

MINUTES

Of the Lower Canoochee Association in Session with the Church at Upper Black Creek, Bulloch County, Georgia, from the 11th to the 13th of October, 1862.

1st. The Introductory Sermon was preached by Elder J. G. Williams, from the 2nd Epistle of John, 10th and 11th verses: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds."

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 W. F. Rogers.

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, and to help us in our deliberations.

6th. Appointed Committees as follows, viz: on preaching, Elder Andrew Kicklighter, and brethren R. A. Lane and Wm. Lee, with the delegates of this church. On business, Elders J. G. Williams, A. Kicklighter and brother Wm. Lee. To examine corresponding minutes, brethren W. Deloach, S. Kennedy and J. Wilson.

7th. Called for correspondence from sister Associations, and received as follows: From the Primitive Ebenezer, a letter and minutes, by her messenger, Eld. W. F. Rogers, and from the Upper Canoochee, a letter and minutes, by her messengers, Elders D. J. Lamb and J. W. Fields, which were cordially received; the Moderator extending the right hand of fellowship to said messengers.

8th. The committee on preaching report as follows: Sunday forenoon, Elder H. G. Fuller, followed by Elder J. W. Fields; afternoon, Elder D. J. Lamb, closed by Elder W. F. Rogers.

9th. On motion, adjourned until Monday morning 9 o'clock. Prayer by Elder J. W. Fields.

SUNDAY MORNING, 10 o'clock.

In obedience to the arrangement on preaching, the brethren were all present, and brother Fuller preached to a large and attentive congregation. Then, on account of the rain, the meeting adjourned until 9 o'clock Monday morning, the other brethren not having an opportunity to preach.

MONDAY MORNING, 9 o'clock.

Met pursuant to adjournment. Prayer by Elder D. J. Lamb. Called the roll and proceeded to business.

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

2d. Called for the Circular Letter, and on account of the absence of brother S. Banks, who was appointed at our last session to prepare one, on motion, read and adopted the circular found in the minutes of the Upper Canoochee Association.

3d. Called for the report of the committee appointed to examine corresponding minutes, who report that they find nothing that materially concerns this body.

4th. Appointed brethren J. Deloach, Wm. Lee and J. Proctor a committee to arrange General Meetings, who report as follows:

1st. At Ashe's Branch, Bullock county, Ga., in November, 1862.

2d. At Fox Bay, Reedy Creek, Tattnall county, Ga., in March, 1863.

3d. At Fellowship, Bulloch county, Ga., in May, 1863.

4th. At Mount Horeb, Cedar Creek, Tattnall county, Ga., in August, 1863.

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

5th. Appointed our next Association to convene with the church at Mill Creek, Bulloch county, Ga., about 10 miles south of No. 5, C. R. R., to commence on Saturday before the second Sunday in October, 1863.

6th. Appointed Elder A. Kicklighter to preach the next Introductory Sermon, and Elder J. A. Davis his alternate.

7th. Brother Wm. Lee is appointed to write the next Circular Letter.

8th. Appointed correspondence to sister Associations, as follows, viz: To the Upper Canoochee Association, to sit with the Union church, Washington county, Ga., 5 1-2 miles north from station No. 12 1-2, C. R. R., to commence on Saturday before the 4th Sunday in October, 1862, Elders J. G. Williams, Andrew Kicklighter and brethren J. Wilson, B. Aycock, Wm. Lee, J. Proctor and S. Kennedy.— And to the Primitive Ebenezer Association, which is to sit with the Mountain Spring church, Jones county, Ga., 3 miles N. E. of Griswoldville, commencing on Saturday before the 4th Sunday in September, 1863, Elders A. Kicklighter, J. G. Williams, and brethren R. A. Lane and S. Kennedy.

9th. The Clerk is appointed to prepare a Corresponding Letter to sister Associations.

10th. Agreed to continue the case of Upper Lott's Creek church, and appointed Elders J. G. Williams, A. Kicklighter and brother S. Kennedy, a committee to visit said church and request them to report to this body at her next session, what they intend to do.

11th. Agreed to have 800 copies of these minutes printed, the Clerk to superintend the printing and distribution of the same.

12th. Called for contributions.

13th. On motion for adjournment, the minutes was read before the body, then closed in order.

JOHN G. WILLIAMS, Moderator.

OWEN GIBSON, Clerk.

CIRCULAR LETTER.

To the Lower Canoochee Association, or to the Churches of whom her body is composed, and to the Saints scattered abroad who have obtained like precious faith.

