

MINUTES

of the
Forty-Second Annual Session

— of —

**The Indian Bottom
Association**

— of —

Old Regular Baptist of Jesus Christ
held with the
INDIAN BOTTOM CHURCH

Blackey (Letcher County) Kentucky

SEPTEMBER 3-4-5, 1937



JOHNSON PRINTING COMPANY

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PROCEEDINGS

The Indian Bottom Association of Old Regular Baptists met with the Indian Bottom Church, Blackey, Letcher County, Kentucky, September 3rd, 4th and 5th, 1937. After singing by the congregation and prayer by Eld. Tip Cornett, the introductory sermon was preached by Eld. Wm. Scott. Text "Thou art Peter and upon this Rock I will build my church, etc.

The delegates and congregation remained at the church house, and after a few remarks by Eld. W. R. Boggs, Moderator of the Association; singing and prayer was invoked by Eld. F. G. Fields.

1. The Moderator, Wm. R. Boggs called for letters from the churches that compose the Indian Bottom Association. The letters received and delegates seated as shown here in table of statistics.

The Maple Grove church, by her delegates sent her letter, and on admonition of the Moderator, the delegate J. P. Mullins made his confession that he had erred in lettering to the Association, last year, and was forgiven by the Association. Then, by move and second the Association received them and her delegates were seated.

2. The Association then organized by re-electing Eld. W. R. Boggs, Moderator; Eld. W. C. Hogg Assistant Moderator, and F. G. Fields Assistant Moderator. Bro. I. N. Lewis Clerk, and Bro. Henry Blair Assistant Clerk.

3. In order to redeem time the articles of Faith, Rules of Decorum and Constitution were not read, but was approved as in last year's minutes.

4. Called for newly constituted churches and received letter from Little Daniel, which was found orthodox.

5. Called for corresponding letters from sister associations but no letterbearers appeared from the Union or New Salem Associations.

6. Called for transient ministers and messengers and received, Elds L. C. Riddle, W. B. Smith, David Maggard, Robert Combs, Joe Hagans, A. R. York, Billie Moore and brethren W. H. Fields D. H. Standifer and S. Sloane.

7. It was moved and seconded that the Moderator be authorized to make all temporary appointments during this Association.

8. Appointed a committee on Ministry consisting of one delegate from each church together with the entire delegation from Indian Bottom church. Their report was as follows: for Saturday, 1st, N. T. Maggard, 2nd, McKinley Gilesple, 3rd, G. Bennett Adams, 4th, C. C. Bates, 5th, D. C. Maggard.

9. Appointed Bro. I. N. Lewis to write Corresponding letters to sisters the Union and New Salem Associations.

10. Appointed a committee on arrangements consisting of E. H. Stidham, Watson Sexton, Squire Watts, James Whitaker, J. P. Mullins, A. C. Craft, Caleb Creech, R. C. Shepherd, Milton Napier,

H. D. Caudill, W. E. Brown, J. H. Brewer, J. W. Pratt, Bob Blair, Dave Hensley, J. E. Callihan, Elam Hale, Wesley Caudill, A. C. Caudill, N. T. Maggard, G. M. Caudill, Francis Owen, Dawson Dixon, N. B. Smith and Dan Noble.

The foregoing committee on arrangements convened and heard the report of the committee appointed last year to investigate and find out if the Salem Association of Jenks, Oklahoma, is orthodox. Then on motion, the association adjourned till 9:00 o'clock Saturday.

SATURDAY MORNING, SEPTEMBER 4th, 1937

Met pursuant to adjournment at school house near by. After singing by the delegation and prayer, by David Caudill, the Association proceeded to business in the following manner.

1. Called the roll of delegates and marked the absentees.
2. Called for the committee on arrangements to report. It made the following report namely: We the committee on Arrangements met and after due consideration of the request of the Salem Association unanimously agreed that we can not correspond with said Association unless it change 3rd, 6th and 7th items of their faith and adopt our articles of Faith and practice.
The Association approved of their report and the Committee discharged. By move and second it is hereby ordered by the Association that further correspondence be dropped until the above request of this Association be complied with.
3. Called for transient ministers and members and received Eros, Prince Caudill, B. C. Day, H. B. Creech and sisters Susie Hogg and Martha Creech.
4. On motion, the ministers chosen for the stand were excused for the day.
5. Appointed a committee on Finance composed of James Whitaker, W. H. Brown and Geo. Crase.
6. Appointed same committee on ministry as of yesterday. They reported as follows: 1. Elds. G. M. Caudill; 2. Cullen Hogg; 3. Geo. Hagans; 4. F. G. Fields; and 5. W. R. Boggs for Sunday.
7. Called for secretary and treasurer to report: Which report is as follows:

RECEIPTS 1936

Contributions from the several churches	\$96.20
From Hendrix Caudill, (former Secretary and Treasurer)	2.93
From Pilgrims Rest Church, Assessment	2.00
From Meadow Fork Church, W. E. Woodward, Assessment....	1.00

TOTAL\$102.13

PAID OUT FOR DELEGATES

Taxi fare to Union Association	\$10.00
Taxi fare to New Salem	11.00
Printing 2000 minutes	68.50
Copying Court Record for Law Suit	2.50
Postage	1.43
Secretary's fee	10.00
TOTAL	\$103.43
	102.13

Due Secretary and Treasurer\$ 1.30

8. Authorized the printing of 2000 minutes and 200 letter forms and appointed the clerk to superintend the printing of same.

9. Called on Bro. Clerk to read letters to sister Associations and appointed delegates to attend the same to wit:

To the Union Association Bro. W. C. Brown, Ira Honeycut, Eld. L. D. Francis, Joe Hagans, Geo. Hagans, Bro. Henry Blair and I. N. Lewis.

Letter and minutes in hands of I. N. Lewis.

To the New Salem Association, Elds. Caleb Creech, Cullen Hogg and G. M. Caudill, Joe Hagans, Geo. Hangans, London Francis, Bros. Henry Blair and I. W. Lewis.

10. Called on Brethern appointed last year ot attend Associations and Union meetings to report. Some reported and those who failed to attend were excused.

11. Appointed Union meetings as follows:

UNION MEETINGS

MAY 1938

LITTLE HOME—First Saturday and Sunday: H. D. Caudill; G. M. Caudill; Robert Combs; F. G. Fields and Wm. Scott.

MALLET FORK—Third Saturday and Sunday: London Francis; Alvie Caudill; James Caudill; Geo. Hagans; G. M. Caudill and Elam Hale.

JUNE 1938

OVEN FORK—Second Saturday and Sunday: L. C. Riddle; Geo. Hagans; London Francis and F. G. Fields.

