

**MINUTES**  
—OF THE—  
**INDIAN BOTTOM**  
**ASSOCIATION**

OF  
**REGULAR BAPTIST OF**  
**JESUS CHRIST**



Fifty-Fifth Annual Session

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HELD WITH THE  
**INDIAN BOTTOM CHURCH**

Blackey, Letcher County, Kentucky  
September 1, 2, and 3, 1950



## PROCEEDINGS

Proceedings of the Fifty-Fifth Annual Session of the Indian Bottom Association of Old Regular Baptist of Jesus Christ, in session, assembled with the Indian Bottom Church, Blackey, Letcher County, Ky., Sept. 1, 2, and 3, 1950.

Met at the place arranged for preaching and after singing by the congregation and prayer by Elder Willie Madden, the introductory sermon was preached by Elder D. R. Caudill.

The delegates then assembled at the church house and after singing by the delegates and prayer by Alex Coburn, proceeded to business as follows:

1. Due to ill health the Moderator, Elder F. G. Fields, wasn't present. So the house was called to order by the Assistant Moderator, Elder W. C. Hogg, who then called for the letters from the several churches that compose the Indian Bottom Association, which were handed in to the clerk. The letter from the Little Dove Church was read by the assistant clerk. Then the letters were all received and delegates seated; with all queries and requests to be referred to the committee on arrangements.

2. By move and second, the order of 1948 in regard to electing our officers by secret ballot and also all questions coming before the association to be voted on by secret ballot was rescinded and agreed to go back to nominating and electing from the floor with open vote; and that all questions coming before the association requiring a vote shall be voted on openly.

3. The association then organized by choosing Elder W. C. Hogg, Moderator; Elder J. W. Pratt, Assistant Moderator; Bro. Dawson Dixon, Clerk; and Elder H. D. Caudill, Assistant Clerk.

4. Called for newly constituted churches and received the Mosley Memorial Church.

5. In order to redeem time the reading of the Constitution, Rules of Decorum, and Articles of Faith, was omitted.

6. Called for letters from corresponding Sister Associations and received as follows:

Union — By the hands of Elders James H. Stewart, John Hess, James Hamilton, Baxter Bowling, Fred M. Stiltner, Alda Bartley and Auty Bartley.

New Salem — By the hands of Elders Alex Coburn, M. V. Burke, Sid Hudson, Tom Mosley, Sherman Slone, Mitchell Chaffins, Troy Nickles, E. V. Howard, Billy Moore, F. A. Hopkins, E. V. Hopkins, and R. E. Holbrook and Brethren Ballard Hopkins, Monroe Moore.



and Eddie Tackett.

Thornton Union — By the hands of Elders Andy Bates, Kernel Sexton, D. N. Asher, and Brethren Arlie Sexton, Kelly Fields, Lawrence Maggard, and R. H. Welch.

Philadelphia — By the hands of Elders W. H. Gilliam, Tom Ratliff, Brethren J. N. Rose, Fred Ackers, Thomas Johnson, Glenn Rose and A. J. Reed.

Sardis — By the hands of Elders Ken Varney, Shadle Pauley, Grover Carey, Ernie Runyon, Ester Hopkins, W. C. Hay, Harold Edmonds, and J. H. Hensley and Brethren Harvey Lowe, Sam Hearld, Sid Stratton, J. H. Lyons, Leslie Blanton and George Hinkle and Elder Jonah Bevins.

7. Called for transient ministers and members of our same faith and order and received as follows: Elders B. H. Baker, Charles Cornett, T. G. Bates, G. W. Paragon, Hays Shepherd, H. B. Whitaker and Brethren Billie Day and W. C. Mullins.

8. On motion the Moderator was authorized to make all temporary appointments.

9 Appointed a committee on ministry consisting of one delegate from each church with the entire delegation from the Indian Bottom Church.

10. Appointed same committee on arrangements as on ministry with just one delegate from the Indian Bottom Church together with Moderator and Clerk also Corresponding Brethren from Sister Associations and transients invited.

11. On motion the Clerk and Assistant Clerk were appointed to write corresponding letters to the Sister Associations and agreed to correspond with the Union, New Salem, Thornton Union, Philadelphia, and Sardis Associations.

12. Called on the committee on ministry to report, who reported as follows: Friday evening, 1. Jonah Bevins, 2. George Paragon, 3. W. H. Gilliam.

Saturday, 1. R. E. Holbrook, 2. Ester Hopkins, 3. Fred Stiltner, 4. Alex Coburn, 5. B. H. Baker.

13. On motion the Association adjourned till 9 o'clock Saturday morning.

## Saturday Morning, Sept. 2, 1950

Met pursuant to adjournment and after singing by the delegates, and some wonderful opening remarks by Elder Jonah Bevins, Elder

B. H. Baker led in prayer. Then proceeded to business in the following manner:

1. Called the roll and marked the absentees.

2. Called for transient ministers and members of our same faith and order and received as follows: M. W. Burnett, C. C. Bates, Perry Atkins, Fred Coburn, William Hicks, J. B. Eversole, Manis Ison, Millard Allen, and Prock Hays.

3. Ministers to preach on the stand for the day were excused.

4. Called on the committee on arrangements to report; whose report was as follows:

(1) As to the query from Ingrams Creek Church; In regard to the member of the Tolson Creek Church that had been excluded for drunkenness and while he was excluded continued to get drunk and then came back to the church and acknowledged that he had done these things and lied and also cursed. We the committee recommend to the Association that they advise the Tolson Creek Church to drop this brother from their fellowship. And we also recommend that all churches comply with this advice who may have such members.

(2) As to the query from Clear Creek Church; In regard to one church publishing another church in disorder. We the committee recommend to the Association to advise that no church has the right to publish another church in disorder and for all churches to use Gospel dealings in their efforts to settle all church difficulties which may arise between them.

(3) As to the query from the Powell Church; In regard to Elder C. C. Bates' qualifications as an ordained minister. We the committee recommend to the Association that we, according to evidence, consider Elder C. C. Bates a legal qualified ordained minister.

(4) As to the query from Reynolds Fork Church; In regard to the legality of the baptism of Sister Luticha Johnson by Elders George Hagans and Elam Hale. We the committee recommend to the Association that we consider this work legal.

(5) As to the query from Hurricane Gap Church; In regard to the Association adopting an order against sisters having short hair. We the committee recommend to the Association that we consider

it necessary that the Association advise all churches to receive sisters with cut hair, provided they promise to let their hair grow out, and if they fail to let it grow out that the church drop them from their fellowship.

And should any sister in the church have her hair cut, we recommend that the churches are advised to drop them from their



fellowship unless they agree to let it grow out again.

