

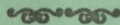
Minutes
OF THE
One Hundred Thirty-Third
Annual Session
OF THE
Fisher's River
Primitive Baptist Association

HELD WITH

Chestnut Grove Church
CARROLL COUNTY, VIRGINIA
FRIDAY, SATURDAY AND SUNDAY,
JULY 9, 10, 11,

❧ [1965] ❧

Next session convenes with Boyles Chapel Church,
located in Stokes County, N. C. on Highway 66,
Friday before the second Sunday in July, 1966.



OFFICERS

ELDER JAMES F. HILL - Moderator, King, N. C.
DEACON CURTIS HARBOUR Clerk
Rt. 2, Dobson, N. C.
ELDER ELBERT L. HUNTER Assistant Clerk
Rt. 1, Box 465, Mt. Airy, N. C.

Primitive Publications, Elon College, N. C.

Proceedings

OF THE ONE HUNDRED THIRTY-THIRD ANNUAL SESSION
OF THE FISHER'S RIVER PRIMITIVE BAPTIST ASSOCIATION,
HELD WITH THE CHURCH AT CHESTNUT GROVE
IN CARROLL COUNTY, VIRGINIA, JULY 9, 10, 11, 1965.

Services were introduced with song and prayer by Elder Henry Viers of Washington Association.

The Introductory Sermon was preached by Elder James F. Hill, Moderator of Fisher's River Association; text used first chapter of Eph. After intermission gathered in the church house for association work, and after song and prayer by Elder M. M. Edwards, Moderator of Washington Association, proceeded to business as follows:

1. Called for association letters from the different churches. The letters were read and messengers seated by move, second and vote.

2. By move, second and vote that we elect the same Moderator, Clerk and Assistant Clerk.

3. By move, second and vote to refer the reports of the three committees appointed at our last session to report to the committee on arrangements.

4. Called for petitionary letters from churches. There were none.

5. Called for correspondents from sister associations and they came forward as follows:

(a) Roaring River: Elder Raleigh Joines, Elder Eddie Lyles and Deacon W. C. Hall.

(b) Washington: Elders M. M. Edwards, Henry Viers, Lester Barker and Frank Viers.

(c) St. Clair's Bottom: Deacon Andy Arrington.

(d) Piney Grove: Elders Joel Simmons, Henry Bowman, Lic. Walter Hodges and Deacon S. O. Shelton.

6. By move, second and vote that we seat our correspondents.

7. Called for visitors from sister associations and they came forward as follows:

(a) Roaring River: Brother Jacob Hartzog, Sister Dessie Hartzog, Sister Edna Joines, Sister Grace Hall and Brother Edd Barker.

(b) Piney Grove: Brother Fred Slate, Deacon Roy Hall

and wife, Brother Connie Sams, Sister Verta Simmons, Brother and Sister James Sturgill, Brother Roy Stevens and wife, Sister Dora Joyce and Sister S. O. Shelton.

(c) Saint Clair's Botton: Elder M. K. Cook, Brother Bobby Cook, Brother and Sister W. M. Puckett, Sister Osburne, Sister Beulah Nunn and Elder F. O. Sanders.

(d) Washington: Sister Clair Viers, Sister Lindy Peerigon, Deacon Carlos Jackson, Brother Joe Childress and Sister Ada Childress.

8. By move, second and vote that we seat our visitors.

9. By move, second and vote that the moderator make all temporary committee appointments. They were appointed as follows:

(a) Committee on Arrangements: Deacon Raymond Smith, Deacon Glenn Hunter, Elder Edward Lawson, Elder Jesse Collins, Elder J. A. Marion along with Moderator and clerks.

(b) Committee on preaching: Messengers from Chestnut Grove Church.

(c) Committee on finance: Deacon J. H. Keaton and Deacon J. A. Banks.

(d) Committee to appoint correspondents to sister associations: Elder Coy Sykes, Deacon W. H. Johnson and Brother Sam Holder.

10. Called for petitionary letters. Received one from the original Mates Creek Association. It was read and received by move, second and vote.

11. On motion that the minute of the day be read. The minute was read by the clerk and received by move, second and vote.

12. On motion to adjourn to meet Saturday morning at nine-thirty o'clock for association work and ten o'clock at the stand for preaching services. The services were closed at the stand by Elder Eddie Lyles, Moderator of Roaring River Association.

