

MINUTES

Of The
Thirty-Seventh Annual Session Of

Indian Bottom Association

OF

OLD REGULAR BAPTISTS OF
JESUS CHRIST

Held With The

Oven Fork Church

Eolia, Letcher County, Ky.

September 2, 3, 4, 1932.



The Mountain Eagle, Printers.

Printing Fee, \$35.00

PROCEEDINGS

The Indian Bottom Association of Old Regular Baptists of Jesus Christ met with the Oven Fork Church in an open grove near the church house on September 2, 3 and 4, 1932. After prayer by Elder G. C. Riddle, the introductory sermon was preached by Elder F. G. Fields, whose text was Acts 20-28—"Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood."

The delegation was then dismissed and assembled at the schoolhouse. They were called to order by the assistant Moderator, Elder W. R. Boggs, and after prayer by Elder L. C. Riddle, the Association then proceeded in the following manner:

1. The Moderator of the day called for the letters from the churches that compose the Indian Bottom Association. Letters were received, and on motion the reading of the same was omitted to redeem time with the exception of the Clover Fork letter which contained the following query: "If a brother or sister transgresses and comes and repents, shall the church forgive or exclude them?" Mallet Fork Church did not letter, but sent a request for advice by brother Thomas Caudill. Both query and request were referred to the Committee of Arrangements.

2. The Association then organized by electing Elder D. M. Maggard, Moderator; Elder W. R. Boggs, assistant Moderator; H. D. Caudill, clerk and G. M. Caudill, assistant clerk.

3. The reading of the Articles of Faith, Rules

of Decorum and constitution was omitted.

4. Called for newly constituted churches, and received one, the Pilgram's Rest Church, Dizney, Harlan County, Ky. This church has a membership of seventeen. The church was received and its delegates were given the right hanl of fellowship.

5. Called for corresponding letters from sister associations, and received one from the Union Association by the hand of her delegates, to-wit: W. S. Tolliver, Ira Mullins, M. V. Burke, Elbert Short and P. J. Adkins.

6. Called for transient ministers and members, and received Elders F. A. Hopkins, Arlie Brown, Millard Adams, S. T. Wright, G. B. Adams and J. M. Mullins. The following members of the Little Zion Church, who had withdrawn from the Indian Bottom Association as is shown in item 13 of the minutes for the 1931 session of the Association, came to this organization and made proper acknowledgements, and also agreed to meet all the necessary requirements to restore them to fellowship. They were received as transient members and were given the right hand of fellowship, to-wit: Samuel Cornett, Charlie Cornett, Noah Couch, W. M. Wells, Peggie Couch and Manerva Johnson.

7. On motion, the Moderator was authorized to make all temporary appointments during this Association.

8. Appointed a committee, consisting of one delegate from each church and the entire delegation of the Oven Fork Church, to arrange the ministry to preach at the stand on Saturday. They reported as follows: (1) Elder Wil-

lis Tolliver, (2) Bob Baker, (3) Ira Mullins, (4) F. A. Hopkins.

9. Appointed the clerk and assistant clerk to write the corresponding letters to our sisters, the New Salem and the Union associations.

10. Appointed a committee on arrangements, consisting of one delegate from each church and the entire delegation of the Oven Fork Church, with Moderator, corresponding delegates and transients invited.

11. On motion, the Association adjourned until tomorrow morning to meet at nine o'clock.

Saturday Morning, Sept. 3, 1932

Met pursuant to adjournment at the schoolhouse. After singing by the delegation and prayer by Elder David R. Caudill, the Association proceeded to business in the following manner:

1. Called the roll and marked the absentees.
2. Called for the Committee of Arrangements to report and to be discharged.
3. Called for transient ministers and members, and received Elder J. B. Stallard.
4. On motion, ministers were excused for the day.
5. Appointed a committee on finance, composed of I. N. Lewis, A. C. Craft and James Whitaker. They reported a total of \$77.90 as contributed by the several churches to the minute fund, etc.
6. Appointed the same committee on ministry as of yesterday. They reported as follows:
(1) Elder L. C. Riddle, (2) Ira Mullins, (3)