JAMES MEMORIAL—Third Saturday and Sunday: W. C. Hogg; F. G. Fields; Elam Hale; Alvie Caudill and Roy Whitaker.

CARRS FORK—Fourth Saturday and Sunday: Cullen Hogg; Geo. Hagans; Roy Whitaker and Lou Riddle.

JULY 1938

INGRAMS CREEK—First Saturday and Sunday: W. C. Hogg; and Caleb Creech.

MEADOW FORK—Second Saturday and Sunday: Wm. Scott

and F. G. Fields.

DOTY CREEK—Second Saturday and Sunday: Crit Eldridge; Roy Whitaker and Geo. Hagans.

LITTLE DANIEL—Second Saturday and Sunday: Tip Cornett; Elam Hale and L. C. Riddle together with Moderator and assistant.

HURRICANE GAP—Second Saturday and Sunday: Caleb Creech and L. C. Riddle.

SANDLICK—Third Saturday and Sunday: R. L. Baker; G. M. Caudill and F. G. Fields together with Moderator.

PILGRIMS REST—Fourth Saturday and Sunday: Tip Cornett and Wm. Scott.

AUGUST 1938

BIG LEATHERWOOD—Second Saturday and Sunday: G. B. Ison; Geo. Hagans and G. M. Caudill.

CEDAR GROVE—Fourth Saturday and Sunday: F. G. Fields and G. M. Caudill.

12. Called on Clerk to read circular letter written by Bro. Henry Blair, which was read and approved and ordered to be printed in these minutes.

13. Called on committee appointed to secure former record book or books of this Association to report, who reports that the committee needs further time, more depositions, and money to prosecute the law suit.

It was moved and seconded that the committee be given more time.

It was also moved and seconded that this Association advise the churches of this Association to make up an amount equal to 15 cents per member to aid in the law suit to obtain the record.

14. Resolved that Eld. H. D. Caudill write a circular letter to be read for approval at our next Association.

15. Resolved that our next Association be held with the Mallet Fork church, Pine Top, Knott, County, Kentucky, to begin on Friday before the first Saturday in September 1938 and the two following days and that the introductory sermon be preached by Eld. Robert Combs, Eld. Caleb Creech to be his alternate.

16. On move and second, this Association adjourned to the time and place of our next Association.

Done, signed by order of the Association

ELD. W. R. BOGGS, Moderator

ELD. W. C. HOGG, Assistant Moderator

ELD. F. G. FIELDS, Assistant Moderator

BRO. I. N. LEWIS, Clerk

BRO. HENRY BLAIR, Assistant Clerk

SUNDAY MORNING SEPTEMBER 5, 1937

1. The services were introduced by Eld. G. M. Caudill.
2. Eld. Cullen Hogg, Text, "Fear Not Little Flock,"
3. Eld. George Hagans, Text, St. John 12:42.
4. Eld. F. G. Fields, Text, "As my Father hath appointed unto Father hath." etc.
5. Eld. W. R. Boggs, Text, "Behold what manner of love the Father hat." etc.

This session of the Indian Bottom Association closed with much shouting and praising God, which was interrupted by a light shower of rain which was one of God's blessings on his people.

ELD. W. R. BOGGS, Moderator
 ELD. W. C. HOGG, Assistant Moderator
 ELD. F. G. FIELDS, Assistant Moderator
 BRO. I. N. LEWIS, Clerk
 BRO. HENRY BLAIR, Assistant Clerk

CIRCULAR LETTER

Dear Brethern and Sisters of the Indian Bottom Association, having been appointed last year to write a circular letter to be printed in our minutes, for your consideration.

I now through my weakness and unworthy feelings will try by the help of God, to address you in the following way. The scriptures that arrested my mind will be found in Jeremiah the 17th chapter and the 7-8 verses which read as follows:

Blessed is the man that trusteth in the Lord and who's hope the Lord is, for he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from bearing fruit.

Now we as Baptist people, realize that all people bear some kind of fruit, and there is only two kinds of fruit, one is Good and the other is Bad, and we understand that every man and woman is born into this world on an equality, and all have the same chance to be regenerated and born again, alter they have transgressed the Laws of God, now we realize that after a man has transgressed the Laws of God that there must be something done for that man before he can become a fruit bearer of righteousness, he must be regenerated and born again, and the blood of Christ applied to his never dying soul.

We find in Mathew the 5th, Chapter and the 6th verse where it reads, "Blessed are they which hunger and thirst after righteousness for they shall be filled." I understand from the passage of scripture just quoted, that all men that has become short

of the Glory of God, must become hungry and thirsty, (what for) for the Love of God to be shed abroad in his soul, and have that stain of sin taken from his soul and the love of God planted within, and when this is done for a man he then becomes a fruit bearer of righteousness.

Now some one will want to know how this is done for a man, I understand that there is a time in everyman's life that the spirit of God enters his soul and teaches him that all things are not well with, him and that if he dies his sins, that where God and his Son Jesus is, he can never appear in peace, and when this teaching of the spirit is making it's self manifest in the soul and the man be led by the spirit and pray God to forgive him or her of their sins and when they have come to a time when they have done all they can do, and come to a standstill point, as did the children of Iseral when Moses told them to stand still and see the salvation of the Lord, then it is that God will pardon them when it is that they have prayed for every sin they have committed, and give it all up in the hands of God, and become willing for his will to be done, for we realize that every sin shall be punished. (When is it that man can pray, is it at all times) No—it is only when the spirit of the Lord, is knocking around the heart, and bidding him to pray. There is a class of people that claims we must go to the mourners bench to pray, but I want to admonish you that wherever the spirit bids you pray that is the place and time to pray, and if you will be led by that spirit you will be led a right, and when God forgives you of your sins, then it is, you will bear that fruit which the scriptures said we shall bear.

(What has this Spiritual change, done for the natural man if anything?) I believe that it changes the outward man so much that you will not see him committing the things that he once committed, while in sin, for we understand that old things are done away and behold all things have become new. Now we put bits in the horses mouth, to rein the body, and when they are put in his mouth the horse is very easily handled. Now, then when the Grace of God is applied to the soul it causes the natural man to change his ways and to travel a different road, to which he once traveled for the scriptures tell us that the carnal mind is not subject to the laws of God neither indeed can be, (now we have people who says that after they received the gift of God they can fall away and be lost.)

