

Minutes

— of the —

ONE HUNDRED AND TWENTY-SECOND
ANNUAL SESSION

— of the —

Fishers River

Primitive Baptist Association

— held with —

Pilot Mountain Church

Surry County, N. C.

Friday, Saturday and Sunday, July 9, 10, 11,

1954

1955 session to be held with the Mitchell's River Church on
Friday, Saturday and Second Sunday in July, 1955.

— Officers —

ELDER F. P. STONE - Moderator . . Rt. 2, Dobson, N. C.
O. W. SISK - Clerk King, N. C.

THE PRIMITIVE BAPTIST PUBLISHING HOUSE & LIBRARY
ELON COLLEGE, NORTH CAROLINA

Proceedings

OF THE ONE HUNDRED AND TWENTY-SECOND SESSION OF
THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION
HELD WITH PILOT MOUNTAIN CHURCH, PILOT MOUNTAIN,
NORTH CAROLINA IN SURRY COUNTY, JULY 9, 10, 11, 1954

FRIDAY MORNING:

Services were introduced with song and prayer by Elder S. E. Martin. Introductory Sermon was preached by Elder F. P. Stone, text, John 18:36.

After intermission, assembled in the church, and the work of the Association began with prayer by Elder Ed Douglas.

Then proceeded to business as follows:

1. Called for Association Letters from the different churches. They were read and received by move, second and vote, and the messengers seated.

2. Called on Elders Walter Evans and Ed Douglas to preach at the stand.

3. Elected F. P. Stone, Moderator and O. W. Sisk, clerk, by move, second and vote.

4. Called for correspondents from sister associations with response as follows:

(a) Senter: Elders G. D. Roten, visitor, Ed Douglas, Bro. C. G. Severt, Correspondents, and Felix Bare, visitor.

(b) Roaring River: Deacons W. C. Hall, Cor., J. F. Coffey, visitor.

(c) St. Clair's Bottom: Elder C. R. Dancy, Deacon Delmer Heath, Cor., and Bro. H. W. Compton and wife, visitors.

(d) Washington: Elders Hadley Edwards, L. E. Whitt and M. M. Edwards, Cor., Elders M. C. Miller, Lester Barker, Bros. Stafford Rasnick and Boyd Southard, and Elders S. S. Walker, J. T. Mabe, Bro. Hall Hankins and Sister Murry Hankins, visitors.

(e) Mountain: Elder C. C. Sawyer and M. J. Carr, Cor., and Elders Ed Douglas, Walter Evans, C. A. Lawson and wife, Reuben Hawks, vis.

(f) Mates Creek: Elder Wallace Chapman and wife, visitors.

(g) Oak Grove Church (Ind.): Elder Jack Martin, Deacons C. V. Martin, F. V. Covington and their wives, visitors.

5. By move, second and vote, That our Moderator make all temporary appointments and he did so as follows:

(a) Committee on arrangements: Elders James Hill, Jesse Collins, Bruce Thomas with Moderator and Clerk.

(b) Committee on Finance: Deacons R. L. Nelson and T. M. Simpson.

(c) Committee on Preaching: Brother E. H. Taylor, Deacon Raymond Smith, and Elder George Berrier to work with Moderator and deacons of this church.

(d) Committee to Distribute Minutes: Deacon W. R. Coins and Elder Coy Hawks.

6. Minute for the day read, and received by move, second and vote.

7. Adjourned to meet on Saturday morning at nine-thirty for Association work and at ten o'clock for preaching service.

SATURDAY MORNING, July 10, 1954.

Met pursuant to adjournment of yesterday, and services were introduced with song and prayer by Elder Ed Douglas.

8. Called roll of messengers from the different churches.

9. Called for correspondents and visitors from sister associations who were not present on yesterday and their names were added to Friday's list.

10. Called for work of Committee on Arrangements. Their recommendations were as follows.

(a) That the Circular Letter be printed in our Minutes.

(b) That our Moderator write the next Circular Letter.

(c) We recommend a correction in paragraph No. 2. of Circular Letter in 1950 Minute, it being an oversight of the Association. For we do not believe that any man under the Spirit's power preaches anything but the truth.

A note of explanation on above item. As I (your unworthy clerk) understand, there has been some criticism among some of the brethren in regard to the specific paragraph mentioned above. So I hope to clear this up, if the good Lord will bless me to that end.

