

MINUTES

OF THE THIRD
ANNUAL SESSION

OF THE

NORTHERN NEW SALEM
ASSOCIATION
OF OLD REGULAR BAPTIST
THE CHURCH OF JESUS CHRIST

IN SESSION ASSEMBLED
WITH THE
LITTLE REBECCA CHURCH
PLYMOUTH, RICHLAND COUNTY, OHIO

AUGUST 5, 6, 7, 1960

PRINTER'S FEE -- \$296.13
(INCLUDING TAX)
GRABER PRINTING COMPANY, ASHLAND, KY.

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PROCEEDINGS
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OF
OLD REGULAR BAPTIST, THE CHURCH
OF JESUS CHRIST

FRIDAY SESSION

In session assembled with the Little Rebecca Church, Plymouth, Richland County, Ohio, August 5th, 6th, and 7th, 1960. After soul inspiring remarks, Elder Claude Ousley prayed a prayer that animated the hearts of every little child of God within its hearing. Elder Roy B. Akers came to the stand and delivered the introductory sermon, preaching from the 65th chapter of Isaiah and the 9th verse: "I will bring forth a seed out of Jacob, and out of Judea an inheritor of my mountains: and mine elect shall inherit it, and my servants shall dwell there."

Following the introductory sermon the delegates were dismissed from the stand, and invited to assemble themselves at the meeting house. After a very able and worthy introduction, prayer was offered by Elder Tack Hall of the New Salem Association, the third annual session of the Northern New Salem Association was called to order by our beloved Moderator, and proceeded to do business in the following manner.

1. Letters from the several churches called for and correctly noted. By a move and second the letter from the Little Rebecca Church was read and found in order. Her delegates and their letter, together with the delegates and their letters from our sister churches were received and seated in order. By the same motion, all

queries, and requests were referred to the committee on arrangements.

2. The Association was then organized by electing Elder Baxter Osborne, Moderator; Elder H. N. Vanderpool, Assistant Moderator; Elder Roy B. Akers, Clerk; and Elder Claude Ousley, Assistant Clerk.

3. Called for newly organized churches desiring to join our union and received the following: Little Flossie Church. Her petition was read and examined, and being found of our same faith and order, her delegates and letter were cordially received and her delegates were given the right hand of fellowship and cordially invited to take a seat with us, by move and second.

4. Called for churches holding a letter of dismission and received the following: Little Ida Church. After examination she was found orthodox, and in order. By a move and a second her letter, together with her delegates, were received and given the right hand of fellowship, and invited to take a seat with us.

5. By a move and a second the reading of the Articles of Faith, Rules of Decorum, and the Constitution were read.

6. Called for letters from our corresponding Associations and received the following:

(a) NEW SALEM ASSOCIATION: represented by the following delegates: Elders: Burton Howard, Mac McCloud, Tack Hall, Eddie Tackitt, Henry King, M. C. Wright, M. V. Burkes, and Hershell Huff; Brothers Ray Hoover, Homer Combs, Worley Kidd, Mack Kidd, Cist Tackitt, and Hager Watts. Letter in the hands of Elder Tack Hall. Their letter was read and their delegates were cordially invited to take a seat with us.

(b) UNION ASSOCIATION: Elders Fon Bowling, Dewey Sexton; Brothers: Raymond Mullins, Lonnie Mounts, Clifford Colly, and Elmer Church. Letter in the hands of Elder Fon Bowling. Their letter was read, and their delegates were cordially invited to take a seat with us.

(c) INDIAN BOTTOM ASSOCIATION: Represented by the following delegates: Elders: Alonzo Allen, H. B. Whitaker, Olan Baldridge, H. B. Reedy, Alonzo Watts, Dewey Haggins, Parris Haggins and Elean Hale. Brothers: Millard Seals and John Smith. Letter in the hands of Elder Alonzo Allen. Their letter was read and the delegates were cordially invited to take a seat with us.

(d) SARDIS ASSOCIATION: Represented by the following delegates: Elders: Emmitt Case, Wayne Harold, Edwin Hay, Harold Varney and Jonah Ester Williamson. Letter in the hands of Elder Wayne Herold. Their letter was read and their delegates were cordially received and invited to take a seat with us.

(e) MUD RIVER ASSOCIATION: Represented by the following delegates: Brother Wetzel Ball. Letter in the hands of Elder Wetzel Ball. Their letter was read and their delegates were cordially invited to take a seat with us.

(f) PHILADELPHIA ASSOCIATION: Represented by the following delegates: Brothers: Thomas Johnson, Ralph Reed, Perry Johnson, David Gilliam, Shade Smith and Elmer Rayburn. Letter in the hands of Elmer Rayburn. Their letter was read and their delegates were cordially invited to take a seat with us.

7. Called for newly constituted associations of same faith and order desiring to take up correspondence with us, and received none.

8. Called for transient ministers and members of our faith and order and received the following:

From the Northern New Salem Association: Elders: Steve Osborne and Percy Canterbury.

From Indian Bottom Association: Brothers: Henry Eldridge, Lloyd Eldridge, Cleon Combs and Alamander Eldridge.

9. By a move and a second the Moderator was chosen to make all temporary appointments.

10. Appointed a committee on ministry consisting of one delegate from each church together with the entire delegation from the Little Rebecca Church to arrange the preaching for Friday Night and Saturday, who reported the following: (1) Elder M. C. Wright, (2) Elder Olan Baldridge, (3) Elder Clifford Collie, (4) Elder Emmitt Case. Friday Night: (1) Elder Parris Hagins, (2) Elder Jonah Ester Williamson, (3) Elder Clifford Collie. Saturday: (1) Elder Wetzel Ball, (2) Elder Fon Bowling, (3) Elder Mart Burke, (4) Elder Burton Howard.

11. By a move and a second Elder Roy B. Akers was chosen to write letters of correspondence to the following Associations of our same faith and order: NEW SALEM, UNION, INDIAN BOTTOM, SARDIS, MUD RIVER, and PHILADELPHIA.

12. Appointed a committee on arrangements consisting of one delegate from each church with the Moderator and Clerk of the Northern New Salem Association, together with the delegates from our Sister Associations and transients to arrange the business for Saturday.

13. By a move and a second the Association adjourned until 9:00 o'clock Saturday morning.

SATURDAY MORNING — AUGUST 6, 1960

Met pursuant to adjournment. After singing some of the old songs of Zion, remarks and prayer were made by Elders Elmer Church and Sid Hudson, after which the Northern New Salem Association was called to order by our beloved Moderator and proceeded to work.

1. Called the roll and marked the absentees.

2. Read the bill of arrangements and discharged the committee.

3. Reading of the Circular Letter written by Elder Roy B. Akers. By a move and a second the letter was received and ordered printed in the Minutes. By the same motion Elder Joshua Hicks was chosen to write a Circular Letter for consideration at our fourth annual session next year.

