

SILOAM MISSIONARY BAPTIST ASSOCIATION

**Fifty-seventh annual session
October 2nd and 3rd, 2009**

**CONVENED WITH
FAIRVIEW
MISSIONARY BAPTIST CHURCH**
Woodburn, KY

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The next session will convene at
ANTIOCH MISSIONARY BAPTIST CHURCH
6659 Galen Road
Lafayette, TN 37083
Beginning, 10:00 a.m. Friday October 1, 2010

SATURDAY MORNING - 9:00 a.m.

5. **“In God We Trust” - Our Responsibility To Our Country**

Brother Clyde Harwood - Chairman
Brother Wayne Strode
Brother Damon Carlock

Alternate Topic - **How We Can Practice Church Discipline Without
Destroying Our Churches**

Elder Dean Dyer - Chairman
Elder Jerry Miller
Elder Ronald Delk, Jr.

6. **Resolutions**

Elder Phil Creecy - Chairman
Brother Tony Day
Elder David Witty

7. **Correspondence**

Brother Hillis Swindle - Chairman
Brother Andy Knight
Brother Tom King

8. **Treasurer’s Report**

Elder Anthony Barber- Chairman
Elder Danny Holland

9. **Order of Business**

Assistant Moderator - Chairman
Assistant Clerk
Assistant Treasurer

Old Business

New Business

DOCTRINAL SERMON

Alternate

Elder Rick Huff

Elder Jason Stotler

Reading of Minutes

Adjournment

FAIRVIEW MISSIONARY BAPTIST CHURCH

In the fall of 1950, Elder L. W. Smith and Elder H. C. Vanderpool came into Woodburn, Kentucky community in search of a place to conduct a revival meeting. There was an old theatre building in the center of the business district where the owner, a Mr. Tresh, showed movies twice a week. This gentleman offered to let the ministers have the theater for the meeting except Thursday and Saturday nights when he would be showing movies.

Some of the brethren who came with the two ministers did not think it would be a good idea to dismiss church services two nights a week for movies to be shown. Elder Vanderpool said, "I'd rather have a place to preach five nights a week than not to have a place at all." After some discussion the other brethren agreed. The revival was announced around in the community. The meeting began on Sunday night, October 15, 1950. Elder Smith and Elder Vanderpool did the preaching and Elder D.C. Russell led the singing.

On Wednesday night of the first week it was announced that there would not be any services on Thursday night, but for everyone to come back on Friday night which was to be between the two movie showings. To the surprise of the preachers, when they arrived on Friday night, Mr. Tresh, the owner of the theatre, met the preachers outside and told them to go ahead and have services on Saturday night and also all nights next week, that he would not be showing any movies. So, the meeting went on for two full weeks and only one night was missed for the show. During the meeting seven souls were saved including a number of adults.

After the revival Elder Vanderpool began some pastoral work in Overton county, Tennessee and Elder Smith preached part-time in various buildings in the Woodburn Community. There was an interest among the attendants of the mission to organize a church. There was a Methodist church building on College Street in the village and this is where the organizational meeting was held on April 27th, 1951.

On the aforementioned day of the organization, a group of old time Christians came together for the purpose of organizing a Baptist Church at Woodburn, Kentucky. A number of churches had been invited and the following were present:

Drakes Creek Missionary Baptist Church, Fifth Street Church (Fairview Memorial Missionary Baptist Church), Meadorville Church, New Bethel Missionary Baptist Church, Goodlettsville, TN, Union Hill Church, Siloam Church, Plano Church, Mt. Zion Missionary Baptist Church, Bay's Fork Church, and Salem Church.

Once the church was organized, Brother L. W. Smith was elected as pastor and Brother C.E. Taylor was elected clerk.

The day of the church organization brought together seven covenanted charter members of local visible Baptized Believers from Sister Churches of like faith and order. The following Brothers and Sisters were granted Letters of Authorization from Fifth Street (Fairview Memorial Missionary Baptist Church) Bowling Green, KY: Sister Henrietta Belcher, Brother C. E. Taylor; Hillsdale,

Franklin, KY: Sister Mallie Russell; Mt. Zion, Holland, KY: Sister Daisy Johnson; Old Union: Sister Gladys Perry, Sister Lena McPeak, and Brother Billy McPeak.

The following members united with the Church by letter or experience and baptism after it was organized: Brother J. M. Stinson, Sister Pearl Stinson, Brother Noah Johnson, Sister Bettie Green, Sister Ella Guffey, Brother Roy McPeak, Brother William McPeak, Brother Aubrey Lee Johnson, Brother George W. McPeak, Sister Gladys Russell, Elder Edgar Cowles, Sister Virginia Cowles, Sister Jean H. Clark, Deacon Robert F. Pirtle, Sister Mary E. Pirtle, Brother Herman Clark, Brother J. B. Clark, Sister Bell Allen, Sister Orangie Stahl, Sister Barbara Perry, Sister Della Pippin, and Sister Goldie Clark.

The statistics of the church from April 1951 to November 2009 has been blessed with 114 candidates baptized into the fellowship of Fairview Missionary Baptist Church. The church has lost 52 members by death during the same period. The church organized with seven charter members. Today, the church has 117 members.

The church has had the following pastors serve: Elder L. W. Smith, April 1951 – August 1960; Elder William Johnson, September 1960 – December 1964; Elder C. B. Huddleston, January 1965 – December 1967; Elder Jimmy Suttle, January 1968 – December 1972; Elder Jesse Farley, Jr., January 1973 – December 1974; Elder Earl Patterson, January 1975 – December 1975; Elder Bernard Skaggs, March 1976 – December 1980; Elder Doug Matthews, January 1981 – December 1988; Elder Tommie Parkhurst, February 1989 – August 1990; Elder Doug Matthews, October 1990 – December 2000; Elder H. C. Vanderpool, January 2001 – July 2005; Elder Ronald G. “Brother Ron” Spurgeon, September 2005 to Present.

As of this date, November 2009, the church has been recently blessed to have seven ministers to hold membership in Fairview Missionary Baptist Church: Elder Ron Spurgeon, Brother David Price, Brother Adam Price, Brother Travis Garner, Brother Evan “Luke” Spurgeon, Brother Terry Knight, and Brother Don Rich.

The first house of worship was a frame building 30' X 40' and the first service held there was February 23rd, 1953. On July 2nd, 1987 this building burned and suffered damage from the fire. From July 5th, 1987 through May 8th, 1988, Fairview Church worshipped in the Woodburn City Hall while a new building was being constructed. The new building, the present one, was built on property that was purchased across Highway 240 from where the old building was.

A beautiful brick house of worship was built with auditorium, Sunday School rooms, Kitchen, Fellowship Hall, vestibule and restrooms. In the fall of 2000 a baptistery, dressing rooms and space for an office and library were added.

The new brick building was dedicated on Sunday, December 4th, 1988. Seven of the former eight pastors were present as was Elder H. C. Vanderpool who assisted in the early mission work of the church. Out of the seven charter members of the church, only two were still living at the time. They were Sister Gladys Perry and Sister Daisy Johnson. Both have gone to be with the Lord since that day.

On Sunday, April 30th, 1995, the church had all-day services. Regular Sunday school and worship services were conducted in the morning, during this time the note which the church had made for a loan to rebuild in 1987 and 1988,

was burned, as the debt was paid off. After a bountiful lunch the church had a number of talks and singing in the afternoon. This was a wonderful day for these dedicated Baptists. This was during the pastorate of Elder Doug Matthews.

When the church was new it had services one Sunday per month. Later on they had services two Sundays each month. The church went to Full-time services in November, 1965 during the pastorate of Elder C. B. Huddleston.

Fairview Church represented in the Wiseman Missionary Baptist Association in 1951 and 1952. In 1953, she became a constituent member of the Siloam Missionary Baptist Association when it was organized on November 28th, 1953 at Mt. Zion Missionary Baptist Church at Holland, Kentucky in Allen County. It has represented in this Association annually since that date. Fairview Church was host to the Association in 1959, and 50 years later in 2009 was honored to host a wonderful Spirit Filled Association.

Fairview Church has supported Missions throughout the years. On September 8th, 1974, Fairview extended an arm to a Mission in Allen County, Kentucky and this Mission was organized into Mt. Gilead Missionary Baptist Church on June 29th, 1975 with 13 charter members. At present Fairview supports home and foreign missions in Africa, Jamaica, and Japan. The church also has a Nursing Home ministry the first Sunday of each month at the Hopkins Nursing Home, Woodburn, Kentucky led by Brother David Price and the other ministers of the church. Fairview has a weekly TV program on TV Cable 25 in Bowling Green, Kentucky which is conducted by Brother David Price, and participates at least annually on the Old Fashion Gospel Hour Program, Hartsville, Tennessee.

Fairview Missionary Baptist Church has humbly tried to serve the Woodburn Community since the day the church was organized. The main focus of the church is to Spread the Gospel of The Lord Jesus Christ and seek the salvation of Kindred, Friends, and Neighbors in the Old Fashion method of sinners seeking the Lord until they are assured of eternal salvation. The second focus of the church is to Worship The Lord in Spirit and Truth and adhere to the leadership of the Holy Spirit. It is our sincere desire for the church to remain in Unity and One Accord, until The Lord Returns to take His Bride away and destroys the World as we know it.

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 reprov'd 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.

* The Association will contribute annually, from the Association treasury, one thousand dollars to the host church to assist in the expenses of hosting the session.

* The Association will contribute annually, from the Association treasury, five hundred dollars to the clerk for costs associated with printing and distributing the minutes.

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 sinners; 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 8:31; 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 57th session of the Siloam Missionary Baptist Association convened at Fairview Missionary Baptist Church, Woodburn, KY at 10 AM on Friday, October 2, 2009. The association opened with a welcome by Brother Billy Moran. Brother Wayne Strode accompanied by Brother Cary Kemp led “Heavenly Love” and “Land Where Living Waters Flow.”

Brother Moran then came forward and welcomed the messengers of the Siloam Association and the churches they represent. He then welcomed visitors and especially welcomed the missionaries in attendance. Brother Moran then thanked Fairview Missionary Baptist Church for hosting this Association meeting saying how the church began as a revival work by Brothers Levy Smith and H.C. Vanderpool, acknowledging Brother Vanderpool being in attendance. Brother Moran called on him to lead in prayer.

Brother Moran then asked Brother Ron Spurgeon, pastor of Fairview Missionary Baptist Church, to come forward for remarks. After welcoming everyone, he thanked everyone for coming today and thanked the church and community for assisting in this work. Brother Moran then asked Brother Donnie Hines to lead a song. “Canaanland is Just in Sight” was sung with Brother Kemp accompanying on the piano.

Brother Moran then introduced Brother Michael Reid, giving a brief history of Brother Reid’s life. He spoke of his being saved, called to preach, mission work, and pastoring. Brother Moran then asked for all to pray for him as he came forward to preach the introductory sermon.

INTRODUCTORY SERMON

Brother Reid came forward thanking the association for the opportunity to preach and asking all to pray. He said the topic of his sermon is fellowship. He spoke of how wonderful it is to see all that are here fellowshiping together and though everyone has a distinct personality we are still able to fellowship. He then took for a scripture lesson Ephesians 3:1-9. He spoke on the difference of people in the scripture he read. He told how Peter was able to overcome prejudice to be able to go to the Gentiles. He spoke of the differences between the Jews and Gentiles and how through Christ and by the grace of God they were brought together.

He spoke of the mystery of fellowship. He said our fellowship is to be centered on Jesus Christ and when we are humbled by God’s grace we can have fellowship. He then spoke of his work in Alaska and the great diversity of people there but a great fellowship. He said when we keep Christ the center of our will we will get along. We must keep him as the chief cornerstone for fellowship to work. Though sin is in our lives we must stay spiritually minded. If there is discord in churches then Jesus is being left out. He is the answer, not the problem. We can have many different thoughts from each other, but Christ will work it out if we let Him.

Brother Reid then spoke of our love for each other. He said that we are born in sin, but Jesus was born sinless. Jesus wants fellowship with us. The only

way that can happen is for us to be saved. He will fellowship us personally when we let Him in. Many places this can happen, but God will always be there. Brother Reid spoke of how the Lord had fellowship with him on the road back from Florida and even this morning. Sometimes we need to have a close fellowship with the Lord. We need to get in our closet to fellowship with Him. How wonderful it would have been to be in the time Christ walked on this Earth, but we can still walk with Him today. He spoke of the fellowship on the cross. Even in his death he was fellowshiping. He fellowshiped with the thief on the cross. We all might not like each other today, but someday when we get to Heaven we will. He closed by reading I John 1:1-7.

Brother Moran came forward thanking God for the good sermon. Brother Moran then asked Brother Carter, the clerk, to call the roll.

PERMANENT ORGANIZATION

Messengers were present both days, unless noted Friday (f) or Saturday (s) were as follows:

Antioch: Michael Horton, Nicky Wilson, Hillas Swindle

Becker Drive: Roy G. Mullins, Jr., Rick Pellerin, Billy Faust

Beech Grove: Berlon Roy (f), Troy Deckard (f), Dillard Rigsby (f)

Bethel: Glen Webster (f)

Cedar Cross: Richard Perkins, John Whitney (f), Dale Martin

Drakes Creek: David Witty (f), Leon Herrington, Carl Moody

Eureka: John Butler, Danny Chandler

Fair Haven: Ivan Smith, Gene Lowther

Fairview: Ron Spurgeon, David Price, Paul Elmore

Fairview Memorial: Jerry Miller, Billy Moran, Ensley Wright

Faith: Danny Holland, Aubrey Johnson, Roger Carter

Grace: A.J. Doss, Jimmy Doss, Jackie Doss

Harvest: Mike Reid, Mike House, Tony Johnson

Hillsdale: Eddie Toney, Lanny Spears, Cliff Spears

Liberty: Jason Stotler, Matthew Bacon

Lyons: Neal Forshee, Cecil Armstrong (f), Robert Watkins, David Huff (s)

Madison: G.W. Knight, Charles Davis, William House

Maple Grove #2: Cary Kemp, Darrel Law (f), Carl Kemp (f)

Monoville: Troy Ramsey, Jason Wheeley, Kenneth Summers (f), Dustin Summers (s)

Mt. Lebanon: Jeffrey Elliott, Daniel Douglas, Cory Glass (f)

Mt. Zion: Clyde Harwood, Jr.

New Bethel: William Shockley, Jimmy Siddens, Tim Saylor

Old Macedonia: Jarvis Rippy, Noah Rippy, Jr., Tim Bonds

Old Time: Phil Creecy

Old Union: Stephen Skinner, Jackie Wheet, Chris Cline

Pleasant Grove: Ray Owen, Anthony Barber

Pleasant Hill: Van Blankenship, John Marlin

Rocky Mound: Charles Wilkerson (f)

Sulphur Fork: Rick Huff (s), Dustin Perry (f)

Union #1: None.

Union #2: Billy Adams (f), Gary Witcher (f), Rollin Bacon

Unity: None.

Walnut Grove: Brad Whittemore, Robert Hawkins

White Hill: Monty Shoulders (f), Jason Osborne, Steve Samson, Gary Holliday (s)

Woodlawn: James Gann

ELECTION OF OFFICERS

After roll call, Brother Moran said we have enough for quorum and went into electing officers for this year. Those elected were as follows:

Moderator – Brother Billy Moran

Assistant Moderator – Brother Stephen Skinner

Clerk – Brother Roger Carter

Assistant Clerk - Brother G.W. Knight

Treasurer – Brother Anthony Barber

Assistant Treasurer – Brother Danny Holland

PETITIONARY LETTERS

Brother Moran asked for petitionary letters. Letter by Cedar Grove Missionary Baptist Church, Gallatin, TN was presented. After clerk read letter, motion and second to seat Cedar Grove in association. After request for a brief history of the church given by Brother Jerry Russell, motion carried. Brother Moran gave the right hand to their pastor and messengers on behalf of the association.

SELECTION OF PREACHERS FOR 2009 SESSION

Introductory Sermon – Brother C.L. “Dee” Russell

Alternate – Brother Jason Osborne

Memorial Sermon – Brother G.W. Knight

Alternate – Brother Ron Spurgeon

Doctrinal Sermon – Brother Rick Huff

Alternate – Brother Jason Stotler

MEETING PLACE FOR THE YEAR 2010

Antioch Missionary Baptist Church and Maple Grove #2 Missionary Baptist Church both brought invitations to hold association. Antioch was elected to hold association in 2010.

