

HISTORY OF KASKASKIA BAPTIST ASSOCIATION

MINISTERING TOGETHER 160 YEARS

FRIENDS TO HUMANITY ANTISLAVERY



MISSIONARY
JAMES LEMEN JR.

FOUNDER OF THE VANDALIA ASSOCIATION



CHURCH PLANTER
W.F. BOYAKIN

EARLY ASSOCIATIONAL MISSIONARY



ASSOCIATIONAL CIRCUIT-RIDING PREACHER

J.R. FORD

SUNDAY SCHOOL MOVEMENT



LEADER OF PRO-MISSION MOVEMENT
JOHN MASON PECK



1840 ————— 2000

VANDALIA CENTRALIA KASKASKIA

1840 — 1880 1881 — 1911 1912 — 2000

(ONE ASSOCIATION THREE NAMES)

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PREFACE

This history is compiled by the work of many people. The man who provided a large amount of information and whose dream that this be done was, K. Dwaine Williams, who is a member of Fairman Baptist Church (where our Association was formed) and a member of the local historical society. There was a Historical Committee to search out materials from areas and churches: K. Dwaine Williams, Robert Stuehlmeier from Eternity Baptist Church, Herman Branson from First Baptist Church Salem, and Glen and Velma Bowen from First Baptist Church Vandalia. Lisa Wadkins from First Baptist Church, Patoka, James Shemwell, DOM . My predecessor Bro. Harmon Mills, former DOM, who began gathering materials. It was my work to compile and coordinate materials. My wife, Donna, for most of the typing.

We need to thank churches and secretaries who compiled individual church histories from present day churches and associational secretaries who have condensed these histories for our newsletters, and Libraries and local county historical societies as well as Illinois State Library, American Baptist Library in New York.

But the real credit for this history of the Kaskaskia Baptist Association goes to the men and women who lived and died sharing Christ to their neighbors and communities around them over these past two centuries.

James H. Shemwell
Director of Missions

INTRODUCTION

The Kaskaskia Baptist Association has a unique history. It was formed in the 1840's by three converging movements: The Friends of Humanity, which was the group of anti-slavery Baptists led by the Lemen family, the Sunday School Movement, and the Missions Movement, both of which were led by John Mason Peck, who was sent by the Northern (American) Baptists from the East.

The Association is also unique in that the majority of the founding churches still exist today. The Association has never disbanded, but rather had three names which were changed in order to accommodate the changes of boundaries as new areas joined. It changed from Vandalia to Centralia to take in Mount Vernon and Centralia churches, from Centralia to Kaskaskia when churches left Northern (American) Baptists to join the Southern Baptists in the 1900's. The results of the name changes is that our Association history is divided as though it were three different associations, when in truth, it is one association which has had three names. Also, the old regular (non-missionary) Baptist Association records are mixed with our Association records in the historical archives of the state library.

Kaskaskia Baptist Association was the fifth association formed in the Friends of Humanity. There were the three district associations, the Wood River Association, and finally Vandalia Association was formed. When you first look at personalities who founded the Association, the history sometimes gets a little confusing. Many of our churches, which predate the Association, seemed to be simultaneously formed by the Sunday School movement and Anti-Slave movement, but neither group seemed to be working together at the time. Later, these two groups joined together to form the Illinois Baptist Convention in Edwardsville and shortly after, our Association was formed.

Another interesting fact is that early in our history, the Association tried to establish work of a part-time missionary to help with the preaching in the churches and to work toward the development of the churches. If you look at time line, you will see years where they had missionary and times they were searching for one.

Some of the earliest church and Associational records either do not exist or have been lost. Because of this, information about individuals, churches, locations, or circumstances that might otherwise clarify certain gaps in histories are missing. Also, there may be misspellings of family names because they were spelled differently in various different records, and our information is only as good as our oldest source. We endeavor to be as honest and accurate as possible, but being limited by the fact that we were not there, we must rely on other's records and memories.

Much could be said about the early founders of our Association, but this information can be found in other historical documents. Also, other stories and anecdotes can be found in church records, and we can not share them all due to lack of space. In no way is this a complete history of the Kaskaskia Baptist Association and its churches, but this history is given in the spirit of remembrance of what men and women have been able to do through the leadership of the Holy Spirit in the ministry of the Kaskaskia (Centralia, Vandalia) Baptist Association.

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HISTORICAL SKETCH OF THE VANDALIA ASSOCIATION

Benedict states that Vandalia Association was organized in 1840. It originated from the Saline Fraternity which was organized in 1834, which was in turn an offspring of the Old South District of the Friends of Humanity.

In October 1840, a meeting was held with the Union Church, six miles southwest of Patoka, for the purpose of forming a new Baptist Association. The following churches, located in Fayette, Marion and Clinton Counties, namely: Vandalia, Salem, Marshall's Creek, Bethel, Clinton Hill, Diamond Spring, and Beaver Creek were represented. The ministers present were Rev. Geo. Stacy, Rev. W. F. Boyakin, Rev. S. K. Kellam, and Rev. J. R. Ford. The organization was completed by the adoption of the Constitution and the election of a moderator, clerk, standing secretary and treasurer.

The Association took its name from the old state capitol, and was called the "Vandalia Baptist Association and Friends of Humanity." The first annual meeting was held in Vandalia. During the ensuing twenty years (1841-1861), the following churches came into the Association: Shoal Creek, Wabash, Liberty, Bear Creek, Fosterburg, Clear Creek, and Zion Hill. Among the ministers connected with the body during this period were Rev. Joseph Taylor, Rev. Joseph Huey, Rev. Wm. Steele, Rev. E. A. Cooley, Rev. T. B. Grubb, Rev. W. J. Goldsborough, Rev. A. J. McClelland and Rev. I. A. Dale.

Around 1847, there were great destitution and great need of missionary labors. In 1851, Rev. Wm. Steele and Rev. J. R. Ford performed missionary labor under appointment of the Baptist Convention of Southern Illinois, the latter supplying eight churches. In 1853, Rev. J. R. Ford and Rev. Nathan Arnett were missionaries, the latter, on account of sickness, serving only a few days. In the Fall of 1854, Rev. I. H. Elkin devoted part of his time as Associational Missionary.

The following resolution was adopted in 1858: Resolved: That we approve of the Domestic Missions Society formed within the bounds of our Association since its last meeting, for the purpose of procuring more preaching in said bounds; that we recommend the Executive Committee to make an effort to procure preaching at least two Sabbaths in each month in all the churches in our Association.

A motion was passed in 1867 "that a brief history of some of the churches should be written every consecutive year until a history of all the churches be written and published with the minutes." This, however, was not carried out beyond one or two years.

In 1867, the Missionary Elder, J. R. Ford reported that he traveled 1,205 miles during the year, preached 155 sermons, baptized 19 converts, and collected \$339.80. His entire salary of \$500 was raised by the Association.

In the minutes of 1868 is found the following report: "Your committee to whom was referred the query, "Shall we receive the baptism by ministers of other denominations, when administered in accordance with our principles and practices, both as to the proper subject and action constituting "Gospel Baptism" beg respectfully to report: That in their opinion the Ordinance of Baptism has intimate and special relation to the candidate or subject. The requirements of the Gospel in connection with the command to baptize have all reference to the subject, and not the administrator; the penalties which follow neglect of the ordinance or the prohibition that prevents all, affects the subject and not him who baptizes; and that where a person has experienced repentance toward God and faith toward the Lord Jesus Christ and in this, having answered a good conscience, has been immersed in the name of the Father, Son and Holy Spirit, such a one is baptized, although he who administers the ordinance may be unsound in faith and even impure in life. That, as this question has been for years differently decided by different Baptist churches, and as every Gospel church has control of its own internal affairs, we think that as to the course to be pursued in the matter, the individual church should be the sole judge."

In 1870, there were but two Baptist Sunday Schools in the Association. In 1871, seven live schools are reported and a new Sunday School Convention had held three interesting sessions during the year. In 1872, there were reported seven schools, 41 officers and teachers, 396 scholars enrolled, and \$96.40 raised for all purposes. Geo. M. Sanders was president of the convention and John Andereck, clerk. At the meeting in 1875, several books were purchased of the Baptist Publication Society by friends and presented to Brethren J. C. Carter, W. R. Andereck, and J. Holloway, licentiates, a deed worthy of repetition.

Among the lay brethren who have been prominent in the organization but have gone to rest, may be named Jas. Joliff, John Carter, Samuel McClelland, Jas. Chance, John Wright, Jeremiah Gilmore, Wm. Craig, Asa Entrikin, Smuth Moore, W. R. Huey, J. R. Tolbert, and Issac Andereck.

In the minutes of 1878 is the following resolution: "Believing that the custom of electing pastors annually is unscriptural as well as a cause of much division in our churches, we recommend that such a practice be abolished, and that the churches retain their pastors so long as they are useful."

During the twenty years, 1861-1881, the following churches joined the Association: Center Church, Collins Station, Patoka, Bethlehem, Vandalia, Wisetown, Shobonier, Good Hope, Liberty, and First Baptist Salem.

HISTORICAL SKETCH OF THE CENTRALIA ASSOCIATION

At the annual meeting in 1880, a committee consisting of Rev. J. R. Ford, Rev. Levi Elliot, and Rev. E. A. Ince was appointed "to consider the propriety of calling a convention or a mass meeting to organize a new Association." This committee, therefore, (with Rev. Gilbert Frederick substituted for his predecessor, Rev. E. A. Ince) called a convention of the churches in the Vandalia Association to meet at Centralia on July 12, 1881. At this meeting the following resolution was unanimously adopted:

It was recommended to the Centralia and Mount Vernon churches that they obtain letters from their Associations and unite with the Association now named "Vandalia," that the churches of the Vandalia Association instruct their messengers to ask that the name of the Association be changed from "Vandalia" to "Centralia."

These recommendations were adopted by the churches, and at the annual meeting in 1881, by a unanimous vote, the name of the Association was changed to the "Centralia Baptist Association." A reference to the minutes will show that further steps were taken to infuse new life and activity into the Association. There is now a settled conviction that a bright and useful future awaits the Association.

In 1883, the Association Resolved: That our churches be urged to take annual collections as follows:

In January – for Foreign Missions

In April – for Ministerial Education

In July – for the publication of Society and Sunday-school work

In October – for the General Association

In 1885, Rev. Gilbert Frederick departed to cross the great deep on his missionary work.

In 1889, Associational Women's Home Missions Society was organized.

In 1892, a suggestion was made that there be a committee appointed on Young People's Work, not only for work in our own Association, but to confer with other Associations. Moderator appointed Carrie E. Perrine, Miss Jessie Shoupe, and H. T. Cuningham.

In 1896, the University of Chicago controversy began, and the Association made this Resolution: "Whereas, we have been creditably informed that Dr. W. R. Harper, President of the University of Chicago, has said that he does not know whether man was made of the dust of the earth, and does not know whether Eve was made of the rib taken from Adam's side, and has declared that he cannot, in brief, say that he accepts absolutely the story of Jonah and the fish and the Hebrews in the fiery furnace, and that the New Testament is not dependent on the freedom of its writers from fallibility in matters of historical and literary criticism, and whereas, if one part of the Bible is untrustworthy, it is all untrustworthy, and the statements of Dr. Harper tend to undermine the faith of the common people and the Holy Scriptures as the Word of God." Resolved: That we recommend to our ministers and churches that they withhold from the University of Chicago all patronage and support until convinced that it stands for the Old Faith and for the Word of God as held by Baptists.

In 1907, there was a very earnest discussion of the State Association affairs and the Association was maintained. This was the beginning of the separation from the American Baptists. Resolved: That we, as an Association of Baptist Churches, disapprove of the action of the American Baptist Home Missionary Society, the American Baptist Missionary Union, and the American Baptist Publication Societies in recommending union with the Free Wills, and we recommend that our churches withhold their support from these societies until they withdraw said proposition of union with the Free Wills.

It was stated in 1909, Whereas, our national Societies connected with the Northern Baptist Convention are committed to what is known as the "Federation of Churches," and to union and cooperation with open communion Baptists; therefore, Resolved: That we recognize the right of each Baptist Church to work through whatever Baptist group it pleases. We, as an Association, will cooperate with the Baptist Missionary Convention of Illinois, and in doing general home and foreign work with the Southern Baptist Convention. We recommend that the Sunday Schools use the literature of the Sunday School Board of the Southern Baptist Convention.

Bethany Church withdrew from the Association in 1909 and joined the Alton (American Baptist) Association.

In 1910, the Association made a statement that we deeply deplore the awful drink evil which is destroying thousands of our citizens every year, and bringing poverty and misery upon thousands more, and is subversive of all law, and tends to anarchy, we earnestly urge all our people to use all possible honorable means to destroy it

from the face of the earth. To this end we commend the work of the Anti-Saloon League, and all other organizations which are laboring to stamp out the awful curse, and urge all our people to support it in its work, and to vote for no man for office who will not firmly pledge himself to use his influence to destroy the liquor traffic.

First Baptist Church of Centralia withdrew from the Association in 1910 to go to Alton (American Baptist) Association.

Between 1881 and 1913, the following churches joined the Association: First Baptist Centralia, First Baptist Mount Vernon, Wisetown, Smith Grove, Keyesport, Bethania, Harmony, Second Baptist Patoka, Kinmundy, Vandalia First Baptist, Iuka, Central City, Mulberry Grove, Pocahontas, Arm Prairie, Sandoval, Brubaker, Bear Creek, Mt. Carmel, Friendship, Odin, and (Hudelson Orphanage).

HISTORICAL SKETCH OF THE KASKASKIA ASSOCIATION

A motion was made by W. W. Hodge and seconded in 1912 that the Association name be changed. Motion carried. Motion by A. T. Stelly, seconded by C. Butler, that the Association now proceed to vote by ballot for a new Associational name, the name receiving the largest number of votes being accepted as the choice of the body. Motion carried. Kaskaskia, having received the majority of votes, was declared the name of the Association.

Woman's Auxiliary was organized in 1914. We, your committee on Woman's Auxiliary, would submit the following - We have organized in our Association a Woman's Missionary Union of the Kaskaskia Association with the following officers: - Mrs. E. P. Bell, President, Mrs. Pike, Vice President, Miss Lola Burnett, Secretary.

Reported in 1915, the Illinois Baptist State Association does its Home Mission work through the Home Board located in Atlanta, GA. In our own state they are helping us evangelize our own people and the foreigners. Members of the great evangelistic staff come into our state and conduct successful meetings. Then they support, with our help, missionaries among the Italians, Bulgarians, and Negroes. We have Anthony Sisca at Johnston City, Miss Mary Kelly at Herrin, E. A. Petroff at Granite City, but another now takes his place, H. E. McWilliams, and C. C. Phillips among the Negroes. This work is all very encouraging. We recommend that the churches in this Association all contribute to the work of the Home Board

It was recorded in 1918 that, Whereas the War Department has issued orders compelling all camp pastors to leave their work for our army and whereas, in our judgment, this order has caused widespread discontent and is as we think contrary to the spirit of our constitution, be it Resolved: That we ask that this order be annulled, and that the camp pastors' work be continued because of its great benefit to our boys. Be it further Resolved: That a copy of this resolution be sent to our Secretary of War, Baker, and to our President, also to Congressman Foster.

In 1923 it was Resolved: That we condemn the practice of some Baptist churches receiving without investigation excluded members from sister Baptist churches and receiving into full fellowship members so situated that they could call for letters from the churches in which they have memberships.

The Treasurer reported in 1928 that there was not sufficient funds coming in to keep the Association out of debt, so it was moved and carried that the churches take as their basis of contribution to this fund their contribution in 1927, as recorded in the 1927 minutes. First, we call on all our Baptist people to set a worthy example in the observance of the Prohibition Laws, and we warn them against being deceived by the present propaganda against the law.

(Time of the Great Depression) Both Evangelism and Missions are giving the gospel to the lost. State, Home and Foreign only designate the territory where the work is done. Missions is the heartthrob of God, and of course, should be of His child. Allow the missionary spirit to die in a church, and the very life of the church is gone. Only as this spirit expresses itself in prayer, effort and giving can it be kept alive. Because of the decline of the missionary spirit and practice, all our agencies are embarrassed by debt. These are our agencies, and we believe God's. They should be freed. The Home Board has had to discontinue many of its workers and reduce greatly the salaries of others. Last May, the Foreign Board reported 126 of our missionaries at home, most of whom would be returned to the fields, if funds were at hand. And this at a time when the nations are anxious for the Gospel.

The past few years little mission work has been done by the State Association because of a lack of funds and the burdensome debt. Even though the debt has been reduced over 40%, we are still paying about \$100 per week in interest. This alone would do more missionary work than is now being done. Besides this debt is endangering both our property and honor. Surely this must be paid, for we know it can be paid. What a time of rejoicing if we can come to the meeting of the State Association and see the last dollar provided! We must go on with our work of spreading the gospel and building the churches. Shall we hear this rejoicing when we meet in Mt. Vernon!

It was reported in 1933 that although crushed with civil war, banditry, pestilence, and famine, China is experiencing great spiritual blessings, and many are being added to the churches. This is true of all other foreign fields.

In 1943 the Report of American Bible Society was given for the first time. The American Bible Society

There have been reports that since the present war began, there has been an unusual demand for copies of the Scriptures. The American Bible Society has been doing its utmost to meet this demand by publishing the Bible or portions of the same. The message, I Tim. 1:18, "War a Good Warfare." One wonders about our moral strategy. Are we going down to defeat? We mention only two of our destroying evils: 1. The disgrace of serving 750,000 pairs of dice to our men in military service by Col. Henry B. Barry with the pretense of keeping up high morale. What a farce!

It was Resolved in 1945: That Kaskaskia Association go on record as discouraging the annual call extended to the ministry by some of our churches. We are in accord with our Baptist host when we say it is unscriptural and has been relegated from the Bishop's annual appointments in the Methodist Church.

It was reported in 1949 that the Log Heap Revival Meeting will have far reaching results in that our laymen are behind this revival effort 100 percent, and loyalty of the Brotherhoods toward their own local churches was very noticeable to the erecting of completely new ones. Nearly all of the churches have some plans of this kind.

It is recommended in 1957 that the Association provide a "Missions Committee" especially charged with the responsibility for establishing new work such as mission stations. (This is the first mention of a Missions Committee.)

In 1961, six of our churches are sponsoring eleven missions, three of which were started the past year.

There are 18 missions in our Association in 1962, three have Sunday School and preaching, and 15 are institutional missions. Some prospective fields for mission work are: Brownstown, Southeast section of Greenville, Hoffman, Bear Creek, Alma, Breese, and the East part of Centralia.

Several things have happened in 1969 to bring sorrow to the heart of your missionary. Two churches fired their pastors because of moral reasons. One church split over their pastor. Another had internal problems which was the cause of the pastor resigning. Several of our churches reported no baptisms.

Sammie Tippitt arrested in Chicago for passing out tracts in 1971. The Moderator read a news item concerning the arrest of Sammy Tippitt in Chicago with trial coming up September 29. Be it Resolved: That we instruct the clerk to write a letter of protest to Mayor Richard Daly of Chicago and Governor Richard B. Ogilvie of the State of Illinois protesting the lack of freedom of assembly, and freedom of worship concerning the preaching of the Word of God and handing out the tracts on the streets of Chicago

In 1972, it was Resolved: That our Association express its concern for a Christian position toward people of all races. That we unite in opposition to the current trend of moral decay and call upon our churches to be increasingly aware of the need to minister to all people in their respective communities without respect to race, financial status or background in the areas of worship, evangelism and fellowship.

In 1975 the Association purchased 98 acres for camp, for \$51,850.00 Associational missionary, Cecil Martin, reports, "helped Patoka farmers plant 34 acres of corn on Assembly ground."

Camp dedication was Friday, August 24, 1979. Also during this year, "Bold Mission Thrust" and Associational Parsonage was given to Bro. Cecil Martin upon his retirement.

In the entire Southern Baptist Convention, our Association was ranked 8th in Church Study Course Awards received in Music in 1985. We indeed praise God for the evidence of growth and commitment.

In 1986 it was reported that we have been able to retire the debt on the lodge building at the campground. We have also seen the formulation of the Kaskaskia Bible Institute. This is the Association's effort to make available to all who are interested, college level Bible Training. Rev. Linzy Laughunn is directing the program.

The DOM reported that 1989 had been a disastrous year financially. Our income has been the lowest in several years. The Associational Mission Board has asked I.B.S.A. for assistance to help us through this financial down period. We have been assured that they will assist as much as possible.

In 1990 the following was stated: Whereas, we are aware of the spirit of division within the denomination, whereas, we also are aware of the potential of further division, we Resolve: That we shall pray faithfully for the leadership of our denomination that they conduct themselves in a Christ-like manner of tolerance and openness to bring about healing.

We praise the Lord for the development of the Mission in Breese. In 1994, Rev. J. R. Crow and family have been on the field there two months. They have begun Home Bible Studies. Their first Bible Study has an attendance of 17.

Eight young people served as our first Associational Summer Missionary Team in 1997. These youth from our churches, after a weekend of training, worked in our camp ministries and held Vacation Bible Schools in Kinmundy and Sandoval.

Bro. Shemwell, DOM, reports that the Lord has abundantly blessed our Association and churches during 1999. The churches of the Kaskaskia Baptist Association have generously responded to several appeals for help. Close to \$8000 in money and goods were sent for Oklahoma tornado relief. Several thousands of dollars were sent to Kosovo through the Association, and even more money was sent by individual churches. Many of our churches sent money and supplies to Kazakstan. Several of our church members have gone on home and foreign mission trips. Our churches have generously given to the Association so that all our budget goals for the year were met.

BETHEL BAPTIST CHURCH

1832

From the History of Marion and Clinton Counties, which was published in 1881, we derive the following facts:

This is the oldest Missionary Baptist Church in Marion County. On the third Saturday in May (14th), 1832, three pioneer Baptist preachers, who were active in evangelism and organization of Baptist churches, Elders James Mason Peck, James Lemon, and Moses Lemon, met at the home of Col. James Jolliff., who had organized a Sunday School two or three years before, and organized the Bethel Baptist Church.

The original members were; James, Susannah, Margaret & Elizabeth Jollif, Isaac and Martha Andreck, Mr. and Mrs Castleberry, Enoch and Jahoda Holstlaw, Samuel and Elizabeth McClelland, Ansel and Margaret Forbes.

Elder Samuel Shook was the first pastor. Isaac Andreck was the first clerk. James Jolliff was made first deacon.

Bethel Baptist Church was one of eight Baptist churches which formed the Vandalia Baptist Association and Friends of Humanity in 1840, and the church was religiously active in this organization. She was host church for the annual associational meetings in 1845, 1847, 1851, and 1857 in their meeting house in Central City. The church met for several years at (Gainsville) Central City.

Plans were begun in 1865 to relocate the church, and it was then moved to the present locality, three miles southwest of Odin, on the farm of Samuel McClelland, on approximately an acre of land surrounded by homes of the children and descendants of the pioneer members. The first associational minutes with an Odin address for the Bethel Baptist Church was 1869. The re-dedicatory services were conducted by Elders Billingsley and Ford in July 1870.

Several ministers have been licensed by this church. The following record appears on the minutes of 1857: "The church gave Andy McClelland leave to sing and to exhort, to praise and to preach if he wants to, anywhere he pleases." He was ordained in 1850. The same year, Levi Elliot was licensed to preach, and on May 12, 1864, he was ordained by Elders I. S. Mahan, I. A. Dale, and W. J. Goldsboro. The following record is also found (August 1870): "Wm. Andreck was licensed to preach and exercise in public." In March 1879, Bro. Andreck was ordained by the following council: A. A. Kendreck, J. R. Ford, D. P. French, J. H. Carter, and J. M. Billingsley. John Andreck was ordained in 1885. G. W. Reed was licensed 1893; Newton A. Williams, licensed 1912; Jack McClelland, licensed April 1961 and ordained July 1965 at Salem Baptist Church, Decater, IL; Robert Wutzler, licensed 1972 by Vision Baptist Church, Harrisburg, IL; Bonnie G. Smith ordained, Aug. 26, 1973.

The present new church facilities were dedicated to the Lord on Sunday, March 3, 1985.

Probably one of the biggest and strongest part of the Bethel Baptist Church history is pastor Rev. Irvin Smith and his wife, Rose. Rev. Smith was the pastor for the Bethel Baptist Church for more than 43 years and led many to the Lord during his ministry in the Odin area. Even after his retirement, Rev. Smith remained as an active member of the church and continued to add to his legacy as a true "Man of God."

Pastor Greg Williams was called to Bethel Baptist Church as their pastor in 1994. Williams' excitement and enthusiasm has caught on during his short time there, and the church has grown tremendously. The church averages over 120 in Sunday morning worship services, and they have started three youth groups with more than 50 youth being involved.

One of the strengths of Bethel Baptist Church is the solid foundation in God's Word and ability to incorporate Jesus Christ in the family life of the home. Williams sees nothing but great things in the future of the church because the foundation of the church family is growing leaps and bounds and the dedication among the people is second to none. Another strong point of the church is the large amount of young, married families and their children attending, and many salvations and baptisms that have taken place recently. All the glory must be given to Jesus Christ for the growth both spiritually and physically.

In May 2000, the church celebrated their 168th anniversary at which time they dedicated a new addition to their present building. The new addition was named in honor of Ivryn and Rose Smith.

Bethel is located south of Odin and just off Red Stripe Road at the corners of Bethel and Deadmond Roads.

596 baptisms, 185 other additions, 150 deaths, 159 other dismissions

Pastors and their tenure of service:

Samuel Shook	1832 -	L. W. Hostetter	1899
John Faulkner	1847	Joseph Payne	1905
Nathan Arnet	1848	E. M. Beal	1906 - 1907
Joseph Huey	1848 - 1849	C. L. Butler	1908
Samuel Shook	1848 - 1849	H. U. Lowery	1909
J. P. Hutchins	1849	J. B. Hall	1910 - 1911
J. B. Faulkner	1850 - 1853	L. M. Middleton	1912 - 1914
William Steele	1851	Tom F. Speer	1915
S. Owens	--	J. B. Hall	1916 - 1917
D. J. Rawson	1853	H. W. Lowery	1918
P. W. Jones	--	William Cox	May 1919
I. H. Elkins	1854	G. W. Sybert	Sept 1919 - 1920
Nathan Arnet	1855	C. A. Brown	1921
I. A. Dale	1857 - 1859	F. A. DeMoulin	1922 - 1924
Andrew McClelland	1862	Robert Rench	1925
Isaac A. Dale	1863 - 1865	Edwin Settle	1926 - 1927
Levi Elliott	1865 - 1869	H. E. Lockhart	1927
I. A. Dale	1869 - 1870	J. B. Hall	1929 - 1930
J. R. Ford	1871	E. F. Keiger	1931
I. A. Dale	1873	F. A. DeMoulin	1931 - Aug 1933
J. N. Barnet		W. A. Gray	Nov 1933 - Mar 1936
G. W. Coker		Newton A. Williams	1836
W. R. Andreck		A. Hagler	1836
E. G. O. Groat	1875	J. C. Greer	Aug 1937 - Aug 1939
J. R. Ford	1877 - 1883	Forrest Weems	Dec 1939 - Sept 1943
W. W. Williams	1884 - 1885	J. A. Ward	1943 - 1944
C. F. Renfrow	1886	Otis Atchison	1845
John Andreck	1888	A. P. Haney	1946 - 1947
J. R. Keele	1888 - 1889	Irvin Smith	1948 - 1990
J. J. Boles	1890 - 1894	Marvin Schwegler	1991 - 1993
J. G. McDonald	1895	Greg Williams	1994 - Present
A. L. Smith	1896 - 1898		
J. R. Keele	1898		
L. W. Hostetter	1899		
W. T. Nix	1901		

CALVARY BAPTIST CHURCH 1968

Calvary Baptist Church was organized November 8, 1968 with seventeen members in the home of Mr. and Mrs. Laurel Guffey. Of those seventeen, one is still a part of the church. These individuals believed another Baptist church was needed to help carry the gospel of Jesus Christ to the nearly 10,000 residents of the Effingham community. Leasing the former Presbyterian Church property at the corner of West Fayette Avenue and North Maple Street for the sum of \$200 per month, the first Sunday of worship was held on November 17, 1968. There were twenty-nine additions to the church on that Sunday. Rev. John M. Snawder was secured as the interim pastor to provide leadership as this new church began its new ministry as a lighthouse in Effingham.

In March of 1969, Calvary purchased the former Presbyterian Church for \$25,000. This building has experienced several minor and major renovations over the years and continues to be our place of worship. Its beautiful stained glass windows and its great acoustics make it a wonderful place of worship.

Rev. Robert D. Tolliver became Calvary's first full-time pastor in June of 1969. Bro. Bob served Calvary until his retirement in May of 1981. Rev. Harmon Mills, Kaskaskia Baptist Association Director of Missions, became interim pastor. Bro. Harmon assisted Calvary in their search for a new pastor. Rev. Lloyd Jay Bridges was called as pastor in November of 1981, and he served the church until October of 1989. Under the leadership of all four of these men, Calvary continued to grow, and more space was needed to continue to grow.

In 1988, an education building was built and dedicated on December 4, 1988. The new building provided new class rooms for pre-school and children's classes, as well as a new office for the pastor. An additional building adjacent to the church was also purchased and is now the youth building.

Bro. Harmon Mills once again served Calvary as interim pastor following the departure of Jay Bridges. This was a difficult time for the church, and Bro. Harmon's leadership was a blessing. In November of 1990, Rev. Michael J. Anthony was called as pastor and is the present pastor of Calvary.

Four additional properties have been purchased in the last six years for parking and a parsonage. Calvary has been active in Kaskaskia Baptist Association since its inception. It has provided leadership in many areas of ministries. Calvary is also very involved in church planting. We have supported and are involved with four new churches in the past six years. Seeking to make a real difference in our community, we have a food pantry and clothes closet ministry that ministers to over 50 families a month. Hundreds of people, both young and old, have come to Christ through the ministries of Calvary over the past 32 years, and we continue to reach our community, our state, our country, and the world with the gospel of Jesus Christ. It is a privilege and a blessing to be a part of KBA, IBSA, and the SBC as we seek to be a Great Commission people and a harvesting church for the glory of God and our Lord Jesus Christ. We believe burdens are lifted at Calvary. We are not a perfect people or a perfect church, but we are a *perfecting* people and church. We seek to be faith laborers in the field of harvest, and we trust the Lord of the harvest to bring in His harvest. We are to proclaim and to pray, and God will bring the harvest. Matthew 9:35-38.

272 baptisms, 343 other admissions, 31 deaths, 291 other dismissions

Pastors and their tenure of service:

Robert D. Tolliver	1969 – 1980
No Pastor	1981
Jay Bridges	1982 – 1988
Michael J. Anthony	1990 – Present

FIRST BAPTIST CHURCH CARLYLE 1951

First Church

The First Baptist Church of Carlyle (“To be known as The First Baptist Church of Christ in Carlyle”) was first organized in the courthouse on January 17, 1861 with the following members: A. A. Short, Sarah L. Short, Ann H. Short, William R. Huey, William E. Murphy, Melinda A Steele, Elder Smyth Moore and Nancy P. Moore. Mason Howell was elected as the first pastor and remained pastor for two years.

Prior to the purchase and dedication of a building in October 1867, the members either met in the courthouse or from house to house. There was a heavy debt for many years, but it was paid in 1880 by renting out the building for “common school purposes.”

In 1875, Elder P. H. Evans became pastor. From August of 1875 to May of 1881, the church was without a pastor. Elder Ford kept up the organization by attending their business meetings. The church was “neatly repaired” in 1881 having at that time 36 members.

W. W. Williams was pastor 21 months, ending January 1, 1886, during which time there was a “trebling” (a tripling) of members. H. K. Wilbur was ordained August 21, 1889 by Elders: J. H. Jones, R. G. Echols, W. E. Wise, J. J. Boles, and P. Elmet. John R. McDuffy was ordained by Elders: V. Colbert, W. E. Wise, J. J. Boles, and H. L. Derr, who was pastor and had baptized McDuffy. W. H. Carner was pastor in 1906.

Carlyle was strong Catholic territory. The church closed its doors in 1929. They sold the building at 650 Franklin Street to the American Legion with the understanding that if a Baptist church desired to organize and use the building, it could be repurchased for that purpose.

Pastors and their tenure of service:

D. Mason Howell	1861 - 1863	J. C. Carter	1895 - 1896
G. W. Coker	1863 - 1874	C. A. Rice	1899
P. H. Evans	1875 - 1881	J. R. Kelley	1900
Jesse R. Ford	1877	H. L. Derr	1901 - 1903
J. R. Ford	1881 - 1883	W. J. Couch	1905
W. W. Williams	1884 - 1886	W. H. Carner	1906 - 1912
J. H. Jones	1887	J. L. Hill	1913 - 1914
H. K. Wilber	1889	Ola Allen	1915
W. E. Wise	1891	C. E. McPhail	1916
W. D. Stevens	1892 - 1893	E. L. Carr	1921

Second Church

The second Carlyle Baptist Church was organized in 1942. It joined Kaskaskia Association in 1943. Disbanded in 1945. One death was reported. Membership 22.

Pastors and the tenure of service:

Raymond Walker	1943-1945
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Third Church

Progressing from a mission, which began on February 4, 1951, with First Baptist in Salem as its mother church, the First Baptist Church was reorganized on July 8, 1951. It organized with 23 charter members with 19 beginning members, and the charter was held open for 30 days. The building was repurchased from the American Legion on July 22, 1953.

The first Vacation Bible School was held in June of 1954.

The first parsonage was rented for the pastor to live in at 1530 Mulliken, and in August of 1963, the present parsonage was purchased at 1830 Mulliken. There was a fire at the parsonage on December 28, 1971. The building was rebuilt and occupied on May 28, 1972, exactly five months after the fire.

Extensive remodeling of the sanctuary was done in 1975, including carpeting, paneling of the front, central air conditioning, painting, remodeling of the choir loft, new lighting fixtures, and the front lawn was landscaped. A new sanctuary, office area, and foyer was added on the east side of the building in 1980. The old sanctuary was converted into a fellowship hall, with a kitchen and Sunday School rooms.

The first pastor, after the reorganization of the church in 1951, was Carl Skibeck from St. Louis. Many of the people in the area knew Bro. Skibeck as he was a graduate from Carlyle High School. He married Lola Apple from Keyesport, and they had one daughter. Bro. Skibeck was pastor from October 1951 to April 1952.

First Baptist, Carlyle celebrated their 45th anniversary with a special Homecoming service on July 28, 1996.

781 baptisms, 563 other additions, 158 deaths, 633 other dismissions

Pastors and their tenure of service:

Carl Skilbeck	Oct. 1951 - Apr. 1952
Otis Atchison	Apr. 1952 - Aug. 1954
Willard Dawson	Nov. 1954 - Dec. 1955
Wm. T. Jenkins	Jan. 1956 - Mar. 1957
Robert J. Farris	May 1957 - Apr. 1960
Virgil Graham	Aug. 1960 - Apr. 1963
C. E. Russell	Aug. 1963 - Mar. 1965
Leroy Marvel	July 1965 - July 1966
Kenneth Sorden	Jan. 1967 - Nov. 1970
E. D. Hediger	Feb. 1971 - Sept. 1978
Charles Vance	Feb. 1979 - Sept. 1982
John McDaniel	Mar. 1983 - Dec. 1983
Harold Roberts	Apr. 1984 - Aug. 1988
Jay Bridges	1989
Nathan Argent	July 1990 – May 1997
Dr. Bill Chambers	1999 – Present

CENTRAL CITY BAPTIST CHURCH 1890

Central City Baptist Church has been in our Association since 1899. It was first organized as a “Society” in 1887. There had been a group of Baptists meeting for some time in the Central City area at the old west side school known as the “German School.” They met in the afternoons since the Central City Methodists used the building for their services on Sunday mornings. The church was officially organized in 1890 as Central City Baptist Church with a group of 16 dedicated folks led by Elder George M. Clements. Seven of those original members were: Clara Babb, Mary Bandy, George M. & Flora Clements, Nancy Gramic, and Orin and Blanch Treadway.

It was said of Central City Baptist Church during this time that they had only Baptists as teachers in their Bible school and have this resolution in force: “Be it further resolved that we judge it to be a non-Christian act for any member to visit the saloons, or to indulge in card games, or to visit the dance hall. Be it added, that we judge it to be a non-Christian act to go to theaters, or to Sunday baseball games. And if any member willfully violate any of these resolutions, and after two admonitions, be subject for dismissal from us.”

The new church affiliated with Centralia Baptist Association in September of 1899, and in December of that same year, they began work on a wood frame sanctuary on the southwest corner of Prairie and Commercial Streets. This first church facility was dedicated to God’s service on July 29, 1900. Afterwards, a basket dinner was held at Yost Grove on what is now Green Street Road. The bell for the church was bought by the women of the church who made a “bell quilt” and sold space in the bells at ten cents each with 515 names recorded on the quilt. By this time the congregation had grown to 38 members.

The first pastor of record was J. R. Kell. The second pastor was George M. Clements, who was ordained on May 1, 1901 by Elders W. P. Throgmorton, R. Gaston, A. L. Smith, B. F. Rodman, and W. W. Hay. Bro. Clements later represented the Association on the state committee to organize the Illinois Baptist State Association. It was common practice for pastors of this period to be called “Elder”, and oftentimes they pastored multiple churches. For example, “Elder” Cyrus Lee Butler preached at Central City, Patoka, Fairman, and Bear Creek Baptist Churches at the same time.

The church building has changed from the original building, which had been built in 1900. It was enlarged and had a basement added. By 1949, the congregation had increased to a size that they decided to build a new sanctuary, and they again remodeled the old building as well. All of this was dedicated in June of 1950.

Rev. Cecil Martin was the first minister to serve as pastor for an extended time. He led the congregation for 12 years from 1953 to 1965. In 1954, the congregation made plans to build a two story education building which was dedicated in 1955 with Dr. Noel M. Taylor delivering the message. Two other buildings around the church were purchased for use as parsonage and fellowship area. In 1967, these buildings were demolished.

1968 marked the end of an era for the church. The original wood frame sanctuary which had served the congregation for 68 years was demolished. On its site today stand the playground of the church’s weekday Christian preschool, again symbolizing the eternal union of the old and the new.

Three pastors served the congregation from 1974 to 1979: Rev. John Phillips, Rev. Gene Ellis, and Rev. Bill Simmons. Rev. Jerry D. Parmley was called as pastor in 1979 and served the church for 12 years. During Rev. Parmley’s pastorate, the church celebrated its centennial birthday (1890 – 1990) on Oct. 7, 1990. Dr. Jimmy Baldwin, well-known Southern Baptist leader in the state of Illinois and the national Southern Baptist Convention, was the guest speaker at the Centennial services. John Fuson (son of former pastor, Rev. William Fuson) and Doris Pokojski served as co-directors of the days events.

In September 1979, the church established the Central City Child Care Center (5C’s), a weekday Christian preschool. Charlene Bateman (daughter of former pastor, Rev. Cecil Martin) was the first director and served from 1979-1981.

In January 1986, Central City Baptist started a mission church in Irvington and the Rev. Virgil Downen served as the pastor. The mission church was discontinued in 1991.

Dr. Ron L. Bracy was called as pastor of the congregation in March 1992. In April, the church’s building planning committee began to evaluate the needs for a multiple-purpose building. After a two year study, the congregation voted to build the new facility. On May 22, 1994, ground breaking ceremonies for the new facility were held. On July 2, 1995, the youth and adults moved into the Bible study classrooms on the lower level of the new facility named the New Life Center. Dr. Gene Wilson, Executive Secretary of the Illinois Baptist State Association, preached at the special dedication service.

1172 baptisms, 809 other additions, 222 deaths, 821 other dismissions

Pastors and the tenure of service:

J. R. Kell	1899	A. Hagler	1937
G. M. Clements	Mar. 1901 - 1905	Leo Belcher	1938 - 1939
W. W. Hay	Nov. 1905 - 1907	Joseph L. Hill	1940 - 1944
G. M. Clements	1908	R. H. Scruton	1945
C. L. Butler	1909 - 1912	Harry Garrett	1946
B. F. Burnett	1913 - 1914	Byron Bruce	1947
A. B. Harshbarger	1915	Elmer Carter	1948
C. F. Renfro	1916	Robert W. Watson	1949 - 1952
L. M. Middleton	1917	Cecil Martin	1954 - 1964
C. L. Butler	1918	Lester Teel	1965
Bro. Jordan	1919	Wm. B. Fuson	1966 - 1974
P. M. Grogg	1920 - 1922	John Phillips	1974
C. L. Butler	1923 - 1926	Gene Ellis	1975 - 1978
H. E. Lockard	1927 - 1931	Bill Simmons	1979
J. B. Hall	1932 - 1933	Jerry D. Parmley	1980 - 1990
Otis Atchison	1934 - 1935	Everett Lemay	1991
F. L. Karn	1936	Dr. Ron L. Bracy	1992 - 1997
		Don Verhines	1999 - Present

DIAMOND SPRINGS BAPTIST CHURCH 1834

In the 1881 Minutes of the Association, Statistics of the Churches, Union was listed as organized in 1833 and Diamond Springs in 1834. The church was organized in the home of John Carter, which was near a large spring called Diamond Springs, from which the church took its name. It was constituted with about twelve members. The only original members are John Carter and Philip Gates and their wives. Philip Gates owned land just east of the first church. According to the History of Marion and Clinton Counties (1881), "Elders William Cooley and John Padon probably assisted in the constitution and preached for them several years, Cooley having his membership in this church."

After a few years, Carter moved about six miles northeast where he and his sons, with some help from others, built a log meeting house. These types of buildings had one or two windows. For seats, they used split logs (no backs!) This house was used for a number of years, when a frame-house was built and used, until superseded by a more commodious house. Deacon John Carter was the main pillar of this church for more than forty years. A man of considerable means for those times, unbounded hospitality, and of an earnest Christian zeal for the cause of religion and morality, he was a host in his day.

From about 1845, this church had the ministerial labors of William Steele, Joseph Huey, Reuben Kline, E. A. Cooley and others. In 1856, I. A. Dale settled with this church as resident pastor, and he continued in this relation to the church, with the exception of two or three years, until his death in 1874. Elder Dale was not an educated man, but possessed rather extraordinary natural gifts as a speaker. Being a very earnest and zealous man, he impressed what he taught permanently upon the minds and hearts of the those who heard him. Since the death of I. A. Dale, S. Derrickson preached for this church. J. R. Ford was elected pastor in 1879. This church has consisted largely of a family connection. The Carter family have, and do to this day constitute a large and prominent part of the church. John C. Carter, grandson of Deacon John Carter, is a promising young minister, having graduated in his theological course last June. John T. Malcom was ordained in Dec. 1885, by Elders Billingsley and J. R. Keele, with the deacons of Marshall Creek, Union, and Diamond Springs. W. T. Pippen was ordained 1895.

The church was constituted with twelve members, but the number was soon increased to forty and upwards, the maximum not exceeding eighty at any period of its history. Baptists should maintain their country churches for many reasons. In the country, the pure Gospel will be taught, and it will be preached and believed and practiced. From the little Baptist church in the rural district, God has, and is calling our preachers. Let every Baptist church in the country have their ministers live with them. Amen.

In 1878, Diamond Springs reported a great revival with 20 baptisms, and its membership was 71, which was the largest of the thirteen churches in the Vandalia Association.

In the early records, we also find mention of a "protracted meeting" held from January 4-20, 1885, during which the church was greatly revived with ten additions! These meetings were remembered by most of the older people very vividly with spirited singing of the old hymns and gospel songs, such as "The Old Rugged Cross" and "Amazing Grace", and the equally spirited old-time preaching. People came from all around, and from the Methodist and other area churches. Sometimes the building could not hold the crowd.

Dedication of the new sanctuary was held on April 13, 1980. This was a day of joy and thanksgiving for the members of Diamond Springs. The new sanctuary is much larger, completely carpeted, air-conditioned, and has an audio system. How the folks who built that first little log meeting-house would have marveled!

390 baptisms, 180 other additions, 108 deaths, 278 other dismissions

Pastors and their tenure of service:

William Cooley	1834	Paris D. Tittle	1917
William Steele	1843	J. W. Hornbeck	1918 - 1919
Joseph Huey	1843 - 1849	Jesse Linton	1920
Ruben Cline		F. A. DeMoulin	1922
E. A. Cooley		C. L. Butler	1924 - 1925
I. A. Dale	1856	N. T. Courson	1926 - 1927
Thomas Dale	1865	J. W. Hornbeck	1928
I. A. Dale	1866 - 1867	J. T. Combs	1929 - 1931
I. A. Dale	1871 - 1874	F. L. Karn	1932 - 1933
S. Dirickson	1878	A. C. Brown	1934 - 1937
J. R. Ford	1879 - 1881	Otis Atchison	1938 - 1944
J. M. Billingsley	1882 - 1885	Irvin Smith	1946 - 1951
J. T. Malcom	1886 - 1887	Harold L. Leu	1952 - 1959
J. H. Jones	1888 - 1889	Virgil DeVore	1960
J. T. Payne	1891 - 1892	R. W. Stratton	1961
A. L. Smith	1894	Paul Gibson	1963 - 1964
J. T. Payne	1895 - 1896	Leonard Pinney	1965 - 1967
J. H. Jones	1899	Berthel Watts	1968
J. R. Kelley	1901 - 1904	Leonard Pinney	1969 - 1970
J. R. McDuffy	1905	Jerry Hurley	1972 - 1979
W. T. Nix	1907 - 1909	Kent Robinson	1981 - 1982
J. S. Jordon	1911	Roger Lipe	1984
B. F. Burnett	1912	Vernon Dodson	1986 - 1987
J. R. Kelley	1914	Norman Jameson	1989 - 1991
A. B. Harshbarger	1915	Robert Adcock	1992
J. N. Gregg	1916	Sam Dunham	1993
		Jon Kidwell	1994
		David Starr	1995 – Present

EMMANUEL BAPTIST CHURCH 1970

The beginnings for the Emmanuel Baptist Church started at a business meeting of the First Baptist Church of Salem on March 13, 1957 when it was decided that a mission be started on the northeast side of Salem.

The first meetings were held in a closed grocery store. J. L. Jones donated property on Dawley Street for the new church building. On August 5, 1959, an educational building was started. In November 1959, the doors were opened. Workers from the First Baptist Church were chosen to hold various positions of responsibility. The mission was named Dawley Point Chapel. Sunday School was the only services held.

In March 1960, Bro. Lee Roy Frederick was called to start the first preaching service. In June 1960, Bro. Larry Shaklee was called as pastor. Wednesday prayer services began. Bro. Stephen Bell was called as pastor in June 1961, and Training Union was started. In August 1963, Bro. Kenneth Braddy followed as pastor. In March 1964, a Women's Missionary Union was started. In April 1966, Bro. Russell W. Stratton was called as the first full-time pastor. In June 1968, Joe Nestzger was called as pastor.

In October 1969, Bro. Marvin Schwegler was called as bi-vocational pastor. Under his leadership Emmanuel Baptist Church was organized in September 1970. The first deacons elected were David Ashworth, Paul Moore, Tom Stephens, and Marvin Shore. On October 4, 1970, a special Constitution Day Service was held with Dr. James Baldwin as speaker. Dr. Baldwin also served the church's first Lord's Supper at that time. The mission history was read by Urban Dempsey. The following fifty charter members were enrolled:

David Ashworth	Athena Goodall	James Barney Nix	Marion Frank Simpson
Goldie Ashworth	Geraldine Havener	Mary Ethel Nix	Ellen Somerville
Colleen Brandebury	Daniel Keele	Helen O'Dell	Bradley Stephens
John R. Branton	Kenneth Keele	Colleen Schwegler	Tom Stephens
Lucy Branton	Kerry Keele	Marvin Schwegler	Glenda Stephens
Irene Chasteen	Randall Keele	Paul Schwegler	Bernice Thomason
Ruby Crane	Iola LaRue	Stephen Schwegler	Rachel Ann Ward
Maurine Dempsey	Eva McIntosh	Marvin Shore	Steven M. Ward
Urban Dempsey	Mary Ann Mercer	Michael Shore	Alice Webb
Delite Donoho	Peggy Moon	Wanda Shore	Eugene Webb
Jesse Donoho	Paul Moore	Arnold Saunders	
Minnie Ferrell	Juanita Moore	Sharon Saunders	
Anna Flanagan	Shari Moore	Dorothy Simpson	

In November 1970, a building fund was started. On July 14, 1971, Emmanuel Baptist Church petitioned Kaskaskia Baptist Association for membership.

In February 1972, Purcell Construction Co. was contracted to build a 3600 sq. ft. addition to the south side of the existing educational building at the cost of \$50,000. In July of 1972, the new sanctuary and eight classrooms were in use. Robert Whittington was called to serve as deacon on Oct. 1, 1972. David Johnson was called to serve as deacon on Dec. 13, 1972. Bro. Ples Collum was called to serve as deacon on April 11, 1973. Dedication service for the new addition was held May 6, 1973 with a message by Bro. Larry Shelton, and a prayer of dedication by Bro. Cecil Martin. Bros. David Ashworth, Paul Moore, and Marvin Shore were ordained as deacons on Mar. 4, 1973. Bro. Ron Shipley was called on Mar. 31, 1975 as full-time pastor. Bro. Johnnie W. Purcell was ordained deacon May 16, 1976. Bro. Larry Shelton was called as a bi-vocational pastor Nov. 21, 1976. Br. Richard Easley was ordained deacon Apr. 17, 1977. Bro. Glen Bryant was called to serve as deacon Apr. 12, 1978. Bro. James R. Purcell was ordained deacon Apr. 16, 1978. Bro. Claude Hampleman was called as a bi-vocational pastor Oct. 28, 1979. Final payment on the 1972 addition was made Oct. 27, 1981. A. L. Cox came as interim pastor Dec. 6, 1981. On Apr. 11, 1982, Bro. Lowell Askins was called as a full-time pastor. Bro. Richard Taylor was ordained deacon Aug. 28, 1983. Bro. Tom Reed and Bro. Dale Boatman were ordained deacons Nov. 20, 1983. In Aug. 1984, Bro. James Beaty was called as a bi-vocational pastor. In the summer of 1985, a baptistry, library, utility room, three classrooms, two restrooms and a meeting hall were constructed on the south portion of the church at a cost of \$28,000. On January 22, 1986, Bro. Gene Gordon was called as bi-vocational pastor. Bro. William H. Royster was ordained as deacon Apr. 26, 1987.