4. Appointed Elders Sid Hudson and Alonzo Allen as a Committee on Finance who reported the sum of \$345.00 contributed by the several churches.

5. Called on the Treasurer to file his report, who reported as follows:

Received from the churches in 1959	\$ 240.00
Balance brought forward from 1958	80.25
Total money on hand, August 1, 1959	\$ 320.25

DISBURSEMENTS

Cost of printing (2000) copies of our Minutes	\$ 210.00
Total money on hand August 6, 1960	110.25
Total contribution from churches 1960	345.00
Received for pictures	20.00
Grand total	\$ 475.25

6. By a move and a second the Treasurer's report was accepted.

7. By a move and a second Elder Roy B. Akers was chosen as Recording Secretary and Treasurer, and is to receive \$50.00 for his services.

8. By a move and a second the Clerk was appointed to supervise the printing of the Minutes, and that he have (2000) copies printed. By the same motion the printer's fee is to appear on the outer cover of the Minutes. By the same motion the churches' addresses, their officers, and the names of the ordained ministers and delegates are to appear in our Minutes.

9. By a move and a second the Association agreed to have obituaries of deceased members printed in our Minutes. Pictures can be had at the expense of the member desiring them.

10. Resolved that requests for union meetings, and the communion time of each church be noted in our Minutes.

11. Called on brethren who were appointed to attend union meetings and Associations to report. The faithful were commended, and the failures were excused. Done by a move and a second.

12. By a move and a second the following brethren volunteered to attend Sister Associations this year:

(a) NEW SALEM ASSOCIATION: Elders: H. N. Vanderpool, Willie Collins, Bob Hunter, Parris Tackitt, Richard Griffie, Steve Osborne, Baxter Osborne, Roy B. Akers, Sid Hudson and G. H. Caudill. Brothers: Shade Meeks, James Bartley and Jesse Bryant. Letter in the hands of Elder Steve Osborne.

(b) UNION: Walter Parker, John Mullins, George

Hamilton, Woodrow Fuller, Wm. P. Deal, Johnie Bentley, Sherwood Blackburn, Jesse Bryant, Savel Combs, H. N. Vanderpool, Willie Collins, Roy Hudson, Shade Meeks, James Whitaker, G. H. Caudill, Bob Hamilton, Sid Hudson, Parris Tackitt, Roy B. Akers, Baxter Osborne, Steve Osborne and Claude Ousley. Letter in the hands of Elder Baxter Osborne.

(c) INDIAN BOTTOM: Forrest Osborne, Sidney Hudson, Parris Tackitt, Joshua Hicks, John Mullins, Shade Meeks, Steve Osborne, H. N. Vanderpool, Savel Combs, Willie Collins, Tip Collins, Banner Collins, Roman Mullins, Wm. P. Deal, Woodrow Fuller, Roy B. Akers, Baxter Osborne and George Hamilton. Letter in the hands of Roy B. Akers.

(d) SARDIS: Steve Osborne, John Mullins, Shade Meeks, Parris Tackitt, Sid Hudson, Roy Hudson, McKinley Rowe, Forrest Osborne, Delmar Williams, Homer Elliott, Roy B. Akers, Baxter Osborne and Jesse Bryant. Letter in the hands of Elder Sid Hudson. Bro. Newton Vanderpool and others agreed to charter a bus and bring as many as would come.

(e) MUD RIVER: Baxter Osborne, Steve Osborne and Roy B. Akers. Letter in the hands of Steve Osborne.

(f) PHILADELPHIA: Steve Osborne, Baxter Osborne, Banner Collins, Jubel Music, John Mullins, Shade Meeks, Parris Tackitt, Jesse Bryant, Savel Combs, Forrest Osborne, Joshua Hicks, Roy B. Akers, Sidney Hudson, Roy Hudson and Jack Wakefield. Letter in the hands of Elder Baxter Osborne.

12. Appointed a Committee on Ministry to arrange preaching for Saturday night and the Sabbath, who arranged as follows: Saturday night: (1) Bro. Wm. P.

Deal, (2) Elder Clifford Collie, (3) Elder George Parrigan, (4) Elder Steve Osborne. For the Sabbath: Elder Herschall Huff, (1) Elder Parris Tackitt, (2) Elder George Parrigan, (3) Elder Baxter Osborne, our beloved Moderator (4) to preach and close.

13. Resolved that our next Association be held with the Little Jewel Church, located in Ashland, Boyd County, Kentucky, beginning on Friday before the first Saturday in August, 1961, and continuing the two following days, and that Elder Parris Tackitt preach the introductory sermon, and Elder Sollie Miller be his alternate. Saturday's work was closed by Elder Newton Vanderpool offering a heartfelt prayer.

SABBATH MORNING — AUGUST 7, 1960

The stand that had been erected by the brethren of the Little Rebecca Church was located at the foot of a gently rolling plain, in the midst of natural shade trees. This provided a near perfect view of the stand and congregation. Brethren, sisters and friends began to assemble about 8:30 A.M. Singing began soon afterward. And before the first song had been finished, Zion began to move, and mighty was her move. The blessed Spirit of God that animates the hungry soul of man was so powerful that neither brothers nor sisters could contain themselves. This gave witness that the burning bush within their hearts had been set on fire by the mighty Spirit of God revealing that He was well pleased. Old pilgrims, who have been in the family for half a century and had traveled 400 miles or more to be with us, were heard to say that they had never heard singing and shouting ring so sweet in their spiritual lives before. Elder Herschall Huff introduced and offered prayer. The cooing of the Dove could be heard throughout the whole blood-washed band assembled there. Elder Parris

Tackitt, second on the stand, brought a message on the atoning blood of the Lamb of God, how and why repentance was required at the hands of every man. Third on the stand was Elder George Perrigan. This blessed old soldier bore the marks of a valiant and faithful advocate of the principles of our faith. His 83 years of age was no hindrance to his delivery of a vivid picture of the sufferings that the saints of God must endure for the cause of Christ. He was followed by our beloved Moderator, Elder Baxter Osborne, who preached from John 4:29: "Come, see a man which told me all things that I ever did: is not this the Christ?" His message was flavored with honey that flows from that rock, Jesus Christ. His power of delivery clearly indicated that God's revealing Spirit directed his mind in power and demonstration of God's true word. In closing, the voice of the Dove began to rise in that familiar strain, "Bless the Lord, we've been redeemed." Amidst the shouting, singing and preaching, Brother Howard Terry came forward and joined the church, by an experimental knowledge of Grace. He told how great things that the Lord had done for his soul, and above all he said: "God has put a new song in my mouth." In this manner the third annual session of the Northern New Salem Association came to a close with the brethren embracing brothers, and sisters embracing sisters. I am bound to say that the faces, and the tears that were shed by our sinner friends, revealed that they had received a witness, that surely the Old Regular Baptist of the Church of the living God is indeed of the true vine that was planted in the River Jordan over 1900 years ago.

