



# MINUTES

OF THE

## Lower Canoochee Association

IN SESSION AT

ASH'S BRANCH, BULLOCH COUNTY,

GEORGIA,

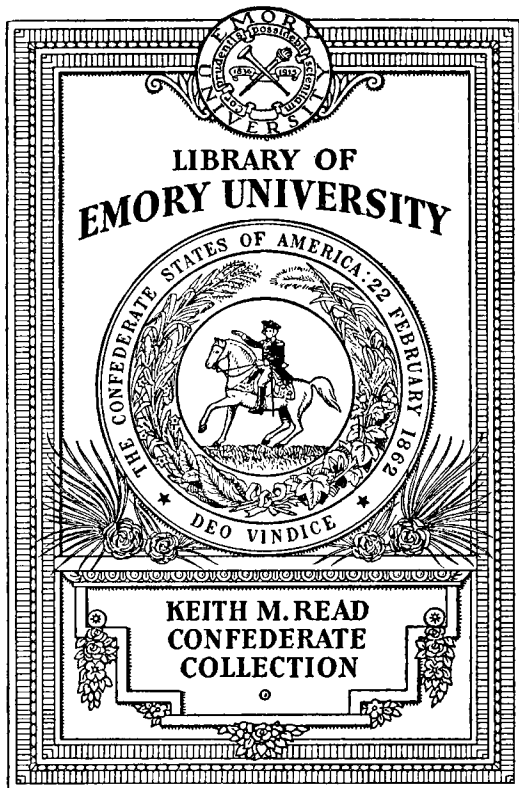
From the 12th to the 14th of October, 1861.



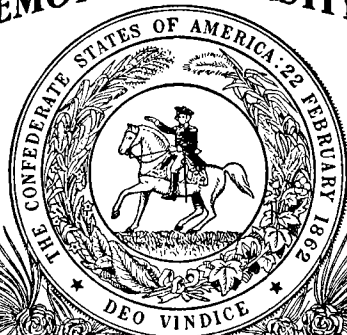
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**KEITH M. READ  
CONFEDERATE  
COLLECTION**

# MINUTES

*Of the Lower Canoochee Association, in Session at Ash's Branch, Bulloch County, Georgia, from the 12th to the 14th of October, 1861.*

1st. The Introductory Sermon was preached by Elder J. A. Davis, from the 10th chapter of Hebrews and 7th verse: "Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God."

2d. After an intermission of about 40 minutes, the messengers from the several churches convened in the meeting house, and the Association was opened by singing; prayer by Elder Wm. M. Cooper.

3d. The letters from the several churches were called for, handed in and read, messenger's names enrolled and statistics minuted.

4th. Organized the body by re-electing John G. Williams, Moderator, and Owen Gibson, Clerk.

5th. Invited ministering brethren of our faith and order to seats with us.

6th. Appointed Committees as follows, viz: on preaching, brethren J. Proctor, J. Goodman and Wm. Deloach, with the delegates of this church. On business, Elders J. G. Williams, M. Donaldson and brother S. Banks. To examine corresponding letters and minutes, brethren B. Linier, Thos. Banks and J. Deloach.

7th. Called for correspondence from sister Associations, and received from the Primitive Ebenezer Association a letter and minutes, by Elders Wm. M. Cooper and W. F. Rogers, and from the Upper Canoochee, a letter and package of minutes.

8th. The committee on preaching report as follows: Sunday forenoon, Elder Wm. M. Cooper, followed by Elder J. G. Williams; afternoon, Elder W. F. Rogers, closed by Elder J. A. Davis.

9th. On account of the absence of Elder W. F. Hogarth, who was appointed at our last session to prepare a Circular, Elder J. G. Williams is appointed to prepare one.

10th. The Clerk is appointed to prepare a Corresponding Letter to sister Associations.

11th. On motion, adjourned to Monday morning, 9 o'clock,

SUNDAY.

In obedience to the arrangement the brethren came forward in the order of their names, and preached to a very large and attentive congregation, and we hope the fruits of their labors will be like bread cast upon the waters, which may be seen after many days.

MONDAY MORNING, 9 o'clock.

