

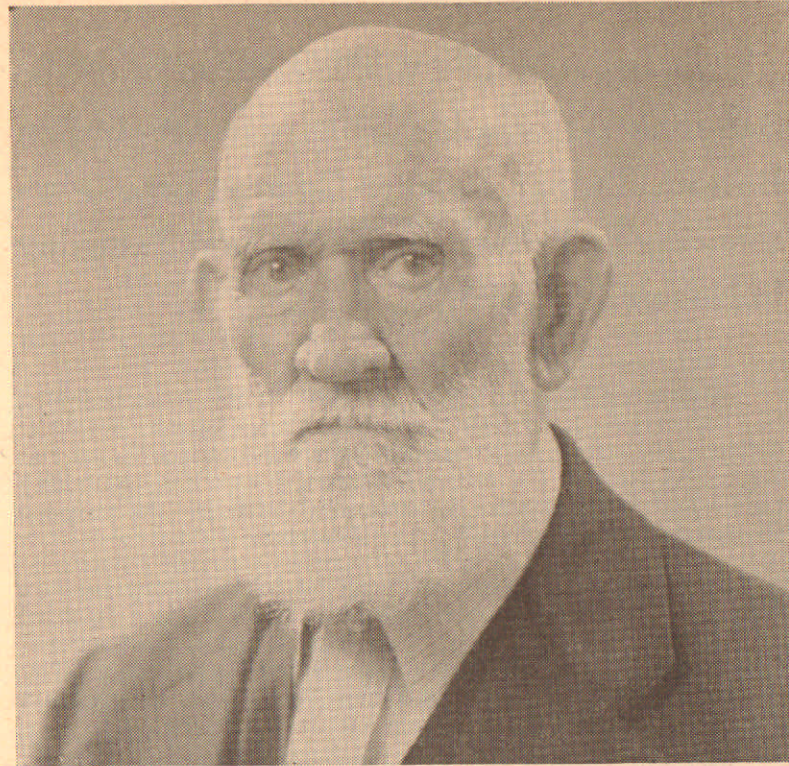
**MINUTES**  
—of the—  
**INDIAN BOTTOM**  
**ASSOCIATION**  
OF  
REGULAR BAPTISTS OF  
JESUS CHRIST



**FIFTY-EIGHTH ANNUAL SESSION**

—HELD WITH THE—  
**LITTLE HOME CHURCH**  
Cody, Knott County, Kentucky  
September 4, 5, 6, 1953





Isaac W. Fields

Cumberland, Ky. August 19, 1953

Dear Brother Caudill:

I have just received your letter and was so glad to receive it. I have not been out much for ten months. I am better now. I am going to try to go to the Association if some one will take me. I haven't failed but a few times in these many years. I have suffered with cold and hunger, trying to serve the Lord and church. I always felt blessed over it. I was a strong baptist I am one yet. I will die in the Indian Bottom Association and the Big Cowan Church. I feel like our church is safe. I was a member of the church and traveled with Dave Maggard, Jim Caudill, Ira Combs, Charlie Blair and others when Buddy Caudill was a young preacher. I am so well pleased with your letter. You told my mind better than I could tell you myself. I worry so much seeing people leaving the Old Regular Baptist Church and going into something else. I am glad you are making this record, maybe it will prove good. I am sending you my picture. I haven't had one taken lately.

With love to you and your family,

—ISAAC W. FIELDS.

He is the only delegate now living who was present when the Sandlick District Association was organized at the Indian Bottom Church, November 3, 4. 1876.



## **The organization and constitution of the Sandlick Association held with the Indian Bottom Church, Letcher County, Ky., Commencing on Friday before the first Saturday in November, 1876.**

According to an action of the New Salem Association at her last session held with the Laurel Fork Church, Breathitt County, Ky., the following presbytery and delegates met at the Indian Bottom Church in Letcher County, Ky., on Friday before the first Saturday in November, 1876, for the purpose of organizing themselves into an Association.

Elder Wiley Morris preached the introductory sermon from 1st. Timothy, Chapter 1, verse 15. This is a faithful saying, etc. Then called for letters from the several churches that is to compose the intended Association. The Presbytery was composed of Elders Wm. Cook, Henry Day, James Williamson, John Creech and James Dixon.

Then received letters and delegates from the several churches in the following order: Carrs Fork: John Profit, John Mullins, Wm. Amburgey and S. Stacy; Mallet Fork: Elder John Huff, Bros. John B. Smith, James Pigman and James Hughes; Laurel Fork: Elder Wm. Smith and Bro. Henderson Fitzpatrick; Indian Bottom: Elders James Dixon, Wm. W. Caudill, and Bros. D. S. Fields, P. H. Gilley, Moses Whitaker and Wilburn Caudill; Sandlick: Bros. J. H. Craft and S. C. Caudill and Jos. Blair; Big Cowan: Isaac Fields, S. Fields, and Wm. Adams; Colly Creek: Bros. A. J. Sergeant, Jesse Adams and G. W. Hall; Big Leatherwood: Bros. H. G. Pratt, R. Cornett, Edmond Griffith, Anderson Cornett and Ira Combs.

Then chose Elder Henry Day, Moderator, and J. H. Craft, Clerk. Then inquired of the body whether there was any objections as to being constituted into an Association. No objections were filed. Then appointed a committee on arrangements consisting of one member from each of the churches composing this body, with the Presbytery, Moderator and Clerk.

Adjourned till Saturday at half past 9:00 o'clock.

## **Saturday, November 4, 1876—**

The body met pursuant to adjournment. After prayer by Elder Henry Day, proceeded to business in the following order:

1. Called the names of the delegates.
2. The bill of arrangements was read and committee discharged.
3. The original preamble and constitution, articles of faith, and rules of decorum were read and adopted by the body, except the 13th article of faith.
4. On motion of Elder Wm. Cook, resolved, that the name of this Association be called the Sandlick District Association.
5. After prayer by Elder James Dixon for the Constitution, the presbytery was discharged.
6. The Sandlick Association was appointed to be held with the Sandlick Church, Letcher County, Ky., to commence on Friday, before the first Saturday in October, 1877. And appointed Elder Henry Day to preach the introductory sermon and John Creech to be his alternate.
7. Districted the Association so as to include Sandlick, Colly Creek, Big Cowan, Indian Bottom, Big Leatherwood in first district; Laurel Fork, Mallet Fork, Carrs Fork, second district.
8. Resolved that the record book of the New Salem Association be turned over to her, at her next session by the hands of her messengers and that the Sandlick purchase one for their own use and appointed J. H. Craft, Registrar
9. On motion of Elder W. W. Caudill, resolved that we open correspondence with the New Salem Association, and appointed Elder James Dixon to write a corresponding letter to the same, and appointed Elders Henry Day, W. W. Caudill, James Huff, Bros., S. C. Caudill, R. Cornett, James Hughes, John B. Smith, Wm. Amburgey, S. Stacy and J. H. Craft to bear same to the New Salem Association to be held with the Sardis Church, Floyd County, Ky., to commence on Friday before the fourth Saturday in September, 1877.
10. Appointed Brother S. J. Caudill to superintend the printing of these minutes and ordered that we have 200 copies printed and distribute the same.
11. Appointed a Union Meeting to be held with the old Carrs Fork Church, Letcher County, Ky., to commence on the 4th., Saturday in August 1877. and appointed Elders Henry Day, W. W. Caudill and Wm. Smith to attend the same.
12. On motion of Brother S. C. Caudill, appointed a committee to arrange the ministry for the Sabbath, who reported as follows: 1. Wm. Cook, 2. James Williamson, 3.



John Creech, 4. Henry Day.

13. Resolved that this body tender their sincere thanks to the brethren of this vicinity for their kindness during this session.

—HENRY DAY, Moderator.  
J. H. CRAFT, Clerk.

## Sabbath, November 5, 1876—

The Elders appointed to preach met. There was a large and well ordered congregation with some exceptions and preached in order of appointment. 1. Wm. Cook preached from Isaiah, 30th chapter, 25th verse, "And there shall be upon every high mountain, etc." 2. James Williamson, preached from St. Mark 12th. chapter, 29th verse, "And Jesus answered him, etc." 3. John Creech, preached from 1st. Cor. 12th chapter, 12th verse. "For as the body is one, etc." Henry Day preached from Proverbs, 5th. chapter, 13th verse, "Drink water out of thine cistern, etc." We think the brethren preached the truths of the gospel of Jesus Christ and hope the effects will be realized in eternity.

—J. H. CRAFT, Clerk.

Many years passed and finally a number of the preaching Brethren began to preach the doctrine of absolute predestination which caused a split in the Sandlick Association and I find in old church records where the orthodox side of the Sandlick Association withdrew from those who were preaching and affiliating themselves with this erroneous and unorthodox doctrine. We also found that these hardshell men by law gained the title to the Sandlick Church house and records and they continued to call themselves the "Sandlick Association." So now we find delegates assembled at the Indian Bottom Church. These delegates represent the orthodox side of the old Sandlick Association. We will now proceed with the record of this meeting.

