

MINUTES

OF THE

Eighty-first Annual Session

OF THE

Mates Creek Association

(ORGANIZED IN 1849)

OF OLD REGULAR OR PRIMITIVE BAPTISTS

HELD WITH

RACCOON CHURCH,

Pike County, Kentucky

ON

September 1, 2, 3, 1933

1933

Messenger of Peace
St. Joseph, Mo.

Printer's Fee \$35.00

MINUTES

FRIDAY, SEPTEMBER 1, 1933

Singing, and prayer by Elder G. B. Bird. The introductory was preached by Elder A. P. Justice, text Isaiah xxvi. 2—"Open ye the gates, that the righteous nation which keepeth the truth may enter in."

Ministers left on the stand Friday, (1) J. I. Roberts, (2) G. B. Sutherland, (3) G. L. Walker, (4) H. T. Barker.

The messengers then assembled in the church house and were called to order by the moderator; prayer by Elder R. J. Hankins of Washington association.

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 are to be printed in these minutes.

3. Correspondence from sister associations received as follows:

Washington—By the hand of Elder W. B. Sutherland, who received the right hand of fellowship and took a seat with us.

Indian Creek—By the hands of Elders S. L. Wood and G. L. Walker, who received the right hand of fellowship and took seats with us.

Union—By the hands of Elders J. I. Roberts, J. E. Craft and Sol Tackett, who received the right hand of fellowship and took seats with us.

4. Visiting ministers received as follows: From Washington, Elders R. J. Hankins, G. B. Sutherland and A. R. Singleton; From St. Clair Bottom, Elder H. T. Barker; From Mates Creek, Elders T. J. Robinson and Dan Adkins.

5. The moderator to make all temporary appointments.

6. A member from each church with all the messengers of this church is appointed to arrange the preaching for Saturday, who reported, (1) Elder R. J. Hankins, (2) Elder Sol Tackett, (3) Elder A. R. Singleton, (4) Elder S. L. Wood.

7. Corresponding letters and bearers as follows:

Washington—With the Sulphur Spring church, Dickenson Co., Va., commencing Friday before the second Sunday in September, 1933. Elders W. J. Prater, J. W. Slone, G. W. Smith, A. P. Justice, G. B. Bird, Jefferson Staton, Licentiate D. B. Smith; Brethren Boyd Farley Harrison Farley, J. T. Stacy and Albert Blackburn, messengers.

Indian Creek—With the Dry Pond church, Monroe Co., W. Va., commencing Friday before the last Sunday in August, 1934. Elders

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

Union—With the Elk Horn church, Pike Co., Ky., commencing Friday before the third Sunday in September, 1933. Elders Abner Justice, M. C. Slone, W. J. Prater, J. W. Slone, W. E. Thacker, Brethren J. W. Justice and B. M. Fields, messengers.

8. Committee on arrangements as follows: A. J. Blackburn, Abner Justice, Ballard Smith, with the moderator, clerk and corresponding brethren invited to sit in council.

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

CHURCHES AND PASTORS	NAMES OF MESSENGERS	Rec'd by Ex. & Bap.	Received by Letter	Restored	Dismissed by Letter	Excluded	Deceased	Present Number	Sunday of Meeting	Contribution
Louisa	Abner Justice, W. H. Thacker, M. C. Slone, W. E. Thacker, J. W. Justice, Jerry Justice, Green Thacker, Jeff Thacker, Green Coleman, A. P. Justice....	1						53	2	\$3.65
Pond Creek	Boyd Farley, Harrison Farley, Lewis Farley, J. T. Stacy, Nich- olas Varney						1	32	2	8.00
Sardis	Ira Simpkins, G. W. SESCO, Floyd Mounts							25	1	3.00
Big Creek	W. M. Stanley, Jeff Staton, G. B. Bird, T. J. Bevins, Albert Black- burn, B. F. Chapman							32	3	4.35
Brushy Fork	G. W. Lowe						2	3	4	
Raccoon	J. B. Ramey, W. C. Worrix, J. P. Daniels, John Varney, Gil- more Slone, Milton Coleman	2			1			20	4	2.30
Sulphur Springs....	A. J. Blackburn, Solomon Smith....				1			15	1	1.50
Peter Creek	Noah Smith, G. W. Smith, Ballard Smith, D. B. Smith, Jordan 'Dot- son, Albert Casey, Harrison Stump	13	2	1		8	2	66	4	7.65
Little Hope	H. W. May, J. E. Dotson, Martin Ball, B. M. Fields, J. C. Hensley		1	2			1	29	1	5.50
Cedar Fork	Not represented									
Joppa	G. M. Stepp, Charley Staton	1						7	4	1.00
Grape Vine	S. D. May, Hillard Justice, J. W. Slone	2					1	17	3	1.75
Williamson	C. R. Hopkins, Jessie Wood, Anderson Staton, Jason Raines	1						11	4	4.00
Little Union	W. J. Prater, G. H. Fuller Charlie Freeman							11	3	2.60
Pilgrim's Rest	F. M. Akers							10	4	1.00
Antioch	L. C. Chapman							48	2	1.00
16 Churches	69 Delegates	20	3	3	2	8	7	359		47.30

SATURDAY MORNING, 9 O'CLOCK SEPTEMBER 2, 1933

The association met pursuant to adjournment and was called to order by the moderator. Prayer by Elder G. L. Walker of Indian Creek association.

