

MINUTES

of the

Fifty=Third Annual Meeting

of the

MATES CREEK ASSOCIATION

Organized in 1849.

of

Old Regular Baptists,

Held With

THE LOUISA CHURCH

Pike County, Kentucky,

On

SEPTEMBER 1, 2 AND 3, 1905.

ST. JOSEPH, MO.
MESSENGER OF PEACE.

1905.

MINUTES.

The introductory was preached by Elder W. J. May from Isa. xlii. 11—"Let the inhabitants of the rocks sing."

Then the messengers assembled in the meeting house and were brought to order by the Moderator; prayer by Elder W. Church.

The Association then proceeded to business by appointing A. Hatfield, Moderator, and W. J. May, Clerk and Treasurer.

Letters from the several churches were then read, from which the following table was prepared:

CHURCHES	MESSENGERS' NAMES.	Rec'd by Ex. & Bap.	Restored	Rec'd by Relation	Dismissed by Letter	Excluded	Deceased	Total Number	Sun. of Meeting	Contribution
Louisa.....	N. T. Blackburn, F. Thacker, J. H. Justice, D. M. Blackburn.....	1						41	2	\$3.05
Big Creek.....	Wm. Stanley, Flem Varney.....						3	41	3	4.95
Pond Creek.....	A. Hatfield, A. R. Hatfield.....					1		43	2	4.40
Sardis.....	F. Mounts, A. Runyan.....	2				1		25	1	1.65
Brushy Fork.....	Not represented.....								2
Raccoon.....	J. B. Ramy, W. Goff, W. R. Collins, D. A. Maynard.....							24	4	1.95
Sulphur Spring.....	J. H. May, A. Blackburn, H. M. Smith.....							13	1	1.55
Peter Creek.....	J. M. Wyatt, D. Coleman, D. B. Smith.....					1	1	38	4	2.50
Little Hope.....	W. J. May, M. Ball, D. Kindrick, H. W. May.....	1					2	36	1	4.00
Cedar Fork.....	J. B. Weddington, J. B. Fredrick.....	1	3			1		24	2	2.30
Joppa.....	W. S. Weddington, G. M. Stepp.....	1						11	4	1.39
Cedar Grove.....	I. Justice, J. W. Thacker, S. Adams, J. H. Murphy.....						2	18	3	1.50
Fed's Creek.....	J. H. Blair.....	1						9	3	.50
Samaria.....	C. Hatfield, T. Hatfield and W. Smith.....			1				14	3	3.00

1. Called for newly constituted churches; none responded.

2. Correspondence received as follows:

WASHINGTON—Elders J. J. Childress, G. H. Wallis and W. D. Griffith with parcel of minutes.

UNION—Elders J. W. Adkins, W. Adkins, D. Adkins, S. A. McCowan, J. W. Compton, with parcel of minutes and letter.

ELKHORN—Jason Raynes, with minutes.

THREE FORKS OF POWEL'S RIVER—W. Church with letter and minutes.

SAND LICK—J. M. Hall with letter and minutes.

All the above correspondents received the right hand of fellowship and took seats with us.

3. Visiting ministers received as follows: B. V. Jesse, D. L. Kindrick, I. Justice, T. Conaway, M. Slone, J. Adkins, J. W. Slone, D. H. Riner, H. W. Blair, A. Justice, P. Adkins.

4. A member from each church were appointed to arrange the preaching at the stand, who reported for Saturday, S. A. McCowan, B. V. Jesse, G. H. Wallis, Peter Adkins, who preached in the order of their names.

5. Corresponding letters written as follows:
Washington, with the Prater Creek church, Buchanan Co., Va., Friday before the second Sunday in Sept., 1905; Elders A. Justice, I. Justice and Brother T. Hatfield, attend.

Union, with the Caney Fork church, Pike Co., Ky., Friday before third Saturday in Sept., 1905. Elders C. Hatfield, J. Adkins, W. R. Collins, D. A. Maynard and Brother N. Blackburn attend.

Threeforks, with the Sulphur Spring church, Wise Co., Va., Friday before fourth Saturday in August, 1906, Elders J. M. Wyatt, A. Hatfield, A. Justice, D. A. Maynard attend.

Sand Lick, with the Buck Horn church, Breathett Co., Ky., Friday before second Sunday in September, 1905.

Elk Horn, with the Guyandotte church, Wyoming Co., W. Va., Friday before fourth Saturday in September, 1905; Elders J. B. Weddington, J. W. Slone, J. B. Fredrick attend.

6. Committee on arrangements as follows: J. M. Wyatt, W. S. Weddington, W. R. Collins, with the Moderator and Clerk; correspondents and visiting ministers were invited to sit with them.

SATURDAY MORNING.

The Association met pursuant to adjournment, and after prayer by Elder B. V. Jesse proceeded to business in the following order:

1. Called the roll.
2. Committee on arrangements reported and were discharged.
3. Rules of Decorum and Constitution read.