Teaching a fall from Grace, I am sorry for a man that preaches such erroneous doctrine, teaching my children and yours we have such a changeable God as that, you may mark that the man that preaches such stuff as that hasn't tasted of the Grace of God,

for God says that he is the same God yesterday and today and forever and changes not, now this is enough to satisfy any sound minded man that there is no such a thing as a fall from grace as they claim. This is some of that fruit which is contrary to the fruit of righteousness, they also claim that they have the Holy Ghost and say that they don't sin, now I believe in the Holy Ghost if it is applied to where it belongs, (and where is that?) It is in the soul and not in the body and will not be applied to this body as long as it is living here upon earth, but as soon as it will be applied to this body is when this body is raised from the dead, then it will be sanctified both soul and body, and not before.

Now, we realize that after the Grace of God has been applied to the soul of man that there is no more space for that satanic spirit, for we read that Christ said I in you and you in Me, I in the Father, and the Father in Me, which makes a joint union, and this is the one that the scriptures which I quoted in my outset remarks, has reference to. Blessed is the Man that trusteth in the Lord, and whose hope the Lord is.

Now Brethern, we see that if we put our trust in the Lord, we are promised blessings, and I feel that every child of God realizes when he is doing the will of our Master, for our Lord has promised to be with us even unto the end, and we see in the 8th verse that he said we should be as a tree planted by the waters and that spreadeth out her roots by the rivers, this proves to me that he will water his children with the dews from heaven, and feed their hungry souls on that Spiritual food which sustains the spiritual man, which is the inward man.

Also in the 8th verse it reads, and shall not see when heat cometh, but her leaf shall be green. Now Brethern I believe we can tell a green leaf from a dead one, and I believe we can tell a man that has had that change from one that has not, for we are supposed to judge by their fruit for a good tree can not bring forth evil fruit, now we have some in the Baptist churches which are trying to put forth the green leaves, but they only endure for a while, and finally wither for the lack of the Grace of God being applied to that soul of theirs.

Dear Brethern and Sisters my desire is that we as true children of the Lord and Saviour Jesus Christ, let our lights shine before the world that the sinner class may see our good works and glorify our Father which is in heaven.

For if we are not a deceived people we are as a city set on a hill that can not be hid, and the God that borned that soul said for us to let our lights shine, and it means something to the neighborhood in which we live and not only to that, but it is following the

council of our blessed Redeemer.

And when this light is made manifest in the soul it shines within it's self, you can tell when that light takes effect for it changes the old Adam man and causes him to travel a different road to which he once did travel, now if we the Regular Baptist people and the people of God, will put our trust in the Lord and be lead by his spirit, we will receive the blessings which he has promised us. We realize that there is something for each and every member to do. It is the duty of those who have not come home to this earthly kingdom to come out from among the world and come home to their friends and show the world that they are no more of the world, for every stick that is placed in that building is jointly fitted together, and if we each and every member abide in the calling wherein we are called I am sure that there will not be one that wants to feel like he is higher than his Brother.

Dear Brethern, let us not forget the text, and let us bear the fruit which the scriptures says we shall never cease from bearing, and let us all be more prayerful and more mindful of our duty, and praying for each other as well as for sinners, when hills and Mountains separate us, and great will be our reward, in the end, for we are promised a reward if we hold out faithful to the end.

So may God bless each and every member that may compose the Indian Bottom Association, when in session with the Indian Bottom church and may each and every delegate that compose her body come together in prayer and be led by the spirit of God, and may thhe Lord be in every song and Prayer and sermon which might be offered through out this session of the Association. So may God in his tender mercies rest and remain with his people, while going through this world of trouble, while bearing up the blood stained banner of king Emanuel, is the prayer of your unworthy brother in hope of eternal life.

BROTHER HENRY BLAIR

OBITUARIES

W. H. VANOVER

It is with a sad feeling that I attempt to write a sketh of the life of my husband, W. H. Vanover, who died January 19, 1937. He was a son of Andrew and Peggy Vanover, who was born November 4, 1866, age 70 years, 2 months and 15 days. He was married to Harriette Poindexter in 1887. To them eight children were born. His wife and six of the children preceeded him in death. In 1901 he was married tot Sarah Howell and unto them eleven children were born, three of which died in infancy. He leaves a wife (Sarah

Vanover) ten children, (two by his first wife and eight by his last wife) many relatives, many friends and the brethren and sisters to mourn his loss, but we feel that our loss is his eternal gain.

He joined the Old Regular Baptist church September 25, 1910 and remained a faithful member until death. He was strong in the faith even in his last moments and tried to show me the Lord with all his might and said, "Let us both go with Him", but God's will was not for us to go together. I believe he saw heaven's door open to receive his soul and that it is today resting in the paradise of God in peace awaiting the resurrection morn. Now children, your papa has gone never to return to us any more, but we can by the grace of God go to him. He prayed so often for you children that you all might be saved in heaven by being born again. He said many times, "I wish they add were like Harvey," so children, don't weep for papa, but rather weep for yourselves and close in with overturned mercies of God that we all may by grace divine sit down together in heaven where no separations take place.

How long, how long, Oh, Lord,
How long have I on earth to stay,
Roll on, roll on the wheels of time
And bring the joyful day.

(Written by a lonely wife) SARAH VANOVER

SACKETT, KENTUCKY, AUGUST 5, 1937

It is with sad feelings I write a short sketch of my dear father and mother.

Corporal John Breeding, Company M 14th Inf., Cavalry was born Oct. 29, 1837 and departed this life July 1, 1923. He had a stroke of paralysis which caused his death. John Breeding was well known and loved by everybody. Just before he died his daughter Lucinda asked him if he could pray and if he could meet his wife in heaven. He nodded his head "yes."

Elizabeth Breeding was born May 23 1842 and deceased this life Sept. 29, 1897. She professed a hope in Christ. She regretted that she had never been baptized in the fellowship of the church. She died in the full triumph of the living faith and is at rest in heaven today.

To all their children and grand children, friends and relatives: Strive to meet them in the glory land above. Gone but not forgotten. —Written by their broken hearted daughter,

LUCINDA ISON.

SACKETT, KENTUCKY, SEPTEMBER 3, 1937

It is with sad heart that I try to write a short sketch of my beloved children that have departed this life.

Name: Ethel Madden, born January 9, 1914, departed this life March 19, 1923.

Name: Bethel Madden, born March 13, 1917, departed this life May 6, 1919.

They died as little angels and have gone on to meet God and his angels. Ethel said before she died, "Mamma, I have to go home. I have to cross Jordan. My grandma has come after me and I have to go home to shake hands with her. And now her father and mother profess a hope in Christ, the Lord, and both attached themselves to the Regular Baptist church, hoping with faith in the Lord that we can meet our little ones in heaven and be with them and God where we will never have to part.

