

**MINUTES**  
Of The  
Thirty-Ninth Annual Session of  
**THE INDIAN BOTTOM**  
**ASSOCIATION**

Of  
OLD REGULAR BAPTISTS OF  
JESUS CHRIST

Held With The  
**Pilgrims' Rest Church**  
Harlan County, Kentucky  
September 1-2-3, 1934



The Mountain Eagle, Printers



## PROCEEDINGS

The Indian Bottom Association of old Regular Baptists met with the Pilgrim's Rest Church, Dizney, Harlan County, Kentucky, August 31, Sept. 1 and 2, 1934. After singing by the congregation and prayer by Elder L. C. Riddle, the introductory sermon was preached by Elder Robert Combs. Text: "Preach the word, be instant in season and out of season, reprove and rebuke unsound doctrines, etc."

For convenience in the way of accomodating the entire gathering, the delegation assembled at the Community church house and was called to order by Elder W. R. Boggs, the assistant Moderator. After singing, prayer was offered by Elder Caleb Creech. 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. The letters were received and delegates seated as shown in the table of statistics.

2 The Association then organized by electing Elder W. R. Boggs moderator, but the Association still retained Elder D. M. Maggard as an honorary Moderator, Elder W. C. Hogg, assistant Moderator and H. D. Caudill Clerk, with Elder G. M. Caudill assistant clerk.

3. In order to redeem time, the Articles of Faith and Constitution were not read.

4. Called for newly constituted churches and received two, the New Bethlehem and Maple Grove. Their delegates were received, 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, to-wit: Elders Joe Hall, W. S. Tolliver, John A. Damron, Silas Bartley and P. J. Adkins.

One from the New Salem Association, by the hands of her delegates, to-wit: Elder Frank Hopkins.

6. Called for transient ministers and members, and received brother Nicholas Everage.

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

8. Appointed a committee on ministry, consisting of one declgate from each church, together with the entire delegation of the Pilgrim's Rest Church. They reported as



follows: for Saturday 1. W. S. Tolliver; 2, Perry Adkins; 3, George Hagans; 4, Joe Hall, and 5, Frank Hopkins.

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

10. Appointed a committee on arrangements, consisting of one delegate from each church together with the Moderator and clerks. Corresponding delegates, transient ministers and members invited as follows: Henry Blair, Caleb Creech, W. E. Brown, Robert Combs, I. N. Lewis, Dawson Dixon, A. C. Craft, F. F. Sumner, John Hampton, Geo. B. Ison, Joe Hagans, H. D. Miracle, R. L. Baker, Noah Reynolds, James Whitaker, L. C. Riddle, A. J. Turner, W. E. Woodward, Isaac Ritchie, J. P. Mullins and P. J. Slone

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

#### SATURDAY MORNING, SEPTEMBER 1, 1934

The Association met pursuant to adjournment. After singing by the congregation and prayer by Elder W. C. Hogg, 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 and received none.
4. On motion, the ministers on the stand today were excused.
5. Appointed a committee on finance, composed of the following brethren: James Whitaker, I. N. Lewis and Caleb Creech, who received the \$93.66 from the several churches.
6. Appointed the same committee on ministry as of yesterday. They reported as follows: 1, Elder W. M. Scott; Cullen Hogg, Frank Hopkins and Joe Hall. Elder W. R. Boggs was to close but asked to be excused in order that he might spend the time with Elder D. M. Maggard, who was nearing the celestial shore.
7. Called on the present secretary and treasurer to report, which was as follows:



Balance brought forward from 1932 .....	\$20.69
Contributions from the several churches 1933 .....	82.71
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Total amt. in treasury in 1933 .....	\$103.40
Printing 2000 minutes .....	\$45.00
Tax: fare for delegations .....	19.00
Transcribing Association records .....	25.00
Clerk's fee .....	10.00
Postage .....	2.00
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	\$101.00

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

9. Called on the brethren appointed to read the letters to the sister associations. Then appointed the following brethren as delegates to attend the same; New Salem, Elder Robert Baker, G. M. Caudill, Geo. B. Ison, George Hagans, James Caudill and L. D. Frances. To the Union Association: Elders W. R. Boggs, G. M. Caudill, L. C. Riddle, Geo. Hagans, L. D. Francis, Joe Hagans and H. C. Whitaker.

