

MINUTES

OF THE

Seventy-second Annual Session

OF THE

Mates Creek Association

(Organized in 1849)

OF

OLD REGULAR, OR PRIMITIVE BAPTISTS

HELD WITH

LITTLE HOPE CHURCH

PIKE CO., KENTUCKY

ON

SEPT. 5, 6 AND 7, 1924

St. Joseph, Mo.
Messenger of Peace
1924

PRINTER'S FEE \$35

MINUTES

FRIDAY, SEPTEMBER 5, 1924

The introductory sermon was preached by Elder W. J. Prater from 2 Kings ii. 14.

The messengers then assembled in the school house and were brought to order by the moderator; prayer by Elder J. D. Riffe.

Letters from the several churches were then read, from which the annexed table was prepared.

CHURCHES AND PASTORS	MESSENGERS	Rec'd by Ex. and Bap.	Rec'd by Relation	Restored	Dismissed by Letter	Excluded	Deceased	Present Number	Sat. of Meeting	Contribution
Louisa	J. A. Goff, Jeff Thacker	1		1			3	47	2	\$ 5 15
Big Creek	W. M. Stanley, T. J. Bevins, G. B. Bird	4						43	3	8 25
Pond Creek	J. D. Riffe, G. F. Stanley, Boyd Farley, T. J. Stacy	4					37	2	10	25
Sardis	F. Mounts	1			1		1	38	1	1 35
Brushy Fork	Jas. Keese, C. W. Lowe, A. J. Young, J. H. G. Williamson	1					16	4	4	67
Raccoon	W. R. Collins, J. B. Ramey, W. C. Worrix						2	25	4	2 30
Peter Creek	Jordan Dotson, A. Casey, Ballard Smith	2				1	67	4	4	45
Little Hope	W. J. May, H. W. May, David Kendrick, J. C. Hensley, Martin Ball	1					1	28	1	6 50
Sulphur Spring	A. J. Blackburn, Joe Conn	1				1	21	1	3	10
Joppa	G. M. Stepp, Charlie Staton						7	4	2	50
Cedar Grove	J. W. Thacker					1	11	3	3	15
Samaria	C. Hatfield, J. F. Hatfield, Tolbert Hatfield, A. J. Ball	1					36	3	10	25
Williamson	C. R. Hopkins, G. W. Hunt						11	4	5	00
Little Union	J. H. Fuller				1		13	3	3	10
Cedar Fork	Not represented									
John's Creek	G. H. Coleman, Paris Coleman, Jackson Coleman	1	2	1	1		1	17	1	2 25

The association then organized by appointing Elder W. J. Prater, moderator, and Boyd Farley, clerk, secretary and treasurer.

1. Newly constituted churches called for and none responded.
2. Abstract of Principles, Rules of Decorum, and Constitution read and ordered to be printed in these minutes.

3. Correspondence received from sister associations as follows:
Washington—By the hand of Elder W. B. Sutherland, E. S. Stevens, D. B. Smith, E. Coleman, with minutes, who received the right hand of fellowship and took seats with us.

Three Forks—By the hand of Elder W. Church, with letter and minutes, who received the right hand of fellowship and took a seat with us.

Elkhorn—By the hands of B. N. Horn, C. C. Smith, A. L. Mullins, and Jason Raines, with letter and minutes, who received the right hand of fellowship and took seats with us.

4. Visiting ministers received as follows: Elders J. J. Childress, Washington; Elder A. Justice, Mates Creek; Elder J. W. Slone, Elkhorn; Elder B. Hatfield, Mates Creek; Elder H. C. Mullins, Washington.

5. The moderator to make all temporary arrangements.

6. A member from each church is appointed to arrange the preaching at the stand, Saturday, who reported, first, Elder E. S. Stevens; second, Elder J. J. Childress; third, Elder B. N. Horn, and fourth, Elder W. Church, who preached in the order of their names.

7. Corresponding letters and bearers as follows:

Washington—With the Johnson Bottom church, Buchanan County, Va., commencing Friday before the second Saturday in September, 1924, Elders G. H. Coleman, W. J. Prater and J. B. Ramey, messengers.