There is more than one spirit, and if a man is overshadowed by the Holy and Divine Spirit of God, he cannot preach, or teach anything but the truth, and if he comes forth in the evil spirit or mind of man, he is apt to preach, or teach anything but the truth. For let God be true and every man a liar.

(d) That we give Moderator and Clerk Twenty-Five dollars (\$25) each.

(e) That the Clerk have the same amount of minutes (1200) printed and distributed as usual.

(f) That our next Association be held with Mitchell's River Church in Surry County on Friday, Saturday and second Sunday in July, 1955. For your information, here are the directions: Come to Dobson, county seat of Surry County, travel west from Dobson to Capps Mill Road, turn right on this dirt road, travel until you get to Capp's old mill, then turn right on black top road which leads to church.

11. That we call for report of correspondents to sister associations. They reported as follows:

(a) Mountain: Good report, were seated and had a good association.

(b) Roaring River: Good report, were seated and had a wonderful association.

(c) Senter: Good report, were seated and had good association.

(d) St. Clair's Bottom: Good report, seated with them and had a wonderful association.

(e) Washington: Good report, were seated, with kind hospitality, and had a wonderful association.

12. By move and second that these recommendations be adopted and printed in our Minutes and the reports received. All carried by vote and the brethren were excused.

13. By move, second and vote, that we take up correspondence with Mates Creek Association by minutes and by correspondents when convenient.

14. Called for correspondents to visit sister associations with response as follows:

(a) Mountain: Elders Bruce Thomas and George Berrier. To be held with Zion Church, 5 miles east of Sparta, N. C., on September 3, 4, 5, 1954.

(b) Roaring River: Elders Coy Hawks and Mat Edwards. To be held with Double Creek Church, Absher, N. C., on Sept. 24, 25, 26, 1954.

(c) Center: Elders Bruce Thomas and Gray Faulk. To be held with Pond Mountain Church on September 10, 11, 12, 1954. Church located

(2)

17 miles north of West Jefferson.

(d) St. Clair's Bottom: Deacon W. R. Coins and Elder George Berrier. To be held with St. Clair's Bottom Church, September 17, 18, 19, 1954.

(e) Washington: Elders Coy Hawks, Mat Edwards, F. P. Stone and Jesse Williams. To be held with Sulphur Springs Church, September 10, 11, 12, 1954.

(f) Mates Creek: Deacon W. R. Coins and Elder Mat Edwards. To be held with Samaria Church, Ransom, Ky.

15. Called for report of Finance Committee and they reported as follows: Received from churches, \$249.90. Their report received by move, second and vote and brethren excused.

16. By move, second and vote, that we recognize the following churches who have withdrawn from the disorder of New River to wit: Pine View, Pine Grove, Grassy Creek, Stonewall, Floyd, Conner's Grove and New Hope—with a clear understanding that it must be entirely satisfactory and agreeable with our corresponding associations, and if they are not satisfied and willing to correspond with the above churches, then and there, this becomes null and void.

17. By motion: A move, second and vote, that each church take up the matter in regard to our Histories and turn over to our Moderator any funds solicited for same to help him bear the heavy expense that he paid in advance for settlement to the printer.

18. Passed a resolution for a note of thanks to the God of all grace, mercy and truth, and His wonderful and multiplied blessings toward us during our wonderful association, and to the brethren, sisters and friends for their loyal support and good behavior, and for caring for the Association in a very pleasant and cooperative manner.

19. Note of thanks to Mr. Smith for the grove and lot. It was highly appreciated, and the Association wishes to extend to you their heartfelt thanks for your fine cooperation and kindness.

Also we wish to extend our heartfelt thanks to McCormick Bros. for furnishing the material for seats. We assure you that your kindness toward us was highly appreciated.

20. By move, second and vote, that the minutes of today be received and become a work of the Body, and signed by the Moderator and Clerk.

Signed by

F. P. STONE, Moderator

O. W. SISK, Clerk

The Association was closed in order with song and prayer by Elder F. P. Stone.

21. NOTE (by your unworthy clerk). Dear Brethren and Sisters of the grand old Fisher's River Association: When your minutes come in, I would like to see every member get one and read and study it, for I am sure you will benefit by so doing. Don't carry it home and lay it up just for a keepsake; but study and meditate on Old Baptist discipline and doctrine. It will be of more importance to us all as one family and save a lot of embarrassment and confusion among us.

O. W. SISK, Clerk

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ORDER OF PREACHING

Friday Morning, July 9:

Elder F. P. Stone, text used, St. John 18:36.

