

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

SIXTIETH ANNUAL SESSION



— Held With The —
NEW HOME CHURCH
Leburn, Knott County, Kentucky
September 2, 3, 4, 1955

ELDER G. M. CAUDILL
Moderator

BRO. DAWSON DIXON
Clerk

ELDER J. W. PRATT
Asst. Moderator

ELDER H. D. CAUDILL
Asst. Clerk

PROCEEDINGS

Proceedings of the Sixtieth Annual Session of The Indian Bottom Association of Old Regular Baptists of Jesus Christ in session assembled with the New Home Church, Leburn, Knott County, Ky., September 2, 3, 4, 1955.

The Association met at the place arranged for preaching and after singing some of the old songs of Zion and introduction an dprayer by Elder Manus Ison, the introductory sermon was preached by Elder J. W. Pratt, who didn't seelct any special text but preached a wonderful sermon.

The delegation then assembled at the church house and after singing by the Congregation and prayer by Elder Johnny Hall, proceeded as follows:

1. The house was called to order by Elder G. M. Caudill, the Moderator, who then called for the letters from the several churches that compose the Indian Bottom Association. This included a letter from the orthodox side of the Oven Fork Church. One letter was read then all were received and delegates seated with all queries and requests refered to the Committee on Arrangements.

2. The Association 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 organized churches and received one The Lone Valley Church, Underwood, Ind., whose delegates were seated with us.

4. On motion it was agreed to omit the reading of the Constitution, Articles of Faith and Rules of Decorum.

5. Called for Corresponding letters from our sister Associations and received as follows:

UNION — With the following delegates, Tyree Church, Earl Hogston, M. L. Amburgey, J. M. Hamilton, Marshall Davis, Elbert F. Bentley, J. R. Coleman, and Johnny Thacker. Letter in the hands of Tyree Church.

NEW SALEM — With the following delegates: F. A. Hopkins, Jerry Hall, Sr., Henry Blair, Tack Hall, E. V. Hopkins, M. V. Burke, Sam Thomas, E. V. Hamilton, Sherman Slone, Coy Combs, J. J. Mosley, Henry King, Butler Howell, Mort Moore, Millard Allen, Johnny Tackett, Johnny Hall, Alonzo Yonts, Felix Scott and L. G. Frazier. Letter in the hands of J. M. Moore.

PHILADELPHIA — With the following delegates: John Moore and Fred Akers. Letter in the hands of John Moore.

All the letters from the above named Associations were read and received and all the delegates from same were extend-

ed the right hand of fellowship and seated with us.

6. Called for transient Ministers and members and received: Banner Manns, T. J. Turner, Burgess Compton, Jonah Tackett, Dewey Eldridge, S. C. Crum, W. S. Toliver, H. B. Reedy, Paris Hagans, Dan Gibson, Charlie Gibson, Howard Caudill, R. B. McCray, Nick Everidge and Philip Newsome.

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 New Home Church.

9. Appointed the same committee on arrangements as on Ministry with only one delegate from the New Home Church together with the Moderator and Clerk and visiting brethren and transients invited.

10. On motion the clerk and assistant clerk were appointed to write corresponding letters to sister associations as follows: Union, New Salem, Philadelphia and Sardis.

11. Called on the Committee on Ministry to report who reported the following ministers to preach: Friday evening,— 1. Banner Manns; 2. Burton Howard and 3. Tack Hall, Saturday—1. Tyree Church; 2. John Moore; 3. F. A. Hopkins, and 4. Jerry Hall.

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

Saturday Morning, Sept. 3, 1955

Met pursuant to adjournment and after singing and prayer 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 Troy Nichols, Noah Mullins, Hiram Amburgey, Lewis Craft, Curt Caudill, Monroe Couch, Beckham Fields, Earl Vanover, L. F. Caudill, E. H. Howard and Raymond Howard.

3. Ministers to preach at the stand were excused.

4. Called on the Committee on arrangements to report Their report was read and received and the Committee discharged.

5. Received a letter from the Friendship Church with the following statement attached: "We the Friendship Church of Regular Baptist having been dropped from the Indian Bottom Association, until we excluded Elder David R. Caudill, and his wife, have complied with the order of the Association and excluded them and are lettering back to the Association. Dear

Brethren receive our letter and our delegates and restore us back in fellowship with you. So may God bless and guide you in this Association is our prayers."

—Elder Perry Tackett, Moderator

—Walter Mullins, Clerk

Then on motion the letter was received, delegates seated and they were restored back in fellowship with the Association.

6. The following churches who had left the Indian Bottom Association to wit: Little Dove, Tolson Creek, Poor Fork. The disorderly part of Oven Fork Church, Maple Grove and Little Zion, and had joined themselves to the Thornton Union Association, came back to the Indian Bottom Association with letters of acknowledgements and asking to be restored. They also included letters requesting that we give them letters of dismission. After much consideration, on motion seconded and passed by the Association, that we receive them all back into our fellowship (except the disorderly part of the Oven Fork Church), for one year that they may have time to prove their sincerity.

If after that period their walks and ways, doctrine, order and practice are orthodox and orderly, we then agree to grant them letters of dismission from us. When joined to some other Association of our same faith and order. This they refused to accept and demanded that we give them back their letters and abruptly broke away from our assembly.

7. The letter from the orthodox side of the Oven Fork Church was received and their delegates seated in full fellowship with the Indian Bottom Association and by advice the privilege was still extended to the members who had been illegally excluded by Riley Fouts, that they may return to the orthodox side of the Oven Fork Church and be restored to full fellowship.

8. We, the Indian Bottom Association say to our churches that went into the fellowship of the Thornton Union Association, (except the disorderly side of the Oven Fork Church) who in the future may desire to return to the Indian Bottom Association, by acknowledgement may be restored. Also a privilege is extended to any member of the above mentioned churches who may desire to return to the Indian Bottom Association may have the privilege of returning to any church of our Association by acknowledgement and be restored.

9. In answer to the request from Cedar Grove Church asking that we change the 14th Item of our Constitution to read as follows: "Amendments to this plan of government may be made by a majority of the Union when in regular

session, when so desired. On motion their request was granted.

