

Minutes

— of the —

NINETY-NINTH
ANNUAL SESSION

— of the —

Mate's Creek District Primitive Baptist Association

— Held with —

THE POND CREEK CHURCH
Belfry, Pike County, Kentucky,
August 31, September 1, 2,

1951

Next session to be held with Raccoon Church at Raccoon, Pike County, Kentucky, to begin Friday before the first Sunday in September, 1952. Elder Joe Thacker to preach the Introductory Sermon, Elder John Fuller, alternate.

Officers

ELDER W. H. THACKER Moderator
ELDER A. P. JUSTICE Assistant Moderator
BROTHER STEARL HATFIELD Clerk
BROTHER C. J. MICKEY Assistant Clerk

THE PRIMITIVE BAPTIST PUBLISHING HOUSE & LIBRARY
ELON COLLEGE, NORTH CAROLINA

Proceedings

**OF THE MATES CREEK DISTRICT ASSOCIATION HELD WITH
THE POND CREEK CHURCH, AUGUST 31, SEPTEMBER 1, 2, 1951.
FRIDAY MORNING, August 31, 1951.**

The Association was called to order by the Moderator, prayer by Elder Joe Thacker.

The Introductory Sermon was preached by Elder Frank Wheeler, text Song of Solomons 2:2, "As the lilly among the thorns, so is my love among the daughters."

Ministers left on the stand for Friday:

1. Elder Lee Craiger, of the Union Association.
2. Elder Gideon Sparks, of the Washington Association.
3. Elder J. P. Holbrook, of the Union Association.
4. Elder Owen Harvey, of the Indian Creek Association.

Messengers assembled in the Pond Creek Church house, and was called to order by the Moderator, prayer by Elder J. W. Tuttle, of the Upper Mayo Association.

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

Louisa Church: Elders W. H. Thacker, A. P. Justice, M. C. Slone, Joe Slone, Jr., Brother Bradley Warrix.

Pond Creek Church: Elders Frank Wheeler, George Hunt, Brethren Willard Blackburn, C. J. Mickey, and W. J. Hatfield.

Big Creek Church: Elders Joe Thacker, John Fuller, Brethren Paris Blackburn, Lewis Elswick, Joe Stanley, and M. B. Blackburn.

Raccoon Church: Elder M. C. Slone, Brethren Joe Maynard, Tom Collins, Milton Coleman, and Joe Morris.

Sulphur Spring Church: Elders A. J. Blackburn, Johnny Blackburn, Brethren Ira Simpkins, Joe Conn, J. B. May, and Chester Blackburn.

Peter Creek Church: Elder Anderson Casey, Brethren Phillip Dotson, Buddy Dotson, Peter Coleman, and Roland Dotson.

Little Hope Church: Brethren Dewey Dotson, Lee Stiltner, Ballard Ball and Bobby Blackburn.

Joppa Church: Elder Frank Wheeler, Brethren Tom Jude, and Floyd Stepp.

Grapevine Church: Elder J. W. Slone, Brethren Arville Justice, Hillard Justice, Arthur Williams, and Stewart Justice.

Samaria Church: Elder Teddy Ball, Brethren C. C. Dotson, Jim Varney, Stearl Hatfield, John Coleman, Willie Hatfield, Bob Dotson.

Johns Creek Church: Elder Paris Coleman, Brethren Harvey Coleman, W. I. Smith, Ralph Coleman, and Taylor Coleman.

ELECTION OF OFFICERS

The Association then elected Elder W. H. Thacker, Moderator, Elder A. P. Justice, Assistant Moderator; Brother Stearl Hatfield, Clerk, Secretary and Treasurer; Brother C. J. Mickey, Assistant Clerk.

PROCEEDING OF BUSINESS

1. Newly Constituted Churches called for, received Calvary Church, by arm of seven members from Raccoon Church.

2. Abstracts of Principles, Rules of Decorum, and Constitution read and to be printed in the Minutes.

3. Correspondence from sister Associations received and seated as follows:

Washington: Elders E. S. Stevens, G. B. Sutherland, Gideon Sparks, Hadley Edwards, Montie Miller, and M. M. Edwards.

Indian Creek: Elder Owen Harvey.