We think that it is appropriate to make mention here of the labors of our beloved sisters who spent many tiresome hours around the hot cook-stoves. Too often we fail to make mention of the unnoticed work our good

sisters do toward the success of our Associations, in the preparing of food to feed the delegates from our Sister Associations, and brothers, sisters, and many friends who came to be with us. God bless and crown the sisters and friends who gave of their time so diligently. The officers and delegates of the Northern New Salem Association desire to thank every brother and sister and friend for helping to make this occasion one that will linger long in the minds of both old and young.

Humbly yours,

ELDER ROY B. AKERS, *Clerk*

UNION MEETINGS

APRIL

LITTLE JEWEL—Fourth Saturday and Sunday in April, 1961. Elders: Milford Adams, Sollie Miller, Emmitt Case, Clifford Colley, Bert Howard, Bazil Bailey, H. N. Vanderpool and Sidney Hudson to attend.

MAY

LITTLE RUTH—Second Saturday and Sunday in May, 1961. Elders: H. N. Vanderpool, Joshua Hicks, Parris Tackitt, Anthony Hamilton and Moderator to attend.

LITTLE MEMORY—Second Saturday and Sunday in May, 1961. Elders: Milford Adams, Baxter Osborne, James W. Pratt, Beckham Fields, Manis Ison, Burton Howard and Anthony Hamilton to attend.

LITTLE EDNA—Fourth Saturday and Sunday in May, 1961. Elders: Roy B. Akers, H. N. Vanderpool, Parris Tackitt, Eulan Thacker and Parris Hagins to attend.

LITTLE IDA—First Saturday and Sunday in May, 1961. Elders: Eddie Tackitt, Clifford Colley, Ivory Sowards,

Dewey Sexton, Parris Tackitt and Claude Ousley to attend.

LITTLE FLOSSIE—Third aSaturday and Sunday in May, 1961. Elders: Baxter Osborne, Roy B. Akers and Steve Osborne to attend.

JUNE

LITTLE POLLY—Second aSaturday and Sunday in June, 1961. Elders: Virgil Caudill, H. N. Vanderpool, Willie Collins, Claude Ousley, Delmar Williams and Sollie Miller to attend.

LITTLE MAUDIE—First Saturday and Sunday in June, 1961. Elders: Clifford Colley, Parris Tackitt, William P. Deal, Delmar Williams, Moderator and Assistant Moderator to attend.

MAGGIE HOME—Fourth Saturday and Sunday in June, 1961. Elders: Orville Tackitt, Delmar Williams, Sollie Miller, Jonah Ester Williamson, Sidney Hudson and Moderator to attend.

LITTLE REBECCA—Third Saturday and Sunday in June, 1961. Elders: Baxter Osborne, Anthony Hamilton, Sidney Hudson, Clifford Colley, Alonzo Allen and Olas Baldrige to attend.

JULY

LITTLE FLOCK—Third Saturday and Sunday in July, 1961. Elders: Fon Bowling, Teddy Parker, Parris Hagins, Jonah Ester Williamson, James B. Rowe and Steve Osborne to attend.

CONSTITUTION

From a long series of experiences, we the OLD REGULAR BAPTIST CHURCH OF JESUS CHRIST, being baptized upon a profession of faith in Christ, are convinced of the necessity of a combination of Churches in order to perpetuate a union and communion among us and keep the order and rules of an Association according to the following plan of government:

1. The Association shall be composed of members chosen by the different churches in our union and sent to represent them in the Association and upon their producing letters from their respective churches certifying their appointment, they shall be entitled to a seat.
2. In the letters shall be expressed their number in fellowship, those baptized, received by letter, dismissed, excluded, and deceased since our last Association.
3. The members thus chosen and convened shall have no power to lord anything over God's heritage nor shall they have any clerical power over the churches, nor shall they infringe on any of the internal rights of any church in the union.
4. The Association, when convened, shall be ruled by a regular and proper decorum.
5. The Association shall have a Moderator and Clerk chosen by the members present.
6. New churches may be admitted into this Union, who shall petition by letter and delegates, and if found, upon examination, to be orthodox and orderly, shall be received, and every church in the Union shall be entitled to a representative in the Association.

7. Every query presented by the church to the Association, being first debated in their own churches, shall be taken up by the Association.

8. Every motion made and seconded shall come under the consideration of the Association except when withdrawn by the one who made it.

9. The Association shall endeavor to furnish the church with Minutes of the Association.

10. We think it necessary that we should have an Association fund for defraying expenses of the same. We think it the duty of each church in the Union to contribute such sums as they think proper, and send it by their delegates to the Association, and such sums to be deposited in the hands of the Treasurer chosen by the Association, who shall be accountable for the money paid him by the Association, and paid out according to the Association.

11. There shall be an Association book kept wherein the proceedings of every Association shall be recorded by a Secretary appointed by the Association, who shall receive a compensation for his services.

12. The Minutes of the Association shall be read, and corrected if need be, and signed by the Moderator and Clerk before the Association rises unless the same is dispensed with.

13. Amendments to this plan or form of government may be made by a majority of the Union, if deemed necessary.

14. All matters coming before the Association shall be decided by will of a majority of the delegates present, except in receiving and dismissing churches and Association which shall be by a unanimous vote.

15. The Association shall have the power for the general union of the churches; to preserve inviolable a chain of communion among the churches; to give churches all necessary advice in matters of difficulty;; to inquire into the cause of the churches failing to represent themselves at any time in the Association, to appropriate the money contributed by the churches for the Association fund, to any purpose they may think proper; to appoint any member, by their consent to transact any business which they see necessary, and they shall have power to withdraw from any church in the Union, which shall violate the rules of the Association, or deviate from the orthodox principles of religion; to admit any orderly minister of our order to a seat with us. The Association shall have the right to adjourn themselves to any future time or place they may think most convenient to the churches,

ARTICLES OF FAITH

1. We believe in only one true and living God, the Father, the Son, and Holy Ghost, and these three are one, equal in power, essence and glory.

2. We believe the Scriptures of the Old and New Testaments are the written words of God and the only rules of faith and practices.

3. We believe in the doctrine of election by grace, for by grace are ye saved through faith.

4. We believe in the doctrine of original sin, and of man's inability to recover himself from the fallen state he is in by nature, therefore the Saviour is needed for our redemption.

5. We believe that sinners are called to repentance

and believe in the Gospel and regeneration of the soul and sealed with the Holy Spirit of promise, and none such shall fall away and be lost.

