

→The Adams Printery, Goodloe, Mo.←

—MINUTES OF THE—

NINTH ANNUAL UNION MEETING

—OF THE—

REGULAR BAPTISTS,

—HELD WITH—

* INDIAN BOTTOM CHURCH, *

LETCHER COUNTY, KENTUCKY, SEPTEMBER, 1904.

OFFICERS.

ELDER JAMES DIXON..... MODERATOR.
ELDER W. R. BOGGS..... CLERK.

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MINUTES

Of the Ninth Annual Union Meeting of Regular Baptist Churches of Jesus Christ, held with the INDIAN BOTTOM CHURCH in Letcher County, Kentucky, commencing on Friday before the first Saturday in September, 1900.

FRIDAY

I. The meeting was called to order by singing, and prayer by Elder Hiram Fields (Maces Creek).

II. The church being found in love, the Introductory Sermon was preached by Elder Ira Combs, from Proverbs.—

III. The delegates then repaired to the house selected for their deliberations; and, after singing, and prayer by Elder James D. Caudill, the following business was transacted:

(1.) On motion of Elder Ira Combs, Elder James Dixon was chosen Moderator, and Elder D. M. Maggard Assistant Moderator.

(2.) On motion of Elder D. M. Maggard, Elder W. R. Boggs was chosen Clerk.

(3.) Received letters by the hands of the delegates from the different churches composing this Union as shown in the table of statistics herein.

(4.) On motion of Elder D. M. Maggard, transient ministers and members were called for but, received none.

(5.) On motion of Elder D. M. Maggard, a door was opened for the reception of other churches of the same faith and order, but received none.

(6.) On motion of Elder Ira Combs, the Moderator of this Union is authorized to make all temporary appointments.

(7.) Appointed a Committee on Finance, composed of Elders Ira Combs and James D. Caudill, who received and turned over to the Treasurer the following donations:

CARRS FORK.....	\$2.20
POOR FORK.....	80.70
BIG COWAN.....	81.60
CLEAR CREEK.....	80.80
OVEN FORK.....	81.45
MALLETT FORK.....	80.50
BIG LEATHERWOOD.....	81.50
INDIAN BOTTOM.....	81.15
Total.....	89.90
Balance from last year.....	82.60
Total on hand.....	812.59

(8.) Appointed a Committee on Arrangements consisting of one delegate from each of the several churches together with the Moderator and Clerk.

(9.) The Committee on Arrangements reports the following arrangement of the ministry for Saturday:

- 1st—Licentiate Ira D. Hall.
- 2nd—Elder James D. Candill.
- 3rd—Elder Ira Combs.
- 4th—Elder James Dixon.

(10.) On motion of Elder D. M. Maggard, the meeting adjourned until 9 o'clock to-morrow morning.

SATURDAY

I. The meeting was called to order by singing, and by prayer by Elder W. R. Boggs.

II. The minutes of Friday's meeting were then read and received.

III. The following resolutions were adopted, to-wit:

(1.) **RESOLVED:** That the 14th Item of the Articles of Faith of the Union be changed so as to read as proposed in the minutes of this Union for the year 1903, to-wit: "We believe it to be the duty of all church members to contribute for the support of the Church by defraying all reasonable expenses of the same, never neglecting the poor according to their several abilities."

(2.) **RESOLVED,** on motion of Elder Ira Combs: That the Printer's Bill be annexed to these minutes.

(3.) **RESOLVED:** That our next annual union meeting be held with the Big Cowan Church in Letcher County, Kentucky, to begin on Friday before the fourth Saturday in September, 1905, and that Elder Hiram Fields, (Maces Creek), preach the Introductory Sermon, and that Elder James D. Candill be his Alternate.

(4.) **RESOLVED:** That a special union meeting be held with Oven Fork Church to begin on the second Saturday in May, 1905, and that Elders James Dixon, Ira Combs, and Hiram Fields (Maces Creek), and brethren T. G. Watts, John Stacy, John Jent, Jasper J. Mullins, Samuel Mullins, Stephen R. Blair, and Elijah Banks attend the same.

