

MINUTES

OF THE

Seventy-seventh Annual Session

OF THE

Mates Creek Association

(Organized in 1849)

OF OLD REGULAR OR PRIMITIVE BAPTISTS

HELD WITH

SAMARIA CHURCH

PIKE COUNTY, KENTUCKY

ON

AUGUST 30, 31 AND SEPT. 1, 1929

*St. Joseph, Mo.
Messenger of Peace
1929*

PRINTERS'S FEE \$35

MINUTES

FRIDAY, AUGUST 30, 1929

Singing, and prayer by S. L. Wood.

The introductory sermon was preached by Elder H. W. May from Psalms xlv. 4, "There is a river the streams whereof make glad the city of God."

The messengers then assembled in the church house and were called to order by the moderator. Prayer by Elder W. B. Sutherland.

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.	Received by Letter	Restored	Dismissed by Letter	Excluded	Deceased	Present Number	Sun. of Meeting	Contribution
Louisa.....	A. Justice, A. P. Justice, John Justice, W. H. Thacker.....	3			1	1	52	2	7	90
Pond Creek.....	J. D. Riffe, Boyd Farley, G. F. Stanley, J. T. Stacy, Harrison Farley.....	4					3	36	2	17 50
Sardis.....	Ira Simpkins, Floyd Mounts.....						4	30	1	2 00
Big Creek.....	W. M. Stanley, T. J. Bevins, Jeff Staton, Albert Blackburn.....	2					45	3		11 25
Brushy Fork.....	James Keese, George Lowe.....						1	8	4	2 25
Raccoon.....	J. B. Ramey, M. C. Stone.....	1	1				2	21	4	5 00
Sulphur Springs.....	A. J. Blackburn, Ruben Coleman.....			1		1	18	1		3 05
Peter Creek.....	Jordan Dotson, Albert Casey, J. E. Dotson.....	1				1	1	69	4	4 50
Little Hope.....	H. W. May, J. C. Hensley.....	3					2	24	1	18 00
Cedar Fork.....	Not represented.....									
Joppa.....	G. M. Stepp.....						7	4		2 00
Cedar Grove.....	Not represented.....									
Samaria.....	C. Hatfield, J. F. Hatfield, T. Hatfield, A. Hatfield, B. Smith, W. M. Smith.....	5					1	47	3	20 00
Williamson.....	Jason Raines, C. R. Hopkins.....						10	4		6 30
Little Union.....	W. J. Prater.....						1	11	1	1 50
John's Creek.....	Not represented.....									
Pilgrim's Rest.....	F. M. Akers.....						10	4		1 00

The association was 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. Abstracts of principles, rules of decorum and constitution read and to be printed in these minutes.
3. Correspondence received from sister associations as follows:

Washington—By the hands of D. B. Smith, W. B. Sutherland, A. R. Singleton, with minutes, who received the right hand of fellowship and took seats with us.

Elkhorn—By the hands of Elders Tilden Straley and G. T. Lester, with letter and minutes who received the right hand of fellowship and took seats with us.

Indian Creek—By the hands of S. L. Wood, who received the right hand of fellowship and took a seat with us.

4. Visiting ministers received as follows: Wilson Church from Washington Association.

5. The moderator to make all temporary arrangements.

6. A member from each church is appointed to arrange the preaching at the stand for Saturday who reported 1st, Elder Tilden Straley; 2nd, Elder D. B. Smith; 3rd, Elder S. L. Wood; 4th, Elder W. B. Sutherland, who preached in order of their names.

7. Corresponding letters and bearers as follows:

Washington—With the Sumac Grove church, Buchanan county, Va., Friday before the second Sunday in September, 1929. Elders W. J. Prater, J. F. Hatfield, and Brethren Jefferson Staton, Harrison Farley, J. T. Stacy, G. F. Stanley, messengers.

Elkhorn—With the Newfound church, Wyoming county, W. Va., commencing Friday before the fourth Sunday in September, 1929. Elders J. D. Riffe, W. J. Prater, Jason Raines, and Brother Albert Blackburn, messengers.

Indian Creek—With the Pipe Stem church, Mercer county, W. Va., commencing Friday before the last Sunday in August, 1930. Elders J. F. Hatfield, H. W. May, Caudell Hatfield, Brethren J. T. Stacy, Harrison Farley, Boyd Farley, G. F. Stanley, Jefferson Staton, messengers.

8. Committee on arrangements as follows: J. F. Hatfield, H. W. May, T. J. Bevins, with the moderator, clerk and corresponding brethren invited.