Met Pursuant to adjournment, called the roll, read the decorum, and proceeded to business.

1st. Called for the report of the committee on business, which was handed in, read and received.

2d. Called on Elder J. G. Williams for the Circular Letter, and he reports to this body that he had failed to prepare one, on account of the shortness of the time to perform that duty.

3d. On motion, the circular found in the minutes of the Primitive Ebenezer Association was read before the body, and agreed to adopt the same.

4th. Called for Petitionary Letters and received none.

5th. Appointed our next Association to convene with the church at Upper Black Creek, Bulloch County, about 20 miles south of No. 5, Central Rail Road, to commence on Saturday, before the second Sunday in October, 1862.

6th. Elder W. F. Hogarth is appointed to preach the next Introductory Sermon, Elder J. G. Williams his alternate.

7th. Brother S. Banks is appointed to write the next Circular Letter.

8th. Appointed the following brethren, viz: R. A. Lane, J. Goodman and S. Kenedy, a committee to arrange general meetings, who report as follows:

1st. At Anderson's Meeting House, Tattnall County, Ga., in December, 1861.

2d. At Deloache's Meeting House, Bulloch County, Ga., in March, 1862.

3d. At Lane's Meeting House, Bulloch County, Ga., in June, 1862.

4th. At Mill Creek, Bulloch County, Ga., in August, 1862.

All to commence on Saturday, before the fifth Sunday in their respective months.

9th. Called for the Report of the Committee appointed to examine corresponding minutes, who report they find nothing that materially concerns this body.

10th. Appointed correspondence to sister Associations as follows, viz: To the Primitive Ebenezer, to convene with the Friendship Church, four miles west of Irwinton, Wilkinson County, Ga., and four miles S. W. of No. 16, Central Rail Road, commencing on Saturday, before the 4th Sunday in September, 1862. Elder J. G. Williams, and brethren B. Aycock, J. Proctor, J. Goodman, J. Wilson, G. G. W. Lee, J. Buie and J. J. Bowen, and to the Upper Canoochee As-

sociation, to convene with the Church at Newhope, Emanuel County, Georgia, eight miles south of Swainsborough, to commence on Saturday, before the fourth Sunday in October, 1861. Elders N. Roberts, J. G. Williams, and brethren S. Finley, J. Buie, J. Proctor, B. Linier and S. Kennedy.

11th. Called on the Clerk for the Corresponding Letter.

12th. Agreed to have 800 copies of these minutes printed, and the Clerk to superintend the printing and distribution of the same.

13th. On motion, took up the case of the Lake Church, laid over from last year, which was settled; the church giving full satisfaction to the Association.

14th. Took into consideration the case of the Churches, to wit: Mill Creek and Nevill's Creek, and advise them to forgive each other in the spirit of meekness, and try to live in peace.

15th. Called for the Report of the Committee appointed last year to visit the Church at Jones' Meeting House, and they report that they visited the place, and from the best information they could gather, the church had become scattered and disorderly; therefore, this body agree to withdraw from said church until she reform.

16th. Called for the Report of Committee appointed last year to visit the church at Upper Lott's Creek, who report that they visited the church but could do nothing, but by a request of a portion of said church this body agreed to wait upon her another year.

17th. Called for contributions.

18th. On motion for adjournment, the minutes was read before the body, then closed in order.

JOHN G. WILLIAMS, Moderator.

OWEN GIBSON, Clerk.

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## CIRCULAR LETTER.

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DEAR BRETHREN:—In accordance with our usual custom, we present for your perusal some thoughts on the sublime doctrine of faith “And Jesus answering, said unto them, have faith in God,” Mark 11th c. 22d v. There has been much said and written on the subject of faith. The circumstances that lead to this expression of the Saviour, was that passing by a fig tree, and finding no fruit thereon, said “let no fruit come on thee henceforth forever,” and the fig tree withered away; and it seems the next day as Jesus and his disciples passed by the place, Peter called to Jesus and said, Master behold the fig tree which you cursedst is withered away; and then comes in the text quoted above, in which, and connected with

