

REV

MINUTES
OF
FORTIETH SESSION
OF
Old Regular Baptists
of Jesus Christ

HELD WITH
Bent Branch Church
PIKE COUNTY, KY.
SEPTEMBER 9, 10, 11, 1932

ELDER ESTER HOPKINS, Mod.
HI MAYNARD, Clerk

MINUTES
OF
FORTIETH SESSION
OF
Old Regular Baptists
of Jesus Christ

HELD WITH
Bent Branch Church
PIKE COUNTY, KY.

SEPTEMBER 9, 10, 11, 1932

ELDER ESTER HOPKINS, Mod.

HI MAYNARD, Clerk

MINUTES

The fortieth annual session of the Sardis Association of Regular Baptists met with the Bent Branch Church, Pike County, Ky., on Friday, September 9, 1932. After the delegation had assembled, services were introduced by Elder Jonah Bevins, song "A Twelve Month More Has Rolled Around," and prayer by Elder Jonah Bevins. The introductory sermon was delivered through Hi Maynard, text: John, chapter 3, verse 29, "He that hath the bride is the bridegroom," and after singing, "How Firm a Foundation." Remarks and prayer by Elder Ira Mullins.

Letters from the different churches called for and received and delegates seated as shown in statistical table of churches.

The Association was then organized by electing Elder Ester Hopkins Moderator, Hi Maynard, clerk, and Jonah Bevins, assistant Moderator and assistant clerk.

Newly-organized churches called for and one received called. Buck Branch at the hands of Brothers Pete Dial, J. F. Salmon, and Thomas McCoy, organized from an arm of Leanah Church, presbytery consisting of Elders Jonah Bevins, Ester Hopkins, and Shadel Pauley.

Rules of decorum read.

Moved that Moderator make all temporary appointments.

Brothers Ben Curry and W. F. Lowe appointed to preserve order at the stand and see that the stand be occupied by ministers.

Brothers Harrison Bevins and Ben Curry were appointed finance committee.

Committee of one delegate from each church with entire delegation from Bent Branch Church appointed on Ministry for tomorrow. The reported first, Blaine England, second, Ted Foutz, third, A. T. Smith, fourth, Grady Adkins, and fifth, Ira Mullins.

Letters from sister associations called for and received the following by Moderator, extending the right hand of fellowship and seating delegates: New Salem, at hands of Elders F. A. Hopkins, Hays Maynard, Grady Adkins, and Billie Moore.

Kyova at the hands of Elders C. Cole, Ted Foutz and Meridith Dyer.

Philadelphia at the hands of Elders Fines Adkins and Howard Gilliam.

Mud River at the hands of Elders A. T. Smith, Pete Oste, Brothers H. H. Wade, Emery White, and J. B. Kingery.

Union at the hands of Elders J. C. Swindall, Ira Mullins, Mat Justice and John Blackburn.

Friendship at the hands of Elder Blaine England, Perry Cline, this letter was referred to committee and was received with the understanding that this association make request with our letter next year.

Transient ministers called for and Elders A. L. Allen, H. C. Eppers, C. B. Smith, and R. F. Honaker responded and were seated.

Ordered that we correspond with New Salem, Kyova, Mud River, Philadelphia, Union and Friendship Associations.

Brothers Clerk and Assistant appointed to write all corresponding letters.

Committee on arrangements of business for tomorrow consisting of one delegate from each church appointed and visiting brethren invited.

Moved to adjourn to nine o'clock tomorrow morning. Closed by prayer, led by Elder Hays Maynard.

Saturday, September 10, 1932

The Association met in pursuant to adjournment — song "Fountain Filled With Blood;" prayer led by Elder C. Cole.

Roll call, absentees noted.

Report of committee on arrangements read, received and committee discharged.

Finance Committee reported seventy dollars and fifty-one cents (\$70.51) from the churches. Report received and committee discharged.

Treasurer made his report as follows: Expended last year \$72.52. Balance on hand \$81.90 from last year. Grand total on hand \$152.41.

Brethren called in Union Meetings and Associations last year made their reports. Reports received. Failures excused and all admonished to be more faithful this year.

Letters to our sister associations called for and read and delegates appointed to be or same as follows:

New Salem: Elders Hi Maynard, Ester Hopkins, Jonah Bevins, and Brother Harrison Bevins attending when convened with the Elizabeth Church, Floyd County, Kentucky, Friday before fourth Saturday in September 1932. Letter in hand of Ester Hopkins.

