

MINUTES
Of The
Thirty-Eighth Annual Session of
Indian Bottom Association
Of
OLD REGULAR BAPTISTS OF
JESUS CHRIST

Held With The
Carr's Fork Church
Knott County, Sept.
1-2-3, 1933



The Mountain Eagle, Printers

PROCEEDINGS

The Indian Bottom Association of the Old Regular Baptists of Jesus Christ met at the Carrs Fork church on September 1, 2, 3 1933. After singing and prayer by Elder Caleb Creech, the introductory sermon was preached by Elder Cullen Hogg. Text: "Let brotherly love continue."

The delegation remained in the churchhouse and the congregation assembled for preaching up-stairs in the schoolroom. The house was then called to order by Eld. W. R. Boggs, the assistant Moderator. After singing by the delegation and prayer by Elder W. M. Scott, the Association proceeded to business 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 read and delegates seated as is shown in the table of statistics.

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

3. On motion, the Articles of Faith were read.

4. Called for newly constituted churches, and received one, the Meadow Fork church, Leona Mines, Lee County, Virginia. On motion the church was received and the delegates were given the right hand of fellowship and took seats with us.

5. Called for corresponding letters from sister Associations, and received one from the Union Association by the hands of her delegates, together with a file of minutes, to-wit: Elds. J. B. Stallard and Willis Tolliver and brethren Kelly Fields, Wiley Wright, J. W. Bates,

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J. R. Stanley and Elbert Short. Also received a letter from the New Salem Association with a file of minutes by the hands of her delegates, Elds. W. R. Tuttle and Willie Bates

6. Called for transient ministers and members and received Elders David R. Caudill, F. A. Hopkins, H. M. Mullins, R. A. Baker and G. B. Adams with brethren L. R. Hale and Charlie Cornett.

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

8. Appointed a committee on ministry, consisting of one delegate from each church together with the entire delegation of the Carrs Fork church, to arrange the ministry for Saturday. They reported as follows: Willis Tolliver to open; F. A. Hopkins, Bennett Adams, Hatler Mullins.

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

10. Appointed a committee on arrangements, consisting of one delegate from each church, together with the Moderator and the clerks, corresponding delegates and transients invited.

11. On motion, it was ordered by the Association that the Clerk record names of those selected to serve on the committee of arrangements, as follows: Sam Mullins, W. C. Hogg, W. E. Brown, Lee Combs, John Jenkins, Thomas Caudill, N. M. Eldridge, Lloyd Day, N. T. Maggard, G. C. Riddle, Archie Craft, John R. Amburgey, David R. Caudill, W. C. Dixon, Squire Watts, George Hagans, W. H. Vanover, J. H. Brewer, James Whitaker, L. C. Riddle, David Kelly, George Centers, Sam Hensley and W. C. Woodward.

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12. The matter concerning the Association records, on motion, was referred to the committee on arrangements.

13. On motion, the Association adjourned until tomorrow morning at 9 o'clock.

SATURDAY MORNING, SEPT. 2, 1933

Met pursuant to adjournment. After singing by the congregation and prayer by Elder Robert Combs, the Association proceeded to business in the following manner:

1. Called the roll and marked the absentees.
2. Called on the committee on arrangements to report and be discharged.
3. Called for transient ministers and members of the same faith and order. Received brother Elijah Creech.
4. On motion, the ministers appointed for the stand were excused for the day.
5. Appointed a committee on finance, composed of the following brethren: I. N. Lewis, John Back, and Boyd Day, who received \$82.71 from the several churches.
6. Appointed the same committee on ministry as of yesterday. They reported as follows: Felix Fields, D.M. Maggard, W. R. Boggs, George Hagans, Cullen Hogg.
7. Called on the present secretary and treasurer to report, which was as follows:

Balance brought forward from 1931.....	\$20.23
Contributions from the several churches for 1932	77.90
Total amount in the treasury 1932	\$98.13

EXPENDITURES FOR 1932

Printing of 1700 minutes by Mountain Eagle	\$35.00
Association church letters	2.00
Taxi fare for delegations and committeemen..	22.40
Two record books for the Assn.	3.37

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Postage	4.67
Clerk's fee	10.00
Total expenditures for year of 1932	\$77.44
Bal. in treasury at present date	\$20.69

8. Elder H. D. Caudill was authorized to superintend the printing of 2000 minutes for this Association.

9. Called on the brethren to read the letters to the sister associations, and appointed the following brethren as delegates to attend the same.

To the Union Association: George Hagans, G. M. Caudill, L. D. Francis, James Caudill, Joe Hagans, I. N. Lewis, John Amburgey, H. C. Whitaker and Alva Caudill.

To the New Salem Association: R. L. Baker, G. M. Caudill, George Hagans, John Amburgey, L. D. Francis, Henry Blair, Joe Hagans and John P. Slone.

