

MINUTES
of the
Seventy-Eighth Annual Session
of the
Towaliga Association
of
PRIMITIVE BAPTISTS

Held with the
Church at Flint River, Upson County, Georgia
August 29-30-31, 1916

ELDER J. A. WRIGHT, Moderator, Zebulon, Ga.
W. M. HARTLEY, Clerk, Zebulon, Ga.

Introductory by
ELDER J. A. WRIGHT
"Worship God"

ORDER OF BUSINESS.

1. Read letters and record messengers' names.
2. Elect Moderator and Clerk.
3. Invite visiting brethren of our body to seats.
4. Call for petitionary letters.
5. Call for correspondents.
6. Call for visitors of other bodies.
7. Appoint committee to arrange Divine Service.
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 some brother to write corresponding letter.
14. Call for circular letter.
15. Appoint some brother to write next circular letter.
16. Call for corresponding letters.
17. Call for contributions.
18. Say how many minutes and fix Clerk's fees.
19. Call for miscellany.
20. Read minutes.
21. Adjourn.

MINUTES

of the

TOWALIGA ASSOCIATION

SEVENTY-EIGHTH ANNUAL SESSION OF THE TOWALIGA ASSOCIATION OF PRIMITIVE BAPTISTS, HELD WITH THE CHURCH AT FLINT RIVER, UPSON COUNTY, GEORGIA, AUGUST 29, 30, 31, 1916.

FIRST DAY—TUESDAY.

Introductory sermon preached by Elder J. A. Wright: "Worship God."

After an hour for refreshments the ministers and messengers met in the house and were called to order by the moderator, Elder Dan Henderson, and after singing, prayer was led by Elder O. B. Garrison of the Little River Association.

1st. Called for letters from the churches; appointed Elders J. M. F. Barron, Robt. L. Barron and Geo. D. Godard to read same.

2nd. On motion elected Moderator and Clerk by ballot which resulted in Elder J. A. Wright as Moderator, and W. M. Hartly as Clerk.

3rd. Invited visiting brethren of our body to seats.

4th. Called for petitionary letters.

5th. Appointed committee to arrange divine service, to wit: D. A. Castlelaw and Jack Blount, of the body, and the messengers of Flint River Church.

6th. Called for correspondents when Elders O. B. Garrison, B. A. Philipps and W. E. Cagle, of the Little River, came forward and were received by the Moderator.

7th. Called for visitors of other bodies when Elder Thomas Weaver, of Powell's Valley, Tenn., came forward and was received by the Moderator.

8th. Appointed Elder J. M. F. Barron to write corresponding letter.

9th. On motion adjourned to 8:30 Wednesday morning.

SECOND DAY.

Association met pursuant to adjournment after singing.

Prayer was led by Elder A. C. Elliott.

1st. Renewed call for churches not represented yesterday.

2nd. Called for volunteers to go as correspondents to Little River Association: Elders A. C. Elliott, S. G. Ratliff, J. A. Wright, J. M. F. Barron, T. M. Whatley, J. F. Taylor, G. D. Godard, and brethren J. M. Simms, J. B. Bell volunteered to go.

3rd. Appointed union meetings as follows: First District at Mt. Mariah, beginning Friday before fourth Sunday in June, 1917; for Second District at Ozias, beginning Friday before fifth Sunday in July, 1917.

4th. Appointed brother G. D. Godard to preach next introductory sermon, with Elder D. Henderson as alternate.

5th. Appointed next session of this body to be held with the church at Flat Rock, beginning Friday before fourth Sunday in August, 1917.

6th. Appointed committee on distribution: R. W. Davis, A. D. Castlelaw and B. S. Akin.

7th. Called for circular letter which was read and adopted. Appointed S. G. Ratliff to write next circular letter.

8th. Called for corresponding letter which was read and adopted.

9th. Ordered one thousand minutes printed and distributed. Made up supplement fund for clerk's compensation.

Postscript by Clerk: Two churches' letters were received after the business was over that swelled the minute ministerial fund same as will be seen in minutes.

