

*History*  
*of the*  
***DIAL BAPTIST CHURCH***  
***1893-2009***

*Compiled by*  
*Mary Anne Thurman*



***Dial Baptist Church***  
***16816 E. FM 1550***  
***Honey Grove, TX 75446***

## DEDICATION

This book is dedicated to those faithful pioneers of the Dial Baptist Church who had a vision of Christian service to the Dial community. This vision made it possible for our members to have a heritage rich in the Spirit of Christ, a church in which to worship, and a standard of high dedication in carrying on the work of the Gospel of Jesus Christ to those in this community.

This book is also dedicated to Edna Melton. She served as church clerk from 1950 until 1981. Her careful attention to recording the events of the church assisted greatly in the preparation of this history.

## PREFACE

This history is taken from the original record books of the Dial Baptist Church, along with other items in the archives. The first record book begins in May, 1893. This book is compiled along the time frames of the first record books, with additions from other archive records.

*Now to him who is able to do immeasurable more than all we ask or imagine, according to his power that is at work within us, to him be glory in the church and in Christ Jesus throughout all generations, for ever and ever! Amen.*

*Ephesians 3:20-21*



**CHURCH BUILDING AT PECAN GAP  
IT WAS TORN DOWN, MOVED, AND REBUILT  
AT DIAL**



**Wrecking Cres for old church**

**L. to R.: \_\_\_\_\_ Williams, L. R. Melton, Earnest Joyce, Gerald Wishard, R. M. Charles, Ray Taylor**



**Groundbreaking for new church—**

**Front row, l. to r. : Ollie Melton, Barbara Melton Ellis, Edna Melton, Christine Lair Charles, Ethel Wishard Taylor, Maude Campbell, Myrtle Wicks, Auldrige Page, Deanna Sessums holding shovel, Ollie Thurman, Brenda Sessums, Merle Wishard, Wilma Heflin, Katie Wicks**

**Back row: Bro. Jim Heflin, Pauline Avery, Mary Joyce, Allie Paulk, Nancy Garrison, Lois Sessums, Henry Wicks, L. R. Melton**

***DIAL BAPTIST CHURCH PASTORS  
1893 - PRESENT***

<b><i>J. M. Stewart</i></b>	<b><i>1893</i></b>
<b><i>_____ Jenkins</i></b>	<b><i>1893</i></b>
<b><i>P. H. Sweeney</i></b>	<b><i>1893-1895</i></b>
<b><i>C. B. Hammett</i></b>	<b><i>1898</i></b>
<b><i>S. D. Huston</i></b>	<b><i>1900-1903</i></b>
<b><i>J. M. Word</i></b>	<b><i>1904-1906</i></b>
<b><i>_____ Andes</i></b>	<b><i>1907</i></b>
<b><i>S. S. Crain</i></b>	<b><i>1908-1912</i></b>
<b><i>A. P. West</i></b>	<b><i>1912-1914</i></b>
<b><i>John Gillespie</i></b>	<b><i>1915-1918</i></b>
<b><i>J. C. Perser</i></b>	<b><i>1919-1920</i></b>
<b><i>W. L. Brumlow</i></b>	<b><i>1920-1921</i></b>
<b><i>H. H. Chaffee</i></b>	<b><i>1921-1922</i></b>
<b><i>S. S. Crain</i></b>	<b><i>1922-1930</i></b>

***DIAL BAPTIST CHURCH PASTORS  
1893 - PRESENT***

<b><i>C. E. Fite</i></b>	<b><i>1930-1934</i></b>
<b><i>H. H. Gray</i></b>	<b><i>1935</i></b>
<b><i>Leslie Evans</i></b>	<b><i>1936-1937</i></b>
<b><i>James Landes</i></b>	<b><i>1937-1940</i></b>
<b><i>S. M. Mulkey</i></b>	<b><i>1940-1942</i></b>
<b><i>Charles Myers</i></b>	<b><i>1943</i></b>
<b><i>Charles Duncan</i></b>	<b><i>1943-1945</i></b>
<b><i>W. L. Warren</i></b>	<b><i>1945-1946</i></b>
<b><i>S. M. Mulkey</i></b>	<b><i>1946-1947</i></b>
<b><i>Marlin Hicks</i></b>	<b><i>1947-1949</i></b>
<b><i>James Gasgow</i></b>	<b><i>1949-1951</i></b>
<b><i>Kermis Frost</i></b>	<b><i>1951-1953</i></b>
<b><i>Harold Rowland</i></b>	<b><i>1954</i></b>
<b><i>Carroll Shaw</i></b>	<b><i>1954-1957</i></b>
<b><i>James Graham</i></b>	<b><i>1957-1960</i></b>
<b><i>Larry Baker</i></b>	<b><i>1960-1963</i></b>

