

PROCEEDINGS

The Indian Bottom Association of Old Regular Baptists of Jesus Christ assembled with the Cedar Grove Church, Hallie, Letcher County, Kentucky, Friday, September 1, 1944. After singing and prayer by Elder George B. Ison, the Introductory sermon was preached by Elder George Hagans from Proverbs, 22-28. "Remove not the ancient landmarks which thy fathers have set."

The delegates being assembled at the church house, the congregation also remained, since it was raining. After singing and prayer by Elder Charley Cornett, proceeded to business in the following order.

1. The house was called to order by the moderator, who then called for the letters from the several churches that compose the Indian Bottom Association, which were handed in to the clerk. By move and second, all letters were received and delegates seated as shown in the table of statistics. The query from Carr's Fork church concerning double marriage was referred to the committee on arrangements.

2. The Association then organized by electing Elder G. M. Caudill moderator, Elder Caleb Creech, assistant moderator, Elder H. D. Caudill, Clerk, and Brother Dawson Dixon, assistant clerk. On motion Elder Henry Blair was authorized to deliver Association record books and funds to Elder H. D. Caudill.

3. On motion, the reading of our Articles of Faith, Rules of Decorum and Constitution was omitted.

4. Called for newly constituted churches and received none.

5. Called for letters from sister Associations, and received one from the Union Association by the hands of her delegates, to-wit: Ted Swindall, Mart Burke, Harrison Stanley, Milton Thacker and Willie Bates, together with a file of minutes. Also received a letter from the New Salem Association by the hands of her delegates, Elder F. A. Hopkins and S. C. Crum with a file of minutes.

6. Called for transient ministers and members and received Elders T. G. Bates, Charley Cornett, W. S. Akers, F. F. Sumner, David R. Caudill, Elam Hale, Henry Blair, Jesse Hampton, and Brothers Leander Eldridge and Noah Couch.

7. On motion the moderator was authorized to make all

temporary appointments during this session of the Association.

8. Appointed a committee on ministry consisting of one member from each church together with the entire delegation from the Cedar Grove Church, to-wit: J. M. Blair, Bradley Gilliam, Coleman Winsted, Francis Owen, Silas Fouts, Lou C. Riddle, Silas Caudill, T. G. Cook, L. W. Ingram, A. C. Craft, Mose Adams, Esquire Watts, G. B. Ison, Bill Caudill, George Caudill, Calvin Cele, Bob Blair, Charles Baldrige, N. M. Eldridge, J. H. Brewer, Kirby Ison, Crit Eldridge, Ira McKnight, Harrison Williams, John Madden, Mattie Angle, Nathaniel Young, James W. Caudill, Millard Seals, W. R. Crase, W. G. Caudill, and Mason Whitaker.

9. Appointed same committee on arrangements as on ministry except only one from the Cedar Grove Church.

10. On motion Elder H. D. Caudill and Brother Dawson Dixon were appointed to write the corresponding letters to our sister Associations, the New Salem and Union.

11. Called on the committee to report, who reported the following ministers to be on the stand Saturday. 1. Elder Sam Combs, 2. Harrison Stanley; 3. Dan Gibson; 4. F. A. Hopkins.

12. On motion the Association adjourned until 9 o'clock, Saturday morning.

Saturday Morning, September 2, 1944.

Met pursuant to adjournment, after singing by the congregation and prayer by Elder Caleb Creech, the Association proceeded as follows—to-wit: On motion the rules of Decorum were read.

1. Called the roll and marked the absentees.
2. Called for transient ministers and members and received brothers Tom Stout, Noah Eldridge, Henry Caudill, and Elder Billy Moore.
3. Ministers chosen to be on the stand were excused.
4. Called on the committee on arrangements to report, whose report was as follows: We, the committee, do agree by unanimous voice and recommend to this Association that Chapter 19 St. Mathew be our legal guide in dealing with all double marriage questions. And we ask that all churches composing the Indian Bottom Association, who may have

double married members comply with this advice before lettering to our next Association. The report of the committee was unanimously adopted by the Association.

5. Appointed a committee on finance consisting of brothers Mason Whitaker, Jepp Whitaker and Elder L. C. Riddle, who reported the sum of \$167.00 contributed by the several churches. In addition to this amount \$20.15 was contributed by people at the Association, making a total of \$187.15. The former Clerk, Henry Blair, turned in to the Association a balance of \$11.59 making a grand total of \$198.74. By move and second Elder H. D. Caudill was appointed Treasurer and authorized to superintend the printing of 3000 minute books and reserve 250 copies for each of our corresponding Associations, the New Salem and Union. By move and second the Association authorized that the clerk receive a fee of \$35.00 for his service.

6. Appointed same committee on ministry as of yesterday. Their report was as follows: 1. Elder Billy Moore; 2. L. D. Francis; 3. Kirby Ison; 4. Tim Cornett; 5. G. M. Caudill.

