

MINUTES OF THE  
TWELFTH ANNUAL UNION MEETING  
OF THE  
REGULAR BAPTISTS

HELD WITH

Oven Fork Church  
Letcher County Kentucky, September 1907.

OFFICERS:

*ELD. R. H. FIELDS, Moderator.*

*ELD. W. R. BOGGS, Clerk.*

BLAIR & BLAIR, HINDMAN, KY.

# MINUTES

Of the TWELFTH ANNUAL UNION MEETING of Regular Baptist Churches of Jesus Christ, held with Oven Fork Church in Letcher County, Kentucky, commencing on Friday before the second Saturday in September, 1907

## FRIDAY.

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

II. Eld. D. M. Maggard, Moderator for last year, being unavoidably absent on account of sickness, Introductory sermon preached by Elder J. D. Caudill.

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

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

V. On motion of Eld. Chas Blair, Eld. R. H. Fields was chosen Moderator and Eld. W. R. Boggs, Clerk, and brethren W. C. Mullins and J. P. Adams, assistant clerks.

VI. Letters from the different churches in the Union were received by the hands of delegates as shown in Table of Statistics herein.

VII. Opened door for reception of other churches of same faith and order:—Received a letter from Kentucky Church of Taney County Missouri, but neither the delegates, Wm. P. Stamper and L. W. Fields, nor the alternates, Elder D. M. Maggard and J. P. Adams being able to be present, the letter alone was received.

VIII. Called for transient ministers and members:— Came Eld. W. R. Bowlin and brethren S. C. Tyree and A. J. Crase who received the right-hand of fellowship and took a seat.

IX. On motion of Eld. Chas Blair, the Moderator is authorized to make all temporary appointments.

X. Appointed a committee on arrangements, as follows:—brethren J. J. Mullins, Wm. 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 arrangement for Saturday:

1. — Hiram Combs. 2. Eld. John Stigill. 3. Eld. W. R. Bowlin. 4. — S. C. Tyree. Adjourned till 9 o'clock tomorrow morning.

## SATURDAY

I. Met pursuant to adjournment, called to order by singing, and Friday's minutes read and approved.

II. Appointed a Committee on Finance, as follows:— brethren J. J. Mullins and E. H. Stidham, who received donations as follows;

Carrs Fork Church \$2.30 Poor Fork \$1.00 Big Cowan \$2.65 Clear Creek, \$1.10, Oven Fork, \$1.55, Mallet Fork, \$0.55, 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

III. Committee on arrangements reports the following arrangement of the ministry for Sunday:

1. Eld. R. H. Fields.
2. Eld. J. D. Caudill.
3. Eld. James McKnight.
4. Eld. Chas Blair.

IV. On motion of Eld. 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.

V. On motion of Elder Charles Blair, the Preamble immediately preceding the Articles of Faith elsewhere herein set out, together with the resolutions following said 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 said Resolutions is adopted, together with the Rules of Decorum following thereafter

VI. On motion of Eld. Chas 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 by the different churches.

## RESOLUTIONS:

RESOLVED:—1. That the next association be held with Carrs Fork Church in Knott county, Kentucky, to commence on Friday before first saturday in October, 1908; and that Elder D. M. Maggard preach the In-

troductory Sermon, and Elder Charles Blair be his Alternate. And that Indian Bottom Association be held on said time in each year thereafter.

2nd. That the following Union Meetings be held: (1) Big Leatherwood church, Perry county, Kentucky, on second Saturday and Sunday in September, 1908, attended by Elders Charles Blair and J. D. Caudill. (2) Poor Fork church in Harlan county, Kentucky, on 3rd S. & S. in May, 1908, attended by Elders R. H. Fields, James McKnight, W. R. Boggs, and Ira Combs. (3) With Big Cowan church, Letcher county, Kentucky, on 4th S. & S. in August, 1908, attended by Elders Ira Combs, W. R. Boggs, Charles Blair, and James McKnight.

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

4th. That the Constitution Articles of Faith, and Rules of Decorum be printed Annually.

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

IX. Closed by singing by congregation and prayer by Elder J. D. Caudill.

Signed      Elder R. H. Fields, Moderator.  
                  Elder W. R. Boggs, Clerk,  
                  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 services. 2. Elder J. D. Caudill, from Rev. XX, 1;—"And He

shewed me a pure river of life, clear as crystal," etc. 3. Elder James McKinght, from 2nd Tim., IV, 2;- "Preach the Word", 4. Elder Charles Blair, from Luke XX, 32;- "And when thou art converted, strengthen thy breteren," 5. Elder D. M. Maggard (who was not able to be out), from Mathew 15: 14;- "Let them alone."

### PREAMBLE OR CONSTITUTION.

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,

BE IT KNOWN that on the 12th and 13 days of August, 1899, 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, on motion of Elder James Dixon, Eld. John Creech, was chosen moderator, brother J. W. Dixon, clerk, and brothers Samuel Francis and H. G. Pratt assistant clerks. Received a letter from the *BIG COWAN CHURCH* by the hands of her delegates Elders D. M. Maggard, 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, brothers W. P. 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,

brothers William Rice, Henry B. Creech and Lemuel Stamper. Also a letter from the *BIG LEATHERWOOD CHURCH* by the hands of her delegates, brothers Elijah Banks and H. G. Pratt. Also received delegates (but no letter) from the *CARRS FORK CHURCH*, viz: James P. Stamper, Samuel Francis, Jerry Smith, and W. P. Cody. Also received Elder Silas Bogg as a delegate from the *LITTLE FLOCK CHURCH*. The "Articles of Faith" of the *INDIAN BOTTOM CHURCH* were read and unanimously adopted, which Articles reads as follows, viz:

—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, Son, and Holy Gost, 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 Jusus 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 befeive 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 the joys of the righteous will be eternal after death

11. We believe that washing one another's feet a comandment of Christ left on record with his deciples, and ought to be practiced by his followers.