Kyova: Elders W. Blackburn, W. A. Hurley, Ben Curry, Landon Young, and J. M. Hensley attending when convened with the Mt. Calvary church, Wayne County, W. Va. on Friday before first Saturday in September, 1933. Letter in hands of W. A. Hurley.

Philadelphia: Elders Ester Hopkins, W. A. Hurley, Comfort White, Ed White, and Harry Bevins when convened with Little Zion church, Greenup County, Kentucky, Friday before third Saturday in September, 1932. Letters in hands of W. A. Hurley.

Mud River: Elders W. A. Hurley, Hi Maynard, and Asa Evans attending when convened with the Little Laurel church, Lincoln County, W. Va., on Friday before the fourth Saturday in August, 1933. Letter in hands of Asa Evans.

Union: Elders Jonah Bevins, W. Blackburn, Hi Maynard, Landon Young, and Ben Curry attending when convened with the Bold Camp church, Wise County, Va., on Friday, third Saturday in September, 1932. Letter in hands of Jonah Bevins.

Friendship: Elders Jonah Bevins, Hi Maynard, J. S. Muncy, E. S. Coleman, Lewis Smith, Harry Bevins, Jonah Bevins and Asa Evans attending when convened with the North Spring church, Buckhannon County, Va., on Friday before first Saturday in September, 1933. Letter in hands of Jonah Bevins.

Ordered that union meetings be held with churches with ministers attending as follows:

JUNE—1933

Leanah—second Saturday and Sunday.
J. S. Muncy.
Willis Blackburn.
Ester Hopkins with Moderator attending.

Apple Orchard—first Saturday and Sunday
Lark Lowe.
Willis Blackburn.
Shadel Pauley.
Ester Hopkins attending.

Sidney—fourth Saturday and Sunday.
J. S. Muncy.
Lark Lowe.
Ester Hopkins, Willis Blackburn attending.

Enon—first Saturday and Sunday.
Asa Evans.
E. S. Coleman.
Wallace Maynard.
J. S. Muncy attending.

Buck Creek—third Saturday and Sunday.
Ester Hopkins.
Jonah Bevins.
Hi Maynard.
W. A. Hurley attending.

JULY—1933

Mt. Pleasant—second Saturday and Sunday.
Ester Hopkins.
Hi Maynard.
J. H. Brown.
Jonah Bevins.

Narrow Branch—fourth Saturday and Sunday.
F. M. Preece.
J. H. Brown.
Ester Hopkins.
Hi Maynard and Moderator.

Big Branch—third Sat. and Sunday.
W. A. Hurley.
F. M. Preece.
Shadel Pauley and Moderator.

Dix Fork—first Saturday and Sunday.
Lewis Smith.
Hi Maynard.
W. A. Hurley.
Willis Blackburn.
Jonah Bevins.

Mary Elizabeth—third Sat. and Sunday.
Hi Maynard.
Ester Hopkins.
Willis Blackburn.
J. S. Muncey.

AUGUST—1933

Pilgrim Home—fourth Sat. and Sunday.
John Brown.
E. S. Coleman.
Dee Ratchliffe.
W. A. Hurley, Moderator.

Salem—first Sat. and Sunday.
Hi Maynard.
Ester Hopkins.
Jonah Bevins.

Bethany—fourth Sat. and Sunday.
Ester Hopkins.
E. S. Coleman, Moderator.

Sardis—fourth Sat. and Sunday.
J. H. Brown.
W. C. Hay.
Jonah Bevins.
Asa Evans.
Wallace Maynard.

Bent Branch—third Sat. and Sunday.
Jonah Bevins.
Hi Maynard.
E. S. Coleman.
Willis Blackburn.

Elk Fork—third Sat. and Sunday.
Hi Maynard.
Ester Hopkins.
W. C. Hay.
W. A. Hurley.
Wallace Maynard.

Rebecca—second Sat. and Sunday.
Ester Hopkins.
E. S. Coleman.
J. S. Muncey.
C. Cole.
Jonah Bevins.
Rubin Dyer.

Tabitha—first Sat. and Sunday.
Asa Evans.
W. A. Hurley.
Ester Hopkins.
Wallace Maynard.
Wm. Riffe.

Ordered that we advise our ministers not to unite in marriage men or women unless such parties have put away their companions for fornication.

