

MINUTES  
OF THE  
Sixty-Fifth Annual Session  
OF THE  
**TOWALIGA ASSOCIATION**  
OF  
**PRIMITIVE BAPTISTS,**  
HELD WITH  
**Mt. Nebo Church, Glascock County, Ga.**  
**September 4, 5 and 6, 1903.**

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

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

Introductory Text by Elder A. C. ELLIOTT—1st verse,  
60th chapter Isaiah; 1st verse, 133d division of Psalms.

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ZEBULON, GA.  
MARSHALL SMITH & CO., PRINTERS,  
1903.

## ORDER OF BUSINESS.

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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.

## MINUTES

### Of the Sixty-Fifth Annual Session of the Towaliga Association of Primitive Baptists, Held with the Church at Mt. Nebo, Glascock Co., Ga., September 4, 5 and 6, 1903.

The introductory sermon was preached by Elder A. C. Elliott, from Isaiah 60th chapter, 1st verse, and Psalms 1st verse, 133d division, followed by Elder Dan Henderson.

One hour's intermission, when Messengers and Correspondents met in the house:

1. Singing and prayer by Elder L. M. Ball, of the Little River Association.
2. Read letters and recorded Messengers' names.
3. On motion, went into the choice of Moderator and Clerk by ballot, which resulted in the election of Elder W. T. Godard, Moderator, and W. M. Hartley, Clerk.
4. Invited visiting brethren to seats.
5. Called for petitionary letters.
6. Appointed Committee to arrange Divine Service, to-wit: J. F. Taylor, of Union Church, J. B. Brown, of Flint River, together with the Messengers of Mt. Nebo Church.
7. Called for correspondence, when Elder L. M. Ball, of the Little River Association, and Elder W. W. Williams and Brethren L. M. Lanier and J. D. McElvin, of the Lower Canoochee, came forward and were received by the Moderator. Also, a package of Minutes from the Blue Ridge Association was received, and Circular Letter read.
8. Appointed Brother T. G. Preston to write Corresponding Letter.
9. Appointed union meetings as follows: First district, at Friendship, Wilkinson county, beginning Friday before and embracing fifth Sunday in May; for the Second, at Lebanon, Henry county, beginning Friday before and embracing Fifth Sunday in July, 1904.
10. Appointed Elder A. J. Brown to preach next introductory, and Elder J. L. Hays, alternate.
11. Appointed Brother J. T. Goodman to write next circular letter.
12. Called for circular letter by Brother J. B. Bell, which was read and adopted.

Adjourned to 8:30 o'clock Saturday morning.

FRIDAY EVENING.—Preaching at the stand by Elder J. H. Smith, of the Lower Canoochee, followed by Elder J. A. Sutton, of the Brushy Creek.

SATURDAY, SEPTEMBER 5TH.

Association met according to adjournment. Singing and prayer by Elder G. W. Phillips.

1. Renewed call for visiting brethren to seats, when Brother T. M. Whatley came forward.

2. Renewed call for correspondence, when Elder J. H. Smith, of the Lower Canoochee, and Elder J. A. Sutton and Brethren D. T. Paulk, F. G. E. Paulk and James Whitley, of the Brushy Creek, all came forward and were received by the Moderator.

3. Appointed the next session of this body to be held with Liberty Church, Pike county, five miles from Milner on Central railroad, beginning Friday before and embracing first Sunday in September, 1904.

Ordered one thousand Minutes to be printed and distributed, and the Clerk to have remainder of the fund.

5. Appointed correspondence as follows: To Little River Association, Elders A. C. Elliott, Dan Henderson, G. W. Phillips and A. J. Brown, Brethren R. W. Davis, J. R. Hendrix and H. J. Kugler; to Brushy Creek Union, Elder J. A. Wright; to Lower Canoochee, Elders A. J. Brown, A. C. Elliott and Brethren J. K. Hendrix and J. W. Whitaker; to Blue Ridge, package of Minutes; to Powell's Valley, package of Minutes; to Tennessee, package of Minutes.