(6) As to the query from Tolson Creek Church; In regard to a right for any reason to drop behind anyone's experience to deprive them of fellowship in the church. We the committee recommend to the Association that this question was decided at the Association when held with Cedar Grove Church, Sept. 2, 1944, and we advise all churches to abide by that advice according to the 19th Chapter of St. Matthew.

(7) As to the query from Conway Church; In regard to changing the name of Conway Church to the name Friendship Church. We the committee recommend that this church be granted this privilege.

The above report was received, approved, and adopted by the Association; and the committee was then discharged.

5. Appointed a committee on finance consisting of Elders G. M. Caudill and Caleb Creech and Bro. James Whitaker, who reported the sum of \$306.25 contributed by the several churches.

By move and second Bro. Dawson Dixon was appointed treasurer and authorized to superintend the printing of 3,000 minutes and reserve 50 copies for each of our corresponding sister Associations and distribute the remainder among the several churches according to their contributions; and that he receive \$35.00 for his services.

6. Appointed same committee on Ministry as of yesterday, who reported the following ministers to preach:

Saturday night, 1. Elder Caleb Creech, 2. Elder George Paragon, 3. Elder Riley Fouts; For Sunday, 1. Elder Ernest Runyon, 2. Elder Harold Edmonds, 3. Elder John Hess, 4. Elder W. C. Hogg.

7. Letters to our corresponding Sister Associations were read and approved and delegates appointed to attend as follows:

Union — To be held with Ash Camp Church, Ash Camp, Ky., beginning on Friday before the Third Saturday in Sept. 1950. Delegates Elders G. B. Ison, W. C. Hogg, J. W. Pratt, G. M. Caudill, Caleb Creech, George Hagans, Mander Yonts, L. D. Francis, and Bro. Billy Day.

New Salem — To be held with the Long Fork Church, Hartley, Pike Co., Ky., beginning on Friday before the Fourth Saturday in Sept., 1950. Delegates Elders Willie Madden, George Hagans, L. D. Francis, L. P. Sumpter, Riley Fouts, Beckham Fields, Caleb Creech, and Bros. W. E. Brown, Willie Fields, and Hiram Amburgey.

Thornton Union — To be held with the Little Rock Church, Kona, Letcher County, Ky., beginning on Friday before the Third Saturday in August, 1951. Delegates Elders Caleb Creech, D. R. Caudill, W. C. Hogg, G. M. Caudill, J. W. Pratt, Alva Caudill, Riley

Fouts, Steve Pratt, Beckham Fields, and Bro. Hiram Amburgey.

Philadelphia — To be held with Mt. Olivet Church, Warnock, Rt. 2, Greenup County, Ky., beginning on Friday before the Second Saturday in August, 1951. Delegates Elders G. M. Caudill, George Hagans, Mander Yonts, L. D. Francis, and Paris Hagans.

Sardis — To be held with the Mary Elizabeth Church, Hiesy, Pike County, Ky., beginning on Friday before the Second Saturday in Sept., 1950. Delegates Elders George Hagans, L. D. Francis, Alvin Hagans, and Bro. Dewey Hagans.

8. On motion a committee consisting of Elders Caleb Creech, W. C. Hogg and Willie Madden, were appointed to visit the following churches, Clover Fork, Hoover Hill and Meadow Fork, to find out why they're not lettering to the Association and also investigate the standings of the Old Regular Baptists' property of the Clover Fork Church and report to our next Association.

9. Called on Brethren who were to attend Union Meetings and Sister Associations to report. They reported and those who failed to attend were excused.

10. Called on treasurer to report, whose report was as follows:

#### RECEIPTS:

Balance from last year	\$ 7.18
Contributed by the several churches	245.50
Donated by the delegates	28.00
TOTAL RECEIPTS	\$280.68

#### EXPENSES:

To Paris Hagans, expenses to Associations	\$ 13.00
To George Hagans, expenses to Associations	11.00
To G. M. Caudill, expenses to Associations	10.87
To L. D. Francis, expenses to Associations	11.50
To G. W. Everage, expenses to Associations	6.00
To Mountain Eagle Printing Minutes	188.00
Clerks Fee	35.00

TOTAL EXPENSES \$275.37

BALANCE IN HANDS OF TREASURER \$ 5.31

11. Appointed Union Meetings as shown under that heading.

12. Called on Elder W. C. Hogg, who was appointed last year, to write a circular letter to report. The letter was read and received by the Association to be printed in our minutes.

13. On motion, Elder H. D. Caudill was appointed to write a circular letter for next year.

14. On motion it was agreed that the next session of our Asso-



ciation to be held with the Little Dove Church, Sassafras, Knott County, Ky. To begin on Friday before the First Saturday in Sept., 1951 and continue the two following days.

15 On motion Elder W. C. Hogg was appointed to preach the introductory sermon next year and Elder J. W. Pratt to be his alternate.

16. On motion the Association was closed by prayer by Elder G. M. Caudill and adjourned to the time and place of our next Association.

Done and signed by order of the Indian Bottom Association:

- Elder W. C. Hogg, Moderator,
- Elder J. W. Pratt, Assistant Moderator,
- Bro. Dawson Dixon, Clerk,
- Elder H. D. Caudill, Assistant Clerk.

## Sunday Morning, Sept. 3, 1950

A large and well behaved congregation assembled at the place arranged for preaching, after singing some of the old songs of Zion. As Elder Runyon, who was to open services was not present, Elder J. W. Pratt, our Assistant Moderator, introduced with a wonderful prayer.

2nd—Elder Harold Edmonds, whose text was from St. Matthew, 4th Chapter and 4th Verse, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

3rd—Elder W. C. Hogg, our Moderator, closed the 55th Annual Session of the Indian Bottom Association with a Gospel message of the life of Christ.

Then singing "Salvation, Oh the Name I Love" by the congregation amid much rejoicing and praising the Lord.

We wish to extend to the Brethren and Sisters and Friends of the Indian Bottom Church and surrounding communities, our deep appreciation and heartfelt thanks for your kindness and hospitality shown in caring for this Association. May God's richest blessings be bestowed upon each of you. So Brethren, pray that we may meet in our next Association in peace and love.

Yours in Love,

DAWSON DIXON, Clerk

## UNION MEETING

MAY 1951

LITTLE HOME — First Saturday and Sunday; Elders: Willie Madden, Hays Shepherd, James Pratt, and Beckham Fields.

HURRICANE GAP — Second Saturday and Sunday; Elders: George Hagans, L. D. Francis, G. M. Caudill, Beckham Fields, and Crit Eldridge.

LITTLE DOVE — Third Saturday and Sunday; Elders: George B. Ison, James Pratt, David Caudill, Willie Madden, and B. F. Tackett.