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: Meadow Fork Church, 2nd Saturday and Sunday in August, 1935; Cullen Hogg and W. M. Scott to attend. Ingram's Creek Church, 1st Saturday and Sunday in August, 1935, Caleb Creech and B. H. Baker to attend. New Home, 2nd Saturday and Sunday in July, 1935, George Hagans, London Francis, Joe Hagans and Bob Baker to attend. Cedar Grove, 4th Saturday and Sunday in August, 1935, G. M. Caudill and H. D. Caudill to attend. Doty Creek, 2nd Saturday and Sunday in July, 1935, L. C. Riddle, George Hagans and James W. Caudill to attend. Little Home, 1st Saturday and Sunday in July, L. C. Riddle, R. L. Baker and Robert Combs to attend. Sandlick, G. B. Ison, R. L. Baker and G. M. Caudill to attend. Clear Creek, 3rd Saturday and Sunday in July, L. C. Riddle and Joe Hall to attend. Big Leatherwood, 2nd Saturday and Sunday in August, 1935, Cullen Hogg and Tip Cornett to attend. Carrs



### The Indian Bottom Association

Fork, 4th Saturday and Sunday in July, 1935, L. C. Riddle, Cullen Hogg, Joe Hall, George B. Ison and Caleb Creech to attend. James Memorial Church, 3rd Saturday and Sunday in June. On Sunday the services will be conducted at the Caudill graveyard, in memory of Elder James D. Caudill and his loved ones, who in quietude sleep that peaceful sleep. Elders David Caudill, L. C. Riddle, G. M. Caudill, James W. Caudill and Roy Whitaker to attend.

12. On motion, the circular letter written by Elder F.G. Fields was read and approved, and is to be printed in these minutes.

13. Called on the committee appointed last year to secure the former record books of the Association, which are illegally held by Willie T. Francis, who stands as an excluded member from the old Regular Baptist ranks. Their reports were received and they were granted more time.

14. Took up an item with reference to a letter of request from the Mallet Fork Church. After further investigation relative to whether the Mallet Fork had ever complied with the order of this association when convened with the Indian Bottom church in the year of 1925, which appears as item number 12 in the minutes of that year. In this letter of request from the Mallet Fork church, which is done and signed by order of the church, they state that they never had fully complied with the above-mentioned order until June, 1934. We further find that this church has also complied with the advisory council given by this Association when convened with the Carrs Fork church last year, 1933. We, the Indian Bottom Association, say to the Mallet Fork Church that all work done by them from the time they were given advisory counsel in 1925 up to the time they began to take steps to comply with the advisory counsel given them in 1933 is considered by this Association null and void. A church must be in order before it can do orderly work. Further, we find by investigating the report taken to the Association when convened with the Big Cowan Church in 1926. Through this report the Association was led to believe that the Mallet Fork Church had complied with the advisory counsel given the year before. So, naturally, the Association pronounced the Mallet Fork in order that year -1926. With all this positive evidence at hand, we feel



thoroughly justified in rescinding this 1926 order. Therefore, we feel it now our duty to publish the Mallet Fork Church in order and good standing with the Association. We further advise that they continue the good work of rescinding the work of ordaining brother Noah Reynolds and return to him his letter.

15. Took up the letter of request from the Liberty Bell church, relative to Elder Noah Reynolds offense toward the brethren of the Old Carrs Fork church. We will say that from the trend of all evidence in the matter, that the old Carrs Fork brethren feel that through all the years of his ministry, he has been unable to feed them with the gospel manna. For this reason they asked him to be silent in their church. Therefore, we, the Association, feel it out of our dominion or power to order or advise brethren to receive or endure preaching that fails to feed the flock. We have no right to lord things over God's heritage. A member may be dismissed from the church to which they belong by letter, when they are received into another church of the same faith and order. Therefore, it was an impossibility for brother Reynolds to find order in the Mallet Fork church when he presented to them his letter, for they were in disorder. So he is yet only a legal letter holder in care of the Carrs Fork church. We, the Association, advise that the old Carrs Fork church friendly invite brother Noah Reynolds to fill his seat, to be received and dealt with as a brother, as we consider that he is yet in the hands of the Carrs Fork church.

