

MINUTES

OF THE

Eightieth Annual Session

OF THE

Mates Creek Association

(ORGANIZED IN 1849)

OF OLD REGULAR OR PRIMITIVE BAPTISTS

HELD WITH

POND CREEK CHURCH

Pike County, Kentucky

ON

SEPTEMBER 2, 3 AND 4, 1932

1932

Messenger of Peace
St. Joseph, Mo.

Printer's Fee \$35.00

MINUTES

FRIDAY, SEPTEMBER 2, 1932

Singing, and prayer by Elder H. W. May. The introductory was preached by Elder Jefferson Staton, text Romans xi. 26, "And so all Israel shall be saved," etc.

Ministers left on the stand Friday (1) D. B. Smith, (2) Sam Newson, (3) A. R. Singleton.

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.

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. Abstract of Principles, Rules of Decorum and Constitution read and to be printed in these minutes.

3. Correspondence from sister associations as follows:

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

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

Union—By the hands of Elders J. I. Roberts and Sam Newsom, who took the right hand of fellowship and took seats with us.

4. Visiting ministers received as follows: Elder A. J. Blackburn of Mates Creek association.

5. The moderator to make all temporary appointments.

6. A member from each church is appointed to arrange the preaching at the stand for Saturday, who reported (1) J. I. Roberts, (2) D. B. Smith, (3) Sam Newson, (4) S. L. Wood.

7. Corresponding letters and bearers as follows:

Washington—With the Sand Lick church, Dickenson Co., Va., commencing Friday before the second Sunday in September, 1932, Elders J. B. Ramey, W. J. Prater, J. W. Slone, G. W. Smith, Jefferson Staton and Brethren G. F. Stanley and Boyd Farley, messengers.

Elkhorn—We, the Mates Creek association, do reject the Elkhorn association for preaching Sam Priddy, an excluded elder from the Indian Creek association, and they refused to cease from such actions.

Indian Creek—With the Mount Zion church, Green Briar County, W. Va., commencing Friday before the last Sunday in August, 1933,

Elders W. J. Prater, G. W. Smith and Brethren Boyd Farley and Harrison Farley, messengers.

Union—With the Thornton church, Letcher Co., Ky., commencing Friday before the third Saturday in September, 1932, Elder J. W. Slone, messenger.

8. Committee on arrangements as follows: Abner Justice, H. W. May, J. B. Ramey, with the moderator and clerk and corresponding brethren invited.

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

CHURCHES AND PASTORS	NAMES OF MESSENGERS	Rec'd by Ex. G. Bap.	Received by Letter	Restored	Dismissed by Letter	Excluded	Deceased	Present Number	Sunday of Meeting	Contribution
Louisa	Abner Justice, M. C. Slone, Jerry Justice, A. P. Justice, W. E. Thacker, W. H. Thacker, J. W. Justice	2					1	53	2	\$ 4.30
Pond Creek	Boyd Farley, G. F. Stanley, Harrison Farley, J. T. Stacy, Nicholas Varney				1	1	1	33	2	13.25
Sardis	Floyd Mounts, Ira Simpkins, G. W. SESCO	1					3	26	1	1.60
Big Creek	G. B. Bird, T. J. Bevins, Jefferson Staton, Albert Blackburn	1					4	29	3	9.10
Brushy Fork	James Keesee, G. W. Lowe					1	1	5	4	1.50
Raccoon	J. B. Ramey, Milton Coleman, W. C. Worrix	1					2	19	4	2.50
Sulphur Springs ..	Not represented									
Peter Creek	G. W. Smith, Jordan Dotson, Harrison Stump, Albert Casey, Anderson Dotson, Ballard Smith	14		4		3	1	60	4	7.75
Little Hope	H. W. May, J. C. Hensley, J. E. Dotson, Wash'ton Blackburn ..	2				1	2	27	1	9.50
Cedar Fork	Not represented									
Joppa	G. M. Stepp, Charlie Staton ..							6	4	1.00
Grape Vine	Elias McCoy, S. D. May, J. W. Slone	2						16	3	2.10
Samaria	Caudell Hatfield, Albin Hatfield, J. D. Hardy, Roland Whit, Ballard Smith	4		1		1		48	3	6.66
Williamson	Jason Raines, Anderson Staton, C. R. Hopkins	1						10	4	3.53
Little Union	W. J. Prater, Charley Freeman, Whitsel Prater	2	1			2	1	11	3	1.85
Pilgrim's Rest	By letter only							10	4	1.95
Antioch	L. C. Chapman					5	1	46	2	1.50
17 Churches	Delegates 51	30	1	5	1	14	16	399		68.09

SATURDAY MORNING, 9 O'CLOCK, SEPTEMBER 3, 1932

The association met pursuant to adjournment and was called to order by moderator. Prayer by Elder J. B. Ramey.

