

PROCEEDINGS

OF THE

**Ninetieth Annual Session
Ochlocknee Association**

OF

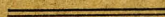
Old Line Primitive Baptists



HELD WITH

Beth Sade Church, Colquitt County, Ga.

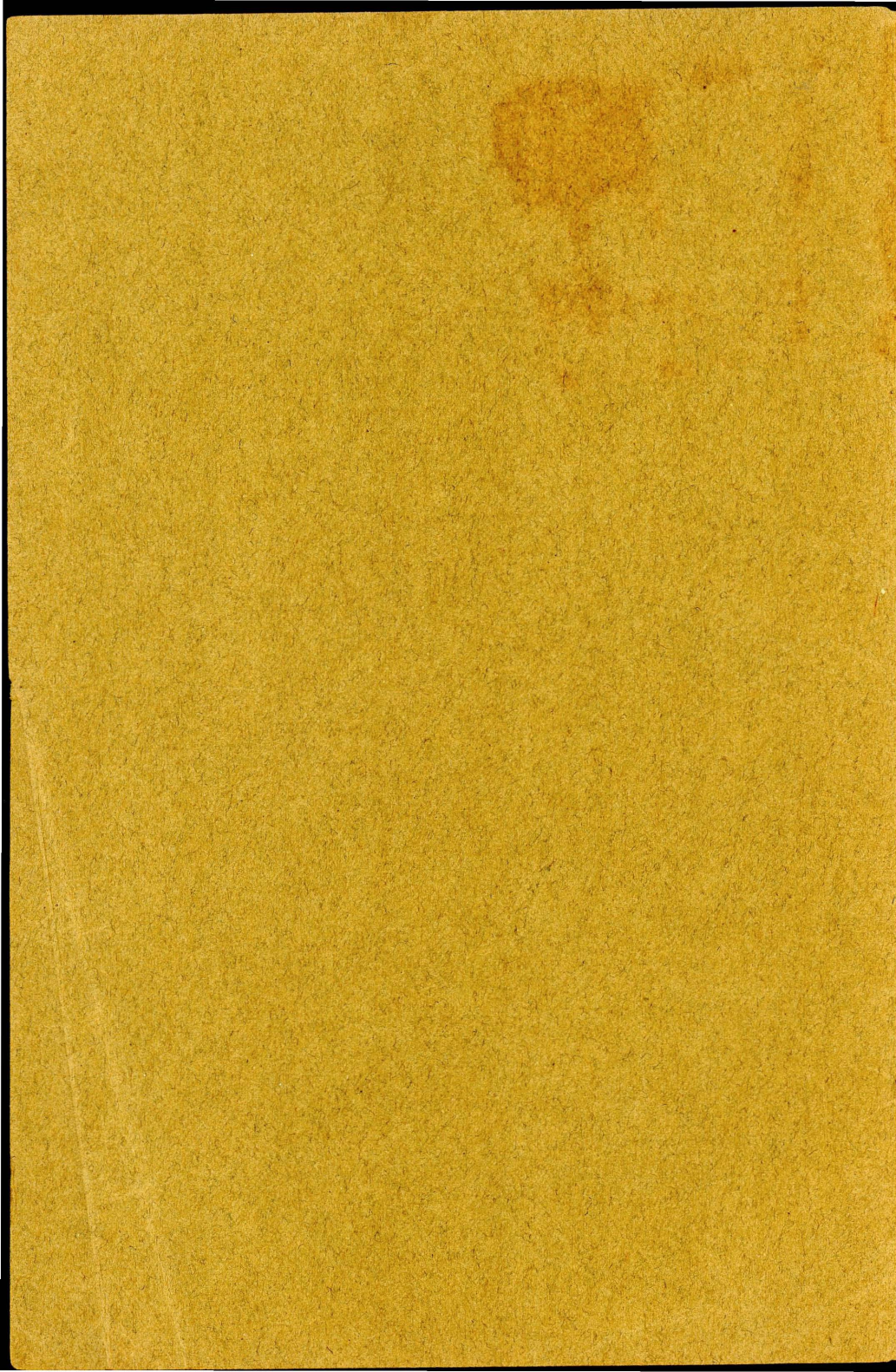
October 21st, 22nd and 23rd, 1916.