6. Called for corresponding letter by Brother T. G. Preston, which was read and adopted.

7. Called for miscellaneous matter.

Resolution by Elder G. W. Phillips:

Resolved, That this body tender its sincere thanks to Mt. Nebo Church and community for the kind and hospitable manner in which they have cared for us during our stay.

Resolution by Elder J. T. Goodman:

Resolved, That this Association make special mention of our beloved sister, Mary D. Oxford, widow of Elder W. J. Oxford, and our prayer is that her last days may be her best; also that she participate with our own ministers in whatever funds they may have on hand.

8. Read Minutes and adjourned to Friday before first Sunday in September, 1904.

Association closed with singing and the right hands with rejoicing and prayer by Moderator.

W. M. HARTLEY, Clerk.

W. T. GODARD, Moderator.

SATURDAY MORNING—Preaching at stand by Elder L. M. Ball, of the Little River, followed by Elder J. A. Wright. At the conclusion, one dear sister came forward with experience of grace and was received with great rejoicing.

SATURDAY EVENING—Preaching by Elder W. W. Williams, followed by Elder G. W. Phillips.

SUNDAY MORNING—Prayer service by Brother J. M. F. Barron. Preaching at 11 o'clock by Elder W. T. Godard.

SUNDAY EVENING—Preaching by Elder J. A. Sutton.

## Corresponding Letter.

The Towaliga Association of Primitive Baptists to her Sister Associations with whom she corresponds—Greeting:

Dear Brethren: We are glad, through the providence of God, that we have been permitted to meet you in another associate capacity to worship our God together. Our hearts have been made glad and rejoice in presence and preaching of the dear ministering brethren and other brethren of our Corresponding Associations and Churches. Dear brethren, we desire a continuation of your correspondence, and hope in the future to meet many of you in our associations. We send brethren, whose names will appear in the body of these Minutes, to meet with you. The next session of this body will be held at Liberty Church, Pike county, five miles northeast of Milner, Ga., on the Central railroad, where we hope to meet you again, and as many as will come.

Yours in brotherly love,

W. T. GODARD, Moderator.

W. M. HARTLEY, Clerk.

## Circular Letter.

For a subject of this annual address we refer you to St. John, 1st chapter and part of 29th verse: "Behold the Lamb of God, which taketh away the sin of the world!"

We do not propose to discuss the subject fully, but to advance a few thoughts in connection with the above. Presenting this epistle of love ordinarily would be a pleasant task; such is not the case. In giving the above subject thought, we can but say with Luke (11th chapter, part of 31st verse): "Behold a greater than Solomon is here." He is here, the Lamb of God that taketh away the sin of the world. We can but thank God that in our own body we are agreed on the above truth; but such is not the case in many sections of this lovely southland, and many sections of this great union. We believe that the calling and qualifying to preach the gospel is absolutely of the power of God, by the Holy Spirit—the same spirit that quickens and saves sinners, or that saves the elect of God from their sins and to a condition or a state of justification by faith before God. We believe we preach it just that way. We believe that this same power, same Spirit of God, puts the burden of the Word of the Lord, the Gospel of God, which is the power of God by the Spirit, into the man thus called to preach, and that when he goes and preaches, he goes under that influence and the power of this burden of the word of the Lord. And while preaching is a question of duty and obedience to God by him who preaches, yet it takes the way of the demonstration of the Spirit of God; it is the duty discharged or obedience performed by the preacher acceptable to God, and it glorifies God. We believe, therefore, that God's preachers stand in the same attitude to God and to an unregenerate world that Noah did to God and to the antediluvian world, or as Moses stood to God and Israel unsaved and in bondage in Egypt, or the same attitude Jonah stood to God and the great unconverted, idolatrous city of Nineveh, or Paul at Athens or on Philippi's banks, or Peter on the day of Pentecost before a congregated and gainsaying untoward world. Now this is the doctrine on this subject of the ministry, and the result of the virtue of preaching it which all believe and hold as sacred as our own natural lives. We believe that St. John so felt when he used the language of the text. Also Paul to the Ephesians (2d chapter, 5th and 8th verses): "When we were dead in sins, hath he quickened us together with Christ, (by grace ye are saved)." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." If for preaching as this scripture teaches we are called Armenians, so they persecuted Christ. We well remember, not many years ago able divines claimed that they were not called to preach to sinners, but to feed the sheep. That, with fatality, two-seedism and many other errors that are God-