Union: By letter and Elders Joseph Church, and J. P. Holbrook.

Visitors from sister Associations were received and seated as follows:

Washington: Brother Adrian May and Fred Oquin.

Indian Creek: Brethren Leonard Mann, Henry Mann, Lacy Lilley.

Powell's Valley: Elder B. E. Dotson.

Upper Mayo: Elder J. W. Tuttle.

4. Moved and seconded that the Moderator make all temporary arrangements.

5. A messenger from each church, together with all the messengers from the Pond Creek Church were appointed to arrange for the preaching from the stand.

They reported for Saturday:

1. Elder Joe Church, of the Union Association.

2. Elder J. T. Mabe, of the Indian Creek Association.

3. Elder G. B. Sutherland, of the Washington Association.

4. Elder J. W. Tuttle, of the Upper Mayo Association.

5. Elder E. S. Stevens, of the Washington Association.

They preached in the order of their names.

6. Messengers who agreed to visit sister Associations are as follows:

Washington: Elders Paris Coleman, J. H. Blackburn, Teddy Ball, Joe Slone, Jr., and Brethren Harvey Coleman, W. I. Smith.

Indian Creek: Elders Teddy Ball, J. H. Blackburn, and Dan Adkins.

Union: Elders Joe Slone, Jr., and Matt Slone.

7. Committee on Arrangements was appointed as follows:

Brethren W. J. Hatfield, Paris Coleman, and Frank Wheeler.

8. Committee on Finance was appointed as follows:

Brethren Matt Slone, Jim Varney, and C. C. Dotson.

9. Moved and seconded that the Association be adjourned until 9 o'clock Saturday morning.

SATURDAY MORNING, September 1, 1951.

The Association met pursuant to adjournment and was called to order by the Moderator, prayer by Elder Kit Ratliff.

1. Roll called and absentees marked.

2. Committee on Arrangement reported and were discharged.

(a) Committee recommend that item 4 of our Minutes of Saturday business be moved up to item 3 of Friday's business, and that item 3 be moved to item 4 of Friday's business. This was accepted by the Association by a move and second.

3. Finance Committee reported \$136.92, and were discharged.

4. Messengers appointed last year to visit sister Associations reported, and those unable to fill their appointment were excused.

5. Committee on Preaching for Sunday reported as follows:

1. Elder B. E. Dotson.

2. Elder Lowell Lilly.

3. Elder Hadley Edwards.

4. Elder A. R. Singleton.

6. Union meetings and their appointees as follows:

Louisa Church meets Friday before the second Saturday in August 1952. Elders Teddy Ball, J. H. Blackburn, A. J. Blackburn, Fonso Justice, and Frank Wheeler.

Pond Creek Church meets Friday before the second Saturday in August, 1952. Elders Wallace Chapman, Joe Thacker, J. H. Blackburn, and Teddy Ball.

Big Creek Church meets Friday before the third Saturday in August, 1952. Elders Wallace Chapman, J. H. Blackburn, Dan Adkins, W. H. Thacker, and Paris Coleman.

Racoon Church has no Union Meeting.

Sulphur Springs Church meets Friday before the first Saturday in August, 1952. Elders Frank Wheeler, Dan Adkins, Teddy Ball, Joe Slone, Jr., Homer Little, and Paris Coleman.

Peter Creek Church meets Friday before the fourth Saturday in June, 1952. Elders Teddy Ball, Paris Coleman, Dan Adkins, Frank Wheeler, J. H. Blackburn, and Wallace Chapman.

Little Hope Church meets Friday before the first Saturday in July, 1952. Elders Paris Coleman, Joe Thacker, Joe Slone, Jr., Wallace Chapman, Anderson Casey, Fonso Justice, and W. H. Thacker.

Joppa Church meets the first Saturday in June, 1952. Elders Kit Ratliff, Dan Adkins, John Fuller, and Joe Thacker.

Grapevine Church meets Friday before the third Saturday in July, 1952. Elder J. H. Blackburn, M. C. Slone, Lonnie Warrix, J. H. Blackburn, and Paris Coleman.