Friday Afternoon:

Elder Walter Evans, failed to get text.
Elder Ed Douglas, failed to get text.

Saturday Morning, July 10:

Elder Jim Beasley, no special text.
Elder C. C. Sawyers, no special text.
Elder Sam Adkins, "And he cried unto the Lord."
Elder Fletcher Beasley, no special text.
Elder G. D. Roten, "The election and foreknowledge of God"

Saturday Afternoon:

Elder Wallace Chapman, "They that are whole need not a physician."
Elder Hadley Edwards, "It's a faithful saying."
Elder Walter Evans, "If ye then be risen with Christ."

Sunday Morning, July 11:

Elder M. M. Edwards, "All men have not faith."
Elder C. R. Dancy, Song of Solomon 1:3.
Elder S. E. Martin, Romans 8:30.

Sunday Afternoon:

Elder Lester Barker, Hebrews 2:16.
Elder Ed Davis, Titus 2:11.

CIRCULAR LETTER

In order that you may get a better understanding of the Annual, or the Circular Letter, I thought it best for me to try, in my feeble way, to explain to you, Dear Brethren, just how I got along in my first attempt to write. All previous Circular Letters had been written by the dear old Fathers in Israel, men of God, who are well established in the faith, and it was my desire to write something that would be interesting to you dear people of God. So, all I could think of was to read and study the Circular Letters in our Minutes and look up the Scripture in regard to same, and thereby I would be enabled to write something worth while and entertaining to your minds. "But behold," I got defeated, for every time I started to write, I had forgotten all I had read, and my mind was as an empty blank.

After several attempts, and nothing I had written sounded right to me, and of course, I just knew that it would not be worthy for you all to read—so, in my meditations, this Scripture came to my mind: "Take no thought what you shall say for it will be given you in the selfsame hour." Now, what I have written for your consideration are only the things that came to my mind from time to time in the last few days before the Association.

Dear Brethren and Sisters:

To all who may compose this the One Hundred Twenty-Second

Session of the Fisher's River Primitive Baptist Association:

As I was appointed to write the Circular Letter for this Session of the grand old Association, and it being my first attempt, I will endeavor to do the best I can, realizing inability, but hoping and trusting in an all-wise, all-powerful, and merciful God to guide and direct my poor feeble mind in a way that I might write something edifying and consoling to God's dear believing children and upbuilding to the grand cause here in the world. Realizing that His kingdom is not of this world, but is set up in the hearts of His people, therefore cannot be moved, because He said I will tear down and break to pieces all other kingdoms (man's kingdoms) and set up a kingdom that will stand forever. Now, I hope, by the grace of God, to write something of interest to you all, and to do this, I realize that it must be by His divine guidance. I feel too little and unworthy to undertake a task like this, but I trust and hope that you dear brethren, will continue on as you have in the past, to overlook my imperfections and short comings here in a land of so much trouble, sin and sorrow. Now, if I be one in your midst, I feel to be the least of all, hoping and trusting that a little child will guide me along this troublesome pathway, as I so journey, as a poor pilgrim here below.

Brethren, I do believe, at this time, that I can say of a truth, that it is by the sweet reigning grace of our Lord and Master that I am what I am.

Is there not a cause? Why, certainly there is a Cause, but I just cannot believe that we are justifiable in the cause, by which so much trouble and confusion has entered into, and among Old Baptists, God's people, the believers in the Lord and Savior Jesus Christ.

I believe there is a remedy for this Cause, if we are what we confess to be. Are we willing to confess our faults, one to another? Do we esteem our brother better than ourselves? Are we letting brotherly love continue? Are we looking over one another for good and not for evil? Are we letting our lights shine in the way we are supposed to? Let us think on these things and strive with all that is in us to do these things, for somebody was commanded to do them, or at least it says you should, and who was it spoken to?

Why, yes, it must be a believer—the ones whom God's love has been shed abroad in their hearts, been drawn together in one bundle of love. I just believe we (and that includes me) should strive to do these things and by so doing, we would have more peace, love and union in our midst rather than so much trouble and confusion. I must confess to you that I do many things I should not and leave off many things I should do, but if not deceived, I have a great desire in my poor heart to live peaceably with all men and especially with the Household of Faith. "I want to live a Christian here; I want to die rejoicing; I want to know my Savior is near, when soul and body is parting." I also want to live and act in a way that I can visit God's people in all parts of His Moral Vineyard in peace, love and fellowship, one with another, singing the songs of Zion and worshipping God with them in spirit and in truth, because that is the only way you can worship the Lord, for He said: "He (God) seeketh such to worship Him as do worship Him in spirit and in truth."

