

MINUTES OF THE 29th ANNUAL
SESSION OF THE

**Sardis Association
of Regular Baptists**

Which Met With

**THE NARROWS BRANCH
CHURCH**

Hardy, Pike County, Ky.

Friday, Saturday and Sunday,

September 15, 16 and 17

1922

Minutes Of The
29th ANNUAL SESSION
Of The
SARDIS ASSOCIATION
Of Regular Baptist

1st—The Sardis Association of Churches of Jesus Christ, of regular Baptist, met with Narrows Branch Church, Hardy, Pike County, Kentucky, at the stand prepared.

2nd—The introductory sermon was delivered by Elder H. I. Maynard from text. (Rom. 10-15) "And how shall they preach except they be sent."

3rd—Then the delegates retired to the church for business.

4th—Opening remarks and prayer by Elder Ester Hopkins. Song, "Brethern, we have met again."

5th—Letters from the different churches called for and read, and received as shown by the statistical table.

6th—Newly organized churches called for and none responded.

7th—The Association then organ-

ized by electing Elder H. Maynard, Moderator and Elder Ester Hopkins, his assistant; Elder Jonah Bevens, clerk, and J. M. Hensley, assistant clerk.

8th—By order of the Association the rules of Decorum omitted.

9th—Ordered that the Moderator stand, make all temporary appointments.

10th—Ordered that Mr. Francisco and J. S. Muncy be appointed to see that peace and order prevailed at the

11th—Committee on ministry for Saturday; one delegate from each church with the entire delegates from the Narrows Branch Church. Reported first on stand Ireland Scott; second, L. T. Preston; third, F. M. Preece and fourth F. A. Hopkins.

12th—Committee on finance: M. B. Ramans and F. M. Preece.

13th—Committee on arguments; appointed one delegate from each church with the Moderator and Clerk, visiting brethren from sister associations.

14th—Letters from sister Associations called for and received. New Salem with a file of minutes at the hands of Elder F. A. Hopkins, Bros. Kelse Huffman and Wes Davis. Letters in hands of F. A. Hopkins. Bethlehem with a file of minutes at the hands of Elders Ruben Dyer and Harvey Spence; letter in hand of

Page 2.

Harvey Spence,

15th—Transient ministers called for and Elder J. S. Money and Elder A. J. Maynard, Jr., came forward and received the right hand of fellowship.

16th—Ordered that we correspond with the New Salem and Bethlehem Associations, and that Elder Jonah Bevens write a letter to the New Salem and Elder Ester Hopkins write one to Bethlehem.

17th—Ordered that we adjourn until tomorrow morning at 9:00 a. m.
SATURDAY MORNING, 9 A. M.
SEPTEMBER 16th 1922

1st—Opening remarks by L. T. Preston and prayer by A. J. Maynard.

2nd—Roll Call and a proper quorum present.

3rd—Rules of the Decorum read by the Clerk.

4th—Committee on arrangements made report which was received and Committee discharged.

5th—Committee on Finance made report and reported seventy-three dollars and forty-two cents (\$73.42). Committee discharged.

6th—Report of Treasurer called for and he being absent it was ordered that the Clerk make settlement with the Treasurer and report the same in our minutes, settlement as made by Clerk. Treasurers report on hand last year: Total \$83.66; printers fee for minutes \$67.00;

Page 3.

mailing expense \$1.00; \$5.00 paid to Clerk; shortage on minutes for 1920; total disbursements for last year, \$73.00; total on hand left over from last year \$10.66; total received this year \$73.42; grand total on hand \$84.08.

7th—By motion and seconded Bro. J. M. Hensley was retained as treasurer.

8th—Report of appointees in union meetings and associations. Reports received and failures excused.

9th—Letters to sister associations called for and read and received; delegates appointed as follows: New Salem, Eld. Hi Maynard and Eld. L. T. Preston, letter in hand of Eld. Hi Maynard; Bethlehem, Eld. L. T. Preston, Bro. C. C. Williamson, Elds. J. S. Muncy and Joe Cline, letter in hand of J. S. Muncy

10th—Report of committee on ministry for Sunday. First, Harvey Spence; second, F. A. Hopkins; third Hi Maynard. Committee discharged.