16. Resolved, that this Association desires to express its heartfelt thanks for the kindness of those who ministered to our necessities while we were in their midst. There cupped in a narrow valley with mountains reaching for the moonbeams. At first everything seemed drowned by the rush and roar of industry. Yet in the midst of all this you may rest assured that a Regular Baptist is just what God makes him, regardless of where you meet one. As he loved us so will God's children love one another.

I feel personally that my life will be happier by meeting the many valiant soldiers of the Cross. I know God will abundantly reward them, and may it be his will that theseed sown by the brethren in that part of the moral vineyard through this Association take root downward and spring up-



ward unto everlasting life in many a precious soul. I trust that our paths may cross again and we may meet this side the golden sunset of life's journey. If not, may we all be numbered with that glorified band who will clasp glad hands on the shores of sweet deliverance in the sweet bye and bye.

17. That Elder W. R. Boggs write our circular letter for 1935.

18. Resolved that our next Association be held with the Poor Fork Church, Cumberland, Harlan county, Kentucky. To begin on Friday before the first Saturday in September 1935, and the two following days. The introductory sermon is to be preached by Elder W. R. Boggs and Elder W. M. Scott is to be his alternate.

19. On motion, after prayer the Association adjourned to the time and place of our next Association.

Done and signed by order of the Association:

ELDER W. R. BOGGS, Moderator

ELDER W. C. HOGG, Assistant Moderator

ELDER H. D. CAUDILL, Clerk

ELDER G. M. CAUDILL, Asst. Clerk

#### SUNDAY MORNING, SEPTEMBER 2, 1934

Elder P. J. Adkins made an able opening, and was followed by Elder Cullen Hogg; text: No greater love than this, that a man lay down his life for his friend.

Elder F. A. Hopkins then came to the stand; Text: "Behold I show you a mystery, we shall not all sleep."

Elder Joe Hall followed and brought conclusion; text: "God anointed Jesus of Nazareth, him God rose up the third day and we are his witnesses."

The preaching throughout was a unit, and those present were carried away into the fields of eternal bliss, and made to say surely it is good for us to be here. And may the God of all grace ever be with us, and may his guardian angels continue with us down the rugged lanes of life's journey, is the prayers of your unworthy brother.

THE CLERK

#### CIRCULAR LETTER

Dear Brothers and Sisters of the Indian Bottom Association:

Having been appointed by the Association to write a Cir-



cular Letter, for publication. If ever a man felt his unworthiness to attempt to write, I do. But it has always been my rule to always ask the Lord to help me to be able to serve my church in everything the church assigned to me, and the Association likewise.

It being two weeks from the time for the gathering together of the delegates from the different churches that compose the Indian Bottom Association; together with the delegates from the different Associations that we are in correspondence with, has been my prayers for several days. Surely the prayers of hundreds of brethren and sisters as well, have been offered to the one from whom all blessings come, that it might be the will of God to bless all the delegates of the Indian Bottom Association and sister Associations to meet praying, that the head of the church; Christ Jesus, would meet in spirit with us, that are blessed to meet together and organize themselves into a working body of an Association. Then let us take into consideration and keep in our minds all through the Association and hence forward as long as we live and labor for our master the charge given us by the Apostle Paul in the 15th Chapter and fifty eighth verse of first Cor. "Therefore my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know your labors are not in vain in the Lord.