Bro. William H. "Bill" Price was called as a bi-vocational pastor on Aug. 16, 1987. Bro. Price was ordained as a preacher on Dec. 6, 1987 at Emmanuel Baptist Church. Bro. Carl Hempen was called to serve as deacon Dec. 27, 1995. The mortgage on the second addition during 1985 was burned on Sunday, September 11, 1996.

These men were called to preach while attending Emmanuel Baptist Church: Bro. Larry Shelton in Nov. 1967; Bro. Raymond Eller on Jan 25, 1981; Bro. Jerry Gessell ordained to preach Aug. 9, 1981; Bro. Jim Barnes ordained to preach Dec. 1, 1985.

This church continues to be a positive witness in the town of Salem and working in the Kaskaskia Baptist Association.

276 baptisms, 370 other additions, 26 deaths, 229 other dismissions

Pastors and their tenure of service:

Mission Pastors:

Leroy Frederick	1960
Larry Shacklee	1960
Stephen Bell	1961
Kenneth Braddy	1963
Russell W. Stratton	1966
Joe Nestzger	1969
Marvin Schwegler	1969

Church Pastors:

Marvin J. Schwegler	1970 - 1874
Ron Shipley	1975 - 1976
Larry P. Shelton	1976 - 1979
Claude Hampleman	1979 - 1981
A. L. Cox	1981 (Interim)
Lowell Craig Askins	1982 - 1984
James Beaty	1984-1986
Gene Gordon	1986 - 1987
William Bill Price	1987 - Present

ETERNITY BAPTIST CHURCH 1957

New Harmony Baptist Church experienced God's blessings of growth and had a vision of further outreach. After some time and prayer, under the leadership of two pastors, New Harmony Church elected a Missions Committee to look into the possibilities and area for this new endeavor. The committee, born out of prayer, moved in the strength of the Holy Spirit to lead in a census of the northwest part of Centralia. An interest was found in the community, and a nucleus of members from the New Harmony Church already resided in the area. The Missions Committee was now looking for an unused block building that could be rented.

With this information, the committee approached New Harmony with a recommendation to begin a mission on College Street, which was to become the College Avenue Chapel. Workers were enlisted and proceeded with much enthusiasm for the first service on February 24, 1957. Within a matter of months the mission became self-supporting, and on October 6 of the same year became Eternity Baptist Church with 54 charter members. Charter members are: Walter and Zada Tabor, Joe Gowers, Mrs. Lindell Gowers, Robert and Mary Stuehlmeier, Connie (Stuehlmeier) Simmons, Walter and Irene Tabor, Rev. Glen and Dorothy Oaks, Peggy and Sandra Oaks, Mrs. Palace Rudd, Danny Rudd, Pamela Hall, Mary Atchison, Charles Conder, Virginia Woosley, Lewis Newborn, Verna Trieglaff, Pauline Evans, Coy Wayne Evans, Jeanette Williams, Shirley Williams, Linda Williams, William and Charlene Campbell, Alford Newborn, Tommy and Patricia Hall, Dean and Frances Wright, Keith and Ruth Ann Wright, Alice Finley, John Finley, Cleo Newborn, Isabelle Martin, Kathleen Sue Martin, Lawanda Miller, Sharon and Terry Rudd, Rosetta Jones, Lula Jones, Mrs. Montie Conder, Michael Atchison, Timothy Conder, Gary Sexton, David Miller, Charles Hall, Ruth Williams, J. H. Williams, Shirley Welsch. Rev. Glen Oaks was the first pastor.

March 8, 1959 was a very special day for Eternity Baptist Church as they gathered to dedicate their first building at 305 North Beech. There were 90 in Sunday School that morning, with an enrollment of 130. Rev. Kenneth Braddy was the second pastor.

Seven years after the dedication of the first building, March 7, 1966, they were rejoicing again in the dedication of a new sanctuary. Rev. Berthal Watts was pastor.

On November 20, 1972, under the leadership of Pastor Fred Tippit, the first building was remodeled, and afterwards, the church debt was satisfied.

Rev. Glenn Hampleman became the fifth pastor on June 3, 1973. He taught the church to be mission-minded, to reach out beyond their community with the Gospel of Christ.

Rev. Leland Redfern became the sixth pastor on May 5, 1974. Under his leadership, property was purchased at 500 West McCord, to be used as a parking lot. Today it is the sight of the new Worship Center.

The Kingdom Hall property was purchased on March 6, 1983. This building was greatly needed for educational purposes and for the continued growth of the church. Bro. David Richardson was the pastor at that time.

Rev. Loren File became pastor on January 11, 1984. In 1986, with the new east-west highway link-up through Centralia, the church decided to stay at its present location. Properties on the east and north sides were purchased for future growth. The Sunday School was averaging over 100. Total gifts to the church exceeded \$100,000, twenty percent of which went to missions outside the church field. A Long-Range Planning Committee was elected, henceforth, everything came together. The foundation had been laid.

On January 31, 1993, Bro. Karl Barnfield became pastor. God sent His man to minister to our church. Since that time, four additional pieces of property has been purchased. A new \$400,000 Worship and Educational Center has been built. The former church building has been remodeled for educational space. The Sunday School has doubled, averaging over 200 each Sunday. The last and ninth piece of property was acquired July 9, 1996. The present annual budget is approximately \$265,000.

The church's Vacation Bible School has been one of the top 50 in the state these last three years, with 282 enrolled in 1999. In those three years, 56 professed Jesus as Savior.

We have budgeted 27,500 to missions for the year 2000. We have sent one pastor to Israel, one pastor and one layman to Russia on short term mission trips, and one college student to Kenya, Africa for one month. Also, two members were re-appointed to Senegal, Africa as missionaries.

Team Kid, a children's activity, meets on Wednesday evenings averaging in the seventies in attendance. A 1999, 15 passenger van was purchased to help in transportation of these children.

The high attendance for Sunday School was 289 in May of 1995. The high attendance for worship was 427 in April of 1998. The church has received approximately 1,000 members in its history.

The present need is for a Children and Youth Activity Center, Fellowship Area and more educational space.

The church recently celebrated its Fortieth Anniversary in October 1997 with the theme, "From Here to Eternity – Until the Trumpet Sounds".

Bro. Mike Cash is the present pastor. Br. Joseph Bolin is the part-time worship leader. A 35 member choir has been organized.

Eternity's purpose is to present the Good News of the Gospel of Jesus Christ our Lord to the community of Centralia, and to the ends of the Earth until He comes again to reign over all nations!

588 baptisms, 393 other additions, 36 deaths, 455 other dismissions

Pastors and their tenure of service:

Glen Oaks	1957 - 1958
Kenneth Braddy	1958 - 1962
Berthel Watts	1963 - 1966
George Fred Tippit	1967 - 1972
Glen Hampleman	1973 - 1994
Leland Redfern	1974 - 1980
Marvin Schwegler (Interim)	1981 – 1982
David Richardson	1982 – 1983
Loren File	1984 - 1991
Vernon Dodson (Interim)	1992 – 1993
Karl Barnfield	1993 - 1996
Vernon Dodson (Interim)	1997 – 1998
Mike Cash	1998 - Present

FAIRMAN BAPTIST CHURCH 1836

Fairman Baptist Church was organized as Union Baptist Church of Christ on March 3, 1836. Rev. Williamson Franklin Boyakin, M. D., Rev. William J. Cooley, pastor of Diamond Spring Church, and Missionary Daniel Hilton. The church was located near the Burton Settlement in the north part of Carrigan Twp.

There were ten charter members: Allen & Susannah Burton, Jeremiah and Nancy Gillmore, Williamson Franklin and Mariah Boyakin, George Washington Phelps, Benjamin B. Perry, Mary and Susannah Harrison. William J. Cooley was the first pastor, a shoemaker by trade. Allen Burton was the first deacon and Jeremiah Gillmore the first clerk.

Williamson Franklin Boyakin was ordained to preach the same day the church was organized, and he became the second pastor. William Steele was third pastor. Williamson Boyakin and William Steele both were baptized in the Clinton Hill Baptist Church in Clinton Co., IL in 1835.

Services were held at the Burton Settlement for several years until at least 1892 (according to Patoka history) and then in the Steele School House, then in the Carrigan Town House until 1903, when a church building from Clinton County was moved to the present location in Fairman. According to personal memoirs by the late Tracy Snyder and church history compiled by K. Dwaine Williams, the old building was bought from a German Lutheran group. It was dismantled and moved by wagon to its present site, 648 Fairman Road, four miles north of Sandoval, between January and May, 1903 on 3/4 acre of donated land. The bell, bought at that time, is still rung on Sunday mornings. On July 9, 1904, the church changed its name to Fairman Baptist after the Village of Fairman. A basement and other additions were added over time.

Fairman joined the Illinois Baptist State Association and the Southern Baptist Convention in 1907.

Over the past 160 years there have been about 53 pastors. There are 74 resident members and 60 non-resident members. Sunday School is held at 9:30 a.m. on Sundays, with worship services at 10:30 a.m. and 6:00 p.m., Wednesday night services are held at 7:00 p.m.

Most of the members are in the senior population, and like many rural churches, are concerned with the church's future.

Current pastor, Rev. Cecil R. Works, is a bi-vocational pastor, serving with his wife, Jo Ruth. They reside in St. Elmo. He has a Masters of Divinity degree from Southwestern Baptist Theological Seminary in Ft. Worth, Texas.

364 baptisms, 120 other additions, 99 deaths, 208 other dismissions

From a Letter written by Dr. Boyakin

“The first session of the Vandalia-Centralia Association was held with the Union Church, which I had organized some years before...Delilah Phelps was the first person I ever baptized...Here in this Union Church I was ordained to preach...Mar. 1836. Here we built a log school house and church house. In this house I taught school until 1838 and preached once a month to four churches: Union, Marshall Creek, Salem, and Crooked Creek.”

Rev. Boyakin was well educated and well equipped for his job as pastor. Rev. Boyakin organized the Salem Baptist Church in 1837, the Marshall Creek Baptist Church in 1838 and the Pleasant Grove Baptist Church in 1840. He also helped organize the Vandalia Baptist Association (now Kaskaskia Association) in 1840. In 1844 Rev. Boyakin moved to Belleville and devoted his time to full time ministry.

Dr. Boyakin ... Truly great man...Great physically...Greater intellectually...Greatest spiritually!!!

Pastors and their tenure of service:

William Cooley	1836	Frank Altom	1934 - 1936
Williamson Boyakin	1837 - 1842	Leo Belcher	1937
William Steele	1843 - 1849	Edwin Settle	1938
Joseph Huey	1848	Leo Belcher	1939
Wm. J. Goldsborough	1865	Forrest Weems	1940 - 1944
J. M. Billingsley	1871	W. E. Booth	1946 - 1949
Isaac A. Dale	1873	Howard Taylor	1950
J. C. Carter	1878 - 1879	Frank Bryan	1952 - 1954
D. C. Walker	1881	William Jenkins	1955
J. R. Keele	1885 - 1887	Forrest Weems	1956 - 1958
J. R. Keele	1890	Glen Johnson	1959
W. W. Hay	1891	Denny Crowell	1960 - 1962
J. J. Boles	1893	Wayne York	1964
Albert L. Smith	1894	Charles P. Owen	1965
J. R. Kelley	1901 - 1904	Charles Frick	1967 - 1968
J. R. McDuffy	1905	Fred Berghoff	1969
G. M. Clements	1906 - 1908	Russell Stratton	1970
C. L. Butler	1909 - 1910	Paul Gibson	1971 - 1974
J. R. Kelley	1911 - 1916	Paul Lowery	1876
J. W. Hornbeck	1918 - 1919	Claude Hampleman	1977 - 1979
C.A. Brown	1921	Virgil Downen	1980 - 1985
Raymond Rankin	1925 - 1927	Archie Browm	1986 - 1989
Edwin Settle	1929 - 1933	Cecil Works	1990 - Present

FAITH BIBLE FELLOWSHIP 1994

Though it was the prayerful desires of several different people for years before that a Baptist church be planted in Breese, the actual work began in 1993 with the Kaskaskia Baptist Association, under the leadership of Harmon Mills, DOM, and with the support of the First Baptist Church in Vandalia as the mother church. On May 15, 1994, J. R. Crow was called as mission pastor. J. R., Ann, and their two daughters Rebecca and Rachel, were able to move into the house the Lord provided for them at 977 N. 5th Street in Breese.

On July 30, 1994, a meeting was held at the city park with several area pastors and prospective mission families to pray for the work. In August, two back yard Bible clubs were held, one at the Crows and another at the park. The work actually began with a home meeting on Saturday, August 20, 1994 at the Crow's home with seven present. Larry and Yeula Hawn from Trenton were present, and they became the leading pioneers in this work. The second meeting was September 8, and it became the first of weekly Thursday evening Bible studies at the Crows. Seventeen were present. Dec. 1, was the first Bible study held at the home of Dennis and Diann White. (This couple, too, has made important contributions to the work of the Breese mission.)

Bro. J. R. continued getting to know and to be known in the community. The first big outreach event in Breese was a Family Enrichment Conference in April, 1995 with Dr. Paul Wang, Christian Counselor from St. Louis as featured speaker, along with other workshop leaders. Seventy people, including eleven prospects, were in attendance.

Breese is considered a stronghold for Catholicism, and in September of 1995, the Catholic Diocese began sponsoring a Thursday evening Bible study with the Belleville Diocese "Scriptural Scholar" leading the study. Another problem came one Thursday evening when Bro. Crow had to be at the hospital with an accident victim. Bro. Hawn was in charge, but a Satanist just showed up from the blue, and at the same time, two new families were present. The families never returned.

As time went on, they began feeling that God was leading them to begin Sunday worship services. They began seeking a meeting place. The Breese Elementary School turned them down, but on Sept, 8, 1996 the first Sunday service was held in the home of Dennis and Diann White at 908 N. 9th with an attendance of 25. The very next week, St. Joseph Hospital opened the Heritage Conference Room rent free for the group to meet on Sunday. On Oct. 13, they moved to a "mission" stage and began to accept members. The pastor and his family were already members and Larry & Yeula Hawn, Jim and Debbie Whitlock, and Jimmy, and George and Anita Steiner applied for membership bringing to total to eleven. It was November 1996 when the name was changed from Home Bible Fellowship to Faith Bible Fellowship, because the group wanted to be more than just a home fellowship.

The year 1997 brought some very difficult trials for mission with Jimmy Whitlock, a 16-year old son of Jim and Debbie who were strong workers in the church, being diagnosed with cancer and undergoing chemo. It seemed after his trial ended, another trial began. On July 26, Ann Crow, J. R.'s wife was diagnosed with cancer, and the outlook was not very good.

In 1998, St. Joseph's Hospital, where the group was meeting, was in the process of remodeling, so the group needed to look for another meeting place where a Sunday School could be grown. They began meeting at the fellowship hall at the St. John's United Church of Christ with discipleship for all ages and worship service. Soon after this event, the Whitlocks moved to Florida.

In October 1998, it was discovered that Ann's cancer had spread, and it became evident that she was fighting a losing battle. Ann died on February 22, 1999. Many people from Breese attended her wake, though they had never attended a meeting, and for the most part were Catholics. Ann was loved by those who knew her, and she had left an impact for Christ on her community.

After a time when things seemed to have hit bottom, some new faces began to show up. There were ten additions during the year, 1999, and eight was by baptism. The church continues to grow.

In the year 2000, the members began seriously searching for land on which to locate, sending out 18 letters to land owners in and around Breese inquiring about the possibility of purchasing property.

Since the beginning, there have been numerous ministries and outreaches which have played a vital

role in the growth of Faith Bible Fellowship. Backyard Bible Clubs have been held each year at various locations in and around Breese with mission groups from First Baptist Vandalia, Eternity in Centralia, West Gate in Trenton from our own Association as well as groups from Jackson, TN, Memphis, TN, Kingsport TN, Junction City, AR, Batesville, AR, and Danville, KY. Family Enrichment Conferences, Prayer Walking Practicum, Divorce Recovery Group, Singles Ministry, GriefShare, along with various other ministries and outreaches to the community have been a part of Faith Bible Fellowship.

At the time of this writing in 2001, there is a present membership of 30. Brother J. R. Crow continues as pastor.

11 Baptisms, 8 Other Admissions, 1 death, 0 Other Dismissions

Pastors and their tenure of service:

J. R. Crow	1994 – Present
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FLORA FIRST SOUTHERN BAPTIST 1991

The first meeting of the First Southern Baptist Church, Flora, IL took place on October 20, 1991 at the Solid Rock. They divided into three groups for Sunday School and temporarily filled the positions for Moderator, Clerk, Treasurer, Trustees, Sunday School Director, and President. It was voted that the name would be "First Southern Baptist Church" of Flora Illinois. Mr. Henry Linger brought the message. There were 65 people present, representing 29 families.

The charter members are listed as follows: Charlotte McKnight, Gerald McKnight, Wayne McKnight, Vickie McKnight, Leslie McKnight, Bessie Berry, William Berry, Jean Engelmeier, Harvey Engelmeier, Ruth Guinn, Keith Griggs, Cynthia Griggs, Roberta Hosselton, Lindy Hosselton, Melissa Gharst, Pat Brandon, Sam Brandon, Adrian Holman, Angela Holman, Rodney Holman, Leah Forth, Ruby Overby, Joe Hosselton, Barbara Parks, Ron Parks, Leona Hackney, Joel Hackney, Larry Hackney, Mary King, Angela King, Karla King Dennis, Genell Farmer, Fay Eddings, Lois Eastin, Kenneth Eastin, Sr., Matilda Payne, Lolamae Mojonnier, Carroll Mojonnier, Peggy Rinehart, Jacque Rinehart, Larry Rinehart, Michele Galbraith, Gregory Galbraith, Dorothy Englemeier, Mildred Cook, Jason L. Cook, Wilma Williams, Phyllis Kincaid, Elizabeth Denning, Emily Denning, Cindy Denning, David Denning, Della Deain, Robert Deain, Alberta Poe, Ivan Poe, Amy Deain, Deborah Kincaid, Charles Upton, Pearl Upton, Lottie Webb, Clifton Webb, Joey Rinehart, Lizbeth Mills Williams, Edward Whitt, Donna Whitt, Arnie Whitt, Cindi Young, Glen Young, Karen Whitehead, Gary Whitehead, Berdella McGrew, Donald Hale, Kathy Hale, Tony Whitehead, Wanda Whitehead, Kristal Engelmeier, Brandii Engelmeier, Casey Eastin, Debra Eastin, Lora Lynn Eastin, Teresa Griffith, J. D. Griffith, Alice McKenzie, Paul McKenzie, Kenneth Wayne Eastin Jr., Carol Ball, Lloyd Ball, Cheryl Eastin, David Burt, Sue Ellen Burt, Jennifer Burt, Lindsey Burt.

Beginning October 27, 1991, services were held at the Flora Opportunity Center. On November 24, 1991, the Constitution and By-Laws were unanimously adopted, and they were constituted as a church. On December 11, 1991, six deacons were elected, all of whom were former deacons of the Oak Street Baptist Church. They voted to petition for membership into the Kaskaskia Baptist Association. Bro. Bill Weedman was called as interim pastor. (He served until July 5, 1992.) A Constitution Service was held on December 15, 1991, and 58 charter members joined that day for a total charter membership of 97 and membership of 102.

The first baptism service was held at the Nazarene Church building on Feb. 16, 1992. A Vacation Bible School was held July 26 – 31, 1992. There were four classes and an average attendance of sixty children. The church was accepted into the Kaskaskia Baptist Association in October, 1992. Bro. Harmon Mills became the interim pastor on October 4, 1992. The church was accepted into the Illinois Baptist State Association on November 4, 1992. Mr. & Mrs. Wm Berry, Mr. & Mrs. Lindy Hosselton, and Kenneth Eastin were sent as messengers with Mr. & Mrs. Ron King and Bro. Harmon Mills also attending.

In July of 1993, Bro. James Holesapple became pastor. On July 10, 1994, the new worship and educational complex was dedicated as the congregation moved into the sanctuary of the 9,132 sq. ft structure. Bill Weedman, director of the Illinois Baptist State Association Missions Division and twice interim pastor of the church, said the building should be dedicated to three purposes: the worship of God, fellowship in the name of God, and Christian service. Flora Mayor, Louis Woods, brought greetings and Kaskaskia Baptist Association DOM, Harmon Mills prayed the dedication prayer.

In October of 1996, Bro. William Thompson came as pastor. Bro. Bert Ellis was called as pastor in April of 1999, and he is our current pastor. Current membership is 152.

26 baptisms, 161 other admissions, 11 deaths, 12 other dismissions.

Pastors and their tenure of service:

Bill Weedman (interim)	Dec. 1991- July 1992
Harmon Mills (interim)	Oct. 1992 – July 1993
James Holesapple	July 1993 – 1994
William Thompson	Oct. 1996 – 1997
Bert Ellis	April 1999 – Present

GLENRIDGE BAPTIST CHURCH 1948

As far back as 1912, we believe we had a mission which was held by a Mr. G. M. Clemente, whose death occurred in Centralia. Mr. Clemente was owner of the Glenridge Mercantile Co., where the Paskestch Tavern now stands. The minister in charge of this mission is not known.

Then in 1916, a Glenridge schoolteacher, namely Tinoe Murphy, held a Sunday School mission, and there were ministers from all the churches of Centralia who helped with these services. The churches were very generous in furnishing literature for the mission work.

There wasn't any further mission work to our knowledge until 1934, when a Rev. G. O. Foulon, from Greenville, Illinois, held services in the home of Mrs. Lucy Ferrari. There was some mission work done by a Sandoval Mission during these years, but that information was not found.

Again, a mission was started in 1937 when efforts were made by Rev. Forrest Weems and Rev. Leo Belcher. Services were held in the home of Mrs. Alice Davis. There were several converted at this time, one a member of our present church, Mrs. Elva Simokaitis. Still the work was short lived.

In 1945, the Robertson family moved to Glenridge. Mrs. Lometta Robertson saw the great need for a Baptist witness in Glenridge, and through prayer, visitation, and help from Central City Baptist Church, services were again revived in Glenridge. Rev. Harry L. Garrett, pastor of Central City Baptist Church, Rev. Robert Scruton, and Rev. Byron Bruce conducted services in the school building. Then on March 14, 1948, under the leadership of Associational Missionary, George M. Wright, the Glenridge Baptist Church was organized with ten women and one boy as charter members: Mrs. Leslie (Lometta) Robertson, Mrs. Lois McClelland, Mrs. Leslie (Lenora) Hawkins, Mrs. Wanda McClelland, Mrs. Alice Childers, Mrs. Helen Ugls, Mrs. Dorothy Johnston, Mrs. Gertrude Noller, Mrs. Ruth Bryant, and Mr. Billy Robertson.

Rev. James Carr of Mt. Vernon was the first pastor, and this was his first church. Services were conducted in the school building for 16 months. He designed the church building, and ground was purchased. On August 22, 1948, ground breaking ceremonies were held. In July, 1949, the auditorium was completed at a cost of \$12,500.00, and the church building was dedicated on July 17, 1949. By October, 1951 the debt for the church building was paid.

In the first budget drawn up, 5% went to Kaskaskia Mission, 5% to the Cooperative Program, and 2% to the Carmi Childrens Home. Missions were always paid before the bills were.

In May of 1951, the church voted to start a Mission in Sandoval, IL, which became an organized church.

Bro. Carr stayed until May of 1953. In July of 1953 the church called Bro. James Lucas as pastor. In October of 1955, the church called Bro. Raymond Atwood as pastor. Under his leadership, the educational building

was started. He left in September of 1956. Bro. James Carter came in March of 1957 and pastored for four years. Bro. Fred Tippit came to the church in 1961. He left for Arizona in 1963 to continue his studies and pastor there. Other pastors included Charles Bryan who pastored until April of 1966, Denny Crowell, who pastored from August of 1966 until September of 1970, and Richard Dillinger, who pastored from January of 1971 until November of 1975. Bro. Tippit returned in February of 1976 and stayed until November of 1982. Bro. Tim Beard became pastor in July of 1983 and left in November of 1986. During these years a bus ministry was started which still continues to operate. In January of 1987, Bro. Roger Lipe was called to be pastor. He was the son of a Southern Baptist pastor, Paul Lipe, and he had been saved at Glenridge Baptist Church in September of 1967. Dale Bennett, Justin Hill and Chester Morgan also served as pastor as the years proceeded.

357 baptisms, 142 other additions, 44 deaths, 170 other dismissions

Pastors and their tenure of service:

James H. Carr	1948 - May 1952
James H. Lucas	July 1953 - 1955
Ray Atwood	Oct. 1955 - 1956
James L. Carter	Mar. 1957 - 1961
George Tippit	1961 – 1962
Charles Ray Bryan	1965
Denny Crowell	Aug. 1966 - Sept. 1970
Richard Dillender	Jan. 1971 - Nov. 1975
G. Fred Tippitt	Feb. 1976 - Nov. 1982
Timothy Beard	July 1983 - Nov. 1986
Roger Lipe	Jan. 1987 - 1990
Dale Bennett	1992 - 1994
Justin Hill	1996 - 1997
Chester Morgan	1998 – 2000

MARSHALL CREEK BAPTIST CHURCH 1838

In 1834, John Wright came on a visit from St. Claire County to this neighborhood, known as Fredonia Prairie, six miles north of Odin, expressing a desire that a Baptist meeting be held in this vicinity. Although not religious, Morgan Nichols and wife, Lucinda, finally consented to open their little log house for the purpose of effecting the organization. A meeting of two weeks resulted; and hence, Marshall Creek was "organized by Dr. W. F. Boyakin and Nathan Arnett on Saturday before the second Lord's day in July, 1838, at 11:00 a.m." The constituent members were converted and baptized by Dr. Boyakin. They were: Father Wright and wife, John Wright and wife, Morgan Nichols and wife, Robert Nichols and wife, Father Mann and wife, James Chance and wife and son.

A history written by H. D. Chance reflects that meetings began in the Summer of 1837 by Elder Boyakin, at Morgan Nichol's home (where it is also noted that the spelling of Marshal became Marshall). A "Success Meeting" made some 35 conversions! Meetings were held in the Nichol's home for some months, then moved to a small church located where the present church is located. The burning down of the log school house compelled them to meet from house to house for some months.

It has been the custom of the church members to camp near the church in log huts built for that purpose when it entertained the Association. The Association met with Marshall Creek seven times from 1848 to 1899.

After the first building burned, a large log house was built just north, for use as church and district school. The present building was built in 1870, at the cost of \$1400, with dedication in 1871. Baptist Sabbath School was organized in 1871, with Bro. James Talbert as Superintendent, meeting every Sunday at 9:00 a. m.

A great revival in 1877, conducted by Elder G. G. Dougherty, brought 24 additions in the meeting of two weeks. There was a "Spontaneous Revival" in January 1880 with Elders J. C. Carter and J. G. Lemon preaching. Another revival in December 1880 was conducted by Elder D. C. Walker. This later meeting sprang out of a Sunday School Convention conducted by H. R. Chissold, a layman from Chicago.

Motion was made and seconded on May 27, 1912, to "put a solid foundation down and rebuild from the ground up." Dedication services were held "the fifth Sunday in August, 1913." BYPU was organized on September 12, 1925, with Bro. Talbert as President. In later years, BYPU became a family affair and was also known as BTU and CTU.

The depression was especially hard for the church, but pastors assisted and were often paid with potatoes, chickens, eggs, garden vegetables, and whatever! Bro. Otis Atchison once commented he never knew what he would find when he went out and got in his car to go home! Another pastor left the church before his wages were paid up, but little by little he was paid.

The Marshall Creek Ladies Aid was organized. They quilted quilts and made and sold candy and jelly in Salem. Once they made aprons and sent them to church members with a note asking that the recipient measure her waist and give the church one penny for each inch! Also, egg money was carefully tithed and given. The men of the church planted "God's Acres" in Spring and harvested it when the time came and dedicated it to the Lord.

Old kerosene lamps were put away in 1949 when the rural electric lines came through the area and the church received electricity.

The cemetery behind the church was maintained by an Annual Ice Cream Social. The social was an enjoyable time of love and goodwill between the church and neighbors and friends.

In 1956-57, the basement and classrooms on the north side were added. On October 28, 1962, a note burning service was held. After prayer and devotions, Bro. Laurn Carter, Treasurer of the Building Fund, touched a match to the notes which were soon ashes.

(This history is a combination of an excerpt from Derr's Septuagesimal History of the Centralia Baptist Association, 1840-1909, edited by Elder Herbert Derr, and a history written by H. D. Chance. A special "Thank You" to Vida Weems and Dwight Petrea for providing more recent history. "Thank you" to Nancy Dennis for the picture.

575 baptisms, 179 other additions, 159 deaths, 382 other dismissions

Pastors and their tenure of service:

W. F. Boyakin	1838 - 1842	F. Woodhull	1914
M. Bailey	1843	J. R. Kelley	1915 - 1916
George Stacy	1845 - 1847	F. A. DeMoulin	1918 - 1919
William Steele	1848 - 1849	J. L. Jordan	1920
Joseph Huey	1848	Lee Lawler	1921 - 1925
A. J. McClelland	1862	W. B. Rollinson	1927
J. A. Dale	1865	Edwin Settle	1929 - 1932
J. R. Ford	1871	Sydney L. Speer	1933 - 1935
John C. Carter	?	Esta Elam	1936
J. M. Benett	?	Otis Atchison	1937 - 1945
Isaac A. Dale	1874	A. P. Haney	1946 - 1948
S. W. Dickerson	?	Howard Taylor	1950
J. P. Hanks	1878	Clarence Ehrat	1952 - 1957
W. R. Andereck	1879 - 1880	A. P. Haney	1959 - 1961
J. W. Hough	1881	Glen Hampleman	1962 - 1963
J. M. Billingsley	1882 - 1883	Oral A. Grigg	1964
J. R. Keele	1884 - 1898	Forrest Weems	1965 - 1972
R. G. Echols	1889	E. Dale Kemp	1973
J. H. Jones	1890 - 1899	Forrest Weems	1974
R. J. Kelley	1901	Everett Ritter	1975 - 1976
O. A. Barnwell	1902	Forrest Weems	1977
O. A. Barnwell	1904	Ferdie Schimpf	1978 - 1980
J. H. Jones	1906	Gene Gordon	1981
L. N. Cozad	1907	Kent Robinson	1984 - 1985
C. E. Hunt	1908	Rodger G. Driggs	1986 - 1987
J. H. Allen	1909	David Hitchcock	1989
L. M. Middleton	1911 - 1912	Robert Adcock	1990 - Present
George Jimmerson	1913		

MULBERRY GROVE FIRST BAPTIST CHURCH 1901

In the summer of 1901, Rev. B. F. Rodman, a missionary from DuQuoin, Illinois, held a revival in Hudson Park under an arbor which had been built. There were seven conversions at this revival. Rev. Rodman was a Baptist minister, and since there was no Baptist Church in Mulberry Grove, he recommended that they organize one. On October 20, 1901, the following brothers and sisters banded themselves together by covenant to worship God as a church. From Mt. Zion Church: Mrs. Bertha McKean, James D. Brown, Mary J. Brown, John D. Barthlow, Martha J. Barlow, J. H. Hudson, Wm. Sproul, J. W. Jordan, Mrs. M. A. Kilby, Eliza Largent, Alice Redonbo. From Liberty Church: S. D. Roberts. From Bethany Church, Virginia: Mrs. Dora Roberts. From Pleasant Mound Church: Mary Wigg, Julia Wigg. From Fee Fee Baptist Church, Missouri: Julia Kilby. Elder W. E. Wise was moderator. Bro. Rodman moved to name the church "Mulberry Grove Baptist Church:". Pendleton's Church Manuel was adopted. W. E. Wise elected first pastor. The first church clerk was Bertha McKean.

As there was no church building in which to meet, they had to find some vacant building to use for their services. The building that they acquired was the second story of the building that Mr. Pillow's store now occupies. At the time there was a hardware store downstairs with a bell hanging directly over the door to summon the people to the Baptist Church upstairs. The members of the church hired a pastor, but as they couldn't afford to pay him very much, they had services only once a month. This was very inconvenient, so later on they started having services twice a month. This was still very infrequent, but they couldn't afford any more because they were trying to save money to build a new building someday.

On November 16, 1901, an organ was purchased for \$45.

The first deacons were ordained on the third Sunday in January, 1902.

On June 15, 1902, the church joined the Centralia Association.

On October 18, 1902, the church received \$25.00 pastoral support from the Baptist General Association.

The first money sent to State Missions was \$6.25 on January 28, 1903.

The first trustees were elected May 28, 1903.

The first money sent to Foreign Missions was \$1.08 on June 1, 1903.

In 1906, Rev. V. Colbert came as pastor, and he encouraged the building of a new house. So the members started building the church that the Baptist Church still occupies. They had quilting parties, ice cream socials and other sources of raising money for the building. They finally got it built. The first revival was in October of 1906, and it was held in a tent.

The first service in the new church was held March 29, 1907, and it was formally dedicated on the fifth Sunday of June, 1907.

The first member lost by death was Asa W. Peach, June 15, 1907.

"Resolved, that the Mulberry Grove Baptist Church will not receive alien immersion." July 27, 1907.

It was voted in Aug. 1907 to help start a mission in Smithboro.

On Jan. 23, 1909, they voted to unite with Southern Illinois Baptist State Association.

By Feb. 1909, there were 25 members, and it was voted at that time to send one cent per member to Syrian missions. At almost every business meeting it was voted to send money to missions somewhere. They have had a revival every year since the church was organized, and there has never been a time that they had to stop holding services because of lack of members..

The present building was built and occupied in 1952. A dedication service was held in 1952 at which time an offering was taken and \$2,560.00 was received, \$100.00 of which was given by a soldier who had been saved in the morning service that same day.

676 baptisms, 408 other additions, 177 deaths, 457 other dismissions

Pastors and their tenure of service:

W. E. Wise	1901	S. L. Speer	1933 - 1936
V. Colbert	1902 - 1903	Ross Davidson	1937 - 1942
W. E. Wise	1904	Geo. Hudson	1943 - 1945
V. Colbert	1907	F. A. DeMoulin	1946 - 1948
W. R. Slosman	1908	James Merriman	1949 - 1951
W. A. Goodie	1910	Orville Robertson	1952 - 1954
B. F. Burnett	1911 - 1912	Wm. G. Roberson	1955 - 1956
J. E. Virden	1913 - 1915	Ken Blankenship	1957 - 1960
O. R. Nelson	1917	Louis S. Thiele	1961 - 1962
F. A. DeMoulin	1919	Bill E. Hamrick	1963
W. E. Wise	1920 - 1922	G. B. Leathers	1965
Eld Waters	1923	Louis Thiele	1967 - 1970
Russell Wallace	1924	Eddie Miller	1980 - 1985
G. O. Foulon	1925	Jerry Gosell	1986 - 1988
A. C. Brown	1926	Leonard Castleman	1990 - 1995
H. C. Mitchell	1928	Garry Loeffler	1996 - Present
Wm. S. Hill	1930 - 1932		

NEW HARMONY BAPTIST CHURCH 1916

The New Harmony Baptist Church has been serving the Lord since 1915, but it has not always been known by that name. The church actually started in 1915 as a Sunday School for the children in the northeast corner of Centralia. Adults who began to attend soon saw the need for a church. They met in the Gibson Grade School Building and were called the Second Baptist Church of Centralia.

On September 23, 1916, a council of visiting brethren was called to compose a council of ordained men to help organize a church. After reading of scripture and prayer by Bro. Joe Verden, Elder J. W. Hornbeck was chosen as moderator, and Elder G. W. Syfert was chosen as clerk. After reading the letters, the clerk read the "Articles of Faith" and "Church Covenant" as set forth in Pendleton's Church Manual. The church was duly organized.

The names of the council to organize the Second Baptist Church are as follows: Elder J. W. Hornbeck, moderator; Elder G. W. Syfert, clerk, Elder M. E. Powley, J. E. Verden, E. M. Beal, A. L. Smith, and Deacon T. F. Harley. They charter members were: B. R. Keele, Anna Keele, Elsie Bond, George Carter, Lilly Carter, Louie Widerman, Jemie Morrison, Merrie Morreson, and Blanche Morreson.

In 1917, the Second Baptist Church of Centralia voted to apply to the Kaskaskia Baptist Association for admittance. A letter was written and messengers sent and a letter was also sent to the state association.

In May of 1918, the church bought a brick building on the corner of Vine and North Elm Street, and the church voted on June 18, 1918 to change the name to Elm Street Baptist. A little over two years later, the church sold that building and purchased two lots on the corner of North Poplar and Rasback, its current location. The same year, 1920, there was a WMS and a BYPU started. A few years later, they started supporting the Baptist Orphanage (now the Carmi Children's Home).

One more change came the following year, 1921, when a lady member of the church who was from New Harmony, Indiana said that if they would change the name to New Harmony Baptist Church, she would buy a new piano for the church. They did.

The church was dedicated on the fifth Sunday of September in 1928.

Over the years there have been many ups and downs, but the work has continued. Although New Harmony is not very large today, it has had a real impact on the Lord's work in Centralia and the surrounding area. In 1957, they became the mother church of a new work on the west side of Centralia known as Eternity Baptist Church, which has since grown to be one our Association's stronger churches. The lives of many souls are intertwined with the New Harmony Baptist Church.

753 baptisms, 316 other additions, 110 deaths, 502 other dismissions

Pastors and their tenure of service:

J. W. Hornbeck	1916	O. P. Etheridge	1943 - 1944
J. E. Virden	1917 - 1918	Arthur Smith	1944 - 1945
J. W. Hornbeck	1919	Truman A. Barrow	1945 - 1946
M. E. Powley	1919	R. W. Pruitt	1947
G. W. Syfert	1920 - 1921	Harmon L. Wheeler	1947 - 1950
J. E. Virden	1922 - 1923	Clifford A. Noe	1951
L. H. Moore	1924	Marvin Elam	1952 - 1953
Walter F. Cox	1924 - 1925	Howard E. Williams	1954 - 1955
Charley E. Hunt	1926 - 1928	Robert Tucker	1956 - 1957
H. A. Myers	1928 - 1932	Otis Simmons	1958 - 1961
Willie A. Gray	1932 - 1933	Kenneth Blankenship	1961 - 1964
Frank Altom	1934 - 1935	R. Cecil Fuson	1965 - 1980
H. A. Myers	1935	Charles T. Duncan	1980 - 1986
_____ Anderson	1935 - 1936	Tim Beard	1988 - 1989
A. Hagler	1936 - 1937	James L. Robbins	1991 - 1993
H. B. Stolz	1938 - 1939	Alton Shedd	1994
J. C. Greer	1939 - 1940	Leland Redfern	1996 - Present
Sollie S. Sprague	1940 - 1942		
Sollie S. Sprague	1940 - 1943		

NEW HOPE BAPTIST CHURCH 1966

On Saturday, October 4, 1986, seven men met at Niemerg's Restaurant in Effingham to pray and discuss the birthing of a new work in their city. After much discussion, it was decided New Hope Church would begin meeting on the first Sunday on November. From the beginning, the purpose has been to bring glory and honor to Jesus, and His will was sought in prayer collectively every time the founding families met as well as in the private prayer times of those first attendees. The desire and purpose was repeatedly stated to bring glory to Jesus, not to New Hope. There was not a doubt we were moving in the Lord's will. There were questions as to style, direction, and ministry focus, but never any doubt about the Lord's leading throughout the whole process.

New Hope's biblical base is Jeremiah 29:11, "For I know the plans I have for you," declares the Lord, "plans to prosper you and not harm you, plans to give you hope and a future." The families of the "Core Group" (members of founding group) were Mr. & Mrs. Roy Feldkamp, Mr. & Mrs. Joe Harlow, Mr. & Mrs. Robert Lowrance, Mr. & Mrs. R. Scott Lowrance, Mr. & Mrs. Don Oyer, Mr. & Mrs. Kevin Stewart, Mr. & Mrs. Kenny Hamilton, Mr. & Mrs. Bernie Hamilton, Mr. & Mrs. Larry Peddycoart, Mr. & Mrs. Dave Price, Mr. & Mrs. Mick Cummings, and Rev. & Mrs. Doug Phillips.

The first worship celebration was held on November 2, 1986 at the YMCA, 1208 N. Wenthe, Effingham. There were 70+ in attendance. Ted Rhodes brought the first message entitled, "Where is this church going?" New Hope met at the YMCA from November, 1986 until October, 1991, when the church built a new building a 2210 N. Raney, Effingham.

New Hope's mission statement is "Strengthening families by reaching the next generation for Christ." This outreach mindset is a driving force in the work of the church which has several cutting-edge ministries to introduce people to Christ as personal Savior and Lord. Team ministry is the heartbeat of all New Hope does. The desired result of the team ministry model is for each person to have one ministry they have a passion for and do with excellence. Teams are developed for each special event, project, or ministry New Hope provides. This strategy greatly reduces ministry burn-out while adding dimension and strength to the ministry. With the strength of teams, New Hope's ministries are able to provide a wide range of outreach events to the community and surrounding areas.

Some of the ministries include:

Sunday School classes are offered through all age groups including topical adult electives.

The goal of the **Children's Ministries** is to provide foundation of faith on which children can build their lives. Children's Church is offered, and there are periodic outreach events including parties and service projects. It is the goal of the children's ministry department to teach children about the spiritual gifts and how they can use them in their life – no matter what their age.

Club 56 is for fifth and sixth graders going through a transition from thinking of the Bible as a book of stories to a source of lifetime guidance. Five times a year Club 56 uses the 180 Degree facility for an outreach with peer led drama, music and a lesson from an adult which is applicable to where they are in life. In addition, there are monthly class events which are supervised by the Club 56 team.

S.U.R.G.E. is Serving Under a Real God Everyday is for 7th and 8th graders who participate in Sunday School class, outreach events and conferences this high-energy group takes in.

R.E.A.L.I.T.Y. is Real Encounters Altering Lives In Today's Youth is for Sr. High kids and focuses on spiritual growth and learning how to share Jesus effectively with peers.

180 Degrees is a Youth Program. In 1998 New Hope applied for and received an affiliation from 180 Degrees in Tulsa, Oklahoma. Services are currently held in the former "Stix BBQ" in Effingham. This outreach ministry has resulted in the salvation of many young people and the development of area young people in being worship leaders, peer altar counselors, and workers at each 180 service.

Gen X is Bible studies, small groups and outreach activities designed to meet the needs of the next generation of leaders. This ministry is adult led but member driven to reach this often misunderstood generation with the hope of Jesus Christ.

O.A.S.I.S. Older Adults Still In Service is a ministry for those 65 and older and provides a weekly small group Bible study and ministry opportunities, and social activities which challenge older adults to remain active and involved in ministries.

Ministering Arts – Through the use of contemporary praise and worship, the congregation is ushered

into the presence of the Lord each week. Dramas are used on a regular basis to challenge the congregation .

Care Ministry – From parking lot attendants to cookie deliverers, this group ministers to the visitors of New Hope.

Singles In Ministry – is for those 25-50, and they meet for weekly Bible study and social activities throughout the year.

Mission Teams – Short term mission trips are offered which include work in children’s ministry, construction and medical teams.

W.O.W. – Women of Worth is designed to meet the specific needs of women including Bible study, prayer and fellowship.

Men’s Ministry is a source of fellowship activities and accountability groups to encourage men to be godly in all areas of life.

Sonfest is a community outreach concert held on the church grounds and have included various recording artists.

138 Baptisms, 127 Other Admissions, 6 Deaths, 59 Other Dismissions

Pastors and their tenure of service:

Ted Rhodes	First interim pastor
Ron Myers	Dec. 1987 – June 1988
Steve Lunsford	Dec. 1988 – Sept 1992 (First full-time pastor)
Vernon Dodson	Interim pastor
Van W. Brooks	1994 – Present

ODIN FIRST BAPTIST CHURCH 1911

The first Baptist work of record in Odin was in 1865 when a group of thirteen, meeting in Tipton Hall, constituted a Baptist church. Because of the crossing of two major railroad lines, Odin had grown during the Civil War to be the largest city in Marion County. Rev. W. T. Green was the first pastor. The church purchased a meeting hall, but later lost it due to inability to pay it off. There were five more pastors as the church continued until 1877 when it disbanded. There was no Baptist church in Odin again until 1911.

On January 19, 1911, at the request of local people, elders and deacons of nearby churches met for the purpose of organizing a Baptist church. Dr. W. P. Throgmorton of Marion and B. T. Rodman of DuQuoin, two notable men in Baptist history, were present. Elders and deacons from Patoka, Friendship, Fairman, Kinmundy, Salem, Sailor Springs, as well as A. C. Kelly of the Orphans Home were present to help in the birthing of the church.

At the meeting, a letter from First Baptist Church of Sandoval was read stating that at a business meeting in December of 1910 they had voted to dismiss all members in good standing who desired to enter into the organization of a Baptist church in Odin. The names of sixteen people were read, these becoming the charter members: Mr. and Mrs. Sherman Uhls, Mr. and Mrs. John Link, Mr. and Mrs. Philip Sandy, Mr. and Mrs. George Spears, Mr. and Mrs. Harry Whitley, Mr. and Mrs. William Hall, Mr. J. P. Davis, Mrs. S. A. Nichols, Mrs. Watson, and Mrs. Ida Chappel.

In 1912, the church joined the Kaskaskia Baptist Association. Without a building of their own, the members met for one year in the Odin Protestant Methodist Church, and then for two years in the Presbyterian Church building. They then purchased a house west of the school and met there for nine years. One of the members, Mrs. Ira Meredith, wrote to the W. A. Prescotts of Fairport, New York about purchasing the property where the church now stands. They were Baptist folks who said that they would give the property to build a church if the congregation would pay the taxes owed, about \$300, which they gladly did pay.

Work began on the basement of the new building in 1922, and they began holding services in the basement in 1923. The construction of the rest of the building didn't come as quickly as they had hoped, and they would end up meeting in the basement for the next 25 years. Finally, in 1948, they were able to build the rest of the building while Bro. Forrest Weems was the pastor. In the 1960's, the church added an education wing with fellowship hall in the basement and two floors of education space with a baptistry. The church later got very involved in bus ministry and built a bus barn on the property in the mid 70's. In the year 2000, the church had undergone a major face life with new siding, new roof, and the addition of an elevator.

Over the years, the church, like most, has gone up and down in size. There has been some mighty revivals as well as some low times. Yet the church remains strong and healthy. Over the years, they have sent out six men to the Gospel ministry: Rev. Thomas Spears, Rev. Irvin Smith (pastor at Bethel for over 40 years), Rev. Kent Robinson, Rev. Tim Beard, Rev. Roger Lipe, and Rev. Mike Fogerson. The church is justifiably proud of these men of God.

It is ironic that in 1911 the Kinmundy Baptist Church sent a representative to help start the church in Odin. The Kinmundy church later closed; however, in the 1980's, Odin became the sponsor for a new church work to begin in Kinmundy.

Although Odin First Baptist has not become a mega church, its light still shines brightly and it continues to be a strong steady while it serves Christ in Odin. There have been 28 men who have served as pastor since the church began in 1911. Rev. Mike Stallard is the current pastor.

612 baptisms, 378 other additions, 131 deaths, 413 other dismissions

Pastors and their tenure of service:

First Odin Baptist Church

W. T. Green	1865
J. H. Madden	
H. M. Dean	
_____ Rasson	
_____ Groat	
_____ Walker	

Pastors and their tenure of service:

B.F. Burnett	1911	Otis Atchison	1939
W. T. Nix	1912 - 1913	Walter Miller	1940 - 1941
E. M. Beal	1914 - 1916	J. A. Ward	1943 - 1944
Ira J. Smith	1917	Forrest Weems	1945 - 1954
C. C. Mitchell	1918	Walter G. McGuire	1955 - 1956
Walter Cox	1919	Everett Ritter	1957 - 1963
G. W. Syfert	1920	Danny Freese	1965 - 1966
C. A. Brown	1922	Norris Price	1967 - 1970
Charles Bersche	1923	Keith Dunn	1971 - 1974
J. W. Hornbeck	1924	M. J. Schwegler	1976 - 1977
J. P. Richardson	1926	Robert Gossage	1978
H. E. Lockard	1927	Larry Shelton	1980 - 1987
G. O. Foulon	1929	Charles Kretzer	1989 - 1991
G. O. Foulon	1933 - 1934	Mike Stallard	1992 - Present
J. C. Greer	1935 - 1937		

FIRST BAPTIST CHURCH, PATOKA 1892

First Church

July, 1867: J. E. Caroline, W. R. and J. M. Settle, J. Nichols, W. P. Harrison, Lucy Davis, Martha Newman, Thomas and Elizabeth Adams and Catherine Matheny assembled at the Cumberland Presbyterian (C. P.) Church building, and formed the Patoka Baptist Church. Elder I. A. Dale and Thomas Dale acted as presbytery. I. A. Dale was the first pastor. There are no membership records from 1867 to 1886. After being organized, the Patoka Baptist congregation did not have a church. They met for a time in the Cumberland Presbyterian building, how long, we do not know. Other church groups also shared the building until such time as they could build. The Village of Patoka was laid out July 4, 1854. After a time, Patoka Baptist began holding services in the Wisner School, two miles south of Patoka in Carrigan Township, and one-half mile east of Union Church.

The Baptist Association records first mention Patoka in 1867, organized with eleven members. In 1879, Patoka reports some additions, no pastor, have Sunday School and prayer meeting in the country. A FIRST! In 1880, Associational records report Patoka has 49 members. In 1885, Church in good spiritual condition with preaching a fourth of the time, Sunday School Summer and Winter. In 1886, Patoka Church had 72 members.

A new problem has surfaced! A new law stating roads are to be built on section and county lines. This puts Union Church and Wisner School one-fourth mile north of the road, out in the middle of a field, with only farm roads for access.

First evening services were mentioned in September, 1886. However, the following month there were no evening services due to the pastor's illness. Bro. Andrew Peddicord and Daniel Sparling were chosen as deacons in Nov. 1887. Bro. Hay accepted the pastorate, beginning February, 1891 for \$1.00 plus railfare.

The first note concerning the building of a new church appears in the minutes of June, 1891. H. L. Davis, James Hawkins, Joseph Yardley, Samuel Britt and William Belcher were appointed to select ground on which to build. In September, 1891, motion was made to build in the center of membership, or as near as could be found. In October, 1891, motion was reconsidered and membership voted to stay in the school until a building could be built in Patoka. Also, a decision had to be made as to who would build fires and tend to the school building. One of Mrs. Abbots boys will do this chore.