Committee sent to visit Sidney Church last year made their report. Report was accepted and the committee was discharged.

Ordered that rules of decorum, constitution and articles of faith be retained in the minutes.

Moved that we send a delegation of five members to attend the ministerial council to be held at Kenova, W. Va., beginning on Friday, before first Sunday in May, 1933. Those appointed were Elders Ester Hopkins, Hi Maynard, Jonah Bevins, W. A. Hurley, and Willis Blackburn.

Ordered that we authorize our brother treasurer to pay five dollars (\$5) for both last year and this year on printing minutes for the Ministerial Council, and that our Brother Clerk prepare a letter to that body.

Ordered that Brother Clerk superintend the printing and distribution of 1500 copies of minutes this year and he be allowed ten dollars (\$10) for expense for same.

Moved that Brother Treasurer be authorized to pay the actual amount of expenses incurred by our brethren who use their cars in conveying our delegates to sister associations.

Moved that we print obituaries presented to Bro. Clerk.

Ordered that we retain Article 19, of 1930, this year, relative to Sunday Schools, and that we advise the churches to adhere to the same.

On motion, it is ordered that Elder Jonah Bevins prepare a circular letter to be placed in our minutes this year.

Committee on Ministry reported for tomorrow:

Having wives or husbands

1. Elder Ira Mullins.
2. Finis Adkins.
3. C. Cole.
4. Hi Maynard.
5. J. C. Swindall.

It is ordered that we send a request with letter to our sister Friendship Association relative to Sunday Schools.

Ordered that our next association be held with the Pilgrim Home Church on Friday before second Saturday in September, 1933. Those desiring to attend can leave the highway at the top of Bent Mountain, going into head of Brushy Creek, a distance from the highway of about four miles.

Elder W. A. Hurley was elected to preach introductory sermon and Hi Maynard his alternate.

We hereby tender our heartfelt thanks to the brethren and friends in general of the Bent Branch Church for their hospitality shown us during the sitting of the association. May God's blessings follow you daily.

On motion, we adjourn to the time and place above mentioned.

(Signed:)

ELDER ESTER HOPKINS,
Moderator.
HI MAYNARD, Clerk.
JONAH BEVINS, Asst. Mod.
and Asst. Clerk

SUNDAY'S SERVICES

On Sunday morning a large and well-ordered congregation met at the Bent Branch church house at about 9 o'clock.

First. After singing some of the old time songs, Elder Ira Mullins came forward with a short soul-stirring discourse and song, "Brethren We Have Met Again." Prayer by Elder Ira Mullins.

Second. Elder Finis Adkins preached an old time sermon, text, Zach. 2nd chapter, 8th verse. "Behold I will bring forth my servant the branch."

Third. Elder C. Cole delivered a very interesting discourse, text, "The Scepter shall not depart from Juda, etc.," Gen. 47th chapter, 7th verse.

Fourth. Your unworthy made a feeble effort, using for text, 1st Cor., latter clause, 15th chapter, 54th verse, "Death is swallowed up in victory."

Fifth. Elder J. C. Swindall closed the services with a short but very touching exhortation, and the closing song, "The Good Old Fashion Way," was sung and both brethren and sisters were made to rejoice. Many tears were shed as we took the farewell hand amid the shouts of the mothers in Israel. Many perhaps will never meet again here below, but the manifestation of God's love was wonderfully displayed with God's dear children.

This was a glorious session of this association, and we pray and trust the messages delivered will be like the bread cast upon the waters.

Thus ended the 40th session of the Sardis Association.

HI MAYNARD, Clerk.

To the Brethren and Sisters of the Sardis Association.

Having been appointed by you to write a circular letter I will try in my weak and feeble way to comply with your request, trusting God's divine providence to guide my mind and my pen. I desire to call your attention to the ninth chapter of Paul's letter to the Hebrews and first and second verses: "Then verily the first covenant had also ordinance of divine service, and a worldly sanctuary"; second verse, "For there was a tabernacle made."

In order to obtain a thorough understanding of the divine truths revealed in the old and new testaments, a familiar knowledge of the tabernacle, it's contents, of the uses to which it was put, of the organization and duties of the Israelite priesthood, and of the forms and meanings of the sacrifice and the various religious observances of the chosen people is essential.

