

MINUTES

OF THE

Twenty-Eighth Annual Session

OF THE

Sardis Association of Regular Baptists

HELD WITH THE

Salem Church

PIKE COUNTY, KENTUCKY



ELDER H. MAYNARD, Moderator
ELDER JONAH BEVINS, Clerk

Printer's Fee, \$75

FRIDAY, SEPTEMBER 16, 1920.

The Sardis Association of Churches of Jesus Christ, of Regular Baptists, met with the Salem Church, Goody, Pike County, Kentucky, at the stand prepared.

The introductory sermon was delivered by Elder Jonah Bevins. Text: St. Matthew, 11th chapter and 12th verse: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

Then the Delegates retired to the church-house for business.

Opening remarks and prayer by Elder J. B. Weddington.

Song—"Brethren, We Have Met Again."

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

Newly organized churches called for, and Bethany Church was received at the hand of Brothers Simeon Johnson, Frank Canterbury and Albert Bartram, who received the right hand of fellowship.

The Association then organized by re-electing Elder Hi Maynard, Moderator, and Elder J. B. Weddington his assistant, Elder Jonah Bevins, clerk, and Brother J. M. Hensley, assistant clerk.

Rules of decorum read.

Ordered that the Moderator make all temporary appointments.

Ordered that Brothers Harrison, Bevins and Troy Bolt be appointed to see that peace and order prevails at the stand.

Committee on Ministry for Saturday, one delegate from each church, with the whole delegation from Salem Church. Reported first, W. H. May; second, W. C. Hay; third, Reuben

Dyer; fourth, A. J. Maynard; fifth, Phinas Adkins.

Committee on Arrangements appointed as follows: Elder W. H. May, J. M. Hensley, J. B. Weddington, M. B. Romans, Frank Canterbury, with the Moderator and Clerk, and visiting brethren from sister Associations.

Letters from sister Associations called for and received. New Salem, at the hands of Elder Hayes Maynard and Elder Phinas Adkins. Bethlehem, at the hands of Elder Reuben Dyer and W. C. Hay, who came forward and received the right hand of fellowship and were seated with us.

Transient ministers called for, and Elder J. B. Weddington, Elder Ester Hopkins and J. E. Taylor came forward and received the right hand of fellowship.

Ordered that we correspond with the New Salem and Bethlehem Associations, and that Brother A. H. Varney write a letter to the New Salem and Elder Ester Hopkins write one to Bethlehem.

Committee on Finance—Brothers J. H. Brown and Finley Shepherd.

Ordered that we adjourn until tomorrow morning at 9 A. M.

SATURDAY MORNING, 9 A. M.,
SEPTEMBER 17, 1920.

1st—Opening remarks and prayer by Elder Ester Hopkins.

2nd—Roll call and a proper quorum present.

3rd—Rules of decorum read.

4th—Committee on Arrangements made their report, which was received and committee discharged.

5th—Committee on Finance made their report and reported seventy dollars and twenty-three cents (\$70.23). Report received and committee discharged.

6th—Report of Treasurer called for, and re-

ported sixteen dollars (\$16.00) on hand. Report received.

7th—By motion and second, Brother 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, read and received. Delegates appointed as follows: New Salem, Elders Hi Maynard, Ester Hopkins, Brothers J. M. Hensley, A. H. Varney, Caudle Williamson and John Williamson. Letter in hand of Elder Hi Maynard. Delegates to Bethlehem, Elder L. T. Preston, Brother Joe May, Elder Ester Hopkins and Elder J. F. Muncey. Letter in hand of Elder L. T. Preston.

10th—Report of Committee on Ministry for Sunday: first, L. T. Preston; second, Phinas Adkins; third, Hayes Maynard, and fourth, Elder Hi Maynard. Committee discharged.

11th—By motion and second a committee was appointed to investigate the Doctrine of the Sidney Church, on the fourth Saturday in October, 1920, and assist the Moderator in the way of counsel. Committee as follows: Elders J. B. Weddington, Jonah Bevins and Henon Maynard; this committee to make their report to the clerk of the Association, and it to be printed in our Minutes.

