

October 11-12, 2024



Huntingdon Missionary Baptist Church

HUNTINGDON, TENNESSEE

Southwestern District

Missionary Baptist

Association

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2024 MINUTES
OF THE
ONE HUNDRED SEVENTY SIXTH
ANNUAL SESSION
SOUTHWESTERN DISTRICT
MISSIONARY BAPTIST ASSOCIATION
HELD WITH
HUNTINGDON
MISSIONARY BAPTIST CHURCH
HUNTINGDON, TENNESSEE
OCTOBER 11-12, 2024

THE NEXT MEETING

to be held with Cross Roads Missionary Baptist Church in Benton County, Tennessee, beginning on Friday before the second Sunday in October 2025, at 10:00 a.m.

2025 SERMONS

Introductory Sermon ----- Eld. Phillip Gullledge
Alternate ----- Eld. Mark Horton
Doctrinal Sermon ----- Eld. Ronnie Stewart
Alternate ----- Eld. David Leslie

Huntingdon Missionary Baptist Church History

Through the inspiration of the Holy Spirit and in honor of our Lord and Savior, Jesus Christ, a group of born again Christians banded together and organized Independent Missionary Baptist Church on May 14, 1950. The organizational sermon was preached by Bro. Hersey Hopper and Bro. Elihu Martin prayed the organizational prayer. Sixteen individuals brought letters of recommendation from sister Baptist Churches and presented themselves for membership to form the new church. Those members elected Robert Noles as Pastor of the church pending his ordination.

The name Independent was chosen because we believe that each individual church is autonomous--self-governing--independent of any other organization.

On February 11, 2001, by action of the Church in regular business session, the name "Independent" was changed to "Huntingdon".

Church Officers:

Bro. James Keen Pastor

Dr. Lee Carter Clerk

Bro. Adam Steele Asst. Clerk

Bro. Harold Webb Treasurer

Bro. Tommy Crews Asst. Treasurer

Deacons:

Bro. Tommy Crews

Bro. Jimmy Simpson

Bro. Donald Parish

Bro. Brent Smith

Bro. Kenny Rush

Bro. Adam Steele

Bro. Harold Webb

Bro. Johnathan Tedford

Bro. Johnny McClure

Order of Business

FRIDAY, OCTOBER 10, 2025

- ☐ Call Association to Order
- ☐ Appoint Committee on Divine/Hospitality Service
- ☐ Appoint Finance Committee
- ☐ Appoint Topics Committee for 2026 Session
- ☐ Appoint Obituary Recorder
- ☐ Reading Of the Rules of Decorum
- ☐ Call For Reception of Church Letters
- ☐ Call for Petitioning Church Letters
- ☐ Roll Call of Messengers
- ☐ Elect Moderator, Clerk, and Assistants
- ☐ Select Host Church for 2026 Session
- ☐ Select Brethren to Preach 2026 Annual Sermons
- ☐ Love Offering for Associational Missionary
- ☐ Introductory Sermon - 11:00 A.M.
- ☐ Call for Correspondence
- ☐ Call for Report on *How can we deliver an uncompromising rebuke in love while simultaneously communicating our willingness to be a help to the sinning brother or sister*
- ☐ Call for Report on *Why is our culture having more of an influence on our churches that Jesus Christ? How can we change this course*

SATURDAY, OCTOBER 11, 2025

- ☐ Roll Call of Messengers
- ☐ Call for report of Finance Committee
- ☐ Call for report of Obituary Recorder
- ☐ Call for report of Historical Committee
- ☐ Call for Report of the Topics Committee
- ☐ Report from Missionaries
- ☐ Doctrinal Sermon - 11:00 A.M.
- ☐ Call for Report on *How do we utilize men who do not meet the qualifications of a deacon or pastor to advance the cause of Christ*
- ☐ Call for Report on *Are there any structural changes that can be made to our associational meeting that would enhance our attendance, fellowship and value in our time spent together*
- ☐ Call for New Business
- ☐ Reading of the *Vote of Thanks*
- ☐ Song and parting hand

Elected Officers for 2023-2024

Moderator	 Eld. Andrew Stokes 790 Hawkins Creek Rd. Huntingdon, TN 38344 (731) 986-1052 andrewstokes@att.net	Bible Grove Church
Assistant Moderator	 Eld. Randy Thompson 211 Arnold Drive, Camden, TN 38320 (731) 441-1729	Huntingdon Church
Clerk	 Eld. Scott Carter 400 Chickasaw Drive Huntingdon, TN 38344 (731) 415-1688 clerk@swdmba.org	Shiloh Church
Assistant Clerk	 Eld. Trey Crews 45 Hwy 22 North Yuma, TN 38390 (731) 415-4745	Huntingdon Church
Associational Missionary	 Eld. Dennis Lunsford 19990 Hwy 22 North Wildersville, TN 38388 (731) 968-2842	New Cross Roads Church

Friday October 11, 2024

On a beautiful day, we gathered at Huntingdon Missionary Baptist Church for the 176th Annual session of the Southwestern District Missionary Baptist Association. The service began with the congregation singing “I’ve Got a Mansion,” led by Bro. Brent Smith, Huntingdon Church, with Bro. Lee Carter, Huntingdon Church, playing the piano.

The temporary moderator, Bro. Andrew Stokes welcomed everyone, and read from Psalm 133:1-3. He desired that we would gather together in unity. He also mentioned the minutes from the 1950 session. On page 3, it says the body sang “Love Lifted Me” with a prayer by Bro. Ray Smith. Bro. Smith’s presence is one that we miss here today. The following year he was elected as the clerk and served the association for 70 years.

He called the association to order and asked Missionary Rick Jones to open us in prayer.

The temporary moderator appointed the pastor and deacons of Huntingdon Church as the **Committee of Divine Hospitality**. Bro. Keen spoke of the privilege of hosting this year. He asked his deacons to stand and be introduced. The following were recognized:

Bro. Harold Webb	Bro. Tommy Crews	Bro. Johnny McClure
Bro. Donald Parish	Bro. Kenny Rush	Bro. Brent Smith

Bro. Stokes then appointed the following:

Finance Committee:

Bro. Harold Webb, Huntingdon Church
Bro. Larry Pritchard, Shiloh Church
Bro. Jimmy Wallace, Oak Grove

Topics Committee:

Bro. Ronnie Stewart
Bro. James Keen
Bro. Dennis Stokes

Obituary Recorder:

Bro. Mark Horton

The moderator then called on the clerk to read the *Rules of Decorum*.

A call was then made for the reception of church letters. Afterward, there was a call for any new churches wishing to join this association. The moderator then called for a **roll call of messengers**. Roll call was made, and 37 messengers requested to be seated.

We then entered into the election process. The following were nominated and elected by acclamation:

Moderator: Bro. Andrew Stokes

Assistant Moderator: Bro. Randy Thompson

Clerk: Bro. Scott Carter

Assistant Clerk: Bro. Trey Crews

Four churches requested the association meet with them for the 2025 session. Bible Grove, Cross Roads, Huntingdon, Oak Grove.

Motion and second was made to meet at Cross Roads Church; **motion carried.**

The following were selected to preach the sermons at the next session.

Introductory Sermon: Bro. Phillip Gullledge

Alternate Introductory: Bro. Mark Horton

Doctrinal Sermon: Bro. Ronnie Stewart

Alternate Doctrinal Sermon: David Leslie

The moderator discussed adding an obituary for Bro. Ray Smith in recognition of his many years of service to this association. A **Motion and second** was made to add it to the obituary report; **motion carried.**

The moderator then asked for any **visitors present** to stand and be recognized.

Bro. Rick and Linda Jones, Bolivar, Missouri, Jamaica, and Bahamas

Bro. Gary Duncan, Grace MBC Siloam Association

A Mission report was given by Bro. Rick Jones. He told of the continuing work in Jamaica and the upcoming trip to the Bahamas.

Bro. Andrew Stokes reported on the work in Ghana. He told everyone that there was a lot of work going on and that they could support the work in any way they felt led.

Bro. Stokes reported on the Sunday School literature, of which he is the editor. Samples were available.

The congregation stood and sang "My God Is Real," with Bro. Brent Smith leading the singing and Bro. Lee Carter playing the piano. During the song, a love offering was collected for the Associational Missionary.

The time had come for the Introductory Sermon. The moderator introduced Bro. Randy Thompson as the one selected at the 2023 session.

Introductory Sermon

Bro. Thompson expressed his gratitude for being at the Association and for the confidence placed in him as assistant moderator. He mentioned that he could only attend the morning session because he had a wedding rehearsal to officiate for a young man he had pastored since the boy was two years old. Although the wedding fell on the same weekend as the Association, he decided to preach the morning session and then attend the rehearsal and wedding the next day. He asked for prayers for the young couple as they began their life together, expressing joy that both knew the Lord and loved to serve Him.



He was grateful to deliver the introductory sermon for the 176th session, explaining that an introductory sermon marks the start or beginning of something. As the session began, he asked for our prayers. Bro. Thompson read from Hebrews 11:29 and shared the stories of Israel and heroes of faith like Rahab, Gideon, Barak, Samson, Jephthah, David, and Samuel. He noted their great accomplishments and suffering through faith, though they did not receive the ultimate promise, which came through Christ.

Turning to Judges 2:10-11, Bro. Thompson focused on the generation that arose after Joshua's time, a generation that did not know the Lord or His works. He stressed the tragedy that they turned to worship Baal, showing the danger when the older generation fails to teach the next. His sermon was titled "Working to Improve Today for a Better Tomorrow."

Bro. Thompson noticed that people often procrastinate, putting off important things for later. He urged us to recognize the urgency of living faithfully, especially considering the troubled state of the world. He expressed concern that many people may already be forgetting God and quoted Romans 13:12, reminding everyone to wake from spiritual slumber. He emphasized the need for Christians to be aware of global events and not ignore the challenges facing their nation. Bro. Thompson pointed out that Scripture gives instructions about the times leading up to the Lord's return and urged everyone to be prepared.

He remarked on how quickly time passes, expressing amazement that it was already October, and warned that life would only move faster. He challenged both saved and unsaved people to be ready to meet the Lord. Reflecting on the generation described in Judges, he raised concerns about the future of the church, noting that as faithful members pass away, the commitment of the younger generation seems to wane.

Bro. Thompson shared his own experiences, describing churches with decreasing attendance. He contrasted this with his childhood, when attending church was not optional. He noted that today's lack of commitment sends the wrong message—that faith and church attendance are not essential. He warned against complacency, saying it was the greatest danger for both individuals and churches.

Quoting Matthew 6:24, he reminded us that no one can serve two masters. He stressed the importance of making faith a priority over worldly distractions. He also referenced the lukewarm church in Revelation, urging us not to fall into complacency but to fulfill the Great Commission and be obedient to their church covenant. He encouraged us to remove any limits on what God could do through us.

Bro. Thompson celebrated the souls saved during the recent revival season and emphasized the need to continue working today to improve tomorrow. He explained the importance of teaching and learning from God's Word, beginning with Moses' instructions in Deuteronomy 6:3-9 to love the Lord and teach His commands diligently. He also referenced 2 Timothy 2:2, where Paul instructs Timothy to pass on what he has learned to others. This transfer of knowledge, he explained, is essential to building a strong foundation of faith.

He reminded the audience that their mission as Missionary Baptists is not only to evangelize the lost but also to teach new believers to obey Christ's commandments. The goal is for believers to prioritize their relationship with Jesus above all else.

Bro. Thompson expressed concern that many children today grow up without knowing about Jesus. He shared an example of a young man who attended a church service without any understanding of salvation. This reminds us of the urgency of teaching children about Jesus, His sacrifice, and the importance of faith. He urged families to engage in devotionals and religious education, warning that without action, children could face spiritual ruin.

He emphasized the need to teach children God's commandments, such as honoring parents, avoiding theft, and valuing marriage. While teaching should be age-appropriate, he stressed the importance of addressing difficult topics like sexuality, abortion, and divorce from a biblical perspective.

Bro. Thompson urged unity within the church, explaining that every member has a role in fulfilling God's purpose. He cited 1 Corinthians 12, which emphasizes the importance of all parts of the body of Christ working together. Without unity, he warned, the church's impact would weaken.

He urged for renewed passion and zeal in church work, emphasizing the need to teach the next generation about the hope found in Christ. Reflecting on the troubling behaviors of today's youth, such as violence and crime, Bro. Thompson pointed to a lack of grounding in God's truth as a root cause. He urged us to take action now to ensure future generations know God's Word.

He concluded by encouraging each of us to raise up new heroes of faith, just as Scripture records heroes of the past. The future of the church, he said, depends on today's efforts. He reminded us of our responsibility to teach and lead children and grandchildren toward faith in Christ.

Bro. Thompson closed by challenging us to work diligently for a better tomorrow, ensuring that future generations will know and follow the truth of God's Word. He stressed that the stakes are too high to neglect this responsibility, urging everyone to respond to the call of Christ today.

After a few closing remarks, he turned the service back over to the moderator.

The moderator was thankful for the message and the opportunity for the word to go out today.

The moderator then called for a recess for lunch.

Motion and second was made to adjourn until 12:40 for lunch; **motion carried.**

The morning session was dismissed in prayer by Bro. Lee Carter, Huntingdon Church.

Friday Afternoon

The moderator called the afternoon session back to order and asked Bro. Trey Crews, Huntingdon Church, to lead us in prayer.

The moderator called for correspondence. The clerk read letters from the Big Bear Creek and from Landmark Church. Motion and second was made to include them along with the letter from Bro. Rick Jones is to be included in the minutes.

The time had come for the topics.

Motion and second was made to allow 10 minutes for the Chairman and 5 minutes for all others to speak to the topic; **motion carried**.

The moderator called for the topic on *Qualifications and the duties of a Deacon in a Missionary Baptist Church*.

QUALIFICATIONS AND DUTIES OF A DEACON IN A MISSIONARY BAPTIST CHURCH

The word Deacon is derived from the Greek word “diakonos”, which means helper or servant. In Acts chapter 6, the Grecians were murmuring against the Hebrews due to their widows being neglected in the daily distribution. The Apostles believed that prayer and preaching should be their primary duties. It was not that the other roles were unimportant, but they felt they needed to focus on the teaching and preaching of the Gospel of Jesus Christ. The 12 Apostles called the multitude of disciples to them and told them to search out seven men among them, of honest report, full of the Holy Ghost and wisdom that might be appointed to oversee this business. The high requirements that had to be met by these seven men shows the importance of this role in Christian service. The men chosen were Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas and Nicolas. Each of these seven men filled a position that later came to be reserved for deacons. They were the first Christian deacons. They were responsible for the practical needs of the congregation. Elders or Pastors should never try or be expected to try to do everything. Instead the work of the Church should be spread out among its members.

The role of a deacon has evolved into a diverse array of responsibilities that are centered around serving the congregation, supporting the pastor, and encouraging compassion and care within the Church.

Whether it's visiting the sick, comforting the grieving or offering encouragement to the disheartened, deacons must demonstrate Christ-like Love and care to the congregation. They must be willing to serve in any capacity needed by the Church. The preparation of and administering the Lord's Supper is an important duty of a deacon. Aiding the pastor in facilitation of the Lord's Supper is a very solemn and sacred responsibility and should never be taken lightly. It is a service that should be done with great care and reverence. With so many things that could be listed as a duty of a deacon, one of the greatest is to ensure that only the True Gospel of Jesus Christ is preached from the pulpit. This can only be done through study of God's Holy Word and prayer for wisdom and understanding of His Word. Through that knowledge and understanding of the True Gospel can we discern the difference between a false doctrine and the True Word of God. A deacon should also be ready to protect the altar and make sure it is a place where the unsaved can seek Salvation without interference or hindrance. We have no part in Salvation. It is between the seeker and Jesus Christ.

Although a deacon is a servant, there are times that decisions must be made that might affect the congregation. Deacons do not "run" the church, but are merely representatives that might have to make decisions on behalf of the congregation. This is why it is so important that these roles be filled by men who the congregation trusts and have confidence in their decision making.

In 1 Timothy chapter 3, verses 8-12, the qualifications and standards for a deacon are laid out. They are as follows:

Be grave: a deacon must be a man who is serious or reverent and who clearly demonstrates a Godly life.

Not double-tongued: must not be deceitful or hypocritical in his speech. Not saying one thing to one person and something else to another.

Not given to much wine: this can cast a bad light on any man but more especially a Christian. It opens the door to many temptations. In the third paragraph of the Church Covenant, we promise to abstain or to voluntarily refrain from the use of intoxicating drink as a beverage.