4. J. B. Ramey, A. R. Hatfield and C. Hatfield were appointed finance committee, and reported \$32.74.

5. Last year's appointees made report, which was received.

6. Committee on preaching reported for Sunday, Elders D. H. Riner, J. J. Childress, W. Church, who preached in the order of their names.

7. Union meetings were appointed as follows:

Little Hope, Friday before the first Saturday in July, 1906, Elders J. M. Wyatt and A. Hatfield attend.

Big Creek, Friday before third Saturday in August, 1906, Elders J. M. Wyatt and A. Hatfield attend.

Pond Creek, Friday before second Saturday in August, 1906, Elders J. B. Weddington, W. S. Weddington, J. M. Wyatt attend.

Sardis, Friday before first Saturday in August, 1906, Elders W. J. May, J. B. Weddington, J. M. Wyatt attend.

Raccoon, Friday before fourth Saturday in July, 1906, Elders C. Hatfield, W. J. May, A. Hatfield attend.

Sulphur Spring, Friday before first Saturday in July, 1906, Elders C. Hatfield and A. Justice attend.

Peter Creek, Friday before fourth Saturday in July, 1906, Elders W. S. Weddington, J. B. Weddington attend.

Cedar Fork—Friday before second Saturday in July, 1906, Elders J. M. Wyatt and A. Hatfield attend.

Joppa, Friday before fourth Saturday in June, 1906, Elders W. J. May, J. M. Wyatt and A. Hatfield attend.

Cedar Grove, Friday before third Saturday in July, 1906, Elders C. Hatfield, D. A. Maynard and A. Justice attend.

Fed's Creek, Friday before third Saturday in August, 1906, Elders J. C. B. Adkins, C. Hatfield and I. Justice attend.

Louisa, Friday before second Saturday in August, 1906. Elders D. A. Maynard, I. Justice and W. R. Collins attend.

8. Clerk wrote all the corresponding letters.

9. Called for the Circular Letter which was read and adopted and ordered printed in the minutes, and that Brother A. R. Hatfield prepare the next.

10. The Clerk was ordered to pay \$8.00 out of the present funds to the Secretary for the remainder of work in Association Book and report next year.

11. Ordered our Abstract of Principles to be printed in these minutes.

12. The Clerk is appointed to superintend the printing and distribution of 800 copies of minutes among the churches, reserving 100 for sister Associations, and that he be allowed \$10 out of the present contribution for his services as Clerk and Treasurer.

13. Our next Association is appointed with Samaria church, Pike Co., Ky., Friday before the first Sabbath in September, 1906, and that Elder W. S. Weddington preach the introductory sermon, A. Hatfield alternate.

14. This Association tenders its heartfelt thanks to the brethren, sisters and friends who opened their doors so cheerfully and kindly entertained the people who attended the meeting. May the Lord remember them and their children now and for ever more.

Then adjourned till the time and place of our next Association.

A. HATFIELD, Moderator.

W. J. MAY, Clerk.

SUNDAY MORNING.

A large and well ordered congregation met at the stand at the hour appointed for the services, which were introduced by Elder W. D. Griffith, who offered prayer and praise; then Elder D. H. Riner preached from Matt. xxiv. 14—"And the gospel of the kingdom shall be preached," etc.; J. J. Childress from 1 Tim. i. 15—"Christ Jesus came into the world to save sinners," etc.; W. Church from Deut. xxxii. 31—"For their rock is not as our Rock," etc.

The preaching was sound, consistent and harmonious throughout the entire meeting, and we feel to believe that good is and will be the result. May God be praised now and forever. CLERK.

CIRCULAR LETTER.

DEAR BRETHREN—In complying with the appointment of our last Association, if the Lord will, I will try in my weakness to address you in the form of a Circular Letter, and for which purpose I will call your attention to the following words spoken by our Lord Jesus to the apostles in the way of a warning to them after his ascension, to-wit: "Beware of the leaven of the Pharisees, which is hypocrisy."—Luke. xii. 1. Now, brethren this warning does not stop with the church in that day and time, but it also reaches the church in our day. Then it becomes us to beware and watch this doctrine which brings strife and confusion among us. We are commanded in another scripture to shun every appearance of evil.

Then beware of the leaven of the Pharisees and of the Sadusees (Matt. xvi. 6). Now, my dear brethren, we understand by reading the scriptures what these people believe and what they teach. The Sadusees believe there is no resurrection of the bodies of the saints (Matt. xxii. 23). There is nothing new nor nothing old with the Lord; and if there were Sadusees in the time of the travels of Christ and the apostles, there are Sadusees today. Then beware of the doctrine of the Pharisees and of the Sadusees; and if any come among you and bring not this doctrine, let them be accursed.