6. We believe that sinners are justified in the sight of God only by the imputed righteousness of JESUS CHRIST.

7. We believe that baptism is the ordinance of God's church on earth and the mode of IMMERSION back foremost so as to cover all over.

8. We believe that the Lord's Supper is the command of the Saviour and that by the use of bread and wine, and feet-washing should be kept up until His second coming by His believers.

9. We believe in the resurrection of the dead, both of the just and unjust and that the joys of the righteous and the punishment of the wicked shall be eternal.

10. We believe that no minister has the right to administer the ordinances and commands of the gospel except such as regularly ordained and baptized, and that by immersion by a legal administrator of the Gospel comes under the hands of a regularly chosen presbytery of the church.

11. We believe it to be the duty of all church members to contribute for defraying all reasonable expenses of the church, never forgetting the poor according to their several abilities.

12. We believe that every doctrine that goes to encourage or indulge people in their sins or cause them to settle down on anything short of saving faith in Christ

for salvation is erroneous and such doctrine will be rejected by us.

13. We believe that the Church of Christ is a congregation of faithful believers in Christ who have obtained fellowship with the Lord and with one another, and have given themselves to the Lord and have agreed to keep up a Godly discipline, according to the rules of the Gospel.

14. We believe that Jesus Christ is the head of the church and the government thereof is upon his shoulders.

15. None of the above articles shall be considered as to hold with particular election and reprobation so as to make God partial directly or indirectly, nor to injure any of the children of men; nor shall any of these articles be altered without legal notice and free consent.

RULES OF DECORUM

1. The Association shall be opened and closed by prayer.

2. A Moderator and Clerk shall be chosen by the members present.

3. Only one member shall speak at a time, who shall arise from his seat and obtain consent from the Moderator when he is about to make his speech.

4. The person thus speaking shall not be interrupted in his speech by anyone except the Moderator until he is through.

5. He shall strictly adhere to the subject and in no wise reflect on the person who has spoken so as to make remarks on his slips or imperfections, but shall fairly state the cause as nearly as he can so as to convey his ideas.

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

7. No person shall speak more than three times on any subject without leave of the Association.

8. No person shall have the liberty of laughing during the sitting of the same nor whisper in time of public speech.

9. No member of the Association shall address another in any other term or appellation than that of "Brother."

10. The Moderator shall not interrupt or prohibit any member from speaking until he gives his light on any subject unless he violates the rules of the decorum.

11. The names of the members of the Association shall be enrolled by the Clerk and called as often as the Association requires.

12. The Moderator shall have the same right of speech as any other member provided the chair be filled. And he shall have no right to vote unless the Association be equally divided, then he may give the deciding vote.

13. Any member who shall willingly and knowingly violate any of the decorum shall be reproved by the Association as they think proper.

CIRCULAR LETTER

To the Officers and Delegates of the Northern New Salem Association:

My very dear brethren:

In answer to your request I will try to write a Circular Letter for your acceptance, or rejection. After almost twelve months of meditation upon the laws of God, I have chosen a subject that is very unpopular among some of us. But I feel that it is needful that you be reminded of some of the causes for so much of the anxieties that burden us in this evil day. In view of current conditions, as they affect us, I will, if God will bless me with the spirit of understanding, dwell upon the "qualifications and character of God's chosen ministers, and their duties."

Being mindful of the wrath of God which is directed toward the disobedient, I shall write as I feel the spirit leads me. I will use the entire third chapter of first Timothy for a foundation. I hope that the reader will keep in mind the importance of the following portion of the Apostle Paul's admonition to Timothy: "*This is a true saying, if a man desireth the office of a Bishop, he desireth a good work.*" Nearly nine (9) years ago, I felt that God called me into the ministry. I feel that He equipped me with the written word, and the spirit of deliverance, and left it up to me to qualify myself. Wherefore I have striven to apply my calling in an acceptable manner, pleasing only to God, ever mindful of the dangers that are present and ready to overcome all ministers who delight in pleasing the flesh.

In view of the strifes and malice and prejudices that prevail among some of our correspondence today, which has almost reached a point of causing divisions among us, I deem it expedient that we conduct a diligent inquiry

for such strifes and indifferences. No doubt you feel as I do, that we must do everything that we can to keep ourselves unspotted from that which threatens our peace and common salvation.

I am persuaded to say with much fear and trembling that an "unqualified and unfaithful ministry" is the main cause of any and all differences that aggravate us today. Every Old Regular Baptist ought to have enough old time salvation, and a sufficiency of God's matchless grace, to be willing to go down on their knees in fervent prayer asking Jesus Christ, the chief mediator, to guide them through any troubles that come between them and a brother or sister. It has been said "that a full measure of grace will cure any man or woman, who has been born again, of any and all ill feeling they might have toward a brother or sister of the same faith."

The subject I chose is not intended to hurt or wound the feelings of any man whom God in his wisdom has called. Neither is it my aim to cast reflections upon the faithful and obedient ministers of our fold. God forbid. I hope and pray that no one will attempt to transpose, take out of context, or misconstrue the meaning of this letter by placing a natural interpretation upon it, so as to make it appear that I seek to discourage the faithful and conscientious servants of God.

I realize that many, if not all, of our churches, as well as those of our correspondents, are at some time or other beset with small matters affecting their common salvation. However, I will not direct my thoughts toward these issues, which are local, and common among us. Rather, my interest shall be directed toward the things that cause strifes, and divisions, and the loss of correspondents. Such troubles reflect upon us as a "peculiar people," bringing unmerited reproach upon the church of the living God,

and the cause of Christ which we claim that we righteously represent in this evil day.

With shamefacedness, and contrition of heart, the faithful among us should "Study the word, and rightly divide the words of truth" concerning the "*qualifications and character*" of God's *ministry*. May God help us to direct our attention especially toward the Apostle Paul's instructions which he gave to his two young co-workers in the minstry, to-wit: Timothy and Titus. In particular let us hear what saith the word in the third chapter of 1st Timothy, likewise the first chapter of Titus. For in these two chapters we will find the spiritual reasons for our neglect, and sometimes our disregard, of God's Law. It is my firm conviction, brethren, that if we will confine our wisdom to that which the Lord endows us with, and touch upon that which these two chapters teach, we shall find the causes for all the shameful conditions that arise among us. May God help the churches and the devout ministry to awaken from their prolonged slumber and face the burning light of understanding with spiritual integrity and soundness. For I greatly fear, brethren, that some have substituted their own mind and traditions for the *divine* Law of God.

In an effort to conserve space, I beg the reader to read the chapters mentioned above, and read them prayerfully and diligently. For, if the reader is not interested enough to do this, he is not likely to regard what I say with much care and spiritual profit anyway. For what I say is meant to be profitable unto those who study and pray for wisdom and knowledge.