The Tabernacle was a symbol of the visible church of God on earth. It is to the Tabernacle and its worship that David so frequently referred in Psalms. He loved it as the House of the Lord, and desired above all things to dwell in its courts all the days of

his life, that he might behold its fair beauty of the Lord. In some respects the Tabernacle is regarded as a type of the church of Christ. It was beyond a doubt a type of the church of Christ. In order to understand this the better, it will be necessary to examine the arrangements and construction of the sacred tent.

The First Tabernacle

There was a tabernacle in the camp of the Israelites previous to the erection of the one that is generally known by that name. This was doubtless the dwelling or headquarters of Moses, and the place where the public business was transacted. We find in Exodus (33-7-10) the following reference to this Tabernacle: "And Moses took the tabernacle and pitched it without the camp and called it the Tabernacle of the Congregation. And it came to pass that everyone which sought the Lord went out unto the Tabernacle of the congregation which was without the camp. And it came to pass when Moses went out unto the Tabernacle that all the people rose up and stood every man at his tent door, and looked after Moses until he was gone into the Tabernacle. And it came to pass as Moses entered into the Tabernacle the cloudy pillar descended and stood at the door of the Tabernacle, and the Lord talked with Moses. And all the people rose up and worshipped, every man in his tent door." This Tabernacle was soon given up and was replaced by the one which Moses, during his forty days' retirement in Sinai, was commanded to construct according to a specific plan described to him by the Lord himself. The Tabernacle was intended as a visible sign of God's presence with His people. As we read in the Scripture of the long residence of the Israelites in Egypt had weakened their spiritual perception and they needed ocular proof that God Himself was indeed their leader, some fixed place in their camp, which should be known as the spot especially consecrated to God, and where the people might worship Him and offer sacrifice to Him. It was soon intimated to Moses that God would fix one such place for his abode.

The first ordinances revealed to Moses after the giving of the law on Sinai, related to the construction and arrangement of the Tabernacle. An exact pattern of the whole structure and all its appointments was shown to him by God in Mount Sinai, and he was commanded to instruct the execution of the mechanical part of the work to Bezaleel, of the tribe of Judah, and Aholiab, of the tribe of Dan, who were the most skillful workmen in the nation. (true type of Christ and John the Baptist.) The Tabernacle was to be erected of materials voluntarily contributed by the people, and was in every respect to be a free-will offering of the nation unto the Lord. It was set up in the Arabian desert at the foot of Mount Sinai, and was carried by the Israelites with them in their immigrations until after the conquest of Canaan, when it remained stationary for longer periods in various towns of Palestine.

The tabernacle was simply a tent, rich and elaborate in design and construction, but still a tent. Jehovah, Lord of the universe, condescended to dwell on earth in the same manner as his people, thus affording a most striking proof that His infinite love stops at nothing when seeking to bless His children. The materials of which the sacred tent was composed were so costly that skeptics have questioned whether they could be furnished by a nomadic race. The tabernacle exceeded in costliness and splendor in proportion to the slender means of a nomadic people, magnificence of any cathedral of the present day, compared with the wealth of the surrounding population. One of the most remarkable facts in the history of the tabernacle is that Moses was commanded to collect these materials by voluntary contribution. No one was required to give a fixed sum. His piety and zeal were the measure of his donation. Each one was to give according to his ability and inclination. And the Lord spoke unto Moses, saying, speak unto the children of Israel, that they bring me an offering; of every man that giveth it willingly with his heart, ye shall take my offering. And this is the offering which ye shall take of them: gold, and silver and brass and blue, and purple, and scarlet,

and fine linen, and goat's hair, and rams skins, dyed red, and badgers skins, and shitim-wood. Of these materials Moses erected the tabernacle worship, according as God sheweth him in the mount, and all Israel was subject to their leader or commander, Moses being a true type of Christ. This tabernacle worship is the church, under the law. And we see who its occupants are. Now to find the church under Grace, what do we look for: Church (1) signifies a religious assembly selected and called out of the world by the doctrine of the gospel, to worship the true God in Christ, according to his work, 1 Cor. 1-2: Unto the Church of God which is at Corinth. To them that are sanctified Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord both theirs and ours. Rev. 2-7. He that hath an ear, let him hear what the spirit saith unto the churches: (2) All the elect of God, of what nation soever from the beginning to the end of the world. Who make but one body whereof Jesus Christ is the head. Cal. 1-18.

