

**MINUTES**  
**OF THE**  
**EIGHTIETH**  
**ANNUAL SESSION**  
**OF THE**  
**TOWALIGA ASSOCIATION**  
**OF PRIMITIVE BAPTISTS**

**Held With The**

**CHURCH AT FOREST, CLAYTON COUNTY, GA.**  
**AUG. 28, 29 AND 30, 1918.**

**ELDER DAN HENDERSON, MODERATOR**  
**MCDONOUGH, GA.**

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

**INTRODUCTORY BY ELDER A. B. ELLIOTT,**  
**'Having loved His own that were in the world He loved them**  
**unto the end,'—St. John, 13th Chap. latter clause 1st verse.**



## ORDER OF BUSINESS

### FIRST DAY—

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 on Divine Service.
  6. Call for Correspondence.
  7. Call for visiting brethren of other Associations.
  8. Appoint some brother to write a corresponding letter.
- Adjourn.

### SECOND DAY—

1. Call roll and read Decorum.
2. Appoint Correspondents.
3. Appoint Union meetings.
4. Appoint time and place for next session.
5. Appoint brethren to preach Introductory Sermon.
6. Appoint brethren to write Circular Letter.
7. Call for Circular Letter.
8. Call for Corresponding Letters.
9. Call for Contributions and appoint Committee on Distribution.
10. Say how many Minutes and fix clerk's fee.
11. Call for miscellany.
12. Read minutes and adjourn.



# Minutes

**Of the Eightieth Annual Session of the Towaliga Association  
of Primitive Baptists Held with Forest Church at Forest  
Park, Clayton County, Ga., Aug. 28-29-30, 1918.**

## FIRST DAY—WEDNESDAY.

Introductory by Elder A. C. Elliott from latter clause 1st verse, 13th chapter of John.

After an hour's intermission for dinner the Ministers and Messengers met at the stand and was called to order by Elder J. A. Wright, Moderator. After singing prayer was offered by Elder T. W. Baker of Powell's Valley Association.

1st. Called for letters and enrolled Messenger's names.

2nd. Elected Moderator and Clerk, towit: Elder Dan Henderson, Moderator and W. M. Hartly, Clerk.

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

4th. Appointed committee to arrange Divine Service. R. W. Davis, Jake Lights, of Forest Church and J. M. Simms, D. A. Castelow, J. I. Harden of the body.

5th. Called for correspondence. The Little River came forward to-wit: Elders W. E. Cagle, B. A. Philips; Deacons James Pool, W. R. Cochran, James Dempsey, W. T. Hatchett, E. N. Cagle, G. A. Garrison, and Brethren M. M. Martin, A. C. Taylor, R. B. Owen, Hoyt Hatchett, A. J. Persons, Ed Blackwell D. H. Stuart, accompanied by Sisters D. H. Stewart, W. R. Cochran, W. T. Hatchett, Nora Davis, Minnie Martin, Magdallon Cook, Law Few, Aurelia Few and A. C. Taylor came forward and was ordained by the Moderator.

6th. Called for visitors of other Associations when Elder F. W. Baker of Powell's Valley, State of Tenn., came forward and was received by the Moderator.

7th. Appointed Dr. J. M. F. Barron to write Corresponding Letter.

Adjourned to 8:30 tomorrow,

## THURSDAY, AUGUST 29TH.

The Association met pursuant to adjournment. After singing prayer was lead by Bro. James Pool.

1st. On motion omitted calling roll and reading Decorum.

2nd. Renewed call for correspondence.

3rd. Appointed correspondence to Little River. Elders T. M. Whatley, J. A. Wright and J. T. Hendon, J. B. Bell, Jake Lights and D. A. Castelow agreed to go.

4th. Called for visitors to Powell's Valley. Elders A. C. Elliott, D. Henderson and Bro. W. M. Hartly agreed to go.

5th. Appointed committee on distribution. R. W. Davis. J. B. Bell and W. M. Hartly.



6th. Appointed union meetings as follows. For the First District, to be held with Sandy Creek, Butts county, beginning Tuesday before the Second Sunday in August, 1919. For Second District at Liberty Pike beginning Friday before Fourth Sunday in July, 1919.

7th. Appointed next session of this body to be held with Azias church, Henry county, Ga., eight miles north east of McDonough, on Southern R. R., beginning Friday before the First Sunday in September, 1919.

8th. Appointed T. M. Whatley to preach Introductory with Elder J. A. Wright as alternate.

9th. Called for circular letter by Elder Geo. D. Goddard which was read and adopted.

10th. Appointed Elder R. L. Barron to write next Circular Letter.

11th. Called for Corresponding Letter which was read and adopted.

12th. Ordered 600 Minutes printed and distributed. Clerk to have remainder.

13th. Ordered clerk to draw up Resolution of Thanks. Took up collection to compensate clerk.