Brother Moran recognized visitors as follows:

Brother Don Curtis – Buffalo Springs MBC, Westmoreland, TN

Brother Melvin Self – Elk Creek MBC, Cumberland City, TN

Brother James Downs – Elk Creek MBC, Cumberland City, TN

Sister Lavern Downs – Elk Creek MBC, Cumberland City, TN

Sister Bernice Lang – Elk Creek MBC, Cumberland City, TN

Brother Don Hines – McFerrin MBC, Madison, TN

Brother H.C. Vanderpool – Victory MBC, Hendersonville, TN

Sister Alta Vanderpool – Victory MBC, Hendersonville, TN

Brother Bradley Hicks, Bethel Association clerk – Outreach MBC, Camby, IN

Brother Chris Jones, Bethel Association moderator – Friendship MBC, Columbus, IN

Brother Kenneth Finn – Hillsdale MBC, Franklin, KY

Brother Kevin Haley – Unity MBC, Bowling Green, KY

Brother Darrell Hicks, Bethel Association – Faith MBC, Franklin, IN

Brother Gary Smith, Bethel Association – Whiteland MBC, Whiteland, IN

Brother Larry Gregory, Wiseman Association – New Zion MBC, Putnam Co., TN

Brother Gene Watkins – Smyrna MBC, Louisville, KY

After comments from Brother Moran and announcements, Brother W. G. Massey led a song accompanied by his wife on the piano. Brother Reid and the messengers of Cedar Grove came forward and everyone came around to shake hands. Songs sung were “Where the Roses Never Fade,” “When I’ve Traveled My Last Mile,” “Amazing Grace,” and “When We All Get to Heaven.”

Motion and second to adjourn for lunch. Brother Moran called on Brother Chris Jones to dismiss in prayer and to ask the Lord to bless the food.

FRIDAY AFTERNOON PROCEEDINGS

After wonderful fellowship and a bountiful meal supplied by members of Fairview MBC, the association reconvened. Brother Melvin Self led singing accompanied by Brother Kemp on the piano. “He Set Me Free” and “Won’t It Be Wonderful There” were sung.

After Brother Moran thanked Fairview MBC for the bountiful meal served, he called on Brother William House to lead in prayer. Brother Moran then asked the clerk to read the Rules of Decorum. Brother Moran then proceeded with the reports.

REPORTS

MISSIONS

Brother David Swindle read the report as follows:

Introduction

Biblical principles, exhortations, and doctrines are delivered from enumerable pulpits regularly. True, Divinely inspired pastors and lay ministers profess eternal truths with each one containing a seed of scripture as its root. Among the moments offered preaching the gospel, there are instances of the Spirit that cannot be explained or forgotten. In these minutes sometimes seconds, it seems as though an hundred doves from heaven descend and rest on the shoulders of every kneeling child of God. When God’s children refuse to be denied the riches that were promised when Christ ascended and approach the throne of Grace together touching and agreeing in a procession of unremitting faith, the omnipotent Father continually blesses. He bestows gifts in unspeakable measure. When you have seen a once sinful, yet redeemed man lay down his will and open his heart and mouth as a vessel

of God's Word, you are listening to manna drip onto the hearts of the congregation blessing the redeemed and convicting the repentant lost. You have witnessed the mission. This is our mission.

In the thatch huts of Jamaica, the steel metal buildings of the Midwest, and the historic districts of Romania, this mission is expressed in every language, but understood universally as one language, God's language. It is the still, small voice. Every field is a mission field. It does not have to have sugar cane growing in cheaply irrigated rows or makeshift metal buildings built on the edge of civilization to be reserved as a mission field. Until the graves burst with a unified exhalation of victory and view the Son with honor from the eastern skies, each church is on the mission field. If the history of the Middle East, of Jerusalem, of New England and even local churches express anything, it expresses one truth. We will continually be bombarded by the poisonous arrows of Satan and the carnal suggestions of disbelief. We will always be on the battlefield. Any church congregation that believes it is not subject to the consequences of an unfaithful, lethargic walk with God is deceived. It is a short walk. Our great work is to preach the Gospel to every creature. There is a two-fold approach, to establish independent churches and extend nomadic missions to areas that are beyond the scope of the independent churches.

A Call for Perpetuity

A fundamental doctrine of the Missionary Baptist faith is the belief of the direct lineage of successive churches from the establishment of the first church by Christ and His Apostles to the present grouping of churches today. Some congregations have withered into extinction while others have thrived for centuries, but each true church has derived its legitimacy from the extension of an established, independent body. The perpetuity of Christ's church is not only a testament to His promise of enduring presence, but a method of spreading the gospel to the entire earth and fulfilling the Great Commission as directed by our Lord.

The importance of this perpetuity is evident in the symbolic meaning and practical function of the true church. Akin to Solomon's Temple, each independent, true church is the House of God. Paul expresses in his first letter to Timothy the familial relationship of the missionary and the new church as well as the evidence of the church as the sacred habitation of God by writing, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth." (1 Timothy 3:15)

The church, which is the house of God, is a building fitly framed together for a habitation of God through the Spirit to support the stay of truth in the world. That the church may be a fit repository for truth and a fit means of propagating truth, God has endowed it with a sacredness above all human institutions making it His dwelling with men through the Spirit.

The church, "His habitation", is trusted with His revealed word in a very special manner, hence the earnest words of Jude, the servant of Christ, saying "It was needful for me to write unto you and to exhort you that ye should earnestly contend for the faith which was once delivered unto the saints." (Jude v.3)

A Baptist preacher of old once wrote, "Baptist believing that they hold the truth, nothing more or less, they desire it to be universally received. To yield this desire is to give up the desire to exist."

The Prophetic Endowment of The True Church

The enduring perpetuity of the true church is the fulfillment of a long-standing and continually unfolding prophecy. A cedar that supersedes analogy is discussed in a prophecy delivered by Ezekiel. "Thus saith the Lord GOD; I will also take of the highest branch of the high cedar, and will set [it]; I will crop off from the top of his young twigs a tender one, and will plant [it] upon an high mountain and eminent: In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done [it]." (Ezekiel 17:22-24) Christ descended from the height of Israel and planted this cedar. We are sitting under its great canopy today. God cropped the tops of those cedars and planted infant bodies that have hence grown into a greater assembly. We are sitting amongst a living prophecy today. Thousands of miles from Calvary through many continents, and two millennia removed from the inaugurated cedar, that is Christ's Church, we are a testimony to the validity of this prophecy, and this testimony should remain an edification of faith and of Christ's injunction, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, [even] unto the end of the world. Amen." (Matthew 28:19-20)

The perpetuity of any institution depends upon the life, the will, the wisdom and power of the authority of the establishing and ruling power. Our Saviour who established His church on earth is endowed with all these attributes in the highest degree. Because of this, he willed his presence to his people to the end of the world. We believe the Lord's True Church cannot ultimately fail.

Being the characters in an unfolding prophecy, we must weigh, measure, and judge our decisions in supporting and extending missions. As God firmly and clearly expressed through Ezekiel, there is a plan and method that has been established by God. Although we may never know why God chose this mode of perpetuating the gospel, we can never question the clarity and expression of His intent. His House began as a single cedar and must extend and grow through the maturation and cropping of that single cedar. A forest of cedars may engulf the four corners of the earth, but unless each tree is the child of the descending line then the church cannot claim to be the substantiation of God's house. In deciding to extend to or lend support to a mission, a congregation must interpret the origination of the mission as well as the internal functioning of that mission. To fulfill God's prophecy, this is a requirement. Designations and titles have been used in the centuries since the establishment to be set as guideposts to identify true churches, but only a church that is the descendent of the original church and is an apparent

dwelling-place of God through the outpouring of His Spirit can claim legitimacy. It is edifying to the independent body and blessed if the effort is true to God's commandment and prophecy. If a mission or church proves to be legitimate, then give liberally.

Fulfilling the Prophecy

The impetus of the mission work is apparent in the efforts of independent bodies, but the benefits that are extended to the independent body for supporting a mission work should be contemplated. The relationship between the independent body and a mission is reciprocal. Although the fiduciary burden is borne by the independent body and the mission receives material goods, the independent body receives a blessing in the act of giving to the mission. When Paul was a missionary in Thessalonica, he wrote a letter of request to the church at Philippi for financial support. Unselfish and fervent in surrendering to God's commandment, the church sent help to Paul on two occasions. Paul's reply to the church is pivotal in understanding the dual blessing received in supporting a mission. "Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift: but I desire fruit that may abound to your account. But I have all, and abound: I am full, having received of Epaphroditus the things [which were sent] from you, an odour of a sweet smell, a sacrifice acceptable, wellpleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus." (Philippians 4:15-19)

There are several points to be garnered from these few verses. A close investigation reveals Paul's intention to bless Philippi for responding to his request by claiming that he did not desire a gift, but desired that the fruit may abound in Philippi. Several churches had denied communication and support to Paul, and in a twist of benevolence, Philippi, a historically poor church, gave of its meager amount. Paul requested help for the edification of the donor church. This provides a new perspective on the transaction. The donating church received the blessing. There is philanthropy, and then there is providing help to God's work. When a church extends a financial offering to a mission solely for the purpose of aiding a mission, God blesses the mission through that act and blesses the church for its sacrifice. Similar to the transaction with Philippi, Paul reveals that God will bless the church according to all of His riches in glory.

Another later scriptural reference indicates the blessings received for assisting mission efforts. In the third epistle of John, he addresses Gaius, a youthful, but generous child of God. "The elder unto the wellbeloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. For I rejoiced greatly, when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth." (3 John:1-4)

There are two key points to be derived from this exchange. First, John refers to Gaius as one of his children. This is indicative of the symbolic transference of truth from one person and church to another. Gaius is John's child in the faith. He

is the blessing of God through the preaching of the gospel. The second point to be derived is the dual blessing received in Gaius' charity. A group of unnamed brethren had visited Gaius who greeted them with kindness and support. These brethren reported Gaius' kindness to John. John makes reference to the prospering of Gaius' soul. Gaius received a blessing for supporting God's work while those he supported received a blessing from his charity. John, a corollary of the independent church, also received a blessing from the fruits of his mission work through Gaius.

For the Glory

Paul posed a question to the church of the Thessalonians, "For what is our hope, our joy, or crown of rejoicing (glorying)? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." (I Thessalonians 2:19-20)

Our eternal weight of glory shall come through those with which we have labored, preached to, testified to or prayed for. On that great day of our Lord, "Her children arise up and call her blessed; her husband also, and he praiseth her." (Proverbs 31:28)

When I see my Lord I shall but surely rejoice and give him praise. I have only one voice, but if I reach another through the grace and mercy of our Lord, there are now two voices. But through the thanksgiving of many, it shall redound (to superabound, exceed, abundant, be the better) to the glory of God. "For all things are for your sakes that the abundant grace might through the thanksgiving of many redound to the glory of God." (II Corinthians 4:15)

The redeemed shall come from the four corners of the earth out of every kindred, and tongue, and people and nation. "...all nations shall come and worship before thee..." (Revelations 15:4) The gospel shall be preached in all nations before our Lord returns. That is a promise; and to His church, a command.

Humbly and Respectfully Submitted,
 Elder David Swindle, Chairman
 Elder Vernon Roark
 Elder Ensley Wright

Motion and second to adopt.

Those speaking on the subject were Brother David Swindle, Brother Vernon Roark, Brother Ensley Wright, Brother Damon Carlock, Brother Jerry Reynolds, Brother Ivan Smith, Brother Jerry Miller, Brother Jeff Elliott, and Brother Terry Knight.

Question and second called to end subject. Motion carried. Report adopted.

BAPTIST HISTORY

Brother Jerry Reynolds read the report as follows:

For those who have never been introduced to the concept of the history of a preserved and perpetuated “church of Jesus Christ” throughout all ages since its beginning, the Trail of Blood by J. M. Carroll is a good introduction. However the reader needs to be warned that the author, for the sake of brevity, oversimplifies some circumstances regarding the various sects and denominations he seems to classify as Baptists in the modern sense. His estimate of 50 million martyrs is also debatable, and very many of those claimed were apparently not Baptists we would fellowship, but rather people who died for holding some beliefs with which Baptists agree.

If a person can be led to understand that the “church” and the “saved” cannot be synonymous, and that the word “church” applies only to a local visible assembly of called out disciples of Jesus, all of whom have been born of the Holy Spirit and initiated into church membership with water baptism by that church authority given in Matthew 28:19, then the **promises Jesus made regarding church perpetuity are in themselves Scriptural proof of the claim.** As long as a person’s mind retains the common myth that the church Jesus founded is some universal invisible unit which comprehends all of those who are the “elect” of God, various channels can be imagined for the propagation of truth through the ages without the existence of a single local visible church which retained “*all things whatsoever Jesus commanded*” securely enough to carry out the great commission of *Matthew 28:18-20*. In addition to His promise in this commission, “*I will be with you always even to the end of the world,*” Jesus promised His first church, “*... I will build my church, and the gates of hell shall not prevail against it,*” in reference to **every future church** He would build according to that same pattern in countless locations **in all future ages.** His Apostle Paul assured the Ephesian church, “*Unto Him (God) be glory in the church by Christ Jesus through out all ages, world without end.*” (*Ephesians 3:21*)

We must refrain from the overzealous and common error of claiming that we can trace our historical lineage all the way back to Jerusalem. Any learned scholar of history will immediately regard that as an extravagant boast. We believe that a historical succession of pure churches occurred which was sufficient to fulfill all Biblical prophesies. What God regarded as a pure church has always existed in places upon this earth since Jesus established it here. Anyone who disregards Jesus’ promises, and even professing “Christians” who do not comprehend that there must be minimum essentials of sound doctrine required to qualify as a true church, or who have no understanding of what those essentials are, are unlikely to ever search for historical evidence of church perpetuity earnestly enough to see the **obvious glimpses which have been preserved.**

David Benedict, himself a diligent American Baptist Historian, after a lifetime of research, left us his opinion that “if all of the facts could be disclosed, a very good succession could be made out.” We recognize that this is not possible when we learn the true circumstances in which many of our Spiritual ancestors were required to live their earthly lives. The adversary had erected a counterfeit church

far different from that which the Lord Jesus left here, and had a great interest in the whole world accepting this substitute, whose doctrine of salvation steered its converts away from reconciliation to God, and fellowship with Him, into eternal Hell. All others who claimed to be the true churches of Jesus must be eliminated, and all records of their existence erased from history, lest their doctrines arise to contest those doctrines endorsed and established by worldly and wicked powers. All such records which survive must be explained away with whatever apparent contradictions can be dredged up from the writings of the past or present, many of which also contain incredible and self-contradictory claims revealing their writers to be mortal enemies to the people whom they are describing.

In such a climate, which generally existed throughout the nations of "Christendom" for more than a thousand years, true churches would have of necessity been very hesitant to record proceedings which when falling into the hands of their enemies would become their death warrants. Those which were recorded would have been diligently gathered and destroyed in the wake of every one of their countless persecuting purges.

In spite of this perpetual Satanic enterprise, enough history has been providentially preserved to show any favorable or open-minded reader that such churches as "Baptists" were in 1600's Britain, when that "denomination" was first attached to remnants of that ancient sect, and in America during the Great Awakening revivals (1720-1830), when for a time sound Baptists became the most influential sect in a new and unprecedented unique nation, were and still remain the churches Jesus promised to perpetuate and preserve.