SATURDAY MORNING—July 10, 1965

The association met pursuant to adjournment of yesterday, and after song and prayer by Elder Joel Simmons, Moderator of Piney Grove Association proceeded to business as follows:

1. Called the roll of messengers and marked those that were

(2)

absent.

2. Called for correspondents and visitors that were not here on Friday and added their names to Friday's list.

3. By move, second and vote that we seat our correspondents and visitors.

4. Called for the report of committee on arrangements and they reported as follows:

(a) We recommend that the clerk and moderator receive \$30.00 each, and the assistant clerks \$20.00.

(b) We recommend that the Obituary of Deacon William Pryer Johnson be printed in our minute.

(c) We recommend that the Articles of Faith, Rules of Decorum and covenant be printed in our minutes.

(d) We recommend the next session of the association be held with the church at Boyles Chapel.

(e) We recommend the Circular Letter written by Brother Carroll Gardner be printed in our Minutes.

(f) We recommend that Elder James F. Hill write the next Circular Letter.

(g) We recommend that the clerk have the usual amount (1200 copies) of our minutes printed and distributed as usual.

(h) After hearing the report of the Committee appointed at our last session of the Association to ascertain legal interest and title of the property of Albion Primitive Baptist Church property; We recommend that the report be received and Committee discharged and no further action be taken by the Association.

(i) After hearing the report of the Committee appointed at our last Association to inquire into why Mountain View Church did not letter up to the Association; We recommend that we withdraw affiliations from Mountain View Church and strike that church from our list of churches which compose the Fisher's River Association and for cause we assign, to-wit: First, that Mountain View Church declared the Association in disorder without cause or justification. Second, that Mountain View Church is in a state of disorder in that that church is in affiliation with factions of churches and Associations declared by us to be in disorder. We also recommend the Committee be discharged.

(3)

(j) We recommend a resolution of thanks to God for His wonderful blessings to usward, and to the dear brethren and sisters and kind friends for their loyal support in taking care of this association.

5. Called for the report of the correspondents to sister associations. The report was received by move, second and vote and excused those that did not attend.

6. Called for the report from committee to appoint correspondents to sister associations and they reported as follows:

(a) Saint Clair's Bottom: Elder Coy Sykes, Elder Jesse Collins, Elder J. A. Marion, Deacon Raymond Smith, Deacon Curtis Harbour.

(b) Washington: Elder James F. Hill, Elder Edward Lawson, Elder Walden Stockner, Elder H. B. Thomas and Deacon W. H. Johnson.

(c) Piney Grove: Elder Coy Sykes, Elder C. D. Hall, Elder J. L. Williams, Deacon O. W. Sisk and Deacon George White.

(d) Mates Creek: Elder Willie Branch, Elder Jesse Collins, Elder J. A. Marion and Deacon H. J. Hill.

(e) Roaring River: Elder James F. Hill, Elder Bell Tucker, Elder D. E. Wood and Deacon H. J. Hill. reported \$263.00 collected from the churches.

8. By move, second and vote that we receive the report of all temporary committees and discharge all except the committee on preaching and they be automatically discharged when their work is completed.

9. We received \$26.00 from the sale of histories.

10. On motion the minute of the day be read. The minute was read and received by move, second and vote and thus becoming the work of the body.

11. On motion to adjourn to meet next year with the church at Boyles Chapel.

12. Called on Elder C. D. Hall to close the association work with song and prayer. Signed by moderator and clerks.

ELDER JAMES F. HILL, Moderator
King, N. C.; Ph. Old Town 983-3252
CURTIS HARBOUR, Clerk

Rt. 2, Dobson, N. C.; Ph. Level Cross 374-3103
ELDER ELBERT L. HUNTER, Assistant Clerk
Rt. 1, Box 465, Mt. Airy, N. C.; Ph. 786-8831

13. Order of preaching:

Friday Morning: Elder James F. Hill, Fisher's River Association, text Eph. 1.

Friday Afternoon: Elder Lem Wilkins, failed to get text. Elder Willie Martin, failed to get text. Elder M. K. Cook from Saint Clair's Bottom Association, failed to get text. Services were closed by Elder Eddy Lyles, Moderator of Roaring River Association.

Saturday Morning: Elder Frank Viers from Washington Association, failed to get text. Elder Eddie Lyles from Roaring River Association, failed to get text. Elder Fonso Justice from Mates Creek Association, failed to get text.

Saturday Afternoon: Elder Harry Bowman from Piney Grove Association, no special text. Elder Monroe Justice from Mates Creek Association, no special text. Elder Lester Barker from Washington Association, text Romans 9 and Galatians 3:16. Services were closed by Elder Jesse Collins.