10. In answer to the request from Ingrams Creek Church asking that they may change the name of their church from Ingrams Creek to Defeated Creek Church. On motion their request was granted.

Request to the Sardis Association.

11. We, the churches of The Indian Bottom Association of Old Regular Baptists of Jesus Christ, now assembled with the New Home Church, Leburn, Knott County, Ky., Sept. 2, 3, 4, 1955, sendeth our Christian love and salutations to our sister, The Sardis Association, when convened with the Narrows Branch Church, Hardy, Pike county, Ky., on Friday before the second Saturday in Sept. 1955.

Dear Brethren: We are sending this request to inform you brothers why our delegates who were seated with you when convened with The Mt. Pleasant Church, Sept. 10, 11, 12, 1954 asked for their letter back. We feel that we were not treated right by you brothers by failing to answer our question, YES or NO, which we feel was a reasonable question in regard to the course of action that our sister the Thornton Union Association had taken in taking churches and members from our association illegally. Dear Brethren we never requested of you anything about our Association's organization. However you by - passed our request and say to us that we are not a legal Association and that is the reason we asked for our letter back. Dear Brethren if you believe we acted according to the law of Christ, Matthew—Chapter 18, verse 15 let your conscience guide you in accordance.

12. Answer from the Union Association to the request from this Association:

Dear Brethren of The Indian Bottom Association, in answer to your request we have advised The Thornton Union Association to have their sisters who have bobbed hair to let it grow out and not cut it any more. We also advice them to have their preachers to stop preaching with sects and orders so as to wound the feelings of their Brethren or get themselves in disorder. Also that they drop all the churches or members they have that formerly belonged to you and let them return to you. We request that you receive them when they confess that they erred and ask you to forgive them. We pray that you will forgive them and restore them to fellowship with you. We request if they desire a letter that for the sake of peace that you give them a letter. May God help us all to labor for peace.

This done and signed by order of the Union Association.

—B. H. Baker, Moderator

—Rufus Parrigan, Clerk.

13. Answer from The New Salem Association to the request from this Association.

Item 12 and 13 in the New Salem Association.

Item 12. Concerning the Indian Bottom's request with reference to some differences existing between her and The Thornton Union Association, and after reading her request before our delegation and the delegations of all our sister associations and after some discussion, and to harmonize feelings, it was therefore the voice of our Association to adopt the answer of The Union Association relating to the same request, which is as follows:

We have advised the Thornton Union Association to have their sisters, who have bobbed hair to let it grow out. We also advise them (Thornton Union) to have their preachers stop preaching with sects and orders so as to wound the feelings of their brethren or get themselves in disorder. We also advise them to drop all the members and churches that formerly belonged to The Indian Bottom Association and let them return to the Indian Bottom Association and make acknowledgements. When they do this we request you receive them into your fellowship. Then if they request a letter of dismission you are advised to grant their request.

13. The third request does not mean to effect any church or members which have gone from Indian Bottom by letter of dismission in regular form to Thornton Union.

Signed:

F. A. Hopkins, Moderator
E. V. Hopkins, Assistant Moderator
Bro. Frank Hall, Clerk
Brother Johnny Tackett, Assistant Clerk
Bro. L. G. Frazier, Assistant Clerk.

14. Answer from Indian Bottom Associations to Union and New Salem Associations.

Dear Brethren:

The following churches who had left The Indian Bottom Association, to-wit: Little Dove, Tolson Creek, Poor Fork, the disorderly part of Oven Fork Church, Maple Grove, and Little Zion, and had joined themselves to The Thornton Union Association came back to The Indian Bottom Association with letters of acknowledgements and asking to be restored. They also included a letter requesting that we give them a letter of dismission. After much consideration, on motion seconded and passed by the Association that we receive them all back into

our fellowship, except the disorderly part of The Oven Fork Church, for one year that they may have time to prove their sincerity. If after that period their walks and ways, doctrine, order and practice are orthodox and orderly, we then agree to grant them letters of dismission from us when joined to some other Association of our same faith and order. This they refused to accept and demanded that we give them back their letters and abruptly broke away from our assembly.

15. Appointed a committee on finance consisting of Elders Manus Ison, Alonzo Allen, and Willie Madden, who reported the sum of \$354.00 contributed by the several churches. By move and second Bro. Dawson Dixon was appointed treasurer and authorized to superintend the printing of 2500 Minute Books and reserve 100 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 service and that he pay the assistant clerk \$20.00 for his services.

16. Appointed the same committee on Ministry as of yesterday to arrange for preaching Saturday evening and Sunday, which reported as follows: Saturday evening, Elders H. B. Reedy, Earl Howard, and John D. Ison. Sunday, Elders Earl Hogston, E. V. Hopkins, M. V. Burke, Willie Madden and the Moderator to close.

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

UNION — To be held with Philadelphia Church, Millard, Pike County, Ky., beginning on Friday before the third Saturday in September, 1955. Delegates to attend: Elders, H. B. Reedy, G. M. Caudill, George Hagans, Alonzo Watts, J. J. Sparkman, L. B. Day, Alonzo Allen, Olus Baldrige, Mander Yonts, Paris Hagans, J. W. Pratt, Manus Ison, Clarence Fields and Bro. James Whitaker. Letter in hands of Elder H. B. Reedy.

NEW SALEM — To be held with the Salisbury Church, Printer, Floyd County, Kentucky, beginning on Friday before the fourth Saturday in September, 1955. Delegates: Elders Geo. Hagans, Alonzo Allen, Paris Hagans, Mander Yonts, Olus Baldrige, Alonzo Watts, J. W. Pratt, Arvil Mullins, Clarence Fields, Manus Ison, Lewis Craft, and brethren James Whitaker, Jerom Watts, Caney Gayheart and Willie Hamilton. Letter in hands of Elder Olus Baldrige.