4 INDIAN BOTTOM ASSOCIATION

W. R. Boggs, (4) D. M. Maggard.

7. Called upon the present secretary and treasurer to report, which was as follows:

Balance brought for'd from 1930....	\$ 27.25
Contributed to Minute Fund, 1931	81.81
Total amt. in treasury for 1931	109.16

EXPENDITURES

Delegation to New Salem	\$10.00
New Salem 1930, Union 1931	9.95
Printing 1400 copies of minutes	55.00
Printing 230 church letters (not rec'd)	1.00
Postage	3.00
Clerk fee	10.00
Total expenditures for 1931	88.95
Balance in Treasurer's hands	20.21

8. Authorized H. D. Caudill to have 1700 minutes printed for year of 1932, and to superintend the printing.

9. Called on the brethren to read letters to the sister associations, and appointed delegates to attend the same, to-wit: To the Union Association, Elders G. M. Caudill, George Hagans, D. M. Maggard, L. D. Francis and Bro. I. N. Lewis.

New Salem: Elders, H. D. Caudill, G. M. Caudill, Boone Cornett, George Hagans, L. D. Francis and David Caudill; Bros. Henry Blair and John Amburgey.

10. Called on brethren appointed last year to report. They reported and were excused.

11. Appointed union meetings as follows: Carrs Fork, 4th Saturday and Sunday in June, 1933, Elders, Cullen Hogg, G. C. Riddle, Caleb Creech, Boone Cornett, H. D. Caudill and Geo. Hagans to attend; Poor Fork, 3rd Saturday in

June, F. A. Hopkins and Boone Cornett to attend; Indian Bottom, 1st Saturday in July, Elders, Robert Combs, G. C. Riddle and L. C. Riddle to attend; Hurricane Gap Church, 2nd Saturday in July, Elders, Ira McKnight, F. G. Fields, L. C. Riddle and H. D. Caudill to attend; Little Home Church, 1st Saturday in August, Elders, Cullen Hogg, Tip Cornett and Caleb Creech to attend; Clover Fork, 1st Saturday in August, Elders, L. C. Riddle, G. C. Riddle and F. G. Fields to attend; Ingram's Creek, 1st Saturday in July, Elders, Cullen Hogg, Tip Cornett and Caleb Creech to attend; Pilgrim' Rest, 4th Saturday in August, Elders, G. C. Riddle, L. C. Riddle, F. G. Fields and W. M. Scott to attend.

12. Appointed the following committee: H. D. Caudill, Cullen Hogg and John Back to use their best judgment in locating and obtaining possession of the old Association record book, that is supposed to be in possession of one of the former clerks, W. G. Combs or W. T. Francis, who since has been excluded from the fellowship of the Old Indian Bottom Association of Jesus Christ, as is evidenced by referring to the minutes of the past and the records of their respective churches, to-wit: Little Dove and Carrs Fork. This committee is to meet and take action on the fourth Saturday in October, 1932.

13. A committee, composed of Elders, G. C. Riddle, F. G. Fields and W. M. Scott, was appointed to meet at the Old Mt. Zion Church, Diablock, Perry County, Ky., on the second Saturday in October, 1932, for the purpose of examining the church to see whether it is ortho-

dox and orderly, and to file a copy of their report with the clerk of the Association.

14. With reference to the Clover Fork query, this Association advises that the word of God be our manner of council in dealing with offenses of this kind coming in churches.

15. In regard to the Mallet Fork request, this Association advises that the Mallet Fork Church to do all within its power by the help of God to reorganize, by electing the necessary officers and get up and about its Father's business, seeing the day is far spent.

16. Whereas, the Little Zion Church, having abruptly withdrawn from the Old Indian Bottom Association of Regular Baptists of Jesus Christ (as is shown in item 13 of minutes of 1931, at Hindman, Knott County, Ky.) without a legal reason therefor, we, the old Indian Bottom Association of Old Regular Baptists of Jesus Christ, do now at this session withdraw from the fellowship of the Little Zion Church. We advise the several churches composing the Indian Bottom Association of Old Regular Baptists of Jesus Christ to refrain from fellowshiping the Little Zion Church. We further advise the several churches composing the Indian Bottom Association of Old Regular Baptists of Jesus Christ, to receive by application any such members of the Little Zion Church as have been legally baptized into the fellowship of said Little Zion Church.