OFFICERS:

**ELDER E. R. RHODEN,
MODERATOR**

**ELDER J. W. GARDNER,
CLERK**



Proceedings of the Ochlocknee Association.

The Nineteenth Annual Session of the Ochlocknee Primitive Baptist Association convened with Beth Sade Church, 9 miles west of Moultrie, Colquitt County, Georgia, on October 21st, 22nd and 23rd, 1916.

The Introductory Sermon by Elder I. A. Wethington of the Union Association, Text, 1st Chapter of John and 7th verse. Prayer by Elder J. T. Strawder.

1st. Read letters from eleven churches and minuted their state.

2nd. Elected Elder E. R. Rhoden, Moderator and Elder J. W. Gardner, Clerk.

3rd. Adopted minutes of last year as course of business.

4th. Read the Decorum.

5th. Invited brethren of our faith and order to seats with us.

6th. Called for petitionary letters.

7th. Appointed Committees as follows:

On Preaching and Finance—Broethren M. F. Giles, F. M. Renfro, and M. C. Singleton, together with messengers of this church.

On Business—Brothren B. B. Olive, T. S. Barrow, and E. Lindsey, together with Moderator and Clerk.

On Memorials—Elder W. H. Godwin, M. F. Giles.

8th. Called for Correspondents of Association and received as follows:

From the San Pedro Association—D. S. Dixon and Elder J. L. Townsend.

From the Pulaski Association—E. W. McCraney.

From the Union Association—Elder I. A. Wethington and I. G. Tutson.

From the Flint River Association—R. H. Alligood, Elder T. J. Davis and T. H. Hester.

From the Alabaha Association—None.

9th. Called for petitionary correspondents.

10th. Appointed J. D. Smith to write corresponding letter.

11th. On motion adjourned until Monday Morning at 8:30 o'clock.

Prayer by Elder T. J. Davis.

Monday Morning Session.

The session opened with prayer by Elder W. R. Rhoden, from the Suwanee Association.

1st. Called the roll.

2nd. Renewed the call for correspondents, and received.

From the San Pedro Association, None.

From the Pulaski Association, None.

From the Union Association, None.

From the Alabaha Association, None.

From the Flint River Association, None.

3rd. Extended invitation to visitors and received as follows:

From the Pulaski Association, Elder T. J. Strawder.

From the Union Association, G. W. Dougherty, J. A. Zeigler, and T. R. Zipperow.

From the Alabaha Association, Elder J. A. Osteen.

From the Flint River Association, J. E. Black, Elder A. J. McLeod, B. C. Davis, and G. W. Dollar.

4th. Called for report of business committee, and received report as follows: We have examined the minutes and find

nothing objectionable.

5th. Returned correspondents as follows: To the San Pedro Association, to be held with Fellowship Church, Madison County, Florida, on the South Georgia Railway, 3 miles Southwest of Sermons, on Friday before the first Sunday in October, 1917, B. B. Olive, Elder J. B. Mullis and L. J. Renfroe.

To the Union Association to be held with Arna Church, Coffee County, Georgia, 1½ miles Northeast of Mora, on the G. & F. Railway, to convene on Saturday before the 3rd Sunday, 1917, J. W. Gardner, E. R. Rhoden, H. M. Chastain and J. B. Mullis.

To the Flint River Association, to be held with Zion Hill Church, 1½ miles North of Cotton, Mitchell County, Georgia, on the F. R. & N. E. Railway, to convene on Saturday before the 1st Sunday in November, 1917, W. C. Singleton, E. Lindsey, and J. W. Strickland.

To the Alabaha Association to be held with Mars Hills Church, 2½ miles Northeast of Hoboken, Pierce County, Georgia, on the A. C. L. Railway, on Friday before the 1st Sunday in November, 1916, J. B. Mullis, J. W. Gardner, E. R. Rhoden, and F. M. Renfore.

To the Pulaski Association, to be held with Emmius Church, 3 miles East of Minona, in Crisp County, Georgia, on the G. S. & F. Railway, on Saturday before the 1st Sunday in October, 1917, J. W. Gardner and E. R. Rhoden.

6th. Called for corresponding letters, read and adopted.

7th. General meetings will be as follows:

First District, first fifth Sunday in 1917, to be held with Pleasant Hill Church in Moultrie, Ga.

Second District, the second fifth Sunday in 1917, to be held with Bethlehem Church, 2½ miles West of Quitman, Brooks County, Georgia.