7. Letters to the Sister Associations were read, received and delegates appointed to attend as follows: To New Salem, Elders James W. Caudill, Caleb Creech, L. D. Francis, Joe Hagans, Kirby Ison, George Hagans, G. B. Ison, and Brother Hiram Amburgey.

To the Union, Elders Hays Shepherd, George Hagans, Kirby Ison, L. D. Francis, Caleb Creech, Dixie Ison, G. M. Caudill, G. B. Ison and Bro. George Whitaker.

8. Called on brethren who were appointed to attend Union Meetings to report. They reported and those who failed to attend were excused.

9. Called on treasurer to report. His report was as follows:

Balance on hand September 4, 1943	\$45.73
Total received from the several churches	136.91

TOTAL FOR THE YEAR 1943	\$182.64
-------------------------------	----------

EXPENDITURES FOR THE YEARS OF 1943-44:

Sept. 17, 1943 to London Francis to the Union Ass'n....	3.00
Sept. 25, 1943 to London Francis to the New Salem.....	1.75
Sept. 25, 1943 to Joe Hagans to Union Ass'n	1.75
Sept. 25, 1943 George Hagans to New Salem.....	1.75

Oct. 1, 1943 to George Hagans to Union	3.00
Oct. 1, 1943 to Henry Blair to New Salem	1.75
Oct. 1, 1943, Clerk's Fee	20.00
Oct. 17, 1943, Nick Everage to Union	3.00
January 24, 1944—Daily Times for printing minutes....	125.00
January 24, 1944—Postage and Transportation	8.15
Feb. 12, 1944—100 Letter Forms	1.25
Paper, etc.65

TOTAL EXPENDITURES \$171.05
Balance in hands of Treasurer \$11.59

UNION MEETINGS

MAY, 1945

10. LITTLE HOME CHURCH—First Saturday and Sunday. Ministers to attend, Elders Dan Day, Crit Eldridge, Dixie Ison, Hays Shepherd, Beckham Fields.

NEW HOME CHURCH—Second Saturday and Sunday. Ministers to attend: Elders George Hagans, Joe Hagans, L. D. Francis and Paris Hagans.

JUNE, 1945.

DRY FORK CHURCH—First Saturday and Sunday. Ministers to attend: Elders Alva Caudill, Roy Whitaker and Tip Cornett.

CLOVER FORK CHURCH—First Saturday and Sunday, Ministers to attend: Elders Kirby Ison, L. P. Sumpter, and J. W. Pratt.

LITTLE DANIEL CHURCH—Second Saturday and Sunday. Ministers to attend: Elders L. C. Riddle, George Hagans and Kirby Ison.

LITTLE ZION CHURCH—Second Saturday and Sunday, ministers to attend: Elders Beckham Fields, G. M. Caudill and George B. Ison.

HURRICANE GAP CHURCH—Second Saturday and Sunday, Ministers to attend. Elders Dixie Ison, London Francis, J. B. Ison, Caleb Creech and Kirby Ison.

SANDLICK CHURCH—Third Saturday and Sunday, Ministers to attend: Elders Tip Cornett, Dudley Estep, and Riley Fouts.

MALLET FORK CHURCH—Third Saturday and Sunday, Ministers to attend: Elders W. S. Tolliver, N. W. Meade, Tip Cornett, Eppie Holbrooks, Dan Gibson and the Moderator.

CLEAR CREEK CHURCH—Third Saturday and Sunday. Ministers to attend: Elders W. T. Francis, Willard Akers, Buddy Caudill, L. C. Riddle and G. B. Ison.

LITTLE DOVE CHURCH—Third Saturday and Sunday. Ministers to attend: Elders James Caudill, Tip Cornett, Geo. Hagans, Alva Caudill, H. B. Whitaker and G. M. Caudill.

TOLSON CHURCH—Fourth Saturday and Sunday. Ministers to attend: Elders Howard Caudill, Charley Cornett, Kirby Ison, Caleb Creech, G. M. Caudill and H. D. Caudill.

JULY, 1945.

INGRAMS CREEK CHURCH—First Saturday and Sunday. Ministers to attend: Elders Willard Akers, and Caleb Creech. INDIAN BOTTOM CHURCH—First Saturday and Sunday. Ministers to attend: Elders Caleb Creech, Tip Cornett and Alva Caudill.

NEW BETHLEHEM CHURCH—First Saturday and Sunday. Ministers to attend: Elders Tip Cornett, Kirby Ison, L. C. Riddle.

LITTLE BETHLEHEM CHURCH—Second Saturday and Sunday. Ministers to attend: Elders Hays Shepherd, Tip Cornett, G. M. Caudill, Frank Fugate, and Howard Caudill.

BIG LEATHERWOOD CHURCH—Second Saturday and Sunday. Ministers to attend: Elders L. D. Francis, Beckham Fields, Elam Hale, Kirby Ison, and George Hagans.