Sunday Morning: Elder Joel Simmons from Piney Grove Association; no special text. Elder M. M. Edwards from Washington Association, text "Never man spake like this Man." Eld. Henry Viers from Washington Association, text John 4:5.

Sunday Afternoon: Elder M. K. Cook from Washington Association, no special text. Elder F. O. Sanders from Saint Clair's Bottom Association, no special text. Elder James F. Hill from Fisher's River Association, no special text. The Association dismissed with song by Elder Edward Lawson and prayer by Elder Elbert Hunter.

14. Financial Report:

Balance in clerk's hands from last year	\$340.39	
Balance tied up in histories	73.00	
Collected from churches	263.00	
Collected from sale of histories	26.00	\$702.39
Gave Moderator	\$ 30.00	
Gave Clerk	30.00	
Gave Assistant Clerk	20.00	
Gave visiting Elders	58.00	
Advance in price of printing 1964 minutes ..	.83	
Paid for printing and mailing minutes	125.00	
Balance tied up in histories	73.00	
Balance in clerk's hands	365.56	\$702.39

Dearly Beloved of God, Vessels of His mercy:

It is no easy undertaking to address so great and so blessed a people. Who is worthy of speaking in the Name of God? And who can presume to address His people, except he be commissioned and called to do so? Flesh and blood cannot grasp that which is holy for the carnal mind is an enmity with God. It is, therefore, with an utter weakness, with a profound timidity and with a begging spirit this effort is made to pen this circular letter.

It is written: "For other foundation can no man lay than that which is laid which is Jesus Christ. Now, if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest; for the day shall declare it because it shall be revealed by fire and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built hereon he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet, so as by fire." (Cor. 3:11-15)

Jesus Christ is the foundation.

Those drawn to Christ by the Father may build on this foundation. The knowledge of God—of the Son and Savior—and the hope of heaven affords the imperfect but penitent, yet blessed sinner, the single greatest treasure he may hold on the face of the earth. Let him, therefore, rejoice. Let him, all the more, praise that merciful and wonderful God!

And yet, how this servant conducts himself toward the Church and toward his fellow-travelers involves incalculable dangers, unseen peril and great risks.

Noah constructed the ark, bit by bit, with strict obedience to God's instructions and his craft withstood the rains and kept out the sea; the ark rode out the storm.

Christ is the foundation. "Now, if any man shall build upon this foundation gold, silver, precious stones . . ."

The Apostle Paul did not know the God he sought to serve until he cried on the road to Damascus, "Who art Thou, Lord?" Jesus selected His disciples and each obeyed His command to follow Him. Peter answered, saying, "Thou art the Christ, the Son of the living God." And Jesus answered Peter, "Blessed art thou . . . for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." These are those—and all who have come to know Him through the ages and down to the present day—who may build upon that foundation. These, the regenerate, the newly brought to Christ, are those commanded to build upon that foundation. And how and what may they build?

If the instructions are followed, the ark may well and truly be built to ride safely through the stormy seas. If the commandments are obeyed, gold, silver and precious stones may be built upon that foundation.

He has put His laws in our hearts and in our minds He has written them. To the Apostle Paul (who sought to have the thorn removed), He said, "My grace is sufficient for thee: for My strength is made perfect in weakness." We are, therefore, not without resource nor without a ready source of strength. Even so, ". . . it is

God which worketh in you both to will and to do of His good pleasure." Let no man glory.

The Comforter, the Holy Ghost, affords us access to the Father through the Son, who intercedes in our behalf. Upon the confession that Jesus Christ the Son of the living God, Christ has built His Church. And His Church is constituted as a body of believers who are exhorted to forsake not the assembling of themselves together. The Church, independent and sovereign, is the fundamental unit of the militant kingdom. The fellowship of the saints is promoted, strengthened and secured in the Church, each believer bearing witness of the same God, confessing the same Savior and professing the same doctrine and belief, comforted by the preaching of the gospel in the bonds of peace with faith strengthened through prayer, obedience and communion. The association of the churches is but an enlargement of the Church itself. If the Church as an assembly of a body of believers can be justified (and Christ's own design forbids argument), all the more, the association of churches most assuredly can be justified. The saints' enjoyment of the gifts of God—forgiveness, salvation, revelation and knowledge of the Savior, regeneration, communion, brotherly love and the song of rejoicing, to mention just a few—are more sweetly expressed and experienced with fellow travelers. (Is the talent to be hidden under a bushel? Can a city on a hill be hidden?)

