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MINUTES  
OF THE  
Sixty-Ninth Annual Session  
OF THE  
Towaliga Association  
OF  
PRIMITIVE BAPTISTS,

HELD WITH  
Flat Rock Church, Pike County, Ga.  
August 30, 31., September 1, 1907.

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

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

Introductory by Elder Dan Henderson,  
St. John 10-3.

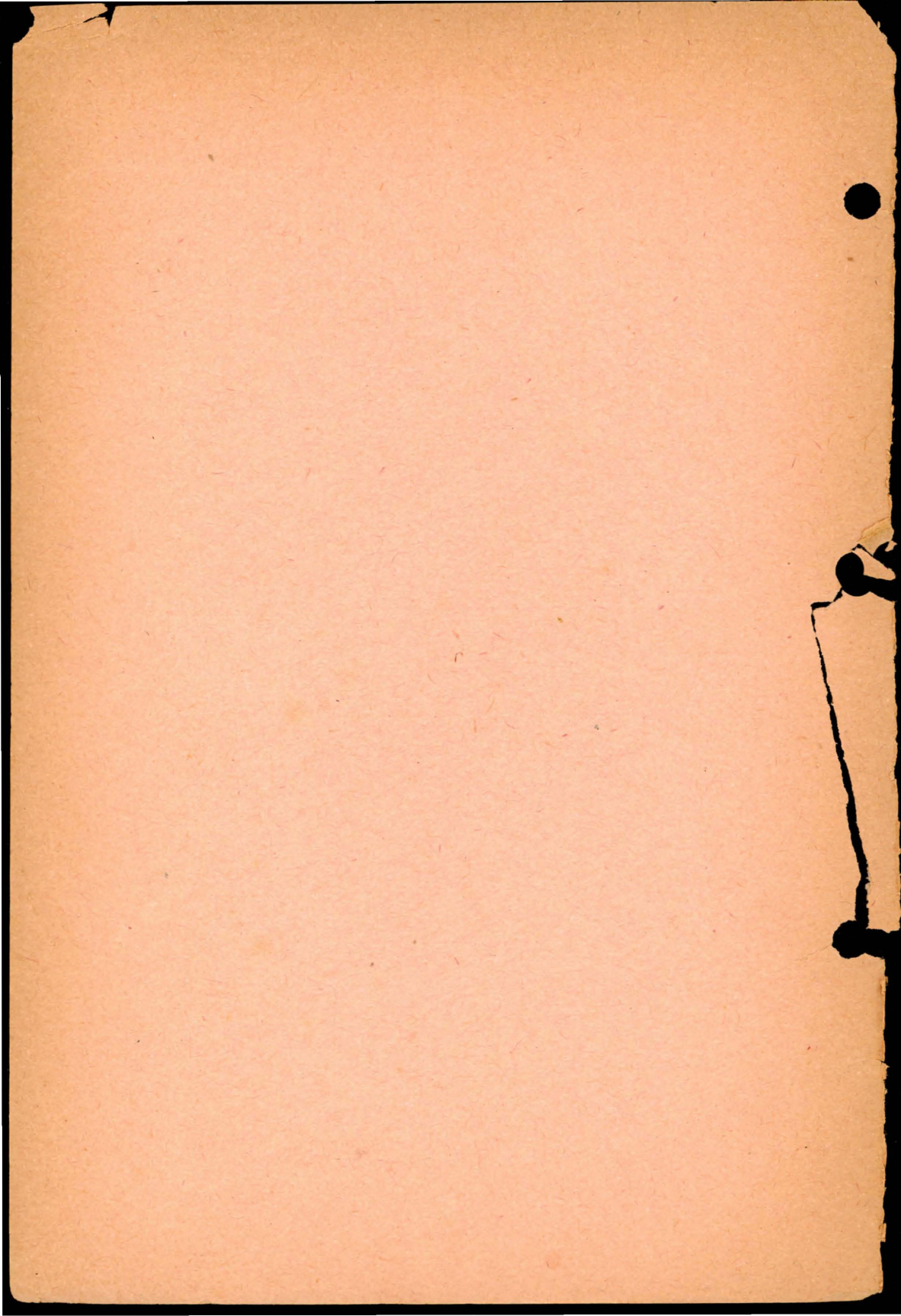
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## Order of Business

