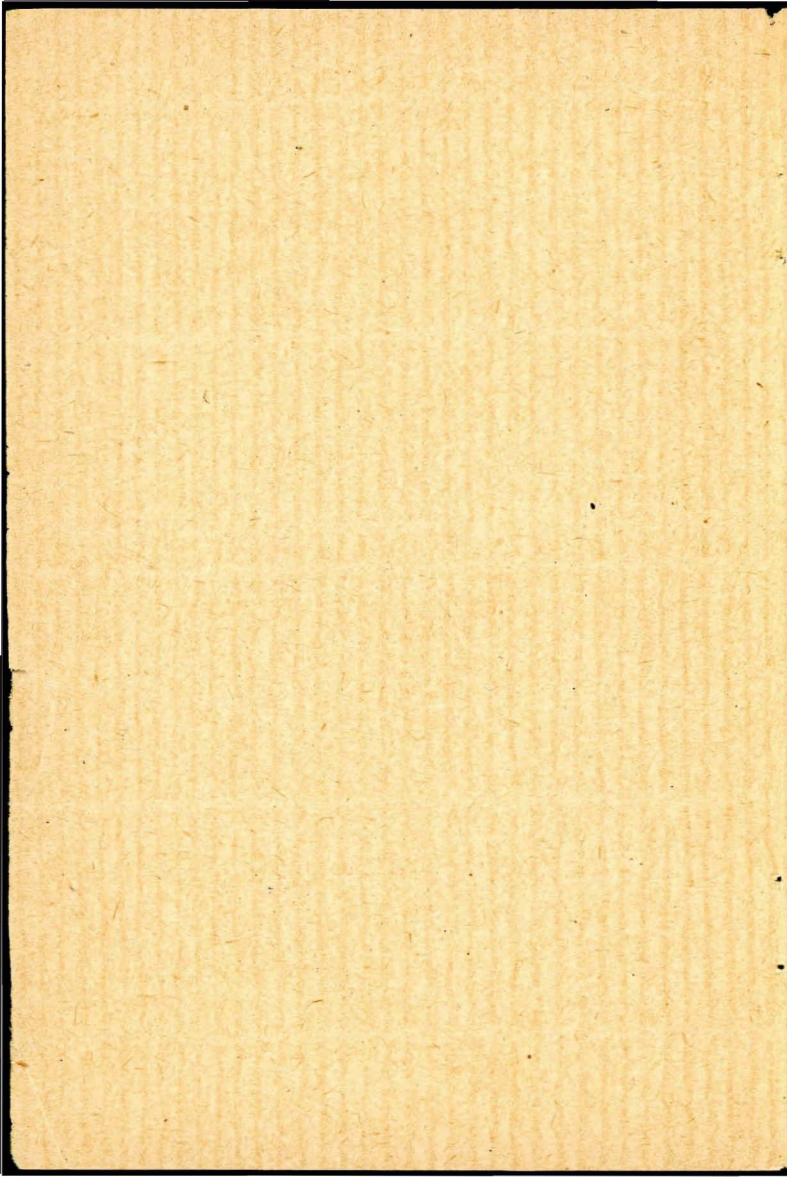


*Minutes of the Brushy  
Creek Union of Primitive  
Baptist Faith and order*

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*NINETEENTH*  
*ANNUAL SESSION*

*Held with the Church at Oaky  
Grove, Berrien County, Georgia,  
September 17th, 18th and 19th, 1909*



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# MINUTES

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OAKY GROVE CHURCH,  
BERRIEN COUNTY, GA., }  
Friday, Sept. 17th, 1909. }

The 19th annual session of the Brushy Creek Union of Primitive Baptists convened with the above named church.

The introductory sermon was preached by Elder L. M. Ball, of the Brushy Creek union, using for his subject the seventeenth verse of first chapter of St. John, "For the law was given by Moses but Grace and Truth came by Jesus Christ," the services being concluded by Elder James Gibbs, with a few well chosen remarks.

After twenty minutes intermission the messengers and visitors re-assembled in the house and elected Elder W. H. Harden moderator pro-tem. Prayer by Elder J. F. Taylor, of the Towaliga association.

Called for correspondence and received letters and messengers names enrolled from the churches as follows: Brushy Creek, Sturgeon Creek, Turner's M. H., Henderson's Chapel, Mt. Olive, Willacoochee, Warrior, Oaky Grove, Hickory Springs and Emaus.

Election of Moderator and Clerk resulted in Elder L. M. Ball being elected Moderator and G. W. Fletcher re-elected Clerk. Invited brothers and sisters not already correspondents to seats with us.

The Moderator appointed the following Deacons present Daniel Tucker, Allen Gibbs and M.

L. McMillan to act in conjunction with the local committee on preaching services. Motion carried to omit writing corresponding letters.