12th—By motion and second, we publish Elder Epp Ward in disorder, we believing that a Bishop shall be the husband of one wife.

13th—By motion and second Elder Hi Maynard, Brother Mell Romans and Brother Finley Shepherd were appointed to go to th Toms Creek Church with Brother L. T. Preston, to investigate the standing of L. T. Preston in that church, and report the same to the Clerk of the Association, the report to be printed in our Minutes.

14th—Ordered that the following churches have Union Meetings: Mt. Pleasant, second Saturday in July, 1921; Elders Henry May, Joe May, J. S. Muncey, J. B. Weddington and Hi Maynard to attend.

Mary Elizabeth, third Saturday in July, 1921; Elders L. T. Preston, Phinas Adkins and Hi Maynard to attend.

Bent Branch, third Saturday in August, 1921; Elders A. J. Maynard, Jonah Bevins, Ester Hopkins, Phinas Adkins, with Moderator to attend.

Beech Grove, third Saturday in July, 1921; Elders J. B. Weddington, A. J. Maynard and Ester Hopkins attend.

Narrows Branch, fourth Saturday in July, 1921; Elders W. H. May, Hi Maynard, Ester Hopkins with Moderator attend.

Rebecca, Friday before the second Saturday in August, 1921; Elders Hayes Maynard, J. B. Weddington, Ester Hopkins, Phinas Adkins, Jonah Bevins and L. T. Preston attend.

Pilgrim's Home, fourth Saturday in June, 1921; Elders Jonah Bevins, Hayes Maynard and Henry May with Moderator attend.

Dick's Fork, first Saturday in July, 1921; Elders Hi Maynard, L. T. Preston, J. S. Muncey and Jonah Bevins attend.

Mount Carmel, first Saturday in July, 1921; Elders W. H. May, Jonah Bevins, A. J. Maynard attend.

Big Branch, third Saturday in July, 1921; Elders J. B. Weddington, Ester Hopkins, Jonah Bevins and J. S. Muncey attend.

Salem, first Saturday in August, 1921; Elders Hi Maynard and Jonah Bevins attend.

Lenah, second Saturday in July, 1921; Elders J. B. Weddington, Jonah Bevins, Ester Hopkins and J. S. Muncey attend.

Brushy Fork, first Saturday in August, 1921; Elders Simeon Johnson, Frank Canterberry,

James Muncey and Marion Priest attend.

Bethany, fourth Saturday in August, 1921; Elders J. B. Weddington, Hi Maynard and A. J. Maynard attend.

15th—Ordered that we advise the churches of this union not to receive or retain any one in their fellowship who belongs to any secret Order.

16th—Any minister advocating doctrine conflicting with the sixth Article of our Abstract of Principles, as contained in our Minutes, is guilty of heresy, and should be dealt with by the church to which he belongs as a heretic.

17th—Resolved, that we advise the churches of this union to be careful not to receive any one into their fellowship who is living in adultery.

18th—Resolved, that we advise the churches of this Union not to allow or permit any man to the ministry who has more than one living wife, according to the admonition of the Apostle Paul to Timothy and Titus.

19th—Ordered that we advise the churches not to allow their ministers to preach with any minister who has two living women.

20th—Ordered that we advise the churches not to receive any excluded member from sister Associations.

21st—Ordered that we advise the churches in calling for a presbytery to ordain ministers, that they have the consent of the sister church to which they belong.

22nd—By motion the Clerk was authorized to arrange the Union Meetings so as to avoid having a minister in two Union Meetings on same date.

23rd—Ordered that we have eight hundred copies of Minutes printed, and that the Clerk superintend the printing and distribution of same.

24th—Ordered that the Clerk be authorized

to have the obituary of the brothers and sisters who have deceased since our last Association printed in our Minutes. Names as follows: Brother Henry Smith, the obituary by Brother A. H. Varney. Brother Hi Robinett, obituary by the Clerk. Brother John Bevins and wife, Brother Joe Ray, Brother David White, and Sister Maynard by Brother Hi Maynard.