### PREAMBLE:

Whereas, it appears of late that there is an adverse doctrine proclaimed in the camps of Israel, which has caused discord in our ranks. And being desirous of perpetuating the peace, love, and fellowship of the several churches on gospel doctrine. Therefore it be known that on the 12th. and 13th. days of August 1896, the following named churches of Jesus Christ of the Old Regular Baptist faith and order met with the Indian Bottom Church by their ministers and delegates bearing letters from their respective churches.

The said Indian Bottom Church being found in love. Ours

motion of Elder James Dixon, Elder John Creech was chosen Moderator. Brother John W. Dixon, Clerk and Samuel Francis and H. G. Pratt, Assistant Clerks. (Note: Elder John Creech and Elder James Dixon were members of the Presbytery that organized the Sandlick Association.)

Received a letter from the Big Cowan Church by the hands of her delegates, Elders D. M. Maggard and R. H. Fields, and Brothers O. G. Holcomb, Ira D. Hall and John L. Day. Also a letter from the Oven Fork Church by the hands of her delegates, Elder Charles Blair and Bros., William Maggard, W. R. Boggs, Henry Boggs and Joseph Mullins. Also a letter from the Poor Fork Church by the hands of her delegates, Elder John Creech and Bros William Rice, Henry Creech and Lemuel Stamper. Also a letter from the Big Leatherwood Church by the hands of her delegates, Elijah Banks and H. G. Pratt. Also received delegates from the Carrs Fork Church, but no letter. Viz: James Stamper, Samuel Francis, Jeremiah Smith, and W. P. Cody. Also received Elder Silas Boggs from the Little Flock Church. Delegates from the Indian Bottom Church were: Elders James Dixon, Elder James D. Caudill and Bros. John W. Dixon, W. B. Caudill and P. H. Gilly.

The Indian Bottom Articles of Faith were read and unanimously adopted as follows:

## 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 that the old and new Testament scriptures to be the true written words of God and were given by the inspiration of God and there is a sufficiency for our instruction and they are the only rule of faith and practice.
3. We believe in the doctrine of original sin and that men sinned since the fall and are by nature the children of wrath.
4. We believe in the impotency or inability of 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 the imputed righteousness of Jesus Christ.
6. We believe in the perseverance of the saints, that through grace they are born again adopted into the family of Heaven; and they become equal 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 other.

8. We believe 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 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 the 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 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 construed as to hold with particular election or reprobation as to make God partial directly or indirectly, so as to injure the children of men.

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

## Resolutions

1. Resolved, that we denounce and declare a non-fellowship with all other doctrines.

2. Resolved, that we receive other churches of the same faith and order by letter and delegates.

3. Resolved, that a Union meeting be held annually, at which each church may be represented for the purpose of

appointing union meetings and receiving other churches, etc.

4. Resolved, that the next Union meeting be held with the Big Cowan Church on the fourth Saturday and Sunday in September 1897, and Elders Silas Boggs, Hiram Fields and Ira Combs attend same.

—ELDER JOHN CREECH, Moderator.

—JOHN W. DIXON, Clerk.

—H. G. PRATT & SAMUEL FRANCIS, Asst. Clerks.

The Annual Union meeting was held with the Oven Fork Church in 1898, with Poor Fork Church in 1899, with Mallet Fork Church in 1900, with Carrs Fork Church in 1901, with Big Leatherwood in 1902, Clear Creek, 1903, with Indian Bottom in 1904, with Big Cowan in 1905, with Clover Fork church in 1906 and with Oven Fork Church in 1907.

By going to the Indian Bottom Church record, we find that this church met on the first Saturday in August 1907, and was found in love and fellowship and proceeded to send a request to the next Annual Union meeting asking that its name be changed to the name of an Association. Also letter up to the Union meeting and appointed to the following brethren to-wit: Elder J. D. Caudill, and Brethren S. A. Whitaker, George Whitaker, W. B. Caudill and J. D. Dixon, to bear a letter to the Oven Fork Church on Friday, before the second Saturday in September 1907 to set and convene with the several churches composing the Annual Union.

The Twelfth Annual Union meeting of Regular Baptist Churches of Jesus Christ held with the Oven Fork Church in Letcher County, Kentucky, commencing on Friday before the second Saturday in September, 1907.

1. The meeting was called to order by singing by the congregation and prayer by Elder R. H. Fields.

2. Elder D. M. Maggard, Moderator for the year being unavoidably absent on account of sickness. Introductory sermon was preached by Elder James D. Caudill.

3. The Oven Fork Church called to order by pastor, being found in love was regularly seated and church work attended to.

4. Delegates then assembled at the house. The Annual Union Meeting was called to order by singing by the congregation and prayer by Brother S. C. Tyree.

5. On motion of Elder Charles Blair, Elder R. H. Fields was chosen Moderator, and W. R. Boggs, Clerk and Brethren W. C. Mullins, and J. P. Adams, Assistant Clerks.

6. Letters from the different churches were received by



the hands of their delegates as shown in the table of statistics herein.

7. Opened door for the reception of other churches of same faith and order. Received a letter from Kentucky church of Taney County, Missouri, but neither of the delegates, W. P. Stamper, and L. W. Fields, nor the alternates, J. P. Adams being able to be present. The letter alone was received.

8. Called for transient ministers and members. Elder W. R. Bowlin and Brethren S. C. Tyree and A. J. Crase who received the right hand of fellowship and took a seat.

9. On motion of Elder Charles Blair, the Moderator is authorized to make all temporary appointments.

10. Appointed committee on arrangements as follows: Brethren J. J. Mullins, W. M. Creech, J. D. Caudill, Jerry Combs, Hiram Combs, W. B. Caudill, H. H. Dixon and the entire delegation of the Oven Fork Church, which committee reported the following arrangements for Saturday. 1. Hiram Combs, 2. Elder John Sturgill, 3. Elder W. R. Bowlin, 4. S. C. Tyree. Adjourned till 9 o'clock tomorrow morning.

#### SATURDAY—

1. Met pursuant to adjournment and called to order by singing. Fridays minutes read and approved.

2. Appointed a committee on finance as follows: J. J. Mullins and E. H. Stidham who received donations as follows:

Carrs Fork Church, \$2.00; Poor Fork Church, \$1.00; Big Cowan, \$2.65; Clear Creek, \$1.10; Oven Fork, -1.55; Mallet Fork, \$.055; Big Leatherwood, \$2.00; Indian Bottom, \$1.50; Clover Fork, \$1.40; Kentucky, \$1.05. Total .....	\$15.10
Balance on hand from last year .....	\$2.27
Total now in treasury .....	\$17.37.

3. Committee on arrangements reports the following arrangements for ministry on Sunday: 1. R. H. Fields, 2. Elder J. D. Caudill, 3. Elder James McKnight, 4. Elder Charles Blair.

4. On motion of Elder Charles Blair it is agreed and ordered that the name of the organization be now changed to Indian Bottom Association and that the next session be termed the 13th., as though the name had not been changed.

5. On motion of Elder Charles Blair, the preamble immediately preceding the Articles of Faith elsewhere herein set out, together with the resolutions following the Articles

of Faith embraced in the minutes of the setting up of the Union or organization are each incorporated in these minutes and the constitution immediately following resolutions is adopted together with the rules of decorum following thereafter.

6. On motion of Elder Charles Blair, Brother J. P. Adams is appointed Treasurer, Secretary and Superintendent of printing and he will have 700 copies of the minutes of this meeting printed and distribute same according to contributions from the different churches.

## RESOLUTIONS

1. Resolved, that the next Association be held with the Carrs Fork church in Knott County, Kentucky, to commence on Friday before the first Saturday in October, 1908, and that Elder D. M. Maggard preach the Introductory sermon and Elder Charles Blair be his alternate, and that Indian Bottom Association be held on said time hereafter. (Later the delegates found from experience that this date was too late in the season for outdoor meetings and it was unanimously agreed to change the date to Friday before the first Saturday in September, as we now have it.)

2. That the following Union meetings be held. 1. Big Leatherwood church, Perry County, Kentucky, on the 2nd Saturday and Sunday in September 1908, attended by Elder Charles Blair and J. D. Caudill. 2. Poor Fork Church, in Harlan County, Ky., on the third Saturday and Sunday in May 1908, attended by Elders R. H. Fields, James McKnight, W. R. Boggs and Ira Combs. 3. Big Cowan Church, Letcher County, Kentucky, on the 4th., Saturday and Sunday in August 1908, attended by Elders Ira Combs, W. R. Boggs, Charlie Blair and James McKnight.

3. That we extend to the citizens of this vicinity our sincere thanks for their hospitality shown us during this meeting.

