

SILOAM MISSIONARY BAPTIST ASSOCIATION

**Fifty-fourth annual session
September 29th and 30th, 2006**

**CONVENED WITH
SULPHUR FORK MISSIONARY
BAPTIST CHURCH
Bethpage, TN**

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**The next session will convene at
ROCKY MOUND MISSIONARY BAPTIST
CHURCH
Westmoreland, TN
Beginning, 10:00 a.m. Friday October 5, 2007**

2007 - PROPOSED ORDER OF BUSINESS
FRIDAY MORNING – 10:00 a.m.

INTRODUCTORY SERMON **Elder Phillip Creecy**
 Alternate **Elder Ensley Wright**

PERMANENT ORGANIZATION**Reading of letters****Election of officers****Moderator and Assistant****Clerk and Assistant****Treasurer and Assistant****Petitionary letters****Selection of preachers for 2008****Introductory Sermon and Alternate****Memorial Sermon and Alternate****Doctrinal Sermon and Alternate****Meeting place for year 2008****Recognition of visitors****Reading of Rules of Decorum****REPORTS**

1. **Praise and Worship**
 Brother Clifford Hayes, Chairman
 Brother Wayne Strode
 Brother Jason Stotler

2. **Church Discipline**
 Elder J. R. Mullins, Chairman
 Brother Rick Pellerin
 Brother Jimmy West

3. **God's Blessing of Labor**
 Elder Jimmy Hogue, Chairman
 Brother Rollin Bacon
 Elder Kenneth Summers

FRIDAY NIGHT – 7:00 p.m.**Obituaries****Elder Dean Dyer, Chairman****Elder David Swindle**

MEMORIAL SERMON **Elder Dean Dyer**
 Alternate **Elder David Swindle**

SATURDAY MORNING – 9:00 a.m.

- 5. **Accountability to God**
Elder Ricky Huff, Chairman
Brother Tony Clark
Elder Ronnie Carter

Alternate Topic - **Missions**
Elder Jeff Elliott, Chairman
Elder Dean Sircy
Elder William House

- 6. **Resolutions**
Elder Berlin Roy, Chairman
Brother Mark Harrison
Brother Ken Legge

- 7. **Correspondence**
Brother Melvin Pedigo, Chairman
Brother Bobby Hale
Brother Steve Herbert

- 8. **Treasurer’s Report**
Treasurer, Chairman
Assistant

- 9. **Order of Business**
Assistant Moderator, Chairman
Assistant Clerk
Assistant Treasurer

Old Business

New Business

DOCTRINAL SERMON
Alternate

Elder Steven Skinner
Elder J. R. Mullins

Reading of Minutes

Adjournment

SULPHUR FORK MISSIONARY BAPTIST CHURCH

455 Fairfield Road - Oak Grove Community
Bethpage, Tennessee 37022 (615) 888-3089

Sulphur Fork Missionary Baptist Church was organized as an independent body at a meeting held for that purpose at the old Bon Air School house in Sumner County, Tennessee on September 14, 1888.

The building that housed Bon Air School is located approximately 200 yards to the rear of the current church site. It stands today as a converted residence.

The presbytery was enrolled with Elders S. H. Pope and J. S. Thompson from New Middle Fork Church as ministers, deacons enrolled were J. W. Simpson from Pleasant Hill Church, Levi Cantrel from Rock Bridge Church and T. Stamps from New Middle Fork Church. The presbytery was organized by electing S. H. Pope as moderator and J. S. Thompson as clerk. The following brothers and sisters presented themselves with letters to be constituted into a Baptist church: Brothers L. J. Escue, R. W. Karr, and B. F. Gregory; Sisters M. L. Escue and M. E. Escue.

After the presenting and reading of their Articles of Faith and the adoption of same, the constitutional sermon was delivered by Elder S. H. Pope. Prayer was offered by J. S. Thompson. The presbytery extended the hand of fellowship. The above brothers and sisters were appointed a church of Christ.

The church then called Brother L. J. Escue and R. W. Karr as deacons and set them before the presbytery for ordination. They were examined by J. S. Thompson; sermon and prayer was given by Elder S. H. Pope and the laying on of hands was done by the presbytery.

Brother B. F. Gregory was elected as the church clerk.

Brother J. W. Bracken, Sister Emma Lamb, and Brother J. L. Bell were received into the church.

Elder J. S. Thompson was elected as the first pastor.

A motion was made, seconded, and adopted to call the church Sulphur Fork.

According to the minutes of record, at its inception, Sulphur Fork Church was called by the name of the United Baptist Church of Christ at Sulphur Fork and used this name until it joined with the Wiseman Association in September 1916. The preamble to the Wiseman Association as recorded in J. H. Grime's History of Middle Tennessee Baptists states, "We, the missionary Baptist churches of Christ "... and this was adopted by this body. Thereafter, the Missionary Baptist Church of Christ at Sulphur Fork was used until November 1934 when, without reference to change, Sulphur Fork Missionary Baptist Church was used and is still in use today.

This church is an offspring of Rock Bridge Missionary Baptist Church located on Whitson Road (the Highland Rim in Sumner County), which was constituted on January 20, 1883. The Rock Bridge church is an offspring of Pleasant Hill Missionary Baptist Church located at 1875 A. B. Wade Road (off Highway 174 East – Dobbins Pike) in Sumner County. Pleasant Hill Church was organized on October 15, 1876.

Sulphur Fork Church has represented in the following associations: Bays Fork Association from August 1890 until September 1916; Wiseman Association through 1952 and the Siloam Missionary Baptist Association.

Four churches have been organized from this church:

Cedar Grove Missionary Baptist Church – Gallatin

Emmanuel Missionary Baptist Church – Portland

Maple Grove Missionary Baptist Church – Liberty community

Piper's Chapel Missionary Baptist Church –Fowler Ford Road – Portland

Sulphur Fork has had the privilege of sending forth the following ministers:

B. F. Gregory Ordained February 15, 1896

Vernon Gregory Licensed March 14, 1891

Raymond Gregory Ordained July 21, 1957

Clemons B. Huddleston Ordained January, 1958

James Edward Suttle Ordained June 19, 1959

James Lee Finn Ordained June 19, 1959

Arlie J. Huddleston, Jr. Ordained May 26, 1968

Jerry D. Boze Ordained December 7, 1985

The pastor is Elder Berlon D. Roy of Glasgow, Kentucky.

This information excerpted from 100 Years of Sulphur Fork Church History, which was prepared in 1988 by Sister Joyce Minor with information provided from the minutes of record of Sulphur Fork Church. In addition, historical notes and memories were received by Sister Ruth Gregory Barber, Sister Virgie Graves Huddleston, Brother Kenneth W. Mandrell, Brother John D. Minor, Sr., Brother James R. Minor, Sr., Sister Dixie Graves Suttle, Sister Estelle Minor Thompson, Sister Paulette Barber Whaley and Sister Sandra Barber Whaley, as well as various other members.

This information is submitted to Elder Ottis Jones, Clerk for the Siloam Missionary Baptist Association for inclusion in the minutes of record of the fifty-fourth annual session in 2006 of the Siloam Missionary Baptist Association, which convened with Sulphur Fork Missionary Baptist Church on September 29 and September 30, 2006.

Done under authority of the congregation of Sulphur Fork Missionary Baptist Church as approved in business meeting on January 14, 2007.

Joyce Minor

RULES OF DECORUM

1. The Association shall be opened and closed with prayer.
2. Only one person shall speak at a time, who shall arise and address the Moderator by the appellation of Brother Moderator, and shall while speaking, confine himself to the subject under discussion and shall not be interrupted unless he digress from the subject and shall in no wise reflect on any other speaker, so as to make remarks on his slips, failings or imperfections, but shall fairly state his views without sophistry or criticism.
3. No member shall absent himself from the Association without leave of the Moderator.
4. No member shall speak more than three times on the same subject without leave of the body. The chairman on each subject shall have an opening speech of ten minutes and two other speeches of five minutes each.
5. Each motion and second shall come under the immediate consideration of the Association, unless withdrawn by the one who made it.
6. All members shall conduct themselves in these sessions in a manner conducive to godliness.
7. No member shall address another by any appellation other than that of Brother.
8. On the first day, it shall be the duty of the Clerk to read the Rules of Decorum and call the roll of members the second day.
9. The Moderator shall be entitled to the same privilege of speaking as any other member, provided the chair be filled, but shall have no vote unless the Association be equally divided.
10. Any member violating these rules, or at any time manifesting a spirit contrary to the Gospel, shall be reprovod or such other course taken with him as the Moderator may think proper, either at his own option or the intimation of any other member.

CONSTITUTION

Article I - This Body shall be known as Siloam Missionary Baptist Association.

Article II - These Associations shall be composed of members duly chosen by regular and orderly Missionary Baptist Churches within our bounds.

Article III -The letters from the Churches to the Association shall give the number of members of fellowship, received by experience and baptism, received by letter, restored, excommunicated, and dead since last annual meeting, and financial statement.

Article IV - Each church shall be entitled to three male messengers.

Article V - These Associations shall elect annually as officers, a Moderator, Clerk and Treasurer chosen from their Church's membership representing in the Association whose duties shall be to serve their brethren in their several capacities.

Article VI - These Associations shall never interfere with the independence of any church, or claim any ecclesiastical power or rights of supervision over any of the Churches.

Article VII - It shall be the object of these Associations to promote the union of the faith of the Gospel with our educational and mission interests.

Article VIII - These Associations shall meet annually on Friday at 10 o'clock a.m., before the first Sunday in October, and continue two days, the meetings to be held at such places as may be agreed upon by the Association at its annual sitting.

Article IX - Messengers from one-third of the churches shall constitute a quorum for transaction of business at any regular meeting.

Article X - These meetings shall be missionary in practice as well as theory.

Article XI - New churches may be admitted into this Association, who shall petition by letter and messenger, and on examination, if found Orthodox and orderly, may be received and made known by the Moderator's giving the right hand of fellowship to the Messenger or Messengers present.

Article XII - The Association may exclude from the union any Church or Churches that are heterodox in principal or disorderly in practice.

Article XIII - No Proceedings shall be had against any Church except on charges preferred by a sister Church, which shall first have followed the direction of Matthew 18:15, in attempting to bring it to repentance.

Article XIV - The Association at its sittings, welcomes all visiting brethren and sisters from sister churches present, to meet with them, which persons shall have liberty to worship and testify, but no voice nor vote on any subject or question, except by the approval of the Association.

Article XV- Any alteration may be made to this constitution at any regular meeting, by a majority vote of the members present.

Article XVI -That all questions arising before this Association be decided by a majority vote of the messengers present, including the reception of churches

Article XVII - That we will not hold in fellowship any church or correspond with any association that tolerates or practices alien immersion.

Article XVIII - That all elections (officers, sermon electees, and meeting- place) should follow the procedure of nominations and an open vote.

Article XIX - A preacher must hold membership with one of the Churches representing in the Siloam Association to preach before the Association.

Article XX - No preacher can preach before the Association for two consecutive years.

ARTICLES OF FAITH

I. OF THE SCRIPTURES - We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter, that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried. II Tim. 3:16-17; II Tim. 3:15; Prov. 30:5-6; Rom. 2:12; Phil. 3:16; I John 4:1.

II. OF THE TRUE GOD - We believe that there is one, and only one living and true God, an infinite intelligent Spirit, whose name is JEHOVAH, the Maker and supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption. John 4:24; Ps. 83:18; Heb. 3:4; Rom. 1:20; Jer. 10:10; Ex. 15:11; Ps 147:5; Isa. 6:3; I Pet. 1:15-16; Rev. 4:6-8; Mark 12:30; Rev. 4:11; Matt. 10:37; Jer. 2:12-13; Matt. 28:19; John 15:26; I Cor. 12:4-6; I John 5:7; John 10:30; John 5:17; John 14:23; John 17:5 & 10; Acts 5:3-4; I Cor. 2:10-11; Phil. 2:5-6; Eph. 2:18; II Cor. 13:14; Rev. 1:4-5.

III. OF THE FALL OF MAN - We believe that man was created in holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse. Gen. 1:27; Gen. 1:31; Ecc. 7:29; Acts 17:26-29; Gen. 2:16-17; Gen. 3:6-24; Rom. 5:12; Rom. 5:15-19; Ps. 51:5; Rom. 8:7; Isa. 53:6; Gen. 6:12; Rom. 3:9-18; Eph. 2:1-3; Rom. 1:18,32; Rom. 2:1-16; Gal. 3:10; Matt. 20:15; Ezek. 18:19-20; Rom. 1:20; Rom. 3:19; Gal. 3:22.

IV. OF THE WAY OF SALVATION - We believe that the salvation of sinners is wholly of grace; through the Mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins: that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour. Eph. 2:3; Matt. 18:11; I John 4:10; I Cor. 3:5-7; Acts 15:11; John 3:16; John 1:1-14; Heb. 4:14; Heb. 12:24; Phil. 2:6-7; Heb. 2:9 & 14; II Cor. 5:21; Isa. 42:21; Phil. 2:8; Gal. 4:4-5; Rom. 3:21; Isa. 53:4-5; Matt. 20:28; Rom. 4:25; Rom. 3:21-26; I John 4:10; I John 2:3; I Cor. 15:1-3; Heb. 9:13-15; Heb. 1:8; Heb. 1:3; Col. 3:1-4; Heb. 7:25; Col. 2:9; Heb. 2:18; Heb. 7:26; Ps. 89:19; Ps. 45.

V. OF JUSTIFICATION - We believe that the great gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity. John 1: 16; Eph. 3:8; Acts 13:39; Isa. 53:11-12; Rom. 5:1-2; Rom. 5:9; Zech. 13: 1; Matt. 9:6; Acts 10:43; Rom. 5:17; Titus 3:5-7; I Peter 3:7; I John 2:25; Rom. 5:21; Rom. 4:4-5; Rom. 6:23; Phil. 3:7-9; Rom. 5:19; Rom. 3:24-26; Rom. 4:23-25; I John 2:12; Rom. 5:3; Rom. 5:11; I Cor. 1:30-31; Matt. 6:33; I Tim. 4:8.

VI. OF THE FREENESS OF SALVATION - We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation. Isa. 55:1; Rev. 22:17; Luke 14:17; Rom. 16:25-26; Mark 1:15; Rom. 1: 15-17; John 5:40; Matt. 23:37; Rom. 9:32; Pro. 1:24; Acts 13:46; John 3:19; Matt. 11:20; Luke 10:27; II Thess. 1:8.

VII. OF GRACE IN REGENERATION - We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance and faith and newness of life. John 3:3; John 3:6-7; I Cor. 2:14; Rev. 14:3; Rev. 21:27; II Cor. 5:17; Ezek. 36:26; Deut. 30:6; Rom. 2:28-29; Rom. 5:5; I John 4:7; John 3:8; John 1:13; James 1: 16-18; I Cor. 1:30; Phil 2:13; I Peter 1:22-25; I John 5: 1; Eph. 4:20-24; Col. 3:9-11; Eph. 5:9; Rom. 8:90; Gal. 5:16-23; Eph. 3:14-21; Matt. 3:8-10; Matt. 7:20; I John 5:4, 18.

VIII. OF REPENTANCE AND FAITH -We believe that repentance and faith are sacred duties and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on him alone as the only and all-sufficient Saviour. Mark 1:15; Acts 11:18; Eph. 2:8; I John 5:1; John 16:8; Acts 2:37-38; Acts 16:30-31; Luke 18:13; Luke 15:18-21; James 4:7-10; II Cor. 7:11; Rom. 10:12-13; Ps. 51; Rom. 10:9-11; Acts 3:22-23; Heb. 5:14; Ps. 2:6; Heb. 1:8; Heb. 8:25; II Tim. 1:12.

IX OF GOD'S PURPOSE OF GRACE - We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves

sinner; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel, that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence. II Tim. 1:8-9; Eph. 1:3-14; I Peter 1:1-2; Rom. 11:5-6; John 15:16; I John 4:19; II Thess. 2:13-14; Acts 13:48; John 10:16; Matt. 20:16; Acts 15:14; Ex. 33:18-19; Matt. 20:15; Eph. 1:11; Rom. 9:23-24; Jer. 31:3; Rom. 11:28-29; James 1: 17-18; II Tim. 1:9; Rom. 11:32-36; I Cor. 4:7; I Cor. 1:26-31; Rom. 3:27; Rom. 4:16; Col. 3:12; I Cor. 3:5-7; I Cor. 15:10; I Peter 5:10; Acts 1:24; I Thess. 2:13; I Peter 2:9; Luke 18:7; John 15:16; I Thess. 2:12; II Tim. 2:10; I Cor. 9:22; Rom. 8:28-30; John 6:37-40; I Thess. 1:4-10; Isa. 42:16; Rom. 11:29; II Peter 1:10-11; Phil. 3:12; Heb. 6:11.

X. OF SANCTIFICATION - We believe that sanctification is the process by which according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means - especially the Word of God, self-examination, self-denial watchfulness and prayer. I Thess. 4:3; I Thess. 5:23; II Cor. 7:1; II Cor. 13:10; Phil. 3:12-16; I John 2:29; Rom. 8:5; Eph. 1:4; Pro. 4:18; I Cor. 3:18; Heb. 6:1; II Peter 1:5-8; John 3:6; Phil. 1:9-11; Eph. 1:13-14; Phil. 2:12-13; Eph. 4:11-12; I Peter 2:2; II Peter 3:18; II Cor. 13:5; Luke 11:35; Luke 9:23; Matt. 26:41; Eph. 6:18; Eph. 4:30.

XI OF THE PERSEVERANCE OF SAINTS - We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare, and that they are kept by the power of God through faith unto salvation. John 8:3 1; I John 2:27-28; I John 3:9; I John 5:18; I John 2:19; John 13:18; Matt. 13:20-21; John 6:66-69; Job 17:9; Rom. 8:28; Matt. 6:30-33; Jer. 32:40; Ps. 121:3; Ps. 91:11-12; Phil. 1:6; Phil. 2:13; Jude 24-25; Heb. 1:14; II Kings 6:16; Heb. 13:5; I John 4:4

XII. OF THE HARMONY OF THE LAW AND THE GOSPEL - We believe that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church. Rom. 3:31; Matt. 5:17; Luke 16:17; Rom. 3:20; Rom. 4:15; Rom. 7:12; Rom. 7:7, 14, 22; Gal. 3:21; Ps. 119; Rom. 8:7-8; Josh. 24:19; Jer. 13:23; John 6:44; John 5:44; Rom. 8:2-4; Rom. 10:4; I Tim. 1:5; Heb. 8:10; Jude 20 & 21.

XIII. OF A GOSPEL CHURCH - We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his word; that its only scriptural officers are bishops or pastors and deacons whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus. I Cor. 1:1-3; Matt. 18:17; Acts 5:11; Acts 8:1; Acts 11:21-23; I Cor. 4:17; I Cor. 14:23; III John 9; I Tim. 3-5; Acts 2:41-42; II Cor. 8:5; Acts 2:47; I Cor. 5:12-13; I Cor. 11:2; II Thess. 3:6; Rom. 16:17-20; I Cor. 11:23-24; Matt. 18:15-20; I Cor. 5:6; II Cor. 2:17; I Cor. 4:17; Matt. 28:20; John 14:15; John 15:12; I John 4:21; John 14:21; I Thess. 4:2; II John 6; Gal. 6:2; Eph. 4:7; I Cor. 14:12; Phil. 1:27; I Cor. 12:14; Phil. 1:1; Acts 14:23; Acts 15:22; I Tim. 3; Titus 1.

XIV. OF BAPTISM AND THE LORD'S SUPPER - We believe that the Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Saviour, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation, and to the Lord's Supper; in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination. Acts 8:36-39; Matt. 3:5-6; John 3:22-23; John 4:12; Matt. 28:19-20; Mark 16:16; Acts 2:38; Acts 8:12; Acts 16:32-34; Acts 18:8; Acts 10:47-48; Gal. 3:26-28; Rom. 6:4; Col. 2:12; I Peter 3:20-21; Acts 22:16; Acts 2:41-42; I Cor. 11:26; Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; I Cor. 11:28; I Cor. 5:1-8; I Cor. 10:3-32; I Cor. 11:17-32; John 6:26-71.

XV. OF THE CHRISTIAN SABBATH - We believe that the first day of the week is the Lord's Day or Christian Sabbath; and it is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations, by the devout observance of all the means of grace, both private and public; and by preparation for the rest that remaineth for the people of God. Acts 20:7; Gen. 2:3; Col. 2:16-17; Mark 2:27; John 20:19; I Cor. 16:1-2; Ex. 20:8; Rev. 1:10; Ps. 118:15,24; Isa. 58:13-14; Isa. 56:2-8; Heb. 10:24-25; Acts 11:26; Acts 13:44; Lev. 19:30; Luke 4:16; Acts 17:2-3; Ps. 26:8; Ps. 87:3; Heb. 4:3-11.

XVI. OF CIVIL GOVERNMENT - We believe that civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the a Prince of the kings of the earth. Rom. 13:1-7; Deut. 16:18; II Sam. 23:3; Ex. 18:23; Jer. 30:21; Matt. 22:21; Titus 3:1; I Peter 2:13; I Tim. 2:1-4; Acts 5:29; Matt. 10:28; Dan. 3:15-18; Dan. 6:7-10; Acts 4:18-20; Matt. 23:10; Rom. 14:4; Rev. 19:16; Ps 72:11; Ps 2; Rom. 14:9-13.

XVII. OF THE RIGHTEOUS AND THE WICKED - We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death. Mal. 3:18; Pro. 12:26; Isa. 5:20; Gen. 18:23; Jer. 15:19; Acts 10:34-35; Rom. 6:16; Rom. 1:17; Rom. 7:6; I John 2:29; I John 3:7; Rom. 6:18, 22; I Cor. 11:32; Pro. 11:31; I Peter 4:17-18; I John 5:19; Gal. 3:10; John 3:36; Isa. 57:21; Ps. 10:4; Isa. 55:6-7; Pro. 14:32; Luke 16:25; John 8:21-24; Pro. 10:24; Luke 12:4-5; Luke 9:23-26; John 12:25-26; Ecc. 3:17; Matt. 7:13-14.