CLEAR CREEK — Third Saturday and Sunday; Elders: E. H. Howard, W. C. Hogg, James Pratt, W. S. Toliver, and Charles Cornett.

JUNE 1951

DRY FORK — First Saturday and Sunday; Elders: Willie Madden, J. D. Fields, Dan Noble, and Mander Yonts.

NEW BETHLEHEM — First Saturday and Sunday; Elders: Willie Madden, Andy Bates, Steve Pratt, Tip Cornett, and Lawrence Sumpter.

DOTY CREEK — Second Saturday and Sunday; Elders: Willie Madden, Curtis Caudill, H. D. Caudill, and G. M. Caudill.

NEW HOME — Second Saturday and Sunday; Elders: G. M. Caudill, George Hagans, James D. Fields, and Charles Cornett.

REYNOLDS FORK — Second Saturday and Sunday; Elders: Alvin Hagans, Cephas Mosley, Beckham Fields, and Mat Webb.

LITTLE DANIEL — Second Saturday and Sunday; Elders: Caleb Creech, Henry Blair, and Lawrence Sumpter.

FRIENDSHIP — Second Saturday and Sunday; Elders: Caleb Creech, Beckham Fields, Wesley Caudill, James Adams, and Cullen Hogg.

MALLET FORK — Third Saturday and Sunday; Elders: J. W. Pratt, Willie Madden, L. D. Francis, George Hagans, and E. V. Hopkins with the Moderator.

POWELL — Third Saturday and Sunday; Elders: Andy Bates, James D. Fields, Beckham Fields, Crit Eldridge, Roy Whitaker, Alvin Hagans, Howard Caudill, and Willie Back.

POOR FORK — Third Saturday and Sunday; Elders: Alex Coburn, D. R. Caudill, J. W. Pratt, B. H. Baker and Tip Cornett.

BIG COWAN — Fourth Saturday and Sunday; Elders: G. M.



Caudill, Caleb Creech, Willie Madden, Riley Fouts, and A. C. Craft.

**CARRS FORK** — Fourth Saturday and Sunday; Elders: Ester Hopkins, Jonah Bevins, Wall Mulins, H. D. Caudill, Harold Edmonds, and Caleb Creech.

**TOLSON CREEK** — Fourth Saturday and Sunday; Elders: Steve Pratt, Dan Noble, Crit Eldridge, B. H. Baker, and Caleb Creech.

#### JULY 1951

**BIG LEATHERWOOD** — Second Saturday and Sunday; Elders: Burly Combs, L. D. Francis, Beckham Fields, and Willie Madden.

**LITTLE BETHLEHEM** — Second Saturday and Sunday; Elders: J. D. Fields, George Hagans, Tip Cornett, Alex Coburn, Harrison Williams, with the Moderator.

**OVEN FORK** — Second Saturday and Sunday; Elders: George Hagans, L. D. Francis, Tip Cornett, Andy Bates, Dan Noble, and Ballard Baker.

**SAND LICK** — Third Saturday and Sunday; Elders: Lawrence Sumpter, Dixie Ison, Troy Shepherd, and George Hagans.

**JAMES MEMORIAL** — Third Saturday and Sunday; Elders: Willie Madden, A. C. Caudill, Alva Caudill, and Elam Hale.

**MAPLE GROVE** — Third Saturday and Sunday; Elders: Tip Cornett, L. D. Francis, Henry Blair, Alva Caudill, and James D. Fields.

#### AUGUST 1951

**INGRAMS CREEK** — First Saturday and Sunday; Elders: W. C. Hogg, G. M. Caudill, Troy Shepherd, Riley Fouts, and Caleb Creech.

**CEDAR GROVE** — Fourth Saturday and Sunday; Elders: W. C. Hogg, G. M. Caudill, Beckham Fields, and George Hagans.

## CIRCULAR LETTER

Upon last year I was chosen by the delegates of the Association to write a Circular Letter for its approval, or rejection. I am trying to comply with their request. I feel now, that they probably made a mistake in the selection of me, but now, I am trying to trust God-All-Mighty to direct my heart, and mind, to write this letter.

The subject that attracts the mind most, is the Holy Bible. The Bible contains proof within its self, of its divine origin, no other book can begin to compare, no other book can begin to answer the questions of the mind, or the longings of the heart as the Bible can.

It is adapted to all ages, and every condition of life. And is full of that knowledge which enlightens the mind, and sanctifies the soul.

faith. It has power to point us to Christ, the source of everlasting life. During all its history, it has had a divine hand over it, and preserved it for all the world.

After the flood as men became numerous, and darkness again was settling over the world, holy men wrote as they were moved upon by the Holy Ghost. Thus God spoke to his people, and through them, unto the world, that a knowledge of God by the Holy Ghost might not perish from the world.

For centuries this work went on, until Christ, the promised seed, came, and with Him the blessed message of light and Salvation, proclaimed by Him, and by his Apostles. Thus the scriptures record closed, and the written word of God was completed. Now the world has the Holy Scriptures, together with the Holy Ghost to guide them to, and in the way of Salvation.

It has ever been my desire to friendly persuade men, and women everywhere to obey the two teachers, the Holy Ghost, and the Scriptures. Yes, and by so doing, their lives will be worthwhile upon earth, and in the end, everlasting life.

Lest I should tax your patients with a longer letter, I will say in conclusion to all the Brothers, and Sisters, let's all obey the teachings of the Holy Writ, by so doing we will save ourselves of much troubles in the churches, and our hearts will rejoice, instead of aching.

May God's Blessings rest upon each of us.

Your Unworthy Brother in Christ,

CULLEN HOGG

## OBITUARIES

### SISTER MARY TOLIVER

With much unworthy feelings, I will attempt to write an obituary of our beloved sister in the Lord, to wit: Sister Mary Toliver. She was the daughter of Bud and Lettie Polly. Sister Mary was born March 14, 1883 in Letcher County, Kentucky. On December 19, 1901, she was married to D. H. Toliver, son of Uncle Melvin Toliver. To this union was born 5 children, of which two preceded her in death, in infancy. Three girls are still living: Alice Allen of Indiana, Corsie Amburgey of Pinetop, Kentucky, and Jeroline Slone of Pinetop. Her



heart broken husband, Brother D. H. Toliver still lives, also four sisters, and one brother: Lizzie Short, Nervie Caudill of Simon County, Kentucky; Mattie Hall and Annie Hall of Hall, Kentucky; and Wash Polly of Danville, Kentucky. They mourn her, Mr. Toliver's loss, along with a host of friends.