The last recorded minutes of the Patoka Church in the Wisner Schoolhouse reads as follows (spelling and wording exactly as it appears): "Patoka Baptist Church met regular Sassen on Saturday before second Sunday in November (1893). After preochin' by the paster church bisness' taken up minits red and received after debatin the paster issue for a while moshen to adjourn. Rev. B. Keele Moderator, Joseph Yardley Church Clerk"

(We do not have any record stating what happened to this first church.)

113 baptisms, 67 other additions, 16 deaths, 139 other dismissions.

Pastors and their tenure of service.

I. A. Dale	1869	D. C. Walker	1881
J. M. Billingsly	1871	Wm. Richardson	1883-1885
I. A. Dale	1872	J. T. Malcolm	1886-1887
J. M. Billingsly	1873-1874	Wm. Richardson	1889
W. R. Andereck	1875	W. W. Hay	1891
J. C. Carter	1878	E. M. Beal	1892
W. R. Andereck	1880		

Second Church

First Baptist Church of Patoka was organized on March 10, 1892 with the following charter members: W. H. Goldsborough, Elizabeth B. Goldsborough, James Tolbert, N .C. Tolbert, Ruth Devillers, Eliza Armstrong, Mary Nichols, Kizie Black and Susan Carter.

J. H. Jones was elected as pastor and W. H. Goldsborough as clerk. It is not known where the congregation met from March 10 to September 23, 1892. These meetings could have been in the homes of some of the members.

It is known that the church decided immediately to build. With the efforts of the membership and help from friends, the new meeting house was completed, and the first meeting was held on September 23, 1892. The building was dedicated on April 30, 1893. The cost of the new building was \$1685.

Derr's History of the Centralia Baptist Association of Illinois made this observation about the new Baptist church. "Patoka has a beautiful worship place". A great revival under the direction of Pastor Cyrus L. Butler in 1908 resulted in about 70 additions to the church. The field is extensive, and the members are laboring in unison with their pastor to make it the best.

The Building Committee was authorized on January 3, 1925 to finish remodeling the church, including a baptistry. Pastor was Bro. W. F. Cox. During the remodeling, worship was to be held at the American Legion Hall. By March 14, 1925, \$2000 had been collected to pay for remodeling. P. J. Mojonnier, Mrs. William Rogier, and Mrs. Berthoux were appointed as a committee to raise an additionally needed \$300. The treasurer reported on May 7, 1925 that \$2318.29 had been collected with a small surplus remaining after bills are paid. The remodeling and addition were dedicated on May 31, 1925.

The Patoka Baptist Church grew by letters and baptisms in the late 1930's as a result of the discovery of oil in the area. In 1938, the ladies met to organize the church's first Women's Missionary Society and from it came a Sunbeams Band created from the Primary and Junior Classes. Their teacher was Rose Mojonnier. All the children loved her manner of teaching and years later still called her "Miss Rose". By August 8, 1940, they began collecting offerings and the church now had song books, at a cost of \$425.00 + tax & freight.

With new members coming from other areas and states, the church continued to prosper into the 1950's.

In 1944, the church purchased a four room house on North Railroad Street as a home for the pastor. Pastor and Mrs. Charles McHaney were its first residents. Under the pastorate of Bro. George Jurens, ten classrooms, new heating, a kitchen, foyer, and interior were added in 1950. As time passed, a new organ and piano were purchased in 1969. At this time, Bro. J. C. Greer was pastor, and he took on the task of collecting our church history and put it into small book form. His efforts will be appreciated for many years to come.

The parsonage on Railroad Street was redecorated in 1974 for the new pastor, Brother Loren File and wife. The parsonage was sold to Mr. and Mrs. Brett Hawley in 1982. A new parsonage was purchased on South Spruce Street. Pastor Don Houdasheldt and wife were the first residents.

In 1979, a new fellowship hall was added to the west end of the church, and a few interior changes were made to utilize space. Jim Herrin and Brett Hawley were appointed to set up and serve on a Van Ministry. The van was purchased in Sept. 1983 at a cost of \$8500, and was to be used for transporting to Sunday services and church related activity trips.

A week long revival was held in October 1986, from the 20th-26th. A Homecoming Service was held that Sunday to round it all off. Past members George and John Davis had been asked to return home as the Revival Team. There were several former pastors present for the special day: Bro. Eugene Dodds, Bro. Dale Bennett, Br. Jim Flint, Bro. Loren File, and Bro. Jerry Hurley. A goal of 110 for Sunday School had been set and was exceeded by 29 persons. Eula Britt, Jake Davis, Dale Nattier, Bessie Barnes, and Carl Rogier were honored as members over 60 years. George Snider, an active deacon at the age of 93 was also honored at the afternoon service. An overwhelming forty-three members of his family were present for the occasion. Mr. Snider went on to live to 99 years and was still very active in the church.

The Patoka Baptist Church voted on April 24, 1988 to build a new church building. By March 19, 1989 the first activity, a fellowship dinner, was held in the new building at its new site on the corner of N. Railroad St. and Effingham, about a block south of the old parsonage. One week later, the first church service was held, Bro. Eugene Howie officiating.

There has been several opportunities to be involved in mission work through the years. Four persons have entered the Lord's ministry: Vivian Nattier, George Davis, Donald Davis, John Davis, and Jill McNicol has served as a summer missionary along with Barry Payne who traveled to Belize.

Ninety-one years of Vacation Bible School is quite an accomplishment. Women's Missionary Union has held a Mother Daughter Banquet for several years and has a reputation for having unique themes and unusual entertainment. There have been 23 recorded W.M.U. leaders with Jill McNicol having served the longest, 9 consecutive years.

With the arrival of the present pastor, David Rogers, a Team Kids program has started and is going well with an average of 30 regular attending children and ten workers each Wednesday evening. This has been a rather obvious reason for several salvations in this youth age group for the past year. There has also been a strong union of men and have started Promise Keepers Meeting on Sunday evenings.

The following history is taken from "Baptists in Marion County, Illinois, 1822-1892." Rev. William F. Boyakin wrote a colorful letter from his home in Blue Island, Kansas, "In 1836, we built a log school and a church, too. Here I taught school and preached once a month at four churches until 1838. In the Union Church, I was ordained to preach. At the very spot where Patoka is now located, I kneeled at an old oak stump in an oak grove and received my marching orders. This was March, 1836. In 1840, I organized the Vandalia Baptist Association. The first meeting was held in Union Church." (No written report of this meeting exists.)

(A special thank you to Bro. J. C. Greer, Mrs. Mae Nattier, and Mrs. Elvena Foltz for their research in writing this history.)

574 baptisms, 426 other additions, 163 deaths, 372 other dismissions

Pastors and their tenure of service:

J. H. Jones	1892	Eugene F Dodds	1943
A. L. Smith	1893 - 1894	Charles W. McHaney	1944 - 1947
John C. Carter	1894 - 1895	Rex Brown	1948
J. R. Kelley	1899 - 1902	George C. Jurrens	1949 - 1950
G. M. Clements	1903 - 1908	Wm. B. Mitchell	1951 - 1953
C. L. Butler	1909 - 1913	Sterline Kerr	1954 - 1955
J. R. Kelley	1914	S. M. Foulon	1956 - 1960
C. L. Butler	1916	E. E. Settle	1961 - 1964
H. Etter	1918 - 1921	Dale Bennett	1965 - 1966
A. J. Keller	1923	J. C. Greer	1968 - 1973
W. F. Cox	1924 - 1925	Loren File	1974 - 1976
Walter Miller	1926	James W. Flint	1977 - 1980
F. L. Karn	1927	Jerry Hurley	1981 - 1982
F. F. Hedges	1928 - 1920	Don Houdasheldt	1983 - 1987
A. C. Brown	1930 - 1933	Eugene Howie	1988 - 1989
Wm. H. Hay	1934 - 1935	William Fuson	1990
A. L. Smith	1936 - 1937	Norman B. Lockwood	1991 - 1993
J. L. Hill	1938 - 1939	Lowell Fogler	1994 - 1996
Walter Miller	1940 - 1941	David Rogers	1998 - Present

FIRST BAPTIST CHURCH POCAHONTAS 1873

“In the beginning, God...Since the founding of our nation and its movement westward, there has always been a need for God and His mighty works! This held true even for the little town of Amity (now known as Pocahontas). Not much time passed before this little village realized their need for God in the community. Meeting the needs of the people were churches of three faiths: Catholics, Methodists, and our interest, the Baptists.” - An excerpt from the “Centennial Program”, written by Rev. Robert E. Adcock, then pastor of Pocahontas and currently pastor of Marshall Creek, and Ms Vicki Cruse, for the Pocahontas Church celebration on August 31, 1975.

Perrine's History of Bond and Montgomery Counties, 1882, read as follows: “The United Baptist Church was organized on the 10th day of January, 1873, by Peter Long. The church formed from members of the Old Mount Nebo Church in Ripley Precinct. The first members were Albert Ray and wife, S. N. Jett, Agnes E. Jett, Mildred Wait, Mary Bridewater, Catherine Harvey and W. C. Harvey. Albert Ray and S. N. Jett were the first deacons, with W. C. Harvey being the first clerk. The Society worshipped at the houses of the members till the Spring of 1874. In that year a church fifty feet long and thirty feet wide was erected at the cost of \$1400. The building was dedicated in August 1874. The first trustees were Lee Wait, J. G. . Scott and S. N. Jett. The church belongs to the Apple Creek Association, over which Peter Long is the Moderator. A flourishing Sunday School is conducted in connection with the church, under the Superintendency of Lawrence Stevens.”

Although the town of Pocahontas was first called Amity, the post office was named Hickory Grove.

The “Centennial Program” also shares the following income for us to ponder on, considering today’s standards! The average offering before 1900 was \$.40 to \$.80 per week. The average offering in 1975 was \$179 per week. The original pastor’s salary was \$50 per year. In 1975 it was \$280 per month! In the early years, the pastor’s salary had to be paid by subscription and a tax of ten cents per month levied against each member. Many of the church’s expenses were paid by suppers and ice cream socials. Many times the offerings were in pennies. Because of this, the wages were low. For example, the janitor was paid one dollar a month. Other expenses included coal for heat, kerosene (coal oil) for the lamps, raising money to buy land and build, purchasing the bell (\$60), and a new organ (\$35).

The first person to be licensed in the Gospel Ministry by the Pocahontas Church was Bro. J. G. Scott, in the year 1875. On June 13, 1875, Bros. Cason, Jett, and Albert Ray, were the first deacons ordained by this church.

On September 8, 1882, the Pocahontas Baptist Church was received into Rehoboth Association of Baptists, reporting a membership of 36. The church clerk was Brother M. E. Bridgewater, who also served as a messenger.

The church joined the Centralia Baptist Association, now known as Kaskaskia Baptist Association, in 1903.

Early records indicate that there was much “unrest within the body”. The cause of this was attributed to the church rules for fellowship. Many members were either erased or dropped from the membership for acts such as drinking, dancing, starting rumors, non-attendance, disturbing the fellowship and other reasons too numerous to mention. After charges were brought against an erring member, a committee was appointed to help, encourage and seek the repentance of that member. If repentance was evident to the committee, the erring member was restored to the membership. If not, he/she was dropped from the membership. Many times the charges were only rumors. If so, the charges were discussed and dropped.

In 1912, a concerned deacon voiced a call for earnest prayer. The result of that concern was a 41 day revival commencing on Feb. 27, 1912. The church was brought together with a unity never before experienced. This era seemed to open the way for an overall improvement and concern which helped the church go forward and build in membership and strength for the years to follow. During this time of growing, the Church started missions with the help of their pastor at Baden (Millersburg) and Sorento. In the early 1900’s, much help came from other churches.

Rev. Tom Hoffman, who is now pastor of Pocahontas, was ordained as pastor in 1992. Since his arrival, the church has added a baptistry, updated the building, and developed a youth group. Since last year the church has been experiencing some real growth.

During the months of April through November, a Gospel Sing is held the last Saturday night of each month.

(Special "Thank You" to Rev. and Mrs. Hoffman for updating information.)

339 baptisms, 163 other additions, 43 deaths, 169 other dismissions while a member of Kaskaskia Association.

Pastors and their tenure of service:

Apple Creek Association:

Peter Long 1874

Rehoboth Association:

J. N. Johnson 1882
 J. H. Jones 1883
 J. H. Keele 1885
 Barnett Smock 1887-1889
 George Wise 1892, last report

Centralia/Kaskaskia Association:

V. Colbert	1904 - 1907	Darrel Perkins	1954
B. F. Burnett	1911 - 1914	Charles R. McLean	1957
F. A. Demoulin	1915 - 1917	Fred Berghoff	1960
B. F. Burnett	1918	Leonard Pinney	1961
F. A. DeMoulin	1919 - 1920	Ervin Morton	1962
Geo St. Pierre	1921 - 1922	J. Hollingsead	1963 - 1964
F. A. DeMoulin	1923 - 1926	Oral Grigg	1965 - 1967
Oral Brown	1933 - 1934	Leonard Pinney	1968
G. O. Foulon	1937	Robert Adcock	1969 - 1973
W. E. Whitten	1938 - 1942	Marshall Gill	1975 - 1978
A. C. Brown	1944	Carl Johnson	1980 - 1982
John Reeves	1948	Gary Blumenstock	1985 - 1988
Harold L. Leu	1949 - 1952	Danny Dodson	1989
Lawrence Stone	1953	Thomas Hoffman	1991 - Present

FIRST BAPTIST CHURCH, SALEM 1837

To this church belongs the honor of instituting the first Sunday School in Salem in 1832. Rev. John Mason Peck organized the school and donated a number of books from the Baptist Publication Society as a nucleus for a library.

On November 9, 1837, W. F. Boyakin and Nathan Arnett, organized First Baptist Church Salem in the old log courthouse. Mary P. Rand, missionary teacher, assisted. W. F. Boyakin was pastor. There were twelve charter members: B. W. Lester, Elizabeth Lester, Joseph Lester, Martha G. Lester, Mary P. Rand-Lemen, J. W. Roach, F. H. Roach, Hannah Breeze, Martha Ray, W. D. Haynis, William Daniels, Dr. Milo Jones.

In 1840, a two-story brick building was erected on North College in Salem. It was the first brick building in Marion County. The lot was given by B. W. Lester, who came from Virginia in 1836. He was a man of great moral worth and deep piety, giving liberally to the support and spread of the Gospel. He offered to give a lot to the Baptist preacher who would first locate in Salem. The offer was accepted by Dr. W. F. Boyakin, and he gave the lot to the Baptist church.

Dr. Boyakin was one of a committee of three appointed by the State Baptist Association to locate a female seminary. Miss Mary P. Rand-Lemen, gave \$500, and the school was located in Salem. Through the influence of the doctor., the property in Salem was deeded to the trustees of the seminary, in 1841. Dr. Boyakin held a revival during that year, and nine young ladies from the school were converted and baptized.

The building was destroyed by a windstorm and fire in 1844. From that date to 1858, they worshipped in the courthouse and in the Cumberland Presbyterian Church building. Charter member, Bryan W. Lester, donated a lot on which a frame building was completed in 1858. From 1843 to 1858, while without a church of their own, the Baptists united with the Methodist and Presbyterians in a union school, but since the time the new church was built to the present, they have maintained a school of their own. This church has suffered loss by wind and fire and the loss of many members who have moved farther west, yet it has kept the faith and bravely struggled on.

In 1859, several strong Baptist families came, and the church took on new growth.

On the night of January 23, 1865, while being occupied by the Cumberland Presbyterians in a revival, the building burned down. W. T. Green was then pastor.

Judge Silas Bryan, father of William Jennings Bryan, and George Lester were trustees. They called as pastor, Elder John M. Billingsley, a former Union Army Captain from Kentucky. He lived with Judge Bryan in the house now known as the William Jennings Bryan Memorial Birthplace. Under Elder Billingsley, renewed efforts were made to rebuild. J. G. Lemen was chairman of the Building Committee, and he raised \$1000 in a few days. The Christian Church, the hall of the Southern Female College, and the Circuit Clerk's room were tendered the congregation as a place of worship. On March 26, 1870, the congregation resolved to build again, and on October 21, 1871, services were held in the new building. The house was dedicated, free of debt in 1872 with Dr. G. J. Johnson, D.D., from St. Louis, as pastor. This building is a monument to the diligence and ability of pastor Billingsley.

Elder T. J. Elkin became pastor in 1874, and J. M. Bennett was pastor in 1875. In 1876, J. G. Lemen was ordained with Billingsley, Bennett, and French being the council.

The 1880's and 1890's were difficult years. In 1880, the church lost by death its most worthy member, The Hon. Judge Silas Lillard Bryan, whose liberality, social, moral and spiritual worth to the church and to the community, cannot be too highly esteemed. J. W. Hough was pastor in 1880. The first Sunday School in Salem was organized in 1832 by John M. Peck. But by letting their Bible School die, the Baptist lost one of the greatest men of today, William Jennings Bryan. He was a constant attendant until the school died, and he went to the Presbyterian school where he was converted, with seventy-five of his associates in a revival that winter as he joined the Presbyterians. His master piece, "The Prince of Peace," his oration at Ewing College at their 1909 commencement on "The Value of a Soul," his address at the unveiling of the James Lemen Monument, all remind us that, had the Salem Baptist Sunday School lived, W. J. Bryan would have been more than a president, but a Baptist preacher as well.

In 1909, the church became a member of the Southern Baptist Convention through the influence of deacons Theodore Harley and A. J. Chance. From 1923, full-time preaching has been maintained. In 1929, the

church on South Broadway was remodeled under Pastor Ira Smith. Pastor Smith led the church to start tithing. With the new oil boom in 1940, many new members came into the church. By 1942 – the 105th Anniversary – the church had outgrown the building, and part of the Sunday School was meeting in the courthouse and Masonic Temple. Sunday School was now standardized for the first time.

Pastor James J. Baldwin came in 1944. The church continued to grow.

In 1949, the present property on West Main was purchased for \$18,500 and paid off in ten months! The new building construction commenced in 1950 and was completed in 1953.

The glass for the windows in the vestibule was imported from Czechoslovakia. It was purchased for \$15,000 in 1951 from Davis Art Glass Company in St. Louis, MO which imported the glass. The very next week after ordering the windows, the Czechs were taken over by the Communists. Had the glass not been shipped just when it was by the providence of God, perhaps the glass would not have been received.

The church saw its first Educational Director, Howard Wilmoth, in 1954.

Pastor Olive R. Rice came in 1957, and the church sponsored its first mission church, Dawley Point. In 1959, a \$40,000 building was erected to house the Dawley Point Mission, which later organized into a church in 1970. Dawley Point is now known as Emmanuel Baptist Church.

A new pastor's home was purchased, and the building on West Main was air conditioned during the period from 1957 to 1960. The 15 year bond issue for the West Main building was paid off six months ahead of schedule.

Dr. James M. Baldwin returned as pastor from 1968 to 1978.

During the 1970's the sanctuary was remodeled and redecorated. A Wicks pipe organ was installed, a gift to the church by the late Les Jones. Also, the properties east, west, and south of the church were purchased.

The entire church building was renovated beginning in October, 1982, and was completed in June 1983.

Robert P. Ward was called as pastor in October, 1984. In 1995, Jonathan Peters was called as minister of evangelism and discipleship. Under Rev. Ward's able preaching and Jonathan's leading out in evangelism, Salem First is experiencing an increase in attendance, baptisms and spiritual growth.

Salem First has always been a church strong in missions offerings, always in the top 15 churches in the state.

November 9, 1997, the church celebrated its 160th Anniversary Celebration.

In December 2000, Rev. Andy DeWitt became pastor.

2337 baptisms, 1825 other addition, 456 deaths, 2005 other dismissions

Pastors and their tenure of service:

W. F. Boyakin	1837 - 1842	J. L. Hill	1913 - 1914
George Stacy	1843 - 1847	C. W. Henderson	1915 - 1916
J. B. Falkner	1852	G. W. Syfert	1919 - 1920
J. W. Howel	1856	E. L. Carr	1921
W. T. Green	1865	N. M. Tipsword	1922
J. M. Billingsly	1866	Charles Bersche	1923 - 1925
Dr. D. J. Johnson	1872	R. P. Hay	1927 - 1928
T. H. Elkins	1874	Ira J. Smith	1929
J. M. Bennett	1875	H. K. Tuttle	1930
J. G. Lemen	1878	L. Leon Burnett	1931
J. W. Hough	1880 - 1883	John L. Phillips	1933 - 1934
J. M. Madding	1884	Seville Borum	1935 - 1939
R. G. Echols	1889 - 1891	Chas. Y. Dossey	1940 - 1943
W. D. Stevens	1893	James M. Baldwin	1944 - 1957
S. D. Badger	1896 - 1897	Oliver R. Rice	1958 - 1965
B. M. Goodwin	1898	H. Ralph Gill	1967 - 1968
H. A. Belton	1900	James M. Baldwin	1969 - 1978
G. W. Stoddard	1901	David V. Hampton	1979 - 1983
I. S. Hicks	1906	Robert P. Ward	1985 - 1999
		Andy DeWitt	2000 - Present

SALEM SOUTHERN BAPTIST 1989

The beginning of Salem Southern Baptist Church was conceived in the heart of Brother Larry Shelton in 1988. He shared his vision, visiting in the home of Sam and Bessie Houston. At first, the Houstons said that they were happy in their home church, that they probably wouldn't be interested, but that they would pray about it. Through prayer, the Houstons felt that they should join Brother Shelton and begin the church. The Houstons, along with four other families, joined Shobonier Church, which became the mother church for Salem Southern. Sam and Larry knelt and prayed in the field where they felt the church needed to be. This is the present location of the church.

In the beginning, the church met in a building behind Hardees in Salem. They held Sunday School and worship there until they could buy the land. They didn't have capital or collateral; however, they raised \$10,000. After purchasing the land, they decided to build as much as they could with the money they had. First, they built the foundation. After each building project, the treasurer would be asked how much money they had left. Then they'd continue on with the next phase of work with whatever money they had. The Lord kept providing, and soon the whole framework was up. When a banker came by and saw how much had been accomplished, he gave them a loan for enough to finish the building. These are remembered as great moments as the small congregation experienced God's provision as they needed it.

The charter members of the church were: Bro. Larry Shelton, Janet Shelton, Lana Sheton, Sam and Bessie Houston, Jim and Brenda Frazee, Chuck and Virginia Sullivan, Phillip and Kathleen White, Misty White.

As the church began to grow, Bro. Shelton promised that if attendance reached 100, he would preach from the roof top. They did reach 100 for attendance, but they did not allow Bro. Larry to get on the roof. They said it was too hot, and they were afraid he would tear off the shingles.

A lot of folks call Salem Southern the singing church because they always enjoy singings and musical programs. They also enjoy fellowship and time for families to get together. They feel that this is a quality characteristic of their church life.

After Larry Shelton, the two Barnes brothers served as interim pastor. After them, Richard Criner became pastor for a time, and then Paul Holsapple became pastor. Paul was one of the first converts at the new church and was one of the first people to be baptized in the church. Brother Monroe Huckaby came as pastor in February of 1998, but passed away in August of the same year. In the short time he had served as pastor, a big difference was made in the lives of the people there and in the way the church worked. The church later called Kent "Pee Wee" Denton as pastor. He served less than a year. The church then called two bi-vocational men to be joint pastors. Both men worked at plants where one couldn't be at morning services and the other couldn't be at evening services. They were Frank Hotz and Paul Holsapple, who had been pastor there before. After retirement in 2001, Frank Hotz resigned and Paul Holsapple remains as the sole pastor.

37 baptisms, 91 other additions, 4 deaths, 27 other dismissions

Pastors and their tenure of service:

Larry P. Shelton	1989 - 1992
Jim Barnes	1993 - 1994 interim
Richard Criner	1995
Paul Holsapple	1996
Monroe Huckaby	Feb. 1998 - Aug. 1998
Kent Denton	1999
Frank Hotz/	2000 - 2001
Paul Holsapple	2000-present

SANDOVAL BAPTIST CHURCH 1906 - 1925 - 1952

Sandoval Baptist Church, like several other churches in our Association, had more than one beginning. The church was first organized June 21, 1906. Some time in the ensuing years, it closed and was re-organized in 1925. This church also faded, and it was once again started in 1952, joining the Association in 1953.

The first church had its beginnings as a result of meetings held by Elder J. R. McDuffy and G. M. Clements conducted at first in the town hall and concluded in a tent. This body was begun in 1906 when Elder W. T. Nix canvassed the village and found two Baptists in full fellowship and good standing, one his wife, Ethel Gertrude Sill, and the other Mrs. Tirzah Dale-Newman. Others who were part of the first church were: Alvin Harrison and his wife, Mary Gray, Reuben Gilley and wife, Julia Hill, and J. M. Davidson. The church adopted the Articles of Faith by Pendleton and elected A. Harrison, Clerk, and Elder Nix, Treasurer. Lavena Roach was the first person baptized. William Jordon and John Ritter were ordained deacons, September 6, 1906 and were licensed to preach January 30, 1908. Elder Nix was made moderator and pastor from the beginning, giving his salary on the church debt. There were 20 additions in 1907. The original cost of the building was \$1762, and in the dedication service in August 1909, in a service led by Elder H. L. Derr, the money was raised to pay off the debt.

Sometime in the years that followed, as so often happened in years past, the church went out of existence and then later was resurrected. We have no record of just when this church ceased to meet together. However, in 1925 it was reorganized, and then it was later disbanded and reorganized for a third start in 1952.

In October 1952, the Sandoval Baptist Church was organized from a mission of the Glenridge Baptist Church. The first service was held in an old store front on May 9, 1951. Robert Grammer, the associational missionary at that time, supplied as the first pastor of the mission.

After being organized into a church and being accepted into the Association and State Convention, Frank Claybourne was called as pastor. Within a short time, plans were drawn up for a new building. On October 3, 1954, the first service was held in the newly completed auditorium. The addition of the educational building was completed on March 15, 1964.

Charter members for the present church were: Marion Deluca, Virginia Deluca, David Deluca, Ruth Claybourne, Frank Claybourne, Mary Hintz, Robert Hintz, Lillian Warden, Floy Powell, Herbert Powell, Delta Smith, Amanda Williams, Charles Powell, Edward Wood, and Eva Wood.

Pastors and their tenure of service:

First Church:

Organized 1906.
112 baptisms, 21 other additions, 4 deaths, 40 other dismissions

W. T. Nix	1906 - 1912
Thos. F. Speer, Jr.	1913 - 1914
Samuel McCoy	1917

2nd Sandoval Church:

Organized 1925, joined Kaskaskia Association 1925.
33 baptisms

Raymond Rankin	1925
Raymond Rankin	1929
W. T. Nix	1931

3rd Sandoval Church:

Organized 1952, joined Kaskaskia Association 1953.
195 baptisms, 165 other additions, 26 deaths, 172 other dismissions

Pastors and their tenure of service:

Marvin Elam	1953	Glen Stringham	1977
Frank Claybourne	1954 - 1957	Marvin J. Schwegler	1978
O. Glen Oaks	1958 - 1959	Harold Davenport	1979
Leroy Friedrich	1960 -1966	Archie Brown	1980 - 1985
Paul Gibson	1967 - 1969	James O. Barnes	1987
David Morgan	1970 -1971	Michael Fogerson	1988 - 1989
Jerry Brown	1972 -1975	Rick Pearce	1990 - Present

SHOBONIER BAPTIST CHURCH 1869

This small village church has been an active part of the community since it was organized on January 10, 1869. Elder I. S. Mahan had a vision for a work there and began preaching a series of meetings in the schoolhouse. He preached twice a day from January 10th to January 24th, when a meeting was held to consider organizing a Baptist church. Sixteen persons belonging to different Baptist churches, who had been baptized upon a profession of faith, presented themselves to be organized as the Shobonier Regular Baptist Church. The meeting continued until January 31st, when three more were added to the membership by baptism and one by relation. There were twelve conversions in the meeting. Elder Mahan was moderator and J. N. Barnett, clerk of council. They adopted the Articles of Faith and Covenant known as the "New Hampshire Confession." The original members were: James and Virginia Barnett, Melvin Wetmore, Elizabeth McLaughlin, William and Isabelle Shelton, John W. R. Shelton, Charles and Rachel Morrison, William H. Barnett, Miss Margaret Barnett, Nimrod S. and Mary Dunn, Miss Jane Shelton, Miss Millie Shelton, and Miss Ida Shelton. Elder I. S. Mahan was first pastor.

The Shobonier Regular Baptist Church was admitted to the Rehoboth Association of Baptists on September 11, 1869, having a membership of 14. The church clerk was Brother Louis Dunn. Messengers were Bros. J. Dunn and Malcom Muier. Pastor was Elder W. J. Creswick. They joined the Vandalia Association in 1871. Messengers were: J. N. Barnett, J. W. Shelton, and C. F. Morrison. The Association met there in 1875, 1891, and 1905.

In 1874 the church bought three lots with a building on it. We know that in 1893 they voted to sell off 100 feet of the lots they owned to make repairs on the church building. We have a picture of the old brick church house taken in 1908, but somewhere between that year and 1928, that building is said to have burned down, but no one knows just when. In March 1928, the church voted to erect a new church building with dedication services held on August 31, 1930. The latest renovations to that building came in 1998 with the addition of indoor bathrooms.

For 124 years the church has ministered to this small community through good times and bad. In recent years, like so many other small, old churches in small towns that have been passed by in our rush into the future, the church seems to have fallen on hard times with a small aging congregation. While the town seems to have withered, there is still a need to minister and to present Christ to those who live there, many of whom don't know the Savior. While the church struggles with not many people and few resources, in the last year or so there has been hopeful progress with the help of individuals, and sister churches in the Association. In the stewardship of God's resources, it would be far better to help this brave little band in our sister church than to let it die and later try to come in and start something again. God has not given up on Shobonier and in fact is busy there. Let's lift them up in prayer and support as they continue to faithfully serve.

377 baptisms, 164 other additions, 103 deaths, 239 other dismissions
while a member of Vandalia/Centralia/Kaskaskia Associations

Pastors and their tenure of service:

Rehoboth Association:

I. S. Mahan	1869
W. J. Creswick	1869-1870

Vandalia/Centralia/Kaskaskia Association:

J. M. Stiffler	1871	W. F. Cox	1924
E. Patton	1875	J. R. McDuffy	1925 - 1931
C. C. Walker	1878 - 1879	F. D. Sanders	1934
D. C. Walker	1881	F. M. Sparling	1936
J. G. Scott	1883	J. R. McDuffy	1939
W. W. Williams	1884 - 1886	A. L. Stacey	1941
J. H. Jones	1887 - 1888	Virgil F. Smith	1943
W. E. Wise	1889 - 1991	Irvin Smith	1944 - 1947
E. M. Beal	1893	James H. Lucas	1948
J. H. Jones	1894	Paul Whitten	1950
W. F. Crougner	1896	Eugene Phillips	1952
W. F. Croncher	1898	Carlton Sisk	1953 - 1954
G. M. Clements	1902 - 1904	Laurel Bingham	1955 - 1956
D. K. Barber	1906	Forrest Weems	1959
G. M. Clements	1907	Charles P. Owens	1961
E. M. Beal	1908 - 1910	James Whitt	1963 - 1964
J. R. Kelley	1911 - 1913	Bill Alexander	1965 - 1974
A. E. Kretzer	1914	Robert Adcock	1976 - 1977
C. L. Butler	1916 - 1918	Wm. Stephens	1978 - 1993
George St. Pierre	1921	Dr. Archie Brown	1994 - 1995
F. D. Sanders	1922 - 1923	Dale Bennett	1997 - Present

SMITH GROVE BAPTIST CHURCH 1869

Smith Grove Baptist Church is located west of Greenville on the western side of Kaskaskia Association. Date of origin is a matter of some speculation, but the official date of beginning is given as July 23, 1869. Some accounts have the church beginning as early as 1864. The church has been through many changes over the past 131 years, but it continues the work of the ministry as they prepare for the next century.

It is reported that the Shoal Creek Baptist Church was founded between 1820 and 1828 by James Long on almost the exact site where Smith Grove now stands. The Shoal Creek Church ceased to exist sometime in the 1840's, with members going to the Mt. Nebo United Baptist Church of Christ. When Smith Grove was founded, the original 22 members had been members of Mt. Nebo. This was not a church split, simply the formation of a church closer to the area where the members lived. Elder Peter Long, once a pastor of Mt. Nebo, preached at Smith Grove many times, although he was never the pastor.

Elder Frank Marion Long of the Mt. Nebo Church, visited and preached in the Smith schoolhouse in October 1867, and afterward, once a month till July 1869. The Lord blessed his preaching until it became necessary to organize a church. Accordingly, on July 23, 1869, the following people met at Smith's Schoolhouse and organized the church: Elder Peter Long, Moderator, Elder Frank M. Long, Clerk of the Council, James W. Harris, Elizabeth Harris, J. C. Floid, Amanda Floid, Elder F. M. Long, Mary Long, John J. Smith, Eliza A. Smith, M. Ditsch, Theresa A. Ditsch, J. T. Hagan, Rachel Hagan, S. J. Iles, H. Sugg, Nancy Sugg, Ruth E. Miles, Melissa Kersey, M. C. Gentry, Mary Murphy, Sarah C. Smith, Emily Heilyard, and Abigail Watson. Elder F. M. Long, J. C. Floid, and S. J. Iles were appointed to prepare principals of union, constitution, and rules of decorum. Those of the Apple Creek Association of 1878 were adopted and transcribed on the church record. Rev. Frank Marion Long was the first pastor of Smith Grove. John J. Smith, was first clerk. James W. Harris and John T. Hagan were the first deacons.

When the church was founded, it met for a time in the old Smith's Schoolhouse. In 1871, John J. and Elizabeth Anna Smith donated land upon which the church was to be built. John was the grandson of James Long, who had founded the old Shoal Creek church. The settlers soon cleared the timber and built the church. This church was dedicated October 15, 1871 with Dr. J. Bulkley preaching and Elder Peter Long, praying.

The following query is on record, (Feb. 10, 1872), "Is it right for the church to pass by unnoticed anything contrary to the faith and practice of the church?"

"Names of all members to be called at each business meetings, absentees three times to be dealt with by committee " (1875).

E. Ziprodt, ordained here, Dec. 1906. Council: Elders W. E. Wise and O. W. Jones.

Derr obtained the pictures of Elders Peter and Frank Long, W. C. Harvey and R. G. Echols. At this place it would be a good plan for all our churches to have pictures of all their pastors framed and hung up on the walls thereof. Joined Centralia Association in 1883.

Hard times fell on the church during the Depression, and in 1932, the church was closed. In the Spring of 1934, Elder G. O. Foulon held a revival for three weeks at Smith Grove for the purpose of reopening the church. There were seven professions of faith and five joined by letter. In April that year, Bro. Foulon was elected pastor at a salary of \$16 a month. Preaching was to be on the first and third Sundays, morning and evening.

A new ceiling was installed, followed by electric lights. A full basement was dug by the members in 1947 with concrete floor and oil furnace at a total cost of \$4,430.

In 1951, the church called Bro. Robert W. Mallicoat as it's first full-time pastor at a salary of \$100 a month. Services were held each Sunday morning and evening and Thursday evening. Prayer meeting service were held on Wednesday evening. Also, in 1951, a new Baldwin Acrosonic piano was purchased, Training Union was begun, a new floor was constructed in the auditorium, and new pews were purchased.

Other improvements came as time passed. In 1958 the parsonage was purchased for \$5,506. A baptistry, rest rooms, four Sunday School rooms, and an assembly area were built in 1962. In 1967 the auditorium was air conditioned. The basement was remodeled in 1968 and the sanctuary and educational rooms were remodeled in 1969. During the pastorate of W. C. Harvey, the building was completed at a cost of \$2000.00 and stood through many remodeling projects until 1976. When it was torn down, it was revealed that pews, rather than nails, had

been used by the original builders. In 1962, a Sunday School wing was added. In May, of 1975, the church voted to build a new sanctuary, and in July of that year, it called Bro. Harmon Mills as pastor. In 1992, a 9600 sq. ft. addition was approved for classes and fellowship space and was completed in 1994 upon the church's 125th Anniversary. church

The church has changed a lot since its early days, but it has not changed its purpose – to meet together to worship God and minister to the community in His name. The methods of ministry have changed and will continue to change, but if this strong church will continue to put Christ first, He will continue to bless them.

615 baptisms, 302 other additions, 99 deaths, 325 other dismissions

Pastors and their tenure of service:

Apple Creek Association:

Frank M. Long 1869

Centralia/Kaskaskia Association:

W. C. Harvey	1883	Arvil Wright	1936
J. H. Jones	1884	L. Stone	1937
W. C. Harvey	1885	G. O. Foulon	1938 - 1939
John Andereck	1886 - 1887	Geo. W. Compton	1940 - 1942
G. W. Wise	1889	H. K. Langston	1943
R. G. Echols	1890 - 1891	Woodrow White	1945 - 1947
J. M. Titterington	1892	Arthur Sutton	1948
D. K. Barker	1893	Oral Grigg	1949
W. E. Wise	1895 - 1898	Paul Whitten	1950
F. V. Walker	1899	Robert Mallicoat	1952 - 1956
V. Colbert	1902	Chas. W. Owens	1957 - 1958
W. E. Wise	1906 - 1907	Donald E. Whitlock	1959 - 1961
W. Robert Sloman	1909 - 1910	Chas. P. Owen	1962 - 1964
W. W. Hodge	1911 - 1912	Harold Duncan	1965
M. E. Powley	1913 - 1914	Berthel Watts	1967
T. E. Morrison	1915 - 1917	Arthur Fowler	1968 - 1969
F. A. DeMoulin	1918 - 1919	Vernon Mifflin	1971 - 1974
J. D. Gunter	1920	Harmon Mills	1975 - 1979
C. A. Graves	1921 - 1922	Robert W. Mallicoat	1980 - 1987
F. A. DeMoulin	1923 - 1930	R. Lee Jewett	1988 - 1990
H. E. Lockard	1931	Roger Lipe	1991 - 1997
G. O. Foulon	1934 - 1935	Joe Wagner	1999 - 2000
		Tony Foeller	2001 - Present

SMITHBORO BAPTIST CHURCH 1941

The church began on March 16, 1941. They formed a council of organization and became a church. In August of that same year, they joined the Kaskaskia Baptist Association.

The charter members were: Walter and Jessie Beal, Harles and Florence King, Margaret Cecton, Dave and Etta Wheatly, Vera Joyce, Murel Hatfill, Marie Jernigan, Cyrena Wheatly, Gib Kiou, Lawrence and Cordia Stone, Howard and Hazel Cook, Alyda Duncan, Josephene Greer, Arthur and Harriet Wise, and Frank McLauaghlin.

The first pastor was Rev. George Belecher, and though we don't know what he received for salary, we know that the custodian received \$1.00 a month. Money was tight for this fledgling congregation, and when they went to buy two lots on which to build, it took some effort to come up with the \$100.00 price.

In 1943, they had a three week revival with 17 people saved. They continued to have the usual meetings with God blessing them. In one revival in 1948, a man was saved at the age of 102. They had W.M.U. and missions groups during this time.

The church was meeting in a building on Fifth Street with plans to build on the lots that they had purchased. They had begun making plans to do so in 1956, when they learned that the building they were occupying was going to be sold. They moved into the new building in 1960, even though the work was not quite finished.

The church has been involved in missions even though they are not large. They sponsored the work at Keyesport. Smithboro has seen nearly 100 baptisms in their congregation. The first "baptistry" was the Crowder Pond, and they later built a baptistry in the new building, completing it in 1964.

The church has seen several men enter the ministry or be ordained: Those ordained to the ministry have been: Dallas White, Bruce Grigg, Dwight Jackson, Dale Deverick, Phillip Dunham, and Daniel Vinton.

Even though this church has struggled as many other churches have over the years, they remain a faithful witness in this small bedroom community. It is important to remember that every congregation is important and across our convention, there are many thousands more just like it. They are all important in the work of the Kingdom, for there is no small work in the Kingdom of God.

119 baptisms, 109 other admissions, 35 deaths, 87 other dismissions

Pastors and their tenure of service:

George Belcher	1941	Dale Deverick	1977
George Hudson	1942	Howard Schufflin	1978 – 1979
James Hall	1943	Marshall Gill	1980 – 1984
Oral Grigg (twice)	1944	Phillip Dunham	1985
Noal Belcher	1946	Daniel Vinton	1987 – 1989
Kenneth White	1947	Carl Stone	1990 – 1995
Dallas White	1948	Oley Lawson	1995 – 1997
Darrell Perkins	1949	Lowell Fogler	1999 – 2001
Cleon Webb	1951 – 1952	Chester Morgan	2001
Wayne Woodard	1954 – 1955		
Oral A. Grigg	1956 – 1962		
Robert Adcock	1963 – 1967		
Larry Arndt	1968 – 1970		
Dwight Jackson	1972		
William Howerton	1974 – 1975		

ST. ELMO FIRST BAPTIST CHURCH 1917

In the early summer of 1917, a group of St. Elmo residents met and began praying about the need for a Baptist church in their community. Weekly they met in each others' homes to pray and discuss various options surrounding the founding of this church. Accordingly to what seemed to be God's timing, Mr. J. C. Moody invited those interested to meet for the first services of the Baptist church in the front room of his home, Sunday morning, July 1, 1917. We do not know how many people attended, but from that faithful beginning, it was decided to formally organize the First Baptist Church of St. Elmo, IL. The organizational service would be held Sunday, August 3, 1917, and an invitation would be extended to those desiring to become the founding members. Plans were made. Representatives from the local Association of Southern Baptist Churches were invited to attend and participate in the birthing of this new church. A constitution was drafted and ready for that very special service. Throughout the weeks preceding this service, many people prayed for God's divine leadership in the establishment of this church.

At the organizational meeting, representatives from the Baptist Association were present, along with several members of the community. Some came because they wanted to see this church become a reality; others came just to see what was going on. After several addresses by those invited to speak, an invitation was extended to those present who desired to become the charter members of this new church. Seven men and women immediately announced their desire to unite as the founders: Rev. and Mrs. Gideon Oscar (Bertha) Foulon, Mr. and Mrs. Thomas B. (Alice) Taylor, Mrs. Susan Taylor, and Mr. and Mrs. Harry A. Eaton.

Rev. Gideon O. Foulon was asked to serve as the church's first pastor. His election was unanimous. The new constitution was adopted by its members, and a decision was made to rent the Old Opera House to serve as the church's official meeting place. St. Elmo Church affiliated with Rehoboth Association on September 7, 1934. Of previous associational affiliation, no information is available. The church reported a membership of 50. Church clerk was Brother William A. Rhodes.

As the church grew, more space was required. Facilities located on the corner of 8th and Walnut were purchased and renovated. A Sunday School was soon started, along with a variety of special ministry activities to meet the needs of the community.

In 1942, the members of First Baptist voted to construct a new facility in place of their old one. The cost of this new building was estimated to be \$30,000.00, and the building was constructed mostly with volunteer workers. The facilities were dedicated on June 7, 1942, with the Rev. Wilbur Snider as pastor.

Since 1942, First Baptist Church has continued to serve the St. Elmo community and to cooperate with other churches affiliated with the Southern Baptist Convention, to provide educational facilities, and to promote and finance missions and missionaries around the world.

During the church's 75th anniversary in 1992, the current members of First Baptist came to realize how the ministry here had touched thousands of lives in a very personal way. Over 670 people had publicly claimed Jesus Christ as their personal Lord and Savior and followed Him in believer's baptism. The church has been blessed by 27 different pastors.

In 1998, Rev. Michael Hall was called as the 28th pastor. God has truly continued to bless the ministry in St. Elmo. Attendance, baptisms, and giving have increased and there is a genuine sense of revival and commitment stirring in the membership. God is renewing our spiritual sight and equipping us to participate in, and accomplish the many ministry opportunities available in our community and around the world.

613 baptisms, 401 other admissions, 91 deaths, 544 other dismissions

Pastors and their tenure of service:

Unknown Associational Affiliation		Kaskaskia Association.	
Gideon Oscar Foulon	1917	Wilbert Snyder	1943
J. L. Weeks	1920	Lloyd Pugh	1945 - 1949
A. W. Phillips	1922	Cecil Martin	1950 - 1953
Walter Miller	1925	Roy A. Baxter	1954 - 1956
Charles F. Conlee	1926	Ernest Hardin	1957
Van C. White	1927	Frank Claybourne	1958 - 1963
P. F. Hayes	1931	David B. Gray	1964 - 1965
Lawrence Williams	1933	Kenneth Stewart	1967 - 1968
Rehoboth Association:		Clyde Campbell	1969
Tony Kelley	1934	Truman A. Barrow	1970 - 1975
Charles Roberts	1935	John Welch	1976
Arvel Wright	1938	Leroy J. Smith	1977 - 1979
O. L. Clay	1939-1940	Cecil R. Works	1980 - 1984
Wilbur V. Snider	1941-1942	Dan Smith	1985
		Linzy Laughhunn	1986 - 1988
		Richard Tribble Jr.	1989 - 1995
		Virgil Downen	1997
		Mike Hall	1998 – Present

TEMPLE BAPTIST CHURCH 1931

Temple Baptist Church was organized May 7, 1931 in the former Mother's Bakery Building located on the northeast corner of Third and Walnut Streets. It was about a month earlier, in April, 1931, that Rev. Robert Knight Jr. had come to Centralia to begin a revival meeting in the old bakery building. Mr. Urban Dempsey led the singing. God blessed their efforts, and many were led to Christ with the New Harmony Baptist Church extending an invitation to receive the new converts as new members. A council was called to organize the church with Rev. B. F. Rodman being named the moderator. The name selected for the new church was Tabernacle Baptist Church. Rev. Knight, who had conducted the revival meeting, was named the first pastor with Marvin Branch serving as the first church clerk.

The 29 charter members of the church were Ella Sanders, Clara Atchison, Hessie Duncan, Bessie Duncan, Essie Goff, Virginia Black, Gertrude Dukes, Thelma Cherrie, Mollie Fields, Mary Jenkins, Freda Blades, Mrs. R. H. Flanigan, Elizabeth Smith, Elsie Bong, Mr. And Mrs. Lyle Cooksey, Lovera Branch, Etta Kratzner, Mrs. Allen Ferguson, Elizabeth Dunn, Susie Duncan, Mrs. Dorse, Robert Knight, Charles Jenkins, Robert Atchison, Marvin Branch, R. C. Dunn, Julian Kratzner, Fred Lee, and Lyle Cooksey.

The Tabernacle Baptist Church was admitted to the Kaskaskia Baptist Association at the annual meeting on September 16, 1931. Messengers from the new church were Robert Knight, R. C. Dunn, and Mrs. Dan Kratzner. The annual report showed 40 enrolled in Sunday School, 15 in Baptist Young People's Union, and a total church membership of 28.

While Robert Knight Jr. was still pastor, the church bought an old hotel building at Jamestown. The members started tearing down the old hotel and moving the lumber to Centralia to start a new church at the present location at the corner of East Calumet and South Sycamore Streets. A tent was bought and erected on the new church property, and a revival was started in July, 1934. Following the revival, the church continued to meet in the tent while the work continued on the new building (now used as the education building). A strong wind blew down the tent during a late summer storm, and Bro. Elam offered his home in the 300 block of East Cherry as a meeting place. His home was used for church services as volunteer help continued to work on the new building. Dedication services for the new church building was held in November of 1934.

In 1946, church members voted to change the name of the church from Tabernacle Baptist to Temple Baptist.

The first major improvement to the building came in 1950 when a basement was constructed under the auditorium.

In 1959 and 1960 five Sunday School rooms were added to the east side of the building.

Beginning in 1962, the church went through a time of rapid expansion the first of which was the purchase of the two lots east of the church (site of the new church). In April of that year, Pastor Dee T. Spear appointed a Building Committee, and in June of the next year, the church voted to build a new building. Between 1962 and 1967, the church bought six adjoining pieces of property which finally gave them the entire block, including the parsonage at 804 East 10th. The contract to build the new building was let to Stover Brothers in September of 1965. Groundbreaking ceremonies were held October 24, 1965 with Rev. H. C. Croslin, Interim Executive Secretary of the Illinois Baptist State Association, was the guest speaker.

Less than two months after the groundbreaking service, the church voted to buy the house at 806 E. 10th St. The church completed buying the entire block with the vote to buy the garage at 808 E. 10th on January 11, 1967, with final action coming two weeks later.

The first service to be held in the new building was Sunday morning, March 19, 1967. Since that time various additions and improvements have been made to the building.

In the last four years, it looks like God is getting folks busy again. Under Bro. Alton Shedd's leadership, God has been doing some great things in the life of this church. Sunday School enrollment has gone back up from 70 to 271, and there have been eight new classes started. The church has seen 134 baptisms and 67 other additions during that time. It has become the mission of the church to get the gospel message into every home in Centralia, with the members visiting twice weekly to accomplish this goal. The church has adopted a very simple mission statement which is "always more than before." Pray for this church as they continue to reach upward and outward and seek God's will for them in a new building program.

652 baptisms, 456 other admissions, 98 deaths, 346 other dismissions

Pastors and their tenure of service:

Robert E. Knight	1931	Glenn Hampleman	1959 - 1961
Esta Elam	1932 - 1935	Dee T. Speer	1962 - 1963
J. W. Gholson	1936	Ferdie Schimpf	1964 - 1976
A. Hagler	1939 - 1942	Virgil L Downen	1978 - 1979
C. W. McHaney	1943	Delbert L Gwaltney	1980 - 1988
E. R. Justice	1945 - 1947	Walter Newcomb	1990 - 1992
Paul Bellamy	1948 - 1949	Victor Zinn	1992 - 1994
Dan G. Bryan	1950 - 1958	Alton Shedd	1995 - Present

FIRST BAPTIST CHURCH VANDALIA **1841—? 1866—1870 1894—TO PRESENT**

*It should be noted that there was a Baptist church in Vandalia which begun in 1841. Sometime between 1869 and 1871 the church went out of existence. There seems to be no connection between this early congregation and the present First Baptist Church of Vandalia .

First Church

A meeting of Baptist brethren and sisters from various churches living in or near Vandalia, IL was assembled at the house of Andrew Bourland, on Saturday, the fourth day of January, 1840, for the purpose of taking into consideration the expediency of forming themselves into a Baptist church. Thomas Taylor and George Stacy were elders in attendance. On Motion, Elder Taylor was chosen moderator and Brother Jeremiah Abbott was chosen clerk pro-tem. After prayer and mutual consultation, it was unanimously resolved that it was expedient to constitute a church. The following individuals who presented letters, or evidence of their good standing in Baptist churches, were constituted into a church: Richard H. Chase, Matilda Chase, Damaris D. Bourland, Emily O. Brown, Collins J. Coutter, John Enochs, Jeremiah Abbott. On Sunday, January 5th, 1840, they attended worship at the Presbyterian meeting house in Vandalia.. Sermon was given by Elder Taylor, preaching from Matthew 6:10, "Thy Kingdom Come." Taylor was Moderator.

