

MINUTES
-OF THE-
TWENTY-NINETH
Annual Session
-OF THE
Sardis Association
-OF-
Regular Baptists
HELD WITH THE
Pilgrim Home
Church
VARNEY, PIKE CO., KENTUCKY



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

FRIDAY, SEPTEMBER 16, 1921.

1st—The Sardis Association of Churches of Jesus Christ, of Regular Baptists, met with the Pilgrim Home Church, Varney, Pike County, Kentucky, at the stand prepared.

2nd—The introductory sermon was delivered by J. B. Weddington. Text: 2 John 1 chapter and 10 verse: "If there come any unto you and bring not this doctrine receive him not into your house. Neither bid him God speed."

3rd—Then the Delegates retired to the church-house for business.

4th—Opening remarks and prayer by Elder W. H. May.

5th—Song: "Brethren we have met Again."

6th—Letters from the different churches called for and read and received as shown by the statistical table.

7th—Newly organized churches called for and none responded.

8th—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.

9th—Rules of decorum read.

10th—Ordered that the Moderator make all temporary appointments.

11th—Ordered that Brothers Caudle

Williamson and A. R. Stanely be appointed to see that peace and order prevails at the stand.

12th—Committee on Ministry for Saturday one delegate from each church with the entire delegation from Pilgrim Home church. Reported first on stand Harvey Spence; 2 J. S. Porter; 3 Ransom Smith; 4 J. B. Weddington. Brother J. B. Weddington failed to respond and Brother Hi Maynard responded in his stead.

13th—Committee on arrangement appointed as follows: Elder Maron Preece, Elder Ester Hopkins, Frank Canterbury, Brother M. B. Romans and Brother J. M. Hensley, with the Moderator and clerk, and visiting Brethren from sister Associations, invited.

14th—Called for corresponding letters from sister Assosiations and received the following:

New Salem with a file of Ministers by the hands of Elder F. A. Hopkins and Elder A. J. Maynard, Bethlehem by the hands of Brother J. H. Pack, who were all given the right hand of fellowship and seated with us and aided us in counsel.

15th—Transient ministers called for and received Elders Ransom Smith, J. S. Porter and Harvey Spence, by the right hand of fellowship.

16th—Ordered that we correspond with

the New Salem and Bethlehem Associations and that Elder Jonah Bevins write a letter to New Salem and Elder F. M. Preece write one to Bethlehem.

17th—Committee on finance appointed as follows: Elders Esther Hopkins and Frank Canterbury.

18th—Ordered that we send committee to Olive and Indian Bottom Associations to investigate a correspondence. Committee as follows: Elders F. W. Preece, J. E. Taylor, Henen Maynard and Brother Caudle Williamson, attend Olive; Elders Jonah Bevins, L. T. Preston and Caudle Williamson, attend Indian Bottom.

19th—Ordered that we adjourn until tomorrow morning at 9 a. m.

SATURDAY MORNING 9 A. M.

SEPTEMBER 17, 1921.

1st—Opening remarks and prayer by Elder F. M. Preece.

2nd—Called the names of Delegates and marked the absentees.

3rd—Rules of Decorum Read.

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

5th—Committee on Finance made report, and reported as follows: Mt. Pleasant \$8.05, Mary Elizabeth \$2.00, Brush Fork \$3.80, Salem \$8.25, Rebecca \$7.75, Bent Branch \$9.00, Big Branch \$4.60, Dix fork

\$10.00, Pilgrim Home \$5.35, Mt. Carmal \$4.00, Beach Grove \$1.00, Leaner \$3.70, Bethany \$2.00, Sidney? ? ??, Nares-branch \$13.00, Wolf creek \$1.50.

6th Called on treasurer to report, who reported as follows: Funds short \$5.37. Paid by treasurer and clerk.

7th—By motion and second, Brother J. M. Hensley was retained as Treasurer.

8th—Report of appointees in Union Meeting and Associations. Report received and failures excused.

9th—Letters to sister Associations called for, read and received. Delegates appointed as follows: New Salem, Elders Hi Maynard, Jonah Bevins, W. H. May and L. T. Preston. Letter in hands of Elder Jonah Bevins. Bethlehem, Elders J. B. Weddington, A. J. Maynard, Sr., A. J. Maynard, Jr., Esther Hopkins, J. S. Muncy, Abe Shepard, and F. M. Preece. Letter in hand of F. M. Preece.

10th—Report of committee on Ministry for Sunday: Opening, first, Elders W. H. May, second F. A. Hopkins, third A. J. Maynard, fourth, Esther Hopkins. Committee discharged.

11th—By motion and second, Brother Will Romans made report from Toms creek church, as to the standing of Elder J. Preston and after hearing report, we do advise that so far as our investigating of

Elder L. T. Preston's standing and fellowship, he was legally received into the Sardis Association and was legally ordained as a minister and is in full fellowship.