Whenever and wherever true churches came into contact with the typically superstitions and illiterate half-pagan subjects of medieval Christendom, very soon early protestant movements were born. Biblical truth and true Spiritual life and enlightenment which emanated from both God's churches and Heaven above certainly always revealed many errors of "established" religion" married to the worldly states and nations. Natural impulse arising from love of one's friends caused many such enlightened souls to take this newfound truth back whence they came. Many times others were convinced, and a movement within false Christianity which "protested" their errors commenced. Some of these early Protestant movements became very widespread, even national and beyond in their reach, before severe persecution finally eliminated them. Baptist historian Robert Robinson, in his Ecclesiastical Researches, stated that historians characteristically confounded together diverse individuals, congregations, and movements along with whatever true churches might have been nearby, in their descriptions of the "heresies" and "heretics," as if they were all one sect. Such movements were all ultimately squelched or driven underground by their persecutors. All of the numerous early protestant movements ultimately suffered such apparent exterminations until certain lords of the German states arose in defiance of the Pope to protect Martin Luther and his followers from the same destiny. This allowed Luther to be credited with beginning the Protestant Reformation of the early 1500's. This was really only the **first protestant reformation to become permanent**. Two early widespread Protestant movements were the Lollards of England arising in the 1300's with their reformation leader, John Wycliffe, and the Hussites of Bohemia,

with their reformation leader, John Huss, arising a few decades later. All historians recognize these movements with some measure of respect, but they do not usually honor the likely “seed” of these movements with any due respect. Beginning in the early 1200’s, Pope Innocent III and his successors ordered a series of 40-day crusades to exterminate “heretics,” generally called “Waldenses,” which had infested southern France all the way from the Alpine Mountain valleys of Northern Italy to beyond the Pyrenees Mountains into northern Spain. For this purpose the famed “inquisition” was launched, and the European knights who had been idled by the re-conquest of the holy lands by Muslims, were enlisted with promises of “indulgences,” and rapid transits directly to Heaven if they should die in this “holy war.” Some Catholic nobles in both France and Spain risked and lost their lives and fortunes defending these good defenseless people in war against the Pope’s crusaders, until they were finally defeated. Remaining remnants of the Waldenses “fled” persecution, as Jesus had commanded, into many other nations of western Europe and beyond. During the 1300’s one of the most acknowledged refuges of these Waldensian people were the mountains of Bohemia (now Czech Republic). It is hardly surprising that less than a century later two protestant movements in that land gained such unity of force and military might that Bohemia won independence from the Holy Roman Empire for a century, until the middle 1400’s, and remained a refuge for dissenting Christians for another century, until after the Lutheran reformation began in Germany. Robert Robinson’s chapter on “Bohemia” records the history of that mostly forgotten early independent Protestant kingdom.

The Waldenses which remained in Europe after their French extermination claimed they had been living and worshipping according to their primitive faith in the high Alpine Valleys since they withdrew from the fellowship of Rome in the days of Pope Sylvester (314-336 A.D.) during the reign of the Roman emperor Constantine the Great. Catholics denied this, crediting either Claude of Turin (now in North Italy) in the 800’s or Peter Waldo of Lyon, France in the 1100’s, or some other dissident leader as their “founder.” History confirms that they were augmented a few centuries before the 1100’s by migrations from the east of remnants of the ancient Paulicians of Asia Minor, who had since taken refuge in what is now the Balkan Peninsula, but it does not confirm the common accusation that these migrants were Manichaeans or some similar truly heretical sect. It is likely that the perpetually persecuted churches of the east were more mobile and evangelical than their brethren in the Alps who had been living with a good measure of unmolested seclusion for centuries. If so, they may have helped create the evangelical fervor which advanced their beliefs across the whole of southern France and beyond.

Robert Robinson often pointed out the fact that diversity existed among the independent churches denominated Waldensian. Some indeed classed by historians among that group may have been infected with heresies to true Christian faith, but it is even more certain that some among them were not!

In 1532 the majority of the remaining Waldenses living in the valleys of what is now northern Italy agreed to unite with the Swiss reformation which later became known as Calvinists. Over the years this remnant became what we would class as Presbyterian. In the 1600’s, the Catholic rulers of that area waged a war of extermination against those remnants which provoked the sympathy of Oliver

Cromwell and the Puritan rulers of England. Cromwell sent Samuel Moreland as his envoy to intercede in behalf of their brethren who had recently joined their Protestant movement. While he had no real success in preventing that tragedy, he did return with a great number of ancient Waldensian documents, some bearing internal dates and evidence as early as 1100 A.D. and written in the ancient Waldensian language. Translations of these were made, and although the originals of some of them have been lost, the translations published in Samuel Moreland's 1658 book, History of the Evangelical Churches in the Valleys of Piemont, are **priceless** to God's remaining true churches. From them, enough can be ascertained to know that **there were true churches among them according to true and historical Baptist and Bible doctrine and practice**. Other works containing valuable information regarding these churches are History of the Ancient Christians, (1618) by Jean Paul Perrin, The Ecclesiastical History of the Ancient Churches of Piedmont and of Albingenses, (1690) by Peter Allix, and The History of the Ancient Vallenses and Albingenses (1838) by George S. Faber. While the first two of these are the oldest, they are somewhat difficult to read, and in Perrin's book it is difficult to discern where he stopped writing and where his Calvinistic revisers continued. Faber is later, but much easier to read and comprehend.

Thieleman J. van Braght's (1660) Martyr's Mirror includes excellent evidence of the descent of the true churches among the European "Anabaptists" so numerous in the 1500's from these same true churches of the ancient Waldenses. William Jones' (1812) The History of the Christian Church, also does well with these connections, and is easier to follow. Van Braght was a Mennonite, whose remaining churches diverged from those who became Baptists in England on some points of doctrine and practice. He denied that any of the ancient Anabaptists practiced immersion, which claim is very objectionable to common sense and more in line with the modern Mennonite prejudice of pouring for baptism. Baptist writer W. A. Jarrell in Baptist Perpetuity provides an excellent account of connections between Dutch Anabaptists and English General (Atonement) Baptists in early 1600's England. William Lumpkin's Baptist Confessions of Faith also gives a good view of this connection. The Anabaptists were reported to be notoriously "Arminian" while **most of the early Baptist historians were strongly "Calvinistic"** and seemed more inclined to claim their Puritan Calvinistic ancestry than any connection with "Anabaptists," which they held in ill repute. Certainly known is the **fact** that the earliest Baptists in England were General Atonement advocates, which Calvinists called "Arminian," and that the first (Calvinistic) "Particular Baptist Church" on earth on record was formed in the 1630's in London, England. After their beginnings, Calvinistic Baptists greatly prospered in England and soon acquired a number of learned men. Thus in Britain and its American colonies, throughout most of the 1600's and 1700's, the Calvinistic Baptists were most dominant, especially in their literary output and influence. In spite of this prejudice, some of them still acknowledged some Anabaptist ancestry. By the middle 1800's, the great awakening revivals had so modified the Calvinism of most Baptist Churches that J. R. Graves, J. M. Pendleton, and others could put across their "Landmarkism," claiming Baptist church perpetuity, with great acceptance. Most of the Particular Baptists of England appear to have been converted over from

“Separatist” (“Independent”) Puritan churches. They had already embraced congregational church government, and when they embraced immersion, they also embraced freedom of conscience and equality of all citizens, two doctrines unheard of among Puritans or any other Protestants, and the necessity of experimental knowledge of God to salvation, which was sometimes on, and sometimes off, among Protestants.

Perhaps the **most convincing objective evidence** of the rightness of primitive Christianity, and of the Baptist sect as it was when it came to America, is the amazing development and success of the United States of America. Baptists and their sympathizers banished from Puritan Massachusetts to the wilderness of Rhode Island set up the first secular government on earth to guarantee complete **freedom of conscience** and religion, and **equality of its well behaved citizens** regardless of religious beliefs. This little colony stood as a beacon for more than a century before a second government (Virginia) enacted a similar guarantee in 1786. Claims a bit too extravagant have often been made by Baptist preachers regarding the extent to which our federal republic was modeled after the government of Baptist churches. **An excellent account of the actual indebtedness of American policy to Baptist churches is given in Joseph Martin Dawson’s Baptists and the American Republic.** The final elimination of the state “established church,” which was so prevalent in the colonial period and persisted for decades afterward in a few states, is doubtless the trophy of the Baptists!

Many accounts have been written about two Heaven-sent revivals known as the “Great Awakenings” between 1720 and 1830, which perhaps more than anything else shaped the destiny of the United States of America. Many historians have erred in their conclusion that the “First Great Awakening,” which occurred mostly in the Middle and New England Colonies, ended about 1760. In 1755, zealous New England “Separate Baptists,” a product of the Great Awakening revival plus Rhode Island Baptist baptism, carried that Awakening to the South. Before that happening, the southern colonies from Maryland through Georgia were dominated by worldly people who were nominally Anglicans (Episcopalians). Between 1755 and final formation of the United States in the 1780’s, a phenomenal revival left **Baptists the dominant sect** in much of the southland. The Methodist denomination was also **originated** during this revival out of truly converted Episcopalians who were no longer willing to tolerate the worldliness and unholiness of their former companions. This was especially significant in Virginia where Baptists came to be the majority of constituents in the very regions where such influential statesmen as Thomas Jefferson, James Madison, James Monroe, and others lived. An excellent account of this Baptist revival in Virginia is found in the first 117 pages of Robert Baylor Semple’s (1810) History of the Baptists of Virginia. An excellent account of the same revival respecting the Methodists’, Presbyterians’, and others’ parts in that same revival is found in Wesley M. Gewehr’s The Great Awakening in Virginia, 1740-1790.

J. H. Spencer’s A History of the Kentucky Baptists gives an even handed account of Kentucky Baptist History by avoiding the strong Calvinistic bias so many of the early localized American Baptist historians seemed unable to omit. An Allen County native, he was acquainted with the American movement away from

that sad extreme of Calvinistic Determinism which threatened Baptist progress until after the effects of the second "Great Awakening" brought mainstream Baptists back toward the historical middle ground. Since Kentucky was both the primary gateway to the western frontier and was the generally acknowledged location of the initial outbreak of the "Second Great Awakening" revival, his history is very relevant to the entire Baptist movement as it progressed toward the 20th century.

By the middle of the twentieth century most "Baptist churches" in name had succumbed to the superficial conversion techniques introduced among them by the popular protestant mass evangelism popularized by D. L. Moody and Billy Sunday. Such massive departure regarding the doctrine of eternal salvation, and methods conducive to its maintenance and saving effects, could not have been as sudden as it might appear. Baptists were originally sticklers for **separation from the world** and its **worldliness** and **vanity** and were the **pacesetters for church discipline**, to maintain that sanctified status as a unique people. J. M. Pendleton warned in his 1887 Jubilee Sermon before the Kentucky Baptist General Association that American Baptists churches were in grave danger of losing their power and influence to salt the earth and enlighten the world through increasing indulgence and toleration regarding worldly vanities and diversions which lead people into sin. Such warnings went mostly unheeded, and the salt after having "lost its savor" to convert the worldly inhabitants and make them more palatable to a Holy God, many churches were evidently considered "*thenceforth good for nothing, but to be cast out, and trodden under foot of men.*" (Matthew 5:13) We who are fortunate to be a part of the remaining remnant, instead of boasting of our preservation against our unfortunate former sister churches, ought to take heed to ourselves and fearfully regard Paul's warning to the early Roman church concerning the recently disinherited Jews: "***Be not highminded but fear. For if God spared not the natural branches, take heed lest he also spare not thee.***" (Romans 11:20-21)

Respectfully submitted

Elder J. A. Reynolds

Elder Rodney Carter

Elder Bradley Wheeler

Baptist History Book List

1. *History of the Welsh Baptist*, by J. Davis (1855)
2. *A History of the Baptists*, by John T. Christian (1922)
3. Minutes of the Philadelphia Baptist Association 1707-1807
4. *History of Middle Tennessee Baptists*, by S. H. Grime (1902)
5. *The History of the Baptists*, by Thomas Armitage
6. *Materials Towards A History of the Baptists*, by Morgan Edwards
7. *History of the Baptists*, by G. H. Orchard
8. *The English Baptists*, by B. Evans, D.D. (1862)
9. *The History of the English Baptist*, by Thomas Crosby (1738)
10. *The Origin of the Baptists*, by S. H. Ford (1950)
11. *Baptist Succession: A Handbook of Baptist History*, by D. B. Ray
12. Pioneer Baptist Church Records of South Central Kentucky and the Upper Cumberland of Tennessee 1799-1899

13. *A Concise History of the Kehukee Baptist Association*, by Lemual Burkitt and Jessee Read
14. *A History of the Sandy Creek Baptist Associate*, by Elder Geo. W. Purefoy
15. *History of the Baptist Concord Association of Middle Tennessee and North Alabama*, by Elder John Bond
16. *Enon Minutes 1850-1935*
17. *20th Century Baptists*, by W. T. Russell and H. C. Vanderpool

Motion and second to adopt.

Those speaking on the subject were Brother Jerry Reynolds, Brother Rodney Carter, Brother Glen Webster, Brother William House, and Brother Phil Creecy.

Motion to amend motion to include list of history books recommended by Brother Reynolds and Brother Carter.

Question and second called. Motion to amend was carried. Motion was carried as amended.

Motion and second to adjourn until 7 PM. After comments and requests, Brother Moran called on Brother Neal Forshee to dismiss.

FRIDAY NIGHT PROCEEDINGS

The association reconvened at 7 PM. Brother Richard Wilding lead the congregation in singing accompanied by Sister Wilma Spurgeon on the piano. "My God is Real" and "What a Meeting in the Air" were sung.

Brother Moran came forward and expressed thanks for the presence of the Lord already in the service. He spoke of how it had been a good day here, but those who have gone on to be with the Lord are having a better day. Brother Moran asked that we would all pray for Brother Kemp as he preaches the Memorial Sermon. Brother Moran called on Brother Bradley Hicks to lead in prayer.

Brother Moran asked Brother Cary Kemp to come forward and read the Obituary Report.

MEMORIAL REPORT

Brother Kemp read the report as follows:

As we meet together for this session of the Siloam Missionary Baptist Association, we are made to both mourn and rejoice for our 59 beloved brother and sisters who have been called form their earthly labors since our last meeting. Although at the present, we are separated by the chilly waters of death, we know that we too shall soon make our crossing and join them in that land of eternal joy. May we ever remember the steadfast faith, testimonies, words of encouragement, and works of those that have outstripped us and honor them by following their example of godliness. As we look to the footsteps of our predecessors with the word of truth being a lamp unto our feet, may we strive to ever keep the way of the old paths clear and freshly trodden, that those who follow us may also have godly examples to live by. May we too, as our dear brothers and sisters have done, be

able to say as Paul did in I Corinthians 11:1, "Be ye followers of me, even as I also am of Christ." Our hearts yearn for the fellowship and embrace of those who have finished their journey, but we would never bring them back to this lowland of sin and sorrow, even if we could. They are now basking in the eternal light of the Son of God, the one who purchased them with His own blood, awaiting that great day when all of God's children will be gathered around his throne. It is with a grateful and humble heart that we submit this report in honor and memory of these beloved brothers and sisters in the Lord.

Motion and second to adopt report.

At the request of the moderator, the clerk read the obituary list as follows:

2009 OBITUARY LIST

Antioch

| | |
|------------------|------------------|
| Ransom Jenkins | August 30, 2008 |
| Agnes Hammer | October 14, 2008 |
| Anna Dean Carter | October 20, 2008 |
| Bonnie Holland | November 3, 2008 |
| Truman Holland | December 1, 2008 |
| Fay Holland | June 24, 2009 |

Becker Drive

| | |
|----------------|---------------|
| Bernard Skaggs | July 25, 2009 |
|----------------|---------------|

Beech Grove

| | |
|-----------|---------------|
| James Bow | April 2, 2009 |
|-----------|---------------|

Bethel

| | |
|----------------|---------------|
| Ralph Thompson | May 4, 2009 |
| Luvane Hansard | June 18, 2009 |
| Moline Smith | July 20, 2009 |

Cedar Cross

| | |
|----------------------|-----------------|
| Creola Jent (Pullum) | July 1, 2009 |
| Sherry Blankenship | August 25, 2009 |
| Carlos Westmoreland | |
| Pete Lewis | |

Cedar Grove

| | |
|-------------|------------------|
| Mary Taylor | February 5, 2009 |
|-------------|------------------|

Drakes Creek

| | |
|------------|-------------------|
| Mary Hicks | December 23, 2008 |
|------------|-------------------|

Eureka

None

Fair Haven

None

Fairview

None

Fairview Memorial

| | |
|--------------|--------------|
| Joseph Roark | May 22, 2009 |
| Ervil Reece | June 8, 2009 |

Catherine Harris Belcher August 17, 2009

Faith

None

Grace

Mary Jo Woodcock October 22, 2008

Harvest

Pauline Vetetoe October 24, 2008

Bobby Pitt July 19, 2009

Hillsdale

Evelyn Barnes January 2009

Ottie Turney August 2009

Liberty

Estelle Massey April 2, 2009

Lyons

Verlin Curry II November 24, 2008

Jean Ellis November 28, 2008

Vickie (Ashley) Clark November 8, 2008

Norma Young August 7, 2009

Madison

Ezra Dee Wilburn August 6, 2009

Louvenia Forsyth-Estes November 13, 2008

Maple Grove No. 2

Betty Brawner Guinn November 7, 2008

Ed Barber December 12, 2008

Alma Brawner July 17, 2009

Monoville

None

Mt. Lebanon

Nina Glasscock Hogue October 8, 2009

Mary Alice Wilcox July 10, 2009

Mt. Zion

Andy Holland February 20, 2009

Mary Law April 5, 2009

Nellie Dean Barton May 26, 2009

New Bethel

Anna Stinson Grace August 8, 2009

Old Macedonia

Lottie O'Neal

Old Time

None.