And he is the head of the body of the church: who is the beginning the first born from the dead. That in all things he might have the pre-eminence: (3) the faithful of some one family, together with such Christians of the same faith as were wont to assemble with them for solemn worship. (Rom. 16-5). Likewise greet the church that is in their house, salute my well beloved Epaphroditus who is the first fruits of Achaia unto Christ. (Cal. 4-15). Salute the brethren which are in Laodicea, and Nymphas and the church which is in his house. Philemon 2nd verse: And to our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house. (4) The faithful of some one province. 2 Thess. 1-1: Paul, and Selvanus, unto the church of Thessalonians in God our Father and the Lord Jesus Christ. Christ teacheth the disciples concerning trespass, Mat. 18-17. Tell it to the church, but if he neglect to hear the church let him be unto thee as an heathen man and a publican. There is many other scriptures in God's bible to affirm the truthfulness of the tabernacle wor-

ship under the law, and to show without a question of a doubt that God translated Zion out from under the law, to re-establish her under grace and called it the church. And did sit His king upon His holy hill of Zion, and gave his people a new name, which I haven't the space to take up, but I want to show the purpose God had in the church. Isa. 33-5. The Lord is exalted: he hath filled Zion with judgment and righteousness. 14 verse. The sinners in Zion are afraid, fearfulness hath surpassed the hypocrites. 24 verse. And the inhabitant shall not say, I am sick, the people that dwell therein shall be forgiven their iniquity. Jesus forgave the sin of all that did receive him and they became sons of God. Isa. 62-1. For Zion sake will I not hold my peace, and for Jerusalem's sake I will not rest until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth. Jer. 33:9. And it (the church) shall be to me a name of joy, a praise and an honor before all the nations of the earth, which shall bear all the good that I do unto them. Jesus said, let your light so shine before men that they may see your good works, and glorify our Father who art in heaven. I cannot refrain from speaking to you here of some of the damnable sins which is not only detrimental to the church, but also to our nation. I first call your attention to the prophet Ezra who was a learned and pious Jewish priest residing at Babylon in the time of Artaxerxes; in some way he obtained the favor of the King, who in the seventh year of his reign, granted Ezra leave to go to Jerusalem with a company of priests, Levites, singers, etc. Ezra's object was to establish religious reform among the Jews, who were in danger of losing their distinction and character as worshippers of God. His mission was successful on applying himself to the work of reformation, Ezra found the people already infected with the evil that had proved the root of all former mischief, intermarriage with the idolatrous nations around them. His first care was to impress them with the enormity of the sin. The example of his public mourning and prayer led some of the chief persons

to come forward, and at their suggestion the whole people were summoned to Jerusalem on penalty of forfeiture and expulsion from the congregations, and when they assembled, and having confessed their sin, they proceeded to the remedy with order and deliberation. All the strange wives were put away, including even those who had borne children. Go read the book of Ezra.

It is the custom in the east to make marriages the occasion of great rejoicing. Each is required to attire himself in garments suitable to the occasion, and a neglect to do this is considered an insult to the host. Our Lord has taken this custom as the subject of the parable related in the 22nd chapter of St. Matthew's gospel, from which we may learn the necessity of providing ourselves with the wedding garment of righteousness, without which no man may be admitted to the marriage supper of the Lamb. It will be interesting to note here that the bible doctrine of marriage is that of one wife to one man.

Marriage (1) signifies a civil contract, by which a man and woman are joined together which was instituted by God for prevention of uncleanness, and that they might help and comfort one another. Gen. 2:18-22-23. John 2-1, I Cor. 7-2. Nevertheless to avoid fornication let every man have his own wife. (Not another man's wife) and let every woman have her own husband, (not another woman's husband.) Heb. 13-4. Marriage is honorable in all and the bed undefiled; but whoremongers and adulterers God will judge. Jer. 3-1. If a man put away his wife, and she go from him and become another man's shall he return unto her again? Shall not that land be greatly polluted. (Jer. 5-7-8) (Jer. 7-9-10). Jer. (23-10.) Ezek. 15-5-6). (Hez. 4-1-2). (Matt. 5-32). Whosoever shall put away his wife saving for the cause of fornication causeth her to commit adultery. And whosoever shall marry her that is divorced committeth adultery. Mark 10-11-12. Luke 16-18: Rom. 7-3. So then if, while her husband liveth she is married to another man, she shall be called an adulteress. Cal. 5-19. The works of the flesh are

manifest, which are these: "Adultery, fornication, uncleanness, lasciviousness. Rev. 22-19 verse says, "And if any man shall take away from the words of the book of this prophecy. God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book, and with all these scriptures of truth it makes me cry out Oh! that my head were water and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people. Let mine eyes run down with tears night and day and let them not cease; for the virgin daughter of my people is broken with a great breach, with a very grievous blow. Ye that have escaped the sword remember the Lord. Afar off and let Jerusalem come into your mind. Reproach and shame has crept into the church, for strangers are come into the sanctuaries of the Lord's house.