Not greedy of filthy lucre: a man who does not love money or worldly possessions. Be upright in all financial dealings. Greed would be especially bad for deacons who might be entrusted with the Church's money. The temptation to use it for personal gain might be too great.

Hold the mystery of faith in a pure conscience: this means being a man of sound doctrine. Believing and standing on the True Word of God. Jesus Christ and Him crucified.

Be proved: must be dedicated in their walk with God, and have a zeal to serve Christ and to bring honor and glory to Him. Must be sound in his decisions and judgement. A candidate for deacon must be examined and proven eligible before serving as a deacon.

Be blameless: must be a man who confesses and forsakes sin in his life and does not justify or excuse sin. Must live a life that does not bring shame to Jesus, the Church, the office of a deacon, his family or himself.

Godly wife: the wife of a deacon must also be grave, not slanderers and sober. Paul, in the letter to Timothy, expects the behavior of a deacon's wife to be just as responsible and blameless of as that of a deacon.

Faithful in all things: a man who serves the Lord cheerfully and whole-heartedly. Doing all things as unto the Lord.

Husband of one wife: this requirement needs no explanation. Husband of one wife means husband of one wife.

Ruling their children and own houses well: Paul states in Ephesians 6:4, "And Ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." A man who is unable to manage his own house well might find it hard to gain respect and confidence from the congregation.

1 Timothy 3:13 states, "For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." This verse highlights the value and importance of the office of deacon by stating two results of good service in this role. **Good degree** refers to respect and appreciation from the Church toward those who serve in this way. **Great boldness** refers to the increase in confidence in the faith that comes from serving and seeing the results of the True Gospel of Jesus Christ being proven through the ministry.

In closing, serving as a deacon is a very rewarding and fulfilling service. Knowing the confidence and trust that the Church has placed in you, makes you want to fulfill these duties with gladness. More importantly to serve our Lord and Savior Jesus Christ for his sacrifice on the cross for us.

Respectfully Submitted,
Bro. Michael Montgomery
Bro. Scott Gallimore

The topic ***Qualifications and the duties of a Deacon in a Missionary Baptist Church*** was read, adopted, and spoken to by Brothers Michael Montgomery, Scott Gallimore, Mark Horton, Phillip Gullledge, Andrew Stokes, and Harold Webb.

The moderator then called for the topic ***The first amendment to the constitution declares: “Congress shall make no law respecting an establishment of religion.” Thomas Jefferson replied to a congratulatory letter after his election of Presidency. In speaking to the phrase a wall of separation between church and state, what is the importance of this first amendment and the meaning given by President Thomas Jefferson?***

The First Amendment to the United States Constitution: Religious Liberty or Separation of God from Civil Matters

Report Prepared for the 176th Annual Session of the
Southwestern District Missionary Baptist Association October 2024

“We hold these truths to be self-evident.” Some of the most memorable words in the whole of U.S. history. Words written to begin a new chapter in the history of a nation and the world. Thomas Jefferson, James Madison, George Washington, and the other architects of the American experiment were not fully aware of what journey they were embarking. However, these men, and many others, were instrumental in not only the creation of a new form of secular government, but were also, we believe, being guided by the almighty hand of God. For centuries faith had thrived within many nations and government structures, however found no true freedom to flourish as it did in the United States of America. Even today, truth is constantly being fought by the very words of those men guided by God, through His divine Providence, along the way. To fully understand the sentiments in the phrase “a wall of separation between church and state,” there is requirement for background and a bit of history for the state of religion in the colonies of the Americas.

Prior to leaving England to come to the new colonies in America, the Quakers and others had several laws imposed upon them and others by the Church of England for not conforming to the State religion at the time. The first of these laws was an act for “preventing mischiefs and dangers that may arise by certain persons called Quakers and others refusing to take lawful oaths,” commonly known as “The Quaker Act of 1662”. This act made it illegal for Quakers to worship together.¹

The Act further required all to swear an oath of allegiance to the king, which they refused to do out of religious conviction. Quakers had refused oaths since the early days of the formation of the Religious Society of Friends. These convictions originated with their understanding of Jesus' teachings in Matthew 5:34–37. The Quakers' refusal to take oaths was seen as an inversion of the natural order by many in England and abroad, resulting in violent persecution in England and the American colonies. Punishments endured by the Quakers and others included fines and prosecutions for tithes, property seizures, whippings, branding with rods, ear cropping, and even execution. The persecution continued until the Conventicle Act of 1664.² It prohibited any religious meetings other than those held by the Official Church of England, due to fear of mischief or outright rebellion to the Church and the King. Records indicate this persecution of Quakers in England resulted in the imprisonment, punishment, and deaths of thousands. By 1680, 10,000 Quakers had been imprisoned in England, and 243 had died of torture and mistreatment; this number accounted for about one fifth of the estimated Quaker population at the time. Some relief of persecution came with the Quakers Act of 1695 which eventually allowed Quakers to substitute an affirmation for an oath, with some exceptions. An affirmation was considered an acceptable compromise as it was a solemn promise like an oath, but without a religious commitment or reference to a higher power. Although a slight concession to their beliefs, the Quakers and others were still looked down upon and persecuted for their religious ideology.

Religious persecution in the American colonies was also prevalent, particularly in the early New England settlements where Puritanism dominated. Groups like the Quakers, Baptists, and Catholics faced harsh treatment including exile, whipping, and even execution for dissenting religious beliefs. Consider the irony that many colonists had fled Europe to escape religious persecution only to practice similar intolerance themselves. Notable examples include the banishment of Roger Williams and Anne Hutchinson from Massachusetts Bay Colony for their religious views. The Puritans, who established colonies like Massachusetts Bay, enforced strict religious conformity, punishing all those who deviated from their beliefs with harsh penalties.

Many were targeted in Massachusetts, experiencing similar punishments as back in England for their beliefs.

Over time, particularly with the influence of the American Enlightenment Period, many colonists began to promote concepts like natural rights and support for religious tolerance of minority sects. The idea that government should be based on the consent of the governed became more prevalent and widely accepted. This would lead to the separation from England with The Declaration of Independence and the eventual adoption of the U.S. Constitution and the Bill of Rights.

By the time Thomas Jefferson's letter reached the Danbury Baptists, the fledgling nation had already seen a great deal of debate and testing of the new Constitution. Jefferson was one who was extremely careful in his writing, and eloquent in his choice of words with which he wished to communicate his point and position. The Danbury Baptist Association's letter of October 1801 was no different.

The Danbury Baptists were a group of 26 individual churches; twenty-three churches in Connecticut and three in New York. In October of 1800, the Danbury Baptist Association held a meeting in Colebrook, CT to discuss concerns about religious liberty, and particularly their concerns as a minority denomination in Connecticut. The Congregationalist churches at the time were the predominant group in most of New England after the waning of the Puritans. The predominant political group in New England was the Federalist party. With the Federalist being the largest in number, they were also deeply associated with the Congregationalist churches. This left the Danbury Baptist Association churches, along with others at the time, with a feeling of being overpowered by the Congregationalist Church majority. Six leaders from the association were appointed to a committee to draft a letter to address the new President of the United States of their concerns and grievances. Their letter began with a simple and sincere congratulatory address of his "appointment to the chief magistracy in the United States."³ They were fully aware of Jefferson's position on religious liberty and the importance he felt that this was not an issue to be regulated nor mandated by any form of government. Their "sentiments [were] uniformly on the side of religious liberty-- that religion is at all times and places a matter between God and individuals--that no man ought to suffer in name, person, or effects on account of his religious opinions- that the legitimate power of civil government extends no further than to punish the man who works ill to his neighbors;"⁴ They further praised Jefferson "that the sentiments of our beloved president, which have had such genial effect already, like the radiant beams of the sun, will shine and prevail through all these States and all the world, till

hierarchy and tyranny be destroyed from the earth. Sir, when we reflect on your past services, and see a glow of philanthropy and goodwill shining forth in a course of more than 30 years we have reason to believe that America's God has raised you up to fill the chair of state out of that goodwill which he bears to the millions which you preside over." In closing they offered an appeal to God to strengthen him and that the Lord "preserve you safe from every evil and bring you at last to his heavenly Kingdom through Jesus Christ our glorious mediator."

Jefferson admitted in correspondence to Levi Lincoln after receiving the Danbury letter (a member of the Massachusetts House of Representatives, Attorney General under Jefferson and political ally) he looked at these occasions as a way of him answering with "useful truths and principles among the people, which might germinate and become rooted among their political tenets."⁵ He further asked Mr. Lincoln if he would review his draft reply to the Danbury Baptists and suggest "any alterations which might prevent an ill effect, or promote a good one among the people? You understand the temper of those in the north and can weaken it therefore to their stomachs: it is at present seasoned to the southern taste only." Jefferson further mentioned in his letter to Lincoln his desire to explain why he preferred "not to proclaim fastings and thanksgivings, as my predecessors did." In the original draft to the Danbury Baptists sent to Lincoln, he stated "Congress thus inhibited from acts respecting religion and the Executive authorized only to execute their acts, I have refrained from prescribing even occasional performances of devotion prescribed indeed legally where an Executive is the legal head of a national church, but subject here, as religious exercises only to the voluntary regulations and discipline of each respective sect."⁶ Lincoln's reply mentioned how "the people of the 5 N England Governments (unless Rhode Island is an exception) have always been in the habit of observing fasts and thanksgivings in 'pursuance to the proclamations from their respective Executives.'"⁷ He did caution that any answer to communicate any personal reluctance to impose one's opinion on another as an Executive "would be best to have it so guarded, as to be incapable of having it construed into an implied censure of the usages of any of the States."⁸ Lincoln, as many others during the day, were fully aware that every word whether said or written had to be carefully chosen to not lead into suppositions and eventual out of context renderings of any words said by the leaders of the day; both friend and foe.

Jefferson further enlisted the opinion of another political ally of the day Gideon Granger. Mr. Granger was a member of the House of Representatives in Connecticut where the Danbury Baptists' association

originated. Mr. Granger's reply Included both an observation as well as his opinion. In commenting to Jefferson's draft reply he stated "the answer will undoubtedly give great offense to the established clergy of New England while it will delight the dissenters as they are called. It is but a declaration of truths which are in fact felt by a great majority of New England, and publicly acknowledged by near half of the people of Connecticut; It may however occasion a temporary spasm among the established religionists..."⁸ Although he greatly approved of it and could not "therefore wish a sentence changed" in its wording.

Jefferson's final rendering of his reply to the Danbury Baptists consisted of a mere 234 words as follows:

"GENTLEMEN

The affectionate sentiments of esteem and approbation which you are so good as to express towards me, on behalf of the Danbury Baptist association, give me the highest satisfaction. My duties dictate a faithful & zealous pursuit of the interests of my constituents, & in proportion as they are persuaded of my fidelity to those duties, the discharge of them becomes increasingly pleasing.

Believing with you that religion is a matter which lies solely between Man & his God, that he owes account to none other for his faith or his worship, that the legitimate powers of government reach actions only, & not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that *their* legislature should "make no law respecting an establishment of religion, or prohibiting the free exercise thereof," thus building a wall of separation between Church & State. adhering to this expression of the supreme will of the nation in behalf of the rights of conscience, I shall see with sincere satisfaction the progress of those sentiments which tend to restore to man all his natural rights, convinced he has no natural right in opposition to his social duties.

I reciprocate your kind prayers for the protection & blessing of the common father and creator of man, and tender you for yourselves & your religious association, assurances of my high respect & esteem.

"

TH: Jefferson

The metaphorical "wall of separation between church and state" phrase in Jefferson's short letter has become the focal point of what we believe to be many misunderstood meanings. Both Jefferson's and Lincoln's apprehension in mentioning certain things in the correspondence to the Danbury Baptists has unfortunately proven the reason they were cautious in what they said. The fact that many Americans use this

metaphor as a replacement to the actual text of the First Amendment to the US Constitution; thus, leading to an assumed strictly secular government with no interaction at all between church and state. Although Jefferson was guarded of his personal religious beliefs, the letter itself would show his lack of desire to omit God and all religion from the public square.

First, the metaphorical phrase is spoken amid explicitly religious propositions, “that religion is a matter which lies solely between Man & his God, that he owes account to none other for his faith or his worship,”⁹. Second, the phrase was stated as a service to the free exercise of a religion rather than to restrict religious exercise. The thought that he meant the latter conflicts with the very principle we believe Jefferson hoped his language would portray. Third, he concluded his presidential reply with a prayer in return to the Baptists’ of “kind prayers for the protection and blessing of the common father and creator of man.”¹⁰ The unfortunate fact that strict separationists today would consider these words in a presidential address to potentially violate a constitutional “wall of separation” between the State and religion today.

Although many sources of Jefferson’s writings would support rejecting an intent to forbid religion to influence the hearts and minds of the citizenry in the fulfillment of their civil duty to the new nation; for the sake of time, we will but offer a few examples.

The heated election of 1800 was as political and ugly as any of our modern era. The Federalist party with John Adams as its candidate for reelection to president, had so frightened the New England states with printed rhetoric about Jefferson’s religious beliefs and thoughts, when his election was made known throughout New England rumors of the housewives scurrying to bury bibles because they believed he would confiscate the word of God, removing it from the public square. During this troubling time Jefferson wrote Benjamin Rush, a physician, politician, and signer of the Declaration of Independence from Philadelphia. Jefferson mentions this rhetoric and outright lies in his letter to Rush in September of 1800. “The delusions into which the XYZ plot shewed it possible to push the people, the successful experiment made under the prevalence of that delusion, on the clause of the constitution which while it secured the freedom of the press, covered also the freedom of religion, had given to the clergy a very favorite hope of obtaining an establishment of a particular form of Christianity through the US. And as every sect believes its own form the true one, everyone hoped for its own: but especially the Episcopalians and Congregationalists. The returning good sense of our country threatens abortion to their hopes, and they believe that any position of power confided to me

will be exerted in opposition to their schemes. And they believe truly. For I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man. But this is all they have to fear from me..."¹¹

Near the end of Jefferson's presidency, he penned a letter to the Virginia Baptist Association of Chesterfield in November of 1808. He thanked them for understanding his motives for retirement and went on to discuss what he considered one of his main achievements, the advancement of religious freedom. "In reviewing the history of the times through which we have passed no portion of it gives greater satisfaction, on reflection, than that which presents the efforts of the friends of religious freedom, and the success with which they were crowned. We have solved, by fair experiment, the great and interesting question whether freedom of religion is compatible with order in government and obedience to the laws; And we have experienced the quiet as well as the comfort which results from leaving everyone to profess freely and openly those principles of religion which are the inductions of his own reason, and the serious convictions of his own enquiries."¹²

These two examples alone give evidence of Jefferson never intending a man's conscience and convictions about religion to ever be interfered with by civil government as before their separation from England, yet also never hinted the expression of a man's conscience and convictions in relation to religion to be behind closed doors. Jefferson himself attended a worship service in the Hall of the House of Representatives on many Sundays' following the date of his letter.¹³ To better understand Jefferson's metaphorical wall as intended, we must look at the accomplishments that he considered to be his crowning achievements. Jefferson selected three things to be included on his tombstone. It reads "Here was buried Thomas Jefferson, Author of the Declaration of American Independence, of the Statute of Virginia for Religious Freedom and Father of the University of Virginia."¹⁴ Many are familiar with the Declaration of Independence and how Jefferson so eloquently laid out mankind's inalienable rights given to him by his creator rather than by man. But few are familiar with the Statute of Virginia for Religious Freedom.

The Virginia statute, as authored by Thomas Jefferson originally, was not the last version eventually passed. However, with the help of James Madison, it was adopted in 1785 after the original submission in June of 1779. Just as in the Declaration of Independence, Jefferson laid out the reasoning behind the actions the bill would take. The enactment would prevent the government from compelling anyone to support any religious group, organization, or function against his conscience nor penalize them for their opinions on religious matters,

maintenance of their religious convictions, or their freedom to profess those convictions. As with many politically debated items, the original wording had many revisions and omissions before the final act was passed. To get a full understanding of Jefferson's mindset, with this being one of his three most beloved achievements, one must read his opening argument for passage of the Virginia act.