Sister Toliver joined the Regular Baptist Church the first Saturday in July, 1912, taking her fellowship in the Carrs Fork Church. She was a faithful member until her death, June 20, 1950. She spent 37 years, 11 months and 17 days in the battle for the Lord. . . more than half of her life in the Church. I want to say I never lived by a better woman or neighbor than Sister Mary. She was my first cousin in the flesh and I do believe with all my heart she was a sister in the Lord. I know we miss her in our home, and also in our Church. Passing by her home makes me feel that one of the family has gone to that glory world where she will not be afflicted any more. So I want to say to the children, Alice, Corsie and Jeroline: "You have lost a wonderful Mother and I know you miss her, but if you will, you can meet Mother again in a world that you never will part again." I would like for you children to keep in mind how your dear Mother would shout and praise the Lord when she was under the influence of the Spirit; and prayed for her children. Let those prayers sink deep into your hearts, and be like David of Old said: "Mother cannot come back to me, but by the Grace of God, I can go to her." Of course, your Mother is gone, and you know there is nothing you can do now for her, as earthly pleasure; but there is one thing you can do to cause her Soul to rejoice; that is, to repent, everyone of you, for the Scripture tells me there is more rejoicing in Heaven over one Soul that repents, than ninety & nine that need no repentance. So I beg and plead with you all to meet her in Heaven; also to her sisters and Wash.

In conclusion, I will say to Brother Dock: "I know you are heart broken and your hours are lonesome on the account of your mate; but all you can do now is to hourn like the lonesome dove, to and fro. . . seeing the many things that Sister Mary did here on Earth with you; but it will not be long until you will meet her again, where you will never part." May God bless Evelyn and the rest of the children who care for their Grandmother and waited on her so patiently through her sickness. . . this is the prayer of you unworthy servant; for we are sure she is in that home she could see when her two little children came to her. She wanted that song sung: "I'm Going to Heaven Some Day". We did all we could to carry out her request, by taking her to the Carrs Fork Church and having her funeral. . . this was what she wanted. Ministers who attended: Elder Henry Blair, Denver Toliver and W. S. Toliver.

Written by your unworthy servant:

—HENRY BLAIR

## GEORGE WHITAKER

George Whitaker was born July 11, 1862. He died December 10, 1949, at the age of 87 years, 4 months and 29 days. He married Susan Combs February, 1884; she was born May 15, 1867 and died July 2, 1947, at the age of 80 years, 1 month and 17 days. To this union was born eleven children. . . eight boys and three girls. Four boys preceded them in death: Jeff, Jim, Lige, and Mose. Alice, Anna, and Julia are still living. They have 58 grand children and a host of great grand children. Father and Mother both professed a hope in Christ 52 years ago, and joined the Old Regular Baptist Church and served as deacons for 50 years. They were always faithful to their duty; they always went to Church together; would go far and near to Church; would ride horseback over these hills and mountains. . . never seeming to get worried of their journey. He always said that children of God should fill their seats if possible. When Mother died he said, "I am done in this world; there is no more here for me. I want to go now. I have been here a long time and the Lord has been good to me; I love my children and hate to die and leave them". He would often tell his experience and said it was as bright and as fresh to him as it was at the beginning and he said it did him good to tell it.

They both told who they wanted to preach their funerals. Father told Brother Ballard Baker and Brother G. Bennett Adams and others, that he wanted them to preach their funerals.

After his companion died, Father stayed with his son, Jim, most of the time. He was almost helpless, but still would want to go to Church and have Church at home. He told Jim several times to always fill his seat and go to Church; that he would never lose anything by going to Church. Father would often cry and pray and say "God bless my children; I do love them". He told Jim that he wanted tombstones put at their graves. He told Brother Bennett Adams the kind he wanted. . . he wanted them both together. So Father and Mother both told us that they were going home; that they could see Heaven in view. And we have no doubt about that.

So brothers and sisters, and grandchildren: if we want to meet Father, Mother, Grandfather and Grandmother, we must follow in their footsteps and I am sure we will meet them again.

Yours Unworthily,  
—JIM

## CYNTHIANA NAPIER

It is with a sad heart that I attempt to write a short sketch of the life of my Dear Mother, Cynthiana Napier, who was born May 4, 1874 and departed this life May 19, 1950, being 76 years and fifteen days old at her death.



She belonged to the Regular Baptist Church over 24 years and was faithful to fill her seat as long as she was able to go. Just a few minutes before she passed away she told me her hands were white as snow, and for me to go back to bed so she could go to sleep.

I believe Mother is asleep in Jesus, and I want to say to the children that are still in sin, that if they ever expect to see Mother again, they must be born again and let their light shine as Mother did. She always wanted the Regular Baptist to come in and have Church with her and sing the good old songs of Zion.

Mother was always good and kind and met everybody with a handshake and friendly smile. She leaves 9 children, 56 grand-children, 36 great grand-children and a host of friends and relatives to mourn her loss, but we feel that our loss is her eternal gain.

The world may change from year to year  
Our lives from day to day,  
The loving memory of Dear Mother,  
Shall never fade away.  
Sleep on Mother, sleep on Mother,  
You have been a soldier brave,  
We hope to meet you in that morning.  
When you leave the dusty grave.  
Her daughter,

—LUNA PATRICK

#### PHYLLIS LEE MULLINS

With a sad and broken heart, I'll try to write a few words of my dying daughter, "Phyllis Lee Mullins". She was born March 28, 1903, died July 26, 1948. Age 5 years, 3 months and 28 days.

She leaves a Father and Mother and a little Sister, and a host of relatives and friends to mourn her loss.

Before she took sick she told her Grandmother Mullins, if she took the measles and died, not to bury her. She wanted to be put in the cedar chest, so she could be close to Mama. Just when she had taken sick, she asked her Aunt Sarah to stay all night with her. Her Aunt Sarah told her she would stay with her the next time she come. She said, "I won't be here the next time, I might be dead." That was three weeks before she died. I do believe it knew it was not going to live long.

She was crying with her head. She looked up at her Grandmother Amburgey and said, "Maw, my head is going to kill me yet," the night before she died. Both her grandmothers were sitting beside her. She was looking as if she was seeing something. And they asked her what she was looking at and she said I am looking at all the pretty people. I do believe God had opened Heavens doors,

and she was seeing her home, and the Angels. The day she died we had her in the Clinic, where they taped her spine. The doctor told her Daddy to move her to another room. When he started to move her she looked up at him and said, "Oh, Daddy don't hurt me." Just before she got past talking she told the Doctors about the rough road she had come over. She said it had broken glass, tin cans in it. She said it was so rough, she liked to never got over it. But she said she was going back the good road. I believe the rough road was her sick spell and the smooth road was the way to her home. That is the dying words of my beloved Daughter.