PHILADELPHIA — To be held with the new Mt. Olive Church, Maloneton, Greenup County, Kentucky, beginning on Friday before the second Saturday in August, 1956. Delegates to attend: Elders George Hagans, G. M. Caudill, Mander Yonts,

Willie Madden, Olus Baldridge, Paris Hagans, Arvil Mullins, Manus Ison, Alonzo Allen, and Brethren Lee Adams, Wheeler Witt, Jerome Watts and Marion Francis. Letter in hands of Elder Mander Yonts.

SARDIS — To be held with the Narrows Branch Church, Hardy, Pike County, Ky., beginning on Friday before the second Saturday in September, 1955. Delegates to attend: Elders George Hagans, G. M. Caudill, Manus Ison, Paris Hagans, Alonzo Allen, and brethren Dewey Hagans and Silas Nichols. Letter in hands of Elder George Hagans.

18. Called on brethren who were appointed to attend Union meetings and sister Associations to report. They reported and those who failed to attend were excused.

19. Financial report of treasurer:

RECEPITS:

Balance from last year	\$ 61.94
September 3, 1954. Contributed by the churches	324.00
Amount for pictures put in Minutes	15.00
TOTAL RECEPITS	\$400.94

EXPENDITURES:

Sept. 5, 1954. To H. D. Caudill, assistant clerk	\$ 20.00
Oct. 28, 1954 to H. B. Reedy expense to Association	6.00
Oct. 28, 1954 To Paris Hagans, expense to Assoc.	3.00
Nov. 4, 1954 To Mountain Eagle, printing Minutes	\$270.00
Dec. 9, 1954 to Mountain Eagle for postage	15.81
Dec. 9, 1954 Clerk Fee	35.00
Aug. 31, 1955 To Paris Hagans, expense to Association	4.00
TOTAL EXPENDITURES	\$353.81
BALANCE ON HAND	\$ 47.13

20. Appointed Union Meetings as shown under that heading.

21. The Circular Letter written by Elder Alonzo Allen was read, approved and ordered printed in our minutes.

22. On motion Elder Lewis Craft was appointed to write a Circular Letter for next year.

23. On motion it was agreed that the next session of the Association be held with the Big Cowan Church, Day, Letcher County, Kentucky, to begin on Friday before the First Saturday in September, 1956, and continue the two following days. The Introductory Sermon to be preached by Elder Willie Madden and Elder Lewis Day, to be his alternate.

24. On motion the Association was closed by prayer by

Elder H. B. Reedy 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

BRO. DAWSON DIXON, Clerk

ELDER H. D. CAUDILL, Assistant Clerk.

Sunday, Sept. 4, 1955

The preaching brethren met at the stand with a large, well-behaved and attentive congregation. Elder Earl Hogston who was to introduce failed to be present. So, Elder Ellis Moore of The New Salem Association made the introduction and led in prayer.

Then Elder Willie Madden preached, using many Scriptures, but no particular one as a text.

Third on the stand was Elder M. V. Burke from New Salem Association whose text was Ephesians, Chapter 2, Verses 19 and 20: "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and the household of God.

"And are built upon the foundations of the Apostles and prophets, Jesus Christ being the Chief Cornerstone."

Elder E. V. Hopkins also from New Salem Association was next on the stand and used as his text: Romans, Chapter 12, Verse 1: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

Then Elder G. M. Caudill, the Moderator, concluded the service, being wonderfully blessed in exhortation and admonishing the brethren amid much shouting and praising the Lord. When Brother Cullen Hogg came forward and made an acknowledgement and asked the Association to forgive him and restore him back in fellowship with them, then being restored he asked for his membership in the Big Cowan Church.

Then Brother A. J. Fields and his wife, Sister Bertha Fields came with rich experiences of Grace and were admitted to our fellowship, also asked for their membership in the Big Cowan Church.

And now, we wish to thank the Brothers and Sisters of The New Home Church and the surrounding community for their kindness and hospitality shown us during this Association. And may God's Blessing rest upon everyone.

Yours in Love,

—DAWSON DIXON, Clerk.

CIRCULAR LETTER

Sept. 3, 1955.

Dear Brothers and sisters:—Since it was the desire of the brethren that I write a Circular Letter, I shall, in my awkward and feeble way, trusting in the Devine Guidance, of our blessed Lord, endeavor to fulfill your desire.

Dear Brethren, allow me to first speak upon a subject that is near and dear to my heart. Being in a land of false prophets, false teachers, etc., has caused me to have the desire, if it's the Lord's Will, to write something that will benefit our young people and maybe some of the older ones as well, and help them to come to the knowledge of the Truth.

In behalf of the blood-stained banner of our Lord and Saviour Jesus Christ, I am prompted to write this little message. It's greivous to me to see how our young people, and old as well, are being proselyted. They are taught that all is necessary is to go to Church, give the preacher their hand, and pay tithes into the Church.

If tithes and offerings had been pleaseing to God, the Lord Jesus would never have come down to earth and given Himself a ransom for poor fallen man. True, dear reader, tithes and offerings were under the law, "but ye are not under the law" to-day, "but under grace".

Now, then, let's consider a thing or two right here. According to the Scriptures, the law and the prophets were until John but Grace and Truth came by Jesus Christ, our Lord. The coming of Christ was the end of the law to the believer. Now, then, do you believe? If you do, let your works manifest it.

We hear the God of Heaven speaking in this wise, "Tithes and offering I would not, but a body thou hast prepared". Men and women of all walks of life, let me friendly beg and persuade you to present your bodies a living sacrifice, wholly and acceptable unto God which is your reasonable service. Don't be so foolish and ready to believe that any doctrine is all right for many today are clothing themselves with some kind of a robe, and, to their shame teaching for doctrines the commandments of men. They go down to the seminary and are taught of man, return unto the people with worldly wisdom and having men's person in admiration because of advantage (they admire you to get your carnal tithes and offerings) and lead captive many souls down into the land of Babylon.

Children of men, and would-be Christians, the Gospel which we preach is not ours but His who sent us. If it was ours we'd take your money. Now, then, how can you hear without a preacher and how can you preach except ye be sent.

