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MINUTES
OF THE
SEVENTY-FOURTH ANNUAL SESSION
OF THE
EUHARLEE
Primitive Baptist Association

HELD WITH
The Church at Melville, Chattooga Co., Ga.
September 18, 19, 20, 1915.



OFFICERS

Elder W. J. Cooper, Moderator, Armuchee, Ga., R. F. D. No. 2,
W. P. Barnes, Clerk, Armuchee, Ga., R. F. D. No. 3

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ORDER OF PREACHING

Saturday morning by Elder J. H. Johnson, evening by Elder C. A. Clemmons.

Sunday morning by Elder J. C. Chandler, followed by Elder W. J. Cooper, evening by Elder T. A. Cook followed by Elder B. J. Tucker

Monday morning by Elder T. A. Cook followed by Elder J. C. Chandler closed by the Moderator.

Names and Addresses of Ordained Ministers

Elder B. R. Bray, Calhoun, Ga.

Elder T.F. Hatch, Cedartown, Ga.

Elder C. A. Clemmons, Ringgold, Ga., Route 2.

Elder W. J. Cooper, Armuchee, Ga., Route 2.

Elder J. H. Johnson, Rome, Ga. Route 4

Elder B. J. Tucker, Rome, Ga. Route 9

Licentiates.

Bro. D. M. Lambert, Calhoun, Ga.

MINUTES

Of the Seventy-fourth Annual Session of the Euharlee Primitive Baptist Association, held with the church at Melville, Chattooga County, Ga., Sept. 18, 19, 20, 1915.

The introductory sermon was preached by Elder J. H. Johnson. Text: 1st John 3rd Chapter, 1st Verse: "Behold What Manner of Love the Father hath bestowed upon us that we should be Called the Sons of God.

After one hour's intermission the messengers assembled in the house. Prayer by the Moderator called for and read the letters from the churches and enrolled the names of their delegates and on motion re-elected Elder W. J. Cooper Moderator and W. P. Barnes Clerk by acclamation.

1st.—Inviting visiting brethren to seats.

2nd.—Called for petitionary churches .

3rd.—Called for correspondence from sister associations:

From New Hope—Elder T. A. Cook and Bro. M. V. Parris.

From Yellow River—Minutes.

From Oconee—No tidings.

From Fellowship—No tidings.

From Delaware River—No tidings.

From Warwick—Minutes.

From Cane Creek—Elder J. C. Chandler, Bro. J. L. Bowman and Minutes.

From Marietta Old School—Minutes.

4th.—Appointed committee to arrange preaching: Bros. E. T. Caldwell, Joseph Dempsey, J. M. Yarbrough with the church delegation.

To write corresponding letter: Elder J. H. Johnson, Bro. J. M. Yarbrough and Bro. G. G. Burkhalter.

To examine circular letter: Elder T. F. Hatch, Elder B. J. Tucker and Bro. G. G. Burkhalter.

To receive contributions and divide same among the corresponding ministers: Bro. G. G. Burkhalter, W. W. Collier and J. M. Yarbrough.

5th.—committee on preaching reported preaching this evening by Elder C. A. Clemmons

Sunday morning at 10 o'clock by Elder J. C. Chandler followed by Elder W. J. Cooper. Evening by Elder T. A. Cook followed by Elder B. J. Tucker.

6th—On motion adjourned until 8:30 Monday morning.

Monday September 20—The Association met accordng to adjournment. Prayer by Elder T. A. Cook from the New Hope Association.

- 7th.—Renewed the invitation to visiting brethren.
- 8th.—Called the roll and marked absentees.
- 9th.—Renewed the call for correspondence.
- 10th.—Called for corresponding letter which was read and received.
- 11th.—Called for circular letter on motion was received.
- 12th.—Appointed correspondence as follows: to New Hope, Elder W. J. Cooper, Elder C. A. Clemmons and Bro. J. M. Yarbrough .
To Cane Creek—Elder J. H. Johnson, Bro. J. W. Dempsey, Bro. W. A. Long, Bro. W. F. Bryan, Bro. W. R. Baxter, Bro. G. G. Burkhalter.
To Yellow River—Send Minutes.
To Warwick—Send Minutes.
To Delaware River—Send Minutes.
To Oconee—Send Minutes.
To Marietta Old School—Elder W. J. Cooper, Elder J. H. Johnson, Bro. W. H. Steadam, Bro. W. W. Camp and Bro. E. T. Caldwell.
To Fellowship—Bro. E. T. Caldwell and Minutes.
- 13th.—Appointed union meetings as follows:
First District to be held with the church at Mountain Grove, commencing on Friday before the 5th Sunday in July 1916.
Second District to be held with the church at Midway commencing on Friday before the 2nd Sunday in August, 1916.
- 14th.—Appointed the next session of the body to be held with the church at Providence, Cherokee County, Ala., 6 miles west of Cave Spring on Southern R. R. on Saturday before the 3rd Sunday in Sept. 1916.
- 15th.—Elder C. A. Clemmons was chosen to preach the introductory sermon, Elder W. J. Cooper, Alternate. Elder W. J. Cooper to write circular letter.
- 16th.—Appointed to receive money for minutes and distribute corresponding minutes: Elders J. C. Chandler, T. A. Cook, Bro. M. V. Parris, Bro. J. M. Yarbrough and Bro. J. L. Bowman.
- 17th.—Called for miscellaneous business.
- 18th. Instructed the clerk to have 800 of these minutes printed and distributed among the churches of this body, and corresponding associations. and retain balance of funds for his service.
- 19th. On motion gave an expression of thanks to the brethren and sisters and friends for their kind hospitality during our stay with them.
Preaching this morning at 10 o'clock by Elder T. A. Cook, follow-