The association was then adjourned until Saturday morning 9 o'clock.

SATURDAY MORNING, 9 O'CLOCK, AUGUST 31, 1929

The association met pursuant to adjournment and was brought to order by the moderator. Prayer by Elder S. L. Wood.

1. Roll called.

2. Committee on arrangements reported and was discharged.

2. Finance committee, Tolbert Hatfield, C. R. Hopkins, J. T. Stacy, who reported \$102.25 and \$4.00 in the clerk's hands, making \$106.25, and \$50.00 left in the clerk's hands for the printing of the minutes and etc., leaving a balance of \$56.25, paid the clerk \$12.00 for recording 1906 and 1910 minutes, leaving a balance of \$44.25 which was distributed among our correspondence to sister associations.

4. Appointees reported and those who failed were excused.

5. Committee on preaching for Sunday reported as follows: 1st, Elder Wilson Church; 2nd, Elder S. L. Wood; 3rd Elder A. R. Singleton.

6. Union meetings as follows:

Louisa—Friday before the second Saturday in August, 1930, J. B. Ramey, W. M. Stanley, W. J. Prater, Jeff Staton, T. J. Bevins, attend.

Pond Creek—Friday before the second Saturday in August, 1930, J. F. Hatfield, Caudell Hatfield, H. W. May, attend.

Sardis—Friday before the first Saturday in August, 1930, Caudell Hatfield, J. D. Riffe, attend.

Brushy Fork—Friday before the fourth Saturday in August, 1930, Abner Justice, A. P. Justice, M. C. Slone, attend.

Raccoon—Friday before the fourth Saturday in July, 1930, J. F. Hatfield, T. J. Bevins, A. J. Blackburn, W. M. Stanley, attend.

Sulphur Springs—Friday before the first Saturday in August, 1930, W. J. Prater, H. W. May, J. B. Ramey, attend.

Peter Creek—Friday before the fourth Saturday in July, 1930, W. J. Prater, A. P. Justice, Jason Raines, attend.

Little Hope—Friday before the first Saturday in July, 1930, W. M. Stanley, J. F. Hatfield, A. J. Blackburn, attend.

Samaria—Friday before the third Saturday in August, 1930, A. P. Justice, J. B. Ramey, W. J. Prater, attend.

Pilgrims' Rest—Friday before the fourth Saturday in August, 1930, W. J. Prater, M. C. Slone, Abner Justice, J. B. Ramey, attend.

7. We, the Mates Creek Association do admonish the Peter Creek church as to the heresies of a non-resurrection of the bodies of the saints of God and no punishment of the wicked after death, and a universal salvation, and do appoint a committee to go and investigate such matters as the association has instructed, W. J. Prater, J. B. Ramey, J. D. Riffe, H. W. May and Boyd Farley, committee, on the fourth Saturday in October, 1929.

8. We the Mates Creek Association do appoint a committee to go and investigate why the Cedar Grove church have not been

representing themselves in the association, and does appoint Abner Justice, A. P. Justice, J. B. Ramey, J. F. Hatfield, Hibbard Thacker, to investigate this matter on the third Saturday in May, 1930, at the forks of Grape Vine. And the Cedar Fork church on the second Saturday in April, 1930, Jason Raines, Floyd Mounts, Ira Simpkins, C. F. Parsons, committee, to meet about two miles up on Wolf Creek.

9. Secretary reports work all up and \$4.00 in his hands.

10. Circular letter called for, read and received and to be printed in these minutes, and that J. F. Hatfield prepare the next.

11. That the clerk superintend the printing of the minutes, 1000, and distribute them among the churches.

12. Our next association is appointed with the Big Creek church Pike county, Ky., commencing Friday before the first Sabbath in September, 1930, and that Elder A. J. Blackburn preach the introductory and that Elder W. J. Prater be and is his alternate.

13. This association tenders its many thanks to the brethren, sisters and many friends who so bountifully entertained the people during this session. May the God of all grace keep them and in heaven save them.

Closed by prayer by Elder J. D. Riffe. Then adjourned until the time and place of our next association.

Done and signed by order of the association.

ELDER W. J. PRATER, Moderator.

BOYD FARLEY, Clerk.

SUNDAY MORNING, SEPTEMBER 1, 1929

A large and extremely well behaved congregation met at the stand. Singing, and prayer by Elder W. B. Sutherland. The stand was occupied by 1st, Wilson Church, text Acts xx. 28, "Feed the church of God," etc. 2nd, S. L. Wood, text Hebrews x. 14, "For by one offering he hath perfected forever them that are sanctified." 3rd, A. R. Singleton, text Ephesians ii. 8, "For by grace are ye saved."

