

MINUTES

OF THE

Eighty-second Annual Session

OF THE

Mates Creek Association

(ORGANIZED IN 1849)

OLD REGULAR OR PRIMITIVE BAPTISTS

HELD WITH

PILGRIM'S REST CHURCH

Floyd County, Kentucky

ON

August 31 and September 1, 2, 1934

1934

Messenger of Peace
St. Joseph, Mo.

*Minutes of the
Eighty-second Annual Session
of the
Mates Creek Association
Old Regular or Primitive Baptists
held with
Pilgrim's Rest Church
Floyd County, Kentucky
on
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Floyd County, Ky.*

MINUTES

FRIDAY, AUGUST 31, 1934

Singing, and prayer by Elder Elbert S. Stephens, Washington association. Then the introductory was preached by Elder W. H. Thacker from Mark xiii. 37—"And what I say unto you I say unto all, Watch."

Ministers left on the stand Friday (1) Elder G. B. Sutherland, (2) Elder Hadley Edwards, (3) Elder E. S. Stephens, (4) Elder Jason Raines.

The messengers assembled in the school house and were brought to order by the moderator. Prayer by Elder G. L. Walker of Indian Creek association. Letters from the several churches were then read from which the annexed table was prepared.

CHURCHES AND PASTORS	NAMES OF MESSENGERS	Rec'd by Ex. & Bap.	Received by Letter	Received by Relation	Dismissed by Letter	Excluded	Deceased	Present Number	Sunday of Meeting	Contribution
Louisa	Abner Justice, M. C. Slone, W. E. Thacker, W. H. Thacker, Jefferson Thacker	1					1	54	2	\$ 4.00
Pond Creek	Boyd Farley, Harrison Farley, J. T. Stacy, A. J. Ball, J. E. Dotson	6	6	5		3	3	46	2	15.10
Sardis	Jason Raines, Ira Simpkins, G. W. SESCO, Floyd Mounts	2	2			3	1	26	1	4.00
Big Creek	W. M. Stanley, A. M. Bogar, Benton Smith, O. R. Lowe, Albert Blackburn				2	8		22	3	11.25
Brushy Fork	G. W. Lowe							3	4	.35
Raccoon	J. B. Ramey, W. C. Worrix, J. P. Daniels, Milton Coleman						1	19	4	2.50
Sulphur Springs	Not represented							15	1	
Peter Creek	Noah Smith, Ballard Smith, D. B. Smith, G. W. Smith, Albert Casey	11				2	1	74	4	9.00
Little Hope	B. M. Fields, J. C. Hensley				2	1	1	25	1	5.00
Cedar Fork	Not represented								3	
Joppa	By letter and contribution							6	4	1.00
Grape Vine	J. W. Slone, S. D. May	1					1	16	3	2.00
Samaria	T. M. Mounts, J. C. Hagar					14	1	28	3	7.00
Little Union	W. J. Prater, Charley Freeman, H. W. Prater	2						13	3	2.60
Pilgrim's Rest	F. M. Akers, W. R. Hurd, Burley Hall							10	4	2.00
Antioch	Not represented							48	2	
16 Churches.....	42 Messengers	23	8	5	4	31	10	418		66.00

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. None responded.
2. Abstracts of principles, rules of decorum and constitution read and to be printed in these minutes.
3. Correspondence from sister associations received as follows:
Washington—By the hands of Elders G. B. Sutherland, W. B. Sutherland, Hadley Edwards and E. S. Stephens, who received the right hand of fellowship and took seats with us.
Indian Creek—By the hand of Elder G. L. Walker, who received the right hand of fellowship and took a seat with us.
Union—By the hand of Elder Sam Newson, who received the right hand of fellowship and took a seat with us.
4. Visiting ministers received as follows: Sol Tacket, of Union association.
5. The moderator is to make all temporary arrangements.
6. A member from each church with all the messengers from this church is appointed to arrange the preaching at the stand for Saturday. They reported (1) Elder Hadley Edwards, (2) Elder Sam Newson, (3) Elder Sol Tacket, (4) Elder G. L. Walker.