Three Forks—With the Delpha church, Dickinson County, Va., commencing Friday before the fourth Saturday in August, 1925, Elders J. B. Ramey, C. Hatfield, Brother A. J. Young, Elder W. M. Stanley, and Brother G. F. Stanley.

Elkhorn—With the Slate Creek church, McDowell County, W. Va., commencing Friday before the fourth Sunday in September, 1924. Elders J. D. Riffe, and A. J. Blackburn, messengers.

8. Committee on arrangements as follows: C. Hatfield, T. J. Bevins, W. M. Stanley, with the moderator and clerk. Visiting ministers and corresponding brethren invited, then adjourned till Saturday morning at 9 o'clock.

SATURDAY MORNING, 9 O'CLOCK, SEPT. 6, 1924

The association met pursuant to adjournment and was brought to order by the moderator, prayer by Elder W. B. Sutherland.

1. Roll call.

2. Committee on arrangements reported and were discharged.

3. Finance committee, J. F. Hatfield, Caudill Hatfield, C. R. Hopkins, reported \$73.06, and \$8.50 from treasury, making \$81.56, \$50.50 being left in the clerk's hands for printing and distributing minutes, \$10 to clerk, and \$31.06 to be divided among the messengers to sister associations.

4. Appointees reported satisfactorily.

5. Committee on preaching for Sunday reported as follows: First, Elder Jason Raines; second, Elder W. Church; third, Elder W. B. Sutherland.

6. Union meetings as follows:

Louisa—Friday before the second Saturday in August, 1925. W. J. Prater, W. M. Stanley, G. H. Coleman and C. Hatfield, attend.

Big Creek—Friday before the third Saturday in August, 1925. H. W. May, C. Hatfield, A. Justice, attend.

Sardis—Friday before the first Saturday in August, 1925. C. Hatfield, J. F. Hatfield, J. D. Riffe, attend.

Brushy Fork—Friday before the fourth Saturday in August, 1925. H. W. May, A. Justice, T. J. Bevins, and A. J. Blackburn, attend.

Raccoon—Friday before the fourth Saturday in July, 1925. W. J. Prater, A. J. Blackburn, and J. F. Hatfield, attend.

Peter Creek—Friday before the fourth Saturday in July, 1925. W. M. Stanley, H. W. May, and J. D. Riffe, attend.

Sulphur Spring—Friday before the first Saturday in August, 1925. W. M. Stanley, H. W. May, and J. B. Ramey, attend.

Samaria—Friday before the third Saturday in August, 1925. J. B. Ramey, T. J. Bevins, and A. J. Blackburn, attend.

Little Hope—Friday before the first Saturday in July, 1925. J. D. Riffe, W. M. Stanley, A. J. Blackburn, attend.

Joppa—Friday before the first Saturday in August, 1925. T. J. Bevins and J. D. Riffe, attend.

Little Union—Friday before the third Saturday in July, 1925. J. B. Ramey, J. F. Hatfield, and T. J. Bevins, attend.

Johns Creek—Friday before the first Saturday in July, 1925. C. Hatfield, T. J. Bevins, Hibbard Thacker, and W. J. Prater, attend.

7. Secretary reported work all up and that \$8.50 is in the treasury.

8. Circular letter called for, read, received, and to be printed in these minutes, and that T. J. Bevins prepare the next.

9. That the clerk superintend the printing of the minutes, 800 in number, and distribute them among the churches and that he be allowed \$10 for his service as clerk, secretary and treasurer.

10. That the obituaries of Elders Isaac Justice, W. S. Weddington, and W. Spence be printed in these minutes.

11. Our next association is to be held with the Pond Creek church, Pike County, Ky., Friday before the first Sunday in September, 1925, and that Elder W. J. May preach the introductory and W. M. Stanley be and is his alternate.

12. This association tenders its heartfelt thanks to the brethren and sisters and many friends who so kindly and bountifully entertained the people during this session. May heaven's great blessings be theirs. Closed by prayer by the moderator. Then adjourned until the time and place of our next association.

Done and signed by order of the association.

BOYD FARLEY, Clerk.