DOTY CREEK CHURCH—Second Saturday and Sunday, ministers to attend. Elders Beckham Fields, Crit Eldridge, James D. Fields and G. M. Caudill.

OVEN FORK CHURCH—second Saturday and Sunday. Ministers to attend: Elders Tip Cornett, and L. C. Riddle.

JAMES MEMORIAL CHURCH—Third Saturday and Sunday. Ministers to attend: Elders Hays Shepherd, Dixie Ison, Alva Caudill, Tip Cornett, Roy Whitaker and Elam Hale.

HOOVER HILL CHURCH—Third Saturday and Sunday. Ministers to attend: Elder Evan Cloud.

CARRS FORK CHURCH—Fourth Saturday and Sunday. Ministers to attend: Frank Hopkins, Charley Cornett, Dan Gibson, Beckham Fields, H. D. Caudill, and G. M. Caudill.

CEDAR GROVE CHURCH—Fourth Saturday and Sunday. Ministers to attend: Elders George Hagans and Kirby Ison.

REYNOLDS FORK CHURCH—Fourth Saturday and Sunday. Ministers to attend: Elders L. C. Riddle, Andrew Bates, and Matt Webb.

11. Called on Elder A. C. Craft who was appointed last year to write a Circular Letter to report. He reported and the letter was read and received by the Association to be printed in our minutes.

12. On motion Elder L. D. Francis was appointed to write a Circular letter for the 1945 session of this Association.

13. On motion it was agreed that our next Association will be held with the Little Zion Church, Jeff. Perry County, Kentucky, to commence on Friday before the first Saturday in September, 1945 and continuing the two following days.

14. On motion Elder Caleb Creech was appointed to preach the Introductory sermon and Elder Sam Combs to be his alternate.

15. On motion the Association was closed by prayer by Elder Tip Cornett and adjourned to the time and place of our next Association.

Done and signed by order of the Association.

ELDER G. M. CAUDILL, Moderator

ELDER CALEB CREECH, Assistant Moderator

ELDER H. D. CAUDILL, Clerk.

BRO. DAWSON DIXON, Assistant Clerk.

Sunday Morning, Sept. 3, 1944.

The brethren appointed to preach at the stand for Sunday met a large and well ordered congregation and preached as follows:

1. Elder Billy Moore.

2. Elder L. D. Francis. text: "Lord if thou wilt thou can make me clean. Luke 5:12.

3. Elder Kirby Ison, "Habakkuk 2:11: "For the stone shall cry out of the wall, and the beam out of the timber shall answer it.

4. Elder Tip Cornett, text: "I have not come to do my own will but the will of him that sent me. St. John 4:30.

5. Elder G. M. Caudill, Text: "What I say unto one, I say unto all. watch and be ye ready.

The brethren on the stand were wonderfully blessed. The preaching was in harmony. We agree that this was one of the best Associations that has been for many years. The brethren and delegates seemed more determined than ever to see that none of the ancient landmarks should be removed. I would

not feel acquitted before my maker without commenting upon the Introductory sermon preached by Elder George Hagans. Text: Remove not the Ancient Landmarks which our fathers have set." I would that all could have been present and heard the wonderful truths as brought forth. The message was timely, to the point and above all we could feel that the Lord was delivering it. The preaching was also laden with heavenly love on Saturday. Many cups ran over and shouts of joy were heard. Then may we all rejoice in the thought that our heavenly father has called us a peculiar people, a royal priesthood, a Holy Nation, a building fitly framed and joined together growing up a holy temple unto the Lord. Yes, joined together by a love that knows no bounds. As the poet has said, "Immersed in oceans of love my soul like an angel shall sing. Not just for a few days, but forevermore.

This Association desires to express its sincere heart-felt thanks to the good people of Hallie and the surrounding neighborhood for their great kindness and generous hospitality in caring for all who attended this Association. We feel assured that God will abundantly award for your kindness. We also feel it our duty to offer an apology to friend Colonel Stamper. It was rumored and given out that he could not keep anyone. Later we were informed that illness of some of his family made it impossible for him to take care of as many as he could have otherwise. May the Lord bless his family in their afflictions.

Thus passed the forty-ninth annual session of the Indian Bottom Association into history.

ELDER H. D. CAUDILL, Clerk.

CIRCULAR LETTER.

My Dearly Beloved Brethren and Sisters, in the Lord, and in the tribulations of patience of the Kingdom of our God, and his Christ:

Having a very great desire for your future prosperity as a people to know Jesus, not naturally, in the power of His resurrection by a living and divine faith, which justifies the helpless, guilty sinner in the sight of God. It being your desire at our last Association that I, a poor little weak brother, if worthy to be called a brother, to write unto you dearly beloved brothers and sisters of the Indian Bottom Association, a Circular Letter, for your consideration and inspection, to be read at our next association, and if found orthodox and true

in its contents, worthy, to be allowed a place in our association's minutes, I therefore attempt to write unto you, this letter, and if I am not led, guided and directed by the All-Seeing Eyes of a just and all wise God, this feeble attempt at a letter will be an entire failure, knowing that within myself I can do nothing but offer my feeble services, unto you and unto our God. As a sacrifice, knowing that unless my mind is carried out in the spirit of our God, that I will be wholly unable to interest you in this message.