7. Corresponding letters and bearers as follows:
Washington—With the Mt. Zion church, Russell Co., Va., commencing on Friday before the second Sunday in September, 1934. Elders W. J. Prater, W. H. Thacker, G. W. Smith, D. B. Smith and Brethren Albert Blackburn, Harrison Farley, J. T. Stacey messengers.
Indian Creek—With the Little Vine church, Raleigh Co., W. Va., commencing Friday before the last Sabbath in August, 1935, Elders W. J. Prater, Ballard Smith, Noah Smith and Brethren Boyd Farley, Albert Blackburn, H. W. Prater, T. M. Mounts, messengers.
Union—With the Millstone church, Letcher Co., Ky., commencing on Friday before the third Sunday in September, 1934, Elders B. M. Fields, M. C. Slone, Abner Justice and Brethren Albert Blackburn, H. W. Prater, messengers.

8. Committee on arrangements as follows: J. B. Ramey, Abner Justice, W. M. Stanley, with the moderator, clerk and corresponding brethren invited to sit with us.

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

SATURDAY MORNING, 9 O'CLOCK, SEPTEMBER 1, 1934

The association met pursuant to adjournment, and was called to order by the moderator. Prayer by Elder W. M. Stanley of Mates Creek association.

1. Roll call and absentees marked.
2. Committee on arrangements reported and was discharged.

3. Finance committee, J. E. Dotson, Ballard Smith, J. T. Stacy, who reported \$66.00 and \$4.00 in the treasury, making \$70.00. There was \$59.00 left in the clerk's hands for the printing of the minutes, etc., leaving a balance of \$10.50, which was left in the treasury.

4. Appointees reported, and those who failed to fill their appointments were excused.

5. Committee on preaching for Sunday reported as follows: (1) G. L. Walker, (2) E. S. Stephens, (3) W. B. Sutherland.

6. Union meetings as follows:

Louisa—Friday before the second Saturday in August, 1935, Elders W. M. Stanley, Jason Raines, Noah Smith attend.

Pond Creek—Friday before the second Saturday in August, 1935, Elders W. H. Thacker, W. J. Prater, Abner Justice, Ballard Smith attend.

Sardis—Friday before the first Saturday in August, 1935, Elders W. H. Thacker, Ballard Smith, G. W. Smith and Licentiate T. M. Mounts, attend.

Big Creek—Friday before the third Saturday in August, 1935, Elders J. B. Ramey, Abner Justice, W. H. Thacker, W. J. Prater attend.

Raccoon—Friday before the fourth Saturday in July, 1935, Elders W. M. Stanley, W. J. Prater, Jason Raines attend.

Little Hope—Friday before the first Saturday in July, 1935, Elders J. B. Ramey, G. W. Smith, M. C. Slone attend.

Grape Vine—Friday before the third Saturday in July, 1935, Elders M. C. Slone, Jason Raines, W. M. Stanley, W. J. Prater attend.

Samaria—Friday before the third Saturday in August, 1935, Elder Noah Smith, G. W. Smith, Jason Raines, W. E. Thacker attend.

Pilgrim's Rest—Friday before the fourth Saturday in August, 1935, Elders Abner Justice, G. W. Smith, J. B. Ramey attend.

7. Secretary reports all work up; \$4.00 in his hands.

8. Circular letter called for, read, and to be printed in these minutes and that G. W. Smith 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. Resolution No. 1—We, the Mates Creek association do say to our sister associations and the public in general, that the Samaria church was cut off last year from our fellowship by a vote of 34 to exclude and 17 to retain her, till she sets herself in order and the disorder is more fully explained in the 1932 minute, article 11. This item being overlooked last year to be placed in the minutes.

Resolution No. 2—We, the Mates Creek association, do notify our sister associations and the public at large that H. W. May, G. B. Bird, Jefferson Staton, Caudell Hatfield, J. F. Hatfield and T. J. Robison and

their followers have been legally and gospelly excluded from the fellowship of their respective churches for slabbing off or rebelling against the government of their respective churches, and they are attempting to preach while they are in disorder and also they are attempting to organize some churches of the same name of the churches of Mates Creek association, also attempting to organize an association and calling it Mates Creek.

