

Minutes of the
Ninety-first Annual Session
Of the
Mates Creek Association
Of Old Regular or Primitive Baptists

Held with Raccoon Church, Raccoon, Pike County,
Kentucky, Friday, Saturday and Sunday,
September 3, 4, 5, 1943

OFFICERS

Elder W. H. Thacker, Moderator	Fish Trap, Kentucky
Elder A. P. Justice, Assistant Moderator	Raystore, Kentucky
Elder T. M. Mounts, Clerk	Box 5, Majestic, Kentucky
Elder M. C. Slone, Assistant Clerk	Fish Trap, Kentucky

PROCEEDINGS OF THE MATES CREEK ASSOCIATION

FRIDAY, SEPTEMBER 3, 1943

The Mates Creek Association of Old Regular or Primitive Baptists met in its ninety-first session with Raccoon Church, Raccoon, Pike County, Ky., on Friday before the first Sunday in September, 1943.

Association called to order by moderator, W. H. Thacker. Singing and prayer by Elder E. S. Stephens. The introductory was preached by Elder Lonnie Worrix. His subject was Luke ix. 23.

Ministers left on the stand Friday were Elders Charles Compton, of Union Association, and B. T. Jenkins, of Indian Creek Association.

Messengers assembled in Raccoon Church, and were brought to order by Moderator W. H. Thacker.

Prayer by Elder Hadley Edwards, of Washington Association.

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 and Brother Eugene Bowling.

Sardis Church and delegates: Brother Ira Simpkins.

Pond Creek Church and delegates: Elders H. W. Prater, A. J. Ball, Brethren W. J. Hatfield, Anderson Farley and Tom Blackburn.

Big Creek Church and delegates: Elders Joe Thacker and John Fuller, Brethren Joe Stanley and Benton West.

Raccoon Church and delegates: Brethren Milton Coleman, Sam McCoy, Link Justice and Elder B. M. Fields.

Sulphur Spring Church and delegates: Brother A. J. Blackburn.

Peter Creek Church and delegates: Elder Roland Dotson and Phillip Dotson.

Little Hope Church and delegates: Elder M. H. Ball, Brethren J. M. Belcher and Dewey Dotson.

Joppa Church and delegates: Brother G. M. Stepp, by letter.

Grapevine Church and delegates: Elder J. W. Slone, Brethren Tom Justice and Stewart Justice.

Samaria Church and delegates: Elder Teddy Ball, Brethren C. C. Dotson, Bob Dotson and Jeff Hatfield.

Little Union Church and delegates: Brethren J. H. Fuller and Charlie Freeman.

Pilgrim's Rest Church and delegates: not represented.

John's Creek Church and delegates: Elder Paris Coleman, W. M. Dotson and Brother Jackson Coleman.

Antioch Church and delegates: Elder T. M. Mounts, Brethren Albert Casey, L. C. Chapman and Buddie Dotson.

CHURCHES	ADDRESS OF CLERKS	Rec by Exp & Bap	Rec by Letter	Rec by Relation	Restored	Dismissed by Letter	Excluded	Died	Number of Minutes	Total Membership	Sunday of Meeting	Contribution
Louisa	M C Slone, Fish Trap, Ky	5							100	82	2	12 20
Pond Creek	C J Mickey, Belfry, Ky	2	1			2	2		100	53	2	8 40
Sardis	Ira Simpkins, Hench, Ky								35	19	1	3 25
Big Creek	Benton West, Canada, Ky	2						2	100	32	3	14 68
Raccoon	Milton Coleman, Raccoon, Ky	3	2					1	100	21	4	5 05
Sulphur Spring	J B May, Ira, Va							1	30	10	1	3 25
Peter Creek	Roland Dotson, Stone, Ky					1	2	1	100	67	4	6 40
Little Hope	M H Ball, McAndrews, Ky	3				2		1	100	31	1	10 56
Joppa	G M Stepp, Whitepost, Ky (post office, Nolan, W Va)								20	4	4	1 00
Grapevine	Stewart Justice, Fish Trap, Ky	1							75	28	3	5 00
Samaria	Bob Dotson, Hardy, Ky	12			3	1		1	125	66	3	8 00
Little Union	J H Fuller, Feds creek, Ky								50	9	4	5 15
Pilgrim's Rest	F M Akers, Dana, Ky								30	15	4	
Antioch	L C Chapman, Freeburn, Ky							18	11	40	18	3 2 00
John's Creek	Jackson Coleman, Simmers, Ky				1				75	16	1	5 45
Totals		28	3	4	3	3	21	21	1080	471		90 39

ORGANIZATION: The Association was then organized by appointing Elder W. H. Thacker, moderator, and Elder A. P. Justice, assistant moderator, and Elder T. M. Mounts, clerk, secretary-treasurer, and Elder M. C. Slone, assistant clerk.