10. Called on brethren appointed last year to attend associations and union meetings to report. They reported and were excused.

11. Appointed union meetings as follows: Cedar Grove, 4th Saturday and Sunday in July, 1934, H. D. Caudill and L. C. Riddle to attend; Hurricane Gap, 2nd Saturday and Sunday in April, 1934, Cullen Hogg, Caleb Creech and W. M. Scott to attend; Powell Church, 3rd Saturday and Sunday in July, 1934, F. G. Fields, Bill Scott, Robert Combs to attend; Clover Fork, 1st Saturday and Sunday in July, 1934, Cullen Hogg, Caleb Creech, G. C. Riddle and G. M. Caudill to attend; Pilgrim's Rest, 4th Saturday and Sunday in July, 1934, Cullen Hogg, Caleb Creech, G. C. Riddle and W. M. Scott to attend; Sandlick, 3rd Saturday and Sunday, 1934, Caleb Creech, Robert Combs, L. C. Riddle, R. L. Baker and W. M. Scott to attend. James Memorial, 3rd Saturday and Sunday in

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November, 1933, Cullen Hogg and Caleb Creech to attend.

12. On motion, the circular letter written by Elder H. D. Caudill was read and approved by the Association to be printed in these minutes.

13. The Association then received the following report from the committee appointed last year, to use their best judgment in securing possession of the old Association record books. At the appointed time, brother John Back and Elder H. D. Caudill, two of the committee of three, went and demanded the records of W. T. Francis. He admitted that the records were in his possession. We patiently labored with him for half the day, but all in vain. He refused to deliver the records into our hands. We being a majority of the committee had a consultation and decided that we would report to the next Association. Then while it was in session, it could take any course that it might deem wise and proper.

Signed by two of the committee,

John Back, H. D. Caudill.

14. On motion, the transcript copied from the original minutes of the Indian Bottom Association by Elder H. D. Caudill, after being read and carefully inspected, was unanimously adopted as being true as is found in said minutes. Same being received and the Association authorized H. D. Caudill to be paid \$25.00. This includes the transcript together with the price of the books in which it is written.

15. Through the recommendation of the committee on arrangements the Association ordered that immediate steps be taken to secure the old Association records left with W. T. Francis, who now refuses to deliver said records to those appointed by this Association at its ses-

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sion in 1933. The following committee is now appointed and authorized to take legal action if necessary to gain possession of said records, to-wit: Elder Robert Combs, Elder G. M. Caudill and brother James Whitaker.

16. The committee appointed last session of this association to investigate the orthodox and orderly standing of the Old Mount Zion church of Diablock, Ky., reported and they were discharged. It was clear to the understanding of the entire delegation from the contents of the evidence submitted, that the Old Mount Zion church had never been legally organized in accordance with the ancient rules and regulations of the Old Regular Baptist faith and order. The question was submitted to the house. The Old Mount Zion church was dropped from our records and minutes by unanimous voice.

17. By motion, Elder F. G. Fields was requested to write a circular letter to be read, and if approved, to be printed in the minutes of our next Association.

RESOLUTIONS

18. Resolved: That Elder W. R. Boggs together with Elder H. D. Caudill, reply to the recent minutes issued by some of our departed brethren, who have organized themselves into a body composed of 107 members with four ministers. It is somewhat amusing and very interesting to note that these members and ministers during the past six or seven years have openly declared that they had withdrawn from the Old Indian Bottom Association of the Old Regular Baptists, yet in this late day the author of those new minutes informs an enlightened public that this body of 107 members with only 4 ministers are really and truly the old orthodox and orderly Indian Bottom Association. On the front cover, we are also assured that this is their 37th annual session.

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While everyone knows that this is the first copy of minutes issued in behalf of these good brethren and sisters. In what few statements I may use in this reply, I first want to be subject to my heavenly Master, that He will direct my mind in the way of peace and love. I know that we are in perilous times and everything imaginable has been and is being rumored. It has been said that we who have maintained fellowship with the whole Regular Baptist family have driven those departed from us and barred the door. But I want to declare to the world of mankind that we have stood with extended arms on pleading terms to all who desired to return to the ancient landmarks. We have had an unbroken chain of communion and correspondence with the several churches that compose the Indian Bottom Association together with our sisters, the Union and New Salem Association for lo these thirty-eight years. The real Indian Bottom Association is composed of twenty-four churches, having thirty-five ordained ministers, received one hundred and ninety-nine members during the past two years by experience and baptism and has a membership of eleven hundred and fifty-eight. We have direct correspondence with the New Salem and the Union association, and indirectly we correspond with six other Regular Baptist Associations, all one people. But very few people are in any way confused as to where to go to find genuine Regular Baptist fellowship. You may join every organization under the sun and yet you can't take the bread and wine and wash one anothers feet around the communion table truly as an Old Regular Baptist until you come in by the doorway into the orthodox organization. Then you will have the gladness of heart to be a whole brother in the Regular Baptist family and

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full fellowship wherever your lot may be cast.