“Well aware that the opinions and belief of men depend not on their own will, but follow involuntarily the evidence proposed to their minds; that Almighty God hath created the mind free, and manifested his supreme will that free it shall remain by making it altogether insusceptible of restraint; that all attempts to influence it by temporal punishments, or burthens, or by civil incapacitations, tend only to beget habits of hypocrisy and meanness, and are a departure from the plan of the holy author of our religion, who being lord both of body and mind, yet chose not to propagate it by coercions on either, as was in his Almighty power to do, but to extend it by its influence on reason alone; that the impious presumption of legislators and rulers, civil as well as ecclesiastical, who, being themselves but fallible and uninspired men, have assumed dominion over the faith of others, setting up their own opinions and modes of thinking as the only true and infallible, and as such endeavoring to impose them on others, hath established and maintained false religions over the greatest part of the world and through all time: That to compel a man to furnish contributions of money for the propagation of opinions which he disbelieves and abhors, is sinful and tyrannical; that even the forcing him to support this or that teacher of his own religious persuasion, is depriving him of the comfortable liberty of giving his contributions to the particular pastor whose morals he would make his pattern, and whose powers he feels most persuasive to righteousness;...”¹⁵ Jefferson's wording here should provide an ample insight to his reasoning and thoughts on the subject at hand. You may even consider his comments in direct opposition to the accepted norms in our current government.

With the preceding evidence presented, we hope that we have found the opportunity to show you that Jefferson never intended for a strict, unshakeable wall of separation to be built between our government and the religion of his day. I guess one could say the metaphorical wall he built was not a wall at all. It was more of the paving of a one-way street. A street that allowed an individual to maintain his religious convictions while also being able to participate in the newly formed civil government. Section 3 of article VI of the United States Constitution expressly states, “The senators and representatives before mentioned, and the members of the several state legislatures, and all executive and

judicial officers, both of the United States and of the several States, shall be bound by oath or affirmation, to support this constitution; But no religious test shall ever be required as a qualification to any office or public trust under the United States.”¹⁶ Regretfully this has been pushed to its absolute limit on occasion during political debate in this nation. Yet we do not believe it was ever intended to be this way.

Pardon the expression, but when it comes to the First Amendment to the United States Constitution, we believe that our founding fathers meant for it to “say what it means and mean what it says.” Looking to the signers of the Declaration of Independence, you will find that all signers of the declaration were Protestant Christians except for Charles Carroll of Maryland, who was a Roman Catholic. Although it took additional time beyond the adoption of the First amendment, the intent was never to exclude a person’s convictions and opinions whether secular or religious from influencing their participation in the new government. The apparent efforts to block what we believe was meant to be a one-way street between government and religion did not begin in earnest until the last century. Although we oppose governmental efforts to block religion from the public square, we must also understand where the authority of government originates.

Paul in speaking to the Romans in the 13th chapter expressed “...There is no power but of God: the powers that be are ordained of God.” (Romans 13:1) He further expressed how rulers were placed in power by God as to protect the good and to correct the evil. We all know that has not always been historically true, but we cannot deny the fact that God is in control of all things. Daniel in interpreting king Nebuchadnezzar’s dream said “blessed be the name of God forever and ever: for wisdom and might are his: and he changes the times and the seasons: he removeth kings and setteth up kings: he giveth wisdom unto the wise, and knowledge to them that know understanding:” (Dan. 2:20-21) Yet we also know the truth in scripture “when the righteous are in authority, the people rejoice; But when the wicked beareth rule, the people mourn.” (Proverbs 29: 2) Regardless, we need to accept the truth that all authority comes from God.

We believe Divine Providence has allowed this nation to be a refuge for Christianity as a whole; a place to protect the furtherance of the gospel of our Lord and Savior Jesus Christ from government intrusion at the least, and the ability to receive justice when persecuted for cause of the gospel at best. Remember the encouragement from Paul to offer supplications, prayers, intercessions, and giving of thanks for all men and in particular “for kings, and for all that are in authority; that we

may lead a quiet and peaceful life in all godliness and honesty.” 1 Timothy 2:2. We need to remember the blessings of today and especially our freedoms ensured by our Constitution, require effort on our part to maintain them. May the words of our Lord resonate when he said “I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life that both thou and thy seed may live:” (Deuteronomy 30:19) These words should stir within all God's people the desire to live their faith.

When Israel insisted on having an earthly king as told in 1 Samuel 8, they had once again rejected the blessings that God could provide. Pardon the expression from my youth, but “sometimes you get what you ask for.” In relation to freedom of religion in the US today, sometimes you ask for the things you do not stand up to oppose. The silence of the God's people can be quite deafening. The things that are not said sometimes speak much louder than the things that are said. To not object to any issue may be silently agreeing with the argument whether good or bad. The fact that Jesus himself said “ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is therefore good for nothing, but to be cast out, and to be trodden under foot of men. You are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matthew 5:13-16) As children of God we have been given a wonderful opportunity to live out our faith openly to impact those around us with the good news of the gospel in a country whose founding documents offer protection for us to live out our faith. If we are to be able to maintain our ability to worship as we believe and especially to reach out to those around us through podcasts, Facebook, and even YouTube, we are going to have to be good stewards of what God has provided for us and nurture the things given us by our forefathers.

The First Amendment of the United States Constitution guarantees us that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances.” Though freedom of speech and of the press are often the first things discussed concerning the First Amendment, the Establishment Clause concerning religion is mentioned first. If we wish to continue to enjoy

the freedoms expressed in this sage document, we must strive to not only follow the mandates of our Lord, but to express them openly to all around us, and especially to make our voices heard in the discourse of the laws of our country. How? By following the Lamb of God rather than the political parties of the day. Too long I fear we have blindly followed men much in the same way that Israel followed Saul. We can all look around us and see where that has brought us. Regardless of which political party you ascribe to, if you cannot recognize an individual's or political party's belief to be in direct defiance of the Word of God, you are part of the deafening silence that may eventually lead to the loss of our ability to live out our faith.... at least lawfully.

May God stir our hearts that we too “may be able to withstand in the evil day, and having done all, to stand.” (Ephesians 6:13)

Footnotes:

1 Charles II, 1662: An Act for preventing the Mischeifs and Dangers that may arise by certaine Persons called Quakers and others refusing to take lawfull Oaths. | British History Online (british-history.ac.uk)

2 Charles II, 1664: An Act to prevent and suppress seditious Conventicles. | British History Online (british-history.ac.uk)

3 Letter from Danbury Baptist Association- <https://billofrightsinstitute.org/primary-sources/danburybaptists>

4 Letter from the Danbury Baptist Association- <https://billofrightsinstitute.org/primary-sources/danburybaptists>

5 Letter to Levi Lincoln - III. To Levi Lincoln, 1 January 1802 (archives.gov)

6 Draft Letter to the Danbury Baptist Association. I. Draft Reply to the Danbury Baptist Association, [on or before....] (archives.gov)

7 Levi Lincoln reply; IV. From Levi Lincoln, 1 January 1802 (archives.gov)

8 Gideon Granger to TH. Jefferson - II. From Gideon Granger, [31 December 1801] (archives.gov)

9 Thomas Jefferson to the Danbury Baptist Association - V. To the Danbury Baptist Association, 1 January 1802 (archives.gov)

10 Thomas Jefferson to the Danbury Baptist Association - V. To the Danbury Baptist Association, 1 January 1802 (archives.gov)

11 Thomas Jefferson to Benjamin Rush - From Thomas Jefferson to Benjamin Rush, 23 September 1800 (archives.gov)

12 TH Jefferson to the Virginia Baptist Association - From Thomas Jefferson to Va. Baptist Associations of Chesterfi ... (archives.gov)

13 “The First Forty Years of Washington Society” edited by Gaillard Hunt, 1906, page 13.

14 TH. Jefferson tombstone, Monticello

15 Draft Virginia Statute of Religious Freedom, TH. Jefferson - 82. A Bill for Establishing Religious Freedom, 18 June 1779 (archives.gov)

16 U.S. Constitution

Respectfully Submitted for Consideration
Elder Chris Wallace
Bro. Mark Jones

The topic *The first amendment to the constitution declares: “Congress shall make no law respecting an establishment of religion.” Thomas Jefferson replied to a congratulatory letter after his election of Presidency. In speaking to the phrase a wall of separation between church and state, what is the importance of this first amendment and the meaning given by President Thomas Jefferson?* was read, adopted, and spoken to by Brothers Chris Wallace, and Mark Jones.

A **motion and second** was made to adjourn until 10:00 tomorrow; **motion carried.**

We were dismissed in prayer by Bro. Donald Parish, Huntingdon Church.

Saturday, October 07, 2023

We began the second day with congregational singing of “When We All Get To Heaven” and “I’ll Fly Away” lead by Bro. Adam Steel, Huntingdon Church, and Bro. Lee Carter, Huntingdon Church, playing the piano.

The moderator called the Saturday session together and read from John 17:14-23 and read an obituary from our first moderator, Elijah Autry, written by JP Arnold. In that obituary he noted how Eld. Autry was the pastor of several churches. Bro. Autry preached the first sermon at the first session. He was moderator for eleven years. Bro. Stokes told how Bro. Autry was his fifth-great-grandfather.

He then called on Bro Edward Ellis, Pleasant Hill Church, to open us in prayer.

The moderator asked for a roll call of messengers. Roll call was made, with 34 to be seated.

The moderator called for the Finance Report. The report was read, and a **motion and second** was made to accept the report; **motion carried.**

The moderator called for the obituary report. Bro. Mark Horton told us about those who have gone to be with the Lord and the hole it leaves in our hearts. He told us that these are not just names, but lives that were lived before us in a path we are to follow. He read the list of the 33 members who had passed away this past year along with an obituary for Bro. Arzell Douglas.

Bro. Horton reminded us that it is appointed unto man once to die. Paul told Timothy that he was ready to die, and that his appointed time of death was near, and a crown was awaiting him. He closed reading from Revelation 14:13 and reminded us that these people had laid down the good works they had done.

Bro. Michael Boshers told about his father-in-law, Bro. Arzell Douglas and how much he loved this association.

Bro. Brent Smith told about the spirituality of Bro. Arzell and the calling he had as a minister and the influence he had on those around him.

Motion and second was made to place the Obituary Report in the minutes; **motion carried.**

The moderator called for a report from the historical committee. Scott Carter gave an update from the historical committee, and that the minutes were continually being put online and the original minutes from the forming of the association are being put in pdf. **Motion second** carried to accept this report; **motion carried.**

Called for topics. Topics were read. **Motion and second** was made to accept the report; **motion carried.**

Topics 2025 Session

1. How can we deliver an uncompromising rebuke in love while simultaneously communicating our willingness to be a help to the sinning brother or sister? Bro. Randy Thompson and Bro. Jacob Gulledege
2. Why is our culture having more of an influence on our churches than Jesus Christ? How can we change this course? Bro. Mark Horton and Bro. Jonathan Vaughn
3. How do we utilize men who do not meet the qualifications of a deacon or pastor to advance the cause of Christ? Bro. James Keen, Bro. Levi Rogers, Bro. Lee Carter
4. Are there any structural changes that can be made to our associational meeting that would enhance our attendance, fellowship and value in our time spent together? Bro. David Leslie, Bro. Scott Carter

The moderator called for reports from the missionaries. Bro. Dennis Lunsford reported the Associational Missionary and told about being elected in 2013, and he said how unworthy he was to be selected to this position. He told how he was privileged to visit every church except Center Point. He apologized for not being able to see them this past year. He continues to pray for all of our churches. Many of our churches do not have the attendance they once had. He reported how things are changing today and prayed that we would continue to be faithful. He closed by telling the churches how much he loved them.

Motion and second was made to adopt the report and elect Bro. Dennis Lunsford for another year; **motion carried.**

With the 11:00 near, the moderator asked Bro. Adam Steel to come lead us in a song with Bro. Lee Carter to play the piano.

The moderator introduced the one selected to bring the message, Bro. James Keen, Pastor Huntingdon Missionary Baptist Church.

Doctrinal Sermon

Bro. Keen began his sermon with heartfelt gratitude for the opportunity to speak at the gathering, noting the privilege and responsibility of sharing God's Word not only with his home church but also with fellow believers united in the cause of Christ. He understands the challenges and the need for encouragement among believers, and he connected his message with previous speakers, expressing appreciation for Bro. Randy's sermon and how the themes connected.



He introduced his focus by pondering the importance of doctrinal messages within the association. Bro. Keen emphasized that doctrine serves as a foundation to keep believers aligned with God's truth and maintain spiritual health in churches. Doctrine, he explained, unifies believers, not merely for unity's sake, but for the well-being of the church body as they pursue God's calling.

Bro. Keen recognized the value of many doctrines—such as the Trinity, justification, and eternal security—while narrowing his focus to the concept of “sound doctrine” as taught in 1 Timothy 1:3-5. This text, a pastoral letter from Paul to Timothy, is dear to him as it offers guidance for ministers. The apostle Paul charged Timothy to guard against distractions like fables and endless genealogies that promote confusion rather than godly growth. He emphasized Paul's command for Timothy to ensure sound doctrine, describing “sound” as more than just correct—it means *healthy*, drawing from the Greek origin that relates to hygiene. Healthy doctrine, Keen said, promotes life and spiritual flourishing.

Bro. Keen shared that sound doctrine is not meant to be a restrictive cage but a source of life that nurtures believers. He challenged the audience—preachers, teachers, and Sunday school leaders alike—to embrace sound doctrine, not just to guard against error but to produce love, purity of heart, a clear conscience, and sincere faith. These outcomes reflect the true purpose of teaching doctrine: a flourishing Christian life.

Turning to Psalm 19, he explored its three divisions to illustrate the harmony between natural revelation and the Word of God. In the first section, he reflected on the beauty of creation, which reveals God's power and wisdom. This natural revelation points to an intelligent, compassionate Creator who provides everything necessary for life and encourages believers to see God's greatness in the world around them.

Bro. Keen's desire and prayer is that believers would "catch fire" for God's truth, allowing that fire to spread from their hearts to their churches and communities. He reminded us of the importance of doctrine, not as a mere theological exercise but as a transformative force for individuals and churches alike, equipping them to shine as lights in a dark world.

When he reflected on those moments of intense grief after losing his daughter, he could see how essential it was for a soul to cling to the truth of God's Word. It wasn't just theology that he needed, he needed the God of that theology. Every passage, every truth, every promise was not merely an exercise—it became life-giving breath, a source of stability in chaos, and light in darkness. Just like David marveled at the beauty and perfection of God's law, he found in scripture a sense of hope that he feared he would never feel again.

God's Word protected him—not from the sorrow or loss, but from the despair that could have consumed him. It was within the boundaries of His truth that he found room to grieve honestly and fully without losing sight of who God is. The more he sought Him through His Word, the more he realized that it wasn't just answers he was after—it was Him. Knowing God and knowing His Word are intertwined in a way that is inseparable. You don't come to His Word just to learn rules or gain knowledge. You come face to face with the King.

The Word of God, like David described, is sweeter than honey, more precious than gold. It cuts deep, exposing hidden sins and blind spots, but it also heals. It gives us a perspective beyond this life, beyond the momentary struggles and joys. And it points us to Christ, the One through whom all scripture is fulfilled.

This is why sound doctrine matters. It's not about intellectual pride or theological debate. It's about life—real life—lived in the presence of God. It's about transformation from the inside out, as we gaze upon His glory revealed in His Word. And when we grasp even a glimpse of that glory, it ignites a passion in us. A passion that can't be contained. A passion that spills over into our homes, our churches, and to the next

generation. If it's going to matter to them, it has to matter to us first. They have to see that we believe it, that it's real to us, that it sustains us in the hardest of times.

This passion is contagious. My prayer is that we catch it, that it spreads like wildfire—not for our sake, but for the sake of the God who has revealed Himself through His Word. And as David prayed at the end of Psalm 19, may the words of our mouths and the meditations of our hearts be pleasing in His sight, for He is our strength and our Redeemer. This is what healthy doctrine does—it transforms, it revives, and it points us to the One who is worthy of all our worship.

He closed by going back to 1 Timothy 1:5 and made a few closing remarks. He turned the service back over to the moderator.

After some testimonies, we were dismissed by Bro. Jeff Simmons, Clarksburg Church.

Saturday Afternoon

We met after a wonderful meal by the host church, and the moderator called us back together

The moderator called for the topic on ***Strong families make up strong churches. We have had a breakdown of the family, how does it get built up? What role does the church have?***

Since a breakdown of the family has occurred, how can it be repaired and what is the church's role in strengthening it.