25th—By motion and second it was ordered that Brother Hi Maynard write a circular letter, and the Clerk have the same printed in our Minutes.

26th—Ordered that our next Association be held with the Pilgrim Home Church, Varney, Pike County, Ky., on Friday before the third Saturday in September, 1921, and that Elder J. B. Weddington preach the introductory sermon, and that Elder L. T. Preston be his alternate.

27th—Ordered that we extend our thanks to the brethren and sisters of Salem Church for the hospitality they have shown. The Association wishes further to extend our thanks to the community at large, and to the county officers, who were present, and for the care Mr. Will M. Smith took, insuring that the Association was not disturbed while in session.

28th—Ordered that the Association adjourn until the time and place above mentioned.

ELDER HI MAYNARD, *Moderator.*
ELDER JONAH BEVINS, *Clerk.*

SUNDAY SERVICES.

A large and attentive audience was present when Brother L. T. Preston introduced the service by a short address and song—"Brethren, We Have Met Again." The brethren preached as follows:

First: Brother Phinas Adkins; text, Prov. 4th chapter and 18th verse: "But the path of the just is as the shining light, that shineth

more and more unto the perfect day."

Second: Hayes Maynard, who preached from text as follows: I. Cor. 15th chapter and 50th verse: "Now this I say, brethren, that flesh and blood can not inherit the kingdom of God; neither doth corruption inherit incorruption."

Third: Brother Hi Maynard closed the service from the following text: II. Cor. 13th chapter and 11th verse. Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace, and the God of love and peace shall be with you.

We can truthfully say that the brethren and sisters were all richly fed with that food from on high. There was no confusion, but all were in love and peace, and we feel as though it was good for us to have met, and we are anxiously looking forward to our next Association, but should we not have the privilege of meeting together again in this world, we are ever looking forward to the time when our Saviour will reign as supreme Moderator, and we shall meet in an Association that will never end.

THE CLERK.

CIRCULAR LETTER.

In much weakness and infirmity of the flesh I am writing this circular letter. In much humbleness and prayer my mind is directed to Ephesians 1:8: "For by grace are ye saved, through faith, and that not of yourselves: it is the gift of God."

Now, in order to understand God's eternal purpose in this grace which was in Christ before the world began, I desire to use some leading thoughts of the inspired writers, regarding the same showing where that purpose rested, how revealed, and by whom so revealed, also show the predestined instruments that should declare God's purpose, mystery and

grace. Attention is called to Proverbs 20:18: "Every purpose is established by counsel." "The Lord hath purposed and who shall disannul it" (Isaiah 14:27). "Declaring the end from the beginning and from ancient times the things that are not yet done, saying my counsel shall stand and I will do all my pleasure" (Isaiah 46:10). "I will utter things which have been kept secret from the foundation of the world" (Matthew 13:35). "I thank thee, O Father of Heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes" (Matthew 11:25). Hence we see that God had an eternal purpose and mystery, which was to be revealed some time and to somebody. Then, in order to understand further the development of His will and purpose which He purposed in Christ Jesus, before the world began, I desire to call your attention to the following Scriptures:

"Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour, Jesus, who hath abolished death and hath brought life and immortality to light through the gospel" (II. Tim. 1:9, 10). Thus we see this work and mystery kept with the Lord. Again we shall see who were the instruments that were predestined to impart this eternal purpose and grace, also how this wonderful saving grace was revealed.

According as he has chosen us in him before the foundation of the world that we should be holy and without blame; before Him in love, having predestinated us into the adoption of children by Jesus Christ to himself, according to the good pleasure of His will to the praise and glory of His grace. Having made known unto us the mystery of His will, according to

His good pleasure which He hath purposed in himself that in the dispensation of the fullness of times, He might gather together in one all things in Christ, in whom we have obtained an inheritance, being predestinated according to the purpose of Him who worketh all things after the counsel of His own will. Thus we see the holy apostles were the predestined instruments to make known this eternal purpose, or unto the adoption of children to himself. Again, the apostle says: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son. Moreover, whom he did predestinate, them he also called, and whom he called, he also justified, and them he justified, he also glorified" (Rom. 8:29, 30), which refer to the same instruments or ambassadors, as he says: "Who are called according to his purpose." The same eternal purpose, we have under notice Rom. 8:28.