1. Read letters and reports Messengers' minutes
2. Elect Moderator and Clerk
3. Invite visiting brethren to wait
4. Call for petitionary letters
5. Appoint a committee to arrange for the service
6. Call for correspondence
7. Appoint some brother to write corresponding letters
8. Call roll and read do-ctum
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



## Order of Business.

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1. Read letters and record Messenger's 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-Ninth Annual Session of the Towaliga  
Association of Primitive Baptists, Held with  
the Church at Flat Rock, Pike County,  
Aug. 30-31, and Sept. 1, 1907.

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The introductory sermon was preached by Elder Dan Henderson from St. John, 10-3.

After an hour's intermission messengers and visitors met at the stand and were called to order by the moderator. After singing prayer was led by Elder J. M. Davis, of Blue Ridge Association.

1. Called for letters and recorded Messenger's names.
2. On motion of Elder A. C. Elliott Elder W. T. Godard was elected Moderator and W. M. Hartley Clerk by acclamation.
3. Appointed committee on Divine Service as follows: Brothers T. G. Preston, G. A. Brannan and J. B. Bell from the body and B. S. Akin and W. J. Hartley from Flat Rock.

On motion adjourned to 8;30 o'clock Saturday morning.

Friday evening 3 p. m.—Preaching by Elder G. W. Phillips, of Brushey Creek Union.

### SATURDAY MORNING.

Association met and after singing prayer was led by Elder J. M. F. Barron.

Took up the order of business.

1. Invited visiting brethren to seats, when Elder J. M. Davis, of Blue Ridge, came forward and was cordially received.
2. Called for petitionary letters, when New Fellowship, by her messengers, presented a petition for membership in the body and was cordially welcomed and her messengers seated in the body.
3. Called for correspondence, when Elders S. J. Blackwell, L. M. Ball and Brothers Edwards and Poole, of the Little River Association, and Elders G. W. Phillips, W. H. Harden



and Brother Dan Paulk, of the Brushey Creek Union, were cordially welcomed by the body.

4. Appointed Brother W. H. Taylor to write corresponding letters.

5. On motion omitted calling roll and reading decorum.

6. Appointed correspondence as follows: To Brushey Creek Union, Elders J. A. Wright and S. G. Ratliff; to Little River, Elders J. M. F. Barron, S. G. Ratliff and Dan Henderson and Brothers J. F. Taylor, J. F. Willingham, T. G. Preston, J. B. Bell and W. M. Hartley; to Blue Ridge, package of minutes. On motion the correspondence with the Tennessee and Powell's Valley was suspended for the present.

7. Appointed union meetings as follows: 1st District, Mt. Nebo, fifth Sunday in August, 1908, and Friday and Saturday before, and for 2nd district, at Forest, Tuesday, Wednesday and Thursday after 3rd Sunday in July, 1908.

8. Appointed the next session of this body to be held with the church at Sandy Creek, Butts county, on Southern railroad near Flovilla, Tuesday, Wednesday and Thursday after the first Sunday in September, 1908.

9. Appointed Elder W. T. Godard to preach the next introductory sermon with Elder J. L. Hays as alternate.

10. Appointed committee on ministerial aid as follows. J. B. Bell, T. G. Preston and R. W. Davis.

Adjourned to 2 p. m.

9 a. m. prayer service led by Brother Geo. D. Godard.

10 a. m. preaching by Elder L. M. Ball.

2 P. M.

Association met according to adjournment.