17. Relative to information desired by brethren from Poor Fork Church and Ingram's Creek Church about double marriage: This Association advises that there is only one cause

for which persons are justified in putting away and marrying again, as will be found according to Chapter 19, St. Matthew.

18. Elder H. D. Caudill was appointed to write a circular letter to be read, approved and printed in the minutes of 1933.

19. Resolved, that the next Association be held with the Carrs Fork Church at Little Carr, Knott County, Ky. It is to begin on Friday before the first Saturday in September, 1933. The introductory sermon is to be preached by Elder Cullen Hegg, and Elder Caleb Creech is to be his alternate.

20. This Association desires to express its sincerest thanks to the Oven Fork Church and the good people of Eolia for their kindness and generous hospitality. May the one from whom all blessings flow bountifully reward the good fathers and mothers who so painstakingly ministered to our slightest necessities. They will live on in our memories, though we be separated by hills and mountains; our prayers will be wafted on heavenly breezes, that comfort, and consolation may be theirs forever and forever.

21. On motion, after prayer by Elder W. R. Boggs, this Association adjourned until the time of our next Association.

Done and signed by the order of the Association.

Elder D. M. Maggard, Moderator

Elder W. R. Boggs, Ass't Moderator

Elder H. D. Caudill, Clerk

Elder G. M. Caudill, Ass't Clerk

Sunday Morning, Sept. 4, 1932

The brethren appointed to preach at the stand for Sunday met a large and well-ordered congregation and preached as follows:

1. Elder L. C. Riddle was well blessed in introducing the services of that beautiful Sabbath morn.

2. Elder Ira Mullins: Text, St. Mark, 1st Chapter and 2nd Verse, "Behold, I send my messenger before thy face, which shall prepare thy way before thee."

3. Elder W. R. Boggs: Text 126 Psalm and 3rd Verse. "The Lord hath done great things for us, whereof we are glad."

4. Elder D. M. Maggard: Text, 2nd Timothy 4th Chapter and 2nd Verse, "Preach the word."

The brethren on the stand were wonderfully blessed, and the preaching was in perfect harmony. We all agree that this was the best Association that has been for many years, and all went away rejoicing in the thought that Zion is traveling and adding to her borders daily such as shall be saved. I feel personally that if the children of God will humble themselves to the mighty hand of the one who is the Good Shepherd and bishop of our souls, that the old Baptist Church will come into its own and be as a city set upon a hill. Its resplendant light will pierce the benighted hearts of our wayfaring sons and daughters, and everyone will desire to press into it, crying mightily; that salvation is of the Lord. May the God of all grace lead and guide us in everything we do. Thus passed

the thirty-seventh session of the Indian Bottom Association into history.

A Circular Letter

A circular letter written by Jordan Ashley to the New Salem Association, when held with the Joppa Church, Floyd County, Ky., in 1854:

Dear Brethren:

In compliance with the request of the Association, I shall endeavor to address you on the subject of "Love." I must speak of it in a two-fold sense. First in a temporal and second in a spiritual sense.

The first we discover to be the most powerful passions of the human soul, and when experienced in the plenitude of its powers, embraces with despotic energy and uncontrollable dominion all the complicated and powerful faculties of the man. It is implanted in the human breast for the noblest and most beneficent purposes and when restricted to its legitimate object and restrained within due bounds by moral sentiments, may be called the great fountain of human happiness. It commences in the cradle with tender emotions of filial attachment and veneration for our parents. It animates and accompanies us through all the checkered vicissitudes of life, attaching itself to every object which can afford us enjoyment and happiness, and finally in accompanying us to the last resort of the living, it concentrates all its pure and sublime energies at the great fountain of existence—the throne of the Living

God.

Secondly, we shall proceed to speak something of divine love and the promise added—"The god of love and peace be with you." A rich promise, and may it, with all its blessings, be yours. There is ever a communion between holy practice and holy joy. The way of godliness is the way of peace. The fulfillment of the practical directions will bring richer enjoyment of the Divine presence with all those inestimable blessings that Providence ever brings. This is according to the gracious promise, "Who soever hath, to him shall be given, and he shall have more abundantly" Matt. 13-12.