ed by Elder J. C. Chandler; closed by the Moderator. After singing a hymn, taking the parting hand, closed with prayer by Elder J. C. Chandler.

W. P. BARNES, Clerk,
Armuchee, Ga., Route 3.

ELDER W. J. COOPER, Moderator,
Armuchee, Ga., Route 2.

CIRCULAR LETTER

To the Brethren and Sisters of the Euharlee Association and to all the Saints of God:

It is our privilege once more to address you by circular letter. We will call your attention to the words of our Savior, which you will find in 23rd chapter of Matthew and 24th verse, "Ye Blind Guides Which Strain at a Gnat and Swallow a Camel." Dear children of God it is our desire to circulate among the children of God the principles that Jesus taught. God has manifested Himself unto us and has given us strong hope in Him through Jesus Christ. We thank God today for his great love wherewith he loved us and gave His Son to redeem us from our low state, and now it behooves us as His dear children to study His law that He has written in our heart and printed in our minds that in all of our walks, our service, our worship, that we might be consistent.

(O, consistency thou art a jewel) Dear saints remember if we forsake His (Jesus') laws His mercy and faith that He has so graciously bestowed upon us. Then we become blind guides and if the blind lead the blind they shall both fall in the ditch together but as He gives light let us walk in that light then he enables us to enter in to some of the mysteries of his kingdom then we rejoice. We thank God and take courage in obeying his laws. We find that His grace is sufficient for us, then we feel like telling the children of God in faith to put their trust in God. Let us circulate the good tidings of great joy.

Let us look for good and not for evil in our brother. Let us ask to know how to help bare each other's burdens that we may fulfill the law of Christ and then Jesus will not say to us, Ye Blind Guides, but will say come in ye blessed of my Father. O, dear brethren and sisters let us be careful to maintain good work for it is the only way that we can glorify God on this earth. Yes, we are poor but He is rich, we are weak, yea, and He is all powerful with whom we have to do. Let us be faithful for He is faithful. Who promises? May the Lord bless us all is our prayer. (Farewell)

CORRESPONDING LETTER.

The Euharlee Association of the Primitive Baptist Faith and Order:
To whom she corresponds sendeth Christian Salvation.

Dear brethren in the Lord, through the goodness of our God, we

have been permitted to hold another session of our body which has been one of love and union. We have been edified by the coming of your messengers among us, bringing glad tidings of joy, for which we are glad and give thanks to our God, though your correspondence has not been as full as we desired.

And we hope to meet a goodly number of you at Providence, Cherokee County, Ala., 6 miles west of Cave Spring, Ga., on Sou. R. R. on Saturday before 3rd. Sunday in Sept. 1916,—until then, farewell.

ELDER W. J. COOPER, MODERATOR
W. P. BARNES, CLERK

ARTICLES OF FAITH.

1st. We believe in the only one true and living God, and that there is a trinity of persons in the God-head—the Father, Son and Holy Ghost, and yet there are not three Gods, but one God.

2nd. We believe that the scripture of the Old and New Testament are the words of God, and the only rule of faith and practice.

3rd. We believe in the fall of Adam, and the imputation of sin to his posterity, in the corruption of human nature and the impotency of man to recover himself of his own free will and abilities.

4th. We believe in the everlasting love of God to His people and the election of a definite number of the human race to grace and glory; and that there was a covenant of grace, or redemption between the Father and the Son before the world began in which their salvation is secure, and that they in particular, are redeemed.

5th. We believe that sinners are justified in the sight of God only by the righteousness of Christ imputed to them.

6th. We believe all those who are chosen in Christ will be effectually called, regenerated, converted, sanctified and supported by the spirit and power of God, so that they will be preserved in grace, and not one of them will be finally lost.

7th. We believe that good works are the fruits of faith and follow after justification and that they only justify us in the sight of men and angels and are evidence of our gracious state.

8th. We believe that there will be a resurrection of the dead, and a general judgment, and the happiness of the righteous, and the punishment of the wicked will be eternal.

