

Minutes

— of the —

ONE HUNDRED SECOND
ANNUAL SESSION

— of the —

Mates Creek District Primitive Baptist Association

Held with

THE SAMARIA CHURCH

Ransom, Pike County, Kentucky

September 3, 4, 5,

1954

Next session to be held with the Louisa Church at Millard, Pike County, Kentucky, to begin Friday before the first Sunday in September, 1955, at 10:00 o'clock A. M., and Elder A. P. Justice is to preach the Introductory Sermon, Elder Fonso Justice is to be his Alternate.

— OFFICERS —

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

THE PRIMITIVE BAPTIST PUBLISHING HOUSE & LIBRARY
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Proceedings

OF THE MATES CREEK DISTRICT ASSOCIATION HELD WITH THE SAMARIA CHURCH

FRIDAY MORNING, September 3, 1954.

The Association was called to order by the Moderator, prayer by Elder A. P. Justice.

The Introductory Sermon was preached by Elder Dan Adkins, text: the seventh Article of Faith of our Minutes (please refer).

Ministers left on the stand for Friday:

1. Elder Sam Newsom of the Union Association.
2. Elder M. C. Miller of the Washington Association.
3. Elder Bell Tucker of the Clear Spring Church.
4. Elder M. M. Edwards of the Washington Association.
5. Elder H. M. Willard of the Abbotts Creek Church.

Messengers assembled in the Samaria Church House and were called to order by the Moderator. Prayer by Elder I. W. Kilby of the Indian Creek Association.

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

Louisa Church—Elders W. H. Thacker and A. P. Justice, Brethren Jeff Thacker, Flem Justice, Abner L. Justice, Guy Campbell and Bradley Warrix.

Pond Creek Church—Elders George Hunt, Teddy R. Ball and Frank Wheeler, Brethren Grant Blackburn, Willard Blackburn, W. J. Hatfield, F. C. Runyon, Bob Dotson and C. C. Dotson.

Big Creek Church—Elders Joe Thacker, and Brethren Daniel Roberts, Daniel May, Luther Smith, John I. Smith, and M. B. Blackburn.

Raccoon Church—Elders M. C. Slone and Fonso Justice, and Brethren George McCoy, Joe Morris, Milton Coleman, Joel Thacker, and Dave Newsom.

Sulphur Spring Church—Elders J. H. Blackburn, and Brethren Ira Simpkins, Scott Smith, Joe Conn, and Jarvie Coleman.

Peter Creek Church—Elders Anderson Casey, Brethren Philip Dotson, Buddy Dotson, R. N. Dotson, Wilburn Coleman, Richard Smith, Julius Daughtery, and Roland Dotson.

Little Hope Church—Brethren Dewey Dotson, Lee Stiltner, A. H. Blackburn, and Lundy Charles.

Joppa Church—Brethren Bill McCoy, Tom Jude, Estill Varney and Adrien Varney.

Grapevine Church—Elders J. W. Slone and V. V. Justice, and Brethren Arnold Justice, Landon Webb, Stewart Justice and Sam Lowe.

Samaria Church—Elders Teddy R. Ball, and Brethren Jim Varney, J. E. Hatfield, Stearl Hatfield, Willie Hatfield, E. M. Hatfield, and Bradley Hager.

Little Union Church—Not represented.

Johns Creek Church—Elder Paris Coleman, and Brethren Harvey Coleman, William I. Smith, Johnnie Stiltner, Johnnie Griffeth, Taylor Coleman and Noah Smith, Jr.

Calvary Church—Elders Glen Vipperman, Wallace Chapman, and Joe Slone, Jr; Brethren Sid Varney, Rosco Varney, Roosevelt Coleman and Robert Vipperman.

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; and Brother J. E. Hatfield, Assistant Clerk.

PROCEEDING OF BUSINESS

1. Newly constituted churches called for. None reported.
2. Abstract of Principles, Rules of Decorum, and Constitution read and to be printed in the Minutes.
3. Messengers appointed last year to visit sister associations reported, and those unable to fill their appointments were excused.