We have nothing without God, and where He gives one degree it is a pledge to encourage us to hope for more. Attend to the practical directions, be perfect, be of good comfort, be of one mind, live in peace, and then shall the blessings—the god of Love and Peace shall be with you. The due exercise of grace, which in itself must be traced to sovereign and free love of God, brings more grace. The holy spirit loves to dwell in peaceful, tranquil bosoms. He is grieved and driven away when we permit angry contentions and unholy feelings to rankle in our hearts. Take heed how you quench the spirit, that holy and loving guest, that makes the body of the Christian the temple of God, from which the living waters are perpetually flowing. To whom are we to look for the blessing? The god of Love and Peace. What comfort it is, my brethren, to direct you thither. A mother when departing from her children to take a distant journey, feels it unspeakable re-

lief to be able to leave them with a kind and tender nurse or friend. And, my brothers, it is my greatest relief of mind in writing to you to feel assured that when I shall leave you, to see you no more, the god of Peace and Love will be with you. The god of Love and Peace, what a title! God is love in its essence, soul and fullness. All other love is but derived from Him. There is no love so sweet, delightful and excellent in the creation but what a ray from His beauty and glory.

The love of parents to children and children to parents is very tender and endearing. The love of husbands to wives and of wives to husbands is very intimate and comforting. The love of ministers to people is a bond of which I now more than ever feel the power and strength. But all these are not little drops or streamlets. There is a full river of love proceeding from God, the Fountain Head of all love. Love is God Himself. The wonders of His love! It has height beyond the starry sky, it has depth beyond the great deep, it has length and breadth farther than east to west, or north to south. It passes knowledge; no tongue can fully declare it, nor can any human being that knows that God spared not His own son, but delivered him up for us all, for one moment reasonably doubt His love.

Peace flows from love. He is the God of Peace, also the author of Peace and Love Concord. Oh, how wonderfully has He displayed His character in the Gospel of Peace, to-wit: that God was in Christ, reconciling the world unto Himself, not imputing their treasures un-

to them, hath committed unto us the Word of reconciliation. Never then, be tempted to look upon God as one who wills your destruction as a hard master or bitter enemy. This may be the view of God, that the great enemy of your fallen nature would lead you to take, but the Gospel shows Him to you not as your enemy but as your reconciled father, who hath reconciled them to Himself by Jesus Christ. He will quiet every troubled heart. He will calm every agitated thought. He maketh the storm a calm so that the waves thereof are still. But let us more particularly ask what it is to have the God of Love and Peace with us in all situations and circumstances—ever with us in the congregations whenever we assemble together.

Oh, may you be filled with divine love and peace and have the doctrine of Love and Peace continually proclaimed from the pulpit and felt in every bosom. May the riches of Love and Peace be exhibited in the brightest colors in your public baptisms and around the table of the Lord when commemorating His dying love. In all your religious meetings may the God of Love and Peace preside and abundantly manifest the sweet savor of His grace. In your families, may the same glorious Being condescend to dwell even as if I said—in each of your houses, “Peace be to this house.” So from the heart I would say, “the God of Love and Peace be in all your dwellings.”

Receive into your hearts also the Great Inhabitant and the very God of Peace sanctify you wholly, and I pray God that your whole spirit, soul and body may be preserved unto the

coming of the Lord Jesus Christ. "We live," says the apostle, "if we stand fast in the Lord." His word expresses my inward feeling, may the Lord hold up your goings in His path.

Our past communion has been pleasant and profitable. Often our hearts have been touched, melted and comforted under the sense of God's presence and love. The glow of devotion has warmed our bosom, together with the praises of our Redeemer, which one volume of holy joy and admiration have ascended up together to the heavenly habitation. But all that we have hitherto enjoyed is but a foretaste of our entire and more blessed communion. Soon shall we join that blessed company. Short indeed is the intervening time. But in that time, may the Lord of prayers still unite us often at the throne of Grace and at length forever sing together the praises of Him who hath loved us and washed us from our sins in His own blood and made us kings and priests unto God the Father, to whom be glory and dominion forever and ever, Amen.—JORDAN ASHLEY.

