

Sophia Brewins

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MINUTES

OF THE EIGHTY-SIXTH ANNUAL
SESSION OF THE

MATES CREEK ASSOCIATION

[ORGANIZED IN 1849]

OLD REGULAR OR PRIMITIVE BAPTISTS

HELD WITH

LOUISA CHURCH

FISH TRAP. PIKE COUNTY, KY.

ON SEPTEMBER 2, 3 AND 4, 1938

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FRIDAY, SEPTEMBER 2, 1938

Association called to order by Moderator Elder W. H. Thacker. Singing and prayer by Elder Ted Ball. The introductory was preached by Elder A. J. Blackburn. His subject was, "My Doctrine Shall Drop as the Rain." Deut. 32:2.

Ministers left on stand Friday: Elders Charles Compton, J. R. Foley, A. R. Singleton, and G. W. Smith.

Messengers assembled in Louisa church house and were brought to order by Moderator Elder W. H. Thacker. Prayer by U. G. Nichols.

Letters from several churches were read from which the following table was prepared:

Louisa Church and delegates: Elders W. H. Thacker, A. P. Justice, M. C. Slone, Dan Adkins and Brother Jerry Justice.

Sardis Church and Delegates: Elder Jason Raines.

Pond Creek Church and Delegates: Brothers C. J. Micky and J. Epp Runyon.

Big Creek Church and Delegates: Brothers Albert Blackburn, Joe Thacker, and Mordica Blackburn.

Brushy Fork Church: Brother G. W. Lowe.

Raccoon Church: Brother Milton Coleman, Joel Thacker, Gilmore Slone.

Sulphur Spring Church and Delegates: Elders A. J. Blackburn, and S. K. Smith.

Peter Creek Church and Delegates: Brothers Harrison Smith, R. N. Dotson, G. W. Blair, and Phillip Dotson.

Little Hope Church and Delegates: Elders B. M. Fields, and Martin Ball, Licensate.

Joppa Church and Delegates: Brother G. M. Stepp.

Grapevine Church and Delegates: Elder J. W. Slone, Brothers Hillard Justice, J. T. Justice, Steward Justice.

Samaria Church and Delegates: Elder Ted Ball, Brothers W. J. Hatfield and C. C. Dotson.

Little Union Church: Not represented.

Pilgrim's Rest Church and Delegates: Brother F. M. Akers and W. L. Compton.

John's Creek Church and delegates: Elders Paris Coleman, W. N. Smith, Brother Jackson Coleman.

Antioch Church and Delegates: Elder T. M. Mounts, Brothers Albert Casey, L. C. Chapman, and Wordy Dotson.

CHURCH	Received by Ex. & Bap.	Received by Letter	Restored	Dismissed by Letter	Excluded	Deceased	Present Member	Sunday of Meeting	Contribution.
Louisa	2					2	60	2	\$ 5.00
Pond Creek	1						38	2	7.00
Sardis	1						27	1	3.00
Big Creek	1					1	23	3	7.00
Brushy Fork							2	4	None
Raccoon	1					1	16	4	1.75
Sulphur Springs					2		12	1	6.00
Peter Creek	1		1		1		83	4	4:50
Little Hope	7		2			1	23	1	5.00
Cedar Fork								3	None
Joppa							5	4	1.00
Grapevine							17	3	3.00
Samaria	2					2	31	3	5.00
Little Union							11	3	None
Pilgrim's Rest							11	4	3.25
Antioch							46	2	2.00
John's Creek		1				1	17	1	2.10
TOTALS	16	1	3		3	8	423		\$50.60

Organization: The Association was then organized by appointing Elder W. H. Thacker, Moderator, and Elder T. M. Mounts, Clerk, Secretary and Treasurer.

1. Newly constituted churches called for. (None.)
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 Association—Delegates: Received Elders A. R. Singleton, Hadley Edwards, who were given the right hand of fellowship.

Indian Creek Association—Delegates: Received Elders U. G. Nichols, J. R. Foley, who were given the right hand of fellowship.