XVIII. OF THE WORLD TO COME - We believe that the end of the world is approaching; that at the Last Day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness. I Peter 4:7; I Cor. 7:29-31; Heb. 1:10-12; Matt. 24:35; I John 2:17; Matt. 28:20; Matt. 13:39-40; II Peter 3:3-13; Acts 1:11; Rev. 1:7; Heb. 9:28; Acts 3:21; I Thess. 4:13-18; I Thess. 5: 1-11; Acts 24:15; I Cor. 15:12-58; Luke 14:14; Dan. 12:2; John 5:28-29; John 6:40; John 11:25-26; II Tim. 1:10; Acts 10:42; Matt. 13:49; Matt. 13:37-43; Matt. 24:30-31; Matt. 25:31-46; Rev. 22:11; I Cor. 6:9-10; Mark 9:43-48; II Peter 2:9; Jude 7; Phil. 3:19; Rom. 6:23; II Cor. 5:10-11; John 4:36; II Cor. 4:18; Rom. 3:5-6; II Thess. 1:6-12; Heb. 6:1-2; I Cor. 4:5; Acts 17:31; Rom. 2:2-16; Rev. 20:11-12; I John 2:28; I John 4:17; II Peter 3:11-12.

FRIDAY MORNING PROCEEDINGS

WELCOME

The fifty-fourth session of the Siloam Missionary Baptist convened with Sulphur Fork Missionary Baptist Church at 10:00 a.m. Friday September 29, 2006. Brother John Minor led singing and Brother Mark Harrison played the piano. The congregation sang "He Hides Me" and "Heaven's Jubilee".

Brother Moran spoke of this wonderful day that the Lord had made and that Jesus was with us, he had felt his presence. He welcomed all and read Psalms 133, Ephesians 4:1-6 and I Corinthians 1:4-10. Brother C. B. Huddleston led the congregation in prayer.

Brother Berlin Roy, Pastor of Sulphur Fork, welcomed everyone. The congregation sang "The Old Country Church". Brother Moran introduced Brother Dean Sircy to preach the Introductory Sermon.

INTRODUCTORY SERMON

Brother Dean Sircy began by Thanking God for saving his soul and humbly requested prayer as he spoke. He was thankful for and considered it a great honor and privilege to stand before the assembly. He also thanked his family and church for their support of his ministry. The association brings harmony and fellowship to the churches. It unites us in the common cause of lifting our Lord and Savior to a higher level. It is a humbling experience to stand before the association.

His parents carried him to church from a youth up, and heard the presentation of Jesus Christ by old-fashioned God-called preachers many times. When he was twelve years old, the Lord saved him out on a hillside behind a barn. He was a repentant sinner without a hope in the world. He became a member and Maple Grove Missionary Baptist Church #2 baptized him the next year.

The Lord called him to preach when he was 18 years old, and it scared him to death. He did not tell anyone except his mother and father. Later he told his wife the night he asked her to marry him. He preached his first sermon when he was 36 years old. For the past eight years, he had tried to carry God's Word as he has led and directed.

The day he joined Maple Grove #2, God blessed his heart as his mother also joined. He had been blessed many times since. He had seen his two brothers and sister come to the altar. All saw three of them give their testimonies and two of them baptized. He saw his father baptized into the church a few years later. He had witnessed both of his children going to the altar, being saved, and being baptized. He had seen his wife unite with the church and baptized. God had richly blessed his life after becoming a member of His church. If it had not been for the dedication and service of many of the men and women present, he might not have gotten to enjoy all of these blessings. He thanked each one personally for their stewardship in God's churches.

Since he was a boy, he had thought that the association was a place where the pillars of the church went to consider the weightier matters that were before the church that they might provide insight when issues come before the church. His definition of the association is a group of men putting aside personal differences in

order to benefit the greater good, the greater good being the betterment of God's Church. In his view, the people gathered for the association are the upper echelon of the Lord's Church. Many young people in our churches view the association the same way. They had bestowed honor upon the men and women present. However, honor bestowed is not without expectations.

He gave his subject "Expectations" and read Ephesians 1:13-14. – *"In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."*

The definition of the word earnest is something of value given by a buyer to bind a bargain. The word bargain means come to terms, an agreement. The earnest is the promise given. The price paid is Jesus' blood. The binding is for eternity. The agreement is the plan of salvation.

Nature proclaims there is a God. It does not proclaim, however, the plan of salvation. Salvation is by design, planned in the halls of glory. The blueprint of that design is in the Holy Bible. God loved man and God wanted man to love Him. To define a relationship and declare that the love was mutual, he gave Adam one commandment so that he could express his love toward God. Because God was the Creator and God, He was the one who had to give the commandment. Through Adam's obedience of the commandment, Adam was able to worship God and show his commitment to the relationship. The commandment placed value on and defined the order of the relationship.

Adam failed to keep the law and became a sinner. Because of this, we all have a sinful nature, and we are all law-breakers. Because of man's sinfulness, Moses received more commandments from God. Jesus said if you break one commandment, you are guilty of all the law. A guilty person deserves punishment. Separated from the love of God, a sinner stands in the judgment of God's eternal wrath. Hell is the fury of God's wrath.

God loves man. God hates sin. Man through sin broke the relationship with God. Once this relationship is broken, God had no way to express His love toward man. God taught man how to re-establish this relationship through pictures in the ordinances of the temple. In the day of Jesus, men worshipped the law, not God. They used it to suit their own ends. They left out the intent of the worship in the temple, which was that man could have a relationship with God and God could express His love toward man.

We have an example of this in John chapter 8. The Jews brought an adulterous woman before the Lord that they might have something with which to accuse Jesus. They did not have any respect for the truth. They did not have any respect for the law, the woman, Jesus or God. Their crime was worse than the woman's crime was because they cast down God by their actions and destroyed the intent of worship. The greatest lie is deception to establish prejudice. It requires forethought and destroys order. Jesus worshipped God - you who have not sin cast the first stone. All are guilty.

God loved man and sent Jesus, His only begotten son, into the world to pardon the guilty. In order to receive this pardon, one must believe that he is guilty

of sin, repent of that sin (and repentance is sorrow towards God) and trust in Jesus with all his heart. By the work of the Holy Spirit, through faith in Christ Jesus, we have peace with God, thus reestablishing the relationship between God and the individual. God is not a respecter of persons. He does not choose to save one and not another. His will is that all should come to repentance. Through repentance and faith, God can perform the operation of Grace in a man's heart.

Jesus is the payment of earnest. In order for us to appreciate the value of the payment, we must understand the price. Jesus was the Son of God. He suffered and died only to express God's love for mankind. That He could be sinless, yet pay the sin debt at Calvary is truly Amazing Grace. He desired that all would consider his Savior, Jesus. Brother Sircy received that love on a hillside the day he was saved. He spoke of his love of his daughter and the security and love between them. Jesus expressed his love of his father

In real estate transactions, an earnest payment is often given. Payment in full is due when the transaction is completed. He recently purchased a piece of property. An adjacent property that had an old house also sold. He and his daughter looked at the house before it sold. The house had shifted off its foundation and the floor had sunk. The walls were leaning and the siding was coming off. The wiring was bad and the roof was old. The overall appearance was that of decay. We thought that it was beyond repair. The buyer did not. He gave far more for the property than we valued it. Some buyers' appraisal of worth is beyond physical appearance. The buyer began restoring the old house.

Brother Sircy drove by the house and the buyer had set the house back on the foundation, repaired the floor and worked on the siding and the roof. He did not go in, but was sure the new owner will rewire the house, clean the connections and establish proper conductivity that the lights may shine. You know, that old house looked decent. He had to admit there was more to that house than he had first considered, not that it looked new, but it was presentable. He was glad the buyer redeemed the house and is restoring it.

It made him think of another time, another house and another buyer. There again he had underestimated the value. He could not see anything worth keeping. Along came a buyer, a redeemer, a restorer. He paid the earnest. Jesus set Brother Sircy up on the rock of salvation, covered him with baptism, strengthened his framework through the law and the gospel and rewired his circuitry through prayer.

He placed a desire in his heart to share the love of God and to tell others about salvation. The promise He made that day on the hillside was the earnest given. The closing date has been set. The account will be paid in full on that day when He claims the whole. He will draw my last breath. The death angel will call. He will stand before judgment. He will stand without fear seeing that He has a Wonderful Counselor to present his case. The judge shall say paid in full by the blood of Christ Jesus. He will know the full measure of what Jesus has done for him. He will praise Him as Lord as he has never been able to do.

After reading Job 2:1-4, he pointed out that here we see that there are going to be obstacles placed before us by Satan. He wants you, your influence and your life. He does not want you to be blessed by God. When men came to present themselves, he was among them. He will try to be here today. All he needs is

space, a house to occupy.

Remember you have been saved. Your house has been purchased. Earnest has been given. It is not yours to surrender to Satan. Jesus empowered His church, freed man from sin, gave strength to overcome evil by the gospel and sent forth the Holy Spirit to witness to the truth that we may serve God. Let us follow the example in which God gave concerning Job - a perfect, reverent (pious) man who walks uprightly in the fear of God and eschewed evil, holding fast to his integrity. Victory was won at Calvary. Jesus secured the body at the resurrection. A repentant sinner has the opportunity for a victorious life, secured by the resurrection of Jesus. Satan was defeated at the cross, but he was shocked at the resurrection. He does not get to have free reign in the body. We are kept by the power of God and will be raised in a glorified body.

Our expectation of God is eternal life, secured by His eternal love. Until the fulfillment of the promise, His expectation of us is to keep the house in decent order. Decent means adapted to the end or design. He wants us to be a standard-bearer of Jesus Christ and be a witness of the Gospel of salvation. To those with whom we come in contact, our life should read as a big sign stuck in a front yard, "Remodeled by the Lord and Savior Jesus Christ". There is an expectation, an earnest given, a promise made in which we have confidence with expectation of fulfillment. That hope is in God, in His church, and in the Siloam Missionary Baptist Association. He closed by reading Romans 12:1-3. He looked forward to the time he can see his natural father and his Heavenly father. Brother Sircy concluded by pointing us to the Heavenly father.

PERMANENT ORGANIZATION

Brother Moran called for the reading of the letters of the churches representing in the Association. The clerk called the roll. Messengers present both days, unless noted Friday (f) or Saturday (s) only, were as follows:

Antioch: Hillas Swindle, Thomas King, David Chambers

Becker Drive: Roy G. Mullins, Jr., Rick Pellerin, Kendall Huff

Beech Grove: Dillard Rigsby (f)

Bethel: Glen Webster, Tommie Smith

Cedar Cross: Steve Priddy, David Swindle (f), Richard Perkins (f), Andrew Hogue (s)

Fairview: Ron Spurgeon (f), David Price (s), Adam Price (s), Ronnie Pitts

Fairview Memorial: Jerry R. Miller, Billy L. Moran, Ensley Wright

Faith: Danny Holland, Aubrey Johnson, Roger Carter

Grace: Jackie Doss, A. Greg Bielanski, A. J. Doss

Harvest: Marcus Spicer, Michael House, Thomas Buford

Hillsdale: Ronnie Spears, Lanny Spears, Eddie Toney

Liberty: Richard Huskins, Jason Huth, Matthew Bacon

Lyons: Ricky Huff, Tony Clark, Tim Rose

Madison: William House, Clay Grizzle, Don McDonald

Maple Grove No. 2: Don Curtis, Scotty Keene, Anthony Shrum

Monoville: Troy Ramsey, Kenneth Summers

Mt. Lebanon: Garrett Cooksey, Kenneth Forshee, Damon Carlock (f)
 Mt. Zion: Larry Joe Downing, Gary Holiday, Clyde Harwood Jr.
 New Bethel: Larry Britt (f), Wayne Jackson (f), Ronnie Cunningham (f)
 Old Macedonia: Rodney Carter, Randal Carter, Jarvis Rippey
 Old Time: Oliver P. Creecy, Phil Mayle, Stephen Mudd
 Old Union: Steven Skinner, Clifford Hayes, Dewey Glasscock
 Pleasant Grove: Anthony Barber (f), Ray Owen, George W. Perdue
 Pleasant Hill: Ronald Delk, John Marlin, Brandon Morris (f)
 Sardis: Gene Lowther, Ivan C. Smith, James Harrigan
 Sulphur Fork: Berlin Roy (f), Mark Harrison (f) Ken Legge (f), Jake Johnson (f)
 Union No. 1:
 Union No. 2: Rollin Bacon (f), Chad Richardson (f), Gary Witcher (f)
 Unity: Bob Brown, Terry Phillips
 Walnut Grove: Robert Hawkins, Allen Mudd, Steven Mudd
 Woodlawn: Ronnie Carter (s), James Gann (f), William Gann (f), Garland Griffin (f)

After additional churches were seated, the following were present:

Drakes Creek: Leon Herrington, Hal Andrews, Dewey Forshee
 Rocky Mound: Dean Dyer, Melvin Pedigo, Billy Ray Gregory

ELECTION OF OFFICERS

Brother Moran stated that a Quorum was present. The Association elected the following officers:

Moderator- Brother Billy Moran
 Assistant Moderator- Brother Steve Skinner
 Clerk- Brother Ottis Jones
 Assistant Clerk- Brother Roger Carter
 Treasurer- Brother Marcus Spicer
 Assistant Treasurer- Brother Jason Huth

PETITIONARY LETTERS

Petitionary letters were called for, and Drakes Creek Missionary Baptist Church presented a petition. There was a motion and second to seat the church. Motion carried.

Rocky Mound Missionary Baptist church presented a petition. There was a motion and second to seat the church. Motion carried.

Brother Moran gave the hand of fellowship to the messengers of the two churches received into the fellowship.

SELECTION OF PREACHERS FOR 2007 SESSION

The Association chose the following brethren to preach before the Association next year:

Introductory Sermon- Brother Phil Creecy
 Alternate- Brother Ensley Wright

Memorial Sermon – Brother Dean Dyer
Alternate- David Swindle
Doctrinal Sermon – Brother Steven Skinner
Alternate- Brother Roy G. Mullins, Jr.

MEETING PLACE FOR THE YEAR 2007

Rocky Mound Missionary Baptist invited the Association to meet with them for the 2007 session.

In the 2005 session, Liberty Missionary Baptist Church invited the Association for the 2006 Session, but they stated that they preferred hosting the 2007 session. Brother Richard Huskins told the Association that it might be best to meet in the Kentucky-Tennessee area.

There was a motion and second to accept the invitation of Rocky Mound and meet there next year. The motion carried.

Brother Moran recognized visitors as follows:

Brother Paul Bryson, Union Hill, GA
Brother H.C. Vanderpool, Victory, Hendersonville, TN
Brother Jimmy Kelly, Rocky Mound, TN
Brother Marcus Sherfey, Old Thompkinsville, KY
Brother Hillman Duncan, Gateway, Nashville, TN
Brother G. W. Knight, Days Cross Roads, Lafayette, TN
Brother Jason Wheeley, New Macedonia, Smith County, TN
Brother Ott Gregory, Bethel Association, IN
Brother Kenneth Davis, Kokomo, Bethel Association, IN
Brother Tim Binion, Victory, Hendersonville, TN
Brother Rick Jones, Craighead Old Timey, Jamaica

There was a motion and second to adjourn for lunch until 1:00 p.m. The motion carried. Brother H. C. Vanderpool prayed the Benediction and asked blessing on the food.

FRIDAY AFTERNOON PROCEEDINGS

After lunch provided by Sulphur Fork, the Association reconvened with Brother Wayne Strobe leading the singing with Brother Mark Harrison playing the piano. The congregation sang “O The Glory Did Roll” and “The Lord Is My Shepherd.”

Brother Moran thanked Sulphur Fork for the wonderful lunch and complimented Sulphur Fork on their facilities.

Brother Paul Bryson led the congregation in prayer. The clerk read the Rules of Decorum

ORDER OF BUSINESS

CHRISTIAN FAMILIES

Brother Ron Spurgeon read the report as follows:

Scriptural lesson: *For I am the Lord, I change not... Malachi 3:6.*

Change is Inevitable.

American Families (including Christian Families) have changed over the years. These changes appear to have been brought about by human desires to improve the quality of life. Many of these modern changes have improved the quality of life, but the One who gives the quality of life (Jesus Christ), through the doctrine of the Holy Bible has not been totally utilized; thus the results are the near extinction of the Christian Family.

Prior to the 19th Century, the father was the source of power and authority and the wife and children were subservient (submissive) to him. The wife's role was to care for home and children. The girls helped the mother and learned the accepted roles, while the boys were taught to farm and expected to contribute hard labor until they reached legal age of maturity and started Christian Families of their own.

Little geographical mobility caused families to stay close-knit, and help in times of need. Within communities, many of them attended the same schools and churches, as older saints have described in the testimonies from the past.

The Industrial Revolution of the 19th century not only changed the economy, but also the Christian Family. As factories multiplied, the need for workers increased.

“Old Fashion Christian Family” ideas are being rejected by the vast majority of society. The “New Age or secular humanism” movement is a leading factor, causing family conflict and violence. **New Age Defined:** (a) ...of or pertaining to a cultural movement variously combining belief in reincarnation, astrology, meditation, etc. (b) ... designation of a style of popular instrumental music intended to effect a serene mood. **Humanism Defined:** any system of carnal thought based on the interests and ideals of man. Intellectual movements that stemmed from the study of the Greek and Latin classics, during the Middle Ages.

More changes may have taken place in marriage and family living in the last three decades than occurred in the previous three centuries. Some of these changes took place when the wife entered the workplace. Because of the breakdown of traditional and family values, mothers entered the workforce by the millions and **latchkey** children became a national concern. (*Latchkey children are kids ages 6-13, who come home to empty houses, while their parents' work, play and socialize; between the time that school is dismissed and parents arrive at the house (or so-called home). Some carry a house-key around their neck. It is estimated that between 2 to 10 million of these children come in and turn on “MTV”, “Jerry Springer”, or “Bart Simpson – re-runs”, etc., and who knows what else! Very little positive influences are present to welcome or guide the children during the formative years, to give encouragement and love, which in turn causes neglected children who feel insecure and rejected.*) As by-products of this issue, homosexuals came out of the closet, AIDS is now familiar to everyone, and co-habitation (living together without being married) is practiced by more than two million couples. Other things that have increased are family violence, date rape,

pornography, various forms of harassment, drug and alcohol addictions, and alternative family lifestyles. These changes affect all families (even Missionary Baptist Christian Family Homes), because our society's well-being is determined by strong "**Christian Valued**" family stability.

God intended for "**The Christian Family**" to be united in worship, work, and, prayer. Rarely in today's society does the family function as a unified blended creation of God. Children are growing up without roots.

The Patriarchal Family versus Materialism

The patriarchal family was a productive family where everyone worked together (i.e. farmers, urban people, Most Missionary Baptist Families). In the 20th Century, craft and labor unions gained increased wages and benefits for workers. This contributed to a higher standard of living and an increasingly materialistic philosophy of life. The philosophy of materialism puts greater emphasis on material possessions than on spiritual values and ideals. Materialism is encouraged by high-pressure advertising. The latest and greatest gadgets are flooding the airwaves via Television, Radio, and the World-wide web. After the urge to buy is generated, an easy credit system removes any remaining obstacle, such as common sense or the realities of the family budget. The Bible admonishes, "*Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in Him*" (I John 2:15).

Secular Humanism

Secular humanism is a cancer that has caused many changes to take place in the American culture and has virtually dissolved The Christian Family concept. It is the increasing gulf between Christian principles and the secular society. Noah Webster defines secularism as, "A system of doctrines and practices that rejects any form of religious faith and worship". It appears that the conflict between humanism and Christianity is the present form of the age-old struggle between God and Satan, right and wrong, darkness versus light, sin against righteousness. It also reminds us that, "*For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God*" (Romans 8:6-8).

The invention and use of the television has had a dramatic effect on American family life. Programming of television is strongly influenced by secular humanism. In the past few years, most television has descended to filth, smut, and depravity. The humanists who control the industry are out to destroy the moral fiber of our country, without which the Christian Family would cease to exist. The television has become a baby-sitter for parents. This is an ever increasing problem, because the children are now exposed to promiscuity, profanity, and violence, sometimes at a very early age--even pre-school children. A task force report of the American Psychological Association in 1992, reported that by age 13 the average child would have witnessed 8,700 murders and more that 160,000 other assorted violent acts on television. This violence is now being carried out in home, schools, and the streets! To add to insult, DVD, video tapes, CD's, computers, I pods, and other technologies are adding new dimensions by allowing means (if not used properly) to bring much more filth and violence to the ear, eyes and minds of our

beloved children. This is where the parents **MUST** take control of what children watch, listen to, and how much time is spent during these activities.

The Necessity for Bible Knowledge

What might be happening to our Christian families? The scriptures teach, *“My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shall be no priest to me: seeing thou hast forgotten the law of thy God, I will also forget thy children”* (Hosea 4:6). For a marriage to withstand the pressures of a secular society, a couple must **know and practice** what God (the creator of marriage), has to say about it. No other human relationship can give such happiness or satisfaction. On the other hand, no other relationship can bring such misery, pain, and unhappiness as a marriage in which love has turned to hatred.

Marriage is God’s invention. He is *The Master Architect*. The Lord is the most qualified authority, so we need to seek His counsel first and foremost when choosing a mate to spend the rest of our lives with.

The Divine Origin of Marriage

The Secular Humanist will contend, teach, and theorize in the evolution of the family as a social invention, but they do not know when it began. Christians have no doubts about the origin of the family; they have an inspired record of the first marriage and family.