4. Correspondence from sister associations was received and seated as follows:

Washington Association: Elders E. S. Stevens, Hadley Edwards, and M. M. Edwards.

Indian Creek Association: Elders I. W. Kilby and J. I. Bowling.

Union Association: By letter and Elders Eli Moore, Bert T. Hall, and Brother Booten Hamilton.

Fisher's River Association: Elder Mat Edwards, and Brethren O. W. Sisk, J. H. Keeten, and R. L. Nelson.

Visiting brethren from sister associations received and seated as follows:

Washington Association: Elders Harmon Kiser, M. C. Miller and A. R. Singleton.

New Liberty: Elder J. M. Whaley.

Union Association: Elder Lee Craiger, and Elder Sam Newsom.

Roaring River Association: Brother W. C. Hall.

Pine Grove Church: Elder Sam Adkins.

Clear Spring Church: Elder Bell Tucker and Brother J. I. Lawson.

State Line Church: Elder J. S. Hill and Elder Joel Simmons.

5. The Moderator is to make all temporary arrangements.
6. A messenger from each church together with all the messengers from the Samaria Church was appointed to arrange for the preaching at the stand.

They reported for Saturday:

1. Elder I. W. Kilby of Indian Creek Association.
2. Elder Harmon Kiser of the Washington Association.
3. Elder H. M. Willard of the Abbott's Creek Association.
4. Elder Hadley Edwards of the Washington Association.
5. Elder E. S. Stevens of the Washington Association.

7. Messengers who agreed to visit sister associations are as follows:

Washington Association: Elders Frank Wheeler, Wallace Chapman, A. P. Justice, Paris Coleman, Joe Slone, Jr., Brother M. B. Blackburn.

Fisher's River Association: Elders Teddy R. Ball, A. P. Justice, and Frank Wheeler.

Indian Creek Association: Elders A. P. Justice, Wallace Chapman, Frank Wheeler, Dan Adkins, and Teddy R. Ball.

Senter Association: Elders Teddy R. Ball, Fonso Justice, Brethren Johnny Stiltner, and Ira Smith.

Union Association: Elders Paris Coleman, Joe Slone, Jr., and Fonso Justice.

8. Moved and seconded that the Association send Minutes to the following associations: New Liberty, Mountain, Indian Creek, Washington, Senter, Union, Powell's Valley, Roaring River, Abbotts Creek, Fisher's River, and St. Clair's Bottom.

9. Committee on Arrangements was appointed as follows:

Brethren W. J. Hatfield, Roland Dotson and Teddy R. Ball.

10. Committee on Finance was appointed as follows: Brethren Abner L. Justice, F. C. Runyon, and Joe Morris.

11. Moved and seconded that the Association admonish the Indian Creek Association as to some unsound doctrine that has been preached in their Association.

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

SATURDAY MORNING, September 4, 1954.

The Association met pursuant to adjournment and was called to order by the Moderator. Prayer by Elder E. S. Stevens of the Washington Association.

1. Roll called and absentees marked.

2. Committee on Arrangements reported the following and was discharged. The Committee recommends to the Association for consideration, the following items:

- (a) To take up direct correspondence with the Fisher's River Association.
- (b) That we have printed in the Minutes the name of each church and the name and address of the Moderator
- (c) That we have printed in the Minutes the date of the communion meeting of each church.
- (d) That the Association carry on its work for Saturday in the usual manner.

The recommendations of the Committee all were approved by the Association.

3. Moved and seconded that the Moderator appoint a committee to investigate the absence to the Association of the Little Union Church.

4. Finance Committee reported \$155.06 and was discharged.

5. Committee on Preaching for Sunday reported as follows:

- 1. Elder J. M. Whaley.
- 2. Elder J. I. Bowling.
- 3. Elder Mat Edwards.
- 4. Elder A. R. Singleton.

6. Union Meetings and their appointees as follows:

Louisa Church—No Union Meeting.

Pond Creek Church—Meets Friday before the second Saturday in June, 1955. Elders Teddy R. Ball, A. P. Justice, W. H. Thacker, Joe Thacker, and Wallace Chapman to attend.