1. Called for and adopted circular letter by Elder J. M. F. Barron.

2. Called for and adopted corresponding letter by Brother W. H. Taylor.

3. Appointed Brother J. A. Wright to write next circular letter.

4. Called for contributions.

5. On motion ordered one thousand minutes printed and distributed.

6. Ordered that the clerk have the remainder of the minute fund after paying for and distributing minutes.

## 7. Miscellaneous matters.

Resolution of thanks offered by A. C. Elliott :

Resolved, That we as a body tender our thanks to Flat Rock church and dear friends in the community for the kindness shown us and the hospitable manner in which they entertained us during our stay among them. We feel that God has already graciously blessed them, by reason of such a wonderful demonstration of His power and outpouring of His holy spirit in their midst, manifested by the many able discourses from the stand and shouts of praise to His holy name, and the coming home of seven precious souls, telling of what great things the Lord had done for them in the free pardon of their sins and of their desire to live with God's people. May the blessings of God continue with this people.

## 8. Omitted reading minutes.

The Association closed amid great rejoicing to meet at time and place before mentioned after prayer.

W. T. GODARD,

Moderator.

W. M. HARTLEY,

Clerk.

3 p. m. Preaching by Elder J. M. Davis and W. H. Harden.

Sunday morning 9:30 prayer service.

10:30 a. m. Preaching by Elder S. J. Blackwell.

3 p. m. Preaching by Elder A. C. Elliott.

May the Lord continue with His people.



### Corresponding Letter.

The Towaliga Association of Primitive Baptists to her Sister Associations with Whom She Corresponds:—

Dear Brethren: We rejoice that through the providence of God we have again been permitted to meet and worship our God with you. Our hearts were made to rejoice under the sound of the preaching of your ministering brethren. Dear brethren, we desire a continuation of your correspondence and to meet with more of you another year. We send brethren whose names appear in the body of our minutes to meet with you. The next session of our body will be held with the church at Sandy Creek, Butts county, two miles south of Flovilla, on the Southern Railroad, beginning Tuesday, Wednesday and Thursday after first Sunday in September, 1908.

W. T. GODARD, Moderator.

W. M. HARTLEY, Clerk.

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### Circular Letter.

Dear Brethren and Sisters: The time has come, according to previous appointment, for me to address you by way of circular letter. In order to proceed we will call your attention to the 4th chapter and 1st verse of Paul's letter to the Phillippian brethren "Therefore my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."

See how the great Apostle addressed his brethren in exhortation and admonition. If it was needful for the churches to stand fast in that day how much more so now. Is not the world full of religion and false doctrine? Is not the Bible the word of God being set aside? And many things which Christ and the Apostles taught set aside and in lieu thereof commandments and doctrines of men used as substitute. I know this is not a pleasant thing to write or talk about, but when we see the blessed word of God and His church being trampled under foot of men and they (men) setting up precedents and customs which is not authorized by the word of God, it is high time to sound an alarm.

Brethren, let us stand fast in the doctrine and let us practice what we preach, always having an eye singly fixed upon the glory of God and His son Jesus Christ, that we may dwell together in unity and keep the bond of peace, ever looking to



Jesus the author and finisher of the Christian's faith. And when they say lo! He is in the mountain go not after them or in the desert or elsewhere, go not after them that we may not be partakers of their deeds. We believe that our principles are founded upon the Bible and those principles are dear to us, and so long as we follow up those principles united as one man all the powers of earth and hell cannot shake or overthrow them.

