE OF TABLES.

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Circular Letter Written By Elder L. H. Hardy.

"It is not reason that we should leave the word of God and serve tables," Acts 6:2.

The duty enjoined on the apostles who represent the called ministers of God, was to preach the gospel. Matt. 23:19-20; Mark 14:15-16, and 2nd Timothy, 4:2. However, there were other things to be done in the churches. It was the duty of each one to abide in the hope of their calling. The apostles set all things in order in the churches, and it was given to them to rule in judgment. Isa. 32:1.

When there arose a murmuring amongst the Grecians against the Hebrews because their widows were neglected in the daily ministrations it was good in the mind of the apostles that some should be chosen especially for this business that the word of God be not hindered, and to which they would continually give themselves. The Lord as it appears afterwards in the churches, approved this move of the apostles, for there were some found in the churches having that special gift. Those who were recognized by the churches were set apart by prayer, and the laying on of hands by the apostles. Thus they publicly acknowledged the gift of God in those who were thus set apart. The female members who had this gift do not appear to have been thus set apart, but yet the apostle acknowledged and encouraged the gift as will appear from Rom. 16:1-2. "I commend unto you, Phebe, our sister, which is a servant of the church which is at Cenchrea, that ye received her in the Lord as becometh saints, receive and that ye assist her in whatsoever business she hath need of you, for she hath been a succorer of many, and of myself also."

The word "servant" in this text is very different from "servant, a slave." This word "servant" is from the same Greek word that "deacon" is in Phil. 1:1, 1st Timothy 3:8-12. Therefore the apostle acknowledged the gift in this sister, and admonished the church to do the same. If she was ordained in the church by the imposition of the hands of the presbytery we have no record of it.

There is no doubt in my mind but that this gift is yet in the churches among the sisters. I am satisfied that I have known some of them, and yet know them. These may not be the wives of deacons, nor is it necessary that they should be married at all, for if one with such a gift is married, a double duty is laid upon her: that of serving (as a wife) her husband and the duty of pleasing the Lord in church service. Nevertheless, being of the same nature, and having the same propensities that others have, it is better for them to marry than to burn or to commit lewdness in the churches.

To wait on the communion table is a very sacred thing, and should be done in the faith of Christ's death and suffering: his broken body, and spilt blood. But this is only a small portion of the service of tables.

The first work in the church coming under this head was the managing of the churches' finances, caring for widows, and seeing that they were provided for.

For this cause honest men were chosen. Because this must be done in the fear of God. Men full of the Holy Ghost and wisdom are chosen because they must use proper discretion in things to come before them. 1st Timothy 3:8. "They must be grave" that is venerable, honest and honorable, not proud, highminded, filled with self-will, envy and prejudice. Not double-tongued. Talking to suit the company and occasion, but speaking the truth in love and rebuking transgression. "Not given to much wine." Both the Hebrew and the Greek make this word mean intoxicating drink. It would be a shame for any deacon to drink enough intoxicating liquor so that he has not his perfect mind and actions, walk and talk. A little wine is allowed, but to drink much wine is anti-Christian, for our Lord did the same. It is not any man's privilege to drink much wine but it is an abuse of privilege. Deacons, beware of this transgression. A deacon drunken or guilty of drunkenness is a poor church messenger to wait on an erring brother. Could not that brother well say, "Physician, heal thyself?" What a poor example he would be in the church of the living God. "Not guilty of filthy lucre," that is, not covetous. Covetousness is idolatry, and a man cannot serve God and idols. Then for one to be greedy of this world's goods would lead him to use for himself funds put in his hands for the use of the church, and it is the duty of deacons to take care of the churches' funds, and to handle them as the church directs. Again, he should not use corrupt means to gain the wealth of the world, but learn to be content with the blessings of God, and be ready to communicate to the poor, and in such necessary expenses as may come up in the church. He should be ready to admonish others to follow his example in these things, so that all might prove their faith by their works.

"Holding the mystery of faith in a pure conscience." The faith of God will always be a mystery to our poor proud natures, and to the world. These ridicule it and persecute it, and yet the deacon is to hold it in a pure conscience, and not parley with the flesh, nor yield to the world. The faith of God declares man's depravity, and embraces salvation fully by grace, and rejoices in the truth of blessed hope in Jesus Christ. It believes that which has been written, and rejoices in the hope of that which



is to come. Through it the streams of the river of God empty its living waters into the soul, and we look upward by faith into the promises and embrace them, and praise the Lord. This faith should be held in a pure conscience.