(5.) **RESOLVED:** That a special union meeting be held with Mallet Fork Church, to begin on the second Saturday in September, 1905; and that Elders D. M. Maggard, Hiram Fields (Maces Creek), and W. R. Boggs, and brethren J. J. Mullins, John Stacy, Wiley Amburgey, Elijah Banks, S. R. Blair, and W. P. Cody attend the same.

(6.) **RESOLVED:** That a special union meeting be held with the Indian Bottom Church to begin on the first Saturday in July, 1905; and that Elders Ira Combs, D. M. Maggard, Hiram Fields, (Maces Creek), and W. R. Boggs, and brethren T. G. Watts, Sam Mullins, J. B. Smith, S. R. Blair, W. P. Cody, J. J. Mullins, G. W. Amburgey, Henry Hughes, and John Stacy attend the same.

(7.) RESOLVED: That the Superintendent have 550 copies of these minutes, printed and distributed to the several churches according to the donations.

(8.) RESOLVED: That Elder James Dixon write a circular letter on the principles of faith of this union, and that same be printed in these minutes.

(9.) RESOLVED: That we hereby extend through these minutes, to the neighbors of this vicinity, our sincere thanks for their kindness and hospitality as manifested during this meeting, and we pray a copious shower of both temporal and spiritual blessings upon them.

IV. The Committee to arrange the ministry for Sunday reports the following arrangement:

- 1st—Elder W. R. Boggs.
- 2nd—Elder Hiram Fields.
- 3rd—Elder Ira Combs.
- 4th—Elder D. M. Maggard.

V. Then on motion of Elder Ira Combs, this union is now adjourned to the time and place of our next Annual Union Meeting. Closed by singing, and by prayer by Elder D. M. Maggard.

VI. The brethren appointed to the stand preached in the order of their appointment.

SUNDAY

The meeting was called to order by singing by the congregation and prayer by Elder W. R. Boggs. The brethren appointed to the stand for Sunday preached in the order of their appointment, as follows:

(1st.) Elder W. R. Boggs, from Proverbs, 30:25;—"Strength and honor are her clothing and she shall rejoice in time to come."

(2nd.) Elder Hiram Fields, from Psalms, 104:33;—"I will sing unto the Lord as long as I live, I will sing praise unto my God while I have being."

(3rd.) Elder Ira Combs, from Revelations, 12:1;—"and upon her head a crown of twelve stars."

(4th.) Elder D. M. Maggard, from Romans, 5:19;—"For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

The meeting was then reluctantly brought to conclusion by the Moderator. How deeply did we feel the meaning of the poem.

"How loth we are to leave the place
Where Jesus shows His smiling face,"

for we feel assured that, of a truth, He was indeed in our midst; that we came away with a feeling of sweet humility, realizing, as nearly as poor sinful mortals of this world can that his smiles of approval beamed on our feeble but well-meaning attempts at worship, knowing at the same time that, unless our offerings were in spirit and in truth, all was a failure: but, that if we met in His name, He was, indeed, one in our midst. How foreign, how much out of place, would be a feeling of haughtiness, following our confidence that divine blessings accompanied our Un-

lon: "The time will seem long till we are permitted to meet in another Union of this kind, if divine providence ever permits us to do so; but sweet the promise and belief that He who heareth when even the young ravens cry has promised, if we are His, never to forget or forsake us. Let us look unto Him, our Supreme Moderator, to guide and care for us until then, and without whose presence and blessings these earthly meetings would amount to less than nothing; and let us hope and pray that if we be called hence before the date of our next meeting, or that whenever the summons comes, ours may be the happy welcome, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

(Signed,)

JAMES DIXON, Moderator,

D. M. MAGGARD, Ass't Moderator,

W. R. BOGGS, Clerk.

CIRCULAR LETTER.