OBITUARIES

BETSY ROARK

Betsy Roark was born March 28, 1851, and died September 16, 1931. She was a daughter of Isaac Fields and Alsie Fields; she was married to John Roark, January, 1866. To this union was born twelve children, six boys and six girls, of whom all lived to be grown, and ten are yet living. She professed a hope in Christ Jesus

thirty-five year ago and was baptized in the Old Regular Baptist Church about twelve years ago, and she was faithful in filling her seat, and lived true to her profession as it was possible for her to live. She seemed to have a great love for the cause for which Christ died as anyone living. She was a great peace-maker among her neighbors.

Sister Betsy had been in poor health for about nine years before her death. I know Uncle John has lost a faithful wife, the children a kind, true and loving mother, the church a faithful member. The community has, no doubt, lost one of the greatest peace-makers it ever had.

But while we mourn her loss, we feel sure she has left all her troubles behind and her spirit is living under the altar of God, awaiting the redemption of the body.

—JAMES WHITAKER.

ELIZABETH SMITH

It is with much sadness that I try to write a short sketch of the life of my dear mother, Elizabeth Smith. She was born March 20, 1861, aged 70 years, 10 months and 26 days old. She departed this life January 16, 1932. She was the daughter of Rich Sparkman and Sarah Sparkman and was married to John Smith in May, 1881. Unto this union was born nine children, seven boys and two girls. One boy preceded her in death, and father passed on fifteen years ago to that home from whence no traveler ever returns, leaving a blessed hope with us children that makes us believe he is housed around

the throne of God. And since mother passed away, the angel of death has visited the home again and taken another of our brothers, Little Bill, as we all called him. He died with that dreadful disease tuberculosis, the same thing which took mother from us, which leaves seven children now to mourn the loss of father, mother and brother. It seems more than we can bear but God says He will not make the burden harder than you are able to bear.

Mother joined the New Home Church of Regular Baptists in September, 1918, but was so afflicted that she was not able to attend much of the time. But mother had the privilege of standing at the water's edge and seeing two of her children buried with Christ in baptism. She was not able to go much for the last four or five years, but would always tell her children that they could serve God at home or any where else; that God was everywhere.

For the last year of her life I visited her regularly, and often would find mother there alone in bed. I would say, "Mother, you ought not to stay by yourself." She would say, "I want to live at home. I know you children would all be good to me but I am better satisfied here." So now, to the rest of my brothers and sisters, I feel that mother is not alone now. Do you remember the sweet words she said to you all just before she died, when she clapped her feeble little hands and said, "Jesus, blessed Jesus," and that she wasn't afraid to die? Could you all say that if you were called to go? I feel that mother is not dead but sleepeth, and

that she will rise again and that body that we saw planted down in the grave will come again and that it will be the same body. It will not be a little weak body like we planted, but it will be like Christ's glorious body and will out shine the noonday sun, and won't that be a glorious sight to see, for God says He will give it a body liken unto His own, which means that same body you saw go down. Now I want to say again to you boys and girls to not forget the kind words and the good advice that mother gave us and the many prayers she prayed for us. Ofen, when a young boy, I would be out at night and on my return home I would try to slip in but mother would always be watching for me and would say, "Son, is that you?" But now mother is gone, but I believe she will be watching for us to come. So, I must close this obituary, as it is getting too lengthy, but I hope that my good brethren and sisters who may read this will pardon my long and bad writing, and, above all, remember us children in your prayers, and that we all can clap the hand of mother again. Her funeral will be attended August 4th Saturday, 1933, by Bro. N. T. Maggard, Bro. Robert. Combs, Bro. Clabe Mosley, Bro. L. D. Mosley and Bro. R. L. Baker, from Virginia.

As I travel this wide world over, friends,

I find wherever I roam,

But to me there's none like mother,

None like mother dear at home.

Written by her son and your brother in the
Lord, RICH SMITH.