8th. Called for circular letter, read and adopted.

9th. Appointed Elder J. B. Mullis to write the next circular letter.

10th. Called for report on finance, and received the following: We the committee on Finance submit the following: We find \$55.05 as contribution from the churches. We recommend that the sum of \$32.50 be given to the Clerk for his services: We recommend that 700 minutes be printed, 500 for the church and 200 for correspondents: We recommend that \$22.55 be divided among visiting ministers.

11th. Called for report of committee on Memorials. They had nothing to report.

12th. On motion adjourned to meet with Sardis Church, Colquitt County, 3 miles North of Berlin on the V. M. & W. Railway, on Saturday before the 4th Sunday, 1917.

Closed with prayer by Elder J. B. Mullis.

Resolution of Thanks.

Resolved, that we tender our heartfelt thanks to our brethren and sisters of Beth Sade Church, and friends, for their kindness and care during our stay with them, and pray that God may abundantly bless them according to his tender mercies.

Order of Preaching.

Saturday Morning: The introductory sermon by Elder I. A. Wethington, of the Union Association.

Saturday Afternoon: Elder A. J. McLeod of the Flint River Association and Elder J. T. Townsend of the San Pedro Association.

Sunday Morning: Elder J. A. Osteen of the Alabama Association, and I. A. Wethington, of the Union Association.

Sunday Afternoon: Elder W. R. Rhoden, of the Suwanee Association and Elder T. J. Davis, of the Flint River Association.

Monday Morning: Elder S. T. Sheffield and J. W. Williams, of the Flint River Association.

Closed by the Moderator.

Address of Ministers.

Elder D. N. Williams, Claxton, Ga.

Elder A. L. Pearce, Moultrie, Ga.

Elder E. Lindsey, Tifton, Ga.

Elder J. B. Mullis, Tifton, Ga.

Elder E. R. Rhoden, Moultrie, Ga.

Elder J.W. Gardner, Camilla, Ga.

Elder W. H. Godwin, Berlin, Ga.

Licentiates.

L. Johnson, Moultrie, Ga.

Corresponding Letter.

State of Georgia, Colquitt County, October 22nd, 1916.

We the Ochlocknee Association now in session, with Beth Sade Church, to our Sister Associations with whom we correspond:

Dear Brethren in Christ: Through the mercies of our God we are blessed to hold another session of our body. All of our churches report peace and union. The business of our Association has been conducted in peace and love, and we say to our Sister Associations that your ministers have preached the Gospel as we believe, which is the power of God unto Salvation, to everyone that believeth, for which our hearts have been made glad. We desire the continuation of your Brotherly correspondence.

J. D. SMITH.

Circular Letter.

By appointment it becomes my duty to write this circular letter, therefore, I will try to write of some things commonly believed among us. "For ye know the Grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty might be rich (2 Cor. 8 chap. 9th verse.) Our text tells us that Jesus was rich. Think not that our Savior began to live when he was born of the Virgin Mary. Imagine not that he dates his existence from the manger; remember he is the Eternal, He is before all things and by him all things exist. There was never a time in which there was not God, and just so there was never a period in which there was not Christ the Lord. He is self existent, hath no beginning of days nor end of years. He is the Immortal, the Invisible, the only wise God our Savior. We are told that Jesus was rich; he was rich in possessions; behold him sitting upon his throne declaring his all sufficiency. "If I were hungry, I would not tell thee, for the cattle on a thousand hills are mine;

mine are the hidden treasures of Gold, mine are the Pearls that the divers cannot reach." When he came to earth he did not come to get our love because his soul was solitary, Oh, no, his Father had a full delight in him from all eternity. The three persons of the God-head, Father, son, and Holy Ghost, took a sacred delight in each other. Our poor finite minds are lost in wonder when we think of the riches and love of God, and to think that the Eminent Apostle says that his people will be like him! Yet he became poor that we by his poverty might be made rich, yes heirs and joint heirs with him in the sweet companionship with the Father, even before the world began. Now Jesus became poor that his people might be made rich. Never was there a poorer man than Christ. He was the Prince of Poverty. Look at his dress, it is woven from top to bottom, the garment of the poor. As for food, he was often hungry, and was dependant on others for the relief of his wants. He who scattered the harvest over the broad acres of the world had not sometimes the wherewith to stay the pangs of hunger; he who digged the springs of the ocean sat upon the well curbing asking a Samaritan woman for a drink of water. He walked his weary foot sore way over the hills of Galilee. He had not where to lay his head, for we hear him say "The birds of the air have nests, the foxes have holes, but the son of man hath not where to lay his head. Oh for words to picture the humiliation of Jesus! What leagues of distance between him that sat upon a throne to Him that died upon the cross. But you say, "why the great sacrifice?" It was that we might be made rich and joint heirs with him in Glory beyond the starlit skies.