When we withdraw from an order, we not only lose fellowship in that particular order, but the name also. I could call myself Jesus Christ. Yet, I would, in truth, still be your unworthy servant. Be not deceived, for God is not mocked. Whatsoever a man soweth; that shall he reap. Let's sow more love and sunshine in the pathway of humanity instead of thorns and thistles.

19. Resolved: That this Association desires to express its sincerest thanks to the Carr's Fork church and the many good people of the surrounding vicinity for their extreme kindness and generous hospitality. Never has it been our pleasure to witness more love and the sweetest communion of the saints. The brethren on the stand were wonderfully blessed with the downpouring of God's holy and divine spirit. Mid flowing tears and hearts burning with love, the brethren embraced each other in loving arms and soon took their departure to their several places of abode. May heavenly blessings be ours until we meet again.

20. Resolved: That our next association be held with the Pilgrim's Rest church, Dizney, Harlan County, Ky. To begin on Friday before the first Saturday in September, 1934, and the two following days. The introductory sermon will be preached by Elder Robert Combs and L. C. Riddle is to be his alternate.

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

Elder D. M. Maggard, Moderator.
Elder W. R. Boggs, Asst. Moderator
Elder H. D. Caudill, Clerk
Elder G. M. Caudill, Asst. Clerk.

Circular Letter

To The Indian Bottom Church of Old Regular
Baptists of Jesus Christ

"The Lord is my shepherd, I shall not want. He leadeth me by still waters. He causeth me to lie down in green pastures. He anointeth my soul. My cup runneth over."

As I take my pen in hand, the above lines of the Psalmist David are ringing far sweeter than the sweetest of music in my soul. And may it be God's holy and divine will that I deliver unto you a message from heaven as it is in Christ Jesus our Lord.

I hear one say that "except ye have the spirit of Christ ye are none of his."

Oh, poor man! Oh, poor woman! Where are you that hath not the spirit of our blessed Savior. Oh, if they could but view their future destiny. If they could but realize the uncertainty of life and sureness of death and judgment. They are not ready to meet God, yet death lieth at the door. It is only through the tender mercies of God that the brittle thread of life hath sustained us, and we are today on praying grounds and pleading terms with him that holds the reins of life in his hands. He who speaks and it is done, and commands and it stands fast.

If I have a calling from my heavenly master, it is to sound the alarm to poor, fallen humanity to flee from such an awful destruction into the loving arms of Jesus. There is mercy for them in his every wound. There is salvation in every drop of his atoning blood. No other name like Jesus! It was Jesus in the bosom of the Father, it was Jesus in the manger, Jesus on the cross, Jesus

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in the grave and Jesus in the resurrection. He is over all, through all and in you all, that call upon Him with the whole heart. It is with the heart man believeth unto righteousness and with the mouth confession is made unto salvation. He is the great shepherd and bishop of our souls. Without controversy great is the mystery of godliness.

God was manifested in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world and received up into glory. The natural mind has never been able to comprehend the things of God. Though the wisdom of the world knew not God, it pleased God through the foolishness of preaching to save them that believe on His name. Then without faith it is impossible to please God. The world may then ask how may I receive faith. Faith is the substance of things hoped for, the evidence of things not seen. Faith comes by hearing, and hearing by the word of God. How can they hear without a preacher and how can they preach except they be sent. Then Jesus says that he came not to do His own but the will of the Father, then He turns and says unto his disciples, "As my Father hath sent me, even so, send I you. Go ye, therefore, as lambs among wolves, as harmless as doves and wise as serpents. Go, and I will go with thee even unto the end", and signed it by amen.

We all were like Nicodemus in time gone by--blinded and bound by the seducing powers of Satan. We were hateful and even hating one another. We even took pride in boasting our our sinful deeds. We have often heard men in a drunken condition swear that they were the worst man that ever saw this country. But the worst person that I ever saw was oh, poor, guilty me, one lonely

evening as I walked along the roadside. When God, in great mercy, came to me once more through his enlightening spirit. I have always felt that it was his last visitation. Mountains of sin rolled up between me and heaven, leaving my trembling soul on the brink of a flaming torment. I was smote down in the lowest stoops of humility and my groans were, "Lord, have mercy." I was far, it seemed, as the heavens are above the earth from what I desired. The more I prayed the heavier grew my burden. I must say that forordination and predestination are idle tales from the devil. For I must again bear witness with David, when he said, "The Lord found me in a wasting, howling wilderness without hope and without God in the world." Instead of hope I was sinking forever more in despair, woe and misery. Again David speaks my feelings when he said, "The pains of hell lay hold upon my soul and sorrows compassed me about. The waters come in and overflow me. I cried mightily unto the Lord. He inclined His ear and heard my cry. He lifted me from the horrible pit, and set my feet on the rock that is higher than I, and established my goings in the way—the highway of our God. The way the vulture's eye hath not seen nor the lion's whelp hath not trod. Christ, the Good Shepherd, is the way of eternal life. The way of the cross leads home. Again I hear Jesus saying, "Behold, I am alive and alive for evermore. I have rose triumphant conqueror over death, hell and the grave, and all power is given into my hand in heaven and on earth. My sheep hear my voice and they do follow me and strangers will they not follow, for they know not the voice thereof. I put forth my sheep and go before them, and I give unto them eternal life, and they shall never perish, for my Fath-