ELDER W. J. PRATER, Moderator.

SUNDAY MORNING, SEPT. 7, 1924

A large and extra well behaved congregation assembled at the stand. Prayer by the moderator.

1. Elder Jason Raines preached from Isaiah lxi. 1. "The spirit of the Lord God is upon me," etc.

2. Elder Wilson Church preached from Acts xx. 28, "Feed the church of God," etc.

3. Elder W. B. Sutherland preached from Matthew vii. 20, "Wherefore by their fruits ye shall know them."

The preaching was harmonious and to the praise and glory of God. The angel that John saw flew in the midst of heaven and preached the harmonious doctrine, salvation by grace and grace alone, which was a feast of fat things to the children. The flock was fed and God glorified. Amen.

CLERK.

WAY BILL

All persons coming on the N. & W. Ry. can get off the train at Williamson, W. Va., change cars and get a train from there at 8 o'clock a. m., 10:30 a. m., and 5 p. m. for Toler, Ky., the place where our next association is held. These trains will arrive at the association ground 15 minutes after leaving Williamson.

All persons coming on the C. & O. Ry. to Pikeville can get off the train at Pikeville, Ky., and come by taxi over the new state highway in about two hours. Persons coming in this way should stop off at Amos Runyan's place which is near the association ground.

CIRCULAR LETTER

Dear Brethren in the Lord: According to an appointment of our association last year, it is my duty to write a letter in the form of a circular and commit the same to your better judgment.

I hope the Lord will bless me to write some words of comfort to his dear little children. I will call your attention to a portion of scripture recorded in Phil. iii. 21, "Who shall change our vile body that it may be fashioned like unto his glorious body according to the working whereby he is able even to subdue all things unto himself." I understand the apostle to be teaching the brethren that their mortal, their vile bodies shall be resurrected from death, quickened or made alive, changed and fashioned like unto the glorious body of our Savior, Jesus Christ. The text tells of his great wisdom and power to do so at his coming. "For our conversation is in heaven; from whence we also look for the Savior, the Lord Jesus Christ."—Phil. iii. 20.

The Savior came down to this world, suffered and died on the cross, and was buried in Joseph's new tomb, and his body raised (resurrected, quickened, or made alive) the third day, for the sins

of his people, which includes all that were chosen in Christ before the world was. He is coming to change our vile body, that it may be fashioned like unto his glorious body.

I understand when the apostle said vile body to mean this mortal man, depraved, impure, polluted, sinful man, that commits so much sin, and leads me to do wrong so often. "For the good that I would I do not, but the evil which I would not that I do." You remember that Job said, "So man lieth down and riseth not till the heavens be no more; they shall not awake nor be raised out of their sleep." "If a man die, shall he live again? All the days of my appointed time will I await till my change come." (Job xiv. 12-14.) I understand the apostle to mean by the term change, as "change our vile body," to mean this vile, sinful body, will pass from one state to another, be made a spiritual body. "But if the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."—Rom. viii. 11. I understand Paul to be teaching that our vile body is this mortal body; that it is now vile, unholy, unclean, sinful, serving the law of sin, lustful, lusting against the spirit, hateful, at variance with each other, envious and wrathful.

Paul said, this vile body that serves the law of sin shall be changed and fashioned like unto his glorious body. This vile or mortal body has not been changed but shall be when the Savior that Paul said he was looking for, comes. We shall all be changed in a moment, in the twinkling of an eye at the last trump. Our natural, vile, or mortal bodies cannot go to heaven in a natural state, but must be changed to a spiritual body, raised incorruptible. "For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O, Death, where is thy sting? O Grave, where is thy victory?"—1 Cor. xv. 52-55.

So our own observation tells us that this vile or mortal body is subject to death and must die and go into the grave, but this mortal must put on immortality, for Christ, our Savior, gained the victory over death and the grave when he arose from Joseph's new tomb.

"The Sadducees say that there is no resurrection, neither angel nor spirit; but the Pharisees confess both."—Acts xxiii. 8. Paul said in the sixth verse that he was a Pharisee, the son of a Pharisee, "of the hope and the resurrection of the dead, I am called in question." Paul being inspired, believed in the resurrection of the dead. Why should poor, dying creatures say we do not believe in the resurrection of the dead?