This Scripture that has the most weight on my mind is this: I have a message to you from God—Judges 3-20. (I have a message from God unto thee) this was a message that Enud delivered unto Eglon, which was death to Eglon. I will say here that you poor sinners may receive a message from God, that if not obeyed,—may mean death to you.

I think that all men and women get a message from God, telling them of their lost and ruined condition and if they fail to heed the warning, they will be finally lost in torment to be tortured through a never ending eternity in a Devil's hell. Gen.—12-1-34.

We hear a message to Abraham—saying, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee;" and I will make of thee a great nation, and I will bless thee, and make of thee a great nation &c. Now Abraham could have not obeyed this message from God, and could have failed to get any of these blessings: But he had faith that God was a God of power and that He would make of his seed a great nation, hence he obeyed the message and the promise was fulfilled: So it is with you poor sinner, when you get that message from God, then obey, and he will send you the blessing.

Abraham was promised a son, which was a message from God—he had the faith to believe that God would fulfill his promise—hence he waited for the message to be completed: Gen. 17-16 and also in Gen. 21-2-6 Isaac was offered, he believing in the message from God—that he still would be blessed, and that he would receive the full benefit of the message.

Moses when he was watching Jethro's sheep received a message from God. Ex. 3-5: "Put off thy shoes from thy feet, for the ground whereon thou standest is holy." Moses was here told to go down to Egypt and get God's people and bring them up out of bondage, which he did: Thus he obeyed God, and walked and talked with God, and was buried by Him—in

a secret place. In other words—God hid his grave from the world.

It was a message from God, when Samuel was called— a mere lad (1st. Samuel 3d-4th to 10th. The lad could not have obeyed the message from God, and not received the promised glossings: So dear sinner, when you get a message from God, then obey and you will always be happy, and go to heaven in the end. There are many other calls or Messages from God, too numerous for me to mention in this little message to you.

One of the most impressive messages was while Zacharias was doing service in the temple, an Angel of the Lord appeared unto him and told him that he should raise a son, and that his name should be John: Luke 1st Chapter and 5th. Zacharias wondered at the saying and asked the Angel how these things could be; The Angel therefore told him that he should be dumb till this came to pass, and so he was dumb till the promised son made his advent in to the world, so poor sinner you see when you doubt or disobey, you will get into trouble and get punished.

And six months after this Angel visited Zacharias, one visited the Virgin Mary and said, "Hail thou that art highly favored," the Lord is with thee; blessed art thou among women, (Luke-1-28) (28-to 31) thou shall bear a son and thou shall call his name Jesus, for he shall save his people from their sins, this is he who was spoken of by Daniel when he said a stone was hewn out of the mountain without hands. (Daniel-2-34.) which destroyed all of these Kingdoms, this was the beginning of God's Kingdom saved by his dear son—who was this same Jesus Christ, who John was the forerunner of, who was to make ready, a people for the Lord. Now we hear the teaching of Jesus Christ, calling you all daily to come to Him, who is willing and ready to save you all by His grace, which He gives to you freely. Job says there is a spirit in man, and the inspiration of the Almighty giveth them understanding, so you can see no one is left out, because this spirit visits all men and all have a chance to obey His message and be saved in his eternal kingdom.

Therefore my beloved brethren and sisters of the Indian Bottom Association, if I never address you again in the form of a circular letter, I trust to be able to meet you here in a few more associations and I pray that our meetings will still be sweet to all of us, and I trust that you will all remember me in your prayers, and when we close our earthly pilgrimage, that

we can meet up yonder in His eternal Kingdom, where there will be no more sad farewells, and when we are done suffering here, and when we have finished the course that he has laid out for us, then the Lord Jesus will take us to Himself, for where I am there you shall be also, in a glorious mansion, 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 we will join with prophets and apostles in a sweet song 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."

My beloved brethren and sisters of the Old Baptist faith and order, I say unto you, "Love one another". Be of good cheer, your father will accept you in his eternal kingdom, many of us will no doubt, answer his call before another Association, so let us live a life dedicated to Him, who gave himself to redeem us from the snares of the devil. Let us look forward to his second coming, when he shall awake our sleeping dust and raise us up in an immortal body, and take us to his eternal kingdom. Amen.

Let me still remain your little brother, in hope of eternal life.

—A. C. CRAFT.

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, the Son and the 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 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 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 of inability of man 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 that 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 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, the Son and the 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 Judgment 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 there unto.