10th. Adopted a resolution of thanks to Flint River church and to the friends who so graciously cared for us during our stay among them.

11th. Adjourned with singing and giving each other the right hand of fellowship and with prayer.

J. A. WRIGHT, Moderator.

W. M. HARTLY, Clerk.

RESOLUTION OF THANKS.

Be it resolved by us the Towaliga Association with Flint River church that we extend to them and to all the friends the sincere thanks of this body, praying that God may abundantly bless every home that has so graciously extended to us their hospitality during our stay among them while in session.

CORRESPONDING LETTER.

The Towaliga Association to the Little River Association with whom she corresponds and to Powell's Valley Association as visitors.

Dear Brethren:

We feel to thank God and take courage that he spared us to meet you in this, another association, the seventy-eighth session of this body.

We welcome you and receive you with good fellowship and pray that God may be with you and keep you and open the way that you may visit us again. In these minutes will be found the time and place of our next meeting and we pray that we may be permitted to meet you again.

J. M. F. BARRON.

ORDER OF SERVICE DURING SESSION.

First Day, Tuesday, 11 A. M.—Introductory by Elder J. A. Wright. 3:00 P. M.—Preaching by Elder O. B. Garrison.

Second Day, 9:30 A. M.—Prayer service led by Bro. Homer Vaughn. 11:30 A. M.—Preaching by Elder Thomas Weaver of Powell's Valley. 3:00 P. M.—Preaching by Elder G. D. Godard and A. C. Elliott.

Third Day—Prayer service led by Bro. W. E. Cagle. 11:00 A. M.—by Elders B. A. Philipps and Dan Henderson. 3:00 P. M.—Preaching by Elder Thomas Weaver of Powell's Valley.

ORDAINED MINISTERS.

ELDER J. A. WRIGHT.....	Zebulon, Ga.
ELDER J. L. HAYES.....	Mansfield, Ga.
ELDER S. G. RATLIFF.....	Flovilla, Ga.
ELDER A. C. ELLIOTT.....	McDonough, Ga.
ELDER D. HENDERSON.....	McDonough, Ga.
ELDER J. M. F. BARRON.....	Milner, Ga.
ELDER J. F. TAYLOR.....	Barnesville, Ga.
ELDER T. M. WHATLEY.....	Griffin, Ga.
ELDER R. L. BARRON.....	Zebulon, Ga.

UNORDAINED MINISTERS.

W. M. TAYLOR.....	Jackson, Ga.
ELLIS DANIEL	Thomaston, Ga.
GEO. D. GODARD.....	Milner, Ga.
J. T. HENDON	McDonough, Ga.
J. P. VAUGHN.....	Jackson, Ga.
R. T. CORLY.....	Thomaston, Ga.

CIRCULAR LETTER.

Dear Brethren and Sisters:

The time has come, according to previous arrangement of the brethren, when I must address you by a circular letter. My subject will be the 118th Psalm, 14th verse: "The Lord is my strength and song, and is become my salvation."

To whom can we go but to Jesus for only he has the words of Eternal Life. The Lord is our Shepherd, our Prophet, our Priest and our King. He is the Sun and center of all righteousness; the Great Counsellor, the Everlasting Father; the one in whom my soul trusteth and I love him, though unworthy I have proven to be, for many are the times that I have given Him my back instead of my face and have wandered afar from His sheltering protection. But when I find myself in the mire and wilderness and return to the Loving Father I receive that joy and happiness that cometh only to those that love the Lord and obey His commandments. The Lord is my strength when all other help fleeth.

When the sore trials and temptations come He, like the tender shepherd, leads us safely through them. So when these things come upon us let us sing his praises with all the volume that is within us. The voice of man which is the workmanship of God is wonderfully constructed so that we can praise his Holy Name. Singing songs which, if they are from the heart, are the songs of the soul. If he has given me the hope of glory the Lord is my song. Then, too, dear Christians, the Lord is our salvation as well as our song. We are saved by His grace and upheld by His power as a living monument to His mercy and loving kindness. We are transplanted from the kingdom of darkness into His marvelous light by His own right hand. He is our strength and song and is become our salvation. The power of God is felt and known everywhere, although some try to disregard it.