(A complete record of the minutes of this group are not available.)

S. K. Kellam was pastor in 1843, 3 letters in, 3 other dismissions.

Second Church

A member of Vandalia Association from 1866 until 1870.

J. M. Cochran, pastor 1867, 7 letters in, 6 letters out.

Third Church

On April 19, 1894, a meeting was held at the courthouse presided over by W. B. Lile of Olney. The following people were organized into a Gospel Church of Christ: John W. Ray, M. V. Overby, Vina St. Clair, Sarah Wallace, D. Kaley, M. J. Bryan, Daisy Murry, Mary Richardson, Q. S. Beck, C. E. Cox, W. Shelton, Sarah Ray, A. R. Bryan, S. M. Porter, C. S. Porter, Wm. Goldsborough, Frances M. Beck, and A. Smith.

On May 9 that same year, they began with W. B. Lile presiding over this new congregation, preaching every two weeks. Charles E. Cox was elected clerk, and Effie D. Cox was elected treasurer.

Just a short while after the church organized, they invited the town to a revival meeting conducted by Rev. B. F. Rodman, State Evangelist for the Northern Baptists. They first started in the Deickman Hall which seated about 125. They outgrew the hall and soon moved to the old G.A.R. Hall, which seated about 500. The eager crowds filled the G.A.R. Hall to capacity during the meeting. Afterwards, new converts were baptized in the nearby Kaskaskia River. "Alien immersion" was rejected.

In the early days, the church assembled in a variety of places, namely National Bank Hall and the courthouse. They continued to meet in members' homes for prayer meetings.

In those early days, few people tithed, few had much to tithe. Various Sunday School classes and the Ladies Aid earned money as they could to help finance the church. They quilted, tacked comforters, held bazaars, gave chicken dinners, oyster suppers, pink teas, ice cream socials, bake sales, etc. Later the church voted not to earn money this way, but to give the tithe as the Lord prospered them.

On December 26, 1894, the infant church called Rev. George F. Hilton as its first official pastor. He lived in Vandalia and gave himself to developing this small congregation and to building a house of worship. He held his first meeting in a new church November 14, 1897.

As part of raising, the ladies of the First Baptist Church published a booklet entitled Baptist Cook Book, which sold for 25 cents. It isn't known how much was made from this and other projects, but in 1901 the thriving church dedicated a new brick building to the worship of God. The congregation dedicated a debt-free building. Pastor J. B. Webb presided over that gala occasion.

46 additions.

Elder I. S. Hicks came as pastor and held revival October 1902 with 19 baptisms and 23 additions.

G. L. Talbot was called as pastor in 1905 and during a revival in April, 1906, there were 33 baptisms and Revival played an important part in the growth of First Baptist. In 1923, Rev. Sam Rayborn was evangelist at First Baptist. A newspaper account indicated there were 97 additions to the church during the scheduled two weeks of revival meetings. As they outgrew their building, the decision was made to enlarge the basement and the sanctuary and to build an annex on the north end of the building. They began to raise money and dig out the dirt. In fact, members of the church brought their shovels and wheel barrows and dug out most of the dirt by themselves. Pastor Sollie Sprague (1929-1940) was pastor during this time.

When J. Paul Carleton became pastor in 1940, the church decided to build a parsonage.

Towards the end of Rev. Carleton's tenure, the congregation initiated plans to build a new educational building at the north end of the church building. Pastor A. L. Cox saw much of the building constructed before he resigned. Dr. Archie E. Brown presided over the dedication of the new three-story educational building in 1954.

In the 1960's, with the old sanctuary in sad repair, it was decided to build a new one. The first floor of the educational building became a temporary place of worship. People stood by, nostalgically watching as the old bell tower crashed to the ground, making way for the new edifice. On October 6, 1968, the new and present sanctuary was dedicated as Dr. Archie Brown presided.

Since the church's beginning, a hundred and three new calendars have been placed on the walls of Vandalia homes. Weigh in your mind those thousands of Bible students learning in Sunday School. Thousands of children heard the Gospel for the first time in Vacation Bible School. Contemplate thousands of converts entering the baptismal waters. Ponder numbers of young people giving themselves to special services in God's Kingdom. Ponder the thousands of sick and hurting souls receiving comfort in their times of distress. As we stand on the threshold of the next century, we can only ask, "What of the next hundred years?"

2358 baptisms, 1327 other additions, 540 deaths, 1366 other dismission

Pastors and their tenure of service:

W. B. Lile	9 May 1894	Rehoboth Association in 1920 – 1924
George F. Hilton	6 Dec 1894 - 1998	Kaskaskia Association:
J. B. Webb	1899 - 1901	H. Etter 1925 - 1926
I. S. Hicks	1902 - 1903	A. Chrisman 1927 - 1928
G. L. Talbot	1905 - 1905	H. L. Waters 1929 - 1932
D. K. Barber	1906	Sollie Sprague 1933 - 1939
P. I. Newman	1908	J. P. Carleton 1940 - 1951
W. E. Wise	1908	A. L. Cox 1952 - 1953
Melvin Darnell	1909 - 1910	Dr. Archie E Brown 1954 - 1978
O. R. Nelson	1911 - 1915	Charley Westbrook 1990 - 1985
G. W. Syfert	1916 - 1917	Neil Knierim 1987 - 1988
M. E. Powley	1919	Stephen W Diehl 1990 - 1996
		Craig Ballard 1999 - Present

WAMAC MISSIONARY BAPTIST CHURCH 1937

Wamac Missionary Baptist Church was organized in 1937 with eleven charter members.

The first services were held in a home near the present location of the church. In the early winter of 1938, a building was erected on the present church site; however, just before the building was completed, it burned down.

Construction for the present auditorium began in 1939 and was completed in 1940.

Mrs. Viola Star, a church member since 1952, bought the home which had been the former church and has resided there for the past forty years.

In 1943, Wamac Missionary Baptist Church was received in the Kaskaskia Baptist Association with full rights and privileges. Rev. H. C. Gream became the first pastor that same year. E. W. Cooper served the church from 1944-1949. From 1950 – 1951, Warren Littleford became pastor. Later, the Home Mission Board sent Rev. Littleford to Wisconsin as the first church planter in that state. In 1952, J. D. Morgan was the pastor.

Wamac's Educational Building was erected in May of 1955 while Ted Cox pastored. In 1956, Rev. Cox was accepted by the Foreign Mission Board to begin serving as a missionary to Japan. In October, 1957, the interior of the educational building burned. Immediately afterwards, repairs were started and completed in April, 1958.

Wamac's pastors have been as follows in chronological order: H. C. Gream, E. W. Cooper, Warren Littleford, J. D. Morgan, Ted Cox, Lenard Miller, A. L. Fullerton, Leroy Friedrich, Russell Stratton, Paul Lowery, Paul Gibson, Terry Helpingstine, Tony Cox, Charles Kretzer, Harold Davenport, Tom Leveling (interim), James Elliott. Rev. Larry Shelton is the current pastor.

The present pastor, Larry Shelton, arrived on the field in February 1995 and has led the church in a building program. In June of 1999, Wamac Missionary Baptist Church stepped out by faith and borrowed money to build a new sanctuary. Our Director of Missions, Jim Shemwell, contacted Central Baptist Church in Jonesboro, AR in response to their desire to do a mission project. The representatives met with Rev. Shelton, as they wanted to help physically as well as financially. The team arrived the first of August to help build a new auditorium. On August 3rd, the roof collapsed due to a manufacturing defect in the trusses. The construction was halted until September 3rd. God was with us as the men who were inside the building when the trusses collapsed received only minor injuries.

Wamac is still working on the building. Many people and churches have donated time and materials. We thank Central Baptist Church from Arkansas for their help and the spiritual blessing they have been.

The Women's Missionary Union, now Women on Mission, was disbanded in 1958 for lack of interest, but reorganized in October 1996 with seven members. We now have seventeen members, and we also have Mission Friends, GA's and RA's.

Illinois Baptist State Association provided funds for a Block Party in May 1999. About 200 residents, men, women, and children, from the community participated in this event, which was held on our church parking lot.

Since February of 1995 to the present, (March 30, 2000) there have been 93 baptisms, 24 other additions, making a total of 117 decisions made for Christ.

God is working through many people who are touching our lives. ALL GLORY BE TO GOD!!!

663 baptisms, 201 other additions, 48 deaths, 221 other dismissions

Pastors and their tenure of service:

H. C. Gream	1943	Paul Lowery	1966 - 1974
E. W. Cooper	1944 - 1949	Paul O. Gibson	1976
Warren Littleford	1950 - 1951	Terry Helpingstine	1978
J. D. Morgan	1952	Tony Cox	1979 - 1982
Ted Cox	1953 - 1956	Charles Kretzer	1984 - 1988
Leroy Friedrich	1957 - 1958	Harold Davenport	1990 - 1992
Leonard Miller	1959 - 1960	James Elliot	19994
A. L. Fullerton	1961	Larry Shelton	1995 – Present
Russell W. Stratton	1962 - 1965		

WATSON BAPTIST CHURCH 1895

On March 17, 1894, the Jackson Township Church extended a mission to the White School House and granted Missionary David Collins and Pastor Sanders the privilege of receiving members as candidates for baptism.

On March 1, 1895, the church again extended an arm to the White School, and Rev. J. R. Stroud held a four day evangelistic service. During this meeting there were ten received into the fellowship of the Jackson Township Church. Four came by relation and six by baptism.

On March 6, 1895, at the "Iron Bridge" in the Little Wabash River, Rev. J. R. Stroud baptized the following people: Charles Mikeworth, Noah Pontious, Milton White, and Katie Martin

On May 4, 1895, a group of members from the Jackson Township asked for letters that they might form a new church at the White School House. They were probably coming from the oldest Baptist church in the Louisville Association. Under the leadership of J. R. Stroud, they received their letters and established the new church. It was recognized as the New Zion Baptist Church.

The school where this organization was formed was located near a large oak tree (presently the Della Martin farm), which is located some two miles north and west of the town of Watson, Illinois.

Those who became the first members were as follows: James White, Sr., wife Phoebe White, Ashley Sinkler, Charles Davis, William S. Davis, wife Rachel Davis, Milton White, son of James and Phoebe White, P. J. Strange, Mary Pontious, William Brannon, wife Hester A. Brannon, N. J. Pontious, Katie Martin, Lersa Francison, Noah Pontious, wife Virginia Pontious, Richard Wood and Millie Ann Wood. This made a total of 18 charter members of the New Zion Baptist Church.

On the second Saturday of October, 1895, the church voted to change its place of worship to the Presbyterian Church located in Watson, IL. On November 9, 1895, their first three candidates were baptized into their fellowship. They were Clara Davis, Cora Pontious, and Della White.

After their organization in 1895, they entered the Louisville Association. S. W. White and Charles Davis served as the messengers. The first deacons as far as the record shows were chosen and ordained in July 11, 1896 with Elder B. F. Rodman as the examiner. They were William Brannon and S. W. White.

Other items on the record reveals that on March 13, 1897, Milton White was licensed to the Gospel Ministry. The first Sunday School officers were: S. W. White as Superintendent, Nancy Sinclair as Assistant, and Della White as Secretary.

On October 15, 1897, W. W. Hay was called as pastor and was to serve as long as the church was satisfied. The first janitor, Mrs. Strange, was employed in January 1900 at the sum of \$7.00 per year.

The record shows that the church was mission-minded from its very beginning. It helped to support its associational missionary, and also the church extended an arm to the Hill School by sending their pastor, J. C. Myers, to conduct a revival effort.

On March 23, 1902, the church appointed a committee to raise funds to build a new building. The place where the building now stands was secured from Uncle Jimmie White. On June 27, 1903, the new building was dedicated. J. C. Myers brought the message. It was at this time that the name New Zion was changed to the Watson Baptist Church. On the day of the dedication, at 3:00 p.m., there were eight candidates baptized and given the hand of fellowship at the evening services.

The first associational meeting held at the church was in 1904.

On March 25, the bell was presented to the church by Mrs. Cammon of Mason, IL. The cost of the bell was \$75.00.

The first B.Y.P.U. was organized July 28, 1912 with Miss Vurna White as its president.

Under the ministry of R. W. Pruitt, a complete basement was built and a heating system was installed.

In 1953, during the ministry of R. W. Stratton, a mission was started in the home of Mrs. Hites with a prayer meeting. Afterwards, a building was built in Edgewood. The Watson Baptist Church elected officers to service the mission in Edgewood. Br. Harold Neal served as mission pastor. As time went on, others were elected to fill various places as they became vacant. The mission was organized into a church on September 26, 1954 under the name of Edgewood Baptist Church.

Watson Baptist Church continued to support state, home and foreign work through the Cooperative Plan, by giving on a percentage basis.

In the year of 1957, a fine parsonage was built at the cost of some \$9,000.

The church has continued to grow in spirit and in number.

Watson Baptist Church joined Kaskaskia Baptist Church in 1992.

In 1999, a generous donation was given for black topping the parking lot. This improvement has not only made God's property more appealing to the eye, but it has also increased the ministry by drawing young people for basketball, hockey, skateboarding, etc.

Presently, in the year 2000, discussion and prayer are underway, seeking God's will for renovation of the parsonage or perhaps a new parsonage or some other arrangement.

The church is alive and doing well in many areas including discipleship and outreach. Pastor Kent Robinson is in his eighth year as our devoted shepherd, brother in Christ, and friend. May God continue to reveal himself, and many we continue to follow faithfully.

69 baptisms, 25 other admissions, 11 deaths, 20 other dismissions

Pastors and their tenure of service:

J. R. Stroud

W. W. Hay

J. C. Meyers

J. R. Kelly

V. E. Redmon

T. J. Sharp

M. E. Powley

Walter Lester

W. H. Boone

R. W. Pruitt

J. F. Pease

Bro. Siefert

Clyde St. Clair

O. W. Howell

Walter Miller

O. P. Ethridge

N. T. Courson

H. A. Shelton

Dwight Rushing

Douglas Cox

Cliffort Belcher

Russel Stratton

F. M. Spartling

Kent Robinson

WEST GATE BAPTIST CHURCH

1961

The first Southern Baptist work began in December of 1961 in the Kenneth Tyson home. It had begun in the hearts of four Southern Baptist families that were attending another kind of Baptist church in that town. A former pastor of one of the families came to visit them. He shared that he would like to see them begin a work there and that he could put them in contact with the local Director of Missions.

In 1961, Herbert Schmitz was the Director of Missions for the East Saint Louis Association, now the Metro-East Association of Fairview Heights. Unity Roselawn Baptist Church, now First Baptist Church of Fairview Heights, became the mother church and agreed to supplement the pastor's salary for the mission church. The church was one of 30,000 churches started in the sixties as a part of a church planting emphasis.

The church moved from the basement of the Tyson's to the former Brown Shoe Company factory in February of 1962. Plans were made for their own building and records indicate that they purchased 2.2 acres of property in October 1962. The first pastor of the mission was Bro. Vernon Covington who served during the infancy of the mission.

When the time to build came, the first pastor was gone, and God had led a new man, Bro. Dale Cook, to the work for the time of building. Ground was broken and construction began in September 1962. Bro. Cook proved to be God's man for the hour, leading them through the construction and helping with much of the work. On November 25, 1962, worship services were held in the unfinished chapel for the first time. Upon completion of this building on December 19, the mission was named West Gate Baptist Chapel. Later that month Joe, Jim, and Terry Cryder became the first baptisms.

In August 1963, Bro. Shaw Dement came as pastor, and under his leadership, they built a parsonage. The next pastor to was Bro. Kenneth Wigger, and then Bro. Ronald Shrum. Under the leadership of Bro. Shrum, the mission was constituted as a church on October 6, 1968. First deacons were: W. A. Woodward, Dudley Caudell, Larry Peer, Hoe Conn and Dave Cryder. Between 1968 and 1975 Bro. Richard Dillender and Bro. Robert Huffman served as pastor, each serving for little over a year. In April 1975, Bro. Delbert "Dusty" Gwaltney came as pastor. During his ministry there, the church went through quite a time of growth and expansion. Bro. Gwaltney not only possessed the skills of a leader but also the building skills to do much of the work on the building.

In April, 1975 work on the educational building began.

During 1976, the decision was made to leave the Metro-East Association, which the church voted to do June 23, 1976, and in September that same year, they joined the Kaskaskia Baptist Association.

Under the next pastor, the church continued its growth. During this period of time, with the new building finished and room to grow, the church did exactly that with record attendance which brought the need for a new auditorium. The church at this time was under the leadership of Pastor John Lorch and Music and Youth leader, Larry Rhodes.

Harmon Mills served as interim pastor until Bro. Edsel Bone came to West Gate as pastor in December 1983 and ministered until April of 1985. He led them to finish several areas of unfinished work in the new worship building, and in particular, the intercessory prayer room. He had previously been a full-time evangelist. He served the church for two years.

The next man to serve as pastor was Bro. Eddie Miller, who served from 1985 to 1992. During his ministry, he led the church to complete even more of the work on the auditorium and other areas to make them more useful for ministry.

Brother Tom Rankin served as interim pastor until October 1992, when the church called as pastor Bro. Mike May, who currently serves as the church seeks God's direction for them to minister in the next century.

In looking at the history of the church, it becomes quite obvious that God has brought some varied and remarkable men into the life of the church to minister in varied ways at different times of need in the life of the church. He has also brought many talented people to them in the same way. As they continue to serve Christ, there is no doubt that God will continue to richly supply all their needs as they put HIM first. May God continue to richly bless.

267 baptisms, 298 other admissions, 15 deaths, 179 other dismissions.

Pastors and their tenure of service:

Mission Pastors:

Vernon Covington	1961 – May 1962
Dale Cook	July 1962 – June 1963
Shaw Dement	Aug. 1963 – Mar. 1965
Kenneth Wigger	Sept. 1965 – Feb. 1966
Ronald Shrum	Mar. 1966 –

Metro-East Association:

Ronald Shrum	- Dec. 1968
Richard Dillender	Mar. 1969 – Dec. 1970
Robert Hoffman	Feb. 1971 – July 1972
Lee Mauer	Aug. 1972 – Aug. 1973
Delbert Gwaltney	Aug 1973 -

Kaskaskia Association:

Delbert Gwalney	- Oct. 1977
Harvey Hopper	
Jon L. Lorch	Mar. 1978 – July 1982
Harmon Mills (Interim)	July 1983 – Nov. 1983
Edsel Bone	Dec. 1983 – Mar. 1985
C. Eddie Miller	Sept. 1985 – Mar. 1992
Tom Rankin, Jr. (Interim)	June 1992 – Oct. 1992
Michael G. May	Oct. 1992 – Present

WISETOWN BAPTIST CHURCH 1881

The first Wisetown Baptist Church was organized 1868 and joined Vandalia Association that year. The church first reported to the Association in 1871 with 14 baptisms, 13 other additions, 0 deaths, 2 other dismissions. Frank Long was the pastor. After 1871, they did not report to the Association.

The second Wisetown Baptist Church came with a meeting of Baptists in Wisetown and the vicinity and was held in the Union Church Building of Wisetown on May 7, 1881 for the purpose of reorganizing a Baptist church. The Rev. S. G. Duff was called to the chair, and J. H. Myers was chosen clerk pro-tem.

A covenant was drafted, adopted, and embraced by the following: W. H. Rule, J. H. Myers, Thomas Woods, Thomas Sapp, Cyrus H. Stephens, Samuel Norman, Mary E. Myers, Abbie A. Pike, Elizabeth Cornwell, Kate Heaton, Elizabeth E. Stephens, Mary B. Wise, Christina Sapp, Matilda J. Crabtree, Alba A Rule, Elizabeth Crabtree. The church was duly recognized as the Wisetown Baptist Church of Christ. On June 11, 1881, the charge was given to the church by Rev. W. C. Harvey.

On August 20, 1881, Cyrus H. Stephens and Thomas Sapp were elected deacons, and Rev. S. G. Duff was chosen as pastor. Rev. S. G. Duff had preached occasionally for the people at Wisetown and was instrumental in leading them to organize. He was connected with Almira College for Women in Greenville, Illinois, now known as Greenville College.

On August 12, 1882, the church voted to join the Centralia Association at the Annual Meeting at Salem in September, 1882. The church sent a delegation of three with a letter asking admission, and the church was accepted into the Association. The church remained with that Association until August of 1912 when the name of the Association was changed to Kaskaskia because the First Baptist Church of Centralia withdrew from the Centralia Association in 1911 and affiliated with the Northern Baptist in the Alton Association. The first annual associational meeting was held at Wisetown in September of 1886. In October of 1891, the church filed papers of incorporation under the name of "The Wisetown Baptist Church of Christ."

The Articles of Faith as published in "Fesisngton's History of Religious Denominations" were adopted on May 9, 1885.

Warren E. and George Wise was licensed to preach in 1888. W. E. Wise was ordained August 12, 1888. George Wise was ordained in March 10, 1889. Both had the same council: J. M. Billingsley, J. J. Boles, J. H. Jones, and D. K. Baber.

At the business meeting of August 21, 1888, a committee was appointed to see about selling the one-fourth interest the Baptists held in the Union Church Building and to raise funds to build a new Baptist church. The one-fourth interest in the Union Building was sold to the Methodists for one hundred dollars in September of 1892.

All material for a new building had been purchased by June 10, 1892. The new church was built and was dedicated on March 5, 1893. Dedication sermon was preached by Rev. B. F. Rodman, who held a revival in March and April, resulting in eight additions by baptism to the church.

The first business meeting was held in the new building Saturday, March 11, 1893, at which time a Sunday School was organized by J. M. Myers. The church has maintained a Sunday School since April 1893 and a Missionary Society since October 1902. The first president of the WMU was Mrs. Felicia Blacet.

In June 1895, the church purchased an organ. On May 9, 1896, the church was insured for five years at a cost of \$5.00. The church has owned a parsonage since before 1903. In June 1912, a light plant was installed and dedicated. In March 1913, the church passed a resolution to prevent polygamy. A basement was put under the church in 1939, and it was dedicated on Sunday, March 15, 1940. Rev. W. Compton was pastor.

In 1968, the church purchased the Basler property just north of the church to build a new church building. Groundbreaking was held on August 31, 1969. The first services were held in the new church building on December 21, 1969. Dedication was held on January 18, 1970. Rev. Ira T. Mallory was pastor.

On August 14, 1974, the church debt was paid off, and the note was burned in a special service on December 1, 1974. In the Fall of 1978, a new enclosed front entrance was added to the church, topped with a belfry which holds the bell taken from the old church building.

On July 5, 1981, the church celebrated its 100th Anniversary.

Pastor Tom Rankin came to the church as interim pastor in January of 1994 and later was called as the pastor. In May of 1996, work was begun on a 4200 sq. ft. education addition. The building was dedicated in May of 1997.

The church is one of the oldest in the Association still alive today and is looking to the next century to continue the Gospel ministry to their corner of God's kingdom.

607 baptisms, 248 other admissions, 175 deaths, 320 other dismissions

Pastors and their tenure of service:

S. D. Duff	1881	Ira J. Smith	1930 - 1931
W. C. Harvey	1882 - 1883	Oral Brown	1933
J. H. Jones	1884 - 1888	A. Hagler	1934 - 1935
J. M. Billingsley	1889	Raymond Walker	1937
J. H. Jones	1890	Geo. W. Compton	1940 - 1942
W. E. Wise	1891 - 1892	H. K. Langston	1943
E. M. Beal	1893 - 1897	John Grant	1945
W. W. Williams	1897 - 1899	James Lucas	1947
W. E. Wise	1899 - 1900	Joe W. Gohlson	1948 - 1953
V. Colbert	1901 - 1906	Geo. R. Compton	1954 - 1956
O. W. Jones	1907 - 1908	Ira T. Mallery	1957 - 1973
O. A. Carmean	1910	Bob Crawford	1975 - 1976
W. W. Hodge	1911 - 1915	Kerry High	1977 - 1980
A. B. Harshbarger	1917 - 1919	Sam Dunham	1982 - 1985
J. D. Gunter	1920	Allan Packard	1986 - 1988
B. F. Burnett	1921 - 1922	Sam Dunham	1989 - 1990
H. E. Lockard	1923 - 1926	Mark Hopwood	1991 - 1993
E. Throgmorton	1927 - 1928	Tom B. Rankin Jr.	1994 - Present

ZION HILL MISSIONARY BAPTIST CHURCH 1860

A group of people met on July 15, 1860 for the purpose of organizing a church. They organized as the Zion Hill Baptist Church of Christ. Those meeting were: Elder Isaac Dale, Elder Andrew J. McClelland, John Buster, Andrew Terry, John A. Peck, Agnes Peck, John Ring, Mary Ring, Stanford Long, Sarah Long. This first group met in a schoolhouse.

During the early years, a pastor, first called elder, was called for one year at a time. The first mention of paying a pastor was in 1869 to Elder Levi Elliot. A motion was made in 1870 to build a church building. In September, 1870, "The church granted John Holaday the liberty to sing, pray, take a text and preach in public." In 1971 the same kind of liberty was given to John Noble. In April, 1871, motion prevailed that all the brothers and sisters who desire to "wash feet," do so. Also, in 1871, Brother Isaac Dale agreed to pastor the church for one dollar per member. In July, 1872, the new church building, which was built near the schoolhouse, was dedicated in July of 1872 with Bro. Sell of Centralia and Bro. Billingsley of Salem preaching. In 1879 they began recording the collection, the first being \$3.30. Some time in the later part of the century, records indicate that two members were excluded "for whipping their wives." :

Of pioneer preacher Isaac A. Dale we find the following account in the records of Zion Hill Baptist Church --

"Whereas it has pleased our Heavenly Father to remove from our midst by the hand of death, our much beloved and highly esteemed friend and father in Israel, Elder Isaac Alexander Dale, and whereas the Baptist Church at Zion Hill, of which he for many years was pastor, feel that we would be remiss in long procrastinating a manifestation of our high appreciation of the time honored and prominent Christian virtues of our departed brother, whose labors of love in the cause of Christ during a period of 30 years, justly entitles him to a place in our grateful recollection. His highest ambition was the happiness of mankind, here and hereafter. Good men often die unpraised by mortal lips, yet their record is on high, whilst their works remain with us. Many precious souls set to our beloved brother's ministry, attest the success of his labors and his life. His life was a sufficient commentary upon his Christian and social virtues. He had established and embellished a regards for piety, zeal and unremitting devotion to the cause of his Master, as is rarely attained. We will greatly miss our good brother Dale, who through so many years was our counselor, helper and comforter. Let us try to copy his example, cherish his memory, and prepare for a reunion in a better land, so that, when the Bridegroom cometh, let it be at noon or night, He may find us at our post of duty, like our worthy brother Dale." Therefore, resolved, that Zion Hill Church will ever cherish memory of our departed brother as one entitled to our warmest affection and most grateful remembrance.

Resolved that these testimonials be spread upon our minutes and a copy be sent to the Central Baptist and Baptist Banner, for publication.

B. R. Sledge, Moderator, L. T. Whitchurch, Clerk, January 23, 1875.

In 1908, J. H. Cozad was called as the first half-time pastor.

The year 1915 was a pivotal year in the finance of the church when they voted for their first budget. Prior to 1915 the offerings were usually solicited or a hat was passed after the services.

The church went into full-time ministry in 1940 with Bro. J. C. Greer being called as the first full-time pastor. Four months later it was decided to begin having prayer meetings each Wednesday evening. With these changes came an increase in the pastor's salary and paying of his rent. In 1956, they build a parsonage.

The first "Schedule of Giving" is recorded in 1983, as follows: January, minister's and widow's fund; March, foreign missions; May, district missions; July, home missions; September, state missions; November, publications and ministerial education

The building has gone through a number of changes through the years. The first major change was in 1939 when they dug a basement just west of the building with scoops pulled by horses. When the basement was completed, they moved the church building and set it on the basement. They did a complete remodeling of the building in 1982. In recent years, a fellowship hall has been added to the church building.

The body continued calling itself Zion Hill Baptist Church of Christ until 1918 when the “of Christ” was dropped. In 1962 the church voted to change the name to Zion Hill Missionary Baptist Church.

Zion Hill has always participated in the Baptist Association. In 1861, the first messengers were appointed and 75 cents was sent for minutes. Their first church letter was prepared in 1866 and sent to the Vandalia Association. Zion Hill first hosted the Association in September 1871. In 1906, they showed themselves to be in sympathy with the New Baptist State Convention as proposed in the meeting of Baptist Brethren held at Pinckneyville. The following year the IBSA was formed.

Most recently, Bro. Jimmie Fitzjerrels has been called as pastor, and in June of 1999, Bro. Larry Baldwin has come as youth pastor.

Over the years, Zion Hill has been involved in the work of the Kingdom with purpose and faithfulness. From the time of its beginning and as each new ministry has begun, from Sunday School in 1885 to the beginning of Training Union, WMU, and Brotherhood in the 1940's and 50's, the church has steadily marched forward. Who knows what lies ahead in the next century. If the church remains faithful in the future as they have in the past, God will surely continue to bless.

702 baptisms, 303 other additions, 197 deaths, 407 other dismissions

Pastors and their tenure of service:

I. A. Dale	1865	Sam McCoy	1923
I. A. Dale	1871	G. O. Foulon	Sept. 1923 – Feb. 1925
I. A. Dale	1873	Sam McCoy	April 1925 - Sept. 1927
B. R. Sledge	1875	J. R. McDuffy	Jan. 1928 – June 1929
Thomas Burton	1878	F. L. Karn	Sept. 1929 - Sept. 1935
J. C. Carter	1879	Sidney Spears	Oct. 1935 – Oct. 1936
W. L. Rowland	1880	J. C. Greer	May 1938 - Apr. 1947
J. R. Ford	1881	Clarence Ehrat	June 1947 - May 1950
J. M. Billingsley	1882	W.A. Godby	Sept. 1950 - death Sept. 1954
T. J. Burton	1883 - 1884	Wm. A. Grey	Nov. 1954 - Mar. 1957
J. R. Keele	1885 - 1887	Gene Auxier	May 1957 - Jan. 1959
R. G. Echols	1889 - 1890	Charles W. Owen	Jan. 1959 - Sept. 1964
W. W. Hay	1892 - 1901	Burdell O'Neil	Oct. 1964 - Feb. 1971
Albert L. Smith	1902 - 1906	Alan Redfern	Aug. 1972 – Oct. 1977
J. H. Cozad	1907 - 1908	Chas Steckinrider	July 1978 – Oct. 1979
Albert L. Smith	1909 - 1910	Michael Anthony	Feb. 1980 - Dec. 1983
B. F. Burnett	1912	Jerry Hurley	Mar. 1984 - Apr. 1987
L. M. Middleton	1913 - 1919	Wm. McCluskey	Mar. 1988 - Mar. 1992
W. F. Cox	1919	Floyd Pyle	Aug. 1992 - Jan. 1997
P. M. Grogg	1921 - 1922	Jimmie Fitzjerrels	Feb. 1997 – Present

ARM PRAIRIE BAPTIST CHURCH 1905—TO PRESENT

Arm Prairie Baptist Church, Fayette County, IL, organized Apr. 23, 1905, joined Association in 1905.

This church was organized Sunday, April 23, 1905. Elder F. M. Birks came here in 1904 and began the work. He gave us full-time preaching, and the church was formed with eleven charter members and five candidates for baptism. Elder B. F. Rodman assisted in the organization. Charter Members: Brother & Sister George Rush, Brother & Sister Charles Crowder, Brother & Sister Lash Waggoner, Brother & Sister Marion Lapel, Brother & Sister Isaac Hamel, and Brother & Sister William Chandler. The first year, Elder Birks supplied the pulpit, and at his departure, we had 18 members. Our church moved along helplessly until Summer 1907, when Bro. Burnett was sent to us. Wm. Howell, clerk, P. R. Muller, treasurer, J. W. Howell, Wm. Shailand, and Geo. Rush, trustees. J. W. Howell, George Rush, and Clarence Odell, ordained to the deaconship, June 17, 1909.

In Section 35 of Otega Township, Fayette County, Arm Prairie was constituted as a church in 1905.

On September 10, 1920, it sought and obtained fellowship in the Rehoboth Association of Baptists assigning geographical convenience as reason of transfer. At this time, their membership was 50. The messengers were Sisters Merida Lapel, Mabel Pruitt, and Iva Lapel. Church Clerk was Sister Merida Lapel. Sunday School Superintendent was W. R. Chandler.

In due time, a house of worship was erected, but it was destroyed by fire. All of the church records were burned; thus, there is a scarcity of data..

54 baptisms, 8 other additions, 1 deaths, 30 other dismissions

Pastors and their tenure of service:

Centralia/Kaskaskia Association:		Tony Kelley	1933 - 1934
F.M. Birks	1905	Ross Davidson	1935
B.F. Burnett	1907 - 1910	Edgar Browning	1937 - 1938
A. B. Harshbarger	1911	Cecil Legg	1940
B. F. Burnett	1912	Charles Everly Brown	1941 - 1943
J. L. Jordan	1913	Noah Belcher	1950 - 1956
J. W. Hornbeck	1915	Noble Bryant	1959
J. F. Phillips	1916	George Daniels	1960 - 1961
Ira J. Smith	1917	Cecil Dothager	1962 - 1963
Clarence Paul	1918	Jesse Johnson	1964 - 1965
Rehoboth Association:	1920	Wm. Ellsworth	1967
William H. Grigg	1921	Ray Carruthers	1969 - 1970
Walter Miller	1924 - 1925	George D. Henry	1971
O. E. Wilderman	1928 - 1930	Forrest Tucker	1972
John Krestler	1929	Chas. Keeton	1973 - 1975
Richard Rush	1931	Bill Stevens	1976
		Charles Jarrett	1977 - 1993

BETHANY BAPTIST CHURCH 1858—TO PRESENT

Organized 1858. Joined Vandalia Association in 1886. Joined another association in 1909. Located south of Hillsboro, IL.

From the historical table of the Centralia Association, we learn that the Bethany Church was organized in 1852. We failed to obtain the early book of record of this French body. The original members were persecuted in their native land by the Catholics who drove them into the mountains. There was a division of the body in 1878. The "Bethania Baptist Congregation" was organized, Jan. 7, 1879, with 33 members. Nathan DeMolin, chairman, Lewis Rogier, vice-president, Elisha DeMolin, secretary, John Paul Malan added to the last two, constituted the "trustees". Levi Malan, Victor Dhubert and John Steiner were elected deacons. Nathan DeMolin was elected president of the Sabbath meeting, and for all other meetings was to preserve order. P. V. Roudiez was called as pastor "on trial for six months." This action was rescinded one month later.

Elder George Kline baptized 27 on June 10, 1883. Motion prevailed that "men and women have the privilege to set on the same benches" (Jan. 1885).

Prince LeDouble, E. DeMolin and N. DeMolin granted the privilege to preach, (1886). Louis Vulliet granted privilege to hold regular meetings in the church, (he was a Congregationalist). Church voted to join "some church association" (1887). Joined the Centralia Association (1888). Elder R. G. Echols was pastor in 1889. Elder Mellera and family, a very old French minister, lives on his farm in the vicinity.

The number of members at each business meeting is always recorded in the minutes.

A union of the "Bethania" and "Bethany" churches took place, Dec. 28, 1891, Elder J. J. Boles, Moderator. Elder J. R. Kelley called as pastor full-time, and located on field, Oct. 27, 1907. After three calls, Elder A. P. Rossier became pastor.

The following was received from Bethany Baptist Church. A group of French Baptist believers, many descendants of the Waldenses of France, met in the community known today as Sebastopol to organize a Baptist church in 1852, just a few years after many had suffered the hardships and sorrows of immigrating from Europe. Twenty charter members chose laymen to lead their meetings until 1858 when they called Rev. Ireneaus Foulon to be the first pastor.

Membership had increased to more than 60 by the year 1860, when the members decided to build a church on land donated by Mr. Tremblay. The church building was called, in early days, "The Temple", by the villagers of Bethania who lived in their log houses surrounding the church.

The church received support in 1859 from the American Baptist Home Society. The Women's Missionary Society was organized in 1888. Also, the same year the church joined the Centralia Association. In 1991, the church joined the Alton Association. A Baptist Young People's Union was organized in 1893 with 50 members. That same year the church name became Bethany instead of Bethania.

The French language was used at business meetings until 1893, but services may have been conducted in English as early as the 1880's.

In 1907, the decision was made to have a resident full-time pastor; therefore, a parsonage was built in 1908 for the ministers and their families.

In January, 1956, the original church with several renovations burned. The new brick building was dedicated in October, 1956. In 1964, a new parsonage was built.

So far this history has considered only the physical being of Bethany. In its unique rural setting, Bethany has laid the foundation for spiritual contributions of many as ministers, missionaries, and active church members wherever they settled over the years. May Bethany Baptist Church continue for the advancement of the Kingdom of Jesus Christ by public worship of God, the preaching of the Gospel, consistent Christian living by its members, personal evangelism, missionary endeavor, and Christian education.

103 baptisms, 51 other additions, 19 deaths, 75 other dismissions while a member of Centralia Association.

Pastors and their tenure of service:

Trini Foulon 1852

Centralia Association:

R. H. Jones 1888
J. J. Boles 1889 - 1894
W. E. Wise 1895 - 1900
J. J. Boles 1901 - 1902
D. K. Barber 1903 - 1904
W. E. Wise 1906 - 1907
J. R. Kelley Oct 1907 - 1908
A. P. Rossier 1909

**BETHLEHEM BAPTIST CHURCH
1867—TO PRESENT**

Derr's History says that the Bethlehem Baptist Church, south of Salem, generally known as the "Nation", was organized in May 1867. It is a country church which has kept up its organization and worship, and while not large in point of numbers, the congregation is faithful and zealous.

Joined Vandalia Association in 1867, left in 1897 to join Salem South Association.

54 baptisms, 15 other additions, 7 deaths, 29 other dismissions

Pastors and their tenure of service:

Vandalia/Centralia Association

Levi Elliotte 1871
J. Noble 1873
B. R. Sledge 1875
J. Thomas Burton 1878 - 1880
J. T. Malcom 1882 - 1883
T. J. Burton 1884 - 1888
J. H. Jones 1890
R. Stroud 1892
E. M. Beal 1893
J. G. McDonald 1894
C. E. Hunt 1895 - 1897

Salem South Association:

FIRST BAPTIST CHURCH, CENTRALIA 1864 – Present

In the mid-1800's, a few Baptists in Centralia were blindly groping, striving and hoping for a church of their own faith. Rev. J. P. Hungate arranged a meeting in the Christian Church, October 30, 1859, for the purpose of perfecting a permanent organization.

For awhile, his efforts were successful. Under a pastor, Rev. N. Martin, the church and Sunday School flourished for some weeks and months, but finally, interest began to lag, and less than a year later, the church was virtually extinct.

The Baptists were not to be denied their church, especially with the addition to Centralia of several more influential, energetic Baptist families. On September 24, 1863, at the request of the American Baptist Home Mission Society, to whom the Baptists had previously appealed for aid, the Rev. I. S. Mahan moved to Centralia for the purpose of reorganizing the church. On January 10, 1864, the reorganization was complete. The New Hampshire Articles of Faith and the Church Covenant, together with such other rules of church government as were applicable, were read and adopted.

The names and credentials of sixteen men and women, which the Committee on Membership, consisting of Pastor George W. Willard, E. W. Welden, and P. Carter had decided should be considered constituent members of the church, were presented. They were as follows: Rev. I. S. and Jennie Mahan, Pascal and Mary Ann Carter, William and Sarah Brown, George W. and Sarah A. Willard, E. W. and I. M. Welden, Harriet S. Bryant, Mary Buck, Burden Pullen, David Garrison, W. F. and Alvira White.

Times never got so bad with the little church, however, but what they were always ready to help others in other churches, missionaries at home and abroad, and the poor of the city. They heard the plea of a little church in Green Bay, Wisconsin for financial aid. Among other churches to which they gave financial assistance were in Keyesport and Olney, Illinois.

Soon after their organization, they started contributing to home and foreign missions. In 1881, the Mission Board was contributing \$30.00 annually to the support of a girl in Assam and three or four years later was helping home missions as well. In September, 1881, the church joined the newly-renamed Centralia Baptist Association.

By 1914, the organization which started with sixteen members in 1864, with no meeting place of its own, now had a membership of close to 400 persons, and a meeting house and parsonage that were valued at \$25,000.

On August 17, 1911, the church withdrew from the Centralia Baptist Association and united with the Alton Baptist Association, a relationship that exists to this day.

At a business meeting on November 6, 1919, the church voted to pay the balance on Lot 1, Block 2, Wamac, to help the Wamac Baptist Church of all indebtedness on its property.

A letter to the Alton Baptist Association, September 1939 contained interesting "bits of news." The parsonage had been redecorated, and the men of the church had redecorated the basement rooms of the church. The Helping Hand Society canned 405 quarts of peaches for the Hudelson Home. Under the leadership of Dr. Ebersole we have increased attendance and interest. The church has been awakened and its spiritual life deepened. There have been constant additions to the membership.

There have been some great characters in the Centralia Baptist Church, pillars of strength in time of storm and stress. The problems that have beset this church over the years were not only serious, but manifold. There were outstanding personalities among the ministers as well as the congregation. In fact, the church seems to have been extraordinarily well blessed in the matter of ministers. Even today, the spirit of those people still hovers over and zealously guards this beloved church, and the ever-lasting memory of these people is kept refreshed in the minds of the congregation every Sunday morning. For on the large stained glass windows on each side of the auditorium are the words, "In memory of Capt. George W. Willard and Wife" on the north side; "In memory of Prof. Pascal Carter and Mary Ann Carter," on the south window; and on another and smaller window, on the east side of the sanctuary, is the inscription of the third minister of the church; 1968-1873, "In memory of Rev. J. Cell and Wife."

418 baptisms, 267 letters, 45 other admissions, 78 deaths, 131 other dismissions while a member of Centralia Association

Pastors and their tenure of service

Rev. I. S. Mahan	1864 – 1866	Rev. Fred Young	1934 – 1938
Rev. John W. Terry	1966 – 1867	Dr. J. S. Ebersole	1938 – 1938
Rev. Jeremiah Cell	1967 – 1873	Dr. Wilfred Noble	1938 – 1946
Rev. Claude Alex Quirell	1874 - 1875	Dr. Louis W. Bean	1946 - 1974
Rev. E. A. Ince	1975 – 1976	Rev. Errol D. Bosley	1974 – 1982
Dr. N. A. Reed	1976 – 1878	Rev. Richard H. Hughes	1980 – 1988
Rev. E. A. Ince	1978 – 1880	(Christian Ed Minister)	
Rev. Gilbert Frederick	1881 – 1885	Dr. E. L. Goss	1982 – 1983
Rev. Bartlett Foskett	1885 - 1888	Rev. Tyrone C Henderson	1983 – 1987
Rev. S. E. Davies	1889 – 1893	Rev. Richard H. Hughes	1988 – 1995
Rev. Fuller Swift	1893 – 1894	Rev. Dwight McCluney	1993 – 1998
Rev. A. L. Wilkinson	1894 – 1897	(Youth & Assoc. Pastor)	
Rev. Loran Osborn	1898 – 1900	Rev. Timothy Showen	1996 - 1997
Dr. Richard Garton	1901 – 1903	Rev. Leon Rowland	1997 - 1999
Rev. E. J. Brownson	1904 – 1908	Rev. Gerald Goodman	2001 – Present
Rev. H. B. Hazen	19009 – 1911		
Rev. A. P. Howell	1911 – 1923		
Rev. George Murch	1919 – 1923		
Rev. H. Lee McLendon	1924 – 1928		
Dr. W. F. Privett	1928 – 1933		

EFFINGHAM BAPTIST CHURCH 1861 – PRESENT

The church was organized in 1861, joining the Kaskaskia Association in 1967. It remained in our Association for only two years, 1967 and 1968.

51 baptisms, 48 other additions, 4 deaths, 71 other dismissions

Pastors and their tenure of service:

Kaskaskia Association:	
John M. Snawder	1967 - 1968

LIBERTY/WALSHVILLE 1820 TO PRESENT

Located with Walshville P. O., (seven miles south of Litchfield) Montgomery Co. IL. Organized in the 1820's. Letters to Association from 1843 to 1874.

In 1818, William Cline and wife, Jane, emigrated from North Carolina to the vicinity of Jonesboro, Union County, Illinois where they resided one year. They then came to Montgomery County, entering and improving a tract of land located about one and one half miles southeast of Mt. Kingston, now known as Walshville, Illinois. Brother Cline soon designated a portion of his land as a cemetery. On his premises was erected a hewn log church building, which was also used as a school house. In this vicinity, Elder Linn Craig, a Missionary Baptist minister, preached the first gospel sermon ever preached in Montgomery County. At, and following this time

other families were settling in the area; thus, Mt. Kingston was their centralized town.

Reuben Cline, son of William Cline, was converted to Christianity at the above mentioned church. Afterwards, he became its pastor, serving until his demise in 1856.

In 1852, the church organization moved into Walshville (Mt. Kingston), where they erected a new church building. This church building was destroyed soon thereafter, so another building was erected. This building served their needs until the present edifice was erected in 1964.

In 1855, Elder Moses Lemon was appointed as missionary to Montgomery County, Illinois. Elder Moses Lemon was the son of Elder James Lemon, Sr. of St. Claire County, Illinois, who was instrumental in the organization of the first Baptist church in the Illinois Territory (namely, New Design Baptist Church). Elder Moses Lemon became a member of the Walshville Baptist Church during the pastorate of Elder Cline. Following the demise of Elder Cline, Elder Moses Lemon became pastor, serving until his death in 1859. His grave stone marks his burial site in the cemetery laid out by William Cline.

In 1875, the church asked permission to join Alton Association because of distance. Liberty was then affiliated with the Alton Association of Baptists. In 1910, it affiliated with Rehoboth Association, since which time it has borne the name of Walshville Baptist Church. The Walshville Baptist Church was organized about 1820, which makes it the oldest church in Rehoboth Association. The messengers at the time of entering Rehoboth were James Simpson, Lena Simpson and Stella Keith. The church clerk was Anna Alcorn. Pastor was Elder Lee McCain.

49 baptisms, 48 other additions, 21 deaths, 62 other dismissals while a member of Vandalia Association

Pastors and their tenure of service:

Linn Craig	1820 - 1847		
Vandalia Association:			
Reuben H. Cline	1847 - 1856		
Moses Lemen	1856 - 1859		
A. J. Sitton	1866		
Eld. Hanks	1871		
J. P. Hanks	1873		
A. J. Sitton	1874		
Alton Association:	1875 - 1909		
Rehoboth Association			
Lee McCain	1910	O. E. Wilderman	1960
Marshall Powley	1911 - 1912	Ralph Elam	1962 - 1967
E. B. Amhurst	1913 - 1914	H. E. McCollum	1968 - 1970
Jesse Ullom	1916	James Hollingsead	1971 - 1972
Edward Grigg	1918	Ralph Elam	1974
Robert L. White	1920	Frank Campbell	1976 - 1977
George B Hamilton	1921	O. E. Wilderman	1978 - 1980
Henry Roe	1924	Ralph Elam	1981 - 1983
W. H. Grigg	1926 - 1928	Dight Hemken	1983 - 1984
O. E. Wilderman	1930	Robert Smith	1985 - 1988
O. E. Wilderman	1933 - 1936	Robert Mosser	1988 - 1990
A. C. Brown	1937 - 1939	Joseph Housewright	1991 - 1992
H. E. McCollum	1940 - 1941	Oley Lawson, Jr.	1992 - 1995
Paul Whitten	1942 - 1945	Ralph Elam	1996 - 1998
Arthur Grigg	1947	Oley Lawson, Jr.	1998 - Present
Arnold Hoffman	1948 - 1950		
Marvin Elam	1951		
James Hollingsead	1952		
Fred Berghoff	1953 - 1954		
Vivian Bentley	1955 - 1957		
Frank Campbell	1958 - 1959		

FIRST BAPTIST CHURCH, MT VERNON 1868—TO PRESENT

First Baptist Church, Mt. Vernon, IL, organized 17 July 1868, and joined Centralia Association in 1881, remained only two years.

A break with the earlier Baptists (Hard Shell) came July 17, 1868, when a group met in the Campbellite Church to organize a church. There were fourteen charter members: Bro. A. Grant, Sister E. D. Grant, Sister Martha Maynor, Bro. G. W. Morgan, Sister D. A. Morgan, Sister Mary McKee, Bro. Daniel Sturgis, Sister A. A. Sturgis, Sister Sarah Malone, Bro. I. Mitchell, Sister Sarah Grey, Sister Mary Mitchell, Bro. G. I. Mayhew, Sister Martha D. Haney. Brother I. W. Brooks, of Ashley, was elected president and Daniel Sturgis was elected clerk.

On Aug 6, 1868, the group decided to be known as First Baptist Church of Mt. Vernon, and a committee was appointed to represent the church at the Salem Association.

A building dedicated in 1872 was built from lumber donated by Daniel Sturgis, with which he had planned to build a home. This served as the church, with membership growing from 125 to 300, until destroyed by a cyclone February 19, 1888. Thirty people were killed, and most of Mt. Vernon was demolished, but three people in the church were not seriously injured, though covered with debris. The church had one of only two cyclone insurance policies in effect in Mt. Vernon, so they received \$2,000 with which to begin rebuilding. The people of the church had helped pay for the insurance by presenting a play, "Cast Your Bread Upon The Water." March 26, 1888, the church trustees purchased a lot at 8th and Jordan Streets, and a new building was dedicated October 30, 1888, with Dr. John A. Broadus, President of Louisville Theological Seminary, preaching. This edifice served until June 14, 1964, when the first service was held in the present church at 1600 Salem Road.

Besides a mission in east town, the church helped start the Second Baptist Church and Park Avenue Church, both Southern Baptist churches. The church has been Northern Baptist and now American Baptist since the 1880's.

A stained glass window at the back of the present sanctuary and the Mohler organ which had been purchased from the Fox Theater, St. Louis, in 1950, were brought from the Jordan Street Church.

This church was in the Centralia Baptist Association in 1881 and 1882.