Now the great doctrinal point is this, if Christ in his poverty saved his people, which we believe, if the man of sorrows saved my soul, will the man now exalted suffer it to perish? If the dying savior availed for our salvation should not the living interceding Savior abundantly secure it? Now what should his people do? They should love and obey him and keep themselves unspotted from the world. Space forbids that I say more. May the Lord add his blessing for the Saviors sake.

J. W. GARDNER.

Rules of Decorum.

1. This Association shall open and close with prayer.
2. The members who are regularly chosen by the churches in our Union shall compose the Ochlocknee Primitive Baptist Association; two-thirds of which shall form a quorum.
3. Members chosen shall produce letters from their respective churches certifying their appointment, together with their number in fellowship, those received by experience and baptism and otherwise, dismissed, excommunicated, restored, and dead, since our last Association.
4. This Association shall have no power to lord it over God's heritage, nor infringe on the internal rights of any church.
5. This Association shall have a Moderator and Clerk, who shall be chosen of the members present.
6. It shall be the duty of the Moderator to preserve order, explain and put questions; he shall have the same right of speech as any other member, provided the chair shall be filled, but shall not vote except the body be equally divided.
7. It shall be the duty of the Clerk to keep a fair record of the proceedings of the Association, and the minutes taken shall be read and amended, if necessary, and signed by the Moderator and Clerk before the Association rises. The Clerk shall also keep a file of the minutes to be presented at each Association, and shall be accountable for all money deposited in the hands of the Association.
8. Any church applying by letter and delegates for admittance, which, upon examination is found orthodox and orderly, shall be received by the Association and manifested by the Moderator giving the right hand of fellowship to its delegates.
9. Every church shall have a right to send two delegates to the Association, and no more.
10. Every motion made and seconded shall claim the attention of the Association, except withdrawn by the person who made it, with the consent of the Association.
11. Every person who speaks must rise from his seat and address the Moderator, and shall not be interrupted when speaking except when he departs from the subject.
12. No person shall speak more than three times on the same subject, without leave of the Association.

13. There shall be no talking or whispering in time of public speech, nor reflection cast on the speaker.

14. Whenever a case is decided by a vote, there shall be no more debate on the subject.

15. No person shall absent himself from the Association without leave of the Association.

16. This Association is in favor of preaching the gospel, the circulation of the Scriptures, and the advantages of education, and recommends temperance and morality in general, but to her members in particular, notwithstanding she is opposed to all modern institutions of men, such as Missionary, Bible, Tract, and Sunday School Societies together with Baptist State Conventions and Theological Schools and such like, because their connection with the Church of God is unauthorized by the Scriptures. As such we cannot fellowship them, or admit to our church privileges any person who is therewith connected in any wise, believing all such to be speculative in their nature and fruitful sources for corrupting the church. In relation to Free Masonry we recommend to our brethren who may already be attached to that fraternity to immediately withdraw therefrom, and when brethren leave the church and join that fraternity, they are not such as follow after the things that make for peace and things wherewith one may edify another. Rom. 14:19. And as such, unless they manifest a suitable repentance and immediately withdraw therefrom, and make suitable acknowledgments, shall be rejected from the fellowship of the church.

17. We recommend to the churches composing this body to receive members who went off with the Missionaries and all other Baptists at the time of their separation from us, providing they bring satisfactory evidence of a legal baptism with a suitable confession of faith, and not otherwise in disorder, and not to receive any who have been baptised by them since said separation only by experience and baptism.

18. This Association holds that if the union be broken between any of the churches and the breach cannot be healed, to withdraw from them that may be deemed unsound in faith or immoral in practice until they be removed.