Old Union

Hubert Croslin September 12, 2008

Tabitha McClary January 3, 2009

Alma Tabor March 9, 2009

Pleasant Grove

Katharine Blankenship February 9, 2009

Pleasant Hill

None

Rocky Mound

| | |
|---------------------|-------------------|
| Mabry Rittenberry | November 10, 2008 |
| Olene Ford | December 31, 2008 |
| Willie Ruth Law | August 29, 2008 |
| Betty Allen | December 16, 2008 |
| Wanda Burton Farley | April 11, 2009 |
| Paul Gregory | May 28, 2009 |
| Burl Allen | July 16, 2009 |

Sulphur Fork

None

Union No. 1

| | |
|--------------------|-------------------|
| Evaletta Hammer | August 4, 2008 |
| Ruby Vincent | October 10, 2008 |
| Charles Overstreet | November 23, 2008 |
| Wanetta Hunt | May 5, 2009 |

Union No. 2

| | |
|--------------------|-----------|
| Mary Francis Birge | June 2009 |
|--------------------|-----------|

Unity

| | |
|-------------|-------------------|
| Lois Frazee | December 10, 2008 |
|-------------|-------------------|

Walnut Grove

None

White Hill

None

Woodlawn

None

Brother Moran introduced Brother Cary Kemp, giving a brief history of his work for the Lord and asking all to pray for him.

MEMORIAL SERMON

Brother Kemp came forward giving thanks for this appointment and asking all to pray for him. He took his scripture lesson from 2 Kings 2:1-15. Brother Kemp tells of the blessing that happened in the scripture he read. Just as the mantle of Elijah was taken up by Elisha, we need to take up the mantle of those who have gone on. We must always be in remembrance of the things done by our loved ones who have gone on. He said he is glad of the good examples he had growing up in the Lord's church and what a blessing that is. Now the responsibility is ours to take up the mantle. Let us do it with a great zeal. If Jesus is with us it will be a joy unspeakable. We need to examine ourselves. We need to pick up the mantle. We are so often tied up in the world that we don't feel the presence of the Lord. He read from Psalm 137. As the people of Israel were tied up with Babylon back then we are tied up with the world today. He spoke of how people of older times would ask for rain and were walking with the Lord as they walked to church. We need to put the Lord first. Are we still wrapped up in Babylon? We need to follow God in

the old paths. How can we rejoice in the blessings of God if we are tied up in the world? Peter's desire for the people to continue to follow the Lord after he was gone should be our desire too. We need not to get to a place where we weep because we have gotten away from the Lord. We need to have the desire that those who come after us will follow in the old paths as we do. It is our responsibility to bring it to them. We need to attend to the faith and study the Word of God. To be instant in season and out of season is not only for preachers but for all of God's people. We need to keep preaching Jesus. We need to choose the good things and serve the Lord. We must be willing to do whatever God has for us to do. We are working on a building for the Lord. We need to keep working, remembering Jesus is the chief cornerstone. Brother Kemp then read from Psalm 48, telling how the church is a wonderful thing of beauty. It is not made up of mortar and stone but members. Our desire is to be to serve our Lord God, not the world. We need to go headlong into battle. We need to press forward. When we are reunited with those who have gone on we will enjoy the wonderful things of Heaven with them. We now have the opportunity to serve him, not part time but full time. We need to put the Lord first. We need to leave the younger generation with something they can depend on. Though persecution may come we will be blessed. As a remembrance of those who have gone on, let us stand for the Lord. Brother Kemp gave thanks for this opportunity as he closed.

Brother Moran came forward with some comments and then asked Brother Cecil Armstrong to lead singing accompanied by Brother Brad Hicks on the piano. The congregation came and shook hands with Brother Kemp as "In the Sweet Forever," "I'll Meet You in the Morning," and "When the Roll is Called up Yonder" were sung.

Brother Moran then asked if anyone had anything to say. After a good testimony by Brother Doss, motion to adopt Obituary Report carried.

Clerk then read minutes of the day's proceedings. Motion and second to adopt the minutes of today's proceedings. Passed.

Motion and second to adjourn and reconvene on Saturday, October 3, 2009 at 9 AM.



ELDER BOBBY EDWARD PITT

SEPTEMBER 2, 1936 – JULY 19, 2009

Brother Pitt was born to Lawrence Owen Pitt and Nanny Mai Pitt who preceded him in death.

At the age of 12, the Lord saved him behind an old coal stove in a church in Franklin, KY. He and Sister Robbie Earps were married September 28, 1955, and as they served the Lord, they were a blessing to each other for fifty-three years. The Lord's blessings included four children: one son, Michael Pitt and his wife Starla Jo of Gordonsville, TN; three daughters, Jeannie Reed and her husband David of Mt. Juliet, TN, Ginger Linville & her fiancé, Roger

Taylor, of Hartsville, TN and Teresa Dickerson and her husband Phillip of Hartsville, TN; ten grandchildren and seven great grandchildren. He was also survived by his brother, Mr. Jimmy Pitt and his wife Janice of Athens, TN.

In October 1975, Brother Pitt was called to preach and felt the call to begin a television ministry. He began the Old Fashion Gospel Hour with a weekly program of his preaching and Sister Pitt singing on a TV station in Crossville, Tennessee. When they did not know how they could financially continue, he gave up the work. After the station requested that he return to the program by faith, with support from many individuals and churches, they continued.

Later the Lord led the OFGH to the old Rutland church building in Mt. Juliet. While Brother Pitt was pastor of Longview Missionary Baptist Church, the programs were taped in the Church. After the tapings were moved to a building on the square in Hartsville, Brother and Sister Pitt felt led to finance, construct, and deed their lot and the building to the Old Fashioned Gospel Hour for a permanent home.

In the early 1990's, Brother and Sister Pitt felt led by the Spirit to request a group of Missionary Baptist brethren to serve as a Board of Directors for the Old Fashion Gospel Hour and to continue the program after his death. He served as Coordinator and Chairman until his death.

Brother Pitt pastored Hope Missionary Baptist in Manchester, TN, Longview Missionary Church in Gallatin, TN, El Bethel Missionary Church in Franklin KY, White Hill Missionary Baptist in White House, TN and White Missionary Baptist Church in White, GA. He was a member of Harvest Missionary Baptist Church in Hendersonville, TN.

Approximately seventy-five churches from southern Kentucky and north-central Tennessee appear on television stations in Nashville, TN, Knoxville, TN, Bowling Green, KY, and Charleston and Huntington West Virginia.

Brother Pitt will be missed by his family, friends and loved ones, but he has gone to a place of sweet peace and rest.

SATURDAY MORNING PROCEEDINGS

The Siloam Association reconvened for the Saturday session at 9 AM. Brother Richard Wilding lead singing accompanied by Sister Shirley Bacon on the piano. "Victory in Jesus" was sung. Brother Moran came forward welcoming everyone back this morning.

Brother Chris Jones, moderator of the Bethel Association came forward for a devotional. He read Matthew 16:15-19. He spoke of how he knew the Lord. Just as Peter was blessed for knowing the Lord, so are we. The more we find out about the Lord, the more we love him. He spoke of being glad that flesh and blood doesn't reveal it but the Spirit. We need to be concerned about the church. The Lord must be the builder of the church using us to do it. The gate of hell can't prevail against the church. Just because a church can go out of existence doesn't mean the Lord's church is not in the world. The devil can't overcome the church because there is one greater than us to take care of it. The Lord is able to withstand any trouble that comes its way. The Lord is watching over His bride. We can separate ourselves from the Lord. We need to be a faithful servant of the Lord. He closed asking we pray for each other.

Brother Moran then asked Brother Jimmy Doss to lead in prayer. Brother Moran asked the clerk to come forward for a roll call. Brother Moran said we have enough for a quorum. The association then went into the reports.

REPORTS

SUNDAY SCHOOLS AND MID-WEEK SERVICES

Brother Aubrey Johnson read the report as follows:

Sunday School is a church service that is very important to both young and old. It is where we can bring our children at a very young age and they can be taught of Jesus and of God's creation, as they grow in age they can then be taught of his purpose. In **Proverbs 22:6 Train up a child in the way he should go; and when he is old, he will not depart from it.** It is where the adults can come in unity and all of the classes can discuss God's word and grow in the knowledge and wisdom God's word.

Our teachers should be chosen carefully; one who is humble, and that study's God word daily, and is filled with the Holy Spirit. The reason for being careful about becoming a teacher is teachers shall incur a stricter judgment. In **(James 3:1) my brethren be not many masters, knowing that we shall receive the greater condemnation.** James concedes himself a teacher. Being a teacher is most important responsibility in the church today; apostles and prophets are no longer present. In **(1 Cor. 12:28) And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, the gifts of healings, helps, governments, diversities of tongues.** There are no more apostles and prophets then teachers now come first.

(Know the Truth) If a teacher does not have a thorough knowledge of the word of God he obviously will not be able to teach. As found in **(2 Tim.2: 15)**

Study to shew thyself approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth.

(Live The Truth) This has been the thrust of (**James 1:22-25**) Godliness is to characterize all of God's believers, but this must be especially true of the teachers; this would also fit our elders since they are to be teachers. (**1 Tim.3: 1-7**) (**Titus 1: 5-9**)

(Teach The Truth) This would seem to be obvious, but it is lacking in many churches today; unbelieving teachers teaching, our young generation untruths.

The apostle Paul said he would stand before Christ confidently because he had faithfully taught the Word of God. (**Acts 20:26-27**) **Wherefore I take you to record this day, that I am pure from the blood of all men.—for I have not shunned to declare unto you all the counsel of God.**

(Unbelievers) Need to hear the glorious message of the gospel so that they can believe and be saved. And once saved they need to be nourished on a healthy diet of pure teaching so they can grow in their new life in Christ. (**1 Peter 2:2**) **As newborn babes, desire the sincere milk of the word that they grow thereby.** God wants teachers of his people to be in the hands of godly men.

Prayer Meeting

1. One of our first uses of prayer meeting is to encourage a discouraged people

The first prayer meeting which we find after our Lord's ascension into heaven is the one mentioned in Acts 1:14. Can we imagine the sorrow, which filled the hearts of the disciples when Jesus had departed from them? They were an army without a leader. Exposed to innumerable trials, the strong, bold wall of Jesus' presence, which had been around them, was now withdrawn. In the deep desolation of their spirits, they resorted to prayer. They felt that nothing made them so happy, nothing so encouraged them; nothing so strengthened them to bear their daily difficulties, as to draw near to God in common prayer.

Every church needs to learn the value of its prayer meetings in its darkest hour. When the pastor is led away from the church, and it has been difficult to find a pastor, when, it may be there are splits and divisions; when death falls upon members, when poverty comes in, when there is spiritual famine, and when the Holy Spirit appears to have withdrawn himself—then there is but one remedy for these and thousand other evils, and that one remedy is contained in this short sentence. "Let us pray."

2. The appointed place to receive power.

In the second chapter of the Book of Acts, you will see that the prayer meeting is the place for the reception of divine power. They were all together in one place (**Acts 2:1**) lifting up their prayers, As they waited there, Suddenly a sound like the blowing of a mighty wind came from heaven and filled the hold house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them, (**Acts 2:2-4**) and they were clothed with the power that Jesus had promised them.

The great need of the church at all times is the power of the Holy Spirit. We believe in the Holy Spirit. There is a mysterious, supernatural energy which comes from the third person of that blessed Trinity, the Holy Spirit There were

spiritual power in those days and it is just as evident today as it was then God has not changed.

I will assure you that the best men and women, who are of the right spirit, are those who will be found in church at Sunday school, Sunday worship service, and mid-week service. This is the place to meet with the Holy Spirit, when we meet in one mind and accord. This is the way to pray the mighty power of God down.

3. The resource of the persecuted church

In the fourth chapter of the book of Acts, you will see that the prayer meeting is the resource of a persecuted church. In the thirty-first verse. Peter and John had been locked up in prison. The Scribes and Pharisees had persecuted the disciples of Christ. The disciples resorted to prayer. After they prayed, the place where they were meeting was shaken. They were all filled with the Holy Spirit and spoke the word of God boldly. All the believers were in one mind and one accord. All the persecutions of each member should be lifted up in prayer before God, and if the entire Church should fall into disgrace through misrepresentation, or through the natural hostility of men to God's true Church, then it should resort to our Holy God in Prayer. Often persecution it is good for the Church, because it compels the Church to come together in Prayer.

4. The means of individual deliverance

In the book of Acts the twelfth chapter you will find the prayer meeting was a means of individual deliverance. Peter was in prison, and Herod promised himself he would have the pleasure of putting him to death. The night before Herod was to bring him to trial. Peter was sleeping between two soldiers, bound with chain, and sentries stood guard at the entrance. The church was earnestly praying to God for him Acts 12:4-5. The walls of the prison were very thick, but prayer was made without ceasing. And so in the middle of the night an angle struck Peter on the side waking him up and told him to quickly get up and the chains fell off of his wrists. The angle said to him, "Put on your clothes and sandals." And Peter did so. "Wrap your cloak around you and follow me, the angle told him. Every locked door opened by itself as he advanced, and Peter found himself in the street, and wondered whether he was awake, or whether he was seeing a vision. When he got to the house where many people had gathered and were praying, they were surprised, and thought it must be Peter's spirit, and that it could never be Peter himself. Yet there he was, in his flesh and blood, released from his prison in answer to their prayers. Therefore when we come together in prayer we must unite our selves No doubt many a life has been spared in answer to united prayer, many a soul has been saved, as it were spirit burdened has obtained gracious liberty through the prayers of the brothers and sisters.

5. Praying for our missionary

We need to find ourselves on our knees praying for our missionary's that have given up jobs and their home to get the word of God out. We need preacher's who will thunder out the word of God; men who will be like lighting in carrying out their holy mission. We need men who will preach the truth and tell it to both poor and the rich men and women of this world. And when we get these men it will be because of the answer to prayer. There may be a preacher here now who has been

called into the mission field and has not yet responded. We need to be praying for these men in unity and without ceasing. We need such men as our missionary's.

6. The first step in a work for Christ

There is a prayer meeting recorded in the sixteenth chapter of the Book of Acts. Paul went to the place where prayer was needed to be made by the riverside, and there he met with Lydia, and preached to her, and her heart was so open that she received the truth. We ought never to forget, or think lightly of prayer meetings. We ought to value them. The first foothold that a cause gets is in the prayer meeting. Maybe some live in an area where there is no old fashion Baptist church, then begin with a prayer meeting just as Paul did. This cost you nothing but it will enrich you, and will serve as a beginning. Give it a little time and just begin with it. This then is the missionary's lever; he begins with the prayer meeting.

7. What are the Uses of The Prayer Meeting?

The prayer meeting is useful to us in itself, and also very useful from the answer, which it gets, and brings to us from God. It is a very useful thing for Christians to pray together and for each other. God has made our holiness to be a thing, which shall be personal, but yet he looks for family holiness. Happy is the family that prays together, and where the altar burns day and night with family worship. When we have worked all day and we are very tired, we can shake off the cares of business, at prayer meeting where we can get warmed up. Though outwardly we are wasting away, yet inwardly we are being renewed day by day 2 Corinthians 4:16. United prayer, then, serves this purpose, and therefore it is valuable. The prayer meeting is an institution, which ought to be very precious to us, and to be cherished by us as a church for to it we owe everything. It is in the spirit of prayer that our strength lies; and if we lose this, Gods Holy Church will become weak.