12th—Ordered that the following churches have Union Meetings: Mt. Pleasant, second Saturday in July, 1922. Elders J. E. Taylor, J. B. Weddington, Esther Hopkins, Hi Maynard with Moderator to attend.

Pilgrim Home: Fourth Saturday in Aug. 1922; A. J. Maynard, Alvin J. Maynard, Jonah Bevins attend.

Bend Branch, third Saturday in August, 1922; Hi Maynard, Jonah Bevins and F. A. Hopkins, with Moderator attend.

Salem: first Saturday in August, 1922; H. Maynard, F. M. Preece Frank Canterbury attend.

Bethany, fourth Saturday in August, 1922; Elders Ester Hopkins, Maron Preece, Harvey Spence, Hi Maynard attend

Brushyfork: first Saturday in July, 1922; Elders, Alin J. Maynard, F. A. Hopkins, and Jonah Bevins with moderator attend.

Beech Grove, third Saturday in July, 1922: Elders, Jonah Bevins and L. T. Preston attend.

Big Branch, third Saturday in July, 1922; Elders, J. B. Weddington, F. M. Preece, Alin Maynard and Simon Johnson attend.

Lenah: second Saturday in July, 1922;

Elders, Ester Hopkins, Maron Preece and J. B. Weddington, Alin J. Maynard attend.

Dix Fork, first Saturday in July, 1922; F. M. Price Ester Hopkins, Hi Maynard, J. S. Muncy and Jonah Bevins attend

Rebecca, second Saturday in August, 1922; Elders, Frank Canterbury, Esther Hopkins, Simeon Johnson, and J. B. Weddington attend.

Wolf Creek, second Saturday in August, 1922; Elders, L. T. Preston, James Muncy, and Jonah Bevins. attend

Naris Branch, fourth Saturday in July, 1922; Elders, J. S. Muncy and Ester Hopkins, with moderator attend.

Mary Elizabeth, third Saturday in July, 1922; Elders, Ester Hopkins, Hi Maynard and L. T. Preston attend.

13th—Ordered that we advise the churches of this union not to receive are retain any one in their fellowship who belongs to any secret order.

14th—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.

15th—Ordered that we advise the churches of this union in calling for a presbytery to ordain ministers, that they have the consent of the sister churches to

which they belong.

16th— Ordered that we have one thousand copies of minutes printed and that the clerk superintend the printing and distribution of same.

11th—Ordered that the obituary of Bro. James Morris' wife and A. J. Shepard be printed in our minutes.

18th—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.

19th—Ordered that our next association be with the Naris Branch church, Hardy, Pike County, Kentucky, beginning on Friday before the third Saturday in September, 1922, and that Elder Hi Maynard preach the introductory sermon and Elder Ester Hopkins be his alternate. Those desiring to come by rail can come on the N. & W. Ry. to Williamson, W. Va., and change cars there for Pone Creek Ry. to Hardy, Ky.

20th—Ordered that we extend our thanks to the Brethren and Sisters of Pilgrim Home church for the hospitality they have shown. The Association wishes further to extend our thanks to the community at large, for the care and courtesy they extended to us. May God bless you all and give you Grace in time of need.

21st—By motion and second the As-

sociation adjourned till time and place above mentioned.

Elder HI MAYNARD, Moderator.
Elder JONAH BEVINS, Clerk.

SABBETH MORNING SEPT. 18, 1921

The Brethren appointed to Preach on The Stand Met an extra large and very well ordered congregation and preached in the order of the arrangements Elder W. H. May, interduced with warm exhortations being led by Gods Devine Spirit as we all verily thought the brethern and sisters then united in singing, My Dearest Friends In Bonds of Love and Bro. May lead in prayer. Elder F. A. Hopkins preached from 1 Tim 3 chapter and 16-verse and without controversy Great is The Mystery of Godliness, and so Elder A. J. Maynard preached from following text Re. 12 chapter 1 verse and there appeared a great wonder in heaven. A woman clothed with the sun and the moon under his feet and upon his head a crown of twelve stars. Eldler Ester Hopkins preached from 2 Tim. 2 chapter 15 verse. Study to Show thyself approved unto God a workman dividing the word of truth right-ly and all the Brethren seemed to be wonder-fully blessed with The Holy Spirit to preach. The Blessed Word. The three sermons was in unity and the Brethern and Sisters was made to realize the

sweetness of the language. Used by the Psalmist David: Behold how good and pleasant it is for Brethren to dwell together in unity.

THE CLERK.