14. On motion omitted reading minutes and adjourned.

W. M. HARTLY, Clerk.

D. HENDERSON, Moderator.

#### RESOLUTION OF THANKS.

Be it resolved by us, the Towaliga Association, that we extend our thanks to Forest church, and to all the good friends around who have so freely opened their homes to us during our stay among them also to the town of Forest Park for the use of the Auditorium which was an ideal place to hold the meeting, praying that God may abundantly bless all that contributed to our comfort while among them.

W. M. HARTLY,

#### 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 that we have been permitted to meet you in the Eightieth Annual Session of our body. We thank God that we are enabled to meet you in brotherly love and sweet fellowship which we hope by His grace to ever be able to maintain. May God keep and bless you and spare you to meet with us many years to come. In these minutes will be found time and place of our next meeting, when we hope by God's grace to meet you again in peace, love and fellowship. May the God of all grace sustain you and save your children with an everlasting salvation in the Lord.

J. M. F. BARRON.

#### NOTE BY CLERK

In the nineteen years that I have been clerk I have never seen more brotherly love manifest among the brethren. I have never heard more harmonious preaching from Elder Elliott down and including Elder Ba-



ker the preaching was love, giving God all the glory for our salvation. The Holy Spirit was poured out and Saints were made to shout his praise.

First Day. Order of service during the Session. Introductory by Elder A. C. Elliott at 11:00 A. M. At 3:00 P. M. Preaching by Elder J. L. Hayes. 8:00 P. M. Elder W E, Cagle.

2nd Day. 8 A. M. Prayer service conducted by Bro. J. B. Bell. 11 A. M. preaching by Elder B. A Philipps. 3 P. M. preaching by Elder Geo. D. Godard. 8 P. M. preaching by Elder R, L. Barron.

3rd Day. 9 P. M. prayer service led by Bro. James Pool. 10 A. M. preaching by Elder T. W. Baker.

#### 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
Flder R L Barron.....	Zebulon, Ga
Elder Geo D Godard.....	Milner, Ga

#### MINISTERS NOT ORDAINED

W M Taylor.....	
Ellis Daniel.....	Thomaston, Ga
J T Hendon.....	McDonough, Ga.
J P Vaughn.....	Jackson, Ga
R L Corly.....	Thomaston, Ga

#### CIRCULAR LETTER

Dear Brethren:—It is thru the merciful providences of God that we are permitted to come together again in the capacity of an association, to assemble around the Master's table and eat of the crumbs which fall. It is not only our privilege but our duty to be grateful for this blessing, which is denied so many of our fellow-beings who are so worthy and more worthy than we are. When we consider that God is not obliged by any act, any need, or any worth of his creatures, in their own merits considered, to bless us as human beings, we are brought to a deeper realization of the preciousness and abundance of His blessings.

There are but two acts of God which obligate Him in any way to bless us,—His promise and His oath.—“That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us, which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail, whether the fore-runner is for us entered, even Jesus, made a high priest forever after the order of



Melchisedec."—Heb. 6:18-20.

These two immutable things I understand to be His counsel and His oath. "My counsel shall stand and I will do my pleasure."—Isa. 46:10. This counsel appears to be His word, and His word is truth. Hence His counsel is His determinate will is plan and purpose. He has declared His will; He has set it forth before men where it must stand as His truth, or declared word. "Heaven and earth shall pass away, but my words shall not pass away."—Matt. 24:35. Hence His word is eternal and as such must stand. Therefore God's counsel and His word are co-existent and co-eternal, or they are the same fiat of His will.

That the word is a part of the God-Head, to be sure a constituent part, seems evident from the statement: "The words were made flesh and dwelt," "The word was in the beginning with God" "and the word was God". All things were made by him," St. John, The same word was made flesh and dwelt among men, This word is the divine counsel of God, because Jesus Christ the Son of God,

It appears reasonably certain that the "two immutable things in which it was impossible for God to lie" were His counsel (the word) and His oath, Isaiah prophesied in the ninth chapter that the Son would be called Wonderful Counsellor, In His pre-existent state with the Father, He was the word, but when He was born of a woman, He was called Jesus, the Son.

The oath of God was in confirmation of His counsel, will and word, in which he could not lie and retain His exalted nature and position as God. My Counsel shall stand. This oath was in the presence of the word before whom God could not lie. When the word became flesh, He was the Wonderful Counsellor and executor of the will of God, which shall stand.

The safety of God's children lies in the word: "I am God, I change not, therefore ye sons of Jacob are not consumed." This is again the oath of God, for He affirms before a witness that He changes not. Hence He is immutable. This witness was the immutable word of God, and in the character of a witness He knew the will of the Testator, the one swearing. The results of this unchangeable word of God is that the sons of Jacob, His children, are not consumed.

Therefore, Brethren, the assurance which God bears to His chosen people lies in His unchangeableness or immutability. Our safety, as His children, is based upon the oath of God in the presence of the Word.

Now let us understand that it is not essential, under ordinary earthly circumstances, that the witness shall know the contents of the confirmation which is established by the oath. One person can attest the signature of an individual and be ignorant of the contents. But it is clear from the teachings of the scriptures that the Word knew perfectly the contents of the confirmation of God. For later in time, we hear him say: "For I came down from Heaven, not to do mine own will, but the will of Him that sent me. And this is the Father's will which has sent me that



all which He hath given me I should lose nothing, but should raise it up again at the last day." St. John 6:38-39. Thus He consents to a knowledge of the will of the Father.