Then brethren, it has been reported that some of our brethren have been preaching a non-resurrection. Now if Christ be preached that he rose from the dead, how can any Baptist say, There is no resurrection of the dead? The Sadusees preached this doctrine in the days of the apostles; it is no strange thing if it be preached today. But if there be no resurrection of the dead, then is Christ not risen, then is your preaching vain and your faith is vain, for if the dead rise not then is Christ not raised; and if Christ be not raised, our faith is vain and we are yet in our sins. Then they also which are fallen asleep in Christ are perished, for if in this life only we have hope, we are of all men most miserable.

But, brethren, we know according to the scripture that Christ was crucified, and was buried, and rose again the third day. By this we have hope beyond the grave, and hope is an anchor to the soul. We live by hope, and hope that is seen is not hope; then if we hope for that we see not, then do we with patience wait for it. Wait for what? Wait for the adoption, to-wit: The redemption of our body. Well, says one, "What body?" I can only answer as the scriptures do. It says, "Our body"—our natural body. It is sown a natural body, it is raised a spiritual body. It is our body suffers here; it is our body that is raised, but I believe it will then be an immortal body. "But thanks be to God which giveth us the victory through Jesus Christ our Lord." Therefore, brethren, let us live in peace and work for the good of the glorious cause of our Lord and Savior Jesus Christ.

JOHN H. BLAIR.

ABSTRACT OF PRINCIPLES.

1. We believe in one only true and living God, who is the Creator, Upholder, and Righteous Disposer of all things; and that he is self-existent, independent, omnipotent and eternal.

2. We believe that Jesus Christ existed in his mediatorial person, as the Head and Life of his body, the church, from everlasting.

3. We believe in the doctrine of eternal, personal and unconditional election; that the elect, or church, is, and was, and shall forever remain, his body and fulness, and that her spiritual life is hid with Christ in God.

4. We believe the doctrine of the total depravity of human nature, and that a recovery from that condition is wholly and exclusively by the sovereign, free and unmerited grace of God.

5. We believe the atonement made by Christ was full and complete, and exclusively for the elect, or heirs of promise.

6. We believe the doctrine of God's predestination, in every sense as the Bible teaches it.

7. We believe that all the elect vessels of mercy, chosen in Christ before the foundation of the world, shall be called, regenerated, and sanctified by the regenerating power of God's grace, and shall all ultimately enjoy heaven and immortal glory.

8. We believe there will be a resurrection of the bodies, both of the just and the unjust; and that the happiness of the righteous and punishment of the wicked will be eternal.

9. We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the subjects, and the true mode of baptism is immersion.

10. We believe the scriptures of the Old and New Testaments, as translated under the reign of King James, are a revelation from God, inspired by the Holy Ghost; and that the New Testament is the standard of faith, and the only authorized rule of practice to the church of God under the gospel dispensation. We therefore consider ourselves solemnly bound by our allegiance to the King of Zion to reject, disclaim and disfellowship all modern and ancient religious institutions or societies of which we have neither precept nor example in the New Testament.

ADDRESSES OF CHURCH CLERKS.

Louisa—M. Slone Fish Trap, Ky.
Big Creek—T. J. Bevins. Sidney, "
Pond Creek—W. A. Retherford..... Williamson, W. Va.
Sardis—A. Ruuyan Myrtle, " "

Brushy Fork—James Keesee	Ransom, Ky.
Raccoon—Joe Coleman	Millard, "
Sulphur Spring—J. H. May..	Ira, Va.
Peter Creek—J. Dotson	Coleman, Ky.
Little Hope—M. Ball	Pinsonfork, "
Cedar Fork—J. B. Weddington	Warfield, "
Joppa—G. M. Stepp	Nolan, W. Va.
Cedar Grove—D. Mead	Fish Trap, Ky.
Fed's Creek—J. H. Blair	Ira, Va.
Samaria—C. Hatfield.	Hatfield, Ky.

ADDRESSES OF HOME MINISTERS.

Elder W. J. May	Pinsonfork, Pike Co., Ky.
" A. Hatfield	Ransom, " " "
" C. Hatfield	Hatfield, " " "
" B. Hatfield.	
" W. L. Bolt	Canada, " " "
" J. D. Riffe	Ransom, " " "
" J. M. Wyatt	Matewan, Mingo Co., W. Va.
" J. May	Ira, Buchanan Co., Va.
" W. Spence	Myrtle, Mingo Co., W. Va.
" J. B. Weddington	Warfield, Martin Co., Ky.
" W. S. Weddington	Nolan, Mingo Co., W. Va.
" J. Prator	Ira, Buchanan Co., Va.
" D. A. Maynard	Zebulon, Pike " Ky.
" W. R. Collins	" " "
" M. Slone	Fish Trap, " " "
" J. W. Slone	" " " " "
" T. Conaway	" " " " "
" I. Justice	" " " " "
" A. Justice	Millard, " " "
" J. C. B. Adkins	" " " "