4. That the constitution, Articles of Faith and Rules of Decorum, be printed annually.

8. On motion of Elder Charles Blair, adjourned to the time and place of our next session.

9. Closed by singing, by the congregation, and prayer by Elder J. D. Caudill.

—ELDER R. H. FIELDS, Moderator

—ELDER W. R. BOGGS, Clerk

—BRO. J. P. ADAMS, Assistant Clerk.



## Sunday—

The Brethren met a large and well ordered congregation and preached in order of their appointment as follows: 1. Elder R. H. Fields opened the service. 2. Elder James D. Caudill, from Revelations, 20th chapter, 1st. verse, "And he shewed me a pure river as clear as crystal. etc." 3. Elder James McKnight, from 2nd. Tim. 4th. Chapter, 2nd. verse. Preach the word. 4. Elder Charles Blair, from Luke, Chapter 20, verse 32, "And when thou art converted, strengthen thy brethren." 5. Elder D. M. Maggard, Matthew, 15th chapter. 14th verse, "let them alone, etc."

We will now take you to the Rebecca church where the 48th. Annual Session of the Union Association of Old Regular Baptists convened with the Rebecca Church, Pike County, Ky., September 20, 21, 22, 1907. (Note this was the next week end after we had changed our name from "Annual Union meeting of Indian Bottom Association").

The introductory sermon was delivered by Elder J. C. Swindall from Ephesians 2-1, "And you hath He quickened who was dead in trespasses and sins." After a short intermission the delegates assembled at the church house where services were introduced by singing and prayer by Elder F. M. Horn. Then our former Moderator called for letters from the different churches, which were handed in, read and received. Our former moderator then announced that our Association was without officers, and upon motion of Elder F. M. Horn, J. C. Swindall was made moderator and Joe Hall, Clerk. The remainder of the work for the day proceeded in regular order.

## Saturday Morning, September 21st.—

The Association met pursuant to adjournment and services were introduced by Elder W. N. Rose. Roll Call, Committee on arrangements reported and discharged. Appointed a committee on finance. Called on the Secretary to report. Appointed the same committee on ministry as of yesterday, who reported for preaching for Sunday: 1. J. W. Rasnick, 2. Joe Hall, 3. N. T. Hopkins, 4. John Hopkins. (Note this is a brief summary of the proceedings rather an outline not in detail. We are hastening to the proceedings that concern the Indian Bottom Association.)

Called on brethren who were appointed to write corresponding letters to sister Associations to report, who reported and the letter to the new Salem Association was read and received and appointed Elders W. B. Johnson, Joe Hall, J. C. Swindall, B. M. Bartley, W. R. Bowling and Brother Wiley Wright. Letter in hands of Joe Hall, to bear same to be

held with the Rebecca Church, Knott County, Ky., commencing on Friday, before the fourth Saturday in September, 1907.

Also the letter to the Indian Bottom Association was read and received and appointed Elder J. C. Swindall, Joe Hall, John Hopkins, Harrison Dickson, F. M. Horn, J. W. Riggs, W. R. Bowling and W. G. Rose. Letter in the hands of Joe Hall to bear same to be held with the Carrs Fork Church, Knott County, Ky., commencing on Friday before the first Saturday in October 1908.

We will now go over to the Joppa Church in Floyd County and observe the proceedings of the eighty-third annual session of the New Salem Association of Old Regular Baptists Faith and order. Convened with the Joppa Church, Floyd County, Ky., September 25, 26, 27 1908. (Note this was the week end before the Indian Bottom Association was to be held with the Carrs Fork Church.)

The introductory sermon was delivered by Elder N. T. Hopkins from first Timothy, 3rd chapter, 16th verse, "Without controversy great is the mystery of Godliness." God was manifested in the flesh, justified in the spirit, seen of Angels, preached unto the Gentiles, believed on in the world and received up in Glory.

1. After a short intermission the delegates assembled at the church house, and after prayer by Elder Phinis Adkins, the letters from the several churches were handed in, read and received and the delegates seated.

The Association then organized by appointing Elder N. T. Hopkins, Moderator; Alex Johnson, Clerk, and John Casebolt, Assistant Clerk. The remainder of the work of the day proceeded in regular order and is very interesting to all who may have that minute to read at leisure. However we will hasten on to the 14th. item of work done on Saturday, which reads as follows:—Resolved, that we seek to open correspondence with the Indian Bottom Association by sending a correspondnig letter and messengers to-wit: Elder J. S. Gibson, John S. Casebolt, Hiram Hall, David Adams, W. B. Mullins and Preston Caudill. Letter in the hands of J. S. Gibson to bear same to be held with the Carrs Fork Church, Knott County, Ky., commencing on Friday, before the first Saturday in October, 1908.

We will now return to the Carrs Fork Church on a day of great rejoicing.

The Indian Bottom Association of Old Regular Baptist convened with the Carrs Fork Church, Knott Countq, Ky. At the stand the congregation was called to order by singing



by the congregation and prayer by Elder R. H. Fields, Whitesburg, Ky.

1. The Introductory sermon was preached by Elder D. M. Maggard, Maggard, Ky., from St. John, 14th chapter, 1st. verse. "Let not your hearts be troubled, ye believe in God, believe ye even in me."

2. The delegates then retired to the house where the Association was called to order by singing and prayer by Elder J. D. Caudill, Indian Bottom, Ky.

3. The Moderator of last year called for letters from the different churches which were handed in, read and received and delegates seated from each church in the Association except Kentucky Church, Taney County, Mo., from which there was a letter received by hand of alternates as shown in table of statistics herein, the delegates not being present.

4. The announcement was then made by the acting Moderator that the Association was without officers, whereupon it organized by selection of R. H. Fields, Moderator; Elder D. M. Maggard, Assistant Moderator, Brother J. P. Adams, Clerk; and Elder W. R. Boggs, Assistant Clerk.

5. On motion of D. M. Maggard, the Articles of Faith were read aloud by the Clerk.

6. Called for letters from other churches of the same faith and order, but none responded.

7. Called for corresponding letters from Sister Associations, and received one from the Union Association, together with a file of minutes by the hand of Elder J. C. Swindall, J. H. Riggs, Bros. Ben Adams and H. Stanley, who were given the right hand of fellowship and took seats with us. Also received one from the New Salem Association together with a file of minutes by the hands of David Adams, J. S. Gibson, P. Caudill and J. H. Casebolt, who were likewise given the right hand of fellowship and took seats with us

8. Called for transient ministers and members of our faith and order, whereupon came Elder Hiram Fields, of Maces Creek and Brethren J. J. Mullins and Noah Jent all of whom received the right hand of fellowship and took seats with us.

9. The Moderator was authorized to make all temporary appointments during this session of the Association.

10. Appointed a committee of arrangements consisting of one member from each church, except the Kentucky church together with the Moderator and Clerk, transients and corresponding ministers invited.

11. Appointed a committee to arrange the ministry consisting of one member from each church except the Kentucky church together with the entire delegation of the

Carrs Fork Church, who reported the following ministers for preaching at the stand Saturday: 1. Elder James Metcalf, 2. Elder Lindsay Moseley, 3. Elder Hiram Fields, 4. Elder J. C. Swindall.

12. On motion of Elder W. R. Boggs it is resolved that we correspond with the Union Association and appointed brother J. P. Adams to prepare the corresponding letter. Also that we correspond with the New Salem Association and appoint Elder W. R. Boggs to prepare the corresponding letter. Thus began the unbroken chain of christian correspondence communion and fellowship between these Associations for the past forty-six years.

These blessed old brethren and men of God of ours were faithful and had kept every precept enjoined upon them by the presbytery in the organization of the Sandlick District Association, November 3, 4, 1876. And through all their trials and tribulations which followed, they stood firm on the word of God. They had never varied a hair's breadth in doctrine, faith, order or practice. Our Mother, the New Salem and our sister, the Union Associations knew all about us. These old brethren loved each other, and they were standing waiting with open arms to receive us in the name of an Association. And thanks be unto God that many of these blessed old brethren who had already been under the hands of that presbytery in the organization of the Sandlick District Association, lived to see this day when by legal request and unanimous voice they made choice of the name of Indian Bottom Association for themselves. And this name met the approval of the New Salem and Union Associations when they of their own accord opened up correspondence with us. Written and prepared for printing by Elder H. D. Caudill, Assistant Clerk of the Indian Bottom Association.

This done and signed by order of the Association.

—ELDER G. M. CAUDILL, Moderator.  
—ELDER JAMES W. PRATT, Asst. Moderator.  
—BROTHER DAWSON DIXON, Clerk.  
—ELDER H. D. CAUDILL, Asst. Clerk.

## PROCEEDINGS

Proceedings of the Fifty-Eighth Annual Session of the Indian Bottom Association of Old Regular Baptist of Jesus Christ, in session assembled with the Little Home Church, Cody, Knott County, Ky., September, 4, 5, and 6, 1953.

Met at the place arranged for preaching and after singing some of Zions Hymns, and prayer led by Elder Curtis Caudill, the Introductory Sermon was preached by Elder



Beckham Fields, whose text was, 2nd. Timothy, 4th chapter, and 2nd verse, "Preach the word, be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."