DEAR BRETHREN:—According to former usage, you expect from us a Circular, and for a subject for the same, your attention is invited to the fourth chapter of the Epistle of Paul to the Galatians, and 24th verse. "Which things are an allegory, for these are the two covenants: the one from the Mount Sinai, which gendereth to bondage, which is Agar." My reader, there cannot be a greater difference in the world between two things, than there is between law and grace. It is a most difficult thing to discriminate properly; he who knows the essential difference between law and grace has grasped the marrow of divinity, and to every enlightened christian they are as opposite as light and darkness. We shall attempt to teach you some of the Allegories of Sarah and Hagar, that you may thereby better understand the difference between the covenants of the law and of grace. I first invite you to notice the women Hagar and Sarah; they are the types of the two covenants; the first covenant for which Hagar stands is the covenant of works which is this. There is my law, oh man! if thou on thy part wilt engage to keep it, I on my part wilt engage that thou shalt live by keeping it fully without a single flaw; I will carry thee to heaven, but if thou dost rebel, I will destroy thee forever. That is the Hagar covenant propounded on Sinai, amidst fire and smoke, "For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage with her children," which you will find in Galatians the 4th chapter. All that desire to live under the law is not under grace, but is of the bond woman borned after the flesh and not after the spirit, but all the chosen family in Christ Jesus are the children of promise, as Isaac was, and are the children of the free woman which is the mother of them all. "So then, brethren, we are not children of the bond woman, but of the free."—Galatians 4th chapter 31st verse. But the Sarah covenant is the covenant of grace not made with God and man, but made with God and Christ Jesus, which covenant is this Christ Jesus on his part, engages to bare the penalty of all his people's sins, to die to pay their debts, to take their iniquities upon his shoulders, and the father promises on his part that all for whom the son doth die shall most assuredly be saved, that seeing they have evil hearts he will put his

law in their hearts, that he will pass them by and not remember them any more forever. The covenant of works was, do this and live oh man! But the covenant of grace is, do this oh Christ, and thou shall live oh man! The difference of the covenants rests here, the one was made with man, the other with Christ, one was a conditional covenant with man, the other is a conditional covenant with Christ. Now come and look at Sarah who is the type of the new covenant of grace, and was the original covenant after all of Christ Jesus, before the foundation of the world. According to the fore-knowledge of God the Father, through the obedience and sprinkling of the blood of Jesus Christ, "According as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love."—Ephesians the 1st chapter and 4th verse.

"For if the first covenant had been faultless, then should no place have been sought for the second; for finding fault with them, he saith, behold, the day's come (saith the Lord) when I will make a new covenant with the house of Israel, and the house of Judah; not according to the covenant that I made with their Fathers, in the day when I took them by the hand to lead them out of the land of Egypt, because they continued not in my covenant, and I regarded them not, saith the Lord; for this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."—Hebrews the 8th chapter, 7th, 8th, 9th, 10th and 12th verses. If you could go back to eternity and ask which is the oldest borned, you would hear that grace was borned before law, before law was promulgated, and blessed be God the law was never intended to save men. What is God's law now? It is not above a christian, it is under a christian; the poor sinner trying to be saved by law is like a blind horse going around a mill and never getting a step further but being whipped continually, yea, the faster he goes, the more work he does, the more he is tired, so much the worse for him. The better legalist a man is, the more sure he is of being damned; the more holy a man is if he trust to his words, the more he may rest assured of his own final rejection, and eternal fortune with Pharisees, so the legalist may not only know himself to be damned, but the law as a covenant has ceased to be. Oh legalist, I do not wonder that ye teach the doctrine of falling away! Because that is consistent with your theology, of course Hagar has to be driven out and Ishmael too, but we who preach the covenant of grace prove that Isaac never shall be driven out, and that Sarah shall ever be the friend and wife of Abraham. Oh reader! How sweet to think that the covenant was in all things ordered well and sure, and never shall be removed, for "God who is rich in mercy, for his great love wherewith he loved us; even when we were dead in sins, hath quickened us together with Christ; by grace ye are saved through faith, and that not of yourselves: it is the gift of God."—Paul to the Ephesians, 2d chapter, 4th and 5th verses.—Ye Hagarines, ye ceremonialist, ye hypocrites, of what avail will it be when at last ye shall say where is my mother, the law? Oh, she is driven out, and thou shalt go with her into perdition. But where is my mother? The christian can say at last and it shall be said there is the mother of the faithful above the mother of us all, and we shall enter in and dwell with our Father and our God forever. Isaac is a type of the man who walks by faith and who hopes to be saved by grace. Now I call your attention to the 49th chapter of Isaiah and 8th verse. We all believe that our Saviour has much to do with the covenant of eternal