CIRCULAR LETTER

Dear Brethern In Christ:—

After much prayer and humb'ness in the Lord, my mind is called to Rev. 2nd chapter and 4th verse, "Nevertheless I have somewhat against thee because thou hast left thy first love." We are reminded that our love is for our brethern. We hope that we have passed from death unto life because we love the brethern. "He that loveth not his brother, abideth in death"—1-John, 3-14. This is His commandment that we should believe on the name of His son Jesus and love one another as He gave us commandment; hence let us see how He gave the commandment:

"As the Father hath loved me, so have I loved you; continue ye in my love, this is my commandment—that ye love one another, as I have loved you and "greater love hath no man than this, that a man lay down his life for his friends." Ye are my friends if ye do whatever I command you—these things I command you, that ye love one another"—John 13 chapter.

Thus we see it is commanded with strong words that we love one another and if we do not love one another, we abide in death.

Listen:—I know thy works and thy labor and thy patience and how thy canst bear them that are evil and how thou hast tried them which say they are apostles and are not, and hast found them liars. The above characteristics represent the Baptist ministers of today—yea we find them bearing their loads and possessing patience and laboring and not fainting.

But where is the trouble? What is causing the candlesticks, (churches) to be removed out of their places? Oh how often we visit churches that are removed out of their place. How oft we are made to wonder why conditions exist in the different churches. No light—no fellowship; no action; no fruits of love. Remember therefore from whence thou art fallen and repent and do the first works. This text is directed to the guardian of the church. The name angel signifies guardian of pastor. Thus we see the trouble exists with the pastor. Now to the law of and to testimony: "I appoint unto you a Kingdom as my Father hath appointed unto me."

"Feed my sheep, feed my lambs—If you

love the Lord and Savior Jesus Christ."

—John 21 chapter and 15 verse. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; neither as being LORDS over God's heritage but being ensamples (examples) to the flock and when the Chief Sheppard (Jesus) shall appear ye shall receive a crown of glory."—1 Peter, 5-2.

"Take heed therefore unto your selves and to all the flock, over the which Holy Ghost hath made you overseers to feed the church of God which He hath purchased with his own blood. For this I know, that after my departing (death) shall greivous wolves enter in among you, not sparing the flock. Also of your own selves, shall men arise speaking perverse things to draw away disciples after them."—Acts 20-29-30.

"Take heed unto thy self and unto the doctrine; and continue in them, for in so doing this thou shalt both save thy self and them that hear thee."—Tim. 4-16.

"The servant of the Lord must not strive but be gentle unto all men apt to teach, patient in meekness, instructing those that oppose themselves. If God's peradventure will give them repentance to the acknowledging of the truth."—2

Tim. 2-24-25.

The above testimony is the law of Heaven for the ministers of God—but our text says: "I have somewhat against thee." Now let's realize how wonderful we loved our brethern when we were unregenerated and born again. The sun looked bright, people appeared better, and especially the brotherhood appealed to us so strong we could cheerfully say: Tongue cannot express the sweet comfort and peace of the soul in its earliest love—but my dear brethern for the last 15 years that brotherly love among God's people has grown colder until associations have severed correspondence and fellowship—churches have divided and severed fellowship and a great many local churches are no more in working order—all because the pastors have left their first love. This may seem to be a sad warning but there is but one plan of union, one way of reunion—only one sure and safe law by the which churches will be revived; associations united together and general fellowship of God's people restored:

1.—By the pastor repenting and doing the first work; i. e. by being restored to the original station; full and complete love for his brethern without dissimulation—1 John 4-12; 3-15; 4-20; 5-21.

2.—With standing false doctrines, too

many of the Baptist ministers of today are ready to aid or allow the doctrine of Rev. 2-6. Also the doctrine of Balaam Nicolaitances; which doctrine God hates. Rev. 2-6. Also the doctrine of Balaam the son of Bosos who taught the Bolac to cast a stumbling block before God's children, to eat things sacrificed to idols and to commit fornication. So my brethern if you are guilty, you are commanded to repent.—Rev. 2-16. Under the penalty of the sword of God's mouth. Moreover my brethern—some of our ministers are suffering that woman, Jezebel to teach and seduce God's servants to commit fornication and to eat things sacrificed unto idols—Jezebel represents the spiritual idoltry and fornication and the great organized power of 450 plus 400 totaling 850 orders or false ways which ways are opposed by only one, (Elijah) (John) way—The Baptist people.

3.—The luke-warm state that exists in the Laodicean church pastor—neither cold or hot—just dragging along indifferent, trying to quit and trying to preach, trying to love and trying to hate to be a Baptist and trying to follow Jezebel; trying to appear rich but says you are poor, blind, miserable wretches and naked." Love I rebuke and chasten—be

zealous therefore and repent." Rev. 3-19.