The delegation then assembled at the Church House and after singing by the congregation and prayer, led by Elder Alex Coburn, proceeded to business as follows:

1. The house was called to order by the Moderator, Elder G. M. Caudill, who then called for the letters from the several churches that compose the Indian Bottom Association, which were handed in to the Clerk. One letter was read, then all the letters were received and delegates seated, with all queries and requests referred to the committee on arrangements.

2. The Association was then organized by choosing Elder G. M. Caudill, Moderator; Elder J. W. Pratt, Assistant Moderator; Brother Dawson Dixon, Clerk and Elder H. D. Caudill, Assistant Clerk.

3. Called for newly constituted churches and received one, The Little Rose Church of Big Branch, Hindman, Knott County, Ky.

4. By move and second the Rules of Decorum were read, but omitted reading the Constitution and Articles of Faith.

5. Called for letters from corresponding sister associations and received as follows:

UNION — With the following delegates: Elders Earl Hogston, John A. Damron, Elmer Church, Fon Bowlin, Tyree Church, Ray Hudson, Joe Damron, Casby Conoway, John Hess, and B. B. Belcher.

NEW SALEM — With the following delegates: Elders Alex Coburn, E. V. Hopkins, M. C. Wright, E. H. Howard, E. V. Hamilton, Jerry Hall, Jr., Hawk Moore, Sherman Slone and Brother Millard Allen.

PHILADELPHIA — With the following delegates: Elders, John Moore, Glenn Rose, and Brother Virgil Burnette.

SARDIS — With the following delegates: Elders, Tracy Hatfield, R. A. Damron and Johnnie Nichols.

Said letters from all the above named Associations were received and the delegates extended the right hand of fellowship by our Moderator, and given a seat with us.

6. Called for transient ministers and members of our same faith and order and received as follows: Paris Hagans, H. B. Reedy, Earl Belcher, Alex Rakes, Dan Gibson, M. V. Burke, H. L. Raleigh, Monroe Couch, Fayett Caudill, James Whitaker, Lawrence Jenkins, Rich Caudill, J. P. Hall, Eles

Cotton, Philip Newsom, Ester Hopkins, S. C. Crum, Jonah Tackett, William W. Francis, Billy Moore and Charlie Gibson.

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 delegate from each church with, the entire delegation from the Little Home Church.

9. Appointed the same committee on arrangements as on ministry with only one delegate from the Little Home Church, together with the Moderator and Clerk, with corresponding brethren and transients invited.

10. On motion, the Clerk and Assistant Clerk were appointed to write corresponding letters to our Sister Associations as follows: Union, New Slaem, Philadelphia, and Sardis.

11. Called on the committee on ministry to report who reported the following ministers to preach Friday evening: 1. Sherman Crum, 2. E. H. Howard, 3. John Moore, 4. Tracy Hatfield; Saturday, 1. Glenn Rose, 2. Alex Rakes, 3. John Hess, 4. Ester Hopkins, 5. E. V. Hopkins, 6. Elmer Church.

12. On motion, the Association adjourned until 9:00 a. m., Saturday morning.

## Saturday Morning, Sept. 5, 1953—

Met pursuant to adjournment and after singing by the congregation, and prayed led by Elder E. V. Hopkins, proceeded as follows:

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: Troy Nickles, H. B. Whitaker, Mont Burnett, Roy Akers, Wm. B. Smith, Marion Francis and Hager Watts.

3. Ministers to preach at the stand were excused.

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

Item 1. In regard to the query from the Powell Church about Elder David R. Caudill being double married and into adultery. We the committee recommend to the Association that we drop the Friendship Church from our Fellowship until they set their house in order by excluding Elder David R. Caudill and his wife Verna Caudill from their fellowship.

Item 2. In regard to the query from the Indian Bottom Church concerning the Tolson Creek Church. This committee recommends to the Association that we withdraw from the fellowship of the Tolson Creek Church and publish



them in disorder, for the cause of abruptly breaking off from us and taking up correspondence with the Thornton Union Association. Should any member desire to come to the Indian Bottom Association later, they may do so by recommendation. At this point the Indian Bottom Association advises all its churches that in the future that any church which by a majority, vote to withdraw from this Association or do not abide by its orders; from that moment henceforth any and all work done by that part of the church will be considered in disorder by us and, any members in that church who may want to stand by the Association will be considered the orthodox side of the church.

Item 3. In regard to the request from the Oven Fork Church asking for a letter of dismission, we the committee recommend to the Association that they do not grant this letter of dismission, but appoint a committee to go to the Oven Fork Church for the purpose of investigating the records of work done by this church concerning the exclusion of about 15 members and also work done during 1953. This committee to be clothed with the authority after investigation to give this church final advice as to what they should do, to bring about peace and prosperity.

Names of the committee: Elders John Moore, George Hagans, E. H. Howard, Elmer Church, Beckham Fields, and G. M. Caudill, to meet with the Oven Fork Church the second Saturday in November, 1953, and report to our next Association.

Item 4. We the committee recommend that the request concerning the grievance brought upon the Indian Bottom Association by the Thornton Union Association as follows: 1. For not giving us a direct answer about having their sisters comply with our order about bobbed or cut hair. 2. For taking a member from the Indian Bottom Church into Little Samuel Memorial Church without a letter of dismission. 3. For taking Little Zion Church into their fellowship, and also for taking Poor Fork and Little Dove Churches under their watch care. 4. For taking members into their churches without requiring to tell a good experience of grace. 5. For organizing the Kingdom Come Church by including several excluded members from the Big Cowan Church. 6. For knowingly taking in and retaining members who belong to Free Masons. That this request be sent in much tenderness and love to our sisters the Union, New Salem, Philadelphia, and Sardis Associations, asking that these our sisters assist us in working out and disposing of these grievances in a way that will be pleasing in the sight of God. The above report was accepted, approved and adopted by the Association and the committee

discharged.

5. Appointed a committee on finances, consisting of Brethren Monroe Caudill, McKinley McIntosh and L. B. Day, who reported the sum of \$317.00 contributed by the several churches. The congregation donated \$127.00, making a total of \$444.00. By move and second, Brother Dawson Dixon was appointed treasurer and authorized to superintend the printing of 3000 Minute Books, 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, and that he also pay the assistant clerk \$20.00.

6. Appointed the same committee on ministry as of yesterday to arrange for preaching on Saturday evening and Sunday, which reported as follows: Saturday evening: John A. Damron, 2. Elmer Church and 3. Von Bowlin.

Sunday: 1. Troy Nickles, 2. Johnny Hall, 3. E. V. Hopkins, 4. George Hagans, 5. G. M. Caudill.

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

UNION — To be held with the Sulphur Springs Church, Elkhorn City, Pike County, Ky., to begin on Friday, before the third Saturday in September, 1953. Delegates to attend: Elders G. M. Caudill, J. W. Pratt, Alonzo Allen, George Hagans, Harrison Williams, Dan Noble, Paris Hagans, Mander Yonts, and Brethren Hiram Amburgey, Marion Francis and Manus Ison.

NEW SALEM — To be held with the Robinson Creek Church, Virgie Pike County, Ky., to begin on Friday, before the Fourth Saturday in September, 1953. Delegates to attend: Elders: George Hagans, Paris Hagans, G. M. Caudill, J. W. Pratt, Mander Yonts, Manus Ison, Alonzo Watts, Beckham Fields, Charlie Gibson, Howard Caudill, Alonzo Allen, Curtis Caudill, Brethren Hiram Amburgey and Marion Francis.

PHILADELPHIA — To be held with the Little Mary Church, Ashland, Boyd County, Ky., to begin on Friday, before the Second Saturday in August, 1954. Delegates to attend: Elders George Hagans, G. M. Caudill, Paris Hagans, James Collins, Mander Yonts, Dan Noble, Frank Fugate, Beckham Fields, Curtis Caudill, Alvin Hagans, Lee Adams, Green Fields, Dewey Cornett and Brethren Arvil Mullins and Dewey Hagans.

SARDIS — To be held with the Little Rosa Church, Chataroy, Mingo County, W. Va., to begin on Friday, before the Second Saturday in September, 1953. Delegates to attend: Elders George Hagans, G. M. Caudill, Paris Hagans,



Manus Ison, H. D. Caudill, Alonzo Watts, Charlie Gibson and J. J. Sparkman.