In compliance with the request of the delegates to this Annual Union Meeting, I attempt to write, for publication in our minutes, a short Circular Letter on the principles of faith upon which we stand, in order that those into whose hands a copy of our Minutes may chance to fall may know who and what we are. Very dear and greatly beloved brethren and sisters in Christ, in the bonds of the Annual Union Meeting and elsewhere, and all those, both saint and sinner, that feel interested either in this or in their soul's eternal welfare, it is in the midst of a host of unworthy feelings that I undertake this solemn duty. May it, then, be attempted in the name, strength and wisdom of Him who was dead but lives again forever-more to save to the uttermost every truly penitent believing soul that has been led to repentance "by the goodness of God."

To start with, let us consider Hebrews, 2nd chapter and 9th verse: "But we see Jesus who was made a little lower than the angels, for the suffering of death, crowned with glory and honor, that He, by the grace of God, should taste death for every man." The great apostle, in the beginning of the chapter, labors to arouse, in the minds and memories of the Hebrew brethren, the importance of past events in regard to the purpose of God in the salvation, by grace, of poor, helpless sinners: And it is just as applicable to the church of Christ now as it was then.

A few words, now, in regard to the awful condition of men and women in nature's darkness; and God's merciful dealings with them.—His love toward the workmanship of His hands. They are in total depravity, and helpless, abstract of the power of a loving and merciful God.

Time and space will not admit of going much back into the types; but come at once to the great sacrifice, the great Anti-type,—the precious Lamb of God. By reason of sin, all have "gone like sheep astray," each wandering in his own way, but all in the broad road that leads to death. A word, now, about

the disease. "By one man sin entered into the world, and death by sin; so death passed upon all men, for that all have sinned;" "The wages of sin is death, but the gift of God is eternal life through Jesus Christ, our Lord." This proves all to be equally under the condemnatory sentence of God's just and holy law. And, dear brethren, when I come to the great love that moved upon his eternal mind to provide a remedy so full of love, pity, mystery and wisdom, in the annals of eternity, the tears are flowing from my aged eyes; and where is the tongue,—where is the ready writer, that can more than merely lisp at it;—when Truth and Mercy met together,—when Righteousness and Peace kissed each other,—when God was manifest in the person of his Son to bleed and die for us; "For God so loved the world that He gave His only begotten Son," "full of grace and truth." "In the beginning was the word, and the word was with God, and the word was God". "And the word was made and flesh dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father)," who was no respecter of persons, but he that "worketh righteousness is accepted with Him." But he is a respecter of principles. Those divine principles of faith were preached by the Son of God after His baptism, and were taught by Him all the time He taught the doctrine of repentance, faith and regeneration. Repentance, then, is a gospel requirement, and is the grace of the holy and divine spirit of God that brings the creature out of self and unto Christ.

The Gospel "is the power of God unto salvation to every one that believeth," and stands as a witness against the unbeliever. It is from heaven and carries with it the celestial love of God, testifies to the power of God in the resurrection of Christ, and reaches the soul dead in trespasses and sin; for "the dead shall hear the voice of the Son of God; and they that hear shall live;" and, if the creature yields up the assent of the mind, He leads him or her to repentance, not a human repentance, but a godly sorrow not to be repented of. But, O my soul! how many there are like the young man that came to Christ and asked what good thing he should do to inherit eternal life. The Savior rehearsed the commandments. He replied that he had kept all these things from his youth up, "What lack I yet?" "One thing thou lackest. Go sell whatsoever thou hast and give it to the poor, and come, take up the cross and follow me, and thou shalt have treasure in heaven." But, alas! when he heard this, he went away sorrowful; for he had great possessions; and when he heard that it was a self-denial way, he chose his awful fate, as too many do to-day: But Jesus loved him. Not so with the truly convicted soul; he becomes an earnest beggar for mercy; he now sees his needy condition; law has stripped him of self-righteousness; he submits to the will of sovereign grace, confessing all his sins, and now a living and divine faith shows plainly that all that he has done is as filthy rags; he weeps bitterly, and cries, in spirit if not audibly, "Lord save or I perish." He believes that Christ has power on earth to forgive sins; but still he weeps and fears that he has passed the time of His visitation. Once more he resolves to pour