Samaria Church meets Friday before the third Saturday in June, 1952. Elders A. P. Justice, W. H. Thacker, J. H. Blackburn, Frank Wheeler, Dan Adkins, Paris Colman, Teddy Ball, and A. J. Blackburn.

John Creek Church meets Friday before the second Saturday in July, 1952. Elders Kit Ratliff, John Fuller, W. H. Thacker, Dan Adkins, Frank Wheeler, Teddy Ball, and J. H. Blackburn.

Calvary Church meets Friday before the first Saturday in June, 1952. Elders Teddy Ball, Wallace Chapman, Joe Slone, Jr., Paris Coleman, W. H. Prater, and Fonso Justice.

7. Circular Letter called for read, received and to be printed in the Minutes, and that Elder Wallace Chapman to prepare the next.

8. Agreed that we have 1500 copies of these Minutes printed, and annex our Constitution, Articles of Faith, Rules of Decorum, and the obituaries of Sister Florence Coleman, Sister Ollie Varney, Brethren Henry C. Varney, Sam McCoy, Tilden Williamson, J. M. Blackburn, Willie James Williamson, and K. B. Morris.

9. Agreed that the Brother Clerk superintend the printing and distribution of the Minutes, and to pay for same from the funds in the treasury and the balance of the funds be left in his hands, until the next Association.

10. The Finance was disposed of as follows:

Balance left on hand from last year	\$145.68
Amount received from the churches	136.92
Total cash on hand	\$282.60
Amount paid for Minutes last year	\$68.50
Allowed Clerk	10.00
Total cash paid out	\$78.50
Balance cash left on hand	\$204.10

11. Agreed that our next Association be held with the Raccoon Church at Raccoon, Pike County, Kentucky, and to begin Friday before the first Sunday in September, 1952, and that Elder Joe Thacker is to preach the Introductory Sermon and that Elder John Fuller be his alternate.

The Washington Association meets with the Mill Creek Church and will begin Friday before the second Sunday in September, 1952. Go by Grundy, Virginia to Raven, Virginia, turn right at Raven up Mill Creek to the Association.

The Indian Creek Association meets with the Egerian Church and will begin Friday before the last Sunday in August, 1952. Go through Beckley, West Virginia to Flat Top, West Virginia, turn off main highway at Flat Top, eight miles out on secondary road to the Association.

Minutes read and approved. Closed by prayer by Elder Hadley Edwards; then adjourned until the time of our next Association.

Signed by:

W. H. THACKER, Moderator

A. P. JUSTICE, Assistant Moderator.

STEARL HATFIELD Clerk.

C. J. MICKEY, Assistant Clerk.

EVENING MEETINGS

FRIDAY EVENING:

Ballard Ball's home: Elders Joe Slone, Paris Coleman, and J. P. Holbrook.

Sister Judy Runyon's home: Elders B. E. Dotson, and Hadley Edwards.

Samaria Church: Elders J. H. Blackburn, A. J. Blackburn, E. S. Stevens.

Pond Creek Church: Elders G. B. Sutherland, and J. W. Tuttle.

Brother Fonso Justice's home: Elders A. P. Justice, Kit Ratliff, and Ostill Smith.

Big Creek Church: Elders Joe Church, Jess Holbrook, Gideon Sparks.

George Slone's home: Elders Owen Harvey, and W. H. Thacker.

SATURDAY EVENING:

Brother Andy Blackburn's home: Elders Paris Coleman, Homer Little, Teddy Ball, and Wallace Chapman.

Jim Ball's home: Elders Joe Slone, Jr., Montie Miller, E. S. Stevens.

Coburn Church: Elders J. H. Blackburn, A. J. Blackburn, and Lacey Lilley.

Samaria Church: Elders Hadley Edwards, and M. M. Edwards.

Sister Florence Browning's home: Elders Dan Adkins, Bobby Stanley, and Teddy Ball.

Anthony Coleman's home: Elders A. R. Singleton, Loyall Lilley, and J. W. Tuttle.

SUNDAY MORNING, September 2, 1951.

Singing and prayer by Elder E. S. Stevens, of the Washington Association.

Elders on the stand:

1. Elder B. E. Dotson, of the Powell's Valley Association, text, Eph. 1:1-4: "Blessed be the Lord," etc.

2. Elders Lowell Lilley, of the Indian Creek Association, text "I came not to do mine own will, but the will of Him who sent me."