Eve Created as Adam’s Companion

Eve was not created to be merely a helpmate, as is often suggested, but as a companion who would fulfill the social needs of Adam and vice versa. Adam and Eve were created by God as heterosexual beings. God pronounced that His creation is very good! A popular cliché says a man never really is able to understand a woman and woman does not understand a man. However, the social sciences have accumulated much knowledge about each gender. It is important for young people in their preparation for marriage to learn as much as they can about these differences. This information can help to develop better interpersonal relationships (communication) and make the tasks of adjusting to each other much easier, when forming the Christian Family. The Bible is a wonderful resource to learn about relationships between men, women, and families.

The Four Principles of the Marriage Union

Genesis 2:24 lists the four elements necessary of a truly biblical marriage: there must be a “leaving,” a “cleaving,” a fusion into “one flesh”, and “leadership”. Consequently, two young people who engage in premarital physical relationship are not married. Even though physically there is a “one-flesh” union, it lacks the concepts of “leaving”, “cleaving”, and “leadership”. They are guilty of what the Bible calls fornication, the sin of a promiscuous union between two unmarried persons. Please remember that God forgives sin (even this one), but repentance is a must!

⇒ The Principle of Leaving - or severance requires the young couple to establish a new Christian Family Home separate from their parents--sometimes the farther away the better.

The couple must find their source of emotional support in each other. Love and respect from parents are still a part of the command “to honor thy father and

mother.” However, there is a new love for one another that needs to be nourished and matured into a committed (marriage or the relation between husband and wife) love if it is to last a lifetime.

The public act of “leaving” informs society that two young people are beginning a New Christian Home. This is one of the primary reasons for the public wedding ceremony.

- ⇒ The Principle of Cleaving - “Wherefore what God has joined together, let not man separate” (Matthew 19:6). The individuals who take the oath of marriage are joined by God into an indissoluble union. The text does not use the word *love*, a word so frequently used in American culture. The marital union requires commitments which are more lasting than the romantic love on which most marriages are based. This love is a physical love, a love from afar that desires physical union. Once that is achieved, the romantic love may cease unless it is nurtured and helped to grow into a mature love that also emphasizes care and companionship. Cleaving requires an act of the will to devote one’s entire life to the spouse for a lifetime of sharing. The word *commitment* might be substituted for love in this sense. A man and woman commit their entire future to each other with a determination that with God’s help they will conquer whatever life offers.
- ⇒ The Principle of One-Flesh - The “leaving and the cleaving” result in two becoming one flesh. One result of the “one-flesh” union is the conception and birth of children. In premarital contact it is impossible to really “know” the person with whom the contact takes place. The loss of virginity should take place within the confines of marriage, on the wedding night, so that the couple can truly learn to “know” each other in the scriptural sense.
- ⇒ The Principle of Leadership - The original relationship in which Eve shared an egalitarian position of face to face or side by side to Adam was changed. Sin had entered the human race and now leadership was necessary. God chose to invest the husband with the leadership role. Because of sin, this leadership principle is needed wherever people meet in groups, or chaos is the result.

Factors for a Successful Christian Family

The spiritual, physical, and emotional elements of each partner must be blended together so that the “two become one” in Christ. There are many factors necessary to create a successful relationship or marriage. There are certain requirements that must be met for these relationships to be deemed successful.

Necessity of the New Birth

One of the most important requirements is the new birth salvation experience. Both partners may be religious and attend church regularly and theirs may be called a Christian marriage, but it cannot be that in reality if they are not born again. Personal relationship to Christ is merely the beginning for the couple who desire the greatest happiness in marriage.

Influences of the Cultural Background

A common cultural background is another requirement for a successful Christian marriage. Although cultural diversity is growing by leaps and bounds, relationships and marriages that last seem to be becoming a thing of the past.

Religion and the Choice of a Marriage Partner

Similarity of religious home life can contribute much to the happiness of a relationship or marriage. Religion is probably second only to race in the segregation of males and females into categories that are granted approval or disapproval with respect to marriage. Preferably, young persons should look for a mate within their own denomination. It is true that saved young people from different denominations have many common beliefs, but they also have some real denominational distinctive. Relationships may take place across denominational lines, but individuals will have to work harder to make it a success.

Communication

Successful relationships and marriages are always characterized by successful communication within the relationships. Reports and studies list that communicating and listening are the primary characteristics of happy families.

It is necessary for the couple contemplating marriage to discuss and come to agreement on several matters before the wedding. They need a clear understanding as to their role concepts, and what each expects of the other after the ceremony. The use and control of these can be determined in order to avoid the conflicts experienced by so many couples in this area. The number, spacing, and discipline of children merits a serious discussion. Young people must also discuss their views concerning the use of leisure time. The relationship of the couple to the parental families needs to be explored. Any unhappiness by either of the in-laws with the impending marriage can have an adverse effect on the young people themselves. Although many young people may not think so, they do marry into their respective families and cannot easily cut themselves off from the parental families.

An important area for discussion and agreement concerns the values and goals in the life of the partners. Unless the bride and groom agree on where their marriage starts from, and is going, they will miss the one thing that can make marriage happy.

Spiritual goals help the family to keep priorities straight in all areas of life. Spiritual, material, and financial goals should be discussed prior to marriage. Spiritual goals help the family to keep priorities straight in all areas of life. Just as organizations today are committed to strategic planning for the future, a healthy family likewise needs to set objectives for the future according to the will of God and to strive to achieve them with the help of the Holy Spirit.

Compatibility

Compatibility is the ability of spouses to relate to each other in a manner that gives emotional satisfaction. Learning to live together harmoniously with another person for a lifetime, sharing in all facets of life--finances, emotions, children, illness, criteria assessing success and failure--are perhaps the most challenging tasks we ever face.

A harmonious relationship is facilitated by learning about each other before the marriage. When God created Eve for Adam, he made her a "help fit for Adam"--that is, she was compatible with Adam.

The Cohesive Nature of Love

The final ingredient is *LOVE*, which, like leaven, “leaveneth the whole lump.” A necessary part of love is physical attraction, but it is only a part and not the whole. Love as a physical attraction is sufficient to begin a relationship or marriage, but not to sustain it. The successful Christian marriage begins with the right choice of a mate according to God’s will.

Christian Family Role Concepts are based on

“Submitting yourselves one to another in the fear of God” (Ephesians 5:21).

Definition of Roles

The term “role” refers to the behavior expected from a person who occupies a given status or position. A man who is a husband (status) is expected to perform duties (roles) that the particular society assigns to that position. A wife is also expected to fulfill her obligations (roles) that society expects from her. Just as in a job role or position, if you are going to succeed, you are expected to perform accordingly. In a relationship or Christian Family, it is helpful if each one knows his/her own role of what is expected in the beginning. It is the working out of role differences that causes much of the unhappiness in marriages. Couples that understand the complementary role concepts have fewer role differences to work out. One advantage of dating and courtship is that it gives the opportunity to find someone whose role concept matches instead of clashes.

The rapidly changing expectation of roles of men and women in American culture has resulted in confusion and misunderstanding. Scripturally, the male is considered the head of the family. He has the main responsibility of economic support. The female was expected to stay at home and care for the home and children. When students were asked questions about these roles from 1981-1991, there was confusion in their minds because so many changes had taken place. Today’s wife may be as educated, work outside the home, make as many decisions, and expect the husband to help with housework and childcare. It’s easy to see how conflicts arise if these roles are not discussed before marriage.

The Secular Women’s Liberation Movement

There has been a women’s liberation movement in this country for over a century. Women were active in the abolition movement prior to the Civil War. Their biggest accomplishment was the passage in 1920 of the Nineteenth Amendment, which gave women the right to vote. The movement faded into the background until large numbers of women entered the workforce during WW II, preparing the way for a renewal of the feminist movement.

Feminists challenged the traditional roles and taught that fulfillment was found in employment outside the home. Contemporary women have a different view of male-female roles because of the feminist movement.

Roles Pertaining Specifically to Christian Couples

The Christian husband and wife share many of the roles common to any marriage. They play the roles of breadwinner, housekeeper, parents, neighbors, as does the secular family next door. Yet some roles are characteristic of their Christian faith. The husband is to be head of the home. This means that he is responsible for making decisions concerning the happiness and welfare of the

family. He certainly will seek the input of his wife and family before making any decision affecting their welfare.

The head of the home sets the Christian standards by leading a consistent Christian life that is an example to his wife and children. He conducts family devotions, sees that the family attends services at the local church, and is active in Christian service.

The wife assumes the roles and responsibilities in the absence of the husband. She also engages in Christian service as her time and strength permit. For example, it is often difficult for a young mother to have a role in the local church because of the demands of motherhood. The woman is “given to hospitality” and uses her home to entertain God’s people, and also as a means of witnessing to unsaved neighbors. See Proverbs 31.

The roles of a Christian couple are reciprocal. This means that they are mutual and complement each other.

Achieving Balance in Christian Family Roles

The multiplication of roles for both husband and wife has also contributed to the difficulties faced in many Christian Families. The husband is not only father and breadwinner, but at the same time he may also be Sunday-school teacher, deacon, youth advisor, leader, volunteer fireman, and member of the city commission. If he is employed in a second job, the situation is even worse. The wife is not only mother and homemaker, but she also has numerous role demands. She may be a Sunday-school teacher, church piano player, leader of group, secretary of band mothers, member of the PTA executive committee, and chairman of the local Cancer Society fund drive. Some wives attempt to do all this besides having a full or part time job.

Pastors and other Christian workers can become so preoccupied with their service for Christ that they do not have time or energy for their families.

Many Christian homes would be healthier if parents would only realize that the spiritual needs of their children are more important than the material benefits they work so hard to provide for them.

Husbands and wives must strive to achieve a balance in their roles. If an individual has too many tasks and cannot do them all well, some must be eliminated. This means learning to say no, or learning to share in those responsibilities.

Spiritual Intimacy in Marriage

A husband and wife who are truly born again and who desire God’s will for their lives individually and as husband and wife will have a foundation on which to build a marriage and Christian Family characterized by spiritual intimacy. **The closer they get to God, the closer they draw to each other.**

God has given believers the means of grace in order to enable them to live as he desires. In addition to regular church attendance, the believer must maintain a devotional life of prayer and Bible study. A man and woman must continue to do this after they are married. A close walk with God enables them to perform their roles as determined in Scripture. A man who is not developing a loving relationship with his Savior, will find it difficult to love his wife as Christ loved the church. A wife who lacks a warm relationship to Christ will find it hard to play her role in a

Christ-honoring manner. (According to some studies, only 5% of all Christians have a quiet time with God.) It takes real self-discipline to maintain a regular quiet time, but the rewards are worth the effort.

Christian Families must also develop the habit of daily devotions together. The Christian is to live the Christian life at all times, and the place where this is most important is the home!

The old cliché, “the family that prays together stays together,” is true. Statistical data indicates that one marriage in four ends in divorce. However, for those families that are regular in church attendance, the ratio is one in fifty-four, and for those who pray together, the ratio is one to five hundred, thus the likelihood of divorce is diminished greatly.

Family Devotions

Some Christian parents believe that taking or sending a child to the services of the church is sufficient for religious education. Parents must assume the leadership in this area or disaster may result.

Children and young people should also be taught the doctrine of the indwelling Holy Spirit. One reason so many second-generation Christians are weak and powerless and often defeated in their experience is that they have been taught the norms of the Christian life, but have not been instructed concerning the necessity of yielding their bodies to the domination of the Holy Spirit. They attempt to live the Christian life in their own strength. They sincerely love the Lord Jesus and do not understand why they fail in their attempts to please Him. Once they learn to submit their lives daily to the control of the Holy Spirit, they come to know the joy of victory in their lives. This important truth should be taught to the child by the parents, not the Sunday-school teacher, nor merely the pastor.

The church reinforces what has been taught in the home. Family devotions are one of the great aids to help parents meet their children’s spiritual needs. Some families may meet at bedtime when children are small, then change to meeting around the dinner table as they grow older. It makes little difference when a family meets, as meeting consistently is more important than the time.

The devotional period is a time when children are free to ask questions about the Bible or a doctrine they might be too shy to ask of a Sunday-school teacher, pastor, or youth worker. It is also an excellent place for children to learn the value of prayer and how to pray. They can pray about daily needs such as school problems and the salvation of playmates. This helps children see that Christianity has a very practical application to daily life, and is not merely the formality of attending many church services a week.

The family prayer time is also an excellent way for the Christian Family to memorize Scripture verses. The psalmist said, “Thy word have I hid in my heart, that I might not sin against thee” (Psalms 119:11). This is one way in which parents can help strengthen children to live in the sinful world surrounding them. There are many ways of conducting Christian Family worship, and it should be varied so that it does not become a mere routine or ceremony. A Family may find it useful to read from a good Children’s Bible storybook, or play Bible Trivia games as a means to provide devotions without becoming boring to the children.

Christian Family devotions can be one of the most effective aids in the religious education of children. It can give the family a sense of unity and help to cement family ties. When children leave home, they are aware that the family is praying for them, and providing encouragement as they face the problems of college and employment. Having devotions together as a family takes time, effort, and planning, but it is worth it all since eternal dividends result. Talking together--listening together--this is the number one plus for Bible Study together. Father, Mother, and Children talking to and listening to God will provide a spiritual intimacy that will enrich every day of their lives.

Christian Family Parenthood,

“And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord” (Ephesians 6:4).

The Biblical Model

Why do people want children? There are several reasons, including continuing the family name, establishing oneself as an adult, and bringing change and fulfillment to an otherwise routine life. More importantly, children give their parents love and affection, and in turn become objects of love. In an increasingly bureaucratic, impersonal, and mobile society, children keep parents from becoming bored and lonely. A family is a special gift, and most married adults look forward to it.

For Christian Families, there are more important reasons than just having children. Being a parent becomes an opportunity to demonstrate who God is and what he is like. Having children is a high calling, a sacred trust, and a ministry of evangelizing and discipling. Children are a heritage and a gift from the Lord. Parents have an awesome responsibility to demonstrate the relationship humans can have with God. How a parent relates to a child has a direct bearing on how the child will relate to God. By learning love, trust, and discipline from his parents, the child will be able to transfer these concepts in his relationship to God.

The Bible describes God as a parent. God calls us His children (1 John 3:1) and His Family (Eph. 3:15). Scripture uses the words child, children, father, and fathers more than three thousand times. God presents himself as the perfect parent; and human parents need to understand who God is, to properly teach and model the same character traits for their children.

Spiritual growth in the New Testament is found in the concept of maturity. Applied to parenting, this concept means parents help their children mature not only spiritually, but physically, emotionally, and intellectually as well. As children mature, they become capable, competent, and independent, preparing for the day they grow up, leave their parents, and start their own family. As this takes place, young Christian adults transfer their dependence from their parents to dependence upon God. The method parents' use in establishing a child's maturity is that of ***empowerment***. To empower children is to give them the skills to be competent, and capable individuals. Parents who empower their children are actively involved through teaching, guiding, modeling, and caring.

Empowerment takes place best in a nurturing family environment. ***To nurture means to give the best care possible to cultivate and sustain life.*** The apostle Paul describes the role of a nurturing parent: "*As ye know how we exhorted*

and comforted and charged everyone of you, as a father doth his children, that ye would walk worthy of God" (1 Thess.2:11-12). Successful Christian parents provide a nurturing environment, built on biblical values, where children can grow and mature into secure and competent adults. They will, their parents hope, become mature Christian adults, manifesting healthy attitudes and godly character traits. But children are born in sin, with freewill, and may choose to reject God's values as revealed in the Bible and demonstrated by their parents. Providing a godly, nurturing home does not guarantee children will become born again, but it does provide an opportunity for them to become Christians.

The Importance of Values

Values are the compass that guides a family through life. A great deal of research points to the role parents play in the character development of children. Month after month, year after year, children observe what their parents stand for and what is important to them. Although community, school, and church environments are important influences in a child's life, parents, *especially fathers*, have the greatest power in shaping values. Character is still shaped in the home and parents are the primary communicators of values. Unfortunately, many children in America are growing up with fuzzy ideas about values. Many children grow up valuing only self-enhancement and pleasure, as many parents do not have any other values to pass on.

Parents' values tend to be the result of their own upbringing. They have adopted the life priorities and beliefs their own parents and surrounding culture deemed important while they grew up. Such values may or may not be biblically correct. One of the most profound examples of transferring bad values is the commonly recognized fact that most child abusers come from homes where they were abused. Children are easily molded to accept any values, good or bad, as normal, and it is mainly parents who teach them or reinforce them. If children hear their parents talk about, or see them act toward different ethnic or social groups as being inferior or bad, they will tend to accept the same prejudice, thinking it is truth. The Bible has much to say about transferring God's values to the next generation. The Lord instructed the children of Israel: "*And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy. 6:6-7).*

Values are important because moral judgments are made on the basis of principles. If a family does not adhere to biblical principles, then the correct moral framework that children need is lacking. Values are also important because a direct connection exists between values and behavior. What a parent believes will show in his actions. Research has shown moral values are learned more by observing a parent's actions than by his/her words. Children are quick to recognize hypocrisy when parents say one thing, but do another.

A major key to successful parenting is discovering, agreeing upon, and refining a basic set of values used in building a family. Two sets of values are needed and both should be biblically correct. First, the parents must determine the principles they themselves will personally live by. Second, they need to agree upon

certain values in raising children. Parents usually learn skills and values concerning child rearing from their own parents. Again, such values may or may not be appropriate. Prospective parents should discuss their own parenting.

Once values are agreed upon, they are to be taught to the children.

Preparation for Parenthood

“Train up a child in the way he should go; and when he is old, he will not depart from it.” (Proverbs 22:6).

It is not unusual for Christian couples to be unprepared for parenthood. Once the wife discovers she is pregnant, the couple usually embarks upon a nine-month crash course in parenting. Parenting is an important ministry and requires more than just good intentions. The difference between successful and unsuccessful parents lies in their effectiveness in showing love and care. This requires knowledge and spiritual wisdom, which comes only from above. Producing competent, self-assured children requires parents who have skills and competence in parenting, but most of all, leadership from the Lord!

Parental Responsibilities

Successful parenting is a complex job requiring deep commitment and a variety of skills. At different times a parent serves as provider, helper, nurse, moral guide, disciplinarian, teacher, communicator, counselor, encourager, confidant, facilitator, motivator, coach, mentor, cheerleader, and chauffeur.

Primarily, a parent's responsibility includes being a provider, role model, teacher, and leader. As providers, parents have a responsibility to supply all the needs of their children. Meeting spiritual needs is especially important as children need to see genuine Christianity practiced in their parents' lives. Children should see their Christian parents studying their Bible, praying, and growing in their Christian walk. Unfortunately, too many Christian parents open their Bibles only on Sunday morning.

Children need a healthy emotional environment provided by well-adjusted, happy parents. The emotional health of parents directly affects the emotional health of their children. It is unfortunate that children from Christian homes often rebel against God and their parents because their emotional needs are not met. Positive, supportive home environments are created by positive, nurturing parents who are mature enough to learn and work at it. A parent is the most important person in a child's world, and it is crucial for that adult to take responsibility for guiding a child in a positive way. *Life should be viewed as exciting and challenging, not futile or depressing.*

Discipline and Scriptural Teachings for Raising Children Right:

There are two forms of discipline taught in the scriptures. *Formative* which means to teach or **“Train up a child in the way that he should go: and when he is old, he will not depart from it” (Proverbs 22:6 KJV).** The other is *Corrective* which implies some type of punishment for an error, offense or disobedience. **“Foolishness is bound in the heart of a child: but the rod of correction shall drive it far from him” (Proverbs 22:15).** The punishment should fit the severity of the offense and the main purpose is to help the child learn self-control, self-discipline and self-respect and to help him build self-esteem.

Role Modeling

Parents serve as important role models to their children. As they mature, they look for role models as patterns for their own behavior. Children are natural imitators, and role models are one of the best teachers they have. By expressing genuine love, parents model how a person can love God, their spouse, and others. A husband and wife who do not love each other and treat each other respectfully can have a detrimental effect on several generations.

Parents should model integrity and honesty in parent-child relationships. **Trust** is both the glue holding the family together and the lubrication making it run smoothly. It is the cornerstone of spiritual and emotional health.

A further responsibility parents have is modeling fairness and equality. Favoritism can only damage relationships with children who are not receiving special treatment. Many children grow up resenting the parent, along with the sibling who has received preferential treatment, and their view of life may be distorted because of continual unfair treatment. Conversely, a favored child also develops a distorted view of life, often expecting special treatment from everyone else. A wise parent is one who can acknowledge each child's talents and achievements while still showing equal love to all of the children.

Teaching

A responsibility of being a parent is teaching. Before a child ever enters a school, several years of teaching have taken place already. Although there is a danger of demanding too much learning, there is also a danger of not teaching a child enough before school. Because of the pressures of parenting, some children live in an intellectual wasteland when they could have a head start on school. Teaching values is a primary role of parents. Shaping the moral and spiritual values of children is the responsibility of the parent, not others. For children to grow up with values compatible with their parents, it is required of parents—not surrogate parents—to be the main role model of values.

The Hope for the Future

We (The Committee) have provided some scriptural suggestions representing the pattern that has been passed down by God. Taking this message back to our Sister Churches may help to revitalize the need for Christian Family Doctrine in our homes. It is our sincere desire that each of us prayerfully seek the wisdom of God and apply it to our own lives to help secure The Hope of Christian Families of the future.

Brother Wayne Strode,
Brother David Witty and
Brother Ron Spurgeon

There was a motion and second to adopt the report.

Brother Spurgeon, Brother David Witty, Brother Wayne Strode, Brother David Swindle and Brother Glen Webster discussed the report. Question was called and seconded. Discussion was concluded. The report was adopted.

DISMISSING/RECEIVING MEMBER TO/FROM SISTER CHURCHES

Brother Don Curtis read the report as follows:

Sister churches are the key words to this subject. We should never dismiss or receive members from other denominations. The name Baptist does not make a church sound. There are borderline churches. Every church should be permitted to make their own decision about borderline churches with out any interference from sister churches.