The common practice among Old Regular Baptist—the Church—and the ministry—is to conduct a spiritual search for a minister or a deacon. Certain conditions that are apparent among us clearly indicate that a nat-

ural search has been made, forgetting their duty and allegiance to the Lord. God hath commanded us to know the law of the spirit, which tells us to make our desires known unto God. If we do this, we find what the mind of the Lord is, and He will direct us toward timber fit to build with. "For the mind of the Lord is with His word." But, if we let nature persuade us to choose elders and deacons, we are guilty of laying a foundation for future heartaches and trouble. Not only are we inviting potential troubles, but we run the risk of such a choice being selected to watch over the flock, and ultimately may become the Moderator of an Association. And, too, we are more apt to ordain a herdsman by nature's way, instead of a shepherd. Let us not forget that one of the *qualifications* of a Bishop, Pastor, Elder, or Moderator, who by church ordination may be called to lead the flock of faithful believers is: "He must not be a novice." Allow me to explain briefly, "What is a Novice?" Spiritually speaking, a novice is one that has just been added to the church, a beginner in the ministry, one on probation or trial, one whose experience reveals that he is not nourished up in the principles of sound doctrine and good order. God's holy word, which is also law, advises that an elder, or a leader of the flock, *must not* be a novice. But in many instances *we* pay but little attention to "what saith the word." Instead of following the principles of this holy rule and its truths, our practice most often has been: that when a brother begins to speak publicly in the name of the Lord—and in a manner pleasing to the brethren, to proceed to ordain him, after a few months, or a year, or two years at the most. *This is an utter disregard for the divine rule governing a righteous ordination.* According to the instructions and examples set forth by holy men of old, no man should ever be considered for ordination into the sacred work of the ministry until he has shown by the gift of God his

ability, and by actual spiritual experience that he has a reasonable understanding of the principles of sound doctrine, and that he is able to maintain an orderly house. He should be strict in disciplinary matters but not belligerent. If a man (not a woman) has shown that he has these virtues it is the duty of the church to take the proper steps to ordain him. I contend that no man should be ordained to the ministry, the highest and most noble calling under the canopy of heaven, until he has proved, by faithfulness, his consistency to labor among the churches according to the gift that God gave him. It is spiritually dangerous, and shows weakness on our part, when we ordain an incompetent man. Such ordinations cast a shadow over the growth of churches, and hinders the spiritual progress and purposes of an Association. Church ordination adds nothing to a man's spiritual gift, or ability. Neither can a church confer wisdom, grace, nor talent upon a man. Church ordination does add responsibilities, and increases his obligations and burdens.

A diligent search of the Scripture reveals that the eminent Apostle Paul, with all his wonderful gifts of grace, preached and labored among the brethren for almost ten (10) years after God had called him, before the church recognized his steadfastness and ordained him. Now, brethren, don't understand me to infer that it is always necessary to wait ten years, five years, or even three years. Some cases may require more or less time. But let a man prove his call to the satisfaction of the brethren and the church.

My dearly beloved brethren, I would have you know that the success of our Associations depends upon the ordained authorities that we put in charge of them. If there is one thing that needs to be emphasized, insisted upon, and spiritually demanded more than any other,

it is this: that potential officers of our Associations possess the following virtues: they should have and maintain a good *character*, be sober in all things, and temperate in matters in and out of the church. And, above all, let him be an example to the flock, in word, in conversation, in spirit, in faith, and in purity. He should also have a good report of them that are without. For, if a man has not these *characteristics*, he is unworthy of the authority to lead the flock of God. If the conduct of an ordained minister reveals that he is incapable of leading the flock in harmony through the stormy trials of this life, he should be silenced and not allowed to exercise in the name of Jesus Christ. Why? Because it is a violation of God's law, and against the rule of the church of the living God to permit a man of questionable *qualifications* to lead the flock, lest he lead them astray. For if there is a farce, or a mockery in this world, it is a man void of wisdom and spiritual understanding, a drunkard, a dishonest man, a libertine, an adulterer, or a pernicious man attempting to preach and teach the everlasting gospel of our Lord and Saviour Jesus Christ.

Dear brethren, if space will permit, I will try to refresh your memory and give you reasons for an Association. In the early life of our churches certain questions arose that aggravated church progress inspiring spiritual relationship that strained true fellowship among the faithful followers of Jesus Christ. Read the 6th chapter of the Acts of the Apostles. Here it is revealed that the seed of discord sowed by men who were called brethren began to germinate and grow. These conditions came about because of an overworked ministry. It was along about this time that the Apostle Peter recommended that the brethren choose seven honest men full of the Holy Ghost, and appoint them deacons to serve the Church needs. This is not to say that the ministerial body was

freed from loose, idle talk. Elders were guilty of perniciousness, contentiousness, backbiting, and devouring one another. All through the New Testament Scriptures you will find where Elders questioned certain principles of doctrine. They ignored established practices and attacked them in an unworthy manner. Paul dealt with these contrary *characters* in a very strict manner, eliminating the danger of bringing reproach upon the church because of their careless and unrighteous approach to gospel truths, saying, put from among you—have no fellowship with them—do not invite them again into your household—beware of dogs—they are not worthy of their hire—they try to teach the Scripture, when they themselves are the servants of sin. I contend that if we would deal with such *unqualified* ministers that have crept into our assembly as Paul dealt with them in his day, our Associations, and our churches notwithstanding, would be enjoying a more harmonious season. “If any man will do His (God’s) will, he shall *know* of the doctrine.” John 7:17. I beg you to read the 3rd epistle of John, how Di-ot-re-phen, who was an Elder and Moderator of a church, sought preeminence among the brethren. This very thing is going on among some of our correspondents today. It was because of this, together with a multitude of other unorthodox practices, that caused the ancient Elders to agree to meet as often as it was deemed necessary to iron out their differences in the hope that it would lessen the burdens of the several churches. It was never intended by the founding fathers that an Association should ever be anything more than an advisory council. Nor did they intend it as an instrument to usurp the authority God gave to the church. Conditions that exist among some of our brethren clearly indicates that our Associations are departing from the original landmarks by substituting them with grievous burdens of nature that our forefathers could not, nor would not agree to.