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er who gave them me is greater than all and none can pluck them out of my Father's hand. Ye are dead and your lives are hid with Christ in God, ready to be revealed the last time. The doctrine of a fall from grace is absolutely false and proceeds from its father. For in the day you heard the gospel of your salvation and believed, ther were ye sealed with the holy spirit of promise. God having this seal, knows them that are his. Every sin-stricken soul must believe in God, and that he is a rewarder of them that do diligently seek Him. Then as many as are baptized into Christ have put on Christ, the hope of glory formed in the soul, and they are heirs and joint heirs with Christ in His kingdom. It is I in you, you in me, I in the Father and the Father in me. This hope which we have is an anchor of the soul, both sure and steadfast that entereth into the vale where the forerunner is gone, even Jesus of Nazareth.

Then we may well rejoice with St. John the beloved disciple when he says, "Behold, what manner of love the Father hath bestowed upon us that we shall be called the sons of God. Then the Savior tells His children that if they love Him they will keep His commandments. Then again He tells us, "As his Father hath appointed unto him, he will also appoint unto us a kingdom, and bids his children take up the cross and follow in his footsteps. I am sure that there is a longing in the heart of all that blood-washed band for the fellowship and communion of the saints in this time world. Then treat the holy spirit right, go home to thy friends and tell what great things the Lord hath done for you, whereof we are glad that He hath compassion on us. By so doing we will answer that good

conscience toward God, when we go down beneath the yielding wave in baptism. Our lamps should be upon a candlestick all trimmed and burning with the zeal of God's everlasting love seven days in the week, and prove to the world that we love one another and prize the calling of our heavenly Father above every earthly care. By this the world may know that we are His disciples. Then it will be we will come into our own, and the Old Regular Baptist churches will bloom like the rose of Sharon. A city set upon a hill, and men and women will press into it everywhere, crying, salvation is of the Lord!

May the God of all grace go with us to the sunset shore of life's journey, and may we all be in that glorified band who will clasp glad hands on the shores of sweet deliverance, and sing with angelic voices, "Blessed be the Lamb that was slain."

Humbly your brother,

H. D. CAUDILL.

OBITUARIES

LEWIS POTTER

I will try to write a short sketch of the life of Bro. Lewis Potter. He was borned....., 18....., deceased August 4th, 1933, he was taken with the dreadful disease of T. B. and while on his death bed he called for a meeting to be held at his place in July 4th, Saturday, and Elders George Hagans and London Francis responded to his call and several of the Carr's Creek church members being present, he was received into the fellowship of the Carr's Fork church by experience and baptism and he was carried to the water-side,

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where Elder London Francis administered the ordinance of baptism by letting him down into the liqued grave on a blanket.

Brother Potter leaves a wife and several children to mourn his loss, but I hope their loss is his eturnal gain. He only lived twelve days after he joined the church. May God bless his wife to raise up his family in the fear and admanition of the Lord.

Your unworthy brother in hope of eternal life,
HENRY BLAIR.

CLINTON W. RICHARDSON

It is with a sad heart I write the obituary of our beloved brother, Clinton W. Richardson. He was born Nov. 7, 1879, died June 17, 1933. He joined the Carr's Fork church of Regular Baptists Nov. 4, 1905; and on March 4, Saturday, 1918, he was ordained as deacon of the Carr's Fork church. He lived a faithful member in the Carr's Fork church for 27 years, 6 months and 14 days. He leaves a father, wife and several children to mourn his loss; also he is missed by all the brethren and sisters of our sister churches, as well as the Carrs Fork church, as he was always ready to lend a helping hand to assist in the prosperity and upbuilding of the churches, and he was also a regular attendant in our sister associations. We feel that the church has lost one of its most important members and will be long remembered. Children, if you want to live with your father after death, make your peace for there is no repentance after death. So may God bless his wife and children to meet with brother Richardson on that bright and happy shore, where parting is no more. Our Bible tells me and you that this world is only

compared as a dressing room to get ready to meet our Savior at his second coming. I think it can't be long at most until he appears, and the most that should interest us is whether or not we have the oil in the vessel as the five wise ones did or shall we appear as the five foolish which had not the oil. I am sure the good brethren who read this obituary understand what I mean by the oil and vessel, which I mentioned. But for fear I leave someone in the dark on this subject, the vessel is this fleshly tabernacle of ours and the oil is the grace of God shed abroad in the soul. The five wise Virgins had the grace of God applied to their souls, and the five foolish had not the grace of God. They were like a lot of people this day and time who **confess** God with their lips but their hearts are far from him, only a form of religion and not genuine, which we must have to meet our God in peace.