1. Roll call and absentees marked.
2. Committee on arrangements reported and was discharged.
3. Finance committee, J. E. Dotson, J. T. Stacy, Ballard Smith, who reported \$68.09 and \$3.00 in the clerk's hands, making a total of \$71.09. \$48.00 left in the clerk's hands for printing of minutes, etc., leaving a balance of \$23.09, 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: (1) A. R. Singleton, (2) S.L. Wood, (3) W. B. Sutherland.
6. Union meetings as follows:
 - Louisa—Friday before the second Saturday in August, 1933. Elders H. W. May, Jefferson Staton, G. B. Bird attend.
 - Pond Creek—Friday before the second Saturday in August, 1933. Elders W. J. Prater, W. H. Thacker, G. B. Bird attend.
 - Sardis—Friday before the first Saturday in August, 1933. Elders A. P. Justice, W. J. Prater, G. W. Smith attend.
 - Big Creek—Friday before the third Saturday in August, 1933. Elders J. B. Ramey, Caudell Hatfield, W. H. Thacker, A. J. Blackburn attend.
 - Brushy Fork—Friday before the fourth Saturday in August, 1933. Elders Jason Raines, H. W. May, Jefferson Staton, T. J. Bevins attend.
 - Peter Creek—Friday before the fourth Saturday in July, 1933. Elders W. H. Thacker, Jason Raines, M. C. Slone, J. B. Ramey attend.
 - Little Hope—Friday before the first Saturday in July, 1933. Elders G. B. Bird, Jefferson Staton, Caudell Hatfield, A. J. Blackburn attend.
 - Grape Vine—Friday before the third Saturday in July, 1933. Elders W. J. Prater, A. P. Justice, Jason Raines, Jefferson Staton attend.
 - Samaria—Friday before the third Saturday in August, 1933. Elders H. W. May, A. P. Justice, Jason Raines, Jefferson Staton attend.
 - Pilgrim's Rest—Friday before the fourth Saturday in August, 1933. Elders W. H. Thacker, Abner Justice, A. P. Justice, J. B. Ramey attend.
 - Antioch—Friday before the second Saturday in August, 1933, Elders A. J. Blackburn, M. C. Slone, G. W. Smith attend.
7. Secretary reports work all up, \$3.00 in his hands.
8. Circular letter called for, read and to be printed in these minutes, and that W. H. Thacker prepare the next.
9. That the clerk superintend the printing of the minutes, 1,000 in number, and distribute them among the churches, and he shall be allowed \$10.00 for his services as secretary and treasurer.

10. We, the Mates Creek association, do drop the John's Creek church from our fellowship for preaching G. H. Coleman and Jess Childers, two excluded and disorderly elders.

11. We, the Mates Creek association, do admonish the Samaria church to set herself in order as to that part of holding or retaining J. F. Hatfield as a member of her body.

12. Agreed that the moneys paid out to the messengers going to sister associations, if not used by them, be refunded to this association the following session.

13. Our next association is appointed with the Raccoon church, Pike Co., Ky., commencing Friday before the first Sabbath in September, 1933, and that Elder A. P. Justice preach the introductory, and Elder G. B. Bird be and is his alternate.

14. This association tenders its many thanks to the brethren, sisters and many friends who so bountifully entertained the people during this session. May God bless them and save them here in time and take them home to heaven.

Closed by prayer by Elder G. B. Bird of Mates Creek association, 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, SEPTEMBER 4, 1932

A well ordered congregation met at the stand. Singing, and prayer by Elder W. H. Thacker. The stand was then occupied by (1) Elder A. R. Singleton, text Mark vii. 50—"Be of good cheer, it is I, be not afraid." (2) S. L. Wood, no text, (3) W. B. Sutherland, text Isaiah ix. 6—"For unto us a child is born," etc. The preaching throughout this session was harmonious, God-honoring and good food to his dear, little children. Clerk.