It might be expedient to explain the word "glorified" in the preceding clause, and by reference to John 17:10: "I am glorified in them" (the apostles). So God gave the apostles unto his Son (John 17:6). These same instruments were made ready for the Lord by John the Baptist, and were baptized in Jordan, were ordained by their great Master to manifest this grace to the world. If the Lord will direct, we shall endeavor to show how this grace came to the earth. The law was given by Moses, but grace and truth came by Jesus Christ (John 1:17), who being in the form of God thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man, being found in fashion as a man. He humbled himself and became obedient unto death, even the death of the cross, wherefore God also hath highly exalted Him and given him a name which is above every name.

That at the name of Jesus every knee should bow (Phil. 2: 6-10). (I wonder how people could stand and pray in public worship.)

Thus we see that even the mystery which hath been hidden from ages and from generations, but is now made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory, whom we preach, warning every man and teaching every man in all wisdom (Col. 7: 26-28). At the time the Apostle Paul first visited Ephesus, (the city in which the church to which our text was directed), he found the city wholly given to idolatry. He confirms the idea of our discourse by saying: "And the times of this ignorance God winked at but commandeth all men everywhere to repent" (Acts 17: 30).

Hence we see the poor Ephesians and all other Gentile people were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world (Eph. 2: 12). And who walked according to the course of the world, according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience (Eph. 2: 2). But now in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ (Eph. 2: 13). For he is our peace, who hath made both one and hath broken down the middle wall or partition between us, having abolished in his flesh the enmity, even the law of commandments . . . that he might reconcile both unto God in one body, by the cross, and came and preached peace to you who were afar off, and to them that were nigh, for through Him we both (Jew and Gentile) have access by one Spirit unto the Father, also how God made known unto His holy apostles and

prophets by the Spirit that the Gentiles should be fellow heirs and of the same body and partakers of His promise in Christ by the Gospel.

This grace was first imparted to the Gentiles by the Apostle Peter, who said: "Of a truth I perceive that God is no respecter of persons, but in every nation, he that feareth him and worketh righteousness is accepted with him." He further said: "And we are witnesses of all things which Jesus did, both in the land of the Jews and in Jerusalem," which secures to us that he testified of the example of feet washing, for it was instituted in Jerusalem (Acts 10: 34, 35-39).

But the Apostle Paul was a chosen vessel to bear this word of grace to the Gentile world. He says: "I was made a minister according to the gift of the grace of God given unto me by the effectual working of his power" . . . "and to make all men see what is the fellowship of the mystery which from the beginning was hid in God." according to the eternal purpose, which he purposed in Christ Jesus, our Lord (Eph. 3: 7-9, 11). Hence we see that the Gospel is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek, for therein is the righteousness of God revealed from faith to faith as it is written: "The just shall live by faith, for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness, because that which may be known of God is manifest in them, for God hath shown it unto them."

For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead: so they are without excuse (Rom. 1: 16-20). Thus we see in the foregoing Scriptures that both the right-

eousness of God and the wrath of God are revealed, and that men who hold the truth in unrighteousness are without excuse. Owing to the fact that the invisible things of God are clearly seen and understood, and for the lack of space, special attention is called to the entire second chapter of Paul's letter to the Church at Rome (let him that readeth understand) which I verily hope will be beneficial to help convey my idea along this line of doctrine.

Now we shall briefly dwell upon the subject of the access to this grace. The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world, looking for that blessed hope and glorious appearing of the great God and our Saviour, Jesus Christ (Titus 2:11, 12). To whom is this grace given? He giveth grace to the humble. He became the author of eternal salvation unto all that will obey him (Heb. 5:9). He filleth the poor with good things. God resisteth the proud, but giveth grace to the humble (I. Peter 5:5). The Gospel is often called the word of grace, of which we have not space to explain, but will say, now our Lord Jesus Christ himself and God, even our Father, which hath loved us and given us everlasting consolation and good hope through grace, comfort your hearts and establish you in every good word and work. I have no religious sympathy for a brother that does not walk in good works, as such are the fruits of his grace.