**DIAL BAPTIST CHURCH PASTORS**  
**1893 - PRESENT**

<i>David Uhl</i>	<i>1963-1965</i>
<i>James Heflin</i>	<i>1965-1968</i>
<i>Nelson Tilton</i>	<i>1968-1970</i>
<i>Thomas Owens</i>	<i>1970-1972</i>
<i>Gene Edwards</i>	<i>1973-1973</i>
<i>Michael Dyar</i>	<i>1973-1977</i>
<i>Barry Bradley</i>	<i>1977-1978</i>
<i>Jay Dorris</i>	<i>1979-1979</i>
<i>Bill Potter</i>	<i>1979-1982</i>
<i>Bryan Houser</i>	<i>1982-1985</i>
<i>David Coleman</i>	<i>1985-1987</i>
<i>Scott Houser</i>	<i>1987-1989</i>
<i>Michael Hamilton</i>	<i>1989-1992</i>
<i>Kenneth Pruitt</i>	<i>1992-1995</i>
<i>Deron Spoo</i>	<i>1995-1997</i>
<i>Alan Stoddard</i>	<i>1997-1999</i>

***DIAL BAPTIST CHURCH PASTORS  
1893 - PRESENT***

***Kevin Humphrey***

***2000-2001***

***Wade Hopkins***

***2001-2003***

***Harold Smith***

***11/2/2003-9/28/08***

***Carl Reimold***

***4/19/09 -***

May the 21

Pleasant Home Baptist Church  
Met Saturday Before the FORTH

Sunday in May 93

Preaching by Pastor

Prayer by Bro Smith

Church spent in conference

there being no business conference  
adjourned to meet Saturday before

FORTH Sunday in June 93

J. H. Stewart Mod

R. J. Morgan Sec

June the 25

Pleasant Home Baptist Church Met Saturday  
before the forth Sunday in June 93

Preaching by Elder Jenkins

Prayer by R. J. Morgan

Church spent in conference

one sister received as a candidate for baptism

there being no further business conference

adjourned to Saturday before the 4

Sunday in August 93

Elder Jenkins Mod

R. J. Morgan Sec

## CHURCH COVENANT

1st Having been led as we believe by the Spirit of God to receive the Lord Jesus Christ as our Savior and on the profession of our faith having been baptized in the name of the Father and of the Son and of the Holy Ghost, We do now in the presence of God, angels and this assembly most solemnly and joyfully enter into Covenant with one another as one body in Christ.

2nd We engage therefore by the aid of the Holy Spirit to walk together in Christian love for the advancement of this Church in knowledge, holiness and comfort to promote the prosperity and spirituality to sustain its worship ordinances, discipline and doctrines, to contribute cheerfully and regularly the support of the ministry, the expense of the Church, the relief of the poor and the spread of the Gospel through all nations.

3rd We also engage to maintain family and secret devotion, religiously educate our children, to seek the salvation of our kindred and acquaintances, to walk circumspectly in the world, to be just in our dealings, faithful in our engagements, exemplary in our deportment, to avoid all tattling, backbiting, excessive anger, to abstain from the sane and use of intoxicating drinks as a beverage and to be zealous in our efforts to advance the Kingdom of our Savior.

4th We further engage to watch over each other in brotherly love to remember each other in prayer, to aid each other in sickness and distress, cultivate Christian sympathy in feeling and courtesy in speech, to be slow to take offence, but always ready for reconciliation and mindful of the rules of our Savior to secure it without delay.

5th We moreover engage that when we remove from this place, we will as soon as possible unite with some other church where we can carry out the Spirit of this Covenant, and the principles of God's Word.

Now the God of peace, who brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work, to do his will working in you that which is well pleasing in His sight through Jesus Christ to whom be Glory for ever and ever.

## **DECLARATION OF FAITH**

**1ST** We believe in one only true and living God the Father, the Son, and the Holy Ghost, and that these three are one.

### **2ND THE SCRIPTURES**

We believe the Scriptures of the Old and New Testament to be the Word of God written by men divinely inspired and that they are a perfect treasure of heavenly instruction and the only safe rule of faith and practice.

### **3RD THE FALL OF MAN**

We believe that man was created in holiness under the love of his maker, but by voluntary transgression fell from that holy and happy state in consequence of which all mankind are now sinners under condemnation and subject to death.

### **4TH OF SALVATION**

We believe that Salvation of Sinners is wholly of grace that Jesus Christ by the grace of God tasted death for every man and that all mankind may be saved by repentance towards God and by faith in our Lord Jesus Christ and the renewal of the Holy Ghost.

### **5TH JUSTIFICATION**

We believe that sinners are justified in the sight of God by faith in the blood of Christ through the imputed righteousness of Christ and that regeneration and the new birth are the work of the Holy Spirit absolutely essential to justification.

### **6TH PERSEVERENCE OR SECURITY OF TRUE BELIEVERS**

We believe that true believers are only such as endure to the end and that they will persevere in good works and thus grow in grace and the knowledge of the truth and that none of them will finally fall away and be lost.