Written by broken hearted parents,

JOHN MADDEN — AFFIE MADDEN

CHARLEY STAPLETON

By request of Sister Laura Stapleton I attempt to write a short obituary of her husband, to-wit: Charley Stapleton, who departed this life August 13, 1936, age about 68 years. He was married to Laura Hubbard in early life and unto them were born nine children, three boys and six girls, two of which preceeded him in death. Bro. Stapleton moved to Pulaski, County, Kentucky from Virginia and attended the Powell church of the Old Regular Baptists. and loved to talk about the goodness of God and how people ought to live. He enjoyed talking about salvation by grace and would denounce false doctrine, and even tell people while on his sick bed how to get to heaven.

He said he had a dream that he would live till 1936 and asked me how long it was until 1937. When I told him he said, "My time is up and I don't dread to go. All I hate is to leave Laura, but she will come soon." He bore his suffering patiently.

Now to his children: Your father is gone never to return and when God's spirit teaches you will you pray that He prepare you to see his face in peace where you can sit down in the Kingdom of God and ever be with father and all the saints of the most High God. Sister Laura just press on in the straight and narrow path and be faithful till the time comes for you to go too, where we believe Bro. Charley is resting in peace and happiness free from afflictions and pain.

SARAH VANOVER

It is with tears in my eyes and a prayer in my heart that I attempt to write a short obituary of our beloved sister in the Lord.

Mrs. Leathean Fields was born April 14, 1851, deceased March 14, 1935, age 83 years, 11 months old. She first married Bony Ison who deceased this life December 3, 1879. To this union six children were born, four boys and two girls, of which five are yet living and all of whom belong to the Old Regular Baptist church. Then she was married to Mat Fields and to this union five children were born, of which four lived to be grown and one died in infancy, and one at about forty years of age. One of this family belongs to Regular the Baptist church. Sister Leathean joined the Baptist Church 33 years ago and was a faithful member until her death. She would shout and praise God when she was accompanied with the good spirit. She always filled her seat in the church and often had church in her home. The church has lost a good member, the children a good mother, the neighbors a good friend, but heaven has received another jewel. So now children, if you ever want to see mother you must prepare to meet God and walk in the good old way for I believe your mother will be numbered with a band of angels at the great resurrection day. —Written by your unworthy brother,
JAMES WHITAKER

It is with a sad heart that I attempt to write the obituary of my small daughter, Lettie. She was born July 26th, 1933 and deceased December 14, 1936. In our home was left a void and empty space which has been unable to be filled. In her few years she realized that God lived within us. While in the hospital she knew she must die and asked me to go with her or to meet her in heaven. I have the assurance that Lettie is at rest. I pray that we will all meet her in heaven.

H. R. S. STAMPER and Wife, Sackett, Ky.

RAY HALE

He was born December 19, 1922 and died July 14, 1937. Age 14 years, 6 months and 25 days. He was a son of L. R. and Hettie Hale. Besides his parents he is survived by two brothers, Clyde and Howard, and four sisters, Lora, Gladys, Eula Mae and Georgia and one niece, Marilyn. All left to mourn his loss together with many loved ones and friends. One brother, Kermit preceeded him to the grave 18 years ago. He was operated on in the Danville hospital for appendicitis from which he never recovered. We feel that our loss is his great eternal gain as we know he feel in the hands of a just God who does all things right and we hope that while his body lies in our midst, his soul is in the paradise of God.

Written by his sister Gladys.

SISTER ROSIE AMBURGEY

It is with much unworthy feelings and sorrowful of heart that I try to write an obituary of our Sister in the Lord, to wit: Rosie Amburgey, she was born April 16, 1861. Deceased September 26, 1936, age 76 years, 7 months and 5 days. She was the widow of John Amburgey. To this union were born two children of which one boy is still living to mourn the loss of mother, but we feel that our loss is her eternal gain. Sister Amburgey professed a hope in Christ and at the funeral of her husband, the second Saturday in July, 1932, she joined the Regular Baptist Church and was baptised by Brother Ellis Hopkins near her home. She wanted her fellowship with the Carr's Fork church and on the fourth Saturday in July, 1932, the church received the work of Brother Hopkins and gave sister Amburgey the right hand of Fellowship into the church. She lived a faithful member until death. To love her was to know her for she was a good and kind mother not only to her children but to everybody she knew. I was acquainted with her and have been at her home several times while she was left alone to mourn the loss of a husband, in her hours, and it seemed that the only thing she wanted to talk about was heaven and heavenly things. Some time before her death she fell and broke her hip and was rushed to the hospital but it was all in vain. It wasn't long until the death angel entered the home with the summons which we will all have to obey and took her to the great beyond where no traveler ever returns. I was with sister Amburgey several times before her death and she would have me to hold services for her before her death and she told me that she had a hope that she would not change to worlds like this, and wanted to die but all she dreaded was the sting of death, but prayed for the Lord to take her out of her trouble. I am very sure that sister Amburgey's soul is at rest around the altar of God.

Now children, mother is gone and I am sure you miss here and it is my opinion that the home is lonesome without her for we have heard the voice of mother so often calling for us but now her voice is still. But if you children want to make mother rejoice again put your trust in God and make your peace calling and election sure with God in this world, for we hear the scriptures saying there is more rejoicing in heaven over one soul that repents than ninety and nine that needeth no repentance.

So may God guide the footsteps of her children and cause them to see and realize that the grace of God must be applied to their souls if they ever see and enjoy the presence of heavn.

Is the prayers of your unworthy brother in hope of eternal life.

HENRY BLAIR

JULY 15, 1937

It is with much unworthy feeling I attempt to write the obituary of our dead sister, to-wit: Elizabeth Madden. She was born July 1, 1857. Sister Madden joined the Regular Baptist church at Carr's Fork, July, the fourth Saturday, 1900 and lived a faithful member until the death angel came to her home and took her away February 28, 1937—age 79 years, 7 months, and 27 days. I was very well acquainted with sister Madden and visited her home while afflicted in her old age. When she wasn't able to attend to her home affairs she would drop everything she had to do and want to know how the church was getting along and if all was in peace and harmony and that was all her talk when I was there. Sister Madden told me at different times that she had been shown that the Old Regular Baptist church was the only true church and her prayer was that the Brethern and Sisters would be more prayerful, that peace and harmony would remain in the Carr's Fork church as always had. She said that when this warfare was ended with her that she wanted brethern that was in order who had not left the faith and order which was carried on in her early days which she enjoyed in her most joyous times when our forefathers would preach the gospel of Christ, to preach her funeral and tell her children and friends who were left behind to not grieve for her; for she was just gone over home and for them to be mindful of the things which she had told them and to try, by the help of God, to meet her around the dazzling throne of God where there will not be any more separating or parting of fathers and mothers and children where all will be joy, peace and love forever more. Sister Madden is sadly missed by the Carr's Fork church as well as by her children and many friends which are left behind to mourn her loss but our loss is her eternal gain. Now children, you have lost the only mother you have on earth, the one that has come to your rescue so many times in time of trouble, but now mother can't come any more. I feel that you all promised in your hearts that you would meet mother in the sweet by and by. If you haven't made that promise won't you do so today and cause mother's spirit to rejoice for the scripture says there's more rejoicing in heaven over one soul that repented than ninety and nine that need no repentance. Now may we all remember mother's prayers and how happy she would be when over shadowed with the love of God.