8. What are the hindrances to the prayer meeting?

Ungodliness hinders prayer. A man or woman cannot walk contrary to God and expect to have their prayers heard. Jesus said in John:15-10 If you keep my commandments ye shall abide in love. When we have that love in our hearts, we will have power in our prayers. Discord always spoils prayer. When believers do not agree, and are picking each other apart, they really don't have that love for their brothers, and there prayers cannot succeed. If there is lack of faith, the prayer meeting may also be spoiled, (if we ask God for a blessing and then don't expect to receive it). God has promised that he will answer us according to our faith; but if our faith is nothing, then the answer will also be nothing. Earnest prayer, however, is always to be followed up by persevering efforts, and then the result will be very great.

Prayerfully submitted

Bro. Aubrey Johnson

Eld. Phil Creecy

Bro. Cory Glass

Motion and second to adopt report.

Those speaking on the subject were Brother Audrey Johnson and Brother Phil Creecy.

Question and second to end the subject. Motion carried.

THE CHRISTIAN FAMILY

Brother Jason Stotler read the report as follows:

The term *family* has been defined by Noah Webster as “the collective body of persons who live in one house under one head or manager.” This would include households that have a husband and wife only, or parents and children. Unfortunately, in the day and age that we live in, the definition of a Christian family must specify that the terms “parents” and “spouses” include one male and one female exclusively. The purpose of this writing is to give a brief examination of the Biblical instruction that, if heeded, will encourage our families and churches to be strong in the lord, despite the many challenges that face the Christian family in today’s society.

A Unique Teaching in the Religious World

The attendance of the Christian family is the basic unit of stability in the local church. Children learn in Sunday School and listen to preaching. Individuals in the family that are accountable for their sins hear the Gospel of Jesus Christ and their hearts are turned to the Lord. As members of the family get saved and then join the church, both the individual family unit and the Lord’s body as a whole are strengthened. The focus of Biblical teaching is glorifying Christ through the church (Ephesians 3:21). Most religious organizations today make the family unit the vehicle that Christ is glorified through. The family unit only glorifies Christ as it does through his local, new testament church. Our Saviour is the one who is to have pre-eminence in the church, not the family unit or any other entity (Colossians 1:18). Jesus Christ died for the sins of all mankind and had a special love for the church He established on Earth during his personal ministry. Paul told the Ephesian elders in Acts 20:28 “...to feed the church of God, which He hath purchased with his own blood.”

The Spousal Relationship

The foundation of the Christian home is a combination of the husband’s relationship with God and wife’s relationship with God. If there is a schism in either of these relationships then the probability is high that there will be a schism in the Christian home. We see in the Old Testament multiple times where God commanded the children of Israel not to intermarry with pagan people. Prior to the destruction of the Earth by the flood we see one of the causes of the Earth’s wickedness have its origin when the “sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose” (Genesis 6:2). Samson’s demise began when he chose a Philistine wife and continued as he loved Delilah (Judges 14-16). We are instructed in II Corinthians 6:14 not to be unequally yoked with unbelievers. A Christian marrying a non-Christian can have devastating

effects on the spiritual teaching and nurturing of children and an ungodly influence on the Christian spouse.

If the aforementioned relationships are the foundation of the home, then the spousal relationship is the framework. Instruction was given to the Church at Ephesus regarding the spousal relationship and its effect on its children. The Holy Spirit inspired the apostle Paul to realize the parallel between this spousal relationship and the relationship of Christ and his bride (the church) and its effect on spiritual children. Sinners are influenced to become saved (children of God) by what they see and hear of the love that Christ has for his church and the submission his church has to him. In the same manner, children are influenced by what they see and hear of the love, respect, and submission that spouses have for one another (Ephesians 5:22-33, Titus 2:4-5).

The Parental-Child Relationship

Our society as a whole does not place a high value on children. There can be no doubt that the most frequent cause of children being aborted, given up for adoption, or physically abused is the view of parents that children are a major stumbling block to the creation of financial wealth. This view is in direct opposition to the teaching of the Scriptures. The psalmist said, "Lo, children are an heritage of the Lord: and the fruit of the womb is his reward" (Psalm 127:3). Children are an inheritance, or something of great value to be possessed and enjoyed, from the Lord. There is no greater influence on a child's life than the relationship she has with her parents. Our Creator placed so much emphasis on this relationship that he included a direct reference to it in the ten commandments. Commandment number five states, "Honour thy father and thy mother" and is the only commandment with a promise attached to it (Exodus 20:12, Ephesians 6:2). The instruction given in the Colossian letter is for children to "obey your parents in all things: for this is well pleasing unto the Lord," (Colossians 3:20). Children must be taught to honour their parents. Fathers are implored to bring up their children "in the nurture (instruction, chastening) and admonition (gentle reproof, counsel) of the Lord," (Ephesians 6:4). This instruction is to not only include teaching, but also loving correction (Proverbs 29:15). This correction causes children to have respect for authority. This respect for authority will aid in teaching them to respect God and his authority. The Great Commission given in Matthew 28:19-20 includes those in our homes. Paul commended Timothy's mother Eunice and grandmother Lois for their undisguised faith in Christ (II Timothy 1:5). All church members have agreed to seek the salvation of our kindred and acquaintances and to religiously educate our children as the church covenant proclaims.

Common Problems in the Christian Family

We are warned in the scriptures that Satan has many different kinds of traps with which he attempts to ruin Christian influences (II Corinthians 2:11). Most of these traps will keep Christian parents from spending their time on Biblical priorities. When we consider that a minimum of two-thirds of a 24-hour day is spent working, sleeping, and taking care of the other physical maintenance activities

that our bodies require, there isn't a large amount of time left. To take the remaining time and engage in the pursuit of worldly activities and influences leaves us unable to follow the first commandment. God informed the Israelites that when they went into the promised land that if they followed the false gods of the inhabitants of the land that it would be a "snare" unto them (Deuteronomy 12:29-30). How many families with young children are spending night after night throughout the week going from athletic events to club meetings to social parties and gatherings and are doing so at the expense of church attendance, family devotions, and the nurturing of family relationships? How many families with young children have both parents working with children spending long hours with baby sitters or in day care centers because of chronic fiscal irresponsibility or because mom and dad must have the large house, expensive vehicles, lavish vacations, and a multitude of motor-related toys? In these instances both child and ADULT religious education is suffering. Remember that the church covenant also states that "we engage therefore to maintain family and secret devotions." These are often the things that become neglected when worldly activities take the lead in the Christian home. With persistent prayer and study of the word of God, the Holy Spirit is quite capable of showing parents where their current priorities are and where HE wants them.

The other major snare that has caused a multitude of problems in the Christian family is a lack of parental **SELF**-discipline. Paul exhorted the Ephesian church to "redeem the time..." or make the most of every opportunity with the time you have been given (Ephesians 5:16). Often, parents spend valuable time watching television and engaging in other entertainment-related pursuits when they could be teaching children about their Creator. When parents neglect personal biblical study, prayer, church attendance, fulfillment of their gender-related, God-given roles and responsibilities in the family or allow their personal morals to erode, the family unit consistently suffers. Most people associate the word *discipline* with the very narrow meaning of correction, chastisement, or punishment. The broader definition of discipline includes a focus on education and temperance. Christian parents have to plan and coordinate their days so that they can make time to religiously educate their families. Christian parents have to maintain a close spiritual fellowship with the Lord that their children may see how to glorify Christ in their behavior.

The foundation of the Christian family is Christ. Spouses must demonstrate the love, respect, care, and self-sacrifice to each other that Christ has personally shown to each of them. Christ teaches the church to follow Him and lost sinners their need for him. Christian parents must likewise shepherd their children. It's not easy and it requires many difficult decisions. Paul told the Galatians this, "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap," (Galatians 6:7). What are we planting today in our children with the time that we have? What kind of relationship are we fostering with our spouses? The scriptures also teach that we walk by faith and not by sight. We won't see the fruit of today's teaching and instruction for decades.

Respectfully Submitted,
Elder Ricky Huff
Elder Jimmy Hogue
Elder Jason Stotler, Chairman

Motion and second to adopt report.

After wonderful instructions on the subject by Brother Jason Stotler, Brother Jimmy Hogue, Brother Rick Huff, Brother William House, Brother Gary Holliday, Brother Bradley Hicks, Brother Dee Russell, and Brother John Butler, question and second were called. Motion carried.

Motion and second to suspend regular order of business to go into the doctrinal sermon. Motion passed.

Brother Rollin Bacon accompanied by Sister Shirley Bacon on the piano sung "I've Never Been Sorry" and "He Whispers Sweet Peace to Me."

Brother Moran introduced Brother Danny Chandler who will bring the Doctrinal Sermon. After kind words and a brief history of Brother Chandler by Brother Moran, Brother Chandler came forward.

DOCTRINAL SERMON

Brother Chandler spoke of the honor of being here and the opportunity before him. He spoke of being deceived as a young child but through the grace of God and the witness of his father he was directed to find God's true people. He promised God he would do whatever was needed if God would lead him to the truth. God supplied. He told that the truth was revealed to him and he ran to the altar and called on God to save him and God did save. The topic of his sermon is The Doctrine of Regeneration, and his lesson text was John 1:13-14 and John 3:1-9. He spoke of how he learned that to convey a message we must be able to answer the questions asked. Who needs to be saved? Everyone needs to be saved no matter what your status in life. He spoke of the Pharisees, Nicodemus, and the woman at the well all needed to be saved. What is this that we are talking about? What does born again mean? It is a spiritual change, not physical. It affects the inward part. It changes the way you see and do things. The things you use to love, you will hate. It is a permanent change. It is a spiritual change. When can this happen? Not when man thinks it is right, but when God says it is right. God will save when he gets the glory. He spoke on Blind Bartimaeus calling on the Lord till he answered. Where can this happen? Where is not a place but a condition. God is not limited. He can save anywhere. We teach people to seek the Lord while He is near. We must teach young children that sometime they will become accountable and what they need to do. They need to keep seeking until they are saved. Why? Because we are born sinners and need to be saved. Little ones are to be nurtured up to know they will need to be saved. How can we be saved? The way of salvation was in the Old Testament days as today. There is only one way of salvation. How it is not: It is not being religious. There are all kinds of religions. Having your name on a church roll or being baptized doesn't mean you are saved. Most of the world believes you must be baptized to be saved. This is deceiving the world and confusing those who believe that when they are asked if they have been born again. Being in a backslidden way can cause errors in a family and deception can happen. We must

not be too busy in the world to teach and follow the true way of salvation. We must stand strong that baptism doesn't bring regeneration.

Regeneration has to be a work of God. The Holy Spirit must be there. Reading all you want and knowing in your mind is not enough. The Holy Spirit must be involved. Just as an ax is an instrument, but you need power behind it to work so is the Holy Spirit is needed for the Word of God to have affect. Our job is to react to the Holy Spirit. We can follow or turn away. When conviction happens, we need to react. We need to repent and have faith in Jesus Christ. We must have conviction, repentance, and faith to be born again. The world now teaches decisional regeneration. This is wrong. God doesn't have to please us; we need to please God.

What are the elements involved? Baptism is not one of them. You must be cleansed spiritually and renewed. It is not by man's righteousness but by God's. How much more the blood of Christ is than ceremonial cleansing. We must be cleansed by His blood and renewed by the Spirit. People should be able to see the evidence of a change in you. The need is for a resemblance of Christ in our own life. Don't be dissuaded by the way of the world and don't give up. Tell people of your experience and let them know the truth. The world is depending on us to bring the Truth to them.

After kind remarks by Brother Moran, the Association went back to the regular order of business. Motion and second to move alternate topic until next year. Motion passed.

RESOLUTIONS

Brother Jeff Elliott read the report as follows:

Whereas we the Siloam Association meeting with Fairview Missionary Baptist Church, Woodburn, Kentucky for our fifty-seventh session do resolve:

1. To give thanks to God for blessing us with another opportunity to meet to try to promote the gospel of our Lord and Savior Jesus Christ.
2. To offer thanks to Fairview Missionary Baptist Church for their hospitality in hosting this year's session.
3. To thank each one who has put forth an effort to help in all the planning and work for this session of the association.
4. To pray for our nation and our nation's leaders that they will seek God's will and God's wisdom and guidance in all decisions made by our government.
5. To make every effort possible to work together with all our brothers and sisters in Christ to tell the lost about Jesus and instruct them to way to salvation.
6. That we use every means possible to spread the gospel to the best of our ability at home and abroad.
7. That we will teach our children and all our members the doctrines and principals of the church Jesus established while here on Earth that we believe we are a part of.

8. To strive to be an example to others in our daily lives and actions so as not to bring reproach on the church and its members.

Prayerfully submitted,
Brother Randall Henson
Brother Kenneth Forshee
Brother Jeffrey K. Elliott

Motion and second to adopt report.

Those speaking on the subject were Brother Jeff Elliott and Brother Randall Henson.

Question and second called. Motion carried.

CORRESPONDENCE

Brother Paul Elmore read the report as follows:

We, the membership of Fairview Missionary Baptist Church in Woodburn, Kentucky, wish to express our deepest gratitude to the Siloam Association for allowing the 57th Annual Session to convene with us. To each church, all the messengers, and every visitor, we want to thank you for attending. We pray that you have received a blessing from the Lord for coming this way.

We appreciate the members of our church for their labor of love in preparing for the association. We want to thank the Sisters of our church, and anyone else who assisted, for the two wonderful meals they provided. Most of all, we want to thank God for the manifestation of his love that we have felt among us. We have been truly blessed by the fellowship and harmony with our sister churches, the spiritual messages, excellent reports, and wonderful singing.

We ask God's blessings upon all who have come this way and upon their respective churches. It is our prayer that you will have a safe journey as you return home, and we wish to extend a sincere invitation to each and everyone to visit us again.

Respectfully submitted,
Brother Paul Elmore
Brother David Price
Brother Luke Spurgeon

Motion and second to adopt.

Those speaking on the on the subject were Brother Paul Elmore and Brother David Price.

Question and second. Report adopted.

TREASURER'S REPORT

Brother Anthony Barber read the report as follows:

| | |
|--------------------------------------|-----------|
| Balance from 2008 Association | \$5971.68 |
| Associational Expenses | \$1500.00 |
| Printing of 2008 Association Minutes | \$2226.00 |
| Money received for Obituary Printing | \$ 100.00 |
| Remaining Balance of 2008 | \$2345.68 |
| Collection from 2009 Association | \$3695.00 |
| Balance at End of 2009 Association | \$6040.60 |

Respectfully Submitted,
Elder Anthony Barber
Elder Danny Holland

Motion and second to adopt.
Brother Anthony Barber spoke on the subject.
Report adopted.

ORDER OF BUSINESS

Brother Stephen Skinner read the proposed Order of Business 2009 report as given on pages 2 and 3.

Respectfully Submitted,
Elder Stephen Skinner
Elder G. W. Knight
Elder Danny Holland

Motion and second to adopt.
Brother Stephen Skinner spoke on the subject.
Report adopted.

OLD BUSINESS

There was no old business to be reported.

NEW BUSINESS

There was no new business to be reported.

Brother Moran called on the clerk to read the day's minutes. After clerk read minutes, motion and second to adopt. After kind remarks by Brother Moran, he asked Brother Wayne Strode to lead singing with Sister Bacon accompanying on the piano as everyone came around to shake hands with Brother Chandler and each other. Songs sung were "My God is Real," "I Will Meet You in the Morning," and "Love Lifted Me."

Motion and second to adjourn the association until October 1, 2010 at 10:00 AM.

Brother Ron Spurgeon prayed the dismissal prayer.