1. Newly constituted churches called for. None.
2. Abstract 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: Elders E. S. Stephens, Raleigh Compton and L. T. Barker; visitors: Elders A. R. Singleton and Monty Miller.

Indian Creek Association—Delegates: Elders H. W. Morgan, Lowell Lilly and wife; visitor: Elder B. T. Jenkins.

Union Association—Delegate: Elder Andy Jones; visitor: Elder Charles Compton.

Mates Creek Association dropped correspondence with Rock Spring Association because they seated the Hicks side of New Liberty Association.

St. Clair's Bottom Association—Visitor: Elder H. T. Barker.

Mates Creek Association—Visitors: Elder H. W. Prater, J. A. Justice, G. W. Smith and Lonnie Worrix.

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:

6. Delegates who agreed to visit sister associations are as follows:

Washington Association: Elders A. P. Justice, G. W. Smith, Joe Thacker, T. M. Mounts, W. H. Thacker, W. M. Dotson, W. N. Smith, J. W. Slone and Paris Coleman.

Indian Creek Association: Elder Teddy Ball, A. P. Justice, W. M. Dotson, Brethren Bob Dotson and Dan Adkins.

Union Association: Elder T. M. Mounts, W. M. Dotson, M. C. Slone, H. W. Prater and G. W. Smith.

7. Committee on Arrangements was appointed as follows: Brethren Anderson Farley, Andy Blackburn and Jackson Coleman.

8. Committee on Finance was appointed as follows: Brethren Roland Dotson, Teddy Ball and Martin Ball.

Association adjourned until 9 o'clock Saturday morning.

SATURDAY, SEPTEMBER 4, 1943

The Association was called to order by assistant Moderator A. P. Justice. Prayer by Elder H. T. Barker, of St. Clair's Bottom Association.

1. Roll called and the absentees marked.

2. Committee on Arrangements reported and discharged.

3. Finance Committee reported \$90.39.

4. Delegates appointed last year to visit sister associations reported. Those unable to fill their appointments were excused.

5. The following preachers were on the stand Saturday: Elders W. H. Morgan, L. T. Barker, Andy Jones and Hadley Edwards.

6. Committee on Preaching for Sunday reported as follows: Elders B. T. Jenkins, Lowell Lilly, E. S. Stephens and A. R. Singleton.

7. Union meetings as follows:

Louisa Church and delegates: Meets Friday before the second Sunday in August, 1944—Elders W. N. Smith, T. M. Mounts, W. M. Dotson and Teddy Ball.

Sardis Church and delegates: Meets Friday before first Sunday in August, 1944—Elders A. J. Ball, Lonnie Worrix and H. W. Prater.

Pond Creek Church and delegates: Meets Friday before the second Sunday in July, 1944—Elders Joe Thacker, Teddy Ball, W. H. Thacker and Andy Blackburn.

Big Creek Church and delegates: Meets Friday before the third Sunday in August, 1944—Elders A. J. Blackburn, Paris Coleman, Teddy Ball, W. H. Thacker and W. N. Smith.

Brushy Fork Church—Not represented.

Raccoon Church and delegates: Meets Friday before the fourth Sunday in July, 1944—Elders T. M. Mounts, J. A. Justice and W. M. Dotson.

Sulphur Spring Church and delegates: Meets Friday before the first Sunday in August, 1944—

Peter Creek Church and delegates: Meets Friday before the fourth Sunday in July, 1944—Elders A. P. Justice, Teddy Ball, Paris Coleman and W. N. Smith.

Little Hope Church and delegates: Meets Friday before the first Sunday in July, 1944—Elders Joe Thacker, A. J. Blackburn, W. M. Stanley and H. W. Thacker.

Joppa Church and delegates—

Grapevine Church and delegates: Meets Friday before the third Sunday in July, 1944—Elders Paris Coleman, Lonnie Worrix, H. W. Prater and Dan Adkins.

Samaria Church and delegates: Meets Friday before the third Sunday in June, 1944—Elders A. P. Justice, W. H. Thacker, W. N. Smith, Paris Coleman and A. J. Blackburn.

Little Union Church and delegates: Meets Friday before the fourth Sunday in July, 1944—

Pilgrim's Rest Church and delegates: Meets Friday before the fourth Sunday in July, 1944—

Antioch Church and delegates: Meets Friday before the third Sunday in July, 1944—Elders M. C. Slone, John Fuller and Anderson Justice.