Dear brethren, I feel that this was necessary in the Apostle's day. It has always been necessary to live up to our duty and to lead and be guided by the spirit of the living God. We must be willing to keep his commandments, but without his spirit we would find ourselves unable to keep them all. All the Apostles had to combat and withstand a great army of false teachers and their followers in their day. We are also told of a day when men will not endure sound doctrine, but will heap to themselves teachers having itching ears-desiring to hear a doctrine preached in harmony with the natural inclination of their mind. The Lord told the Apostles by the mouth of Paul, and so he tells us in this our day, "To be steadfast, unmovable, always abounding in the work of the Lord. Now brethren, the camps of Israel are surrounded by a great army of men and women, who will not endure sound doctrine. They are trying to tear down the church planted by the hand of the Lord. But let



us the children of God be ever mindful of the words of our Savior, when he said to Peter, "Upon this rock I will build my church and the gates of hell shall not prevail against her (speaking of himself as that rock). Let us rejoice in the thought that the Lord has said that Salvation hath God appointed for walls and for bulwarks, that are impregnable. And can't be torn down. But at the same time it is our duty to be steadfast unmovable with the sure promise that if we will be faithful, unmovable always contending for the faith once delivered to the saints, that our labors will not be in vain. Beloved brethren, I see great danger in us partaking with anything outside of the Kingdom. We are forbidden to have any fellowship with the unfruitful works of darkness. We are commanded to let them alone. We hear many, many preachers say, we are preaching the same doctrine as the Regular Baptist. Yet, they refuse to come in by the door and live with us. They say that we all ought to come together. They agree to come half way if we will come the other half. Now, brethren there is no half way ground between right and wrong. It is either right or wrong. If you have faith to believe the Lord has pardoned your sins, then called you to preach, Stand steadfast, unmovable. Do not even bend toward those who refuse to preach and practice the same that we do. If some who are out of the true kingdom are God's servants, we all know he wants them to go home. And the Baptist church is that home that was set up for God's children. Who can afford to deny it? Christ himself gave the name according to the word of God and set his children in it. Some teachers, some prophets etc. We hear of his children getting into so called churches. But nowhere do we find where his servants are commanded to compromise with them. The same command is to be steadfast and unmovable. But to those who have taken up fellowship away from home, he calls "Come out of her my people! Out of what? Out of Babylon. Get away from idle and vain worshipers and go home. Go home to the old Baptist church. In this part of the moral vineyard she is designated as The Old Regular Baptist Church of Jesus Christ, Wherever she may be the world over, is refusing to accept anything contrary to Bible doctrine. Regular Baptist doctrine is true Bible doctrine from the first of Genesis to the last of Revelations. This is the only doctrine that feeds the souls of the



children of grace. Then let us pray God to help us to live soberly and righteously and to keep ourselves unspotted from the world, ever ready to do everything in our power to encourage and to assist in the work of our master. But steadfastly refusing to assist or encourage any work we know is detrimental to the church of our Savior set up for His little children a home. If we would let our light shine before the world, we must live as God tells us to live.

Then to my preaching brethren, if you expect the world to have faith in your preaching, do not join house to house with other denominations. Yet meet every man and woman with a smile and a friendly handshake. Prove to them you love them and wish them well. But at the same time prove to the world of mankind that you believe in the old time doctrine and that you are actually living the doctrine you preach. Now brethren and sisters, I feel sure that this will be my last circular letter to write. May God bless all the churches to live in peace. Beloved, as God to help you stand steadfast unmovable always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord.

Your brother in hope  
FELIX FIELDS

#### OBITUARY OF ELDER DAVID M. MAGGARD

It is with a feeling of real sadness, humility and a deep sensation of love and affection that I now make this attempt to write an obituary of our dearly beloved elder brother in Christ, to wit; Elder David M. Maggard.

He was born December 18, 1839; died September 3 1934. (Age; 94 years, 8 months and 15 days.) He joined the Regular Baptist Church of Jesus Christ at Oven Fork in the year 1867 and was baptised by Elder James Dixon. He was ordained deacon of the Oven Fork church October 1869 and was given liberty to preach in 1872. After he was ordained to full functions of the Gospel in 1877, he preached 62 years, baptised more than 400 persons into the fellowship of the Regular Baptist churches, was moderator of the Big Cowan church for about 50 years, then moderator of the Indian Bottom Association for about 20 years, besides being moderator of several other churches for a number of years.

At the time of his death he was a true Christian in every



sense of the word—a leader of and father to the Regular Baptist churches and associations. His pious walks and Godly conversations showed beyond a doubt that he was a true servant of God.