If you are trained of man in the seminary or school, is it

not logical that you will preach according to the wisdom that you have learned of man? But, if you are called of God and your mind instructed of God, you are going to preach the Truth to people because you are not men-pleasers, but servants of God! People, today, I declare unto you that you are the servants of Him whom you obey whether of sin unto death or obedience unto righteousness. Romans 6-16. The self-made preacher or man-made preacher likewise is saying, "Come on up, give us your hand, and be saved." Don't forget to bring your tithes as that is the most important with these preachers. We hear of them in all walks of life teaching people to call them Reverend so and so and Father so and so. Shame on people with an active mind that are satisfied to go along with such like trying to give such honors to man when honor belongs to God who said, "Call no man Master, and call no man Father on earth—Before these types of men will preach a funeral or baptize they have to have money. Another shameful act of man. Why do they not do as the true servant of God, preach a free salvation by grace through faith. For it's by grace through faith that men and women are saved, and not of works, lest any should boast, but it's the gift of God.

"There is a way that seemeth right unto man, but the end thereof is death." There are many today going down the steep of time in that old "seeming way" which leads to death, rejecting the teaching of the old man of God and the dove-like voice within their minds and this seeming way they call religion. Religion it is, but it is far from salvation.

Pure religion and undefiled before God the Father is this, that you visit the fatherless and widows and keep yourselves unspotted from the world. Bingo, social events, card parties, wine bibers, beer and whiskey drinking, filthy communication and such like are of the devil. A church that permits and promotes such evil is Miss Jezebel's organization and not the church of the true and living God.

Go back with me to the manufactured preachers. These men that relish the title of reverent and father, to God's creation speak I, wrong, yes, a thousand times wrong. The blessed Bible and the Holy Spirit teaches me not to call any man on earth father, for we have One Father, who is the Father of all spiritually born men and women and that is the Heavenly Father. There are people today going to the preacher to make their confession as though he was a mediator or maybe had power to forgive sin. Shame on rationable-minded people that permit themselves to believe such erroneous doctrine. Dear reader, let me friendly beg and persuade you to get you a Bible if you don't have one and do some reading for yourself, and if you lack wisdom, ask of God who giveth to all men liberally and upbraideth not.

There's only one true and living God who is rich unto all that will call upon Him. One Lord, one faith, and one baptism and by one spirit ye all are baptized into one body, which is the body of the Lord Jesus Christ. There's only one mediator between God and man and that is the man Christ Jesus the Lord. Man cannot save himself: therefore confessions to men are worthless as Christ Jesus the Lord is the mediator of a better covenant.

And, my brethren, don't be foolish as to be carried captive down into Babylon. It will cause you trouble, sickness, heart-ache and sadness, and cause many others no doubt to fall short of the saving grace of our Lord Jesus Christ. Lord pity the man that turns a deaf ear to the Truth and will not hear the teachings of the spirit.

I pray Lord, that men and women everywhere would come to the knowledge of what they are by nature and what they ought to be by Grace. Lord give us more God-fearing men as leaders. Children, love the Lord and live. If ye love Me, He said, "Keep my Commandments; also if ye love Me you will keep my sayings."

Oh! Brethren, he that loves the Lord will keep His Commandments and as old Paul said we should do: Fight a good fight, keep the faith and in the end we'll find that we have purchased unto ourselves a crown of righteousness that fadeth not away eternally in Heaven in that upper and better world that knoweth no end.

Farewell, brethren, for this time. If we never more meet here on earth my hope is that we will be found worthy to go in and sit down at Mother Jerusalem's table, with our blessed Lord, Abraham, Isaac and Jacob, there never more to part, where we can feast in that eternal home in the presence of our God forevermore and, Amen.

Your unworthy Brother, I trust, in hope.

—ALONZO ALLEN.

UNION MEETINGS:

April, 1956

CLEAR FORK — First Saturday and Sunday. Elders: Russel Jacobs, E. D. Moore, Harrison Williams, Burley Combs, Troy Shepherd, Olus Baldrige and Moderator.

JAMES MEMORIAL — Third Saturday and Sunday. Elders: Burton Howard, Alva Caudill, Lewis Day and Carvey Adams.

OVEN FORK — Fourth Saturday and Sunday. Elders: Curt Caudill, J. W. Pratt, Troy Shepherd, Alva Caudill, G. M. Caudill and Monroe Caudill.

May, 1956

LITTLE HOME — First Saturday and Sunday. Elders: J. W. Pratt, M. V. Burke, Tyree Church, Willie Madden and Dan Gibson.

LONE VALLEY — Second Saturday and Sunday. Elders: George Hagans, Lewis Day, Wilson Francis, M. V. Burke and H. D. Caudill.

REYNOLDS FORK — Second Saturday and Sunday. Elders: Dan Noble, Harrison Williams, Lewis Lucas, Charlie Gibson, Willie Bates, Monroe Lucas.

HURRICANE GAP — Second Saturday and Sunday. Elders: Frank Fugate, Burley Combs, Steve Pratt, Alonzo Watts, Cephus Mosley, and Moderator.

CLEAR CREEK — Third Saturday and Sunday. Elders: Burton Howard, Neal Cornett, Earl Howard, Russel Jacobs, Troy Shepherd, Steve Pratt, Harrison Williams and Dan Noble.

CEDAR GROVE — Fourth Saturday and Sunday. Elders: Alonzo Allen, George Hagans, Willie Madden, J. W. Pratt, and H. B. Whitaker.

LITTLE MAGDALENE — Fourth Saturday and Sunday. Elders: Alvin Hagans, Carvey Adams, Willie Madden, H. B. Reedy, Alonzo Watts and George Hagans.

June, 1956

DRY FORK — First Saturday and Sunday. Elders: Willie Madden, M. V. Burke, William W. Francis, Lewis Craft, Alonzo Watts, J. W. Pratt, Moderator and Assistant Moderator.

PILGRIMS HOME — First Saturday and Sunday. Elders: Olus Baldrige, Raymond Howard, Manus Ison, M. V. Burke, Troy Shepherd, Dan Gibson and Moderator.