Resolution No. 3—Whereas it has appeared that a division has occurred in the Big Creek church and that two bodies are each claiming to constitute the Big Creek church,

And whereas, one of these bodies has resorted to the civil courts, seeking to be adjudged to be the Big Creek church and whereas our rules and regulations do not permit but one church in any one locality;

And whereas, it is contrary to our rules for members of our faith and order to go to the courts to settle their differences, but such disputes should be brought before the association and there settled.

Now therefore, be it resolved, That this association condemns the act of the members of the Big Creek church who went to the Civil courts to have their differences settled instead of coming to the association, the proper tribunal.

Be it further resolved, that we now recognize as the Big Creek church, the body of men and women who are the defendants in the said court action, viz.: Elder W. M. Stanley, pastor, Albert Blackburn, clerk and deacon, O. R. Lowe, deacon, A. M. Bogar, Benton Smith, Sarah Bogar, Lyddy Stanley, Mary Stanley, Rebecca Williamson, Polly Thacker, Perlle Bogar, Cora Smith, Sarah Chapman, Basil Muncy and Nancy Muncy.

Be it further resolved, That the body composed of the above named brothers and sisters are entitled to representation in this association as being the Big Creek Old Regular or Primitive Baptist church.

Resolution No. 4—It has appeared to this association that H. W. May and some of his followers have withdrawn from the Little Hope church and the Mates Creek association, and that he is undertaking to assist in the organization of a church, and is assisting others in an attempt to organize a new Mates Creek association; and by reason thereof that the hand of fellowship has been withdrawn from the said H. W. May and his followers by the Little Hope church. Now, therefore, be it resolved, that this association does hereby recognize that band of brethren and sisters that have not followed the said H. W. May and his followers, but have elected Elder Hibbard Thacker as their moderator, the said members being as follows, viz.: J. C. Hensley, Sarah Ellison, Sarah Jane Trout, Ony Smith, Talitha Chapman, B. M. Fields, Elizabeth Blackburn, Parlee Blackburn, Catherine Varney, Sarah B. Runyon, N. J. Sparks, Martha Hagar, Rebecca Stiltner, and such others of the members of Little Hope church as desire to affiliate with the body of persons above named.

Resolution No. 5—It has appeared to this association that Caudell Hatfield and his followers have withdrawn from the Samaria church and the Mates Creek association and that they are undertaking to assist in the organization of a church and is assisting others in an attempt to organize a new Mates Creek association, and by reason thereof that the hand of fellowship has been withdrawn from said Caudell Hatfield and his followers by the Samaria church, Now, therefore, be it resolved that this association does hereby recognize that band of brethren and sisters that has not followed the said Caudell Hatfield and his followers, but have elected Ballard Smith as their moderator, the said members being as follows, viz.: T. M. Mounts, W. M. Smith, J. C. Hager, D. J. Dotson, Ethel Mounts, Mary Smith, Omey Smith, Sylvania Smith, Amey Hatfield, Elley J. McCoy, Rutha Ferrell, Caroline Smith, Caldonia Hagar, and such others of the members of the Samaria church as desire to affiliate with the body of persons above named.

11. We, the Mates Creek association do drop the Williamson church from our fellowship for following off after the disorder stated in the 1932 minutes, article 11, and does advise the other churches to take care of the members that do not want to stand for this disorder when they acknowledge for same.

12. Our next association is appointed with the Peter Creek church in Pike Co., Ky., commencing on Friday before the first Sabbath in September, 1935, and that Elder W. J. Prater preach the introductory, and Elder W. M. Stanley be and is his alternate.

13. This association tenders its heartfelt thanks to the brethren, sisters and many friends who so bountifully entertained the people during this session. May God add his sweet blessings to them while here on earth and take them in the resurrection morning with him to the glory land for ever to stay with Jesus.

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 2, 1934

Singing, and prayer by Elder Hadley Edwards, of Washington association. Elders on the stand, (1) Elder G. L. Walker, text Matt. x. 29—"Are not two sparrows sold for a farthing?", etc.; (2) Elder E. S. Stephens, text John xiv. 1—"Let not your heart be troubled," etc.; (3) Elder W. B. Sutherland, text, Malachi iii. 6—"For I am the Lord, I change not," etc.