The soundness of a church is some times unknown. A good questionnaire sent to such a church will reveal their stand on any doctrine. The questionnaire returned is documented evidence as to the soundness or weakness of a church. The evidence can be read before the church body enabling them to make a good decision concerning the church in question.

Members should be dismissed to and received from sister churches. If Christ is the head, there is every reason to believe a member could be spiritually lead in either direction. If the Lord is the head, his will should be done.

Our forefathers have used letters of recommendation to receive or dismiss members. Letters have served well, when used right. However, many times letters have been given to members that have not been seen in twenty years. Nothing is really known of such members. Letters should state the facts.

Letters are sometimes held up because of non-fundamental issues, this should never be done. However, when this is the case the problem should be worked out between the churches. The problems some times cannot be worked out, if this is the case, then what? Members moving from one church to another should do so under the leadership of the Holy Spirit. If the receiving church believes the member is being lead to join, the member should be received without a letter of recommendation. A converted Catholic can join one of our Baptist churches by experience and baptism. Do we have to require more of a sound Baptist? Membership in a scriptural Baptist church requires Salvation, Baptism and a Moral Life.

There are letters of recommendation in the scriptures, but none for church membership. There are no letters granted for church membership. There are no letters requested for the purpose of church membership. There are no letters turned down for the purpose of church membership.

Phebe, a member of the church at Cencreae, was recommended to the saints at Rome by the Apostle Paul. The recommendation is sometimes said, to be for church membership. Paul actually asked that they help her with whatever business she had. The letter is not from a church, it is from Paul. The letter is not addressed to a church. The letter is addressed "*to all that be in Rome, beloved of God, called to be saints*" Rom 1:7. The letter is not addressed to a church called Rome; however, there were at least three churches in the city of Rome. There was a church in the house of Priscilla and Aquila and at least two Gentile churches in the city of Rome. There were also other groups in the city of Rome. These churches and groups are listed in the 16th chapter of the Roman letter.

Apollos received a recommendation from the Brethren Acts 18:27. The letter was to the disciples of Achaia. Achaia was part of the Roman Empire not a church. There were at least two churches in Achaia, Cencreae and Corinth. There were disciples in Athens a city of Achaia. Honest consideration will reveal that neither this letter nor any other was for church membership. There are no such letters in God's word. Though they are good if used right, we must admit, they are not necessary.

The following are quotes from fundamentally sound Baptist church manuals:

J. Newton Brown - Church Manual Page 26, Sec. 4: "Those who have once been members of Baptist Churches, and in consequence of any peculiar circumstances have no regular letters of dismission, may be received by giving satisfactory evidence of a change of heart, Christian conduct, and Scriptural faith."

J. M. Pendleton - Church Manual Page 19: "It is sometimes that persons who have been baptized where there is no church, and persons who, owing to the extinction of the church to which they belonged, or to other circumstances, find themselves without regular letters of dismission, wish to enjoy the privileges of membership. In such cases, it is necessary for the church applied to, to be satisfied of the worthiness of the applicants, and they are received." Page 116 Brother Pendleton says, "members wrongfully excluded may be received".

Submitted by,
Elder Don Curtis
Elder Vernon Roark

There was a motion and second to adopt the report.

Brother Curtis, Brother Jimmy Hogue, Brother Vernon Roark, Brother Rodney Carter, Brother Billy Moran and Brother Berlin Roy discussed the report. Question was called and seconded. Discussion was closed. The report was adopted.

THE SANCTITY OF THE LORD'S DAY

Brother Danny Holland read the report as follows:

Sanctity means consecrating or dedicating something holy and pure to God without violating it. The Hebrew meaning of Sabbath is ceasing or resting from labor. Gen. 2:3 — *And God blessed the seventh day and sanctified it: because that in it he had rested on the seventh day from all his work which he had made.* God did three things on the seventh day: (A) He rested, (B) He blessed it and (C) He sanctified it. It was God's final act in creation week.

Included in the Ten Commandments that God gave to Moses on Mt. Sinai was the fourth commandment. Exodus 20:8-11 "*Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it*".

God created the Sabbath with man in mind. It is God's gift of time for man's benefit. From the creation of the world to the resurrection of Christ, God appointed the seventh day of the week (Sat.) the weekly Sabbath; and the first day ever since, (Sun.) to continue to the end of the world, which is the Christian Sabbath (Acts 20: 7). The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days. We

should spend our time in public and private worship to God, except as much as is to be taken up in the works of necessity, benevolence and mercy. God established and kept the Sabbath as a day of rest and so should we.

Article XV in our Articles of Faith states, of the Christian Sabbath, we believe that the first day of the week is the Lord's Day or Christian Sabbath; and it to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations, by the devout observance of all the means of grace, both private and public; and by preparation for the rest that remaineth for the people of God.

We should try to observe and keep the sanctity of the Lord's Day. Jesus said the Sabbath was made for man, and not man for the Sabbath. Jesus is Lord also of the Sabbath (I Corinthians 15:12-14). Jesus taught on the Sabbath. Jesus healed on the Sabbath. On the Sabbath, we are to assemble ourselves in the church of the true and living God, to worship and praise our Saviour. We can hear God's word preached and taught. It is a lamp unto our feet and a light unto our pathway. The lost have the opportunity to seek the Lord and find salvation. We sanctify the Lord's Day, because we love the Lord and believe his Word.

Many times in the Old Testament, Israel and Judah neglected God's laws and profaned the Sabbath. God punished them for these sins. Are we any different today? We are a chosen generation, a royal priesthood, a holy nation and a peculiar people to show praise to our Saviour. While we are not saved by keeping the Sabbath or any other law, when the Lord saves us, we are created in Christ Jesus unto good works. The pagan world saw everyday as a workday, much the same as many do today. Old time Missionary Baptist people need to honor and keep the Sabbath Day holy.

We must be careful, however, lest we become like the Pharisees and be too legalistic. They changed the meaning and purpose to satisfy their own needs. God created the Sabbath for the benefit of mankind. The Pharisees believed that the Sabbath was more important than the people around them were! Jesus taught them otherwise. His disciples plucked corn and ate on the Sabbath, Jesus healed a man's withered hand and the impotent man took up his bed and walked on the Sabbath. All this angered the Pharisees, thus we understand works of goodness, kindness and necessity are allowed.

In this fast-paced society of round the clock convenience stores and 24/7 shopping, we must shine through this carnality and excess. Too many people, Sundays represent sleeping late, shopping and sporting events. To God's children, however, the Lord's Day should be set aside to serve Him.

Prayerfully submitted,
Elder Danny Holland
Elder Jimmy Claiborne

There was a motion and second to adopt the report. Brother Holland discussed the report. Question was called and seconded. Discussion was closed. The report was adopted.

There was a motion and second to adjourn until 7:00 p.m. Motion carried. After announcements, prayer requests and thanksgivings, Brother William House prayed the closing prayer.

FRIDAY NIGHT PROCEEDINGS

The Association reconvened at 7:00 p.m. Brother Roger Carter led the singing and Sister Judy Phillips played the piano as the congregation sang "I'd Rather Have Jesus" and "How Beautiful Heaven Must Be."

Brother Billy Moran commented on the appropriate and beautiful singing. He welcomes all to serve and worship the Lord.

After prayer request, Brother Jerry Miller led the congregation in prayer. The clerk read the names of the church members that went to be with the Lord since our last meeting. The church members are as follows:

Antioch

Brother Loyal Lee Shaw	September 6, 2006
Brother James O. Blankenship	November 25, 2005
Sister Amy Carter	December 4, 2005
Brother J. D. Holland	April 19, 2006

Becker Drive

Brother Carl Lee	August 22, 2006
Brother Jim Carter	August 16, 2006

Beech Grove

None

Bethel

None

Cedar Cross

Sister Louise Jones
Sister Trudy Maddox
Brother Harold Wayne Foster
Brother J. W. Meador

Drakes Creek

Sister Olean Andrews	January 9, 2006
Sister Ottie Forshee	September 15, 2006
Sister Lana Mae Roach	February 28, 2006

Fairview

Brother Herbert Vance	February 12, 2006
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Fairview Memorial

Deacon Thurman Reece	March 14, 2006
Brother Guy Tinsley	August 20, 2006
Sister Carol Hunt	March 2, 2006
Sister Arthena Weaver	April 5, 2006

Faith

None

Grace

Sister Francis Holland	October 16, 2005
Harvest	
None	
Hillsdale	
None	
Liberty	
Brother Homer Langford	August 17, 2006
Lyons	
Sister Edna Miller	January 14, 2006
Madison	
Sister Janey Deadman	
Sister Beulah Vadner	
Maple Grove No. 2	
Sister Nancy Gammon	December 12, 2005
Brother Jack Anderson	February 26, 2006
Brother Hollis McDonald	March 1, 2006
Sister Lucy Dee Evetts	April 22, 2006
Sister Bonnie White	August 6, 2006
Monoville	
None	
Mt. Lebanon	
Sister Christine Howell	November 18, 2005
Sister Elva Dearing	December 6, 2005
Sister Mildred M. Trimble	January 5, 2006
Brother James Hester	September 6, 2006
Mt. Zion	
None	
New Bethel	
Brother Harlin Witt	June 29, 2006
Old Macedonia	
Sister Jamie Rich	April 11, 2006
Old Time	
None	
Old Union	
None	
Pleasant Grove	
Brother J. L. Harper	February 7, 2006
Pleasant Hill	
None	
Rocky Mound	
Sister Addie Law	
Sister Zethry Johns	July 1, 2005
Sister Velma Keen	November 18, 2005
Brother Norman A. Meador	
Sardis	
Brother James E. Lewis.	October 9, 2005

Sulphur Fork

None

Union No. 1

Sister Lottie Woodcock	October 19, 2005
Brother Roger Williams	March 4, 2006
Sister June Strode	April 24, 2006

Union No. 2

Sister Lucille Hood Cooper	October 2005
Brother Merrell Baldock	January 2006
Sister Rebie McGuire	July 2006
Sister Dora Wiley	August 2003

Unity

Brother Roger Allen Galloway Jr.	September 6, 2005
Brother James Frazee	October 1, 2005

Walnut Grove

None

Woodlawn

None

OBITUARY REPORT

Brother Ronald Delk read the obituary report as follows:

Since our last meeting forty-nine of our Brothers and Sisters have departed this world and have gone to their heavenly abode, our hearts are both sad and happy. Sad because we had to see them go; yet happy and rejoicing because they are in a place of joy, peace, and love. 1 Corinthians 2:9 reads – *“but as it is written eye hath not seen nor ear heard neither hath entered into the heart of man the things which God hath prepared for them that love him”*. These saints of God who have gone on are now enjoying these things. Job said in Chapter 14, verse 15, *“Thou shall call and I will answer thee”*. These have kept the faith. They have finished their course and now they have answered the call and gone home. As we gather this night, may we always remember the sacrifices they have made to help uphold the church and her teachings so that future generations have the opportunity to know Jesus and the redemption that is found in his blood.

I am sure that as they grew older and their earthly tabernacles began to decay they thought of the words to the old song... *“This world is not my home I'm just passing through, my treasures are laid up somewhere beyond the blue”*. The angels welcome me from heaven's open door and I can't feel at home in this world anymore. How sweet and precious no doubt were the words as one by one they left this world and heard the blessed words from our precious Savior, *Well done good and faithful servant, you have been faithful over a few things; I will make you ruler over many. Enter therefore into the joy of thy Lord. Truly, it is with a grateful and a humble heart that we submit this report in the honor and memory of these beloved Brothers and Sisters in the Lord.*

Respectfully Submitted,
Elder Ronald Delk

There was motion and second to adopt the report.

MEMORIAL SERMON

Brother Moran gave background information on Brother Delk and presented him as a man of God. Brother Delk complimented the people present, God's people, as some of the greatest people in the world.

He spoke of the great comfort in being one of God's preachers. He has many of God's people as friends that he may not have met if he had not been called to preach. He spoke of Brother Moran being at his ordination and of Brother Bryson requesting him to pray as he preached.

Brother Delk read Mark 14:1-9 for a scripture reading. He focused on the last of the ninth verse "a memorial for her." As church members work and serve the Lord, many ask why? The answer is that we love the Lord. Bro Delk told of how his parents taught him to be baptized and live a good life.

When he was about 19 years old, he went to Liberty hill, sat on the back seat where he thought the Lord would not bother him. The Lord did bother him and his sister-in-law requested prayer for him. He went to the altar and the Lord saved him.

He now understands this world is not his home. Paul described a building not made with hands that we desire. Our separation at death will be just a little while and we will see each other again and be with God.

We are just passing through this world looking for a city, but our works will follow us. We would like to leave our families something when we leave this world, but the best thing we can leave them with is knowledge of salvation. He requested that we would pray for his grandchildren that they would be saved as his daughter was saved at Old Macedonia.

At Old Macedonia, his daughter did not seem to be bothered by the preaching but Brother Doug Blankenship talked to her and she went to the altar and she was saved.

Job said God will call and I will answer. God is going to call and we will leave this world. We preach our funeral as we live each day. At the end of this life, no one regrets serving the Lord.

We can lie on our deathbed without fear and heaven will be just right. We will set down with Abraham, Isaac and Jacob. It is wonderful to be able to ask our brothers and sisters to pray for us.

He told of his daughter's miraculous improvement after a wreck and the doctors were concerned that she would not live. The doctor said I do not understand. Brother Delk told him of the prayers of God's people.

He closed by stating, "I don't feel at home in this world anymore".

Brother Moran requested that the congregation shake hands with Brother Delk and Brother Sircy.

Brother Carter led singing and Sister Phillips played the piano as the congregation sang “This World Is Not My Home”, “I’ll Meet You in the Morning”, “Amazing Grace” and “Victory In Jesus”.

The Lord’s Spirit blessed the congregation, and there were many wonderful, moving testimonies. Sister Lois Roy sung a beautiful song while Brother Mark Harrison played the piano. Brother Danny Holland led the congregation in singing “I’m Just A Little Old Fashioned”. Brother Mike Miller sang “The Greatest Gift of All”. Brother Ron Spurgeon led the congregation in singing “He’s The Rock I’m Leaning On” and Sister Judy Phillips played the piano. Brother Wayne Strode led the congregation in one verse of “Old Time Religion

The report was approved as adopted and the clerk read the minutes for the day. The minutes were corrected and approved. Motion and second to adjourn until 9:00 a.m. Saturday morning. Motion carried.

Brother Hillman Duncan prayed the closing prayer.

SATURDAY MORNING PROCEEDINGS

On a beautiful sunny fall morning, like the day before, the Siloam Missionary Baptist Association convened for the Saturday Session.

Brother Steve Priddy led the singing and Sister Sherida Johnson played the piano as the congregation sang “I Want to Know More About My Lord” and “When I’ve Traveled My Last Mile”. Brother Moran complimented the beautiful singing and welcomed all. Brother Moran requested Brother Steve Skinner, Assistant Moderator, to present a devotional.

Brother Steve Skinner commented on last night's wonderful service and read I Peter 5:6-11 for a devotional. *“Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: ⁷ Casting all your care upon him; for he careth for you. ⁸ Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: ⁹ Whom resist stedfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. ¹⁰ But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you. ¹¹ To him be glory and dominion for ever and ever. Amen.”*

Brother Skinner described a time when he was 22 years old. He was in an environment where he could not rest. He always knew where his boots and weapon were. He slept on a narrow bed about five feet off the ground. By the time he hit the ground and was fully awake, he would be ready for action with his boots and weapon.

A few months later, he awoke in fear because he did not know where his boots and weapon were. Then he realized he was home.

There is no time for rest until we are home.

Brother Clyde Harwood Jr. led the congregation in prayer.

TRUTH vs. RELATIVISM

Brother Rodney Carter read the report as follows:

The subject under discussion today is Truth vs. Relativism or fact verses theory or we could say reality verses educated guesses. Truth means agreement with a standard, rule, correctness, accuracy; the quality of being in accordance with experience, facts or reality; conformity with facts; that which is true that accords with fact or reality. It is an established or verified fact, principle, etc. Relativism, in philosophy, is any theory of ethics or knowledge, which maintains that the basis of judgment is relative. That is the judgment can be different according to events, persons, beliefs, principles, rules, standards etc.

Truth requires an absolute standard, whereby all persons, communities, governments, society or situations have to conform to the rules, established with facts. Relativism is a theory that states that all positions are truth; there are no absolutes, no system of truth is more valid than any other is and there are no standard rules or laws that govern reality. This leaves every individual, group of individuals, governments, societies, etc. to establish their own values for truth, depending on the situations.

Truth is the very fundamental standard for democracy. Truth requires of all to conform to the same rules, rights and privileges. Truth establishes freedom for all to enjoy the blessings of liberty. Truth says, "That all men are created equal, that they are endowed by their Creator with certain unalienable rights that among these are Life, Liberty and the pursuit of Happiness. Truth secures the blessings of liberty for ourselves and our posterity. Truth is the absolute standard that governs nations, peoples and tongues".

Relativism, being a theory of philosophy, not based upon an absolute standard of reality, fact, or actual existence destroys the very fundamentals of democracy. Relativism permits the criminals to either go free, or receive a lesser punishment for their crimes. Relativism has created an atmosphere against standards, rules, or laws, it says, "That is your truth, not mine," "It may be true for you, but not for me," or "There is no absolute truth."

Relativism teaches social tolerance, that is, it encourages everyone to accept homosexual lifestyles, as an equal to lawful marriage between man and woman. It teaches cohabitating, that is, living together out of wedlock. It encourages divorce, for any reason, thus justifying fornication, adultery, or any other sexual sin committed out of lawful wedlock.

It teaches in our school systems the theory of evolution, denying the Creation of God. Relativism creates an environment where everyone does what is right in their own eyes, even to the point of infringing on the rights, liberties and privileges of others. Relativism has created an atmosphere that advocates that it is all right to lie or cheat as long as you don't get caught; and if you do get caught, it's not relative, because there are no absolute truths. We are safe to say by the philosophy of Relativism, to the extremes that it is taught today, it denies that there is a God of absolute truth.

How should we, as Baptist, deal with this philosophy of Relativism? If we deny their position on truth, they say we are bigots or narrow-minded. When we affirm there is a God of absolute truth; they say we are prejudice in our beliefs, even

though, they say, "That all positions are truth, relative". When a relativist asks, "What is truth anyway"? How should Baptists respond?

When Pilate asked Jesus, "What is truth?", it was in reference to what Jesus had said in John 18:37, "*To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth, Every one that is of the truth heareth my voice.*"

Jehovah God is absolute truth and truth absolutely. He never changes. All His judgments are according to truth, which prompts Him to say what is true and which makes it impossible for Him to lie. Truth, as in God, is eternal; what is truth now, was always truth with Him in His eternal mind. All truth is originally from Him and never changes. Malachi 3:6, "*For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.*" Psalms 90:2, "*even from everlasting to everlasting, thou art God.*" Moses, said in Deuteronomy 32:4, "*He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he*". The Apostle John said in I John 5:6, "*And it is the Spirit that beareth witness, because the Spirit is truth.*" Jesus said, in John 14:6, "*I am the way, the truth, and the life*". Jesus was God manifested in the flesh; that is, He was God and He was man. Jesus was the very essence of truth. Paul said in Romans 3:4, "*let God be true, but every man a liar*". This must be affirmed of Him; He is true and truth itself.

Jesus praying to the Father for His disciples in John 17:17, said, "*Sanctify them through thy truth: thy word is truth*". The word of God is true; whatever the word says as to the past, present or the future is true, for the truth of God endures to all generations. Solomon said in Proverbs 30:5, "*Every word of God is pure*", the Psalmist said in Psalms 119:89, "*For ever, O Lord, thy word is settled in heaven*". Jesus said, in Matthew 24:35, "*Heaven and earth shall pass away, but my words shall not pass away*".

In conclusion, Truth vs. Relativism, God is absolute truth and truth absolutely. His word is truth absolutely and is the standard by which all opinions should be tried.

Relativism denies the word of God as the standard of truth absolutely; therefore, Relativism denies God being absolute truth. While some positions of Relativism are true, such as, loud music may give someone a headache, while someone else may enjoy it; as a primary philosophy, it is false. Therefore, it derives its existence from the devil who is a liar and the father of it. Dr. Gill once said, "what seems to be, and is not, is not true." Relativism seems to be; but it is not! Therefore, Relativism is a false philosophy.

Humbly Submitted
Elder Rodney W. Carter
Elder William House
Brother Jason Huth

There was a motion and second to adopt the report.

Brother Carter, Brother William House and Brother Jason Huth discussed the report.

Brother Huth's thoughts were as follows:

Darwinism teaches man is at the top of the food chain, the highest evolved being, and is based on the false premise that there is no God. The conclusions that we are led to from this is that: 1) Since there is no God then the position of God devolves to the next highest order of being which is man. 2) We are the products of random chance and if we are the products of random chance then chance rules and no absolute truth exists. Due to the wide spread acceptance of Darwinism it is no surprise that we also find a wide spread acceptance of relativism in our culture as well. Relativism is also based on these two premises, 1) We are God, and 2) There are no absolutes. If Darwinism is true then so is relativism.

Another reason for the rise of relativism is postmodernism. We have gone from modernism, with all its scientific models for discovering truth, to postmodernism with its denial of any truth. There are two main reasons as to why this has come about, 1) the discovery of the microscope and 2) the discovery of the telescope. When modernism abounded man believed that through math, science and reason there was nothing that he could not accomplish. He truly believed that he was on the path to answering all of the mysteries of existence. When the microscope and telescope were invented, man realized that there were worlds, both on the small scale and on the large scale, he did not even know were in existence. He realized that in nature he was infinitesimally small. This threw man into an age of skepticism that we are still in today, which has been labeled postmodern. Postmodernism is also fertile soil for the growth of relativism.