Finally brethern in writing this final warning, it is without malice or hatred but with the love for Zion and for vindication for God's eternal word in all purity. As this letter is directed to the ministers, I pray God that the true servants of the God of Isreal may realize the great necessity of that first love that has been left and that the old time religion be revived in different churches and associations until even the enemies will say: "The Lord is There" and unless such steps be taken by the leaders, we will be consumed one of another as a "House divided against itself cannot stand—united we stand, divided we fall."

Therefore I write these things being absent * * * * according to the power which God hath given me to edification and not destruction.

Finally brethern farewell; be perfect; be of good comfort; be of one mind—love and peace shall be with you.

Your humble brother,

HI MAYNARD.

CONSTITUTION

From a long series of experiences, we, the church of Jesus Christ being regularly baptised 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.

2 Article in the letters from the different churches shall be expressed their number in full fellowship, those baptised, 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 representation 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 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 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 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 salva-

tion 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 Jesus Christ is the first resurrection from the dead and that he lives forever.

Article 11 We believe in the resurrection of the just and the unjust.

Article 12 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 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 mem-

bers of the association shall be enrolled by the clerk and called over as often as the association requires.

Article 11 The Moderator shall have the 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.

FORM OF CHURCH LETTER.

We, the Regular Baptist Church of Jesus Christ, called.....

church, now in session, sendeth greeting to the Minister and Messengers that may compose the Sardis Association when convened with the

..... church
..... County,
on Friday before the Third Saturday in
September 19.....

Our dear Brethern we are in peace
with each other and our present condi-
tion is as follows: Since our last as-
sociation we have received by Baptism
.....; Letter
.....; Restored
.....; Excluded
.....; Died.....
.....; Our total
number is; out
of whom we have chosen our beloved,
to-wit:

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to bear this letter and to represent us in
the association.

By order of the church.

..... Moderator.
..... Clerk.
..... County State.

OBITUARY

It is with much sadness that I make
the feeble attempt to write a short sketch
of the life of one of our beloved Sister's
and
in the Lord. Jane Morris was the wife
of Brother James Morris. She was
born June the 5th, 1840 and departed
this life May 30, 1914. was married to
James Morris March the 14, 1861. To that
union was born eight children, two
boys and six girls of which one boy pass-
ed to the beyond prior to his mother.
while her husband and the other seven
are among the living with the mercies of
God, still inviting them to follow in the
foot steps of wife and mother. Sister
Morris professed a hope in Christ and
was Baptised into the fellowship of the
Mt. Pleasant church of old regular
Baptist the 3rd Sunday in August 1861.
in which she lived a devoted christian

life until death, always ready to wait upon the Brethern and Sisters and all others that went to her home. Dear Brother Morris I know you are lonesome here without your dear companion and help mate but our loss is His great gain and it won't be long until you will see Sister Morris again, to the children which are left together with the church, to mourn His loss. But we await the fulfillment of the word of God, when Gabril shall Sound the Trumpet which shall awake the sleeping dead, in ever nation. when Sister Morris, with all the Saints will come fourth in the resurrection, to meet the Lord in the clouds of his Glory. Now dear children if you ever expect to meet mother in that Heavenly Home you must make preparation in this life, as the tree falls so shall it lie, Mother has strewn flowers along the way for your guidance she faithfully kept all the ordinances of the Lord, and promptly filled His seat in the church, and diligently followed even good work. Dear children you are orphans left alone you often times look for mother, but can't see her. Come but let me admonish you to trust in Jesus, who ever hears the orphans cry, May God Bless You All, to live the life that mother lived, when she was here.

Written by a Humble Servent.

JONAH BEVINS.

NAMES AND ADDRESSES OF ORDAINED MINISTERS

J. E. Taylor.....	Jarad, Ky.
Jonah Bevins.....	Goody, Ky.
Wayne Cline.....	Priso, Ky.
Henon Maynard.....	Jarad, Ky.
Hi Maynard.....	Myrtle, W. Va.
F. M. Preece.....	Myrtle, W. Va.
Hase Bowling.....	Piso, Ky.
Louis White.....	Myrtle, W. Va.
Salmon Spence.....	Myrtle, W. Va.
Ester Hopkins.....	Goody, Ky.
J. B. Weddington.....	Goody, Ky.
L. J. Preston.....	Catlettsburg, Ky.
W. H. May.....	Kirk, W. Va.
Sherman Jude.....	Pilgrim, Ky.
E. F. Fields.....	Pilgrim, Ky.
Frank Canterbury.....	Canterberry, W. Va.
Simeon Johnson.....	Canterberry, W. Va.
James Jude.....	Laura, Ky.
Charley Jude.....	Laura, Ky.
Joe Cline.....	Laura, Ky.
A. J. Maynard, Jr.....	Myrtle, W. Va.
Ransom Smith.....	Sharondale, Ky.
T. J. Muncey.....	Laura, Ky.
J. S. Muncey.....	Sprigg, W. Va.