Jesus Christ is the foundation. And ". . . if any man build upon this foundation gold, silver, precious stones, wood, hay stubble. . ."

For more than a century, the Fisher River Primitive Baptist Association has been in existence. Its history shows our forefathers labored to promote the welfare of the churches and of the saints. Their labors were not without difficulty. Time and time again there were divisions. Churches were lost and some who had gained entrance to the fold scattered the flock; yet, the body survived. Wars and rumors of wars! "Thine enemies be they of thine own household!" New and foreign doctrines and concepts have taken root from time to time and have caused division and loss. Some powerful personalities who grew weary of discipline and who preferred not to follow time-tested rules of practice, choosing rather to chart their own unbridled courses and caring little for the peace of the kingdom, carried members and churches in different directions. These events took place more than 50 years ago. . . and more recently. (It is less important to acknowledge that these events did in fact occur than it is to question the reasons as to why they happened!) Some men built upon that foundation wood, hay and stubble; their work was made manifest, tried by fire and suffered loss.

Who shall stand on the watchwalls of Zion? Those only called called to preach the gospel? We know that not only they, but we also! We are guardians, each of the other! We, therefore, must care, each for the other, following no man but clinging steadfastly to Him who is Savior of us all, journeying together, in union with Spirit, keeping the bonds of peace, esteeming each above ourselves, upholding and walking with none in error, praying earnestly for each other, consciously offending no one, yet holding steadily to that which is good, keeping the commandments, trusting not in our own weak wisdom but in the Source of all wisdom, preserving the purity of the Church repudiating unsound doctrines (not for the sake of the world, but for the sake of the Cause), striving diligently against engaging in doubtful disputations, examining ourselves first to see

if we are free from error before we endeavor to reprove a brother whom we may regard to be in error (doing so in humility of spirit, with sincerity of purpose and with prayers for guidance, gentle in approach and with loving kindness), requiring strict observance of time-honored rules of practice (yet so respecting the Cause more than the technicality), placing duty above personal preference, striving always to promote the welfare of the churches and the fellowship of the saints!

Ask for the old paths, where is the good way and walk therein, and ye shall find rest for your souls! How often is this exhortation repeated and how often is it ignored—or not remembered, or forgotten? The command forbade new and uncharted paths! Men do and will trust in their own fettered wisdom! How wise is he who would encourage the saints to leave the old paths . . . and into captivity? How wise? The old paths offer rest. New paths suggest something other than rest. Would Noah's ark have been sound or seaworthy if he had tried a few tricks of his own? Build your house on a rock!

It is God who works in us, both to will and to do of His good pleasure. His laws have been put in our hearts and written in our minds. His commandments are recorded and we are also instructed to read. His grace is sufficient. How shall we build upon the foundation?

It was not given to man to know all things. Man was made less than the angels. We see through the glass darkly. And we are yet carnal, beset by a warfare—flesh striving with spirit. All things past, all things present and all things yet to come are but a part of a design known to God, misunderstood and a mystery to man, subject to the will and the pleasure of God. No flesh may glory in His awesome sight! If man should be molded a vessel unto honor or if man should be molded a vessel unto dishonor, who is man that he should challenge why he has been made thus? Let no man glory in His sight! For if it please God that man should be His servant, let him pray that he may always be so blessed. Let him pray that he not be left to trust in his own wisdom nor that he be left to his own devices for, being yet carnal, he should be left to serve the lusts of the flesh. Who is man, though blessed of God that he should say: "Follow me!" Let the saints take heed: **follow no man!** If there be one who is called of God, set apart and commissioned to preach the gospel, and if he be blessed and if he preaches the gospel of peace (and not the advocacy of division), if he cares for the harmony of the Church and walks in humility as a servant of God's people (and not as their master), **walk with him!** Pray for him! But do not follow him nor boast of him nor should you attribute the preaching of the gospel to his personal talents. Thank God that He should bless that servant to preach the gospel and rejoice that you have been blessed to hear the gospel! Do him no disservice. **Follow Christ only.** God is a jealous God. No man, no flesh may glory in His sight!

We are imperfect craftsmen, at best. Even so, the structure we build on the foundation laid may stand and may abide when tried by fire if we but follow His commandments. Obedience acquires a reward; disobedience has its reward also.