it, He taught the disciples the beautiful lesson of faith, telling them that in the exercise of prayer they should have no doubts in their hearts, as to the receiving of what they asked for, and they should have it. So glorious a promise coming from Him with whom there is no failure, should inspire His dear children, with comfort and encouragement to call upon their Lord and Master in all their tribulation. There is a great difference, dear brethren, between that faith, which exercises the children of God, and that kind of faith which carnal professors exercise; the saints are moved by the faith of the gospel, that blessed and holy spirit that comes direct from our Lord Jesus Christ, and is communicated as a precious gift, see (Eph. 2nd c. 8th v.) also Jesus is the Author and finisher of the christian faith, (see Heb. 12th c. 2nd v.) then truly God has set up and established a great principle to be manifested in and through His dear Son, to all the heirs of promise. God being a sovereign, sets up the right in Himself to work through His own appointment in the fulfilment of His own blessed word; to this end we see Christ offered upon the cross, being delivered for our offences, and raised again for our justification. Truly there is a great mystery in godliness. God manifest in the flesh, justified in the spirit, seen of angels, preached to the Gentiles, believed on in the world, received up into glory—what a theme for our faith? Then, dear children of God, there is no doubt but the Lord has done great things for you. But are we prepared, while dwelling in our dark and sinful nature, to behold the goodness of the Lord? Truly not. Are we not taught that the natural man discerneth not the things of the spirit? Even so. Is there any qualifications in us to believe that Jesus Christ is the son of God? None. Then let us admit the truth that faith is a living principle, and comes from the living God. This faith is also called the faith of God's elect, it prepares us to acknowledge all the works of God, both natural and divine—this faith has been the same in all ages. Was not Abraham one of its subjects, yea, might we not go further back, in point of time, and view righteous Abel's offering and acceptable sacrifice to his God? And God's receiving the offering was a testimony that he was righteous. God testifying of his gifts, and by it he being dead yet speaketh. Are we not told that Noah being warned of God of things not seen as yet, was moved to the preparing of an ark to the saving of himself and his family? This is surely one of the strong points as to the power of faith, that he should be able to look through a period of one hundred and twenty years, at the end of which time beheld the fulfilment of the promise of God, in the destruction of the world, by water, by which it is said he condemned the world, and became heir of the righteousness which is by faith. Dear brethren, might we not go on to enumerate the great and powerful effects of faith in the fathers? But perhaps we have said enough to lead your minds to those truths that we find in the Old Testament. We would now call your attention to some texts in the New Testament—the first Scripture that we will point to is Heb. 11th c. 1st v. "Now faith is the substance of things hoped for, the evidence of things not seen." In the closing part of the tenth

chapter you will find that the Apostle informs the Hebrew brethren that the just shall live by faith, and then tells them that if any man draw back, his soul shall have no pleasure in him—but then hear what he says in the last verse: “But we are not of them that draw back unto perdition; but of them that believe to the saving of the soul.” This Scripture teaches us that there were people in the days of the Apostles that held the doctrine of final Apostacy, but the children of promise were not of that class then, neither are they of that class now, for they have been taught that it is by grace through faith that the whole work has been performed on their part. Dear brethren, we feel to rest in the glorious truth that faith is the only reliable testimony, and is a substance, differing from a shadow, and leads our minds direct to the Lord Jesus Christ, where our souls are anchored. It is on this ground only that we can hope for a blessed immortality. The children of God being in the flesh have great need that their faith be increased. Have they not a throne of grace, where they can go and call upon the great Author and finisher of their faith. His power is not diminished, He has all power in heaven and on earth, and still waits to be gracious—then let us come boldly to a throne of grace, that we may obtain mercy, and find grace to help in time of need. Finally, brethren, farewell—may the grace of our Lord Jesus Christ be with you all. Amen.

W<sup>c</sup> M. COOPER, Moderator.

JOHN T. BRANAN, Clerk.

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## CORRESPONDING LETTER.