Now brothers and sisters, this letter is running into too much space and I must close, by saying to you, Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with righteousness, and what communion hath light with darkness, may God help each one of us to live more faithful and may our lives be set on the candle stick.

Brethren and sisters, pray for this, your unworthy servant, in hope of eternal life.

Signed (Elder) JONAH BEVINS.

OBITUARY

It is in memory of a dear brother in the Lord that I try to write this obituary of Bro. John L. Blackburn. He was born in Pike County, Ky., on October 22, 1853, and died July 21, 1932, at the age of 78 years, 8 months and 29 days.

Bro. Blackburn professed a hope in Christ and was baptized into the fellowship of the old Regular Baptist church at the hands of Elder Jonah Bevins, the third Saturday in August, 1931.

Bro. Blackburn has passed to the great beyond, but from the testimony of this brother and by his walks and ways we believe that his trouble is over and that he is resting in the paradise of God, waiting for the resur-

rection of the body. When the Lord comes again to collect his children home I am hoping to meet Bro. Blackburn again. While he has left a wife and three sons and four daughters to mourn his loss, I believe that he has gained a home in heaven. But I want to say to his family and friends not to grieve for Bro. Blackburn. He has answered to the summons of death. We must answer also sooner or later, and as death finds us so will the judgment. While life lasts is the time to prepare to meet the Lord in Peace.

Just a word to Bro. Blackburn's children; your father is gone, you cannot go to him in time of trouble, but remember his counsel and take counsel from your mother and trust in the Lord. He will never leave nor forsake those that put their trust in Him. Sister Blackburn, you are lonesome of course, but you can take comfort in the word of the Lord, and there is a crown laid up for those that love the appearing of the coming of the son of man.

May the Lord add his blessings,

Yours in hope of eternal life,

(Signed) ELDER J. H. BROWN.

It is by request and with sadness that I attempt to write an obituary of a beloved sister in Christ, Sister Hulda Thompson. She was the daughter of Richard and Elizabeth Maynard. Was born December 1, 1870, died April 28, 1931, at the age of 60 years, 4 months and 28 days. She was married to Barney Thompson May 30, 1889, and to this union was born eleven children, eight of whom are living, six girls and two boys, Sirilda Thompson, Octava Coleman, Minerva Maynard, Lizzie Maynard, Avie Syck, Imel Blackburn, Leonard Thompson and Arthur Thompson. She was left a widow by the death of her husband and was married again to Harve Patterson January 9, 1917, with whom she was living at death.

She was baptized into the fellowship of the Bent Branch Church of Regular Baptist in the year 1915 by Elder J. W. Smith, and lived a faithful member until death, and was loved by all who knew her. She was a pious mother as well as a zealous member of the

church. I know her children miss her and we miss her presence in the church. But to the brethren and sisters with the children, I call your attention to the words of Jesus to his believing children when he said to them: "Let not your hearts be troubled, ye believe in God, believe in me also. But weep not for me, but weep for yourselves and for your children, and though a man be dead and believed in me he shall live again."

So my advice to you children and to Uncle Harve is to believe in Jesus Christ and you shall be saved, and you can meet mother again, and in this life is the time to make your calling sure with God by repenting of your sins and take up your cross as mother did and follow Jesus daily. I know your mother leaves a host of friends and relatives who with you children are mourning her loss, but our loss is her eternal gain.

Written by your humble servant. In hope of eternal life.

(Signed) ELDER JONAH BEVINS.

OBITUARY

Sister Juda Hensley, daughter of Matison Varner. Born February 21, 1856, died January 12, 1932. Married to Bro. J. M. Hensley July 23, 1878. To this union was born seven children, five boys and two girls. One boy and one girl preceded her in death. Five children with the husband are left to mourn the loss of a pious mother and a loving wife, with a host of brethren and sisters and relatives.