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 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 as to make God partial directly or indirectly 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 with 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 on 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 same.
7. No person shall rise and speak more than three times on any subject without permission of the Association.
8. No member of the Association shall have liberty to laugh during the sitting of the 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 names of the several members shall be enrolled by the clerk and called over as the Association may require.
11. 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.
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 casting 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 Union 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 them in 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 full number in 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 powers over the churches nor shall they infringe on any of 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 the 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 churches 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 it 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 cor-

rected if need be and signed by the Moderator and clerk before the Association arises.

14. Amendment to this plan of government may be made at any time by a majority of the Union when they 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 the majority of the members present except in receiving and dismissing churches and Associations, 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 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 seat in the Association, and to adjourn to any time or place it may deem necessary.

OBITUARIES

NANCY JACKSON

It is with much sadness that I try to write a short sketch of the life of my dear mother, Nancy Jackson. She was born April 15, 1845, departed this life September the 12th, 1943, age 98 years, 4 months and 27 days. She was the daughter of Roland and Judie Eversole. She was married to Jason Jackson, Sr., about 65 years ago. To their union was born seven children, three boys and four girls which are all living.

Father passed away thirty years ago to that home from whence no traveler ever returns. He leaves a hope with us children that makes us believe that he is housed around the throne of God.

Mother joined the Old Regular Baptist Church of Poor Fork in 1899. She was faithful in filling her seat and lived true to her profession as it was possible for her to live. I feel that mother is not dead but sleepeth and that she will rise

again and that body that we saw planted down in the grave will rise again. It will not be a little weak body like we saw planted, but it will be like Christ's glorious body and will out-shine the noon day sun.

But while we mourn her loss, we feel she has left her troubles behind and her spirit is resting under the altar of God, awaiting the redemption of the Body.

Written by son,

JASON JACKSON.

MAGGIE JENT

Maggie Jent was born August 6, 1886. Deceased from this life December 15, 1943. Age 57 years, 4 months and 9 days. She was united in marriage with Thomas Jent, August 12, 1936. She left six boys, four girls and a devoted loving husband and all who knew her to mourn her loss. She joined the Old Regular Baptist Church upon the profession of a hope in Jesus Christ and was a faithful member for twenty-two years. She was a light to her home, her neighborhood and a mother to all. We all loved her but God loved her most. Death came almost without warning. She did not have the opportunity to call her husband and children around and bid them farewell. We feel assured that she has gone to that sweet home she so often talked about and is now resting in the Paradise of God. Sister Maggie we realize that you cannot come back to us but by the help of God we can come to you. We miss her today, but our loss is heaven's gain.

Written by request,

ELDER H. D. CAUDILL.

HIRAM DAY

Hiram Day was born August 4, 1866, died July 24, 1913, age 46 years, 8 months and 20 days. He professed a hope in Jesus Christ and joined the Regular Baptist Church and was a faithful member until death. Before he died he called his family around his bedside and told them to meet him in a better world. He said that the Lord told him, he had a seat for him and there was a place for his feet to rest and all was as white as snow.

LIZA DAY

Liza Day, the wife of Hiram Day was born May 11, 1863, died February 14, 1944, age 80 years, 7 months and 3 days. She professed a hope and was a member of the Old Regular Baptist

Church for about thirty-four years.

Before she died she called all her children to her and told them she did not have a doubt but what she would meet the ones gone on before. She was a mother to all her neighbors and friends. She had ten children, four of them had preceded her in death. Bettie, Cora, Minnie, Susan, Lloyd and Joe are yet living.

Father and Mother, we feel that we'll shortly meet again beyond this vale of tears.

—THE CHILDREN.

JACKSON LEWIS

Jackson Lewis was born May 22, 1872, died April 28, 1942. He was married to Sylvia Hampton. To this union was born five children, three boys and two girls, all yet living. He professed a hope in Jesus Christ and he joined the Old Regular Baptist Church and was baptized into its fellowship, and lived a faithful member until death. He was humble and patient in his afflictions and longed to go home to God. He is sadly missed by his wife and children and all his friends. May it be God's will that his family may follow in his footsteps.

Written by request.

ELDER H. D. CAUDILL.

HAZEL MULLINS

Hazel Mullins was born January 18, 1923, deceased March 5, 1940, age 17 years, 1 month and 17 days. The day before she died she called her mother to her bedside and said: "You look like you will fall to pieces, sit down and cheer up, for I have something good to tell you. She said last night I was so hungry, and clapped her hands three times. And I spoke to her and said, "honey, if you were hungry, why didn't you tell Mamma and I would have fixed you something to eat. And she said Mamma I wasn't hungry for anything that you and Daddy could do for me. I was hungry for Jesus. I had to climb up stairs and I was so weak. I thought that I never could get up there. But I kept trying and after while I got up there. It was the prettiest place I ever saw and anything anyone could want was on the table. The Lord told me to come in and eat and drink at the fountain that never runs dry and you will not hunger any more. And I saw brother Jasper Lucas and Grandpa and lots of others that I knew. She said, Mamma I am not hungry now for I have eat where you never

get hungry. She said, Mamma I know you are a good woman, for you have always taught me what a happy place heaven was and what it took to gain a home there. And she said teach your other children as you have me, and don't worry over me for I have viewed heaven. Just try to teach the other children to meet me there, where we won't have to part any more. She said Mamma I had rather talk to you than any one else, you have counceled me so truly and your good council has helped me to gain a happy home up yonder. So brothers and sisters and friends I believe without a doubt that little Hazel has gone home to Jesus. And in that great day she will be among the first to get up, as she was a loving and beautiful flower in our home. Her words were always so kind to everybody. Little Hazel is gone but not forgotten. Her words is a sweet memory for us and by the grace of God we will meet her again. She left father, mother, four brothers and four sisters to mourn her loss.