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

9. Financial report of the Treasurer:

RECEIPTS—

Balance from last year .....	\$12.30
Sept. 6, 1952, Contributed by the Churches: .....	329.55
Sept. 6, 1952, Donation by the Congregation.....	29.25

TOTAL RECEIPTS ..... \$371.10

EXPENDITURES—

Sept. 17, 1952, To L. D. Francis, Expense to Association .....	\$5.00
Oct. 24, 1952, To H. D. Caudill, Assistant Clerk Fee .....	20.00
Oct. 8, 1952, To George Hagans, Expense to Association .....	5.50
Oct. 25, 1952, to Mt. Eagle, for Printing Minutes and Letter Forms .....	253.50
Nov. 8, 1952, To Paris Hagans, Expense to Association .....	5.00
Nov. 10, 1952, To Mt. Eagle, Postage on Minutes .....	12.00
Nov. 29, 1952, Clerk Fee .....	35.00
Aug. 12, 1953, to George Hagans, Expense to Association .....	10.00

TOTAL EXPENDITURES ..... \$346.00

BALANCE ON HAND ..... \$25.10

10. Appointed Union Meetings as shown under that heading.

11. The Circular Letter written by Elder J. W. Pratt was read and approved and ordered printed in the minutes.

12. On motion, Brother Manus Ison was appointed to write a Circular Letter for next year.

13. On motion it was agreed that the next session of the Association be held with the Little Bethlehem Church, Amburgey, Knott County, Kentucky, to begin on Friday before the First Saturday in September, 1954, and continue the two following days. The introductory sermon to be preached by Elder George Hagans and Elder Alva Caudill be his alternate.

14. Resolved that the Association complete its bill of arrangements on Friday evening.

15. Resolved that we, The Indian Bottom Association

have the record of the Origin of the Indian Bottom Association from the time this body was organized as The Sandlick District Association at the Indian Bottom Church in Letcher County, Kentucky on November 3rd and 4th, 1876, until and including the First Friday, Saturday and Sunday in October, 1908, printed in our minutes.

16. On motion, the Association was closed by prayer, led by Elder John A. Damron and adjourned to the time and place of our next association.

Done and signed by order of The Indian Bottom Association.

ELDER G. M. CAUDILL, Moderator  
ELDER J. W. PRATT, Assistant Moderator  
BROTHER DAWSON DIXON, Clerk  
ELDER H. D. CAUDILL, Assistant Clerk.

### Sunday Morning, Sept. 6, 1953—

The brethren met at the stand with a large and well-behaved audience.

The service was introduced by Elder H. B. Reedy, who was wonderfully blessed.

Elder John Moore of The Philadelphia Association was second on the stand, whose text was: Isaiah, Chapter 49 and a portion of verse 20: "The place is too straight for me; give place to me that I may dwell."

Next was Elder George Hagans, taking his text from Ecclesiastes, 11th Chapter and the latter part of the 3rd verse: "In the place where the tree falleth, there it shall be."

Then Elder E. H. Howard of the New Salem Association came to the stand using as a text, St. Matthew 11th Chapter and 28th Verse, "Come unto me all ye that labour and are heavy laden, and I will give you rest."

Elder G. M. Caudill, moderator of our Association preached last and concluded the service, using as a text John 5:39: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me."

The preaching was in harmony and great love was manifested throughout the entire Association.

And now we wish to express our heart-felt thanks to the Brethren and Sisters of the Little Home Church and to the entire community for their kindness and hospitality shown us during this Association.

So the Fifty-eighth Annual Session of The Indian Bottom Association goes into history amid great rejoicing and praising the Lord.

Your unworthy Brother in Love,

—DAWSON DIXON, Clerk.



## CIRCULAR LETTER

DEAR BROTHERS AND SISTERS OF THE INDIAN BOTTOM ASSOCIATION, OF OLD REGULAR BAPTIST FAITH AND ORDER:

I will now try to write a Circular Letter in answer to your request, at the last session of this Association.

I hope it will meet with your approval, and above all the approval of my Lord.

As I make this attempt I realize my weakness and inability, but trusting that God will guide me.

Without faith it's impossible to please God. Faith being the substance of things hoped for, the evidence of things not seen. For he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Then I conclude sinners must work by the law of faith.

Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ. By whom, also we have access by faith into this grace, wherein we stand and rejoice, in hope of the Glory of God.

Abraham believed God and it was counted to him for righteousness. So we are saved by grace through faith.

It is not by the works of the law, but by the law of faith. Some people try to show their great faith, while others their good works. The scripture says, work without faith is dead, and faith without works are dead being alone. Show me your faith without works and I will show you my faith by my works. Heb. 10-38. Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him, Hebrews 10-39. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul. Now after we have believed than were we sealed with the Holy Spirit of Promise, and God having this seal, knows them that are His, the Promise was to Abraham and his seed.

We are the seed of Abraham by faith, the seed of faith, the generation of Jesus Christ a separate people, a peculiar people, a royal Priesthood.

We have faith in God, faith in His word, and faith in his people. Because good trees bring forth good fruit and bad trees bring bad fruit. We do not have faith in all church members, nor in all preachers. Paul seemed to have trouble with false Brethren, 1st. Cor. 5:11: "If any man that is called a Brother be a fornicator, or covetous, or a railer, or a drunkard with such a one no not to eat." 1st. Cor. 5:13: "Therefore put away from among yourselves that wicked person." The true doctrine of Christ seems to hurt men of this type, they like for us to use a part of the scripture and

leave off a part, and be sure not to say much about clean church fellowship, which proves they are false brethren or so called brothers and not of the faith, and generally can never give reason of their hope, neither do they require any one else to, and they always know they are saved, and know they are going to Heaven.

By faith Noah being warned of God, of things not seen, as yet moved with fear, prepared an ark to the saving of his house by the which he condemned the world, and became heir of the righteousness which is by faith.

By faith Abraham when he was called to go out into a place where he should after receive for an inheritance obeyed and he went out not knowing whether he went, and so journeyed in the land of promise. As in a strange country dwelling in tabernacles with Isaac and Jacob the heirs with him of the same promise, for he looked for a city which hath foundations, whose builder and maker is God.

Through faith, Sarah, received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

These all died in faith, not having received the promise, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth.

For they that say such things declare plainly, that they seek a country, a Heavenly country, where God is not ashamed to be called their God for he hath prepared for them a city. By faith, Abraham, when he was tried, offered up Isaac, and he that had received the promise offered up his only Begotten Son. Counting that God was able to raise him up, even from the dead.

By faith, Jacob, when he was dying, blessed both the sons of Joseph, and worshipped leaning upon the top of his staff.

By faith, Moses, when he was born, was hid three months of his parents, because they saw he was a proper child, and when he was come to years, refused to be called the son of Pharaohs Daughter, choosing rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season. By faith, he forsook Egypt, not fearing the wrath of the King, for he endured as seeing him who is invisible.

Brethren, I call your attention to the evil things that have been said about us, in the past, falsely and unjustly. We must endure as seeing him who is invisible. If we will trust in him he will take care of us. The prophets through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouth of lions, escaped the edge of the sword, and out of weakness was made strong. So terrible



was the sight that Moses said, "I exceedingly fear and quake, so we can say the Lord is my helper, I will not fear what man shall do unto me." Heb. 13:9 says, "be not carried about with divers and strange doctrines, for it is a good thing that the heart be established with Grace." By faith the elders obtained a good report. So Brethren be faithful, let us go on, looking forward to the future, putting former things behind us, fighting the battle in faith. Paul said when he saw he was about to depart this life, "I have fought a good fight, I have kept the faith, there are henceforth a crown laid up for me, and not for me only, but for all that love and serve him." He also said, "many walk for whom I have told you often, and now till you even weeping, that they are the enemies of the cross of Christ."

Let us not forget that there are still enemies of the cross of Christ here yet, even among us. So let your moderation be known unto all men. Be careful for nothing but in every thing by prayer and supplication with thanksgiving let your request be known unto God, and the peace of God which passeth, all understanding shall keep your hearts and minds through Jesus Christ our Lord.

As Paul said: "Finally Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are of good report, if there be any virtue, and if there be any praise think of these things."

Our God shall supply all our needs according to his riches in Glory by Jesus Christ.

May the grace of our Lord Jesus Christ be with all true Israel everywhere is my prayer. Written by your unworthy brother,

—J. W. PRATT.

## UNION MEETINGS

### APRIL 1954

CLEAR FORK—First Saturday and Sunday; Elders: Bert Howard, Burley Combs, Harrison Williams, G. M. Caudill, George Hagans and Frank Fugate.

CLEAR CREEK—Third Saturday and Sunday; Elders: E. V. Hopkins, Alex Coburn, Otis Baldridge, S. T. Wright, Harrison Williams, Burton Howard, Troy Shepherd, and B. H. Bevins.

### MAY 1954

LITTLE HOME—First Saturday and Sunday; Elders: J. W. Pratt, Manus Ison, G. M. Caudill, J. J. Sparkman, and Alonzo Watts.

HURRICANE GAP—Second Saturday and Sunday;

Elders: Beckham Fields, Curtis Caudill, M. V. Burke, and Moderator.

JAMES MEMORIAL—Third Saturday and Sunday; Elders: Curt Caudill, Alva Caudill, H. B. Reedy, John Sparkman, and Carvie Adams.

LITTLE MAGDALENE—Fourth Saturday and Sunday; Elders: Alonzo Watts, G. M. Caudill, Dan Gibson, Willie Madden, Alvin Hagans, and Lee Adams.