"These should first be proved." No young man who has just come into the church should be set apart in so sacred an office. Prove him to see that he has these qualifications. He is not expected to see them in himself, for the greater his gift, the more vileness he will see in himself, and the more humble he will be. The church is to be his judge, and he is to work humbly according to the direction of the spirit in his heart. "Being found blameless" in his own life, he can reproach others if they err. If our deacons were awake to their duties, there would be but few cases to be heard in our meetings. When there is a private trespass, and the offending brother does not take the first and second steps to try and make peace, and the deacons know of such neglect they ought to see that brother and urge him up to duty, to save trouble in Zion. If they would investigate public troubles and get them ready for the church before they are put in conference many difficulties might be settled in much easier way than by public debates in open conference.

"Their wives must be grave, not slanderers, sober, faithful in all things." "They must be the husband of one wife", That is, he must be virtuous and not have but one wife. One may be a deacon, and be unmarried, but he must be virtuous in his life. "Ruling their children and their own houses well." This is necessary in order to use good hospitality, for no visitor can feel pleasant where children have the rule, or are disobedient to their parents. The wife and the husband working together side by side and the children following after. How blessed is such an household. "For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." How blessed thus to live, and how glorious thus to die.

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#### RULES OF DECORUM.

1. The Association shall be opened and closed by prayer.
2. Only one person shall speak at a time, who shall rise from his seat and address the Moderator in beginning his speech.

3. Every brother speaking shall adhere strictly to the subject under consideration and shall in no way reflect on any other brother.

4. No Messenger shall absent himself from the Association while in conference, without permission.

5. No Messenger shall speak more than three times on the same subject without permission from the Association.

6. Messengers shall keep strict order while the business of the Association is being transacted.

7. No Messenger shall be interrupted while speaking, unless he violates the rules of this decorum.

8. No Messenger shall address another in any other term or application than the title of brother.

9. The names of the members composing the Association shall be enrolled by the Clerk and called over as often as the Association requires.

10. The Moderator shall not speak on any question before the Association until all the other Messengers are through speaking, when he may give his views, after which any Messenger having a right to speak, may reply to any new matter introduced by the Moderator.

11. Any member who shall violate any rules of the Association shall be dealt with by the Association as it deems proper.

#### ARTICLES OF FAITH.

We, the messengers of the several churches composing the upper Country Line Association agree, for the satisfaction of our brethren and friends, to publish an abstract of the principles of faith upon which we unite and will endeavor with the help of the Lord to maintain,

First. We believe in the being of God as Almighty, eternal unchangeable of infinite wisdom, power Justice, Holiness, Goodness, Mercy and Truth, and that this God has revealed himself in his word, under the character of Father, Son and Holy Ghost.

2. We believe that Almighty God has made known His mind and will to the children of men in His word which word we believe to be of divine authority and contains all things necessary to be known for the salvation of man. The same is comprehended or contained in the Books of the Old and New Testament.

3. We believe that God before the foundation of the world, for a purpose of His own glory, did elect a certain number of men and Angels to eternal life, and that this election is particular eternal, and unconditional on the creature's part.

4. We believe that when God made man he was good and upright, but by his own transgression he fell from that good and upright state, and being the head and representative of the whole human race, they being his natural offspring, he involved all of them in the same ruined state with himself, and they were partakers of an exposed to the miseries which sprang from his disobedience.

5. We believe that it is utterly out of the power of man as a fallen creature to keep the law of God perfectly, or to truly repent of his sins, or believe in Christ, except he be drawn by the Holy Spirit.

6. We believe in God's own appointed time and way the elect will be called, justified, pardoned and sanctified, and that it is impossible that they can utterly refuse the call, but shall be willing by divine grace to receive mercy.

7. We believe that justification in the sight of God is only by the imputed righteousness of Jesus Christ, received and applied by faith.

8. We believe that God's elect will be converted and born again by the effectual work of the Holy Spirit.

9. We believe that those that are called by grace and born again will persevere in holiness and never fall finally away.

10. We believe it to be a duty incumbent on all God's people to walk religiously in all God's works, not in the old covenant way of seeking life and the favor of the Lord by it, but only as a duty from a principle of love.

11. We believe baptism, and the Lord's supper are gospel ordinances, both belonging to the converted or true believer.

12. We believe that every church is independent in matters of discipline and that Associations, councils and conferences of ministers or churches, are not to impose on the church the keeping, holding or maintaining any principle or practice contrary to the churches' judgment.

13. We believe in the general resurrection of the dead, both of the just and the unjust, and final judgment.

14. We believe the punishment of the wicked is everlasting and the joys of the righteous eternal.

15. We believe that no minister has a right to administer the ordinances unless called and comes under the imposition of hands by the presbytery.

16. Lastly, we believe that for the mutual comfort, union and satisfaction of the several churches of the aforesaid faith and order that we ought to meet in an Association capacity wherein each church ought to be represented by their messengers to advise with each other in conference.

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#### FORM OF GOVERNMENT.

1. The Association shall be composed of members chosen by the churches in Upper Country Line Association, who shall be members supposed to be best qualified for that purpose, and those producing letters from their respective churches, certifying their appointment shall be entitled to seats in the Association, provided the church is in peace at the time appointment is made.