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 dsircy@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.: Nicky Wilson, 1800 Old Hwy. 52, Lafayette, TN 37083
(615) 666-3644 nwilson@nctc.com

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@insightbb.com

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

Treas.: Chester Wathen, 7802 Davhal St., Louisville, KY 40291
(502) 239-3286 wathen448@insightbb.com

SS Supt.: Kim Johnson, 340 Beechwood Ave., Shepherdsville, KY 40165
(502) 921-1266 P4johnson@hotmail.com

BEECH GROVE MISSIONARY BAPTIST CHURCH

Eighty Eight, KY

Pastor: Berlon Roy, 56 Kens Way, Glasgow, KY 42141
(270) 678-1418

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

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

SS Supt: Kevin Rigsby, 5968 Burkesville Rd., Glasgow, KY 42141

BETHEL MISSIONARY BAPTIST CHURCH

605 Glenwood Rd., Rossford, OH 43460-1507

Pastor: None

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 judynichpor@buckeye-express.com

SS Supt.: Robert York, 2335 Airport Hwy., Toledo, OH 43609
(419) 382-3027 gyork63@tbbs.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
(859) 321-7538

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

SS Supt.: Steve Parrish, 110 Circle Rd., Scottsville, KY 42164
(270) 622-3994

CEDAR GROVE MISSIONARY BAPTIST CHURCH

1810 Wood's Ferry Rd., Gallatin, TN 37066 (Not mailing address)

Pastor: C. L. "Dee" Russell, 658 Dobbins Pike, Gallatin, TN 37066
(615) 452-1509

Clerk: Jerry Russell, 1601 Wellington Ct., Gallatin, TN 37066
(615) 451-2009 jerry.w.russell@electrolux.com

Treas.: Mike Smith, 121 Wallace Rd., Gallatin, TN 37066
(615) 452-7280 mike.smith@mgmindustries.com

SS Supt.: Cordis Russell, 165 Wallace Rd., Gallatin, TN 37066
(615) 452-8174

DRAKES CREEK MISSIONARY BAPTIST CHURCH

Highway 100 East, Franklin, KY 42134

Pastor: David Witty, 5530 Woodburn Allen Springs Rd., Bowling Green, KY 42104
(270) 535-7368 dwitty@bellsouth.net

Clerk: Larry Chaney, 511 Morgantown Rd, Franklin, KY 42134
(270) 586-5331 lchaney1@yahoo.com

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

SS Supt.: Jackie Gann, 266 R. Dison Rd., Franklin, KY 42134
(270) 586-6997

EUREKA MISSIONARY BAPTIST CHURCH

Eureka, WV

Pastor: Danny Chandler, 346 Old Farm Rd., St. Marys, WV 26170
(304) 684-1062 Danny.Chandler@Cytec.com

Clerk: Terry Murphy, 1335 Twiggs Rd., Friendly, WV 26146
(304) 684-1175 murphytl@frontiernet.net

Treas.: Cindy Chandler, 346 Old Farm Rd., St. Marys, WV 26170
(304) 648-1062 countrygirl7@frontiernet.net

SS Supt.: John Butler, 109 Clay St., St. Marys, WV 26170
(304) 684-9258

FAIRHAVEN MISSIONARY BAPTIST CHURCH

1874 S. State Rt. 2, Sistersville, WV 26167

Pastor: Ivan C. Smith, 915 Dana's Run Rd., Newport, OH 45768
(740) 473-2055 ics_52@sbcglobal.net

Clerk: Rosalie Smith, 915 Dana's Run Rd., Newport, OH 45768
(740) 473-2055 ics_52@sbcglobal.net

Treas.: Rosalie Smith, 915 Dana's Run Rd., Newport, OH 45768
(740) 473-2055 ics_52@sbcglobal.net

SS Supt.: Delmer Cameron, 965 Dana's Run Road, Newport OH 45768
(740) 473-2401

FAIRVIEW MISSIONARY BAPTIST CHURCH

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

Pastor: Ron Spurgeon, 751 Gregory Rd., Franklin, KY 42134
(270) 586-3357 ron.spurgeon@novelis.com

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

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

SS Supt.: Scott Forshee, 206 Palmer Ln., Franklin, KY 42134
(270) 586-0920 forsheeis@comcast.net

FAIRVIEW MEMORIAL MISSIONARY BAPTIST CHURCH

1150 Fairview Ave., Bowling Green, KY 42103

Pastor: Jerry Miller, 116 Prospect Ln., Bowling Green, KY 42104
(270) 842-7186 jrmiller3@yahoo.com

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

Treas.: Richard Bandy, 538 Iroquois Dr., Bowling Green, KY 42103
(270)781-1264

SS Supt.: Michael Jackson, 574 Moats Lane, Bowling Green, KY 42103
(270) 842-5839 KJ1155@aol.com

FAITH MISSIONARY BAPTIST CHURCH

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

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

Clerk: Gary Osborne, 1725 Curling Way, Bowling Green, KY 42104
(270) 842-2876 gary.osborne@logan-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 48091

Pastor: None

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

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

SS Supt.: Jimmy Doss, 115 Fonro, Brighton, MI 48114
(810) 225-0285 jimmy_lee_doss@yahoo.com

HARVEST MISSIONARY BAPTIST CHURCH

192 Curtis Cross Rd., Hendersonville, TN 37075

Pastor: Michael Reid, 269 Osprey Dr., Gallatin, TN 37066
(615) 388-7465 michaelwreid2005@yahoo.com

Clerk: Michael House, 311 Cardinal Dr., White House, TN 37188
(615) 944-9037 mhouse@caresafety.com

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

SS Supt.: Matthew Clark, 1761 Hwy. 25, Gallatin, TN 37066
(615) 347-1797

HILLSDALE MISSIONARY BAPTIST CHURCH

7414 Blackjack Rd., Franklin, KY 42134

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

Clerk: Cliff Spears, 1130 Roark Rd., Franklin, KY 42134
(270) 647-1907 spearsc@excite.com

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

SS Supt.: Clayton Spears, 513 Greenwood Dr., 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: Jason M. Stotler, 2837 Maco Dr., Norton, OH 44203
(330) 825-0277 sandrakstotler@yahoo.com

Clerk: Matthew Bacon, 200 Gordon Ave., Wadsworth, OH 44281
(33) 475-3065 tamworth@tmo.blackberry.net

Treas.: Neva Stotler, 522 Horning Rd., Atwater, OH 44201
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SS Supt.: Joe Price, 466 Stonewood St., Canal Fulton, OH 44614
(330) 854-5200 jandjprice9907@attnet

LYONS MISSIONARY BAPTIST CHURCH

904 Gagel Ave., Louisville, KY 40216

Pastor: Neal Forshee, 906 Gagel Ave., Louisville, KY 40216

(502) 690-7381 Forshee.2009@insightbb.com

Clerk: Brian Watkins, 8707 Beulah Church Rd., Louisville, KY 40291

(502) 239-6550 LyonsClerk@gmail.com

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

(502) 955-7628

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

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MADISON MISSIONARY BAPTIST CHURCH

214 Maple St., Madison, TN 37115

Pastor: G. W. Knight, 246 Fox Run Ln., Lafayette, TN 37083

(615) 666-4815

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) 859-5679

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

(615) 859-5679

MAPLE GROVE MISSIONARY BAPTIST CHURCH NO. 2

Highway 10 N. Scottsville Rd., Lafayette, TN 37083

Pastor: Cary Kemp, 4927 Rocky Mound Rd., Westmoreland, TN 37186

(615) 644-4811

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

(615) 666-2976

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

(615) 688-4038 arshrum@nctc.com

SS Supt.: Tim Carter, 169 Jack Porter Rd., Lafayette, TN 37083

(615) 666-7185

MONOVILLE MISSIONARY BAPTIST CHURCH

3 Key Hollow Lane, Pleasant Shade, TN 37145

Pastor: None.

Clerk: Kenny Summers, 19 Dickerson Hollow Lane, Pleasant Shade, TN 37145

(615) 677-6710 kensum90@hotmail.com

Treas.: Prentice Sircy, 135 Dixon Springs Hwy., Carthage, TN 37030

(615) 735-0070

SS Supt.: Mitchell Halliburton, 140 Harris Hollow Rd., Pleasant Shade, TN 37145

(615) 744-3741 kmh@hotmail.com

MOUNT LEBANON MISSIONARY BAPTIST CHURCH

3400 Mount Lebanon Church Rd., Alvaton, KY 42122

Pastor: Jeff Elliott, 724 Sugarberry Ave., Bowling Green, KY 42104
(270) 996-8863 jke1977@gmail.com

Clerk: Randall Henson, 10022 Woodburn-Allen Springs Rd., Alvaton, KY 42122
(270) 842-4526 discountcarpetfl@bellsouth.net

Treas.: Kenneth Forshee, 808 Newman Way, Bowling Green, KY 42104
(270) 842-0273 kwforshee@insightbb.com

SS Supt.: Garnett Cooksey, 12010 Woodburn-Allen Springs Rd., Alvaton, KY 42122
(270) 843-9365 retbgff@aol.com

MT. ZION MISSIONARY BAPTIST CHURCH

1440 Lafayette Rd., Scottsville, KY 42164

Pastor: None.

Clerk: Jimmy Gardner, 12508 Smiths Grove Rd., Scottsville, KY 42164
(270) 618-7711 jgardner@nctc.com

Treas.: Clyde Harwood, Jr., 8591 Holland Rd., Scottsville, KY 42164
(270) 622-5625 snlala@nctc.com

SS Supt.: Jimmy Gardner, 12508 Smiths Grove Rd., Scottsville, KY 42164
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NEW BETHEL MISSIONARY BAPTIST CHURCH

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

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

SS Supt.: Tim Saylor, 5582 Maysville Rd., Scottsville, KY 42164
(270) 622-3420

OLD MACEDONIA MISSIONARY BAPTIST CHURCH

Macedonia Rd., Adolphus, KY 42120

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

Clerk: Chris Rippy, 139 Shady Ln., Scottsville, KY 42164
(270) 237-5200

Treas.: Chris Rippy, 139 Shady Ln., Scottsville, Ky 42164
(270) 237-5200

SS Supt.: Tim Bonds, 3201 Meadowview Ave., Bowling Green, KY 42101
(615) 491-4184

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
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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 stephen.skinner@insightbb.com

Clerk: Brian Compton, 1530 Plano Richpond Rd., Bowling Green, KY 42104
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Treas.: Lee Crafton, 2000 S. Cedar Bluff Rd., Woodburn, KY 42170
(270) 529-2731 lee.crafton@bluegrassfarmsky.com

SS Supt.: Micah Murphy, 4057 N. Cedar Bluff Rd., Woodburn, KY 42170
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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: Ray Owen, 1083 Browns Ln., Gallatin, TN 37066
(615) 452-7252 rayowen@comcast.net

Treas.: Ray Owen, 1083 Browns Ln., Gallatin, TN 37066
(615) 452-7252 rayowen@comcast.net

S.S. Supt.: George W. Perdue, 2001 Pleasant Grove Rd., Westmoreland, TN 37186
(615) 644-2917

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@us.mahle.com

Clerk: Corry Spears, 301 S. College St., Franklin, KY 42134
(270) 586-0927 corry@fan.com

Treas.: John Marlin, 1005 Central Ave., Franklin, KY 42134
(270) 586-6685

S.S. Supt.: John Marlin, 1005 Central Ave., Franklin, KY 42134
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ROCKY MOUND MISSIONARY BAPTIST CHURCH

5493 Rocky Mound Rd., Westmoreland, TN 37186

Pastor: Dean Dyer, 506 Birch St., Lafayette, TN 37083
(615) 666-2242

Clerk: Glenn Hale, 5547 Old Highway 52, Lafayette, TN 37083
(615) 666-6093 ghale@nctc.com

Treas.: Steve Herbert, 8170 Rocky Mound Rd., Westmoreland, TN 37186
(615) 644-2823

S.S. Supt.: Elon Wilkerson, 5276 King Robert Ln., Westmoreland, TN 37186
(615) 644-5085

SULPHUR FORK MISSIONARY BAPTIST CHURCH

455 Fairfield Rd., Portland, TN 37148

Pastor: Rick Huff, 5942 Old Glasgow Rd., Scottsville, KY 42164
(270) 622-4833

Clerk: Cheryl Harrison, 102 Drakewood Dr./P.O. Box 8084, Portland, TN 37148
(615) 325-4127, ext. 150

Treas.: Sandra Whaley, 1430 North Sumner Rd., Portland, TN 37148
(615) 888-2550

SS Supt.: Jeff Jenkins, 139 Northkoath Rd., Portland, TN 37148
(615) 323-0383

UNION NO. 1 MISSIONARY BAPTIST CHURCH

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

Pastor: Tim Eaton, 535 Hartland Cross Roads, Tompkinsville, KY 42164
(270) 487-0075

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

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

SS Supt.: William Strode, 11071 Austin-Tracy Rd., Fountain Run, KY 42133
(270) 434-3185

UNION NO. 2 MISSIONARY BAPTIST CHURCH

1967 Temple Hill Rd., Glasgow, KY 42141

Pastor: Darrell Costello, 6436 Old Glasgow Rd., Scottsville, KY 46164
(270) 622-3999

Clerk: Gerald 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 madams@scrtc.com

SS Supt.: Kyle Adams, 1967 Temple Hill Rd., Glasgow, KY 42141
(270) 427-4601 kyle.adams183@wku.edu

UNITY MISSIONARY BAPTIST CHURCH

2004 Market St., Charlestown, IN 47111

Pastor: John Sampson, 4503 Blue Ridge Rd., Charlestown, IN 47111
(812) 293-4751

Clerk: Tonia Sampson, 4503 Blue Ridge Rd., Charlestown, IN 47111
(812) 293-4751

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

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

WALNUT GROVE MISSIONARY BAPTIST CHURCH

1793 Walnut Grove Rd., Caneyville, KY 42721

Pastor: Brad Whittemore, 625 Mag A Mor Dr., Lafayette, TN 37083
(615) 688-2467

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 rhawkins@nctc.com

WHITE HILL MISSIONARY BAPTIST CHURCH

1031 Woody Ln., Goodlettsville, TN 37072

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

Clerk: Bryan Siltman, 623 Lilycrest Dr., Gallatin, TN 37066
(615) 452-1976 bryansiltman@bellsouth.net

Treas.: Patricia Cole, 1701 Hwy. 31 W., Goodlettsville, TN 37072
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SS Supt.: Randy Tidwell, 112 Moyna Dr., Hendersonville, TN 37075
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WOODLAWN MISSIONARY BAPTIST CHURCH

610 Blackjack Rd., Franklin, KY 42134

Pastor: Chuck West, 517 R. Dison Rd., Franklin, KY 42134
(270) 586-6125

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

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

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Ricky Holland, 2139 Highland Rd., Red Boiling Springs, TN 37150

(615) 666-6506

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

(615) 666-2546

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

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Licensed

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

(615) 666-5028

Ronnie Holland, 2153 Scottsville Rd., Lafayette, TN 37083

(615) 666-2248

Shane Holland, P.O. Box 6, Lafayette, TN 37083

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

(615) 666-6731

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

(615) 699-4266

Ricky Leath, 50 Stevens Circle, Lafayette, TN 37083

(615) 666-3850

Michael Horton, 1406 Dogwood Lane, Lafayette, TN 37083

(615) 388-9696

BECKER DRIVEOrdained

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

(502) 231-4631 Preachermullins@insightbb.com

Ron Galloway, Hillcrest Centre Rm. 228, 203 Sparks Ave., Jeffersonville, IN 47130

Duane Owens, 8437 Aspen Glen Way, Louisville, KY 40228

BEECH GROVEOrdained

Berlon Roy, 56 Kens Way, Glasgow, KY 42141

(270) 678-1418

BETHELOrdained

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

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Licensed

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CEDAR CROSSOrdained

David Swindle, 719 Fox Run Ln., Lafayette, TN 37083
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John Whitney, 1279 Whitney Rd., Scottsville, KY 42164
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Eual Holder, 3335 Barren River Dam Rd., Scottsville, KY 42164
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CEDAR GROVEOrdained

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(615) 666-5270

Edward Rader, 916 Hart St., Gallatin, TN 37066
(615) 451-9513

Jackie Wheeler, 113 Glenn Ave., Gallatin, TN 37066
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Tony Tucker, PO Box 8912, Gallatin, TN 37066
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DRAKES CREEKOrdained

Jimmy Hogue, 3655 Mt. Lebanon Rd., Alvaton, KY 42122
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David Witty, 5530 Woodburn Allen Springs Rd., Bowling Green, KY 42104
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EUREKA

Ordained

Danny Chandler, 346 Old Farm Rd., St. Marys, WV 26170
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FAIR HAVEN

Ordained

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

Philip Mayle, 7867 Blacklick View Dr., Blacklick, OH 43004
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FAIRVIEW

Ordained

Ron Spurgeon, 751 Gregory Rd., Franklin, KY 42134
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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
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Travis Garner, 133 Coates Rd., Franklin, KY 42134
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Terry Knight, 215 Coates Rd., Franklin, KY 42134
(270) 221-5363
Don Rich, 400 Willoughby Ln., Bowling Green, KY 42101
(270) 781-5100