May God bless you all according to His good pleasure is the prayer of your unworthy brother.

HENRY BLAIR

that it was carried by the angels to heaven there to rest until the great general resurrection when all that are in the grave shall hear the voice of the Son of God and come forth, and they that have done good, unto the resurrection of life; they that have done evil unto the resurrection of damnation. I thank God that I have a hope to believe that I will meet all of God's children over yonder just beyond this world of trouble and sorrow.

A precious one from us is gone,
A voice we loved is still,
A place is vacant in our home
That never can be filled.

Written by his oldest daughter,
MARYLAND AMBURGEY, Smithsboro, Ky.

ALICE CORNETT

It is with a sad heart that I write the obituary of my loving sweet wife, Alice Cornett. She was the daughter of James and Lissie Jackson. She was born July 10, 1894 and died December 13, 1936, age 42 years, 4 months and 3 days.

She was married to Willie Sparkman. To this union were born two girls. Later Willie was killed in the mines. She often talked about Willie and said that she hoped to meet him again some day.

Later she was married to Tip Cornett. To this union were born eight children, three boys and five girls. Two boys have gone on in death. She often talked about her dad. She loved him and often looked for him to come. She joined the Old Regular Baptist church when she was sixteen years old. She lived a christian life until death. She often talked to me about doing right. She often said that she wanted her children to do right, and I know she did. She was a hard working woman all of her life, but I feel she is now resting from her work.

I sure do miss her in my home, she was so sweet to me. She was a true wife and a good mother. She was loved by all who knew her. She bore her sickness with patience. She talked about Brother Bennett Adams while she was sick, preaching for her. She said, "Honey are you praying for me?" I said "Yes, the Lord will take care of you."

On Friday night before she died she said "I want to tell you what I saw. I saw little Shade (her baby) and Ivan Gay, Irvin Ison and Eva Ison's baby that got burned up, and the Lord. I want to be buried by my baby." She said, "Honey, don't grieve after me."

She called for my brother, John D. and said that she wanted to tell him something. When he came she could not talk to him.

God had called her home, where she can talk with the angels. God bless her, I can't help but look for her when I come home. Some day I hope to live with her again where sad farewells are all gone and live together forever.

She leaves a husband, eight children, a father, mother, two brothers, four sisters, and a host of friends to mourn her loss. We feel that loss was heaven's gain. I know she was a good woman wanting to do right so God took her home. So sleep on a while honey. Some day I feel I will be with you again.

Written by her husband,

TIP CORNETT

MARY MCKNIGHT

Mary (Rice) McKnight was born April the 23rd, 1874. Died May the 27th, 1937 being 63 years, one month and 4 days old at the time of death. She was married to Jonathan K. McKnight on February the 26, 1893 and to the union were born three boys, as follows, Denver L. of Conway, Ky. Garfield of Langnau, Ky. and Andes who preached her in death, March 6, 1919 and Bertha McKnight whom they adopted and raised from infancy. She also leaves to mourn her sad death two brothers, John Rice of Harlan County and Arthur Rice of Conway, one sister, Mrs. Leonard Wynn of Conway. Her mother, Jude preceded her in death a little over four years ago and her father, the Rev. William N. Rice hardly two years ago also a brother Irvin Rice about nineteen years ago. Mary as we all knew her was an affectionate and loving wife and mother and her friends were numbered by those who knew her. She professed a hope some several years ago though never attached herself to any church, but lived a true christian life and died in full triumph of the christian faith and we feel that our loss is her eternal gain.

Written by a true friend, M. T. Fouts, Conway, Ky. May 28 1937

ARTICLES OF FAITH

1. We believe in the one true and living God; and notwithstanding there are Three that bear record in heaven, the Father, Son and Holy Ghost, yet there is but one in substance, equal in power and glory not to be divided and impossible to change in principle or practice.

2. We believe that the Old and New Testament Scriptures are the true written words of God, and were given by inspiration of God and there is a sufficiency in them contained for our instruction, and they are the only rule of our faith and practice.

3. We believe in the doctrine of original sin and that men sinned since the fall and are by nature the children of wrath.

4. We believe in the impotency or inability of men to recover themselves out of the state they are in; therefore, a Saviour is absolutely needed.

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

6. We believe in the perseverance of the Saints, that through grace they are born again and adopted into the family of heaven; that they become equal heirs with Jesus Christ in glory, and He will raise them up at the last day.

7. We believe that Baptism and the Lord's Supper are gospel ordinances; that true believers are the proper subjects, and we admit of no others.

8. We believe that the true mode of baptism is by immersion, to baptize a person by their own consent, back foremost in water, in the name of the Father, Son and Holy Ghost.

9. We believe that washing of one another's feet is a commandment of Christ, left on record with His disciples, and ought to be practiced by his followers.

10. We believe in the resurrection of the dead and general judgement when all will be judged according to their deeds done in the body.

11. We believe the punishment of the wicked will be everlasting and the joys of the righteous will be eternal after death.

12. We believe that no one has a right to administer the gospel ordinances but such as are legally called and qualified thereunto.

13. We believe it to be the duty of all church members to attend church meetings, and that it is the duty of the church to deal with them for neglecting the same.

14. We believe it to be the duty of all church members to contribute to the support of the church by defraying all reasonable expenses of the same, never neglecting the poor, according to their several abilities.

15. We believe that any doctrine that goes to encourage or indulge the people in their sins or to cause them to settle down on anything short of saving grace in Christ for salvation is erroneous, and such doctrine will be rejected by us.

16. None of the above articles shall be construed as to hold with particular election or reprobation so as to make God partial directly, so as to injure children of men.