11th—In answer to Pilgrim Home and Brushy Fork churches inquiry, we refer them to the minutes of 1920 articles 15-17 for Pilgrims Home church; articles 19 for Brushy Fork church; ordered that we advise the churches not to allow their ministers to preach with any minister who has two living women.

12th—Ordered that the following

churches have union meeting: Mt. Pleasant second Saturday in July, 1923, Elders Hi Maynard, Ester Hopkins, L. T. Preston and J. S. Muncy attend; Pilgrim Home, fourth Saturday in June, 1923, Elds. Jonah Bevins, F. A. Hopkins, A. J. Maynard attend; Bent Branch, third Saturday in Aug. 1923—Elds. A. J. Maynard, Wayne Cline, Jonah Bevins and Ester Hopkins with Moderator, Hayse Maynard attend; Salem, first Saturday in Aug. 1923—Elds. Hi Maynard, Jonah Bevins and A. J. Maynard with Moderator attend; Bethney, fourth Saturday in Aug. 1923—Elds. Ester Hopkins, Harvey Spence, A. A. Sheppard, Hi Maynard with Moderator attend; Brushy Fork, first Saturday in June 1923—Elds. J. S. Cline, Frank Canterbury, Jonah Bevins and E. F. Fields attend; Big Branch, second Saturday in July 1923—Elds. Jonah Bevins, J. S. Muncy and F. M. Price attend; Lanner, second Saturday in June 1923—Elds. Ester Hopkins and Jonah Bevins attend; Dixfork, first Saturday in July, 1923—Elds. A. J. Maynard, J. S. Muncy and Ester Hopkins, with Moderator, attend; Rebecca, beginning on Friday before the second Saturday in Aug. 1923—Elds. A. A. Sheppard, Frank Canterbury, Hi Maynard and Ester Hopkins attend; Wolf Creek, second Saturday in August 1923—Elds.

Wayne Cline, Ester Hopkins, J. S. Mun-y and Jonah Bevins attend; Narrows Branch, fourth Saturday in July 1923—Elds. A. J. Maynard, Hi Maynard, Jonah Bevins, with Moderator, attend; Mary Elizabeth, third Saturday in July 1923—Elds Hi Maynard, A. J. Maynard, L. T. Preston, with Moderator, attend.

13th—Ordered that Articles 13-14-15 of this year's minutes be retained on the records of the association and the churches will be referred to the 1921 minutes, should any question arise concerning these articles.

14th—Ordered that we have one thousand copies of minutes printed and that the clerk superintend the printing and distributing of same.

15th—Ordered that the obituararies of Brothers and Sisters, A. H. Varney, Joe Gooslin, Jno. Stanley, James Cotten and Marland Lowe, be printed in our minutes,

16th—Ordered that the Eld. Jonah Bevins write a church letter and have same printed in our minutes,

18th—Ordered that our next association be held with the Bent Branch church, Meta, Pike county, Ky, beginning on Friday before the third Saturday in September 1923 and that Eld. Hi Maynard preach the introductory sermon and Eld Ester Hopkins be his alternate,

19th—Ordered that we extend our

thanks to the brethern and sisters of The Narrows Branch church for the hospitability they have shown the association, further extend our thanks to the community at large for the care and hospitality they extended to the brotherhood. May the God of all grace everyone, let his blessings shower on them,

20th—Ordered that the association adjourn until the time and place above mentioned.

Eld. HI MAYNARD, Mod.
By Eld. JONAH BEVINS, Clerk

SUNDAY'S SERVICE

A large and attentive audience was present when Brother Harvy Spence introduced the service by a short address and song. "Brethern we have met again." The Brethern preached as follows: Brother F. A. Hopkins text, St. John, 4th chap. and 29th verse: "Come see a man which told me all these things that ever I did, is not this the Christ?." Second Brother, Hi Maynard closed the service from the following text: 2nd Timothy, 2nd chap. and 19th verse. "Nevertheless the foundation of God standeth sure, having this seal the Lord knoweth them that are His."