When considering the term “family” one can clearly see that its definition has changed based upon timing and the culture in question. For the purpose of this report, we will identify “family” as those being of a particular household related by marriage, birth, or adoption. While this explanation remains simplified for this purpose it still enables us to speak regarding two-parent and single-parent households as well as the exclusion or inclusion of extended family members of relation due to divorce or death. Over time family dynamics have changed and by extension the role of the church within the family. The church is not only responsible for worshiping God in Spirit and in Truth and teaching biblical principles, but also offering love and support to families in the community while not governing or becoming too involved in their personal lives. Sadly, biblical households have become nearly obsolete as society continues to try and dictate the needs and direction of families. In recent years, the church seems to have been given less of a

part in family dynamics. This diminished component should be of great concern as well as how to restore it and how the church can continue to love and support families.

In the beginning God created man and woman to help one another, establishing marriage and the family. The Bible calls attention to the fact that Eve was a helper “meet” for Adam. This term means she was fit for Adam, or corresponding to him. Because of this statement we know the Bible places importance on spiritual equality, and scripture emphasizes this point in II Corinthians 6:14. Being equally yoked means that two people have similar goals, the same morals and family values making them spiritually compatible worshiping the same higher power, which can allow them to communicate more effectively. First an individual must be connected to God then joined with a spouse that is like-minded.

Several instances in the lives of various biblical characters such as Samson and Solomon as well as Job illustrate that to be unequally yoked with your spouse can and will cause problems within the marriage possibly leading to lack of respect, miscommunication, arguments, lack of intimacy, and sometimes even infidelity and abuse. These problems often result in divorce which can cause more hardships on the family such as guilt, emotional problems, behavioral issues, and financial burdens just to name a few. Divorce rates continue to increase as well as cohabitation while the institution of marriage as God intended, declines. As fewer people and couples seek the Lord’s help and His will in their lives families fall apart which is a major problem.

If a couple is joined in marriage, but are spiritually incompatible God can intervene and equalize the relationship if both individuals pursue His will; equally important is that the Lord’s will is sought by the individual or group of people attempting to offer guidance and support. Everyone must always place following God at the forefront of their lives no matter the situation. Often times individuals facing or amidst hardships are the victims of idle talk, isolation, judgment, embarrassment, feel they have no one with whom to turn, and deem themselves unworthy of help and support. Sadly, these issues often occur within churches when people of a congregation present negative attitudes, insensitivity, appear haughty, and engage in gossip. Many broken families are damaged for a multitude of reasons. When a breakdown in a family has occurred, we must realize that godly communication and actions are the most important aspects in attempting to benefit the circumstances. In John 4:17-29 we see Jesus speaking with the woman at the well where He did not pass judgment upon her but rather made Himself known. The church must simply make Christ known and be

open to those who are suffering, extend love and support and not pass judgment on them. Church members must retain right attitudes and gestures that are Christ-like in order to effectively love and support members of families. Most of the time individuals affiliated with the church that are in the midst of family difficulties are aware of their distance from the Lord and seek understanding and guidance from those in the church through love and compassion to bring them back to Him.

In order for the church to assist people, within a struggling family who wish to be helped, the efforts must be made in empathy and love or they will be rejected. To avoid a breakdown in the family and in order to assist those families that are facing hardships one must stay close to the Lord and be prepared to succor those in need. The New Testament compels us to remember that each of us fight not against flesh and blood but against principalities, against powers, against the rulers of darkness of this world and spiritual wickedness in high places. Ephesians 6:12. When distractions threaten to take away our church family or more serious problems come to tear them down, God would have us to understand the message of I Corinthians chapter 13. Though I speak with the tongues of men and of angels, without love I am nothing.

Submitted by: Bro. Jeff Simmons
Bro. Josh Milam

The topic ***Strong families makeup strong churches. We have had a breakdown of the family, how does it get built up? What role does the church have*** was read, adopted, and spoken to by Brothers Jeff Simmons, David Leslie, Johnny McClure, and Andrew Stokes.

The moderator then called for the topic ***How do our Missionary Baptist Churches involve young/new members in church work?***

How Should Our Missionary Baptist Churches Involve Young Members In the Church Work

A recent Gallup poll stated that only 47% of all Americans say they are members of a church. For the first time in over eight decades, that number fell below 50%. Of that 47%, only 18% were made up of the age group from 18-30. One could attribute this steady decline to a number of factors. However, as in any organization, the key to a lengthy and healthy establishment centers around the future generation. The inclusion of youth in church work is crucial for the growth and vitality of the church community. Young people can bring an energy and enthusiasm that can greatly enhance the life of the church. Despite this, many churches struggle with youth engagement, and relegate them to the periphery of church activities. In this paper, we aim to explore the reasons why youth should be included in church work as well

as the benefits it brings both to the church and the youth. From a biblical perspective, the involvement of young people in church work is deeply rooted in scripture. The Bible is filled with stories of God using young people for his purposes. For example, David was a young shepherd boy when he defeated Goliath (1 Samuel 17). Timothy was a young leader in the early church, encouraged by Paul not to let his youth be a barrier (1 Timothy 4:12). These examples show that God does not place age restrictions on those He calls to serve.

Churches are called on to recognize and nurture the gifts of all members, including the youth, reflecting Paul's teaching in 1 Corinthians 12:12-26 about the body of Christ, where every part is essential. The church, as a body of believers, must embrace the participation of youth in its mission and work.

So, what are the benefits including the youth in the church work. Firstly, including youth in church work provides opportunities for leadership development. Through membership and involvement in various ministries, young people learn responsibility, communication and collaboration skills that are not only valuable in church, but in life. The investment in youth is an investment in the future leadership of the church and our communities.

Another benefit of including the youth is that when young people are actively involved in church work, they are more likely to develop a lifelong commitment to their faith. By taking ownership of church activities, they see firsthand how their contributions matter; fostering a deeper connection to the church community and their spirituality.

Finally, youth involvement fosters healthy relationships among varying generations. When young people work alongside older members, it creates a sense of unity and mutual respect. These relationships provide mentorship opportunities, wisdom-sharing, and create a healthier church family.

So, what are the challenges to youth inclusion? Perhaps the most glaring in many Missionary Baptist Churches is the lack of youth present on a regular basis. This can be attributed to falling attendance, lack of interest, or a number of other factors. Of those that attend, there may be generational gaps that create barriers such as communication, priorities and ways of thinking. In order to bridge this gap, we as the church must be intentional in our efforts to foster relationships and collaboration among church members of all ages.

Many young people are simply not given the opportunity to participate in meaningful church work. While it is true that youth may not be able

to perform many roles in the church, it is the church's responsibility to find those roles that can be occupied by young people. Relegating the youth to the peripheral roles or limiting their participation, can and does discourage their involvement.

So, with the problem being identified, and the barriers recognized, what can we do to encourage youth involvement. One solution is to provide youth-led ministries. Giving young people the autonomy to lead ministries that use their God given talents, can empower them and make them feel valued. Whether it's organizing events, leading worship, or community involvement, youth need opportunities to lead and take ownership of what they do.

Another practical solution is to provide mentorship relationships between older and younger church members. This can help provide guidance, support and a sense of belonging to both the younger and older members. Mentorship allows for the sharing of wisdom and experience, while also providing young people with a sense of purpose and direction in their church life. Intentional collaboration between different age groups on church projects fosters an understanding and unity that will benefit the members individually and the church as a whole. This can be done by creating opportunities for shared projects, where older and younger members work side by side, learning from each other.

Investing in the youth also means being willing to address relevant topics that resonate with young people. Being in the know about current events that may be affecting youth is imperative. In order to truly understand a person, you have to walk in their shoes. Most of the time we don't know what young people are experiencing until we ask them. Simply showing them we care enough to be concerned about their well-being is something that will build a trust between the young person and the church. Many issues that young people face today are foreign to older generations. Social media, the influence of technology, and the continual moral decay of our society subjects young people to things we never thought of as a child.

In conclusion, involving youth in church work is not just beneficial for the growth of the church; it is essential for its sustainability and future leadership. By empowering young people to take an active role in the life of the church, churches can benefit from their energy, passion, and creativity, while also fostering those important intergenerational relationships. The church in turn, provides the youth with a supportive community where their spiritual gifts can flourish. They can also increase their knowledge of the Word of God and the church by learning through the experience and wisdom of older church members. This

will take much effort on the part of the church. However, the investment is worth the labor. Through intentional mentorship and leadership opportunities, and intergenerational cooperation, the church can cultivate a future generation of committed believers and leaders.

The topic ***Strong families makeup strong churches. We have had a breakdown of the family, how does it get built up? What role does the church have*** was read, adopted, and spoken to by Brothers Clint Ezell, Lee Carter, Mark Horton, James Keen, Jerry Howell, Johnny McClure, and Andrew Stokes.

The time had come for new business.

New Business:

1. New Spring Hill Church: Motion and second was made to appoint our moderator and assistant moderator reach out to them and see if there is anything we can do to help them. Motion passed.
2. Marlsboro Church: At the 2023 session, the messengers asked. Bro Lunsford visited with the church and talked to the pastor. Bro. Lunsford noted that they had not received correspondence the previous sessions. Bro. Lunsford said that they have received correspondence for the 2024 session.

The time came for the clerk to read the Vote of Thanks.

Vote of Thanks

The Southwestern District Missionary Baptist Association, its officers, and the messengers of this association wish to extend our sincere thanks and appreciation to Huntingdon Missionary Baptist Church in Carroll County for serving as host for this session. Our fellowship is always needed, but this year seemed to be extra special. We last met with you in 2015, and it was a pleasure for us to meet with you once again and enjoy sweet fellowship one with another.

We thank God for Bro. Randy Thompson and his message on “Working to Improve Today for a Better Tomorrow” and for Bro. James Keen and his sermon “Sound Doctrine”. We were once again blessed with ministers being led of the Spirit.

I once again give thanks to the Topic Committee for their selecting the topics and the ones to prepare them. May we use this information for the spiritual growth of us all. Thank you for selecting topics that are food to our souls and that make us stronger in the army of the Lord. We are looking forward to hearing the topics next year.

I thank God for those who serve as the Finance Committee, and the Obituary Recorder, and the association officers. These brethren make the work of the Clerk much easier.

May our Moderator and Assistant Moderator receive many blessings from God for their efforts to serve this association.

Our appreciation is offered to the members and friends at Huntingdon Missionary Baptist Church for your hospitality. Again, we see evidence of Christ's love for us being shown through the efforts of the Church.

As plans are underway for next year's sessions, may we all pray God's will be done with us all, as individual church members, as individual churches and as a united group of churches.

Please begin to pray for Cross Roads Missionary Baptist Church as she prepares to host the Association next year.

I anxiously await, if it be God's will, the next session and look forward to meeting with all of you as we gather together at Cross Roads Missionary Baptist Church for the 177th annual session on October 10-11, 2025 at 10:00 am ready to receive another blessing from the Lord.

Under His wings,
Scott Carter, Clerk

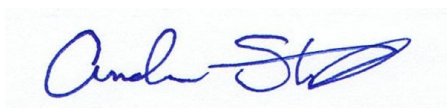
A motion and second was made to include in the minutes; **motion carried.**

A motion and second was made to adjourn until 10:00 AM October 10, 2025 at Cross Roads Missionary Baptist Church; **motion carried.**

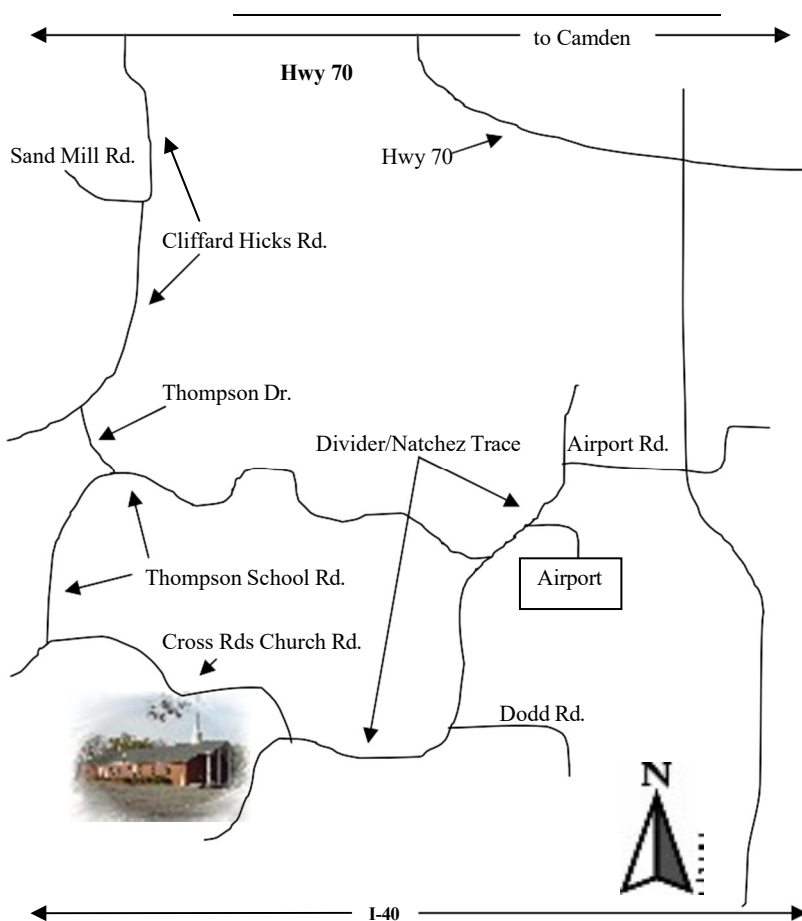
The moderator asked all the deacons to come up front for the fellowship handshake. The congregation stood and "When The Saints Go Marching In" lead by Bro. Adam Steel with Bro. Lee Carter playing the piano.

A handwritten signature in black ink, appearing to read "Scott Carter".

Bro. Scott Carter, Clerk

A handwritten signature in blue ink, appearing to read "Andrew Stokes".

Bro. Andrew Stokes, Moderator



Direction to 2025 Session
55 Crossroads Church Road
Camden, TN 38320

⇒ **From Bruceton**

- Turn South on Sawyers Mill Road and drive 3.2 miles
- Turn Left on Cross Roads Church Road. The church is 1.6 miles on the Right

⇒ **From 641 to Camden**

- Turn Left on Airport Road. There is a sign on the highway.
- Follow the signs

Messengers for the 176th Annual Session

Bethel:

Friday– Johnny Hawkins, Jason Fields, Brian Lankford

Saturday– Jason Fields, Brian Lankford

Bible Grove:

Friday– Andrew Stokes, Randy Wood, Retha Wood

Saturday– Andrew Stokes, Melanie Stokes

Center Point:

Friday– Jenny Moon, Desiree Vaughn, Jonathan Vaughn

Saturday– Jenny Moon, Desiree Vaughn, Jonathan Vaughn,

Clarksburg:

Friday– Roger Lindsey, Pam Lindsey

Saturday– Jeff Simmons, Melissa Simmons

Concord:

Friday–Dennis Stokes, Rosalind Cole, Rhonda Walsh

Saturday– Dennis Stokes, Rosalind Cole, Jeannine Stokes

Cross Roads:

Friday– Myron Kirk, David Leslie, Michael Boshers

Saturday– Myron Kirk, David Leslie, Michael Boshers

Huntingdon:

Friday– James Keen, Kenny Rush, Harold Webb

Saturday– James Keen, Kenny Rush, Harold Webb

Landmark:

Friday– Ron Stewart

Saturday– Ron Stewart

Marlsboro:

Friday– Did not represent

Saturday– Did not represent

Mixie:

Friday– Represented by letter

Saturday– Represented by letter

New Cross Roads:

Friday– Represented by letter

Saturday– Represented by letter

New Hope:

Friday– Phillip Gulledge, Scott Gallimore, Michael Montgomery

Saturday– Phillip Gulledge, Scott Gallimore, Michael Montgomery

New Spring Hill:

Friday– Did Not Represent

Saturday– Did Not Represent

Oak Grove :

Friday–Mark Horton, Glenn Lewis, Jimmy Wallace

Saturday–Mark Horton, Glenn Lewis, Jimmy Wallace

Pleasant Grove:

Friday– Frank Rickman, Melanie Rickman, Chelsey Jones
Saturday– Frank Rickman, Chelsey Jones

Pleasant Hill:

Friday– Edward Ellis, Waymon Umstead, Perry Cook
Saturday– Edward Ellis, Waymon Umstead, Perry Cook

Pleasant Ridge:

Friday– Represented by letter
Saturday– Represented by letter

Rushing Creek:

Friday–Represented by letter
Saturday– Represented by letter

Shiloh:

Friday- Scott Carter, Larry Pritchard, Kim Carter
Saturday- Scott Carter, Larry Pritchard, Kim Carter

Westport:

Friday– Jerry Howell
Saturday– Jerry Howell

Financial Statement
2024 Minute Fund

BALANCE OCTOBER 07, 2023 \$ 13,092.26

EXPENDITURES:

First Bank (lock box draft)	\$ 60.00
CD’s 2023	\$ 198.35
CD’s 2024	\$ 113.68
Peterson Printing (minutes)	\$ 1,075.00
Website	\$ 591.79
Vista Print (brochures)	\$ 748.46

CONTRIBUTIONS:

Minute Fund 2024	\$ 1,627.00
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BALANCE OCTOBER 12, 2024 \$ 11,931.98

Clerk Contributions	\$ 1,385.00
Associational Missionary Offering	\$ 2,000.00

Submitted by:
Bro. Larry Pritchard, Shiloh Church
Bro. Harold Webb, Huntingdon Church
Bro. Jimmy Wallace, Oak Grove Church

Correspondence

Jamaica - Bahamas Report September 2024

In July, I was there after Hurricane Beryl, no electricity was restored. So I purchased a new generator for the tropical season. Then, the second week in September, Doc Mike, Brother Harvey, and I went to Jamaica for nightly meetings with the members. We had a private clinic for them and their families and viewed the new tiling on the church and basement floors, a job hindered by the church fire and the pandemic. Brother Steve Collins is responsible for the tiling work. Due to dry-wood termites, Sunday school walls were previously replaced and installed with steel two-by-four frames. The clinic was a blessing the church members and family were examined and medicines were administered. The nightly meetings conducted by Jamaican preachers and Bro Harvey delivered messages of know-so-salvation to sinners. The meetings closed in anticipation of the baptism which was postponed a third time due to the torrential rains we experienced daily while there and the slippery mudslides at the river. The crew had two devotions at the local schools.. As the brother spoke to the kids my great-grandson's age, I mused how in their generation the parents and teachers might have to add to our elementary school curriculum "gender identity." Another evil is called good.