Union Association—Delegates: Received Elders Charles Compton, Andy Jones, J. E. Craft, who were given the right hand of fellowship.

Rock Springs Association and Delegates: Received Elders A. L. Tackett, Kelly Profit, Brother T. H. Caudill, who were given the right hand of fellowship.

4. The Moderator is to make all temporary arrangements.

5. A member from each church, with all the messengers from this church, are appointed to arrange for the preaching at the stand. They reported: (1st) A. J. Jones, Saturday; (2nd) Kelly Profit; (3rd) A. L. Tackett; (4th) A. R. Singleton.

6. Delegates appointed to visit sister Associations are as follows:

Washington Association: Elders T. M. Mounts, M. C. Slone, W. M. Dotson, Paris Coleman, W. N. Smith, A. P. Justice, Ted Ball, When convened with Mill Creek Church, Russell County, Va.

Indian Creek Association: Elders Ted Ball, A. P. Justice, W. H. Thacker, Brother. C. C. Dotson. When convened with Greenbrier Church, Hinton, W. Va.

Union Association: Elders W. M. Dotson, Paris Coleman, B. M. Fields, Brother Albert Blackburn. When convened with the Union Church, Caney Creek, Pike County, Ky., Sept. 16th, 17th, and 18th, 1938.

Rock Springs Association: Elders W. M. Dotson, Paris Coleman, and B. F. Fields. When convened with the New Hope Church, Rowan County, Ky., beginning Friday before 4th Saturday in August, 1939.

7. Committee on Arrangements was appointed as follows: Brothers C. C. Dotson, Phillip Dotson, and Albert Casey.

Association adjourned until 9 o'clock Saturday morning.

SATURDAY, SEPTEMBER 3, 1938

The association was called to order by Moderator Elder W. H. Thacker. Prayer by Elder A. L. Tackett.

1. Roll called and the absentees marked.
2. Committee on arrangements reported and discharged.
3. Finance committee reported \$56.10.
4. Delegates appointed last year to visit sister Associations reported. Those unable to fill their appointments were excused.
6. The following preachers were on the stand Saturday: Elders A. J. Jones, Kelly Profit, A. L. Tackett, and A. R. Singleton.
7. Committee on preaching for Sunday reported as follows: A. R. Singleton introduced J. R. Foley; Hadley Edwards, U. G. Nichols and J. E. Craft.

8. Union meetings as follows:

Louisa Church: Friday before the second Saturday in August, 1939; Elders Paris Coleman, T. M. Mounts, Ted Ball, W. N. Smith, and Andy Blackburn.

Sardis Church: Friday before the first Saturday in August, 1939; Elders W. M. Stanley, Andy Ball and H. W. Prater.

Pond Creek Church: Friday before the second Saturday in July, 1939; Elders A. P. Justice, W. M. Stanley, A. J. Blackburn, Ted Ball and H. W. Prater.

Big Creek Church: Friday before the third Saturday in August, 1939; Elders A. P. Justice, Ted Ball, W. H. Thacker, and W. M. Dotson.

Brushy Fork Church: No union meeting.

Raccoon Church: Friday before the fourth Saturday in July, 1939; Elders T. M. Mounts, A. P. Justice, W. H. Thacker, Paris Coleman.

Sulphur Spring Church: Friday before the first Saturday in August; Elders Ted Ball, T. M. Mounts, A. P. Justice.

Peter Creek Church: Friday before the fourth Saturday in July, 1939; Elders A. P. Justice, Ted Ball, and Paris Coleman.

Little Hope Church: Friday before the first Saturday in July, 1939; Elders W. H. Thacker, Ted Ball, A. J. Blackburn, W. M. Stanley and Paris Coleman.

Joppa Church: No meeting called for.

Grapevine Church: Friday before the third Saturday in July, 1939; Elders W. N. Smith, Paris Coleman, Jason Raines, Ted Ball.

Samaria Church: Friday before the third Saturday in June, 1939; Elders A. P. Justice, W. H. Thacker, and Paris Coleman.