### JUNE 1954

INDIAN BOTTOM—First Saturday and Sunday; Elders: E. V. Hopkins, J. W. Pratt, Beckham Fields, Alva Caudill and Howard Caudill.

DRY FORK—First Saturday and Sunday; Elders: Burton Howard, M. V. Burke, Carvey Adams, Dixie Ison, Willie Madden and Lovell Williams.

REYNOLDS FORK—First Saturday and Sunday; Elders: S. C. Crum, Jimmie Collins, and Beckham Fields.

PILGRIMS HOME—First Saturday and Sunday; Elders: Crit Eldridge, Steve Pratt, Olus Baldridge, Coy Combs, Burton Howard, and Moderator.

DOTY CREEK—Second Saturday and Sunday; Elders: Earl Howard, John D. Ison, and Ellis Hopkins.

LITTLE DANIEL—Second Saturday and Sunday; Elders: Dewey Cornett, Elam Hale, Hillis Reedy, Paris Hagans, Carvey Adams and Curtis Caudill.

NEW HOME—Second Saturday and Sunday; Elders: E. V. Hopkins, Sherman Slone, Manus Ison, George Hagans, and Moderator and Assistant Moderator.

POWELL—Third Saturday and Sunday; Elders: Troy Shepherd, Ester Hopkins, Joe Jones, Beckham Fields, Alvin Hagans and Carvey Adams.

MALLET FORK—Third Saturday and Sunday; Elders: George Hagans, Ellis Hopkins, Burton Howard, Coy Combs, Willie Madden, and Troy Shepherd.

CARRS FORK—Fourth Saturday and Sunday; Elders: Alex Coburn, J. W. Pratt, Burton Howard, Hillis Reedy, and Earl Howard.

NEW BETHLEHEM—Fourth Saturday and Sunday; Elders: Alex Coburn, Hillis Reedy, Curtis Oliver, L. B. Day, Dan Gibson, and Lewis Lucas.

BIG COWAN—Fourth Saturday and Sunday; Elders: George Hagans, M. V. Burke, Earl Howard, J. W. Pratt, and Moderator.

### JULY 1954

LITTLE ROSE—First Saturday and Sunday; Elders: Frank Fugate, Alex Coburn, George Hagans, Steve Pratt,



Burley Combs and Earl Howard.

**LITTLE BETHLEHEM**—Second Saturday and Sunday; Elders: G. M. Caudill, Manus Holcomb, Alonzo Allen, Curtis Caudill and Harrison Williams.

**BIG LEATHERWOOD**—Second Saturday and Sunday; Elders: G. M. Caudill, Alvin Hagans, Earl Howard and Coy Combs.

**SANDLICK**—Third Saturday and Sunday; Elders: Mark Burke; Beckham Fields, Clifford Colly, G. M. Caudill, Carvey Adams, Alvin Hagans, J. W. Pratt and Paris Hagans.

**CEDAR GROVE**—Fourth Saturday and Sunday; Elders: Beckham Fields, Curtis Caudill, J. W. Pratt, and Burton Howard.

## 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 and given 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 churches 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. Amendments 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 adjourn to any time or place it may deem necessary.

## 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 preserverance 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 other.

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 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. None 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 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 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 any other 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.



## • Obituaries •

### MARY ELIZABETH SLONE

With a sad and broken heart I will try to write an obituary of my loving mother, Mary Elizabeth Slone. She was born June 24, 1893, deceased October 4, 1952, age 59 years, 3 months and 10 days. She was married to Farris Slone, May 6, 1911. To this union was born 15 children, nine girls and six boys. One child preceded her in death. Her husband and fourteen children are left to mourn her passing on. She joined the Mallet Fork Church and was baptized May 22, 1949. She lived a faithful life until death. She always went to church when she was able to go. She was in bad health the last few years of her life and didn't get to go to church as she wanted to. She would talk about the good meetings they would have, she always loved the sweet songs of Zion. She was a kind, true and faithful mother to her children and husband as long as she lived. She was dearly loved by all that knew her.

She would read her Bible for hours at a time. She would often talk about that beautiful home which she has gone on to, to live with God around the throne. Her troubles are over in this world, and it is so lonesome to live without her, but I feel our loss is Heavens gain. So children if you ever want to meet mother again you must trust in the same God she did. No doubt, if we could hear the voice of mother calling from the throne of God, she would say: "Children, I am happy." Her last words she said before she passed on were, "I have a better home to go to, so, children if you want to go to live with mother in that happy home you must repent of your many sins and meet her in Heaven, that is where I want to live. Mother is gone but will always be remembered. Written by her daughter,  
—DALLAS AMBURGEY.

### HEZEKIAH RALEIGH

Hezekiah Raleigh, son of William and Louisa Raleigh, was born October 24, 1872, died September 10, 1952, age, 79 years, 11 months and 16 days, at time of death.

He was married to Louisa Mullins, January 1895. To this union was born 8 children, 3 boys and 5 girls. Two girls preceded him in death. Three boys, three girls and his wife and a host of friends and relatives are left to mourn

his loss, and we believe beyond a doubt, our loss is his gain.

He never attached himself to any church, but claimed a hope for a number of years and was a strong believer in the Old Regular Baptist. Written by his oldest son,

—ELDER H. L. RALEIGH.

### ELDER L. D. FRANCIS

I try, with a sad and aching heart to write this obituary of my father, which I feel is my duty as his daughter.

Elder L. D. Francis was born April 4, 1893 and died July 7, 1953, being 60 years, three months and three days of age at his death. He joined the Old Regular Baptist Church about 27 years ago and has been preaching for 26 years. He was a faithful member until the end.

He leaves to mourn his loss, his wife, Bertha Francis, Redfox, Ky.; three sons; Jessie Francis of Lothair, Ky.; Edgar Francis of Eddyville, Ky.; and George Francis of Frankfort, Ky.; Also three daughters; Zola Combs of Hazard, Ky.; Thelma Walker of Lothair, Ky.; and Arizona Christian of Vicco, Ky.; our loss is Heaven's gain.

The Memorial Services will be held the Fifth Saturday and Sunday in August 1954.

Preachers will be: Elder Elmer Church, Elder Alex Coeburn, Elder Willie Madden, Elder Beckham Fields, Elder G. M. Caudill, and Elder George Hagans.

A sister in Christ,

—ARIZONA CHRISTIAN.

### EVELINE MULLINS

With a sad and broken heart, I thought I would write the obituary of my loving mother who has outstripped us and gone. Eveline Mullins was born June 15, 1873, died April 8, 1951. She was married to Valentine Mullins. To this union was born 11 children, six girls and five boys. Two of the children were there when she died. She had 70 grand children, 41 great grand children to mourn her loss. She told us children, she had been to the Lords Supper, three times. She said that was the prettiest sight she ever saw. She said there wasn't anything in her way. I believe she has gone on to that city where no trouble never comes. Children if you want to see mother again, get the robe of righteousness on. Written by her daughter,

—DICIE EVERAGE.

### ELLEN CAUDILL

I will now with a sad feeling attempt to write a short sketch of the life and death of my mother Ellen Caudill of



Red Fox, Ky. She was born July 11, 1883, and was married to Henry H. Caudill, and to this union was born 12 children, 7 girls and 5 boys, 5 children and her companion preceded her in death.

She joined the Old Regular Baptist Church at a neighbors house in the year of 1943 and was baptized by Alva Caudill and Roy Whitaker, about ten years ago and she lived a faithful member at Doty Creek Church until death.

Mother had that dreadful disease, cancer. She bore her sickness with great patience because of her trust and faith in the Lord. She has 7 children and one brother and one sister and a host of friends and several grandchildren and great grandchildren to mourn her loss. I believe our loss is Heavens gain. Children, if you ever want to see mother again you must live the life that she lived. We did all we could to carry out her request by taking her to Doty Creek Church and having her funeral. This was what she wanted. Mother cannot come to us, but by the grace of God we can go to her. I feel so lonely since mother passed away. I hope by God's great mercy that we will meet again some day. Written by her heart broken daughter,

—LORA ADAMS,  
Redfox, Ky.

#### OBITUARY OF MISS SMITH

With a sad and broken heart I will try to write an obituary of my beloved daughter. She was born July 8, 1938, deceased December 15, 1952, age 14 years, 4 months and 15 days. She was bed fast 11 months and her and my husband were down sick at the same time. She took sick first, but he died first. He passed away September 4. I waited on both of them. He was in one room and she was in the other. I done everything I could for them. She took shots eight months. Every other day I carried her out to the car in my arms. She couldn't walk. The doctor couldn't do her any good. She was loved by all who knew her. She was loved by all her school mates, she went to school until she got sick and her school mates and teachers came to see her, and would bring something. It would please her. Everybody was good to lend a helping hand while they lay sick.