Big Creek Church—Meets Friday before the third Saturday in August, 1955. Elders Teddy R. Ball, W. H. Thacker, A. P. Justice, Frank Wheeler and A. P. Justice to attend.

Raccoon Church—Meets Friday before the fourth Saturday in July, 1955. Elders W. H. Thacker, Fonso Justice, Paris Coleman, M. C. Slone, Lonnie Warrix, and Joe Slone, Jr., to attend.

Sulphur Springs Church—Meets Friday before the first Saturday in August, 1955. Elders Kit Ratliff, Homer Little, Fonso Justice and Dan Adkins to attend.

Peter Creek Church—Meets Friday before the fourth Saturday in June, 1955. Elders Teddy R. Ball, Dan Adkins, Paris Coleman, Wallace Chapman, Frank Wheeler and A. P. Justice to attend.

Little Hope Church—Meets Friday before the first Saturday in July, 1955. Elders W. H. Thacker, Joe Thacker, Paris Coleman, Frank Wheeler, and A. P. Justice to attend.

Joppa Church—Meets the first Saturday in June, 1955. Elders W. H. Thacker, Dan Adkins, Joe Thacker, John Fuller and Frank Wheeler to attend.

Grapevine Church—Meets Friday before the third Saturday in July, 1955. Elders Dan Adkins, Frank Wheeler, A. P. Justice, Lonnie Warrix, Paris Coleman and A. J. Blackburn to attend.

Samaria Church—Meets Friday before the third Saturday in July, 1955. Elders Frank Wheeler, A. P. Justice, Paris Coleman, Joe Thacker, W. H. Thacker, J. H. Blackburn, A. J. Blackburn, and Fonso Justice to attend.

Little Union Church—No Union Meeting.

John's Creek Church—Meets Friday before the second Saturday in July, 1955. Elders Wallace Chapman, John Fuller, Frank Wheeler, W. H. Thacker, Teddy R. Ball, Dan Adkins, Homer Little and J. H. Blackburn to attend.

Calvary Church—Meets Friday before the first Saturday in June, 1955. Elders Teddy R. Ball, Wallace Chapman, Fonso Justice, Paris Coleman, Homer Little, Kit Ratliff and Joe Slone to attend.

7. Secretary reports all work up and cash left on hand, \$155.06.

8. Circular Letter called for. None written. Moved and seconded that we use the Circular Letter written by Elder W. J. May in the year of 1903.

9. Agreed that we have 1600 minutes printed, and annex our constitution, Articles of Faith, Rules of Decorum, and the Obituaries of Sister Mary Justice, Sister Caroline Justice, Sister Teldia Blackburn, Brother Ralph Coleman, Brother Albert Hatfield, Sister Gusta Blackburn, Sister Emma Varney Golf, Sister Mary Elizabeth Coleman, Brother Greenville A. Collins and Brother J. Link Justice.

10. 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.

11. The Finance was disposed as follows:

Balance left on hand from last year	\$194.49
Amount received from the churches	155.06
Total cash	\$349.55
Paid out for minutes last year	\$ 84.54
Allowed the Moderator	15.00
Allowed the Clerk	10.00
Total cash paid out	\$109.54
Balance cash left on hand	240.01

12. Agreed that our next Association be held with the Louisa Church at Millard, Pike County, Kentucky, to begin Friday before the first Sunday in September, 1955, and that Elder A. P. Justice is to preach the Introductory Sermon and that Elder Fonso Justice is to be his alternate.

The Washington Association will be held with the Lick Creek Church in Dickerson County, Virginia, at the mouth of Dog Branch; go by Haysi and follow route 80 about three miles, then take route 670 about five miles; to begin Friday before the second Sunday in September, 1955.

The Indian Creek Association will be held with the Greenbrier Church, on state route 3, past Hinton, West Virginia. at Tunnel Hill, to begin Friday before the last Sunday in August, 1955.