17. No one of the above articles shall be altered without legal notice and free consent.

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.
2. A moderator and clerk shall be chosen by the suffrage of the members present.
3. Only one member shall speak at a time, and shall rise from his seat when about to speak.
4. The person speaking shall not be interrupted in his speech by anyone except the Moderator until he is done speaking.
5. He shall strictly adhere to his subject and in nowise reflect the preceding speaker, but shall define his ideas on the proposition for debate as far as he can.
6. No person shall abruptly absent himself from the Association without leave of the same.
7. No person shall rise and speak more than three times on any one subject without permission of the Association.
8. No member of the Association shall have liberty to laugh during the sitting of same nor whisper in time of public speech.
9. No member shall address another by any other name or term than that of "brother."
10. The Moderator shall not interrupt or prohibit a member from speaking until he gives his views on the subject, unless he shall have violated the rules of decorum.
11. The names of the several members of the Association shall be enrolled by the clerk and called over as the Association may require.
12. The Moderator shall be entitled to the same privilege of speech as another member, provided the chair be filled, but he shall have no vote unless the Association be equally divided. In that event he shall give the deciding vote.
13. Any member who shall willingly and knowingly violate any of these rules shall be reprimanded by the Association as it may think proper.

CONSTITUTION

Having by unanimous voice changed our organization from an annual meeting to an Association, we therefore propose to keep the order and rules of an Association according to the following form of government:

1. The Association shall be called The Indian Bottom Association.
2. The Association shall be composed of members chosen by the different churches in our union and duly sent to represent the Association, who shall be members whom they judge best

qualified for that purpose, and producing letters from their churches certifying their appointment, shall be entitled to a seat.

3. In the letters from the different churches shall be expressed their number in full fellowship, those baptized, received by letter, restoration, application dismissed excluded and deceased since our last association.

4. The members thus chosen and convened shall have no power to lord over God's heritage, nor shall they have any clerical power over the churches, nor shall they infringe on the rights of any of the churches in the union.

5. The Association, when convened, shall be governed by a regular and proper decorum.

6. The Association shall have a moderator, clerk and treasurer, who shall be chosen by the suffrage of the members present.

7. New churches may be admitted into this union, which shall petition by letter and delegates, and if found upon examination to be orthodox and orderly, shall be received by the Association and manifested by the moderator giving the right hand of fellowship.

8. Every church in the union shall be entitled to representation in the Association.

9. Every query presented by the church to the Association, being first debated in their own church, shall come under the consideration of the Association.

10. Every motion made and seconded shall be considered by the Association except it be withdrawn by the party who made it.

11. We think it absolutely necessary that we have an association fund for defraying the expenses of the same for the raising of which we think it the duty of each church in the union to contribute such sums voluntarily as they think proper, and send by their delegates to the Association, and the amount so received shall be deposited with the treasurer, who shall be responsible to the Association and pay same out as the Association may direct.

12. There shall be an Association Book kept in which the proceedings of every association shall be regularly recorded by the secretary.

13. The minutes of the Association shall be read and corrected if need be and signed by the Moderator and clerk of the Association.

14. Amendment to this plan of government may be made at any time by a majority of the union when it may so desire.

15. The Association shall endeavor to furnish the churches

with minutes of the Association. The best method of effecting same shall be determined by the Association.

16. All matters coming before the Association shall be decided by will of a majority of the members present except in receiving and dismissing churches and the associates, which shall be by unanimous vote.

17. The Association shall have power to decide for the general union of the churches and to preserve an inviolable chain of communion among same, giving the churches all necessary advice in matters of church difficulty; inquire into the cause why any church shall have failed to represent itself at any time in the Association; appropriate the money received to any purpose it may think proper; appoint any member, or members, by their consent, to transact any business which it may think necessary; withdraw from any church in the union which may violate any of the rules of the Association or deviate from the orthodox principles of religion, admit any orderly minister of our faith and order to a set in the Association, and adjourn to any future time or place it may deem necessary.

Ordained Ministers and their Addresses

CARRS FORK—

Elam Hale Bath, Ky.
Jas. W. Caudill Carr Creek, Ky.

POOR FORK—

W. C. Hogg Cumberland, Ky.
Caleb Creech Cumberland, Ky.
Tip Cornett Roxana, Ky.

BIG COWAN—

F. G. Fields Whitesburg, Ky.
D. B. Day Dongola, Ky.
Albert York Whitesburg, Ky.
David Maggard Partidge, Ky.

CLEAR CREEK—

Robert Combs Carrie, Ky.
Frank Fugate Hardburly, Ky.

OVEN FORK—

W. R. Boggs Conway, Ky.
Riley Fonts Lynch, Ky.
Wm. Scott Cumberland, Ky.

BIG LEATHERWOOD—

INDIAN BOTTOM—

G. M. Caudill Hallie, Ky.
Henry B. Caudill Blackie, Ky.

Roy Whitaker	Hot Spot, Ky.
MALLET FORK—	
Thomas Caudill	Holly Bush, Ky.
HURRICANE GAP—	
SANDLICK—	
A. C. Craft	Millstone, Ky.
Wm. Tyree	Crown, Ky.
DOTY CREEK—	
D. R. Caudill	Waynesburg, Ky.
Jas. W. Adams	Jeremiah, Ky.
CONWAY—	
J. E. Callihan	Conway, Ky.
W. C. Dixon	Mt. Vernon, Ky. (Rt. 1.)
CEDAR GROVE—	
Geo. B. Ison	Defeated Creek, Ky.
LITTLE HOME—	
Joe Hagans	Red Fox, Ky.
London Francis	Red Fox, Ky.
Geo. Hagans	Vicco, Ky.
NEW HOME—	
N. T. Maggard	Leburn, Ky.
POWELL—	
C. C. Bates	Waynesburg, Ky.
David Caudill	Waynesburg, Ky.
CLOVER FORK—	
Ira McKnight	Keeokie, Va.
INGRAMS CREEK—	
Kerby Ison	Jenkins, Ky.
JAMES MEMORIAL—	
H. D. Caudill	Gander, Ky.
PILGRIMS REST—	
R. L. Baker	Keeokie, Va.
MEADOW FORK—	
NEW BETHLEHEM—	
Harrison Williams	Vest, Ky.
Isaac Richie	Talcum, Ky.
Dial Williams	Hindman, Ky.
LITTLE DANIEL—	
MAPLE GROVE—	
PROVIDENCE—	