Brethren, you may conclude from what I have said that there are some shameful things going on among us today. Yes, it grieves my heart and causes me to bow my head in shame to confess that in some instances the doctrine of Di-ot-re-phen is being practiced by some of the brethren of our faith. Men of *questionable* church *responsibility* are seeking to wrest control from brethren of proven *ability*. This despicable act of desperation has brought reproach and disgrace upon the Old Regular Baptist faith, that will be thrown into the faces of her posterity for generations to come. And you know that this ought not to be. “The time of refreshments from the presence of the Lord is almost at hand.” Therefore, let us gird up our loins and put on the whole armor of God, and rededicate our lives in the defense of, and the preservation of the principles of the church of the living God. You know your calling, brethren, and I don’t think that I am asking too much when I say it’s time, and high time, that we arise and declare ourselves as being opposed to the shameful things that threatens our future peace and happiness. In our spiritual indignation let us insist that ambitious and preeminence *preachers* be silenced. It is common knowledge that some of our Elders, with years of faithful service, have been denied a seat in churches that claim to be at peace. How can this be? It is evident that some of the ordained authorities have been overcome by fleshly desires, causing them to think more highly of their natural gratifications and evil responsibilities than they do of the love and esteem of their brethren and the cause of Christ. One of the great and growing troubles among our faith is that when the time comes to pick our church and Association Moderators, we are afraid that God won’t pick the man that we want. If we would let God do the choosing, and we the following, you’d never hear about all the deplorable things that are aggravating us today. It is better for the church

that her right eye be plucked out than for her whole body to be cast into Hell (reproach and confusion). If one or more Elders could nullify, repeal, abolish, revoke, or in any other manner override decisions adopted by a legally constituted body of delegates, there would not be any need for an Association. Dear brethren, I greatly fear that if certain conditions are permitted to go on unchallenged, that Scripture and established procedure will not justify, we might well lose our identity. I have known many ministers in my spiritual life, and I can truthfully say that I have never yet known one that merited and deserved a good report by them that are without, but what had it. Of course, the religious world will always find something wrong with a preacher who bears a good report, yet if he conducts himself in a way that becomes a preacher of righteousness, and lives this life like the "word" commands, even his critics will be forced to say, as Pilate did of Jesus Christ, "I find no fault in this man." Luke 23:4. No man who walks Godly in this present world can escape religious persecution, especially if he takes a strong doctrinal stand, and devotes himself to maintaining and practicing good order.

Finally, brethren, let us always be mindful of those who misuse the office of a Bishop, or a Deacon. For it is a great sin for an ordained man to misuse the noble and sacred office to which he has been ordained. It is not a sin unto death, but it is a sin that destroys the common *salvation* of faithful adherents to the true teachings of God. Those who handle their ordained authority to seek natural privileges would commit the sin of character assassination of faithful Elders who "hew to the line and let the chips fall where they may." Brethren, let us bear in mind that all ministers, all churches, and all Associations that tolerate, or give aid to, or even wink at the misuse of ordained power, are involved in the sin men-

tioned above. It is our duty to have it put from among us, seeing that it is a violation of God's law.

The people in general judge the Old Regular Baptist by the undisputable *conduct* of its *preachers*—and rightly so. If our conduct and examples are pure, it will cause those who oppose us to take notice of our order, our principles of doctrine, and our practices—and when they measure us by these virtues, they find that surely we are the true representatives of the church of the living God, which He purchased with His own blood.

Dear brethren, in closing, I am reminded that this could very well be my last admonition to you by letter. Let me beg you to pray, and pray without ceasing, that no member of our beloved Northern New Salem Association, or any member who shall follow after us, shall ever have a cause to regret the organization of her churches into a governing body of Elders and delegates as an advisory council only. And may God help us to make our desires for leadership known to Him, and that we may never be ashamed to be obedient unto the will of God, whom we know and love.

I realize, brethren, that I have used strong terms in my effort to impress upon your minds and hearts the dangers of an "*unqualified and unfaithful ministry*." I feel that the spirit of council has directed my mind prompting me to say that which I deem is needful for our spiritual survival. Again let us be careful in exercising our ordained authority. We may cause wounds that will never be healed by the improper use of that power. By our faithful obedience to the precepts and commandments of our Lord and Saviour Jesus Christ "The world may know that we are His disciples."

May God's richest blessings always abound in all our

churches, and may none of us ever hinder the spiritual progress of our beloved Association. This is the prayer of your most unworthy, but ever willing, servant, for Christ's sake.

Yours in the abiding hope of eternal life.

ROY B. AKERS.

Obituaries



MANY BELL HALL

Sister Many Bell Hall was born July 4, 1901, and deceased this life December 28, 1959. Sister Many was married to Tom Hall and unto this union were born two children, Reevis Hall, of McArthur, Ohio, and Virginia Prater, of Dundas, Ohio. Sister Minnie joined the Old Regular Baptist Church and was baptized May 22, 1949, and lived a faithful member until her death. She is

survived by one whole brother, Joe Hamilton, Banner, Ky., two half brothers, Dee and Willie Adkins, of Galveston, Ky., one whole sister, Sylvania Hamilton, Banner, Ky., and two half sisters, Nan Mullins, Jonancy, Ky., and Dollie Collins, Banner, Ky.

I want to say to the members of the Maggie Home Church that I think we have lost two good sisters this year. You should all be thankful that you are living in peace with each other and with God. May we always continue to live in a condition so that when the Lord calls one of us to our eternal Home, we can all look on the pale face of the one whom He calls and have a clear conscience toward each other and our Blessed Redeemer. Although there were no natural relatives or persons by when Sister Minnie departed this life, I believe however that the whole room was filled with a host of Angels that bore her soul away to a much better Home than this. She always seemed to enjoy working and preparing for the welfare of her brothers and sisters and didn't mind waiting on them. Let me say also to her children, loved ones and friends, that if they haven't made peace with God, her death should be an example to you. We have no promise of another day's life, nor even an hour, or a minute. Let me beg you to make your peace call and election sure with God. Your soul is in danger, for it is the most precious possession that you have. And if it is lost you are the one that will do the suffering. Therefore, while you have life, now is the time to prepare to live when this life is over. Written by

ELDER PARRIS TACKITT.



PEARLIE HALE PRATER

It is in much sadness that I try to write an obituary of a beloved sister in Christ. Sister Prater was born December 27, 1915, and died September 9, 1959. She was married to Melvin Prater February 2, 1933, and unto this union were born five (5) children who are still living at this time. Troy Prater, Columbus, Ohio; Billy Joe Prater and Carlos Prater, Dondas, Ohio; Harlas, Jr., and Glenn Ray, still at home.

Sister Pearlle joined the Old Regular Baptist Church and was baptized May 22, 1949, and lived a bright and a shining life before the world until her death. Her death came as a shock to us all. She was not ashamed

to make it manifest that she loved the Lord so much that I seem to be able to hear her shouting the praise of our Beloved Saviour. She lived an humble and obedient life. Many times she was seen to enter the church house with her spiritual cup running over with joy. Surely her children can never forget her sweet voice and council. She told me the last time that I visited her in the hospital that she did not mind to die. She left me a witness that she felt that she was going to a home that death could not enter in. Her husband has lost a wonderful and faithful companion. I truly believe that they were married in the Lord. Although Melvin loved her dearly and provided the best that he could for her, and no doubt he hated to part from her. But there was one that did far more than he could ever do, which is Christ Jesus our Lord. He gave to her eternal life and a rest for ever and ever in a home that shall never fade away. Her children have lost an understanding mother, her husband a faithful companion, and the Maggie Home Church a devoted and pious member.