3. Elder Hadley Edwards, of the Washington Association, text, Rom. 8:16: "The Spirit itself beareth witness with our spirit that we are the children of God."

4. Elder A. R. Singleton, of the Washington Association, text "Jesus is the Savior," etc.

Closed by the Moderator.

We have had one more wonderful Association, the preaching was the true doctrine of Primitive Baptists, the attendance was large, but well behaved.

The Association wants to thank each and everyone who helped in any way.

—THE CLERK

CIRCULAR LETTER

To the ministers and messengers who may compose the Mates Creek Association, when convened with the Old Pond Creek Church, Pike County, Kentucky, Friday before the first Sunday in September, 1951.

By the request of the last Association, I will now make the attempt to write what is called a Circular Letter to be submitted for consideration at this present session, trusting that God will lead and direct my mind in such a way that I may write something that will be a comfort to God's humble poor.

I will call your attention to a scripture in Matthew 1:21, "And she shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins." The question with many people today is, Did He save them or did He leave them something to do with it. Dear brethren, I believe the saving took place before we were born into the world, but is being manifested every day to His humble poor. I love to think of what the apostle Paul said about it "who has saved us and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ before the world was," so it is either works or grace. The apostle declared it is by the grace of God I am what I am. I understand the good book to teach, there is not another name given under heaven nor among men, whereby we must be saved. It is not of works of righteousness which we have done. I love to declare that it is through the shed blood of that darling Son that we will sing in the glory world and by His grace we sing His praises here.

The scripture teaches us that all souls shall be saved in the Lord with an everlasting salvation. To my mind that includes all that Christ died for when He hung on the cross, but yet He said, "Though Israel be as the sand of the sea, a remnant shall be saved." What for? to show forth His praise here in the church till He comes again.

Dear brethren, I am glad to think that the church was what He came and gave His life for, He said, "I am the head, and ye are the body, the church visible and invisible." I don't think that He, Christ, purposed all His people to join the church that He set up here in the world, but I do believe that Christ will manifest His sweet spirit to everyone that He died for sometime from the cradle to the grave, because He declared by the one Spirit ye are all baptised into the one body and that body is Christ.

Dear brethren, I love to think of Christ and His people being here together so close with love that there is nothing that can ever separate them. His everlasting arm is always underneath them. My humble hope is that I am one of that number. If so, it is nothing good that I did to cause His to save me. The apostle says, "By grace ye are saved, through faith and not of yourselves; it is the gift of God." A free gift that we didn't have to work for.

Dear brethren, in the final wind-up I believe there will be a resurrection of the just and the unjust, and the happiness of the righteous shall be eternal and the punishment for the wicked will be everlasting. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. It does not yet appear what we shall be, but we know that when He shall appear we shall

be like Him, for we shall see Him as He is. My dear brethren, if we can be like Jesus in the gracious resurrection, when He comes again to call the redeemed of His blood that He bought and paid for, won't that be good enough for us all?

I must bring my remarks to a close. May the Lord lead and direct our minds in all our undertakings is my humble prayer for Jesus' sake. In hope of eternal life.

Your unworthy brother.

— ELDER JOE THACKER



NAMES AND ADDRESSES OF MINISTERS

Elders:

A. J. Blackburn, Ira, Virginia.
W. H. Thacker, McAndrews, Kentucky.
J. W. Slone, Fishtrap, Kentucky.
M. C. Slone, Fishtrap, Kentucky.
A. P. Justice, Millard, Kentucky.
W. E. Thacker, Millard, Kentucky.
Teddy R. Ball, Ransome, Kentucky.
Noah Smith, Coleman, Kentucky.
Joe Thacker, Canada, Kentucky.
John Fuller, Canada, Kentucky.
Charley Holsinger, Mossy Bottom, Kentucky.
W. H. Prater, Steel, Kentucky.
Lonnie Warrix, Huddy, Kentucky.
Anderson Casey, Coleman, Kentucky.
Paris Coleman, Coleman, Kentucky.
W. N. Smith, Coleman, Kentucky.
J. H. Blackburn, Ira, Virginia.
Joe Slone, Jr., Fishtrap, Kentucky.
Kit Ratliff, Ransome, Kentucky.
Dan Adkins, McAndrews, Kentucky.
Wallace Chapman, Belfry, Kentucky.
Frank Wheeler, Stone, Kentucky.
George Hunt, Hardy, Kentucky.
Fonso Justice, McVeigh, Kentucky.
Ostill Smith, Canada, Kentucky.