CHURCH CLERKS AND THEIR ADDRESSES

CARR'S FORK—	
Henry Blair	Pine Top, Ky.
POOR FORK—	
Hiram Fields	Cumberland, Ky.
BIG COWAN—	
B. C. Day	Dongola, Ky.
CLEAR CREEK—	
Ance Engle	Fisty, Ky.
OVEN FORK—	
I. N. Lewis	Whitesburg, Ky.
BIG LEATHERWOOD—	
J. W. Pratt	Cornettsville, Ky.
INDIAN BOTTOM—	
G. C. Crase	Blackey, Ky.
MALLET FORK—	
N. B. Smith	May, Ky.
HURRICANE GAP—	
P. H. Whitaker	Delphia, Ky.
SANDLICK—	
A. C. Craft	Millstone, Ky.
DOTY CREEK—	
Oscar Back	Jeremiah, Ky.
CONWAY—	
W. C. Dixon	Mt. Vernon, Ky. (Rt. 1.)
CEDAR GROVE—	
Squire Watts	Hallie, Ky.
LITTLE HOME—	
James Hagans	Sassafras, Ky.
NEW HOME—	
W. B. Pratt	Leburn, Ky.
POWELL—	
Neva Bates	Waynesburg, Ky.
CLOVER FORK—	
J. H. Brewer	High Splint, Ky.
INGRAMS CREEK—	
James Whitaker	Roxana, Ky.
JAMES MEMORIAL—	
Crit Eldridge	Gander, Ky.
PILGRIMS REST—	
Milbourn Turner	Kenvir, Ky.
MEADOW FORK—	
W. E. Woodward	Leona Mines, Va.

NEW BETHLEHM—
 Sarah Dobson Talcum, Ky.
 LITTLE DANIEL—
 Watson Sexton Sackett, Ky.
 MAPLE GROVE—
 J. P. Mullins Eolia, Ky.
 PROVIDENCE—
 Mag Blair London, Ky.

FORM OF CHURCH LETTER

We, the church of Jesus Christ of Regular Baptist Faith and order, now in session with the..... Church, being found in love and fellowship, sendeth greeting, our Christian love and salutation to the Ministers and Messengers that may compose the Association, when convened with the Church County, State of to commence on Friday before the Saturday in September, and the two following days.

Dear Brethern, we are glad that we can correspond with you, and we have chosen these, our beloved Brethern, to bear this, our letter to you, to-witt:

Dear Brethern, receive our letter and these, our brethern, to sit with you in all your advisory council. May the Lord bless you in all your work. We are at peace among ourselves.

The state of our church is as follows: Number of Ordained Ministers Names and postoffice addresses of Ordained Ministers Received by experience and baptism Received by Letter; Restored; Excluded; Dismissed by Letter; By Recommendation; Died.....; Total Membership; Money sent \$.....; Meeting time Saturday and Sunday in each month; Postoffice address Church Clerk County of State of

Dear Brethern, pray for us, that Zion may have tra valling spirit among us.

Done and signed by order of church.

Elder Moderator
 Brother Clerk

TABLE OF STATISTICS

NAMES OF CHURCHES AND DELEGATES

	Restored	Excluded	Dismissed by letter	Recommenda-tion	Died	Membership	Meeting time	Contribution
CARRS FORK — Henry Blair, Elam Hale, Silas Martin, and Emery Reedy	2	0	0	1	0	4	104	4 \$8.00
POOR FORK — Caleb Creech, Jim Creech, Bradley Gilliam, Jason Jackson and Jeff Whitaker	4	0	0	3	0	0	123	3 3.50
BIG COWAN — F. G. Fields, W. E. Brown, D. B. Day, Isaac W. Fields and Hays Shepherd	4	2	0	0	0	1	133	4 6.50
CLEAR CREEK — Robt. Combs, Frank Fugate, Green Williams, Francis Owen, Silas Combs and S. Singleton	6	0	0	0	2	8	91	3 5.00
OVEN FORK — W. R. Boggs, Riley Fonta, Wm. Scott, I. N. Lewis and E. H. Stidham	1	1	0	0	2	2	94	2 7.75
BIG LEATHERWOOD — J. W. Pratt, W. P. Pratt, E. Ison, Floyd Huff and E. Cornett	4	0	0	0	5	1	60	2 3.85
INDIAN BOTTOM — G. M. Caudill, Roy Whitaker, J. D. Dixon, Dawson Dixon and G. C. Crase	3	0	2	0	1	1	70	1 4.00
MALLET FORK — R. D. Vance, H. H. Collins, Martin Hall, N. B. Smith and Ira Honeycut	3	0	1	0	0	0	35	3 6.00
HURRICANE GAP — P. H. Whitaker, Joe Smith, J. Jackson, Kelly Ison and R. C. Shepherd	0	0	0	0	0	1	35	2 3.27
SANDLICK — A. C. Craft, Ben Franklin and Jesse Cornett	1	0	0	0	0	1	32	3 3.76
DOTY CREEK — Mose Caudill, Jno Hampton, Oscar Back, Alva Caudill and W. J. Caudill	8	0	0	0	2	0	52	2 5.00

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Indian Bottom Association

CONWAY — J. E. Callhan, W. C. Dixon, J. P. Callhan, Abbie Callhan and Polly Howard	0	0	0	0	0	0	15	1 3.00
CEDAR GROVE — G. B. Ison, H. Caudill, Hill Caudill, H. Griffit and Squire Watts	3	0	0	0	0	0	35	4 5.35
LITTLE HOME — L. D. Francis, Geo. Hagans, and Joe Hagans	1	1	0	1	4	0	2	42 1 5.00
NEW HOME — N. T. Maggard, C. Baldrige, L. C. Stone, H. Watts and J. P. Stone	1	1	0	1	4	0	2	52 1 5.00
POWELL — C. C. Bates, David Caudill, A. C. Caudill, W. R. Boggs and V. T. Caudill	1	4	0	1	0	0	2	43 3 6.00
CLOVER FORK — Ira McKnight, J. H. Brewer, David Boggs and H. L. Creech	1	0	0	2	1	0	0	59 7 2.00
INGRAMS CREEK — Tip Cornett, Jas. Whitaker and Geo. Whitaker	0	1	0	0	0	0	0	36 1 1.30
JAMES MEMORIAL — H. D. Caudill, John Fields, John Eldridge, P. Eldridge and Crit Eldridge	1	2	0	1	0	0	0	21 3 3.00
PILGRIMS REST — R. L. Baker, Evan Cloud, Homer Hensley, Dave Hensley and Jack Turner	0	1	0	1	0	0	0	20 4 2.00
MEADOW FORK — Claud Flenor, Milton Napier and Ambrose Kelly	0	0	0	3	0	0	0	18 2 2.00
NEW BETHLEHEM — Dan Noble and Abner Combs	3	0	0	0	0	0	2	23 1 2.50
LITTLE DANIEL — Watson Sexton, R. S. Stamper, James Collins	1	4	0	0	0	0	0	5 2 3.00
MAPLE GROVE — Sisters Ellen Bolling, Sarah E. Mullins, Ardella Short and J. P. Mullins	0	0	0	0	2	0	0	0 3 3.00
PROVIDENCE — Caleb Creech	0	0	0	0	0	0	2	16 2 1.00

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A LETTER TO THE LEATHERWOOD CHURCH

The following is a copy of a letter written by Eld. James Dixon to the Leatherwood Church on Dec. 8, 1874.

