

**Being unable to locate a published Minutes**

**Of the Sardis Association of Old Regular Baptist**

**For the year 1893**

**It has been ordered that we substitute**

**A copy of the typewritten copy of the minutes**

**From the Original Sardis Association Minute Book**

**Until such time a published copy of this Minutes may be located.**

Brother Archie Prince, Clerk

July 20, 2011

THE ORGANIZATION OF  
SARDIS ASSOCIATION

MADE IN 1893.

We, the Regular Baptist Churches of Jesus Christ, composed of duly authorized delegates and members from the Brushy Fork, Sardis and Big Branch Churches, convened with the Brushy Fork Church August 5, 1893. Organized by electing W. W. Fields Moderator, and P. D. Bevins Clerk.

Upon motion the Moderator appointed Brothers G. W. Maynard and W. L. Smith as a Committee to report the order of business for this day.

The report of said committee was read and approved. Committee discharged.

On motion and second the Association declares the following to be their reasons for founding a new Association, and they in like manner adopted the annexed Constitution and Articles of Faith.

We, the Regular Baptist Churches of Jesus Christ, convened with the Brushy Fork Church, and composed as a working body for the transaction of business of duly authorized Delegates from the Big Branch, Sardis and Brushy Fork Churches, deeming it necessary on account of a material difference of opinion existing between ourselves and other brethren of the Mates Creek Churches, do organize an Association separate and apart from our different and yet highly esteemed brethren, in which we may live in harmony and perfect unison with each other.

Now, BE IT KNOWN, in the presence of these witnesses and before Almighty God, the Supreme Judge of the world and all our actions:

FIRST: That we do not object to the outline of doctrine as we understand it to have been written in the different Constitutions of the churches composing the Mates Creek Association.

SECOND: That, while we believe no one independent of God's almighty power can be instrumental in the salvation of his soul, we do believe that man is responsible for his deeds, which thing we understand our Mates Creek brethren to deny.

THIRD: That we object to the doctrine held by our Mates Creek brethren that man as a created Being is compelled by God Eternal in all things to do just as he does, whether it be good or evil.

FOURTH: We believe that man in the Creation was given limited power; that good and evil were set before him with the possibility of his choosing either. Therefore, we believe that when Adam partook of evil he did so not by compulsion, but by choice, which thing we also understand our Mates Creek brethren to deny. Therefore, these things being essential in regard to the prosperity of the Church, and as members holding these different views can not possibly live in true brotherly love in the same Association, we thought it better both for our absolute Predestination brethren and ourselves that we organize a separate Association, not that we object to the original doctrine of the Mates Creek Association, but that we believe that our Predestinarian brethren have departed from these same doctrines.

But to them and all others be it understood, with God as our Judge, that it is with malice toward none that we withdraw from the Mates Creek Association and adopt the following Constitution for our church government, together with the following Articles of Faith for each of the Churches composing our body.

CONSTITUTION.

From a long series of experience, we, the churches of Jesus Christ, being regularly baptized upon our confession 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 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 this Association who shall be members whom they shall think best qualified for the purpose and producing letters from their respective churches certifying their appointment shall be entitled to a seat.

ART. 2.-- In letters from the different churches shall be expressed their number in full fellowship, their baptized, received by letters, restored, dismissed, ex-communicated and dead since their last association.

ART. 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 the internal rights of any church in the Union.

ART. 4.-- The association when convened shall be governed and ruled by a regular and proper decorum.

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

ART. 6.-- New churches may be admitted into our union that shall petition by letter and delegate, and if found upon examination to be orthodox and orderly shall be received by the association and manifested by the moderator giving the right hand of fellowship.

ART. 7.-- Every church in the union shall be entitled to a representative in the association.

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

ART. 9.-- Every motion made and seconded shall be taken up by the association, except it be withdrawn by the member who made it.

ART. 10.-- The association shall endeavor to furnish the churches with its minutes.

ART. 11.-- The church shall send money by the delegate of each church for printing the minutes of the association.

ART. 12.-- There shall be a record book kept wherein the proceedings of every association shall be regularly recorded by the secretary appointed for that purpose.

ART. 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.

ART. 14.-- Amendments to this plan or form of government may be made at any time by a majority of the union when they deem necessary.

ART. 15.-- All matters coming before the Association shall be decided by the will of the majority.

ART. 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 all necessary advice in matters of difficulty; (4) to inquire into the cause why the churches fail at any time to represent themselves 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 the 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.

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### RULES OF DECORUM.

ARTICLE 1.-- The association to be opened and closed by prayer.

ART. 2.-- A moderator and clerk shall be chosen by the suffrage of the members present.

ART. 3.-- Only One member shall speak at a time and he shall rise from his seat and address the moderator when he is about to make a speech.

ART. 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 mis-haps, failures or imperfections, but shall fairly state the case and matter, as nearly as he can, so as to convey his light and idea.

ART. 5.-- No person shall rise and speak more than three times on one subject without the consent of the association.

ART. 6.-- No person shall abruptly break off or absent himself from the association without liberty obtained from it.