MARY ADAMS

I will try to write the obituary of my dear departed mother, Mary Adams, who departed this life December 10, 1931. She was a daughter of Mose Adams, of Rockhouse. Mother joined the Doty Creek Church of the Old Regular Baptists May, 1915, and lived a faithful Christian life until December 10, 1931, the good Lord called her. She was down sick forty-two days. She seemed to endure her sickness well. She said she wanted me to meet her around the throne of God, and that there was nothing between her and her Lord. She had three children, all girls, Matilda, Martha and Surilda. Matilda married I. D. Maggrad, and joined the Old Regular Baptist Church March 14, 1915. Mother lived with me and my husband thirty-two long years, and I would have loved to have kept her that many years longer with me, but the good Lord called her home, and when the Lord calls we must go. I am so lonely since my mother has left me in this world to mourn. My sister, Surilda, joined the Old Regular Baptist Church at Oven Fork in September, 1931. My dear mother was born January 23, 1848, died December 10, 1931.

MATILDA MAGGARD.

ELIJAH ISON

It becomes our sad duty to write a short sketch of our beloved in the Lord, Elijah Ison, who was born February 4, 1876, died December 18, 1931; married to Rebecca Ann Holcomb, 1895. To this union was born twelve children,

nine who are living, five boys and four girls to mourn his loss. We feel by the life he lived here on earth that he is rejoicing in heaven with the saints, where parting is no more. He joined the old Regular Baptist church twenty-two years ago and served us as our deacon for several years, and his seat was always filled and we deeply feel his loss in the church and in his community. Our brothers and sisters will miss Bro. Lige, but we can rejoice over the blessed hope he left behind. We feel to weep with sister Becky Ann and her children, so may the Lord bless you all is my prayer.

JAMES WHITAKER.

George W. Phillips and Margaret Phillips

It is with a sad and lonely feeling that we write these few lines about our dear and loving parents, George W. Phillips and Margaret Phillips, who have passed out of this life and gone on, we hope to that beautiful land above where no sorrow, sickness nor pain will ever come. Father was born September 28, 1852, died Jan. 23, 1931, aged 78 years, 3 months and 25 days. Mother was born May 21, 1854, died Dec. 1, 1931, aged 77 years, 6 months and 9 days. They were married February 21, 1877, and to this union was born nine children, four girls and five boys. One boy preceded them to the great beyond. He was twenty-three years old when he departed this life. All of us girls have professed a hope in Christ, but feel so little at times I almost lay my hope by. The boys are all living in sin, as far as I know. Father joined the Old

Baptist Church at Oven Fork, Sept. 1881, and mother joined the same church in June, 1882. Both were baptized by Elder D. M. Maggard.

Father died at the home of his youngest son, Lloyd Phillips. He was in very poor health for about three years before he died. We went to see him as often as we could during his sickness. When they came and said that death was on him, he wanted to give all the children his hand. We went as quickly as possible, and he shook hands with us and asked us to go home with him. He said he wanted the Lord to be with him and go to heaven in glory, and he said before he passed away he was going to heaven. Mother died at the home of her daughter, Katie Sturgill. She was in bad health about five months before her death. She bore her sickness with great patience. She seemed to be satisfied any place she was taken. She told me about three months before she passed away that she saw father and he was with her all day, and Jesus was with her too, and she said if she could see all her children's was as clearly as she saw hers she would never grieve.

So, children, one and all, let us not forget father and mother's advice and the faith they died in, so we can say we have a sweet hope that if we live up to our duty when death comes we will meet them in that beautiful home where parting will be no more.

Written by their daughters,

ARDELIA SHORT
MARY G. STIDHAM.

Articles of Faith

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

2. We believe that the Old and New Testament Scriptures 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 ompotency 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 imputed righteousness of Jesus Christ.

6. We believe in the perseverance of the Saints, that through grace they are born again and adopted into the family of heaven; that they become equal heirs with Jesus Christ in Glory and that He will raise them up at the last.

7. We believe that Baptism and the Lord's Supper are gospel ordinances; that true believers are the proper subjects and we admit of no other.

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

9. We believe that washing of one another's feet is a

commandment of Christ, left on record with His disciples, and ought to be practiced by His followers.

10. We believe in the resurrection of the dead and general judgment when all will be judged according to their deeds done in the body.

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

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

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 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 to cause them to settle down on anything short of saving grace in Christ for salvation is erroneous and such doctrine will be rejected by us.

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

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

Rules of Decorum

1. The Association shall be opened and closed by

22 INDIAN BOTTOM ASSOCIATION

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 when he is 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 no wise 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 for the same.