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*The Lower Canoochee Association to her sister Associations with whom she corresponds—Greeting:*

DEAR BRETHREN:—In the Lord we are spared once more to assemble in an associate capacity, for which we desire to be very thankful; we have had a very harmonious meeting, though not a full representation. Our brethren in South Carolina having failed to represent their churches in our body this year, but we believe from the confidence we have in the brethren, that the hinderence was providential and not willingly on their part. Dear brethren, we were much comforted to meet with the ministering brethren, to wit: Wm. M. Cooper and Wiley F. Rogers, who come to us as we believe in the fullness of the gospel of Christ, who labored with us every day throughout our meeting, for which we hope when they left us they went bearing their shieves. Although we received no visit from our brethren of the Upper Canoochee, we flatter ourselves with the belief that the brethren have not forsaken us. Dear brethren, we desire a continuance of your kind and brotherly correspondence with us. Our Association will next convene with the church at Upper Black Creek, Bulloch County, about 20 miles south of No. 5, Central Rail Road, commencing on Saturday before the 2d Sunday in October, 1862.

JOHN G. WILLIAMS, Moderator.

JOHN G. WILLIAMS, Clerk.



## ARTICLES OF FAITH.

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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.
2. We Believe in the Fall of Man, and his inability to recover himself.
3. We Believe Jesus Christ to be the Son of God.
4. We Believe in particular Election, effectual Calling of the Elect, and final preservance of the Saints.
5. We Believe the Scriptures of the Old and New Testament to be the word of God.
6. We Believe that Baptism, the Lord's Supper and the washing of the Saint's Feet, are Ordinances of Jesus Christ, and true believers are the only fit subjects of those Ordinances, and believe the only true mode of Baptism is Immersion.
7. We Believe that no minister has the right to the administration of the Ordinances of Baptism and the Lord's Supper, only such as are regularly called and come under the Imposition of hands by a Presbytery.
8. We Believe in a Final Judgment; in the future state of reward and punishment, and that of an eternal duration.

JOHN G. WILLIAMS, *Moderator.*

OWEN GIBSON, *Clerk.*

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## RULES.

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*By which the Lower Canoochee Association shall be governed while in Session :*

1. This Association shall be composed of Messengers from the Churches whose names are inserted in their Letters.
2. This Association shall have a Moderator and a Clerk, chosen by the Messengers present.
3. This Association shall open by Singing and Prayer.
4. This Association shall attend to all petitions and queries found in the Letters from the churches; and make such regulations and give such advice as they think proper.
5. All business shall come into this Association by a move and a second; and every move that is seconded shall be taken up by the Association and decided, except it be withdrawn by the mover.
6. There shall be no talking in time of public speech, and no reflections shall be cast upon the speaker.
7. No person shall be interrupted in the time of public speech unless he depart from the subject in debate, and then only by the Moderator.
8. No person shall speak more than three times on one subject without leave from the Moderator.
9. A majority of this Association shall govern in all cases, and no member shall absent himself at any time without leave from the Moderator.
10. All violations of these Rules shall be reproved by the Moderator.
11. A majority of this Association may alter or amend these rules at any time.
12. And as there are so many institutions of men, (called Benevolent Institutions) and this Association believing it to be her duty to provide for the General union of the Churches, she, therefore, declares non-fellowship with all the unscriptural institutions of the day, such as Theological Schools, State Conventions, Missionary Societies, Bible Societies, Tract Societies, and Temperance Societies, (so called) and all their kindred relations, holding them as unscriptural.

JOHN G. WILLIAMS, *Moderator.*

OWEN GIBSON, *Clerk.*

## C O N S T I T U T I O N .

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WHEREAS, the assemblage of the Delegates at Lime Stone Church, Washington County, Ga., on Saturday, before the fourth Sunday in September, 1829, from the several Churches, viz: Newhope, Hebron, Limestone, Hines', Mill Creek, Fox Bay, Canoochee, Lake, Upper Black Creek, Bethlehem, Little Brier Creek, Gumlog, Bethesda, having then and there agreed and covenanted together to become united in one body, called the United Baptist Conference or Association; but at the Association held at Lower Lott's Creek, Bulloch County, in the year 1847, agreed then to become two bodies for convenience, called Upper and Lower Canoochee Associations; and we the Lower Canoochee Association, composed of the several Churches, viz: Nevil's Creek, Mill Creek, Elem, Upper Lott's Creek, Jones' Lake, Lower Lott's Creek, Bethlehem, Upper Black Creek, Line's, Fellowship, Ashe's Branch, Lower Black Creek, Beard's Creek, Ceder Creek, Deloaches, Watermelon Creek, Elbethel, Fox Bay, Salem and Gum Branch, do agree to unite on the following principles:

1. This Association shall, if they think proper, meet annually as an advisory Council.

2. This Association shall be composed of Messengers from the several Churches so that each Church may have two Messengers, if they choose, and no more; and the Messengers' names shall be inserted in their Letters.

3. This Association shall have power to make its own rules to govern itself; but none of its Rules shall be binding on the churches, for they are free and of right to be.

4. It shall be the duty of this Association to give her best advice in cases of difficulty, and to endeavor to keep up a union among the churches composing her body and arrange General Meetings.

5. This Association shall admit into its body any Church whom they find sound in faith and moral in practice. Also, if any church in order wishes to withdraw from this body, she may at her discretion on application, have a letter of dismission.

6th. As the love of money is the root of all evil, and has produced so much distress among Christians, we, wishing to live in peace, therefore, this Association shall not engage in nor in anywise encourage any religious speculation called Missionary, or by any other name, under pretence of supporting the Gospel.

7. We, the Churches composing this Association, believing the Books of the Old and New Testament to be the word of God, declare we take the New Testament for the Rule of our Faith and Practice, for we are not under the Law, but under Grace.

JOHN G. WILLIAMS, *Moderator.*

OWEN GIBSON, *Clerk.*

# STATE OF THE CHURCHES.

NAMES OF CHURCHES.	COUNTIES.	Ordnained Ministers' Names in SMALL CAPITALS. MESSENGERS' NAMES.	Baptized.	Received by Letter.	Recommended.	Restored.	Exclud'd.	Dead.	Total.	Contribution.	Time of Meeting.
Lower Black Creek.	Bryan.	S. Banks, N. J. Dugger.	3	4	2	0	2	3	83	\$1 50	4
Fox Bay, Reedy Creek.	Tattnall	S. Finley, J. Collins.	6	0	0	0	0	1	31	1 25	3
Anderson's M. H.	"	B. M. Colson, J. Lynn.	0	0	0	0	0	2	14	1 00	3
Beard's Creek	"	L. Smith, T. Banks.	0	0	0	0	0	1	32	1 50	1
Mt. Herzb, Cedar Creek	"	S. Kennedy, J. Collins.	0	0	0	0	0	0	32	1 50	1
Ashe's Branch.	Bulloch	B. Aycock, B. Limer.	0	2	2	0	0	0	20	1 00	2
Nevel's Creek.	"	M. DONALDSON, G. Hendrix.	0	0	1	2	0	0	35	1 00	2
Mill Creek.	"	G. Grooms, G. G. W. Lee.	0	0	0	0	0	0	70	2 00	1
Lane's M. H.	"	R. A. Lane, M. B. Lester	0	1	1	1	2	2	37	1 50	2
Deloache's M. H.	"	Wm. Deloach, J. Deloach.	0	0	0	0	0	3	30	1 25	2
Lake M. H.	"	Levi Cartee, R. Mercer	0	0	4	1	0	1	50	1 25	1
Bethlehem.	"	S. Brannen, A. Brannen.	0	0	5	0	0	1	30	1 00	3
Lower Lott's Creek.	"	J. G. WILLIAMS, J. J. Bowen	0	2	3	0	0	0	36	2 00	4
Upper Black Creek.	"	J. Goodman, J. Proctor.	0	0	0	0	0	2	51	2 00	3
Fellowship.	"	J. A. DAVIS, O. Gibson.	0	4	4	0	0	0	25	1 50	1
Upper Lott's Creek.	"	Not represented.									
Prince Williams.	S. C.	Not represented.									
Black Creek.	"	Not represented.									
Sardis.	"	Not represented.									
Total.			9	13	22	4	4	16	576	\$21 25	

Received of the Clerk \$18.00, for Printing 800 copies of these Minutes.