Finally, brethren, in conclusion, be not unequally yoked together with unbelievers. For light hath no fellowship with darkness. So let us not try to mix the oil of grace with the water of vanity. I have endeavored to set forth the manner in which the great, effectual working of God's eternal purpose and power which

he wrought in Christ, when He raised Him from the dead, through the instrumentality of men has manifested that saving grace to all men, also He hath brought immortality and life to light through the everlasting Gospel of the Son of God; hence it is through faith, which comes of hearing and hearing by the Word of God, whosoever shall call upon the name of the Lord shall be saved. How shall they call upon Him in whom they have not believed? How shall they believe in Him of whom they have not heard? How shall they hear without a preacher, and how shall they preach except they be sent? And, as the Apostle says, that in ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus: for by grace are ye saved, through faith, and that not of yourselves: It is the gift of God.

"Amazing grace how sweet the sound."

Humbly yours,

HI MAYNARD.

CONSTITUTION.

From a long series of experiences, 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 1. 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 a seat.

Article 2. 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 3. The members thus chosen and convened shall have no power to lord it over God's heritage, nor shall they have any clerical power over the churches, nor shall they infringe on any of the internal rights of any church in the union.

Article 4. The Association, when convened, shall be governed by a regular and proper decorum.

Article 5. The Association shall have a Moderator, Clerk and Treasurer, who shall be chosen by the suffrage of the members present.

Article 6. 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, and manifest by the Moderator giving the right hand of fellowship.

Article 7. Every church in the union shall be entitled to a representative in the Association.

Article 8. Every query presented by any church to the Association, being first debated in their own church, shall be taken up by the Association.

Article 9. 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 10. The Association shall endeavor to furnish the churches with the Minutes of the Association.

Article 11. The churches shall send money by the delegates of each church to pay for printing the Minutes of the Association.

Article 12. There shall be a record book

kept wherein the proceedings of every Association shall be regularly recorded by the Secretary for that purpose.

Article 13. 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 14. 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 15. All matters coming before the Association shall be decided by the will of the majority.

Article 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 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 this union which shall violate the rules of this Association or deviate from the orthodox principles of religion. (7) To admit any orderly minister of our order to a seat with us in the Association. (8) The Association shall have power to adjourn themselves to any future time or place they may think most convenient to the churches in the union. (9) That 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 1. We believe in only one true and living God, the Creator of heaven and earth, and all things that are therein contained.

Article 2. We believe in Jesus Christ, the eternal Son of God, who is Head and King of His Church.

Article 3. We believe in the Holy Ghost, the sealer and applier of the redemption purchased by Christ.

Article 4. We believe in the Father, Son and Holy Ghost, and these three are one.

Article 5. 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 6. 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 7. 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 8. We believe that Christ has but one true Gospel Church, and that will finally persevere through grace to glory.

Article 9. 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 10. 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 11. We believe that Jesus Christ is the first resurrection from the dead, and that He lives forever.

Article 12. We believe in the resurrection

of the just and the unjust.

Article 13. We believe in the final punishment of the wicked and the eternal happiness of the righteous.

RULES OF DECORUM.

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

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

Article 3. 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 4. 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 remarks on his slips or failures and imperfections, but shall verily state the case and matter as nearly as he can, so as to convey his light or idea.

Article 5. No person shall rise and speak more than three times on one subject without liberty obtained from the Association.

Article 6. No person shall abruptly break off or absent himself from the Association without liberty obtained from it.

Article 7. 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 8. No member of the Association shall address another by any other title or appellation than that of Brother.

Article 9. The Moderator shall not interrupt a member until he gives his own idea upon the subject, except he break the rules of decorum.

Article 10. The names of the members of the Association shall be enrolled by the Clerk, and called over as often as the Association re-

quires .

Article 11. 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 12. Any member who shall willingly and knowingly break any of the rules shall be reproved by the Association as they think proper.