John's Creek Church and delegates: Meets Friday before the first Sunday in July, 1944—Elders J. A. Justice, Lonnie Worrix, John Fuller and Dan Adkins.

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

9. Circular Letter called for and read, and ordered to be printed in these minutes. Brother Anderson Farley was selected to prepare the letter for next year.

10. The clerk was authorized to superintend the printing of the minutes, 1,200 in number, and distribute them among the churches. He shall be allowed \$10 for his services as secretary-treasurer, and \$80.39 balance left in hands of clerk to have minutes printed and return balance to Association.

11. Our next Association is appointed to meet with Peter Creek Church, at Coleman, Pike County, Kentucky, commencing on Friday before the first Sunday in September, 1944. Elder J. A. Justice is to preach the introductory, and Elder G. W. Smith to be his alternate.

12. 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, forever to stay with Him.

Closed by prayer by Elder A. R. Singleton. 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 A. P. JUSTICE, Assistant Moderator.

ELDER T. M. MOUNTS, Clerk.

ELDER M. C. SLONE, Assistant Clerk.

SUNDAY MORNING, SEPTEMBER 5, 1943

Singing and prayer by Elder T. M. Mounts.

Elders on stand: First, Elder B. T. Jenkins, Indian Creek Association; text, 1 Cor. iv. 15. Second, Elder Lowell Lilly, Indian Creek Association; text, "Nevertheless the foundation of God standeth sure." Third, Elder E. S. Stephens, Washington Association; text, John x. 11. Fourth, Elder A. R. Singleton, Washington Association; text, Matt. iii. 2.

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 glorified.

ELDER T. M. MOUNTS, Clerk.

NAMES AND ADDRESSES OF MINISTERS

Elder W. M. Stanley, Ransom, Ky.

Elder A. J. Blackburn, Ira, Va.

Elder W. H. Thacker, Fish Trap, Ky.

Elder W. E. Thacker, Millard, Ky.

Elder A. P. Justice, Raystore, Ky.
 Elder G. W. Smith, Coleman, Ky.
 Elder J. W. Slone, Fish Trap, Ky.
 Elder M. C. Slone, Fish Trap, Ky.
 Elder Noah Smith, Coleman, Ky.
 Elder T. M. Mounts, Majestic, Ky.
 Elder Teddy Ball, Ransom, Ky.
 Elder W. M. Dotson, Stone, Ky.
 Elder Paris Coleman, Coleman, Ky.
 Elder W. N. Smith, Coleman, Ky.
 Elder A. J. Ball, Surosa, W. Va.
 Elder Anse Casey, Coleman, Ky.
 Elder H. W. Prater, Ransom, Ky.
 Elder Joe Thacker, Canada, Ky.
 Elder M. H. Ball, McAndrews, Ky.
 Elder John Fuller, Canada, Ky.
 Elder Anderson Justice, Fish Trap, Ky.
 Elder Lonnie Worrix, Goody, Ky.
 Elder Charlie Holsinger, Mossy Bottom, Ky.
 Elder Joe Slone, Jr., Fish Trap, Ky.

CIRCULAR LETTER

DEAR BRETHREN:

It is my humble duty to write a letter in the form of a circular, to be submitted to your judgment, for which purpose I will call your attention to a portion of Scripture recorded in Psalm xlv. 13, "The king's daughter is all glorious within: her clothing is of wrought gold." I would love to be led by the Spirit to write something soul cheering to God's poor children. To my mind this king was a type of our Lord and Saviour Jesus Christ, and this daughter was a type, or figure, of the church. The clothing is the richness of God. I understand this daughter, the church, was given to Jesus Christ and that He, Jesus Christ, would come at the appointed time of God as a pure sacrifice to redeem this daughter, the church, from under that violated law, and that He did accomplish everything that was needful and necessary. John, the revelator, said, "I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." Dear brethren, in this figure the king's daughter is spoken of as being the bride of our dear Redeemer. Jesus loved the church with an everlasting love and did shed His blood on the cross and did redeem her, the church, unto Himself. Jesus said, "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." So, dear brethren, when Jesus arose from the grave this daughter, the church, was justified, and in her standing in Christ the church is as clear as crystal. Dear brethren, I believe that Jesus was born in the world as we were born. He, Jesus, was both human and divine and humanity died for humanity; the divinity of Christ never died. So I understand that the divine life of God's children was hid with Christ in God before the world began. So this daughter, the church, is clothed with the richness of God. This clothing is as pure as wrought gold. There is no work of the creature mixed with the pure richness of God. I believe that