Pastors and their tenure of service:

Salem South Association:

I. W. Brooks	21 Dec 1868 -
D. W. Morgan	1870 - 1871
J. F. James	1872
Elder French	1873 - 1875
S. Sanford Gee	1875 - 1876
B. C. Crawford	1876 part time
C. Allen	1876 part time
Calvin Allen	1877 - 1878
C. Davis	1879
W. W. Hay	1880

Centralia Association:

W. B. Vassar	1881
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Salem South Association:

J. J. Nidkiff	1883 - 1886
W. P. Throgmorton	1887 - 1889
G. W. Thiele	1890
J. D. Hooker	1891 - 1892
George P. Hoster	1893
J. D. Hooker	1894
J. C. Harris	Sept. 1894 - Oct. 1896

I. N. Monroe	Dec. 1896 - July 1898
A. W. E. Claxon	Oct. 1898 - Aug. 1899
W. C. McCall	Oct. 1899 - Nov. 1901
I. P. Langley	Mar. 1902 - Dec. 1903
A. A. Todd	Jan. 1904 - Jan. 1908
W. L. Dorgan	Apr. 1908 - Sept. 1911
Alton Association:	
Jesse H. Wells	Mar. 1912 - Mar. 1919
H. E. Truex	Oct. 1919 - Apr. 1925
F. U. Criminger	June 1926 - Apr. 1929
W. B. Morris	Sept. 1929 - Oct. 1935
Robert E. Larson	Feb. 1936 - Sept. 1944
W. W. Harvey	Mar. 1945 - Aug. 1947
Andrew J. Caraker	June 1948 - July 1955
Daniel Heitmeyer	Sept. 1955 - June 1956
Eugene L. Holcomb	June 1956 - Aug. 1965
John H. Hansen	Sept. 1965 - Mar. 1966
Glen F. Boice	Mar. 1955 -
John H. Hansen	Dec. 1970 - Aug. 1971
Larry R. Bailey	Sept. 1971 - Oct, 1981
William W. Pixley	Nov. 1981 - supply
Carl E. Hearn	supply
Elbert E. Elliott	supply - Apr. 1882
Richard T Wheatley	May 1882 - June 1989
Madison R. Bittner	June 1989 - Aug. 1990
Gregory L. Alvis	Oct. 1990 -

WALNUT HILL BAPTIST CHURCH (OLD COVENANTOR CHAPEL) 1947— TO PRESENT

Walnut Hill Baptist Church, Walnut Hill, IL was organized in 1947 and joined Kaskaskia Association that same year. On or about April 20, 1945 a mission sponsored by Wamac Baptist Church met by permission in the Old Covenantor Chapel, a large frame building, for the purpose of holding a Sunday School. The Sunday School was held there until about July 30, 1947, when a revival was started which lasted until August 10, 1947.

After an all-day fellowship and watermelon feast, the church body was called together for the purpose of organizing into a church. The council which assisted in the work of organizing this mission into a church was composed of Rev. E. W. Booth, Rev. Charles McHaney, Rev. E. R. Justice, and the Associational Pastor Rev. George M. Wright of the Kaskaskia Association. Immediately upon its birth, the church conducted a business meeting. Rev. Frank Bryan was called as full-time pastor. He gave an opportunity for membership. One young lady came forward asking for baptism; and she was accepted. At that time, a full budget was adopted which included Cooperative Missions, Carmi Children's Home, and the Kaskaskia Missions. Another important matter was to organize a W.M.U. and Brotherhood. Then the officers of the church were elected as follows: Church Clerk, Mrs. Amy Ewing; Church Treasurer, Mrs. Anna Minor; S. S. Superintendent, Mr. Clifford Ryan; T .U. Director, Mr. Ray Minor; Pianist, Miss Wanda Minor; Song Leader, Mr. Leo Ewing. Then Bro. George M. Wright read the Church Covenant, the Articles of Faith, and the Statement of Principles. The church body voted to accept all of them as read. The sixteen charter members were as follows: Rev. Frank Bryan, Alma Bryan, Charles Ray Bryan, Ray Minor, Anna Minor, Wanda Minor, Donald Minor, Clifford Ryan, Katherine Ryan, Sharon Ryan, Nancy Ryan, Patricia Ryan, Leo Ewing, Amy Ewing, Charles Tate and Miss Iris Easley.

The congregation was informed that since it had organized into a Baptist church, they had sixty days to move out of the Coventantor Chapel, as the Coventantors didn't believe in Baptist doctrine. So a metal barracks building was purchased from Scott Field and moved to a lot located in a wooded area about three or four miles from Coventantor Chapel. Services were held there for about two years. A lot in Walnut Hill was purchased, and there the present church now stands. The congregation prepared to take the metal barracks building down and move it to the lot in Walnut Hill. While waiting for the barracks building to be moved, they rented an unused Pentecostal block building and held services there for about two years, until the barracks building was moved and rebuilt.

About this time, through a misfortune, all the church records were burned. This was in 1961. Soon after this, a school building in Kell was for sale, and they purchased the building and moved it to their lot. Services were held in the barracks building while a basement was dug and completed. The school house was remodeled and rooms were added to become the now existing beautiful church building.

On January 15, 1956, they church started a mission Sunday School in Cravat, which was organized into a church on May 29, 1956, and named Blaze Chapel.

The church joined Salem South Association in 1952.

11 baptisms, 23 other additions, 1 death while a member of Kaskaskia Association.

Pastors and their tenure of service:

Frank Bryan	1947 - 1948	Maurice Paxton
Lester Riley		Lester Alridge
James Lucas	1949	Charles C. Taylor
Hugh Moore		Ray Stallons
Arthur Ward		Jim Elliott
Maurice Paxton		Glen Johnson
Harold Conroyd		Robert Stover
Merl Fullerton		Gene Gordon
Leonard Miller		

**ASHER CREEK BAPTIST CHURCH
1843-1847**

Organized 1842. Dissolved in 1847. No reports to Association. In 1843, the Association sent a committee to see the state of the church. Little information is available for this period of time because of missing Association records.

**BADEN BAPTIST CHURCH
1917—1918**

Baden Baden, IL. Southwest corner of Bond Co. near Millersburg in Pocahontas Township. Church only reported in 1917.

5 baptisms, 9 other additions

Pastors and their tenure of service:

Elder Clarence Paul 1917

**BEAR CREEK BAPTIST CHURCH
1863—1954**

Bear Creek Baptist Church was located four miles west of Vernon, IL, in Fayette County. The organization date is not known, but was reported as 1863 in the Vandalia Association Minutes. It joined Rehoboth Association on September 12, 1868, being represented by W. V. White, J. Underwood, and J. Fenton as messengers with Elder D. Hull as pastor and having a membership of sixteen. The church was affiliated with Rehoboth Association for 40 years, 1868-1908, and its membership fluctuated thereafter to 27 as of their last report.

Bear Creek rejoined Centralia Association in 1908 and remained until 1954 when the church was disbanded.

138 baptisms, 24 other additions, 22 deaths, 31 other dismissions while a member of Vandalia/Centralia/Kaskaskia Association.

Pastors and their tenure of service

Vandalia Association:

W. J. Goldsborough 1865
T. Dale 1866

Rehoboth Association:

Elders D. Hill 1868 - 1969
Elijah Pigg 1870 - 1871
Elijah F. White 1878
J. H. Rice 1879 - 1880
Elijah F. White 1882 - 1883
J. H. Rice 1883 - 1884
Elijah F. White 1885 - 1890
W. F. Crouch 1891
J. W. R. Shelton 1892 - 1893
Robert Savage 1896
Elijah F. White 1897 - 1898
Robert Savage 1899 - 1900
J. Wwsley Walker 1901 - 1904
Ed Wright 1905 - 1906
J. A. Bryant 1907 - 1908

Centralia/Kaskaskia Association:

C. L. Butler 1909 - 1913
J. E. Virden 1914 - 1915

C. L. Butler 1917

J. W. Hornbeck 1918
Thomas Spears 1920
George St. Pierre 1921
Oral Brown 1923 - 1927
Edwin Settle 1929
Jesse Linton 1930
Harland Brewer 1931
C. L. Butler 1932
Sydney L. Speer 1933
Jesse Linton 1934
Frank Altom 1936
C. L. Gearlock 1938 - 1939
Oram Brown 1941
C. L. Carlock 1943
Len Neathery 1945
James M. Lucas 1948
Leroy Fredrick 1953

BEAVER CREEK CHURCH 1830—1880

The Beaver Creek Church was organized about the year 1830 in what is now known as Wheatfield Township, and it was composed of members living in Clinton and Bond Counties. For a number of years, the meetings of this church was held in the houses of its members, and in pleasant seasons of the year, was held in shady groves. The names of the constituent members cannot now be ascertained. William Downing, Joseph Myers, Aja Entrekin, and Jabel Ray were some of the first members of this church.

Elders James Lemon and Nathan Arnett, then living in St. Clair County, were prominent among the first ministers who preached in this community. This little church prospered, and in 1835 – 1838, it had increased its membership to about sixty-five. In December, 1849, J. R. Ford, living in the town of Wheatfield, Clinton County, became its pastor, and he continued in that relation, with the exception of two years, until 1880.

In 1840, a church building was erected near Beaver Creek, on Section 14, Wheatfield Township. The most remarkable and interesting incident in the history of this church is the great revival of religion in 1856, when fifty-one were added to its membership by conversion and baptism. In this number were some of the most prominent citizens and many of the most intelligent, respectable youths of the community.

From 1850 to 1870, the congregations attending divine service at this place were very large and highly respectable. Since then, the membership of this church and congregation have gradually decreased on account of the changing population.

Among those who became members in its early history, and who continued in that relation until their deaths are: Aja Entrekin, who was made a deacon, William Myers, Joseph Myers, James Myers, Jezziah Floyd, Daniel Ford, Charles T. Floyd, who became a minister and later resided in the West, John C. Myers, Elizabeth Myers, Alice Meyers, Eliza Entrekin, Nancy M. Ford and Lydia Norman.

The church cemetery still exists, located just off Hwy. 127 near Wisetown..

74 baptisms, 23 other additions, 22 deaths, 74 other dismissions.

Pastors and their tenure of service:

Jesse Reeder Ford	1843 - 1880
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BECKEMEYER BAPTIST CHURCH 1939 – 1973

After some calls in the homes of folks in Beckemeyer in the Spring of 1939, Elder G. O. Foulon of Greenville started to hold services in the Royal Neighbor's Hall. They also met a few nights in the town hall. Then on July 26, a tent meeting was held one block north of the northwest corner of the town park. Three baptisms resulted from this meeting. The Royal Neighbor's Hall was again secured for the services to be held twice per month.

The church was organized December 3, 1939 with the following charter members: L. F. Hall, Charity A. Hall, Oscar King, Susie King, Ott Hardekouf, Mabel Hardekouf, and Margie King.

On April 3, 1940, prayer meeting was held in the church building for the first time conducted by Mrs. Jannett. During the following years, the church attendance fluctuated from high to low. No major events were recorded in the church minutes during that time.

In February 1974, it was decided the best thing was to close the church and donate the building and whatever money they had to other Baptist churches. The members met at the church with Cecil Martin, Association Missionary, and Rev. Hediger of Carlyle Baptist Church to dispose of the church and the belongings. A motion was made by Beth Lee and seconded by Sally Fleege, carried by the church body, to disband the church. The clerk was instructed to give each member a letter of recommendation so they could join another Baptist church.

44 baptisms, 18 others, 16 deaths

Pastors and their tenure of service:

Pastors and their tenure of service:	
G. W. Hall	1940
None	1941 – 1943
Oral Grigg	1944 – 1946
A. C. Brown	1947 – 1950
None	1951
Thomas Morrison	1952
H. T. Atchison	1953 – 1957
None	1958 – 1960
Gene Gordon	1961 – 1962
None	1963
Gene Gordon	1964 – 1965
None	1966 – 1973

BETHANIA BAPTIST CHURCH 1879—1891

Bethania Baptist Church, Sebastopol, IL., Madison Co. 5 mile southeast of Highland in Highland Township was organized Jan. 7, 1879, and joined Centralia Association in 1888. (*See Bethany History.*) Reunited with Bethany Baptist Church, December 21, 1891.

21 baptisms, 1 other additions, 2 deaths, 7 other dismissions

Pastors and their tenure of service:	
R.G. Echols	1889 - 1891

BIG CREEK BAPTIST CHURCH 1841—1844

Organized 1841. Fayette Co. IL. No reports to Association

BRUBAKER BAPTIST CHURCH 1908—1911 1938—1944

1st Brubaker Church:

Organized June 7, 1908. Joined Centralia Association 1908. No church records found.

8 baptisms, 3 other additions, 5 other dismissions

Pastors and their tenure of service:	
E. W. Reeder	1908
W. T. Nix	1910 -1911

2nd Brubaker Church:

Organized 1938. Joined Kaskaskia Association 1938

12 baptisms, 2 dismissions

Pastors and their tenure of service:	
Charles McHaney	1938
Robert Moore	1939
W. E. Booth	1940 -1941
Irvin Smith	1943 - 1944

Pastors and their tenure of service:

Louisville Association:

1862

Vandalia Association:

Thomas Rice

1863-1866

J. N. Wood

1903-1905

Rehoboth Association:

J. W. Creswick

1868-1869

Joseph E. Virden

1909-1910

Elijah Pigg

1871-1872

J. M. Carlock

1911-1913

D. Hull

1873

J. W. Hornbeck

1914-1915

P. S. Virden

1875-1876

George B. Hamilton

1916-1917

J. W. R. Shelton

1877-1878

Clarence Paul

1918

J. W. Creswick

1880-1881

O. E. Wilderman

1920-1922

J. T. Coin

1882-1884

L F E. Brown

1923-1924

Elijah Pigg

1884

Harold Cothorn

1925

E. Ollie Butier

1885 1887

Kenneth Blankenship

1929-1930

Elijah Pigg

1888-1889

Edgar Browning

1931

Barnett Smock

1890-1891

Oral Brown

1932-1934

William F. Croucher

1892-1898

H. E. Lockard

1935-1936

Elijah Rhoades

1899

A. C. Brown

1937-1938

Elijah Pigg

1900

Raymond Walker

1939

E. Ollie Butler

1901

A. C. Brown

1940-1944

F. J. Freeman

1902

Clarence Ehrat

1945-1946

Earl Atwood

1947

Various ministers served by appointment from 1948-1954. Brother J. B. Sears served as church clerk for 22 years. Brother Orlando Brown served in like capacity for 44 years and was also active in Associational labors as well as treasurer of the Mission Board.

CLEAR CREEK BAPTIST CHURCH

1858-1862

Organized in the 1850's. No reports in the available minutes. Little information for is period of time because of missing Association books.

CLINTON HILL BAPTIST CHURCH

1830 ?—1861

Clinton Hill Church was constituted not far from where the village of Germantown is located at a time when there was but a scattering settlement along the Shoal Creek timber. The exact date of its constitution cannot be given, neither the names of its constituent members. William Steele, one of the pioneers of Illinois and a worthy citizen, is known to have been one of the first. Mr. Steele shortly afterward moved and settled near where the town of Clement is now located, and the Clinton Hill Baptist Church was situated in the immediate vicinity. This occurred about 1830. In 1861, the church dissolved and united with others in forming the First Baptist Church at Carlyle. The death of a church, like the expiration of an individual, is important. Often couched in that broken life is the fragrance of supreme struggle and superlative service.

3 baptisms, 3 other additions

Pastors and their tenure of service:

William Steele

1843 - 1849 died 1856

Joseph Huey

1843 - 1849 died 1850

Associational Minutes missing:

1840, 1841, 1842, 1844, 1846, 1850, 1851, 1853, 1854, 1855, 1857, 1859, 1860

COLLINS STATION BAPTIST CHURCH 1865—1877

In 1865, W. R. Huey, Smyth Moore, Nancy N. Moore, Malinda Steele and Phoebe Huey withdrew from the Carlyle Church and were reorganized at Clement, taking the name of Clement Church. This congregation owned one-fourth interest in the first house of worship that had been erected in the Village of Clement. After the erection of the Christian Church in Clement, the use of it was tendered to this congregation one-fourth of the time, and they managed to have preaching most of the time, once a month.

By mutual agreement, in 1877, the First Baptist Church at Clement was dissolved. From the reorganization of this church in 1865 to its dissolution in 1877, its membership at any one time did not exceed twelve.

In the oldest Diamond Spring Baptist Church book to be found, of this church we find the following account: "The organization of the First Baptist Church of Collins Station, Clinton Co., IL."

The Baptist Church of Carlyle met at Collins Station, March 11, 1865. After a lecture on church government and doctrines by Elder G. W. Coker, the church proceeded to business. The members present received a joint letter of the Carlyle church for the purpose of organizing here. Those entering into this body were: W. R. Huey and wife, Phoebe; Smyth Moore and wife, Nancy; and Melinda Steele. April 8th, 1865, Elder Coker was elected pastor; W. R. Huey, clerk; and Smyth Moore, deacon. The old minute is dated at Clement in 1868.

This church at Huey was disbanded in Sept. 1877, J. R. Ford, pastor, Nathan Steele, clerk. It seems that the Diamond Spring Church used the old record book from this date. It must be considered that 16 books of Associational minutes are missing and the statistics are low because of this.

Several prominent people were in the Clinton Hill Church. Smyth Moore came here from St. Clair County at an early day and settled on a farm two miles north of Clement. He was a man possessing an interest of high order, correct moral principles, and a well defined religious faith. Mr. Moore was for many years the principal support of the church at Clement, beside aiding materially that at Carlyle. Smyth Moore was for four years clerk of the Centralia Association,

Joseph Huey was probably a constituent member of this church. He was a noble man of a kind spirit, and he was popular among the people. He was frequently elected to office. He served eight or more years as sheriff, several years as commissioner of the county court, and was twice elected to the State Legislature. He began the work of the ministry some ten years before his death. He was very acceptable as a preacher, not so much on account of his ability as a speaker, but as his pleasant manner, and of the unbounded confidence and good will of the people. He died in 1850, aged 45.

Phoebe Huey, the widow of Elder Joseph Huey, a widow from 1850, managed to do well her part in the charge of a large family of children. She was truly a "mother in Israel." Her earnest and devoted piety, and her self-denying and self-sacrificing life wrought much good in the community. She did her part as a Christian heroine in raising a large family of fatherless children, "who raise up to call her blessed."

W. R. Huey, who was clerk of the church from 1865 till his death in 1876, was a most excellent man, and he exercised an influence for good.

William Steele, one of the constituent members of this church, believed to have joined the church in 1835, was ordained to the work of the gospel ministry about 1835 or 1836. He was a man of limited education, having led a pioneer life in Illinois. He was a man of sterling moral principles and character, of good common sense and sound judgment. He possessed a remarkable faculty in selecting appropriate text and adapting his short discourses to the conditions and surrounding circumstances of the occasion. He was eccentric, but many persons liked to hear "Uncle Billy" Steele, as he was familiarly called, preach.

12 baptisms, 6 other additions, 6 deaths, 4 other dismissions

Associational Minutes missing: 1861, 1862, 1864

Pastors and their tenure of service:

G. William Coker	1861
Jesse Reeder Ford	1871 - 1874
No Pastor	1875-1877

**FAITH CHAPEL
1986-1991**

Irvington, IL. January 29, 1986, Central City Baptist Church voted to call Virgil Downen as mission pastor and rent Irvington Community Center for Sunday services for the Faith Chapel. March 3, 1986, there were 11 members and in April there were 19 members. In 1987, there was a need for a meeting place: thus, in August a mobile chapel was placed in Irvington. In January, 1988, the church had 35 members. In October, 1989, a community newsletter was started. The mission was closed in 1991. Some of the reasons given was lack of workers for teaching and not enough financial support.

	Pastors and their tenure of service:
Virgil Downen	1986 – 1991

**FOSTERBURG BAPTIST CHURCH
1862—1866**

Organized in 1862 six miles east of Vernon. Reported to Vandalia Association in 1863 and 1865. The church reported that it mourns over the languid state of religion. The church died in 1866.
1 death, 3 other dismissions

	Pastors and their tenure of service:
William J. Goldsborough	1863 - 1865

**FRIENDSHIP BAPTIST CHURCH
1910—1927**

Friendship Baptist Church, in Tonti Township, 2 miles west of Alma, IL, organized 1910, joined Kaskaskia Association in 1911. Reported until 1927. Organized in school two miles north of Tonti, a destitute field.

41 baptisms, 25 other additions, 5 deaths, 18 other dismissions

	Pastors and their tenure of service:	
W. T. Nix	1911 - 1913	J. L. Jordan 1920
A. E. Kretzer	1915	J. D. Burton 1922 - 1923
J. O. Finn	1917	Noah Belcher 1925
A. P. Haney	1918	J. D. Burton 1927

**GOOD HOPE BAPTIST CHURCH
1871-1883**

Good Hope Baptist Church, East of Irvington, IL, in Jefferson Co. Grand Prairie Township. Organized 1871. Joined Association 1871. Reported to Association from 1871 to 1883. Last report: have no preaching, membership much scattered.

11 baptisms, 7 other additions, 6 deaths, 7 other dismissions

	:
Levi Elliotte	1871 - 1872

	Pastors and their tenure of service:		
None	1871 –1872	Levi Elliotte	1875
J. Noble	1873	Levi Elliotte	1880-1881

HARMONY BAPTIST CHURCH 1852 – 1922

At a meeting held at the See schoolhouse, March 13, 1852, for the purpose of organizing a Regular Baptist church, the following Elders assembled: Isaac H. Elkin, Thomas Newton, and Jesse Miller, with G. W. Barcus, layman; whereupon the following brothers and sisters presented letters of recommendation: Shull M. See and wife, Mary Henry See, Elizabeth Shelton, Nancy See, Jane Martin and John See for baptism. To the church were added during the year: Rebecca Pruett, Stokes Pruett and wife, Minerva, and daughter, Analine, Elder. Isaac Elkin and wife Anna.

The church was located one-and-one-half miles southeast of Kinmundy. Elder Elkin's farm-home was near this church where it stood in the country about two miles from Alma. The name Harmony was a name-sake of the Harmony Church of Mason County, West Virginia, from which some of the original members settled here in 1844. Shull M. See was first clerk, Stokes Pruett was first deacon. Elder Elkin was the first pastor and has repeatedly served the church and watched over it. A lot was donated by R. E. Shelton, and a meeting house was built. A Building Committee was selected consisting of: Henry See, Stokes Pruett, G. E. See, A. Waugh, and M. Williams. Elder D. Wharton was pastor in 1856. In 1858 William Mitchel was licensed to preach. Elder B. H. Pierson was pastor in 1859. Elder W. M. Goldsborough was pastor in 1861. Isaac Eaagan was licensed to exercise in public in 1865.

In 1866, eight members left to form Kinmundy church, but in June, 1873, that church dissolved, and several members re-united with Harmony church. For two years no services were held, and the house became dilapidated. Through the liberality of Mr. R. E. Shelton and others, it was thoroughly repaired. The meeting-house of the Harmony Church was unroofed by a storm in 1906 and was removed to the village of Alma, where it was remodeled and now stands as an ornament and a blessing to that place. Their present membership is 33. G. W. Allison and Ewing College is pastor, Charles L. See, clerk; H. W. See, Jr., Supt. SS. They first belonged to the Louisville Association, coming into the Centralia Association in 1890.

In his report to the Association in 1923, W. E. Wise, Associational Missionary, reported that he went over to Alma where church has had no services for three or four years; spent Saturday visiting the members; had meeting on Sunday; church promised to fix the house and call later.

Rev. D. Wharton, Rev. B. H. Pearson, Rev. W. J. Goldsborough, Rev. J. Sale, Rev. Yarnell, Rev. J. R. Ford, Rev. W. J. Carner, Rev. J. C. Carter, Rev. W. R. Andereck, and Rev. J. W. Hough have all filled the pulpit. 49 baptisms, 20 letters, 13 other admisions.

Pastors and their tenure of service:

Louisville Association

Isaac Elkin	1852 – 1856		
D. Wharton	1856 – 1859		
B. H. Pierson	1959– 1861		
W. M. Goldsborough	1860		
	1860 – 1890	Not recorded	

Centralia Association

J. H. Jones	1890 – 1891	G. W. Allixon	1908
none	1892 – 1894	J. R. Shanks	1909 – 1911
J. R. Kelley	1896– 1898	R. A. Morris	1912
not reported	1899	J. T. Combs	1913
E. Payne	1900	F. L. Karn	1914
Alonzo Rollins	1901	none	1815 – 1925
W. E. Wise	1902 – 1903		
none	1904 – 1907		

HEBRON BAPTIST CHURCH
1842– Lost between 1843 and 1845

Organized 1842. Letter to Association in 1843. Messengers : J. C. Glass, Henry Montfort, E. W. Glass.No information or reports given to the Association by church.
 1 baptized, 3 letters

Pastors and their tenure of service:
 J. C. Glass 1843

HUDLESON BAPTIST ORPHANS HOME
1911 - 1912

Hudleson Baptist Orphans Home, Irvington, organized 1911, joined Association in 1911. Only reported in 1911. Probably went with Centralia First Baptist Church to Alton Association.

IUKA BAPTIST CHURCH
1898—1963

Iuka Baptist Church, Iuka, IL. Organized May 1898. Joined Centralia Association in 1898.
Derr's History states "We failed to obtain a response to our appeal for a history of this body and their pastor, Eld. Joseph C. Myers." We find they were organized in 1898. The Association met here in 1907, and it was noted that they have a nice church house, and are prospering. Deacon Holtslaw, a man of uncommon financial ability and also a member of the Illinois Legislature, belongs here.

116 baptisms, 34 other additions, 22 deaths, 72 other dismissions

Pastors and their tenure of service:

J. C. Myers	1899	Ira J. Smith	1919
J. R. Kelley	1900	C. W. Henderson	1920
J. L. Hill	1901	G. W. Seyfert	1921
G. M. Clements	1902	Rex Brown	1924 - 1926
J. C. Myers	1904	E. W. Cooper	1939
H. E. Pettus	1907	Ed Cooper	1941
J. C. Myers	1908	Geoge W. Compton	1944
J. H. Cozad	1911	Harry Steel	1947
J. A. Allen	1912	Ross Davidson	1948
Rev. Weeks	1912	Carl Werb	1949 - 1950
S. E. Hamilton	1913	Ross Davidson	1951 - 1953
W. W. Hodge	1914	Leroy Fredrick	1954
C. W. Henderson	1916 - 1917	Frank Bryan	1955 - 1958
H. M. Tip sword	1918	Bill Alexander	1959 - 1963

IUKA MISSION
1988 – 1989

There was a new attempt to start work in Iuka in 1988 by First Baptist Church of Mulberry Grove. The first cottage Bible study was held on September 28, 1988 at the home of Tim Beard. There were 12 people present. Things progressed at this place with mid-week Bible studies, until the first of December. It seemed as if no interest could be found because of the Christmas season. Due to the lack of interest, the decision was made to alter the attempts to plant a mission. They did continue into 1989 to start the work, but was not fruitful.

**KEYESPORT BAPTIST CHURCH
1887 - 1941**

A company composed of H. L. Davis, J. C. Floyd, R. Allen, Joseph Ward, R. L. Jimmerson, Jane Alton and Rose Malcom met at the M. E. house of worship in Keyesport, Mar. 19, 1887, for the purpose of constituting a Baptist church. After preaching by Elder Malcom, all who desired to become members of the new organization were asked to come forward: whereupon, Elizabeth Cole, W. C. Williamson, George Jimmerson, Eliza Skelton and W. T. Pippin presented themselves. The church joined Centralia Association in 1887. Elder Malcom was elected pastor. The next day there were three additions by baptism, Robert and Louis Kirkpatrick and L. D. Kesterson. R. L. Kirkpatrick was first deacon, and L. D. Kesterson was the first clerk.

A new house of worship was dedicated May 7, 1893, and the debt of \$106 was liquidated that day through the efforts of Elder E. S. Graham. Deacon J. M. Ditsch is one of the best men in our ranks. He is one of God's noblemen among the Baptist of Illinois. He with his good wife are members of Keyesport church.

139 baptisms, 68 other additions, 26 deaths, 51 other dismissions

Pastors and their tenure of service:

J. T. Malcom	1887	George St. Pierre	1921 - 1922
Sam Williams	1888	W. J. Moore	1923
Warren E. Wise	1888 - 1889	K. B. Echols	1924
J. H. Jones	1892 - 1893	Raymond Rankin	1925
J. H. Jones	1899 - 1900	Louis Littman	1926
A. Rollins	1901	Noah Belcher	1929
John McDonald	1904	G. O. Foulon	1931
W. E. Wise	1904	Rev. Havend	1932
V. Colbert	1906 - 1907	S. L. Speer	1933 - 1934
O. W. Jones	1908	Raymond Walker	1937
B. F. Burnett	1910 - 1911	W. Edd Booth	1940 - 1941

**KINMUNDY BAPTIST CHURCH
1886—1873 1894—1896 1904—1918 1928—1938 1985—1997**

In the mid eighties, Brother Harmon Mills, Director of Missions, Kaskaskia Baptist Association, parked his car on Monroe Street in Kinmundy, Illinois facing a lot approximately one and three quarters acres and envisioned a church there. The vision was shared with Jim Norman, Director of Church Extension of the Illinois Baptist State Association in Springfield.

In January of 1985, with the First Baptist Church of Odin as sponsor, Brother Hub Smith was called to start a mission. Brother Hub and his wife, Pat, with their sons, Allen and Carl, moved from Kentucky and opened their mobile home for services. The Deadmond Building, a former appliance store, was rented, and the first service there was February 24, 1985. It wasn't long before more classrooms were needed, and the upstairs was also rented. In July of 1986, Brother Hub resigned and moved to Water Valley, KY.

In September 1986, the church called Bro. Dwayne Murphy as pastor. Brother Dwayne, his wife Jean, and daughters, Dorie and Donna, moved here from Arlington, AZ. The tract of land on Monroe Street that Bro. Mills had viewed earlier was offered for sale and purchased for us by the Illinois Baptist State Association.

On March 15, 1987, the church received a letter from the Eglon General Baptist Church of Patoka stating that they were no longer holding services. They would donate their church to the Kinmundy church if they were interested. The mission voted to accept their generous offer. On April 5, 1987, ground breaking services were

held. Early in May, the First Baptist Church of Elkhaville donated the funds to have the church moved to Kinmundy, and construction began on a 24 X 40 educational and fellowship addition. Though the construction had not been completed, the first services were held there on July 5, 1987. Bro. Murphy brought a message on "I'm Building a Temple for God." The text was taken from 1 Cor. 3:9-17 and 6:19-20.

On Sunday, May 15, 1988, dedication services were held. Rev. Harmon Mills led in the "Act of Dedication", and Rev. Jim Norman gave the "Message of Dedication" from Joshua 4:19-24. The dream had been completed. A Baptist church now stood on the Monroe Street property in Kinmundy.

Bro. Dwayne Murphy gave his resignation. His last sermon was May 14, 1989. The Murphys returned to Arizona. Bro. Harmon Mills filled our pulpit for a few Sundays after Bro. Murphy's departure. We interviewed Bro. Story from Iuka. Another interview was with Bro. Gene Gordon from Salem. On the following Sunday, at business meeting, the church voted to call Bro. Gordon on a temporary basis. Due to health reasons he didn't want to stay on a permanent basis. His last sermon was May 13, 1990.

In May, 1990, Bro. Jim Barnes of Salem gave a trial sermon. The first Sunday in June 1990 at the business meeting, it was voted unanimously to hire Bro. Jim Barnes as pastor. His brother, Ray Barnes was hired as assistant. The Barnes left in March, 1992.

Mike Finkbone was called to pastor April 1993. He left in October 1994.

In November 1994, Marvin Schwegler was called as pastor. He resigned June 2, 1996.

In January of 1997, Ray Tackett was called as pastor. Bro. Tackett resigned December 1998. Because there were only three members attending, the church voted to turn the property over to the Kaskaskia Baptist Association. They wanted the Association to possibly re-establish a work there in the future. If this was not possible, the Association would be responsible to sell the property and use the money to aid other churches or ministries in the Association as needed to expand God's Kingdom within the Association. The last service was held on March 18, 1999 at 2:00 p.m. Kent Robinson brought the message.

26 baptisms, 77 other additions, 7 deaths, 37 other dismissions

Pastors and their tenure of service:

Dwayne Murphy	1986-1989
Gene Gordon	1989-1990
James Barnes	1990 - 1992
Mike Finkbone	1993 - 1994
Marvin Schwegler	1995
Ray Tackett	1997

1st Kinmundy Church:

In 1866, eight members left Harmony Church to form Kinmundy Baptist Church, but in June, 1873, that church dissolved, and several members re-united with Harmony church

2nd Kinmundy Church:

This church was organized in 1894, and it joined Centralia Association also in 1894. The pastor was J. R. Kelly. 1896 was the last year of reporting to the Association.

32 baptized, 5 other additions.

3rd Kinmundy Church:

Kinmundy, IL, Feb. 4, 1904. The Baptist of Kinmundy and vicinity met at the home of Mr. and Mrs. J. E. Lasater to organize a Missionary Baptist Church here. After a sermon on the Great Commission by Elder Clements, of Central City, the church was organized by Elders J. R. Kelly, G. M. Clements and Joseph K. David, of Syria. Elder Kelly was chosen as moderator and T. W. French as clerk. Articles of Faith as published by Pendleton was read and approved. J. E. Lasater, H. W. See, J. A. Baylis, elected trustees and a building committee. The following is the list of original members: H. W. See and wife, Alice, and their daughter Emma, J. A. Baylis, Susana Baylis, Maud and Florence Baylis, J. E. Lasater and Ollie E. Lasater, Elder J. R. Kelly and his wife, Mabel, Matilda and Amy Spicer, T. W. French and Dolile French. Membership was 30, in 1909. Cost of building, \$1400, Size, 28 X 40. The Baptist Church Dedicated June 1905. Elder Danberry obtained \$300 on final

debt on that occasion. The bell was a present from sister Alice See and was bought by saving "egg money" and was rung for the first meeting on Christmas morning, 1904.

41 baptisms, 35 other additions, 7 deaths, 49 other dismissions

Pastors and their tenure of service:

J. R. Kelley	1904 - 1907
W. T. Nix	1908 - 1913
J. W. Hornbeck	1914
W. D. Boothe	1916
Clarence Paul	1918

4th Kinmundy Church:

Organized 1928, joined Kaskaskia Association 1929.

18 baptisms, 4 deaths. Church disbanded.

Pastors and their tenure of service:

Clyde Sinclair	1929 - 1932
S. L. Speer	1933
Otis Atchison	1934 - 1938

**LINN CREEK BAPTIST CHURCH
1843—1846**

Organized 1843. Join the association in 1844. No reports to Association

**LOCUST STREET BAPTIST CHURCH
1966—1992**

Locust Street Baptist Church was organized in 1966. No church records found. The deed was owned by two church members and in 1992, the church changed denominations. There are no church records to our knowledge.

148 baptisms, 144 other additions, 18 deaths, 191 other dismissions

Pastors and their tenure of service:

E. W. Cooper	1967 - 1971
Willard Eugene Branch	1972 - 1974
Gene Gordon	1975 - 1976
Kenneth D. Henson	1978 - 1979
Charles R. Kretzer	1980 - 1983
Larry Mallory	1984 - 1985
Richard Criner	1986 - 1989
Loren Beers	1990
Gene Abbott	1991 - 1992

**MT CARMEL BAPTIST CHURCH
1910—1956**

Mt. Carmel Baptist Church, Clay Co., between Kinmundy and Omega, IL, organized 1910, joined Association in 1910. Reported until 1956. The church was organized according to Pendle's Church Manual and determined to be sound in faith and correct in practice. The church was closed between 1926 - 1932, but was reopened in 1933 by Rev. Noah Belcher. In 1946, there were still 3 charter members alive: Amos Wilcoxon, Margaret Wilcoxon, and Henry Muller.

110 baptisms, 23 other additions, 20 deaths, 23 other dismissions

Pastors and their tenure of service:

W. W. Kelley	1910 - 1911	Noah Belcher	1933 - 1936
L. M. Middleton	1912	Forrest Weems	1938 - 1940
E. M. Beal	1913 - 1915	A.P. Haney	1941 - 1944
I. N. Gregg	1916	Frank Bryan	1945
Paul Smith	1917	Tony B. Kelly	1946
A. P. Haney	1918	Noah Belcher	1947
Jesse M. Linton	1921 - 1922	Robert Hastings	1948

**MT. GILEAD BAPTIST CHURCH
1850 – Lost between 1858 and 1863**

The church was organized sometime in the early 1850's, and was located 18 miles north of Vandalia in Fayette County. Joined Vandalia Association in 1853. We seem to have lost this church between 1858 and 1863. Little information is available for is period of time because of missing Association books.

Pastors and their tenure of service:

Josiah Whitten	1856
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**NEW HOPE BAPTIST CHURCH
1984 – 1992**

New Hope Baptist Church, Highland, IL. The new work in Highland was sponsored by the First Baptist Church of Mulberry Grove under the leadership of their pastor, Eddie Miller. The pastor of the mission is T. G. Barnhart, a recent graduate of Hannibal LaGrange College, Hannibal, MO. The mission met in a storefront building at 919 Cypress while in the process of looking for a larger building. There were 21 members.

In August, 1985, they were able to rent a new building. There were 31 members. In June, 1986, a bus was given to them by the First Baptist Church, Salem. In September, Rev. Norman Jamison became pastor, and there were 49 members. In February, 1987 a WMU group was started. Also, in July 1987, the church joined Kaskaskia Baptist Association. The building they had been renting was sold; thus, the church moved to the Masonic Temple with 58 members.. In May 1989, the pastor resigned. In September 1989, Mike May became pastor. The church decided to close its doors in September, 1992.

7 baptisms, 25 other additions, 1 death, 20 other dismissions

Pastors and their tenure of service:

Tommy G. Barnhart	Oct. 1984 – 1986
Norman Jamison	Sept. 1986 – 1989
Mike May	Sept. 1989 – 1991

**NEW MEMPHIS BAPTIST CHURCH
1870'S – 1883**

New Memphis Baptist Church, New Memphis, IL, Southwest corner of Clinton Co., was organized in the 1870's. The church reported to the Association from 1877 to 1883. The last report stated that there was no preaching; membership much scattered.

2 baptisms, 2 deaths, 4 other dismissions

OAK GROVE BAPTIST CHURCH 1914-1930

Located between Vandalia and Shobonier, IL, organized 1914.

1st Church:

There isn't any information available relative to the Oak Grove Baptist Church, other than as contained in the Minutes of Rehoboth Association of Baptists, which is as follows: "On September 12, 1877, an opportunity for membership in Rehoboth Association was responded to by the Oak Grove Baptist Church, who had petitioned and was granted membership. The messengers were Brothers G. Clark, J. M. Clark, and J. M. Davis. The pastor was Elder J. H. Johnson in 1877. The church clerk was Cyrus Clark in 1877 and 1878. The membership was 12 members."

2nd Church:

This church was organized in 1914, and it was located 3 miles south of Vandalia. Joined Kaskaskia Association.

16 baptisms, 4 other additions, 5 deaths, 1 other dismissal

Pastors and their tenure of service:

Rehoboth Association:

J. H. Johnson	1877
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Kaskaskia Association:

T. F. Speer	1915
Samuel Grigg	1917
Monroe Lape	1919 - 1920
Monroe Lape	1922
Robert Wrench	1924
Monroe Lape	1928 - 1930

OAKLAND BAPTIST CHURCH 1842—(Does not appear in Association books after 1852)

Organized 1842— joined Macoupin Association in 1859. Letters to Association in 1847, 1848, 1849.

In 1847, Oakland enjoys the labors of Elder Burge and Bro. John Willton, in the enjoyment of peace. Reported in 1848, the church has had some accessions and encouraging seasons. 1849 reports all in peace and encouraging to persevere. After 1850, little information is available for is period of time because of missing Association books. Macoupin Association records show seven original members: P. B. Karnes and wife Sarah, Th'o Kinder and wife, John Wilton and wife, and Tarlton Blevins who was their first clerk.

6 baptisms, 5 other additions, 1 death, 1 other dismissal

Pastors and their tenure of service:

William Burge	1847 - 1849
J. Wilton	1847 - 1848

SHOAL CREEK BAPTIST CHURCH 1835-1867

In October 1834, Elder Joseph Taylor emigrated from Kentucky to Illinois and settled on Shoal Creek Prairie in Clinton County. This immediate portion of the county was then thinly settled and destitute of either church or gospel teaching. Elder Taylor, being a man of ardent and devout piety, and very earnest in the work of the ministry, immediately commenced his labors in this destitute, and hitherto, neglected field.

For a number of years, he labored almost alone. However, being gifted in his work and a man of strong faith in Israel's God, he persevered in his labors, and soon, by the Divine blessing, he was enabled to constitute a small church called The Baptist Church of Christ at Shoal Creek, which was organized and constituted, February 12, 1835. There were five members: Elder Joseph Taylor, Thomas Casey, Mary Taylor, Jane E. Taylor, and Susan Casey. Elder A. Garrison and Brethren Joseph Huey, Isaiah Row, John Row, and A. G. Maxey assisted in the constitution.

At the April meeting ensuing, there having been added five members to their membership by letter, Elder Joseph Taylor was chosen pastor and A. G. Maxey, clerk. Elder J. R. Ford was received into the Christian fellowship of this church and was baptized on the 3rd Lord's Day in September, 1837. In October, 1839, at a regular church meeting, J. R. Ford was ordained to the work of the ministry. Council: Elder Joseph Taylor, William Steele, and George Stacey. The October meeting, 1842, was protracted about two weeks and resulted in an addition to the church of twenty-four members by conversion and baptism. Of this membership, some were heads of families and quite a number of very interesting youths.

In 1845, this church sustained a great loss in the death of their beloved and efficient pastor, Elder Joseph Taylor, who died in September while in Kentucky on business. In October, 1845, Elder J. R. Ford was chosen pastor and continued in this relation until the dissolution of the same in 1867.

In the Fall and Winter of 1847, this church was blessed with a revival influence, and numbers were added and souls were gathered into the fold of Christ. In 1859, sixteen were received into the church by conversion and baptism, and in September, 1866, thirteen were baptized in the fellowship of the church. This congregation built a house of worship shortly after its organization, located one mile west of the toll-bridge on Shoal creek, two miles north of Breese, and in 1850, built another one near the same place.

The following is from the Association Minutes: In 1836, this church united with the Edwardsville Association and became a member of the Vandalia Association in 1845.

During a period of 32 years there were received into the membership of his church – by letter and recommendation, 43; by conversion and baptism, 110. Dismissed by letter, 31; excluded, 36; died, 45.

Seventy-five of those whose names are registered on the church book are now in their graves; are gone where the wicked cease from troubling and the weary are at rest.

The congregations attending upon the ministrations of grace at this place have been generally uniform, intelligent and highly respectable, though not so large as at some other points. While there are no means of ascertaining the amount given by this church for religious purposes, but it has evidenced far greater liberality than many other churches composing the Vandalia Association.

This church and congregation are now very small as the result of a foreign immigration which now constitute an overwhelming element in the population of this section of country. This foreign element is mostly Roman Catholic, and is engaged in building large and substantial church edifices, sufficient to accommodate the whole population.

This church will probably soon be defunct, and this section of country be occupied by a mere ritualism, having, indeed, a form of godliness but denying the power; no more, perhaps to be renovated by the pure evangelizing power of the gospel until the dawn of the glorious Millenium. May God in mercy hasten the time when not merely a few lights may shine in the dark places of the earth, but when the glorious Son of Righteousness shall lighten the whole earth, and Christ shall reign from the Rivers to the end of the world.

This church dissolved in 1867.

110 baptisms, 43 other additions, 17 deaths, 41 other dismissions

Pastors and their tenure of service:

Pastors and their tenure of service:

Joseph Taylor	1835 – 1845
Jesse Reeder Ford	1847 – 1865
R. W. Craig	1866

**WABASH BAPTIST CHURCH
1843 - 1849**

Located in Effingham County, IL., in Mason Township. It was the oldest church in that township. Letters to Association from 1843 to 1849. Association met with this church in 1843. In 1847, Wabash reported that it was without a pastor but has labors of Bro. Burton, a licentiate. They complain of a low state of religion in their midst, and desire ministerial aid. There was no further letters or reports after this date.

20 baptisms, 6 other additions, 2 deaths, 12 other dismissions

Pastors and their tenure of service:

John Burton	1843
J. Hankins	1843
George Stacey	1847
John Burton	1848 - 1849

HISTORICAL TIME LINE

VANDALIA ASSOCIATION

President Martin Van Buren 1837-1841

1840 - UNION (FAIRMAN)

In October, 1840, Rev. George Stacy, Williamson Franklin Boyakin, S. K. Killian, and Jesse Reeder Ford, held a meeting with the Union Church, located one & one-half miles south and one mile west of Patoka, for the purpose of forming a new Baptist Association. The following churches in Fayette, Marion, and Clinton Counties were represented: Bethel, Diamond Springs, Union, Salem, Marshall Creek, Clinton Hills, Beaver Creek, and Vandalia. The Association was completed by the adoption of a constitution and the election of a moderator, clerk, standing secretary, and treasurer. The Association took its name from the Old State Capital and was called, "Vandalia Baptist Association and Friends of Humanity."

President William. H. Harrison 1841

President John Tyler 1841 - 1845

1841 - VANDALIA (no minutes printed)

1842 - (First printed Associational minutes, no copies available.)

First moderator was G. Stacy.
First clerk was S. K. Killian.

1843 - WABASH

Associational Missionary:
Liberty Church, Montgomery Co., joined Association.
Asher Creek and Big Creek Churches mentioned.

Resolved: That we approve of the formation and operation of The Baptist Publication Society, and that we should inform the churches composing this body that they can now obtain books suited to their denominational wants.

College and Theological Seminary at Upper Alton mentioned.

1844 - BEAVER CREEK (no minutes available)

President James Polk 1845 – 1849

1845 - BETHEL

Associational Missionary: None appointed.
Shoal Creek joined Association from Edwardsville Association.
General Association of Illinois mentioned.
Shurtleff College recommended.
The newspaper, "The Baptist Helmet" will discontinue this year.
"The Western Star", edited by Rev. A. Bailey, recommended.

1846 - DIAMOND SPRING (no minutes available.)

1847 - LIBERTY

Associational Missionary:
Asher Creek has dissolved church relationship.
Oakland Church mentioned.
300 copies of minutes printed.

The meeting was one of great interest. The business of the Association was conducted with perfect harmony. The discussion on support of ministry was interesting, and all expressed the sentiment that the churches must awaken to action in this important duty. Preaching was attended by very large and attentive congregations. Many expressed a deep concern for their salvation. On the Sabbath, the stand was occupied by Elders Stacey, Lemon and Steele, and that evening by Elder Rogers. Many prayers were offered up for the outpouring of the Spirit and the rich display of God's sovereign grace in the conversion of sinners.

1848 - MARSHALL CREEK

Associational Missionary:
Wabash Church, Effingham Co., mentioned.
Salem Church dissolved.
350 copies of minutes printed

Elder George Stacy and Elder Linn Craig died. With us, it may be truly said, "The harvest is truly plentiful and the laborers few." We send forth the Macedonian Cry, "Brethren, come over and help us." (in a letter sent to other associations)

President Zachary Taylor 1849 – 1850

1849 – WABASH

Associational Missionary:

Salem Church joined Association. Salem Church has been in a state of suspension for several years owing, principally, to their sparse numbers and their inability to procure a pastor. Having a prospect of some additional numbers and of ministerial aid for the first time, in April, they reorganized under somewhat favorable circumstances. Miller's Selection Hymn Book recommended.

President Millard Fillmore 1850 – 1853

1850 - BEAVER CREEK (no minutes available)

1851 – BETHEL (no minutes available)

Associational Missionary: Rev. William. Steele and J. R. Ford.

1852 - DIAMOND SPRING

Associational Missionary:
Baptist Convention of Southern Illinois recommended.
American Baptist Home Mission Society mentioned.
Elder William Steele died.

President Franklin Pierce 1853 – 1857

1853 – LIBERTY

Associational Missionary: J. R. Ford
Mt. Gilead Church joined Association, 18 miles north of Vandalia. Smyth Moore, Deacon John Carter, and Henry Procise were appointed as a committee to employ a missionary.
600 copies of minutes printed.

1854 – MT GILEAD (no minutes available)

1855 Church Name is Not Listed (no minutes available)

1856 – BEAVER CREEK

Associational Missionary: J. R. Ford
“Illinois Baptist,” published at Benton, mentioned.
Liberty Church asked permission to join another association.
Resolved: That the efforts of friends in Greenville to establish an institute for the education of females are worthy of encouragement, and the school now in operation is worthy of the patronage of the churches (Almira Female College).
Committee appointed to hire a missionary.
W. R. Cline died.
Farewell Address of J. Lemen, Jr. Lord’s Day 10:00 a.m.
Bro. W. D. Johnson preached in his usual interesting and impressive manner to a large and attentive audience. Bro. J. Lemen, Jr. followed in his usual solemn and earnest manner. It was truly refreshing to hear this venerable brother in Christ encouraging and cheering his younger brethren on their way, when so near the end (as he must be, according to the course of nature) of a long and devoted life to the Gospel Ministry. The meeting was attended with much interest, and sixty-nine additions has since been made to the churches. (J. Lemen, Jr. lived into the 1870’s.)
the 1870’s.)

President James Buchanan 1857 – 1861

1857 - BETHEL (no minutes available)

Associational Missionary: J. R. Ford

1858 – DIAMOND SPRINGS

Associational Missionary:

Salem Church given permission to join Louisville Association.

Raised money for a missionary.

300 copies of minutes printed.

First Executive Committee (standing committee) on Domestic Missions - 3 members.

Report of Death of John Mason Peck

Whereas, Rev. J. M. Peck, DD, of Rock Spring, IL, one of the early pioneers of the Far West, and a laborious and distinguished Minister of the Gospel in our denomination, has, since our last meeting, been removed from us by death; therefore, Resolved: That in his death, we feel that we have sustained a great loss, and in this affliction, we recognize the Hand of Divine Providence, which, though mysterious to us, doubtless is not without a design on the part of Him who ordereth all for the good of His children.

1859 – SHOAL CREEK (no minutes available)

Shoal Creek Church, nine miles west of Carlyle, and three miles north of Breese Station, O & M Railroad, on Friday before the second Lord's Day in September, 1859.

1860 - MARSHALL CREEK (no minutes available)

President Abraham Lincoln 1861 – 1865

1861 – LIBERTY (no minutes available)

1862 - (no meeting held due to the Civil War)

1863 - BETHEL

Associational Missionary:

Center Church letter of dismission from Louisville Association and petition letter to Vandalia Association received.

A. J. McClelland died April 11, 1862.

400 copies of minutes printed.

1864 – FOSTERBURG (no minutes available)

Fosterburg Baptist Church, 6 miles east of Patoka.

President Andrew Johnson 1865 – 1869

1865 - DIAMOND SPRINGS

Associational Missionary: (We know there was one, but we do not have the name.)