She joined the church of Jesus Christ, called Regular Baptist (now Mount Pleasant), July 2, 1897, and was baptized at the hand of Elder J. W. Smith. She lived a faithful and devoted Christian life until death, and was always at her church meetings as long as she was able to go. She was ever ready to help feed and take care of the brethren and sisters. The church has lost a faithful mother in Israel, the husband a dear companion, the children a loyal mother.

Oh, it was sad indeed on that day that our dear sister, wife and mother, left us, leaving with us the cold and lifeless form which was surrounded by her husband, chil-

dren, brothers, sisters and many relatives and friends, where many tears were shed and weeping and mourning over the loss of a dear wife, mother and saintly sister of the church. Her funeral was preached by Elders Hi Maynard and Cole, after which her body was carried to the home graveyard, where her son, A. J. Hensley is sleeping with her in death, there to remain until the great judgment morning when God will bring their bodies from the grave incorruptible at the last trump, with all of them who are asleep in Christ and fashion their bodies like unto his glorious body.

A word to the lonesome and desolate husband and the motherless children. Cheer up, I believe that your dead mother is blessed and her spirit is happy and singing praise to God. If you could only hear that sweet singing of angels you would not want her back in this world of pain and sorrow. Just think of the very few days you have to stay away from her. And let me say to the children, one and all, if you are not prepared to meet your mother in heaven, begin now and get ready. So dear brothers and sisters, let us pray God to be with brother Hensley and strengthen him and comfort him through the remainder of his days on earth. I will say to Bro. Hensley and the children that I extend to them my deepest sympathy, and may God be with them in your unworthy's prayer for Jesus sake.

Written by request of Bro. Hensley.

Yours in hope of eternal life,

(Signed) JONAH BEVINS.

OBITUARY

It is by request of the husband that I attempt to write an obituary of a dear sister in Christ, Sister Rebecca Francis. She was born August 22, 1862; died January 13, 1931, at the age of 69, three months and 9 days old. She was married to J. P. Francis January 15, 1879. To this union was born five children, two preceded her in death and three are left with the father to mourn the loss of a dear mother. She joined the Regular Baptist Church of Jesus Christ May 30, 1927, and was baptized into the fellowship of the

Pilgrim Home Church by the writer, and lived a faithful member until death. The church lost a pious member and the children a loving mother, but her great gain far exceeds our loss.

Now children, if you ever expect to see mother again, you must be born into that heavenly family. Mother is resting from her labors, waiting for the trumpet sound when the dead in Christ shall rise from the graves to enjoy everlasting life.

Your humble servant in hope of this life.
(Signed) JONAH BEVINS.

OBITUARY

It is with sadness of heart that I write the obituary of a playmate through childhood and a brother in Christ, Bro. Louis Francis. He was born in the year 1881. Died Febuary 12, 1931. Age about 50 years. He was married to Rosy Pinson, and to this union was born fourteen children, four of them preceding him in death and ten are left with the mother to mourn the loss of a pious father and husband. Bro. Louis joined the Regular Baptist Church of Jesus Christ about 12 years before his death and lived a faithful member until death, and I hope the promise of Jesus is his again, for Jesus said, "Be thou faithful unto death and I will give thee a crown of life," and we believe his promises are sure.

Now, Sister Francis, as to you and the children, I know you are lonesome in this world, but rely upon the same promises and you can meet Bro. Louis again where there will be no more death.

Written by a humble servant in hope.

(Signed) JONAH BEVINS.

OBITUARY

Litha Jane Pinson was born May 20, 1861. Died July, 1932. She was the mother of nine children, four of whom preceded her in death and five are left to mourn her loss as orphans in this world.

She joined the Regular Baptist Church about 20 years prior to her death and lived a faithful member until death. While she was on the bed of affliction she would call

for the brethren and sisters to come and preach and pray for and with her, and told them she was ready to go; although she was sorry to leave her children.

Now children, your mother is gone from this world and you can never come to see mother again in this earthly home, but by the grace of God through faith you can see her again in that beautiful home above where parting will never come. Weep not dear children though mother is gone. Prepare to meet her, the time will not be long when you will be the help of grace divine you can meet her in the sunbright church and in your Saviour's image shine.

Written by your unworthy servant.
(Signed) JONAH BEVINS.