dishonoring, was held to by those who called us Armenians. And the poor little lambs who had been made alive by the Holy Spirit were left for years to wander in this wilderness of sin without a word of encouragement to take up the cross and follow their loving Saviour. Brethren, one and all, stand in the ways and see and ask for the old paths, the good way, and walk therein, and the promise is that we shall find rest to our souls. Heralds of the cross, let us go forth regardless of opinions of men, proclaiming salvation by grace to a lost and ruined world; telling poor sinners to repent, for the kingdom of heaven is at hand; sowing, as did our old fathers, the Gospel seed broadcast, and leaving the application and reward to God. I have planted and Apollos watered, says the greatest old martyr for truth, but God gave the increase. We have recorded in Deuteronomy, 34th chapter 1st, 2d, 3d and 4th verses: "And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho: and the Lord showed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar. And the Lord said unto him, This is the land which I swear unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed." If a painter was enabled to paint the picture that was here presented to Moses, the leader of God's chosen people—the most favored spot of all the earth, the home of David, home of Solomon and the prophets, and on through time he saw Christ born in a manger—he knowing, as is recorded in Leviticus, 26th chapter, 42d verse, "Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land"—when we present the subject of this circular letter, that John was enabled to see that which was unseen by Moses and surpassed all sights that had been seen before or since. The next day John seeth Jesus coming unto him and saith, "Behold the Lamb of God, which taketh away the sin of the world."

We can but rejoice that in our Towaliga bounds we are at peace one with another and agreed on gospel truths and the power of their calling. Go on, brethren, with those soul-stirring proclamations of repentance and remissions of sins, through the blood of Christ, to poor sinners of Adam's race, whether men will hear or not; preaching the doctrine of the Gospel and the exhortations of the Gospel, not stopping to inquire whether you will be denounced as Armenians; telling the poor, heavy laden sinner to come to Christ, to take up the cross and follow Him in His ordinances, for He bids him come and He will give him rest. Let us, dear brethren, let us abide in His love, and continue to love one another, and preach, write and talk about those things about which we are all agreed, and our people will be comforted and built up in God's most holy faith.

Each year brings with it joys and sorrows; each year we miss some of the fathers from our councils, and our gray heads and aching limbs admonish us that soon, very soon, most of those who have labored so long and faithfully among us must lay their armor by. May we so live as to never bring reproach on them we profess to love and serve, and may love to God and to the brethren be the influence that shall control us in all we say or do; and when we go on our several ways, may we feel that our meeting has been a profitable one. Christ said the first commandment is, Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength.

J. B. BELL.

## 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.

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

3d. 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 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, 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 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, 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, I Cor. 15:21-23, Rev. 20:12-15, Matt. 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, I 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 lawgiver; 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. 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, I 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, I Tim. 4:14, Titus 1:5, Acts 6:6, Ibid 13:2-3.