A tree is known by the fruit it bears. Men who seek to divide and destroy are themselves a product of destruction they have sought for themselves. Men who leave the hard surface of old and beaten

paths have rivers to cross, thickets and thorns to frustrate them and wildernesses to battle. They have neither rest for themselves nor comfort for those who follow them; nor do they seem content to allow others peace and harmony. Their works shall be made manifest in due time; the day shall declare it because it shall be revealed by fire.

We are so often filled with concern, worry and remorse because we feel "trouble" is frequent visitor. Have we, as a people, been promised a lasting freedom from these concerns? Israel prayed for 400 years for deliverance from bondage to the Egyptians before God led Moses to the sea and there provided an escape. For forty years, Israel wandered in the wilderness and Jerusalem was laid waste, ruled by Rome and scattered to the four corners of the earth. The early Church suffered persecutions and the churches of Apostle Paul's day had problems. Are we so **profoundly different** that we should sail our ship forever on calm and quiet seas? God's people pray during tribulations and they seem to forget their God when all is going well. There is a cross to bear, a burden to carry and snares on the left and on the right. There is hope also, to nourish and to sustain us in moments of doubt and need. And, bless His sweet and holy Name, the windows of heaven are opened to our prayers! In your more anxious moments, you might do well to remember He has said: "I will never leave thee, nor forsake thee!" He has loved us with an everlasting love! Work, therefore, to secure the peace, promote the fellowship of the saints and love your brothers.

We are as soldiers with a cause to defend. Our tenure is not for a year, nor for two, nor for ten. We are not separated from the service (except by our disobedience) nor may we retire. Let us, therefore, strive for an honorable discharge when death claims our bodies.

Each has a labor. Each has a task. Each has a purpose. The security of the kingdom depends also on the security of each of us. **Each of us is, therefore, charged with a responsibility to protect each other.** The good shepherd sought the one sheep which was lost though ninety-nine were safely in the fold. It is well that we love one another. **We know that we have passed from death unto life, because we love the brethren.** Let brotherly love continue. Brotherly love means more than an act of kindness or a cordial regard for each other; it means also a right regard for the welfare of a brother and often requires reproof and reproof suggests a gentle, sincere admonishment. The rules of practice regarding discipline within the church are well established and are founded upon scriptural guidelines. There are many who would readily confess that the several rules and resolutions adopted by our several churches in association through the years (which are recommended to the separate and individual churches for the conduct of affairs within the churches) are not readily remembered nor, perhaps, adequately or thoroughly understood. In any event, our forefathers deemed these rules of practice necessary and worthwhile and designed to secure the peace, the fellowship and the communion of the several churches. They have served us well and it is good that we can look to these rules from time to time for instruction and for help in solving present difficulties as they arise. So long as these rules are founded upon a "Thus saith the Lord" or upon a reasonable and proper understanding and interpretation of the Scriptures and so long as

these rules serve to promote the peace, the unity and the harmony of our people, . . . so long as these rules serve to fortify and to secure the fellowship of the saints, they are good to follow. "Gospel order" is as imperative or as necessary as sound doctrine. Each serves to justify the other. One without the other serves only to discredit the other and to mislead and to destroy. How long would a building last without a roof? Would Noah's ark have weathered the storm had he neglected to seal the walls of his ship with pitch within and without? And how long did that building last which was built on sand when the storms beat upon it? The Church has been constructed on a rock; that rock is the confession that Jesus Christ is the Son of the Living God Who is revealed to the sinner, not by flesh and blood, but by the Father. And Jesus said the gates of hell would not prevail against His Church. To the faithful, no further or additional proof is required. But the peace of Zion can be disturbed and is often disturbed. Of what great concern, except a humane concern, is it to the Church that nations go to war? The wars with which the Church should and must concern itself are those within the Church, within the militant kingdom! Those who would wage pitched battles and those who would cause division by subtlety and deceit have their stamp; they can be identified and labeled for what they are; they are, lamentably, of our own household of faith. These are those who esteem themselves wiser than our forefathers who labored to construct the walls of Zion and provided for an orderly discipline of its people. These are those who plead that the peace of Zion is promoted in division, who dare to sever and rend the churches, each from the other, to carve away their unity, member by member. These are those who dare to proclaim that gospel order is not so important, after all, that all that is required is for the individual to profess a belief in Christ or for a church to certify it is in peace "at home." These are those who proclaim they have discovered "new paths" and who have no concern for the good way. "Every man's work shall be made manifest; for the day shall declare it because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." (8)

It is written: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and shall be turned unto fables." Have we come so far to bear witness of these things? It seems sadly so.