### **7TH A GOSPEL CHURCH**

We believe that a visible Church of Christ is a congregation of baptized believers associated by Covenant in the faith and fellowship of the gospel, observing the ordinances of Christ, governed by His laws and that the only scriptural officers are pastors or bishops and deacons.

### **8TH CHURCH ORDINANCES**

We believe that the Church has only two scriptural ordinances—baptism and the Lord's Supper, and that the only scriptural baptism is the immersion in water of a believer in the name of the Father, Son and Holy Ghost to show forth in a beautiful and solemn emblem our faith in the crucified, buried, and risen Savior, that it is a prerequisite to church relation and to the Lord's Supper of which only baptized believers have a right to partake in which we solemnly show forth the death of our Savior till he comes again.

### **9TH RESURRECTION AND JUDGEMENT**

We believe in the doctrine of the resurrection and a general judgment, both of the righteous and the wicked and that the joys of the righteous and the punishment of the wicked will be eternal.

***THE DIAL COMMUNITY***  
***By Johnny E. Avery***

The name of Dial was given to the community when the United States Post Office was established. In early days the people living in the Dial community met together for religious services in school buildings. The Dial Cemetery is closely associated with the churches. Sam Wise of Honey Grove helped with the burial of the first person, Bobby Lyday, who was the brother of Jim Dial.

In the early days a large tabernacle was on the west side of the cemetery. The land for the tabernacle was given by Asa Crowson and the building of the tabernacle was a community project. A group of young men with a large number of wagons hauled the lumber to build the tabernacle from Pecan Gap. John Lane, who was an elderly man at that time, but a good carpenter, was foreman of construction. This tabernacle was known as Lane Camp Ground.

Dial now has two churches. The present Baptist Church building was erected in 1965, the one that was erected in 1909 being replaced with a new modern brick building. The Presbyterian Church building was dedicated on the first Sunday in September, 1900. In 1925, the present building was built of lumber from the old church.

When news of the 1918 Armistice reached Dial, Mr. H. M. (Buck) Milford, one of the trustees of the public school, came by, opened the door, and said "Turn them out, the war is over". I remember we were proud the war was over, but we were also proud to get out of school. We went up to the Presbyterian Church and rang the bell for a long time. Our teachers were Miss Lucy Mae Meek and Mr. Gay Hudson.

During one of the summer revivals, held at the old tabernacle, a group of the boys decided that had to have some amusement, so they took the sleeping babies out of their respective wagons and switched them around. In other words, they probably put little Willie Price in the Meek wagon and little Sam in the McKee wagon and little red headed Lloyd in the Jean wagon, and so on. Of course, after the meeting was over that night the parents climbed into their wagons and went home, only to find somebody else's baby screaming in their arms. You can well understand and appreciate the commotion that took place about midnight that night. Without any telephone, having to ride around the community trying to locate their own baby and get rid of their neighbor's. I remember the late Bob Chiles saying he never would forget the whipping he got over that!

The Central National Road of the Republic of Texas ran through Dial. It started at the mouth of the Elm Fork on the Trinity River of Dallas, to the present town of Rockwall. It crossed East Fork at McKenne's Crossing, later Barnes bridge and entered Collin County, passing a mile and a half west of Josephine, two miles south of State Highway 24 where the road crossed the Collin-Hunt County line, missing Greenville, which was eight and one-half miles east, and Wolfe City, located a mile to the west and passing through Ladonia. In 1844, John H. Loring lived a mile east of the place that is now Ladonia. The National Road ran a little north of his land and continued eastward further, before making the abrupt turn northward into the timberland bottom of North Sulphur River, crossing a bridge which was later known as the Old Lyday Crossing (also a military road went on east through Pecan Gap, Ben Franklin, and connected with the other road at Roxton). Now back to Lyday Crossing, now the Texas Highway Department had taken this road over, which is about 1/2 mile west of the old road. It is FM 904. Issac Lyday who moved to the area in 1836, owned the land just east of the present bridge. The road ran about one mile west of Fort Lyday, where now only a well is still there, then turned northeastward around the Lyday Cemetery, where a small stretch of the road is still there. Then the road passed through Dial on the north for about a mile, then turned back east across Wafer Creek, then on toward Harmon, on back to Roxton, where it ran into the other road, then through Paris, on to the south bank of Red River, opposite the mouth of the Kiamachi River. This road was thirty feet wide, all stumps were to be cut out within

twelve inches of the ground, and all bridges were to be at least fifteen feet wide. The work to be completed by January 1, 1845. They got a six months extension. At Red River, it connected with the Military Road to Ft. Gibson and with the old roads leading to the Jonesboro area, and to settlements in Arkansas.

A Tennessee scholar founded Lane's Academy near Fort Lyday. Robert W. Lane, born in 1825, arrived the Fannin County in 1836 and settled near present day Ladonia. He founded the academy and also farmed in the county. He was a Civil War soldier.