I learned that Pike School, after years of my devotion and mentor teaching I was inducted into their "Pike School Hall of Fame," nicely even hanging on the wall amidst the classrooms. It was humbling that I would be considered.

In the third week of October Bro Scott and I, will return to Nassau of the Bahamas to search for a meeting room for the upcoming January 2, 2025, a meeting of preaching and teaching as Apostle Paul rented the abandoned school of Tyrannus in Ephesus for such a mission effort for two years. Now that covid is passed I hope soon to have the prison opened up to me to preach again next year. Please pray for our effort in the Bahamas to establish a mission. And thanks for your support and prayers in Jamaica and the Caribbean.

Elder Rick Jones
US Missionary to the Caribbean
PO Box 572

LANDMARK MISSIONARY BAPTIST CHURCH
c/o The Farms at Bailey Station
3300 South Houston Levee Road
Collierville, TN 38017

October 11, 2024

Southwestern District Missionary Baptist Association:

To our sister churches, we trust God is continuing to bless you in His work at your respective locations.

We, the congregation of Landmark Missionary Baptist Church no longer reside at 10540 Collierville Road, Collierville, Tn. Our new meeting facility is located in the chapel at The Farms at Bailey Station, 3300 South Houston Levee Road, Collierville, TN 38017.

An opportunity to sell our church building became available this past spring. Due to the enormous amount of upkeep required for our church and the number of active members, Landmark voted to inquire further into the possibility of selling our facility after much prayer.

Our congregation desires to teach the gospel to anyone that does not know about an experience of salvation. We thank the Lord for providing us with a favorable place to serve at this time.

Please remember the Landmark congregation in prayer as we undertake this new venture in the Lord's service. It is our desire to have a missionary Baptist church in the greater Memphis area and for the time being we will meet and serve at the above referenced address.

In Christ's love,

Landmark Missionary Baptist Church members
Pastor, Ron Stewart @ 615-394-0314
stewartron566@gmail.com

BIG BEAR CREEK MISSIONARY BAPTIST ASSOCIATION

www.bigbearcreekmba.com

Keith L. Hood – Clerk
12051 Highway 278
Double Springs, AL 35553
(256)318-0589

June 19, 2024

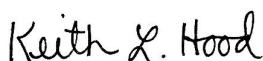
Southwestern District Missionary Baptist Association:

We trust everything is going well with you and your loved ones are being saved. We also trust God is continuing to bless you.

This past October, we convened for the One Hundred Eighty-Eighth Annual Session with Elam Creek Missionary Baptist Church. We had 14 churches reporting an increase of 27 with 11 of those being by baptism. We had a decrease of 25 with a total membership of 1,064. We still need to see many souls saved for the Lord.

We are truly thankful for the visitors that were able to be with us. We invite each one to join us for the 189th Annual Session to be held with Friendship Missionary Baptist Church in Franklin County, Alabama. The church is located east of Russellville, Alabama, off of US Highway 43. This session will be held October 12, 13, 14, and 15, 2024. The service Saturday morning will begin at 11:00 a.m.

In Christ's love,



Keith L. Hood, Clerk

Johnny Hood - Moderator
11630 County Road 7
Moulton, AL 35650

Billy Myrick - Vice Moderator
202 W. Douglas Street
Sheffield, AL 35660

Licensed Ministers

Hale, Joe, Clarksburg----- 731-968-5298
22790 Hwy 22 N, Yuma, TN 38390

Joyner, John, New Cross Roads ----- 731-986-9764
127 5th Avenue, Huntingdon, TN 38344

Overman, Bradley, New Hope ----- 731-506-9378
526 Maywood Ave, Lexington, TN 38351

Ordained Ministers

Boyd, Tony , Rushing Creek-----	731-243-2693
65 West College Street, Henry, TN 38231	
Butler , Michael, Pleasant Hill-----	731-733-1583
17565 Hwy 70, Huntingdon, TN 38344	
Carter , Scott D., Shiloh-----	731-415-1688
400 Chickasaw Drive, Huntingdon, TN 38344	
Crews , Trey, Huntingdon-----	731-415-4745
45 Hwy 22 N, Yuma, TN 38390	
Dodd , Jerry, Westport-----	731-987-2698
1600 Griggs Chapel Road, Cedar Grove, TN 38321	
Ezell , Clint, Bethel-----	731-845-6421
111 Oak Drive, Huntingdon, TN 38344	
Gulledge , Phillip, New Hope-----	731-847-7844
2391 Prospect Road, Holladay, TN 38341	
Hedges , Truman, Cross Roads-----	731-584-7875
620 Jacqueline Circle, Camden, TN 38320	
Hilliard , Billy Joe, Center Point-----	731-586-4671
360 Ellis Road, Buena Vista, TN 38318	
Horton , Mark, Oak Grove-----	615-633-1635
7074 Rocky Mound Road, Westmoreland, TN 37186	
Keen , James, Huntingdon-----	907-317-3486
368 Woodland Drive, Huntingdon, TN 38344	
Leslie , David, Cross Roads-----	731-845-3859
1118 Crazy Doe Road, Lexington, TN 38351	
Lunsford , Dennis, New Cross Roads-----	731-614-8590
19990 Hwy. 22 N, Wildersville, TN 38388	
McDaniel , Tracy, New Cross Roads-----	731-636-1503
630 Stafford Store Road, Greenfield, TN 38230	
Oakes , Bryan, Pleasant Ridge-----	731-415-8390
955 Old 22 Lane, Huntingdon, TN 38344	
Paige , Khristopher, Pleasant Ridge	
234-236 Laltoo Trace, Penal, Trinidad West Indies	
Parker , Joshua, Concord-----	731-614-0379
P.O. Box 232, Reagan, TN 38368	
Rahn , Allan, Bethel-----	618-638-4607
2785 North Avenue, Metropolis, IL 62960	
Simmons , Jeff, Clarksburg-----	731-845-4710
129 Windy Ridge Lane, Lexington, TN 38351	
Singleton , Blake, Pleasant Grove-----	731-415-5752
Stewart , Ron, Landmark-----	615-394-0314
1327 Cedar Drive, Camden, TN 38320	

Stokes, Andrew, Bible Grove ----- 731-986-1052
 790 Hawkins Creek Road, Huntingdon, TN 38344
Thompson, James Randy, Huntingdon ----- 731-441-1729
 211 Arnold Drive, Camden, TN 38320
Todd, Jimmy, New Spring Hill ----- 731-415-5135
 2325 Tate School Road, Huntingdon, TN 38344
Vaughn, Jonathan, Center Point ----- 731-441-0763
 903 Green Valley Road, Huntingdon, TN 38344
Wallace, Chris, Huntingdon ----- 731-614-0662
 19830 Hwy 104 S, Lexington, TN 38351

Church Directory

BETHEL- 65 Bethel Church Road, Huntingdon, TN 38344
 P.O. Box 1012, Huntingdon, TN 38344
PASTOR-Clint Ezell ----- 731-845-6421
 111 Oak Drive, Huntingdon, TN 38344
CLERK-Jeff Carter ----- 731-415-7363
 c/o Bethel Church P.O. Box 1012, Huntingdon, TN 38344

BIBLE GROVE (Est. 1877)

5365 Bible Grove Road, Lexington, TN 38351
PASTOR– Andrew Stokes ----- 731-986-1052
 790 Hawkins Creek Road, Huntingdon, TN 38344
CLERK-Johnny Sanders ----- 731-845-3838
 60 Chestnut Lane, Lexington, TN 38351

CENTER POINT- 2225 Rowland Mill Road, Buena Vista, TN 38318

PASTOR– Jonathan Vaughn ----- 731-441-0761
 903 Green Valley Road, Huntingdon, TN 38344
CLERK-Jenny Moon ----- 731-415-3172
 108 Enterprise Street, Bruceton, TN 38317

CLARKSBURG-12281 Hwy 424, Clarksburg, TN 38324

PASTOR-Jeff Simmons ----- 731-845-4710
 129 Windy Ridge Lane, Lexington, TN 38351
CLERK-Josh Milam ----- 731-415-9268
 350 Wall Cemetery Lane, Yuma, TN 38390

CONCORD (Est. 1846)-3275 Westport Road, Huntingdon, TN 38344

PASTOR– Joshua Parker ----- 731-614-0379
 P.O. Box 232, Reagan, TN 38368
CLERK-Dennis Stokes ----- 731-343-3649
 850 Hawkins Creek Road, Huntingdon, TN 38344

CROSS ROADS (Est. 1849)- ----- 731-584-7665
55 Crossroads Church Road, Camden, TN 38320
PASTOR- David Leslie ----- 731-845-3859
1118 Crazy Doe Road, Lexington, TN 38351
CLERK-Todd Kee----- 731-441-0885
3895 Divider and Natchez Trace Road, Camden, TN 38320

HUNTINGDON ----- 731-986-4192
11110 Lexington Street, Huntingdon, TN 38344
PASTOR- James Keen ----- 907-317-3486
368 Woodland Drive, Huntingdon, TN 38344
CLERK-Lee Carter ----- 731-415-8033
150 Carter Dr., Huntingdon, TN 38344

LANDMARK - (Est. 1994) The Farms at Bailey Station
3300 South Houston Levee Road, Collierville, TN 38017
PASTOR- Ron Stewart ----- 615-394-0314
1327 Cedar Drive, Camden, TN 38320
CLERK- Keith Brewer ----- 901-485-5575
7506 Meadowland Drive, Memphis, TN 38133

MARLSBORO- 25165 State Route 114 N, Hollow Rock, TN 38342
PASTOR-
CLERK-

MIXIE- (Est. 1945) 25860 Hwy 77, Hollow Rock, TN 38342
PASTOR- Matthew Floyd ----- 731-418-1888
135 Green Valley Road, Huntingdon TN 38344
CLERK-Amanda Holland ----- 731-415-8822
565 Chapel Hill Road, Huntingdon, TN 38344

NEW CROSS ROADS- (Est. 1903)
2110 Long Rock Church Road, Huntingdon, TN 38344
P.O. Box 268, Huntingdon, TN 38344
PASTOR-Tracy McDaniel ----- 731-636-1503
630 Stafford Store Road, Greenfield, TN 38230
CLERK-Frank Gregg ----- 731-694-9315
c/o New Cross Roads Church P.O. Box 268, Huntingdon, TN 38344

NEW HOPE (Est. 1870)- 5315 Hwy 114, Westport, TN 38387
PASTOR-Phillip Gullede ----- 731-847-7844
2391 Prospect Road, Holladay, TN 38341
CLERK-Wilma Seagraves----- 731-418-0756
P.O. Box 186, Huntingdon, TN 38344

NEW SPRING HILL-
145 Springhill Church Road, Huntingdon, TN 38344
PASTOR-Lathan McLean ----- 731-586-4404
308 Taylor Street, Bruceton, TN 38317
CLERK-Laura Hutcherson ----- 731-986-4557
6820 Smyrna Road, Westport, TN 38387

OAK GROVE- 105 Oak Grove Church Road, Lexington, TN 38351
PASTOR-Mark Horton-----615-633-1635
7074 Rocky Mound Rd., Westmoreland, TN 37186
CLERK-Jimmy Wallace -----731-967-9794
20465 Hwy. 104 S, Lexington, TN 38351

PLEASANT GROVE-
Pleasant Grove Church Road, Wildersville, TN 38388
PASTOR- Chris Wallace -----731-614-0662
19830 Hwy 104 S., Lexington, TN 38351
CLERK-Mark Jones -----
488 Palmer Road, Lexington, Tn 38351

PLEASANT HILL-
1675 Pleasant Hill Church Road, Camden, TN 38320
PASTOR- Michael Butler -----731-733-1583
17565 Hwy 70, Huntingdon, TN 38344
CLERK-Brenda Self-----731-441-3798
450 Blackberry Road, Camden, TN 38320

PLEASANT RIDGE (Est. 1856)
5745 Hwy 70 W, Camden, TN 38320
PASTOR- Bryan Oakes -----731-415-8390
955 Old 22 Lane, Huntingdon, TN 38344
CLERK-Mary Oakes -----731-986-2347
955 Old 22 Lane, Huntingdon, TN 38344

RUSHING CREEK (EST 18250)-
4005 Rushing Creek Church Road, Camden, TN 38320
PASTOR- Tony Boyd -----731-243-2693
65 West College Street, Henry, TN 38231
CLERK-Carol Ann Broadway -----731-584-8567
4175 Reynoldsburg Road, Camden, TN 38320

SHILOH- 15 Shiloh Church Road, Holladay, TN 38341
PASTOR- Scott Carter -----731-415-1688
400 Chickasaw Drive, Huntingdon, TN 38344
CLERK-Larry Pritchard-----731-845-5444
730 Pritchard Road, Wildersville, TN 38388

WESTPORT (EST 1896)-7080 Westport Road, Westport, TN 38387
PASTOR-
CLERK-Daphne Hicks -----731-415-3378
7444 Westport Rd., Westport, TN 38387

Church E-mail Addresses

Bethel	Jeff Carter	jeffjd@charter.net
Bible Grove	Johnny Sanders	jsandersriver@gmail.com
Bible Grove	Judy Sanders	sanders.judy@gmail.com
Bible Grove	Andrew Stokes	andrewstokes@att.net
Bible Grove	Jerry Lessenberry	jlessenberry4@gmail.com
Center Point	Desiree Vaughn	desi_swinney81@yahoo.com
Center Point	Jonathan Vaughn	jonvon78@gmail.com
Clarksburg	Roger Lindsey	customtoolinc@bellsouth.net
Clarksburg	Clint Cary	clint@wildlifepr.com
Concord	Dennis Stokes	dennisleestokes@gmail.com
Concord	Josh Parker	japarker36@icloud.com
Cross Roads	Todd Kee	tkee@bentoncountycable.net
Cross Roads	Kay Kee	kay8148@gmail.com
Huntingdon	Harold Webb	haroldwebb54@gmail.com
Huntingdon	Lee Carter	leecarter6078@gmail.com
Huntingdon	James Keen	pastorjames@hmbch.org
Huntingdon	Chris Wallace	cdservices@gmail.com
Landmark	Kenny Medlin	Kenmedlin56@gmail.com
Marlsboro	Alicia Owen	owena545@gmail.com
Mixie	Amanda Holland	amandaleeholland@gmail.com
New Cross Rds	Frank Gregg	fgregg9686@charter.net
New Cross Rds	Dennis Lunsford	oldgospleship@yahoo.com
New Hope	Scott Gallimore	seg672002@yahoo.com
New Hope	Michael Montgomery	the-montgomerys@hotmail.com
New Hope	Phillip Gulledge	mtspg2@gmail.com
New Hope	Wilma Seagraves	waseagraves@gmail.com
New Hope	Bryan Barnes	bryfbarn@hotmail.com
Oak Grove	Jimmy Wallace	jimmy.wallace@ymail.com
Pleasant Grove	Ernest Wood	woodsmaytag@gmail.com
Pleasant Hill	Brenda Self	brendaeself54@gmail.com
Pleasant Hill	Michael Butler	michaelbutler1315@gmail.com
Pleasant Ridge	Bryan Oakes	broboakes@yahoo.com
Pleasant Ridge	Mary Oakes	oakes_mary@yahoo.com
Rushing Creek	Tony N. Boyd	tnbinsurance@hotmail.com
Rushing Creek	Bruce Seaton	bseaton2006@bellsouth.net
Shiloh	Chance Carlton	chancecarlton_cced@yahoo.com
Shiloh	Larry Pritchard	larryrp@tds.net
Westport	Daphne Hicks	dmhicks1983@gmail.com