Collins Station Church joined Association .

400 copies of minutes printed.

We recommend every Church in the Association make a contribution to the American Baptist Missionary Union.

We, as an Association, sympathize with the work of the General Association of KY in the work of reconstructing the Southern churches and associations, and we will give the work all aid in our power as well as all other bodies having the same worthy object in view.

In view of the indifferent boundary of the Vandalia Association, therefore, Resolved: That she endeavor to extend her boundary so as to take in all of the County of Marion; so as to make her eastern boundary the line between this and the Louisville Association until it strikes the Chicago Branch R. R., and that we invite the churches in said boundary that are not now with us, to join with us in forming a permanent organization.

1866 – SHOAL CREEK

Associational Missionary: J. R. Ford, Sept. 1866 to Sept. 1867.

400 copies of minutes printed.

J. R. Ford appointed to write history of the oldest church.

Elder William J. Goldsborough died.

1867 - UNION

Associational Missionary: none found.

Patoka Church joined Association.

Bethlehem Church joined Association.

Vandalia Church joined Association.

400 copies of minutes printed.

Shoal Creek history printed.

J. R. Ford preached at Harmony Church in Louisville Association.

The following query from Bethel Church was then taken up and discussed. When, on motion, the further consideration by the Association was indefinitely deferred. Query: Shall we receive the baptism by ministers of other denominations when administered in accordance with our principles and practices, both as to the proper subject and action, constituting Gospel Baptism?

1868 - BEAVER CREEK

Associational Missionary: None found.

Wisetown Church joined Association.

Report of Special Committee: Your committee to whom was referred the query, "Shall we receive the Baptism by ministers of other denominations, when administered in accordance with our principles and practices, both as to the proper subject and action constituting Gospel Baptism?" beg respectfully to report:

That in their opinion, the Ordinance of Baptism has intimate and special relation to the candidate or subject. The requirements of the Gospel, in connection with the command to baptize, have the reference to the subject, and not to the administrator. The penalties which follow neglect of the ordinance or the prohibition that prevents all, affects the subject and not he who baptizes; and that where a person has experienced repentance toward God and faith toward the Lord Jesus Christ, and in this, having answered a good conscience, has been immersed in the name of the Father, Son and Holy Spirit, such a one is baptized, although he who administers the ordinance may be unsound in faith and even impure in life.

That, as this question has been for years differently decided by different Baptist churches, and as every Gospel church has control of its own internal affairs, we think that as to the course to be pursued in the matter, the individual church should be the sole judge.

President Ulysses S. Grant 1869 – 1877

1869 - MARSHALL CREEK

Associational Missionary: I. S. Mahan, half time, Sept. 11, 1869.

Shobonier Church joined Association.

Lively Spring Church deferred and sent letter requesting information.

On a call for petitionary letters, two were presented: one from Shobonier, which was read and the church received; one other from Lively Spring Church, the letter being read, and pending the motion to receive the church, objections were made upon the ground that there were in said church some members that had been excluded from another church some years ago. After considerable investigation and discussion, a question arose as to whether churches were received by a majority vote. Not having a copy of our Constitution and Rules of Decorum present, the motion to receive was withdrawn and further action deferred.

1870 - WALSHVILLE

Associational Missionary: None found.

A Sunday School Convention is organized in our Association.

Gidion Hagen, German Baptist Missionary, spoke to Association.

1871 - ZION HILL

Associational Missionary: Did not hire.

Good Hope Church, Jefferson Co., joined Association.

Lively Spring Church, letter referred to committee, did not receive them.

Your committee, to whom was referred the subject of Home Missions, submits the following: "The field of home missions is the whole of the territory of the United States, and truly is this field great. The rapidly increasing population, partly by the influx of foreign immigration, bring among us every religion, from the Oriental, low established views, to the image idolater, and every cast of infidelity, from the unbeliever in the Divinity of Christ, to the transcendentalism of Germany and the atheism of France. Again, the rapidly spreading population over the West and the settling of the once desert of America, all force upon us the truth that our domestic system

of missions does not meet the increasing demand for missionary labor in this great field. But we are glad we can refer you to the American Baptist Home Missionary Society, which is doing much to meet the demands of this great field."

1872 – UNION

Associational Missionary: Isaac A. Dale, Sept. 6, 1872.

Voted not to have a confectionery at the Associational Meeting. (Sale of food)

Recommend the appointment of a missionary by ballot, and committee to direct the work of the Associational Missionary.

1873 - BETHEL

Associational Missionary: I. A. Dale

Missionary I. A. Dale missed meeting because wife, Mary Jane, was sick.

(She died Sept. 13. 1873.)

Minutes distributed to churches by amount of money given. On motion, Elder I. A. Dale, Samuel Phelps and W. R. Huey were appointed a special committee to visit Lively Spring Church, in Washington County, and inquire into its standing, and advise the brethren what to do; and also to labor for a reconciliation between the brethren of Lively Spring and Mount Pleasant churches, etc.

On motion, it was further agreed to write a friendly letter to Nine Mile Association, requesting it to appoint a like committee, to meet and cooperate with the committee appointed by us.

Elder J. M. Billingsley submitted: Since ignorance is one of the most formidable enemies to Christianity, and since mothers have the first training of the mind and heart, therefore, Resolved: That we look upon female education as of paramount importance, and point with pleasure to Almira College, located at Greenville, as an institution inferior to none in our State, for the education of females, and ask the support of all for the same in sustaining the same as a denominational school, in prayers, sympathies, students and means.

1874 - DIAMOND SPRINGS

Associational Missionary:

Liberty Church (Walshville) granted a letter of dismissal and a recommendation to join a new association to be formed near their own location.

Rev. G. W. Coker and Rev. J. J. Noble died.

1875 – SHOBONIER

Associational Missionary: None found.

13 churches in Association, all small, with a membership less than 36 each.

Isaac A. Dale, died Jan. 19, 1875.

Your Committee on Obituaries report as follows: Our dear brother, Elder I. A. Dale, and chairman of your Committee on Obituaries for last year, was called on the 19th day of last January from the work of our Great Master on earth, to his final reward - aged fifty years. For several years, he was an esteemed Brother in Christ and Minister of the Gospel in this Association, having been pastor of several churches. It is sufficient to say that his praise is in the churches, and his labors of love are remembered with feelings of deep interest and respect.

He has left a wife and seven children, with whom we sympathize, and for whom we pray God to bless.

May the Lord raise up men after His own heart to labor in word and doctrine in His churches, as one after another, the watchmen fall asleep in Jesus.

1876 - BEAVER CREEK (no minutes printed.)

(FROM THE 1877 MINUTES)

Associational Missionary:

The annual meeting of 1976, held with the Beaver Creek Church, Clinton County, on account of the prevailing sickness of the season, was sparsely represented by the churches. Only a part of the churches sent letters and still a less number of messengers. The time was spent pleasantly, harmoniously, and we trust, profitably to those who were present.

President Rutherford B. Hayes 1877 - 1881

1877 – ZION HILL

Associational Missionary: D. C. Walker, 44 weeks of labor

Whereas it is desirable to make a change in some churches belonging to the Louisville Association in order to better adjust the territory occupied by the Vandalia and Louisville Associations, and to give greater strength and territory to Vandalia Association; therefore, Resolved: That this meeting appoint a committee of three to visit, as soon as practical, the Centralia, Irvington, Salem, Kinmundy, and Ramsey churches, and to make an effort to have those churches take the proper steps to change their membership to the Vandalia Association.” Resolved: That if the committee should fail to procure such action upon the part of said churches, that they attend the Louisville Association at its next session, and represent to that body the propriety of the two Associations uniting and becoming one body. Ewing College became a Baptist institution. It was mentioned that they did not print the minutes of 1876.

1878 - MARSHALL CREEK

Associational Missionary: J .C. Carter, Sept 7, 1878.

First Baptist Church of Salem joined Association.

1879 – DIAMOND SPRINGS

Associational Missionary: None found.

We, your Committee on Home Missions, would report the following: In view of the vast destitution, and the imperative duty of Christians to carry out the Great Commission, “Go teach all nations,“ “preach the Gospel to every creature,” we recommend the following as the most practical plan: (1) Let the Association appoint a Mission Board of three members, living in close proximity, two of whom shall constitute a quorum, and request each church to elect one delegate, who shall also be a member of that Board. (2) Said Board to cooperate with the Board of the General Association, and receive the services of some competent missionary to labor among the destitute, hold meetings with churches without pastors, and assist pastors in holding meetings when called on.

The Committee on Foreign Missions, would report the following: Inasmuch as the Lord has wonderfully blessed our mission work in the past, wherever our missionaries have labored, bringing in thousands into His fold, thus, amply repaying us for all past contributions, we believe it to be our indispensable duty to give of our means to support this noble work, and that each church should take an annual collection.

1880 - BETHEL

Associational Missionary: D. C. Walker Oct. 1880 - Sept. 1881.

Resolved: That as an Association we will do all we can to aid and encourage in the great work of spreading the Gospel in foreign lands where Christ has never been known, where heathen darkness pervades the whole land. By Mrs. M. P. Lemen.

The importance of the Foreign Mission work was forcibly discussed by Elders Ford and Ince. Also, an

interesting account of the work being done in aid of this great enterprise by the Western Female Missionary Society, was given by Mrs. Lemen and Mrs. Ince.

A collection was then taken up for this, amounting to twenty dollars and paid to Mrs. Lemen.

On motion of Elder J. R. Ford, the Moderator appointed the following named brethren a committee to consider the propriety of calling a convention or mass meeting to re-organize a new Association. The Committee members are: Elders J. R. Ford, Levi, Elliot and Ince.

CENTRALIA ASSOCIATION

1881 MARSHALL CREEK

Associational Missionary: J. W. Hough Nov. 1881 - Sept. 1882.

Associational Missionary: J. R. Ford Nov. 1881 - Sept. 1882.

Centralia First Baptist admitted to Association.

Mt. Vernon First Baptist Church admitted to Association.

Recommended that the name of the Association be changed from Vandalia to Centralia. Report was accepted and unanimously adopted. There was a new Constitution and Rules of Order.

1882- SALEM

Associational Missionary: J. R. Ford Oct. 1, 1882 - 11 months.

Associational Missionary: J. W. Hough Sept. 14, 1882 - Sept. 13, 1883.

Elder D. C. Walker passed away Jan. 3, 1882. Associational Missionary 1877 and 1880. He was an energetic and a devoted laborer in the Lord's vineyard. His being removed in the strength of manhood was probably superinduced by his arduous labors and many exposures in traveling and preaching. We cherish his memory and tender our sympathies to his bereaved wife and children.

Rev. W. P. Throgmorton earnestly asked that aid be sent to Sister D. C. Walker as she had been left in straitened circumstances.

1883 - ZION HILL

Associational Missionary: none found.

Mt. Vernon dismissed by letter to join Salem South Association.

Wisetown Baptist and Smith Grove Baptist churches admitted to Association.

Resolved: That our churches be urged to take annual collections as follows :

In January, for Foreign Missions.

In April, for Ministerial Education.

In July, for the publication of society and Sunday School work.

In October, for General Association.

1884 -CARLYLE

Association Missionary: W. W. Williams Sept. 1884 - Sept. 1885.

Jesse Reeder Ford, born Oct. 15, 1813, Christian Co., KY, died Mar. 31, 1884, Carlyle, IL.

Good Hope and New Memphis churches dropped from Association.

1885 – SMITH GROVE

Associational Missionary: None found.

Rev. Gilbert Frederick is soon to depart our midst, as he crosses the great deep on his mission.

1886 - WISETOWN

Associational Missionary: H .B. Foskett Sept. 1, 1886 - Sept. 1887.

Bethany Baptist Church, Sevastopol, joined Association.
Appointed committee to erect monument on Jesse R. Ford's grave

1887 - DIAMOND SPRINGS

Associational Missionary: Need a missionary.

Keyesport Baptist Church joined Association.

Work has begun in Odin, and a new mission interest started under the auspices of the Centralia church. Services are being sustained there regularly now every other Sabbath. J. T. Malcom at Keyesport, Wallace St. John at Odin and Sandoval, J. H. Jones at Bethany.

1888 - MARSHALL CREEK

Associational Missionary: J. H. Jones, part-time.

The Missionary Board submitted the following report: Bro. Wallace St. John labored during the fall and winter at Odin and Sandoval, but it was not thought best to continue there. We feel more than ever the imperative need of an Associational Missionary who could devote his entire time to the work, and urge the Association to use every endeavor to accomplish it as soon as possible.

President Benjamin Harrison 1889 – 1893

1889 - SALEM

Associational Missionary: None found.

Associational Women's Home Missions Society organized.

1890 – CENTRALIA

Associational Missionary: None.

Harmony Baptist Church presented letter from Louisville Association and joined our Association.

1891 - SHOBONIER

Associational Missionary: None.

At the close of Rev. Rodman's sermon, Miss Ella McLaurin, of Minneapolis, was introduced and spoke very earnestly, presenting foreign mission work. She urged upon all the importance of each one having a part in it and stated that this Association could not only help, but have their interest increased by supporting a Bible woman of their own. After she was through speaking, Bro. Rodman proposed that this Association pledge themselves for \$30.00 for this work. A collection was taken, amounting to \$13.87. On motion of Bro. W. Wise, it was decided that as messengers from different churches we pledge ourselves to raise the remainder.

The Missionary Committee, during the past year, has held two meetings, one where we organized and instructed our secretary to correspond with an evangelist, in view of appointing him to work within the bounds of this Association. We received nothing from the churches, and of course, could do no work. We also held an informal meeting to prepare our report. We recommend that the Association either discontinue the appointment of a Missionary Committee or adopt plans for said committee to work upon and not only pray for Associational Missions, but to support this work with money. In case the Association should choose to continue the same policy as last year, your committee begs leave to ask to be relieved of the dangerous practice of playing missions. We further recommend that the committee nominate a Missionary Board for the ensuing year and be instructed to report not only the members of said committee, but also its officers, chairman, secretary, and treasurer, so that the

churches will know where to send their contributions. A motion was made to adopt this report after much discussion.

1892 - PATOKA

Associational Missionary: None found.

Patoka Second Baptist Church asked admission into Association.

Each church was urged to form a Baptist Young Peoples Union.

From the Digest of Letters: Bethania - Church has prospered. Bethany Church has united with this church as a result of the labors of Rev. J. J. Boles. Dissentions have been healed. Good Sunday School. Eight baptisms are reported. A suggestion was made that there be a committee appointed on Young People's Work, not only for work in our own Association, but to confer with other associations. Moderator appointed Carrie E. Perrine, Miss Jessie Shoupe, and H. T. Cuningham.

President Grover Cleveland 1893 – 1897

1893 – BETHANY

Associational Missionary: None found.

Patoka First Baptist Church did not report.

In favor of prohibition of liquor traffic.

Sunday School Committee recommended for the ensuing year the following:

1. A Baptist Sunday School in every Baptist church, open all the year.
2. A Bible in the hand of every teacher and scholar in our schools.
3. Baptist Lesson Helps for all our Sunday Schools.
4. A collection for Baptist State Sunday School work from each of our schools during the year, in addition to our Children's Day Offering.

To assist in securing these results, we would suggest the following: That the Association be divided into three districts, as follows: First District - Bethania, Smith Grove, Carlyle, Wisetown. Second District - Centralia, Salem, Bethel, Zion Hill, Bethlehem and Marshall Creek. Third District - Shobonier, Keyesport, Patoka First, Patoka Second, Union and Diamond Springs; That there be one Institute held in each of these districts the ensuing year to which we urge all our schools to send messengers. Appointments of persons to superintend the Sunday School work of each district was also made.

1894 – BETHEL

Associational Missionary: None found.

Kinmundy Baptist Church joined Association.

Listed in the Obituaries was Bro. Cyrus H. Stevens, a pioneer of the Baptist denomination, being one of the charter members of the Old Beaver Creek Church, but of late years a member of Wisetown.

The Resolutions Committee reported that: Whereas, we witness the onward march of young people, and realize the importance of collecting our young people in the study of our history, mission work and Bible doctrine; therefore, be it Resolved: That we recommend our churches, when it is possible to organize Baptist Young People's Unions.

Whereas, we view with interest the radical hospital work done by the Roman Catholics, and realize our great lack of good done in that important part of good works, and are highly pleased with the organization of our institution in St. Louis, MO., the object of which is charitable hospital work, therefore be it Resolved: That we recommend to our Baptist families the St. Louis Hospital as Christian in its character and worthy of such financial aid as anyone may be disposed under it.

1895 – WISSETOWN

Associational Missionary: None found.

Vandalia Baptist Church joined Association.

Bethany started having English preaching twice a month, otherwise in French. Whereas, we realize with soberness the looseness of church discipline and the high standard of Christian character, be it Resolved: That we recommend our churches to kindly but firmly discipline those members who visit the saloons, attend dances, or engage in card playing, and we place ourselves on record as an unconditional temperance body, disowning the liquor traffic, and declaring it to be our purpose to oppose the same even unto the using of our money for the suppression of all common evils. And further being informed of legislative enactment restricting the sale of cigarettes to the youth of our land, and recognizing the growing sentiment against the use of the filthy weed, the effect its use has upon the constitution, also the pernicious influence it exerts over the young, be it Resolved: That we urge upon all, and especially the ministry, the giving up of every form of this questionable habit."

1896 - ZION HILL

Associational Missionary: None found.

Rev. R. C. Keele, 56 years a minister, born 1820; ministry began in his twenties, died Feb. 1886.

Rev. J. R. Ford's wife, Eleanor, died age 89.

Mariah Elizabeth (Jennings) Bryan, born May 24, 1834, married Nov. 4, 1852 (mother of William Jennings Bryan) died.

University of Chicago – Whereas we have been creditably informed that Dr. W. R. Harper, President of the University of Chicago, has said that he does not know whether man was made of the dust of the earth, and does not know whether Eve was made of the rib taken from Adam's side, and has declared that he cannot in brief, say that he accepts absolutely the story of Jonah and the fish, and the Hebrew in the fiery furnace, and that the New Testament is not dependent on the freedom of its writers from fallibility in matters of historical and literary criticism, and whereas, if one part of the Bible is untrustworthy, it is all untrustworthy, and the statements of Dr. Harper tend to undermine the faith of the common people and the Holy Scriptures as the Word of God, Resolved: That we recommend to our ministers and churches that they withhold from the University of Chicago all patronage and support until convinced that it stands for the Old Faith and for the Word of God as held by Baptists.

First time B.Y.P.U. Constitution in the minutes.

Bro. R. C. Keele was in his day one of the most useful and successful preachers in all Southern Illinois. His field of labor covered a wide scope, and a large number of strong churches were planted under his ministry. For 56 years he went to and forth telling the people of the unsearchable riches of Christ, and at the last day, many will come up and call him blessed. He was born in 1820. His ministry began when he was about 20 years of age, and continued to the last, though for the last few years ill health interfered with his active work. He died in February 1896. Let us say of him. "Blessed are the dead who die in the Lord."

Sister Eleanor Ford, or "Grand Ma Ford" as she was familiarly called, was one of the pioneer Baptists of this Association. She was the wife of Elder J. R. Ford, long and favorably known for his untiring devotion to the cause of truth. Sister Ford was noted for her hospitality in taking care of the Association in an early day. She bravely bore the hardships of a minister's wife, while her husband went forth and preached the blessed Gospel. Many good things might be said of Sister Ford. We will say, as was said of one of old, "She had done what she could." She lived to the good old age of 89 years when she was called up higher.

President William McKinley 1897 – 1901

1897 CARLYLE

Associational Missionary: None found.

Owing to the low spiritual condition of the churches, as indicated by the letters, it was voted that a short time be spent at once in prayer to God for a spiritual awakening among all the churches of the Centralia Association. This short service of prayer, exhortation, and song was doubtless blessed to the good of all present, and it is hoped that each one will return home with "a mind to work."

Whereas, many of the churches of the Centralia Association are financially unable to maintain preaching more than once a month, and believing that two or more churches could invite and support the same preacher; therefore, Resolved: That we urge upon the weak churches to confer together and a sufficient number unite in the settlement of the same man and support him as pastor, and further that we recommend each church to hold a weekly prayer meeting.

1898 - DIAMOND SPRINGS

Associational Missionary: None found.

Iuka Baptist Church joined the Association.

Bethlehem Church asked to be dismissed to join Salem South Association.

Rev. William J. Goldsborough died.

In the judgment of your committee, the weak spiritual condition of our churches is due largely to the prevalent custom of holding preaching services only once or twice a month. Two great evils result from this system:

1. A sustained and continuous religious enthusiasm cannot be maintained among the members where the public services of the church are so far apart. The Christian life will inevitably languish for lack of proper nourishment.

2. By this system the pastor is often removed from his field of labor, and the membership suffers for lack of those personal ministrations which are so valuable a part of true pastoral relation. If one church cannot do this alone, let two or more neighboring churches combine to do it. But the pastoral labors of the minister should be insisted upon, and the pastor should be supported that he can give at least the greater part of his time to this work. If a general missionary is employed by the Association, we believe that it should be chiefly for the purpose of bringing about this more fundamental change and rectifying this fundamental evil. Thus, the condition will be made such in the churches themselves that we may reasonably hope, under the blessing of God, for a real and lasting improvement of the religious life of our Association.

1899 – MARSHALL CREEK

Associational Missionary: None found.

Central City Church joined the Association.

Committee of Resolution: Whereas, we believe that the practice of progressive euchre and modern dancing is detrimental to the cause of Christ; therefore be it Resolved: That we place ourselves as an Association unconditionally opposed to the practice of either.

Whereas, sundry bills were introduced into the last legislature, all looking to the appointment of an educational commission with full power to supervise private and denominational institutions, and Whereas, such legislation is inimical to denominational institutions and a violation of the accepted doctrine of the separation of church and state, and Whereas, we believe that sufficient wisdom resides in the membership of the several denominations to conduct wisely their own institutions; therefore, be it Resolved: That we deprecate all political interference with denominational institutions and respectfully request our representatives to use all honorable means for the defeat of said legislation.

1900's – The beginning of the Great Missions Movement

1900 – SMITH GROVE

Associational Missionary: None found.

Rev. George F. Hilton, Vandalia, died.

Mrs. E. G. Wheeler, a returned missionary from the West, was introduced. She gave a very interesting talk on the work of Home Mission Society; emphasizing its evangelistic, educational and church edifice work, giving a brief sketch of the work among foreigners, and also of her own and her husband's work in California and other places, describing the different forms of worship among the Mexicans. The work in Cuba and Puerto Rico was also described to some extent. An appeal was made by Mrs. Wheeler to the Sunday Schools for an annual offering for the Home Mission work.

Report of Committee on Foreign Missions was called for, read and received. Rev. Dr. Tolman, of Chicago, representing Foreign Missions, gave a very spirited talk as he can always do on this work with so much interest. He made the assertion that the missionaries of China were not responsible for the recent trouble in that country, but that the capitalists and powers are largely responsible in their greed for commercial gain. We deplore the condition of China, and most earnestly recommended that as an Association we pray to Almighty God, that through His providential guidance and help, what now seems to be darkness, treachery, superstition, and despair, may be turned into Gospel light, happiness, prosperity and peace.

President Theodore Roosevelt 1901 – 1909

1901 – PATOKA

Associational Missionary: None found

Assassination of President, William McKinley. "That we extend to Mrs. McKinley, the wife of the martyred President, our deepest sympathy, and that we pray God to comfort her in her great sorrow." (note to Mrs. McKinley.)

1902 - VANDALIA

Associational Missionary: None found.

Mulberry Grove Church joined Association.

Bro. Andereck of Bethel Church died. We sustain a great loss in the death of Bro. Andereck. He was a charter member of the Bethel Church, and for fifty-two years was treasurer of the Association. We feel that our loss is great, but his gain is greater.

Resolved: That in view of the looseness and latitudinarianism now rampant in the world, it behooves all the true churches and ministers of Jesus Christ more earnestly to "contend for the faith once delivered to the saints." We urge that we all study the Word of God more closely and prayerfully and that we as ministers, shun not to "declare the whole council of God" unto all the people.

1903 - WISETOWN

Associational Missionary: None found.

Association bought 40 X 60 tent. In 1903 was the first time the Association met under that tent at its meeting in Wisetown.

Resolved: That we recommend the "Twentieth Century Sunday School Revival" to attention of our churches. For information on this movement write, enclosing a two-cent stamp, to W. P. Throgmorton, DuQuoin, IL.

1904 - ZION HILL

Associational Missionary: None found.

Kinmundy Baptist Church joined Association.

Pocahontas Church joined Association.

Bro. C. B. Antisdell, returned missionary from Africa, gave a very interesting talk in connection with

stereoptican views (mission slide show). Offering and pledges to support a native missionary in Africa were taken. Elder J. A. McDonald was engaged to hold a meeting at Boulder at one dollar per day. This meeting was hindered by adverse circumstances.

We have been greatly disappointed in not getting more work done in our associational tent. Early in the season we sent Elder Elijah Anthony of Whitehall to St. Elmo to conduct a meeting. We feel that perhaps this will eventually lead to the organization of a church. Here our evangelist got sick. Your secretary was in constant communication with him, hoping that he would quickly rally and go to other points which the Board had planned for him to occupy. He continued ill for quite a while. When he had thought he was about ready to take up the work, his family was sadly stricken by the measles.

Bro. G. W. Clements was allowed six dollars for work at Bear Creek. Whereas, we owe a debt of gratitude to our pioneer ministers, and Whereas, many of them, after giving the prime of their lives to the Master's work and are needing help, and Whereas, the Aged Ministers' Home in Fenton, Mich., is taking care of them, and needs our help; therefore, we recommend this worthy cause to our churches.

From the Committee on Resolutions: Whereas, the statement has been made in a prominent newspaper that undoubtedly no Baptist Association in the North would drop from the fellowship a church practicing what is known as open communion; therefore, Resolved: That this Association, which is in the North, will not knowingly receive nor hold in her fellowship any church practicing open communion nor admit to a seat a messenger from an open communion church.

Resolved: That we call special attention to the use of cigarettes by our boys and youths, and that they be impressed strongly of the dangerous and ruinous effects on the body and mind.

1905 – SHOBONIER

Associational Missionary: None found.

Arm Prairie Church joined Association.

Inasmuch as some Baptist churches have acquired the habit of recognizing Campbellites and Pedobaptists as the ambassadors of Christ, be it Resolved, That this Association is unfavorable to such action.

Inasmuch as the command to preach the Gospel in all the world was delivered unto a Baptist church at Jerusalem by our Lord Jesus Christ, and that all the good things in every denomination in the world today, were earnestly contended for by the Baptists from the days of Jesus Christ, be it Resolved: That we as an Association of Baptist churches wish to place ourselves on record as being opposed to what is called interdenominational and religious comity as being contrary to the teachings of Scripture and opposed to Baptist principles.

1906 – FAIRMAN

Associational Missionary: None found.

Sandoval Church joined Association.

Hudleston Children's Home, Ewing, mentioned.

The tragic death of our beloved brother and fellow-minister, Elder G. W. S. Bell, brought sorrow to the body of preachers of our Association as well as to the laity who knew and loved him so well. His death occurred on the 22nd of August, being killed by an angry bull. We greatly sympathize with the stricken wife, who is one of our devoted mission workers, being then and now the Directress of the Associational Home Mission Work.

Elder G. W. S. Bell was 75 years of age, a Christian for about 50 years. During nearly all this time, he was a minister. He was a soldier in Civil War, raising to the rank of Captain, was twice married. He was a close student of religious thought and stood firmly by work of God. Brother Bell was sweet, with a lovable disposition, and to know him was to love him in turn.

1907 – IUKA

Associational Missionary: None found.

Elder B. F. Rodman gave a talk on the status of the new Baptist Association. A very earnest discussion of the State Association affairs was maintained.

Resolved: That we, as an Association of Baptist Churches, disapprove of the action of the American Baptist Home Missionary Society, the American Baptist Missionary Union, and the American Baptist Publication Societies in recommending union with the Free Wills, and recommend that our churches withhold their support from these societies until they withdraw said proposition of union with the Free Wills.

1908 – PATOKA

Associational Missionary: None found.

Brubaker Church joined Association.

Prince LeDouble, Bethany Church, 87 years old at time of death.

Whereas, in olden times the temporal blessings were withheld or bestowed upon the earth according to the request of the servants of God, and whereas we are taught to pray for our daily bread and whereas much of our country is suffering for want of rain, Resolved: That we suspend business for a few minutes and have a season of solemn prayer to God for the return of the rain. It was led by Elders J. R. Kelley, W. H. Carner, G. M. Clements.

Recommend that we heartily endorse the new State Association and that we cooperate with it in doing our state missionary work.

Resolved: That we disapprove the action of the Home Mission Society in recommending union with the Free Baptists and recommend that the churches of this Association withhold their contribution from the Society until they withdraw said proposition.

Prince Ledouble, of Bethany church, a brother 87 years old at time of his death, had a remarkable life's career. He professed faith in Christ in his native village in France when there was only one other of his faith. He suffered much for the faith and lost quite a sum of money because of his devotion to the Lord. He was a colporter in his native country and had traveled as much as 40 miles a day in his labors. He was blind the last fifteen years of his life.

We desire to mention the recent death of Elder W. F. Boyakin, of Merryville, Kansas, who died at the age of 101. He was so far as we know the last constituent member of this Association and had a most remarkable life. So we pass, one by one. We are admonished to be also ready.

President William H. Taft 1909 – 1913

1909 – DIAMOND SPRING

Associational Missionary: E. A. Brewer, 3 months.

Associational Missionary: W. E. Wise.

Bear Creek Church joined Association.

Whereas, our national societies connected with the Northern Baptist Convention are committed to what is known as the "Federation of Churches," and to union and cooperation with open communion Baptists; therefore, Resolved: That we recognize the right of each Baptist church to work through whatever Baptist it pleases. We, as an Association, will cooperate with the Baptist Missionary Convention of Illinois, and in doing general home and foreign work with the Southern Baptist Convention. We recommend that the Sunday Schools use the literature of the Sunday School Board of the Southern Baptist Convention

Sister Anna Brinkman was given opportunity to speak of Home Mission work among the Germans. This was a very earnest address, reporting successful work. An offering was taken for the Woman's Home Mission amounting to \$10.10. We earnestly desire the hearty cooperation of the sisters in the various churches in this special work with their money and their prayers that our motto "Christ in Every House" should be realized by our 195 missionaries now supported by the Association.

1910 – CARLYLE

Associational Missionary: B.F. Burnett, Sept. 20, 1910.

Mt. Carmel Church joined Association.

Resolved: That the Moderator appoint a messenger to represent this body at the meeting of the Southern Baptist Convention to be held next May at Jacksonville, Florida, and that we pay his expenses.

Resolved: That the Moderator appoint three delegates to the State Association at Pana, IL., Oct. 24-28, 1910.

Resolved: That all members and visitors of this body, by a rising vote, express their heartfelt thanks to the Carlyle Baptist Church for the royal manner in which they have entertained us.

Resolved: That we commend the Baptist Orphans' Home at Irvington, Illinois, and the Baptist Ministers Home at Fenton, Michigan, and we urge our people to the liberal support of both these worthy institutions.

Resolved: That we urge our churches to maintain strict discipline, and see that they maintain not only a converted, but also an orderly membership.

Resolved: That we urge our churches to refrain from any alliances with unsound bodies, that we hold our own revival meetings, Sunday School institutes, etc., and let our denominations do the same.

Resolved: That we deeply deplore the awful drink evil, which is destroying thousands of our citizens every year, and bringing poverty and misery upon thousands more, and is subversive of all law, and tends to anarchy, and we earnestly urge all our people to use all possible honorable means to destroy it from the face of the earth. To this end, we commend the work of the Anti-Saloon League, and all other organizations which are laboring to stamp out the awful curse, and urge all our people to support it in its work, and to vote for no man for office who will not firmly pledge himself to use his influence to destroy the liquor traffic.

Resolved: That we recommend to the sisters in all our churches that they co-operate with the Women's Auxiliary of the Illinois Baptist State Association.

Resolved: That we deplore the tendency to looseness in morals and civic righteousness of public officials in high places and that we hereby register our disapprovals of such conduct.

Resolved: That the clerk is authorized to accept clean local ads for the cover of our minutes if need be, but not the Publication Society.

1911 – KINMUNDY

Associational Missionary: B. F. Burnett, Oct. 1910.

Friendship Church joined Association.

Odin Church joined Association.

Hudleson Orphanage joined Association.

Centralia Church withdrew from Association to go to Alton Association (American Baptist).

KASKASKIA ASSOCIATION

1912—MULBERRY GROVE

Associational Missionary: B. F. Burnett began October 1, 1911.

We urge our young people, and especially our preachers, to seek to obtain as good an education as possible, and we recommend Ewing and Shurtleff Colleges as the place to obtain it. We warn all our people to beware of the sink of infidelity called the University of Chicago.

Motion by W. W. Hodge and seconded that the Association name be changed. Motion carried. Motion by A. T. Stelly, seconded by C. Butler, that the Association now proceed to vote by ballot for a new Associational name, the name receiving the largest number of votes being accepted as the choice of the body. Motion carried. Kaskaskia, having received the majority of votes, was declared the name of the Association.

President Woodrow Wilson 1913 – 1921

1913—SALEM

Associational Missionary: not mentioned.

Pocahontas Church received into Association.

We, as Baptists, welcome to our voting ranks the new citizen (woman), and Resolve: That our Baptist women take their place in the front ranks of the new citizenship, and make their influence powerfully felt in moral and political circles by the exercise of their suffrage.

1914 - BEAR CREEK

Associational Missionary: None found.

Digest of Letters--report read and received. Motion and seconded that the report be excluded from the minutes and that there be no committee on Digest of Letters appointed hereafter. Motion carried.

Resolved: That we recognize that our ministerial meetings are of great value educationally as to doctrines and tend to promote closer fellowship between ministers and members, that they make some sacrifice and effort to attend these meetings.

WOMAN'S AUXILIARY - We, your committee on Woman's Auxiliary, would submit the following: We have organized in our Association a Woman's Missionary Union of the Kaskaskia Association with the following officers: Mrs. E. P. Bell, President; Mrs. Pike, Vice President; Miss Lola Burnett, Secretary.

1915 - VANDALIA

Associational Missionary: None found.

Oak Grove Church, three miles south of Vandalia, joined Association.

The Illinois Baptist State Association does its Home Mission work through the Home Board located in Atlanta, GA. In our own state, they are helping us evangelize our own people and the foreigners. Members of the great evangelistic staff come into our state and conduct successful meetings. And then they support, with our help, missionaries among the Italians, Bulgarians, and Negroes. We have Anthony Sisca at Johnston City, Miss Mary Kelly at Herrin, E. A. Petroff at Granite City, but another now takes his place, H. E. McWilliams, and C. C. Phillips among the Negroes. This work is all very encouraging. We recommend that the churches in this Association all contribute to the work of the Home Board and try to raise \$300.00 of the \$4000.00 apportionment. We also recommend that our pastors and others get clubs for the Home field. We urge our churches to observe the wheel plan and take the collections and send to B. F. Rodman, DuQuoin, IL. We also ask that the Moderator appoint a

messenger to attend the Southern Baptist Convention at Asheville, North Carolina next May.

We encourage the organization of children into Sunbeam Bands, boys into Royal Ambassadors, and young women into Young Women's Auxiliary, for we believe the efficiency of the church of tomorrow depends on training of the young people today.

The Resolution Committee Resolved: That we are in sympathy with the scriptural plan of financing Christ's Kingdom, namely tithing, and that we urge upon our pastors that they be as faithful in preaching this doctrine as any other.

1916 – MARSHALL CREEK

Associational Missionary: J. W. Hornbeck, 6 months.

Two of our members recently visited the Hudleson Orphanage and looked over the building, farm, and stock. They mingled with the children for several hours and consulted with the matron and helpers. From the knowledge thus gained, we wish to commend the institution to the sympathy and support of our churches. We were favorably impressed that Bro. A. C. Kelley is doing a great work for the unfortunate children of Southern Illinois. The present membership is 55.

We urge all our people not to support a liquor man, a Roman Catholic, a Mormon, or an atheist, for any office whatsoever. We recommend that the sisters give their Sunday eggs for missions.

FOREIGN MISSIONS REPORT APPENDIX.

1917 – SMITH GROVE

Associational Missionary: Ira J. Smith, 10 months.

Centralia Second Street Church (New Harmony) joined Association
Baden Church joined Association.

In 1917, land was purchased and plans for first building at Carmi Orphans Home.

Whereas the Baptists of Carmi and White Co. have deeded 40 acres of good land to the Illinois Baptist State Association for orphanage purposes; therefore, it is Resolved: That the Association will heartily cooperate in erecting a building for said orphanage and in maintaining and supporting the work of the same.

Whereas, in the great struggle for the rights of the people, Christian education is absolutely necessary if we are to avoid anarchy, and it is important that the leaders of the churches have at least the elements of an education, and that such education be Christian. Therefore, be it Resolved: That we recommend Ewing College as worthy of the prayers and financial support of our people.

Be it Resolved: That we urge our people to earnestly pray for the peace of the world.

1918 - BETHEL

Associational Missionary: None found.

Second Street Church changed name to North Elm Street Church.

Whereas, the War Department has issued orders compelling all camp pastors to leave their work for our army and whereas, in our judgment, this order has caused widespread discontent and is, as we think, contrary to the spirit of our constitution, be it Resolved: That we ask that this order be annulled, and that the camp pastors work be continued because of its great benefit to our boys. Be it further Resolved: That a copy of this resolution be sent to our Secretary of War, Baker, and to our President, also to Congressman Foster.

Clerk's Notes: The statistical table is necessarily compiled from data furnished by the various churches in their annual letters to the Association. If any of the letters are incomplete or inaccurate, the statistical table obviously partakes of the same defects to the same extent. The one line representing your church in the table stands as a monument for the past year's work. It will be scanned by many. To the careful observer, it will tell more of your condition than could be revealed in a volume. It is a concrete final analysis classifying your church in one of the following states: ascendant, dormant, stagnant, or decadent. It is the agency by which your spiritual "rating"

will be computed. Send in a complete and accurate report.

1919 - WISSETOWN

Associational Missionary: None.

Resolved: That we recommend that a missionary be selected for full time and the board assist the weak churches.

Whereas, aged and disabled ministers are worthy of our attention and support; therefore, be it Resolved: That our churches contribute to our State Ministerial Relief Fund.

Whereas, the Baptists of the State Association do not own and control any hospital or sanitarium, (however, one is owned and controlled by Dr. A. W. Allen at Robinson, IL), we recommend this one as worthy of our patronage.

Resolved, That we recommend to our churches that they cooperate in the 75 Million Campaign and strive to raise our part of same.

Moved and carried that Brother Nelson have the tent for \$5.00, which is his own price.

1920 - PATOKA

Associational Missionary: None.

Moved and carried that Vandalia and Arm Prairie Churches be granted letters of recommendation to the Rehoboth Association.

Inasmuch as the Anti-Saloon League has been the means through which we have attained our prohibition blessing, be it Resolved: That the churches of the Kaskaskia Association cooperate with the League on the work until such time as the League deems its work finished, and we are safe from the return of the saloon to our land.

President Warren G. Harding 1921 – 1923

1921 – CENTRAL CITY

Associational Missionary: Charles Bersche.

Associational Missionary: H. E. Wise.

Resolved: That we recommend the "every one win one" effort, and urge pastors and evangelists to do all they can to enlist the members in winning at least one person to Christ during the year.

Resolved: That we favor the movement to secure five hundred thousand tithers in the territory of the Southern Baptist Convention and recommend that we appoint our Moderator, Elder W. E. Wise, Otto Taylor, and E. T. Burge as a committee to assist and encourage the work.

1922 - ZION HILL

Associational Missionary: W. E. Wise, October 1, 1922.

REPORT ON TEMPERANCE

We, your Committee on Temperance, beg leave to report as follows:

FIRST: Since the Prohibition Law has gone into effect there has been one hundred and twenty-two Keely Cure and other like institutions closed.

SECOND: The Cincinnati City Prison, which formerly held from 3,000 to 5,000 criminals a year, is now closed.

THIRD: The Indianapolis City Prison, which cost the taxpayers \$70,000 per year, has now been converted into a large storage plant.

FOURTH: The brewery at St. Genevieve, MO., has been closed and is now occupied by an Ice Plant and Creamery.

FIFTH: The Cairo brewery has been closed, but is now working more men than ever before making creamery butter and handling soft drinks.

SIXTH: Peoria, IL no longer has any use for workhouses, and the same is true of many other places.

SEVENTH: Reports have also been received from Children's Welfare League at Evanston, IL., and they advise that Prohibition has so improved conditions that children are no longer turned adrift to seek shelter in the Foundling Asylums. And that for the first time in the history of the Society there exists a shortage of children for adoption.

EIGHTH: The Washington Home for inebriates at Chicago, IL. has been discontinued.

NINTH: The great Jerry McCauley Mission, located in New York City, is no longer in use as a Rescue Mission, but is doing splendid duty as a school for Americanizing foreigners.

How many thousands of other good things like the above mentioned have come to pass since Prohibition has come into effect? Let us continue to work and pray that the DEMON OF STRONG DRINK will never again infest our beloved AMERICA.

President Calvin Coolidge 1923 – 1929

1923 – MARSHALL CREEK

Associational Missionary: G. O. Foulon.

Resolved: That we condemn the practice of some Baptist churches receiving, without investigation, excluded members from sister Baptist churches and receiving into full fellowship on relation members so situated that they could call for letters from the churches in which they have memberships.

1924 – MULBERRY GROVE

Associational Missionary: G. O. Foulon.

Whereas, there is a wide spread feeling to disregard the law, especially the Volstead Act, we therefore place ourselves on record in favor of law enforcement and advise our people to take active part in its enforcement.

1925 - BEAR CREEK

Associational Missionary: G. O. Foulon.

Sandoval and Vandalia Baptist Churches admitted to Association.

Whereas, Ewing College is the absolute property of the Illinois Baptist State Association and District Associations and Churches, and whereas, we have a large amount of money invested in this Institution which could not be disposed of except at a great loss, and a Baptist School of learning in our midst is one of our absolute need; therefore, be it Resolved: That we favor the resumption of college work at Ewing at the earliest possible date and that the location of the school be settled for time being.

Elder Warren E. Wise departed this life April 12, 1925, who served as Moderator of this Association for 13 years, and pastored many churches of the State Association and Missionary of the Kaskaskia Association, year of 1923. It is difficult to put into words the tribute due Bro. Wise. As a preacher he never lacked the courage to express his convictions. He detested everything that would give any vanity. As a Moderator, he presided with a beautiful spirit of fairness. He was a friend of preachers and all who loved the Lord's work. His memory will continue to remind us of the work to which he devoted his life.

1926 – PATOKA

Associational Missionary: A. C. Brown.

Be it Resolved: That our churches encourage all our young people to secure higher education, especially ministers and special workers, and we recommend William Jewel College, the Baptist Bible Institute at New Orleans, The Southern Baptist Theological Seminary at Louisville, KY, and the Southwestern Theological Seminary

at Seminary Hill, TX, as sound and safe schools. Be it also Resolved: That it is the sense of this body that evolution as taught in many schools is an undemonstrated and unproved theory. We, therefore, heartily endorse the action taken by the Southern Baptist Convention at Houston, TX last May in reference to this pernicious teaching.

The Kaskaskia Association requests that the pastors or clerks of the churches composing the Association read and present for adoption by the churches the resolutions passed at this annual session and that a report be made of the acceptance or rejection of these resolutions at the next annual meeting of the Association.

1927 - WISETOWN

Associational Missionary: Lee Lawler.

Whereas, there seems to be a tendency to desecrate the Lord's Day by baseball playing, automobile pleasure riding, Sunday movies, Sunday golf and bathing, to the neglect of attending Sunday services and to the dishonoring of the Will of our God; be it, therefore, Resolved: That we obey the command of the Lord to keep the Sabbath Day holy, and urge our members to refrain from desecration of this Blessed Day.

1928 - SHOBONIER

Associational Missionary: G. O. Foulon.

Resolved: That, realizing the critical situation of our government, we urge all the voters of our churches in this Association to avail themselves of their political and Christian duty, and put forth every effort at the coming election and assisting unreservedly in the support of the Eighteenth Amendment to our Constitution. Moved and carried that the resolution be adopted.

The Treasurer reported that there was not sufficient funds coming in to keep the Association out of debt, so it was moved and carried that the churches take as their basis of contribution to this fund their contribution in 1927, as recorded in the 1927 minutes of this Association.

Whereas, our State Associational debt is now something like \$80,000.00 and we have 60,000 members in our churches, be it Resolved: That we ask our churches to try to contribute \$1.00 per member to the debt, which will reduce it to where it will cease to be embarrassing.

President Herbert C. Hoover 1929 – 1933

1929 - SALEM

Associational Missionary: F. L. Karn, 8 months.

Kinmundy Baptist Church started reporting to the Association, but did not find when they were admitted. However, the church was reorganized in 1928.

First, we call on all our Baptist people to set a worthy example in the observance of the Prohibition Laws, and we warn them against being deceived by the present propaganda against the law.

Both Evangelism and Missions are giving the Gospel to the lost. State, Home and Foreign only designate the territory where the work is done. Missions is the heartthrob of God, and of course, should be of His child. Allow the missionary spirit to die in a church, and the very life of the church is gone. Only as this spirit expresses itself in prayer, effort and giving, can it be kept alive.

Because of the decline of the missionary spirit and practice, all our agencies are embarrassed by debt. These are our agencies, and we believe God's. They should be freed. The Home Board has had to discontinue many of its workers and reduce greatly the salaries of others. Last May, the Foreign Board reported 126 of our missionaries at home, most of whom would be returned if funds were at hand. And this at a time when the nations are anxious for the Gospel.

The past few years little mission work has been done by the State Association because of a lack of funds and the burdensome debt. Even though the debt has been reduced over 40%, we are still paying about \$100 per

week in interest. This alone would do more missionary work than is now being done. This debt is endangering both our property and honor. Surely this must be paid, for we know it can be paid. What a time of rejoicing if we can come to the meeting of the State Association and see the last dollar provided! We must go on with our work of spreading the Gospel and building the churches. Shall we hear this rejoicing when we meet in Mt. Vernon?

1930 – MARSHALL CREEK

Associational Missionary: F. L. Karn, 9 months.

The District Mission Board recommends that this Association put a missionary on the field one-half time, allowing him to pastor two churches.

1931 - BETHEL

Associational Missionary: None found.

Tabernacle Baptist Church of Centralia admitted to Association.

We deplore the undermining influence of certain errors taught in the name of education in our high schools and colleges, the effort of which is to destroy the faith of our young people. We recommend that the churches take every precaution to counteract such hurtful influences by vigilant, watchful care over the young members.

Many questions were asked by the different churches of the Association as to what would be their just part to contribute toward the expenses of the Association. The following table was prepared and adopted by the Association: Bear Creek \$3; Bethel \$3; Central City \$5; Diamond Springs \$2.50; Fairman \$2; Keyesport \$3; Mulberry Grove \$5; Marshall Creek \$3.50; Oak Grove \$1; Odin \$3; Patoka \$5; Salem \$5; Sandoval \$3; Shobonier \$3; Smith Grove \$3; New Harmony \$4; Vandalia \$5; Wisetown \$5; Zion Hill \$5; Kinmundy \$2.50; Tabernacle \$3. If these amounts are forthcoming each year, the Association can pay all its bills and stay out of debt. These amounts are not an assessment, only a suggested amount. If you have more, send it in, as some are certain to fall short.

1932 – VANDALIA

Associational Missionary: None found.

Resolved: That, as individual members of Baptist churches of Kaskaskia Association, we pledge ourselves to do all in our power to prevent the return of the legalizing of the liquor traffic, which, as we see it, means the return of the saloon.

We are opposed to the repeal of the Eighteenth Amendment and the nullification of the Volstead Law.

Resolved: That, in the passing of Deacon J. M. Ditsch from among us to his reward, this Association has lost a valuable counselor and coworker, and his passing causes sorrow in each of our hearts. Deacon Ditsch has been a regular attendant of this Association for over forty years, and a member of our Mission Board for many years.

President Franklin D. Roosevelt 1933 – 1945

1933 - ZION HILL

Associational Missionary: None found.

Motion to reinstate Pocahontas and Mt. Carmel churches, which were dropped from our roll for failing to report for three years. Pocahontas Church had no report for 1928, 1929, 1930, 1931, or 1932.

Upon visiting the church at Pocahontas, Elder G. O. Foulon found the church building out of repair, with no services having been held for several years. A meeting was started in the hall which resulted in six conversions and eleven additions to the church. A Sunday School was organized and the building repaired, inside and out. \$18.50 was given for our work, and Brother Foulon continued as supplier during most of the summer.

Mt. Carmel Church had no report for 1926, 1927, 1928, 1929, 1930, 1931, or 1932. Mt. Carmel, also closed for some time, was lead in a revival by Elder Noah Belcher, which resulted in one conversion. The building was repaired, a Sunday School was organized, and Brother Belcher was called as pastor.

Although crushed with civil war, banditry, pestilence, and famine, China is experiencing great spiritual blessings, and many are being added to the churches. This is true of all other foreign fields.

Baptist Book Store was mentioned for the first time.

1934 MULBERRY GROVE

Associational Missionary: None found.

New Harmony letter mentions a mission point at Glenridge. Also, a Sunday School was organized at Junction City (Glenridge and Junction City are probably the same place).

Smith Grove Baptist Church received back into Association in April. The church did not report in 1933. It probably was closed, and then reopened in 1934. Their membership took a drop from 1932 to 1934.

Repeal of Prohibition.

Resolved: That we disapprove of the present day motion picture industry, which is an influence of immorality, and that we recommend that our brethren and sisters do not patronize the theaters.

Letter from Tabernacle Church presented and read.

Appendix to New Harmony letter, which was omitted when letter was read relative to mission point at Glenridge, was read.

1935 - PATOKA

Associational Missionary: None found.

Death of Elder B.F. Burnett of Shobonier.

We heartily recommend that all birthday offerings and one Sunday School offering each month, if possible, shall be given to the support of the Carmi Orphanage.

That we, as an Association, have a part in carrying the Great Commission which Jesus gave us to the whole world. We recommend that our churches endeavor to do their utmost in having a part in all Cooperative Program objects listed by our State and the Southern Baptist Convention.

1936 – FAIRMAN

Associational Missionary: None found.

COMMITTEE ON RECEPTION OF NEW CHURCHES

Chairman Elder A. P. Haney read the following report:

“We your committee, after due consideration in examining the credentials of the messengers of the Emmanuel Church, do recommend that the said church not be received into membership in this body. (Did not indicate where this church was located).”