Robert was married three times. He and his first wife, Nancy Lyday, who died in 1863, had three children—Mary E. (born 1855), who married C. C. Sears, John W. (1856-1915), and Nannie, who was married to John Pierce.

Lane was also married to Mrs. Margaret Thomas and later to Mrs. Kula Dial, widow of Dr. J. C. Dial. They had one child, Robert W (born 1870).

(Editor's note: This history was written many years ago. The Presbyterian Church is now closed)

## ***History of the Dial Baptist Church 1893—2009***

### ***Book I***

#### ***May 1893—July 1904***

The first minutes found in church records are dated May 24, 1893. The name of the church at that time was Pleasant Home Baptist Church. The church held services in the Dial School building until the early years of 1900.

The first minutes note that preaching was by Elder Jenkins, prayer by D. J. Morgan. The church went into conference and one "Sister" was received as a candidate for baptism. There being, no further business, the conference adjourned. The July, 1893 minutes note that a letter was written asking for admittance into the association. Three messengers were elected to attend the Associational meeting. They were Brothers Rucker, Lee, and Neagle. D. J. Morgan was the church clerk.

In the August, 1893 minutes, the resignation of Bro. Stewart as pastor was received. Elder Jenkins was moderator, D. J. Morgan was clerk. The September minutes note that elder P. H. Swinney was elected pastor for a year.

With the October, 1893 minutes, the name of the church started being listed as Pleasant Hill, instead of Pleasant Home. At this meeting, Sister Annie Williams was baptized and received into our fellowship.

D. J. Morgan resigned as clerk in November, 1893, and R. L. Smith was elected to fill his place. Other members noted in the minutes as coming into the church in 1893 were W. H. Longan, Lucy and Nannie Longan, and J. H. Garvin.

### **NAMES OF FIRST MEMBERS IN MINUTE BOOK**

Note: It was very hard to read the early writing, so some spellings may not be correct.

#### **Males**

H. E. Vaughen  
J. W. Skiner  
W. G. Lee  
N. A. Rucker  
J. C. Crow (dismissed Nov. 1894)  
L. D. Covington  
J. H. Rucker  
R. L. Smith (dismissed Nov. 1894)  
E. W. Neagle  
D. J. Morgan (dismissed Nov. 1893)  
C. L. Rucker  
John G. Rucker  
W. H. Longan by letter Nov. 1893 (dismissed Mar. 1895)  
J. H. Garvin by letter Dec. 1893  
Charles Mashburn by letter Apr. 1894  
G. T. Smith by letter May 1894 (dismissed Nov. 1895)  
D. A. Neagle by letter Apr. 1894 (dismissed Nov. 1895)  
Spurgeon Martin by letter Apr. 1894 (dismissed Mar. 1895)  
John Roden by letter Apr. 1894 (dismissed July 1894)  
M. W. Ptitman by letter July 1894 (dismissed July 1894)  
Frank Anderson by letter July 1894  
J. H. McQueen by letter July 1894  
Claud Fry by letter July 1894 (dismissed Nov. 1895)  
W. P. Robinson by bap. July 1894 (dismissed July 1895)  
A. H. McQueen by letter July 1895 (dismissed Nov. 1895)

#### **Females**

Sarah Vaughn  
Mrs. J. W. Skinner  
Betty Lee\  
N. J. Rucker  
Caroline Crow dismissed Nov. 1894

A. H. Covington  
 B. R. A. Smith dismissed Nov. 1894  
 C. Della Smith dismissed Nov. 1894  
 Tenna Smith dismissed Nov. 1894  
 S. W. Wodard dismissed by letter  
 N. D. Young  
 Alice Cunningham  
 L. E. Wodard  
 Annie Williams by baptism Oct. 1893 (dis. April 1895)  
 Lucy Longan by letter Nov. 1893 (dis. Mar. 1895)  
 C. N. Cray  
 Burnise Lyday by baptism May 1894  
 L. A. Smith by letter May 1894 (dis. Nov. 1895)  
 F. A. Neagle by letter Apr. 1894 (dis. Nov. 1895)  
 M. E. Roden by letter July 1894  
 Beulah Anderson by letter July 1894  
 Leunia E. Fry by letter July 1894 (dis. Nov. 1895)  
 Mollie McQueen by letter July 1894  
 Ella Mashburn by letter July 1894  
 Josephine Garland by letter Jan. 1895 (dis. Nov. 1895)

## 1894

The minutes in April state that the “Missionary” Baptist Church worshipping at Pleasant Hill met in conference. It is interesting to note the different way the church was named by the different clerks. Persons listed in the minutes as coming into the church were Charles Mashburn from Munford, Alabama, Spurgeon Martin from the Missionary Baptist Church at Mt. Pleasant, Mississippi, D. A. & F. A. Neagle, Miss Berice Lyday, J. T. Smith & wife, L. H. Smith, John Roden & wife, M. E. Roden from Fronaton, Alabama.