7. No person shall rise and speak more than three times on any one subject without permission of the Association.

8. No member of the Association shall have liberty to laugh during the sitting of same, nor whisper in time of public speech.

9. No member shall address another by any other name or term than that of "brother."

10. The 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.

11. The names of the several members of the Association shall be enrolled by the clerk and called over as the Association may require.

12. The moderator shall be entitled to the same privileges 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 deciding vote.

13. Any member who shall willingly and knowingly

- violate any of these rules shall be reprimanded by the Association as it may think proper.

CONSTITUTION

Having by unanimous voice changed our organization from an annual union meeting to an association, we therefore propose to keep the order and rules of an association according to the following form of government:

1. The Association shall be called "The Indian Bottom Association."
2. The Association shall be composed of members chosen by the different churches in our union and duly sent to represent them in the Association, who shall be members whom they judge best qualified for that purpose, and producing letters from their churches certifying their appointment, shall be entitled to a seat.
3. In the letters from the different churches shall be expressed their number in full 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 power over the churches, nor shall they infringe on 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 this union,

24 INDIAN BOTTOM ASSOCIATION

which shall petition by letter and delegates, and if found upon examination to be orthodox and orderly, shall be received by the association and manifested by the moderator giving the right hand of fellowship.

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

9. Every query presented by the church to the Association, being first debated in their own church, 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 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 of the Association.

14. Amendments to this plan 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 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 a majority of the members present except in receiving and dismissing churches and the 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 the churches all 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 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 future time or place it may deem necessary.

Ordained Ministers and Their Addresses

D. M. Maggard	Partridge, Ky.
W. R. Boggs	Conway, Ky.
W. B. Mullins	Waynesburg, Ky.
W. M. Scott	Cumberland, Ky.
George B. Ison	Skyline, Ky.
G. M. Caudill	Hallie, Ky.
William N. Rice	Conway, Ky.
N. T. Maggard	Hindman, Ky.
Ira McKnight	High Splint, Ky.
G. C. Riddle	Gordon, Ky.
George Hagans	Vicco, Ky.
F. G. Fields	Cumberland, Ky.
L. C. Riddle	Daisy, Ky.

Joe Hagans	Red Fox, Ky.
Boone Cornett	Cornettsville, Ky.
Ben Adams	Mayking, Ky.
Enoch Blair	London, Ky.
F. F. Sumner	Vicco, Ky.
Harrison Boggs	Roxana, Ky.
Robert Combs	Carrie, Ky.
David Caudill	Jeremiah, Ky.
H. D. Caudill	Gander, Ky.
W. C. Hogg	Cumberland, Ky.
Tip Cornett	Roxana, Ky.
L. D. Francis	Red Fox, Ky.
David Kelly	Elic, Ky.
James W. Caudill	Carr Creek, Ky.
Dora Blanton	Waynesburg, Ky.
Noah Reynolds	Little Carr, Ky.
Caleb Creech	Cumberland, Ky.
Isaac Richie	Talcum, Ky.
Henry B. Caudill	Blackey, Ky.
Walter Flanery	Lothair, Ky.
Kernie Wilson	Diablock, Ky.
Bob Baker	Evarts, Ky.
C. C. Bates	Waynesburg, Ky.

Church Clerks and Addresses

Carrs Fork—Henry Blair	Pine Top, Ky.
Poor Fork—Hiram Fields	Cumberland, Ky.
Big Cowan—W. E. Brown	Ice, Ky.
Clear Creek—Joseph Everage	Fisty, Ky.
Oven Fork—I. N. Lewis	Whitesburg, Ky.
Billet Fork—Thomas Caudill	Pine Top, Ky.
Big Leatherwood—A. F. Logan	Cornettsville
Indian Bottom—G. C. Crace	Blackey, Ky.
New Home—W. B. Pratt	Hindman, Ky.