Christ demonstrated the resurrection of the dead (see St. John 11th chapter.) Lazarus was sick and died, and Jesus said unto them plainly, "Lazarus is dead." Martha went and met him and said to him, "Lord, if thou hadst been here my brother had not died, but I know that even now whatsoever thou wilt ask of God, God will give it thee." Jesus saith unto her, "Thy brother shall rise

again." Martha saith unto him, "I know that he shall rise again in the resurrection at the last day." Note Martha's positive knowledge, "I know that he shall rise again in the resurrection at the last day." Can we deny it? No, we cannot, because Jesus confirmed her statement. "Jesus therefore again, groaning in himself, cometh to the grave. It was a cave and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh, for he hath been dead four days. Jesus saith unto her, Said I not unto thee that if thou wouldst believe thou shouldst see the glory of God?" Who can say that this was not a vile body that lay dead and stinking in the grave? "And when he had thus spoken, he cried with a loud voice, Lazarus, come forth, and he that was dead came forth bound hand and foot with grave clothes; and his face was bound about with a napkin. Jesus saith unto them, Loose him and let him go."

We have no account of Elijah's body being left on earth, but he went up by a whirl wind into heaven. (2 King ii. 11.) Neither was Enoch's body left on earth but was translated that he should not see death, and was not found because God had translated him. For before his translation he had this testimony, that he pleased God. (Gen. v. 24 and Heb. xi. 5.) All the scriptures referred to most certainly teach the resurrection of these vile or mortal bodies from death. Paul said, "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?"—Cor. xv. 29.

O let me ever during this life, hope in the resurrection of the dead. That it is me, one soul, body, and spirit that will see Jesus and will live with him in heaven above. Take this hope from me and I will be of all men most miserable. But thanks to his holy name, this hope is worth more than all the world. Let me hope while I live here, let me die in that hope; that Jesus will some day call me from sleep in death to dwell with him forever in heaven. "For the Lord himself shall descend from heaven with a shout, with the voice of the arch angel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. "Wherefore, comfort one another with these words."—1 Thess. iv. 16-18.

May the blessings of God ever keep you all in love and peace.

J. F. HATFIELD.

OBITUARY OF ELDER W. S. WEDDINGTON

Elder William S. Weddington was born at Louisa, Lawrence County, Kentucky, was raised in Martin County, Ky., and married to Charlotte Stepp, August 3, 1882. To this union were born four boys and six girls.

He joined the Old Regular Baptist church about the year 1882, being baptized by Elder Henry Davis. He was ordained to the ministry about the year 1892, was appointed deacon of the Joppa

church in the year 1894, and remained a deacon to this church until his death. He was a faithful minister, earnestly contending for the faith once delivered to the saints. He preached the gospel from the time he was ordained until his death. He preached salvation by grace, Christ a whole and a complete Savior for time and eternity. He was loved by all the members and neighbors, a friend to the poor, a kind husband and a loving father and is greatly missed by the community in which he lived.

Written by G. M. Stepp, Whitepost, Ky.

OBITUARY OF ELDER WILLIAM SPENCE

Elder William Spence, who died at his home at Lenora, Mingo County, W. Va., was about the age of 77 years. He was the father of four sons and a tender father. His heart was always for the Old Baptist cause. He was glad to meet the brethren and sisters of that faith to talk of the goodness of God. He leaves a wife and three sons to mourn their loss. The brethren and sisters of the church missed him much. Not often did he ever fail to fill his seat in the church, but since he is fallen asleep we have no doubt that our loss is his eternal gain. He was baptized into the fellowship of the church about forty-seven years ago, and he has been the moderator until death took him away. The writer does not know who baptized him. He had been preaching about forty-six years. He was strong in the doctrine of God our Savior and did not believe in creature goodness.

Written by Floyd Mounts.

OBITUARY OF ELDER ISAAC JUSTICE

Elder Isaac Justice was born near the mouth of Morgan's Creek, Pike County, Ky., Feb. 19, 1865, deceased June 23, 1924, making his stay on earth 59 years, 4 months and 4 days. He was the son of Andrew Justice and Rachel Phillips Justice.