Written by a sad and broken hearted Mother,

—GUSTAVI MULLINS

#### BARBARA BLAIR

This sad and lonesome morning I will try to write a sketch of the life of my dear wife, Barbara Blair. She was born April 8, 1897 and died July 12, 1950. She was 52 years, 3 months, and 4 days old. She was married to Robert Blair March 10, 1917. To this union was born six children, four boys, and two girls. One girl, eight years old, preceded her in death. She left here to mourn her loss, a husband, a father and mother, children, brothers, sisters, and a host of friends.

She joined the Little Home Church of Regular Baptists, August 6, 1933, and was ordained deaconess of that church in 1934. She always filled her seat until the last five years of her life which was lived in the state of Indiana, where we moved for some reason. I believe we had a mission there. I do believe Barbara fulfilled her part of that mission and now her spirit has been called away to rest with God until that blessed morning of the Resurrection of the body when the power of God through Christ will raise and make her body like unto His own glorious body and reunite it with her soul; hence, to be forevermore with the Lord.

She suffered silently in her illness, and never was too ill to smile in welcome to those who visited her. She always was ready to give advice to those weaker in the faith who sought advice. All who knew her was amazed at her great understanding of the Scriptures. I believe that she not only saw by faith THE WAY OF THE LORD but also believe that she walked that way with joy in spite of the suffering in the flesh.

I was with her when she died. Thirty minutes before she passed on she told me that she wouldn't be here long. She pulled me down and kissed me and said, "I don't want you to worry over me. It won't be long until we'll be together again." Her last words were, "They're after me. I mean the angels." She died with the same faith she lived and kept. Friends and even hunger for hearing preaching could not cause her to accept anything that was not OLD



REGULAR BAPTIST. Throughout the years she kept the faith and remained obedient to the blessed God who now has called her home. And though for a space of time I must remain here without her, a wonderful wife and mother, I feel confident that,

The God of glory has called her home  
And e'er long I too shall go,  
To rest in peace near God's great throne  
No parting there to know.  
Oh blessed thought on that glory shore  
United again we'll be,  
And the blessed God will join once more  
Our souls in eternity.  
No fear before me as I near  
The time I too must part,  
From earthly ties that bind me here  
For hope in Christ now fills my heart.  
In Christ I hope,

—ROBERT BLAIR

#### DAVID M. CALIHAN

It is with a sad and aching heart that I try to write the obituary of my Darling Husband. David M. Calihan was born Sept. 9, 1895 and departed this life, Nov. 2, 1949 at the age of 54 years, one month, and 23 days. He accepted Christ as his Savior in 1916 and several years later was baptized and united with the Old Regular Baptist Church at Conway, Ky. He was united in marriage to Mary McCreary April 28, 1917. He leaves to mourn his passing, his wife, Mary, one son, Virgil, a daughter, Edith, 3 granddaughters, his mother, Abbie Calihan, one sister, Polly Howard, 2 brothers, J. P. and A. J. Calihan, a host of friends and relatives.

David was in poor health for several years. He suffered untold agony the last few months that he lived. He bore his suffering bravely, never complaining, nor did he ever lose faith in the Lord; talked to Jesus constantly, begged him to help him bear his pain. He told us over and over when his life was over here that his last suffering was done, that his friends and relatives that didn't know the Lord to get acquainted with him and live a Christian life. He called his children to his bed to ask them to give him their hand and promise him they would seek the Lord in a free pardon of their sins and meet him in Heaven. He begged the Lord constantly to take him out of his suffering and take him home. He told me he hated to leave me alone and that he loved me better than anything on earth but that he loved Jesus better.

He was a good husband and father; he always had a smile and a kind word for everyone. It was so hard to give him up and I realize although it was a great loss to us it was Heaven's gain and

I am just as sure today that he is at rest in peace as I am that God is on his throne. I want to ask all the Christian people that they pray for me and my two children, that we may ever live in the shadow of the Cross and when we have come to the last mile of the way, that we can say as David did, that we will not be afraid and will be ready to go.

In the fear of the Lord,

—MARY CALIHAN

#### CELIA BROWN

Celia Brown, widow of the late George Brown, was born April 5, 1860, being 90 years, 4 months and 5 days old at the time of her death. She joined the Oven Fork Church of Old Regular Baptist July, 1912. She lived a faithful Christian life as long as she lived and died in the full triumphs of faith of the Old Regular Baptist.

Her funeral was conducted at the home of her brother, Joe McKnight, Waynesburg, Kentucky by Elder Cecil Bates, Elder H. B. Whitaker and Elder D. R. Caudill, according to her own request.

She leaves to mourn her passing a great host of relations and friends and her brethren and sisters. She was a true Christian and loved by all who knew her. She was taken to her old home at Appalachia, Va., and laid to rest beside her husband in the East Stone Gap Cemetery.

—JOE McKNIGHT and WIFE

#### EMMETT H. STIDHAM

Emmett H. Stidham was born November 4, 1863, deceased August 9, 1950, age 87 years. He was married to Sallie Caudill July 27, 1882. To this union was born ten children, five boys and five girls. Four boys and three girls and his wife Sallie all deceased and gone on before him, leaves one boy, James P. Stidham and two girls, Clerinda Hubbard and Bertha Bledso, three brothers, Jerry, Ambrose, and Josh Stidham and two sisters, Clerinda Sturgill and Sarah Phillips, thirty-eight grand-children and seven great-grand-children to mourn for him, but we believe that our loss is his gain.

He joined the Oven Fork Church of Regular Baptist on the 14th day of September, 1902 and was baptized on the 14th of October, 1902 by the hands of Elder Charles Blair. He was ordained as a deacon of the Oven Fork Church the second Saturday in August, 1906. He served in this capacity for forty-four years lacking three days. He was a great counselor in his church and will be greatly missed. He was ordained by the following presbytery to wit: Elders



D. M. Maggard, R. H. Fields, Charles Blair and W. R. Boggs. He was faithful to his duty in the church, so we can only say, sleep on Daddy, by the help of God we will meet again some day. After the death of his first wife he was married to Nancy Tyler and they lived a happy life together till her death.