2025 Summer Revival Schedule

	Revival Start Date	Revival End Date	Sunday Evening	Weekday Morning	Weekday Evening	Revival Helper
Rushing Creek	May-11	May-14	6:00		7:00	
Pleasant Hill	Jun-1	Jun-6	6:00	10:30	7:00	
New Hope	Jun-8	Jun-13	7:00	10:30	7:00	
Shiloh	Jun-15	Jun-20	7:30	10:30	7:00	
Huntingdon	Jun-22	Jun-27	7:00	10:30	7:30	
Pleasant Ridge	Jun-22	Jun-27	6:00		7:00	
New Cross Rds	Jun-29	Jul-4	6:00	10:30	7:00	Allen Maness
Concord	Jul-13	Jul-18	7:00	10:30	7:00	Scott Carter
Cross Roads	Jul-13	Jul-18	6:00	10:30	7:00	Andrew Stokes
Mixie	Jul-13	Jul-18	5:30		7:00	
Pleasant Grove	Jul-13	Jul-18				
Center Point	Jul-14	Jul-18	6:00		7:00	
Bethel	Jul-20	Jul-25	6:00	10:30	7:00	Greg Jones
Bible Grove	Jul-20	Jul-25	7:00	10:30	7:00	Bradley Overman
Clarksburg	Jul-27	Aug-1				
Oak Grove	Jul-27	Aug-1	6:00	10:30	7:00	
Landmark						
Marlsboro						
Westport						

Historical Table

Before 1846, this was part of the Western District Association. The Western District Association was organized in 1822 and is one of the oldest Associations in the state. From this, we go back into North Carolina and West Virginia where they were colonies under England. It was in these colonies that the Baptist patriot, Patrick Henry, defended the Baptist preachers before the colonial officers who were appointed by England, and it was here in these colonies that we find Thomas Jefferson who wrote the Declaration of Independence, making inquiry about the Government of Baptist Churches and Associations that he might get a model after which to assist in forming the Government of the United States. The oldest Baptist Association in the United States is the Philadelphia Association which has done more for Missions than perhaps any other.

<u>DATE AND CHURCH HELD WITH</u>	<u>MODERATOR</u> ----	<u>CLERK</u>
1846-Mt. Comfort, Carroll County -----	E. Autry -----	J. P. Arnold
1847- Mt. Pisgah, Henderson County -----	E. Autry -----	J. P. Arnold
1848-Ramble Creek, Benton County -----	E. Autry -----	B. W. Foster
1849-Pleasant Hill, Benton County -----	E. Autry -----	B. W. Foster
1850-Hopewell, Henderson County -----	E. Autry -----	J. P. Arnold
1851-New Prospect, Decatur County -----	E. Autry -----	J. P. Arnold
1852-Beaver Dam, Benton County -----	E. Autry -----	J. P. Arnold
1853-Union, Benton County -----	E. Autry -----	J. P. Arnold
1854-Bible Union, Carroll County -----	E. Autry -----	J. P. Arnold
1855-Concord, Carroll County -----	M. S. Corbett -----	J. P. Arnold
1856-Pleasant Grove, Henderson County -----	E. Autry -----	J. P. Arnold
1857-Mt. Comfort, Carroll County -----	M. S. Corbett -----	J. P. Arnold
1858-Union, Benton County -----	J. P. Arnold -----	W. C. McAuley
1859-Holly Springs, Henderson County -----	J. P. Arnold -----	B. W. Foster
1860-Ramble Creek, Benton County -----	J. P. Arnold -----	J. P. Doherty
1861-New Prospect, Decatur County -----	J. P. Arnold -----	Geo. Hollowell
1862-1864-----	No Association during Civil War	
1865-Union, Benton County -----	J. P. Arnold -----	W. C. McAuley
1866-Salem, Decatur County -----	J. P. Arnold -----	B. W. Foster
1867-Mt. Comfort, Carroll County -----	W. Pugh -----	Geo. Hollowell
1868-Ephesus, Carroll County -----	J. P. Arnold -----	Geo. Hollowell
1869-Concord, Carroll County -----	J. P. Arnold -----	Geo. Hollowell
1870-Chalk Hill, Benton County -----	J. P. Arnold -----	G. C. Thomas
1871-New Prospect -----	J. P. Arnold -----	G. C. Thomas
1872-Mt. Nebo, Carroll County -----	J. P. Arnold -----	Geo. Hollowell
1873-Marlsboro, Carroll County -----	Geo. Hollowell -----	G. C. Thomas
1874-New Hope, Carroll County -----	J. H. Park -----	G. C. Thomas
1875-Tom's Creek, Perry County -----	J. W. Brewer -----	J. F. Rogers
1876-Rushing Creek, Benton County -----	J. Richardson -----	J. F. Rogers
1877-Oak Grove, Carroll County -----	J. P. Arnold -----	J. F. Rogers
1878-New Prospect -----	J. P. Arnold -----	J. F. Rogers
1879-Bethel, Carroll County -----	J. C. Park -----	J. F. Rogers
1880-Wildersville, Henderson County -----	J. C. Park -----	J. H. Thomas
1881-Ramble Creek -----	J. P. Arnold -----	D. J. Allen
1882-Cross Roads, Benton County -----	J. C. Park -----	D. J. Allen
1883-Prospect, Carroll County -----	J. C. Park -----	D. J. Allen

1884-Sardis Ridge, Decatur County-----	Geo. Hollowell ----	D. J. Allen
1885-Concord, Carroll County-----	Geo. Hollowell ----	C. H. Rogers
1886-Trace Creek, Humphreys County -----	J. C. Park-----	D. J. Allen
1887-Liberty, Carroll County -----	J. C. Park-----	D. J. Allen
1888-Unity, Benton County -----	J. C. Park-----	D. J. Allen
1889-Holly Springs-----	J. F. Rogers -----	D. J. Allen
1890-Mt. Nebo, Carroll County-----	J. C. Park-----	D. J. Allen
1891-Rushing Creek, Benton County -----	E. M. Joyner-----	D. J. Allen
1892-New Hope, Carroll County -----	E. M. Joyner-----	D. J. Allen
1893-Chalk Level, Benton County -----	E. M. Joyner-----	D. J. Allen
1894-Mt. Comfort -----	E. M. Joyner-----	C. H. Rogers
1895-Flatwoods, Benton County -----	E. M. Joyner-----	D. J. Allen
1896-Marlsboro, Carroll County-----	E. M. Joyner-----	D. J. Allen
1897-Bethel, Carroll County -----	E. M. Joyner-----	D. J. Allen
1898-Shiloh, Carroll County -----	N. L. Joyner-----	D. J. Allen
1899-Pleasant Hill, Benton County-----	W. S. Roney -----	C. H. Rogers
1900-Salem, Decatur County-----	W. S. Roney -----	C. H. Rogers
1901-Chalk Hill, Benton County -----	N. L. Joyner-----	C. H. Rogers
1902-Cross Roads, Benton County-----	E. Z. Newsom -----	C. H. Rogers
1903-New Prospect, Decatur County -----	E. M. Joyner-----	C. H. Rogers
1904-Ephesus, Carroll County -----	E. M. Joyner-----	C. H. Rogers
1905-Pleasant Grove -----	E. M. Joyner-----	C. H. Rogers
1906-Ramble Creek -----	T. M. Boyd-----	C. H. Rogers
1907-Oak Grove, Carroll County-----	T. M. Boyd-----	C. H. Rogers
1908-Concord, Carroll County-----	T. M. Boyd-----	C. H. Rogers
1909-Pleasant Ridge-----	T. M. Boyd-----	C. H. Rogers
1910-Perryville, Decatur County -----	T. M. Boyd-----	C. H. Rogers
1911-Unity, Benton County -----	T. M. Boyd-----	D. H. Franks
1912-Chalk Level, Benton County -----	Joe N. Joyner -----	D. H. Franks
1913-Holly Springs-----	J. G. Cooper -----	D. H. Franks
1914-Mt. Nebo -----	J. G. Cooper -----	D. H. Franks
1915-Liberty, Carroll County -----	S. W. Joyner-----	D. H. Franks
1916-Tom's Creek, Perry County-----	J. N. Joyner-----	D. H. Franks
1917-Westport, Carroll County -----	T. M. Boyd-----	Geo. S. Price
1918-Mt. Pisgah, Carroll County -----	T. M. Boyd-----	L. E. Mincey
1919-Cross Roads, Benton County-----	J. N. Joyner-----	L. E. Mincey
1920-Mt. Comfort, Carroll County-----	J. N. Joyner-----	C. E. Butler
1921-Ephesus, Carroll County -----	J. N. Joyner-----	C. E. Butler
1922-Eva, Benton County -----	J. N. Joyner-----	A. H. Franks
1923-Prospect, Carroll County-----	J. N. Joyner-----	A. H. Franks
1924-Flatwoods, Benton County -----	J. N. Joyner-----	A. H. Franks
1925-Bunches Chapel -----	J. N. Joyner-----	A. H. Franks
1926-Oak Grove -----	J. N. Joyner-----	C. V. Cooper
1927-Pleasant Hill -----	J. N. Joyner-----	C. V. Cooper
1928-Shiloh, Carroll County -----	T. M. Boyd-----	C. V. Cooper
1929-Bruceton, Carroll County -----	T. M. Boyd-----	C. V. Cooper
1930-New Prospect, Decatur County -----	J. N. Joyner-----	W. S. Brinkley
1931-New Hope, Carroll County -----	S. W. Joyner-----	W. S. Brinkley
1932-New Liberty, Carroll County -----	S. W. Joyner-----	W. S. Brinkley
1933-Westport, Carroll County -----	S. W. Joyner-----	W. S. Brinkley
1934-Ephesus, Carroll County -----	S. W. Joyner-----	W. S. Brinkley
1935-Mt. Comfort, Carroll County -----	E. H. Martin -----	W. S. Brinkley

1936-Marlsboro, Carroll County-----	S. W. Joyner -----	W. S. Brinkley
1937-Cedar Hill, Decatur County-----	S. W. Joyner -----	W. S. Brinkley
1938-Concord, Carroll County-----	S. W. Joyner -----	W. S. Brinkley
1939-Yuma, Carroll County-----	S. W. Joyner -----	W. S. Brinkley
1940-Caledonia, Henry County-----	S. W. Joyner -----	W. S. Brinkley
1941-Oak Grove, Carroll County-----	W. H. Hopper-----	W. S. Brinkley
1942-New Cross Roads, Carroll County-----	W. H. Hopper-----	W. S. Brinkley
1943-New Bethel, Henry County-----	W. H. Hopper-----	W. S. Brinkley
1944-Westport, Carroll County-----	W. H. Hopper-----	W. S. Brinkley
1945-Marlsboro, Carroll County-----	S. W. Joyner -----	W. S. Brinkley
1946-Mt. Comfort, Carroll County-----	E. F. Prince -----	W. S. Brinkley
1947-Pleasant Grove, Henderson County-----	E. F. Prince -----	W. S. Brinkley
1948-Old Union, Benton County-----	E. F. Prince -----	W. S. Brinkley
1949-Cross Roads, Benton County-----	E. F. Prince -----	T. L. Campbell
1950-Bible Grove, Henderson County-----	C. F. Carter -----	T. L. Campbell
1951-Republican Grove-----	C. F. Carter -----	T. L. Campbell
1952-Pleasant Hill, Benton County-----	C. F. Carter -----	T. L. Campbell
1953-Ephesus, Carroll County-----	John Hedges -----	T. L. Campbell
1954-Mixie, Carroll County-----	John Hedges -----	Ray Smith
1955-Concord, Carroll County-----	John Hedges -----	Ray Smith
1956-Tom's Creek, Perry County-----	T. L. Campbell -----	Ray Smith
1957-Independent, Carroll County-----	T. L. Campbell -----	Ray Smith
1958-Bethel, Carroll County-----	T. L. Campbell -----	Ray Smith
1959-Oak Grove, Carroll County-----	T. L. Campbell -----	Ray Smith
1960-New Bethel, Henry County-----	T. L. Campbell -----	Ray Smith
1961-Center Point, Carroll County-----	T. L. Campbell -----	Ray Smith
1962-Caledonia, Henry County-----	T. L. Campbell -----	Ray Smith
1963-Old Union, Benton County-----	T. L. Campbell -----	Ray Smith
1964-New Bethel, Henry County-----	T. L. Campbell -----	Ray Smith
1965-Rushing Creek, Benton County-----	T. L. Campbell -----	Ray Smith
1966-Westport, Carroll County-----	T. L. Campbell -----	Ray Smith
1967-New Prospect, Decatur County-----	T. L. Campbell -----	Ray Smith
1968-Ephesus, Carroll County-----	C. F. Carter -----	Ray Smith
1969-Concord, Carroll County-----	C. F. Carter -----	Ray Smith
1970-New Frank's Chapel, Decatur County----	C. F. Carter -----	Ray Smith
1971-Landmark, Shelby County-----	C. F. Carter -----	Ray Smith
1972-Yuma, Carroll County-----	C. F. Carter -----	Ray Smith
1973-Pleasant Ridge, Benton County-----	C. F. Carter -----	Ray Smith
1974-New Cross Roads, Carroll County-----	C. F. Carter -----	Ray Smith
1975-Cross Roads, Benton County-----	C. F. Carter -----	Ray Smith
1976-Second Baptist, Lexington-----	C. F. Carter -----	Ray Smith
1977-Bible Grove, Chesterfield-----	M. Rayburn -----	Ray Smith
1978-New Bethel, Henry County-----	Harold Carver -----	Ray Smith
1979-Independent, Carroll County-----	Harold Carver -----	Ray Smith
1980-Bethel, Carroll County-----	Harold Carver -----	Ray Smith
1981-Landmark, Shelby County-----	Harold Carver -----	Ray Smith
1982-Pleasant Hill, Benton County-----	Harold Carver -----	Ray Smith
1983-New Prospect, Decatur County-----	Harold Carver -----	Ray Smith
1984-Concord, Carroll County-----	Harold Carver -----	Ray Smith
1985-Oak Grove, Henderson County-----	Harold Carver -----	Ray Smith
1986-New Liberty, Carroll County-----	Harold Carver -----	Ray Smith
1987-Westport, Carroll County-----	Harold Carver -----	Ray Smith