Still, the voice is heard, though, perhaps, faintly: "Ask for the old paths, where is the good way and walk therein; and ye shall find rest for your souls." Oh! Would God make it sound with the voice of thunder!!

Powerful forces are at work to destroy. The appeal is not to peace; the appeal has no concern for peace. Their purpose, as is manifest from their deeds, is to set up independent kingdoms, to surround us and to divide us, to grow and eventually to displace and destroy us. The appeal has no sound nor fundamental concern with gospel order, except after a fashion, vastly different from that established by men of old. The method of operation concerns those things which appeal to carnal gratification. Powerful and colorful "preachers" come from afar and their services are advertised as if some commercial product. Are these the old paths? Do these methods conform or follow the precepts and examples Christ Himself established? Did Jesus employ trumpets to announce His arrival in the towns, cities

(10)

and hamlets where He preached in His day? Who can receive the gospel? The dead? Or those quickened—the regenerate? Before whom are we allowed to cast our pearls? "And the fire shall try every man's work of what sort it is."

"Nevertheless, the foundation of God standeth sure, having this seal, the Lord knoweth them that are His. And, let everyone that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified and meet for the Master's use, and prepared unto every good work." (2 Tim. 2:19-21)

We know not the hour nor the day when our journey here shall end. We should be mindful of our duty, day-in and day-out. If we serve God, we also serve one another. Let it not, therefore, be laid to our charge that we have offended and have caused division. We should beg and pray that God should be so merciful as to sustain us in the faith, in the old paths, in the good way, comfort us on our Journey, keep us from dangers, seen and unseen, and bless us as servants to do His good pleasure, enable us to love one another that we might build upon that foundation gold, silver and precious stones which, when tried by fire, should remain as a testimony that we have fought a good fight, finished our course and kept the faith.

We should be mindful, also, that those who have been blessed by our Father are not ours to condemn. If their works are worthy of condemnation, we are at liberty to condemn their works, but not them. Each of us is accountable to God and our works also will be tried by fire. We are His handiwork. We are His vessels and He has molded us according to the purpose for which He will use us. Let us, therefore, pray that we are vessels unto honor. Let us remember the commandments and read for instruction and pray for guidance also. Let us love one another in obedience to the Second Great Commandment, forgiving and seeking forgiveness, reproving and accepting reproof. We are guardians of one another.

May God's richest blessings reign with you always.

C. GARDNER

16.

OBITUARY



DEACON WILLIAM PRYER JOHNSON

William Pryer Johnson was born in Stokes County, N. C. April 6, 1889, the son of Lindsey and Martha Holt Johnson; departed this life January 17, 1965; age 75 years, 9 months and 11 days.

In 1910 he was happily married to Pinie Senter, who departed this life January 7, 1933. To this union were born 7 children: James, Greer, Kyle, Rufus, Harlie and Billy Ray, one daughter, Mrs. Virginia Seals.

In 1950 he was happily married to Lula Senter who departed this life December 31, 1962.

Brother Johnson was united with the church at Zion Hill in the year 1916, being a member 49 years. He served as deacon and clerk for some odd years. The exact dates are not known because the

(11)

records were burned in his house about 8 years ago. Brother Johnson was a faithful member and in the many years, there were few times that he failed to fill his seat. He loved everybody and I feel that the church and neighbors have lost a dear friends, but I feel our loss is heaven's gain.

I believe that Brother Johnson often went into the fields and woods to pray. I feel that he was shown many things of the Lord. He was a great lover of peace and a firm believer in salvation by grace.

We feel that he fell asleep in Jesus on his way to meeting, the morning of January 17, 1965. I would like to say to his family, I feel to know how much you miss him. but be comforted by the thought that some day we hope we'll be blessed to meet him in a world that knows no end.

Brother Johnson was laid to rest in Zion Hill Church Cemetery, January 19, 1965. His funeral was conducted by Elders H. B. Thomas, D. E. Wood and Coy Sykes.

Written at the request of Zion Hill Church in conference May 15, 1965.