All good and perfect gifts cometh from the heavenly Father, therefore, if a poor unworthy sinner like me, does anything for the good of the grand cause here in this low ground of sin and sorrow, he must

have that divine guidance that only God can give.

Now, dear children of God, if we are what we have confessed to be from time to time, have been called out of nature's darkness into His marvelous light, killed to sin, and to the lusts of the world, then how can we live any longer therein? I believe it says for somebody to keep themselves unspotted from the world, and this is none other than a true believer, the ones who have been turned about, born again, Primitive Baptist, if you please. Now, do not misunderstand me in regard to Primitive Baptist. Primitive means first, so John the Baptist must have been a primitive, and he was not the Light, but was sent to bear witness of that Light, and I just believe that was the beginning of the Old Baptist faith and doctrine.

Dear Brethren and Sisters, this is a hard job to do, but I believe there are a few Old Baptists trying to do this, although they are confronted by great temptations, but it speaks of a remnant that shall be saved here in this life.

Oh, what a shame it is to the grand cause for our people (Old Baptists) to engage in things, and live and conduct themselves in a way, whereby you cannot see the evidence of a separate people. I believe there is a scripture somewhere that reads like this: "Come ye out from among them and be ye a separate people, saith your God." Now, this is not written to the whole Adam race, but to a certain band of people, the believers in Christ Jesus the Lord, those who have been turned about, born again, killed to the world and the sins thereof. You cannot serve both God and mammon, so therefore, Dear Children of the Heavenly King, let us take heed unto ourselves and unto the doctrine, and lay aside the things that so easily beset us and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith, being willing to suffer and forebear one with another. Why run just to be running? Why do we try to cram down the throats of God's people the imaginations of our own make-up minds and not the revealed things? There is a big difference in an imagination and a revelation. Try the Spirits to see whether they be of God, and then, Jesus said, "Prove me and see if I don't pour thee out a blessing. Brethren and Sisters, I feel too poor, too little and too unworthy to even mention these things, but as I said in the beginning, I don't know anything else to write about, except the things that bear on my mind. If I am not badly deceived, I desire peace among God's children (whether I be one or not), and I cannot help believing anything else—that if we try hard enough we can have peace in our midst. When these differences of opinion, troubles, and confusion come up between our brethren and sisters, if we could only suffer it to be so, as to give and take, spend and be spent for this grand cause (salvation by the grace of God), it would stop a lot of this dividing asunder of God's people here in this low ground of so much sin and sorrow. Brethren, I love peace, and I love the grand old Church, if not deceived, better than anything else here in this world, and I have a cause for it—sure there is a cause. So, now I must not go any further along without telling the cause, if the good Lord will bless me to that end. Yes, oh what a grand cause. Jesus, I hope, spoke this peace to my poor troubled breast, and I can say that man never spake like this man.

One day in the month of June, when the sun was shining bright, my sins rolled up before me like a mountain, and there was enough of them to sink the whole earth seemingly to this poor sinner. I tried to think about what a good boy I had been, but not so with the Lord, for

I was now a different boy, one of the worst sinners that ever lived here in this world of sin and sorrow. Yes, I had sinned enough to sink the earth, because it began to sink from under my feet, and I was going down. Yes, sinking down beneath God's righteous frown, into everlasting woe and misery, with no one to help. Yes, without God, or any hope of everlasting life! Oh, how I was begging Him for mercy on a poor sinner like I felt to be, going down in an awful dark pit. Bless God's sweet and good name, for He heard my cries and spoke peace to my poor troubled soul, raised me up out of that horrible pit, put a new song in my mouth, even praise to His holy and grand name. Yes, I was encircled by one of the most beautiful lights my eyes had ever beheld, and it was in a complete circle—no end to it. No, dear child of God, there is no end to God's love, for to know God, is love; yes, everlasting love, peace on earth and goodwill toward men. And Jesus said, "My peace I bring unto you and my peace I leave with you." No wonder we love this peace, and no wonder why sometimes we want to sing "how sweet the name of Jesus sounds, in a believer's ear." Yes, He said, "I have loved thee with an everlasting love, and with loving kindness have I drawn thee." Now, dear brethren, let us all strive for this love, peace and union in our midst. He did not promise us free sailing here in this life, on flowery beds of ease, for He said, "In this life you shall have troubles, trials and tribulations, but in Me, peace." Now we hope to understand that all good and perfect gifts come down from our heavenly Father, and this spiritual life is made manifest to His Children by His Son Jesus Christ, being born of the Holy Spirit, and given a hope of heaven and immortal glory. Yes, He said, "I am the Way, I am the Life, and the Truth and except by me, there is no Savior." Jesus said, "I, in you; you in me; I, in the Father; and the Father in Me." So, it must be by a spiritual birth that we receive this life, for He said that which is born of the flesh is flesh, and that which is born of the Spirit, is Spirit; for it is, as the wind that bloweth, and you can hear the sound thereof, but canst tell from whence it cometh or whither it goeth, so, is everyone born of the Spirit. Life always precedes action and except ye have this life, you cannot even as much as see the kingdom of heaven.