Next union meeting ordered held with the church at Hickory Springs, Tift county, at usual time. Motion to adjourn until 9 o'clock tomorrow morning. Prayer by Elder W. H. Harden.

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### Saturday, September 18th.

The Union met as per adjournment on yesterday. As an introductory, the Moderator read 23rd Psalm and sung hymn No. 188. Prayer by Elder G. W. Phillips.

Renewed call for correspondents, received and read letters and messengers names enrolled from the church at Mt. Union.

Motion carried to appoint as a finance committee, Deacons Allen Gibbs, M. L. McMillan and J. W. Griner.

Called for correspondent and received Elder J. F. Taylor of the Towaliga Association.

On motion, the appointing of correspondents was suspended for the present session.

Called for contributions and received

For Minute Fund.....	\$21.66
For Ministerial Funds... ..	18.85

On motion, ordered five hundred minutes printed for distribution, the clerk to retain balance of funds, if any left, for his services.

On motion, Elder James Gibbs and the Clerk of the Union were appointed to revise and re-arrange the order of business.

There being no further business before the body, on motion, minutes were read and adopted, and the Union adjourned to time and place fixed above.

G. W. FLETCHER,  
Clerk.

L. M. BALL,  
Moderator.

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Saturday's preaching, Elder J. F. Taylor, Towaliga Association; Elders W. H. Harden and A. L. Bishop, Brushy Creek Union.

Sunday's, Elders J. F. Taylor, L. M. Ball and James Gibbs.

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## Constitution, Doctrine and Articles of Faith

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### *Articles of Constitution.*

The following preamble, resolution and articles of Constitution were adopted by the Brushy Creek Union of Primitive Baptists at its organization in 1891:

Whereas, The several churches of the Primitive Baptist faith and order, to-wit: Brushy Creek, Turner Meeting House, Little River, Sturgeon Creek and Hopewell, of Irwin county, Georgia, and Emaus and Oaky Grove, of Berrien county, Georgia, being now, as they have been for a number of years, entirely disconnected with associational organizations; and,

Whereas, Certain Primitive Baptists in other localities, whose orthodoxy in doctrine, faith and practice, as far as said churches have been able to divine, is satisfactory, and whose churches occupy full standing associationally, having recently, in a most friendly and Christian-like manner, shown their confidence as believers in membership of said churches, manifesting on divers occasions their love and fellowship for same without restraint; and,

Whereas, Such treatment, coming from the hands of associational brethren—especially since many of these organizations have seen proper to draw the line of demarkation so sharply--having aroused in the minds of the membership of said churches the tenderest feelings of Christian love and fellowship in return, and in order to be prepared to do even justice to any and all bodies of Primitive Baptists orthodox in doctrine, faith and practice, connected or disconnected with associational organizations, who will suffer them to

do so, it has become the desire of said churches to inaugurate a plan by which they may, as a body, solicit correspondence, receive and welcome such brethren to their assemblies for worship, and through which they may the better exchange the many Christian courtesies due from one to another, so often the source of immeasurable comfort and consolation to believers in Christ; therefore, be it

Resolved, by the chosen messengers and members present of the several churches named in the foregoing preamble, this day assembled with Brushy Creek church, Irwin county, Georgia, That the same be organized, and that the same will hereafter be known as the Brushy Creek Union of Primitive Baptists, and that the said organization is hereby based only and solely upon the following articles of the Constitution, to-wit:

ARTICLE I. The Brushy Creek Union of Primitive Baptists as above organized, shall hold annual session with one or the other of the churches of the Union a general annual Union meeting, the present meeting constituting the first meeting under the constitution.

ART. II. Said meeting shall be composed of the regular chosen messengers of the several churches composing the Union, together with the members of the same in good standing who may be in attendance.

ART. III. Each meeting shall be organized by the election of a moderator, whose duty it shall be to preside over the body during its deliberations, explain and put forth questions, welcome and receive visitors and perform such other duties as his high office may require; and also a clerk, whose duty it shall be to keep and record in a suitable book for that purpose, a correct minute of all business transacted therein, prepare and have the same published in pamphlet form, and superintend the distribution of the same among the several churches of the Union, and do such other things as the nature of his office requires and may be necessary.

ART. IV. No business shall ever be transacted or ever be entertained by the body in such meetings that either directly or indirectly interferes with the internal rights of each church to self-government leaving that power to be exclusively and absolutely exercised by those bodies alone, according to precept and example laid down in that unerring fundamental constitution of the Church of Christ, the Holy Bible.

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### *Declaration of Doctrine Adopted in 1892.*

The Declaration of Doctrine as understood, taught and believed by this Union, was introduced by Elder W. H. Harden, Elder James Gibbs, presiding, which, after some discussion, was unanimously adopted and offered to be spread on the minutes of the Union, to-wit:

Whereas, Many have made inquiry concerning the doctrine as held forth by the Brushy Creek Union of Primitive Baptists, some having charged us with fatalism, and still others with Arminianism, etc.