A revival was held in July, 1894. Listed as coming into the church as a result of that meeting were: Claud Fry & wife, J. H. McQueen & wife, Mable, “all of Prairie Grove Baptist Church”, Frank Anderson & wife from Cleburn County, Alabama, M. W. Pitman, Sister Mashburn, Bro. Robinson, Mary E. Lee.

Letters of dismission were granted to J. C. Cross & wife, R. L. Smith & wife and two daughters Della and Tinne Smith.

There is an interesting comment in the September, 1984 minutes. To quote: “Bro. Vaughn stated that he had been requested by young Bro. Robinson to say to the church that a few weeks ago he communed with the Presbyterian Church at this place and at the time he was not aware that it was contrary to the practice and principles of the Baptist Church, as well as the teaching of God’s word.

## **1895**

The year 1895 started off with Bro. P. H. Swinney shown as moderator and J. W. McQueen as clerk. The March minutes noted that the roads were so rough that the pastor could not come. The June minutes recorded that it was decided to hold a "protracted meeting" the week following the 3rd Sunday in July and invite Bro. C. B. Goodman to assist in holding the meeting along with Bro. Swinney.

## **1896**

The next noted minutes in the book were dated April, 1896, with preaching by Rev. J. H. "Tabor." The minutes then skip to April, 1898. A Bro. Hamett was shown as being elected pastor. The preaching that day was by Bro. Will Hamilton. A letter of dismissal was granted to Sister Catie Stewart. Clerk was W. G. Lee.

## **1898**

May 21, 1898, preaching was by Bro. Goodman. Brother Lee and Brother F. J. Smith were chosen as deacons. Chosen as clerk was L. D. Shifflett, Jr.

## **1900**

The minutes then skip to July 27, 1900. The church was listed in the minutes as the Pleasant Hill Missionary Baptist Church. Brothers J. B. Lillie, James Melton, and John Teague were elected as messengers to the Association meeting held at High Prairie. Preaching was by Bro. J. H. Taylor. Moderator was Bro. J. W. Sumner and clerk was W. D. Hamilton. That month there were twenty united to the church, six by letter, fourteen by baptism..

Bro. S. L. Huston was called to serve in September, 1900.

## **1901**

Chosen as delegates to the Associational meeting were Bro. Wiley Johnston, J. W. Melton, G. W. Lee, Alt. W. M. Womack. Bro. S. D. Huston was re-elected to serve as pastor. A collection was taken for the association minutes in the amount of \$1.00, minister's relief fund, \$2.00, Buckner's Orphan's Home, \$2.25, and Associational Mission, \$.25.

## **1902**

On August 23, 1902 a list was made of members, with the amounts that they pledged to pay for the pastor's salary. They are as follows: G. M. Nunnley, \$5.00, W. M. Womack, \$10.00, J. W. Melton, \$10.00, John A. Teague, \$8.00, W. Y. Lambertt, \$5.00, F. J. Smith, \$5.00, Miss Harvy Avery, \$2.00, W. L. Hamilton, \$2.50, Annie H. Covington, \$5.00, John Wells, \$5.00, B. B. Wells, \$5.00, Jim Smith \$2.00, J. B. Lillie, \$10.00, J. A. Grubbs, \$4.00, G. W. Lee, \$7.00, Birdie West, \$2.50, Martha West, \$1.00.

W. D. Hamilton was elected clerk and treasurer. The minutes note, "Charges was prefured against Bo. Joe Rowland and a committee appointed to see Bro. Rowland."

In the October meeting: "The case of Joe Roland was called, the church withdrawing fellowship from him." G. W. Nunnelley was elected clerk and treasurer. They voted to hold communion service twice a year, in October and May.

### 1903

The May 23, 1903 minutes show that a motion passed to change the name of the church to the Dial Baptist Church.

Bro. Houston was re-elected as pastor in July, 1903 for one year. Delegates to the Fannin County Association meeting at Selfs were elected. They were Bro. Houston, Bro. Lillie, Bro. Wiley Johnson as alternate.

### 1904

Delegates to the associational meeting held at Gober were Bro. Lee, Bro. Lilley, and Mr. Wyley Johnson, with Bro. John Wells as alternate.

The last minutes in the book are not dated, but were for a July meeting, possibly 1905. Delegates were elected at that meeting to an associational meeting. Alternates were Tom Lilley, W. M. Womack. The church elected Bro. J. M. Word as pastor for the following year. A call for ordination of Bro. John M. Word was made.