Then, salvation of poor sinners must be of the Lord. So, if God has worked His salvation into a poor sinner's heart, then He must work it out, for He said, "Work out your own salvation (God's salvation planted within you) with fear and trembling, for it is God that worketh in you both the will and the do of His own good pleasure. Oh, how helpless poor man is in regard to this salvation, yet some are guessing about it, just like they did when Jesus Christ was here on earth, but thank God there was somebody on earth at that time that did know who He was, and he did not have to guess who He was.

Now, I believe this man was a blessed character, for Jesus told him, "Blessed art thou Simon Barjona, for flesh and blood hath not revealed this unto thee, but my Father which is in heaven . . . and upon this rock, I build my Church and the gates of hell shall not prevail against it." Oh, what we profess to be and hope that we have been cleansed by His precious blood, then pray tell me, why we don't try keep ourselves clean and our places of worship (churches) clean and garnished, instead of sweeping a little here, and a little there, until it gets polluted in germs, and makes Old Baptists sick all over the country. You know Old Baptists being one family, it is very easy for an epidemic to break out from these unclean things, and cause a lot of uncalled for

trouble among the dear children of God. Oh, what manner of men ought we to be, to be called the sons of God. Yes, to be born into God's family, and become an heir in his dear kingdom—and a joint heir with Jesus Christ. A chosen people, if you please, for He said, "You have not chosen me, but I have chosen you—chosen in Christ Jesus, the Lord before the world began, as this scripture reads, who has saved and called us, not according to what good things we have done, but according to his own purpose, grace—which was given us in Christ Jesus before the world began.

Jesus said, "I am the true Vine and you are the branches, he that abideth in me, and I in him, the same bringeth forth good fruit, for without me (Jesus) you can do nothing."

Dear Brethren and Sisters, right now I would like to praise His holy and matchless name, but find myself so helpless, so little, and so unworthy to speak of these good things, but bless the Lord, Oh, my soul, I want to praise Him while I live; I want to praise Him when I come to die; and I hope to praise Him around that beautiful throne on high, with all the redeemed family of God, where suffering, sorrow, pain and death are felt and feared no more.

Now, in my closing remarks, let me say this, Jesus said, "If you love me, keep my commandments, and one of the commandments was this: Love one another as I have loved you."

I guess I have written too much but I hope you can overlook my weakness. Remember me in your prayers when you can feel little enough to do so—a poor sinner saved by grace if saved at all.

Farewell in love and hope of eternal life.

O. W. SISK, Clerk

CHURCHES AND THEIR PASTORS

Ararat—James F. Hill
 Boyles Chapel—James F. Hill
 Chestnut Grove—George Berrier, H. B. Thomas
 Deep Creek—L. J. Martin
 Hogan's Creek—L. J. Martin, F. P. Stone, Jesse Collins
 Little Vine—J. M. Edwards
 Liberty—S. E. Martin
 Mulberry—F. P. Stone, J. M. Edwards, Coy Hawks
 Mitchel's River—Nelson Stewart, D. E. Wood
 Pilot Mountain—Fletcher Beasley, Jesse Collins
 Pleasant Grove—A. T. Whittington, pro tem
 Rock House—M. H. Vaden, Fletcher Beasley
 Stoney Creek—F. P. Stone, J. G. Fulk
 Sandy Ridge—George Berrier, Coy Hawks
 Tom's Creek—F. P. Stone, R. L. Rogers
 Union—J. W. Creed, Eddy Martin
 Volunteer—Sam Adkins
 Zion Hill—H. B. Thomas, D. E. Wood