A few words to the good brethren and sisters of the Regular Baptist churches: It is our duty to abstain from the appearance of evil and let our lights so shine that the world may see our good works and glorify our Father in heaven. We all go after the follies of this world too much to be a light as we should—me among the rest—and I have settled my mind not to be a partaker of the things of this world so much as I have heretofore as I see and hear from all parts of the country that our brethren are not the lights they should be. So may God bless us all to walk more uprightly, that we may let our light shine more clear every day, so much the more as we see the day approaching.

Written by your unworthy brother in the Lord,

HENRY BLAIR.

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JUDA RICE

It is with pleasure that I write of the Christian life of my dear mother, but with a sad heart that I mention her death.

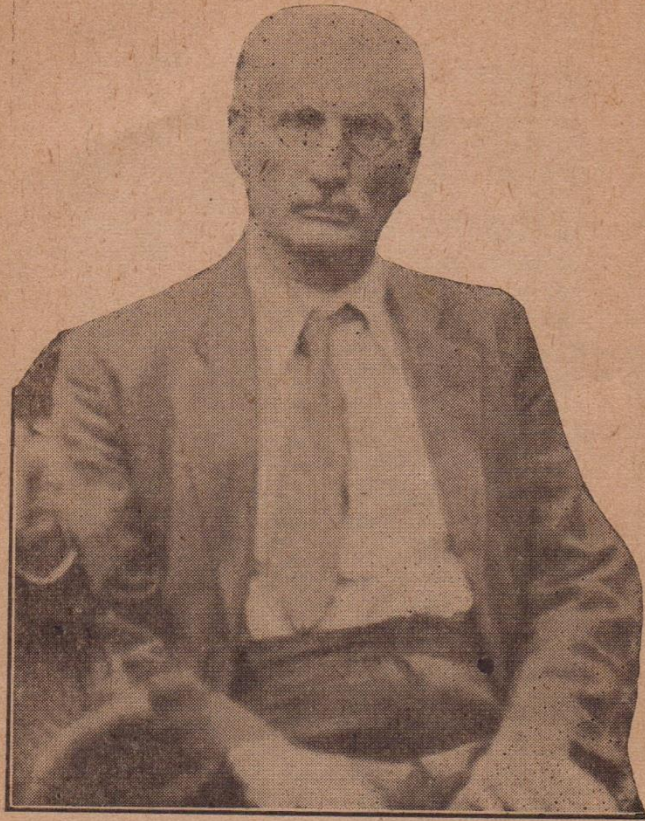
Juda Rice was the daughter of Anthony and Susanna McKnight. She was born February 2, 1856; died Dec. 13, 1932, aged 76 years, 10 months and 11 days. Was married to Elder Wm. N. Rice Dec. 30, 1871. To this union was born six children—four sons and two daughters. Two sons are dead. Their first son died while an infant. The other son, Irvine Rice, died while in the U. S. army. The others, John and Arthur Rice, Mrs. Minta Wynn and Mrs. Mary McKnight, are still living. Mother joined the Regular Baptist church about forty years before her death. She lived a faithful Christian life until her death and died in full triumph of the Christian faith. She was paralyzed for a year and nine months and bore her sickness very patiently, and said her way was clear, that she was going to heaven. Her body sleeps in the family graveyard near her home at Conway, to await the resurrection of her body when Jesus comes after his children at the Resurrection Day. We have lost a good mother, father and a good wife; the church, a good sister; the community, a good neighbor. Oh, mother, how we miss you! By the grace of God, we will meet you in heaven.

Written by her daughter,

MRS. MARY McKNIGHT.

LETTIA BOGGS, LATE LETTIA STURGILL

It is with a tear of joy that I write a short sketch of the Christian life of my dear mother, but with a tear of regret that I mention her death. She was born on



ELD. Wm. R. BOGGS

For nearly thirty years Eld. Wm. R. Boggs has been an earnest, faithful and popular minister of the Old Baptist church. He is a native of our county, though now residing at Conway, Laurel County, and belongs to one of our oldest and best families. Through the courtesy of a number of his friends we are able to print his picture in your minutes. The photo from which the cut is printed was a poor one.—Printers.



ELD. DAVID M. MAGGARD

Every reader of this minute and admirer of his old churches will ponder long and loving at the old patriotic and apostolic face appearing on this page. Uncle Dave, as everybody knows him, is the oldest minister of the old Baptist church in this country, and is regarded as its Patriarch.