Sunday School organized at Brubaker, Bear Creek and Pocahontas.

1937 - DIAMOND SPRINGS

Associational Missionary: None found.

Sunday School organized at Sandoval.

Elder Leo Belcher held a meeting at Sandoval which resulted in six professions and three reclaimed. Sunday School was organized with a building in which church services were held.

Resolved: That we urge our people to refrain from patronizing cafes, restaurants, hotels, etc., where beer and liquor are sold.

1938 – MARSHALL CREEK

Associational Missionary: G. O. Foulon.
Brubaker Baptist Church received into Association.

Mrs. Jim Etherton has offered to us a part of her home as a place for the beginning of our Foundation work in Carbondale. (Baptist Foundation, B. S. U.)

1939 – PATOKA

Associational Missionary: G. O. Foulon, half time.

At this time, the Chairman of the Centennial Committee, J. L. Hill, gave us a fine report on the history of the Kaskaskia Association. A. L. Smith gave an inspiring talk on the history of Kaskaskia Association.

Motion was made that Iuka Church be restored to fellowship of Association.

Vacation Bible School mentioned for the first time.

1940 - MT CARMEL

Associational Missionary: Eld. G. L. Belcher, Centralia.

Beckemeyer Baptist Church received into Association.

Brotherhood mentioned for the first time.

The Brotherhood recommended that this Association cooperate to the fullest extent with our state secretary in this great work of mobilizing our men for the cause of Christ. We ask all our pastors to encourage and help put Brotherhoods in all our churches. We further recommend that a committee of four laymen and three pastors be appointed by the Moderator to study ways and plans of further organization of said Brotherhood.

1941 BETHEL

Associational Missionary: Eld. G. L. Belcher, Centralia.

Smithboro Baptist Church received into Association.

International relationship is so complex that no people can live apart from all other peoples of the world. Therefore, let us seek the good of all peoples that peace may abound.

1942 - ODIN

Associational Missionary: Eld. G. L. Belcher, Centralia

Report of the Building Committee: "We recommend that the Association build a cabin at the Illinois Baptist Retreat with money raised by the churches, with details to be worked out and committees appointed later by the officers of the Association and the Mission Board."

1943 – SALEM

Associational Missionary: Elder Belcher has gone to work in the State Association.

Cart Hill, Carlyle, Wamac, St. Elmo – Sunday Schools mentioned.

Carmi Orphanage recommended that the Association give a white face heifer calf to the orphanage.

St. Elmo, Wamac, Cart Hill, and Carlyle Baptist Churches received into Association. Report of the American Bible Society for the first time.

I Tim. 1:18, "War a Good Warfare." One wonders about our moral strategy. Are we going down to defeat? We mention one of our destroying evils: The disgrace of serving 750,000 pairs of dice to our men in military service by Col. Henry B. Barry, with the pretense of keeping up high morale. What a farce!

The American Bible Society reports that since the present war began, there has been an unusual demand for copies of the Scriptures. The American Bible Society has been doing its utmost to meet this demand by publishing the Bible or portions of the same. Printing the Word itself without comment. Since the Society is coworker with all our missionaries on all fields in providing Bibles as the need may be, we recommend that a committee be appointed to present this worthy cause at each annual meeting of the Association. We urge all our pastors to present this matter to their churches, and that a worthy offering be made to carry on this vital work.

Rev. G. L. Belcher gave the missionary reports for nine months. Rev. O. P. Ethridge reported from August 1 to September 15.

1944 - VANDALIA

Associational Missionary: Rev. George W. Compton, Greenville.

Obituary of Joseph Louis Hill, Centralia, IL – died Aug. 8, 1944.

B. S. U. mentioned for the first time.

Resolved: That Kaskaskia Association go on record as discouraging the annual call extended to the ministry by some of our churches. We are in accord with our Baptist host when we say it is unscriptural and has been relegated from the Bishop's annual appointments in the Methodist Church.

A motion was made by Rev. J. C. Greer that we adopt the tentative schedule of Southern Baptist Convention for the Centennial Evangelistic Crusade and that a committee be appointed for the same.

The Association divided the churches into five groups with a Superintendent over each group to promote a Sunday School program throughout the Association.

President Harry S. Truman 1945 – 1953

1945 - ZION HILL

Associational Missionary: George W. Compton, Centralia.

Rev. Robert H. Scruton moved that Kaskaskia Baptist Association go on record as being against such atheistic movements as those sponsored by Mrs. Vashti McCollum and that we write the Board of Education at Champaign, IL encouraging them in their efforts to fight for godliness and righteousness. Motion carried.

Resolutions:

I. That more time, influence and prayer be given to the marriage, divorce and family relation problems confronting our churches - the Sure Cure for Delinquency.

II. That we seek to inform our churches of religious federations whose aim is religious dominance of America, thereby endangering our religious liberty.

1946 – ST ELMO

Associational Missionary: Rev. George M. Wright, Salem.

Missions Committee voted to buy a house for our missionary.

A picture on Baptists and missions was shown.

Tabernacle Baptist Church changed name to Temple Baptist Church.

1947 – WAMAC

Associational Missionary: Rev. George M. Wright, Salem, IL.

Carmi Orphanage, architect's drawing plans and blueprints for the new buildings cost estimated \$100,000 and now \$60,000 which can be applied to cost, room for 40 to 50 children.

Covenantor Chapel Baptist Church of Walnut Hill received into the Association. It was recommended that all churches make REGULAR offerings to the children's home and that they be LIBERAL so that these buildings may be completed without debt.

It was also recommended that our churches support and use our paper (Kaskaskia News).

1948 – PATOKA

Associational Missionary: George M. Wright.

Glenridge admitted to Association.

Of the past year twelve associational meetings which were conducted, three of these meetings were of the conference type.

To our knowledge there were twenty Vacation Bible Schools conducted this past year with one Negro School Mission.

Fifteen of our churches conducted a study course this year, with eleven of them cooperating in the Simultaneous Enlargement Campaign. We report 387 awards earned by these churches as of August the first.

Sunday School work was revived in three churches this year: Pocahontas, Bear Creek, and Keyesport. This makes every church conducting Sunday School at the close of the associational year.

We have helped in three study courses and have set up the six-point record systems and graded each one of them, namely, Iuka, Keyesport and Glenridge. We also assisted in the taking of a religious census at Glenridge.

We planned for and assisted in the Sunday School visitation week of last February. Our Association was the first in the State to report all churches visited with the program.

We deeply deplore all tendencies in the federal government to alliance church and state. We contend that our president should recall Myron C. Taylor as Ambassador to the Vatican. We urge our churches to observe Home Week since the evident breakdown in American homes is sapping our nation of its moral vigor and principle.

1949 - NEW HARMONY

Associational Missionary: Robert Grammer.

Recommendations: That we strive to reach the objective in our Association of "Every Baptist a Tither" and also strive to make definite progress toward "Fifty-Fifty by 1950." That we urge every church to identify its building, using the sign available through the State Baptist Bookstore, or one of their own making.

The laymen of our Association carried out the suggested activities from the Southern Baptist Convention, both State and Southwide. Our first project was a radio program over radio station WCNT on October 10th in observance of Laymen's Day. Those having a part on this program were Mulberry Grove, Vandalia, and Salem. Executive State Secretary, Forrest R. Sawyer, was guest speaker. The Brotherhoods of our Association lead the State in "Man and Boy Movement" awards. The evangelistic efforts have been very good throughout the churches. The Log Heap Revival Meeting will have far reaching results in that our laymen are behind this revival effort 100 percent, and loyalty of the Brotherhoods toward their own local churches was very noticeable to the erecting of completely new ones. Nearly all of the churches have some plans of this kind.

1950 - VANDALIA

Associational Missionary: Robert Grammer.

The Brotherhood Report states that in spite of the many things which attracted the attention of Kaskaskia men, there were four Associational Brotherhood meetings held with a total registration of 275. The most outstanding meeting was our Log-Heap Revival held in Patoka in May with 119 men attending.

Great effort on the part of the men toward evangelizing their local communities was prevalent throughout the Association. Wamac ranked highest in the number of cottage services. This overall effort was climaxed on August 14th when our Laymen's Evangelistic Rally was held, with Bro. Otho Williams as speaker. It is evident

that one of our greatest current needs is for leadership in the field of cottage services.

1951 - WISSETOWN

Associational Missionary: Robert Grammer.

Carlyle Baptist Church admitted to Association.

We urge all the churches to send in a report of their Sunday School. We also urge all churches not having Six Point Record System to adopt it and the Standard of Excellence that we might have a guide and a measure.

This is the first Music Report for the Association. We, your Music Committee, report as follows: Hymn sing and music rally in May at Patoka, Music rally for Simultaneous Revival in May at Vandalia church, Hymn sing at Patoka in June, and School of Music planned, but postponed because of conflicts.

Bro. Cecil Martin made a motion that a committee be appointed to look into the matter of revising our Constitution. Article IV-Section I: Article V - Section I.

1952 – MULBERRY GROVE

Associational Missionary: Robert Grammer.

The Social Service Committee submits the following report:

Amos 3:3 raises this question, "Can two walk together except they agree?" Baptists through the years have stood out against a number of things which we believe to be sinful. We urge our people to reaffirm the stand taken by this committee last year against union of church and state, gambling, and the liquor trade. We would add to that list the sinful plagues of Communism and the use of dope in any form. We agree in principle - let us walk as agreed.

President Dwight D. Eisenhower 1953-1961

1953 - SALEM

Associational Missionary: Robert Grammer, resigned Oct. 18, 1953.

Largest attendance (700+) at Associational meeting, was the first service to be held in Salem's new building.

Sandoval Baptist Church received into Association.

Howard Purcell, descendant of John Mason Peck, led in prayer. Mt. Carmel church restored to fellowship.

1954 - SALEM

Associational Missionary: George B. Leathers, 15 Jan. 1954.

Meeting held at Salem again.

Resolved: That we urge our people to hold fast to the Faith once delivered to the Saints. We realize God's work is the greatest work on Earth today. Thinking of the temptations the world has to offer today, let us preach the Word in all sincerity and pureness.

1955 - VANDALIA

Associational Missionary: George B. Leathers.

Elder W. A. Goodby (pastor of Zion Hill) died.

Sold old missionary home and bought home on College and Boone Streets (510 W. Boone).

It was recommended that the churches be encouraged to observe WORLD MISSIONS WEEK (Christian Stewardship Week) October 29- November 5, 1956.

In July, we had a Log-Heap Revival, and fish fry at Patoka. (This is the first mention of an Associational Fish Fry.)

1956 - CENTRAL CITY

Associational Missionary: George B. Leathers.

Wisetown Church awarded the Rural Church Award from the State Association.

State Brotherhood President, Bro. Arthur M. Bitzer, Salem.

The State Department of Evangelism for 1955 indicated that the year of the Nation-Wide Revival was the greatest year in soul winning that Southern Baptist in Illinois had ever known, baptizing 8,531 persons. In addition to these baptized, 6,958 people were uniting by letter with churches in Illinois. In many cases, this involved the reclaiming of a life for Christian service. In Convention-wide evangelism, reports were equally encouraging in 1955. For the first time, there were more than 400,000 persons baptized into Southern Baptist churches. Kaskaskia Baptist churches baptized 312 last year and received 196 by letter. The total membership now stands at 5,724.

It was recommended that this Association go on record as giving full support to the campaign for "157 New Mission Stations in '57."

The Bible is the missionary's chief tool. He uses it in every form of mission work. The Bible itself is a missionary. It can go where the human missionary cannot go. It can stay on after he must leave, and keep on speaking to a man's heart. The American Bible Society aids in Bible translation, publishes the Scriptures without note or comment and distributes them without profit, usually below cost. For the blind, it supplies Scriptures in raised-letter systems and on Talking Book Records. The Bible Society serves every form of Southern Baptist mission work around the world. During 1955, the American Bible Society helped to publish Bibles in Russian by giving to Russian Baptist leaders mats made from our printing plates - which they are using to print 50,000 Russian Bibles.

1957 - WAMAC

Associational Missionary: George B. Leathers.

Wisetown Church awarded the Rural Church Award from the State Association.

Bear Creek, Keyesport, and Mt. Carmel churches dropped from Association.

It is recommended that the Association provide a "Missions Committee" especially charged with the responsibility for establishing new work, such as mission stations. (This is the first mention of a Missions Committee.)

It was recommended that we settle the segregation problem by Christian principles; that we speak out openly against the liquor traffic and when given an opportunity, go to the polls and vote against it; that we openly oppose all national vices, including gambling; that we teach our people the meaning of the Lord's Day, and call it such, instead of "this week end," that we urge people to write to their congressmen and senators and let them know how we stand against the liquor advertising on television, radio, billboards, and newspapers; that we urge our people to write their congressman and senators asking them to vote against any bill which would give tax money for any religious purposes, and let them know that we still stand for separation of church and state.

Rev. Chas. W. Owen made some remarks concerning the need for a real live ministers meeting. (This is the first time for such meeting.)

The first World Missions Conference in Illinois was held in First Baptist Church Salem in 1957.

1958 - PATOKA

Associational Missionary: George B. Leathers.

Eternity Baptist Church joined Association.

Wisetown Church awarded the Rural Church Award.

Frances Leathers gave report (Geo. Leathers daughter).

The devotional was I Chronicles 29.

1959 - SALEM

Associational Missionary: George B. Leathers.

Diamond Springs Church awarded the Rural Church Award.

The Relief and Annuity Report stated that preachers as an average are paid very low salaries and are not able to accumulate any savings. We urge our churches as well as our pastors to think seriously about the security the Annuity Program plan can bring to our pastors when they reach the age of retirement. This will keep the preachers from becoming wards of the state when they are old.

It was recommended that as Christians and Southern Baptists, we heed the advice of and support Post Master General Summerfield by reporting to our local Post Master any obscene literature received by us or our children through the mails.

1960 - ZION HILL

Associational Missionary: George B. Leathers.

Meeting held at Zion Hill on their 100th anniversary.

Woman's Missionary Union exists primarily to promote missions, which means soul-winning. There were ten community surveys made this year to determine the spiritual and material needs in our area. As a result of these surveys, soul-winning visitation has increased greatly.

President John F. Kennedy 1961 – 1963

1961 - MULBERRY GROVE

Associational Missionary: George B. Leathers.

St. Elmo Church received Church Development Ministry Award and Church of the Year Award in Association.

At present, six of our churches are sponsoring eleven missions, three of which were started the past year. We congratulate these churches and pastors, and suggest as a slogan for the coming year, "WE'LL START ONE TOO IN '62."

Be it Resolved: That our churches be made aware of the dangers of the "Universal Churchism" (one church). That as our great nation and the countries of the world are in the shadows of war, may we as Christians join ourselves together in daily prayer for the leaders of our country and others. May the Lord find us as seasoned Christians for whatever emergency that may arise. May special effort be made to correct the rise of unrighteousness among members of our churches.

EVANGELISM REPORT – APPENDIX

1962 - GLENRIDGE

Associational Missionary: George B. Leathers.

There are 18 missions in our Association at this time, three have Sunday School and preaching, and 15 are institutional missions. Some prospective fields for mission work are: Brownstown, southeast section of Greenville, Hoffman, Bear Creek, Alma, Breese, and the east part of Centralia.

President Lyndon B. Johnson 1963 – 1969

1963 - VANDALIA

Associational Missionary: George B. Leathers.

75th Diamond Anniversary of W.M. U. Millersburg mission work was begun by Wisetown. Keyesport was added to the list of perspective mission points.

1964 - FAIRMAN

Associational Missionary: George B. Leathers.

The Report of Missionary stated that we assisted the clerk in the distribution of the Associational calendars, secured transportation for some of the Associational officers to meetings, secured paint to redecorate Keyesport Building, and spoke every day or night in a School of Missions. One of the most enjoyable tasks I experienced was in serving as master of ceremonies for a "This Is Your Life" program conducted by the Smithboro Baptist Church for Mrs. Harriett Wise, one of our members who has been a Baptist over 70 years right here in our own territory. The cooperation of the churches has been wonderful. Baptist are launching a new "Five Year Program" in which I trust all of our churches will cooperate.

1965 – FAIRMAN

Associational Missionary: Cecil Martin.

Bro. Martin began work on February 16, 1965.

40th Anniversary of Cooperative Program.

Special prayer for those in military service from our Association was recommended by Bro. Oral Grigg and led by Bro. Taylor Richards.

This is the first time "The Visitor" is mentioned as the associational newsletter's name.

1966 - ETERNITY

Associational Missionary: Cecil Martin.

150th Anniversary of American Bible Society.

Missionary Cecil Martin mentioned that a canvas had been made of the Cart Hill field, and there was not enough potential for a furthered work.

This is the first time the World Home Bible League was mentioned.

1967 - TEMPLE

Associational Missionary: Cecil Martin.

First Baptist Church, Effingham, IL, joined Association.

Locust Street Baptist Church, Centralia, joined Association.

Associational W.M.U. prepared health kits, which were distributed to the migrants in our area during the months of May and June.

A "Pilot Project of Gospel Distribution" is designed to use the members of our churches to distribute copies of "The Gospel of Luke," the January Bible Study book, into every home located in our Association territory. It is called "Pilot Project" because it is the first of its kind in Illinois.

1968 – VANDALIA

Associational Missionary: Cecil Martin.

History of Carmi Children's Home.

30th Anniversary of World Home Bible League and history.

Another highlight of this past year was our "D Day" in which our people gave away some 21,000 Gospels of John, along with a survey card, which has been so helpful to the churches. Twenty-six of our churches cooperated in this effort, plus one colored church (Second Baptist Church of Centralia). This was a special effort to get the Gospel into every home in our Association.

Be it Resolved: That the churches of the Association, pray for and participate in the Crusade of the

Be it Resolved: That the churches of the Association pray for and participate in the Crusade of the Americas: That an evangelistic meeting be urged for every church; That evangelistic preaching be promoted over radio, in tents, under arbors, in school buildings, and in every advantageous way in unchurched communities; That emphasis be placed on development of personal soul winners; That there be an adequate program of conservation of the results of evangelism through enlistment, training, indoctrination and stewardship; That we unite in opposition to the current trend of moral decay, such as civil disobedience, the new morality, and "ecumenical evangelism."

President Richard M. Nixon 1969 – 1974

1969 - PATOKA

Associational Missionary: Cecil Martin.

Calvary Baptist Church joined Association.

Mr. Edwin Nattier, First Patoka Baptist Church, was the Association's selection as Church Member of the Year.

History of Smith Grove Baptist Church.

History of Shobonier Baptist Church.

Several things have happened this year to bring sorrow to the heart of your missionary. Two churches fired their pastors because of moral reasons. One church split over their pastor. Another had internal problems which was the cause of the pastor resigning. Several of our churches reported no baptisms. Brethren, as your missionary, I know I have failed many times, but please don't pass on to me all the blame. However, I am grateful that all has not been bad this past year. Many wonderful things have happened to encourage our hearts. Dr. James Baldwin's coming back to Salem has blessed my heart. Bob Tolliver coming to Calvary Church has also been a blessing to me. This new church has such love for each other you can see it each time they meet. Other blessings are Odin church with Bro. Norris Price with a new building program, Wisetown starting a new building with Bro. Mallory as their good pastor, Smith Grove with their new remodeling program, and, of course, many others. The fine cooperation of the pastors has blessed my heart also.

CHRISTIAN LIFE COMMISSION REPORT – APPENDIX

1970 - MULBERRY GROVE

Associational Missionary: Cecil Martin.

The work with the migrants proved a blessing this year - also some heartaches. Some 2600 migrants visited our area this past year, and we shared the message of Christ with some of them. We gave Bible tracts and clothing.

Another highlight was our march on Springfield to protest the granting of tax money for non-public schools. We were proud of the many from our Association that made the trip. Baptist proved one thing - they can stand together when the need arises.

The Brotherhood began resort missions.

1971 - WISETOWN

Associational Missionary: Cecil Martin.

Emmanuel Baptist Church, Salem, joined Association.

Sammy Tippitt arrested in Chicago for passing out tracts.

The Moderator read a news item concerning the arrest of Sammy Tippitt in Chicago with trial coming up September 29.

Resolved: That we instruct the clerk to write a letter of protest to Mayor Richard Daily of Chicago and Governor Richard B. Ogilvie of the State of Illinois, protesting the lack of freedom of assembly and freedom of worship concerning the preaching of the Word of God and handing out the tracts on the streets of Chicago.

The missionary reported on his mission trip to Jamaica, paid for by our Association, where we saw 250 people come to know Jesus Christ as Savior and Lord. Also, we had the joy of giving to them 200 Testaments

provided by the World Home Bible League and leaving with them some \$300.00 given by our churches. Letters of appreciation continue to come to our office from the pastor and people of Jamaica.

The South Central Illinois Crusade was held in Vandalia. Jim Ponder of Florida and Veo Gray, also of Florida, did a wonderful job in proclaiming the Good News of the Gospel. Fifty-three decisions were made for Christ. Just to see fifty churches working together, plus forty preachers, was worth the effort. Our thanks to all who worked so hard in this worthy effort.

1972 - CARLYLE

Associational Missionary: Cecil Martin.

History of Otis Atchison.

Bro. Martin attended the Sammy Tippit Crusade in Vandalia.

The Brotherhood Fish Fry Program showed film on "Campers on Mission."

Whereas our nation is making great strides in the realm of Christian social concern, be it Resolved: That our Association express its concern for a Christian position toward people of all races; That we unite in opposition to the current trend of moral decay and call upon our churches to be increasingly aware of the need to minister to all people in their respective communities without respect to race, financial status or background in the areas of worship, evangelism and fellowship; That our Association urge the participation of our youth in the decisions making process of Southern Baptists. We express the hope that the churches of our Association will give their broader opportunities for Christian Services. (S.B.C., New Orleans, LA 6-12-69)

1973 – CENTRAL CITY

Associational Missionary: Cecil Martin.

It is recommended that the Association consider the possibility of forming a missionary partnership with the Chicago Metro Association in which your churches might extend their strength and concern to help more effectively to reach people in that tremendous metropolitan area. The office of the Missions Department of I.B.S.A. is available to work this out.

Jesus said of the tithe, "You ought to do this, but you ought not to leave the other undone." We ought to give to associational missions to adequately support our Associational Missionary. We ought to give through the Cooperative Program to adequately support state workers. But we ought not neglect our local pastor, whoever he is. He must be adequately supported, too. I don't care how you do it. Just do it! You will keep your pastor longer if you will support him generously instead of miserly. He will do a better work if he is adequately supported. Take pride in your pastor - hold him before the community as your leader. he shouldn't have to beg for a living. Paul said, "Those who preach the Gospel should live by the Gospel they preach."

RELIGIOUS LIBERTY REPORT – APPENDIX

OFFENSIVE MOVIES & TV RESOLUTION APPENDIX

President Gerald Ford 1974 – 1977

1974 - ODIN

Associational Missionary: Cecil Martin.

Motion to investigate a camp.

The Resolutions Committee expresses appreciation to the owners and managers of business establishments that do not sell Illinois State Lottery Tickets and express the fervent hope that they will resist the temptation to become involved in this immoral traffic. Quietly, and in a Christian manner, express disappointment to those owners and managers of businesses where Illinois State Lottery Tickets are being sold.

World Mission Conference reported 16 churches participating.

The work at Beckemeyer was closed out.

1975 - BETHEL

Associational Missionary: Cecil Martin.

Purchased 98 acres for camp, for \$51,850.00. Cecil Martin, reports that Patoka farmers planted 34 acres of corn on Assembly ground."

Huber Boys' Home, Carbondale, opened with nine boys.

50th Anniversary of Cooperative Program.

The Baptist Men had their annual fish fry at the new campgrounds.

Summer Missionary was Candace McConnell from Shreveport, LA.

1976 - ZION HILL

Associational Missionary: Cecil Martin.

Westgate Baptist Church, Trenton, joined Association.

Shobonier received the Rural Church Achievement Award.

Camp purchased in 1975 for \$51,850.00

Principle paid 1976 \$11,936.83

Unpaid balance 1976 \$39,911.17

Interest paid 1976 \$5,931.56

Water lines ran to auditorium and machine shed at camp; cost \$800.

Resolved: That abortion and homosexuality are contrary to the Biblical view.

Cecil Martin preached a crusade in Jamaica. The Association paid the Director's way.

President Jimmy Carter 1977 – 1981

1977 - SMITH GROVE

Associational Missionary: Cecil Martin.

New building at campground; cost \$10,915.40, not yet complete.

July 1925, Ewing College closed. In 1938, Baptist Foundation at Carbondale opened. In 1975, the State Association budgeted money to Judson College in Elgin, and Southwest Baptist College, Bolivar, MO.

Carmi Children's Home – 60 years dedicated service.

Beginning camp balance \$39,911.17

Paid on principle 1977 \$2,810.00

Unpaid balance \$37,101.17

Paid on interest 1977 \$3,292.66

The Tri-Village Church will be notified that our financial aid to them will be cut off at the end of December, and the Missions Committee is instructed to seek another work to aid.

1978 - ST ELMO

Associational Missionary: Cecil Martin.

Beginning camp balance \$37,101.17

Paid on principle 1978 \$1,580.00

Unpaid balance \$35,521.17

Paid on interest 1978 \$2,991.70

Huber Boys' Home, Carbondale, opened the Brooks/Clark Maternity Center in July, 1978.

1979 - DIAMOND SPRINGS

Associational Missionary: Cecil Martin.

Beginning camp balance	\$35,521.17
Paid on principle 1979	\$1,100.00
Unpaid balance 1979	\$34,421.17
Paid on interest 1979	\$2,868.81

Voted to have a Seminary Extension Center at the Vandalia Correctional Center. This was the first prison work noted.

Camp dedication - Friday, August 24, 1979.

“Bold Mission Thrust”

Associational Parsonage was given to Bro. Cecil Martin upon his retirement.

1980 - CARLYLE

Associational Missionary: Harmon Mills.

Beginning camp balance 1980	\$34,421.17
Paid on principle 1980	\$12,234.36
Unpaid balance 1980	\$22,188.81
Paid on interest 1980	\$2,249.00

Dr. Vance and Larry Rhodes presented a very interesting and inspiring slide presentation of our summer camps.

President Ronald Reagan 1881 – 1889

1981 - WISSETOWN

Associational Missionary: Harmon Mills.

Bro. Cecil Martin and Bro. Cecil Fuson died.

Beginning camp balance 1981	\$22,188.81
Paid on principle 1981	
Unpaid balance 1981	\$22,186.81
Paid on interest 1981	\$1,799.69

This was the first year that our Association had an Assist Team for Sunday School. The youth meeting was changed to quarterly meetings at the campground.

1982 - SALEM

Associational Missionary: Harmon Mills.

Bethel Baptist Church 150th anniversary.

Beginning camp balance 1982	\$22,188.81
Paid on principle 1982	\$1,787.99
Unpaid balance 1982	\$20,400.82
Paid on interest 1982	\$1,143.37

I.B.S.A. and W.M.U. 75th Anniversaries.

A World Missions Conference is reported with ten churches participating.

There was a one day annual meeting.

1983 - CALVARY

Associational Missionary: Harmon Mills.

Beginning camp balance 1983	\$20,400.82
Paid on principle 1983	\$1,000.00
Unpaid balance 1983	\$19,400.82
Paid on interest 1983	\$2,400.00

The Brotherhood held an Annual Chili Dinner at the Campground with 38 men in attendance. They reported they had a great Fish Fry which was held in conjunction with the Annual Old Fashioned Revival Meeting.

1984 - WEST GATE

Associational Missionary: Harmon Mills.

Records of debt retirement on camp ground are very hard to decipher.

Campers on Mission request to have their 10th Anniversary meeting at the campgrounds.

Following a request from a mission in Highland, Illinois, the Chairman of the Committee, with the DOM and Brother Eddie Miller, met with the Highland group. They shared their need for a sponsoring church and a desire to be associated with Kaskaskia Baptist Association. The Mulberry Grove Baptist Church is now sponsoring the Mission. The Highland Mission requests that Brother Mills be the mission pastor until a pastor could be secured.

1985 - BETHEL

Associational Missionary: Harmon Mills

In the entire Southern Baptist Convention, our Association was ranked 8th in Church Study Course Awards received in Music. We indeed praise God for the evidence of growth and commitment.

We received a gift of a large trailer that has been set in position at the campground. This trailer will be used as a staff lounge, and housing. This was very helpful this past camp session.

1986 - FAIRMAN

Associational Missionary: Harmon Mills.

Fairman Baptist Church celebrated 150th Anniversary.

Virgil Downen started Faith Chapel Mission, Irvington.

World Mission Conference was held.

We have been able to retire the debt on the lodge building at the campground. We have also seen the formulation of the Kaskaskia Bible Institute. This is the Association's effort to make available to all who are interested, college level Bible training. Rev. Linzy Laughunn is directing the program.

1987 - ODIN

Associational Missionary: Harmon Mills.

New Hope Church, Effingham, joined Association.

New Hope Church, Highland, joined Association.

Salem Baptist Church celebrated 150th Anniversary.

Seminary Extension Center Report:

"It is with real joy that I present the first report to the Association in the annual meeting concerning Kaskaskia Baptist Bible Institute! We have offered two courses in 86-87: "How to Understand the Bible" and "Pastoral Care." We have a total of 24 persons enrolled for classes. We have 13 churches represented. This marks the first year that a Seminary Extension Center has been operated by Kaskaskia Baptist Association. Special thanks goes to Harmon Mills, who has been a very supportive, encouraging force in the extension center's beginning and progress."

1988 - TEMPLE

1988 - TEMPLE

Associational Missionary: Harmon Mills.

W.M.U. celebrated 100th Anniversary.

The Missions Committee reported that Temple Baptist Church has agreed to sponsor the new work in Pierron. Jim Barnes will begin mission work in Iuka.

Bro. Larry Shelton is a pastor of Salem Southern Baptist Church. This is another new mission. They are growing rapidly and are presently looking for property on which to build.

President George Bush 1989 – 1993

1989 - CALVARY

Associational Missionary: Harmon Mills.

Salem Southern Baptist Church joined Association.

The D.O.M. reported that it had been a disastrous year financially. Our income has been the lowest in several years. The Associational Mission Board has asked I.B.S.A. for assistance to help us through this financial down period. We have been assured that they will assist as much as possible.

We now have two missions functioning. Kinmundy and Irvington are still progressing. Salem Southern is now a constituted church. An attempt was made to begin work in Pierron and Iuka, but these mission sites have been closed for now.

1990 - CENTRAL CITY

Associational Missionary: Harmon Mills.

Faith Chapel Baptist Church, Irvington, joined Association.

Huber Boys' Home closed and boys moved to Carmi Children's Home on July 17, 1989.

The Missions Committee did not get accomplished what they had planned for the campground trailer due to the many zoning restrictions regarding trailers. Rather than let the trailer sit at camp and waste away, we decided to sell it and give the proceeds to the camp. The money was badly needed there.

Whereas, we are aware of the spirit of division within the denomination; and whereas, we also are aware of the potential of further division, we Resolve: That we shall pray faithfully for the leadership of our denomination, that they conduct themselves in a Christ-like manner of tolerance and openness to bring about healing.

1991 - CARLYLE

Associational Missionary: Harmon Mills.

Irvin Smith retired as pastor of Bethel after 43 years. The Association presented him with a plaque for his years of service.

Carmi Children's Home purchased 3.9 acres in Mt. Vernon for a maternity center.

Strategy Report for five years was given.

The I.B.S.A. has offered, free of charge to the Kaskaskia Baptist Association, the large tent which is now Stored at the Associational campground.

1992 PATOKA

Associational Missionary: Harmon Mills.
Patoka celebrates 100th Anniversary.
Flora First Southern Baptist Church joined Association.
Watson Baptist Church joined Association
Kimmundy Baptist Church joined Association.
Maternity Center, Mt. Vernon, being erected and will be in use in 1993.
Rev. Marshall Gill, Smithboro, died.
Rev. Tom Dunn, Smithboro, died.
D.O.M. reports that the Association expects to see a new work begun in Breese this coming year.
World Missions Conference was held.

President William Clinton 1993 – 2000

1993 - CALVARY

Associational Missionary: Harmon Mills.
We praise the Lord for allowing us to pay off the mortgage on the Associational property this past Spring.
First Baptist of Vandalia is sponsoring the Breese Mission with assistance from others in and outside the Association.

1994 - SMITH GROVE

Associational Missionary: Harmon Mills
Faith Bible Fellowship, Breese, (Mission) joined Association.
Smith Grove celebrated 125th Anniversary.
Vandalia Baptist Church celebrated 100th Anniversary.
We praise the Lord for the development of the mission in Breese. Rev. J. R. Crow and family have been on the field there two months. They have begun home Bible studies. Their first Bible study had an attendance of seventeen.

1995 - CENTRAL CITY

Associational Missionary: Harmon Mills, sixteenth year.
Watson Baptist Church celebrated 100th Anniversary
Lucille Mills retires as Kaskaskia Association Office Secretary after 17 years.
West Gate Baptist Church has been ministering to Spanish-speaking migrant workers near Damiensville.

1996 - VANDALIA

Associational Missionary: James Shemwell, April, 1996.
Lee Redfern, Chairman of the Organization Review Committee, read aloud the definition and job description the committee designed to best describe the procedure for the Budget and Finance Committee
Rev. Shemwell, the new DOM, reported finding many of our churches involved in unique ministries: prison ministries, food pantries, work in centers, special activities at county fairs and town festivals. Yet communication between our churches seemed to be lacking. One church has no idea about the ministries in which another church is involved. Some of our leaders haven't met the leaders from the other churches in our Association. He believes if we as Christian people would minister with one another, fellowship with one another, and hear what

God is doing with each other, we could be as the church in Acts, being awed daily at what God is doing in our midst.

1997 - MULBERRY GROVE

Associational Missionary: James Shemwell.

Eight young people served as our first Associational Summer Missionary Team. These youth from our churches, after a weekend of training, worked in our camp ministries and held Vacation Bible Schools in Kinmundy and Sandoval.

Two mission teams from out-of-state stayed in our campground during the summer while they worked in our church missions areas.

Andy Jackson Campaign - WANTED -- 500 MEMBERS OF THE JACKSON FAMILY FOR 500/20. The Association needed five hundred, twenty dollar bills for needed repairs at dormitory and campground.

World Missions Conference was held.

1998 - FIRST BAPTIST SALEM

Associational Missionary: James Shemwell.

Bro. Monroe Huckaby, pastor of Salem Southern, died.

The Trustees reported and thanked all those who contributed the Jackson Family Program during the past year. Many volunteers gave their time and money to help the campground. We have been blessed with roofing the dormitory, plumbing repairs at the dorm and gym, cleaning of the back portion of the office and placing vinyl siding on the outside, placing rock on the drives, repairing the picnic tables, and repair of the gym roof.

The DOM reported this year many folks have volunteered for special ministries and projects, ministries to sister churches, working camp ministry, surveys, and V.B.S. programs. He believes we are living in a time of pre-revival and that the Lord is just beginning to pour out His blessing on His churches and the Association.

Celebration '98 Ralph Bell Crusade (Billy Graham Evangelistic Association) was held in Centralia.

1999 VANDALIA

Associational Missionary: James Shemwell

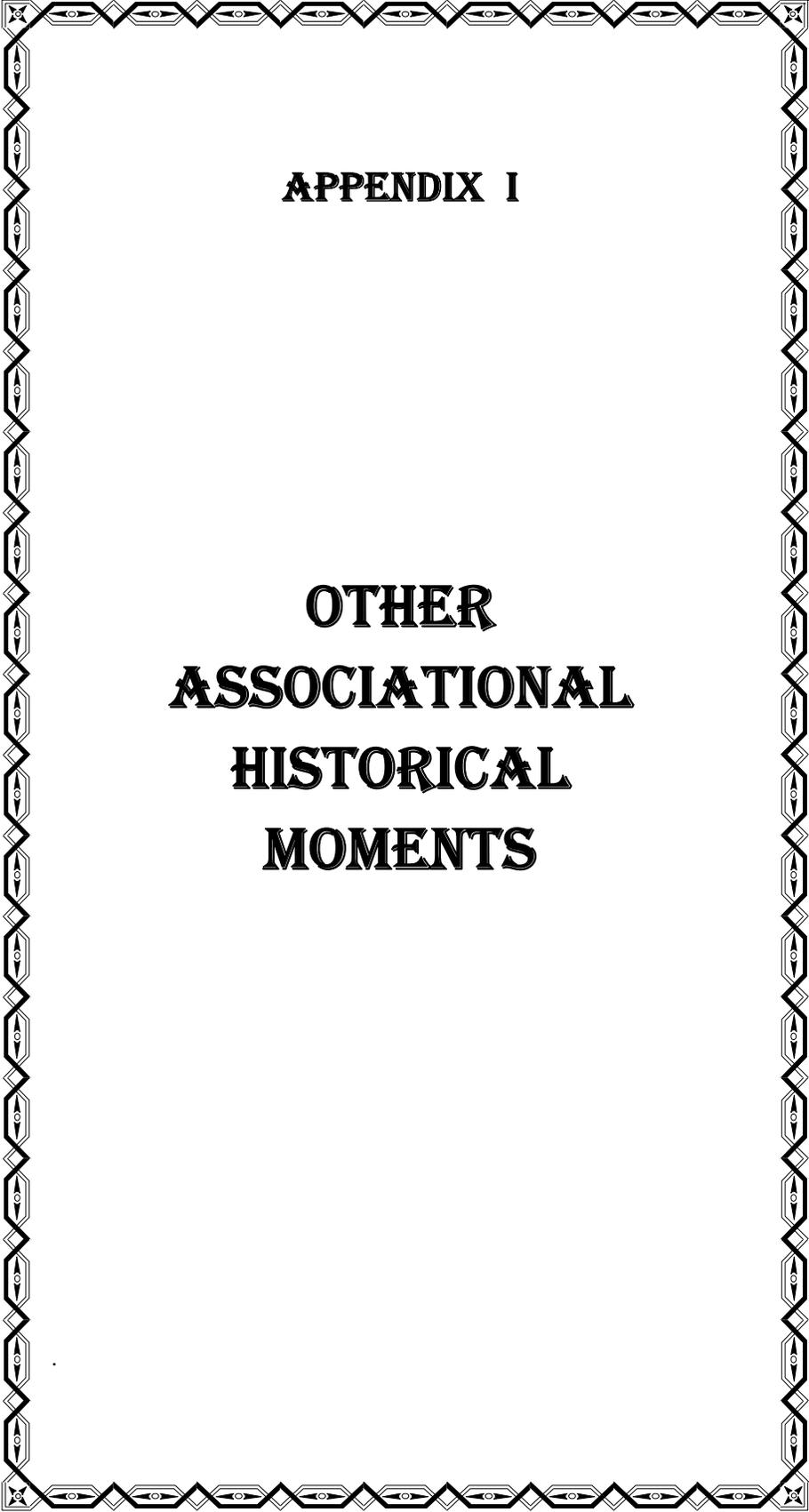
The DOM reported that the Lord has abundantly blessed our Association and our churches during this year. The churches of the Kaskaskia Baptist Association have generously responded to several appeals for help. Close to \$8000 in money and goods were sent for Oklahoma tornado relief. Several thousands of dollars were sent to Kosovo through the Association, and even more money was sent by individual churches. Many of our churches sent money and supplies to Kazakstan. Several of our church members have gone on home and foreign mission trips. A worship and conference area behind the office area has begun.

2000 FIRST BAPTIST SALEM

Associational Missionary: James Shemwell

This year we celebrated our 160th Anniversary with a special Celebration during our annual meeting. Brother Jimmy Baldwin was guest speaker for both Friday evening and Saturday services. A historical reading representing highlights of our history through the past 160 years was presented. Hymns were sang corresponding to the time period they had been written. Each church brought a cake, many decorated with pictures of their church. This was a very special time and truly a blessing for all those who attended.

The DOM reports that during this most unique period of time, as the old millennium closed and the new one began, we can see that God has truly blessed the Kaskaskia Baptist Association this year. We had over 2509 students in Vacation Bible Schools, with over 20 baptisms. Camp was one of the largest in many years. Our Association began a partnership with Three Rivers Association in northern Illinois. Our Association was represented on July 8 for the Chicagoland Challenge. Thirty-six people went to Chicago and Joliet to share Christ. We need to pray the Lord will call out preachers – youth into full-time ministry as well as older men as lay pastors. We need missionary families to minister in areas where there are weak churches or no work at all.



APPENDIX I

**OTHER
ASSOCIATIONAL
HISTORICAL
MOMENTS**

APPENDIX I

1828

FRIENDS TO HUMANITY

This organization came to be as a result of early pioneers moving out west to free themselves from the stereotypes of a socially accepted way of life.

The name “Friends of Humanity” had been first used by a group of Kentucky abolitionists having only local significance until it was attached to the Cantine church and James Lemen. On December 10, 1809, James Lemen, Sr. and his wife, Catherine, their sons and wives, a brother of Catherine Lemen, along with Benjamin Ogle, constituted themselves the “Cantine Baptized Church of Christ, Friends to Humanity”.

It is said that Bro. Lemen made a stand against slavery from the pulpit while preaching at Richland Creek Baptist Church, that he “disfellowshipped slaveholders and those that fellowshipped with them”. A Larkin Rutherford disagreed with Lemen professions, and soon the church became divided. The association meeting was soon upon them, each choosing their own delegate to represent the church. As a result, they were refused seating. After discussion, this and other difficulties caused the October association meeting to be split also. By December of 1809, the association appointed a committee to assist the troubled churches. This had little result.

Several other pioneers played a role in the early stages of this organization; like Joseph Change from 1763 – 1840, John Clark, who helped organize churches, Elijah Dodson, who was said to have kept many churches in the northern district from dying out, and John Mason Peck, from being involved in social issues and also sympathized with the efforts of Lemen and the Friends to Humanity. In turn, they later supported him in his endeavors. Some believers even gave their lives for the cause, like Elijah P. Lovejoy, who was murdered by a mob in 1837.

Some said that this group could have even created its own denomination just over the issues of revival preaching, slavery, and church government. This had definitely not been their intention. But by 1828 several churches had formed under these beliefs and “Friends of Humanity” organized three associations: North District Association, South District Association, and the Missouri District. By Spring of 1839, the first Black Association organized from them. In 1840, the Vandalia Baptist Association was formed.

1866

THE BAPTISTS – A DISTINCT PEOPLE

There are many orders and distinctions among the different sects of professed Christians, all claiming to be founded upon the Word of God. But the Baptists ever have, and still stand prominent and alone, as a people possessing peculiarities and characteristics that distinguish them from all others. They profess to be the followers of the meek and lowly Jesus, in both His Word and Spirit, and as there is in the great Christian church but one Lord and faith, one baptism, and one Spirit to guide into all truth, let us inquire whether the Baptists, as a people, in faith and practice, comport with the Word of Divine Inspiration, be such as to entitle her to the appellation of the church of Christ, as given in the New Testament. To prove the identity of the Baptist church with the church of Christ, let us notice the following:

First: Christ is the Great Foundation Stone; the Baptists claim and build on none other.

Second: Christ's Kingdom is not of this world, but is spiritual; therefore, only such as are born of the Spirit can properly become members thereof.

Third.: Christ is the only head and lawgiver of the Church; therefore, the Baptists recognize no ordinance or institution as binding but such as were given by Him.

Fourth: As Christ taught His disciples not to depend on the power of the civil government for success, so the Baptists depend on the divine aid of Him who has promised to be with His people to the end of the world.

Fifth: As Christ was hated and persecuted for the truth's sake, so the Baptists, contending for the same truth, have been subject to like persecution.

Sixth: Christ and a majority of the primitive church were of the common class of the country, and in like manner the Baptist church has generally been composed of members from the common walks of men.

Seventh: The doctrine and practices of Christ and His apostles were so obviously opposed to the carnal nature and pride of the world, that those who have contended for the purity of Christianity and the maintenance of the ordinances as they were given by Christ have ever been unpopular in this world. We may truly say that as Christ and His apostles established the Church amid tribulation, so the Baptists, as God's peculiar people, have patiently endured similar trials in the world. Knowing that the friendship of this world was not promised to the faithful followers of the Son of God, they have cheerfully submitted to the doctrines and precepts of the self-denial as taught in the Holy Scriptures.

Eighth: As justification by faith and salvation by grace were the leading doctrines taught by Christ and His apostles, so the Baptists have ever been careful not to depart from these fundamental articles of the Christian church. Faithfulness to God, to themselves, and the world demand of them to declare all the counsel of God, and to hold forth that profession of faith which is founded upon the Rock of Eternal Truth. Truth, and that truth only as given by the Head of the Church, has been the ground-work, the guide and support of the Baptists; and by the power of that truth, and the light of the Holy Spirit, the Baptists will be protected in their journey from the cross to the crown.

Ninth: Under the ministry of Christ, few were willing openly to follow Him in all that He taught as necessary to true discipleship; so in the history of the Christian church, the Baptists have never depended on numbers as evidence of the truth of their doctrines. Comparatively, few in number have claimed the promise made to the little flock to whom shall be given the Kingdom, knowing that:

Number is no mark;
That men in Christ are found; -
Only eight souls were saved in Noah's ark,
While many thousands drowned.

1870

**CONSTITUTION OF THE SUNDAY SCHOOL CONVENTION
OF THE VANDALIA ASSOCIATION**

Art. 1. This Convention shall be called the Vandalia Associational Sunday School Convention.

Art. 2. The object of the Convention shall be to promote the interest of Sunday Schools in this Association.

Art. 3. The Convention shall consist of all the Baptist Churches and Mission Schools in this Association.

Art. 4. The Officers of the Convention shall be a President, a Vice President for each church in the Association, a Secretary and a Treasurer.

Art 5. It shall be the duty of the President to preside at all meetings of the Convention, and in case of his absence, one of the Vice Presidents shall take the chair.

Art 6. It shall be the duty of the Vice Presidents to look after the thorough organization of their Church Schools; and, whenever it is practicable, to establish and maintain Mission Schools in districts not reached by the Church School.

Art 7. The Secretary shall keep a record of the proceedings of each meeting, together with a list of the Sunday Schools in the Association, the name of the Superintendent, the number of scholars, the post office address of each school, and make a report at each meeting of the Convention.

Art 8. The Treasurer shall keep a faithful account of all. . .

(Art 8 -10 was destroyed)

Art. 11. The Annual Meeting of this Convention shall be on the day previous to the meeting of the Vandalia Association.

Art 12. This Constitution may be altered or amended, by the concurrence of two-thirds of its members.

1880

DIGEST OF LETTERS

Preaching was led by Bro. D. C. Walker, after which the Committee on Digest of Letters reported:

“The Committee on Digest of Letters would report the following: Carlyle Church, no pastor; but have had their regular church meetings most of the time, and a prayer meeting part of the time. Church house rented for school purposes. Bethel reports a lukewarmness among the members, are praying for a revival, have the labors of Bro. Ford one-fourth of his time, and have encouraging Sunday School. Salem is without a pastor, had a precious revival, which resulted in twenty additions, have a good S. S. Union, has had an encouraging S. S. Marshall Creek reports prosperity, had a revival which resulted in eleven additions, have the labors of Bro. W. R. Andereck one-fourth of his time, have a good prayer meeting and also a flourishing S. S. Bethlehem is in a cold condition spiritually, but trying to keep house for the Lord, T. J. Burton, pastor. Beaver Creek in a scattered condition, have preaching once a month by Bro. J. R. Ford, have no prayer meeting or S. S. Diamond Springs reports nothing encouraging, have a S. S., welcome the Association, J. R. Ford, pastor. Patoka reports some additions, have no pastor; have a S. S. and prayer meeting in the country. Zion Hill in a prosperous condition, have a S. S., have had the labors of Bro. J. C. Carter, are laboring to free themselves from a church debt. Shobonier, D. C. Walker, pastor; have had preaching once; part of time have a prosperous S. S.

1899 HOME MISSIONS

Your Committee on Home Missions submits the following report:

The motto of the Baptist Home Mission Society is "North America for Christ", and for more than sixty-seven years the society has been earnestly prosecuting its work in all parts of this continent. Last year there were 1092 laborers supplying 1807 churches and out-stations. The missionaries have baptized on an average of 5000 converts per year for a number of years. They have organized about 3 meeting-houses per week. We recommend the members of our churches to take and read "The Home Mission Monthly" and also that the pastors see that the churches take a liberal offering for this cause and send it to Rev. S. C. Fulmer, 912 East Fifteenth St., Indianapolis, IN.

Respectfully submitted
Joseph Genre
Adaline Estopy.

Rev. S. C. Fulmer gave one of his stirring speeches on the Home Mission Society and its work, after which report was adopted.

1916 FOREIGN MISSIONS

This report has to do with our missions in Syria, Persia, and Galilee, as conducted by the B. M. C. The dreadful war, now in its third year of extermination, has worked an awful hardship on all missions carried on by this society. All the missionaries in Persia have been compelled to leave the country on account of the dreadful persecution against Christians carried on by the wild Kurds. Brother Shahbaz and family are in New York. Brother Isaac is in Illinois and Brother Absolom George is in Texas, all waiting for conditions to become favorable for them to return to Persia.

The missionaries in Syria and Galilee are absolutely cut off from us so far as being able to communicate with us is concerned. The B. M. C. is able, however, to reach Brother David and Mosa with financial aid through the State Department at Washington only. Money is greatly needed by these poor missionaries who are hemmed up in a war-ridden country, surrounded on every side by those who are enemies to the religion of our Lord and Savior, Jesus Christ.

It is to be hoped that Baptists everywhere will continue to stand by these missions with their prayers and with their money.

Up to the time the war broke out, our Persian missions were very successful. Brother Shahbaz and those connected with him from the beginning of our missions in Persia to the present time, have baptized 509 converts, including 175 Persians baptized by Brother Shahbaz in America. We had three good churches in Persia with a number of out-stations. Our property is all destroyed, but claims will be filed with the U. S. government in an effort to secure damages from the Persian government. However, this cannot be done until the World War is discontinued. In all probabilities, there never was a mission where so much was accomplished with the same amount of money put into these Persian fields. It is greatly hoped that all who have made one of the six-year pledges will forward the second installment promptly, which will be due November 1st.

1961 EVANGELISM REPORT

President Kennedy in his State of the Union message said, "I speak today in an hour of national peril and national emergency. Before my term shall end, we shall have to test anew whether a nation, governed and organized such as ours, can endure. The outcome is by no means certain."