FINANCIAL REPORT

Received from churches	\$249.90	
Balance in clerk's hand	197.27	
Total	\$447.17	\$447.17
Gave to Moderator	\$25.00	
Gave to Clerk	25.00	
Gave to visiting elders	70.00	
Paid for printing and mailing minutes	60.00	
Balance in clerk's hand	267.17	
Total	\$447.17	\$447.17

ORDAINED MINISTERS

George Berrier, Rt. 5, Mount Airy, North Carolina.
 J. W. Creed, Rt. 1, Ararat, North Carolina.
 Jesse Collins, Pilot Mountain, North Carolina.
 J. M. Edwards, Rt. 1, Dobson, North Carolina.
 J. G. Fulk, Rt. 4, Mount Airy, North Carolina.
 James F. Hill, Rt. 1, King, N. C.
 Coy Hawks, 3958 South Dale Avenue, Winston-Salem, N. C.
 Will Inman, Pilot Mountain, N. C.
 Coy Sikes, Rt. 3, Mount Airy, N. C.
 Nelson Stewart, Mountain Park, N. C.
 F. P. Stone, Rt. 2, Dobson, North Carolina.
 H. B. Thomas, 125 East View St., Galax, Virginia.
 J. L. Williams, Rt. 6, Winston-Salem, N. C.
 D. E. Wood, Rt. 3, Mount Airy, North Carolina.

LICENTIATES

J. S. Key, Rt. 1, Carthage, North Carolina.

DISTRIBUTION OF MINUTES

Ararat (C. H.)—J. E. Simmons, Rt. 1, Pilot Mountain, N. C.	35
Boyles Chapel—E. H. Taylor, Rt. 2, Germantown, N. C.	50
Chestnut Grove—J. P. Lyons, Nathalie, Va.	75
Deep Creek (H. S.)—Mrs. Eunice Key, Siloam, N. C.	40
Hogan's Creek—Carlton Fulk, Siloam, N. C.	20
Little Vine—S. R. Gillespie, Dobson, N. C.	85
Liberty—J. E. Poindexter, Rt. 2, Dobson, N. C.	20
Mulberry—George White, Rt. 1, Elkin, N. C.	25
Mitchel's River—Mrs. Fannie Southard, Rt. 1, Dobson, N. C.	25
Pilot Mountain—J. H. Sheets, Pilot Mountain, N. C.	30
Pleasant Grove—J. E. Johnson, Box 65, East Bend, N. C.	30
Rock House—W. R. Coins, Westfield, N. C.	45
Stoney Creek—Elbert Hunter, Rt. 1, Mount Airy, N. C.	50
Stewart's Creek—R. W. Moseley, Rt. 1, Mount Airy, N. C.	75
Sandy Ridge—A. M. Hawks, Rt. 5, Box 215, Mt. Airy, N. C.	50
Tom's Creek—L. L. Love, Pilot Mountain, N. C.	80
Union—O. B. Venable, Rt. 1, Mount Airy, N. C.	85
Volunteer—R. L. Nelson, Pilot Mountain, N. C.	75
Zion Hill—W. P. Johnson, Rt. 3, Mount Airy, N. C.	35
Total	930

DISTRIBUTION OF MINUTES TO SISTER ASSOCIATIONS

Mountain: Elder C. B. Kilby, Sparta, N. C.	20
Roaring River: Elder A. T. Whittington, North Wilkesboro, N. C. ..	10
Senter: W. W. Miller, Clifton, N. C.	15
St. Clair's Bottom: Elders C. N. Tilson, Chilhowie, Va.	10
Washington: Elder Harmon Kiser, Cleveland, Va.	25
Matoes Creek: Stearl Hatfield, McCarr, Ky.	20
Total	1030
O. W. Sisk, Association Clerk	170
Total	1200

ARTICLES OF FAITH

Article I—Of God and the Holy Trinity.

We believe in one only true and living God, who rules all things after his own will; and that he, who created all things, is infinite in power, wisdom, knowledge and goodness; eternal, immortal, invisible, and unchangeable; and that this God has revealed himself in his word under the character of Father, Son and Holy Ghost, and that these three bear witness in earth: the water, the spirit and the blood, and that these three agree in one.

Article II—Of the Holy Scriptures.

We believe that the Holy Scriptures of the Old and New Testaments are the written word of God, and are a sufficient rule of faith and practice; that they are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness; and that they contain all things necessary to be known for the salvation of men and women.

Article III—Of the Atonement.

We believe that Christ died and made a complete atonement for all who ever did, does now, or ever will believe on His name; and that all who are finally saved were given to Christ in covenant of the Father before the world was, that they should show forth his praise.