INDIAN BOTTOM — First Saturday and Sunday. Elders: Willie Madden, J. W. Pratt, Beckham Fields, Troy Shepherd, and Curt Caudill.

BIG LEATHERWOOD — Second Saturday and Sunday. Elders: Alvin Hagans, Carvey Adams, and Manus Ison.

FRIENDSHIP — Second Saturday and Sunday. Elders: Beckham Fields, Monroe Caudill, Frank Fugate, Wheeler Witt, and Moderator.

NEW HOME — Second Saturday and Sunday. Elders: George Hagans, Ellis Moore, E. V. Hopkins, F. A. Hopkins, E. H. Howard and Russel Jacobs.

DOTY CREEK — Second Saturday and Sunday. Elders: J. W. Witt, Alonzo Watts, Beckham Fields, G. M. Caudill and E. V. Hopkins.

POWELL — Third Saturday and Sunday. Elders: Alva

Caudill, Monroe Caudill, Alvin Hagans, Carvey Adams, Alonzo Watts and G. M. Caudill.

MALLET FORK — Third Saturday and Sunday. Elders: Willie Madden, M. V. Burke, J. W. Pratt, E. V. Hopkins, Alonzo Allen and G. M. Caudill.

LITTLE DANIEL — Third Saturday and Sunday. Elders: Elam Hale, Monroe Caudill, Manus Ison, Carvey Adams, Paris Hagans and Mander Yonts.

BIG COWAN — Fourth Saturday and Sunday. Elders: J. W. Pratt, George Hagans, James F. Collins, Troy Shepherd and Moderator.

CARRS FORK — Fourth Saturday and Sunday. Elders: Burton Howard, Burley Combs, J. W. Pratt, Alvin Hagans, Troy Shepherd and Earl Howard.

NEW BETHLEHEM — Fourth Saturday and Sunday. Elders: Burton Howard, H. B. Reedy, Troy Shepherd, Burley Combs, George Hagans, and Beckham Fields.

July, 1956

DEFEATED CREEK — First Saturday and Sunday. Elders: H. B. Reedy, Olus Baldridge, J. W. Pratt and Alonzo Watts.

LITTLE ROSE — First Saturday and Sunday. Elders: J. W. Pratt, Beckham Fields, Lewis Lucas, Troy Shepherd, Burley Combs and Steve Pratt.

LITTLE BETHLEHEM — Second Saturday and Sunday. Elders: Lewis Craft, J. J. Sparkman, Alvin Hagans, Beckham Fields and Harrison Williams.

SANDLICK — Thid Saturday and Sunday. Elders: M. V. Burke, J. W. Pratt, Jonah Tackett, Carvey Adams, E. V. Hopkins and Lewis Day.

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 ex-

pressed 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 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. Amendments to this plan of government may be made by a majority of the Union when in regular session, 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 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 not withstanding 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 Savior 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 preservice 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 member 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 -

DULCENA STIDHAM

Sister Dulcena Stidham was born March 24, 1912, deceased Dec. 14, 1954, age 42 years, 8 months and 21 days. She leaves to mourn her passing, a husband, Brother Noah Stidham, one son, Earl Stidham, her father, Brother Jim Mullins, also seven brothers, Corby Mullins, Riley Mullins, Herman Mullins, Arvil Mullins, Ernest Mullins, Willie Mullins and Ellis Mullins; also two sisters, Martha Holliday and Elsie Mullins, also ten half-brothers and sisters and a great host of friends and relatives. One daughter preceded her in death, Oma Marie, also one sister, Eva Morton, and two brothers, Raymond and Roy Mullins. Sister Dulcena professed a hope in Christ and joined Little Bethlehem Church the fourth Sunday in February, 1951. She was baptized into full fellowship the second week - end in March, 1951. In July, 1954 she placed her letter in The Little Rose Church of Old Regular Baptists and remained there until death. She lived a true and faithful life from the day of her profession until death took her away. Her home was always open to her friends and she seemed well pleased to see them come. She enjoyed a good meeting and wanted to go every chance she got. Although because of her affliction she was not able to go every meeting time yet her heart was always with the children of God. In all of her sickness I never heard her complain but she always said she was ready to go when the good Lord called her. When we came in to see her she would always inquire about the meeting we had been in and seemed to be pleased if we had been blessed with a good meeting. I have heard her talk

to her son, Earl, and instruct him in a good kind way and I feel that those words will never be forgotten by him. Her kind words will also remain with her husband and many friends and relatives. We feel that she has fallen asleep in the arms of Jesus where she will never suffer any more. Brother Noah has lost a good companion. Earl has lost a good kind mother. The children of God has lost a kind sister. But our loss is Heaven's gain. And may we all meet her around the throne of God.

—Written by

ELDER STEVE PRATT.

LEVI S. CAUDILL

With a sad heart I will try by the help of the Lord to write an obituary of my loving husband, Levi S. Caudill. He was born December 22, 1874, died March 20, 1955, age 80 years, 3 months and 20 days, his stay on earth. He was married to Phoebe Caudill and to this union was born seven children, four girls and three boys to-wit, Lewis D., Howard and Bennie! Clearinda. Three preceded him in death. One sister to mourn his loss. Pray that God's mercy will be with her in her old age in the loss. Pray that God's mercy will be with her in her old age. In the year 1939 was married to Sarah Vanover. He joined the Old Regular Baptist Church in middle age. Since I have known him he has been a faithful member, always anxious to fill his seat. Lots of times he would not be able to go, but he had strength in the Old Time Regular Baptist until he was called home to rest. He talked about the rock he was on. I believe he was on that rock. Jesus is that rock in time of trouble. I say to his children if there be any who have not made their peace with God to get ready and live the life your father lived so you all can meet him in heaven.