FAIRVIEW MEMORIAL

Ordained

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

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FAITH

Ordained

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Aubrey Johnson, 343 Kitchens South Road, Bowling Green, KY 42101

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GRACE

Ordained

Arnold Reynolds

Licensed

Jimmy Doss, 115 Frono, Brighton, MI 48114

(810) 225-0285 jimmy_lee_doss@yahoo.com

HARVEST

Ordained

Michael Reid, 269 Osprey Dr., Gallatin, TN 37066

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HILLSDALE

Ordained

Ronnie Spears, 411 S. Main St., Franklin, KY 42134

(270) 586-7093

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Licensed

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LIBERTY

Ordained

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LYONS

Ordained

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MADISON

Ordained

William House, 529 Donald Ave., Goodlettsville, TN 37072
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G. W. Knight, 246 Fox Run Ln., Lafayette, TN 37083
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MAPLE GROVE No. 2

Ordained

Marcus Spicer, 7568 Boyles Rd., White House, TN 37188
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Cary Kemp, 4927 Rocky Mound Rd., Westmoreland, TN 37186
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Licensed

John Gregory, 1051 Underwood Rd., Lafayette, TN 37083
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Tony Day, 316 Lois Ln., Lafayette, TN 37083
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Carl Kemp, 5052 Jones Ln., Lafayette, TN 37083
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Tim Carter, 169 Jack Porter Rd., Lafayette, TN 37083
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MONOVILLEOrdained

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MOUNT LEBANONOrdained

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Licensed

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MOUNT ZIONLicensed

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NEW BETHELOrdained

Robert Holland, 1475 Stafford Hollow Rd., Adolphus, KY 42120
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Archie Bullington, 5697 Brownsford Rd., Scottsville, KY 42164
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Jerry O'Neal, 540 Brownsford Rd., Scottsville, KY 42164
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Licensed

Richard Carver, 7600 Brownsford Rd., Scottsville, KY 42164
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OLD MACEDONIAOrdained

Noah Rippy, Jr., 640 Calvert Rd., Adolphus, KY 42120
 (270) 622-6367

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Licensed

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OLD TIME

Ordained

Oliver (Phil) Creecy, Rt. 3, Box 344, Elizabeth, WV 26143
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OLD UNION

Ordained

Stephen Skinner, 1413 Jenny Ct., Bowling Green, KY 42103
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PLEASANT GROVE

Ordained

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Jimmy Cox, 5071 Old Hwy. 52, Lafayette, TN 37083
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Benton Vetch, 10987 Old Hwy 52, Westmoreland, TN 37186
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Licensed

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

Ordained

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William Sanford, 345 Ray Young Rd., Franklin, KY 42134
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Chuck West, 517 R. Dison Rd., Franklin, KY 42134
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Licensed

Don Gregory, 803 Western Dr., Franklin, KY 42134
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Ronnie Stevens, 1529 Sam Hollins Rd., Woodburn, KY, 42170
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Brandon Morris, 343 Hollis Chapel Rd., Portland, TN 37066
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Philip Brandon, 1396 Alonzo Hollow Rd., Adolphus, KY 42120
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Tim Brandon, 971 Henson Dr., Bowling Green, KY 42104
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Harold Carter, 423 S. Main St., Apt. 4, Franklin, KY 42134
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ROCKY MOUND

Ordained

Dean Dyer, 506 Birch St., Lafayette TN 37083
(615) 666-2242

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

Jimmy Kelley, 162 Angela Ln., Westmoreland, TN 37186
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Barry Meador, 705 Lansing St., Watertown, NY 13601
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 Phillip Sullivan, 7317 Rocky Mound Rd., Westmoreland, TN 37186
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Casey Cole, 4018 Hanestown Rd., Westmoreland, TN 37186
 (615) 388-4843

SULPHUR FORK

Ordained

C. B. Huddleston, 405 Fairfield Rd., Portland, TN 37148
 (615) 888-2280

Arlie Huddleston, 270 Fairfield Rd., Portland, TN 37148
 (615) 888-2366

Licensed

Rodger Minor, 1404 North Sumner Rd., Portland, TN 37148
 (615) 888-3248

UNION No. 1

None

UNION No. 2

Ordained

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

UNITY

Ordained

John Sampson, 4503 Blue Ridge Rd., Charlestown, IN 47111
 (812) 293-4751

Licensed

Joshua Sampson, 4503 Blue Ridge Rd., Charlestown, IN 47111
 (812) 293-4751

WALNUT GROVE

Ordained

Brad Whittemore, 625 Mag A Mor Dr., Lafayette, TN 37083
 (615) 688-2467

Licensed

Allen Mudd, PO Box 443, Caneyville, KY 42721
 (270) 879-6705 allenanddebbie46@yahoo.com

Clinton Payton, 116 John Boy Dr., Caneyville, KY 42721
 (270) 879-0425 clinton.payton@yahoo.com

Stephen Mudd, 231 Whispering Hills Blvd., Leitchfield, KY 42754
 muddstephen@yahoo.com

Daniel Mudd, 1123 Pleasant View Rd., Millwood, KY 42762
 daniel_and_andrea@windstream.net

WHITE HILLOrdained

Ottis Jones, 144 Nathan Forest Dr., Hendersonville, TN 31075

(615) 822-3208 ottisjones@comcast.net

Robert McCabe, 3276 Denmark Rd., Erin, TN 37061

(931) 289-5550 b1mccabe@peoplestel.net

Monty Shoulders, 145 New Douglas Loop Rd., Gallatin, TN 37066

(615) 483-9591 montyshoulders@gmail.com

Licensed

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

(270) 622-3976 rghday@aol.com

Randy Tidwell, 112 Moyna Dr., Hendersonville, TN 37075

(615) 870-2210 randy_tidwell@comcast.net

Bill Wallace, 3799 Old Gallatin Rd., Scottsville, KY 42164

(270) 622-8616 billiam94@yahoo.com

Martin Wallace, 3799 Old Gallatin Rd., Scottsville, KY 42164

(270) 622-8616 martin_wallace42164@yahoo.com

Alan Jenkins, 4497 Coleytown Rd., Lafayette, TN 37075

(615) 519-3743 alanjenkins09@hotmail.com

Jason Osborne, 103 Blossom Ct., White House, TN 37188

(270) 792-9819 jason.osborne@vanderbilt.edu

WOODLAWNLicensed

Jay Snoddy, 799 Hardison Rd., Woodburn, KY 42170

jay.snoddy@yahoo.com

REVIVALS

- Antioch** – First Sunday night in July, 7:30 p.m.
Becker Drive – When the Spirit leads
Beech Grove - July 30, 7:00 p.m.
Bethel – When the Spirit leads
Cedar Cross – When the Spirit leads
Cedar Grove – Second Sunday in June
Drakes Creek – Fourth Sunday night in June
Eureka – When the Spirit leads
Fair Haven – When the Spirit leads
Fairview – First Sunday in June, 7:00 p.m.
Fairview Memorial – Friday night before the First Sunday in June, 7:00 p.m.
Faith – Second Sunday night in July, 7:00 p.m.
Grace – When the Spirit leads
Harvest – Spring April 15 - Fall September 16
Hillsdale – First Sunday night in June
Liberty – Spring May 23, 7:00p.m. – Summer August 15, 7:00 p.m.
Lyons – Spring April 14 – Fall October 3 (6:00 p.m. Sundays & 7:00 p.m. all other nights)
Madison – Fourth Sunday night in June, 7:00 p.m.
Maple Grove No. 2 – Second Sunday night in July
Monoville – Third Sunday night in June
Mt. Lebanon – Third Sunday night June
Mt. Zion – Spring - Fourth Sunday night in June, Fall - Third Sunday night in October
New Bethel – Third Sunday night in July
Old Macedonia – Fourth Sunday night in July, 7:30 p.m.
Old Time – When the Spirit leads
Old Union – Spring - April 18-21, 10:00 a.m. and 7:00 p.m. - Summer - July 16, 7:00 p.m.
Pleasant Grove – Second Sunday night in July, 7:00 p.m. except Sunday, 6:00 p.m.
Pleasant Hill – Second Sunday night in July
Rocky Mound – First Sunday night in July
Sulphur Fork – Third Sunday in June
Union No. 1 – Third Sunday night July
Union No. 2 – Third Sunday night in July, 7:30 p.m.
Unity – When the Spirit leads
Walnut Grove – Second Sunday in June
White Hill – Fourth Sunday night in July, 7:00 p.m.
Woodlawn – Fourth Sunday night in May, 7:00 p.m.

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 preachykeen@gci.net
 Mission organized into a church August 2009.
 Anchorage Missionary Baptist Church
 P.O. Box 142335 Anchorage, AK 99514-2335

Elder Monty Shoulders

North Star Missionary Baptist Church
 PO Box 77067 Eagle River, AK 99577
 Brother Shoulders has accepted the call to pastor North Star and plans to begin in June 2010.

FLORIDA

Elder David Bryson

108 El Greco Drive Brandon FL 33511
 (813) 412-2931 brysondl@yahoo.com
 Cedars of Lebanon Missionary Baptist Church
 3660 B North Frontage Plant City, FL 33565

Elder James McClellan

PO Box 513 Deland, FL 32721
 (386)277-2026
 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@windstream.net
 Mission work under the authority of Union Hill Missionary Church, Homer, GA
 International Radio Ministry
 FM stations in Nigeria covering all of Nigeria and countries throughout central
 Africa reaching out to over 64 million people.

Mission work in Nigeria; Ghana, West Africa; Kenya, East Africa; and Liberia, West Africa

Brother Bryson spends all of his time in this mission work. Love offerings for living expenses can be sent directly to him.

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)

GUATEMALA

Elder Johnahtan Hunton

Guatemala phone 011-502-45-569095 johnhunton@yahoo.com

Mission organized into church in May 2009.

Send correspondence:

New Life Missionary Baptist Church

c/o Don Hunton

204 Macedonia Road

Franklin, KY 42134

Send financial support to:

Elder J.A. Reynolds

377 Matlock-Old Union Road

Bowling Green, KY 42104

JAMAICA

Elder Rick Jones

e-mail - froggy1only@yahoo.com

Craighead Old Timey Missionary Baptist of Jamaica

Christiana PO Box 1694 Manchester, Jamaica, WI

Brother Sheldon Peart, Church Clerk

Warsop Missionary Baptist Church

Warsop PO Trelawny Parish, Jamaica

Brother Lennox Grant, Church Clerk

Brother Patrick Campbell – Licensed Preacher

Send financial support to:

Jamaica Fund PO Box 572 Buffalo, MO 65622

Brother Jones is staying on assisting the rebuilding of Craighead which was destroyed by fire while working to start other mission work in the area.

JAPAN

Elder Koji Tajima

e-mail - k_tajima2008@yahoo.co.jp

Koi Baptist Church

Japan Post Hiroshima Nishi Branch

Box 17

733-869

Japan

KENTUCKY**Elder Brad Wheeler**

Potter Hall, Room 434 Bowling Green, KY 42101
 (270) 745-3931 brad.wheeler@wku.edu

Member of Old Union Missionary Baptist Church

Campus Minister for a mission outreach of Old Union and Mt. Lebanon MBC:

Student Fellowship of Old Time Baptists

Western Kentucky University
 1906 College Heights Boulevard
 Bowling Green, KY 42101

Fairview Memorial Missionary Baptist Church Winter Bible Study

Held each Tuesday night in November and January, 7:00 p.m.

Old Union School

Website – www.oldunionschool.com

714 Old Union Church Road Bowling Green, KY 42104
 (270) 781-4890 admin@oldunionschool.com

OHIO**Brother Philip Mayle**

7867 Blacklick View Drive Blacklick, OH 43004
 (740)516-0975 brotherphilmayle@hotmail.com

Little Hocking Mission address:

P.O. Box 194 Little Hocking, OH 45742-0194

Member of Fair Haven Missionary Baptist Church

TENNESSEE**OLD FASHION GOSPEL HOUR**

3946 Hwy. 25 West Hartsville, TN 37074
 (615)374-2723

Please see Old Fashion Gospel Hour report at end of missionaries list.

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. People from over 135 countries have contacted the web sight

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

VIRGINIA

Upper Spotsylvania Missionary Baptist Mission

Elder Brad Foster

7430 Snow Hill Dr. Spotsylvania, VA 22551
(540) 582-8902 bradley.foster@gmail.com

Member of Calvary Missionary Baptist Church, Bolivar MO

Brother Justin Farris

11513 Hampstead Dr. Fredericksburg, VA 22407
(540) 623-0517 apjfarris@gmail.com

Member of Outreach Missionary Baptist Church, Indianapolis IN

Mission Treasurer

Sister Janice Harrison

403 Monticello Circle Locust Grove, VA 22508
(540)972-8546

WEST VIRGINIA

Elder Stanley Keen

12 McGary Ave. Weston, WV 26452
(304) 269-0834

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

OLD FASHION GOSPEL HOUR

November, 2009

Churches of the Siloam Missionary Baptist Association
Dear Brothers and Sisters in the Lord,

Thank you for your continued prayers and support of the Old Fashion Gospel Hour.

Brother Bobby Pitt went home to be with the Lord July 19, 2009. We loved and will miss him. The OFGH Board, which Brother Pitt wisely set up a few years ago, is continuing Brother and Sister Pitt's work for your church. We have reorganized to spread the responsibilities and share the work among several people. The Board selected the following to serve: Brother Dean Dyer, Chairman, Elder G. W. Knight, Vice Chairman, Elder Ottis Jones, Coordinator and Brother Elon Wilkerson, Assistant Coordinator. Brother Michael House has worked on the production of the OFGH for several years and was selected as a Board Member. Elder Don Curtis continues as clerk and Brother Jason Lambert continues as treasurer. Other board members are Elder Hillman Duncan, Elder William Sanford, Elder Ron Spurgeon, and Brother Steve Wheeler. Sister Robbie Pitt was chosen as a special advisor to the Board.

Brother Don Curtis schedules churches for the recording sessions, and Brother Dean Dyer and Brother G. W. Knight introduce the programs. Sister Sandra Knight and Sister Sheena House record DVD contributions for the recording sessions. In addition, the Lord has provided burdens to Brother Darrin Campbell, Brother Michael House, Brother Ottis Jones, Brother Andy Knight, Brother Steve Samson, Brother William Sanford, Brother Elon Wilkerson, and Chris Shoulders for the production of the programs.

Our prayers are that we will continue to improve the Old Fashion Gospel Hour broadcasts of your church service for the Lord.

Your Brothers in Christ,
The Old Fashion Gospel Board of Directors

OLD FASHION GOSPEL HOUR**Financial Report****October 1, 2009 through September 30, 2009**

| PROGRAMMING | Expenses | Subtotal | Percent |
|------------------------------------|-------------------|----------------------|----------------|
| WNPX, Nashville, TN - ION, 28 | \$26,860.00 | | |
| WNKY, Bowling Green, KY - NBC, 40 | \$10,829.00 | | |
| WPXK, Knoxville, TN - ION, 54 | \$4,955.50 | | |
| WLPX, Charleston, WV - ION, 29 | <u>\$3,196.00</u> | | |
| Subtotal | | \$45,840.50 | 72% |
| BUILDING EXPENSE | | | |
| Building Payment | \$2,834.92 | | |
| Insurance on Building and Contents | \$1,191.75 | | |
| Cleaning, Pest Control and Mowing | \$1,155.00 | | |
| Maintenance and Supplies | <u>\$508.65</u> | | |
| Subtotal | | \$5,690.32 | 9% |
| UTILITIES | | | |
| Security Service | \$301.77 | | |
| Water Service | \$412.44 | | |
| Phone Service | \$685.91 | | |
| Gas Service | \$674.07 | | |
| Electric Service | <u>\$1,018.71</u> | | |
| Subtotal | | \$3,092.90 | 5% |
| EQUIPMENT PURCHASES | | | |
| Equipment and Upgrade Fund | <u>\$7,049.21</u> | \$7,049.21 | 11% |
| POSTAGE, PRINTING AND TAPES | | | |
| Supplies | \$1,450.19 | | |
| Postage | \$605.71 | | |
| Printing | <u>\$302.49</u> | | |
| Subtotal | | \$2,358.39 | 4% |
| TOTAL EXPENSES | | \$64,031.32 | 100% |
| SUMMARY | | | |
| Beginning Balance | | \$11,820.88 | 18% |
| Contributions and Interest | | \$71,540.36 | 112% |
| Expenses | | (\$64,031.32) | 100% |
| Ending Balance | | \$19,329.92 | 30% |

Upgrade Fund established by the Board \$6,000

Jason Lambert, Treasurer



Old Fashion Gospel Hour
281 Lamplighter Dr.
Bowling Green, KY 42104

MISSIONARY BAPTIST ASSOCIATIONS

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

Moderator: Chris Jones, 1398 Hillside Drive, Franklin, IN 46131

(317) 346-0838 cjones3601@comcast.net

Clerk: Bradley Hicks, 807 King's Mill Road, Apartment 138, Greenwood, IN 46142

(317) 750-8780 bshicks@iupui.edu

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

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

(270) 781-7852 carterroger@hotmail.com

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

Moderator: Gary W. Campbell, 4420 S 165th Rd, Bolivar, MO 65613

(417) 326-5926

Clerk: Mike Richner, Pleasant Hope, MO 65725

(417) 467-2856

SOUTHWESTERN DISTRICT MISSIONARY BAPTIST ASSOCIATION – Friday and Saturday before the second Sunday in October at 10:00 a.m. Website: www.swdmba.org

Moderator: Johnny Wall, 100 Welch Lane, Lavinia, TN 38348

(731) 987-2597 shobudsteel@hotmail.com

Clerk: Scott Carter, 400 Chickasaw Dr., Huntingdon, TN 38344

(731) 986-4701 scottdcarter@charter.net

WISEMAN BAPTIST ASSOCIATION – Friday and Saturday after the third Sunday in October at 10:00 a.m.