The Fisher's River Association will be held at Dobson, Surry County, North Carolina, to begin Friday before the second Sunday in July, 1955; go on route 52 to Mt. Airy, N. C., take route 601 to Dobson; turn right in Dobson and go to Cap's Mill then turn right on Mitchel's River a short distance.

Minutes read and approved, closed by prayer by Elder Bert T. Hall; then adjourned until the time of our next Association.

W. H. THACKER, Moderator
A. P. JUSTICE, Assistant Moderator
STEARL HATFIELD, Clerk
J. E. HATFIELD, Assistant Clerk

EVENING MEETINGS

Friday Evening at Samaria Church House: Elders M. M. Edwards, J. I. Bowling, A. P. Justice, and Mat Edwards.

Friday Evening at Brother Henry Varney's Home: Elders Sammy Newsome, M. C. Miller, E. S. Stevens and Teddy R. Ball.

Saturday Evening:

At the Samaria Church House: Elders H. M. Willard, J. S. Hill, and A. R. Singleton.

Elder Fonso Justice's Home: Elders E. S. Stevens, A. P. Justice, Joe Thacker, and Dan Adkins.

Evan Breeding's Home: Elders Harmon Kiser, M. M. Edwards, Mat Edwards, and A. R. Singleton.

Elder Kit Ratliff's Home: Elders Hadley Edwards, J. H. Blackburn, and Teddy R. Ball.

SUNDAY MORNING, September 5, 1954.

Singing and prayer by Elder Bert T. Hall of the Union Association.

1. Elder J. M. Whaley of the New Liberty Association; no special text.

2. Elder J. I. Bowling of the Indian Creek Association. Text, Gen. 2:15: "And the Lord God took the man and put him in the Garden of Eden to dress it and to keep it."

3. Elder Mat Edwards of the Fisher's River Association. Text, 1 Cor. 2:10: "For the Spirit searcheth all things, yea the deep things of God."

4. Elder A. R. Singleton of the Washington Association. Text, Eph. 1:4. "According as he has chosen us in him, etc."

We feel thankful to God for the wonderful correspondence that came our way this Association; we feel in our hearts they were God sent.

May God's richest blessings rest upon us and give us a mind to pray for a continuation of love and peace. The Clerk

CIRCULAR LETTER

(Written by Elder W. J. May in 1903)

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 form of a circular letter, and 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; and in so doing, we will call your attention to a passage of scripture which we believe is appropriate at this time, and which reads as follows: "If a man die, shall he live again?" 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. Thence Job takes up the subject of man that is born of a woman and shows his mortality, shortness of life and certainty of death; and then asks the question as quoted in the text, "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. That seems to be the argument now of the Non-Resurrectionists; that this mortal man never lives again. Now the question involves the following idea. Can this mortal man that is born of a woman, dies and returns to dust, can this man live again? Will God revive his sleeping dust and wake him out of his sleep? Most assuredly he will; for 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? Let the scripture answer, "as the waters fell from the sea and the flood decayeth and dryeth 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 noon-day, that Job was speaking of mortal man after he had given up the ghost, which is the spirit which returneth to God who gave, and the mortal man lieth down in the dust to await the moment of the resurrection; and he shows emphatically in this 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; but that 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 in time, but an immortal man in eternity—death is swallowed of life, or this mortal put on immortality.

It is not an exchange of body, but a changed body of all the saints of God. In proof of this fact we will quote the following passages 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. 6:20,21). Now the apostle has been so plain on this point that no argument can upset it or explain it away to mean anything else but that it is this 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." Hence it is the vile body that is changed, for it is the vile body that sleeps in the dust, and then 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 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 the Christ Jesus from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you. (Romans 8:2). Now Paul neither says he means that the spirit of Christ that dwells in God's people, is quickened or made alive, for it is life; 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 8:23).

Now we don't wait for that we already have but that which we have not, but are in expectation of and hoping for, in this Paul has plainly expressed each and all of our personal experiences; for we daily groan within ourselves, being burdened, not that we would be unclothed, but clothed upon; that mortality might be swallowed up of life. That is our vile body changed or quickened, or redeemed from corruption to incorruption, and the graves were opened and many bodies of the saints which slept, arose; and came out of the graves.