The brethren all came ladened with the spirit of God and preached salvation by grace and grace alone. The preaching was harmonious throughout the session, and God was glorified. It seemed that the children had a feast of fat things and were fed to the full, and the name of God was honored above every other name.

CLERK.

CIRCULAR LETTER

Dear Brethren:—According to the appointment of the association last year it has fallen to my very unworthy lot to address you in the form of a circular.

Brethren, my mind has been carried out in the love that God has for Israel. Paul in addressing the Roman brethren says in Romans x. 1—"Brethren, my heart's desire and prayer to God for Israel is that they might be saved." Dear brethren, this saving looks like it is here in time and that its saving efficacy is needful now. Brethren, this prayer it seems to be my prayer low these many years that Israel, our brethren, the church, might be saved from false doctrine, false practice, and false ways, as some say and preach that there is no resurrection of the bodies of God's saints. The Sadducees said there was no resurrection, but the scriptures abundantly prove that there will be a resurrection of these mortal bodies. If there is no resurrection pray tell me what Christ is coming the second time without sin unto salvation for? And some even go far enough as to say and argue that there is no eternal punishment for the wicked after death. Brethren, if there is not an eternal punishment for the wicked after death do tell me what all the scriptures are talking about? The scriptures do abundantly prove this without controversy. Brethren, pray for me that I may be saved from these false things, not that it will change the conditions, but I am assured that if God indicts prayer in your hearts that this is his will. I need your prayers, that I may live in peace and down at the feet of the brethren, and live a quiet and graceful life here.

Your unworthy one,

BOYD FARLEY.

WAY BILL

All persons coming over the N. & W. Railway will come to Williamson, W. Va., and take a taxi over the state highway toward Pikeville eight miles to the head of Big Creek. And those coming over the C. & O. Railway will come to Pikeville, Ky., and take the state highway to the head of Big Creek, about 22 miles.

NAMES AND ADDRESSES OF MINISTERS

Elder Abner Justice	Ray Store, Ky.
Elder H. W. May	McAndrews, Ky.
Elder J. B. Ramey	Fish Trap, Ky.
Elder G. H. Coleman	Coleman, Ky.
Elder J. F. Hatfield	Ransom, Ky.
Elder Hibbard Thacker	Fish Trap, Ky.
Elder W. M. Stanley	Canada, Ky.
Elder Caudell Hatfield	Ransom, Ky.
Elder W. J. Prater	Hardy, Ky.
Elder J. D. Riffe	Ransom, Ky.
Elder G. B. Bird	Canada, Ky.
Elder Jason Raines	Lenora, W. Va.
Elder W. E. Thacker	Millard, Ky.
Elder A. J. Blackburn	Ira, Va.
Elder A. P. Justice	Ray Store, Ky.

CHURCH CLERKS AND THEIR ADDRESSES AND NO. MINUTES

Louisa—A. P. Justice	Ray Store, Ky.	75
Big Creek—T. J. Bevins	Sidna, Ky.	95
Pond Creek—Boyd Farley	Box 194, Hardy, Ky.	85
Sardis—Floyd Mounts	Belo, W. Va.	40
Brushy Fork—G. W. Lowe	White Post, Ky.	40
Raccoon—Milton Coleman	Raccoon, Ky.	65
Peter Creek—Ballard Smith	Coleman, Ky.	100
Little Hope—Martin Ball	Pinson Fork, Ky.	90
Sulphur Spring—A. J. Blackburn	Ira, Va.	45
Joppa—Geo. M. Stepp	White Post, Ky.	25
Samaria—Caudell Hatfield	Ransom, Ky.	100
Williamson—C. R. Hopkins	Williamson, W. Va.	50
Little Union—J. H. Fuller	Feds Creek, Ky.	25
John's Creek—R. N. Dotson	Simers, Ky.	
Pilgrims' Rest—F. M. Akers	Dana, Ky.	25
Washington Association—J. J. Counts	Cleveland, Va.	25
Elk Horn Association—H. V. Snow	Gillian, W. Va.	20
Indian Creek Association—F. L. Akers	Ellison, W. Va.	25

Total..... 930

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, received 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 reprov'd by the association as they think proper.

WE PRINT

BOOKS

BOOKLETS

PAMPHLETS

MINUTES OF ASSOCIATIONS

STATIONERY

CARDS

Write for prices on what you want printed

Send for list of Old English Books and other
Primitive Baptist Literature

MESSENGER OF PEACE

2522 Lafayette St.

St. Joseph, Mo.