Written by her father,

NEWTON MULLINS,

Amburgey, Knott County, Ky.

JOHN HAMPTON

With much weakness and unworthy feelings I now attempt to write the obituary of my dearly beloved father, and Christian brother, John Hampton. He was born October 29, 1870, deceased June 13, 1944, age 74 years, 8 months and 14 days. He was the son of Solomon Hampton and Atha Lisle Hampton, who later married Henry B. Caudill, better known by all as Grand Daddy Caudill. John Hampton married Lurania Whitaker. To this union was born twelve children, three of which preceded him in death. He joined the Old Regular Baptist Church on the second Sunday of October, 1928 and always helped in any way he could for the upbuilding of the church and to fill his seat at church. I do not feel it necessary to write a history of his life for those who knew him, but that others might see and try to follow his example. He was loved by all who knew him. And I beg my brothers and sisters who have not made peace with their maker, that now is the time, if they ever expect to see the glory land. And to be with the angels in heaven, where I have reasons to believe that Dad has gone. We must prepare in this life, for after death it will be too late. So don't put off repenting. We have no promise of tomorrow. Work while it is day for when night

cometh no man can work.

Written by your unworthy brother,

H. B. HAMPTON, Jeff, Ky.

DULCENA FRANCIS PRATT

Dulcena Francis Pratt was born July 12, 1879, died August 13, 1944, age sixty-five years, one month and one day. She was married to James D. Pratt Sept. 30, 1897. To this union was born ten children, eight girls and two boys. Two preceded her in death. Ida Pratt Francis born June 29, 1898, died April 9, 1934. Beckham Pratt born March 9, 1907, died Oct. 25, 1912. Leaving still living Mrs. Elizabeth Combs, Lula Jent, Eva Holcomb, Juda Back, Mattie Hibbs, Mary Hibbard, Bulah Cornett and James C. Pratt. And James D. Pratt the father together with a host of friends and relation to mourn her loss. Sister Dulcena joined the Big Leatherwood Church of Old Regular Baptists and was the first person baptized by Elder G. B. Ison and she lived a faithful member for 32 years. Her beautiful life was a light to her home, her community and church. Her very last words we could understand, she was praying for her children. Now Children never forget mother's prayer. The effectual fervent prayer a righteous person availeth much. You that have not prayed for yourself begin today. For to-day is the day of salvation. tomorrow may not come. Children don't forget your poor old lonely father who is like the lonesome dove mourning o'er his good companion and your mother and never forget the time he joined the Big Leatherwood Church and was buried beneath the yielding wave in baptism by Elder H. D. Caudill to rise and walk in newness of life.

Contributed and written by

ELDER JAMES W. PRATT AND FRIENDS.

Ordained Ministers

Henry Blair	Pinetop, Ky.
Nelson Seals	Carr Creek, Ky.
W. M. B. Smith	Bath, Ky.
Thomas Caudill	Hollybush, Ky.
Eleam Hale	Bath, Ky.
Cullen Hogg	Cumberland, Ky.
David Maggard	Cumberland, Ky.
Denver Blair	Cumberland, Ky.
W. T. Francis	Sunman, Ind.

Caleb Creech	Cumberland, Ky.
Tip Cornett	Blackey, Ky.
F. G. Fields	Waynesburg, Ky.
D. R. Caudill	Waynesburg, Ky.
D. B. Day	Dongola, Ky.
C. C. Bates	Waynesburg, Ky.
Albert R. York	Whitesburg, Ky.
James Caudill	Whitesburg, Ky.
Kirby Ison	Whitesburg, Ky.
Hays Shepherd	Big Stone Gap, Va.
Harrison Boggs	Kings Creek, Ky.
John D. Ison	Oscalocost, Ky.
Frank Fugate	Fisty, Ky.
Riley Fouts	Lynch, Ky.
L. C. Riddle	Premium, Ky.
Ray Whitaker	Premium, Ky.
Wess Caudill	Premium, Ky.
J. W. Pratt	Cornettsville, Ky.
Dixie Ison	Cornettsville, Ky.
G. M. Caudill	Hallie, Ky.
H. B. Whitaker	Jeremiah, Ky.
A. C. Craft	Millstone, Ky.
James M. Adams	Jeremiah, Ky.
Alva Caudill	Carbon Glow, Ky.
J. E. Callahan	Conway, Ky.
W. C. Dixon	R. 1., Mt. Vernon, Ky.
Geo. B. Ison	Skyline, Ky.
Geo. Hagans	Vicco, Ky.
Joe Hagans	Red Fox, Ky.
L. D. Francis	Red Fox, Ky.
Dewey Hampton	Red Fox, Ky.
N. T. Maggard	Leburn, Ky.
Dan Gibson	Vest, Ky.
W. B. Mullins,	Crab Orchard, Ky.
H. D. Caudill	Carcassonne, Ky.
Crit Eldridge	Carcassonne, Ky.
Evon Cloud	Disney, Ky.
Willie Madden	Keokee, Va., R. 1, Box 79
Den Noble	Anco, Ky.
Harrison Williams	Vest, Ky.
Isaac Ritchie	Talcum, Ky.
W. M. Tyree	Crown, Ky.
J. W. Caudill	Carr Creek, Ky.