After His (Christ's) resurrection, and went into the Holy City, and appeared unto Mary (Matt. 27:52-55). This proves to demonstration that it was the bodies of the saints that were sleeping in the graves,

and 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 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.

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 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, then is not Christ raised. (1 Cor. 15:16). 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 body, the Adamic Sinner, the man that dieth; if he shall 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 live again, for in the text, "If a man die, shall he live again." He has fully established the fact by saying "All the days of my appointed time will I wait till my change come." He does not intimate that he will wait to see if the change comes, but wait till it does come. Its coming was an absolute certainty, as much so as 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 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 trumpet; 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 of 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 sins. Christ is Himself the resurrection and the life and if there be no 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, for Paul has shown that they are so interwoven that one cannot be without the other. For He is the head of the Body, His Church. And as sure as Christ the head has raised from the grave all the members of His Body shall be raised from the graves and fashioned like unto His 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 that He will bring each and every one of them to heaven and immortal glory in Christ their resurrection and life. 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 fruits of them that slept. Dear Brethren, stand fast in the Lord and contend for the Doctrine of God our Savior. (Signed), W. J. MAY

NAME AND ADDRESS OF MINISTERS

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, Ransom, Kentucky
 Noah Smith, Coleman, Kentucky
 Joe Thacker, Canada, Kentucky
 John Fuller, Canada, Kentucky
 Charley Holsinger, Pikeville Kentucky
 W. H. Prater, Williamson, West Virginia
 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, Ransom, Kentucky
 Dan Adkins, McAndrew, Kentucky
 Wallace Chapman, Belfry, Kentucky
 Frank Wheeler, Stone, Kentucky
 George Hunt, Hardy, Kentucky
 Fonso Justice, McVeigh, Kentucky
 W. M. Dotson, Stone, Kentucky
 Homer Little, McCarr, Kentucky
 James Earl McIntosh, Hardy, Kentucky
 Benton West, Canada, Kentucky
 Glen Vipperman, Meta, Kentucky
 Green Coleman, Millard, Kentucky
 Monroe Justice, Canada, Kentucky

LICENTIATES

J. C. Cantrell, Huddy, Kentucky
 Willard Dotson, Redjacket, West Virginia
 Clark Owens, Pinsonfork, Kentucky
 Plenna Bruce Justice, Millard, Kentucky
 V. V. Justice, Fishtrap, Kentucky

Church	Name, Address of Moderator	Communion Meeting
Louisa—Elder A. P. Justice, Millard, Ky.		July, 2nd Saturday
Pond Creek—Elder Teddy R. Ball, Ransom, Ky. ...		June, 2nd Saturday
Big Creek—Elder Joe Thacker, Canada, Ky.		June, 3rd Saturday
Raccoon—Elder M. C. Slone, Fishtrap, Ky.		June, 4th Saturday
Sulphur Springs—Elder A. J. Blackburn, Ira, Va. ...		July, 1st Saturday
Peter Creek—Elder Teddy R. Ball, Ransom, Wy. ...		June, 4th Saturday
Little Hope—Elder W. H. Thacker, McAndrews, Ky.,		July, 1st Saturday
Joppa—Elder Dan Adkins, McAndrews, Ky.		June, 1st Saturday
Grapevine—Elder J. H. Blackburn, Ira, Va.		July, 3rd Saturday
Samaria—Elder Teddy R. Ball, Ransom, Ky.		July, 3rd Saturday
Johns Creek—Elder Paris Coleman, Coleman, Ky. ...		July, 2nd Saturday
Calvary—Elder Wallace Chapman, Belfry, Ky. ...		June, 1st Saturday

OBITUARIES

TILDIA BLACKBURN

It is with a sad heart I try to write the obituary of our dear, loving mother, Tildia Blackburn. She was born February 1, 1897, died May 9, 1954, making her stay on earth 57 years, three months, eight days. She was born in Pike County and lived there all her life. She was the daughter of J. C. and Polly Blackburn Hansley. She is survived by her husband, Alfred Blackburn, Turkey Creek, Kentucky, Hugh and Alfred, Jr. Blackburn, Canada, Kentucky; one daughter, Maxie Gillman, Canada, Kentucky. Two daughters and two grandsons preceded her in death. Two sisters, Mrs. Henry Varney, Stone, Kentucky, Mrs. Grover Blackburn, Belfry, Kentucky, two brothers, Mr. Ballard P. Blackburn, Canada, Kentucky, Mr. Mitch Hensley, Belfry, Kentucky, twenty grandchildren.