Moderator: Kenneth Massey, 8638 Sawyer Brown Rd., Nashville, TN 37221

(615) 622-5352 brokmassey@aol.com

Clerk: David Chris Woodard, 310 Draper Circle, Goodlettsville, TN 37072

(615)519-3794 davidc.woodard@gmail.com

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:

| Date | Place | Introductory | Memorial | Doctrinal | Moderator | Clerk |
|-------------|---------------|---------------------|------------------|------------------|------------------|------------------|
| 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 Spurgeon | Roy G. Mullins Jr. | Billy Moran | Ottis Jones |
| 2002 | Mt. Zion | Steve 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 |

HISTORICAL TABLE (continued)

| <u>Date</u> | <u>Place</u> | <u>Introductory</u> | <u>Memorial</u> | <u>Doctrinal</u> | <u>Moderator</u> | <u>Clerk</u> |
|--------------------|---------------------|----------------------------|------------------------|-------------------------|-------------------------|---------------------|
| 2007 | Rocky Mound | Phil Creecy | Dean Dyer | Steve Skinner | Billy Moran | Roger Carter |
| 2008 | Mt. Lebanon | Jeff Elliott | Jerry Miller | Billy Moran | Billy Moran | Roger Carter |
| 2009 | Fairview | Mike Reid | Cary Kemp | Danny Chandler | Billy Moran | Roger Carter |

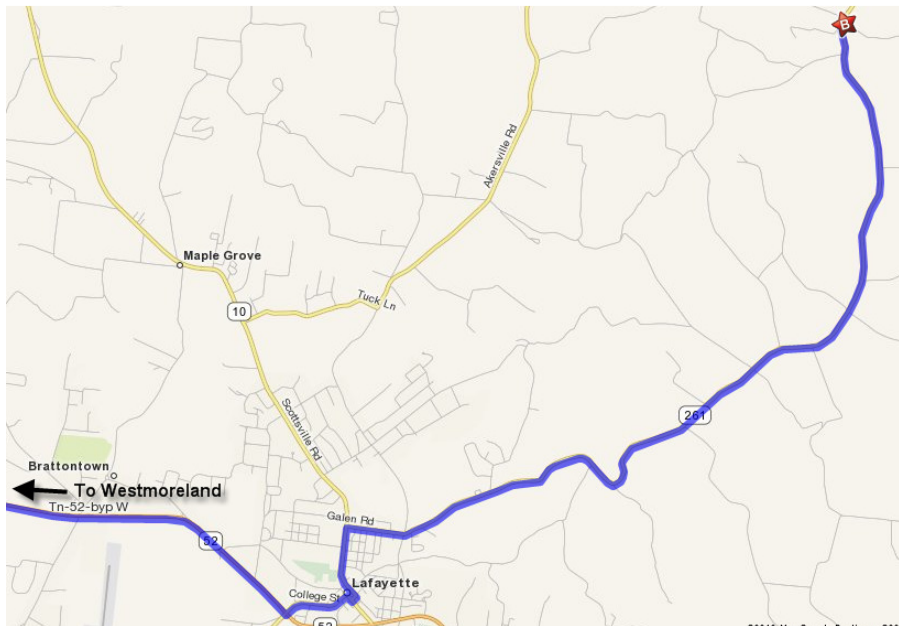
STATISTICAL TABLE

| 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 | 16 | 6 | 5 | 0 | 0 | 0 | 10 | 5 | 6 | 308 | 45 | 5 | 625,000 |
| Becker Drive | 1961 | All | 2 | 1 | 0 | 0 | 0 | 0 | 2 | 2 | 1 | 102 | 45 | 4 | 350,000 |
| Beech Grove | 1855 | All | 1 | 3 | 2 | 0 | 0 | 0 | 0 | 0 | 1 | 79 | 25 | 2 | 250,000 |
| Bethel | 1960 | All | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 3 | 48 | 15 | 3 | 300,000 |
| Cedar Cross | 1923 | All | 0 | 1 | 0 | 0 | 0 | 0 | 1 | 0 | 3 | 215 | | 5 | - |
| Cedar Grove | 1958 | All | 1 | 1 | 7 | 0 | 2 | 0 | 0 | 1 | 1 | 203 | 35 | 7 | 225,000 |
| Drakes Creek | 1944 | All | 4 | 4 | 2 | 1 | 0 | 0 | 0 | 0 | 1 | 167 | 64 | - | 150,000 |
| Eureka | 2007 | All | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 12 | 15 | 3 | - |
| Fair Haven | 1989 | All | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 14 | 10 | 2 | 140,000 |
| Fairview | 1951 | All | 1 | 2 | 6 | 0 | 5 | 2 | 2 | 1 | 0 | 114 | 35 | 6 | 265,000 |
| Fairview Memorial | 1924 | All | 10 | 12 | 3 | 0 | 2 | 0 | 0 | 0 | 3 | 396 | - | - | 830,000 |
| Faith | 1955 | All | 0 | 0 | 3 | 0 | 0 | 0 | 1 | 1 | 0 | 163 | 52 | 6 | 500,000 |
| Grace | 1955 | All | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 105 | 35 | 5 | 650,000 |
| Harvest | 1980 | All | 2 | 2 | 0 | 0 | 0 | 0 | 0 | 51 | 2 | 35 | 35 | 10 | 500,000 |
| Hillsdale | 1881 | All | 1 | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 80 | 24 | 6 | - |
| Liberty | 1957 | All | 0 | 1 | 0 | 0 | 0 | 0 | 1 | 12 | 1 | 41 | 30 | 9 | 250,000 |
| Lyons | 1953 | All | 1 | 1 | 1 | 0 | 2 | 4 | 0 | 0 | 4 | 243 | 35 | 5 | 475,000 |
| Madison | 1962 | All | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 110 | 16 | 2 | 500,000 |
| Maple Grove #2 | 1947 | All | 5 | 4 | 2 | 0 | 3 | 2 | 2 | 2 | 3 | 237 | 45 | 5 | 380,000 |
| Monoville | 1990 | All | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 34 | 23 | 3 | 60,000 |
| Mt. Lebanon | 1886 | All | 3 | 4 | 4 | 0 | 0 | 0 | 0 | 0 | 2 | 148 | 75 | 7 | 773,778 |
| Mt. Zion | 1888 | All | 2 | 0 | 0 | 0 | 0 | 0 | 5 | 0 | 3 | 151 | 36 | 3 | 200,000 |
| New Bethel | 1872 | All | 2 | 2 | 2 | 0 | 0 | 0 | 2 | 0 | 1 | 224 | 80 | 6 | 518,280 |
| Old Macedonia | 1873 | All | 1 | 1 | 0 | 0 | 0 | 0 | 5 | 2 | 1 | 95 | - | 2 | 200,000 |
| Old Time | 1976 | All | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 26 | 36 | 3 | 100,000 |
| Old Union | 1795 | All | 2 | 2 | 0 | 0 | 0 | 0 | 3 | 0 | 3 | 293 | 65 | 10 | 1,600,000 |
| Pleasant Grove | 1881 | All | 1 | 5 | 0 | 0 | 0 | 0 | 3 | 0 | 1 | 61 | - | - | 100,000 |
| Pleasant Hill | 1840 | All | 4 | 5 | 1 | 0 | 0 | 0 | 0 | 1 | 0 | - | 48 | 6 | - |
| Rocky Mound | 1885 | All | 1 | 2 | 6 | 0 | 0 | 0 | 3 | 3 | 7 | 297 | 131 | 6 | 745,000 |
| Sulphur Fork | 1888 | All | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 86 | 53 | 10 | 457,929 |
| Union #1 | 1853 | 1,3 | 2 | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 4 | 129 | 15 | 2 | 200,000 |
| Union #2 | 1905 | All | 0 | 2 | 2 | 0 | 0 | 0 | 0 | 0 | 1 | 139 | 35 | 6 | 200,000 |
| Unity | 1997 | All | 2 | 1 | 0 | 0 | 1 | 2 | 0 | 0 | 1 | 53 | 28 | 5 | 195,000 |
| Walnut Grove | 1908 | All | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 1 | 79 | 34 | 3 | 190,000 |
| White Hill | 1946 | All | 0 | 0 | 10 | 0 | 0 | 0 | 2 | 0 | 0 | 102 | 15 | 3 | 200,000 |
| Woodlawn | 1991 | All | 0 | 1 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 54 | 30 | 4 | 90,000 |
| TOTALS | | | 66 | 67 | 56 | 1 | 16 | 49 | 87 | 60 | 4,643 | 1,267 | 164 | | \$12,219,987 |

FINANCIAL TABLE

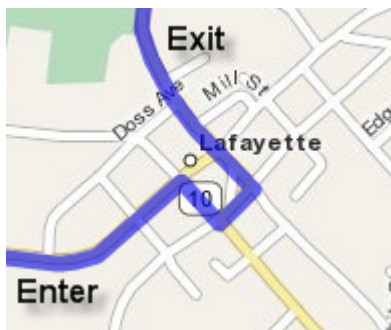
| Church | Missions | Benevo- lence | Paid Pastor | Revival Helper | Visiting Ministers | Building & Repairs | Associational Expenses | All Other Causes | Total |
|-------------------|-------------------|------------------|-------------------|-------------------|-----------------------|-----------------------|---------------------------|---------------------|---------------------|
| Antioch | 4,450 | 1,443 | 28,205 | 1,500 | 1,235 | 558,000 | 150 | 1,159 | 596,142 |
| Becker Drive | 2,818 | 4,280 | 30,600 | 1,104 | 3,767 | 10,453 | 75 | 1,069 | 54,166 |
| Beech Grove | - | 1,500 | 10,940 | 1,040 | 100 | 2,300 | 50 | - | 15,930 |
| Bethel | 400 | - | - | - | 10,100 | - | 75 | 5,202 | 15,777 |
| Cedar Cross | - | - | - | - | - | - | 70 | - | - |
| Cedar Grove | 1,650 | 2,049 | 14,361 | 546 | 1,598 | 21,748 | 150 | 1,649 | 43,751 |
| Drakes Creek | 4,244 | - | 7,216 | 2,688 | 6,903 | 20,396 | 100 | - | 41,547 |
| Eureka | 3,077 | 3,168 | 5,400 | 600 | 250 | 1,848 | 50 | 1,452 | 15,845 |
| Fair Haven | 600 | 100 | 2,600 | - | 250 | 77,855 | 50 | 2,562 | 84,017 |
| Fairview | 22,572 | 10,680 | 52,669 | 4,516 | 6,477 | 10,926 | 125 | 6,120 | 114,085 |
| Fairview Memorial | 52,729 | 13,069 | 96,008 | 4,105 | 7,553 | 7,322 | 355 | 19,210 | 200,351 |
| Faith | 219 | - | 9,720 | 460 | 1,611 | 966 | 80 | 21,011 | 34,067 |
| Grace | 500 | 500 | - | - | 5,200 | 2,500 | 50 | - | 8,750 |
| Harvest | 2,300 | 1,000 | 18,700 | 1,600 | 1,600 | 10,179 | 100 | 3,580 | 39,059 |
| Hillsdale | 2,400 | 500 | 6,772 | 500 | - | 773 | 50 | 1,265 | 12,260 |
| Liberty | 850 | 220 | 10,050 | 1,026 | 1,444 | 13,237 | 75 | 2,877 | 29,779 |
| Lyons | 5,400 | 80 | 39,455 | 1,611 | 11,907 | 39,521 | 250 | 9,635 | 107,859 |
| Madison | 1,700 | - | 13,120 | 1,269 | 1,057 | 9,285 | 100 | 644 | 27,175 |
| Maple Grove #2 | 5,700 | 652 | 17,636 | 1,300 | 3,029 | 677 | 150 | - | 29,144 |
| Monoville | - | - | 4,378 | 1,400 | 3,830 | 4,515 | 200 | - | 14,323 |
| Mt. Lebanon | 9,000 | 4,486 | 47,819 | 1,561 | 2,049 | 6,585 | 2,316 | 44,010 | 117,826 |
| Mt. Zion | 12,300 | 2,373 | - | 1,420 | 1,600 | 3,684 | 200 | 1,626 | 23,203 |
| New Bethel | 6,707 | 250 | 31,277 | 1,560 | - | 3,259 | 150 | - | 43,203 |
| Old Macedonia | 1,000 | 594 | 12,163 | 1,770 | 1,585 | 635 | 105 | - | 17,852 |
| Old Time | 3,150 | 200 | 154 | 500 | 1,000 | 6,471 | 75 | 50 | 11,600 |
| Old Union | 15,839 | 5,787 | 55,313 | 2,811 | 3,309 | 210,638 | 300 | 16,751 | 310,748 |
| Pleasant Grove | 3,944 | 120 | 3,430 | 300 | 1,306 | - | - | 1,969 | 11,119 |
| Pleasant Hill | 2,860 | 173 | 10,522 | 582 | 1,600 | 6,225 | 100 | 13,506 | 35,568 |
| Rocky Mount | 4,987 | 3,754 | - | 2,216 | 6,011 | 23,229 | 100 | 44,052 | 84,349 |
| Sulphur Fork | 11,260 | 1,438 | 21,433 | 760 | 1,430 | 4,484 | 150 | 12,437 | 53,392 |
| Union #1 | 905 | 1,000 | 5,446 | 1,150 | 514 | 1,033 | 50 | 5,424 | 15,522 |
| Union #2 | 4,240 | 3,331 | 16,562 | 875 | 750 | 3,804 | 130 | 7,305 | 36,997 |
| Unity | 3,600 | 362 | 13,000 | 693 | 664 | 1,239 | 291 | 11,835 | 31,684 |
| Walnut Grove | 1,038 | 1,038 | 16,050 | 700 | 1,100 | - | 85 | 8,040 | 30,927 |
| White Hill | 4,177 | - | 6,525 | 460 | 3,427 | 4,933 | 50 | 5,469 | 25,041 |
| Woodlawn | 2,000 | - | - | 300 | 650 | 100 | 75 | - | 3,125 |
| TOTALS | \$ 201,492 | \$ 64,147 | \$ 607,524 | \$ 42,923 | \$ 94,906 | \$ 1,068,820 | \$ 6,532 | \$ 249,909 | \$ 2,336,253 |

MAP
Antioch Missionary Baptist Church
6659 Galen Road
Lafayette, TN 37083



From Westmoreland:

Take Highway 52 east for 12.6 miles. Turn left onto College Street (Highway 10). Go ½ of a mile to the square and turn right. Follow the square around 2 left turns exiting on Times Avenue (See small map).



Turn right on Galen Road (Highway 261). Follow this for 6.6 miles to the church.

NOTES

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