19. To invite visiting brethren from Sister Associations, and ministers, of our faith and order, to seats with us.

20. To keep a correspondence with other Associations of the same faith and order, so that a chain of communication

may be preserved throughout the denomination.

21. If any member shall break the Rules of this Decorum, he shall be reprov'd by the Moderator.

22. These Rules shall be read at every Association prior to entering on business.

23. The Rules of this Decorum may be altered or amended at any time by a majority of three-fourths of the Association.

ELDER E. R. RHODEN, Moderator

J. W. GARDNER, Clerk.

Articles of Faith.

1. We believe in one only true and living God, and that there are three in the God-head—the Father, the Son, and the Holy Ghost.

2. We believe the Scriptures of the Old and New Testaments are the words of God by inspiration, and is our rule of faith and practice.

3. We believe in the doctrine of eternal and particular election.

4. We believe in the doctrine of original sin.

5. We believe in man's impotency to recover himself from the state he is in by nature, of his own free will and ability.

6. We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

7. We believe that God's elect shall be called, regenerated, and sanctified by the Holy Ghost.

8. We believe that the saints shall persevere in grace and not finally fall away.

9. We believe that baptism and the Lord's Supper, and washing the saints' feet, are ordinances of Jesus Christ, and that true believers are the only subjects of these ordinances, and that the only true baptism is by Immersion.

10. We believe that the punishment of the wicked will be everlasting, and the joys of the righteous shall be eternal.

11. We believe that no minister has the right to the administration of the ordinances only such as are regularly called and come under the imposition of the hands by the presbytery.

12. We believe in the resurrection of the dead and a general judgment.

ELDER E. R. RHODEN, Moderator.

J. W. GARDNER, Clerk.

CHURCHES	CLERK AND HIS POSTOFFICE	PASTORS	NAMES OF MESSENGERS	Exper. and Bapt'm.	Received by Letter.	Rec'd Conf. Faith.	Restored.	Dismissed by Letter.	Excluded.	Deceased.	Total Membership.	Meeting Days.	Contributions.	Sunday of Annual Meeting.
Pleasant Hill	G. W. Taylor, Moultrie, Ga.	E. R. Rhoden	E. R. Rhoden, G. W. Taylor	--	1	--	2	--	--	23	3	4.00	3rd. June.	
Bethel	Abel Ingram, Barney, Ga.	E. R. Rhoden	W. C. Singleton, J. D. Smith	1	5	--	2	--	2	36	2	5.00	1st. Sept.	
Sardis	Benj. Baker, Ellington, Ga.	E. R. Rhoden	M. F. Giles, G. J. Chitty	1	1	--	1	--	1	61	4	8.25	4th Sept.	
Live Oak	J. M. Clark, Doerun, Ga.	E. R. Rhoden	J. J. Giles, M. W. Clark	1	1	--	--	--	1	54	1	6.00	1st. Aug.	
Harmony	S. M. Chapman, Barwick, Ga.	J. A. Chitty	F. M. Renfroe, T. M. Massey	1	--	1	1	2	2	64	4	4.50	4th. Aug.	
Mt. Zion	H. M. Chastain, Moultrie, Ga.	J. W. Gardner	T. S. Barrow, H. M. Chastain	--	--	--	--	1	2	37	1	3.00	1st. Sept.	
Beth Saide	I. H. Rooks, Doerun, Ga.	J. W. Williamson	R. L. Watson, G. W. Horne	3	--	--	--	--	--	31	3	5.75	3rd. Sept.	
Pleasant Grove	L. H. Avera, Moultrie, Ga.	W. H. Godwin	N. E. Chastain, W. H. Godwin	4	1	--	1	1	--	1	61	2	5.15	2nd. Sept.
Mt. Pisgah	J. R. Lewis, Ochlocknee, Ga.	T. J. Davis	J. W. Gardner, O. J. Beasley	--	3	--	--	--	--	29	1	5.00	1st. July.	
Bethlehem	L. J. Renfore, Quitman, Ga.	J. L. Harris	B. B. Olive, L. J. Renfroe	--	2	--	--	--	--	24	2	2.90	2nd. Oct.	
Ty Ty	W. T. Dean, Ty Ty, Ga.	J. H. Hall	J. B. Mullis, E. Lindsey	--	--	--	4	--	--	39	2	5.50	2nd. Sept.	
TOTAL				11	14	1	2	12	3	7	459	--	55.05	