When the death angel came and took our beloved father in Israel away from us it caused a vacancy in many associations, church, hearth and homes that never can be filled, but when we think of his christian life—how faithful he was all his life to his God and especially in his last years of afflictions when his sons and brethren had to hold him up to preach the gospel—his pious walks and godly conversations together with the gospel sermons that he preached, shows conclusively that he was a true servant of God.

To know him was to love him. No person has a greater right to know of his Christian life than I have for the last 37 years. We have been companions in the ministry. We have traveled over hills and mountains together for many years in the work of our Master. We have been in love and the best of fellowship towards each other at all times and places. I, together with his many brethren and sisters and friends, cannot find words to express the sadness in our hearts by reason of his death, but when we think of his Christian life and the beautiful home his soul has gone to, to ever be with the Lord in the paradise of God to await the resurrection of his body and then go to his home in Heaven with a glorious body like Jesus (glorious body he wore on the mount of transfiguration) our sadness is turned into joy unspeakable. To think some sweet day by the grace of God we will all meet Uncle Dave again where there will be no deaths or sad partings, fills us with a joy that we are unable to express in mere words.

His body sleeps in the Maggard graveyard, beside his good Christian wife who died May 30, 1926, where their bodies will remain in silent repose until Jesus comes after the bodies of his saints. And then he will give them a spiritual body as it pleases him to give them to spend eternity in.

The last ten days of his life were spent in preaching praises to God and admonishing his friends to live in love and be faithful in the faith and doctrine for he must leave them all. He said he had finished the work the Lord had given him to do and was willing and ready to go home to Heaven. The Christian life he lived and the many Gospel



sermons he preached showed that he was sent of God and filled with the Holy Ghost for he kept the faith and doctrine and died at his post.

Written by his unworthy brother,  
Elder W. R. Boggs

Conway, Kentucky.

#### OBITUARIES OF ELDER JOHN JENKINS

Elder John Jenkins was born September 15, 1862, died April 7, 1934. Mrs. Mary Jenkins, wife of John Jenkins was born May 17, 1865, died May 4, 1933. Mother and father lived a Christian life for many years. They were a devoted father and mother to their children. Both belonging to the Old Regular Baptist church for many years. There were twelve children born to this Union. Four preceded them to the grave. I feel sure that their last prayers were that the family circle would not be broken in that great day to come. What a glorious thought to soothe our aching hearts, to know that after their rugged struggle together, over the rugged toil of life, they both are now resting together in that deep sweet sleep which God promises until he shall come again to awaken them to dwell with him in the heavenly mansions above. I feel sure that our loss is heaven's gain. Sisters and brothers, remember father and mother's prayers and try to meet them.

Mrs. N. B. King, Benham, Ky.

#### EMANUEL MORTON

Emanuel Morton, born May 1, 1912, died July 5, 1934, aged 22 years, 2 months and 4 days. He professed a hope about seven months before he died. He joined the Little home church. He was baptized in January, but, he, while weak in bodily strength, had great faith to walk into the water in the footprints of his Lord and be baptized. About one month before he died, he wanted to come to meeting. His mother thought that he might be too weak. He said "It won't hurt me. I had rather die there than anywhere I know. I want to hear the church discipline once more before I die." He told them that all he hated to die for is to have to leave you here. "If I could take you with me, I would not care to go."

MARY MORTON.



**JOHN MORTON**

John Morton was born March 25, 1905, and died September 29, 1933, aged 28 years, 6 months and 4 days. He professed a hope about one month before he died. A few days before he died he asked his mother to come and sit down by him, he wanted to talk to her. He said, "Mother, I have been traveling a road ever since three o'clock this morning and it shines like gold. I can close my eyes and it seems like I am walking that new road. The Lord met me in this road and put a robe on me. The beads on it shine like gold. He put a crown on my head. Mother, we can all be together if we try. Don't worry about me for the Lord has told me that I am done suffering.

His Mother,

MARY MORTON.

Written by Elder L. D. Francis.

**SYLVANIA COLLINS**

Sylvania Collins was born April 5, 1863, and died June 22, 1934. Her age was 71 years, 2 months and 2 weeks and 4 days when she deceased.