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March 12, 1843, and died October 15, 1931, age 88 years, 6 months and 3 days. She was the daughter of Jeremiah and Polly Wells. Her first marriage was to John R. Boggs, sr. To this union were born thirteen children. Five died when in infancy. Joel Boggs died soon after her death. Seven are still living--Elder W.R. Boggs, B. H. Boggs, Gilbert Boggs, H. M. Boggs and E. P. Boggs. Two daughters, Mrs. Silas Sturgill and Minerva Maggard. Several years after the death of her first husband, she was married to Joel Sturgill. To this union no children were born. She joined the Regular Baptist church at Oven Fork in the year 1868. She lived a faithful and a consistent member of the church for 63 years, until her death, and died in full triumph of the Christian faith. Her last words were that the way to heaven was clear and not to weep after her for she was going home to meet Jesus and her husbands. To know her was to love her, for she was a mother indeed to all who knew her. Mother's body sleeps in the graveyard near her home, beside her first husband and near her second husband, to await the resurrection of the body when Jesus comes after His children. Those that are in their graves shall come forth. He that hath done good, to life eternal; and he that hath done evil, to condemnation.

Children, if ever you see mother again, you will have to live right and meet her in heaven, where mother will have a body like unto Jesus' glorious body; where no sickness or pain can ever come. By the Grace of God we expect to meet father and mother in that home beyond the sky.

Written by her son,

ELDER W. R. BOGGS.

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JAMES D. DIXON

With a sad feeling I try to write a short obituary of my dear cousin, James D. Dixon. Was born Nov. 28, 1853, died April 6, 1933, aged 79 years, 5 months and 8 days. He married Phoebe Caudill Jan. 22, 1874. To this union no children were born. Then he married Rebecca Whitaker. To this union 2 children were born. He joined the Old Regular Baptist church November, 1902, and lived a true and Christian life until his death. We mourn his loss, but it is heaven's gain. He was laid to rest near his old home. He leaves one brother, two children to mourn his loss, and a host of friends.

Written by his lonely cousin,
G. C. CRASE.

ISAAC T. ISON

Isaac T. Ison was born September 22, 1851, and died April 7, 1931. He was married to Millie Ison, and to this union was born two boys who still live. After Millie died, he later married Arminta Stamper and to this union was born six children, two boys and four girls, all still living to mourn the loss of father.

From the life that he lived while here with us, we feel that our loss is his eternal gain, in the world to rest. He joined the Old Regular Baptist church and was baptized into the fellowship of the Cedar Grove church. He remained a faithful member until the Lord called him off the battlefields. He was afflicted several years before his death and was unable to stir about very much. We extend our sympathies to the bereaved and the lonely widow, that is left to mourn her loss.

JAMES A. WHITAKER.

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MARY JANE HALL

It is with sadness of heart that I attempt to write an obituary of my dear mother, Mary Jane Hall. She was born July 11, 1855, and died March 1933. She was married to Elbert Hall in 1869, and to this union was born seven girls, all living. She joined the old Regular Baptist church December, 1908, and lived a faithful member until her death. As I write, I feel that mother's God is my God and mother's home is my home, and I don't feel that it will be long till God will call for me. I want to say to all the children, if you ever see mother again you must let mother's God be your God. When mother died we lost the best friend we had on earth. So, sisters, let us all strive to enter in at the straight gate, be born again. She told us she was ready to go and clapped her little, feeble hands and said thank God. Dear sisters, she would call our names so sweetly. She loved us, but her time had come, she had to leave us. I feel like I'll meet her. Dear old father, he is ready to meet mother when the summons comes. Mother lays in a little lonely graveyard on Franks Creek. I will say to my oldest sister, Sarah, who lives at the foot of the grave hill, it won't be long until mother will rise up with the loved ones that sleep on the same lonesome hill.

Heaven now retains our treasure,
Earth the lonely casket keeps,
And the sunbeams long to linger
Where our darling mother sleeps.

Written by her daughter, Linda McDaniel.

ETHEL CORNETT

Ethel Cornett was born May 30, 1910, and died

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June 25, 1933, aged 23 years, 25 days. She was the daughter of John M. Caudill and Sarah Caudill. She was married to Preston Cornett on September 18, 1928. To to this union was born 2 children, a bay and girl, Vernon and Margerie. She joined the Regular Baptist church on June the 23, 1933, and related the following experience to the brethren and sisters who held services at her home that night. She became troubled on account of her sins in 1926, and prayed every time the Lord would enable her to do so, until she felt that he had forgiven her for all she had done in this world. On April 18, 1931, she was praying the Lord to forgive her, and she dreamed she started around above her house and she thought she was walking on three cornered stones and that these were her sins. She began to pray for the Lord not to let her trample His mercy under her feet. She then came to a gate and went thru it. It seemed as dark as a dungeon, and she was praying as hard as she could for the Lord not to let her go down to torment. Then she found herself out of that place down on her knees by a stone gate. The Lord came to her there and helped her up and bore her through that gate into a large room where everything was as white as snow as far as she could see. There were white plush seats and there were people sitting around and they all looked just alike. The Lord sat her down upon one of the seats and her burdens were all gone and she felt the best she ever did in her life. She said that she prayed the Lord to let her know what His will was for her to do. She dreamed that she was at the Doty Creek church sitting on the front row, singing and rejoicing with the children of God. She wanted her fellowship with the Doty Creek church. Death

came two days later. Little Ethel, we sadly miss you. But we feel assured that our loss is your eternal gain.