Relativism is intellectually bankrupt; it crumbles under its own scrutiny. If someone says to you, "You shouldn't force your morality on me." Ask them, "Why not?" Put the ball back in their court. Now they cannot answer you without imposing their morals on you. Whatever reason they give they are telling you that it is immoral for you to "push" your morality on them. If someone tells you, "It is wrong for you to judge," again ask them, "Why?" However they answer, they are now judging you by telling you why it is wrong to judge. They may tell you that judging is okay as long as you do not push your morality on others – same mistake. Ask them, "Then why are you pushing your morality on me?" So relativism is a self-refuting philosophy.

Without realizing it, relativists consistently smuggle morality into their rejection of morality. **CALL THEM ON IT!** They will always complain about corruption, thieves murderers, etc. But, according to their own beliefs nothing can be judged as immoral.

Ernest Hemingway once wrote, "So far about morals I know only that what is moral is what you feel good after and what is immoral is what you feel bad after." This highlights the relativists' source of truth, their feelings or personal preferences. This is the war we are engaged in (2Cor. 10: 3-5). We convince men's minds of the truth through sound reasoning and argumentation. May we be salt and light in the earth.

Brother Jason Huth

Question was called and second. Discussion was ended. The report was adopted.

There was a motion and second to hold the Alternate subject and Missions until next year. The motion carried.

RESOLUTIONS

Brother Jarvis Rippy read the report as follows:

We the Siloam Missionary Baptist Association meeting with Sulfur Fork Missionary Baptist Church for our fifty-fourth session does hereby resolve:

1. That we thank God for salvation and the souls that have been saved since our last session, Acts 4:11-13,
2. That we, as Baptist, strive in love and unity to give God all honor, praise, and glory, Deuteronomy 6:5-9,
3. That we follow the Holy Spirit of God, not traditions of man, John 5:25-27
4. That we put on the whole armor of God because a house divided cannot stand, Ephesians 6:10-12,
5. That we thank God for his presence in this fifty-fourth session of the Association, John 11:40-42,
6. That we thank Sulfur Fork for her love, hospitality and hard work in hosting this Association, I Peter 4:7-9, and
7. That we thank our officers, messengers, and everyone who had a part in hosting this Association making all feel blessed to be here, Romans 12:13-17

Elder Jarvis Rippy, Chairman
Elder Ronnie Spears
Brother Aubrey Johnson

There was a motion and second to adopt the report.

Brother Rippy, Brother Ronnie Spears and Brother Aubrey Johnson discussed the report.

The Association adopted the resolution.

CORRESPONDENCE

Brother Mark Harrison read the report as follows:

We, the congregation known as Sulphur Fork Missionary Baptist Church, welcome the opportunity to host the Siloam Missionary Baptist Association. The scriptures teach us to be "*given to hospitality*" (Romans 12:13; I Timothy 3:2). Also, "*A man that hath friends must shew himself friendly...*" (Proverbs 18:24). Our prayer is that you, the member churches of the association, have found us so.

As we depart from this meeting, we realize that we will never assemble again as we have in this manner. We bid you Godspeed and pray that our churches will be strengthened because of our fellowship this week. May God endue each

congregation with great power from on high and bless with the salvation of lost souls. May we as churches and lay members draw close to God and exhort one another "so much the more, as ye see the day approaching"(Hebrews 10:25).

Faithfully submitted,
Elder Berlon Roy
Brother Ken Legge
Brother Mark Harrison

There was a motion and second to adopt the report.

Brother Harrison, Brother Berlin Roy, Brother Ken Legge discussed the report. Question was called and second. Discussion was closed. The report was adopted.

TREASURER'S REPORT - 2006

Brother Marcus Spicer read the treasurer's report as follows:

Balance from 2005 Association	\$4,487.43
Printing for 2005 minutes	\$1,800.00
Postage and handling	\$ 500.00
Bank Charges	<u>\$ 15.75</u>
Balance brought forward from 2005 fund	\$2,171.68
Collection from 2006 Association	<u>\$2,525.00</u>
Balance at end of 2006 meeting	\$4,696.68

Elder Marcus Spicer, Treasurer
Brother Jason Huth, Assistant Treasurer

There was a motion and second to approve the report. The motion carried.

PROPOSED ORDER OF BUSINESS 2007

Brother Steven Skinner read the proposed Order of Business, 2006 report as given on pages 2 and 3.

Respectively Submitted
Elder Steven Skinner
Elder Roger Carter
Brother Jason Huth

There was a motion and second to adopt the report. Brother Skinner discussed the report. The Association adopted the proposed order of business.

OLD BUSINESS

There was no Old Business.

NEW BUSINESS

Brother Berlin Roy discussed the possibility of the Association contributing one thousand dollars to the Host Association for the expenses of the host church. The Association moved and seconded to appoint a committee to develop a way to implement a way to help the host church. The motion carried. The committee appointed was Brother Ottis Jones, Brother Marcus Spicer, and Brother Dwight Beckman.

There was a motion and second to include revival dates in the minutes. The motion carried.

There was a motion and second to suspend the order of business until after the Doctrinal Sermon. The motion carried.

Brother Daniel Mudd led the singing and Sister Amanda Mudd played the piano as the congregation sang "Lord Lead Me On" and "The Dearest Friend I Ever Had".

Brother Moran described how he looked forward to the Doctrinal Sermon and it should strengthen our churches. He introduced Brother Jerry Reynolds as an able preacher, missionary, author and laborer for God.

DOCTRINAL SERMON

Brother Reynolds requested prayer for himself. He had looked forward to this day and was thankful for how the Lord had blessed the church since he had left. He was thankful for Sulphur Fork's love. He preached as follows:

Doctrines, a noun and teaching, a verb have the same meaning

The word "church", a translation of the Greek word "ecclesia," is found in only two passages of the four gospels. Jesus was teaching in both cases. Is that because a "church" did not yet exist? All Baptists know better! The two cases are: (1) Matthew 16:18 - Jesus gave the church the keys to His kingdom after elaborating on the entry key. (2) Matthew 18:18 - He repeated, "*whatsoever ye shall bind on earth, it shall be, having been bound in heaven, and whatsoever ye shall loose on earth, it shall be, having been loosed in heaven*". Except he used a plural pronoun in explaining the exit key, one a lot of churches refuse to use any more! We know he had a church during his three and one-half years of ministry, so what did he habitually call them? The word "*disciple*" was used 272 times in the New Testament; all but 28 of those usages were in the four gospels. All of those last 28 are in the book of Acts. Jesus is quoted 15 times using the word "*disciple*."

It is enough that we be as our Master, Matthew 10:25 and Luke 6:40. The Master requires that we disciple others. Mt. 28:19 - "*Go ye therefore and disciple (teach) all nations ... (the verb form)*" ("*enroll them as pupils or students in the school of Christ!*") Matthew 13:52 - "*every scribe who is disciplined (instructed) unto the kingdom of heaven*". Part of this process is to get them saved.

Disciples must have love, one for another. The world can see the love of his disciple. He announced his subject as "Can you have a church without true love?" John 8:31 to Jews who "*believed*", "*If ye continue in my word, then are ye my disciples indeed.*" John 13:35 - "*By this shall all know that ye are my much fruit; so shall ye be my disciples.*" The church that God has given us is the true church. Brother Reynolds described the qualifications of true disciples.

He presented his scripture lesson from Luke 14:25-35. He read Mathew 10:34 and explained how we are to love the Lord above all others. He bore the cross for us and we are to bear the cross for Jesus.

A Christian life is not easy as we pick up the cross on which we are to be crucified. The potential of the church is to turn the world upside down. That which we keep to ourselves will be loss. That which we give to God will be gain.

A sinner must give up all to be saved. We, as Disciples, are not to then turn back to our own way but continue in God's will. He read Mathew 19:27-30 and described how he had left behind precious loved. However, today he could see more than one hundred loved ones.

The Lord shook him many times to keep him in God's way.

On July 20, 1955, he surrendered all. God kept his bargain and Brother Reynolds belonged to God. Brother Reynolds later took his life for himself and this was the worst thing he ever did. It was a miserable two years until the Lord called him to give his life to the Lord again.

He referred to Luke 14: 25-35 and talked of how he surrendered all, his will and his future when he was saved. God reminded him of that a few years later when he decided to take his life back, even after he had surrendered his life to God. The 33rd verse states that if we do not surrender all, we cannot be his disciple. If we are not good disciples then we cannot be good church members.

God will show us how to be good disciples. As in Luke 17:30-33, many times Jesus said whosoever shall lose his life shall preserve it. John 12:23-27 encourages us to bear his cross. Philippians 2:9 describes how Jesus moved down from where he was to help us.

As a young man, Brother Reynolds desired to change the world. God stood Brother Reynolds up in a pulpit and showed him where he could best change the world.

From an old rocky bluff in Missouri looking over the river, the Lord melted hundred of hundred miles away to West Virginia for Brother Reynolds.

He described the raging battle he faced and how that Jesus gives us knowledge of peace in the end.

God knows the blessing, in the end, when he leads us day by day. Moses held onto God as he passed through trials. We are to let God determine our trials and our blessings in the end.

There was a time when there were 30,000 Baptist churches in the United States. How many are there today? 300? God sent a great delusion as his church tried to hold onto the world while trying to hold onto God.

Brother Reynolds read passages from his book as follows:

“Having now examined at great length the means by which the second greatest falling away in history occurred, it has surely entered the minds of every interested reader not only to ask how this happened but to wonder why? A happening so incredible and yet so awfully real must have had a powerful reason for occurring. Our opinion of God will not allow us to believe that it was his predestined will to have what now appears to have been more than ninety percent of his sound churches depart from the faith in so serious a matter as the genuine

experience of regeneration. That these changes in practice occurred seemingly without opposition or even awareness of the part of most congregations which allowed them, during a period of about thirty years, adds to the astonishment. Some kind of delusion must be suspected as a factor in such a phenomenal happening. If God did allow a spiritual stupor, a slumber of death, to overtake so many true churches, why did He allow it?

Few people are far-sighted enough to foresee the future, and not many more prove capable of assessing the past. Cause and effect relationships are often missed because of length of time and other factors intervening between the sowing of seed and the reaping of its harvest. An almost universal spiritual slumber could not possibly have overtaken the churches of God as rapidly as it appears, nor would God allowed such a takeover by Satan of what was once His territory unless there was a reason for that allowance.

Two contributing factors beg to be noticed. The first is a threat made to his disciples in Jesus' Sermon on the Mount: *"if the salt (of the earth) have lost his savor, wherewith shall it be salted? it is henceforth good for nothing but to be cast out and to be trodden under foot of men "* (Matthew 5:13). What people so easily failed to recognize was the loss of "savor" (or "saltness" - Mark 9:50) as it occurring in many churches. We tend instead to look only at their casting out by God to be trodden under foot by men. Another factor needful to be noticed is what J. M. Pendleton described as a *"ruinous fallacy,"* which was apparently becoming popular at the time he identified it in a sermon he preached in 1887. (*"Jubilee sermon"* before the General Association of Baptists in Kentucky) He said that Baptists of 1837 *"had not heard of the ruinous fallacy which teaches that Christians should live pretty much as do men of the world, that the latter may thereby be led to think more favorably of Christianity. They dreaded any thing that looked like an obliteration of the line between them and the world."* He said, *"the line of demarkation between the (Baptist) churches and the world was much more distinct in 1837 than in 1887."* " In that same context he also declared that *"NO (BAPTIST) CHURCH would then have held in fellowship a dancing, theatre-going, card-playing member, nor would the presence of a member at a horse race have been tolerated."* Brother Pendleton seemed to be warning the Baptists of 1887 regarding what he perceived to be their dangerous drift into worldliness while justifying that tolerance by a *"ruinous fallacy."* " Is not that same ruinous fallacy still troubling what is left of the Lord's churches, which have managed thus far to hold on to a regenerated membership and a sound evangelism conducive to maintaining it? Is not worldliness among our members making us scarcely discernible from the people of the world? Is not our discipline in a horrible state of neglect while we tolerate many abominable deeds far worse than any Pendleton named? Would not most of our people laugh at their pastor's suggestion that any of these four activities were not suitable for church members to indulge in, although only 150 years ago ALL Baptist churches forbade them? They disciplined their members for indulging in activities which could be considered mere vanities which entice people to sin. Perhaps our forefathers were too strict, but what would they call us, but perhaps unfit for Christian fellowship?

How worth while and honorable do we suppose is a vain and frivolous activity of pursuing amusement on the part of those who are called to carry Jesus' message by word and demonstration to a world bound for eternal torment? Should a preacher preach the doctrine of "*the preacher*" of Ecclesiastes, who repeatedly warned against a life of "*vanity and vexation of spirit*" and of the foolishness inherent in the pursuit of amusement and mirth? Most modern Christians, even in our own churches, regard such doctrine as radical and extreme. Not so long ago such teaching was ordinary fare in any Baptist church.

Are we who have escaped this delusion and apostasy gaining in our battle with the world, or are our churches also gradually losing a battle we could no doubt win if we were as Christ-like as God would have us to be? Should we not examine ourselves to see if perhaps even while we have barely retained "*the faith*" only by God's mercy and grace, we still lack the savor to salt the earth? We are left here to induce its inhabitants to be made palatable to God's taste by our influence coupled with His grace. If indeed our remnants are all being gradually conformed to the world, instead of being used to God's intended effect of at least a small part of the world becoming more Christ-like by our influence, is that not proof of our lack of saltiness? God has ALWAYS preserved a remnant FOR HIS NAME'S SAKE (NOT because the people were good), and He always will, if only to fulfill His promises. It is high time we quit using God's mercy, as evidenced by our own preservation, as proof of our rightness, so that our people may see the need to preserve MORE than the minimum essentials of the faith. We must learn to preserve that also which, had it been retained by all true churches, would have PREVENTED the great falling away we have long suffered and also lamented."

Brother Reynolds concluded his message with the following thoughts. We are living in a great decline and we must do something about it. Who has the answer to the world's problem? We do. How do we provide the answer to the world? God can use disciples to provide the answers.

After the wonderful Doctrinal sermon, Brother Moran invited everyone to shake hands with Brother Reynolds. Brother Mark Harrison led the singing and Sister Sherida Johnson played the piano as the congregation sang, "Have You Really Been a Friend of Mine?", "I Feel Like Traveling On" and "Standing On the Promises". The congregation shook hand with Brother Reynolds, expressed their love and spoke words of encouragement.

The minutes were read and corrected There was a motion and second to approve the minutes as corrected. The minutes were approved.

There was motion and second to adjourn until 10:00 a.m. Friday October 5, 2007 at Rocky Mound Missionary Baptist Church. The motion carried.

Brother Paul Bryson described the preparation of a translation from English into Russian of "Sinners in the hands of an angry God." Brother Bryson invited people present to write on other subjects as led by the Lord.

After announcements, Brother Berlin Roy prayed the closing prayer.

DEACON THURMAN RAY REECE
Fairview Memorial Missionary Baptist Church



Brother Thurman Ray Reece was born in Warren County, Kentucky to Burt and Ida Reece on October 18, 1926 and departed this life on March 14, 2006. Funeral service was conducted by Elder Billy Moran and Elder Jerry Miller on March 17, 2006.

After serving in the U. S. Army, Brother Reece was married to Ervil Brown on December 24, 1946. To this union were born four children: Steve Ray, Roger Dale, Eddie Wayne and Sheila Ann. God also blessed Brother and Sister Reece with five grandchildren.

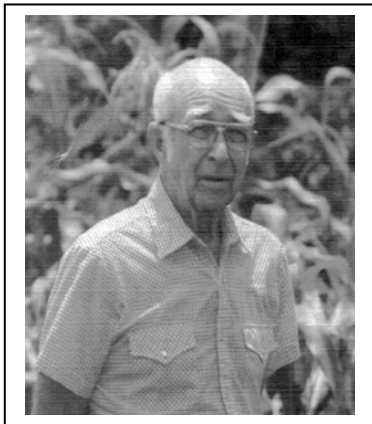
As a young man, Brother Reece was employed at the Union Underwear Plant, and while working one day, Brother Reece sought the Lord with a broken heart and was saved.

After being saved in 1952, Brother Reece joined Fifth Street Missionary Baptist Church which moved to Fairview Avenue in 1954 and became Fairview Memorial Missionary Baptist Church.

Brother Thurman Reece was ordained Deacon at Fairview Memorial on July 29, 1956. He remained a faithful and dedicated member of Fairview until he was called to his eternal home. Brother Reece served Fairview Memorial for almost fifty years as Deacon. His dedication to the church and her work was evident in his attendance in that he rarely missed a service until failing health came his way.

The corner seat of the church which Brother Reece occupied is now vacant, but we are confident that he is now rejoicing in the presence of our Savior. Though the final years of his life were filled with pain, we know that the former things have passed away, and he waits as his friends and loved ones also travel home one by one.

DEACON HOLLIS McDONALD
Maple Grove No. 2 Missionary Baptist Church



Brother Hollis Corbin McDonald was born on August 25, 1909 in the Union Camp community of Macon County, Tennessee. His dad moved the family to Willows, California where his mother died when he was approximately 2 years old. While his dad remained in California and worked many years, he sent the children back to Macon County to live with relatives.

Brother McDonald grew up on the farm in Macon County and worked in Missouri as a farm laborer. He made enough money to come back home and marry his sweetheart, Versie Anderson of Smith County, in Nashville on June 1, 1929 while both worked at General Shoe (GENESCO). They became members of New Bethel Missionary Baptist Church in Goodlettsville.

The Lord blessed them with six children, David, John, Richard, Rebecca, Samuel and Debbie. They had 16 grandchildren and 14 great-grandchildren

He desired to return to the farm to raise his family. The family moved to the Pleasant Hill community on Highway 10 north of Lafayette in 1945. This was their home until Hollis and Versie moved to Hendersonville in the early 90's to be close to family. He made the one-hour trip back to Maple Grove each Sunday for several years after moving to Hendersonville.

Brother McDonald dedicated his life to his church responsibilities at Maple Grove Missionary Baptist Church where he and Versie were charter members. He served as a deacon for 55 years and was Church Clerk for 53 years. Many recognized Brother McDonald for his wisdom and "Holding the mystery of the faith in a pure conscience.

He was also dedicated to his family and the caring of his wife in the latter years. His daily prayer was answered which was to live longer than his wife did so he could care for her. His dedication and strength through the years created a guidepost for all who knew him.

Brother McDonald's favorite scripture verse was John 5:24, "*Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.*"

**OLD FASHION GOSPEL HOUR
ANNUAL FINANCIAL REPORT**

October 1, 2005 through September 30, 2006

PROGRAMMING	Expenses	Subtotal	Percent
WNPX, Nashville PAX, 28	\$ 26,010.50		
WNKY, Bowling Green NBC 40	\$ 9,987.50		
Subtotal		\$ 35,998.00	79%
BUILDING EXPENSE			
Building Payment	\$ 2,722.11		
Insurance on Building and Contents	\$ 925.00		
Cleaning and Mowing	\$ 970.00		
Maintenance and Supplies	\$ 380.62		
Subtotal		\$ 4,997.73	11%
UTILITIES			
Security Service	\$ 300.90		
Water Service	\$ 412.44		
Internet Fees	\$ -		
Phone Service	\$ 608.86		
Gas Service	\$ 1,204.98		
Electric Service	\$ 1,194.11		
Subtotal		\$ 3,721.29	8%
EQUIPMENT PURCHASES			
HVAC unit, typewriter and recorder	\$ 452.33	\$ 452.33	1%
POSTAGE, PRINTING AND TAPES			
	\$ -		
Supplies	\$ 256.37		
Postage	\$ 20.06		
Printing	\$ 261.73		
Bank Charges	\$ 72.17		
Subtotal		\$ 610.33	1%
TOTAL EXPENSES		\$ 45,779.68	100%
SUMMARY			
Beginning Balance	1/1/2006	\$ 19,344.22	42%
Contributions and Interest		\$ 45,339.19	99%
Expenses		\$ (45,779.68)	100%
Ending Balance	12/31/2006	\$ 18,903.73	41%
Eld. Bobby Pitt, Coordinator		Robbie Pitt, Treasurer	
3945 Highway 25 West		3945 Highway 25 West	
Hartsville, TN 37074		Hartsville, TN 37074	

DIRECTORY OF CHURCHES AND CHURCH OFFICERS

The addresses below are for the Church location. Church correspondence should be directed to the clerks of the churches.