Pilgrim's Rest Church: Friday before the fourth Saturday in August, 1939; Elders Ted Ball, W. H. Thacker, A. P. Justice, H. W. Prater.

Antioch Church: Friday before the third Saturday in July, 1939; Elders W. M. Dotson, M. C. Slone, B. M. Fields, Paris Coleman.

John's Creek Church: Association with John's Creek Church Friday before the first Saturday in September, 1939.

9. Secretary reports all work up. Cash left on hand, none.

10. Circular letters called for and read, and ordered to be printed in these minutes. Elder Wm. Dotson was selected to prepare the letter for next year.

11. The Pilgrim Rest Committee: Elders T. M. Mounts, W. H. Thacker, and A. P. Justice, reported. Moved and seconded that the report be received, and then committee was discharged.

12. The Association admonishes Peter Creek Church to their duty concerning the conduct of their church, and asks the church to deal with G. H. Coleman, and all other unruly members, to their duty.

13. Way Bill: People coming by way of Williamson, come up Pond Creek to head, thence over mountain down John's Creek to mouth of Long Fork, up Long Fork two miles to church house. By way of Pikeville, up to head of Grapevine, down to Nigh, Ky., up Big Creek pass CCC camp, first fork to left, over hill to church house. Same way for people coming from Grundy to Nigh, Ky.

14. The Committee on Arrangements, Brothers Phillip Dotson, Albert Casey and C. C. Dotson, reported to Association as to the conduct of Elder G. H. Coleman and Peter Creek Church.

15. The clerk was authorized to superintend the printing of the minutes, 1,000 in number, and distribute them among the churches. He shall be allowed \$10.00 for his services as Secretary and Treasurer and \$35.00 for the printing of the minutes. Paid \$11.10 to Louisa Church. Balance left in treasury—none.

16. Our next Association is appointed to meet with John's Creek Church at Simmers, Pike County, Ky., commencing on Friday, September 1st, 2nd and 3rd, 1939. Elder Ted Ball to preach the introductory and Elder W. H. Thacker to be his alternate.

17. This Association tenders its heartfelt thanks to the brethren and sisters and many friends who so bountifully entertained us 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 Him.

Closed by prayer by Elder U. G. Nichols. Then adjourned until the time and place of our next Association.

Done and signed by order of the Association.

ELDER W. H. THACKER, Moderator

ELDER T. M. MOUNTS, Clerk.

Singing and prayer by Elder A. R. Singleton. Elders on stand: J. R. Foley, Text, Hebrews, 10:12; Elder Hadley Edwards, Text John, 10:11, "Jesus Wept;" Elder U. G. Nichols, Text, Exodus, 11:7; Elder J. E. Craft, Text, St. Luke, 4:16-17-18.

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

ELDER T. M. MOUNTS, Clerk.

CIRCULAR LETTER

To Mates Creek Association, 1938,
Dearly Beloved in the Lord:

According to Mate's Creek Association last year, it is my humble duty to address you a communication, in the form of a circular letter, and after thinking over the matter seriously, and prayerfully, too, I hope, I have decided to write upon the Resurrection of the bodies of the Lord's people, the saints; and in so doing, I will call your attention to a passage of scripture which I believe is appropriate at this time, and which reads as follows: "If a man die, shall he live again?"

This question, asked by the servant of God, his servant Job, demonstrates the fact that there were men in that day and time, as well as in our own time, who denied the resurrection of the bodies of the Saints. Job then asked the question as quoted in the text, "If a man die, shall he live again?"

The contention was then, as it now is, 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.

Now the question involves the following idea: Can this mortal man that is born of a woman die, and return to the dust—can this man live again? I will say that the same man that is born of woman was born to live and to die, and be buried and to be resurrected, and God will revive the same man that is sleeping in the dust, and awaken him out of his sleep.