God loved them. He took them home to suffer no more. I am sure she is at rest today. She always was a good child. She always done what I told her. She loved home, and she wouldn't hardly stay all night anywhere. She was a good sick child. He took her medicine and shots and didn't seem to dread them. She was a good patient. Just a few days before she died, she was smothering. I was crying, she took me by my hand and said mama don't cry, if I go I am just going home. One day she went off to sleep, when

she woke up the first word she said was, "Mama do you like to hear the song, Guide me over Jehovah." I told her I did and she said I think that is the prettiest song I ever heard. Her sister Cora Sue was at school and when she came in that evening, she made her get the song book and she laid in bed and gave out the song and her and Cora Sue sang that song. I believe with all my heart she sings sweet songs around the Great White Throne. So may God bless her brothers and sisters. I hope they will make peace with God before it is too late. She's gone from us, but by the grace of God we can all meet her in sweet by and by. I want to say to the brothers and sisters in the Lord to pray for me and my children.

Written by her broken hearted mother,  
—BETTY SMITH.

#### WILLIAM E. BROWN

It is with weakness that I attempt to write an obituary of our beloved Father William E. Brown, better known as Uncle Bill Brown, who was born November 28, 1867, died April 8, 1953, age 85 years, four months and 10 days.

He was the son of the late George W. and Susan Brown, and was married to Polly Brashears Brown, Oct. 10, 1889. To this union was born 9 children, 7 girls and 2 boys. His beloved wife and three children preceded him in death leaving to mourn his loss 6 children, 24 grandchildren, 30 great great grandchildren, and a host of friends.

He joined the Old Regular Baptist Church in 1911, his wife joined the same church in 1912, some 37 years ago they were ordained Deacon and Deaconess of the Big Cowan Church, where they worshipped and faithfully served together in this capacity until mother passed from this life some 23 years ago, leaving him to combat the trials and tribulations of this life without companionship.

Dad also served this old church some 35 years as church clerk. May I say in behalf of the church and his children that we have suffered great loss and we trust that our loss is his eternal gain.

Blessed are they that die in the Lord, we hear a scripture saying. Let your light so shine that men may see your good works and glorify our Father who art in Heaven. We who knew him are made to believe by the walks of his life, surely there is reality in serving a true and living God.

Again to the children let me say, death is not so great a monster as we imagine, it is only a summons to meet God in Judgment and that to give an account of the deeds done in this body. By his daughter,

—SUSANNA DAY.



### SPENCER COMBS

With a sad and lonely heart I will try to write an obituary of my beloved husband, Spencer Combs, born January 18, 1880, in Knott County. He was the son of Andrew and Nancy Combs. He had 11 brothers, Sam, Watson, Cullen, Simeon, Riley, Melvin, Ira, Andrew, Mat, Alvin and Doctor. His father and mother and 8 brothers preceded him in death. He married Cordelia Amburgey, daughter of Hiram and Dicie Amburgey. To them was born three children, Carl Combs, and Mrs. Fred Gioza, both of Phoenix, Arizona, and Mrs. Clyde West, who preceded in him death. Cordelia died about 1912. He lived alone with his children 10 years and then married Polly Engle. To them was born eleven children, 7 girls and 4 boys. Edgar, Washington, D. C.; Oliver, Everett and Pearlie all of Dayton, Ohio; Mrs. Allen Budd and Mrs. Gilbert Edwards of Marshall, Va; Carson, Ula Vale, Alpha Louise and Ortha Lida Combs all of Carr Creek, Ky. He was a good citizen, loved his neighbors and was loved and respected by all who knew him. He joined the Old Regular Baptist Church and was baptized at the Old Carr School house in 1947. He prayed most of the time while he was sick and one night he dreamed he was in the church house in the side next to the road and there was something in the other side trying to get to him to hang him some way and he was scared and tried to get away from it. He went to the door and it opened itself so he went out and there was a light shining from Heaven brighter than day, shining out the road that he could see to walk away from whatever was after him, so he got away from it through that light. He died the 16th and would have been 72, the 18th. I did all I could for him and regret that I couldn't do more. He left us to mourn his loss, though I believe our loss is Heavens gain. I have great hope that I will meet him in the glory world and am praying that our children will join us up there, where I believe my darling little daughter that preceded him in death is resting now.

Written by a lonely wife,

—POLLY COMBS,  
Carr Creek, Ky.

### JAMES CAUDILL

It is with a sad feeling at heart that I will attempt to write an obituary of my dear husband to-wit James Caudill. He was the son of Lewis and Mary Caudill and was born March 22, 1882. He was married to Ida Mae Mullins on Sept. 29, 1918. To this union was born 7 children, two of which preceded him in death. Still living are five girls, Liscena Mullins, Columbus, Ohio; Pauline Campbell, of

Sassafras, Ky.; Veenda Williams and Cassie Fugate both of Harbun, Ky., and Andrew Caudill of Bakersfield, Calif. He also has four children by his former marriage, three girls and one boy: Ollie Amburgey, of Harlan County, Nora Crase of Letcher, Flora Togear of Pineville, Ky., and Carl Caudill of Knott County. Also a host of grand children to mourn his loss. He joined the Indian Bottom of Old Regular Baptist the 2nd day of November 1924, and lived a faithful member until his death. He was a good husband and father. He also loved his brothers and sisters in the Lord. He has two brothers to-wit: David R. Caudill of Waynesburg, Ky., and Henry Caudill of Letcher County. We miss him in our home and we miss him in our church, but we feel that our loss is his eternal gain. He was in bad health for about three years and one month before he died. He had a severe stroke that took him away. He died on February 7, 1951.

A precious one from us has gone,  
A voice we loved is still,  
A place is vacant in our home  
That never can be filled.  
Written by his lonely companion,

—IDA MAE CAUDILL.

### AMBROSE SMITH

With a sad and broken heart I will try to write an obituary of my loving husband Ambrose Smith. He was born January 25, 1885, deceased Sept. 4, 1952, age 67 years, five months. He was married to Bertha Amburgey and was the father of 7 children. Later he was married to Betty Parks, January 21, 1946. No children were born to this union. He joined the Old Regular Baptist Church at Mayking. He lifted his letter and came to Carrs Fork and lived a faithful life until death. He was loved by all, his brothers and sisters in the Lord and all who knew him. He was a loving husband. He went to church as long as he was able to go. That was all his talk was going to church. He was past doing anything nine months before he died. He was in bed most all of the time and bore his sickness in patience. He's gone from me but he's at rest today, he's not suffering. He told me he was ready to go any time God called him. I loved him so much, but God called him home. I miss him so much it left our home so lonesome, we can't hardly stay at home. By the grace of God I will meet him around God's throne where no sickness or death can come. So may God bless all of his children, I hope and trust that they all will trust in God and meet their father in Heaven.

Written by his wife,

—BETTY SMITH.



## HENRY SIMS

He was born February 22, 1887, died February 15, 1953, age 65 years, 11 months and 23 days. He was united in marriage to Rena Webb. To this union was born ten children of whom six died in infancy. Four of his children are living to mourn his loss. These are: Junnie Horn of Holton, Ind.; Marshall Sims of Waynesburg, Ky.; Lee, Henry Sims, of Waynesburg, and Leslie Sims of Okeana, Ohio; also one adopted son, Milton of Indianaplis, Ind. Also nine grandchildren. He has two brothers, Ashford and Max Sims of Waynesburg and a sister, Mrs. Arthur Gutensong of Waynesburg. His wife preceded him in death a few years ago. He joined the Powell Regular Baptist Church the 4th Sunday in July 1925. He was a faithful member of the Powell Church until his death. He was a veteran of World War I. He served several months on foreign soil. He was a loving father. He was loved by every one who knew him. He will be sadly missed by his family, his church and by all who knew him, but we feel our loss is Heavens gain.

—Written by his children.

## STATISTICS

### Names of Churches and Delegates

CARR'S FORK—J. J. Sparkman, Alonzo Watss, and Isom Everidge.

BIG COWAN—Ellis Banks, John D. Ison, and Grant Banks.

CLEAR CREEK—Frank Fugate, Burley Combs, and Mander Yonts.

OVEN FORK—Alvero Hubbard, Silas Fouts, and Glenn Powell.

BIG LEATHERWOOD—J. W. Pratt, Henry Hall and Reuben Riddle.

INDIAN BOTTOM—G. M. Caudill, H. D. Caudill, and Dawson Dixon.

MALLET FORK—John Fields, Willie Fields, and Irvin Amburgey.

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

SANDLICK—Curtis Caudill, James Brown, and Willie Hamilton.

DOTY CREEK—Alva Caudill, Howard Caudill, and Monroe Caudill.

CEDAR GROVE—Manus Ison, Hiram Campbell, and A. Whitaker.

LITTLE HOME—George Hagans, Alvin Hagans and Nick Everidge.

NEW HOME—W. M. Ritchie, Olus Baldridge, and Jerome Watts.

POWELL—A. C. Caudill, Dewey Fields, and Leander Eldridge.