She was the daughter of Josh and Nancy Richie. She was married to Lincoln Collins, the son of Bob and Anna Collins. She joined the Old Regular Baptist church about 1889. She lived a faithful member until death. She belonged to the Sandlick church. She was married to Lincoln at the age of sixteen. To this union was born nine children, eight boys and one girl. Four boys and one girl have gone on before her and her dear husband. She leaves only four boys alive to mourn her loss.

She said she was ready to go when the good Master called her.

Out of the nine children she has one boy and his wife who belong to the Old Regular Baptist church. That is, Millard Collins and his wife Sada Collins. They have three little children gone before them. But Millard and Sada said that they were going to try to meet them and grandma in a better world this one.

The other three of her children are still wandering in sin. Dear children, prepare to meet her at the resurrection morn. She didn't only profess a religion in the Lord and Savior, Jesus Christ, but she walked it, talked it and liv-



ed it. Now boys, one and all for the sake of a good mother who has so often prayed for you, and for the sake of your own poor souls and in order to meet that dear mother and your blessed Savior in the glory world, prepare to meet thy God. You all feel mighty near to her. She is gone with the angels. No more do I see, so dear was the face of my grandma to me.

We loved her, yes, we loved her,  
 But angels loved her more;  
 They have come and called her  
 To yonder shining shore.  
 The golden gates were open,  
 A gentle voice said, "Come";  
 And with farewell unspoken,  
 She gladly entered home.

Written by her granddaughter, Esther Collins, 13 years of age.

### 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 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 day.
7. We believe that Baptism and the Lord's Supper are gospel ordinances; that true believers are the proper subjects, and we ad-



mit of no others.

8. We believe that the true mode of baptism is by immersion, so 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 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 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 proposi-



tion for debate as far as he can.

6. No person shall abruptly absent himself from the Association without leave of 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.

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## CONSTITUTION

Having by unanimous voice changed our organization from an annual 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 the 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.

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. Amendment 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 com-



union 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.
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.
Ben Adams .....	Mayking, Ky.
Enoch Blair .....	London, Ky.
Harrison Boggs .....	Roxana, Ky.
Robert Combs .....	Carrie, Ky.
David Caudill .....	Waynesburg, 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.
Caleb Creech .....	Cumberland, Ky.
Isaac Richie .....	Talcum, Ky.
Henry B. Caudill .....	Blackey, Ky.
Bob Baker .....	Evans, Ky.
C. C. Bates .....	Waynesburg, Ky.



### Church Clerks and Addresses

Carrs Fork—Henry Blair .....	Pine Top, Ky.
Poor Fork—Hiram Fields .....	Cumberland, Ky.
Big Ccwan—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—E. W. Godsey .....	Victo, Ky.
Doty Creek—Oscar Back .....	Jeremiah, Ky.
Conway—W. C. Dixon .....	Mt. Vernon, Ky.
Cedar Grove—Squire Watts .....	Hallie, Ky.
Little Home—James Hagans .....	Victo, Ky.
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.
Pgrims Rest—Preston Thomas .....	Dizney, Ky.
Meadow Fork—W. E. Woodward .....	Leona, Ky.
New Bothlehem—Dial Williams Clerk .....	Tina, Ky.
Maple Grove—J. P. Mullins .....	Flat Gap. Va.



### FORM OF CHURCH LETTER

We, the church of Jesus Christ of Regular Baptist faith and order, now in session with the .....  
 .....Church, being found in love and fellow-  
 ship, sendeth greeting, our Christian love and salutation  
 to the Ministers and Messengers that may compose the  
 .....Association, when con-  
 vened with the .....  
 Church, ..... County, State of .....  
 to commence on Friday before the ..... Saturday  
 in September, ....., and the two follow-  
 ing days.

Dear Brethren, we are glad that we can correspond with  
 you, and we have chosen these, our beloved Brethren, to bear  
 this, our letter, to you, to-wit: .....  
 .....

Dear Brethren, receive our letter and these, our brethren,  
 to sit with you in all your advisory council. May the  
 Lord bless you in all your work. We are at peace among  
 ourselves.