We can say that the brethern and sisters were all richly fed with the food from on High. There was no confusion, but all were in love and

peace and we feel it was good for us to have met. The entire three days of the association was in unity and the brothers and sisters were made to realize the sweetness of the language of the Psalmist David, "Behold how good it is for brethren to dwell together in unity."

The CLERK

CIRCULAR LETTER

In much weakness and infirmity of the flesh I attempt to write this letter being chosen by the Delegation of the association to write a circular letter and it being my first attempt I am very much at loss as to what to say. But wholly depending on God's Holy Spirit to guide my mind, I will try to fulfill the duty which I feel that I owe to God and the Brotherhood. My mind being directed this morning to the resurrection of the dead. The belief of a general resurrection of the dead which will come to pass at the end of the end of the world, and which will be followed by an immortality of happiness or either misery is a principle article of religion in common. Both to the Jew and the Christian it is expressively taught, both in the old and the new Testament. I will use the language of the inspired writer, to-wit: Job 19-26—"And though after my skin warms destroy

Page 8.

this (not body) body in my flesh shall I see God. Job, the perfect man of God, looking forward to the time of the resurrection: Literally, a rising again; specifically, the resurrection of Jesus Christ as recorded in the Bible as well as the general resurrection of the dead at the day of Judgment, marvel not at this for the hour is coming in which all that are in grace shall hear His voice and shall come forth. They that have unto the resurrection of life and they that have done evil unto the resurrection of damnation. John 5:28-29. The resurrection is a doctrine unknown to the wisest heathens, and peculiar to the Gospel, some glimmerings they have of the soul, immortality, but no knowledge of the reviving of the body. But reason assists faith in this part both as to the will of God and his power for the performing it. The divine laws are the rule of duty to the entire man and not to the soul only and they are obeyed and violated by the soul and in body in conjunction. The soul designs; the body executes. The senses are the open ports to admit temptation, carnal affections; deprive the soul corrupt the mind and mislead it. The heart is the foundation of profanness and the tongue expresses it. Thus the members are the instruments of iniquity and the body

Page 9.

is obedient to the holy soul in doing or suffering for God, and denies its sensual appetite and satisfaction in compliance with reason and grace. The members are the instruments of righteousness; hence it follows there will be a universal resurrection. That the goodness of God may appear in making the bodies of his servants happy with their souls, and their soul completely happy in union with their bodies to which they have a natural inclination, and his revenging justice may be manifested in punishing the bodies of the wicked with external torment answerable to their guilt, and as to the possibility of the resurrection the continual production of things in the world, is a clear demonstration of the power of God for that effect. There is an instance that our Saviour and the apostle Paul made use of an image of the resurrection: a grain of corn sowed in the earth corrupts and dies, and after springs up entire: Its death is a disposition to life. John 12-24: "Verily, verily, I say unto you except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." -1 (cor) 15-36: "Thou fool, that which thou sowest is not quickened, except it die." The essays of God's power in the works of returning nature's flowers and

fruits in their season instructs us how easily he can make those that are in the dust to awake to life, but more especially the resurrection of Christ is the argument. The claim and assurance of the resurrection of believers of glory; for God chose and appointed* him to be the example and principle from whom all divine blessings should be derived to them: accordingly he tells his disciples: "Because I live ye shall live also" (John 14-19). He is called the first fruits of them that slept (1 cor. 15-20). Because as the first fruits were a pledge and assurance of the following harvest and as from the consecution of the first fruits bring offered to God. The whole harvest was entitled to a consecration, so our Saviour's resurrection to the life of glory is the earnest and assurance of ours: he is the head, believers are his members, and therefore, shall have communion with him in His life. It is recorded to confirm the hope of the believers how early was His power displayed in forcing the grave to release its captives (Matt. 27-52-53) "and the graves were opened and many bodies of the saints which slept arose and came out of the graves after his resurrection and went into the holy city and appeared unto many." From what He has done to what He can do the consequence

is clear.