Licentiates:

James Earl McIntosh, Hardy, Kentucky.
Homer Little, McCarr, Kentucky.
Bobby Mayhon, Ransome, Kentucky.
Glenn Vipperman, Meta, Kentucky.

OBITUARIES

BROTHER SAM McCOY



I will attempt in my unworthiness to write an obituary of my dear father, Sam McCoy, who has outstripped us in this life, and has gone on. Our father was born July 2, 1884, and passed away April 10, 1951, making him 67 years of age. Dad joined the Primitive Baptist Church the fourth Saturday in September, 1940, and lived a faithful member until the death angel called him away. Dad enjoyed talking about the goodness of God concerning the great love He had for His children. Dad was a firm believer in the resurrection of these vile bodies. We hope to meet Dad in the glory world where we all, according to the scriptures, will be like Jesus. We have greatly missed our dear father, but we trust our loss is his heavenly gain.

Written by his son,

—GEORGE McCOY

SISTER OLLIE VARNEY

It is with a sad and aching heart that we write a sketch of the life of our dear mother who was a precious jewel in our life and in this world. The death angel came to our home November 23, 1946.

She was married to Henry Varney about 52 years ago, and to this union were born 14 children, 5 preceded her in death.

Our dear mother joined the Primitive Baptist Church, September, 1942, and lived a faithful member till death. Mother was a firm believer in salvation by the grace of God. She loved to praise the Lord who gave Himself for her. She left this world in full faith of the voice of the Lord to call her sleeping body from the grave and to be taken home to glory to forever be with Jesus.

Written by her sons,

—ROSCOE & CARL VARNEY



WILLIE JAMES WILLIAMSON



I will try in my sorrow to write a brief sketch of the life of my dear beloved son, Willie James.

He was born December 25, 1929, and departed this life August 24, 1951, making his stay on earth 21 years, 7 months and 29 days. He leaves his father, Hi Williamson, and his mother, Peggie Williamson, and three sisters, and one brother, and a host of relations, and friends to mourn his loss. He never did join any church, but he was a strong believer in the Primitive Baptist doctrine and often called the preaching brethren in to preach for him.

Our loss is great, we miss him so much, but we hope our loss is his eternal gain.

Written by his father,

—HI WILLIAMSON

K. B. MORRIS



I will try in my weakness, if the Lord will bless me, to write a sketch obituary of my dear father, K. B. Morris, who departed this life July 30, 1947. Dad never did confess a hope in the Lord, but he was a true believer in the Old Primitive Baptist Church. One week before he died, he made this remark: "I know the Old Baptist doctrine is right, it's the doctrine Christ and the apostles preached when they were here and I will risk my soul on that." Since Dad never attached himself to the church I was just thinking of his destiny and here is a dream I had and I truly believe it was sent to me from the Lord: I dreamed of being at the Louisa Church, and thought a voice said to me (by name) "Joe, get up in the stand." I did, and the same voice said to me, "I want you to search the church records to see who belonged to the church." I began searching, reading down a great list of names, several being familiar to me. Reading down, I found A. P. Justice, and the next name was K. B. Morris. My dream ended there as though I was particularly looking for that name. I awoke from sleep, deep down in my heart praising and thanking the Lord for that blessing.

I truly believe Dad will ultimately join with Mother in that mansion that I hope was prepared for them from the foundation of the world.

Written by his son,

—JOE MORRIS



BROTHER HENRY C. VARNEY

It has fallen my lot, feeling unworthy to write an obituary of our dear father-in-law.

Papa was born November 2, 1874, and passed away February 9, 1951, making him 77 years of age. Papa joined the Primitive Baptist Church the fourth Sunday in September, 1942, and lived a faithful member until death. His vacant seat and his godly talks can never be replaced, neither can his warm handshakes and his comments on the doctrine.