—HIS SON and DAUGHTERS and ELDER RILEY FOUTS

#### THE EXPERIENCE OF EMMETT H. STIDHAM

I want my children and friends to know what I am relying on for a hope of Heaven; this is my experience, now to start with, on February the twenty-third, 1902 while sitting under my dying baby (William Harrison) seeing it breathe out its last breath, feeling sure it would soon be at rest with Jesus, there came a thought to my mind that if it was I in its place breathing out my last breath what would be my condition? The very next thought was that Hell would be my home forever and ever. That set up an aching in my breast that caused me four months of unrest that I had no rest day nor night. That burden of sin caused me to go to the forest time and again and get down on my knees to try to beg the Lord for forgiveness of my sins which I had committed myself, not someone else. I went on this way in such a distress that when I was at my work I was begging God to forgive me. I would go to bed begging forgiveness; I would get up begging. So I prayed night and day. I was determined to die begging. I come to the supper table one evening and was under such a burden I could not eat. I got up from the table to go to the forest to pray. I just got to another room of the house and my burden was so great I could not get any further. I was bound to fall down on my knees and there pray to God for relief (I reckon I prayed secretly). I got no relief yet I had not suffered enough to satisfy the Lord for the many sins I had committed against his will, still he spore my life and give me chance to repent, but I thought I had put it off too long. I went on this way till one day, the 20th of June, I was plowing corn, I had got beside myself or at least lost sight of my work. (I did not realize what I was doing). My wife spoke to me. She said Emmett, what do you mean? You have plowed your mare to death now. I said to her no I reckon not. But when I could think of myself I was nearly exhausted and my mare (though she was very stout) nearly had the thumps; we was both nearly give out. I went on in distress till on June 22, 1902. I was plowing in my corn field, my oldest children hoeing after me. My burden was so heavy that I quit work a little early that evening, my wife prepared her supper. I could not eat but little; I got up and went to the woods to pray; there I got no relief. I stayed till nearly dark. I started back home, determined to beg God as long as I lived for His mercy. While walking along praying and looking up towards Heaven all at once it seemed that something struck me in my feet and run out the top of my head. I was speechless. I could not pray

a word for I had nothing to pray for. My burden was gone. I went on to the house. I had no mind to pray like I had for the last four months; I felt different. I went on until I got in doubts and fears, I would try to pray to the Lord that if my sins was not forgiven that that burden might come back on me, that I might know that I was mistaken. But dear children and brethren and sisters and friends, I never did feel that burden again. Now I don't know whether this is an experience of grace or not; if it ain't, I am lost for this is all I have got except a great many proofs and blessings that I have had since that time; although I have done many wrong things along the line of my life since 1902; yet I feel that the Lord has forgiven me all along. I still promise the Lord that I will be more obedient to his will. This is my experience in short. I have written this, this the 18th of April, 1926. (Esserville) E. H. Stidham.

#### HERE IS WHAT HE WROTE FOR HIS FAMILY ON THE 5TH OF MAY, 1946

Dear daughters and son,

I want to advise you all that I love the preaching Brethren of the Old Regular Baptist. I think two in a funeral is as many as usually has time to speak. Brother Riley Fouts and Brother Lawrence Sumpter, both of the Oven Fork Church is the two I have selected. I don't want them to picture my life brighter than my walks have showed to the public to be. At times it seems almost a total failure; at other times I would be glad if the Lord would call me from this troublesome world that I could go on to friends that has gone on before.

Emmett H. Stidham.

#### FOLLOWING IS WHAT HE AGAIN WROTE FOR HIS FAMILY ON JUNE 6, 1949

Just come home from the doctor's office; he checked me over. I told him I had been going to church, I had hardly missed a Saturday and Sunday, but looked like I had better leave off going as the weather was very hot. He told me to go even if I should have a stroke, that I had plenty of friends. If you sit around home you can not do anything but study and worry. Go every time you can. I told him that was what I planned to do.

I am sitting out under a very nice shade tree alone with my mind running back to the twenty-second day of June, 1902, the place on Roberts Branch that I have not forgotten yet, where that awful load of sin was lifted off of this poor helpless man. I felt that my soul was set free. That constituted a hope in my soul that cheers me on my way to these forty-seven years. After all of this my mind is now running back to the beginning corner. Finding so many mistakes, at times, it makes me wonder if a Christian would make so many mistakes; then again my clouds of doubts are all withdrawn, then I feel like that I am enjoying the Second Heaven, if so at the time appointed I will enjoy the Third Heaven. I will close as my mind has ceased running on the subject.



I want this read in connection with the obituary that may be prepared at my funeral. Preach my every day walks just like people know them to be is my desire.

Your unworthy brother in hope of Eternal Life,  
Emmett H. Stidham

### STEPHEN JACKSON CORNETT

It is with much sadness at heart that I attempt to write a short sketch of the life of my dear husband, Stephen Jackson Cornett.

He was born November 15, 1891 and departed this life March 5, 1949, being 57 years, 4 months and 20 days. He is survived by his wife, Maggie Lewis Cornett and three children, Mrs. Kathleen Campbell of Whitesburg, William Newton of Detroit, Michigan and Stephen Jackson of Lexington, Kentucky. Also, his mother, Mrs. Arminda Cornett and six brothers and five sisters.

He served many years in the interest of his country, being a lieutenant in the National Guard with the Army on the Mexican border. Also served in the Internal Revenue Department and in the law enforcement department of Letcher County. He was a foreman with the State Highway Department for 12 years.

He was a faithful member of Sandlick Baptist Church and his many good deeds will live long in the hearts of his fellow man.

His wife,  
—MAGGIE L. CORNETT

### MARTIN ANDERSON

Martin Anderson was born May 9, 1897, at Colson, Ky. He died at 7:00 Friday morning, August 19, 1949, at his home located on Breedings Creek, age 52 years, three months and ten days. He was the son of Mr. and Mrs. Reuben Anderson, deceased. There was approximately one week and seven hours difference between his passing and that of his mother, Mrs. Nancy Anderson.

On October 31, 1925, he was wed to Miss Elizabeht Ward, daughter of the late Willie Ward. Into this world was born five children, four boys and one girl: Roy Anderson, deceased, Elmer, Elden, Berley, and Cordelia Mae Anderson, all at home.

Left to mourn his loss beside his family are three brothers and three sisters: Mrs. Lute Hall of Fleming, Ky., Mrs. J. D. Collins of Colson, Ky., Mrs. Laura Stidham of Seco, Ky., Mr. Frank Anderson of Cromona, Ky., Mrs. Harrison Anderson of Colson, Ky., Mr. Reuben Anderson, Jr., of hospital, Lexington, Ky., and a host of friends and relatives.

On November 8, 1948, he professed a hope and was admitted to the Regular Baptist Church. Due to ill health he was never baptized, although it was his last request and desire.

Funeral services were held at his home at Redfox, Ky., before journeying to the cemetery. Officiating were the Revs. Nelson Seals, Elam Hale, George Hagans, L. D. Francis, Carvey Hagans, Lewis Day, Tel Anderson, and Robert Anderson.

Burial was in the family cemetery at the mouth of Beaver Dam, Colson, Ky. Craft Funeral Home was in charge.

We would like to express our sincere thanks and appreciation to the fine crowd that attended the funeral. We also thank those who helped out in any way and the group of excellent people who brought flowers and donated vehicles for transportation.