1. Roll called and absentees marked.
2. Committee on arrangements reported and was discharged.
3. Finance committee: J. T. Stacy, J. E. Dotson, Ballard Smith, who reported \$47.30 and \$2.00 in the treasury, making a total of \$49.30; \$45.00 put in the clerk's hands for printing of minutes, etc., leaving a balance of \$4.30, which was left in the treasury.
4. Appointees reported and those who failed to fill their appointment were excused.
5. Committee on preaching for Sunday reported as follows: (1) J. E. Craft, (2) W. B. Sutherland, (3) S. L. Wood.
6. Union meetings as follows:
 - Loiusa—Friday before the second Saturday in August, 1934. Elders W. M. Stanley, Noah Smith, Jefferson Staton, H. W. May attend.
 - Pond Creek—Friday before the second Saturday in August, 1934. Elders Abner Justice, A. J. Blackburn, W. H. Thacker attend.
 - Sardis—Friday before the first Saturday in August, 1934. Elders W. H. Thacker, Ballard Smith, Noah Smith attend.
 - Big Creek—Friday before the third Saturday in August, 1934. Elders A. P. Justice, A. J. Blackburn, W. H. Thacker, H. W. May attend.
 - Raccoon—Friday before the fourth Saturday in August, 1934. Elders T. J. Bevins, Jason Raines, Jefferson Staton, A. P. Justice attend.
 - Sulphur Spring—Friday before the first Saturday in August, 1934. Elders W. J. Prater, W. M. Stanley, J. B. Ramey attend.
 - Peter Creek—Friday before the fourth Saturday in July, 1934. Elders W. H. Thacker, Abner Justice, A. J. Blackburn attend.
 - Little Hope—Friday before the first Saturday in July, 1934. Elders Jefferson Staton, A. P. Justice, W. M. Stanley attend.
 - Grape Vine—Friday before the third Saturday in July, 1934. Elders Jefferson Staton, M. C. Slone, J. B. Ramey attend.
7. Secretary reports all work up, \$2.00 in his hands.
8. Circular letter called for, read and to be printed in these minutes, and that W. E. Thacker prepare the next
9. That the clerk superintend the printing of the minutes, 1,000 in number, and distribute among the churches, and that he shall be allowed \$10.00 for his services as secretary and treasurer.
10. We, the Mates Creek association, do request the churches that compose this body to take care of the members of the Samaria

church who do not want to stand for the disorder of that church when they make good acknowledgement of same, and to not receive the one that caused this disorder, to-wit: J. F. Hatfield.

11. We, the Mates Creek association, do admonish the churches that compose her body to stand aloof from the disorder of the Samaria church.

12. Our next association is appointed with the Pilgrim's Rest church, Floyd Co., Kentucky, commencing Friday before the first Sabbath in September, 1934, and that Elder W. H. Thacker preach the introductory and that Elder W. J. Prater be and is his alternate.

13. This association tenders its heartfelt thanks to the brethren, sisters and many good friends who so bountifully entertained the people during this session. May God bless them in basket and store and save them here in time and take them to heaven with all the blood-washed throng to see Jesus and be with him forever.

Closed by prayer by Elder W. B. Sutherland of Washington 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 3, 1933

Singing, and prayer by Elder H. T. Barker of St. Clair Bottom association. Ministers on the stand: (1) Elder J. E. Craft, text Heb. ii. 12 "Saying, I will declare thy name unto my brethren," etc. (2) Elder W. B. Sutherland, text 2 Tim. iii. 17, "That the man of God may be perfect, thoroughly furnished unto all good works," etc. (3) Elder S. L. Wood, text Eph. iv. 11—"And he gave some apostles, and some prophets, and some evangelists," etc.

The preaching was harmonious, salvation by grace and grace alone. The children were fed and God was honored and praised. Clerk.

WAY BILL

All persons coming by train up or down the C. & O. Railroad, get off at Banner, Floyd Co., Ky., one-half mile of the association.

Those coming by auto, come down or north route 23 to Herald, Ky., cross the river take a dirt road 8 miles to Banner, Ky. Those coming up route 23, come to Allen, Ky., and cross the river, take a dirt road 2 miles to Banner, Ky. Association is held on Prater Creek.