Papa truly believed in a salvation by the grace of God. He was a true believer in the resurrection of these bodies and that in the great and notable day that we shall hear the voice of the Lord and come forth from the grave and be taken to forever be with Jesus.

Dear brethren and sisters in the Lord, that is our whole soul's dependency. We are living in hope of seeing our God and being like Him and only to be taken home on the power of His great love that we hope He had for us in that sweet election of grace.

Written by,

—MYRTIE & JOE MORRIS

BROTHER WILLIAM TILDEN WILLIAMSON

If the Lord will, I will try to write an obituary of my dear uncle and brother W. T. Williamson. Uncle Tilden was called away from this life at Waverly, Ohio, at the age of 74. Our dear uncle joined the Primitive Baptist Church August 24, 1946, and lived in full faith and fellowship of the good doctrine and lived a faithful member till death. He would visit the church as often as he could, and would never seem to tire of talking of the goodness of God and the hope he

had of eternal life. He was a sincere believer in the resurrection of these mortal bodies and that God was the ruler and super-ruler, and man was too weak to bring down salvation. He left this world in full belief of salvation by the grace of God.

We have missed our dearly beloved brother, and do hope and believe our loss is his eternal gain.

Written by his nephew,

—JOE MORRIS

SISTER FLORENCE DOTSON COLEMAN

Florence Dotson Coleman, born June 8, 1886. She was the daughter of the late Jordan Dotson and Alice Hager Dotson, and was married to George H. Coleman, November 28, 1901. To this union were born 14 children, 11 living, and 3 preceded her in death, and her husband also. She departed this life May, 6, 1951. She united with the Primitive Baptist Church the fourth Sunday in May, 1914, and was baptised by Elder Anderson Hatfield.



She was a strong believer in the doctrine of salvation by the grace of God. She believed that when Christ hung on the cross that He paid the indebtedness of all the Father gave Him. We believe her spirit has gone back to God who gave it, and her body to the dust, sleeping that peaceful sleep, waiting for the second coming of the Lord, and declare that time shall be no longer, and that her body will be changed and raised fashioned like unto the most glorious body of our Lord and Savior Jesus Christ and took home to heaven with all the redeemed of the Lord.

Written by her brother,

—ROLAND DOTSON

BROTHER J. M. BLACKBURN



J. M. Blackburn departed this world August 28, 1950, making his stay on earth 80 years, 6 months, 15 days. It is with a sad and aching heart that we write a sketch of the life of our dear beloved father whom we all loved. The death angel came in our home and conveyed his spirit to his happy home. He was a true believer in the Old Baptist Church and could not hardly wait until the end of the week to go somewhere to church. He was married to Kathern (Smith) Blackburn. To this union were born two sons. His wife and one son preceded him in death. Later in years he was married to Sally (Ball) Blackburn. To this union were born two children, one son and one daughter. He left his wife, two sons, and a daughter and a host of friends to mourn his loss. But we hope our loss is his eternal gain.

Our loving father has gone and he had a hope that we would follow and he said for us to hope and pray that with God's help, we all would meet some sweet day.

Written by his son and daughter-in-law.

—GRANT AND BYRD

DISTRIBUTION OF MINUTES

Louisa—Bradley Warrix, Fishtrap, Ky.	125
Pond Creek—C. J. Mickey, Belfry, Ky.	200
Big Creek—M. B. Blackburn, Canada, Ky.	100
Raccoon—Joe Morris, Raccoon, Ky.	100
Sulphur Spring—J. B. May, Ira, Va.	75
Peter Creek—Roland Dotson, Stone, Ky.	100
Little Hope—Dewey Dotson, Pinsonfork, Ky.	60
Joppa—Tom Jude, Hatfield, Ky.	25
Grapevine—Stewart Justice, Fishtrap, Ky.	65
Samaria—Bob Dotson, Hardy, Ky.	200
Little Union—James H. Fuller, Steele, Ky.	25
John's Creek—Noah Smith, Jr., Coleman, Ky.	100
Calvary—Roscoe Varney, Belfry, Ky.	50

DISTRIBUTION OF MINUTES TO CORRESPONDING ASSOCIATIONS

Washington—M. C. Sutherland, Birchleaf, Va.	25
Indian Creek—J. R. Lilly, Box 136, Hinton, West Va.	25
Union—J. M. Holbrook, Shelby Gap, Ky.	25
Upper Mayo—J. W. Moorefield, 3405 Hanes, Winston-Salem, N. C.	25
Powell's Valley—Elder B. E. Dotson, London, Ky.	25
To the Clerk, Stearl Hatfield, McCarr, Ky.	150
Total	1500

CONSTITUTION

1. This Association shall be calld Mates Creek District Primitive Baptist Association.

2. 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.