12. We believe that no one has a right to administer the Gospel Ordinance 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 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.

19. 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 indirecly so as to injure the children of men,

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

### FORM OF GOVERNMENT ADOPTED IN 1907.

*RESOLVED:* (1) That we denonnce and declare a non--fellow-ship with all other doctrines, (2) That this body receive other churches of the same faith and order by their letters and delegates. (3) That a Union Meeting be held annually at which each church may be represented for the purpose of appointing Meetings, receiving other churches, etc,

Having, by unanimous voice, changed our organ-



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nization 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 *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 respective churches certifying to their appointment, shall be entitled to a seat.

3. In the letters from the churches shall be expressed the number in full fellowship; baptized; received by letter; by recantation; by application; dismissed; excluded; and deceased; since last association.

4. The members so chosen and convened shall have no power to lord it over God's heritage, nor shall they have any clerical power 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 elected by the suffrage of the members present.

7. New churches may be admitted into this union who shall petition by letter and delegates, and found upon examination to be orthodox and orderly shall be received by the association and Manifested by giving the right hand of fellowship.

8. Every church in the union shall be entitled to representation in the Association.

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9. Every query presented by a 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 should have an association fund to defray the expense of the same; for the raising of which, we think it is the duty of each church in the union to contribute such sums, voluntarily, as they may think proper and send it by their delegates to the association, and the amount so received by the association shall be deposited with the Treasurer who shall be responsible to the association for and pay the same out as the association may direct.

12. There shall be kept an association book in which the proceedings of the association shall be regularly recorded by its 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 rises.

14. Amendments to this plan or form of government may be made at any time by a majority of the union when it may so desire.

15. The association shall endeavor to furnish the churches with its minutes. The best method of affecting the same shall be determined by the association.

16. All matters coming before the Association shall be decided by a majority of the members present except the receiving or dismissing of churches

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and associations which shall be by unanimous voice.

17. The Association shall have power to provide for the general union of the churches and preserve an inviolable chain of communion among the same; give the churches all the necessary advice in matters of church difficulty, inquire into the cause why any church shall have failed to represent itself at any time in the Association: appropriate the money received to any purpose it may think proper; appoint any member or members' by their consent, to transact any business it may think necessary; withdraw from any church in this 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 future time or place it may deem convenient.

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### **RULES OF DECORUM**

(to govern members when in session)

I. The Association shall be opened and closed by prayer.

2. Only one member shall speak at a time and shall rise from his seat and address the Moderator when he is about to speak.

3. The person thus speaking shall not be interrupted in his speech by any one except the Moderator until done speaking.

4. He shall strictly adhere to the subject and in no way reflect on the person who spoke before him so as to make remark upon his slips or imperfections but shall fairly state the case as near as he can so as to convey his ideas on the proposition.

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5. No person shall abruptly absent himself from the association without liberty therefrom.

6. No person shall rise and speak more than three times on any one subject without liberty from the Association.

7. No member of the Association shall address another in any other term or appellation than that of "brother".

8. The Moderator shall not interrupt any member or prohibit him from speaking until he gives his light on the subject, unless he has broken these rules of Decorum.

9. The names of the several members of the Association shall be enrolled by the Clerk and called over as often as the Association may require.

10. The Moderator shall be entitled to the same privileges of speech as any other member, provided the chair be filled, but he shall have no vote unless the association be equally divided in which event he shall give the casting vote.

11. Any member who shall willingly and knowingly break any of these rules shall be reprovved as the association may think proper.

TABLE OF STATISTICS 1907.

CHURCHES.	CLERKS.	Total number of members.						
		Received by experience and baptism.	Received by letter	Received by recantation	Dismissed by Letter	Excluded	Deceased.	
Carrs Fork	Samuel Francis	3			4	1	2	100
Poor Fork	Wm Creech Poor Fork, Ky.						2	20
Big Cowan	C. M. Fields Mandrake, "	32						81
Clear Creek	Harvey Owens	25						65
Oven Fork	W. C. Mullins Oven Fork "	3	2				2	85
Mallet Fork	J B Smith Pine Top, "							24
Big Leatherwood	H G Pratt Cornettsville, "	2					1	75
Indian Bottom	J D Dixon Jeremiah, "	2		2			2	61
Clover Fork	Enoch Creech	4					1	30
Kentucky	L W Fields Goodloe, Mo.							39
Total membership								580

### NAMES OF MESSENGERS.

*CARRS FORK*—Brethren J. J. Mullins, S. R. Blair,  
and Noah Jent.

*POOR FORK*—Brethren Absalom Huff, & Wm Creech

*BIG COWAN*—Eld. R. H. Fields, & bros. W. H. Day,  
J. D. Caudill, C. M. Fields.

*CLEAR CREEK*—Brethren John Creech, Hiram Combs  
Sam Combs, and Jeremiah Combs.

*OVEN FORK*—Elds. Chas Blair, Jno Sturgill, W. R.  
Boggs, and brethren Isom Caudill, E. H. Stidham,  
James M. Maggard, and W. C. Mullins.

*MALLET FORK*—Letter by hand of another no delegate

*BIG LEATHERWOOD*—Brother Hiram' Combs.

*INDIAN BOTTOM*—Eld. James D Caudill, and brethren  
Jas D. Dixon Wm B Caudill, and Geo. Whitaker.

*CLOVER FORK*—Eld. James McKnight and brethren  
H. H. Dixon and T. J. Creech.

*KENTUCKY*—Delegates and Alternates unavoidably  
absent—Letter received.

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PRINTER'S BILL AND POSTAGE \$13.

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