Hurrican Gap—P. H. Whitaker	Delphia, Ky.
Sandlick—A. C. Craft	Millstone, Ky.
Little Dove—Jason Fields	Vicco, Ky.
Doty Creek—Oscar Back	Jeremiah, Ky.
Conway—W. C. Dixon	Mt. Vernon, Ky.
Cedar Grove—Squire Watts	Hallie, Ky.
Little Home—James Hagans	Vicco, Ky.
Powell—G. A. Boggs	Eubank, Ky.
Clover Fork—H. H. Dixon	High Splint, Ky.
Ingram's Creek—James Whitaker	Skyline, Ky.
James Memorial—Crit Eldridge	Gander, Ky.
Providence—Mag Blair	London, Ky.
Old Mt. Zion—M. B. Whitaker	Diablock, Ky.
Pilgrim's Rest—Preston Thomas	Dizney, Ky.

CHURCHES AND DELEGATES

	Rec'd by baptism	Restored	Rec'd by letter	Dis. by letter	Excluded	Deceased	Members	Meeting time	Contributions
Carr's Fork—C.W. Richardson, W.M. Hale, John Sparkman, Nick Everage, Henry Blair	3	0	0	2	1	1	95	4	\$5.65
Poor Fork—W. C. Hogg, Caleb Creech, Tip Cornett	22	1	0	1	3	0	112	3	5.00
Hiram Fields, Dave McKnight	8	0	0	2	1	1	120	4	6.00
Big Cown—D. M. Maggard, F. G. Fields, W. M. Scott, Harrison Boggs, I. W. Fields, W. E. Brown	6	0	3	0	2	2	87	3	4.00
Clear Creek—Robert Combs, Francis Owens, Green Williams, Lee Combs	4	0	0	1	3	5	87	2	2.30
Oven Fork—P. H. Wells, Ison Caudill, I. N. Lewis, W. R. Boggs, John Jenkins, D. Standifer, Riley Fouts							17	2	1.50
Mallet Fork—No letter but sent a contribution	2	0	0	1	2	0	41	2	3.40
Big Leatherwood—Boone Cornett, N. M. Eldridge, Tandy Johnson	2	0	0	1	2	0	41	1	3.40
Indian Bottom—G. M. Caudill, Roy Whitaker, Lloyd Day, Marion Caudill, G. C. Crace	0	0	0	2	2	0	51	1	3.15
New Home—John P. Slone, L. C. Slone	2	0	3	0	0	5	59	2	5.00
Hurricane Gap—L. C. Riddle, E. L. Shepherd, G. C. Riddle	2	1	1	1	2	0	41	2	2.50

Sandlick—A C. Craft, E. A. Craft, Ben Franklin	0	0	0	1	0	0	29	3	2.35
Little Dove—John Amburgey	2	1	0	1	2	1	29	3	4.40
Doty Creek—D. B. Caudill, John Back, John Hampton, H. C. Whitaker, James Adams	7	1	0	0	0	2	39	2	6.50
Conway—Rec'd letter and contributions; no delegates							13	2	1.50
Cedar Grove—John Eldridge	2	0	0	0	0	1	33	4	2.75
Little Home—George Hagans, Joe Hagans, Lewis Hagans. London Francis	3	0	1	0	2	2	43	1	5.00
Powell—Letter and contributions; no delegates	0	0	0	0	0	1	41	1	1.10
Clover Fork—Ira McKnight, H. H. Dixon, J. H. Brewer Steve Scott	18	0	1	14	0	1	61	1	4.25
Liberty Bell—Letter and contributions; no delegates	3	0	0	0	0	0	16	2	1.00
Ingram's Creek—James Whitaker, J. D. Cornett, Boyd Roark	8	0	0	1	0	0	27	1	2.05
James Memorial—John Fields, Noah Eldridge, H. D. Caudill	2	0	1	0	0	0	16	3	2.50
Providence—Letter, contributions but no delegates	1	0	0	0	0	1	22	2	1.00
Old Mt. Zion—E. D. Whitaker, Walter Scott, Walter Flanery	6	0	0	0	0	2	48	2	3.00
Pilgrims Rest—Isaac Madden, G. B. Cloud, Preston Thomas							17	4	2.00

TOTALS—101 4 10 27 20 25 1144 \$77.90

Jesse Hicks	4 11
Ellis Bolen	4 07
Edce Chaffins	4 15
William Ware	4 00
Wm Chaffins	4 09
Ber Stewart	4 03
	4 25