WAY BILL

All persons coming by the way of Pikeville, Ky., take State Highway No. 82 to the mouth of Burning Fork of Raccoon Creek 10 miles, thence up Raccoon Creek 6 miles to the association. All persons coming by the way of Williamson, W. Va., take State Highway No. 82 to the mouth of Burning Fork, thence leaving the State Highway on a dirt road 6 miles to the association.

CIRCULAR LETTER

Dearly Beloved—

In obedience to an order of this association—a part of the army of heaven, members of the royal priesthood, children of the Most High God in whom He doeth according to His own immutable will—I now attempt to write a circular letter. In this, as in all my efforts in speaking or writing, there are three important things I much desire: (a) That I may be blessed to say those things which become sound doctrine; (b) that those things may be said in the meekness of the spirit in such a wholesome manner that they may be unoffensive and that they may be useful to the comfort and upbuilding of the Zion of our God; (c) that those things thus said may honor and glorify the name of our God. I know that those things are infinitely beyond the reach of poor, fallible man, so there is none other in whom we can put our trust save in Him, who holds the destiny of all beings, things and events in His most powerful kindness, that He is mighty and able to save to the uttermost, powerful hand. While I know He is sovereign, full of pity, mercy and loving kindness, that He is mighty and able to save to the uttermost, that the wonder of His grace is such that He can cleanse and make the vilest sinner whole, pure and stainless, through Christ our Redeemer, yet, by reason of mine infirmities, I am too poor and weak to put my trust in Him unless led by His most Holy Spirit.

My text for this epistle of love will be found in Galatians v. 1—“Stand fast, therefore, in the liberty wherewith Christ hath made us free.” Our God hath commanded us to “Know them which labor among you” and “to esteem them very highly in love for their work’s sake.” And He has also commanded His ministers to “Take heed unto thyself and unto the doctrine; continue in them.” How needful it is, that we take heed unto ourselves, which indeed we do, often questioning ourselves thus, Why are we going and for what purpose are we going? Is it to worship God with His saints who is verily our Master? And do we go with humility of spirit with an eye single to the glory of God, who alone can be worshipped in the meekness of the spirit? Are we going for the purpose of arguing some debatable and often questionable point of doctrine? Do we, through a fleshly desire for vain glory, go seeking the flattering applauses of our brethren? What perplexing questions and how hard to answer. God hath said that I give you good doctrine and the truth of this doctrine is in Christ Jesus

the Lord and is as old as eternity and knows no change. He gave this doctrine to His beloved church, the Old Baptist people, and by reason of its truth they are made a free people. Such sweet liberty! Christ is the eternal fountain of all truth, whether doctrinal or practical, and this is the doctrine we are commanded to take heed to. This doctrine is evidenced by the scriptures of truth and witnessed by the experience of grace in the hearts of His people, and this liberty, through which Christ has made us free, authorizes us to believe this doctrine, to love it, and to call it good doctrine. By which liberty we are authorized from a divine source to preach the sovereignty of God, the immutability of His will, salvation by grace and grace alone for time and eternity, the resurrection of the dead; and we are equally authorized to reject, disown and disclaim any and all vain human inventions that contradict the doctrine of God.

There are only two doctrines in all the world, true and false. One, the true, is from God, given to His saints. The other, the false, is of man.

Now, my dear brethren, there is only one stand for us to take. One stand only we can take, and that is to earnestly contend for the faith once delivered to the saints; stand fast in that glorious liberty, a liberty that makes us free from sin and servitude. Ye trembling, fearful doubting souls, what other stand can you take but that Jesus is your Savior, your keeper, your righteousness, your obedience, your all in all, without Him we can do nothing. The salvation of God's dear people is so broad and comprehensive that it embraces not only their effectual calling, their full deliverance from sin and death, sealing their everlasting pardon, but also their continual preservation through Christ, daily and hourly, yea, every moment. All their obedience and their spiritual enjoyment on earth and in heaven is embraced in this salvation which Jonah, by his miraculous experience, learned is of the Lord. In the days of Christ some called this hard sayings, and today the same characters call it hard doctrine; but God's people call this doctrine the words of eternal life. Any doctrine that pretends to limit Jehovah is absolutely false and should be rejected by His saints.