Many thanks to all,  
—MRS. ELIZABETH ANDERSON and FAMILY

### LUCINDA FRANCIS

Lucinda Francis, born June 12, 1863, deceased Oct. 9, 1949, was 76 years, 4 months and 3 days of age. She was the daughter of Lewis Christon and Charity Adams Christon. She was married to Lancaster Francis in the year of 1891. To them was born 13 children, 5 of them and her husband passed on in death before her. She joined the Little Home Church about 30 years ago and was baptized by Elder George Hagans. She lived a clean and faithful Christian life until death. She leaves 8 children, 4 boys and 4 girls, and 8 grand-children and Baptist Brothers and Sisters and friends and relatives to mourn her loss. Her body sleeps beside her husband in the Johnson Cemetery at Cody, Ky., waiting to awake in the likeness of her Savior to go on both soul and body to Heaven to praise Christ Jesus for ever more.

We believe that the family and the Little Home Church's loss was her eternal gain in Heaven. She is gone but not forgotten.

Oh, Mother how we miss her  
In this cruel world below.  
And I hope some day I'll meet her  
When there I am called to go.

Her Oldest Son,  
—ELDER L. D. FRANCIS, Red Fox, Ky.

## 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 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 of inability of man 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 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 records 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 doctrines will be rejected by us.

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

17. None of the above articles shall be altered without legal notice and free consent.

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## 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 and address the Moderator 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 proceeding 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 corrected 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 so desired.

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; inquiring 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.

## ORDAINED MINISTERS

NAME	ADDRESS
Henry Blair	Pinetop, Ky.
Wm. B. Smith	Bath, Ky.
Caleb Creech	Cumberland, Ky.
W. C. Hogg	Cumberland, Ky.
Denver Blair	Cumberland, Ky.
David Maggard	Cumberland, Box 458, Ky.
David Boggs	Highsplint, Box 62, Ky.
F. G. Fields	Day, Ky.
D. B. Day	Dongola, Ky.
Silas Frazier	Day, Ky.
A. R. York	Whitesburg, Ky.
John D. Ison	Oscalosa, Ky.
Harrison Boggs	Kings Creek, Ky.
Frank Fugate	Fisty, Ky.
Dan Gibson	Fisty, Ky.



Martin Patrick	Tiny, Ky.
Mander Yonts	Hazard, Ky.
Riley Fouts	Partridge, Ky.
Lawrence Sumpter	Partridge, Ky.
Hays Shepherd	Eolia, Ky.
J. W. Pratt	Daisy, Ky.
Dixie Ison	Cornettsville, Ky.
Millard Morton	Smithsboro, Ky.
L. B. Day	Smithsboro, Ky.
G. M. Caudill	Jeremiah, Ky.
Roy Whitaker	Premium, Ky.
W. C. Dixon	Hyden, Ky.
Herman Caudill	Van, Ky.
Thomas Caudill	Holly Bush, Ky.
Willie Madden	Hiram, Ky.
Troy Shepherd	Gordon, Ky.
Estes Cornett	Evarts, Ky.
Evan Cloud	McWhorter, Ky.
A. C. Craft	Millstone, Ky.
Curtis Caudill	Whitesburg, Ky.
L. R. Hale	Waynesburg, Ky.
James Caudill	Dayton, Ohio
H. B. Whitaker	Waynesburg, Ky.
Wesley Caudill	Letcher, Ky.
James M. Adams	Jeremiah, Ky.
Howard Caudill	Jeremiah, Ky.
Alva Caudill	Jeremiah, Ky.
Monroe Caudill	Jeremiah, Ky.
David R. Caudill	Waynesburg, Ky.
B. F. Tackett	Waynesburg, Ky.
Perry Tackett	Waynesburg, Ky.
G. B. Ison	Skyline, Ky.
George Hagans	Vicco, Ky.
L. D. Francis	Red Fox, Ky.
Paris Hagans	Red Fox, Ky.
Alvin Hagans	Red Fox, Ky.
Loy Maggard	Leburn, Ky.
C. C. Bates	Waynesburg, Ky.
A. C. Caudill	Waynesburg, Ky.
Wallace Mullins	Crab Orchard, Rt. 1, Ky.
Kirby Ison	Whitesburg, Ky.
H. D. Caudill	Carcassonne, Ky.
Beckham Fields	Carcassonne, Ky.
Crit Eldridge	Carcassonne, Ky.
James D. Fields	Carcassonne, Ky.
F. S. Caudill	Cornettsville, Ky.
Harrison Williams	Vest, Ky.
Dan Noble	Anco, Ky.
Isom Richie	Talcum, Ky.
Charlie Gibson	Sackett, Ky.
Billie Tyree	Crown, Ky.

Nathaniel Young	Crown, Ky.
Steve Pratt	Amburgey, Ky.
Nelson Seals	Carr Creek, Ky.
Elam Hale	Bath, Ky.
Tip Cornett	Blackey, Ky.
Sam Combs	Jeff, Ky.
Austin Combs	Hazard, Ky.
Walker Chaney	Jeff, Ky.
Cephas Mosley	Garner, Ky.

## Church Clerk and Addresses

CARRS FORK—J. J. Sparkman	Litt Carr, Ky.
POOR FORK—Flora Gilliam	Cumberland, Ky.
BIG COWAN—Ellis Banks	Whitesburg, Ky.
CLEAR CREEK—Mander Yonts	Hazard, Ky.
OVEN FORK—W. C. Mullins	Oven Fork, Ky.
BIG LEATHERWOOD—Floyd HUFF	Cornettsville, Ky.
INDIAN BOTTOM—Dawson Dixon	Blackey, Ky.
MALLET FORK—Willie Fields	May, Ky.
HURRICANE GAP—P. H. Whitaker	Delphia, Ky.
SAND LICK—Curtis Caudill	Whitesburg, Ky.
DOTY CREEK—Oscar Back	Jeremiah, Ky.
CONWAY—Walter Mullins	Eubanks, Ky.
CEDAR GROVE—Squire Watts	Hallie, Ky.
LITTLE HOME—James Hagans	Sassafras, Ky.
NEW HOME—Jerome Watts	Garner, Ky.
POWELL—Willie Mullins	Crab Orchard, Ky.
INGRAMS CREEK—James Whitaker	Roxana, Ky.
JAMES MEMORIAL—J. D. Fields	Carcassonne, Ky.
NEW BETHLEHEM—Jennie Fugate	Talcum, Ky.
LITTLE DANIEL—Watson Sexton	Sackett, Ky.
MAPLE GROVE—Troy Engle	Eolia, Ky.
DRY FORK—I. D. Craft	Crown, Ky.
LITTLE BETHLEHEM—Steve Pratt	Amburgey, Ky.
REYNOLDS FORK—John P. Amburgey	Carr Creek, Ky.
TOLSON CREEK—Ted Crase	Roxana, Ky.
LITTLE ZION—Matt Caudill	Jeff, Ky.
LITTLE DOVE—Rushia Combs	Sassafras, Ky.
MOSLEY MEMORIAL—Lee Mosley	Garner, Ky.