The last church roll listed in the first book is as follows:

John Roden	Sarah Vaughn
G. W. Lee	Bettie Lee
F. J. Smith	Mary E. Lee
W. D. Hamilton	Stella Lee
George Roden	A. Covington
James Roden	Birdie Lillie
Charley Covington	Dollie Hamilton
L. D. Covington	Sussie Kyle
J. B. Lillie	Bettie Smith
Barnet Lillie	N. M. Smith
Thomas Lillie	Maggie Hamilton
John Teague	Lon Smith
John Avery	S. W. Woodard
James Melton	C. N. Bray
W. M. Womack	M. C. Roden
William Womack	M. A. Teague
W. J. Land	S. D. Lillie
Ben Lillie	M. C. Ward

Fred Milton  
Cleave Melton  
Joe Rowland  
Johnie Teague  
Wiley Johnson  
J. S. Buttram  
B. B. Wells  
John Wills  
G. M. Nunnelley  
D. W. Haywood  
Jim Smith  
Ollie Grubs  
Gascal Grubs  
Daniel Wells  
Lonzo Wells  
Lizzie Woodard  
Imer Woodard  
Sarah E. Ingram  
C. S. Buttram  
Rosey Wells  
Sarah Wells  
Docia Munn  
Ella Haywood  
Fannie Wells  
Harvy Avery  
Ola Walker  
Tennie Myers  
Annie Covington

Necie Avery  
Martha Avery  
F. M. Milton  
Texas Teague  
Hattie E. Womack  
N. E. Womack  
L. C. Land  
Jimmie Land  
Alace Land  
Nellie Thompson  
Cele Land  
Fannie McKnight  
Bell Thompson  
Thissie Thompson  
Emma Lillie  
Ollie Woodard  
Mittie Buckelew  
Louvenie Johnson  
Elizabeth Wells  
Minnie Wells  
Claudia Wells  
Willie Land  
Bettie Womack  
Faharnce Grubs  
Maude Lee  
Eva Walker  
Nunnelley  
Ida Hester

Some 1906 financial notes stated that Bro Word was paid \$14.65, and Bro. Smith \$13.65 for holding a meeting. A total of \$1.25 was given for Home and Foreign Missions.

A last entry in Book I is an Associational Letter, which is not dated. It was during the time S. D. Huston served as pastor, and listed his salary for the year at \$60.00. The present membership at that time was 55.

## **BOOK II**

The next minute book starts with the minutes recorded on August, 1905. They note that Tom Lilley was elected as clerk. Bro. W. G. Lee was elected as a board member to meet and help transact business with the Fannin Executive Board of the Fannin Association. Elected to assist him with church business were John Wells and Will Womack. The minutes noted that the year closed with 25 conversions and 11 additions to the church.

In October, Tom Lilley was elected church treasurer. J. M. Word was the moderator of the meeting.

## **1906**

Elected in July as delegates to the Associational meeting to be held in Bailey were J. W. Melton, W. M. Womack, T. J. Lilley. Alternates were W. G. Lee, J. R. Avery, and J. W. Johnson.

In August, Bro. J. M. Word appointed a committee to see who they could get to preach for the next year.

## **1907**

The next minutes were in February, 1907, and noted that the church was without a pastor. In September Bro. Andes was called as pastor. J. W. Melton was elected clerk. The sermon was by a Bro. McClerken. Statistics given were 74 members, 6 baptized, non dismissed, non excluded, none dead. Money paid out was \$10.00.

## **1908**

In October Bro. S. S. Crain was elected as pastor, there being no mention of what happened to Bro. Andes. The church agreed to pay Bro. Crain \$75.00 a year, starting in December.

## **1909**

In August a Sunday School was organized. The following officers were elected: J. W. Melton, superintendent; teacher of the first class, Lee Richardson, second class, Mrs. Lilley, third class, J. C. Melton, fourth class, Mrs. Martha West, fifth class, Miss Annie Hall.

A committee was appointed to confer with Bagby church on uniting. It was later reported that they did not do anything, and the committee was released. They then elected a Purchasing & Building Committee on the erection of a church building. Appointed to that committee were: J. B. Lilley, W. G. Lee, and W. M. Womack.

A church history written at an unknown date, stated that the Lone Pecan Church at Bagby joined the Dial Church because of their small membership, and that the Deacons of the Lone Pecan Church were recognized as such by the Dial Church. Apparently this action was not noted in the minutes.

At the next business meeting, a finance committee to raise money for the expenses of building a church was appointed. On that committee were: J. W. Melton, Lee Richardson, W. M. Womack, S. S. Crain, Miss Annie Hall, Miss Emmer Lilley, Mattie Lee, Ollie Melton, Mrs. J. B. Lilley, Mrs. Martha West, F. M. Melton, and Mrs. Shelton.

The November meeting showed a report given on progress to obtain a building. The minutes stated that "a church house at Pecan Gap bought and paid for \$120.00. Place selected to build the church on Brother Lee's land, also shingles bought to cover the house and on the ground." Brother J. W. Melton was selected as foreman of tearing down, moving and rebuilding the building.

## 1910

In March a date was set for the second Sunday in April to dedicate the new building. A committee composed of W. G. Lee, J. B. Lilley, J. W. Melton and Will Taylor was selected to purchase an organ for the church.

Other histories recorded that the building would seat 350, and was valued at \$3,000. The dismantled building was hauled from Pecan Gap by wagon to Dial and then rebuilt.