F. F. Sumner	Jeff, Ky.
Murrill Stone	Garner, Ky.
Lawrence Sumpter	Partridge, Ky.
Austin Combs	Diablock, Ky.
Sam Combs	Jeff, Ky.
Howard Caudill	Jeremiah, Ky.
Paris Hagans	Red Fox, Ky.
Beckhas Fields	Carcassonne, Ky.
H. B. Fouts	Fouts, Ky.
James D. Fields	Carcassonne, Ky.

Names of Church Clerks and Their Addresses

1. Carrs Fork, Henry Blair Carr Creek, Ky.
2. Poor Fork, Flora Gilliam Cumberland, Ky.
3. Big Cowan, John D. Fields Cumberland, Ky.
4. Clear Creek, Martin Patrick Tina, Ky.
5. Oven Fork, Lawrence Jenkins, Partridge, Ky.
6. Big Leatherwood, Floyd Huff Cornettsville, Ky.
7. Indian Bottom, Dawson Dixon, Blackey, Ky.
8. Mallet Fork, Willie Fields.
9. Hurricane Gap, P. H. Whitaker, Delphia, Ky.
10. Sandlick, A. C. Craft, Millstone, Ky.
11. Doty Creek, Oscar Back Jeremiah, Ky.
12. Conway, W. C. Dixon R. 1, Mt. Vernon, Ky.
13. Cedar Grove, Esquire Watts Hallie, Ky.
14. Little Home, James Hagans Sassafras, Ky.
15. New Home, Charles Baldridge Leburn, Ky.
16. Powell, Perry Tackett Waynesburg, Ky.
17. Clover Fork, J. H. Brewer, High Splint, Ky.
18. Ingrams Creek, James Whitaker Roxana, Ky.
19. James Memorial, James D. Fields Carcassonne, Ky.
20. Pilgrim's Rest, Virgie Cloud Disney, Ky.
21. Meadow Fork, Milton Napier R-1, Box 79, Keokee, Va.
22. New Bethlehem, Jennie Fugate Ary, Ky.
23. Little Daniel, Watson Sexton Sackett, Ky.
24. Maple Grove, J. P. Mullins, Flag Top, Ky.
25. Dry Fork, Reedy Tyree, Crown, Ky.
26. Little Bethlehem, John W. Mullins, Amburgey, Ky.
27. Reynolds Fork, Murrell Slone Garner, Ky.
28. Tolson Creek, Ted Crase Roxana, Ky.
29. Hoover Hill, Ambros Kelley Keokee, Va.
31. Little Zion, Mason Whitaker Viper, Ky.
30. Little Dove, Sam Combs Sassafras, Ky.

Names of Churches and Delegates

- CARRS FORK—J. M. Blair, D. H. Toliver, Nick Everage, Jasper Mullins, H. G. Blair.
- POOR FORK—Jepp Whitaker, Princess Caudill, Bradley Gilliam, Manis Ison, Caleb Creech.
- BIG COWAN—Dan Day, John D. Ison, Bill Brown, Coleman Winsted.
- CLEAR CREEK—Francis Owens, Martin Patrick, Ance Engle, Frank Fugate.
- OVEN FORK—Riley Fouts, David Standifer, Silas Fouts, Lawrence Jenkins, Lawrence Sumpter.
- BIG LEATHERWOOD—Dixie Ison, Bob Logan, J. W. Pratt, L. C. Riddle, W. P. Pratt.
- INDIAN BOTTOM—G. M. Caudill, Roy Whitaker, Silas Caudill, G. C. Crase, Dawson Dixon.
- MALLET FORK—Willie Fields, K. Anderson, Ira Honeycutt, T. G. Cook, Denver Tolliver.
- HURRICANE GAP—H. C. Cornett, Troy Shepherd, Kelly Ison, L. W. Ingram.
- SANDLICK—A. C. Craft, Ben Franklin, Curt Caudill.
- DOTY CREEK—Sylvester Jent, H. B. Whitaker, Wheeler Witt, Alva Caudill, Mose Adams.
- CONWAY—No Delegates.
- CEDAR GROVE—G. B. Ison, Esquire Watts, Bill Caudill, George Caudill, Calvin Cole.
- LITTLE HOME—Joe Hagans, London Francis, L. B. Hagans, Bob Blair, Dewey Hagans.
- NEW HOME—Harlan Watts, Ira G. Sparkman, John Church, Charles Baldridge.
- FOWELL—Dewey Fields, Willie Mullins, A. C. Caudill, C. C. Bates, N. M. Eldridge.
- CLOVER FORK—J. H. Brewer.
- INGRAMS CREEK—Kirby Ison, Silas Cox, George Whitaker, Susan Whitaker, James Whitaker.