"Dearly beloved brethern and sisters in the Lord, and in the tribulations of patience of the kingdom of our God, and his Christ. Having a great desire for your future prosperity as a people professing to know Jesus, not naturally, but spiritually in the power of his resurrection by a living and divine faith, which justifies the helpless, guilty sinner in the sight of God. In order that you might not know what my long absence from you had not abated my affections for you and the people of the surrounding neighborhood, both professors and nonprofessors, I have availed myself of the present moments to write unto you, little children, because your sins are forgiven you for His name's sake. (1 John 2:12-13-14)

This holy, inspired apostle of Christ, being endowed with wisdom from above to discover future events, it was pleasing to God, who works all things after the council of his own free will, to defend the glorious kingdom which He had purchased by His own blood and His everlasting, untiring, unchangeable love and watchful care will be the same in all coming time, and under all circumstances. He had taught and guided the pen of this poor, old disciple to forewarn His little children of ravages of anti-Christ that had gone out from them, because they were not of them (1 John 2:19), and is of the devil their father, and his works they will do, and if they take after their old daddy they will tell lies and preach them too I am afraid. The same writer admonishes His children to love one another, for he that hates his brother is not of God, for God is love, and that he is of him will love his brother also. He says, "Love not the world" (1 John 2:15) and emphatically declares that when the world holds predominant sway over the mind, the love of the Father was not there, but when the sweet, pardoning love of God is poured into the soul of a truly converted, repentant, believing creature, that is stripped out of self, the healing virtues of Christ's blood heals the wounded soul, clothing it with His own righteousness, it will then love Jesus instead of the world. It is then a living soul, being born again, and lives because of righteousness, and has not bought its new life from dead human works of law, but Christ freely gives it without money or price, requiring nothing but your reasonable service, the fruits of your lips and yielding your bodies as instruments of righteousness and complying with the commands by a confession of faith in Christ, buried with Christ in Baptism, rising with Him in newness of life, no more under the law, but under grace, made free from the law of sin and death, and translated into the king-

dom of Christ. Not to use liberty as an occasion to the flesh, but by love serve one another, as new born babes desire the sincere milk of the world that ye may grow thereby to the stature of the fullness of Christ—the everlasting head of the church, his glorious, ready bride, the lamb's wife and in the day of the final restitution of all things earthly, when Christ will be revealed from heaven with his mighty angels in a flaming fire, taking vengeance on all of them that know not God.

It is then that hypocrites will see that their pretended formalities do not afford them any protection for naked souls, for not having any wedding garment, they will be speechless at the presence of the blessed Saviour, who will command them to be cast out into the outer darkness. O, My Soul! What an awefull sentence. Cast out in that gloomy lake, burning with fire and brimstone, there to under go the tortures of the second death. Crying in that dark and hideous place of outer darkness, of deep and dark damnation, there to mourn their dreadful station and say, "How have I hated instructions and my heart despised reproof and have not obeyed the voice of my teacher, nor inclined my ears to them that instructed me., (Prov. 5:12-13) May the great God grant that this may not be the unhappy lot of any of the respectable people in the vicinity of Leatherwood meeting house or elsewhere, if they will only submit to the good, old way.

But let us return and try, by the help of God, to say a few words about the free woman, the elect lady and her children (II John 1:1). She is elected and saved by grace, precious and beloved of her husband, the mighty God of the whole earth. No wonder that John, the revelator, cries out and says, "Let us rejoice and be glad for the marriage of the lamb is come and his wife hath made herself ready and to her it was granted that she should be clothed in fine linen clean and white." (Rev. 19:7-8.) This beautiful woman has upon her head a crown of twelve stars and clothed with the son of God. (Rev. 12:1). Her head is an invisible one to the natural eye but is viewed by his wife with an instrument of glass. (I Cor. 13:13). Or by the eye of faith, her clothing is the imputed righteousness of her blessed head or husband and is without spot or blemish, and hers is not a spotted nominal profession, having only form of godliness, but denying the power of divine revelation, but like the harmless, lonesome dove, safely housed in the clefts of the rock. (Solomons Songs 2:14). There she is kept by the power of God ready to be revealed. (I Peter 1:5). She is like a fair, celestial dove and precious in the eye of her husband who speaks to her in words of love, consolation and comfort, saying, "Thou are all fair my love, there is no spot in thee." This is not the speckled

bird spoken of by the prophet. This speckled bird was not the heritage of God only by nation and circumcision, natural Israel after the flesh, for they are not all Israel, that is of Israel, that are the children of the Saviour. These self-willed people were spotted with blood of the poor old ancient prophets even from Abel to Zacharias. And he that is born after the flesh persecuted him that is born of the spirit or promise and so it is yet they will speak great swelling words against you and strive to pervert the right ways of the Lord, but they will be snared and taken and perish in their own deceivings.

But who is she that looketh forth as the morning, fair as the moon, clear as the sun? Yes, brethren, she is coming up from the wilderness leaning upon her beloved. Yes, ye children of the Great I Am, that is embodied together on Leatherwood, I feel for you, I feel for your children, in your lonesome situation, yet you are not alone if you are leaning upon your beloved, you are leaning upon the strength of eternal wisdom that knows no bounds, as you are coming up out of the wilderness of sin and sorrow and when you are done suffering here the Lord Jesus will take you to Himself, for where I am ye may be also, in a glorious mansion house where your eyes shall see the King in his majesty and beauty, where he sits enthroned all clad in bright, shining glory with a name above every name in heaven or earth. There you will join with prophets and apostles in a sweet and loud song of harmonious praise to him that liveth forever and ever, while he that once suffered the painful tortures of death, but lives again and says to his little ones in soft words of love, "As I live, ye shall live also." He will there present his father, not a speckled bird, but a harmless dove, without spot or wrinkle. It is there, sisters and brethren, that the radiant beams of light and glory will burst forth from his pleasing, smiling countenance upon you whilst heaven will ring again with the sweetest music of saints and angels crying "Glory, honor, power and might and dominion be ascribed to him that sitteth upon the throne forever and ever. Amen.

JAMES DIXON