On December 22, 1886, he was joined in marriage to Rebecca Honaker of Magoffin County, Ky., the daughter of Johnathan Honaker, and Marticia Honaker. To this union were born twelve children, six sons and six daughters, all of which together, with his wife, survive him, except a daughter, Elizabeth, who preceded him in death May 9, 1886.

The following is Elder Justice's experience as given by him: "My troubles commenced on me in my twenty-fourth year, twelve months from that time I joined the Old Primitive Baptists of the Philadelphia church, which was held at the mouth of Biggs Branch, and was baptized into the fellowship of the church by Elder J. B. Adkins. In a short time I was called to the ministry." Elder Justice baptized about fifty members into church fellowship, and served three churches as their moderator, and married over one hundred and fifty couples. There was never an allegation brought against brother Justice, and his entire church relationship is an example that shines so that others glorify their Heavenly Father. He was

faithful in the discharge of his duties, and it is evident that the welfare of Zion was always uppermost in his mind. And he was so much a father in Israel that little children of grace would confide in him their hope, doubts, and fears. It can not be said too strong that Elder Justice fought a good fight, and is now crowned in the heavens where God is all and all.

The wife has lost a dear and devoted husband, the children a loving father, and the church a faithful minister of the word of God who preached to the edifying of many. We all agree that God does all things well. So our loss is his gain. God be thanked for all he has done according to his covenant of grace. We, too, hope to soon join the deceased Elder in the celestial throng. Amen.

Written by J. A. Goff, Millard, Ky.

NAMES AND ADDRESSES OF MINISTERS

Elder W. J. May	Shock, Ky.
Elder Abner Justice	Millard, Ky.
Elder H. W. May	McAndrews, Ky.
Elder J. B. Ramey.....	Fish Trap, Ky.
Elder B. Hatfield	Mossybottom, Ky.
Elder G. H. Coleman.....	Coleman, Ky.
Elder J. F. Hatfield	Hatfield, Ky.
Elder H. Thacker	Fish Trap, Ky.
Elder Wm. Stanley	Canada, Ky.
Elder Caudell Hatfield.....	Hatfield, Ky.
Elder W. J. Prater	Ep, Ky.
Elder J. D. Riffe	Ransom, Ky.
Elder W. R. Collins	Zebulon, Ky.
Elder G. B. Bird.....	Canada, Ky.

NAMES AND ADDRESSES OF CHURCH CLERKS

D. M. Blackburn	Fish Trap, Ky.	45
T. J. Bevins	Sidney, Ky.	75
Boyd Farley	Box 146, Hardy, Ky.	75
J. H. Kimbleton.....	Myrtle, W. Va.	35
James Keesee	Piso, Ky.	25
W. C. Worrix	Piso, Ky.	60
Ballard Smith	Coleman, Ky.	75
Martin Ball	Pinson Fork, Ky.	75
J. B. May	Ira, Va.	30
Geo. M. Stepp	White Post, Ky.	25
Caudell Hatfield	Hatfield, Ky.	85
J. W. Thacker	Praise, Ky.	25
C. R. Hopkins	Williamson, W. Va.	35
J. H. Fuller	Freds Creek, Ky.	35
R. N. Dotson	Simers, Ky.	30

ABSTRACT OF PRINCIPLES

I. We believe in one 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.

II. We believe that Jesus Christ existed in His Mediatorial Person, as the head and life of His body, the church, from everlasting.

III. 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 fullness, and their spiritual life is hid with Christ in God.

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

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

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

VII. 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 ultimately enjoy heaven and immortal glory.

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

IX. We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and the true believers are the subjects, and the true mode of baptism is immersion, foot washing an example.

X. We believe the Scriptures of the Old Testament and New Testament, 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.

ARTICLES OF FAITH

Article I. This association shall be called Mates Creek District Old Regular Baptist Association.

Art. II. The association shall be composed of members chosen by the different churches in our union and duly sent to represent them in the association, who shall be members whom they judge best qualified for that purpose, and producing letters from their respective churches, certifying their appointment, shall be entitled to seats.