JAMES MEMORIAL—H. D. Caudill, James D. Fields, H. B. Fouts, Crit Eldridge, Beckham Fields.

PILGRIMS REST—Estes Cornett, Willie Madden.

MEADOW FORK—Ira McKnight.

NEW BETHLEHEM—Harrison Williams, Isaac Creech, Grover Patrick, Willie Walters.

LITTLE DANIEL—John Madden.

MAPLE GROVE—Nola Mullins, Mattie Angle.

DRY FORK—Jesse Cornett, Nathaniel Young.

LITTLE BETHLEHEM—Hiram Amburgey, James W. Caudill, E. A. Ready, Monroe Couch, Sol Mullins.

PROVIDENCE—No Delegates.

REYNOLDS FORK—Millard Seals, San Gibson.

TOLSON CREEK—Tip Cornett, W. R. Crase.

LITTLE DOVE—W. G. Caudill, Jimmie Caudill, Howard Caudill, Esquire Eldridge.

LITTLE ZION—Mason Whitaker, Sam Cornett, Jason Cornett.

HOOVER HILL—Hays Shepherd, Claude Fleenor.

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 greetings, 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 Brethren, we are glad that we can correspond with you, and we have chosen these, our beloved Brethren, to hear this our letter to you, to-wit:

Dear Brethren, received our letter and these, our brethren, 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 address 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 Brethren, pray for us, that Zion may have traveling spirit among us.

Done and signed by order of church,

Elder Moderator
Brother, Clerk

	Money Sent	Meeting Time	Total Membership	Excluded	Dis. by Letter	Died	Rec. By Recomm.	Rec. By Restoration	Rec. By Letter	Rec. By Ex. & Bap.
1. Carr's Fork	10.00	4	97	2	2	1	0	0	0	1
2. Poor Fork	8.00	3	105	0	2	1	0	0	1	8
3. Big Cowan	10.00	4	161	0	1	2	0	0	0	4
4. Clear Creek	5.00	3	85	1	2	4	0	0	0	1
5. Oven Fork	8.00	2	135	0	1	4	0	0	0	7
6. Big Leatherwood	5.00	2	90	0	0	2	0	0	0	4
7. Indian Bottom	8.00	1	58	0	1	22	0	0	2	0
8. Mallet Fork	5.00	3	45	0	0	0	0	0	0	2
9. Hurricane Gap	4.00	2	38	0	0	0	0	0	1	5
10. Sandlick	8.00	3	44	0	1	2	0	0	0	1
11. Doty Creek	10.00	2	91	0	0	2	0	1	0	8
12. Conway							No letter or delegates.			
13. Cedar Grove	5.00	4	34	1	0	1	0	0	1	1
14. Little Home	10.00	1	98	0	0	3	0	1	1	4
15. New Home	5.00	2	57	0	0	0	0	1	0	0
16. Powell	7.00	3	50	0	5	0	0	0	2	2
17. Clover Fork	4.00	1	54	0	0	2	0	1	0	1
18. Ingrams Creek	3.75	1	35	0	0	0	0	0	0	2
19. James Memorial	5.00	3	37	0	0	1	0	0	0	2
20. Pilgrim's Rest	2.00	4	13	3	0	0	0	0	1	1
21. Meadow Fork	2.00	2	7	2	0	0	0	2	0	0
22. New Bethlehem	4.00	1	39	0	0	1	0	0	1	0
23. Little Daniel	5.00	2	35	1	0	0	0	1	0	3
24. Maple Grove	4.00	3	9	0	0	0	0	0	0	2
25. Dry Fork	3.00	1	17	0	1	1	0	0	0	0
26. Little Bethlehem	8.00	2	29	0	1	0	0	0	0	0
27. Providence							No letter or delegates.			
28. Reynolds Fork	5.00	4	11	0	1	0	0	0	0	0
29. Tolson Creek	3.00	4	19	1	2	0	0	0	0	5
30. Little Dove	5.00	3	32	0	1	2	0	0	1	0
31. Hoover Hill	2.25	3	8	0	0	0	0	0	1	0
32. Little Zion	3.00	2	89	0	0	0	12	0	0	9
	\$167.00	1 to 4	1622	11	21	5	12	7	12	73