Your brother in hope of eternal life,

—Grover C. Lowe

17. ORDAINED MINISTERS

Elder Jesse Collins, Box 64, Pilot Mountain, N. C.; ph. 368-2540
 Elder James F. Hill, King, N. C.; ph. Old Town 983-3252
 Elder J. A. Marion, Ararat, N. C.; ph. Level Cross 374-2327
 Elder Bell Tucker, Gibsonville, N. C.; ph. 449-4374
 Elder Isaac Gibbons, Winston-Salem, N. C.
 Elder J. I. Cruise, 312 Madison Dr., Mt. Airy, N. C.; ph. 786-4055
 Elder Elbert Hunter, Rt. 1, Box 465, Mt. Airy, N. C.; ph. 786-8831
 Elder Coy Stewart Thomasville, N. C.
 Elder Edward Lawson, Rt. 6, Mt. Airy, N. C.; ph. Beulah 352-4354
 Elder Coy Sykes, Rt. 1, Lowgap, N. C.
 Eld. J. L. Williams, 975 Pacific Dr., Winston-Salem, N. C.; ph. 767-1135
 Elder W. C. Collins, Rt. 1, Mt. Airy, N. C.
 Elder Willie Branch, Rt. 1, Elkin, N. C.; ph. Zephyr 366-4512
 Elder Claude Hutchens, Rt. 1, Dobson, N. C.
 Elder C. D. Hall, 305 East Polo Road, Box 3, Winston-Salem, N. C.
 ph. 725-6694
 Elder Coy Hawks, 3958 South Dale Avenue, Winston-Salem, N. C.
 Elder Waldon Stockner, Hillsville, Virginia.
 Elder Richard Bond, Barren Spring, Va.
 Elder E. H. Horton, Beltsville, Maryland.
 Elder Garnett Easter, Rt. 5, Mt. Airy, N. C.
 Elder D. E. Wood, Rt. 1, Lowgap, N. C.; ph. Beulah 352-4421
 Elder H. B. Thomas, 125 East View St., Galax, Va.; ph. 236-3696

18. LICENTIATES

Otis Rogers, Pinnacle, North Carolina
 W. E. Thomas, Galax, Virginia

19. CHURCHES AND THEIR PASTORS

Ararat (C.H.): Elder James F. Hill
 B-yles Chapel—Elder J. F. Hill
 Chestnut Grove—Elder H. B. Thomas, J. I. Cruise
 Deep Creek—Jesse Collins
 Fellowship (Snake Creek): Elds. Richard Bond, Walden Stockner
 Hogan's Creek—Elder Jesse Collins.
 Liberty: Elders H. B. Thomas and J. A. Marion
 Little Vine: Elders Willie Branch, Edward Lawson
 Mitchell's River: Elders D. E. Wood, Coy Sykes, Coy Stewart
 Mulberry: Elders Edward Lawson and W. C. Collins
 Pilot Mountain—Elder Jesse Collins, Edward Lawson
 Pleasant Grove—Elder C. D. Hall
 Rock House: Elder Fletcher Beasley
 Sandy Ridge: Elders Coy Sikes, J. I. Cruise
 Stoney Creek: Elds. E. L. Hunter, Edward Lawson, J. I. Cruise
 Tom's Creek: Elder E. L. Hunter
 Union: Elders Edward Lawson and E. L. Hunter
 Volunteer: Elders Sam Adkins, Bell Tucker
 Zion Hill—Elders D. E. Wood, H. B. Thomas

20. 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.	60
Chestnut Grove—G. P. Lyons, 903 Banner St. Mt. Airy, N. C. . .	80
Deep Creek—Mrs. Eunice Key, Siloam, N. C.	40
Fellowship (Snake Creek)—Virgie Stockner, Hillsville, Va.	30
Hogan's Creek: Carlton Fulk, Rt. 1, Siloam, N. C.	25
Liberty: Curtis Harbour, Rt. 2, Dobson, N. C.	30
Little Vine—Geo. White, Rt. 1, Elkin, N. C.	100
Mitchel's River—Mrs. Elizabeth Southard, Rt. 1, Dobson, N. C. .	30
Mulberry—Elbert Slawter, State Road, N. C.	30
Pilot Mountain—Carrie Collins, Box 64, Pilot Mountain, N. C.	30
Pleasant Grove—H. E. Johnson, Box 65, East Bend, N. C.	35
Rock House: W. R. Coins, Westfield, N. C.	50
Sandy Ridge—Forest Easter, Rt. 5, Box 153, Mt. Airy, N. C.	55
Stoney Creek—J. M. Hunter, Rt. 1, Box 456, Mt. Airy, N. C.	70
Tom's Creek: L. L. Love, Rt. 2, Pilot Mountain, N. C.	85
Union—Carroll F. Gardner, Allison Tree Circle, Dobson, N. C.	85
Zion Hill—Vestal Jones, Rt. 5, Box 218, Mt. Airy, N. C.	35

21. ASSOCIATION MAILING LIST

Roaring River: John D. Hall, 278 South St., Elkin, N. C.	15
St. Clair's Bottom: Quentin P. Dancy, Chilhowie, Va.	15
Washington. Carlos Jackson, Mavisdale, Va.	30
Piney Grove: S. O. Shelton, Westfield, N. C.	25
Mates Creek: Elder Fonso Justice, Sidney, Ky.	20
Curtis Harbour, Association Clerk	80
	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.
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.