Art. III. In the letters from the different churches shall be expressed their membership in full fellowship, those baptized, re-

ceived by letter, dismissed by letter, restored, excluded and deceased since the last association.

Art. IV. The members thus chosen and convened shall have no power to lord it over God's heritage, nor shall they have any clerical power over the churches, nor shall they infringe on any of the internal rights of any church in this union.

Art. V. The association, when convened, shall be governed by a regular and proper decorum.

Art. VI. The association shall have a moderator, clerk and treasurer, who shall be chosen by the suffrage of the members present.

Art. VII. Newly constituted churches may be admitted into the union, who shall petition by letter and messenger, and (if found upon examination to be orthodox and orderly) shall be received by the association, and manifested by the moderator giving the right hand of fellowship.

Art. VIII. Every church in the union shall be entitled to a representation in the association.

Art. IX. Every query presented by any church to the association, being first debated in their own church, shall be taken up by the association.

Art. X. Every motion made and seconded shall come under the consideration of the association, except it shall be withdrawn by the member who made it.

Art XI. The association shall endeavor to furnish the churches with minutes of the association, the best way and method for effecting that purpose shall be at the discretion of future associations.

Art. XII. We think it absolutely necessary that we should have an association fund for defraying the expenses of the same, for the raising and supporting of which we think it is the duty of each church in the union to contribute such sums voluntarily as they think proper, and send it by the hands of their messenger to the association, and those moneys thus contributed by the churches and received by the association shall be deposited in the hands of the treasurer, who shall be accountable to the association for all moneys received by him, and pay out of the same according to the direction of the association.

Art. XIII. There shall be an association book kept, wherein the proceedings of every association shall be regularly recorded by the secretary chosen for that purpose, who shall receive compensation for his trouble.

Art. XIV. The minutes of the association shall be read (and corrected if need be) and signed by the moderator and clerk before the association rises.

Art. XV. Amendments to this plan or form of government may be made at any time by a majority of the union when they may deem it necessary.

Art. XVI. The association shall have power: (1) To provide for the general union of the churches. (2) To preserve inviolate a chain communication among the churches. (3) To give the churches necessary advice in matters of church difficulty. (4) To inquire

into the cause why the churches fail to represent themselves at any time in the association. (5) To appropriate those moneys by the churches contributed for an association fund to any purpose they may think proper. (6) To appoint any member or members, by and with their consent, to transact any business they may see necessary. (7) The association shall have power to withdraw from any church in this union which shall violate the rules of this association, or deviate from the orthodox principles of religion. (8) to admit any orderly minister of our faith and order to a seat in the association. (9) The association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches of the association.

RULES OF DECORUM

- I. The association shall be opened and closed by prayer.
- II. A moderator and clerk shall be chosen by the suffrage of the members present.
- III. Only one member shall speak at a time, who shall rise from his seat and address the moderator when he is about to speak.
- IV. The person thus speaking shall not be interrupted by any except the moderator until he is done speaking.
- V. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings and imperfections, but fairly state the case and matter as nearly as he can so as to convey his ideas.
- VI. No person shall rise and speak more than three times to one subject without liberty from the association.
- VII. No person shall abruptly break off or absent himself from the association without liberty obtained from it.
- VIII. No member of the association shall have liberty of laughing during the sitting of the association, nor whispering in time of public speech.
- IX. No member of the association shall address another in any other term or appellation, but that the title of brother.
- X. The moderator shall not interrupt any member in a speech, or prohibit him from speaking until he gives his light on the subject, except they break the rules of the decorum.
- XI. Names of the several members of the association shall be enrolled by the clerk, and called over as many times as the association may require.
- XII. The moderator shall be entitled to the same privilege of speech as another member, provided the chair be filled, and he shall have no vote except the association be equally divided, in that event he shall give the casting vote.
- XIII. Any member who shall wilfully violate any of these rules shall be reprovved by the association as they think proper.

MESSENGER OF PEACE

St. Joseph, Mo.

Established 1874
Published 1st and 15th of each
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