ANTIOCH MISSIONARY BAPTIST CHURCH

6659 Galen Rd., Lafayette, TN 37083

Pastor: Dean Sircy, 3198 Oakdale Rd., Westmoreland, TN 37186
(615) 666-5339 ssircy@nctc.com

Clerk: Thomas W. King, 926 Galen Rd., Lafayette, TN 37083
(615) 666-3189 tombetty@nctc.com

Treas.: Charles W. Swindle, 670 Galen Rd., Lafayette, TN 37083
(615) 666-5140 cswindle@nctc.com

SS Supt.: Gary Jenkins, 4753 Akersville Rd., Lafayette, TN 37083
(615) 666-6731

BECKER DRIVE MISSIONARY BAPTIST CHURCH

8910 Ferndale Rd., Louisville, KY 40291

Pastor: Roy G. Mullins Jr., 7607 Cove Dr., Louisville, KY 40291
(502) 231-4631 preachermullins@aol.com

Clerk: Angie Morrison, 4008 Fairfield Gardens Ct., Louisville, KY 40245
(502) 298-5992 angie.morrison@insightbb.com

Treas.: Chester Wathen, 7802 Davhal St., Louisville, KY 40291
(502) 239-3286

SS Supt.: Matt Murphy, 4903 Ginev Way, Louisville, KY 40219
(502) 964-0133

BEECH GROVE MISSIONARY BAPTIST CHURCH

Eighty-Eight, KY

Pastor: Gary Bewley, 2731 Thompkinsville Rd. Glasgow KY42141
(270) 678-2561

Clerk: Dillard Rigsby, 5950 Burkesville Rd., Glasgow, KY 42141
(270) 678-4239 drmr904@scrt.com

Treas.: Jerry Huffman, 78 Country Lane, Glasgow, KY 42141
(270) 678-1632

SS Supt.: Kevin Rigsby, 5968 Burkesville Rd., Glasgow, KY 42141
(270) 678-6852

BETHEL MISSIONARY BAPTIST CHURCH

605 Glenwood Rd., Rossford, OH 43460-1507

Pastor: Glen Webster, 28028 Edward St., Roseville, MI 48066
(586) 774-7181 gwebster@theamericanteam.com

Clerk: Lou Ann Green, 4137 Asbury Dr., Toledo, OH 43612 -1803
(419) 476-7075 Lagreen37@aol.com

Treas.: Judy Nichpor, 4147 Valleycrest Ct., Toledo, OH 43614
(419) 382-3562 jraebaker@earthlink.net

SS Supt.: Robert York, 2335 Airport Hwy., Toledo, OH 43614 -1746
(419) 382-3027 g.r.kroy.1963@worldnet.att.net

CEDAR CROSS MISSIONARY BAPTIST CHURCH

64 Bailey Point Rd., Scottsville, KY 42164

Pastor: David Swindle, 719 Fox Run Ln., Lafayette, TN 37083
(615) 666-7593

Clerk: Gene Calvert, 3335 Barren River Dam Rd., Scottsville, KY 42164
(270) 622-4389

Treas.: Richard Perkins, 401 Barren River Dam Rd., Scottsville, KY 42164
(270) 622-5649

SS Supt.: Steve Parrish,
(270) 622-3994

DRAKES CREEK MISSIONARY BAPTIST CHURCH

Highway 100 East, Franklin, KY 42134

Pastor: Jimmy Hogue, 3655 Mt. Lebanon Rd., Alvaton, KY 42122
(270) 842-7911 pahogue@aol.com

Clerk: Larry Chaney, 511 Morgantown Rd, Franklin, KY 42134
(270) 586-3331 lchaney@yahoo.com

Treas.: Mack Apple, 189 Deasy Rd., Franklin, KY 42134
(270) 586-3114

SS Supt.: Travis Garner, 133 Coates Rd., Franklin, KY 42134
(270) 622-0131

FAIRVIEW MISSIONARY BAPTIST CHURCH

290 Woodburn-Allen Springs Rd., Woodburn, KY 42170

Pastor: Ron Spurgeon, 751 Gregory Rd., Franklin, KY 42134
(270) 586-3357 ronspurgeon@bellsouth.net

Clerk: Dale Smith, 556 Robertson Rd., Franklin, KY 42134
(270) 586-9442 smithda@highstream.net

Treas.: Marie Pitts, 1006 Seng Ave., Franklin, KY 42134
(270) 586-4725

SS Supt.: Scott Forshee, 206 Palmer La., Franklin, KY 42134
(270) 586-0920

FAIRVIEW MEMORIAL MISSIONARY BAPTIST CHURCH

1150 Fairview Ave., Bowling Green, KY 42103

Pastor: Jerry Miller, 1914 Kaye Ave., Bowling Green, KY 42104
(270) 842-7186 jrmiller@yahoo.com

Clerk: Dallas Wheat, 342 Peachtree La., Bowling Green, KY 42103
(270) 843-9567 gardenbuddy@netzero.com

Treas.: Richard Bandy, 538 Iroquois Dr., Bowling Green, KY 42103
(270) 842-5839

SS Supt.: Michael Jackson, 574 Moats Lane, Bowling Green, KY 42103
(270) 842-5839

FAITH MISSIONARY BAPTIST CHURCH

921 E. 10th St., Bowling Green, KY 42101

Pastor: Danny Holland 125 Southwest Circle, Scottsville, KY 42164
(270) 239-5604-1222 dholland51@yahoo.com

Clerk: Gary Osborne, 1725 Curling Way, Bowling Green, KY 42104
(270) 842-2876 gary.osborne@loagan-aluminum.com

Treas.: Steve Hill, 261 Shaker Mill Rd., Bowling Green, KY 42103
(270) 781-8693

SS Supt.: Rick Williams, 324 Leslie Ave., Bowling Green KY 42101
(270) 842-8404 rick.williams@insightbb.com

GRACE MISSIONARY BAPTIST CHURCH

2500 Martin Rd., Warren, MI 48092

Pastor: None

Clerk: Jackie Doss, 21613 Masch, Warren MI 48091
(586) 754-0608

Treas.: Betty Sutton, 1267 Electric, Wyandotte, MI 48192
(734) 282-2106

S.S. Supt.: Jimmy Doss, 115 Fonro, Brighton, MI 48116
(810) 225-0285 jimmy-lee-doss@yahoo.com

HARVEST MISSIONARY BAPTIST CHURCH

192 Curtis Cross Rd., Hendersonville, TN 37075

Pastor: Marcus Spicer, 7568 Boyles Rd., White House, TN 37188
(615) 672-3652 marcuslspicer@juno.com

Clerk: Thomas Buford, 1223 Briarcliff Ave., Gallatin, TN 37066
(615) 758-0556 pgathomas@comcast.net

Treas.: Jimmy West, 421 Old Highway 25, Castalian Springs, TN 37031
(615) 451-2730 jimmydwest@comcast.net

SS Supt.: Bryan Siltman, 1071 Cairo Rd., Gallatin, TN 37066
(615) 452-1976 csiltman@earthlink.com

HILLSDALE MISSIONARY BAPTIST CHURCH

Highway 1171, Blackjack Rd., Franklin, KY 42134

Pastor: Eddie Toney, 1184 Henson Rd., Bowling Green, KY 42104
(270) 586-8713

Clerk: Cliff Spears, 415 W. Kentucky Ave., Franklin, KY 42134
(270) 586-0605 spearsc@excite.com

Treas.: Cliff Spears, 415 W. Kentucky Ave., Franklin, KY 42134
(270) 586-0605

S.S. Supt.: Clayton Spears, 203 Powell Ave., Franklin, KY 42134
(270) 598-8874

LIBERTY MISSIONARY BAPTIST CHURCH

2806 Maco Dr., Norton, OH 44203

Mailing address: PO Box 1157, Norton, OH 44203

Church Phone (330) 825-4798

Pastor: None

Clerk: Peggy Russell, 3195 Summit Rd., Copley, OH 44321

(330) 753-7377 pjruss16@aol.com

Treas.: Jason Stotler, 3301 S. Hamestown Rd., Norton, OH 44203

(330) 825-0277 samdrakstotler@yahoo.com

SS Supt.: Jason Huth, 4493 Laubert Rd., Atwater, OH 44201

(330) 947-2495 jhuth12@yahoo.com

LYONS MISSIONARY BAPTIST CHURCH

904 Gagel Ave., Louisville, KY 40216

Pastor: Ricky Huff, 906 Gagel Ave., Louisville, KY 40216

(502) 375-4409 rhuff56@hotmail.com

Clerk: Don Clark, 4801 Lawrie Lane, Louisville, KY 40214

(502) 366-5794 pcclark66@netzero.net

Treas. Dwight Beckman, 3284 Bells Mill Rd., Sheperdsville, KY 40165

(502) 955-7628

S.S. Supt.: Brian Hardin, 4960 Princeton Ave., Louisville, KY 40258

(502) 933-1837

MADISON MISSIONARY BAPTIST CHURCH

214 Maple St., Madison, TN 37115

Pastor: None

Clerk: Daniel Balasubramanian, 1529 Roy Brown Rd., Burns, TN 37029

(615) 830-8429 danielbala@gmail.com

Treas.: Charles Davis, 509 Mathis Ct., Goodlettsville, TN 37072

(615) 889-2267

S.S. Supt.: Charles Davis, 509 Mathis Ct., Goodlettsville, TN 37072

(615) 889-2267

MAPLE GROVE MISSIONARY BAPTIST CHURCH NO. 2

Highway 10 N., Lafayette, TN 37083

Pastor: Don Curtis, 8118 Rocky Mound Rd., Westmoreland, TN. 37186

(615) 644-2296 donc@nctc.com

Clerk: Darrel Law, 95 Pine Ridge Lane, Lafayette, TN 37083

(615) 666-2976

Treas.: Anthony Shrum, 500 Heritage Lane, Lafayette, TN 37083

(615) 666-4038 arshrum@nctc.com

S.S. Supt.: Terry Reid, 748 Fox Run Lane, Lafayette, TN 37083

(615) 688-3009

MONOVILLE MISSIONARY BAPTIST CHURCH

3 Key Hollow Lane, Pleasant Shade, TN 37145 52

Pastor: Rodney Carter, 1103 Carter Church Rd., Adolphus, KY 42120
(270) 622-6586

Clerk: Kenny Summers, 19 Dickerson Hollow Lane, Pleasant Shade, TN 37145,
(615) 677-6710 kensum90@hotmail.com

Treas.: Prentice Sircy, 26 Oak Hill La., Carthage, TN 37030
(615) 735-2628

S.S. Supt.: Mitchell Halliburton, 140 Harris Hollow Rd., Pleasant Shade, TN 37145
(615) 744-3741 kmh196700@hotmail.com

MOUNT LEBANON MISSIONARY BAPTIST CHURCH

3400 Mount Lebanon Church Rd., Alvaton, KY 42122

Pastor: Jeff Elliott, 5426 Scottsville Rd., Bowling Green, KY 42104
(270) 842-5281 jke1977@gmail.com

Clerk: Randall Henson, 10022 Woodburn-Allen Springs Rd., Alvaton, KY 42122,
(270) 842-4526 rdhensondc@msn.com

Treas.: Raymond J. Boening, III, 139 Journey Dr., Bowling Green, KY 42104,
(270) 745-7385 rmboenig@aol.com

S.S. Supt.: Trent Forshee, 1532 Highland Way, Bowling Green, KY 42104
(270) 782-2682 trent.forshee@insightbb.com

MT. ZION MISSIONARY BAPTIST CHURCH

1440 Lafayette Rd., Scottsville, KY 42164

Pastor: Ottis Jones, 144 Nathan Forrest Dr., Hendersonville, TN 37075
(615) 822-3208 ottisjones@comcast.net

Clerk: Larry Joe Downing, 603 Johnson St., Scottsville, KY 42164
(270) 237-9349 ldowning@mail.nctc.com

Treas.: William Shockley, 6500 Maysville Rd., Scottsville, KY 42164
(270) 622-7036 kniveswes@msn.com

S.S. Supt.: Shane Samson, 2691 Young Lane, Scottsville, Ky. 42164
(270) 622-5082 shane@nctc.com

NEW BETHEL MISSIONARY BAPTIST CHURCH

Highway 98, 5935 Browns Ford Rd., Scottsville, KY 42164

Pastor: Billy Moran, 1585 Stafford Way, Bowling Green, KY 42103
(270) 782-0498 moranclan@insightbb.com

Clerk: Ronnie Cumingham, 2927 Brownsford Rd., Scottsville, KY 42164
(270) 622-7518

Treas.: Emmitt Tinsley, 930 Ray Pardue Rd., Scottsville, KY 42164
(270) 622-6620

S.S. Supt.: Eric Jackson, 1893 Browns Ford Rd., Scottsville, KY 42164
(270) 622-5143

OLD MACEDONIA MISSIONARY BAPTIST CHURCH

Macedonia Rd., Adolphus, KY 42120

Pastor: Ricky Hackett, 21 Sanderson Branch Rd., Pleasant Shade, TN 37145

(615) 677-6548 hackett-p@yahoo.com

Clerk: Van Blankenship, 108 Bryan James La., Portland, TN 37148

(615) 325-7921

Treas.: Van Blankenship, 108 Bryan James La., Portland, TN 37148

(615) 325-7921

S.S. Supt.: Levi Shearer, 712 McDonald Rd., Adolphus, KY 42120

(270) 622-2185

OLD TIME MISSIONARY BAPTIST CHURCH

905 Franklin St. Extension, Elizabeth, WV 26143

Pastor: Oliver P. Creecy, Rt. 3, Box 344, Elizabeth, WV 26143

(304) 275-3290 opreach@zzzip.com

Clerk: Maudeen Merrill, Rt. 3, Box 259B, Elizabeth, WV 26143

(304) 275-6668

Treas.: Oliver P. Creecy, Rt. 3, Box 344, Elizabeth, WV 26143

(304) 275-3290 opreach@zzzip.com

S.S. Supt.: Oliver P. Creecy, Rt. 3, Box 344, Elizabeth, WV 26143

(304) 275-3290 opreach@zzzip.com

OLD UNION MISSIONARY BAPTIST CHURCH

714 Old Union Church Rd., Bowling Green, KY 42104

Pastor: Stephen Skinner, 1413 Jenny Ct., Bowling Green, KY 42103

(270) 782-0396 steven.skinner@insightbb.com

Clerk: Brian Compton, 1530 Plano-Richpond Rd., Bowling Green, KY 42134

(270) 846-0033 brian.compton@usbank.com

Treas.: Lee Crafton, 2000 S. Cedar Bluff Rd., Woodburn, KY 42170

(270) 529-2731 lee.r.crafton@usps.gov

S.S. Supt.: David Witty, 5530 Woodburn Allen Springs Rd., Bowling Green, KY 42104

(270) 535-7368 lzwitty@hughes.net

PLEASANT GROVE MISSIONARY BAPTIST CHURCH

Pleasant Grove Rd., Westmoreland, TN 37186

Pastor: Anthony Barber, 131 Lauren La., Westmoreland, TN 37186

(615) 644-4258 barber04@nctc.com

Clerk: George W. Perdue, 2001 Pleasant Grove Rd., Westmoreland, TN 37186

(615) 644-2919

Treas.: Ray Owen, 1083 Browns La., Gallatin, TN 37066

(615) 452-7252

S.S. Supt. Mike Dotson, 97 Westside La., Westmoreland, TN 37186

(615) 666-4479

PLEASANT HILL MISSIONARY BAPTIST CHURCH

Pleasant Hill Rd., Franklin, KY 42134

Pastor: Ronald Delk, 5865 Dewey Carr Rd., Bethpage, TN 37022

(615) 644-2479 ronnie.delk@dana.com

Clerk: Cory Spears, 301 S. College St., Franklin, KY 42134

(270) 586-0927 coryspears@excite.com

Treas.: John Marlin, 1005 Central Ave., Franklin, KY 42134

(270) 596-6688

S.S. Supt.: John Marlin, 1005 Central Ave., Franklin, KY 42134

(270) 596-6688

ROCKY MOUND MISSIONARY BAPTIST CHURCH

5493 Rocky Mound Rd., Westmoreland, TN 37186

Pastor: Dean Dyer, 506 Birch St., Lafayette, TN 3783

(615) 666-2242

Clerk: Melvin C. Pedigo, 295 Pedigo La., Westmoreland, TN 37186

(615) 644-3136

Treas.: Steve Herbert, 8170 Rocky Mound Rd., Westmoreland, TN 37186

(615) 644-2823

S.S. Supt.: Elon Wilkerson, 5276 King Robert La., Westmoreland, TN 37186

(615) 644-5085

SARDIS MISSIONARY BAPTIST CHURCH

Sardis, OH 45768

Pastor: Ivan C. Smith, 915 Dana's Run Rd., Newport, OH 45768

(740) 473-2055 ics_52@sbcglobal.net

Clerk: James Harrigan, PO Box 168, Sardis, OH 43946

(740) 483-9842 jimharrigan@adelphia.net

Treas.: Rosalie Smith, 915 Dana's Run Rd., Newport, OH 45768

(740) 473-2055 ics_52@sbcglobal.net

S.S. Supt.: James Harrigan, PO Box 168, Sardis, OH 43946

(740) 483-9842 jimharrigan@adelphia.net

SULPHUR FORK MISSIONARY BAPTIST CHURCH

455 Fairfield Rd. Bethpage, TN 37022

Pastor: Berlon Roy, 4766 Scottsville Rd., Glasgow, KY 42141

(270) 678-1418

Clerk: Cheryl Harrison, 169 Butt Rd., PO Box 695, Portland, TN 37148

(615) 888-3375 charrison@precind.com

Treas.: Joyce Minor, 109 Stonewall Dr., Hendersonville, TN 37075

(615) 824-4100 joycefminor@comcast.net

S.S. Supt.: Mark Harrison, 169 Butt Rd., PO Box 695, Portland, TN 37148

(615) 888-3375 mharrison@thefarmersbank.net

UNION NO. 1 MISSIONARY BAPTIST CHURCH

10681 Austin-Tracy Rd., Fountain Run, KY 42133

Pastor: Tim Eaton, 535 Harlans Cross Roads, Tompkinsville, KY 421647
(270) 487-0075

Clerk: Bobby Morrison, 9550 Austin-Tracy Rd., Fountain Run, KY 42133
(270) 434-4836

Treas.: Barbara Copas, 7670 Austin-Tracy Rd., Fountain Run, KY 42133
(270) 434-2615

SS Supt.: William Strode, 11271 Austin-Tracy Rd., Fountain Run, KY 42133
(270) 434-3185

UNION NO. 2 MISSIONARY BAPTIST CHURCH

Nabob, KY 42133

Pastor: Darrell Costello, 6436 Old Glasgow Rd., Scottsville, KY 42164
(270) 622-3999

Clerk: Gerry Bowman, 530 Poplar Grove Rd., Summer Shade, KY 42166
(270) 427-2747

Treas.: Janice Adams, 1967 Temple Hill Rd., Glasgow, KY 42141
(270) 427-4601

SS Supt.: Kyle Adams, 1967 Temple Hill Rd., Glasgow, KY 42141
(270) 427-4601

UNITY MISSIONARY BAPTIST CHURCH

2004 Market St., Charlestown, IN 47111

Pastor: Roger Galloway, 2919 Kettle Bottom Rd., Nabb, IN 47147
(812) 293-3339 raghom@theremc.com

Clerk: Tonia Sampson, 4503 Blue Ridge Rd., Charleston, IN 47111
(812) 293-4751 jntsampson@hotmail.com

Treas.: Terry Phillips, 7823 Oscar Long Rd., Marysville, IN 47141
(812) 293-3829 jphillips7823@hotmail.com

SS Supt.: Joshua Sampson, 4503 Blue Ridge Rd., Charleston, IN 47111
(812) 293-4751 jntsampson@hotmail.com

WALNUT GROVE MISSIONARY BAPTIST CHURCH

1793 Walnut Grove Rd., Caneyville, KY 42721

Pastor: None

Clerk: Betty Probus, PO Box 155, Caneyville, KY 42721
(270) 879-9385 fsgbetty@alltel.com

Treas.: Martha Payton, PO Box 134, Caneyville, KY 42721
(270) 879-8449

SS Supt.: Robert Hawkins, 7919 Bowling Green Rd., Scottsville, KY 42164
(270) 622-6790 rhawkins1@nctc.com

WOODLAWN MISSIONARY BAPTIST CHURCH

610 Blackjack Rd., Franklin, KY 42134

Pastor: Ronnie Carter, 1530 Alfton Greenhill Rd. Bowling Green, KY 42103
(270) 780-9850