Jesus went away, went back to the Father, and will come again and will receive this daughter, the church, unto Himself, all of which He purchased with His own blood, and will take them to heaven and immortal glory to ever be with Him. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." I believe this daughter, the church, went down with Jesus. I believe she arose with Him, blessed to have part in Him, Jesus being the first fruit of them which sleep. So I hope sometime when the Lord is done with me on earth that we, the king's daughter, the church, will meet where we will never part. So it is "by grace are ye saved through faith; and that not of yourselves: it is the gift of God." Grace is a favor of God bestowed on the sinner, and by the Spirit leading and directing, we are then made able to preach the gospel, which is the power of God unto salvation to everyone that believes. Now may God bless us to earnestly contend for the faith once delivered to the saints, is my prayer. In hope,

A. J. BLACKBURN.

TIME AND PLACE OF CORRESPONDING ASSOCIATIONS

Indian Creek Association meets with Mount Zion Church, Ronceverte, Greenbrier County, W. Va., on Friday before the fourth Sunday in August, 1944.

Union Association meets with Antioch Church, Dona, Floyd County, Ky., on Friday before the third Sunday in September, 1944.

The Washington Association meets with New Garden Church, Honaker, Va., on Friday before the second Sunday in September, 1944.

CONSTITUTION

Article I. This Association shall be called Mates 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 messengers, 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 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 an inviolate chain of 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 ministers 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.

ARTICLES OF FAITH

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, and foot-washing is 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.

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 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 Decorum.

XI. Names of the several members of the Association shall be enroll the clerk, and called over as many times as the Association may require.

XII. The moderator shall be entitled to the same privilege of speech as another member, provided the chair be filled, and he shall have no vote except the Association be equally divided, in that event he shall give the casting vote.

XIII. That any member who shall willingly violate any of these rules shall be reproved by the Association as they think proper.

OBITUARIES

ALBERT BLACKBURN

Albert Blackburn was born November 10, 1867, at Canada, Pike County, Ky., where he spent his entire life, and was loved by all who knew him. On July 28, 1887, he was married to Carolina Matilda Smith. To this union were born nine children. One child and his companion preceded him in death. He united with the old Primitive Baptist Church in his early life, and his doors always stood ajar for the lodging of God's children, and he was a strong believer in salvation by grace. He served as our clerk for about ten years, and always stood firm for the upbuilding, peace and harmony of Zion. In the last two or three months of his life here on earth he was in failing health, and wasn't able to attend his home church, but would often request the brethren to come in and preach for him in whose heart his soul took delight. He departed this life April 15, 1943, making his stay here on earth 75 years, 5 months and 5 days. His body was taken to the Big Creek Church house where the funeral was attended to by Elders W. M. Stanley, Joe Thacker, W. H. Thacker and A. R. Singleton. The children have lost a good father, and the church a faithful clerk. We feel our loss is his eternal gain.

THE BIG CREEK CHURCH.

SARAH JANE DOTSON MAY

Sarah Jane Dotson May was born April 21, 1857; deceased, October 7, 1943. She was married to John H. May, September 9, 1875. To this union were born twelve children. Four preceded her in death. This leaves eight children to mourn their loss. She was a member of the Primitive Baptist Church and was baptized by Elder W. J. Prater and lived a faithful member until the death angel came and called her home. The children have lost a loving mother; and the neighbors, a faithful friend; and the church, a good member. But we do not doubt but what our loss is her eternal gain. Written by

ELDER TEDDY BALL.

GILEMORE SLONE

Gilemore Slone was born April 16, 1862, and died June 23, 1943, making his stay on earth 81 years, 2 months and 7 days. He joined the Old Regular Primitive Baptist Church at Raccoon, Ky., on April 30, 1923, and was baptized by Elder J. B. Ramey. He lived a faithful member until his death. He was married three times; first, to Mary Coleman; second, to Sarah Kindrick; third, to Sindy Chaney. To the first, four children, two boys and two girls were born; to the second, four boys and three girls were born; and he leaves them to mourn their loss. I hope that their loss is his eternal gain. The church has lost a good member and his seat cannot be filled any more. Written by a brother,

G. A. COLLINS.

LEAR COLEMAN

Lear Coleman, daughter of Thomas and Elizabeth Hatfield, was born March 16, 1863, and died March 14, 1943, making her stay on earth, lacking two days, eighty years. She was buried on her eightieth birthday. Her husband, Ferrell Coleman, preceded her in death August 13, 1930. She is survived by four children, Mrs. Thomas Williamson, of Ransom, Ky.; Mrs. Jim Williamson, of Stone, Ky.; Butler Coleman, of Ransom, Ky.; and Wade Coleman, of the U. S. Army, stationed at Fort Barry, Calif. Also, one sister survives.