3. In the letters from the different churches shall be expressed their membership in full fellowship, those baptised, received by letter, dismissed by letter, excluded and deceased since the last Association.

4. The members thus chosen and convened shall have no power to lord it over God's heritage nor shall they have any clerical powers over the churches, nor shall they infringe on any of the internal rights of any church in this union.

5. The Association when convened, shall be governed by a regular and proper decorum.

6. The Association shall have a Moderator, Clerk and Treasurer, who shall be chosen by the suffrage of the members present.

7. 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.

8. Every church in the union shall be entitled to a representation in the Association.

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

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

11. 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.

12. 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 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 messengers to the Association, and those monies 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 monies received by him, and pay out of the same according to the Association.

13. 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.

14. The Minutes of the Association shall be read and corrected, if need be, and signed by the Moderator and Clerk before the Association arises.

15. Amendments to this plan or form of government may be made at any time by majority of the union when they deem it necessary.

16. The Association shall have power: (1) To provide for the general union of the churches. (2) To preserve inviolably a 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 monies 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 time or place they may think most convenient to the churches of the Association.

ARTICLES OF FAITH

1. 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.

2. We believe that Jesus existed in His mediatorial Person as the head and life of His body, the church, from everlasting.

3. We believe 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.

4. 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.

5. We believe the atonement made by Christ was full and complete and exclusively for the elect, or heirs of promise.

6. We believe the doctrine of God's predestination in every sense as the Bible teaches it.

7. 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.

8. We believe there will be a resurrection of the bodies, both of the just and the unjust, and the happiness of the righteous and the punishment of the wicked shall be eternal.

9. 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.

10. We believe the scriptures of the Old and New Testaments 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 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

1. The Association shall be opened and closed by prayer.

2. A Moderator and Clerk shall be chosen by the suffrage of the members present.

3. Only one member shall speak at a time, who shall rise from his seat and address the Moderator when he is about to speak.

4. The person thus speaking shall not be interrupted by any except the Moderator until he is done speaking.

5. 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 as to convey his ideas.

6. No person shall rise and speak more than three times on one subject without liberty obtained from the Association.

7. No person shall abruptly break off or absent himself from the Association without liberty obtained from it.

8. No member of the Association shall have liberty of laughing during the sitting of the Association, nor whispering in time of public speech.

9. No member of the Association shall address another in any other term or appellation but the title of "Brother."

10. 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.

11. 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.

12. 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.

13. That any member who shall willingly violate any of these rules shall be reprov'd by the Association as they think proper.

STATISTICAL TABLE

CHURCHES	NAMES OF CHURCH MESSENGERS									
	Saturday of M.	Rec. by Baptism	Rec. by letter	Restored	Dismissed letter	Excluded	Deceased	Membership	Contribution	
Louisa	212	2	73	\$18.00
Pond Creek	28	3	2	102	18.00
Big Creek	37	2	2	2	1	2	1	41	10.00	
Raccoon	47	1	10	3	33	17.00
Sulphur Springs	15	1	37	7.00
Peter Creek	45	..	..	2	..	1	3	62	10.00
Little Hope	11	..	..	1	..	2	1	25	6.00
Joppa	1	..	..	..	..	..	..	10	3.50
Grapevine	3	..	..	..	1	..	1	19	10.00
Samaria	314	4	1	1	4	1	1	136	19.42	
Little Union	2	..	..	..	..	..	..	8	..
John's Creek	21	..	..	..	3	1	3	40	13.00
Calvary	1	..	3	..	..	..	..	10	5.00
Totals	60	9	8	19	10	17	596	\$136.92		