Job would say 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. Job was speaking of the mortal man, after he had given up the ghost which is the spirit and returneth to God who gave it, and mortal man lieth down in the dust to await the moment of resurrection; and he shows, emphatically, in this array of scriptural testimony, that the man that lies down in the dust, shall awake and be raised out of his sleep, when the Heavens be no more, but not until then, but that this man shall sleep in the dust until the Heavens pass away, and be no more, then the identical man who lieth down in the dust shall live again, not a mortal man in time, but an

immortal man in Eternity--death is swallowed up in life, or this mortal put on immortality.

It is not an exchange of body but a changed body of the Saints of God. The Lord, Jesus Christ, shall change our vile body that it may be fashioned like His glorious body, Phil. 1:11-20-21. Now, as the Apostle has been so plain on that point that no argument can upset it, or explain it means anything else, but it is the mortal body of ours--this man that dies--that 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 His glorious body."

Now Paul neither says nor means that the spirit of Christ that dwells on 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 embodies 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," Romans VIII, 23rd verse, "and the graves were opened, and many bodies of the saints which slept, arose, and came out of the graves after Christ's resurrection, and went into the Holy City, and appeared unto many," Matt. 27:52-53.

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, then, 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 and we have no account of their ever returning to their graves, but shall ever be with the Lord.

It seems clear to my mind that Job appeared, as well as all other inspired writers, has proven conclusively that the man that dies is the very man that lives again, for in the text appeared, "if a man die, shall he live again?" He has fully established the facts, by saying, "all the days of my appointed time, will I wait until my change comes." He does not intimate that he will wait to see if the change comes, but will wait until it does come. Its coming was and is an absolute certainty and as much so as his dying was. One was as certain as the other; each was the fixed purpose of God, and he like Paul, was waiting for the change, to-wit, the redemption of his body, in order to live again. Jesus will bring each and every one of them to heaven and immortal glory in Christ, their resurrection and life. Then the man that dies, shall live again if the poor adamic man is not saved now and forever, all of our praying, preaching, etc., is in vain, and we are yet in our sins.

But now is Christ risen from the dead, and became the first fruits of them that slept.

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

ELDER T. M. MOUNTS.

RULES OF DECORUM

1. 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 on 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 members who shall wilfully violate any of these rules shall be reproved 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 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 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 Mate's Creek District Old Regular or Primitive Baptist Association.

Article 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.

Article 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.

Article 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.

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

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

Article 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.

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

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

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

Article 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.

Article 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 the moneys received by him, and pay out of the same according to the direction of the association.

Article 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.

Article 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.

Article 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.

Article 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 W. M. Stanley.....	Ransom, Kentucky
Elder J. B. Ramey.....	Fish Trap, 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 Noah Smith.....	Coleman, Kentucky
Elder T. M. Mounts.....	Majestic, Kentucky
Elder Teddy Ball.....	Ransom, Kentucky
Elder B. M. Fields.....	McAndrews, Kentucky
Elder William Dotson.....	Stone, Kentucky
Elder D. B. Smith.....	Coleman, Kentucky
Elder G. H. Coleman.....	Coleman, Kentucky
Elder Paris Coleman.....	Coleman, Kentucky
Elder W. N. Smith.....	Coleman, Kentucky
Elder A. J. Ball.....	Rawl, West Virginia
Elder Anse Casey.....	Coleman, Kentucky

LICENATES

M. H. Ball	Pinsonfork, Kentucky
H. W. Prater.....	Ransom, Kentucky

NAME AND ADDRESSES OF CHURCH CLERKS AND NUMBER MINUTES

Louisa—M. C. Slone.....	Fish Trap, Ky.	80
Pond Creek—C. J. Mickey.....	Belfry, 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—J. B. May	Ira, Va.	30
Peter Creek—G. W. Blair.....	Feds Creek, Ky.	125
Little Hope—B. M. Fields.....	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
Pilgrim's Rest—F. M. Akers.....	Dana, Ky.	30
Antioch—L. C. Chapman.....	Woodman, Ky.	30
Samaria—Teddy Ball.....	Ransom, Ky.	50
John's Creek—Jackson Coleman	Simers, Ky.	50