The state of our church is as follows: Number of Or-  
 dained Ministers....., Names and postoffice address of  
 Ordained Ministers .....  
 Received by experience and baptism.....; Received by  
 Letter.....; Restored.....; Excluded.....; Dismiss-  
 ed by Letter.....; by Recommendation.....; Died.....;  
 Total membership.....; Money sent \$.....; Meeting  
 time..... Saturday and Sunday in each month;  
 Postoffice address Church Clerk..... County,  
 ..... State of .....

Dear Brethren, pray for us, that Zion may have travail-  
 ing spirit among us.

Done and signed by order of church.

Elder ..... Moderator

Brother ..... Clerk.



## TABLE OF STATISTICS

### Churches and Names of Delegates

	Recd by baptism	Recd by letter	Restored	Excluded	Dis. by letter	Deceased	Members	Meeting Time	Contributions
Carrs Fork—John Sparkman, Wm. Hale, Henry Blair, Elihu Blair, Jim Blair, Nicholas Everidge .....	1	1	0	1	0	2	99	4	\$9.25
Poor Fork—Caleb Creech and Cullen Hogg .....	11	0	1	1	0	1	135	3	5.10
Big Ccwan—Wm. Scott, W. E. Brown, Isom Fields .....	4	0	3	0	0	3	128	4	6.50
Clear Creek—Robert Combs, Green Williams, Francis Owens .....	1	2	0	2	6	3	86	3	5.00
Oven Fork—W. R. Boggs, I. N. Lewis, Riley Fouts .....	4	0	1	0	13	3	77	2	5.35
Mallet Fork—Letter and contribution but no delegate .....	1	0	1	3	0	0	19	2	3.50
Big Leatherwood—Monroe Banks .....	0	0	0	0	1	1	37	2	2.00
Indian Bottom—G. M. Caudill, Dawson Dixon .....	4	0	1	0	0	0	63	1	5.00
New Home—John P. F. Slone .....	0	0	0	0	0	0	60	2	5.00
Sandlick—A. C. Craft, David Caudill .....	0	3	2	0	1	2	32	3	3.05
Little Dove—F. F. Sumner .....	0	1	0	0	0	1	17	3	2.00
Joty Creek—Alva Caudill, E. C. Whitaker, John Hampton .....	2	0	0	0	0	0	40	2	3.75
Conway—J. E. Calahan .....	0	0	0	0	0	2	15	1	3.00
Cedar Grove—George B. Ison .....	0	0	0	0	1	0	32	4	3.00
Little Home (Colored)—George Hagans, Joe Hagans, Bob Bair, S. D. Francis, L. B. Hagans .....	5	0	0	1	0	3	48	1	5.00
Powell—H. D. Miracle .....	1	2	1	0	0	1	44	3	3.00
Clover Fork—Ira McKnight, J. H. Brewer, R. L. Baker, Alex Huff, L. G. Saylor, H. H. Dixon, Steve Scott .....	2	1	0	0	1	0	67	1	3.41

Liberty Bell—Noah Reynolds .....	2	0	0	0	1	0	18	2	1.00
Ingram s Creek—James Whitaker, Tip Cornett, Kirby Ison, J. D. Cornett, Silas Cox .....	2	0	0	0	0	0	33	1	3.75
James Memorial—L. C. Riddle, James W. Caudill, H. D. Caudill .....	2	1	0	1	2	0	20	3	4.00
Providence—Enoch Blair .....	0	0	0	2	0	0	19	3	1.00
Pilgrim's Rest—Jack Turner, Preston Thomas, Isaac Madden, Milburn Turner .....	3	0	0	0	0	0	15	4	2.00
Maple Grove—J. P. Mullins, B. Mullins .....	0	0	0	0	0	0	12	3	3.00
New Bethchem—Isaac Ricnie .....	4	7	0	0	0	0	11	1	2.00
Hurricane Gap—No Delegate .....	1	0	1	0	0	0	40	2	2.00
Meadow Fork—W. E. Woodward .....	0	0	0	0	0	0	16	2	2.00

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