Stand fast in the gospel of the blessed son of God who has so abundantly blessed us with all spiritual blessings in heavenly places. This standing fast is or should be our watch word and has been ever since 1874. Persecutions may come, the enemy may howl around our camp, but they of the Lord are more and greater than all the hosts of the enemies. Oh my dear brethren, you who are the chosen of the Lord in the work of the ministry, let me entreat you, not that I am competent or worthy to do so, but my hearts desire and prayer to God is that you may go on preaching the gospel as in days of yore, not stopping to quarrel with the enemy nor ourselves but preach the preaching which God bids you and you will be blessed, for God will be a wall of fire round about us and the glory in the midst. We understand that the gospel is the power of God and it contains (that is a full gospel) the essential elements suited to us as believers in God and therefore we have no need of any other gospel or any need to consult men or any other powers that be as to what we shall say or do. Now when the ministers of Christ do these things it is that that Paul called "longed for my joy and crown." So stand fast my brethren in the ministry for I know that when the gospel is preached it is accompanied with power sent down from heaven that means destruction to every false way, and we witness its bright manifestations among our brethren and sisters in the Lord and it does not stop here for every believer is comforted and is enabled to feast upon it. Mourners are made more sensible of their true condition, sinners are convicted of their sins and made to cry out "What shall I do to be saved?" and so the gospel wheel rolls on and the great and mighty works of God are manifest. And now dear lay members, you are the joy of the crown of our beloved ministers, therefore let me entreat you in this circular letter to let that light shine that God has given you and sing that song which He has put in your mouth. We are not to make or create that light for we cannot make this light any more than we can speak a world into existence. Put on the whole armour of God, keep unspotted from the world.

And now to the younger ones let me say, dear ones, always put your trust in the Lord and pray for guidance that you may

steer clear of sins, snares and pitfalls. I know by experience that you will meet the tempter all along, but let the holy spirit be your guide that you may say "Get behind me satan for my vow is unto my blessed Jesus" who said "fear not I have overcome the world."

Dear brethren, I have not written this letter in the manner in which they are usually written, but this is the leadings of my mind which I hope is the promptings of the good spirit, and now may the God of all grace keep you unto the end.

Yours in love,

J. M. F. BARRON.



### Decorum.

1st. The churches composing the Towaliga Association shall not be confined to any set rules 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 churches, with all the rights and privileges of the same.

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

3rd. 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 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 for worship of God and the mutual comfort and edification of the saints. To this we reserve the privilege 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 for 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 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 divine 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.

10. 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 Messenger 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 God-head: Father, Son and Holy Ghost. Proof: Duet. 4:39, Isia 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 ure, ever existing between God the Father and God the Son. Proof: Isa. 89:2-4, 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 Adams 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 8:19, Ps. 51:5, Ibid 58:3, 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 5:18-29, Acts 17:31, 1 Cor. 15:21-23, Rev. 30:12-15, Matt. 25:46-46.

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 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, 1 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 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. 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, 1 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 baptized and orderly church members have a right to commune at the Lord's table. Proof: Heb. 5:4, John 3:27, 1 Tim. 4:14, Titus 1:5, Acts 6:6, Ibid. 13:2-3.