She was a member of the Primitive Baptist Church of Canada, Kentucky. Elder John Fuller and Elder Joe Thacker baptized her. She was a faithful member until death. We miss our dear mother, but we feel our loss is her heavenly gain.

Written by her daughter-in-law,

Mrs. Ruby Blackburn

SISTER GUSTA BLACKBURN

Sister Gusta Blackburn, age 64 years, 4 months and 15 days, of Pinsofork, Kentucky, died at 12 o'clock a. m. July 16th in a local hospital. She was born March 1, 1890 at Stone, Kentucky, a daughter of Henry and Lydia Blackburn Varney.

The deceased was married to Ballard Blackburn on August 6, 1906, who survives.

She was a member of the Primitive Baptist Church, and as faithful member as Old Baptists ever had. Other survivors include three sons, Nicholas, Willie Estill, and Raymond, and one daughter, Mrs. Earl Hays all of Pinsofork, Kentucky. Also one brother, A. J. Varney of Belfry, Kentucky, two sisters, Polly Blackburn and Octavia Blackburn of Stone, Kentucky. She leaves also nine grandchildren and six great grandchildren. She leaves a host of friends and relatives and was loved by everyone who knew her.

Her body was laid to rest in the family cemetery to wait till Jesus comes to wake her out of her sleep, then she will come forth in the likeness of her blessed Redemer, to praise Him for evermore.

Written by Elder Teddy R. Ball.

BROTHER RALPH COLEMAN



Brother Ralph Coleman, son of Elder Paris Coleman and Elzie Thornberry Coleman. He was born September 22, 1919, deceased March 4, 1954, making his stay on earth about thirty-four years.

He was married to Nellie Coleman April 1, 1947, and to this union were born four children, three girls and one boy. He left his children, wife and father to mourn their loss. He professed a hope in Christ and joined the Old Baptist Church at Johns Creek in 1949. He lived a faithful member until death.

He always filled his seat in church and was so humble, we feel to say surely, our loss is his eternal gain, that in the glorious resurrection Ralph will be one of the flowers in the Garden of God.

Written by Elders Teddy R. Ball and his father, Elder Paris Coleman.

MARY ELIZABETH COLEMAN



Mrs. Mary Elizabeth Coleman, 77, of Coleman, Kentucky, died September 29, 1953 at 3 a. m., at her home.

She was born October 9, 1875 in Pike County, Kentucky, daughter of the late Dove and Martha Hatfield. Mary married to James Lewis Coleman 61 years, who preceded her in death.

She was a member of the Primitive Baptist Church. She had fourteen children, eight of whom are dead.

Written by her daughter,

Leah Scott

GREENVILL A. COLLINS



Greenville A. Collins was born December 27, 1879, at Raccoon, Kentucky, and died July 7, 1954 at the age of 75 years, 6 month and 4 days. He was the son of the late Riley Collins and the late Vacey Charles Collins. He joined the Primitive Baptist Church August 10, 1941, and lived a faithful member. His presence in the Church and community will be greatly missed. He was married to the former Liza Goff, who survives. To this union were born ten children, two dead, and eight living. Three daughters: Dixie Collins, Elsie Coleman, and Minnie Thacker; Five sons: Johnnie, King, Willis, Rodolph, and Willard. Three brothers: Jeff, Epp and Tom. She leaves also 57

grandchildren and 7 great grandchildren. He is sadly missed by all.
Written by Elder A. P. Justice.