JAMES MEMORIAL—Beckham Fields, Crit Eldridge and Gardner Jent.

NEW BETHLEHEM—Harrison Williams, Dan Noble and Grover Patrick.

MAPLE GROVE—Troy Engle, Chalmer Engle, and Josh Maggard.

LITTLE DANIEL—James F. Collins, John Madden, and J. R. Maggard.

DRY FORK—Noah Marcum, Bethel Campbell, and Bud Brown.

LITTLE BETHLEHEM—Lewis Day, McKinley McIntosh and Hiram Amburgey.

REYNOLDS FORK—Elam Hale, A. J. Taylor, and Nelson Seals.

IVY POINT—Maryland Slone, Cephus Mosley, and Lee Mosley.

PILGRIMS HOME—Silas Frazier, Colonel Eldridge, and Alonzo Allen.

CLEAR FORK—Ed Whitaker, Wheeler Feltner, and Fred Combs.

LITTLE MAGDALENE—Willie Mullins, Arthur Dixon, and Wallace Mullins.

LITTLE ROSE—Steve Pratt, Arvil Mullins, and Jim Holiday.

### Church Clerks and Addresses

CARRS FORK—J. J. Sparkman ..... Litt Carr, Ky.

BIG COWAN—Ellis Banks ..... Whitesburg, Ky.

CLEAR CREEK—Mander Yonts ..... Hazard, Ky.

OVEN FORK—Silas Fouts, P. O. Box 719, Cumberland, Ky.

BIG LEATHERWOOD—Floyd Huff, ..... Cornettsville, Ky.

INDIAN BOTTOM—Dawson Dixon ..... Blackey, Ky.

MALLET FORK—Willie Fields ..... May, Ky.

HURRICANE GAP—Byrd Fields ..... Gordon, Ky.

SANDLICK—Lewis Craft ..... Millstone, Ky.

DOTY CREEK—Monroe Caudill ..... Jeremiah, Ky.

CEDAR GROVE—Squire Watts ..... Ulvah, Ky.

LITTLE HOME—Clarence Fields ..... Red Fox, Ky.

NEW HOME—Jerome Watts ..... Garner, Ky.

POWELL—Dewey Fields, R. R. 2 ..... Waynesburg, Ky.

JAMES MEMORIAL—Tommy Jent ..... Carcassonne, Ky.

NEW BETHLEHEM—Jennie Fugate ..... Talcum, Ky.

MAPLE GROVE—Troy Engle ..... Eolia, Ky.

LITTLE DANIEL—Watson Sexton ..... Isom, Ky.



DRY FORK—Edith Tyree ..... Crown, Ky.  
LITTLE BETHLEHEM—Newton J. Mullins. Amburgey, Ky.  
REYNOLDS FORK—Millard Seals ..... Litt Carr, Ky.  
IVY POINT—Lee Mosley ..... Garner, Ky.  
PILGRIMS HOME—Alonzo Allen ..... Milan, Ind.  
CLEAR FORK—Lizzie Combs, ..... Bulan, Ky.  
LITTLE MAGDALLENE—Willie Mullins No. 1-132  
Crab Orchard, Ky.  
LITTLE ROSE—Monroe Cornett ..... Hindman, Ky.

## Ordained Ministers

Henry Blair .....	Spider, Ky.
Wm. B. Smith .....	Bath, Ky.
D. B. Day .....	Dongola, Ky.
John D. Ison .....	Oscalooosa, Ky.
Frank Fugate .....	Fisty, Ky.
Martin Patrick .....	Tina, Ky.
Nathan Young .....	Ritchie, Ky.
Burley Combs .....	Ritchie, Ky.
Lewis Lucas .....	Wiscoal, Ky.
Mander Yonts .....	Hazard, Ky.
J. W. Pratt .....	Cornettsville, Ky.
G. M. Caudill .....	Jeremiah, Ky.
W. C. Dixon .....	Hyden, Ky.
H. D. Caudill .....	Carcassonne, Ky.
L. F. Caudill .....	Eolia, Ky.
H. L. Raleigh .....	Oven Fork, Ky.
Willie Madden .....	Cumberland, Ky.
Troy Shepherd .....	Gordon, Ky.
Aster Whitaker .....	Evarts, Ky.
Curtis Caudill .....	Whitesburg, Ky.
Lemuel Hale .....	Crab Orchard, Ky.
Dewey Cornett .....	Whitesburg, Ky.
Alva Caudill .....	Jeremiah, Ky.
Howard Caudill .....	Jeremiah, Ky.
Monroe Caudill .....	Jeremiah, Ky.
G. B. Ison .....	Skyline, Ky.
George Hagans .....	Vicco, 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.
B. F. Tackett .....	Waynesburg, Ky.
H. B. Whitaker .....	Waynesburg, Ky.
Beckham Fields .....	Carcassonne, Ky.
Crit Eldridge .....	Carcassonne, Ky.
Green Fields .....	Smithsboro, Ky.

Harrison Williams .....	Vest, Ky.
Dan Noble .....	Anco, Ky.
James F. Collins .....	Isom, Ky.
Lewis Day .....	Smithsboro, Ky.
Hillis Reedy .....	Amburgey, Ky.
William Everage .....	Litt Carr, Ky.
Elam Hale .....	Litt Carr, Ky.
Nelson Seals .....	Carr Creek, Ky.
Cephus Mosley .....	Garner, Ky.
Maryland Slone .....	Larks Lane, Ky.
Silas Frazier .....	Sunman, Ind.
Alonzo Allen .....	Milan, Ind.
Ed Whitaker .....	Lothair, Ky.
John W. Brock .....	Vicco, Ky.
Wallace Mullins .....	Crab Orchard, Ky.
Arthur Dixon .....	Conway, Ky.
Arvil Mullins .....	Amburgey, Ky.
Steve Pratt .....	Amburgey, Ky.



## FORM OF CHURCH LETTER

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

Dear Brethren, we are glad that we can correspond with  
Dear Brethren, receive our letter and these our brethren bear this letter to you, to-wit:

1. ....
2. ....
3. ....
4. ....
5. ....
6. ....

Dear Brethren, receive our letter and these our brothers 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:

Ordained Ministers .....

Names:

Post Offices:

.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....
.....	.....

Received: Experience and Baptism .....

Letter .....; Restored .....; Recommendation .....; Dismissed by Letter .....; Died.....; Excluded.....; Total Membership.....; Money Sent .....; Meeting Time .....; Saturday and Sunday of each month.

Dear Brethren, grant us a union meeting ..... Saturday and Sunday in ..... Ministers requested.

1. ....
2. ....
3. ....
4. ....
5. ....
6. ....

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

Clerk's Address .....



Statistical Table											
NAME OF CHURCHES	Rec'd by Exp. and Baptism	Rec'd by letter	Restored	Rec'd by Recommendation	Deceased	Dismissed by letter	Excluded	Total Membership	Church Time	Contribution	
Carrs Fork	4	3	1	6	1	0	1	101	4	\$20.00	
Big Cowan	0	0	0	1	1	3	12	138	4	20.00	
Clear Creek	7	3	0	0	1	4	0	103	3	15.00	
Oven Fork	3	0	0	0	2	10	7	88	2	16.00	
Big Leatherwood	2	1	1	0	2	0	1	85	2	15.00	
Indian Bottom	3	8	0	1	1	3	0	91	1	20.00	
Mallet Fork	3	2	0	1	2	1	0	43	3	10.00	
Hurricane Gap	3	0	0	3	3	0	1	48	2	20.00	
Sandlick	2	0	0	0	0	0	9	45	3	15.00	
Doty Creek	0	0	0	2	2	13	2	81	2	20.00	
Cedar Grove	0	0	0	0	4	1	0	31	4	20.00	
Little Home	4	2	0	3	5	8	0	142	1	25.00	
New Home	0	2	0	0	1	5	1	65	2	15.00	
Powell	0	17	0	0	1	3	2	60	3	10.00	
Ingrams Creek	No Letter										
James Memorial	3	6	0	0	1	0	0	36	3	10.00	
New Bethlehem	1	0	0	0	0	2	6	28	4	8.00	
Maple Grove	0	0	0	0	0	4	0	16	3	7.00	
Little Daniel	1	0	0	0	1	3	0	44	2	10.00	
Dry Fork	1	2	1	0	0	1	3	23	1	7.00	
Little Bethlehem	7	5	1	4	2	4	1	64	2	15.00	
Reynolds Fork	0	1	0	0	1	1	0	12	1	5.00	
Ivy Point	2	0	0	0	0	0	0	13	4	15.00	
Pilgrims Home	1	0	0	1	0	3	2	10	1	10.00	
Clear Fork	5	1	0	1	0	0	0	13	1	5.00	
Little Magdalene	1	0	0	0	0	0	0	7	4	5.00	
Little Rose	4	9	0	0	0	0	0	13	1	5.00	
Total	57	62	4	23	31	57	47	1400		333.00	
Donations										127.00	
Grand Total										460.00	