Article IV—Of Foreknowledge, Election and Predestination.

We believe that (all) whom God did foreknow he did also predestinate to be conformed to the image of his Son; that God elected according to his foreknowledge, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ, all who are finally saved, to an inheritance incorruptible and undefiled, and that none come to Christ only those whom he loved with an everlasting love, and due time calls to everlasting glory.

V—We believe in the doctrine of original sin.

VI—We believe in man's impotency to recover himself from the fallen state he is in by his own free will and ability.

VII—We believe that sinners are justified in the sight of God only by the imputed righteousness of Christ.

VIII—We believe that God's elect will be called, converted, regenerated and sanctified by the Holy Spirit.

IX—We believe the saints persevere in grace and never finally fall away.

X—We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and that true believers are the only proper subjects of ordinances, and that the true mode of baptism is by immersion.

XI—We believe in the resurrection of the dead, and a general judgment.

XII—We believe the punishment of the wicked will be eternal, and

the joys of the righteous everlasting.

XIII—We believe that no minister has the right to administer the ordinances only such as are regularly called and have come under the imposition of the hands of the presbytery.

RULES OF DECORUM

1. The association shall be opened and closed with prayer.
2. The moderator and clerk shall be chosen by the suffrage of the members present.
3. Only one person shall speak at a time, who shall arise from his seat and address the moderator.
4. The person thus speaking shall not be interrupted in his speech by any, except the moderator, till he is done speaking.
5. He shall strictly adhere to the subject, and in no wise reflect on the person who spoke before, so as to make remarks on his slips, failings or imperfections; but shall fairly state the case and matter, as nearly as he can, so as to convey his ideas.
6. No person shall abruptly break off, or absent himself from the association, without leave obtained from it.
7. No person shall rise and speak more than three times on one subject, without liberty obtained from the association.
8. No member of the association shall have liberty of laughing during the sitting of the same, nor of whispering in time of a public speech.
9. No member of the association shall address another in any other appellation than that of brother.
10. The moderator shall not interrupt any member in his speech, nor prohibit him from speaking till he gives his light on the subject, except he breaks the rules of this decorum.
11. The names of the several members of the association shall be enrolled by the clerk, and called over as often as the association thinks proper.
12. The moderator shall be entitled to the same privileges of speech as other members, provided the chair be filled.
13. Any member who shall wilfully and knowingly break any of these rules shall be reproved by the association as it may think proper.

CONSTITUTION

1. The association shall be composed of members chosen by the different churches in our union, and sent to represent them in the association, who shall be members best qualified for that purpose; and producing letters from their respective churches, certifying their appointment, shall be entitled to seats; but no church shall have more than three representatives in the association.
2. In the letters from the different churches shall be expressed their number in full fellowship, those baptised, received by letter, dismissed by letter, excommunicated and dead since the last association. These facts are to be expressed only in the letters to the fall association.
3. The members thus chosen and received shall have no power to lord it over God's heritage, nor shall they use any ecclesiastical power over the churches, nor shall they infringe on any of the churches in the union.
4. The association, when convened, shall be governed and ruled by a regular and proper decorum.

5. The association shall have a moderator and clerk, and who shall be chosen by the suffrage of the members present.

6. New churches may be admitted into this association, who shall petition by letter and messengers; and upon examination, if found orthodox and orderly, shall be received by the association, and manifested by the moderator giving the messengers the right hand of fellowship.

7. Every church in the union shall be entitled to representation in the association.

8. Every query presented by any member in the association, shall be received and answered according to the Scriptures.

9. Every motion made and seconded shall be considered by the association, except it be withdrawn by him who made it.

10. There shall be an association book kept, wherein the proceedings of the association shall be recorded, by the clerk appointed by the association.

11. The minutes of the association shall be read and corrected, if need be, and signed by the moderator and clerk before the association rises.

12. Amendments to this plan or form of government may be made at any time when the association may think proper.

13. We hold no fellowship with any secret order.

14. The association shall have power, (1) To provide for the general union of the churches; (2) To preserve inviolable a chain of communion among the churches; (3) To give the churches all necessary advice in matters of difficulty; (4) To enquire 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 his or their consent, to transact any business which it sees necessary; (6) 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 of our distant brethren into the association, as assistants, who may be present at the time of its sitting. If it shall think necessary; (8) To adjourn themselves to any future time and convenient to the churches in this union.