The resurrection of the Christ is the most important article of the Gospel and the demonstration of all the rest; hence St. Paul says (1 cor 15-14): "If Christ be not risen then is our proclaiming vain and your faith is also vain," and verse 17: "If Christ be not raised, your faith is vain; ye are yet in your sins." The apostles having been sent to convert the world were to lay this down as the foundation of their preachings, that Jesus Christ was raised from the dead, that all might yield faith and obedience to him. Act 1-21-22: "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us." Beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of His resurrection? The resurrection of Christ confirms the faith of the christians in His power, as He is thereby declared to be the son of God with power. Rom. 1-4: "He was the Son of God from eternity." As the word and from the first moment of His incarnation as God man; yet the honor of this relation was much eclipsed in His poor relation and ignominious death, but in His resurrection God did publicly own Him in the face of the world. There-

Page 12.

He represented testifying from heaven. "Thou art my Son; from this day have I begotten Thee (Act 13-33). His resurrection was likewise a most pregnant proof of the all sufficiency of His satisfaction. The curse of the law accompanied His death and seemed like an infinite weight to lie on His grave, but in rising against the value of His suffering was fully declared. Rom. 4-24. He was delivered for our offenses and was raised again for our justification, having as our surety paid our debt and given full satisfaction to divine justice. He was released from the grave and the discharge was most solemnly published to the world, and this doctrine of His resurrection has also built our faith in His promises to give life and glory to His servants; for how could we believe Him to be the author of life who remained under the power of death if He had been confined to the grave all our hope had Him, buried with Him, but His resurrection in the cause pattern and argument of ours; for without a resurrection there can be no hope in this life. The Old Testament prefigures it in the sundry cases of person raised from the dead by prophets divinely led. While all of the prophets Daniel gives the clearest view of the plan (See Daniel 12-1-23.) And at that time shall Michael stand up

Page 13.

The great Prince which standeth for the children of the people; and there shall be a time of trouble such as never was since there was a nation, even to that same time and at that time thy people shall be delivered everyone that shall be found written in the book, and many of them that sleep in the dust of the earth shall awake; some to everlasting life and some to shame and everlasting contempt; and they that be wise shall shine as the brightness of the firmament and they that turn many to righteousness as the stars. Paul further testifies with Daniel to the Thess. 4-18 for the Lord himself shall descend from heaven with a shout with the voice of the archangel and with the trump of the God; and the dead in Christ shall rise first. Next leaving saints, listen brethren and sisters, what Paul further says: "Then we which are alive and remain shall be caught up together with them to meet the Lord in the air, and so shall we ever be with the Lord wherefore, comfort one another with these words."

Now, as faith will not allow me to go further with this letter I want to ask the entire brotherhood to stand steadfast for the Lord is faithful, who shall establish you and keep you from evil. Now the Lord of peace himself give you peace by

Page 14.

all the means. The Lord be with you all. Brothers and sister, pray one for another.

Your Humble Servant,

JOHN BEVINS

In compliance to the request of the Association while in session with the Narrows Branch church, Sept. 15th and 16th 1922, I, with sadness of heart and much prayer attempt to write a brief sketch of the life of our beloved Brother in Christ, Joseph Gooslin.

He was born Oct. 19th 1869 in Pike county, Kentucky, where he spent the greater part of his life as a farmer and was a man who earned his living by the "Sweat of his brow."

He was married to Sarah Rebecca Blackburn May 10th 1888 and they lived together happily until brother Joe was called home to God leaving sister Gooslin to mourn his loss.

To this union was borned two children, one boy and one girl, Monroe and Pearl. They, too, miss the presence and love of their dear father. He joined the Regular Baptist church and was baptized the first Sunday in May 1917 and had his membership with the Salem church until his death. He was a faithful soldier of the cross, serving and fulfilling his duty as a deacon of the Salem church.

His death is mourned by all the brethren and we miss his presence in

Page 15.

the church very much.