## Statistical Table of the Churches.

Number.	CHURCHES.	COUNTY.	POSTOFFICE.	NAMES OF MESSENGERS.	Baptised.	By Letter.	On Confession.	restored.	excluded.	Dismissed by Letter.	Dead	Total.	Minute Fund.	Ministers' Fund.	Time of Meeting	PASTORS.
					..	..	..	..	..	..	..	..	..	..	..	..
1	Flat Rock	Pike	Zebulon	Elder W. T. Godard, W. M. Hartley	3	..	..	..	1	2	..	41	\$1 00	\$3 25	4	Godard
2	Concord	Jasper	Monticello	W. P. Persons, C. M. Faulkner	..	..	..	..	3	1	..	64	2 00	12 15	1	Godard
3	Beulah	Spalding	Locust Grove	G. G. Head	..	..	1	..	..	..	..	36	1 00	1 00	3	Henderson
4	Forest	Clayton	Astor	R. W. Davis, H. J. Kugler	7	..	..	..	..	2	..	76	1 50	3 00	2	Ball
5	Ocmulgee	Jasper	Aldine	J. T. Goodman	..	..	..	..	..	..	..	12	75	4 75	3	Hays
6	Philippi	Bulloch	Portal	A. J. Brown, J. K. Hendrix, J. W. Whitaker	..	..	..	..	..	..	..	..	1 00	2 00	2	Lrown
7	Friendship	Wilkinson	McIntyre	W. G. Lewis, Hart Walters	..	..	..	..	..	..	..	29	1 00	2 00	2	Henderson
8	Liberty	Pike	Liberty Hill	J. A. Wright, J. M. F. Barron, T. M. Whatley	8	3	1	1	..	..	..	81	1 50	5 00	4	Wright
9	Hebron	Clayton	Jonesboro	By letter	..	..	..	1	..	..	..	18	50	2 00	4	Elliott
10	Mr. Nebo	Glasecock	Mitchell	J. E. Walden, Thomas Daniel, W. M. Wilcher	..	..	..	2	1	..	..	40	1 00	2 00	5	Henderson
11	Ozias	Henry	McDonough	A. C. Elliott, G. W. Phillips, J. W. Cook	5	1	1	..	..	..	..	108	2 00	8 00	3	Elliott
12	Mr. Moriah	Newton	Hayston	J. L. Hays, P. D. Leach, F. W. Thompson	1	..	..	1	..	..	..	29	1 00	3 00	1	Elliott
13	Sandy Creek	Butts	Flovilla	T. G. Preston	1	..	..	4	3	..	..	81	2 00	8 00	2	Elliott
14	Lebanon	Henry	Hampton	J. W. Derrick, H. M. Barnett	7	1	..	..	..	..	..	41	1 00	2 00	1	Henderson
15	Flint River	Upson	Rowland	J. B. Brown	1	..	..	..	..	..	..	58	1 00	2 00	2	Phillips
16	Bersheba	Henry	Locust Grove	D. Henderson, D. A. Castelaw, A. C. Castelaw	7	3	..	..	3	..	..	66	1 50	3 50	1	Henderson
17	Bethel	Butts	Jackson	Henry Mackey	..	..	..	..	..	..	..	..	1 00	..	3	Phillips
18	New Hope	Upson	Yatesville	Not represented	..	..	..	..	..	..	..	..	..	..	3	Wright
19	Union	Monroe	Barnesville	J. F. Taylor	..	..	..	..	..	..	..	22	1 00	2 00	1	Wright
Total					40	8	1	3	8	8	8	796	\$20 75	\$65 65		

## ORDAINED ELDERS.

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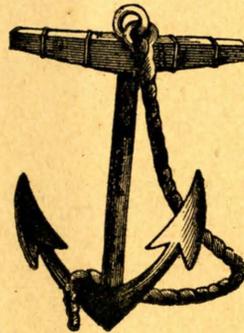
IRA L. GUNTER, Whitehouse, Ga.  
WILLIAM T. GODARD, Milner, Ga.  
J. A. WRIGHT, Zebulon, Ga.  
GEORGE W. PHILLIPS, Atlanta, Ga.  
J. L. HAYS, Hayston, Ga.  
A. J. BROWN, Eval, Ga.  
DAN HENDERSON, Locust Grove, Ga.  
A. C. ELLIOTT, White House, Ga.

## LICENTIATES.

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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.

Hope is the Anchor



of the Soul.