Clerk: Loretta Renew, 814 Hatter Rd. Franklin, KY 42134
(270) 586-7008

Treas.: Hilda Goad, 906 W. Cedar St., Franklin, KY 42134
(270) 586-9456

SS Supt.: James Gann, 4345 Stevenson Rd., Franklin, KY 42134
(270) 586-3981

DIRECTORY OF MINISTERS**ANTIOCH**Ordained

David Chambers, 161 Magamor Dr., Lafayette, TN 37083

(615) 688-6160

Larry Cole, 511 Swanee St., Lafayette, TN 37083

(615) 666-4831

Ricky Holland, 22139 Highland Rd., Red Boiling Springs, TN 37150

(615) 666-6506

Eugene E. Porter, 751 Perrigo La., Lafayette, TN 37083

(615) 666-2546

Thomas E. Roark, 7416 Galen Rd., Lafayette, TN 37083

(615) 666-3041

Dean Sircy, 3198 Oakdale Rd., Westmoreland, TN 37186

(615) 666-5339 ssircy@nctc.com

Licensed

Bobby Brooks, 1219 Porter Rd., Lafayette, TN 37083

(615) 666-2962

David Carr, 547 Hall La., Lafayette, TN 37083

(615) 666-5607

Danny Holland, 34 Badger La., Lafayette, TN 37083

(615) 666-5028

Ronnie Holland, 5796 Galen Rd., Lafayette, TN 37083

(615) 666-2248

Shane Holland, 4884 Galen Rd., Lafayette, TN 37083

(615) 666-5118

Gary Jenkins, 4753 Akersville Rd., Lafayette, TN 37083

(615) 666-6731

John Madden, 555 Jay La., Lafayette, TN 37083

Mike Miller, 708 Parker La., Lafayette, TN 37083

(615) 666-7361

Eddie Moss, 2125 Celina Rd., Red Boiling Springs, TN 37150

(615) 666-4266

BECKER DRIVEOrdained

Roy G. Mullins Jr., 7607 Cove Dr., Louisville, KY 40291

(502) 231-4631 preachersmullins@aol.com

Bernard Skaggs, 6212 Applegate Lane, Louisville, KY 40219

(502) 966-5506

Ronnie Galloway, 2919 Kettle Bottom Rd., Nabb, IN 47147

(502) 403-8802

BEECH GROVEOrdained

Dale Copas, 3327 Burkesville Rd., Glasgow, KY 42141

(270) 678-4553

Gary Bewley, 2731 Tompkinsville Rd. Glasgow KY42141

(270) 678-2561

BETHEL

Ordained

Glen Webster, 28028 Edward St., Roseville, MI 48066

(586) 774-7181

gwebster@theamericanteam.com

Licensed

Charlie Kozderka, 6868 Thyme Lane, Indianapolis, IN 46241

(317) 243-8450

CEDAR CROSS

Ordained

David Swindle, 719 Fox Run Ln., Lafayette, TN 37083

(615) 666-7593

Eual Holder, 3335 Barren River Dam Rd., Scottsville, KY 42164

(270) 622-4389

Darrell Costello, 6436 Old Glasgow Rd., Scottsville, KY 42164

(270) 622-3999

Licensed

Kevin Anderson, 864 Clark Hollow Rd., Westmoreland, TN 37186

(615) 644-2728

Chad Harston, 7149 New Glasgow Rd., Scottsville, KY 42164

(270) 622-7954

Andrew Hogue, 516 E. Walnut St., Scottsville, KY 42164

(207) 618-1361

andrewhogue@hotmail.com

DRAKES CREEK

Licensed

Travis Garner, 133Coates Rd., Franklin, KY42134

(270) 622-0131

FAIRVIEW

Ordained

Ron Spurgeon, 751 Gregory Rd., Franklin, KY 42134

(270) 586-3357

ronspurgeon@att.net

Licensed

David Price, 261 Morris Duff Rd., Woodburn, KY 42170

(270) 529-9832

Adam Price, 261 Morris Duff Rd., Woodburn, KY 42170

(270) 529-9832

Evan Luke Spurgeon, 751 Gregory Rd., Franklin, KY 42134

(270) 586-3357

FAIRVIEW MEMORIALOrdained

Jerry Miller, 1914 Kaye Ave., Bowling Green, KY 42104

(270) 842-7186 jrmiller@yahoo.com

Billy Moran, 1585 Stafford Way, Bowling Green, KY 42103

(270) 782-0498 moranclan@insightbb.com

Ensley Wright, 107 Cedar Run, Bowling Green, KY 42103

(270) 793-9078 preacherewj@earthlink.net

Licensed

Buddy Lovell, 1530 Greathouse Rd., Bowling Green, KY 42103

(270) 782-3390 jamhliv@aol.com

Ralph Davidson, 131 Belk Dr., Bowling Green, KY 42104

(270) 781-4933 lavondavison@msn.com

Mike Wheat, 1795 Mooreman La., Bowling Green, KY 42101

(270) 843-3289 ashleymae@bellsouth.net

FAITHOrdained

Danny Holland 125 Southwest Circle, Scottsville, KY 42164

(270) 239-5604-1222 dholland51@yahoo.com

Roger Carter, 1434 Alvaton-Greenhill Rd., Bowling Green, KY 42103

(270) 781-7852 carterroger@hotmail.com

Licensed

Cletus Williams, 331 Leslie Ave., Bowling Green, KY 42101

(270) 843-3180

Jason Osborne, 1725 Curling Way, Bowling Green, KY 42104

(270) 842-2876, Cell (270) 792-9819 Jason.osborne@wku.edu

GRACEOrdained

A. Greg Bielanski, 24715 Orchard St., Harrison Twp. MI 48045

(586) 738-6186, Cell (586) 945-1852 arteach@hotmail.com

Arnold Reynolds

Licensed

Jimmy Doss, 115 Frono, Brighton, MI 48089

(810) 225-0285 jimmy_lee_doss@yahoo.com

HARVESTOrdained

Marcus Spicer, 7568 Boyles Rd., White House, TN 37188

(615) 672-3652 marcuslspicer@juno.com

Bob Pitt, 3745 Hwy. 25 West, Hartsville, TN 37074

(615) 374-2723 pitt6919@bellsouth.net

Ottis Jones, 144 Nathan Forrest Dr., Hendersonville, TN 37075

(615) 822-3208 ottisjones@comcast.net

HILLSDALEOrdained

Ronnie Spears, 411 S. Main St., Franklin, KY 42134
(270) 586-7093

Eddie Toney, 1184 Henson Rd., Bowling Green, KY 42104
(270) 586-8713

LIBERTYOrdained

Richard Huskins, 2215 Delon Ct., Kokomo, IN 46901
(765) 776-6697 rtvchusk@aol.com

Richard Crain, 4664 S, Fraser Ct., Aurora, CO 80015 or
PO Box 46301, Aurora, CO 80046-1301
(303) 617-1758

Licensed

Jason Stotler, 3301 S. Hamestown Rd., Norton, OH 44203
(330) 825-0277 sandrakstotler@yahoo.com

LYONSOrdained

Ricky Huff, 906 Gagel Ave., Louisville, KY 40216
(502) 375-4409 rhuff56@hotmail.com

Licensed

Tony Clark, 8215 Aspen Ave., Louisville, KY 40258
(502) 955-3343 tonyclark@email.com

John Hayter, 10120 Stone Street Rd., Louisville, KY 40272
(502) 937-4973 jhayter@aol.com

MADISONOrdained

James House, 107 Winding Way, Goodlettsville, TN 37072
(615) 672-2088

William House, 529 Donald Ave., Goodlettsville, TN 37072
(615) 859-1222

Henry Clay Grizzle, 115 Chiroc Rd., Hendersonville, TN 37075
(615) 824-0010

Don McDonald, 2513 Dorset St., Mufreesboro, TN 37130
(615) 494-9044 dixiedo8@earthlink.net

MAPLE GROVE No. 2Ordained

Don Curtis, 8118 Rocky Mound Rd., Westmoreland, TN 27186
(615) 644-2296 donc@nctc.com

Licensed

Jackie Kemp, 207 Galen Rd., Lafayette, TN 37083

(615) 666-3909

John Gregory, 1051 Underwood Rd., Lafayette, TN 37076

(615) 666-6719

Tony Day, 316 Lois La., Lafayette, TN 37083

(615) 666-6869

Carl Kemp, 5052 Jones La., Lafayette, TN 37083

(615) 688-4606

Tim Carter, 169 Jack Porter Rd., Lafayette, TN 37083

(615) 666-7185

MONOVILLE

Ordained

Kenneth Summers, 33 Dickerson Hollow La., Pleasant Shade, TN 37145

(615) 677-6286

kfarms@nctc.com

MOUNT LEBANON

Ordained

Jeff Elliott, 5426 Scottsville Rd., Bowling Green, KY 42104

(270) 842-5281

jke1977@gmail.com

Jimmy Hogue, 3655 Mt. Lebanon Rd., Alvaton, KY 42122

(270) 842-7911

pahogue@aol.com

Licensed

Damon Carlock, 110 Hillsdale, Bowling Green, KY 42104

(270) 281-0659

carlock761@msn.com

MT ZION

Ordained

Jimmy Claiborne, 4148 Lafayette Rd., Scottsville, KY 42164

(270) 622-6507

jimmyclaiborne@hotmail.com

Licensed

Clyde Harwood, Jr., 8591 Holland Rd., Holland, KY 42153

(270) 622-5625

snlala@nctc.com

Gary Holiday, 716 Lafayette Rd., Scottsville, KY 42164

(270) 622-3976

rgyday@aol.com

Alan Jenkins, 4311 Mudlick Flippin Rd., Tompkinsville, KY 42167

(615) 574-3743

NEW BETHEL

Ordained

Jerry O'Neal, 5401 Brownsford Rd., Scottsville, KY 42164

(270) 622-4175

Robert Holland, 1475 Stafford Hollow Rd., Scottsville, KY 42164

(270) 622-3117

Johnny Bullington, 5515 Brownsford Rd., Scottsville, KY 42164

(270) 618-8010

Archie Bullington, 5697 Brownsford Rd., Scottsville, KY 42164
(270) 622-5255

Licensed

Richard Carver, 7600 Brownsford Rd., Scottsville, KY 42164
(270) 622-7296

Trey Harwood, 8463 Holland Rd., Holland, KY 42153
(270) 618-4065 treyharwood@yahoo.com

OLD MACEDONIA

Ordained

Noah Rippy, Jr., 5669 Maryville Rd., Scottsville, KY 42164
(270) 622-5995

Douglas Blankenship, 3423 Sumner Dr., Westmoreland, TN 37186
(615) 644-2035

Rodney Carter, 1103 Carter Church Rd., Adolphus, KY 42120
(270) 622-6586

Randal Carter, 679 Woodland Circle, Scottsville, KY 42164
(270) 237-5055 randal@nctc.com

Jarvis Rippy, 3250 Macedonia Rd., Adolphus, KY 42120
(270) 622-4892

S. J. Moore, 6422 Cemetery Rd., Bowling Green, KY 42103
(270) 303-2105

Licensed

Jerry Rippy, 3203 Macedonia Rd., Adolphus, KY 42120
(270) 618-4059

Jeff Rippy, 112 Holland St., Gamaliel, KY 42140
(270) 457-3811

Michael Carter, 248 Northridge Dr., Bowling Green, KY 42101
(270) 791-7782

OLD TIME

Ordained

Oliver (Phil) Creecy, Rt. 3, Box 344, Elizabeth, WV 26143
(304) 275-3290 opreach@zzzip.com

Mike Highfill, PO Box 10335, Calispell, MT 59901
(406) 216-6457 mhighfill@breman.net

Licensed

Phil Mayle, 19 Suzanne St., Little Hocking, OH 45742
(740) 989-2505 Cell (740) 516-0975

Steven Mudd, 231 Whispering Hills Blvd., Leitchfield, KY 42754
(270) 879-9511

OLD UNION

Ordained

Stephen Skinner, 1413 Jenny Ct., Bowling Green, KY 42103
(270) 782-0396 steven.skinner@insightbb.com

Brad Wheeler, 2028 Smallhouse Rd., Bowling Green, KY 42104

(270) 796-9110 brad.wheeler@wku.edu

Jerry Reynolds, 233 Matlock-Old Union Rd., Bowling Green, KY 42104

(270) 842-0752 j-a-reynolds2@juno.com

Licensed

Travis Tims, 142 Wyndham Way, Bowling Green, KY 42104

(270) 791-9680

Joe K. Patterson, 1402 Salmons-Blackjack Rd., Franklin, KY 42134

(270) 586-0865 llap3@apex.net

David Witty, 5530 Woodburn-Allen Springs Rd., Bowling Green, KY 42104

(270) 535-7368 lzwitty@hughes.net

PLEASANT GROVE

Ordained

Anthony Barber, 131 Lauren La., Westmoreland, TN 37186

(615) 644-4258 barber04@nctc.com

Jimmy Cox, 5071 Old Hwy. 52, Lafayette, TN 37083

(615) 666-3645

Benton Veach, 10987 Old Hwy 52, Westmoreland, TN 37186

(615) 644-3063

Licensed

Jonathon Pollard, 3302 Oakdale Rd., Lafayette, TN 37083

(615) 644-5860

George W. Perdue, 2001 Pleasant Grove Rd., Westmoreland, TN 37186

(615) 644-2919

Mike Dotson, 97 Westside La., Westmoreland, TN 37186

(615) 666-4479

PLEASANT HILL

Ordained

Ronald Delk, 5865 Dewey Carr Rd., Bethpage, TN 37022

(615) 644-2479 ronnie.delk@dana.com

William Sanford, 345 Ray Young Rd., Franklin, KY 42134

(270) 586-4923

Jerry Brandon, 871 Henson Dr., Bowling Green, KY 42104

(270) 776-5022

Licensed

Don Gregory, 803 Western Dr., Franklin, KY 42134

(270) 586-8743

Ronnie Stevens, 1529 Sam Hollins Rd., Woodburn, KY, 42170

(270) 776-0134

Brandon Morris, 1140 Fuqua La., Gallatin, TN 37066

(615) 451-4981

David Henry, 626 W. Madison St., Franklin, KY 42134

(270) 586-0229

Philip Brandon, 1396 Alonzo Hollow Rd., Adolphus, KY 42120

(270) 622-3594

Tim Brandon, 971 Henson Dr., Bowling Green, KY 42104

(270) 586-4636

ROCKY MOUND

Ordained

Dean Dyer, 506 Birch St., Lafayette TN 37083

(615) 666-2242

Bobby Hale, 7015 Rocky Mound Rd., Westmoreland, TN 37186

(615) 644-3120

Jeff Likens, 7190 Rocky Mound Rd, Westmoreland, TN 37186

(615) 644-2754

Licensed

Alex Fisher, P.O. Box 4173, Frankfort, KY 40604

(270) 991-3338

Jimmy Kelley, 162 Angela La., Westmoreland, TN 37186

(615) 644-4935

Barry Meador, 705 Lansing St., Watertown, NY 13601

(315) 782-4523

Patrick Sullivan, 7317 Rocky Mound Rd., Westmoreland, TN 37186

(615) 644-3568

Phillip Sullivan, 235 Barefoot Rd., Westmoreland, TN 37186

(615) 644-4442

SARDIS

Ordained

Ivan C. Smith, 915 Dana's Run Rd., Newport, OH 45768

(740) 473-2055 ics_52@sbcglobal.net

Delmer Cameron, 965 Dana's Run Rd, Newport, OH 45768

(740) 473-2401

SULPHUR FORK

Ordained

Berlon Roy, 4766 Scottsville Rd., Glasgow, KY 42141

(270) 678-1418

C. B. Huddleston, 405 Fairfield Rd., Bethpage, TN 37022

(615) 888-2280

Arle J Huddleston, 270 Fairfield Rd., Bethpage, TN 37022

(615) 888-2366

James Finn - 809 S Broadway, Portland, TN 37148

(615) 325-7798

Licensed

Roger Minor, 1401 North Sumner Rd., Bethpage, TN 37022

(615) 888-3248

UNION No. 1

Ordained

John Whitney, 1277 Whitney Rd., Scottsville, KY 42164
(270) 622-5373

UNION No. 2

Ordained

Darrell Costello, 6436 Old Glasgow Rd., Scottsville, KY 42164
(270) 622-3999
Bobby Belcher, 11614 Burkesville Hwy., Summer Shade, KY 42166
(270) 428-3071

UNITY

Ordained

Roger Galloway, 2919 Kettle Bottom Rd., Nabb, IN 47147
(812) 293-3339 raghom@theremc.com

Licensed

John Sampson, 4503 Blue Ridge Rd., Charlestown, IN 47111
(812) 293-4751 jntsampson@pepolepc.com
Juan Christie, 402 Crestview Ct., Jeffersonville, IN 47130
(812) 725-1415 carol.christis@insightbb.com

WALNUT GROVE

Ordained

Brad Whittlemore, 564 Whitley Hollow Rd., Red Boiling Springs, TN 37150
(615) 699-2467

Licensed

Alan Mudd, 1121 Pleasant View Rd., Millwood, KY 42762
(270) 879-6705 elvis@kynet.net
Clinton Payton, 116 John Boy Dr., Caneyville, KY 42721
(270) 879-0425 clinton_payton@hotmail.com

WOODLAWN

Ordained

Ronnie Carter, 1530 Alfton Greenhill Rd., Bowling Green, KY 42103
(270) 780-9850

Licensed

Jay Snoddy, 10615 East Olla Ave., Mesa, AZ 85212
(270) 792-4279

REVIVALS

Antioch – First Sunday night in July, 7:30 p.m.

Helper Brother Mark Horton

Becker Drive – Sunday Night June 10

Beech Grove – Friday July 20, 7:00 p.m.

Helper Brother Tim Shirley

Bethel – Third Wednesday night in August through Sunday, 7:00 p.m. except Sunday night 6:00 p.m.

Cedar Cross – When the Spirit leads

Drakes Creek – Fourth Sunday night in June, 7:00 p.m.

Helper Brother Rick Jones

Fairview – Second Sunday night in June, 7:00 p.m.

Helper Brother Billy Moran

Fairview Memorial – Friday night before the first Sunday in June, 7:00 p.m. except Sunday night 6:00 p.m.

Faith – Second Sunday night in July, 7:00 p.m.

Grace – Second Sunday night in July, 7:00 p.m.

Harvest – When the Spirit leads

Hillsdale – First Sunday night in June, 7:30 p.m.

Helper Brother G. W. Knight

Liberty – April 22-29 and August 5-12, 2007

Lyons – Spring – beginning April 8, 2007. Fall – beginning October 7, 2007, 7:00 p.m. except Sunday 6:00 p.m.

Madison – Fourth Sunday night in June 7:00 p.m.

Maple Grove No. 2 – Second Sunday night in July, 7:30 p.m. and 1:30 p.m., daily

Monoville – Third Sunday night in June, 7:00 p.m.

Mt. Lebanon – Third Sunday night June, 7:00 p.m.

Mt. Zion – Spring - third Sunday night in June, 7:00 p.m., Fall - third Sunday night in October, 7:00 p.m.

New Bethel – Third Sunday night in July, 7:00 p.m.

Old Macedonia – Fourth Sunday night in July 7:30 p.m.

Old Union – Spring – April 22-25th, 7:00 p.m. and 10:00 a.m., Summer- Friday night before the third Sunday in July 7:00 p.m., Fall - When the Spirit leads

Pleasant Grove – Second Sunday night in July, 7:00 p.m. except Sunday 6:00 p.m.

Pleasant Hill – Second Sunday night in July, 7:00 p.m.

Rocky Mound – First Sunday night in July, 7:00 p.m. and 11:00 a.m. daily

Helper Brother Don Curtis

Sardis – When the Spirit leads

Sulphur Fork – Third Sunday night in June, 7:00 p.m.

Union No. 1 – Third Sunday night July, 7:30 p.m.

Union No. 2 – Third Sunday night in July 7:30 p.m.

Helper Brother David Swindle

Unity – Spring – May 18, 19, 20 – Fall August 24, 25, 26, 7:00 p.m.

Walnut Grove – Second Sunday night in June 7:00 p.m.

Woodlawn – Second Sunday night in June 7:00 p.m.,

Helper Brother Dean Dyer

MISSIONARIES

Clerk's note - The association voted for the clerk to list all known missionaries, the church where they hold membership and the church treasurer in the minutes. There was no criteria given by the Association for determining who is to be considered a missionary or worthy of support. The following list should not be used as a determining factor.

This list is prepared for each church or person desiring to support mission work. Please use this list to become acquainted with the missionaries and their work and support mission work as the Lord leads.

ALASKA**Elder James A. Keen**

7536 Island Dr., Anchorage, AK 99504

(907) 333-2952 jamakeen@gci.net

Member of Victory Missionary Baptist Church, Hendersonville, TN working in a mission in Anchorage, AK: Sunday services are held on the campus at the University of Alaska, Anchorage.

Anchorage Missionary Baptist

PO Box 102077

Anchorage, AK 99510-2077

Elder Charles Pratt

17471 Beaujolais, Eagle River, AK 99577

(906) 696-9031 cpratt@gci.net

Pastor and member of:

North Star Missionary Baptist Church

Eagle River, AK 99577

ARIZONA**Brother Jay Snoddy**

10615 East Olla Ave., Mesa, AZ 85212

(480) 556-1854 jsnoddy1@cox.net

B.A.S.I.C. Missionary Baptist Mission

Member of Woodlawn Missionary Baptist Church

Offerings can be sent to:

Elder Ron Spurgeon, 751 Gregory Rd., Franklin, KY 42134

ARKANSAS**Brother Shane Briscoe**

County Road 88, Camden, AR 71701

Member preaching at New Bethel Missionary Baptist Church in Camden, AR that was organized in 2001

COLORADO**Elder Richard Crain**

PO Box 461301, Aurora, CO 80046-1301
(303) 766-7091

Member of Liberty Missionary Baptist Church, Norton, OH working in:
Pilgrim Way Fellowship Mission

FLORIDA

Cedars of Lebanon Missionary Baptist Church
3660 B North Frontage, Plant City, FL 33565
Searching for a pastor

Interim preacher: James McCabe
1175 W. Minnesota, Apt. 20, Deland FL 32720
(386) 837-6534

Clerk: Wanda Brawner
12522 River Birch Dr., Riverview, FL 33569
(813) 629-6129

Elder James McClellan

PO Box 513, Deland, FL 32721
(904) 734-2051

Pastor and Member of:
Palm Tree Missionary Baptist Church
1271 Keith Avenue
Deland, FL 32720

GEORGIA

Elder Paul Bryson

2701 Sample-Scales Road
Homer, GA 30547

(706) 677-3432 brysonp@alltel.net

Mission work under the authority of Union Hill Missionary Church, Homer, GA
International Radio Ministry

- Two short wave radio programs, one covers Southeast Asia, and one covers the Middle East including Africa and other countries, and
- One FM station in Nigeria covering 10 million people

Mission work in Nigeria; Romania; Ghana, West Africa; and Kenya, East Africa
Brother Bryson spends all of his time in this mission work. Love offerings for living expenses can be sent directly to him. Clerk's note: Brother and Sister Bryson have prescription expenses that are not covered by any insurance.

Radio Fund: Send funds direct to Brother Bryson to support the radio programs and a portion of his mission trips.

The Africa (including Ghana and Kenya) Fund: Robert and Nicole Lucas, 100 Bluebird La., Lafayette, TN 37083 (615) 688-8485 (covers the cost of church buildings and a portion of Brother Bryson's mission trips)

JAMAICA

Elder Rick Jones, Pastor

froggy1only@yahoo.com

Brother Sheldon Peart, Church Clerk

Craighead Old Timey Missionary Baptist of Jamaica

Christiana, PO Box 1694, Manchester, Jamaica, WI

Send financial support to:

Jamaica Fund, PO Box 572, Buffalo, MO 65622

JAPAN

Elder Koji Tajima

Hiroshima Nishi, PO Box 62

Hiroshima 733-91, Japan

Pastor and member of:

Koi Baptist Church

Hiroshima Nishi, PO Box 62

Hiroshima 733, Japan

KANSAS

Elder Lloyd Steinshouer

526 Whildin, Emporia, KS 66801-3552

(316) 343-2920

Pastor and member of:

Cedar Cross Missionary Baptist Church, Emporia, KS

Organized in 2000

KENTUCKY

Elder Brad Wheeler

Wheatherby Administration Building, Room 18, Bowling Green, KY 42101

H - (270) 393-8784, W - (270) 745-5339 brad.wheeler@wku.edu

Member of Old Union Missionary Baptist Church

A leader of a mission outreach of Old Union and Mt. Lebanon MBC:

Student Fellowship of Old Time Baptists

Western Kentucky University

1 Big Red Way

Bowling Green, KY 42101

Lexington, Kentucky (University of Kentucky area)

Lyons Missionary Baptist Church is sponsoring a mission in the area.