Brother Gooslin was killed accidentally while laboring at the opening of a coal mine when an explosion occurred which blew the body of brother Gooslin for a distance of several feet being killed instantly, but we feel sure that Bro. Gooslin's spirit is at rest with the Father, and although his body may remain in the earth for years to come, mould back to dust from which it was made, yet there is a time coming when that body will be raised to be a spiritual and purified body, and I wish to say in conclusion to the relatives of Bro. Gooslin that if they will live a life of righteousness and will follow the commandments of Jesus, at the Judgment day, when this earth shall burn, you will be able to meet Bro. Gooslin in a happier home, where death, toil and trouble never come.

Written with much feeling.

ANDREW J. MAYNARD, Jr.

OBITURARY OF JOHN STANLEY

By request, though feeling my inability, I will try to write a short obituary on the life of a dear brother in the Lord.

Bro. John Stanley was born on Nov. 7th 1845; was married to Nancy Justice about the year 1864. To this union was born 14 children, of

Page 16.

which number, 5 have passed away, and nine of the children are yet left to mourn the loss of father, mother, brothers, and sisters.

Bro. Stanley joined the Old Regular Baptist church 6 years ago, of which he was a faithful member until his death which occurred April 22, 1921. He was laid to rest in the family cemetery to await the day in which Jesus will come to collect his jewels from the earth. Then Jesus will bring the spirit which, at death, taken in flight to God, who gave it, and call the body from the grave and again unite them and take them home where he will for ever and ever praise the Lord for his goodness and wonderful works. I wish to say to his children and relatives that you should not mourn the loss of a father who died in hope, but rather for yourselves and your children and let me impress upon you to keep in your memory the scriptures which he requested his funeral to be preached from which you will find recorded in St John 11th chap. and 28-29 verses. Now, children your father is gone and cannot return to you any more on earth, but by the grace of God you can go to him. How sad to know his absence in the church but God has called him

Page 17.

home and we must be still.

I'd rather be the least of them
And be the Lord's alone;
Than wear a royal diadem
And sit upon a throne.

Written by a humble servant.

JONAH BEVINS.

It is with sadness I attempt to write a short sketch of the life of a dear brother in the Lord.

Bro. James Ooten was a son of Friend W. R. and Sister Thursday Ooten. Was born in the year 1886—United with the church in 1904. He took membership with the Rebecca church of Regular Baptists and lived a devoted life, being a deacon and treasureyman until his death which occurred ———. Bro. Ooten was united in marriage to Leota Estep in 1904. To this union nine children were born. Seven living, two having died in infancy.

Bro. Ooten left father, mother, 3 brother and 3 sisters, a wife and seven children and a host of friends to mourn his loss. While we hope our loss was his gain. Bro. Ooten was always found at his post. Was never too weak on any subject to stand for what he believed to be right. He talked of the things he believed to be wrong. Warning them who visited

Page 18.

him in his last illness to keep in the straight and narrow path. Now, in conclusion, let me say Bro. Ooten will never return back to us any more, but we can go to him. We feel if he was not deceived he is resting in the paradise of God and will be in the number that will come with Christ riding upon the clouds of glory. I will say to the brothers and sisters let us prepare to meet him in the sweet by and by.

When we've been there ten thousand
years,

Bright shining as the sun;
We've no less days to sing God's
praise,

Than when we first begun—

Written by a humble servant.

Eld. F. M. PREECE.

It becomes my sad duty to write a short sketch of the life and death of Brother A. H. Varney. He was the son of Madison and Platta Varney, being born Dec. 4th, 1854. Bro. Varney was a moral youth and the writer grew up with him and spent their boyhood days together.

Brother Varney was married to Nancy West July 18th 1877 and they lived a quiet and peaceful live and to this union were born twelve children, five boys and seven girls, four of whom passed into the spirit land

Page 19.

while in infancy, eight of the children still living and have families.