2. In the letters from the churches shall be expressed the number of members in full fellowship, the number received by experience and baptism, the number received by letter, the number dismissed by letter, and the number excommunicated, and those who died since the last Association was held.

3. Members thus chosen and convened shall be denominated the United Primitive Baptists, known as the Upper Country Line Association, being composed of churches in the counties of Rockingham, Orange, Chatham and Granville, North Carolina, which shall have no power to lord it over the churches composing it; nor shall it have any power over any church or infringe upon the rights of any church in the union.

4. The Association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The Association shall have a Moderator and Clerk, who shall be chosen by members composing it. The Moderator to be chosen annually at each Association; the Clerk to continue in office during his pleasure or the pleasure of the Association.

6. New churches may be admitted into the union by a written petition presented by Messengers with letter, and upon examination if found orthodox and orderly, it may be manifested by the Moderator giving the Messenger the right hand of fellowship.

7. Every church in the union shall be entitled to representation

in the Association, but shall have only three Messengers from each church.

8. Every query presented by any Messenger in the Association shall be read and before it shall be debated the Moderator shall put it to a vote as to whether or not it shall be debated, and if a majority votes for debating, the query shall be debated, otherwise the query must be withdrawn.

9. Every motion made by any Messenger which receives a second shall be considered by the Association, unless it be withdrawn by the Messenger offering it.

10. The Association shall furnish the churches in the union with minutes of its proceedings.

11. We believe it to be absolutely necessary to have a fund for defraying the necessary expenses of the Association, and recommend that each church composing it voluntarily contribute such sum as they think proper, and send by their Messenger to the Association, which money shall be placed in the hands of the Clerk, who shall account for the same, and pay it out as directed by the Association.

12. The Clerk shall have a book, wherein shall be recorded the proceedings of each Association, as well as a record of the dates of each Association and each section meeting, and when Associations and section meetings are held at the different churches in the Union, for which he shall receive a yearly compensation.

13. The Association shall provide for the general union of churches, and shall preserve inviolably a chain of communion among the same; shall give churches all necessary advice when called upon to do so; shall inquire into the cause of failure on the part of any church not represented at each Association; shall appropriate the money contributed by the church for Association fund to any purpose it deems proper; may appoint any member or members by and with their consent to transact any business connected with the Association; shall have power to withdraw from any church composing the union which violates the rules of the Association, or deviates from the orthodox principles of our faith.

14. Visiting brethren may be invited to assist in the Association in every way except to vote.

15. Amendments may be made to this form of Government at any time by a majority vote.

16. The minutes of the Association shall be read and approved and signed by the Moderator and Clerk before adjournment.

# Statistical Table

CHURCHES	NAMES OF MESSENGERS										Received by Experience	Received by Letter	Restored	Dismissed by Letter	Excluded	Deceased	Number in Fellowship	Contribution For Expenses	Contribution to Depry Exp. of Vrs. Preachers
Burlington.....	Brethren C. B. Tillman, E. H. Kimmer and Louis Clayton.....	2									1	18	\$1 00	85					
Country Line.....	Brother T. H. Rudd.....	1										10	50						
Dan River.....	Brethren Jonathan Brooks* and Robert Netherly.....	1	1									12	50						
Gilliam.....	Brethren W. G. Dix, J. T. Martin and T. F. Ward.....						1					23	1 75						
Harmony.....	Elder F. L. Oakly, and Brethren J. W. Gilliam and J. T. Smith*.....		1									17	1 25						
Lynch's Creek.....	Brethren G. W. Brooks, W. R. Clayton and W. R. Crimpton.....											17	1 75						
Lick Fork.....	Brethren William Warren and W. R. Hawkins.....						2					41	1 50						
Moon's Creek.....	Brethren C. A. Howard, William Butler* and Andrew J. Pasabal*.....	1	1									15	75	10 00					
Prospect Hill.....	Brethren J. G. Wilson, J. W. Neal and J. R. Travis*.....						2					36	3 50	3 25					
Pleasant Grove.....	Brethren W. D. Blalock, S. J. Hall and W. P. Warren.....	2	2									46	1 00	2 00					
Wolf Island.....	Elder B. B. McKinney, and Brethren P. M. Walker and T. A. Stanfield.....		1				4					73	4 25	6 00					
Reidsville.....	Brethren G. M. Trent, R. P. Summers and R. T. Williams.....						2					24	3 50	4 00					
Arbor.....	Elder L. H. Hardy, and Brethren A. J. Lambeth and E. R. Harris.....	2										12	3 75						
Big Meadow.....	Elder Y. I. Chandler, and Brethren G. W. and J. E. Simmons.....											1	50	75					
	Elder W. C. Jones, and Brethren H. W. Johnston and J. F. Buckner.....											1	50						
															\$26 00				

\*Indicates Absentees.