Contact: Elder Rick Huff, Pastor for information

OHIO

Elder Ivan Smith

Rt. 1, Box 55, Newport, OH 45768

(740) 473-2055

Pastor and member of:

Sardis Missionary Baptist Church

This church was Eureka Missionary Baptist Church of Eureka, WV. The body moved to Sardis, OH and changed the name of the church.

TENNESSEE

Elder Bobby Pitt

OLD FASHIONED GOSPEL HOUR

3946 Hwy. 25 West, Hartsville, TN 37074

(615-374-2723)

pitt6919@bellsouth.net

Member of Harvest Missionary Baptist Church, Hendersonville, TN

Brother and Sister Pitt and several other volunteers prepare a weekly, thirty-minute TV program featuring area churches. The program is on several stations covering Middle TN, Southern KY and East TN

Elder Eugene Brown, Director

Words of Hope Ministry:

International Radio Short Wave Broadcast,

PO Box 22, Hendersonville, TN 37075

(615) 824-5285

www.wordsofhope.org

Member of McFerrin Missionary Baptist Church

431 W Old Hickory Blvd., Madison, Tennessee 37115

Broadcasts fifteen-minute program, five time weekly covering fifty nations including: Europe, USA, Australia, Canada and West Africa.

Elder Eugene Porter

751 Perrigo Lane, Lafayette, TN 37083

(615) 666-2546

MacedonianCall@aol.com

Member of Antioch Missionary Baptist Church, Lafayette, TN

Publisher of "Macedonian Call", A Baptist Newsletter dedicated to our Missionaries published as funds permit

WEST VIRGINIA

Elder Stanley Keen

12 McGary Ave., Weston, WV 26452

(304) 269-0834

Pastor and member: Churchville Missionary Baptist Church, Churchville, WV

MISSIONARY BAPTIST ASSOCIATIONS

BARREN RIVER MISSIONARY BAPTIST ASSOCIATION - Thursday before the 4th Sunday in September at 10:00 a.m.

Moderator: Taylor Wilson, 4783 Radio Station Rd., Tompkinsville, KY 42167
(270) 487-5174

Clerk: Ralph Neal Whitlow

BETHEL MISSIONARY BAPTIST ASSOCIATION - Friday before the third Sunday in September at 7:00 p.m., Saturday at 10 a.m. and Sunday at 10 a.m.

Moderator: William Shoulders, 370 South Taft, Indianapolis, IN 46241
(317) 243-6159

Clerk: Jeremy York

BIG BEAR CREEK MISSIONARY BAPTIST ASSOCIATION - Saturday before the second Sunday in October continues Sunday, Monday and Tuesday.

Moderator: Keith Prince, 124 County Road 165, Moulton, AL 35650-7600
(256) 974-7898

Clerk: Keith L. Hood 428 Rainbow Dr., Double Springs, AL 35553
(205) 489-2343 keithhood@aol.com

ENON MISSIONARY BAPTIST ASSOCIATION - Friday before the third Sunday in October

Moderator: J. B. Shoulders, 1515 Hillwood Dr., Lafayette, TN 37083
(615) 666-4228

Clerk: Brad Carver, 159 Hunters La., Lebanon, TN 37087
(615) 443-3767

SILOAM MISSIONARY BAPTIST ASSOCIATION - Friday before the first Sunday in October at 10:00 a.m. and Saturday at 9:00 a.m.

Moderator: Billy Moran, 1585 Stafford Way, Bowling Green, KY 42103
(270) 782-0498 moranclan@insightbb.com

Clerk: Ottis Jones, 144 Nathan Forrest Dr., Hendersonville, TN 37075
(615) 822-3208 ottisjones@comcast.net

POLK COUNTY MISSIONARY BAPTIST ASSOCIATION - Tuesday & Wednesday after the Second Sunday in August

Moderator: Elder Gary W. Campbell, 4420 S 165th Rd, Bolivar, MO 65613
(417) 326-5926

Clerk: Brother Mike Richner, Pleasant Hope, MO 65725
(417) 467-2856

SOUTHWESTERN DISTRICT MISSIONARY BAPTIST ASSOCIATION - Friday before the second Sunday in October at 10:00 a.m. and Saturday

Moderator: Ray Smith, 19950 East Main St., Huntington, TN 37344
(731) 986-4717 raysmith72@hotmail.com

Clerk: Scott Carter, 400 Chickasaw Dr., Huntingdon, TN 38344
(731) 986-4701 scottcarter@charter.net

WISEMAN BAPTIST ASSOCIATION

Moderator: Kenneth Massey, 8638 Sawyer Brown Rd., Nashville, TN 37221
(615) 622-5352 brokmassey@aol.com

Clerk: Deric McClard, 32 Hightower Ct., Bowling Green, KY 42103
(270) 846-1449 dsmcclard@yahoo.com

Begins Friday after the third Sunday in October at 9:00 a.m. continues Saturday

HISTORICAL TABLE

Siloam Missionary Baptist Association was organized at Mt. Zion Baptist Church near Holland, Kentucky, Allen County, on November 28, 1952. The following is a brief record of the past sessions:

<u>Date</u>	<u>Place</u>	<u>Introductory</u>	<u>Memorial</u>	<u>Doctrinal</u>	<u>Moderator</u>	<u>Clerk</u>
1953	Siloam	Howard Taylor	F. W. Lambert	Lloyd Fishburn	N. C. Fuqua	F. W. Lambert
1954	Haysville	Enloe Jones	D. C. Russell	W. R. Overton	N. C. Fuqua	F. W. Lambert
1955	Mt. Zion	Huey Brooks	Lloyd Fishburn	N. C. Fuqua	N. C. Fuqua	F. W. Lambert
1956	Drakes Creek	Enloe Jones	Lloyd Fishburn	F. W. Lambert	N. C. Fuqua	F. W. Lambert
1957	Maple Grove 2	Huey Brooks	W. R. Overton	L. W. Smith	N. C. Fuqua	F. W. Lambert
1958	Old Union	C. D. Miller	Rex Hunt	F. W. Lambert	N. C. Fuqua	F. W. Lambert
1959	Fairview	James G. Beal	W. R. Overton	F. W. Lambert	N. C. Fuqua	F. W. Lambert
1960	Fairview Mem.	Huey Brooks	H. C. Vanderpool	F. W. Lambert	N. C. Fuqua	F. W. Lambert
1961	Macedonia	Enloe Jones	H. C. Vanderpool	F. W. Lambert	N. C. Fuqua	F. W. Lambert
1962	Rocky Mound	Wm. Johnson	H. C. Vanderpool	W. R. Overton	F. W. Lambert	H. C. Vanderpool
1963	Brattontown	Doc Johnson	H. C. Vanderpool	W. R. Overton	F. W. Lambert	H. C. Vanderpool
1964	Liberty	L. W. Smith	H. C. Vanderpool	W. R. Overton	F. W. Lambert	H. C. Vanderpool
1965	Long Creek	D. C. Barton	Eugene Brown	W. R. Overton	F. W. Lambert	H. C. Vanderpool
1966	Macedonia	W. E. Massey	James G. Beal	J. D. Birdwell	F. W. Lambert	H. C. Vanderpool
1967	Red Hill	Wm. Johnson	H. C. Vanderpool	F. W. Lambert	F. W. Lambert	H. C. Vanderpool
1968	Mt. Zion	Calvin Perrigo	H. C. Vanderpool	F. W. Lambert	F. W. Lambert	H. C. Vanderpool
1969	Grace	J. D. Sanders	H. C. Vanderpool	F. W. Lambert	F. W. Lambert	H. C. Vanderpool
1970	Lyons	L. W. Smith	H. C. Vanderpool	F. W. Lambert	F. W. Lambert	H. C. Vanderpool
1971	Siloam	Doug Curtis	H. C. Vanderpool	F. W. Lambert	F. W. Lambert	H. C. Vanderpool
1972	Old Union	Kenneth Massey	H. C. Vanderpool	F. W. Lambert	F. W. Lambert	H. C. Vanderpool
1973	Rocky Mound	Kenneth Davis	H. C. Vanderpool	F. W. Lambert	F. W. Lambert	H. C. Vanderpool
1974	Old Macedonia	Doug Curtis	Kenneth Massey	F. W. Lambert	F. W. Lambert	Kenneth Massey
1975	Faith	Don Curtis	Kenneth Massey	F. W. Lambert	F. W. Lambert	Kenneth Massey
1976	Fairview Mem.	William Shoulders	Kenneth Massey	F. W. Lambert	F. W. Lambert	Kenneth Massey
1977	Brattontown	Rex Hunt	Don Curtis	W. T. Russell	Doug Curtis	Kenneth Massey
1978	Mt. Zion	Jerry Reynolds	Kenneth Davis	E. G. Williams	W. T. Russell	Don Curtis

HISTORICAL TABLE (continued)

<u>Date</u>	<u>Place</u>	<u>Introductory</u>	<u>Memorial</u>	<u>Doctrinal</u>	<u>Moderator</u>	<u>Clerk</u>
1979	Madison	Bernard Skaggs	Doug Curtis	F. W. Lambert	W. T. Russell	Don Curtis
1980	Macedonia	L. W. Smith	Paul Bryson	W. T. Russell	W. T. Russell	Don Curtis
1981	Pleasant Hill	Doug Curtis	Charles Patterson	Jerry Reynolds	W. T. Russell	Don Curtis
1982	Maple Grove 2	D. C. Barton	L. W. Smith	F. W. Lambert	W. T. Russell	Don Curtis
1983	Drakes Creek	Don Curtis	Paul Bryson	Billy Moran	W. T. Russell	Don Curtis
1984	Lyons	Lynn Stapleton	Darrell Hicks	Rex Hunt	W. T. Russell	Don Curtis
1985	Long Creek	Berlin Roy	Billy Moran	Don Curtis	Doug Curtis	Don Curtis
1986	Mt. Lebanon	Thomas Earl Roark	Paul Bryson	Doug Curtis	Doug Curtis	Don Curtis
1987	Old Union	Charles Stapleton	Ronald Delk	Billy Moran	Doug Curtis	Don Curtis
1988	Mt. Zion	Gerald Cherry	Doug Matthews	Paul Bryson	Doug Curtis	Don Curtis
1989	Cedar Cross	Neal Forshee	G. W. Knight	Thomas Earl Roark	Billy Moran	Clifford Hayes
1990	Grace	Danny Chandler	David Swindle	Jerry Reynolds	Billy Moran	Clifford Hayes
1991	Fairview Mem.	Dean Dyer	Gary Fisher	Terry Patterson	Billy Moran	Clifford Hayes
1992	Mt. Juliet	Roy Mullins	Bernard Skaggs	Billy Moran	Billy Moran	Clifford Hayes
1993	Lyons	G. W. Knight	David Swindle	Rex Hunt	Billy Moran	Clifford Hayes
1994	New Zion	Ron Spurgeon	Richard Wilson	H. C. Vanderpool	Billy Moran	Clifford Hayes
1995	Old Union	Kenneth Summers	Terry Patterson	Kenneth Davis	Billy Moran	Clifford Hayes
1996	Antioch	Ensley Wright	Chris Solomon	Doug Curtis	Billy Moran	Clifford Hayes
1997	Lyons	Jeremy Wilson	Tom Carter	H. C. Vanderpool	Billy Moran	Clifford Hayes
1998	Bethel	Walter Andrews	Rodney Carter	G. W. Knight	Billy Moran	Clifford Hayes
1999	Mt. Lebanon	Rick Huskins	Vernon Roark	Doug Matthews	Billy Moran	Clifford Hayes
2000	Fairview Mem.	Danny Holland	G. W. Knight	Hilman Duncan	Billy Moran	Clifford Hayes
2001	Harvest	Don Curtis	Ron Spurogen	Roy G. Mullins Jr.	Billy Moran	Ottis Jones
2002	Mt. Zion	Steven Skinner	Rick Huskins	Ricky Huff	Billy Moran	Ottis Jones
2003	Lyons	James Shoulders	Roy G. Mullins Jr.	William House	Billy Moran	Ottis Jones
2004	Old Union	Marcus Spicer	H. C. Vanderpool	Rodney Carter	Billy Moran	Ottis Jones
2005	Old Macedonia	Glen Webster	Roger Carter	Rick Huskins	Billy Moran	Ottis Jones
2006	Sulphur Fork	Dean Sircy	Ronald Delk	Jerry Reynolds	Billy Moran	Ottis Jones

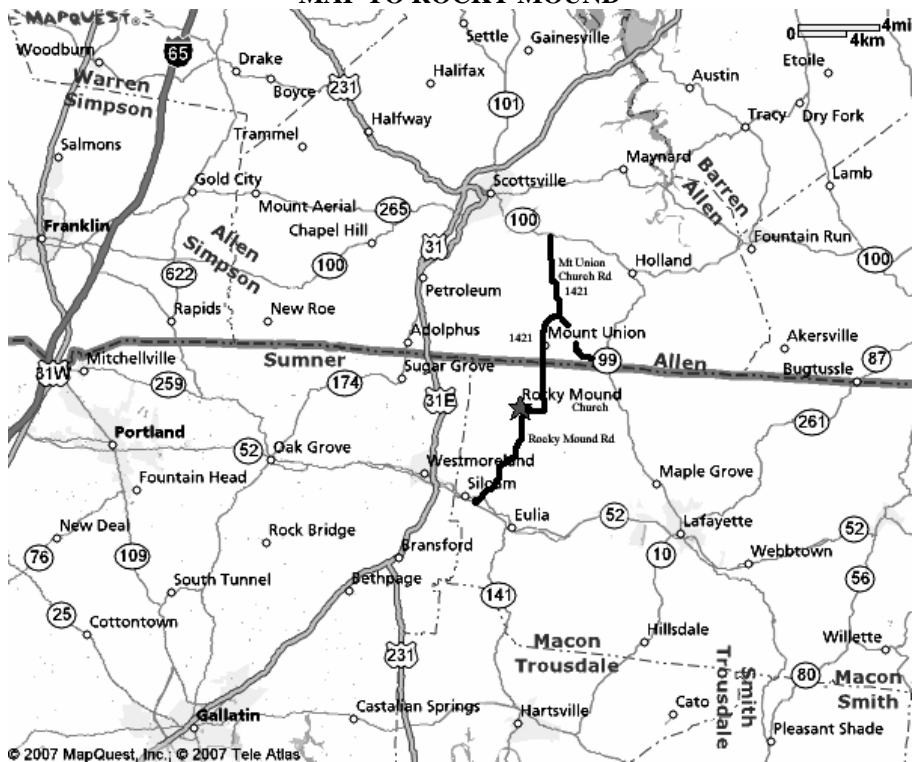
STATISTICAL TABLE

Church	Year Organized	Meeting Days	Professions of Faith	Membership Gains				Membership Losses			Present Membership	Sunday School Role	Number of Teachers	Value of Church Property
				Baptism	Letters	Restorations	State-ments	Letters	Expul-sions	Deaths				
Antioch	1874	All	5	9	14	0	0	6	2	4	308	40	4	300,000
Becker Drive	1961	All	1	1	3	0	0	0	0	2	106	42	7	190,000
Beech Grove	1855	1,2,3,4	1	2	0	0	0	0	0	0	91	40	3	240,000
Bethel	1960	All	0	0	0	0	0	0	0	0	59	28	3	300,000
Cedar Cross	1923	All	8	8	6	0	0	3	0	3	222	-	10	125,000
Drakes Creek	1944	1,2,3,4	3	3	0	0	0	2	1	3	170	64	5	150,000
Fairview	1951	All	5	5	8	2	0	5	0	1	88	35	5	230,000
Fairview Memorial	1924	All	4	6	1	0	0	0	1	4	383	140	8	830,000
Faith	1955	All	0	0	4	0	0	1	0	0	156	52	6	500,000
Grace	1955	All	0	0	2	0	0	0	0	1	109	20	6	550,000
Harvest	1980	All	0	3	6	0	0	0	0	0	101	37	6	500,000
Hillsdale	1881	All	0	0	0	3	0	4	0	0	80	23	6	-
Liberty	1957	All	1	0	0	0	0	0	2	1	72	35	4	250,000
Lyons	1953	All	3	2	0	1	0	1	1	1	255	41	4	475,000
Madison	1962	All	2	1	0	0	0	2	0	2	117	40	2	225,000
Maple Grove #2	1947	All	6	4	0	0	4	6	1	5	229	45	5	131,600
Monoville	1990	All	1	0	2	0	0	0	0	0	38	21	2	60,000
Mt. Lebanon	1886	All	1	1	2	0	0	2	1	4	139	81	7	773,778
Mt. Zion	1888	All	4	4	3	0	0	7	2	0	163	70	5	250,000
New Bethel	1872	All	1	1	1	0	0	6	0	1	220	80	6	265,000
Old Macedonia	1873	All	6	2	1	1	0	3	0	1	111	-	-	115,000
Old Time	1976	All	0	1	2	0	0	0	0	0	30	38	3	100,000
Old Union	1795	All	1	1	0	0	0	2	0	0	309	68	8	500,000
Pleasant Grove	1881	All	0	2	0	0	0	4	0	1	57	30	2	100,000
Pleasant Hill	1840	All	5	6	3	1	0	0	0	0	-	30	5	102,500
Rocky Mound	1885	All	4	3	4	1	0	2	3	4	293	131	6	575,000
Sardis	1989	All	0	0	0	0	0	0	2	1	17	9	3	80,000
Sulphur Fork	1888	All	0	0	2	0	0	0	0	0	97	57	12	428,000
Union #1	1853	1,3	0	0	0	0	0	0	0	3	136	10	2	200,000
Union #2	1905	All	0	2	0	0	0	2	0	4	138	35	6	170,000
Unity	1997	All	4	2	2	0	0	0	0	2	47	28	5	195,000
Walnut Grove	1908	All	0	0	0	0	0	3	0	0	79	34	3	90,000
Woodlawn	1991	All	0	2	0	0	2	0	0	0	61	32	4	90,000
TOTALS			66	71	66	9	6	61	16	48	4,481	1,436	163	\$9,090,878

FINANCIAL TABLE

Church	Missions	Benevo- lence	Paid Pastor	Revival Helper	Visiting Ministers	Building & Repairs	Printing Fund	All Other Causes	Total
Antioch	10,040	2,420	23,916	2,435	3,268	16,433	75	1,173	59,760
Becker Drive	1,885	147	24,600	1,097	1,475	12,880	75	1,302	43,461
Beech Grove	440	150	10,493	893	200	18,730	35	1,266	32,206
Bethel	600	500	13,000	500	1,200	10,725	75	7,047	33,647
Cedar Cross	10,527	6,537	-	-	-	0	40	-	17,104
Drakes Creek	6,000	-	12,000	2,424	1,361	0	75	-	21,860
Fairview	3,386	3,023	32,309	3,422	5,308	14,867	60	6,972	69,345
Fairview Memorial	45,325	12,543	94,886	3,280	5,760	12,211	300	22,547	196,852
Faith (KY)	1,234	230	10,307	330	1,259	654	50	16,263	30,326
Grace	500	-	-	500	5,200	1,500	45	2,000	9,745
Harvest	1,800	0	20,700	819	1,400	9,255	50	4,491	38,515
Hillsdale	2,400	0	7,000	0	L/O	10,000	50	1,200	20,650
Liberty	675	259	14,963	0	300	4,755	75	6,950	27,977
Lyons	8,300	545	52,247	3,427	1,433	20,534	200	6,061	92,747
Madison	1,000	1,056	9,543	1,141	729	16,755	100	215	30,539
Maple Grove #2	6,092	0	21,305	1,904	2,120	1,361	100	2,484	35,366
Monroville	1,500	5,445	1,099	1,200	0	0	50	2,696	11,990
Mt. Lebanon	3,950	3,401	31,653	1,989	2,400	2,375	75	96,762	142,605
Mt. Zion	16,050	500	19,556	2,960	3,309	15,118	100	554	58,147
New Bethel	6,683	250	3,700	1,500	4,728	-	50	-	16,911
Old Macedonia	5,658	401	9,417	1,121	1,405	1,905	75	4,538	24,520
Old Time	3,213	1,190	570	400	525	4,255	35	930	11,118
Old Union	12,406	2,919	49,121	2,194	2,573	38,618	150	7,713	115,694
Pleasant Grove	3,744	250	4,116	707	1,547	339	30	4,787	15,519
Pleasant Hill	1,440	3,466	7,701	750	389	431	50	10,849	25,075
Rocky Mound	4,304	7,854	16,089	2,359	7,504	17,492	0	23,681	79,283
Sardis	600	100	2,525	300	130	4,600	25	820	9,100
Sulphur Fork	3,447	1,995	17,067	660	1,783	23,514	50	10,071	58,587
Union #1	900	1,000	6,752	890	760	918	50	5,685	16,955
Union #2	3,450	90	13,943	760	2,248	8,405	50	1,530	30,476
Unity	4,300	859	10,500	2,108	825	764	50	24,410	43,816
Walnut Grove	7,734	-	13,500	1,100	1,175	3,172	25	6,857	33,563
Woodlawn	705	-	-	300	-	3,130	50	0	4,185
TOTALS	\$ 180,287	\$ 57,131	\$ 554,575	\$ 43,470	\$ 62,314	\$ 275,694	\$ 2,320	\$ 281,853	\$1,457,645

MAP TO ROCKY MOUND



From Westmoreland, TN, travel east on highway 52 approximately three miles and turn North on Rocky Mound Rd. (across from Macon Bank and Trust). Travel approximately five miles to the church.

From Scottsville, KY, travel east on Highway 100 approximately three miles and turn south on 1421. After approximately seven miles, Rd. 1421 will turn into Rocky Mound Rd at the state line. Continue on Rocky Mound Rd. approximately three miles to the church.