He joined the Mount Pleasant Church of Old Regular Baptists about seventeen years ago and soon after becoming a member was ordained a deacon of that church and served until August 1915, when he and his wife moved their letter to help organize the Salem church at the Mouth of Pond Creek, Pike county, Kentucky. When this church was organized he was received into the Salem church with his deaconship and was elected Clerk and remained in that position until his death which occurred October 21st 1921. The church lost a good clerk and member and is missed unto this present time. If there was any trouble to be settled in the church Bro. Varney always went at it in the meekness of the spirit, gentleness, and in such a manner as always brought about peace. His motto was always DO RIGHT.

He became sick in the early spring, and struggled hard for life, always the most patient man during the long suffering he was forced to undergo. The most skilful medical aid was provided by his family and even underwent a serious operation, at a good hospital, but after all death still crept upon him until his friends gave him up. He would sit

Page 20.

in the bed and greet his many friends with a friendly hand shake and talk of heaven and heavenly things. His mind was as bright and clear, apparently as ever, up to the end, and could discuss any question that came up. The writer has discussed different points of scripture and doctrine with him even up to the day before his death. He called his family and sisters around his bed and told them to do right, and to do unto others as you would have other do unto you.

Now his body is mouldering back to the dust but we believe that his spirit is gone to God who gave it, to await the Resurrection Day, when the body will raise incorruptible and re-united with the spirit again and that it will be A. H. Varney again to live forever and ever in that eternal world of unfading glory.

I want to say to his children, that if you ever see father again, you that not have enlisted with hCrist, must come to God before it is too late, for he is gone to God, and if you miss heaven you will not see him again.

Brother, rest from sin and sorrow,
Death is o'er and Life is won,
On they slumbers dawns no morrow,
Rest, th'ne earthy race is run.

Written by J. M. HENSLEY

Page 21.

CONSTITUTION

From a long series of experience, we, the Church of Jesus Christ, being regularly baptized upon our profession of faith in Jesus Christ, are convinced of the necessity of a combination of churches, in order to perpetuate a union and communion among us, and preserve, maintain and keep the rules and orders of an Association according to the following plan or form of government:

Article I

The Association shall be composed of members chosen by the different 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 a seat.

Article II.

In the letters from the different churches shall be expressed their number in full membership, those baptized, received by letter, restored, dismissed excommunicated, and dead since the last Association.

Article III.

The members thus chosen and convened shall have no power to lord it over Gods 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 the Union.

Article IV.

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

Article V.

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

Article VI.

New 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.

Article VII.

Every church in the Union shall be entitled to a representative in the Association.

Article VIII.

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

Article IX.

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

Article X.

The Association shall endeavor to

furnish the churches with the Minutes of the Association.

Article XI.

The churches shall send money by the delegates of each church to pay for the printing of the Minutes of the Association.

Article XII.

There shall be a record book kept wherein the proceedings of every Association shall be regularly recorded by the Secretary for the purpose.

Article XIII.

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 XIV.

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 XV.

All matters coming before the Association shall be decided by the will of the majority.

Article VI.

The Association shall have power (1) to provide for the general union of the churches. (2) To preserve invariably a chain of communication among the churches. (3) To give the churches necessary advice in

Page 24.

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 appoint any member or members, by and with their consent, to transact any business which they think necessary. (6) The Association shall have power to withdraw from any church in the Union which shall violate the rules of the this Association or deviate from the orthodox principles of religion. (7) To admit any orderly minister in our order to sit with us in the Association. (8) The Association shall have power to adjourn themselves to any future time or place they think most convenient to the churches in the Union. (9) No minister shall be ordained unless forwarded by a church and it shall require two or more ordained ministers to compose a presbytery for that purpose.

We, the Churches of Jesus Christ of Regular Baptists, are constituted on the following faith, viz:

ARTICLES OF FAITH

Article I.

We believe in only one true and living God, the creator of heaven and earth, and all things that are therein contained.

Article II.

We believe in Jesus Christ, the

Page 25.

eternal Son of God, who is Head and King of His Church.

Article III.

tion purchased by Christ.

Article IV.

We believe in the Father, Son Holy Ghost, and these three are one.