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.

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.

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.

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.

STATISTICAL TABLE

CHURCHES	Last session of Association	NAMES OF CHURCH MESSENGERS		Annual or Com.	Sun. of Meeting	Ordained Elders	Licensed Gifts	Rec'd by Exp.	Rec'd by Relation	Rec'd by Letter	Restored to Fel.	Dis'd by Letter	Excluded	Deceased	Tot. Membership	Contributions
Boyles Chapel	1947	Leo Holder, Sam Holder, E. H. Taylor	May	1	1	1	2	2	2	1	1	1	2	2	56	\$18.00
Sandy Ridge	1948	P. L. Hawks, Clever Hawks, Garnett Easter	Aug.	1	1	1	2	2	2	1	1	1	1	1	59	12.00
Ararat (C. H.)	1949	J. E. Simmons, Otis Rogers, Sherman Shelton	May	2	2	2	1	1	1	1	1	1	1	1	20	10.00
Liberty	1950	Brady Pilson, Eld. J. A. Marion, J. E. Poindexter	Sept.	1	1	1	1	1	1	1	1	1	1	1	24	13.50
Volunteer	1951	O. W. Sisk, Raymond Smith, Eld. Bell Tucker	June	4	2	2	1	1	1	1	1	1	2	2	53	22.00
Stoney Creek	1952	Deacons W. C. Hiatt, J. M. Hunter, Edd Smith	June	3	2	2	1	1	1	1	1	1	2	2	47	20.00
Hogan's Creek	1953	Carlton Fulk, Monroe Marion, Sister Elah Fulk	Aug.	3	3	3	2	2	2	2	2	2	2	2	9	5.00
Pilot Mountain	1954	Dea. Dee Sams, Moyer Pruitt, Eld. Jesse Collins	Aug.	1	1	1	1	1	1	1	1	1	1	1	20	10.00
Mitchell's River	1955	Eld. C. Sykes, Sis. Eliz. Southard, Eld. C. Stewart	July	4	1	1	1	1	1	1	1	1	1	1	13	10.00
Mulberry	1956	S.M. Southard, Elbert Slawter, Sis. Etta Dameron	Aug.	1	1	1	1	1	1	1	1	1	1	1	21	17.00
Union	1957	Dea. Tyre Simpson, Bros. M. C. & C. F. Gardner	July	4	4	4	1	1	1	1	1	1	1	1	61	17.00
Little Vine	1958	Elds. E. Lawson, Willie Branch, Dea. Geo. White	Aug.	2	6	6	2	2	2	2	2	2	2	3	97	16.00
Pleasant Grove	1959	Deacons H. E. & W. H. Johnson, Eld. C. D. Hall	June	3	1	1	2	2	2	2	2	2	2	1	23	20.00
Deep Creek	1960	Roby Murphy, Roy Poindexter, Jesse Key	June	2	2	2	1	1	1	1	1	1	1	1	15	8.00
Rock House	1961	W. R. Coins, J. H. Keaton, Elmer Hooker	Sept.	2	1	1	2	2	2	2	2	2	2	2	39	7.50
Tom's Creek	1962	L. L. Love, Glenn Hunter, Jack Joyce	June	2	2	2	1	1	1	1	1	1	1	1	49	20.00
Zion Hill	1963	Brethren H. J. Hill, Bennie Snow, Vestal Jones	July	3	2	2	1	1	1	1	1	1	1	2	29	15.00
Fellowship (S.C.)	1964	Elds. R. Bond, W. Stockner, Dea. McKinley Goad	Aug.	2	3	3	1	1	1	1	1	1	1	1	22	10.00
Chestnut Grove	1965	Deacons Alex Edwards, G.P. Lyons, Bro. Pat Snow	Aug.	4	4	4	2	2	2	2	2	2	2	3	56	12.00
		Totals			22	22	218	18	18	18	18	18	18	22	713	263.00