salvation; I will give thee for a covenant of the people, we have been accustomed to regard him as the mediator of the covenant as the surety of the covenant, as the scope or substance of the covenant, we have considered him to be the mediator of the covenant, for we are certain that God could make no covenant with man unless there were a mediator, a day's man who could stand between them both, and we have hailed him as the great mediator who with mercy came down to tell sinful man the news that grace was promised in the eternal counsel of the most high. We have also served our Saviour as the surety of the covenant who on our behalf undertook to pay our debts, and on his Father's behalf undertook also to see that all our souls should be secure and safe, and ultimately presented unblemished complete before him; then he is the sum and substance of the covenant, he is the great and glorious article of the covenant, which God has given to his children. Farewell.

JOHN G. WILLIAMS, Moderator.

OWEN GIBSON, Clerk.

CORRESPONDING LETTER.

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

DEAR BRETHREN IN THE LORD:—Through the tender mercies of our Heavenly Father, we have been spared through another associational year, and permitted once more to assemble in an associate capacity, for which we desire to return our unfeigned thanks. We have enjoyed one of the pleasantest of meetings. Our churches were not all represented, but as far as was represented they generally bespeak peace and harmony among themselves. Dear brethren, one thing that added greatly to the comfort of our meeting was your correspondants, who came in the fullness of the Gospel of Christ, and declaring that salvation is of the Lord. Dear brethren, our next Association will be held with the Mill Creek church, Bullock county, 10 miles south of station No. 5, C. R. R., which is to commence on Saturday before the second Sunday in October, 1863, where we hope to meet with you again, for we greatly desire a continuance of your correspondence with us.

JOHN G. WILLIAMS, Moderator.

OWEN GIBSON, Clerk.

ARTICLES OF 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.
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 perseverance 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 Judgement; in the future state of reward and punishment, and that of eternal duration.

JOHN G. WILLIAMS, Moderator.

OWEN GIBSON, Clerk.

RULES.

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 reposed 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.

CONSTITUTION.

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, Gum-log, 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, Deloache's, 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 ought 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 dismissal.

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.	NOTE.—Ordained Ministers' Names in SMALL CAPITALS. MESSENGERS' NAMES.	Baptized	Received by Letter	Recommended	Restored	Excluded	Dead	Total Number	Contribution	Time of Meeting
Lower Black Creek	Bryan	N. J. Dugger, John Brannen	0	0	1	0	0	0	81	\$3.00	3
Ashe's Branch	Burleigh	B. Linier, B. Aycock	0	0	0	0	0	0	20	2.50	2
Lane's M. H.	"	R. A. Lane, William Lee	0	0	2	0	0	0	35	3.50	4
Bethlehem	"	Solomon Brannen	0	0	0	0	0	8	27	1.00	6
Mell Creek	"	Jasper Willson, C. Banks	0	0	0	0	0	0	56	3.90	1
Deboche's M. H.	"	Wm. Deboche, J. Deboche	0	0	0	0	0	3	39	2.75	2
Lake M. H.	"	R. Metcalf, L. Cartee	1	2	0	0	0	1	50	2.40	1
Upper Black Creek	"	J. Goodman, J. Proctor	1	0	0	0	0	1	51	3.00	3
Lower Lott's Creek	"	JOHN G. WILLIAMS, A. KICKLIGHTER	0	0	0	1	0	1	40	3.50	4
Fellowship	"	J. A. DAVIS, Owen Gibson	0	0	2	0	0	2	21	2.50	1
Nevill's Creek	"	Not represented	0	0	0	0	0	0			
Upper Lott's Creek	"	Not represented	0	0	0	0	0	1	31	1.60	1
Bear's Creek	Fattnall	L. Smith, T. Banks	2	0	0	0	0	0	34	2.50	1
Mt. Horeb, Cedar Creek	"	S. Kennedy, Wm Boyd	2	0	0	0	0	0	26	1.50	6
Anderson's M. H.	"	B. M. Colson, J. Lynn	0	0	1	0	0	1	29	1.85	2
Fox Bay, Reedy Creek	S. C.	T. Griffin, S. Sapp	0	0	0	0	0	0		2.00	
Prince Williams	"	Not represented	0	0	0	0	0	0			
Black Creek	"	Not represented	0	0	0	0	0	0			
Sardis	"	Not represented	0	0	0	0	0	0			
		Total	7	4	6	1	3	15	542	\$37.10	

Received of the Clerk \$37.00, for Printing 800 copies of these Minutes.