SARAH HALE and WILLIE.



FANNIE HALL

I will try to write an obituary of my dear mother-in-law and sister in the Lord, Sister Fannie Hall. She was the daughter of Bob and Allie Hamilton, born September 27, 1890, and deceased, October 23, 1959, at the age of 69 years. She was married to Lee Hall December 27, 1907, and to this union were born ten children; one deceased them in death. Her dear husband, nine children, thirty-four grandchildren, twenty great grandchildren, nine brothers, and a host of friends are left to mourn for their great loss. But I feel our loss is heaven's gain. So let us not mourn for Mother but for ourselves.

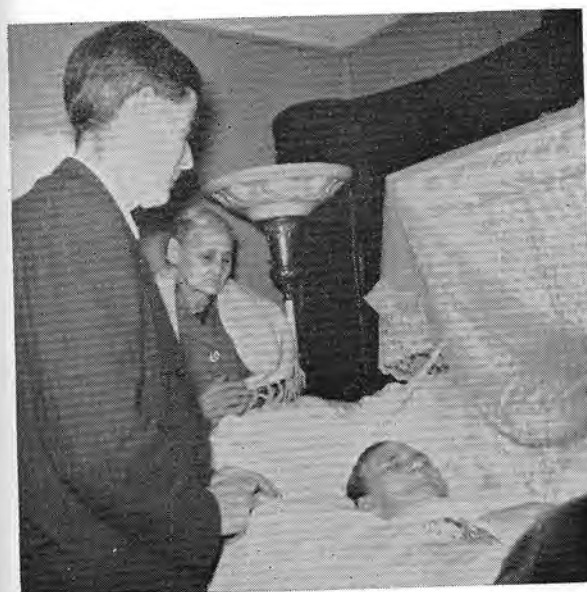
Sister Hall joined the Old Regular Baptist Church the

fourth Saturday in July, 1936, taking her membership at mother's home church. She was a very faithful member all through her many years of illness. She was a very strong believer in God, and was loyal and kind to everyone. I can see the sweet smile on her face as she said, "My brother Russ will come to get me this Friday," and I feel God did as she asked.

Now, dear children, Mother has gone to rest—no more heartache and pain to bear, for there is no tuberculosis or cancer there. So let us all remember the counsel that she gave us about that heavenly home. Let us all fall out of sin and serve the true and living God who holds our souls in His hands, that we all might meet around that great White Throne where the congregation never parts and the Sabbath never ends.

Written by her son-in-law and brother in the Lord.

WALK STURGELL.



ROSIE GRIFFITH

It is with much sadness and an aching heart that I attempt to write an obituary of a loving wife and mother. To write as I should I must first call upon the Lord for strength, and Dad and the children for help. Rosie Griffith died in The Beaver Valley Hospital about 4:00 o'clock on February 5, 1960, making her stay on earth 51 years. She was married to Elbert Griffith August 18, 1927, and to this union were born 14 children, six (6) girls and eight (8) boys. Two boys and one set of twins preceded her in death. A husband and ten children, and nine grandchildren, and a host of friends are left to mourn her loss, but heaven's gain.

Mother joined the Old Regular Baptist Church twelve years ago, at Stone Coal, Ky., and lived a faithful Christian life until her death. I have heard mother praying many times for her children. I also have heard her shouting the praises of the Lord many times, too. Mother had a large family to care for, but this did not hinder her from filling her seat as often as it was possible. Mother loved to sing the songs of Zion, and her voice was so sweet and mild. Songs that she loved here, "My Husband, Dear and Little Babies." Her husband, three girls and one boy have professed a hope in Christ. Five children are at home: James Irwin, age 19; Madge, age 16; Lee, Jr., age 14; Woodroe, age 12; and Mary Jane, the baby, age 9. Five children are married: Melvin and Arlene Slone, Goodloe, Ky.; Carrie and Wilson Mullins, Noble, Ky.; Sallie and Julian McKee, Whitney, Ky.; Marcella and Bill Clenors, Sandusky, Ohio; Magdalene and Johnnie Moore, Leslie, Mich. Mother was the daughter of William and Sevelle Nolan, Pyramid, Ky. Her father died a few years ago, leaving seven girls and one boy to mourn: Julia Hale, Woodloe, Ky.; Bessie Howard, Willard, Ohio; Verlie Wireman, Pyramid, Ky.; Dellie Moore, Pyramid, Ky.; Mandie Stevens, Hueysville, Ky.; Candy Castle, Stockbridge, Mich., and Bettie Nolan, Pyramid, Ky.

It was on a Thursday that Johnnie came home from work and told me that Mother was in the hospital. I shall never forget that day. I didn't even take time to change clothes, just wore what I had on. I hurried right on to the Prestonsburg hospital and waited about an hour before Elder Marion Chaffins came in where we were. I asked him the number of the room that Mother was in. He looked at me with tears in his eyes and said, "Your mother is dead, and they have already taken her to the funeral home." When he told me this, I thought that my

heart would burst. I had wanted to see Mother so much. It was too late. Mother had moved on to Glory. They soon moved her body to her sister's home, Julia Hale.

I thank God for his great mercy and love. He was with me in that hour of sorrow and helped me bear all the pains that seemed to bind me down. The last time that I ever saw Mother alive was in 1959. All the children but one was at home. She said, "If Sallie was here, all the children living would be home once more." She seemed so joyful and happy that day. Before I left to return home, she asked me to make her a promise. She said, "Magdalene, if anything happens to me that I should die, I want you to take Dad and the children to your home and keep them." I am thankful that I have kept that promise. I feel that Mother's work on earth, the life she lived, and the friends that she made, are still a monument to her. She has fulfilled her duties here and gone on to Heaven to ever be with the Lord. Mother was loved by everyone that knew her, and always wore a smile on her face. If perchance a person did Mother a wrong deed, she would return unto them a good deed. I have had some wonderful dreams of Mother. I dreamed one night that Dad, the children, and a host of other people had gathered at Mother's grave. I thought that the grave burst open and Mother came forth, arrayed in a long, white robe, and stood on her grave. On her head was a beautiful crown with a large star that shone so beautifully. She looked at all of us and said, "Don't weep for me, but rather weep for the poor sinners of this world." She also said, "My labor and heartaches are ended," and immediately she was caught up in a cloud of glory and disappeared into the heavens.

I want to thank her sister Julia, her children, friends, and relatives for all that they did to make Mother com-

fortable. I also want to thank Ashland Shepherd for the kindness and love he showed toward Mother.