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

—Written by his lonely wife,

SARAH CAUDILL

MARTHA HUFF

I will try with a sad and lonesome feeling to write a short sketch of a loved one that has passed on to the great beyond, Mrs. Martha Huff, the wife of Floyd Huff. She was born February 12, 1897, died October 9, 1954, her stay on earth 56 years and 9 months and 27 days. She was the mother of seven boys, all left to mourn their loss of a mother. She had 16 grandchil-

dren. She joined the Big Leatherwood Church the second Saturday in April, 1937, and was regular to fill her seat. She will be sadly missed in the church, her seat cannot be filled. She had a host of friends and was loved by everyone and she loved everyone, as she was always humble. "By their fruits you shall know them." She bore the fruits of a righteous person. She had a heart attack, we took her to a doctor and he gave her a shot, and she said, "Lord, have mercy on me, I am gone." I caught her in my arms and prayed the Lord to take me with her, but he had come after her and my time had not yet come. I don't think it will be long before I can meet her again where we will be happy together forever. It is a lonesome home and her husband grieving for her. The only one I have to turn to is the Lord to help me in my trouble. She was so kind and good. Many people came to her burial and to mourn with me in my trouble. We lived together 38 years, worked hard to raise our family. We never had a quarrel. We were not twain but one flesh. A part of me has gone on to glory—will I be able to own my part which has gone on? I have a feeling in my heart that we will meet again and never part. Our loss is great, but heaven's gain is good.

—Written by a weeping husband,
FLOYD HUFF

RANIE HAMPTON

Ranie Whitaker Hampton was born April 30, 1874, deceased April 19, 1955, age 80 years, 11 months and 19 days.

She was married to John Hampton in the year 1889 and to this union 13 children were born, 9 boys and 4 girls. Her husband, 3 boys and one girl preceded her in death leaving 6 boys and 3 girls to mourn her loss. She joined the Regular Baptist Church at Doty Creek in Oct., 1937, and was a faithful member until death. She was a faithful and loving wife and loving mother. She was always kind, clever and generous to all. No one ever went from her door hungry. We feel that she has left a world of trouble and passed through the pearly gates into a home of joy and happiness and that our loss is heaven's gain.

—Written by
DAWSON DIXON

MONROE WATTS

Born December 11, 1884, deceased June 14, 1955, age 70 years, 6 months and 3 days. He was married to Liza Jane Slone, Sept. 1904 and to this union was born nine children. His wife and one daughter preceded him in death, leaving eight children to mourn his death, four sons and four daughters, to-wit: R. B.,

Earl, Carl and Hershal—Aggie, Allie, Herma and Elsie, also 29 grandchildren and 19 great grandchildren. Three brothers, Harlan, Wade and Troy. Five sisters, Polly Ann, Mallie, Luetta, Matilda and Arminda and a host of friends and relatives. He was loved by all who knew him. He was a faithful member of the Regular Baptist Church from February 20, 1954 until his death. His request and desire was that his children prepare in this life to live with him in a better world. The most of his talk during his last illness was about the Lord, and his loved ones that had gone on. According to his testimony, and the life he lived we feel and believe that his soul is at rest under the Alter of God and that our loss is his eternal gain.

RUFINE MULLINS

I'll attempt to write an obituary of Sister Rufine Mullins, wife of Wilson C. Mullins. She was born in May, 1869, died February 10, 1955, making her 84 years, 9 months at time of death. She first married Newton Blevins. After he died she married Wilson C. Mullins. Both unions were childless.

She united with the Old Regular Baptist Church several years ago and was a member of the Old Indian Bottom Church at the time of her death.

She will be missed at church but we hope our loss will be her gain.

—Written by a Brother in hope,
ELDER H. L. RALEIGH

OLKA PIGMON

Brother Olka Pigmon was born April 16, 1897, deceased March 22, 1951, age 53 years, 11 months and 6 days old.

He was married to Corsetta Watts, Oct. 17, 1918 and to this union was born twelve children, five boys and seven girls. Six children preceded him in death, all infants, leaving six children, his wife, two brothers, and one sister, fourteen grandchildren, and a host of friends to mourn his loss.

He was in very bad health for about fifteen years, in October, 1951, he gave his hand to become a member of the Regular Baptist Church, and gave a good reason of his hope in Christ and the old time way.

So to his children and many friends if you want to see daddy and Brother Olka again you must fall out with sin and close in with the offered mercies of God in this life.

So dear children do hear the good counsel of your mother that the family circle may not be broken in the resurrection day,

I feel sure that if Daddy could speak back to you that he would tell you all to obey mother and prepare in this life to live with Daddy and Mother forever after death, where no sorrow death nor pain can ever come.

The loss of a good Father a loving husband and a dear brother is grievous to us but we believe according to his testimony that our loss is his eternal gain.

So to his companion press on with patience a few more days and you too will lay down the walks of this life and go on to join Brother Olka with all the saints of God to part no more.

—Written by his brother-in-law and
unworthy brother in hope,
BROTHER JEROME WATTS

FLORENCE CAUDILL PRATT

Florence Caudill Pratt was born the daughter of Alamander and Patsy Caudill, on Caney Fork of Beaver Creek in Knott County, Ky., November 7, 1896, deceased August 24, 1955, being 58 years, nine months, seventeen days old when she died.

In the year of 1915, Jan. 21, Florence was united in marriage to Dock Pratt and to this union was born nine children, five boys and four girls, all living, with 22 grandchildren, her husband, two sisters, one brother and a host of friends to mourn her loss.

In the year of 1952, in February, Sister Florence professed a hope in Christ and was baptized by Elders Burton Howard and Coy Combs, taking her fellowship with the New Home Church where she lived a faithful member until death.

Sister Florence suffered with T.B., for a number of years and finally was stricken with pneumonia which resulted in her death.

We feel the loss of Sister Pratt it is Heaven's gain.