Therefore, In order that a better understanding may be had of what we believe on these points, we set forth the following statement in connection therewith:

First---That the predestination of God brings in his children a conformity to the image of His son, and results in their eternal happiness and the honor and glory of His eternal name. That sin is the transgression of the law, and is brought forth by the unrestrained violations of men and devils, and they are both accountable and reprehensible beings to God for their disobedience, and thus work out their own destruction.

Second---We believe that eternal life is the gift of God, and that salvation is by grace, and grace alone, through faith, and that we ought not to affiliate with any of the institutions or organizations of men, gotten up or in any way used to do or help to do the work of Christ. All such religious institutions manifest a zeal without knowledge, and are therefore derogatory to the honor and glory of God and dangerous to the peace, happiness and solid unity of the church. Ye are all one in Christ.

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### *Articles of our Faith.*

1. We believe in one only true and living God, and that there are three persons in the Godhead---the Father, Son and Holy Ghost. Deut. 6:4; II Sam. 7:22; St. John 1-1.

2. We believe that the scripture of the Old and New Testament is the word of God, and the only rule of faith and practice. II Tim. 2:16-17; Rev. 11-10.

3. We believe in the doctrine of the eternal and particular election. Rom. 9:11-16; Eph. 1:4:5:9-11; I Thes. 1:13.

4. We believe in the doctrine of original sin. Rom. 5-12-19; Ps. 5-5; Jer. 16-12.

5. We believe in man's impotency to recover himself from the fallen state he is in by nature, by his own free will and ability. St. John 6:34, Rom. 7:24; Eph. 2-1.

6. We believe that sinners are justified in the sight of God only by the imputed righteousness of Jesus Christ. Rom. 4:5-2; Phil. 3:3.

7. We believe that God's elect shall be called, regenerated and sanctified by the Holy Spirit. Rom. 8:30; Phil. 3:14; Eph. 1:8.

8. We believe that the saints shall persevere in grace and never fall finally away. St. John 10:28-29; II Tim, 1:12.

9. We believe that Baptism, the Lord's Supper and washing the saint's feet are ordinances of Jesus Christ, and true believers are the only subjects of these ordinances. We also believe that the true mode of baptism is by immersion. Matt. 28:19-20; Acts 2:38-42; I Cor. 5:10-11-16.

10. We believe in the resurrection of the dead and a general judgment. Job 14:13-15; I Cor. 15:13-17.

11. We believe that the punishment of the wicked will be everlasting, and that the joys of the righteous will be eternal. Matt. 25:31-46; Rom. 2:5.

12. We believe that no minister has a right to administer the above named ordinances only such as are regularly called and come under the imposition of hands by a presbytery. I Tim. 4:14; II Cor. 8:19-20; Acts 6:6.



## Standing Order of Business.

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1. Read letters. Elect Moderator and Clerk.
2. Invite brethern and visitors to seats.
3. Call for petitionary letters.
4. Appoint committee on preaching.
5. Appoint one to write corresponding letter.
6. Appoint time and place for next session.
7. Call for corresponding letter.
8. Call for contributions.
9. Fix number of minutes and clerk's fee.
10. Miscellaneous.
11. Read minutes. Adjourn.

# STATISTICAL TABLE.

CHURCHES	PASTORS	NAMES OF MESSENGERS	Received by Ex. and Bap.			Restored	Dismissed by Letter	Excluded	Deceased	Total membership	Sunday of meetings	
			Received by Letter	Received by Ex.	Received by Bap.						.....	.....
Brushy Creek	F M Smith	Archie McMillan, Daniel Tucker	6	5		4			120	4	3 00	
Sturgeon Creek	W H Harden	W H Harden	7			1		1	70	2	2 00	
Turners M H	F M Smith	Thos McMillan, D G Goff	10	2	2			2	59	2	1 50	
Henders'ns Chapel	W H Harden, J A Sutton	J A Sutton	2	3					27	3	1 50	
Mount Olive	James Gibbs	D R Willis						1	16	4	1 00	
Willacoochee	J A Sutton	L M Ball, G W Phillips	14			1		1	82	1	1 50	
Warrior	James Gibbs	J J Vickers	2				1		13	2	59	
Oaky Grove	James Gibbs, A L Bishop	Jesse McMillan, J W Griner	2			1			41	4	2 00	
Hickory Springs	James Gibbs	Allen Gibbs, G W Fletcher	1		1				61	3	4 06	
Emaus	James Gibbs	J J McMillan	6	1					48	1	2 00	
Mt. Union	W H Harden	D Vickers, Sr., Young Vickers	3						19	3	1 60	