AMERICA HATFIELD, of McAndrews, Ky.

HENRY SMITH

Henry Smith was born October 10, 1878, the son of Matt and Arminde Smith. He was joined in marriage to Bertha E. Smith, November 18, 1903. To this union were born ten children, two of whom preceded him in death. He leaves his widow and the following children to mourn their loss: Willie Smith, Stone, Ky.; Winferey and Clive Smith and Mrs. Marie Scott, of Huddy, Ky.; John Smith, of Canada, Ky.; Ostel and Dorothy Smith, at home. He is also survived by the following brothers and sisters: John Matt Smith, Tom Smith and Mrs. Creesy Stanley, of Canada, Ky.; Bertha Smith, of Matewan, W. Va.; Delpha Smith, of Newport News, Va.; Betty Chapman, of McAndrews, Ky.; Cora Scott, of Pikeville, Ky.; Cordia Smith, Josie Bowsman, Mary Stanley, Joe and Luther Smith. He departed this life Thursday, August 5, and leaves, in addition to his family, a host of friends to mourn his passing. He was a strong believer in the Primitive Baptist Church. Mrs. Delphia Bowsman, Newport News, Va., Cordia E. Smith, Columbus, Ohio, Joe Smith, Detroit, Mich., Josie Mooney, Matewan, W. Va., Mary Stanley, McAndrews, Ky., Pvt. Luther Smith, U. S. Army, Camp Phillips, Kan. Written by

ELDER TEDDY BALL.

DAVID M. PLYMALE

David M. Plymale was born January 18, 1855. He was 88 years, 2 months and 3 days old. He was a member of a family of fifteen and the last one to go. His wife, Amy, passed away several years ago. He was the father of fifteen children, ten living, five dead; the grandfather of eighty children, sixty-two living; great-grandfather of one hundred fifty children, one hundred fifteen living; great-great-grandfather of six children, five living. He was a believer in the Primitive Baptist Church and thought they were contending for the faith once delivered to the saints, and that our loss is his gain. Written by

ELDER TEDDY BALL.

GEORGE DOTSON

George Dotson, the son of D. J. Dotson and Rebecca Dotson, born February 10, 1878; deceased this life May 24, 1943, making his stay on earth 65 years, 3 months and 14 days. He was married to Margrett Hatfield, September 25, 1902. To this union were born six children, two of which preceded him in death, leaving four children to mourn their loss. Their names are Mary Ratliff, May Ratliff, Floria Ward and one lonely boy, Bob Dotson, and a lonely widow and two brothers and five sisters to mourn for him. He confessed a hope in Christ and joined the Primitive Baptist Church. He and his wife were baptized by Elder

J. H. Coleman several years ago. He lived a faithful believer in the doctrine of salvation by the grace of God until his death, and he told his family that there was nothing in his way, that heaven was his home. He was a faithful father, a loving husband and a faithful friend. But we feel that his spirit is resting in the presence of the Lord, and that our loss is his gain. Written by

ELDER TEDDY BALL.

JAMES E. RUNYAN

Death and sorrow has invaded our church and claimed our dear brother, James E. Runyan, better known as "Uncle Ep." He was born August 1, 1868; died September 27, 1942. He was the son of Moses and Emma Bevins Runyan. He was married to Ella Murphy, July 31, 1886, and to this union were born thirteen children—eight boys and five girls—of which three sons and one daughter preceded him in death. Other survivors are twenty-two grandchildren, eight great-grandchildren, two brothers, four sisters, and a host of other relatives and friends. He was a member of the Pond Creek Primitive Baptist Church. He joined and was baptized by Elder J. H. Keaton, May 30, 1938. He was a faithful member and always filled his seat at the church. His home was a home for the Baptist brethren and sisters, and he never turned anyone down. He was a friend to all who knew him. He always looked forward to the Association when it came to Pond Creek and took care of as many people as anyone in the community, for the past fifty years. The church will miss his counsel and advice, not only the church but his neighbors and friends. His funeral was preached by Elders Andrew F. Kiser, W. H. Thacker, and Teddy Ball. Brother Runyan was laid to rest in the family cemetery at Belfry, Kentucky, to await the morning of the resurrection, when the saints will all be gathered together to sing praises through all eternity. Written by a brother, in hope of eternal life,

C. J. MICKEY.

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