## STATISTICS

### Name of Churches and Delegates

CARRS FORK—Henry Blair, Isom Everidge, Wm. B. Smith and Marion Francis.
POOR FORK—David Maggard, Bradley Gilliam, David Boggs, Denver Blair, Arthur Loyd and Caleb Creech.
BIG COWAN—John D. Fields, W. E. Brown, Ellis Banks, John



D. Ison and R. H. Fields.

CLEAR CREEK—Frank Fugate, Dan Gibson, Mander Yonts, Francis Owens and Silas Combs.

OVEN FORK—Lawrence Jenkins, Lawrence Sumpter, France Maggard, Delmer Raleigh and Riley Fouts.

BIG LEATHERWOOD—Millard Morton, J. W. Pratt, Henry Hall, Floy Huff and W. P. Pratt.

INDIAN BOTTOM—Silas Caudill, John D. Dixon, Dawson Dixon, Herman Caudill and G. M. Caudill.

MALLET FORK—K. Anderson, Ira Honeycutt, T. G. Cook, Irvin Amburgey and Willie Fields.

HURRICANE GAP—Willie Madden, Troy Shepherd, Estes Cornett, H. C. Cornett and Bessie Madden.

SAND LICK—A. C. Craft, Curtis Caudill, Willie Hamilton, James Brown and Henry Holcomb.

DOTY CREEK—Wesley Caudill, Jesse Cornett, Sylvester Jent, Alva Caudill and Mose Adams.

CONWAY—D. R. Caudill, B. F. Tackett, Perry Tackett, V. T. Caudill and Walter Mullins.

CEDAR GROVE—G. B. Ison, A. Whitaker, Hiram Campbell, Wm. Caudill and Wm. Ison.

LITTLE HOME—L. D. Francis, George Hagans, Arthur Madden, Nicholas Everidge and Sylvester Nickles.

NEW HOME—William Ritchie, Harlan Watts, R. C. Sparkman, Johey Haywood, and Jerome Watts.

POWELL—A. C. Caudill, Willie Mullins, Dewey Fields, Leander Eldridge and W. B. Mullins Jr.

INGRAMS CREEK—James Whitaker, Silas Cox, Dixon Miller and Woodard Cornett.

JAMES MEMORIAL—H. D. Caudill, Beckham Fields, J. D. Fields, Tommy Jent and Greene Fields.

NEW BETHLEHEM—Harrison Williams, Dan Noble, Grover Patrick, Richard Fugate, Isaac Creech and Elisha Patrick.

MAPLE GROVE—Troy Engle, H. L. Raleigh, Willie Sturgill, Mattie Engle and Geneva Roberts.

LITTLE DANIEL—Watson Sexton, Charlie Gibson, J. R. Maggard, Cullen Sexton and John Madden.

DRY FORK—Nathaniel Young.

LITTLE BETHLEHEM—Hiram Amburgey, Hillis Reedy, Monroe Couch, Steve Pratt and George Everage.

REYNOLDS FORK—Newton Cornett, A. J. Taylor, Millard Seals, Mary Cornett and Elam Hale.

TOLSON CREEK—John Collins, Noah Eldridge, Jasper Boggs, Dewey Eldridge and Tip Cornett.

LITTLE ZION—Sam Combs, Carson Cornett, Austin Combs, Matt Caudill and Bill Wheeler.

LITTLE DOVE—W. G. Caudill, Delzie Bowen, Squire Eldridge, Dave Hampton and Tommy Bevelry.

MOSLEY MEMORIAL—Rubin Mosley, Cephas Mosley and Lee Mosley.

## Statistical Table

NAME OF CHURCHES	Rec'd Ex. & Bapt.	Rec'd by Letter	Restored	Rec'd by Recommendation	Deceased	Dismissed by Letter	Excluded	Total Membership	Church Time	Contribution
Carr's Fork -----	5	1	0	0	5	3	0	90	4	\$10.00
Poor Fork -----	12	0	0	0	1	1	3	128	3	15.00
Big Cowan -----	2	0	1	0	3	2	6	158	4	20.00
Clear Creek -----	10	1	0	0	1	0	2	91	3	8.00
Oven Fork -----	2	0	0	0	4	0	3	115	2	18.00
Big Leatherwood ----	3	4	0	0	6	0	1	89	2	15.00
Indian Bottom -----	11	1	0	0	0	2	1	78	1	20.00
Mallet Fork -----	1	0	0	0	0	1	1	42	3	8.00
Hurricane Gap -----	2	1	1	0	1	1	1	45	2	10.00
Sandlick -----	16	1	0	0	0	0	1	65	3	15.00
Doty Creek -----	6	1	0	0	3	1	0	108	2	20.00
Conway -----	3	0	0	0	2	1	0	32	2	10.00
Cedar Grove -----	2	0	1	0	0	0	0	37	4	6.25
Little Home -----	9	1	2	0	4	12	2	119	1	25.00
New Home -----	5	3	1	0	3	5	1	62	2	12.00
Powell -----	2	3	0	0	1	0	0	47	3	7.00
Clover Fork -----	No Letter									
Ingrams Creek ----	2	0	0	0	1	2	0	28	1	10.00
James Memorial ----	3	0	0	0	1	0	0	41	3	10.00
New Bethlehem ----	0	0	0	0	3	2	0	33	1	5.00
Little Daniel -----	2	0	0	0	0	1	2	45	2	8.00
Maple Grove -----	1	0	0	0	1	0	1	12	3	5.00
Dry Fork -----	0	0	0	0	0	0	0	16	1	5.00
Little Bethlehem ----	7	0	0	0	0	0	0	37	2	10.00
Reynolds Fork -----	2	0	0	0	0	0	0	16	2	5.00
Tolson Creek -----	10	4	1	0	0	0	0	38	4	9.00
Hoover Hill -----	No Letter									
Little Zion -----	19	0	0	0	0	0	0	113	2	5.00
Meadow Fork -----	No Letter									
Little Dove -----	4	2	0	0	1	1	0	55	3	10.00
Mosley Memorial ----	2	4	0	0	1	0	0	10	4	5.00
TOTALS -----	143	27	6	0	39	35	25	1750	69	\$306.25



## 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 bear this our letter to you, to-wit: \_\_\_\_\_

Dear Brethren, receive 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 postoffices \_\_\_\_\_

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 the Church

Elder \_\_\_\_\_ Moderator

Brother \_\_\_\_\_ Clerk