CONSTITUTION

From a long series of experiences we, the Church of Jesus Christ, being regularly baptised 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 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 their appointment shall be entitled to a seat.

Article 2. In the letters from the different churches shall be expressed by their number in full membership, 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 upon 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 to 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 deem it necessary.

Article 15. Amendments to this plan or form of government may be made at any time by a majority of the Union, when they 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 difficulties.

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 violates the rules of this Association or deviates from the principles of the orthodox 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 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 Baptist, 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 Father, Son, and Holy Ghost and these three are one.

Article 5. We believe in 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, that salvation is offered to

all men and women on the terms of the Gospel.

Article 7. We believe that repentance and faith in the Lord Jesus 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 it will finally persevere through grace and 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 suffering 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 a speech.

Article 4. The person thus speaking shall not be interrupted in his speech, except by the Moderator, until 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 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 with-

out the 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 breaks 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 requires.

Article 11. The Moderator shall have the same privilege of speech as any other 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.

Names and addresses of ordained ministers:

Jonah Bevins, Goody, Ky.
Ester Hopkins, Williamson, W. Va.
Hi Maynard, Williamson, W. Va.
Willis Maynard, Heanan, Ky.
Ernest Runyon, Burris, Ky.
Wallace Jackson, Heisy, Ky.
Ransom Smith, Heisy, Ky.
F. M. Preece, Myrtle, W. Va.
A. Sheppard, Holden, W. Va.
W. A. Hurley, Whitman, W. Va.
Wallace Maynard, Delbarton, W. Va.
Asa Evans, Delbarton, W. Va.
John E. Taylor, Thomas, Ky.
John H. Brown, Canada, Ky.

E. S. Coleman, Stone, Ky.
A. J. Case, Varney, Ky.
L. G. Lowe, Varney, Ky.
W. Lark Varney, Varney, Ky.
James Jude, Heisy, Ky.
J. S. Muncey, Sprigg, W. Va.
Lewis Smith, Hardy, Ky.
Shadel Pauley, Beauty, Ky.
E. F. Fields, Moree, Ky.
W. T. Riffe, Omar, W. Va.
Grover Carey, Delbarton, W. Va.
Daniel Roberts, Jaeger, W. Va.
Mat Mounts, Myrtle, W. Va.
Frank Canterbury, Canterbury, W. Va.
W. C. Eppers, Cedar, W. Va.

CHURCHES—DELEGATION

	Baptism	Letter	Restored	Recommended	Letter	Excluded	Died	Total	Church Days
Mt. Pleasant—J. M. Hensley, F. H. Varney, W. M. Collins	1	2					2	31	2
Apple Orchard—Elvert Maynard	2	1						31	1
Mary Elizabeth—J. G. Smith, M. B. Roman, S. B. Fraley	3				1			29	3
Big Branch—J. E. Taylor, W. B. Taylor, Johnnie Nickols	3							25	3
Salem—Jonah Bevins, Leslie Blanton, H. Bevins	11		1			4	1	72	1
Bent Branch—Ben Curry, W. L. Lowe, Richard Bevins	1						1	31	3
Dix Fork—J. G. Thornsbury, G. H. Stanley, J. H. Brown						1		28	3
Pilgrim Home—W. Blackburn, C. Williamson, W. L. Varney	6	2					2	100	4
Narrow's Branch—J. S. Muncey, Lewis Smith								19	4
Leanah—Sam Robinson, Tom McCoy, Dike Blackburn	9	1						25	2
Rebecca—Hi Maynard, F. M. Preece, Lewis White	4		6		9		1	64	2
Enon—Logan Spencer, Thurman Carter	3					2	1	10	1
Sardis—J. R. Evans, N. R. Evans	7			1		2	3	161	4
Little Dove—J. S. Dempsey, Mac Davis (Little late)	1						1	75	1
Elk Fork—L. V. S. Curry, Floyd Curry, Sam Crum	2					2	1	61	3
Tabitha—Bill Gilman, Comfort Gilman	2	2				1		24	1
Muzzle Creek—(Not represented)								27	
Sidney—Jesse Maynard, Bill Jude	2						1	10	2
Bethany—F. A. Canterbury		1					2	27	4
Buck Creek—Pete Dials, J. F. Salmons, Shadel Pauley		1						11	
TOTALS	57	20	7	1	10	12	16	861	