April 9, the newly erected building was dedicated. The dedicatory sermon was by Rev. S. S. Crain, with an address by J. M. Word. Rev. Crain was serving the church in a fourth-time capacity. That evening new Deacons were ordained. The Presbytery was composed of Rev. Bonnie Grimes, Rev. L. L. Price, Deacons W. G. Lee, R. F. Wishard, and Charley Temple. The ordination sermon was by Bro. Bonnie Grimes. The following were ordained as Deacons: J. W. Melton, W. C. Taylor, and J. L. Richardson.

That year also saw a regular time set up for communion, being the second Sundays in May and September.

The year 1911 was apparently a calm year, with no business out of the ordinary. W. C. Taylor was elected as the new clerk, replacing J. W. Melton. Bro. S. S. Crain was again re-elected as pastor, as he also was in November, 1912.

There were no minutes for 1912. The minutes of June, 1914 stated that the sermon that day was by Pastor A. P. West. Bro. Crain was again re-elected pastor in November, 1914, but in December he declined the call. Bro. A. P. West was then called. The date for calling the pastor was changed from December 1 to January 1.

There is a gap in the minutes, the last minutes in Book II being for April 1920.

The financial records in the book show that church members would sign and pledge an annual amount for the pastor's salary. In the 1909-1910 church year, pledges ranged from \$20.00 to \$1.00 for the year. Expenditures that year included 10 gallons of coal oil at \$1.50, a lamp for \$1.50, and lamp globes. Song books were purchased for \$9.10.

A note stated that there was \$11.77 left after building the church and paying for the organ. They gave \$5.60 to the Pecan Gap Church.

J. H. Taylor was paid \$1.50 for being the sexton during 1913. The amount in the church treasury at the end of 1912 was \$2.66. Given to Buckner's Orphan's Home was \$8.15, County Mission \$7.45. W. G. Lee was reimbursed sixty cents for wine and ten cents for crackers and fifty cents for lamp mantles.

Financial records for 1916 show Rev. John Gillespie as pastor, as do records for 1917 and 1918. In the 1919 records, J. C. Perser is shown as pastor; 1920 and 1921 show W. L. Brumlow as pastor. Also shown for 1921 is Bro. H. H. Chaffee.

In the previously written history, it states that in 1921 Bro. Crain was again called and he served six or eight years as pastor. During this term of service, the church began having half-time services instead of the previous fourth-time services. The first annex to the church was built, which included the balcony and the Sunday School rooms.

### **BOOK III**

Book III does not contain any minutes. It carried the church roll and has an undated Resolution of Respect written upon the death of W. G. Lee. A copy of the Resolution was to be given to the family of Mr. Lee, and a copy sent to the Honey Grove Signal-Citizen.

There is a program from the Fannin County Association meeting held at Dial in March, 1925. The pencil copy of the Associational Letter in the back of the record book is undated. It shows C. L. Myers from the seminary in Ft. Worth as pastor, with meetings held on the 1st and 3rd Sundays. Membership was shown at 216. Pastor's salary at \$360.00 a year. There were 4 baptisms, one revival and the Lord's Supper was observed once. There were 15 in the B.Y.P.U. and 15 in the W.M.U. W. C. Taylor was clerk and E. J. Covington was Sunday School superintendent. Clifton Wishard was treasurer, and L. R. Melton was choir director.

Bro. James Landes served as pastor of the church from 1937-1940. The Training Union became an active organization of the church. On the recommendation of Bro. S. M. Mulkey on April 6, 1947, the church voted to go full-time.

### **BOOK IV**

There is a copy of a letter written to the congregation by the pastor, Rev. S. M. Mulkey, and dated April 6, 1947. The letter outlines plans for the upcoming Easter Sunday. It says that the service will be built around the Ark of the Covenant. Every man, woman, and child was invited to make a covenant with God signifying that they would give of his best in a financial way to the Lord's work. Members would place a covenant card signifying their financial pledge for the year in a replica of the Ark of the Covenant. Everyone would receive a treasure chest containing envelopes to be used throughout the year.

Minutes of February, 1950, reflected that 50 feet of land, east of the church property, was given as a place to erect a parsonage by Miss Mary Ella Lee. Rev. J. C. Glasgow appointed a building committee composed of Quinton Hawkins, Ray Taylor and Charlie Charles. In 1950 the present parsonage was built from lumber which came from a school house purchased for \$1.00. Bro. James Glasgow was pastor at that time.

Copies of associational letters from 1948-1953 are in the book. Total membership in 1948 was listed as 174. Rev. Marlin R. Hicks was pastor. Church clerk was Rayford Stroud, Sunday School Superintendent Frank Wishard, Sunday School secretary Rayford Stroud. The W.M.S. president was Edna Melton, and the W.M.S. secretary was Mrs. Mattie Carlock. Delegates to the Associational meeting were Mr. & Mrs. Rayford Stroud, Mr. & Mrs. Cleve Melton, Mr. & Mrs. Charlie Charles. Alternates were Mr. & Mrs. Arthur Carter and Mr. & Mrs. Zollie Hall. The pastor's salary was \$1,800.00 annually.