1988-Center Point, Carroll County -----	Harold Carver -----	Ray Smith
1989-Mixie, Carroll County -----	Harold Carver -----	Ray Smith
1990-New Cross Roads, Carroll County -----	Harold Carver -----	Ray Smith
1991-Bible Grove, Henderson County -----	Harold Carver -----	Lee Carter
1992-Independent, Carroll County -----	Harold Carver -----	Lee Carter
1993-Marlsboro, Carroll County -----	Harold Carver -----	Lee Carter
1994-Clarksburg, Carroll County -----	Harold Carver -----	Lee Carter
1995-Cross Roads, Benton County -----	Harold Carver -----	Lee Carter
1996-Landmark, Shelby County -----	Harold Carver -----	Lee Carter
1997-New Hope, Carroll County -----	Harold Carver -----	Lee Carter
1998-Shiloh, Carroll County -----	Harold Carver -----	Lee Carter
1999-Concord, Carroll County -----	Harold Carver -----	Lee Carter
2000-Bethel, Carroll County -----	Ray Smith -----	Lee Carter
2001-Old Paths, Shelby County -----	A. G. Hayes -----	Lee Carter
2002-Oak Grove, Henderson County -----	A.G. Hayes -----	Scott Carter
2003-New Cross Roads, Carroll County -----	Ray Smith -----	Scott Carter
2004-Center Point, Carroll County -----	Ray Smith -----	Scott Carter
2005-Bible Grove, Henderson County -----	Ray Smith -----	Scott Carter
2006- Huntingdon, Carroll County -----	Ray Smith -----	Scott Carter
2007-Clarksburg, Carroll County -----	Ray Smith -----	Scott Carter
2008-Oak Grove, Carroll County -----	Ray Smith -----	Scott Carter
2009- Cross Roads, Benton County -----	Johnny Wall -----	Scott Carter
2010- New Hope, Carroll County -----	Ray Smith -----	Scott Carter
2011- Westport, Carroll County -----	Ray Smith -----	Scott Carter
2012-Oak Grove, Henderson County -----	Ray Smith -----	Scott Carter
2013-Concord, Carroll County -----	Ray Smith -----	Scott Carter
2014-Bible Grove, Henderson County -----	Ray Smith -----	Scott Carter
2015-Huntingdon, Carroll County -----	Ray Smith -----	Scott Carter
2016-Pleasant Ridge, Benton County -----	Ray Smith -----	Scott Carter
2017-Pleasant Hill, Benton County -----	Ray Smith -----	Scott Carter
2018-Cross Roads, Benton County -----	Ray Smith -----	Scott Carter
2019-Oak Grove, Henderson County -----	Ray Smith -----	Scott Carter
2020-Concord, Carroll County -----	Ray Smith -----	Scott Carter
2021-New Hope, Carroll County -----	Ray Smith -----	Scott Carter
2022-Shiloh, Carroll County -----	Ray Smith -----	Scott Carter
2023-Bible Grove, Henderson County -----	Andrew Stokes -----	Scott Carter
2024-Huntingdon, Carroll County -----	Andrew Stokes -----	Scott Carter

Rules of Decorum

- ARTICLE 1. The Association shall be opened and closed with prayer.
- ARTICLE 2. The Moderator and Clerk shall be chosen by members present providing nothing be so construed as to prohibit newly constituted churches petitioning for admission from voting.
- ARTICLE 3. The Moderator shall be considered the judge of order, but any messenger not satisfied with his decision may appeal, provided the appeal is made the same day, but at no subsequent term.
- ARTICLE 4. The Moderator shall be entitled to the same privilege of speaking as other members, so as not to vote, unless his vote be necessary to decide the question. If he arises to speak he shall call another brother to take the chair.
- ARTICLE 5. All questions brought before the Association shall be introduced by motion, and if seconded, shall be opened to discussion, unless withdrawn by the mover or his second. When a subject has been taken up and a reasonable time allowed for discussion, the Moderator shall take the question by yeas and nays and if a call is made it shall be decided by the members rising.
- ARTICLE 6. Any member wishing to speak shall arise and address the Moderator. Only one member shall be allowed to speak at the same time, who shall not be interrupted while speaking, unless he departs from the subject or makes personal reflection.
- ARTICLE 7. No person shall speak more than once on any subject until all who wish to speak have an opportunity, nor more than twice upon any subject without permission.
- ARTICLE 8. Every subject introduced for discussion shall be first decided before another shall be offered, unless it be laid over by motion with the consent of the mover and the Association.
- ARTICLE 9. The Association shall in all cases be governed by a majority vote of the members present, except in the reception of the churches; then a unanimous vote shall be required.
- ARTICLE 10. The names of the members shall be called whenever the Association shall direct, and the absentees marked. Any member wishing to retire shall obtain permission from the Moderator.

- ARTICLE 11. The appellation of "brethren" shall be used by the members in addressing each other.
- ARTICLE 12. Any member violating these rules shall be subject to reproof by the Moderator, but only on the day the breach shall have been made.
- ARTICLE 13. Amendments or alterations may be made to these rules when a majority deems it necessary.
- ARTICLE 14. It shall be the duty of the Association to appoint a finance committee to keep up with the moneys during the association, to make their report when called upon and to turn the moneys received over to the Clerk.

Church Covenant

Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Savior, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now in the presence of God, angels and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ.

We engage, therefore, by the aid of the Holy Spirit, to walk together in Christian love; to strive for the advancement of this Church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline, and doctrines; to contribute cheerfully and regularly to the support of the ministry, the expenses of the Church, the relief of the poor, and the spread of the Gospel through all nations.

We also engage to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk circumspectly in the world; to be just in our dealings, faithful in our engagements and exemplary in our deportment; to avoid all tattling, backbiting, and excessive anger; to abstain from the sale and use of intoxicating drink as a beverage, and to be zealous in our efforts to advance the kingdom of our Savior.

We further engage to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offense, but always ready for reconciliation and mindful of the rules of our Savior, to secure it without delay.

We moreover engage that, when we remove from this place, we will as soon as possible unite with some other church where we can carry out the spirit of this covenant and the principles of God's word.

Constitution

- ARTICLE I. The Association shall be called *Southwestern District Missionary Baptist Association*, known as an advisory council.
- ARTICLE II. It shall be composed of such persons as have been duly elected by such church as may belong to this union to represent them in body.
- ARTICLE III. The messengers representing the different churches shall at the opening of the Association present their letters of correspondence which shall state their appointment as messengers, together with the number of members in fellowship, the number baptized, received by letter, dismissed by letter, excommunicated, restored and dead during the year.
- ARTICLE IV. Every church belonging to this body shall be entitled to three messengers.
- ARTICLE V. Churches of this union failing to represent themselves at one Association will be expected to state reasons for their failure at the next Association, and if any church fails for two consecutive meetings, the Association shall send a committee to inquire into their state.
- ARTICLE VI. New churches may be admitted into this union by signifying their wish by messenger and letter, provided they be deemed orthodox, and are willing to walk in fellowship with us.
- ARTICLE VII. The Association shall have a Moderator and Clerk, who shall be chosen at each annual meeting, as soon as the letters from the different churches are read and their member's names enrolled, provided, also that all newly constituted churches petitioning for union with us shall have full right to vote for Moderator and Clerk, and nothing shall be construed as to prohibit them from voting.

- ARTICLE VIII. This Association shall have no power to adopt rules that shall at any time infringe upon the independence and rights of the churches. It shall however be at liberty to advise churches belonging to it, or it may separate from churches as are known to walk disorderly.
- ARTICLE IX. The Association shall have a fund for its expenses, and the churches shall be at liberty to send up such contributions as they may think proper.
- ARTICLE X. Any church of this union having a difficulty that she cannot settle may call for help from her sister churches, or may present the case to this body for advice. Such cases must be presented in the letters of correspondence, stating the reason why it had not or could not be decided by the church.
- ARTICLE XI. When churches of this union have members supposed to possess ministerial gifts, they may call from two or more churches for the aid of their ordained ministers and deacons to examine the individuals and, if thought advisable, to ordain such member or members to preach the gospel which shall be reported at the next association and entered upon the Minutes.
- ARTICLE XII. The minutes of this Association will be read, corrected, and signed by the Moderator and Clerk before the session rise. And no Association shall adjourn, unless in extraordinary cases, until it has finished all its business.
- ARTICLE XIII. The Clerk shall read the Rules of Decorum on the first day of each Association meeting.

Articles of Faith

I. We believe that the Scripture of the Old and New Testaments are the Word of God; and the only rule of faith and practice. (Proverbs 30:5-6; 2 Samuel 23:2; John 5:38-39; John 12:47-48; Romans 1:16; Romans 3:4; Galatians 1:8-9; Philippians 3:16; 2 Timothy 3:15-17; 1 Peter 1:10-12; 1 Peter 4:11; 2 Peter 1:21; 1 John 4:1; Revelation 22:18-19)

II. We believe that the Scriptures teach that there is but one living and true God; and there are three persons in this one God - the Father, the Son, and the Holy Spirit; and this Triune God is the only object of religious worship and adoration, and that all worship paid anything less in the name of God is idolatry and abomination in His sight. (Exodus 15:11; Exodus 20:3; Psalms 83:18; Psalms 147:5; Isaiah 6:3; Jeremiah 2:12-13; Jeremiah 10:10; Matthew 10:37; Matthew 28:19; Mark 12:30; John 4:24; John 5:17; John 10:30; John 14:23-28; John 15:26; John 17:5, 10; Acts 5:3-4; Romans 1:20; 1 Corinthians 2:10-11; 1 Corinthians 12:4-6; 2 Corinthians 13:14; Ephesians 2:18; Philippians 2:5-6; Hebrews 3:4; 1 Peter 1:15-16; 1 John 5:7; Revelation 1:4-5; Revelation 4:6-8; Revelation 4:11)

III. We believe that God created man good and happy; that he sinned and fell from that condition; that by the fall he lost his original righteousness and became sinful and depraved; and as a natural consequence, that his posterity by ordinary generations are involved in all the consequences of his fall. (Genesis 1:27, 31; Genesis 2:16; Genesis 3:6-24; Genesis 6:5-6; Genesis 6:12; Psalms 51:5; Ecclesiastes 7:29; Isaiah 53:6; Jeremiah 4:22; Ezekiel 18:19-20; Matthew 20:15; John 3:6; Acts 15:26; Romans 1:18-32; Romans 2:1-16; Romans 3:10-19; Romans 5:12-19; Romans 8:7; Galatians 3:10; Galatians 3:22; Ephesians 2:1-3; Titus 3:3)

IV. We believe that man, by nature, has no power to recover himself from his lost and ruined condition and, unless God Himself had provided a way of Salvation, would have been ruined and miserable forever, because all have sinned. (Psalms 45; Psalms 89:19; Isaiah 42:21; Isaiah 53:4-5; Matthew 18:11-14; Matthew 20:28; John 1:1-14; John 3:16-18; Acts 15:11; Romans 3:10-26; Romans 4:25; Romans 5:12, 19; 1 Corinthians 3:5-7; 1 Corinthians 15:1-3; 2 Corinthians 5:21; Galatians 3:22; Galatians 4:4-5; Ephesians 2:5-9; Philippians 2:6-8; Colossians 2:9; Colossians 3:1-4; Hebrews 1:3,8; Hebrews 2:9,14,18; Hebrews 4:14; Hebrews 7:25-26; Hebrews 9:13-15; Hebrews 12:24; 1 John 2:3; 1 John 4:5-10)

V. We believe that the salvation of sinners is wholly by grace, through the mediatorial office of the Son of God, who took upon Himself our nature, yet without sin, honored law by His personal obedience and made atonement for our sins by His Death; being risen from the dead, is now enthroned in heaven, and uniting in his wonderful person the tenderest sympathies with Divine perfection, in every way qualified to be a suitable, compassionate and all-sufficient Savior. (Proverbs 1:24; Isaiah 55:1; Matthew 11:20; Matthew 23:37; Mark 1:15; Luke 14:17; Luke 19:27; John 3:19; John 5:40; Acts 13:46; Romans 1:15-17; Romans 5:19; Romans 9:32; Romans 16:26; 2 Thessalonians 1:8; Hebrews 2:9-10; Hebrews 5:1-10; Hebrews 6:16-20; Hebrews 7:11-28; Revelation 22:17)

VI. We believe that fallen man has nothing, and can do nothing, of himself, to recommend him to the favorable notice of the Divine Being, and that all his hopes of pardon, justification, redemption, and sanctification are derived alone from the merits of Christ. (Isaiah 64:4-8; Daniel 9:18-19; Zechariah 3:1-5; John 3:36; John 14:6; Acts 4:12; Acts 10:42-43; 1 Corinthians 3:11; 1 Timothy 2:5-6; 1 John 5:11-12; Revelation 20:15)

VII. We believe that Jesus Christ, the eternal Son of God, is the only Mediator between God and man; that He first became our surety and in the fullness of time our sacrifice, and that the efficacious plea He makes before the throne in our behalf is built upon His own all-adorning sacrifice. (Psalms 45:6; Psalms 89:19; Isaiah 53:4-5; Romans 3:21-26; Romans 8:34; 2 Corinthians 5:17-21; Galatians 4:4-5; Philippians 2:6-8; Colossians 3:1-4; 1 Timothy 2:3-6; Hebrews 1:3, 8; Hebrews 2:9; Hebrews 2:14; Hebrews 2:18; Hebrews 4:14; Hebrews 7:25-26; Hebrews 9:13-28; Hebrews 12:24; 1 John 2:1-3; 1 John 4:10)

VIII. We believe the Holy Spirit - the third person in the Trinity - is the great agent in convincing man of his lost and condemned condition, and in making the Gospel plain and acceptable. (Psalms 34:18; Luke 15:7; John 6:44; John 6:65; John 14:16-18; John 14:25-26; John 15:26-27; John 16:7-14; Acts 3:19; Acts 8:22; Acts 9:4-5; Acts 16:14; Romans 8:16; 2 Corinthians 7:10; 1 John 2:20)

IX. We believe that all who are sanctified by the Spirit are freely justified by the righteousness of Christ, which comes to all that believe. (Proverbs 4:18; Matthew 26:41; Luke 9:23; Luke 11:35; John 3:6; Acts 13:38-39; Romans 8:5-15; 1 Corinthians 6:11; 2 Corinthians 3:18; 2 Corinthians 7:1; 1 Corinthians 13:5-9; Galatians 2:16; Ephesians 1:3-14; Ephesians 4:11-12,30; Ephesians 6:18; Philippians 1:9-11; Philippians 2:12-13; Philippians 3:12-16; 1 Thessalonians 4:3-5; 1 Thessalonians 5:23-24; Hebrews 6:11; 1 Peter 1:5-8; 1 Peter 2:2; 1 Peter 3:18; 1 John 2:24-29)

X. We believe that all who are called to be saints through sanctification of the Spirit and belief of the truth shall never finally be lost. (2 Kings 6:16; Job 17:9; Psalms 16:10-11; Psalms 91:11-12; Psalms 121:3; Psalms 125:1; Jeremiah 32:40; Matthew 6:30-33; Matthew 13:20-21; John 4:14; John 6:66-69; John 8:31; John 13:18; Romans 8:28,35-39; 2 Corinthians 1:21-22; Ephesians 1:13-14; Ephesians 4:30; Philippians 1:6; Philippians 2:12-13; 2 Timothy 1:12; Hebrews 1:14; Hebrews 13:5; 1 Peter 1:3-5; 1 John 2:19,27-28; 1 John 3:9; 1 John 4:4; 1 John 5:18; Jude 24-25)

XI. We believe that Christian churches are to be formed of believers in Christ who give evidence of a change of heart, and have been properly baptized. (Matthew 3:7-17; Matthew 18:15-20; Matthew 28:18-20; John 14:15,21; John 15:12; Acts 2:37-38,41-42,47; Acts 8:1,36-38; Acts 10:44-48; Acts 14:23; Acts 15:22; Acts 16:30-33; Acts 19:1-7; Romans 16:17-20; 1 Corinthians 1:1-3; 1 Corinthians 4:11,17; 1 Corinthians 5:6,12-13; 1 Corinthians 11:2,23-26; 1 Corinthians 12:14; 1 Corinthians 14:12; 2 Corinthians 2:7; 2 Corinthians 8:5; Galatians 6:2; Ephesians 4:7; Philippians 1:1,27; 1 Thessalonians 4:2; 2 Thessalonians 3:6; 1 John 4:21; 2 John 6; 3 John 9)

XII. We believe that the government of the church is not left in the hands of any one man, or number of men, distinct from the body, but that it is left with the whole church. (Matthew 16:16-19; Matthew 18:15-20; Acts 14:23; Acts 15:22; Romans 16:17-20; 1 Corinthians 1:10-13; 1 Corinthians 5:6, 12-13; 1 Corinthians 11:2, 23; 1 Corinthians 12:14; 1 Corinthians 14:12; 1 Corinthians 14:26-33; 2 Corinthians 8:5; Galatians 6:2; Philippians 1:27; 2 Thessalonians 3:6; 1 Timothy 5:21)

XIII. We believe that the first day of the week, called the Lord's Day, is sanctified or set apart for the public worship of God, and that it is the duty of Christians to abstain from all unnecessary visiting, trifling conversation, and labor, except so much as is devoted to works of necessity and mercy. (Genesis 2:3; Exodus 20:8; Exodus 35:2-3; Leviticus 19:30; Psalms 26:8; Psalms 118:24; Isaiah 56:2-8; Isaiah 58:13-14; Matthew 28:1; Mark 2:27-28; John 20:19-20; Acts 11:26; Acts 13:44; Acts 20:7; 1 Corinthians 16:1-2; Hebrews 4:3-11; Hebrews 10:24-25; Revelation 1:10)