Article V.

We believe the Old and New Testament Scripture to be the infallible Word of God, and take it for our only rule of faith and practice, and nothing is to be taken from or added to it.

Article VI.

We believe in the free atonement of Jesus Christ: that he tasted death for every man, and that salvation is to all men and women on the terms of the Gospel.

Article VII.

We believe that repentance and faith in the Lord Jesus Christ are necessary previous to baptism, and that immersion is the only way of administering the ordinance.

Article VIII.

We believe that Christ has but

Page 26.

one true Gospel Church, and that will finally preserve through grace to glory.

Article IX.

We believe in the communion of the Lord's Supper, that is, the taking of the bread and wine by the Church of Jesus Christ in commemoration of the death and sufferings of the Son of God until His second coming.

Article X.

We believe that feet washing is an ordinance of Jesus Christ, and ought to be observed and kept up by His Church until his second coming.

Article XI.

We believe that Jesus Christ is the first resurrection from the dead and that He lives forever.

Article XII.

We believe in the resurrection of the just and unjust.

Article XIII.

We believe in the final punishment of the wicked and the eternal happiness of the righteous.

RULES OF DECORUM

Article I.

The Association shall be opened

Page 27.

and closed by prayer.

Article II.

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

Article III.

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

Article IV.

The person thus speaking shall not be interrupted in his speech, except by the Moderator, till he is done speaking and shall strictly adhere to the subject, and in no wise reflect on the person who spoke before or make any remarks on his lips or failures or imperfections, but shall verily state the case, so as to convey his light on the idea.

Article V.

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

Article VI.

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

Article VII.

No member of the Association shall have the liberty of laughing

during the sittings of the same, nor whispering in time of public speech.

Article VIII.

No member of the Association shall address another by any other title or appellation than that of

Article IX.

The Moderator shall not interrupt a member until he gives his own idea upon the subject, except he break the rules of decorum.

Article X.

The names of the members of the Association shall be enrolled by the Clerk, and called over as often as the Association require.

Article XI.

The Moderator shall have same privilege of speech as another member, providing the chair be filled, but shall have no vote unless the Association shall be equally divided.

Article XII.

Any member who shall knowingly and willingly break any of the rules shall be reproved by the Association as they think proper.

Article XIII.

But three members shall take a seat in the Association from each church.

Article XIV.

No person shall speak more than

Tables of Churches

NAMES OF CHURCHES	NAMES OF MESSENGERS	Church Day	Rc. by Bal	By Letter.	By Restora	Dis. by Let	Dis by Exc	Deceased.	Total Contributio
ary Elizabeth..	M. Romans, W. Jackson, Will Smith	3	0	0	0	0	1	0	34
Brushy Fork	Wayne Cline, W. L. Keysee	1	3	0	0	1	0	1	25
Rebecca	F. M. Preece, A. Sheppard, A. Evans	2	1	0	0	0	4	1	60
Salem	Ester Hopkins, H. Bevins	1	3	0	0	0	1	0	32
Bent Branch	A. P. Bevins	3	1	0	0	0	0	0	25
Big Branch	Harrison, McCoy	3	1	0	0	0	0	2	45
Licks Fork	R. Crigger J. Farley, Geo. Henkles	1	0	0	0	0	0	0	24
Pilgrom Home.....	A. J. Case, L. Burris, W. Blackburn	4	6	2	0	0	0	0	60
at Carmel.....	L. T. Preston, Charle Elkins	1	4	2	3	0	0	1	22
Lelanher	P. Dyles, S. Robson	2	0	0	0	0	0	0	14
Bethany	F. Canterbury, Geo. Hensley	4	0	0	0	15	0	4	20
Srlney	L. Smith, F. Scott, John Scott	4	0	0	0	0	0	0	35
Narrows Branch	J. M. Hensley, A. Smith, J. Bevins	2	1	0	1	0	0	1	21
at Pleasant.....	Joe Cline	4	2	0	0	0	2	0	35
at Creek.....		4	2	0	0	0	2	0	20