All the talking and praying that we could do would not bring Mother back again. Yet I know that she will be missed by all her friends and kinsmen, especially by Dad and her children. But this we know, as the Prophet David said of his son, "She can't come to us, but by the grace of God we can go to her." Mother was sick for three weeks, and in all of her griefs and pains she was patient, gentle, and kind to everyone around her, to the very end of her life. I believe that she had her ticket ready when the captain of her salvation called her name. And with patience she boarded that Heaven-bound train and sped on into Glory, there to rest for ever more. In closing, I want to admonish her many friends, relatives, and her children that if you ever expect to see Mother again, you must fall out with sin. Repent and be born again. For there is no hope or chance for repentance beyond the grave.

I could go on and on, writing about the life of Mother but space will not permit. May the mercies of God be extended to all who know themselves to be on the outside of His fold. Written by a broken hearted daughter.

MAGDALENE MOORE.

CHURCHES AND THEIR ADDRESSES

Little Rebecca	Plymouth, Ohio
Little Jewel	209 Wheatly Road, Ashland, Ky.
Maggie Home	McArthur, Ohio
Little Ruth	Delaware, Ohio
Little Polly	Stockbridge, Mich.
Little Maudie	McGuffy, Ohio
Little Flock	Jackson, Ohio
Little Memory	Sunman, Ind.
Little Edna	Lorain, Ohio
Little Ida	Ecorse, Mich.
Little Flossie	Fort Wayne, Ind.

CHURCH CLERKS AND THEIR ADDRESSES

Little Rebecca—Banner Collins, 103 East Main Street, Plymouth, Ohio.
Little Jewel—Alonzo Tackitt, 160 McKnight Street, Ashland, Ky.
Maggie Home—John Mullins, Route 1, Box 166, Hamden, Ohio.
Little Ruth—William P. Deal, Box 113, Delaware, Ohio.
Little Polly—James Bartley, Route 9, Springport County, Jackson, Mich.
Little Maudie—Eligha Combs, Route 1, Alger, Ohio.
Little Flock—John Mullins, Route 1, Box 166, Hamden, Ohio.
Little Memory—Millard Collins, Route 2, Batesville, Ind.
Little Edna—Sherman Wright, 4246 Laurel Road, Lorain, Ohio.
Little Ida—Jack Casebolt, 6108 Banner Street, Detroit, Mich.
Little Flossie—Berlin Williams, 2906 Broadnipple Drive, Fort Wayne, Ind.

DELEGATES TO THE NORTHERN NEW SALEM ASSOCIATION

Little Rebecca—Tip Collins, Bob Hunter, and Faris Tuttle.
 Little Jewel—Jubal Music, Jesse Bryant, and Forrest Osborne.
 Maggie Home—Woodroe Fuller, George Hamilton, and W. P. Deal.
 Little Ruth—Parris Tackitt, Joshua Hicks, and Shade Meeks.
 Little Polly—James Bartley, Millard Castle, and Jake Hall.
 Little Maudie—E. L. Combs, H. Robinson, and Ed. Stephens.
 Little Flock—Walk Sturgell, Roy Hamilton, and McKinley Rowe.
 Little Memory—V. B. Hall, Millard Collins, and Howard Collins.
 Little Edna—James B. Rowe, Bill Hamilton, and Elijah Wright.
 Little Ida—Sidney Hudson, Roy Hudson, and James Whitaker.
 Little Flossie—Berlin Williams, John Wicker, and Dudley Rowe.

CHURCHES AND THEIR COMMUNION TIME

Little Rebecca Third Sunday in July
 Little Jewel Fourth Sunday in June
 Maggie Home Fourth Sunday in July
 Little Ruth Second Sunday in June
 Little Polly Second Sunday in July
 Little Maudie First Sunday in July
 Little Flock Third Sunday in August
 Little Memory Second Sunday in June
 Little Edna Fourth Sunday in May
 Little Ida First Sunday in June
 Little Flossie Third Sunday in June

ORDAINED MINISTERS

H. N. VANDERPOOL—Plymouth Ohio.
 WILLIE COLLINS—Tiro, Ohio.
 CLAUDE OUSLEY—Plymouth, Ohio.
 DELMAR WILLIAMS—Route 2, Shiloh, Ohio.
 BAXTER OSBORNE—Route 1, Box 346, Ashland, Ky.
 STEVE OSBORNE—Route 1, Portsmouth, Ohio.
 B. J. MOORE—12th Street, Ashland, Ky.
 ROY B. AKERS—403 Christopher Place, Louisville 14, Ky.
 JOSHUA HICKS—Route 4, Jackson, Ohio.
 PEARCY CANTERBERY—Wellston, Ohio.
 WOODROW FULLER—Route 3, Marysville, Ohio.
 WRYLE TUTTLE—Route 2, Willard Ohio.
 RICHARD GRIFFITH—Route 1, Berlington, Mich.
 H. B. RAY—300 East Grand Blvd., Detroit, Mich.
 SOLLIE MILLER—Sunman, Ind.
 WALTER PARKER—3952½ Dunton Road, Lorain, Ohio.
 JAMES B. ROWE—1368 East 37th Street, Lorain, Ohio.
 SIDNEY HUDSON—1306 Marion, Lincoln Park, Mich.
 ROY HUDSON—92 E. Cicotte Street, River Rouge, Mich.
 JAMES WHITAKER—4938 Syracuse, Dearborn, Mich.
 COVIS TACKITT—4909 11th Street, Ecorse, Mich.
 PARRAS TACKITT—Route 1, Beaver, Ohio.

STATISTICAL TABLE

CHURCHES	Rec'd by Baptism	Rec'd by Letter	Recommendation	Restored	Dismissed by Letter	Excluded	Deceased	Total Membership	Meeting Time	Money Contributed
Little Rebecca	2	4	0	0	0	2	1	60	3	\$ 50.00
Little Jewel	1	2	2	1	0	0	0	57	4	50.00
Maggie Home	1	0	0	0	1	0	2	25	4	40.00
Little Ruth	2	1	0	0	4	0	0	18	2	25.00
Little Polly	0	5	0	0	2	0	0	28	2	25.00
Little Maudie	0	1	0	0	0	0	0	13	1	25.00
Little Flock	0	0	0	0	0	0	0	10	3	20.00
Little Memory	1	0	0	0	2	1	1	24	2	30.00
Little Edna	1	0	0	0	0	2	0	16	4	20.00
Little Ida	11	3	0	0	0	0	1	121	1	50.00
Little Flossie	3	3	0	0	0	0	0	12	3	10.00
TOTAL	22	19	2	1	9	5	5	384		\$345.00
Money for Pictures										20.00
GRAND TOTAL										\$365.00