—Written by
ELDER BURTON HOWARD

NANCY ASHLEY

It is with sad feelings that we attempt to write a short obituary of our dear mother, Nancy Ashley. She was born, Oct. 1, 1878, deceased this life, January 3, 1955. She professed a hope in Christ and joined the Old Regular Baptist Church about 1913 and lived a faithful member 41 years in the Regular Baptist Church and was a true believer in the faith and also believed in having order. She said before she died that she wanted preachers to preach her funeral that was Regular Baptist and in good order. She told some of her children and also her husband that she had a better home to go to and wanted them to

get ready to go with her and some of them promised that they would. She was married to John Ashley and to this union was born 10 children, six boys and four girls. Two boys preceded her in death, William Ashley and Delmus Ashley. Four boys living, Franklin Ashley and Jessie Ashley, Gardner Ashley and Leonard Ashley. Girls: Stella Mullins, Lizzie Day, Luna Mullins, Lestawhite Francis. She was a true Christian and a good mother. She always wanted her children to do the right thing, and she wanted to go to church as long as she was able to go. So children, we feel that mother is at rest, and if you ever expect to see mother again you will have to walk in her footsteps. Also to you children that promised to meet mother, try to keep your promise. So mother is gone and we feel our loss is heaven's gain. Husband and eight children to mourn her loss.

—Dictated and written by her son-in-law and daughter,
LEWIS DAY and LIZZIE DAY.

MRS. SALLIE CAUDILL

Mrs. Sallie Caudill, the wife of Thomas D. Caudill, was born August 1, 1880, deceased February 8, 1955, age 74 years, six months and eight days. To this union was born thirteen children, eight boys and five girls. Four are dead and nine still living to mourn the loss of their mother. She joined the Big Leatherwood Church, May the second Saturday, 1938 and was always faithful to fill her seat as long as she was able. Her seat can't be filled anymore in the church but God had a place for her and we believe that our loss is heaven's gain. She was sick quite a while and always wanted preaching and singing at her home as long as she lived. Mother is gone and can't come back and to the children, boys and girls, if you want to see mother again, you have to make mother's God your God and serve and fight for God while here on this earth then you will meet your mother again as she is and belong together in that world that has no end. Her husband is now getting very old and feeble and he will soon be going to leave this world and go to another world where we hope no trouble ever comes.

—Written by
FLOYD HUFF.

SARAH JANE LEWIS

Sister Sarah Jane Lewis, wife of Henry W. Lewis, was born February 17, 1871, being 84 years, five months and ten days old. Deceased July 27, 1955 at 10:30 p.m. She joined the Old Regular Baptist Church the fifth Saturday in September, 1911 and was baptized the following day. She lived a faithful life until death. To this union was born eleven children. One child

preceded her in death in infancy, Martha Elefair, deceased 1906. Mrs. Ben Brown of Crown, Ky., Carter Lewis, of Cumberland; Mrs. Richard Riddle of Bradhead, Ky.; Johnnie Lewis, of Gilley, Ky.; Mrs. Irvin Browning of Clelum, Wash.; Mrs. Henry T. Lewis of Gilley, Ky.; Charlie Lewis, of Gordon, Ky.; Mrs. Cillis Cornett, Gilley, Ky.; Chester Lewis, and Mrs. Fred Cornett, of Gilley, Ky.

She has fifty-two grandchildren and fifty-one great grandchildren and a number of great-great grandchildren. She leaves a number of friends and relatives to mourn her loss.

We feel our loss is heaven's eternal gain.

—Written by her daughter,

MRS. RICHARD RIDDLE.

Names of Churches and Delegates

CARRS FORK — J. J. Sparkman, Alonzo Watts and William W. Francis.
 BIG COWAN — John D. Ison, James Claude Jones and Ellis Banks.
 CLEAR CREEK — Frank Fugate, Burley Combs and Mander Yonts.
 BIG LEATHERWOOD — J. W. Pratt, Henry Hall and Floyd Huff.
 INDIAN BOTTOM — G. M. Caudill, H. D. Caudill and Dawson Dixon.
 MALLET FORK — John H. Fields, Ira Honeycutt, Irvin Amburgey.
 HURRICANE GAP — Troy Shepherd, Harrison Cornett and Preston Blair.
 SANDLICK — Willie Hamilton, Jim Brown and Dewey Cornett.
 DOTY CREEK — Alva Caudill, Monroe Caudill and Hubert Caudill.
 CEDAR GROVE — Manus Ison, Vernon Fields and Verlon Fields.
 LITTLE HOME — Alvin Hagans, Silas Nichols and George Hagans.
 NEW HOME — Lloy Maggard, Olus Baldrige and W. M. Ritchie.
 POWELL — H. B. Whitaker, Leander Eldridge and Murl Caudill.
 INGRAMS CREEK — James Whitaker, Silas Cox and Woodard Cornett.
 JAMES MEMORIAL — Green Fields, Gardner Jent and Charlie Caudill.
 NEW BETHLEHEM — Harrison Williams, Dan Noble and Tom Noble.
 LITTLE DANIEL — Cullen Sexton, J. R. Maggard and John Madden.
 DRY FORK — Aster Whitaker and Bethel Campbell.
 LITTLE BETHLEHEM — Lewis Day, Clarence Fields and Mc-

Kinley McIntosh.

REYNOLDS FORK — A. J. Taylor, Nelson Seals and Millard Seals.

IVY POINT — Sam Johnson, Maryland Slone, Reuben Mosley.

PILGRIMS HOME — Silas Frazier, Dan Fields and Alonzo Allen.

CLEAR FORK — Caney Gayheart, Wheeler Feltner and Fred Combs.

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

LITTLE ROSE — Alton Everage, Benton Holliday and Monroe Cornett.

OVEN FORK — Lawrence Jenkins, Steve Raleigh and H. L. Raleigh.

FRIENDSHIP — Pery Tackett, Hassel Caudill, Walter Mullins.

LONE VALLEY — Willie Madden, Wheeler Witt and William L. Sumner.