out his soul's awful distress to the Lord. Jesus smiles; the angels rejoice in heaven; Jesus reveals the love of the Father, and light and glory break into the soul, and it is born a celestial birth, to die no more, yet the body must return to mother-earth. Faith, then, is the gift of God, and not the act of the creature,—a living and divine faith that comes by hearing. Then, the heaven-born soul is in Christ, and by divine adoption is an adopted child of God's grace and mercy; and "without faith, it is impossible to please God." "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him, freely give us all things?" "So then faith cometh by hearing, and hearing by the word of God" and "how shall they hear without a preacher? and how shall they preach except they be sent?" And, sent of God, they will preach a free salvation by grace. These men are divinely called and spiritually qualified, holding forth Christ to be the way, the truth, and the life, to all the world upon the proposed terms of the gospel. It is the great business of their lives to warn sinners of danger; to meet the floods and flames of persecution; to combat with unreasonable and false apostates filling the world with delusion.

And now, my dear preaching brethren in faith and tribulations, if I never more see you in person, I hope I love and sympathize with you; for I have tried to stand, as weak and unworthy as I am, for about fifty-five years; and I believe the same way I did at first,—that the Regular Baptist Church is the Apostolic Church of Christ, and that Christ is the builder and keeper of it.

A few words to my brother preachers' companions,—the dear objects of their natural affections. I certainly believe that I know how to sympathize with a preacher's wife. Although you may have plenty to subsist upon; but, Oh, the lack of his dear company! your lonely condition in his absence to serve his divine master. I hope you who are christian women will let this comfort you: Your husband is not gone to a dance; he is not gone to a saloon; but he is gone to blow the trump in Zion. Dear sisters, let your earnest prayers follow them wherever they go.

Farewell.

JAMES DIXON.

Indian Bottom Church.

October First Saturday, 1904.

The foregoing letter was read before and unanimously endorsed by the church, on the suggestion of Elder James Dixon, the writer.

James D. Caudill, Moderator.

James D. Dixon, Ass't Clerk.

—ARTICLES OF FAITH.—

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

to change in principle or practice.

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

3. We believe in the doctrine of Original Sin, and that men sinned since the fall are by Nature the Children of Wrath.

4. We believe in the impotency, or inability, of men to recover themselves out of the state they are in; therefore, a Savior 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 that they are born again, and adopted into the family of Heaven; that 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, and that true believers are the proper subjects, and that we admit of none others.

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

9. We believe in the resurrection of the dead and a General Judgment, where all will be judged according to their deeds done in the body.

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

11. 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.

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

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

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

16. None of the above named Articles shall be so construed as to hold with Particular Election and Reprobation, so as to make God partial, either directly or indirectly, so as to injure the children of men.

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

↘ TABLE OF STATISTICS-1904. ↙

Total Number of Members.....	692
Deceased.....	140
Excluded.....	1
Dismissed by Letter.....	180
Received by Application.....	31
Received by Recantation.....	1
Received by Letter.....	60
Received by Experience and Baptism.....	179
	25
	176
	2
	176
	251
	513

—CHURCHES.

—DELEGATES.

Carrs Fork.....	T. G. Watts, W. P. Cody, G. W. Amburgy, N. Dent, J. J. Mullins, S. R. Blair, S. Mullins.
Poor Fork.....	Wm. Rice and Ira Hall.
Big Cowan.....	D. M. Muggard, and Wm. J. Tyree, J. M. Day, J. D. Caudill and James Stafford.
Clear Creek.....	Harve Owens and Samuel Combs.
Oven Fork.....	W. R. Boggs, Joel Sturgill, E. H. Stidham, J. D. Caudill, R. F. Williams, J. Williams.
Mullet Fork.....	Hardin Sloan, L. D. Huff, Henry Hughes and John B. Smith.
Big Leatherwood..	Ira Combs, Hiram Fields, John Dent and Elias Dent.
Indian Bottom..	James Dixon, J. D. Caudill, S. A. Whitaker and Wilbourn Hampton.
Total Membership.....	513