These are tremendous days in which we live. Billions are being spent for getting men to the moon, while little is spent for getting men to God. Multitudes sit in darkness and despair. They have absolutely no hope because they have not Christ. This number grows daily. The world's population is increasing by 48,000,000 per year. All religions are winning only 10,000,000 per year.

Many of these lost people live in our Association. They live near our churches. Business as usual will

not suffice for this desperate day. This is the time for total dedication for the task of winning the multitudes to Christ.

To go forward, we must start from where we are. Our Association is the best launching place for new frontiers in evangelism and in missions.

1973 RELIGIOUS LIBERTY REPORT

If you had been a Baptist in Virginia in 1788, in all probability you would have been aroused by an appeal from Pastor John Leland for messengers to gather at William's' Meeting House in Goochland County on March 7, to consider ways to block the ratification of the Constitution of the United States by that state. Leland pled that religious liberty was not sufficiently guaranteed by that document. It was agreed that Leland would run for General Assembly in order to accomplish this end. Later James Madison visited Leland and promised to present his views to the First Congress of the United States, if Leland would withdraw and support him. Madison did present and saw adopted the First Ten Amendments to the Constitution at the first meeting of the United States Congress, in 1789. The first of these amendments says, "Congress shall make no laws respecting an establishment of religion, or prohibiting the free exercise thereof." This principle of separation of church and state became a part of the Constitution of the several states.

If you had attended the meeting of the Southern Baptist Convention in St. Louis, MO, in 1913, you would surely have helped to adopt the first Southern Baptist resolution protesting the use of "state and city municipal funds to the maintenance of certain religious schools and other institutions." Thus, it was 124 years after the complete separation of church and state had become a part of the United States Constitution, and 68 years after the founding of the Southern Baptist Convention, before protests began because of violation of this basic distinctive principle of soul liberty. Until that time the American people seem to have been content to abide by the simple meaning of the law.

If you have attended a Southern Baptist Convention meeting at any time in the 60 years since 1913, you probably voted to adopt a resolution protesting the use of tax money for religious institutions. Only about seven conventions have met without such a resolution. The first resolution protesting an ambassador to the Vatican was adopted in 1921, 52 years ago!

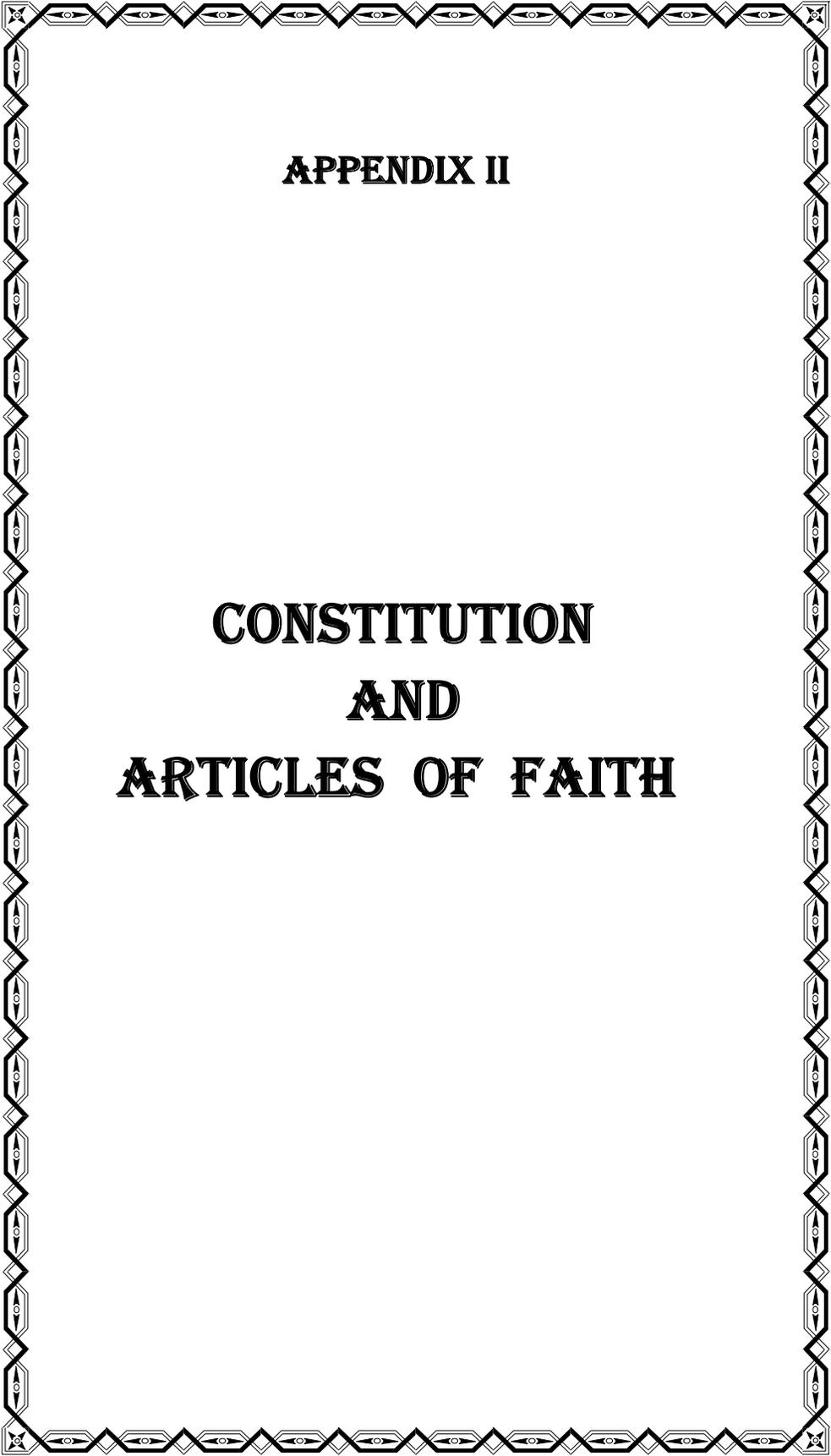
One hundred twenty-four years of freedom from taxes for religion has been followed by 60 years of increasing pressure to break down the wall of separation between church and state. During the last decade an avalanche of bills have been considered and many have passed, to force people by taxation to support religion.

More than 75 bills were presented in the 92nd Congress of the United States seeking to give tax aid to religious institutions. Our President not only has a representative at the Vatican, but he has initiated studies to try to find means of using tax money for parochial schools. The present Congress will be considering a way to give tax credits to parents whose children attend parochial schools.

State after state has considered constitutional amendments or laws to give tax support to religious institutions. Some Baptist schools are now being helped by these tuition grants. The Supreme Court has consistently ruled against such laws. We believe it will continue to do so, as they are brought to its attention. But we must renew our basic convictions and teach freedom, rather than try to prevent breaches.

In 1947, Americans United for Separation of Church and State came into being for the purpose of trying to uphold the First Amendment to the Constitution of the United States. This organization was Baptist inspired and has been largely Baptist led and financed through the years. Its legal department is constantly in litigation, testing laws having to do with freedom.

The question which must be answered is this: Are Baptists in 1973 as interested in religious liberty as were Baptists in 1788? Are we willing to have the principles which Baptists wrote into the Constitution of the United States, and which are in line with our basic distinctive doctrine of soul liberty, to be eroded by time, withered by indifference and buried because we no longer care? Will our nation be allowed to slip back toward the church and state relationships which have blighted Europe for 1,000 years? The answer must be given now!



APPENDIX II

**CONSTITUTION
AND
ARTICLES OF FAITH**

APPENDIX II CONSTITUTION AND ARTICLES OF FAITH

1845 CONSTITUTION (As in oldest annul)

Art. 1st. – This meeting shall be called the “Vandalia Baptist Association Friends of Humanity,” and shall consist of the preachers, ordained and not ordained, who belong to the churches connected with this body, and such messengers as the churches send annually.

Art. 2d. – Churches may be received into this body by application; provided they are judged to be sound in faith, according to the principles and usage of Baptists.

Art. 3d. – The officers of this body shall be a Moderator and Clerk, who shall be chosen annually at the meeting. Also a standing Secretary and Treasurer.

Art. 4th – The Association shall meet annually at such time and place as shall have been previously appointed. It has no power to control or regulate the internal affairs and discipline of any church, but it may adopt and recommend all such measures as shall be considered best calculated to promote the harmony and prosperity of the churches, and advance the Redeemer’s kingdom, advise and consult upon such matters as the churches may at any time present – receive and dismiss churches from the body, inquire into the state of religion within its bounds, and suggest measures for its advancement, and be a common bond of union among the churches. But it shall not exercise any legislative power whatsoever over the churches.

Art. 5th – This constitution may be amended at any regular meeting, by a vote of two-thirds of the members present, provided notice shall be given at a previous meeting.

RULES OF DECORUM

1st. The Association shall commence with religious exercises and a sermon from one preacher who shall have been previously appointed, unless the Association shall otherwise direct.

2nd. The Moderator of the preceding session shall preside till the letters from the churches have been read, and a Moderator appointed, who shall preside over the meeting during its session, appoint committees, unless the Association shall otherwise direct, preserve order, reprove improprieties, (except appeal is made to the meeting by two members), have a right to speak on all subjects, calling a member to the chair, and to examine and correct the minutes.

3rd. The Clerk shall keep a correct account of the proceedings of the meeting – read the letters and documents, - and may call any member to assist, and at the close of the meeting shall hand all the papers over to the standing Secretary.

4th. The standing Secretary shall receive and take care of all the books belonging to the Association, receive communications addressed to the body during its recess, and be the organ of correspondence with other religious bodies.

5th. The Treasurer shall receive and take charge of the funds, keep an account of what each church or individual pays, and for what purpose; and pay out the same upon an order from the Association Committee.

6th. A Committee of Arrangements, of three, shall be appointed at the commencement of the session, whose duty it shall be to regulate the order of the religious services, and by whom performed.

7th. The churches shall report their condition by letter, and designate their messengers. Preachers in good standing in other Baptist churches or Associations, with whom we are in fellowship, shall be invited to a seat as correspondents. The meetings shall be opened and closed with prayer. Each member may speak twice to any one subject before the meeting, but not more without leave; and when speaking, shall stand and address the

Moderator and use decorous and Christian language. No member shall absent himself from the Association during its session, without leave, and any person who may violate these rules of the constitution, shall be reprovved in such a manner as the Association may judge best.

These rules may be amended by a majority of the members present, at any regular meeting.

SUMMARY OF FAITH OF THIS ASSOCIATION

This Association thinks the following sentiments, (among many others) are revealed in the Holy Scriptures:

The self-existence of one infinite and Holy God, as revealed in three persons – Father, Son, and Holy Spirit.

The eternal and essential deity of Christ.

The entire depravity of the human heart.

The perfect purity, unalterable obligation of the Divine law, that requires supreme love to God, and corresponding affections to mankind.

The necessity of a change of heart, or the new birth, effected by the Divine Spirit as the agent, and the Word of God as the means.

The duty of sinners, who hear the Gospel, to repent and believe in Christ, and that a wicked heart, in which consists his helplessness, is no excuse.

The perseverance of the saints, by grace, through faith, unto salvation. The duty of every believer to be immersed in the name of the Father, Son, and Holy Ghost. The strict and entire independence of each church or religious congregation, in all government and disciplines. The duty of every believer to conform to all the laws of Christ. Our obligations to observe the Lord's day, or Christian Sabbath. The resurrection of the dead, and final judgment, and the eternal punishment of the wicked, and the salvation of the righteous.

1881 CONSTITUTION

Art. 1. This Association shall be called the Centralia Baptist Association, and shall be composed of delegates appointed by the churches represented in this body. These delegates shall be regular members of the churches by which they are appointed, and each church shall be entitled to six delegates.

Art. 2. This Association shall meet annually on Thursday before the third Sunday in September, at 10 o'clock, a.m. at the place appointed at the previous session.

Art. 3. This Association shall be organized by the election of a Moderator, Clerk, and Treasurer, to be chosen by ballot, and by plurality of votes cast. The duties of these officers shall be those usually assigned to such officers in similar bodies.

Art. 4. It shall be the duty of each church in this Association to communicate by letter particulars relating to its state, the changes that have taken place during the past year. The whole number of members in its communion, the amount of its contributions to benevolent objects, the amount paid for current expenses, and whatever else may help to give a correct view of its condition and prospects.

Art. 5. Any Baptist church wishing to become associated with this body may apply by letter and messengers; and, upon giving satisfactory evidence of being sound in doctrine and correct in practice, may be enrolled with the Association, by a vote of two-thirds of the messengers present and voting. And, whenever in the judgment of the body a church shall have ceased to be sound in doctrine, or correct in practice, it may be dropped from the Association by a similar vote.

Art. 6. This Constitution may be altered or amended at any annual meeting of the Association, by a vote of two-thirds of the members present, provided that notice of such alteration or amendment shall have been given at the previous annual meeting.

STANDING RULES OF ORDER

1. The business of every sitting shall be opened and closed with prayer.
2. Immediately after the organization of the meeting, the Moderator shall invite ministering brethren, and all messengers from corresponding bodies, to a seat with us, and request them to report their names to the Clerk. Brethren whose names are so entered may debate on all subjects, but vote on none.
3. An annual sermon shall be preached before the Association and a collection taken for Associational missions.
4. At each annual meeting the following committees shall be appointed, namely:
 - A Committee of Arrangements, whose duties it shall be to arrange such business and devotional exercises for the several sessions of the body as are not otherwise provided for, to recommend a place for holding the next annual meeting, and to nominate the preacher and alternate of the annual sermon.
 - A Committee on Resolutions.
 - A Committee on Digest of Letters.
 - A. Committee on Obituaries.
 - A. Committee on Auditing the Treasurer's Accounts.
5. Order of Business
 - Reading of Letters from the Churches.
 - Election of Officers.
 - Invitation to Visiting Brethren.
 - Appointment of Committees.
 - General Business.
 - Reports of Committees.
 - Report of Treasurer.
 - Reading of Minutes.
 - Adjournment.
6. No subject shall be discussed without a motion thereon being first made and seconded, and no member shall speak more than twice to any motion without permission of the body.
7. Motions made and lost shall not be recorded in the minutes unless so ordered, nor shall they be renewed during the annual meeting, unless moved by a member voting in the negative.
8. The minutes shall be read and corrected before the rising of the Association.
9. These rules may be altered or amended at any meeting by a two-third vote of the messengers present and voting.

1912 CONSTITUTION

Art. 1. – This Association shall be called the “Kaskaskia Baptist Association” and shall be composed of messengers appointed by churches represented in this body. These messengers shall be regular members of the church by which they are appointed, also all regular ordained ministers belonging to the Association, and also pastors of our churches, though they may hold their membership elsewhere. Each church shall be entitled to three messengers.

Art. 2. – The Association shall meet annually on Wednesday before the third Sunday in September, at 2:00 p.m., at the place appointed at the previous meeting.

Art. 3. - The Association shall be organized by the election of a Moderator, Clerk, and Treasurer, to be chosen by ballot and by a plurality of votes. The duties of these officers shall be those usually assigned to such officers in similar bodies.

1912

Art. 4. – It shall be the duty of each church in this Association to communicate by letter particulars relating to its state, the changes that have taken place during the last year, the whole number of members in its communion, the amount of its contributions to benevolent objects, the amount paid for current expenses, and whatever else may help to give a correct view of its condition and prospects.

Art. 5. – Any Baptist church wishing to become associate with this body may apply by letter and messengers, and upon giving satisfactory evidence of being sound in doctrine and correct in practice, may be enrolled with the Association by a vote of two-thirds of the messengers present and voting. And, whenever in the judgment of the body a church shall have ceased to be sound in doctrine or correct in practice, it may be dropped from the Association by a similar vote.

Art. 6. – This Constitution may be altered or amended at any annual meeting of the Association by a vote of two-thirds of the members present; Provided, that notice of such alteration or amendment shall have been given at a previous annual meeting.

STANDING RULES OF ORDER

1. The business of every meeting shall be opened and closed with prayer.
2. Immediately after the organization, the Moderator shall invite ministering brethren and all messengers of corresponding bodies to a seat with us and request them to report their names to the Clerk. Brethren whose names are so entered may debate on all subjects, but vote on none.
3. Any introductory and doctrinal sermon shall be preached before the Association and a collection taken for Associational missions.
4. At each annual meeting, the following committees shall be appointed, namely:
 - A Committee on Arrangements, to arrange the order of business for the next sessions.
 - A Committee on Next Sessions, to recommend a place for holding the next annual meeting, and to nominate the preacher and alternate of the introductory and doctrinal sermons.
 - A Committee on Resolutions.
 - A Committee on Digest of Letters.
 - A Committee on Obituaries.
 - A Committee on Auditing the Treasurer's Accounts.
 - A Committee on Reception of new churches.
 - A Committee to Nominate a Missionary Committee of five members.
5. Order of business:
 - Reading of letters from churches.
 - Election of officers.
 - Invitation to visiting brethren.
 - Appointment of committees.
 - General business.
 - Reports of committees.
 - Reports of Treasurer.
 - Reading of minutes.
 - Adjournment.
6. No motion shall be discussed without a motion thereon being made and seconded, and no member shall speak more than twice to any motion without permission of the body.
7. No motion made and lost shall not be recorded, nor shall they be renewed during the annual meeting, unless moved by a member voting in the negative.
8. The minutes shall be read and corrected before the closing of the Association.
9. These rules may be altered or amended at any meeting by a two-thirds vote of the messengers present and voting.

B. Y. P. U. CONSTITUTION

NAME

Art. 1.– The name of this society shall be the Baptist Young People’s Union of the Kaskaskia Association.

OBJECT

Art. 2. – The object of this organization shall be the unification of the Baptist Young People; their increased spirituality; their stimulation in Christian service; their edification in spiritual knowledge; their instruction in Baptist doctrine and history, and their enlistment in all missionary activity through existing denominational organizations.

MEMBERSHIP

Art. 3 – The membership of this Union shall consist of accredited delegates from Young People’s Societies in Baptist churches of the Kaskaskia Association and from Baptist churches within the same limit having no Young People’s organization.

REPRESENTATION

Art. 4. – Representation shall be on the basis of five delegates for every twenty members or fraction thereof in each Young People’s Society. In a church where no Young People’s Society exists the church shall be entitled to five delegates for every fifty members or fraction thereof. Delegates shall be admitted only on credentials certified by an officer of the Young People’s Society or by the clerk of that church in which no Young People’s organization exists.

OFFICERS

Art. 5. – The officers shall be President, one or more Vice Presidents, a Recording Secretary, a Treasurer, and a Junior Leader. Each of these shall perform the duties usual to their respective office and shall be elected annually by ballots.

BOARD OF MANAGERS

Art. 6. - The Board of Managers shall consist of the officers of the Union, and at least three additional members who shall be elected by ballot at the annual meeting. The Board of Managers shall be empowered to employ – as far as funds are available – such agencies as may be necessary to extend and cultivate Baptist Young People’s Organizations.

MEETINGS

Art. 7. – The Union shall meet at such time and place as the Union or Board of Managers may appoint.

AMENDMENTS

Art. 8 - This Constitution may be amended at any annual meeting of the Union by a two-thirds vote of those present and voting, notice thereof, having been given at least twenty-four hours previously.

SUNDAY SCHOOL CONVENTION CONSTITUTION

Art. 1. – This organization shall be known as the “Kaskaskia Baptist Association Sunday School Convention,” and shall be controlled by the regular delegates of the Association.

Art. 2. – Its officers shall be a President, a Vice President, a Secretary, and a Treasurer.

Art. 3. – It shall be the duty of this organization to nurture and extend a strong work along the line of Baptist Sunday Schools throughout the territory of our Association.

ARTICLES OF FAITH

1. – We believe in the only true and living God – the Father, the Son, and the Holy Ghost, and that these three are one.

2. – We believe the scriptures of the Old and New Testaments are the revealed Word of God and the New Testament the only rule of faith and practice by which Gospel churches should be governed.

3. – We believe in the doctrine of original sin. That by the disobedience of one, many were made sinners, and as such are by nature unable to save themselves of their own free will and ability.

4. – We believe that Christ died for all men, and that there is possible salvation for all men, and nothing prevent the salvation of the sinner – by the operation of the Holy Ghost upon his heart – but his own rejection of the Gospel.

5. – We believe that the great Gospel blessing which Christ secures to such as believe in Him is justification, that justification includes the pardon of sin and the promise of eternal life on principles of righteousness, that it is bestowed, not in consideration of any works of righteousness which we have done, but solely through faith, His perfect righteousness is freely imparted to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity.

6. – We believe that sanctification is the process by which, according to the will of God, we are made partakers of His Holiness; that it is carried on in the heart of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means – especially the Word of God, self-examination, self-denial, watchfulness and prayer.

7. – We believe the Church of Jesus Christ to be the Apostolic, must be made up of baptized believers, who, with the heart, have believed unto righteousness, and with the mouth have made confession unto salvation and have put on Christ by baptism.

8. – We believe that baptism and the Lord’s Supper are ordinances of Jesus Christ and baptized believers, who have obtained the fellowship of a Gospel organized church, are proper subjects of communion, and we believe there is no baptism but that of immersing the whole body in water.

9. – We believe that no minister has a right to administer the ordinances of the church, but those who have been regularly baptized, called of God, and have come under the imposition of hands by the Presbytery and that after the church has called the Presbytery and authorized them to act.

10. – We believe in a general resurrection of the dead and that the righteous will be resurrected unto eternal life, and the wicked will be resurrected unto everlasting shame and contempt and that the joys of the righteous and the punishment of the wicked will be eternal.

11. – We believe the immortality of the soul and its conscious existence after death to judgment.

12. – We believe the time is approaching when God will judge the world in righteousness by Jesus Christ, which judgment will fix eternal state of all Adam’s race either for eternal life or eternal death.

13. – We believe in the sanctity of the Lord’s Day, commonly called Sunday, and we should abstain from manual labor, except it be work of necessity, charity, or administering to the necessity of the afflicted.

ARTICLES OF FAITH 1955

The following changes were made:

Art. 10 – We believe in the coming again of the Lord Jesus Christ, the resurrection of the dead, and that the righteous will be resurrected unto eternal life, and the wicked will be resurrected unto everlasting shame and contempt, and the joys of the righteous and the punishment of the wicked will be eternal. We believe in the immortality of the soul and its conscious existence.

Art. 11 – We believe the time is approaching when God will judge the world in righteous by Jesus Christ, which judgment will fix the eternal state after death.

Art. 13 – We believe that God has a definite plan to finance His churches, namely, by tithes and offerings as taught in both the Old and New Testaments.

PROPOSED AMENDMENTS TO REPORT OF THE CONSTITUTION COMMITTEE OF KASKASKIA ASSOCIATION 155TH ANNUAL MEETING 1994 – 1995

- 1) Articles of Faith – delete subparagraphs 2a through 2n.

-insert:

The Holy Bible is the inspired Word of God and is the basis for any statement of faith. The Association subscribes to the doctrinal statement of The Baptist Faith and Message as adopted by the Southern Baptist Convention. We band ourselves together as an Association of Southern Baptist Churches committed to sharing the Good News of salvation to lost mankind.

- 2) Article II -

change Section 3 to Section 4.

insert:

Section 3

The Association, upon request of any member church, will assist in moderating disputes within the local church in a Christ-like manner for the glory of God.

- 3) Article III -

In Section 1, after the words “composed of churches which”; have requested membership, been accepted into the Association in accordance with the Articles of Faith of this Constitution, and which

KASKASKIA BAPTIST ASSOCIATION

2000 CONSTITUTION

ARTICLE I. Nature

- Section 1: The name of this organization shall be Kaskaskia Baptist Association.
- Section 2: Article of Faith: The Holy Bible is the inspired Word of God and is the basis for any statement of faith. The Association subscribes to the 1963 doctrinal statement of The Baptist Faith and Message as adopted by the Southern Baptist Convention.

ARTICLE II. Objectives

- Section 1: The object of this Association shall be to establish a means of fellowship and communication among sister churches of said Association; to project measures for the furtherance of the Lord Jesus Christ within its bounds; to promote a spirit of cooperation and support of all missionary, educational and benevolent causes fostered by the Illinois Baptist State Association and the Southern Baptist Convention. We band ourselves together as an Association of Southern Baptist churches committed to sharing the Good News of salvation to lost mankind.
- Section 2: The Association shall in no way interfere with the rights of local churches. It disclaims any authority over them and recognizes the local church independent in all matters. It does, however, claim authority over its membership, and in justice and propriety claims the power by a two-thirds majority vote of messengers present and voting at the Fall Meeting to deny seats to or withdraw fellowship from messengers of churches unorthodox in faith, un-Christlike in character of leadership, or non-cooperative in practice.
- Section 3: The Association may automatically drop any church which fails to be represented either by letter or by messengers for three consecutive Fall/Annual Meetings.

ARTICLE III. Membership

- Section 1: The membership of this Association shall be composed of churches which have requested membership, been accepted into the Association in accordance with Articles of Faith of this Constitution, and which support and promote the objectives of the Association.
- Section 2: Each associating church shall be allowed:
- a. Three messengers for the first one hundred members or less.
 - b. One messenger for each additional one hundred members, or major fraction thereof, but not to exceed a total of ten messengers.
 - c. In addition to the above, active pastors of each supporting church shall be recognized as messengers of their pastorates. No pastor shall vote with more than one Church.

KASKASKIA BAPTIST ASSOCIATION

CONSTITUTION

(Continued)

ARTICLE IV. Officers

- Section 1: The officers of this Association shall be elected annually at the Fall Meeting and include: Moderator; Assistant Moderator; Clerk; Treasurer; Assistant Treasurer; Trustees; and, Parliamentarian (if deemed necessary by the Moderator at any Associational Meeting).
- Section 2: Names from the Nominating Committee shall be submitted during the Fall Meeting for approval by the messengers in attendance.
- a. Prior to a motion to approve these recommendations, an opportunity shall be given for any messenger in attendance to nominate from the floor a candidate for any office.
 - 1) If no nominations are made from the floor, then action on the Committee's recommendation is in order.
 - 2) In the event nominations are made from the floor, the nominees for the office(s) involved shall be voted upon separately.
 - b. The Moderator shall not serve more than two consecutive years.
 - c. Trustees shall serve on a three year rotation schedule with a new trustee elected each year.
 - d. The newly elected officers shall assume their duties at the close of the last session of the Fall Meeting.
- Section 3: Duties of Officers:
- a. The Moderator shall preside over Associational meetings, decide points of order or refer to the Parliamentarian for rulings, vote in case of a tie, appoint such committees as are necessary to efficiently dispatch of the business of the Association, and in general, perform any function commensurate with the objectives of the Association.
 - b. The Clerk shall keep accurate minutes of all Associational Sessions.
 - c. The Treasurer shall keep accurate records of all Associational funds, and disburse same by direction of the Association or the Executive Committee.
 - d. Assistants shall assist the primary officer as needed, or in the absence of the primary officer fulfill the duties of that office.
 - 1) In the event of the death, removal or inability of any primary officer, the vacancy shall be filled by the assistant.
 - 2) If there is no assistant at the time, or if vacancies among the assistants occur, the vacancies shall be filled by the Executive Committee to complete the unexpired term of duty.

KASKASKIA BAPTIST ASSOCIATION

CONSTITUTION

(Continued)

ARTICLE V. Organizational Directors

Section 1: All Organizational Directors of Associational Ministries shall be elected at the Fall Meeting upon recommendation by the Nominating Committee or by nominations from the floor.

Section 2: In case of a vacancy in the office during the year, the Executive Committee shall appoint a person to fill the office to complete the unexpired term of duty.

ARTICLE VI. Meetings

Section 1. The Association shall meet bi-annually during the Spring and Fall. The dates and locations shall be recommended by the Program Committee and approved by a majority vote of the Association at the Fall Meeting. In case of unforeseen conflicts of schedule, a date and/or location may be changed by a two-thirds vote of the Executive Committee no less than sixty (60) days prior to the meeting. In such cases, it shall be the duty of the Executive Committee to notify each church in the Association of such changes at least forty-five (45) days before the meeting.

Section 2: The Bi-Annual Meeting program shall be planned by the Program Committee as appointed by the Moderator. Such program shall be consistent with the need and goals of the churches and members served by the Association as indicated in Article II. The program shall attend to matters of business concerning the Association and also provide for the proper recognition of those who have died since the previous Associational Meeting.

Section 3: An offering may be received at the Bi-Annual Meetings for the work of the Association if deemed necessary by the Moderator or Executive Committee.

Section 4: The Association shall expect the host church to make such provisions as will be required for dispatch of business and comfort of messengers.

ARTICLE VII. New Churches

- Section 1: Churches which wish to cooperate with and seat messengers in the Association will observe the following procedures:
- a. A formal request, attached to a full report of the church's policy, organizational structure and activities, Articles of Faith, missionary and benevolent efforts, location and membership shall be filed with the Association at least ninety (90) days before the Fall Meeting.
 - b. If after a recommendation for admission by the Credentials Committee is approved by a two-thirds vote of the body of messengers, the new church shall be received in the Association.
 - c. The messengers of the new church will then be seated with full rights and privileges.

KASKASKIA BAPTIST ASSOCIATION

CONSTITUTION

(Continued)

ARTICLE VII. New Churches (Continued)

Section 2. The consideration of the receipt of new churches into the Association should be first order of business at the Fall Meeting. This will allow the messengers of the new churches to participate in all the events of the Meeting.

ARTICLE VIII. Executive Committee

Section 1. Membership of the Executive Committee shall include:

- a. Officers of the Association.
- b. Directors of the Associational Ministry Organization.
- c. Chairperson of Standing Committees.
- d. One elected member from each church.

Section 2. Duties and Meetings:

- a. The Executive Committee shall transact at business of the Association between the bi-annual meetings and carry out the approved instructions of the Association.
- b. The Executive Committee shall meet at least quarterly and, if necessary, at the call of the Moderator.

ARTICLE IX. Revisions

This Constitution may be altered or amended by a two-thirds affirmative vote of the members present and voting at the Bi-Annual Meetings. Notice of such proposal of alteration or amendment must be given at the previous Bi-Annual Meeting. The Constitution Committee will then study the proposed alteration or amendment and bring it before the Association at the next Bi-Annual Meeting.

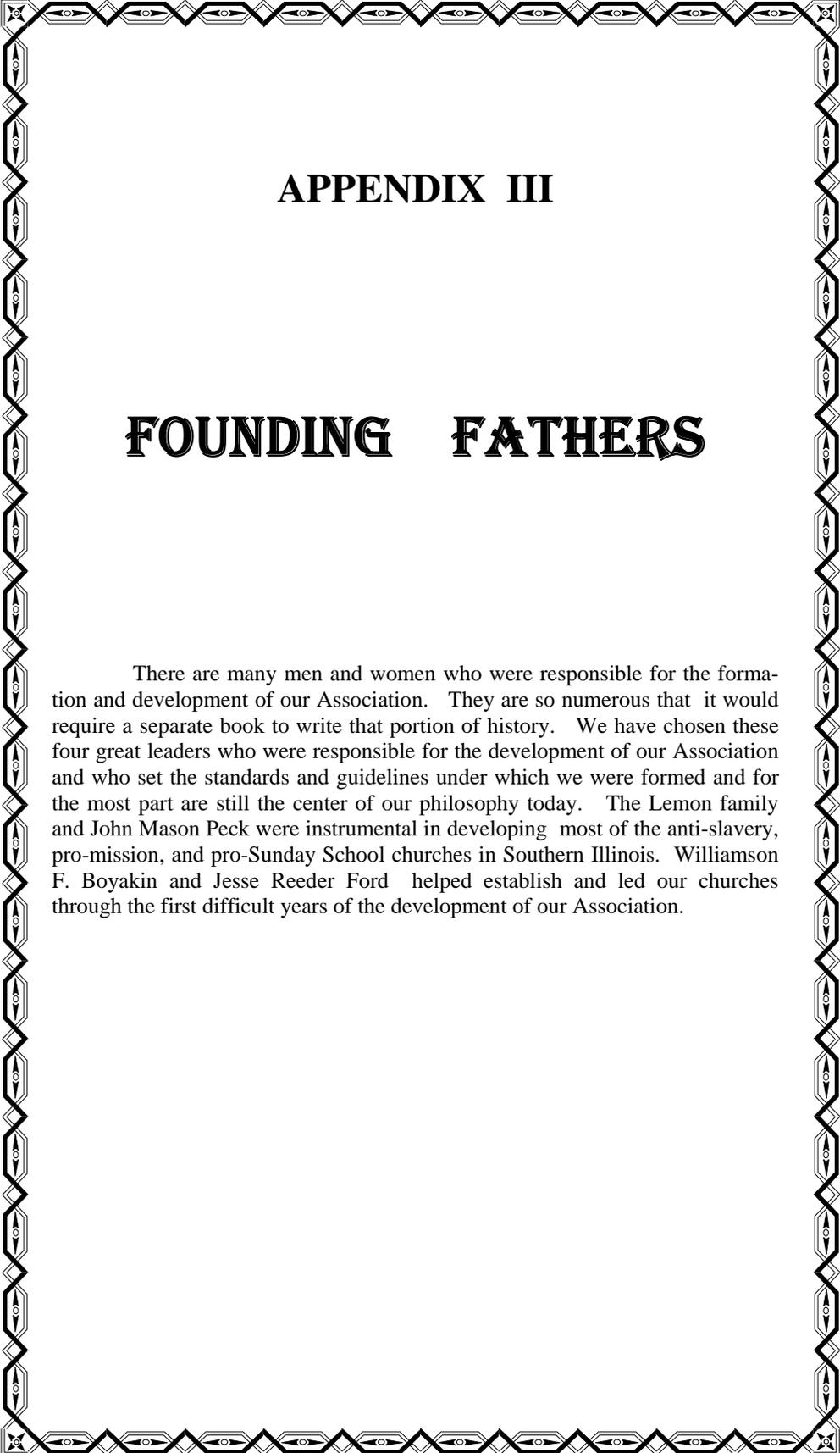
ARTICLE X. Standing Rules of Order

Section 1: The business of every Associational meeting must be opened and closed with prayer.

Section 2: No item of business shall be discussed without a motion being made and seconded.

Section 3. All members shall confine themselves to the question under discussion. No member may speak more than twice to any motion without permission of the body.

Section 4. Members will not malign any other member and shall present only their views. All members, who violate these standing rules or other parliamentary rules or act contrary to the spirit of the Gospel, shall be reprovved or silenced, or such other course of action taken toward them as the body may deem proper.



APPENDIX III

FOUNDING FATHERS

There are many men and women who were responsible for the formation and development of our Association. They are so numerous that it would require a separate book to write that portion of history. We have chosen these four great leaders who were responsible for the development of our Association and who set the standards and guidelines under which we were formed and for the most part are still the center of our philosophy today. The Lemon family and John Mason Peck were instrumental in developing most of the anti-slavery, pro-mission, and pro-Sunday School churches in Southern Illinois. Williamson F. Boyakin and Jesse Reeder Ford helped establish and led our churches through the first difficult years of the development of our Association.

WILLIAMSON F. BOYAKIN

Of the early Baptist preachers in Marion County, Rev. W. F. Boyakin was, no doubt, the most active. Working closely with Rev. John Mason Peck and the Lemen brothers, Boyakin was largely responsible for the considerable influence of the Missionary Baptists in the area.

On the occasion of his trip from his home in Blue Rapids, Kansas, in his 100th year, to speak at the annual convention of the Illinois Missionary Baptist Association, the Salem Herald-Advocate of Oct. 18, 1907, provided some insight into the amazing cleric's early life: "He was born in North Carolina in 1807 but spent nearly all of his life in Illinois. Dr. Williamson Boyakin's first 4th of July address was at Pulaski, Tennessee, in 1826. Gen. Andrew Jackson and his staff were present, and Gen. Jackson was also a speaker. The Rev. Boyakin's father was successful in saving the life of Gen. Jackson when he was attacked by the Indians in the Creek Campaign in Alabama. In return for the service, Gen. Jackson educated the son at Spring College in Giles County, Tennessee."

"The Rev. Mr. Boyakin was a chaplain in the Union Army toward the close of the great conflict (The Civil War). He preached one Sunday at Jackson, Tennessee. The sermon was directed especially to the people of the South and, coming from a Southern born preacher, had a great effect. In the audience were Generals Grant, Garfield, Halleck, Logan, McCook, Buell, and others. At the conclusion of the powerful appeal, Gen. Logan remarked that the sermon was worth 5,000 men to the Union cause. The remark was prophetic as the next day fully that number came to Union recruiting office and enlisted."

Shortly after 1830, Boyakin made his first appearance in this area, preaching in Marion, Clinton, and Washington counties. He preached at the home of James Jolliff on Crooked Creek near where Central City now stands. This group was organized into the Bethel Baptist Church, first at Central City and later in the southwest corner of Odin Township. He assisted in the establishment of the Union Baptist Church north of Sandoval and served as its pastor in the early 1830's. He helped in the organization of Marshall Creek Baptist Church northeast of Odin, and became its first pastor in 1834.

On Nov. 9, 1837, along with Dr. Peck, Nathan Arnet and Mary Rand, Boyakin organized a council and constituted the First Baptist Church of Salem. Elder Boyakin was chosen as the first pastor, a position he held until 1840. Under his leadership, the first house of worship was constructed on the southeastern corner of the block of which the current Presbyterian Church now stands. He was likewise instrumental in securing the establishment of the Baptist Ladies' Seminary which was housed in the church building. While in Salem, Boyakin served as a tutor to students, a number of whom became prominent citizens. Soon after 1840, he helped organize the Pleasant Grove Baptist Church located just east of Foxville. During the 1850's, Boyakin was located at Belleville where he was a newspaper publisher and editor.

As he grew, he assumed the roles of senior statesman of the Missionary Baptists. His speaking and writing included accounts of his work and the condition existing in Marion County in its earliest days. The following is a letter written by Elder W. F. Boyakin, in 1894:

"There in the Union Church I was ordained to preach. The presbytry that ordained me consisted of W. J. Cooley and Daniel Hilton. This was in 1836. There we built a log school house, church house, too. In this house I taught school until 1838, and preached, once a month, to four Baptist churches: Union, Marshall Creek, Salem and Crooked Creek.

I preached frequently at the house of the two McClellands, made famous recently by the McClelland pond mystery. Both the McClellands and their brother-in-law were members of the church at Crooked Creek – good men, too, they were.

In 1838, I removed to Salem and taught school and preached for the same four churches until the fall of 1842."

Shortly after he had delivered the Fourth of July oration at Blue Rapids, Kansas, where he was living in 1908, he passed to his reward, following a full and lengthy life.

Information taken from Derr's History of Centralia Association and Associational records.

JESSE READER FORD

Rev. Jesse Reader Ford was born in Christian County, Kentucky, October 15, 1813. He came to Perry County, Illinois in 1832. At this time the thinly settled districts were greatly agitated by the outbreak of the Black-Hawk War. Brother Ford enlisted in a company made up in that county and continued in the service until the war closed.

Returning to his native state, he was married to Miss Eleanor Entrekin, Sept. 15th, 1833. This young couple came to Illinois in the Fall of 1833, and in autumn of the following year settled in Clinton County, a few miles northwest of Carlyle, where he opened up a farm upon which he lived until he moved to Carlyle in 1877. For sometime previous to his conversion, he felt a deep conviction of sin, and was impressed with the thought that he would be compelled to preach the Gospel if he became a Christian. This caused him to defer the matter of personal religion until September, 1837, when he made a public profession of faith in Christ, and united with the Shoal Creek Baptist Church. He was baptized by Rev. Joseph Taylor, to whom he told his impression about his call to the ministry. Soon afterwards he was licensed to preach, and in October, 1838, his ordination took place. He preached as associate pastor with Bro. Taylor for some time, and after Bro. Taylor's death, he became pastor of this church, continuing in the pastoral office for more than twenty years, until an almost entire change of population took place, leaving the church too weak to support preaching, and finally it was dissolved. A like calamity has befallen many once prosperous churches in Clinton, St. Clair and Monroe Counties, caused by the inroads of the foreign element. Rev. Ford became pastor of Beaver Creek Church in 1849, and with the exception of a short interval, he served this church as their under shepherd until about two years ago. His long pastorate in the communities near his home show the high appreciation of his services as a minister of Christ. His ministerial life extended through a period of forty-six years and was largely spent in Clinton and Marion Counties, whereas a result of his devoted self-sacrificing labors, many have been brought to Christ; many burdens have been lifted from sorrowing hearts by his friendly sympathy in words of cheer. He was an earnest, forcible, logical expounder of God's Word, and no one could listen to his sermons without being greatly edified. The name of this dear brother, so familiarly known in all of the churches of the Centralia Association, will long be held in grateful remembrance. He was the father of eight children, six of who preceded him to the land of rest. Two sons, who worship the God of their father, live to comfort their aged mother in her great bereavement. He finished his long and useful life in Carlyle, March 32, 1884; his death was a quiet falling to sleep as is so often graciously permitted the servants of our divine Lord.

Information is taken from Derr's History of Centralia Association and Associational records.

THE LEMEN FAMILY

James Lemen, Sr.

Brother James Lemen was the first pioneer Baptist in Illinois, and he later became an ordained preacher and leader. He was a man of large stature and unusual character. Peck said of him, "Lemen is known to be rigidly honest, humane, kindhearted, benevolent, and individualistic in judgment, very firm and consciences in what he believes is right, shows strong traits of decision making."

James Lemen, Sr's grandfather came to America from Scotland and settled in Virginia with his two brothers in 1708. James Sr. was the sixth born to Nicholas and Christian Lemen in Berkeley Co. on Nov. 20, 1760. At the age of just one year old, his father died. His mother later married Henry Eaty, a Presbyterian minister. James grew up and served two years in the Revolutionary War. After being discharged, he married his "true love" Catherine Ogle, daughter of Capt. Joseph Ogle, in 1782. Here is where Bro. Lemen ties in to the history of our Association. Captain J. Ogle had settled in southern Illinois, and after having a profitable year, sent for his son-in-law and daughter and their two sons, Robert and Joseph to join them at Piggot's Fort. Their journey was not an easy task. They lost their belongings and almost their lives on the river after having docked their flatboat unknowingly on top of a stump. When the river started receding, the boat capsized, sending everything into the water. Then, the summer after arriving, Mrs. Lemen's sister and her husband were murdered by Indians. Their two daughters were carried off. Later one of them died, and the other was recovered by French traders. The Lemen' adopted her.

At some point after this, the Lemen's moved to New Design where he built a home, one of the first brick houses in Illinois. New Design was located in Monroe County, between St. Louis, Cahokia, and Kaskaskia about four miles south of what is now Waterloo. It is here that we come to see God's bigger plan for this family and for their involvement in our lives, even several generations later.

The Lemens were not professing Christians but had been raised with a respect for the Bible, keeping the Sabbath, and teaching morals to their family. Worship meetings were held on a regular basis in their home. But in 1787, Elder James Smith from Kentucky, came to New Design preaching the Word. The Lemens, Ogles, and Shadrach Bond were all saved. Three years later, Elder Smith returned, and there was some talk about the need to establish a church. This was delayed when Smith was captured by Indians and taken to Vincennes where he was held hostage. Word was sent with traders of the ransom, and the settlers managed to come up with \$170.00. He was released, but went straight home to Kentucky, not returning to New Design for some time.

It was almost seven years after his salvation that James Lemen was baptized. Josiah Dodge, a Baptist preacher from Kentucky had this honor. After having been on a journey to his brother's home in St. Genevieve, Missouri, he was directed to the settlers and their "house of worship." The visit led to a revival. In February 1794, a baptismal service was held at Fountain Creek. The ice was chipped away and four candidates became the first baptisms in the history of Illinois. They included James Lemen, Sr., Catherine Lemen, Jon Gibbons and Isaac Enochs.

The people of New Design would still have to wait a few more years for a church to be established. Finally, on May 28, 1796, with Elder David Badgely officiating, fifteen new converts were baptized and several who had brought letters, 28 in all, were constituted into a Baptist Church. James Lemen, Sr. was among them. The family switched membership to Richland Creek from 1807-1908. Lemen was licensed to preach July 9, 1808.

By Dec. 10, 1809, Brother Lemen, his wife Catherine, and three of their sons and wives and a brother of Catherine, Benjamin Ogle, had constituted themselves into the "Cantine Creek Baptist Church of Christ, Friends to Humanity". This change came about mainly because of the differences concerning views on slavery from within the church. It was said that Lemen was to have possibly formed the Illinois Anti-Slavery Legion. In Lemen's own personal diary, he refers to this friendship with Thomas Jefferson and states a suggestion that Anti-Slavery churches divide off from the other churches to help make Illinois a free state. He even went so far as to say, "I have no fellowship for slaveholders, nor for those who fellowship with them." It was at this church that James Lemen, Sr. was ordained on Feb. 4, 1810.

The remainder of his life was spent at Fountain Creek Baptist Church, probably because it was closer to home than 36 miles away to Bethel.

Brother James Lemen, Sr and his wife raised eight children, Robert, Joseph, James, Jr., Nancy, William, Josiah, Catherine, and Moses. Five of the sons became preachers, with the exception of Robert, who was active

himself in the ministries of Bethel Baptist Church. James Lemen, Sr, passed away Jan. 8, 1823 at his home in Monroe City, Illinois. He is buried in the family cemetery on his farm. A monument was erected at Waterloo, Illinois in honor of his life's work.

James Lemen, Jr. (1787-1970)

James Lemen, Jr. received his education from John Clark. He was converted about 1807 and baptized into New Design Baptist Church by David Badgely. Later he was licensed and ordained by New Design. He helped organize the Bethel Baptist Church in 1809. He also assisted in the ordination of his father James, Sr. and proudly preached at his funeral. He, like his father, abhorred slavery. He was elected into the Illinois Territorial Legion in 1814 and served four years. From 1820-1824 he was Illinois State Senator. He unsuccessfully ran for Lieutenant Governor in 1822. He was an enthusiastic supporter of missions and education. He was closely associated with Peck after 1827 and supported the seminary. In all situations in which he was placed, he acted with ability and fidelity. The public awards to him an unblemished reputation. He died at the residence of his son near Belleville on February 8, 1870.

Moses Lemen (1797-1859)

Moses Lemen received appointment by the Massachusetts Baptist Missionary Society in March 1832. He was one of those exceptionally gifted evangelists of the Friends of Humanity. He served as an itinerant missionary for the Friends and the Illinois Baptist Convention. After many years of labor in the ministry, he died at his home on his farm in Montgomery County on March 5, 1858.

Both James Lemen, Jr. and Moses Lemen played a major role in developing our Association and others. In 1836, the Executive Committee of the Illinois Baptist Convention employed James and Moses as itinerant preachers in Southern Illinois. They gave themselves selflessly in ministering to the churches and served as missionaries of the Home Mission Society in the 1830's. In 1840, James Lemn, Jr. served as an agent of the American Baptist Home Mission Society. It was said of the Lemen's that they were men of large frames and strong constitutions. For little and often no compensations, they traveled for years over our prairies to preach the Gospel of God among the destitute pioneer settlers, whether called to fare the storm, endure the heat, or suffer from cold. In Cole's history, it is said that many looked upon these men as the means of their salvation because they were the only ones who came to share the Gospel with them.

Information regarding the Lemen Family is from Myron D. Dillow, Harvestime on the Prairie.

JOHN MASON PECK
(1789-1858)

Myron D. Dillow in Harvestime on the Prairie gives the following insight on John Mason Peck.

Peck was perhaps the one man who shaped Baptist life in Illinois more than any other. He dressed plainly, lived simply, and drove himself relentlessly, “laboring for future generations” in laying the foundation for social and religious life. He was a missionary, teacher, journalist and cartographer, educator and social reformer and promotor of western settlement.

John Mason Peck was born October 31, 1789 in Litchfield South Farms, Connecticut. He was converted during a revival in the Congregational church on December 15, 1807. He married Sally Paine on May 8, 1809. He was ordained June 9, 1813 in New York, his first pastorates including Catskill and Amenia. Here his missionary interests were kindled, and Luther Rice encouraged him to devote his life to missions. In 1816, Peck attended William Staughton’s ministerial academy and during the Triennial Convention of the American Baptist Board of Foreign Missions, May 1817, two missionaries were selected to open a mission in the West. Peck and James E. Welch were commissioned. Peck’s statement was, “I have put my hand to the plow. O Lord, may I never turn back – never regret this step. It is my desire to live, to labor, to die as a kind of pioneer in advancing the gospel.” The Peck family bid farewell to family and friends and began a 1215 mile journey, which lasted over four months, in a one-horse wagon, arriving at St. Louis, Missouri on December 2, 1817. After working nearly two years without financial assistance, Peck was appointed by Massachusetts Baptist Missionary Society on March 12, 1822 for five dollars a week. He moved his family to Rock Spring, St. Clair County, Illinois. His residence became his base of operations until his death in 1858. There he founded the Rock Spring Seminary, which was later moved to Alton as Shurtleff College.

Upon arrival in Illinois, Peck’s plans were to consolidate the Baptists by itinerant preaching, establishing churches, and organizing Bible and Sunday School societies. Late in 1823, he organized the first Bible society of Illinois. By September 1825, Peck had established forty-three Bible societies and more than one hundred Sunday Schools in Illinois and Missouri. Being a prolific writer, Peck used the press to shape Baptist life and defend the faith.

Peck was active in the social issues of Illinois. During the slavery contest of 1822 to 1824, he was recognized as one of the anti-convention religious leaders. While not an abolitionist, he was in sympathy with and supported the efforts of the Lemens and the Friends to Humanity Antislavery Baptists. He was also an active leader in the temperance movement.

The versatile Peck served Baptists as an organizer and leader. He may be called, Mr. Organization. Along with Jonathan Going, Peck had a part in organizing the American Baptist Home Mission Society in 1832. Peck was also instrumental in organizing the first Baptist convention in Illinois, and he served as the president in 1834 and in 1841.

In describing Peck, one of his contemporaries stated, “He was a giant of a man and left an indelible mark on the life of Illinois. He was admired and respected. He possessed an iron will with energy and ambition to overcome opposition, and” as far as he knew, “John Mason Peck was the most learned and best informed man in the Mississippi Valley.”

The “kind of pioneer” as Peck called himself, labored diligently in laying the foundation for future generations. He died March 15, 1858. His death was similar to turning out the lamp at the dawn of a new day. To W. F. Boyakin, who was by his side, he said, “Only Christ is my Savior, my whole dependence. The obituary notice in the Annual Report of the American Baptist Home Mission Society for 1858 paid final tribute to the stalwart but fallen missionary: “John Mason Peck, D.D., pioneer Home Missionary of the West – friend of the emigrant, lover of Christian missions, whose record is on high and on earth, whose name is indelible in the Valley of the Mississippi.”