ART. 7.-- No member of this association shall have the liberty of laughing during the sittings nor whispering in time of public speech.

ART. 8.-- No member of this association shall address another by any other term or appellation but the title of Brother.

ART. 9.-- The moderator shall not interrupt a member or prohibit him from speaking until he gives his light upon the subject, except when he breaks the rules of decorum.

ART. 10.-- The names of the several members of the association shall be enrolled by the clerk and called over as often as the moderator requires.

ART. 11.-- The moderator shall be entitled to the same privileges as another member, provided the chair be filled, but shall have no vote unless the association be equally divided.

ART. 12.-- Any member who shall willingly and knowingly break any of the rules shall be reprovved by the association as they think proper.

ART. 13.-- But three members shall take a seat in this association from each church.

ART. 14.-- These rules of decorum shall be read by the clerk at the commencement of every association.

ART. 15.-- No person shall speak more than five minutes at the same time without liberty obtained from the Association.

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### ARTICLES OF FAITH.

ARTICLE 1.-- We, the churches of Jesus Christ, called the Regular Baptists, are constituted on the following faith, viz:

ART. 2.-- We believe in only one true and living God, the creator of heaven and earth and all things that are therein contained.

ART. 3.-- We believe in Jesus Christ, the eternal Son of God, who is Head and King of His Church.

ART. 4.-- We believe in the Holy Ghost and sealer and applier of the redemption purchased by Christ.

ART. 5.-- We believe in the Father, Son and Holy Ghost, and these three are one.

ART. 6.-- We believe the Old and New Testament scripture to be the infallible word of God and take the New Testament for our only rule of faith and practice, and nothing is to be taken from or added to it.

ART. 7.-- 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.

ART. 8.-- We believe that Christ has but one true Gospel Church, and that will finally persevere through grace and glory.

ART. 9.-- We believe in the communion of the Lord's Supper, that is, taking of the bread and wine by the Church of Jesus Christ, in commemoration of the death and suffering of the Son of God until His second coming.

ART. 10.-- We believe that feet washing is an ordinance of Jesus Christ, and ought to be observed and kept until His second coming.

ART. 11.-- We believe that Jesus Christ is the first resurrection from the dead that He lives forever.

ART. 12.-- We believe in the resurrection of the just and unjust.

ART. 13.-- We believe in the final punishment of the wicked and the Eternal happiness of the righteous.

ART. 14.-- These rules of doctrine shall be read by the clerk at the commencement of every association.

ART. 15.-- No person shall speak more than five minutes at the same time without liberty obtained from the association.

ARTICLES OF FAITH

ART. 1.-- We believe in the existence of Jesus Christ, called the Messiah, who was crucified on the cross for the redemption of the world.

ART. 2.-- We believe in only one true and living God, the Creator of heaven and earth, and all things that are therein contained.

ART. 3.-- We believe in Jesus Christ, the eternal Son of God, who is God and King of the Jews.

ART. 4.-- We believe in the Holy Ghost and Father and Spirit of the redemption purchased by Christ.

ART. 5.-- We believe in the Father, Son and Holy Ghost, and these three are one.

ART. 6.-- We believe the Old and New Testament scriptures to be the infallible word of God and the only rule of faith and practice, and nothing is to be added from any other source.

ART. 7.-- We believe in the final judgment of Jesus Christ, that He shall judge the living and the dead, and that He shall reward every man according to his works.

After the adoption of the foregoing the Moderator solemnly pronounced in the name of the Father, Son and Holy Ghost this to be an Association.

The Association proper, being perfected in organization, was opened with prayer by G. W. Maynard, following which Elder J. W. Smith preached the introductory sermon from the first clause of the 9th verse of the 7th chapter of Solomon.

Songs.

Letters of churches called for and responded as follows:

SARDIS: By the hand of G. W. Maynard and Stanley Vernatter, both of whom received the right hand of fellowship.

Sardis church 124 members, 4 ordained Ministers, one licensed Minister, and sent a contribution of \$7.00.

BIG BRANCH: At the hands of Bros. Calvery Runyon, Jordan Maynard, William T. Smith and P. D. Bevins all of whom received the right hand of fellowship and took seats. Contribution \$1.60, and members 50.

BRUSHY FORK: By the hand of A. C. Lowe, W. W. Fields, Jerry Smith, W. L. Lowe, Joseph Ray and B. M. Lowe. Has a membership of 61 and sent a contribution of \$4.20 and has two ordained Ministers. Her delegates received the right hand of fellowship and took seats.

Resolved: To be known as the Sardis Association.

Letter to the Zion Association read and approved.

Our next Association shall be held with the Sardis Church, Logan County, West Virginia, beginning Friday before the Second Saturday in October, 1894, and two following days and that Elder W. T. Smith is appointed to preach the introductory sermon and elder W. W. Fields alternate.

The Clerk was ordered to superintend the printing of the minutes and purchase a record book.

The closing sermon was delivered by Elder W. H. Laine. The Minutes were read and approved and the Association adjourned to meet at the time and place above stated.

Done and signed by order of the Association.

W. W. FIELDS, Moderator

P. D. BEVINS, Clerk.

*End* ✓