In the Holy Book it is written: "Dust thou art, and unto dust shalt thou return."—Gen. 3:19. Also "he cometh forth like a flower and is cut down, he fleeth also as a shadow and continueth not."—Job 14:2. This is proven every day in our lives for when death comes we are powerless to stay its hand, however much we may wish to do so. The weak and the strong, the wicked and the good, all pass away in their turn as the Lord sees fit to take them. But in that dark hour God is our strength and light if we have the hope of immortal glory by and by. The old clay temple returns to its mother earth, but the soul that has been regenerated and born again thus made fit for heaven by our Savior's cleansing blood, goes to its home of rest.

Thus Christ is our strength, our song and our Redeemer. We can, of His love and power and rest on his everlasting arm, which brought to poor lost sinners. Then let us praise his great and matchless name for what He has done for us. Brethren, pray that the God of our salvation may keep me humble and at the feet of a loving Jesus.

Farewell, brethren,

R. W. DAVIS.

DECORUM.

1. 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.

2. The Messengers thus assembled shall be denominated the Towaliga Primitive Baptist Association.

3. For the purpose of historical information and statistical edification, the churches are requested to state in letters the total numbers 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 may deem appropriate for the edification of the Saints and the glory of God.

4. 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 the worship of God and the mutual comfort and edification of the Saints. To this we reserve the privilege annually the first week of 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 dishonor; to recognize and invite Primitive Baptist ministers and lay brothers 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.

5. 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.

6. Any orderly member of any church belonging to this body when convened being present shall be eligible to election as Moderator and Clerk, or sit on any committee appointed by the same.

7. 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.

8. 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.

9. 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, orderly, they shall be received by the voice of the body and manifested by the Moderator giving the Messengers the right hand of fellowship.

10. Any motion or resolution introduced, clearly inconsistent with the above rules, shall be promptly ruled out of order unless withdrawn by the mover.

11. Any Messenger being ruled out of order by the Moderator shall have the right of appeal to the body on the question of order, if sustained shall be allowed to proceed; but if not shall take his seat.

12. 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.

13. 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.

14. The Moderator shall be entitled to the same privilege of speech as other members, provided the chair is filled.

15. The minutes of the Association shall be read and approved by the body, and signed by the Moderator before adjourning.

16. The Association shall be opened and closed with prayer.

17. 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 FAITH AND SCRIPTURAL PROOF.

Article 1. We believe in one, the true, living God, and a trinity of person in the Godhead; Father, Son and Holy Ghost: Deuteronomy iv. 39, Isaiah 16; Mark xii. 32, John i. 14., Colossians i. 15-17, Philip-pians ii. 6-18., 1 John i. 5-7., John xvi., John x. 30.

Article 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 Timothy iii. 16-17, 1 Peter 19-21, Revelation xvii. 18-19.

Article 3. We believe in the doctrine of Eternal and Personal Election of a definite number of the human race, chosen in Christ before the foundation of the world that they should be holy and without blame before Him in love. Proof: Ephesians i. 4-6, Thessalonians ii. 13, John xv. 16, 1 Peter 2, Ibid ii. 9.

Article 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: Isaiah xxxix, 2-4, Samuel xxiii, 5, Zachariah ix, 11, Luke i, 72, Hebrews xiii, 20, 1 Peter xviii, 20, Revelation v, 9.

Article 5. We believe in the fall of man and the communication of Adam's corrupt nature to his posterity by ordinary generations, 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: Genesis iii, 6-24, Romans v. 12, Ibid iii. 19, Psalms 51:1-5, Ibid 58. 3, 1 Corinthians xv. 22.

Article 6. We believe that all chosen in Christ shall hear the voice of the Son of God, and the effectually called, regenerated and born again, and that all thus born again are justified in the Spirit of God alone by righteousness of Jesus Christ imputed to them and received by faith. Proof: John i. 27-29, John iii. 9, Ephesians i. 4, 2, Timothy i. 9, John vi. 27.