The preaching was harmonious, God-honoring, salvation by grace and grace alone. The poor little children of God were fed a feast of fat things, and God was glorified.

Clerk.

WAY BILL

All persons coming to this association by train, come to Delorm, W. Va., take a car or taxi twelve miles to the association; those coming by auto, come over route 52 to Taylorsville up Taylor's branch over the hill down Mate Creek to Matewan, W. Va., then up Tug River to Delorm and proceed as above stated. Those coming by Pikeville, take route 82 to Stone Reproach, up Pond Creek over hill up John's Creek over hill down Peter Creek, about 48 miles from Pikeville, Ky., to the association.

CIRCULAR LETTER

Dearly Beloved in the Lord:

According to the appointment of Mates Creek association last year it is my humble duty to address you a communication in the form of a circular letter. After thinking over the matter seriously and prayerfully, too, I hope, I have decided to write on the subject of the resurrection of the bodies of the Lord's people, the saints. In so doing, will call your attention to a passage of scripture which I believe is appropriate at this time. It reads as follows: "If a man die, shall he live again?"—Job xiv. 14. This deep and searching question, asked by the inspiration of God through his servant Job, demonstrates the fact that there were men in that day and time, as well as in our time, who denied the resurrection of the bodies of the saints. Job takes up the man that is born of a woman, and shows his mortality, shortness of life and certainty of death. He then asks the question as quoted: "If a man die shall he live again?" The contention was then, as it is now, over the man that dies, over the mortal man; whether the same man that dies and is buried in the grave, is the same man that lives again. It seems to be the argument of the non-resurrectionists that this mortal man that dies, never lives again.

This involves the following question: Can this mortal man that is born of a woman, dies and returns to dust, can this man live again? Will God revive this sleeping dust and wake him out of his sleep? Most assuredly he will, for Job says on this point, "But man dieth and wasteth away; yea, man giveth up the ghost (spirit) and where is he?" That is, where is the mortal man when the spirit is gone from him? Let the scriptures answer. "As the waters fail from the sea, and the flood decayeth and drieth up, so man lieth down and riseth not; till the heavens be no more, they shall not awake nor be raised out of their sleep." This is as plain as the sun at noonday, that Job was speaking of mortal man after he had given up the ghost (which is the spirit) which returneth to God who gave it, and the mortal man lieth down in the dust to await the moment of the resurrection. He shows emphatically in his array of scripture testimony that the man that lieth down in the dust shall awake and be raised out of his sleep—when the heavens are no more, but not till then. This man shall sleep in the dust till the heavens pass away and are no more, then the identical man who dies, and lieth down

in the dust, shall live again. Not a mortal man this time, but an immortal man in eternity. Death is swallowed of life.

This mortal which puts on immortality is not an exchange of body, but a changed body. In proof of this fact note the following passage of Holy Writ: "For our conversation is in heaven, from whence we look for the Savior the Lord Jesus Christ, who shall change our vile body that it may be fashioned like unto his glorious body."—Phil. iii. 20, 21. No argument can upset this, or explain it away to mean anything else but that it is this mortal body of ours. This man that dies is immortalized and raised in the likeness of Jesus, for he says, "Who shall change our vile body that it (this vile body of ours) may be fashioned (or made) like this glorious body?" It is the vile body that is changed, for it is the vile body that sleeps in the dust and there waits till the change comes—changed from vile to pure, from mortal to immortal, from corruption to incorruption. It goes down vile and mortal, but is raised up pure and immortal. It is not raised and then immortalized, but raised immortal. "But if the spirit of him that raised up Jesus from the dead dwells in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."—Romans viii. 2. Now, Paul neither says nor means that the spirit of Christ that dwells in God's people is quickened, or made alive, for it is life itself; but he boldly affirms that the same spirit that raised up Jesus from the dead shall also quicken our mortal bodies. And furthermore, Paul includes all the saints of God together with himself, and says, "Even we ourselves groan within ourselves, waiting for the adoption, to wit: The redemption of our body."—Rom. viii. 23.