9th. 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 hands by the Presbytery.

10th. We believe that the Georgia Baptist Convention, the Missionary, Bible Tract, Sunday School Union and Temperance Societies, together with the Theological Seminaries and other kindred institutions, falsely called benevolent, are unscriptural, unsupported by di-

vine revelation; and therefore improper; and we believe that no individual who is united with or is the advocate of all or either of them, should be held in fellowship by our churches.

AND AS FOR THE GOSPEL ORDER

We believe that the visible Church of Christ is a congregation of faithful persons who have gained Christian fellowship with each other, and have given themselves up to the Lord and to one another, and have agreed to keep up a Godly discipline agreeable to the rules of the Gospel.

2. That Jesus Christ is the Head of the Church and only law giver; and the government is with the body, and is the privilege with each individual; and that the discipline of the Church is intended for reclaiming of those Christians 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 churches.

3. That water baptism and the Lord's Supper are ordinances of the Gospel to be continued until the Lord's second coming, and to be administered only by orderly Baptist ministers regularly ordained.

4. That true believers in Christ Jesus are the only subjects of baptism, and that a burial (in water) is the mode.

5. That none but regularly baptised church members have a right to commune at the Lord's Supper.

6. That it is the duty of every Heaven-born soul to become a member of the visible Church, to make a profession of their faith, to be legally baptised, so as to have a right to, and partake of the Lord's Supper and the washing of the saints' feet at every legal opportunity during life.

THE DECORUM.

1. The Association shall be composed of members chosen from the different churches in our Union and duly sent to represent them in this Association, who shall be members whom they judge to be the best qualified for that purpose, and producing letters from their respective churches, certifying their appointments, shall be entitled to seats.

2. In the letters from the different churches shall be expressed their numbers in full fellowship, those baptised, received by letter, dismissed, excommunicated and dead, since the last Association.

3. The members thus chosen and convened shall be denominated by the Euharlee Primitive Baptist Association.

4. This Association shall have no power to lord over God's heritage, nor by which they can infringe upon the internal rights of the churches.

5. The Association shall have a Moderator, and Clerk, who shall be chosen by the members present, who shall be of the body and who shall hold their office until re-election.

6. If new churches desire to be admitted into the Union, they shall petition by letter and delegates, and upon examination, found orthodox and orderly, shall be received by the Association and manifested by the Moderator giving the delegates the right hand of fellowship.

7. No church in the Union shall have more than two delegates until they shall have exceeded one hundred members, and then they shall have a right to an additional delegate for every fifty after the first hundred.

8. Every query sent to the Association by any church in the Union shall be read and put to a vote by the Moderator, whether it shall be debated or not, and if there be a majority for, it shall be taken up and investigated; but if not, it shall be withdrawn, provided, always that these be first considered which effect the Union of the churches.

9. Every motion made and seconded shall come under the observation of the Association except it be withdrawn by the member who made it.

10. Every person who speaks in debate, must rise from his seat and address the Moderator, and shall not be interrupted while speaking, except he depart from his subject.

11. No person shall speak more than three times on the same subject without leave of the Association.

12. No member of the Association shall have liberty of laughing during the sitting of asme, nor whispering in time of public speech, nor casting reflection on the speaker; he shall strictly adhere to the subject, and in no wise cast reflections on the person who spoke before so as to make remarks on his imperfections, but shall fairly state the case and matter as nearly as he can, so as to convey his light of ideas.

13. No person shall abruptly break or absent himself from the Association without leave from it.

14. The several names of the Association shall be enrolled by the Clerk, and called over as often as the Association may require.

15. The Moderator shall be entitled to the same privilege of speech as another member, provided the chair is filled—and he shall have no voice except the Association be equally divided.

16. It shall be the duty of the Clerk to keep a regular record of the proceedings of the Association.

17. The minutes of the Association shall be read and signed by the Moderator and Clerk before the Association rises.

18. Amendments to this form of government may be made at

any time by a majority of the Union, when it is necessary.

19. The Association shall have power to provide for—

1. The general union of the Churches.

2. To preserve inviolable a chain of communion among the Churches.

3. To give the Churches all the necessary advice in matters of difficulty.

4. To inquire into the cause why the Churches fail to represent themselves at any time in the Association.

5. To correspond with other Associations.

6. The Association shall have power to exclude any Church in this Union which shall violate the rules of this Association or depart from the orthodox principles of religion.

7. To admit any of the distant brethren in the ministry as assistants who may be present at the time of their sitting when they shall judge necessary.

8. The Association may have the power to adjourn themselves to any future time and place they may think convenient to the churches in the Union.

9. Any member who shall willingly and knowingly break any of these rules shall be reprov'd by the Association as they think proper. The Association shall be opened and closed with prayer.

10. The Association shall receive correspondence from other Associations by the Moderator extending to their delegates the right hand of fellowship.