Article 13. But three members shall take a seat in the Association from each church.

Article 14. No person shall speak more than five minutes at the same time without liberty obtained from the Association.

Article 15. These rules of decorum shall be read by the Clerk at the commencement of every Association.

OBITUARIES

HENRY SMITH.

To satisfy the demands of the Sardis Association in selecting your unworthy to write a short sketch of the life of a dear friend and brother, to wit, Henry Smith, it is with sadness that we make this feeble attempt.

He was born July 10, 1850, and was married to Lydia Scott, February 1, 1872, daughter of Daniel and Nancy Scott, and unto them were two children born, Thomas B. and Kenna Smith, both of whom, including his wife, still survive him.

Brother Henry Smith joined the Mt. Pleasant Church of Regular Baptists on the second Saturday in May, 1915, but later was given a letter of dismissal with a number of other members of said church for the establishing of Salem Church, where he was a faithful member until his death, which occurred January 2, 1920.

He was laid to rest in the West Williamson

Cemetery, to await that day in which Jesus will come to collect his jewels, from the earth. Then he will bring the spirit which at death had taken its flight back to God who gave, and call the body from the grave and again unite them and take them home where he will forever and ever praise the Master for His goodness and wonderful works.

He was ordained a Deacon in Salem Church first Saturday in August, 1917, by a presbytery composed of Elders J. B. Weddington and Hi Maynard.

He was faithful and always rejoiced when in church, showing his love for the cause. He was always kind, courteous and lovable, showing by outer signs an inner felling of manliness, which is only another name for Godliness. To his kind companion, we will say, go on faithful until the end of this life, that you may meet with your husband in heaven to part no more. And to the sons we wish to say that your father has gone to the glory world, and if you ever meet him you must take the road marked out by the Saviour. He said: "I am the way, follow me." There is no other way. Many other mourn his loss. To these we point the same way, for there is no other.

Written by

A. H. VARNEY.

LAURA GOOSLIN.

Dear Brethren and Sisters—

By request, though feeling our inability, we will try to write a short obituary or sketch of the life of Sister Laura Gooslin.

She was born February 26, 1874, deceased March 11, 1920. Was married to Henry Gooslin October 9, 1889.

Her husband and three children survive her, Bessie, Effie and Joe; also her father and mother, three brothers and three sisters, none

of whom except her mother and one sister, Brother Joe Gooslin's wife, belong to the church. Sister Laura joined the Salem Church of Regular Baptists, and was baptized the first Sunday in February, 1918, and has lived a faithful member until her death.

We wish to say to her children and other relatives, that if she was not mistaken, and we have no right to think she was, her loss to you and the Church, is another jewel in heaven.

We should not mourn the loss of those who die in hope, but rather for the living, who live without hope. If you ever wish to meet her, you will find the way marked out by Jesus, who is extending a hand and beckoning you to come and follow Him, which is the only way given by which mortals can ever enter and live with the Just. Don't delay for it is dangerous.

We have been informed that she had a hope and did not fear to go. This she claimed to some of her folks as long as she was conscious. Again we say that she is gone never to return, and if her loved ones ever wish to meet her they must make the preparation before it is too late.

Written by
A. H. VARNEY.

ELDER DAVID WHITE.

Brother White was the son of Ben White, and was born about 1846, and deceased this life in January, 1920. He was a faithful member of the old Rebecca Church, and had spent about forty-six years in the ministry.

His last days were faithful ones, and was always in attendance in church, and his conversation was evidence of his hope. During his last illness the writer visited him twice, and found his hopes strong, and he met that dreaded enemy, Death, bravely, and said that he was ready to go and had nothing to fear. I might

say to his children and other relatives, Brother White is only sleeping, and at that great day his body will come forth to meet the Lord in the air and ever be with the Lord.

How sad to know his absence here in church, but God has called him home, where he shall rest from his labors.

Written by
ELDER HI MAYNARD.

MRS. HI MAYNARD.

In attempting to write a brief sketch of the life of this lovely sister and dear wife, I am in much grief and sorrow and in many tears.