MARY JUSTICE

It is with a sad and aching heart I try to write the obituary of my dear loving mother, Mary Justice. She was born November 2, 1863,



deceased October 25, 1953, making her stay on earth 89 years, 11 months and 23 days. She was married to Frank Phillips in 1881. To this union were born five children: three boys, Epp Phillips, Frank Phillips, and Roy Phillips; two girls, Elizabeth Hunt and Pearlie Abshire. Her husband and one son preceded her in death.

Later she was married to James A. Justice and to this union was born one daughter, Ora Justice. Her last husband also preceded her in death.

She joined the Primitive Baptist Church the third Saturday in September, 1935, and lived a faithful member until death.

We feel our loss is heaven's gain.

Written by her daughter,

Ora Justice

CAROLINE JUSTICE

It is with much sorrow that I attempt to write the obituary of my dear sister-in-law, Caroline Justice. She was born on March 4, 1882, deceased June 20, 1953, making her stay on earth 71 years, 3 months and 16 days. She was married to James Adkins in her young days and he preceded her in death. She was later married to Thomas Justice, and to this union were born nine children: six boys and three girls. She was preceded in death by her husband and two sons.

She joined the Primitive Baptist Church the third Saturday in July, 1935 and lived a faithful member until death. Her presence in the church is greatly missed.

Written by her sister-in-law,

Ora Justice



BROTHER J. LINK JUSTICE

It is with a sad heart that I attempt to write the obituary of my dear father, J. Link Justice. He was born November 17, 1870, deceased this life, March 1, 1954, making his stay 83 years, 3 months and 13 days. In early life he was married to Angline Williamson. To this union were born 18 children. Six of them preceded him in death. In July, 1934, he joined the Primitive Baptist Church, baptized by myself and T. M. Mounts. He lived a faithful member until his death. Dad had the strongest faith of any man I ever knew. He never doubted the Lord in anything, said he knew that God purposed to save His

people and would do so regardless of what anybody said about it. He bore his sickness with patience saying that it was right for him to suffer, for his Savior had to suffer for him and he was not afraid to die for his Savior died first and conquered death and the grave, that he wouldn't stay dead always but would meet him in the resurrection morning where he would be like him and see him as he is.

We lost a good father, a good member of the country, a good citizen. May God bless us to meet Dad in that sweet day.

Written by his son,

Elder A. P. Justice

ALBERT HATFIELD

Albert Hatfield, son of James and Sarah Ann Hatfield, was born January 28, 1886, deceased March 20, 1954 making his stay on earth



sixty-eight years, one month and twenty-two days. He never made any confession to the Church, but filled his seat as faithful as any member of old Peter Creek Church.

He had a sweet hope of heaven and immortal glory, he told his sisters, two boys, Clyde, and Claude, that there was not a straw in his way.

I am sure that his spirit is resting in the sun of heaven; his body was laid to rest beside his mother in the family cemetery, to wait the call of Jesus; then Albert the man that died, will wake in the image of Jesus and go home with all the redeemed family of God, to sing his praises for evermore.

He leaves his one brother Philip Dotson, four sisters, Larah Dotson, Pet Coleman, Lizzie Coleman, and Nancy Coleman to mourn their loss; but we are sure that their loss is Albert's eternal gain.

Written by an unworthy servant, if one at all,

Teddy R. Ball and his sister, Larah Dotson.

SISTER EMMA VARNEY GOFF

She was born May 12, 1880, deceased October 23, 1953. She was the daughter of Charley and Jane Collin Hess. She was married early in life to John Varney, and to this union fifteen children were born, eight preceded her in death, leaving seven surviving children: Charley, Sid, and Garland of Kimper, Kentucky, and Junior of McAndrews, Kentucky. Mrs. Jennie Norman of Kimper, Mrs. Dortha Coleman of McCarr, Kentucky, Mrs. Viola Slone of Raccoon, Kentucky.

She also leaves four sisters, one brother, many grandchildren and great grandchildren, together with a host of friends and relatives to mourn their loss. But we feel our loss is her eternal gain.