This assurance is made the more evident by the fact that God hath set to His seal. The Lord knoweth them that are His and He redeemeth them. With this assurance evident, the spirit of gratitude should fill all hearts with joy, that God will not leave His people comfortless. For Jesus hath said: "I will not leave you comfortless, but I will come unto you."

Spirit comes unto us in this hour of our need, in this hour of trial and affliction, and fills us with that gratitude, resignation and consolation which should characterize the children of God.

Brethren, the Son of God, our Savior, spake consoling words to His disciples when He was about to leave them, and He speaks to us today: "Let not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself; that where I am, there ye may be also." St. John 14:1-3. These are comforting words from the mouth of our Savior, who is the procurer of our salvation, and they should be the key-note of our song today.

May the Lord be and abide with us now and forever.

GEO. D. GODARD.

#### 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 the rights and privileges of 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 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 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 herein 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; or sit on any committee appointed by 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 of jurisdiction over them.

#### ARTICLES OF FAITH AND SCRIPTURAL PROOF

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, in., Colossians i. i, 15:17, Philipians ii, 6-18., John 1. 5-8. John xvi, John x 30.

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.

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, 5-6! Thessalonians ii. 13, John xv, 16, 1 Peter 2, Ibid ii. 9.

4. We believe in a Covenant of Redemption, ordered in all things and infallibly sure, ever existing between God, the Father, and 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.

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: Gen. iii, 5-24, Rom. v, 12, Ibid iii, 19, Psalms 51:1-5, Ibid 58, 3, 1 Cor, xv 22.

6. We believe that all chosen men 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 Christ imputed to them and received by faith. Proof: John i, 27-28, John iii, 9. Ephesians i. 3, 2, Timothy i. 9, John vi. 27.

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, Rom. v, 1, Ibid viii, 37-39, Colossians iii, 3, John x 28, 29.

8. We believe in the doctrine of the resurrection both on 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 27, Cor. xv, 21-22, Rev. xx. 12-15, Matt. xxv. 45, 46.

9. We believe that the church of Christ is a local body of professing and baptized believers who has gained Christian fellowship with each oth-



er, and have given themselves up to the Lord and one to another and have covenanted together to keep House for God agreeing to the rules of the gospel, and should therefore be kept especially separate and distinct from, and independent of, the world and its institution, and is the highest and only ecclesiastical authority known to the Word of God. Proof: Mat. xvi. 18-19, Ephes. i. 22, Ibid v. 24-27, Col. i. 8, Mat. xviii. 17, Ephes. ii 19-22, 1 Cor. vi. 4, Acts xv. 18-19.

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 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. Col. i. 24, Ephesians v. 23.

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 ii. 2-3, Acts viii. 38, 1bid ix. 13-28; Mat. xxvi. 26, Mark xiv. 22-24.

12. We believe that none but regular 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, Tim. iv. 14, Titus i. 5, Acts vi. 6, Ibid xiii. 2-3.



# STATISTICAL TABLE

CHURCHES	PASTORS	NAMES OF MESSENGERS	By Experience	On Confession	By Letter	Restored	Dismissed by Letter	Excluded	Deceased	Total Members	For Minutes	Ministerial Purposes	Time of Meeting
Mt. Nebo	T M Whatley	By Letter	1				1		2	48	1.00	2.00	1
Friendship	Godard & Whatley	By Letter	1						1	36	1.50	4.50	2
New Hope	Geo D Godard	T M Corley, J O Blount, S B Blount	2						1	65	2.00	8.00	3
Concord	E Oglesby	By Letter									2.50	10.00	2
Mt. Mariah	T M Whatley	J L Hayes, W S Kirkpatrick, P D Leach									1.50	3.50	3
Forest	D Henderson	Whole Church	2				2		2	86	3.00	6.75	2
Flint River	Whatley & Godard	J A Arrington					4	3		40	1.00	2.00	2
Sandy Creek	A C Elliott	W R Dorsett, W E Edwards, N F Long							2	71	2.00	8.00	2
Liberty	J A Wright	J A Wright, J M F Barron, T M Whatley	3						1	74	2.50	14.70	4
Flat Rock	D Henderson	R L Barron, Geo D Godard, W O Reeves	2						1	60	2.00	5.00	3
Beersheba	D Henderson	D Henderson, D A Castelaw, J F Tingle			2		2		4	54	2.00	3.00	4
Ocmulgee	S G Ratliff	S G Ratliff								15	1.50	3.50	3
Ozias	A C Elliott	A C Elliott, J T Hendon, J F Willingham							3	53	3.00	10.00	3
Bethel	A C Elliott	By Letter				1				20	3.00	2.00	1
Union	Geo D Godard	By Letter								22	.50	5.00	
Hebron		T M Brown								12	.50	---	---