CIRCULAR LETTER

Dear Brethren, the Children of the Most High God:

It has fallen to my poor, unworthy lot to address you in the form of a circular. I hope that the Lord will direct my poor mind to write something that will be a comfort to God's people, and may he bless me to say those things which become sound doctrine; and that those things may be said in the meekness of spirit.. My mind is on the duties of the children of God, so I will call your attention to a portion of scripture recorded in Ezekiel xviii. 2—"The fathers have eaten sour grapes and the children's teeth are set on edge."

My dear brethren, it seems to me that these children were talking about the fathers in Israel; that if they take sour grapes that the children's teeth are set on edge. I understand that means that if the fathers do wrong it leads the children to do wrong also. It becomes us to lay aside every weight of sin that so easily besets us, ever looking unto Jesus who is the author and finisher of our faith.

Dear brethren, it is our duty, if the Lord will bless us, to let our light so shine before men that they may see our good works and glorify God who is in heaven. It is our duty to refrain from every appearance of evil. If ye live after the flesh ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live.

In Matthew xxi. 13, Jesus said: "Unto them it is written my house shall be called the house of prayer, but ye have made it a den of thieves." I understand he was talking to his children, telling them they had made his house a den of thieves by the sins they had committed. So we have been doing many things that the Lord has told us not to do all the way along the line. We should live soberly, righteously and godly in the presence of the world, looking for that blessed hope and the glorious appearing of the great God and our Savior Jesus Christ, who gave himself for us and has redeemed us from all sin and purified unto himself a peculiar people, zealous of good works. These things speak and exhort and rebuke with all authority. Let no man despise thee. Stand firm and in all things give thanks to our great Redeemer. We should be slow to wrath, swift to hear. We find in the scriptures every way of a man is right in his own eyes, but the Lord pondereth the heart. We are waiting in hope of the resurrection when Christ shall come and say to them that are on his right hand: "Come ye that are

blessed, inherit the kingdom prepared for you from the foundation of the world."

W. H. Thacker.

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.

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.

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
Elder Ballard Smith	Coleman, Kentucky
Elder Noah Smith	Coleman, Kentucky
Licentiate D. B. Smith	Coleman, Kentucky

NAMES AND ADDRESSES OF CHURCH CLERKS AND NO. MINUTES

Louisa—M. C. Slone	Fish Trap, Ky.	80
Pond Creek—Boyd Farley	Box 194, Hardy, Ky.	160
Sardis—Floyd Mounts	Belo, W. Va.	35
Big Creek—G. B. Bird	Canada, Ky.	95
Brushy Fork—G. W. Lowe	White Post, Ky.	35
Raccoon—Milton Coleman	Raccoon, Ky.	75
Sulphur Springs—A. J. Blackburn	Ira, Va.	30
Peter Creek—Ballard Smith	Coleman, Ky.	125
Little Hope—H. W. May	McAndrews, Ky.	95
Joppa—G. M. Stepp	White Post, Ky.	20
Grape Vine—J. W. Slone	Fish Trap, Ky.	25
Williamson—C. R. Hopkins	Williamson, W. Va.	40
Little Union—J. H. Fuller	Feds Creek, Ky.	30
Pilgrim's Rest—F. M. Akers	Dana, Ky.	30
Antioch—L. C. Chapman	Woodman, Ky.	30

ASSOCIATION CLERKS

Washington—J. J. Counts	Cleveland, Va.	40
Indian Creek—F. L. Akers	Ellison, W. Va.	40
Union J. P. Holdbrooks	Sargent, Ky.	15

Well, here's your chance to get one that makes keeping the Church Records a pleasure.

The object in having a Church Clerk is for the keeping of a correct roll of the membership and the church acts regarding them, and to keep a record of the proceedings of the church for future reference. But the best Clerk, if provided with a blank book only, can but write facts down from month to month, and to set particular facts from such a book is like "hunting for a needle in a haystack." IF THE FACTS ARE WORTH PRESERVING, PUT THEM IN A BOOK SO ARRANGED THAT THEY WILL BE AVAILABLE FOR REFERENCE.

ROLL OF MEMBERS

Size of Page—
8 1/4 x 13 1/2
Printed on Good
Ledger Paper

BRIEF HISTORY OF EACH MEMBER

BIOGRAPHICAL

These dates make an index to the minutes where detailed facts are recorded, so that from the roll of members a reference may be had to find the record in regard to any member.

PAGES FOR MINUTES ARE PROPERLY RULED, AND INSTRUCTIONS GIVEN FOR CORRECTLY ENTERING THEM, SO AS TO BEST SERVE THE PURPOSE OF RECORDING THEM. WHY USE THE OLD BOOK WHEN IT DOES NOT SERVE IN THE BEST MANNER THE PURPOSE FOR WHICH RECORDS ARE KEPT?

DESIGNED AND PUBLISHED BY ELDER WALTER CASH, ST. JOSEPH, MO.

FIFTY YEAR RECORD, Postpaid

\$6.00

Order from MESSENGER OF PEACE, St. Joseph, Mo.