XIV. We believe that God has appointed the preaching of the Gospel for the edification of His church and the advancement of His kingdom; that it is the duty of church members to contribute to the support of the ministry as God in His providence may give them ability. (2 Kings 5:11, 13; Jonah 3:4-5; Psalms 94:11-13; Mark 16:15; Acts 8:31; Acts 11:29-30; Romans 10:13-17; Romans 12:13; Romans 15:25-27; 1 Corinthians 1:17-18, 21; 1 Corinthians 9:9-14; 2 Corinthians 8:13-15; 2 Corinthians 9:6-8; Ephesians 1:13; 1 Timothy 5:17-18; Titus 1:2-3; 1 Peter 1:25; 1 John 3:17)

XV. We believe that God calls men, by His Spirit, to preach the Gospel, and that it is the duty of the individual thus called to study to show himself approved unto God a workman that needeth not be ashamed, rightly dividing the word of truth. (1 Samuel 3:4, 10; Acts 13:2-3; Acts 16:10; Acts 20:27; Romans 1:1; 1 Corinthians 1:17; 1 Corinthians 1:23-29; 2 Corinthians 4:1-7; 2 Corinthians 6:3-4; Galatians 1:10-12; 1 Thessalonians 2:3-4; 1 Timothy 4:6; 1 Timothy 4:12-16; 2 Timothy 2:15; Hebrews 6:1-2; Hebrews 13:17; 1 Peter 2:9-10; 1 Peter 5:1-3; 2 Peter 1:10)

XVI. We believe that Jesus Christ has appointed two positive institutions or ordinances to be observed in His church - baptism and the Lord's Supper; that baptism is immersion in water, in the name of the Father, Son and Holy Spirit and believers only are capable of rightfully receiving the ordinances, that baptism precedes the Lord's Supper and none but ordained ministers have any right to administer them. (Matthew 3:5-6; Matthew 26:26-29; Matthew 28:16-20; Mark 3:13-14; Mark 14:22-25; Mark 16:16; Luke 22:14-20; John 3:22-23; John 4:1-3; John 6:26-71; Acts 2:38,41-42; Acts 6:6; Acts 8:12,36-39; Acts 10:47-48; Acts 14:21-23; Acts 16:32-34; Acts 18:8,24-28; Romans 6:4; 1 Corinthians 5:1-8; 1 Corinthians 10:3-32; 1 Corinthians 11:17-32; Galatians 3:26-28; Colossians 2:12; Titus 1:5; 1 Peter 3:20-21)

XVII. We believe that there will be a resurrection of the dead, both of the just and unjust; that the just will rise to everlasting life and the unjust to everlasting shame and contempt. (Job 19:25-27; Ecclesiastes 3:17; Daniel 12:1-2; Malachi 3:18; Matthew 13:41-43; Matthew 13:49-50; Matthew 24:30-31; Matthew 24:35-44; Matthew 25:31-33; Matthew 25:46; Luke 14:13-14; John 5:28-29; Acts 24:15; 1 Corinthians 15:19; 2 Corinthians 5:10; 2 Peter 2:9; 2 Peter 3:11-12; Revelation 1:7; Revelation 20:11-12)

XVIII. We believe that the Gospel with all its obligations, privileges, and blessings, has been committed to the church of whom it is especially enjoined to make known to every creature, while a risen and ascended Savior pledges His presence to the end of the world. (Proverbs 1:24; Isaiah 55:6-7; Matthew 11:20-24; Matthew 23:37; Matthew 24:14; Mark 1:15; Mark 13:9-11; Mark 16:15; Luke 19:27; John 3:19; John 5:39-40; Acts 13:46; Romans 1:15-17; Romans 9:32-33; 2 Thessalonians 1:8-12; 2 Timothy 1:7-10; Revelation 14:6-7).

Missions Supported

*addresses available upon request to clerk

Church	Missions
Bethel	Bro. Rick Jones, Buffalo, MO Back to the Bible Broadcast, Lavinia, TN Bro. Scott Carter, Jamaica Mission, Huntingdon, TN Bro. Khrystopher Paige, Trinidad Mission
Bible Grove	Brother Khrys Page, Jamaica Adult/Teen Challenge, Lexington, TN
Center Point	Peru
Concord	Jamaican Mission Fund Ghana Mission Fund
Cross Roads	Benton County Ministerial Alliance The Jamaica Fund, c/o Bro. Scott Carter Kenya Mission Fund Words of Hope Ministries FUEL School Food Program
Huntingdon	Belize Mission UT Martin Bible Study, Martin, TN Kenya Africa Fund Second Harvest Food Bank, Camden, TN Samaritan's Purse
Landmark	Belize Mission - Alex Shoulders
New Hope	Words of Hope, Hendersonville, TN Trinidad Missions, c/o R Bachoo, Trinidad Jamaica Mission Fund, c/o Scott Carter, Huntingdon, TN
Oak Grove	Rick Jones Khrys Paige, Trinidad African Fund, Wells Of Salvation Belieze, Bro. Monty Shoulders Guatemala
Pleasant Hill	Words of Hope Benton County Ministerial Alliance, Camden, TN Back to the Bible
Pleasant Ridge	UT Martin Bible Study, Martin, TN
Rushing Creek	Bro. Monty Shoulders, Belize
Shiloh	Jamaica Rick Jones Khrys Paige New Hope (Africa) Belize
Westport	Belize

In Memory of Our Sainted Dead-35 Deacon-1 Minister-1

Bethel	Sis. Willodean Carter 12/10/2023 Sis. Carolyn Rich 02/13/2024 Bro. Sammy Edwards 05/10/2024 Sis. Janice Chandler 06/27/2024 Bro. Jimmy Hester 07/23/2024
Bible Grove	Bro. Preston Bultman 12/10/2023 Bro. Larry Rhodes 2/19/2024 Bro. Elston Wood 3/10/2024 Bro. Clois Woods 5/25/2024
Center Point	Sis. Patricia Fowler
Clarksburg	Sis. Charlotte Grant Sis. Pearl Rink Sis. Carline Bennett
Cross Roads	Sis. Phyllis Kee 10/22/2023 Bro. Ruil Pierce 11/04/2023 Bro. Larry Douglas 11/26/2023 Sis. Sue Herrin 03/20/2024 Bro. Arzell Douglas 08/09/2024 Deacon then Minister
Huntingdon	Bro. Darrell Smith 11/12/2023 Sis. Mary Bullington 11/26/2023 Sis. Wilma Smith 12/05/2023 Sis. Rebecca Simpson 01/15/2024 Sis. Mildred Butler 03/19/2024 Bro. Thomas Moody, Deacon 07/26/2024 Bro. Ray Smith Deacon 09/07/2024 Bro. Ray Scates 09/27/2023
New Hope	Sis. Almarene Duke 10/12/2023 Bro. Danny Wooley 10/25/2023 Sis. Charolette Grant 02/26/2024
Oak Grove	Bro. Jerry Lewis 03/27/2024
Pleasant Hill	Sis. Estelle Norwood 06/16/2024
Pleasant Ridge	Sis. Madeline Woods Mitchell 09/03/2024
Rushing Creek	Sis. Hazel Atchison 06/24/24 Sis. Joy Brown 01/18/24
Shiloh	Bro. Johnny Hammett 09/11/2023

Sunday School Statistical Table 2024

Church Name	Superintendent	Number of Officers and Teachers	Enrollment	Sunday School Expenditures
Bethel	Bro. Joe Rich	6	57	\$7,466.32
Bible Grove	Bro. Stuart Milam	8		
Center Point		2	38	\$150.00
Clarksburg	Bro. Jeff Simmons			
Concord	Bro. Alvin Boyd	14	45	
Cross Roads	Bro. Derek Townsend	14	85	
Huntingdon	N/A	18	130	\$1,055.67
Landmark	Bro. Keith Brewer			
Marlsboro				
Mixie				
New Cross Roads				
New Hope	Bro. Jacob Gulledge	9	30	\$1,436.02
Oak Grove	Bro. Ernie Gibson	15	97	
Pleasant Grove	Sis. Chelsey Jones			
Pleasant Hill	Bro. Waymon Umstead	3	22	\$1,739.00
Pleasant Ridge	Bro. Anthony French	5	25	
Rushing Creek				
Shiloh	Bro. Chance Carlton	7		\$1,123.00
Westport	Bro. James Allen	4		
Total		105	529	\$12,970.01

Statistical Table 2024

Church Name	Lord's Supper	Foot Washing	Additions by Baptism	Additions By Letter	Additions By Restoration	Total Additions	Losses By Death	Losses By Letter	Losses By Exclusion	Total Losses	Present Church Membership
Bethel		0	0	0	0	0	5	1	0	6	161
Bible Grove	1	0	0	0	0	0	4	0	0	4	
Center Point	1	0	0	0	0	0	0	1	0	1	104
Clarksburg	1	0	3	0	0	3	3	1	0	4	114
Concord	2	0	2	1	0	3	0	0	0	0	141
Cross Roads	2	0	4	3	0	7	5	6	0	11	183
Huntingdon	2	0	10	7	0	17	8	2	0	10	340
Landmark	1	0	0	0	0	0	0	3	0	3	46
Marlsboro											
Mixie											
New Cross Roads	1	0	0	0	0	0	0	0	0	0	73
New Hope	1	0	1	1	0	2	3	0	0	3	93
Oak Grove	1	0	0	2	0	2	1	3	0	4	153
Pleasant Grove	1	0	0	0	0	0	1	1	0	2	45
Pleasant Hill	1	1	2	1	0	3	1	0	0	1	119
Pleasant Ridge	1	0	0	0	0	0	1	1	0	2	77
Rushing Creek			0	1	0	1	2	1	0	3	
Shiloh	1	0	1	0	0	1	0	0	0	0	38
Westport	1	0	4	0	0	4	0	1	0	1	61
Total	18	1	27	16	0	43	34	21	0	55	1748

Financial Table 2024

Church	Minute Fund	Clerk Fund	Association Missionary	Church Expenditures	Ministerial Help and Incidentals	Mission Support	Grand Total
Bethel	\$144	\$50	\$250	\$53,103.55	\$4,253.00	\$7,969.00	\$65,769.55
Bible Grove	\$120	\$75					\$195.00
Center Point	\$50	\$50		\$8,000.00	\$700.00	\$500.00	\$9,300.00
Clarksburg	\$80	\$50					\$130.00
Concord	\$100	\$100	\$100			\$1,060.00	\$1,360.00
Cross Roads	\$140	\$50	\$100	\$102,477.47	\$17,001.00	\$10,000.00	\$129,768.47
Huntingdon	\$200	\$200	\$200	\$378,962.56	\$24,900.00	\$54,374.17	\$458,836.73
Landmark	\$50	\$100	\$100				\$250
Marlsboro							\$0.00
Mixie	\$20	\$25					\$45.00
New Cross Roads							0
New Hope	\$48	\$50	\$100	\$8,852.57	\$3,501.77	\$10,860.67	\$23,413.01
Oak Grove	\$140	\$50	\$100				\$290.00
Pleasant Grove	\$150	\$150	\$150				\$450.00
Pleasant Hill	\$100	\$50	\$50	\$14,528.00	\$3,100.00	\$1,200.00	\$19,028.00
Pleasant Ridge	\$50	\$200		\$12,653.00	\$1,150.00	\$2,400.00	\$16,453.00
Rushing Creek	\$40	\$20		\$20,860.47	\$500.00	\$4,275.00	\$25,695.47
Shiloh	\$80	\$50		\$19,391.23	\$3,075.00	\$4,370.00	\$26,966.23
Westport	\$60	\$40	\$50		\$500.00	\$300.00	\$950.00
Total	\$1,572	\$1,310	\$1,200	\$618,828.85	\$58,680.77	\$97,308.84	\$778,900.46

Bro. Arzell Douglas Obituary

Brother Arzell Douglas was born on December 31, 1936, in Benton County, TN, to the late Manson and Saludie Webb Douglas. He was also preceded in death by his wife, Geneva Stockdale Douglas; brothers, Billy Douglas and Nubern Douglas; sisters, Pauline Phifer, Lillian Douglas, Vergie Farmer, Lorene Spence, and Mavis Walker.



He retired from Consolidated Aluminum and the Benton County Courthouse, where he worked as custodian for many years. He loved hunting, fishing, and baseball.

Bro. Douglas humbly and faithfully served the Lord as pastor for over 50 years in various churches in the area. In 1978, he was licensed as a minister by Cross Roads Missionary Baptist Church and was ordained in 1979 to become the pastor of Pleasant Ridge Missionary Baptist Church. He served at Pleasant Ridge from 1979 to 1984. He became the pastor at Concord Missionary Baptist Church in 1985. In 1986, he served as pastor at Concord and New Liberty and continued as pastor at New Liberty into 1987. Following that year, Bro. Douglas served as pastor at Pleasant Ridge from 1988 to 2001. He went a couple of years without serving as a pastor but filled the pulpit when he could. Bro. Douglas last served as pastor of Rushing's Creek Missionary Baptist from 2004 to 2011. In the years following, he preached when given the opportunity and most recently shared the interim pulpit responsibilities of Cross Roads with Bro. Kenneth Massey. Bro. Douglas performed countless weddings and funerals, and Heaven only knows how many lost souls were reached by the Gospel because of his humble spirit and faithful declaration of the Gospel of Jesus Christ.

Bro. Douglas went home to his Lord on Friday, August 9, 2024, at Henry County Medical Center in Paris, TN, at the age of 87. He is survived by his son, Jerry (Patricia) Douglas of Camden, TN, a daughter, Kathy (Michael) Boshers of Camden, TN, grandchildren Taylor Douglas and Corey (Derek) Townsend, and great-grandchildren Mason and Creed.

His funeral was directed by Stockdale-Malin Funeral Home of Camden and held on August 12, 2024, at 2 pm at Crossroads Missionary Baptist Church in Camden, TN, where he was a member. Bro. Kenneth Massey and Bro. David Leslie officiated with burial in the Crossroads Cemetery in Camden, TN.

Bro. Ray Smith Obituary



Bro. Ray Smith passed away peacefully at his home on Saturday, September 7, 2024, at the age of 95.

He was born September 9, 1928, to John Edd and Sarah Holladay Smith in Carroll County. After graduating from Clarksburg High School, he married his high school sweetheart, Wilma Crider Smith, on March 23, 1946.

Since the inception of Huntingdon Missionary Baptist Church, Bro. Ray has been a long-standing member serving in numerous capacities to include Sunday school superintendent and teacher. He was ordained as a deacon in 1972. He also served in numerous roles for the Southwestern District Missionary Baptist Association for over 70 years. In 1953, he was appointed as Reading Clerk and elected as Assistant Moderator at the age of 25. The following year, Bro. Ray was elected as Clerk, a position he held for 37 years. He continued his service to the Association as Assistant Clerk for several years before being elected as Moderator in 2000. He served as Moderator for 20 years, and he was serving as Assistant Moderator at the time of his passing.

With the support of his loving wife coupled with an unmatched work ethic and adventurous spirit, Bro. Ray succeeded in a variety of different businesses. Involved in the car business, he served as President of the Tennessee Automobile Association and even received Tennessee's Time Magazine Dealer of the year in 1983. He was Chairman of the Board of Huntingdon Bancorp, the holding company for The Bank of Huntingdon and chaired Tennessee Bankpac for many years for the Tennessee Bankers Association.

His late wife, Wilma, and he were instrumental in the planning, construction and operation of the Second Harvest Food Bank in Camden, Tennessee. Additionally, they provided the real estate and building necessary to bring the Dixie Carter Performing Arts Center to Carroll County.

Bro. Ray is survived by his children Jan Smith Kizer (Jim) and Brent Smith (Wanda). He also leaves behind his grandchildren, Amy Harris, Jody Kizer (Tracey), Jason Kizer (Kelly), Tim Smith (Melissa), Ginger Welp (Brian) and Christy Smith (granddaughter-in-law). Great Grandchildren include Kizer Harris, Wilson Harris, Emily Kizer, Pierce Kizer, Grant Kizer, Meg Kizer, Molly Kizer, Zach Smith, Beau Smith, Maggie Ray Smith, Allie Welp, and Ansley Welp.

He was preceded in death by wife, Wilma, of 77 years, grandson, Jeff Smith, and grandson-in-law, James Harris, as well as brother, Troy Smith.