She was the youngest daughter of old Brother Alexander Runyon and Sister Nancy Runyon, and was born in Logan County (now Mingo), in the year of 1881. About 1894 she united with the regular Baptist Church, and was baptized into the fellowship of the old Rebecca Church.

On Sept. 27, 1894, she was married to Elder Hi Maynard, to which union there was born eleven children, ten of whom survive her. One died in infancy, being only a few hours old and following the good mother to the Great Beyond.

This good woman had the qualities that make up the true Christian life. She was a virtuous and kind companion to the husband, a chaste woman using plainness in dress, honest in all her dealings, truthful to those to whom she conversed, was a lover of good people and their company. She was very frank in her expression, but yielded if wrong. This lovely woman despised any and all forms of hypocrisy, and seemed to be able to detect such.

She loved her family, and was always interested in the welfare of her children, and in affliction she was very attentive and ever ready to lend a helping hand. Well do I remember

the occasions when she would convey food to the poor and distressed.

She has often told me that she was prepared to go to that Eternal Home of rest, seemed impressed for quite a while before her death that she had to go, and almost like a sudden peal of thunder, on the third day of April last, she, after a hard and brief struggle with death surrendered her spirit to the Eternal Father. How sad it was on that morn, when the cloud of death surrounded our home, which for above twenty-five years was blessed and undisturbed by the dreaded enemy of death.

While life below shall last, I shall never forget her humble and kind countenance in her last hours on earth, but in the midst of life we are in death, and now with my motherless babes I look to my Redeemer in faith, trusting God will bless me to lead them to meet the dear and lovely mother where Jesus is, and in the depth of my sorrow I look to Him who doeth all things well.

Now, dear children. mother is gone and can not return to you any more on earth, but by the grace of God you can see her in that dazzling glory in God's eternal home, where all our sorrows and tears will be no more, and where we shall see Him who is King of kings, and Lord of lords. Farewell, mamma, till we meet thee in the resurrection.

"Oh! how sweet was life with thee as no more twain but one,

Thou art gone, our precious darling, never more will thou return;

Thou shalt sleep a peaceful slumber till the Resurrection morn."

Written by
ELDER HI MAYNARD.

HI ROBINET.

It is with much sadness of feeling that I

attempt to write a sketch of the life of our dearly beloved Brother Robinet, who departed this life August 8, 1920.

He was born January 2, 1854, and married Florence Pinson, and to that union was born twelve children, who are left to mourn the loss of a kind husband and father. His walks, charity and conversation were an excellent evidence of his being a Christian.

He joined the Church about 1884, and was baptized into the fellowship of the Brushy Fork Church of Regular Baptists by Brother

ALI WARD.

It caused us much sorrow to learn of the death of Bro. Robinet, but God's finger touched him, and he sleeps to awake when the trump of God shall sound and they that are in the graves will hear and come forth. Then Brother Robinet will enjoy his hope.

Now, to the bereaved wife and children, and to his many relatives and friends, let me say that I feel that our loss is his eternal gain. We can truthfully say that Brother Robinet has conquered the last enemy. May his walks and words of his hope ever live in the memory of his brethren and friends as well as those of his family, and may all his brethren, that had a warm place in their hearts for Brother Robinet, let the widow and orphan's welfare be in their prayers and supplications to the God of the heavens. May Brother Robinet live in our memory as long as we live, and may his widow and babes ever drink from the fountain which he drank from.

Written by a Brother in Hope,
JONAH BEVINS.

JOHN W. BEVINS AND WIFE.

The subject of this sketch was born January 6, 1845, deceased September 6, 1917. Cynthia

Bevins was born March 25, 1845, deceased May 6, 1920, and unto this union were born eight children, five boys and three girls, and one of the girls passed to the Great Beyond prior to her father and mother. The other seven children are all living.

Brother Bevins joined the Regular Baptist Church about forty-three years before his death, and lived ever faithful unto the end. Sister Bevins joined the Regular Baptist Church about 1889, and lived a pious Christian until death. They were both good and faithful soldiers, standing firm in the faith of our Lord Jesus Christ until death, and the writer has evidence to believe that their souls are now resting around the throne of God.