Written by her mother and lonely brothers and sisters.

SARAH A. BANKS

Sarah A. Banks was born June 15, 1855, died Nov. 22, 1932, aged 77 years, 4 months and 7 days. She lived a member of the Big Cowan Regular Baptists for about forty years. She was as faithful member according to her chances and a faithful wife as long as her husband lived. She was a loving mother and loved by all who knew her. She was sick several months before her death. She bore her sufferings patiently, and would continually mention her great faith that her sufferings were nearing their end. Her last talks were her rejoicing in the thoughts of her future home, where there would be no more death.

Written by Zach Banks, her son.

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.

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3. We believe in the doctrine of original sin and that men sinned since the fall and are by nature the children of wrath.

4. We believe in the impotency or inability of 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 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 foremost 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 mem-

bers 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 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

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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 give 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 govern-

ment:

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, 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.

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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 dif-

faculty; 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	Conwy, 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	Whitesburg, Ky.
L. C. Riddle	Daisy, Ky.
Joe Hagans	Red Fox, Ky.
Boone Cornett	Cornettsville, Ky.
Ben Adams	Mayking, Ky.
Enoch Blair	London, Ky.
Harrison Beggs	Roxana, Ky.

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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.
Noah Reynolds	Little Carr, Ky.
Caleb Creech	Cumberland, Ky.
Isaac Richie	Talcum, Ky.
Henry B. Caudill	Blackey, 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.
Mallet Fork—Thomas Caudill	Pine Top, Ky.
Big Leatherwood—A. F. Logan	Cornettsville, Ky.
Indian Bottom—G. C. Crace	Blackey, Ky.
New Home—W. B. Pratt	Hindman, Ky.
Hurricane 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.

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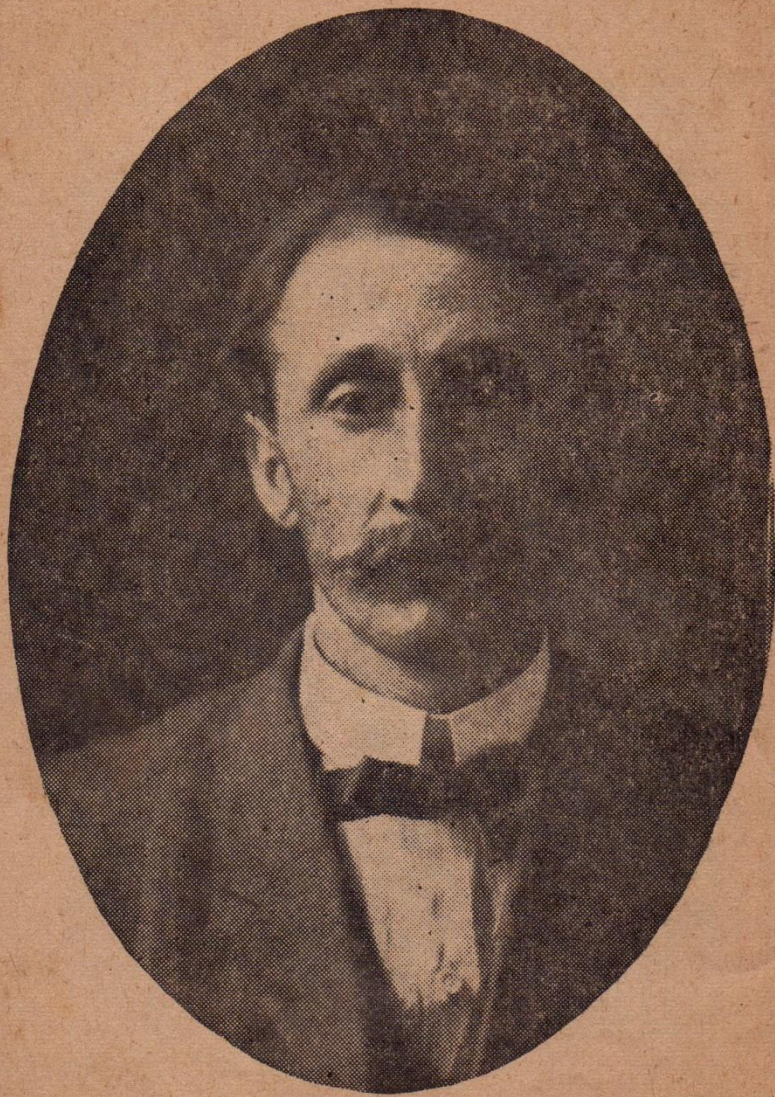
Powell—Neva Bates Waynesburg, Ky.
Clover Fork—H. H. Dixon High Splint, Ky.
Liberty Bell—David Kelly Elic, Ky.
Ingrams Creek—James Whitaker Skyline, Ky.
James Memorial—Crit Eldridge Gander, Ky.
Providence—Mag Blair London, Ky.
Old Mt. Zion—M. B. Whitaker..... Diablock, Ky.
Pilgrims Rest—Preston Thomas Dizney, Ky.
Meadow Fork—W. E. Woodward, Leona, Ky.