We do not wait for that we already have, but that which we have not, are in expectation of and hoping for. In this Paul has plainly expressed each and all of our personal experiences. We daily groan within ourselves, being burdened, not that we would be unclothed, but clothed upon; that immortality might be swallowed up of life. That is our vile body is changed, or quickened, or redeemed from corruption to incorruption. "And the graves were opened, and many bodies of saints which slept, arose, and came out of the graves after his (Christ's) resurrection and went into the holy city, and appeared unto many."—Matt. xxvii. 52, 53. This proves to a demonstration that it was the bodies of the saints that were sleeping in the graves that arose from the graves. Who can deny the resurrection of the bodies of these saints? They arose after Christ's resurrection, showing that they were members of his body, and that it was by virtue of Christ's resurrection, that they arose and went into the holy city. We have not account that they ever returned to their graves, but they shall ever be with the Lord. On this doctrine of Christ's resurrection is also built our faith in his promises to give life and immortality to his people whom he chose for his own inheritance. Christ's resurrection is both the cause and the pattern of our resurrection. Paul implied a plain impossibility for Christ to rise and his people not to rise, when he said, "For if the dead rise not then is

Christ not raised."—Cor. xv. 16. The whole bone of contention over the resurrection from the morning of time till the present day, has been about the dead, the mortal body, the Adamic sinner, the man that dieth. Shall he live again, or be raised from the grave? It seems clear to my mind that Job, as well as all other inspired writers, has proved conclusively that the very man that dies is the very man that lives again. He has fully established the fact by saying, "All the days of my appointed time will I wait till my change comes." He does not intimate that he will not wait to see if the change comes, but will wait till it does come. Its coming was and is an absolute certainty, as much so as his dying was; each was the fixed purpose of God. He like Paul, was waiting for the change, to wit, the redemption of his body, in order to live again.

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed; in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." The argument is over the dead. The spirit is not dead, it goes to God who gave it. It is the man that dies that lives again, the man that dies is dead, and the dead shall be raised incorruptible. Then shall be brought to pass the saying that is written, "Death is swallowed up in life, O death where is thy sting? O grave where is thy victory?" If the dead bodies of the saints did not rise, the graves would have the victory over them. If the doctrine of the resurrection of the bodies of the Lord's people could be set aside by the scriptures, it would forever prove that there is no salvation for poor, mortal man. All our hopes must perish, and we would be of all men most miserable. "But thanks be to God who giveth us the victory through our Lord Jesus Christ, in whom we have redemption through his blood, even the forgiveness of sin."

Christ is himself the resurrection and the life, and if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain, and we are all yet in our sins. We had as well preach that Christ has not raised, as to preach that the dead rise not. Paul has shown that they are so interwoven that one cannot be without the other, for he is the head of the body, the church, and as sure as Christ the head has raised from the grave all the members of his body shall be raised from their graves and fashioned like unto the glorious body. Therefore, the scriptures teach that Christ died and rose again, and that death has no more dominion over him, neither over the members of his body; but he will bring each and every one of them to heaven and immortal glory. Therefore the man that dies shall live again. If the poor Adamic man is not saved now and forever, all our praying, preaching, etc., is vain and we are yet in our sins. "But now is Christ risen from the dead and become the first fruit of them that slept."

Dear brethren, stand fast in the Lord, and contend for the doctrine of God our Savior.

W. E. 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 for-

ever 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.....	Fish Trap, Kentucky
Elder W. J. Prater.....	Coleman, Kentucky
Elder W. M. Stanley.....	Ranson, Kentucky
Elder J. B. Ramey.....	Fish Trap, Kentucky
Elder T. J. Bevins.....	Sidney, Kentucky
Elder A. J. Blackburn.....	Ira, Virginia
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 G. W. Smith.....	Coleman, Kentucky
Elder J. W. Slone.....	Fish Trap, 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.	150
Sardis—Floyd Mounts.....	Belo, W. Va.	35
Big Creek—Albert Blackburn.....	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—R. T. Blackburn.....	McAndrews, Ky.	95
Joppa—G. M. Stepp.....	White Post, Ky.	20
Grape Vine—J. W. Slone.....	Fish Trap, Ky.	25
Little Union—J. H. Fuller.....	Feds Creek, Ky.	30
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