Church Clerks and Addresses

Carrs Fork	J. J. Sparkman, Litt Carr, Ky.
Big Cowan	Ellis Banks, Whitesburg, Ky.
Clear Creek	Mander Yonts, Hazard, Ky.
Big Leatherwood	Floyd Huff, Cornettsville, Ky.
Indian Bottom	Dawson Dixon, Blackey, Ky.
Mallet Fork	John H. Fields, Litt Carr, Ky.
Hurricane Gap	Byrd Fields, Gordon, Ky.
Sandlick	Lewis Craft, Millstone, Ky.
Doty Creek	Monroe Caudill, Jeremiah, Ky.
Cedar Grove	Squire Watts, Hallie, Ky.
Little Home	Casa Combs, Red Fox, Ky.
New Home	Jerome Watts, Garner, Ky.
Powell	H. B. Whitaker, Waynesburg, Ky.
Defeated Creek	James Whitaker, Dupont, Ind.
James Memorial	Charlie Caudill, Carcassonne, Ky.
New Bethlehem	Sarah Dobson, Wiscoal, 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 Magdalene	Willie Mullins, Crab Orchard, Ky. Rt. 1
Little Rose	Monroe Cornett, Hindman, Ky.
Oven Fork	H. L. Raleigh, Oven Fork, Ky.
Friendship	Walter Mullins, Eubank, Ky.
Lone Valley	William F. Sumner, R.R. 1, Memphis, Ind.

Ordained Ministers

J. J. Sparkman	Litt Carr, Ky.
Alonzo Watts	Carr Creek, Ky.
W. B. Smith	Bath, Ky.
William W. Francis	Fairdale, Ky.
John D. Ison	Day, Ky.
D. B. Day	Dongola, Ky.
Frank Fugate	Fisty, Ky.
Burley Combs	Ritchie, Ky.
Martin Patrick	Carrie, Ky.
Lewis Lucas	Wiscoal, Ky.
Mander Yonts	Hazard, Ky.
J. W. Pratt	Cornettsville, Ky.
G. M. Caudill	Jeremiah, Ky.
H. D. Caudill	Carcassonne, Ky.
L. F. Caudill	Wentz, Ky.
Troy Shepherd	Gordon, Ky.
Estes Cornett	Evarts, Ky.
Curtis Caudill	Whitesburg, Ky.
Lewis Craft	Whitesburg, Ky.
Dewey Cornett	Whitesburg, Ky.
Lemuel Hale	Waynesburg, Ky.
Alva Caudill	Jeremiah, Ky.
Monroe Caudill	Jeremiah, Ky.
Howard Caudill	Eubank, Ky.
G. B. Ison	Skyline, Ky.
Manus Ison	Hallie, Ky.
George Hagans	Vicco, Ky.
Paris Hagans	Red Fox, Ky.
Alvin Hagans	Red Fox, Ky.
Nathan Young	Fisty, Ky.
Loy Maggard	Leburn, Ky.
Olus Baldrige	Leburn, Ky.
C. C. Bates	Waynesburg, Ky.
H. B. Whitaker	Waynesburg, Ky.
Beckham Fields	Carcassonne, Ky.
Green Fields	Kodak, Ky.
Harrison Williams	Vest, Ky.
Dan Noble	Sassafras, Ky.
James Collins	Isom, Ky.
Lewis Day	Smithsboro, Ky.
Clarence Fields	Red Fox, Ky.
H. B. Reedy	Amburgey, Ky.
William Everage	Litt Carr, Ky.
Elam Hale	Litt Carr, Ky.

Nelson Seals	Carr Creek, Ky.
Cephus Mosley	Garner, Ky.
Maryland Slone	Bolyn, Ky.
Sam Johnson	Garner, Ky.
Silas Frazier	Sunman, Ind.
Alonzo Allen	Milan, Ind.
Ed Whitaker	Lothair, Ky.
Wallace Mullins	Crab Orchard, Ky., Rt. 1
Arthur Dixon	Conway, Ky.
Steve Pratt	Amburgey, Ky.
Arvill Mullins	Amburgey, Ky.
Willie Madden	Otisco, Ind.
Perry Tackett	Waynesburg, Ky.
Henry L. Raleigh	Oven Fork, 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 you, and have chosen these our brethren, to 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

Churches:

	Rec. by Exp. and Baptism	Received by Letter	Received by Recommendation	Restored	Loss by Death	Dismissed by Letter	Excluded	Total Membership	Meeting Time	Contribution
Carrs Fork	0	0	0	0	4	0	2	96	4	\$20.00
Big Cowan	2	0	0	0	0	0	5	134	4	20.00
Clear Creek	6	2	0	0	1	0	2	113	3	20.00
Big Leatherwood	0	0	0	0	5	0	2	78	2	20.00
Indian Bottom	0	0	0	0	3	7	2	68	1	22.00
Mallet Fork	0	0	0	0	1	1	0	36	3	10.00
Hurricane Gap	1	0	0	0	1	2	2	42	2	20.00
Sandlick	0	0	0	0	2	0	3	41	3	15.00
Doty Creek	2	0	0	0	1	2	6	63	2	20.00
Cedar Grove	1	0	0	0	0	0	0	38	4	20.00
Little Home	8	0	0	0	1	3	2	152	1	25.00
New Home	3	1	1	0	2	0	0	74	2	15.00
Powell	2	0	0	2	1	10	0	52	3	10.00
Defeated Creek	1	0	0	0	0	1	6	20	1	10.00
James Memorial	0	0	0	0	0	0	3	34	3	10.00
New Bethlehem	8	0	0	1	1	0	0	35	4	5.00
Little Daniel	0	0	0	0	0	0	1	46	3	7.00
Dry Fork	1	1	0	0	0	1	1	19	1	5.00
Little Bethlehem	3	2	0	1	1	1	1	60	2	20.00
Reynolds Fork	0	1	0	0	0	0	0	14	2	5.00
Ivy Point	3	0	0	0	0	1	0	24	4	5.00
Pilgrims Home	0	2	0	0	0	5	0	11	1	10.00
Clear Fork	0	0	0	0	1	0	0	12	1	5.00
Little Magdalene	1	0	0	0	0	0	0	7	4	5.00
Little Rose	1	0	0	0	2	1	2	19	1	5.00
Oven Fork	0	5	0	2	0	0	1	14	4	15.00
Friendship	0	0	0	0	0	0	0	28	2	5.00
Lone Valley	2	0	0	0	0	0	0	7	2	5.00
TOTALS	45	14	1	6	27	35	41	1337		354.00