Table of Statistics

CHURCHES AND DELEGATES

	Rec'd by baptism	Rec'd by letter	Restored	Excluded	Dis. by letter	Deceased	Members	Meeting time	Contributions
Carrs Fork—W. M. Hale, Nicholas Everidge, W. M. Smith, John Sparkman, Samuel Mullins, Henry Blair	5	3	1	2	1	3	97	4	\$8.00
Poor Fork—W. C. Hogg, Caleb Creech, Tip Cornett, Bradley Gilliam	13	1	1	5	1	1	125	3	3.00
Big Cowan—D. M. Maggard, F. G. Fields, W. M. Scott									
H. Boggs, Isaac Ficus, Dan Day, Boyd Day, W.E. Brown	9	0	0	0	1	4	124	4	7.00
Clear Creek—Robert Combs, Isaac Richie, Lee Combs, Francis Owens, Green Williams	6	0	0	0	0	1	92	3	5.00
Oven Fork—John Jenkins, David Standifer, I. N. Lewis									
W. R. Boggs, Riley Fouts	8	0	0	3	1	2	90	2	4.45
Mallet Fork—Thomas Caudill	0	0	0	0	0	0	17	2	1.00
Big Leatherwood—Bocne Cornett, F. F. Sumner, N. M. Eldridge, Tandy Johnson	1	0	0	0	0	0	42	2	1.10
Indian Bottom—G. M. Caudill, Leander Eldridge, Lloyd Day, Wilburn Caudill, G. C. Crace	7	0	0	0	0	1	58	1	5.70
New Home—N. T. Maggard, L. C. Slone, John F. Slone									
S. D. Maggard	1	3	0	1	1	2	65	2	5.00
Hurricane Gap—J. Whitaker, G. C. Riddle, R. C. Shepherd	0	1	1	1	3	0	38	2	2.00
Sandlick—A. C. Craft, E. A. Craft, Ben Franklin, David Caudill, Jesse Cornett, J. W. Collins	3	0	2	0	1	0	33	3	3.35

Little Dove—John Amburgey, Hillard Smith, Frank Martin, Jason Fields	0	0	0	0	2	0	21	2	2.81
Doty Creek—Jno. Back, John Hampton, H.C. Whitaker, Oscar Back, Alva Caudill	3	0	0	0	1	3	38	2	6.00
Conway—J. E. Callahan, W. C. Dixon	3	0	0	0	0	0	15	1	2.00
Cedar Grove—Hardin Criffey, Bill Caudill, A. Whitaker									
Hiram Campbell, H. Whitaker, C. B. Ison, S. Watts	1	0	0	0	1	0	33	4	2.20
Little Home—G. W. Hagans, Joe Hagans, L.D. Francis									
James Hagans, R. Morton, L. B. Hagans	4	1	0	0	1	1	48	1	7.05
Powell—W. H. Vanover, Perry Tackett	0	0	0	1	1	0	42	1	3.00
Clover Fork—Ira McKnight, R. L. Baker, H.M. Dixon									
J. H. Brewer	5	0	0	0	0	0	65	1	3.10
Liberty Bell—Noah Reynolds, David Kelly, J.D. Kelly	1	0	0	0	2	0	14	1	1.00
Ingrams Creek—James Whitaker, John D. Cornett	4	0	0	1	0	0	32	1	2.00
James Memorial—H. D. Caudill, L. C. Riddle, Preston									
Eldridge, Noah Eldridge, C. Eldridge, John Fields	1	2	0	0	0	0	19	3	3.00
Providence—Letter in hands of Caleb Creech	1	0	0	0	0	0	21	3	1.00
Pilgrims Rest—Sam Hensley, Isaac Madden, A. J. Turner, Milburn Turner	14	0	0	5	9	0	15	4	2.00
Meadow Fork—Silvan Ruthford, W. E. Woodward, Delman Woodward, Milt Napier, Levi Collins	8	9	0	1	0	0	16	2	2.00
TOTALS	98	20	4	20	26	18	1158		\$82.71



Joel Boggs, brother of Elder W. R. Boggs