COVENANT

We do now in the presence of Almighty God, and in the faith of the gospel, and by the help of divine grace, unreservedly and unitedly give up ourselves to God the Father, and His Son Jesus Christ, and to the Holy Ghost, to be for Him and no other; freely submitting ourselves to him, to be at his disposal for his glory, taking him as our true guide and only portion, promising by the help of divine grace to watch against sin, temptation, and corruption; and to hold a continual warfare with the same, looking to Christ who is the author and finisher of our faith, and the only hope and surety of his people. Under his covenant of grace, we do now freely and joyfully give ourselves to one another by the will of God, freely covenanting and engaging to and with each other to bear one another's burdens in the gospel, and so fulfill the law of Christ unto obedience, promising to watch over one another in love and to hold communion together in the ordinances of the gospel, submitting ourselves in this, which we trust is a part of his mystical body, according as we shall be directed by his Spirit in his word; and by the help of divine grace to still pray for more light from the Lord, believing that he will further and more gloriously open to us his word and the mysteries of his kingdom,—and to our Lord Jesus Christ, and our only Savior, to whom be glory forever and forever. Amen.

STATISTICAL TABLE

CHURCHES	NAMES OF CHURCH MESSENGERS	Communion mon.	Sun. of Meeting	Last Asso. held	Ordained Mins.	Licentiate	Recd by Baptism	Restored to Fel.	Dismd by Letter	Excluded	Deceased	Total Membership	Contribution
Stuarts Creek	Not represented	July	4 1937	1	1	1	1	1	2	2	2	15	\$111.25
Mitchell's River*	Eld. N. Stewart, Sisters F. Watson, and F. Southard	Aug.	1 1938	1	1	1	1	1	1	1	1	24	9.00
Mulberry	Eld. Coy Hawks, G. W. White, O. B. Key	July	4 1939	1	1	1	1	1	1	1	1	71	25.00
Union	T. M. Simpson, M. C. Gardner, Ellis Whitaker	Aug.	2 1940	3	3	3	3	3	3	3	3	100	15.70
Little Vine	J. D. White, S. R. Gillespie, Walter Nichols	June	3 1941	1	1	1	1	1	1	1	1	24	10.00
Pleasant Grove	H. E. Johnson, John Hutchens, William Johnson	Sept.	2 1942	1	1	1	1	1	1	1	1	40	9.50
Rock House	W. R. Coins, J. H. Keaton, C. L. Slawter	Aug.	2 1943	1	1	1	1	1	1	1	1	24	17.00
Deep Creek	Coy Flippin, George Murphy, Jesse Key	June	2 1944	1	1	1	1	1	1	1	1	77	18.45
Tom's Creek	Glenn Hunter, Y. W. Simmons, L. L. Love	July	3 1945	2	2	2	2	2	2	2	2	30	11.00
Zion Hill	W. E. Thomas, W. P. Johnson, Arthur Combs	Aug.	4 1946	1	1	1	1	1	1	1	1	75	8.00
Chestnut Grove	Eld. G. Berrier, Eld. T. B. Thomas, Alex Edwards	May	1 1947	1	1	1	1	1	1	1	1	53	14.00
Boyles Chapel	C. C. Boyles, Lem Holder, Eld. James Hill	Aug.	3 1948	1	1	1	1	1	1	1	1	57	12.00
Sandy Ridge	P. L. Hawks, Eldridge Hawks, Taylor Easter	May	2 1949	1	1	1	1	1	1	1	1	24	15.00
Ararat	J. E. Simmons, W. F. Rogers, Sis. Mattie Burge	Sept.	1 1950	1	1	1	1	1	1	1	1	21	6.00
Liberty	Willie Hutchins, Malroy Crissman, John Filson	June	4 1951	1	1	1	1	1	1	1	1	71	22.00
Volunteer	W. L. Fulk, R. L. Nelson, Raymond Smith	June	3 1952	1	1	1	1	1	1	1	1	47	17.50
Stoney Creek	E. F. Simmons, Elbert Hunter, W. C. Hiatt	Aug.	3 1953	1	1	1	1	1	1	1	1	13	10.00
Hogans Creek	Carlton Fulk, Sid Fulk, Elah Fulk	Aug.	1 1954	1	1	1	1	1	1	1	1	18	18.50
Pilot Mountain	Marvin Pruitt, Eld. Jesse Collins, Walter Griffin	Aug.	1 1954	1	1	1	1	1	1	1	1	18	18.50
Totals			14	14	14	14	14	14	14	14	14	914	\$249.90

*Next Association.