Truth has always had its opposition and always will have. The flesh and spirit can never be reconciled, but these are contrary the one to the other. All true doctrine emanated from God through His spirit, while all false doctrine comes from the flesh. Men in nature cannot

and will not believe the doctrine of God our Savior. There is no place in them for these truths.

Before a poor, sinful mortal can be made receptive of these truths the entire trend and natural process of his nature must be reversed, subdued, and conquered by higher power than his own power. God-given natural laws will always effectually govern all natural creatures until such time as He who enacted these natural laws is pleased to revoke them.

This is the great reason why the great mass of the human family in nature are Arminian in belief; because it is a natural process of mind and heart to believe false doctrine. The flesh never can produce any other kind of fruit.

May God's dear children be kept from the hurtful snares of the devil and be made to bow their knees to Jehovah, humbly acknowledging that He is sovereign and all His promises are sure and cannot fail.

Dearly beloved, He careth for you. Hark! I hear Him saying, "Yea, I have loved thee with an everlasting love, therefore with my loving kindness have I drawn thee." He has unconditionally and effectually called all who are predestinated to be conformed to the image of His own Son, and when the sore trials and bitter conflicts of this life of sin and sorrow is fully meted out to us and nature is no more, then we shall be free in the fulness of that sweet liberty wrought out on Mount Calvary, of which we are given a foretaste here below.

May God bless you all for Christ's sake, In hope of immortality,
G. B. Bird.

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 fulness, 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 that 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 or Primitive 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 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 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, providing 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.

NAMES AND ADDRESSES OF MINISTERS

Elder Abner Justice	Raystore, Kentucky
Elder W. J. Prater	Coleman, Kentucky
Elder W. M. Stanley	Ransom, Kentucky
Elder H. W. May	McAndrews, Kentucky
Elder J. B. Ramey	Fish Trap, Kentucky
Elder Caudell Hatfield	Ransom, Kentucky
Elder T. J. Bevins	Sidney, Kentucky
Elder A. J. Blackburn	Ira, Virginia
Elder G. B. Bird	Canada, Kentucky
Elder Jason Raines	Lenora, West Virginia
Elder W. H. Thacker	Fish Trap, Kentucky
Elder W. E. Thacker	Millard, Kentucky
Elder A. P. Justice	Raystore, Kentucky
Elder Jefferson Staton	Chattaroy, West Virginia
Elder G. W. Smith	Coleman, Kentucky
Elder J. W. Slone	Fish Trap, Kentucky
Elder T. J. Robinson	Pikeville, Kentucky
Elder M. C. Slone	Fish Trap, Kentucky

NAMES AND ADDRESSES OF CHURCH CLERKS AND NO. MINUTES

Louisa—M. C. Slone	Fish Trap, Ky.	65
Pond Creek—Boyd Farley	Box 194, Hardy, Ky.	150
Sardis—Floyd Mounts	Belo, W. Va.	25
Big Creek—G. B. Bird	Canada, Ky.	95
Brushy Fork—G. W. Lowe	White Post, Ky.	35
Raccoon—Milton Coleman	Raccoon, Ky.	60
Sulphur Springs—A. J. Blackburn	Ira, Va.	25
Peter Creek—Ballard Smith	Coleman, Ky.	95
Little Hope—H. W. May	McAndrews, Ky.	95
Joppa—G. M. Stepp	White Post, Ky.	20
Grape Vine—Slias McCoy	Vi, Ky.	20
Samaria—Caudell Hatfield	Ransom, Ky.	90
Williamson—C. R. Hopkins	Williamson, W. Va.	40
Little Union—J. H. Fuller	Feds Creek, Ky.	25
Pilgrim's Rest—F. M. Akers	Dana, Ky.	25
Antioc—L. C. Chapman	Woodman, Ky.	60

ASSOCIATION CLERKS

Washington—J. J. Counts	Cleveland, Va.	25
Indian Creek—F. L. Akers	Ellison, W. Va.	25
Union—J. M. Holdbrooks	Burdine, Ky.	20