Now, I will say to their children, be faithful unto the end of this life, and meet your father and mother in glory, and, children, remember the kind words and examples your father and mother have left for you, and turn to Jesus that you may be able by God's grace to meet your father and mother around the throne of happiness, where sorrow and tears will be wiped away, and all will be love and peace and happiness, for the writer believes that Brother Bevins and wife are resting in the Paradise of God, being of the number that John saw resting under the altar not able to sing that song of redemption of both soul and body. I believe they had a part in the first resurrection. On such the second death hath no power.

While their seats are vacant at home, and in the church that never can be filled any more, I believe they are occupying a seat that will never be vacant any more.

"I 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.

MINNIE VICTORIA WEST.

It is with sadness, but with the most sacred memories that I attempt to write a short sketch of the life and death of my friend and relative, Victoria West.

Feeling my unworthiness, and being almost overcome with sympathy it is with fear and trembling that I attempt to write of one who has spent such a noble life among us, but in order to fulfill a request of her many bereaved friends and relatives.

The subject of this sketch was the daughter of James M. Bevins, who preceded her to the Great Beyond a few years. She was born September 28, 1867. She lived a quiet and peaceable life during her girlhood days, being a kind and obedient daughter, and was loved by all who knew her. She was married to J. B. West, which tie was broken by death. God first calling her husband, and seven months and a few days later God's finger touched Sister West, and she suffered in pain only a few days till on November 30, 1920, God called her spirit and she slept.

About twelve or fifteen years ago Sister West professed a hope in Christ, and was baptized into the fellowship of the Mt. Pleasant Church of Regular Baptists, in which she remained a faithful member until God called her from his militant church below to His heavenly Jerusalem above, where she with her father, mother, husband and little babe will wait the resurrection of the dead.

Her life here was that of a devoted Christian. Her hopes of eternal life were manifested in her every day walk. Her conversation was of a godly sort. She loved to talk of Christ and His Kingdom, and to counsel others concerning the world to come. She told me that after the death of her husband that there wasn't any peace here for her, and that she

was ready to go any time it pleased God to call her.

Now, to her only brother in the flesh, who is yet alive to mourn, may you and her many friends take up the example or pattern she has left before you, and try to meet Sister West in heaven.

Sister West's body was peacefully laid in the family graveyard, there to rest until the resurrection morning, when her grave will burst and she will come forth with an immortal body, and rise to meet the Lord in the air.

Released from all her earthly cares.

She'll reign with Him on high.

Yours in hope,

JONAH BEVINS.

NAMES AND ADDRESSES OF ORDAINED MINISTERS.

J. E. Taylor.....Jarad, Ky.
Hi MaynardMyrtle, W. Va.
Evans SlussPilgrim, Ky.
Floyd KirkPilgrim, Ky.
Moses HowardPilgrim, Ky.
L. T. Preston.....Catlettsburg, Ky.
E. F. FieldsPilgrim, Ky.
Jonah BevinsSidney, Ky.
W. H. May.....Canterberry, W. Va.
J. B. WeddingtonWilliamson, W. Va.
Henon MaynardJarad, Ky.
Ester HopkinsWilliamson, W. Va.
Ransom SmithTaylor, Ky.
Jeff StanleyCatlettsburg, Ky.
Charley JudeLaura, Ky.
T. J. MunceyLaura, Ky.
J. S. MunceySprigg, W. Va.
F. M. PreeceMyrtle, W. Va.
A. J. Maynard, Jr.....Myrtle, W. Va.

REPORT FROM SIDNEY CHURCH.

As a committee, we advise the Association that we have investigated the doctrine of the Sidney Church, and found the church willing to be governed by the sixth Article of our faith as contained in the Minutes of the Association, and that Brother W. J. Fields withdrew his fellowship from the Sidney Church and the Association.

JONAH BEVINS,
HENON MAYNARD,
Committee.

Report of Committee to investigate standing of L. T. Preston with Tom's Creek Church not received.