Article 7. We believe that all the saints of God thus called by the Holy Spirit and justified by righteousness of Christ shall be preserved in grace and none of them finally fall away so as to be lost. Proof: James ii. 22, Romans v. 1, Ibid viii. 37-39, Colossians iii. 3, John x. 28, 29.

Article 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 v. 28-29, Acts xvii. 31, 1 Corinthians xv. 21-23, Revelations xx. 12-15, Matthew xxv. 45, 46.

Article 9. We believe that the church of Christ is a local body of professing and baptized believers who has gained Christian fellowship with each other and have given themselves up to the Lord and one to another, and have covenanted together to keep house for God agreeable to the rules of the gospel, and should therefore be kept especially 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: Mathew xvi. 18-19, Ephesians i. 22, Ibid v. 24-27, Colossians i. 8, Matthew xviii. 17, Ephesians ii. 19-22, 1 Corinthians vi. 4, Acts xv. 14, John xv. 18-19.

Article 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 until his second coming. Proof: Mark i. 14, Colossians i. 24, Ephesians v. 23.

Article 11. We believe that water baptism, the Lord's Supper and washing the Saint's feet are ordinances of the Lord and are to be administered by the authority of the church until His second coming. Proof: Mark i. 14, John iii. 2-3, Acts viii. 38, Ibid ix. 18-28, Matthew xxvi. 26-28, Mark xiv. 22-24, Luke xxii. 19-20, Acts ii. 42, John xiii. 1-7, 1 Timothy v. 10.

Article 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: Hebrews v. 4, John ii. 27, Timothy iv. 14, Titus i. 5, Acts vi. 6, Ibid xiii. 2-3.

STATISTICAL TABLE

CHURCHES.	PASTORS.	NAMES OF MESSENGERS.	Experience	By Confession	Received by Letter	Restored	Dismissed by Letter	Excluded	Deceased	Total Members	Minutes	Ministers' Fund	Days of Meeting
Liberty	Wright	J. A. Wright, J. M. F. Barron, T. M. Whatley	3	75	\$ 9.75	\$ 1.50	1	
Ozias	Elliott	A. C. Elliott, J. F. Willingham	1	2	3	54	8.50	1.50	3	
Flint River	Whatley and Godard	Whole Church	2	3	..	47	2.00	1.00	2	
Bethel	Elliott	Homer Vaughn	1	1	..	21	4.25	1.00	1	
Hebron	Elliott	T. M. Brown	12	..	.25	4	
Concord	Oglesby	Harvey Person, R. H. Talmadge	4	..	..	..	3	69	10.00	2.00	1
Mt. Mariah	Whatley and Hayes	J. L. Hayes, P. D. Leach	..	..	..	..	..	28	3.50	1.50	4
Sandy Creek	Henderson	T. W. Edwards, R. D. Leverett, T. G. Preston	4	..	..	..	1	73	5.00	2.00	3
Flat Rock	Henderson	R. L. Barron, G. D. Godard, W. M. Hartly	..	1	2	..	..	60	5.00	1.50	1
New Hope	Whatley and Godard	W. O. Blount, J. W. Boyt, J. O. Blount	2	..	..	..	..	64	5.00	1.00	2
Bursheba	Henderson	D. Henderson, A. D. Castelaw	2	1	1	61	3.50	1.50	4	
Ocmulgee	Ratliff	S. G. Ratliff	..	1	..	..	..	17	4.00	.50	1
Forest	Henderson	R. W. Davis	3	3	1	1	83	3.00	2.00	2	
Union	Taylor	J. F. Taylor	..	..	..	..	..	22	..	.50	..
Mt. Nebo	Whatley and Godard	By Letter	..	1	3	..	..	50	3.00	1.00	1
Friendship	Whatley and Godard	By Letter	..	..	..	..	..	..	3.50	1.50	2
Total			16	3	17	5	9	736	\$70.00	\$21.75	..		