# Statistical Table.

Number	CHURCHES	POSTOFFICE	COUNTY	NAMES OF MESSENGERS.	Experience By Letter	On Confession	restored	Excluded	Dismissed by Letter	Dead	Total	Clerk and Minutes	Minute Fund	Time of Meeting	PASTORS	
1	Bersheba.....	Locust Grove.....	Henry.....	Elder D. Henderson, W H Speer, A D Castlelaw	.....	.....	.....	2	4	.....	69	1 50	3 50	4	Henderson	
2	Ozias.....	McDonough.....	Henry.....	Elder A C Elliott, J F Willingham, G O Brannon	.....	.....	.....	1	.....	3	90	2 50	7 50	3	Elliott	
3	Friendship.....	McIntyre.....	Wilkinson.....	By Letter	.....	.....	.....	.....	.....	.....	27	1 00	2 00	2	Godard	
4	Flint River.....	Thomaston.....	Upson.....	J B Brown, A G Self Ellis Daniel	2	.....	2	.....	1	1	51	2 00	3 00	1	Whatley	
5	Mt. Mariah.....	Mansfield.....	Newton.....	P D Leach, W S Kirkpatrick	.....	.....	.....	.....	.....	.....	30	2 45	3 00	4	Elliott	
6	Mt. Nebo.....	Mitchell.....	Glascocock.....	Julius Davis, William Wilcher	.....	.....	.....	.....	.....	.....	44	1 00	2 00	2	Hays	
7	Flat Rock.....	Zebulon.....	Pike.....	Whole Church	5	1	.....	.....	.....	.....	49	1 50	4 00	1	Henderson	
8	Hebron.....	Jonesboro.....	Clayton.....	A V Mann	.....	.....	.....	.....	.....	.....	18	50	2 00	1	Godard	
9	New Hope.....	Thomaston.....	Upson.....	J H Blount, Joe Blount	2	.....	.....	1	2	.....	45	1 00	2 75	3	Wright	
10	Union.....	Barnesville.....	Monroe.....	J F Taylor, E D Taylor, W H Taylor	.....	2	2	.....	.....	.....	33	1 50	5 00	1	Wright	
11	Bulah.....	Griffin.....	Spalding.....	Elder S G ratliff, G G head, C A Wooten	.....	.....	.....	.....	.....	.....	27	1 00	2 75	2	Whatley	
12	Liberty.....	Milner.....	Pike.....	Elders J M F Barron, G A Wright T M Whatly E	2	.....	.....	.....	1	.....	81	1 50	10 00	4	Wright	
13	Philippi.....	Blitch.....	Bullock.....	Elder A J Brown, J H hendrix.....Daugherty	.....	.....	.....	1	.....	.....	26	1 00	2 00	2	Brown	
14	Concord.....	Monticello.....	Jasper.....	W P Person, Andrew Person	.....	.....	.....	.....	1	.....	66	2 75	10 00	3	Henderson	
15	Sandy Creek.....	Flovilla.....	Butts.....	T G Preston, W D Preston, A C Towles	3	.....	.....	.....	.....	1	73	3 00	10 00	2	elliott	
16	Bethel.....	Jackson.....	Butts.....	J P Vaughn, C R Bennett, J T Bennett	.....	.....	1	.....	.....	.....	30	50	3 50	3	Whatley	
17	Ocmulgee.....	Gladesville.....	Jasper.....	J T Goodman, J T Moon	.....	1	.....	.....	1	.....	15	75	5 00	3	Barron	
18	Lebanon.....	Hampton.....	Henry.....	W M Awtry, G F Simms	1	.....	.....	1	2	1	34	1 50	2 00	1	Elliott	
19	Forest.....	Forest Park.....	Clayton.....	R W Davis, G W head, H J Cuglar	5	5	.....	1	2	2	78	3 00	5 00	2	Henderson	
20	New Fellows'ip	Monroe.....	Monroe.....	J D Webb, G W Ivey	2	.....	.....	.....	.....	.....	8	75	2 25	2	Wright	
					20	9	2	4	5	9	13	961	30 70	87 25		



## ORDAINED ELDERS.

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W. T. GODARD, Milner, Ga.  
J. A. WRIGHT, Zebulon, Ga.  
J. L. HAYS, Mansfield, Ga.  
DAN HENDERSON, McDonough, Ga. Rt. 3  
A. C. ELLIOTT, McDonough, Ga. Rt. 2  
S. G. RATLIFF, Griffin, Ga.  
A. J. BROWN, Blitch, Ga. Rfd  
B. J. WILLIAMS, Blitch, Ga. Rfd  
T. M. WHATLEY, Orchard Hill Ga.  
J. M. F. BARRON, Milner, Ga., Rt. 2.

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## LICENTIATES.

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J. P. VAUGHN, Jackson, Ga.  
J. F. TAYLOR, Barnesville, Ga.  
W. H. TAYLOR, Barnesville, Ga.  
ELLIS DANIEL, Thomaston, Ga.