She united with the Primitive Baptist Church in 1942 at the Varney Branch Church, and was baptized at the Raccoon Church by the unworthy writer. She lived a faithful member until the death angel came and took her spirit home. Her body was laid to rest in the family cemetery to await the second coming of the Son of God, then the spirit will reunite with the body and come forth and be taken home to glory with all the redeemed family of God to praise Him forever and ever.

Written by Teddy Ball.

DISTRIBUTION OF MINUTES

Louisa—Bradley Warrix, Fishtrap, Ky.	150
Pond Creek—F. C. Runyon, Belfry, Ky.	225
Big Creek—M. B. Blackburn, Canada, Kentucky	100
Raccoon—Joe Morris, Raccoon, Kentucky	100
Sulphur Springs—J. B. May, Ira, Virginia	100
Peter Creek—Roland Dotson, Stone, Kentucky	100
Little Hope—Dewey Dotson, Pinsonfork, Kentucky	75
Joppa—Estill Varney, Hatfield, Kentucky	50
Grapevine—Stewart Justice, Fishtrap, Kentucky	50
Samaria—J. E. Hatfield, McCarr, Kentucky	200
Johns Creek—Noah Smith, Jr., Coleman, Kentucky	100
Calvary—Rosco Varney, McAndrews, Kentucky	50

DISTRIBUTION OF MINUTES TO CORRESPONDING ASSOCIATIONS

Washington—Harmon Kiser, Cleveland, Virginia	20
Indian Creek—J. R. Lilly, Box 136, Hinton, W. Va.	20
Powell's Valley—Clarence Hensley, Rt. 1, Pineville, Kentucky ...	20
Union—J. M. Holbrook, Shelby Gap, Kentucky	20
Roaring River—A. T. Whittington, N. Wilkesboro, N. C.	20
St. Clair's Bottom—C. N. Tilson, Chilhowie, Virginia	20
Abbotts Creek—T. R. Freeman, Steed, N. C.	20
Fisher's River—O. W. Sisk, King, N. C.	20
Mountain—C. B. Kilby, Sparta, N. C.	20
Senter—W. M. Miller, Clifton, N. C.	20
New Liberty—	20
To the Clerk, Stearl Hatfield, McCarr, Kentucky	80
Total	1600

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

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.
- rules shall be reproved by the Association as they think proper.

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 As-

sociation.

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.

STATISTICAL TABLE

CHURCHES	NAMES AND ADDRESSES OF CLERKS										
		Rec'd by Baptism	Rec'd by letter	Rec'd by Relation	Restored	Dismissed by L.tr.	Excluded	Deceased	Total Membership	Sat. of Meeting	Contribution
Louisa	Bradley Warrix, Fishtrap, Ky.	4	..	..	..	..	..	2	81	2	\$ 15.25
Pond Creek	Tairchild C. Runyon, Belfry, Ky.	4	..	..	..	..	1	2	124	2	19.45
Big Creek	L. B. Blackburn, Canada, Ky.	2	..	..	1	1	..	1	49	3	17.65
Raccoon	Joe Morris, Raccoon, Ky.	1	2	..	..	..	..	2	49	4	15.00
Sulphur Springs	I. B. May, Ira, Va.	1	..	..	..	2	1	1	40	1	8.25
Peter Creek	Poland Dotson, Stone, Ky.	11	2	..	1	..	..	..	82	4	16.00
Little Hope	Jewey Dotson, Pinsonfork, Ky. ....	..	..	..	..	..	..	..	34	1	5.00
Joppa	Estill Varney, Hatfield, Ky.	2	..	..	..	..	..	..	15	1	5.00
Grapevine	Stewart Justice, Fishtrap, Ky.	3	..	..	..	..	..	1	28	3	10.00
Samaria	J. E. Hatfield, McCarr, Ky. ....	..	..	..	..	1	4	1	135	3	25.00
John's Creek	Noah Smith, Jr., Coleman, Ky. ....	..	..	..	..	1	1	1	49	2	10.00
Calvary	Roscoe Varney, McAndrews, Ky. ....	..	..	..	1	1	..	1	9	1	8.46
	Totals	28	4	..	1	4	8	12	695	..	\$155.06