The 1952 letter notes that Rev. K. M. Frost was called on October 7, 1951. L. R. Melton was church clerk, Frank Wishard was Sunday School superintendent and John H. Wicks was Sunday School secretary. Membership in 1953 was listed at 171. The pastor's salary remained at \$1,800.00 annually.

There are Bible School reports from 1949-1953. The earlier history noted that the first Vacation Bible School was held in 1948 under the direction of Rev. Marlin Hicks. The second annex to the church was added at that time. Enrollment in 1949 was 54, with average attendance of 48 and one profession of faith. Enrollment in 1953 was 45, with average attendance of 43. The year 1950 saw enrollment of 95, with average attendance of 74.

A total of \$20.00 was given to the cooperative Program in the 1951-52 church year, with \$5.00 being given to the Associational Mission, \$7.00 to State Missions, \$47.00 to Home Missions and \$55.00 to Foreign Missions.

There were eight Sunday School classes listed for the year 1952-1953. Teachers were: Beginners, Mrs. R. M. Charles, Primary, Mrs. Frank Boehler, Junior Boys, Mrs. Cleve Melton, Junior Girls, Mrs. C. F. Wishard, Intermediates, Mrs. Earnest Joyce, Young Married People, Mrs. Edna Melton, Women, Mrs. Maude Campbell and Mrs. Mattie Carlock, Men, Mr. Henry Wicks.

Song leader was Mrs. J. C. Witcher and pianist was James Melton, who took over upon the death of J. C. Melton. Training Union teachers were Mrs. Boehler, Mrs. Edna Melton, Mrs. C. F. Wishard, and Mrs. J. C. Witcher. Director was Mr. J. C. Witcher, secretary was Hoyel Crouch.

Upon the October 1951 acceptance of the call to be pastor by Rev. Frost, it was noted that it would be necessary to furnish the parsonage. It was stated that it would be necessary to buy a cook stove, refrigerator, two heaters, and some shades. An offering of \$55 was taken toward the purchases.

The minutes of February 5, 1952 noted that J. S. Speer wished to donate a bell to the church, and a motion passed to accept the gift. The minutes of July 27, 1952 noted that the following came on profession of faith as of that date: Mary Wicks, Myra Joyce, Juanita Hall, Gail Lyday, Sandra Lyday, Faye Lyday, Mary Boehler, Matha Boehler, Eugene Thurman, James Melton, Barbara Melton, Clyde Jr. Cole, Billy Jo Cole, Mack Thurman, Phillip Boehler and Oliver Armstrong. Mrs. Velma Cole came by statement of letter.

November, 1952 saw a call go out to the members for signed pledges for the amount that they thought they could give to retire a debt on the parsonage of \$225.

An Easter time youth revival was held in 1953 with Bro. Harold Rowland from the Seminary as revival pastor. Listed as coming on profession of faith as of April 5, 1953, were Shirley Jo Crouch, Delmar Carter, and Johnny Thurman. On May 3, 1953, Mrs. W. R. Thurman came from the Methodist Church in Pecan Gap to unite with Dial Baptist Church.

The last minutes in this book noted that Bro. Frost read his letter of resignation, effective December 27, 1953.

The note on the parsonage was paid off by April, 1954. Rev. Rowland stated that the floor of the church needed to be covered. He got an estimate of \$125, and suggested that the church start giving toward that goal. The birthday money totaling \$32.50 for the year was sent to Rev. & Mrs. Marlin Hicks, missionaries in Chile.

By January, 1955, the floor in the church was still not replaced. Members were asked to sign pledges to work toward that needed repair. A new wood floor was laid and varnished by March of 1955.

Joining the church during the July, 1955 revival were James Carpenter, Charles Thurman, Delbert Sessums, Johnny Miles, Linda Castle, Robert Charles, Jr., George Thurman, Sue Thurman, Mary Katherine Wall, Barbara Daugherty, Juanita Wall, and Magness Carter.

Elected as Deacons on November 13, 1955 were Ray Taylor, Charlie Charles, Frank Wishard, and Louie Ray Melton.

A bathroom was installed in the parsonage in 1956, at a cost of \$541. The church voted to pay the registration fees for girls who would attend the Y.W.A. House Party at Baylor in 1958.

A letter from Buckner's Orphan's Home dated May 6, 1959, thanked the church for the donation of 90 dozen eggs. The minutes of March, 1959, noted that Rev. & Mrs. Shaw would go to Richmond, Va. To be commissioned as foreign missionaries to Africa. The Shaws became the second couple who had served at Dial and would become foreign missionaries.

The G.A.'s were active in 1959. They presented a program and served refreshments at the Page Nursing Home. Average attendance in March, 1959 for G.A.'s was 8, Y. W. A's was 7.

In 1959 the church expressed its appreciation to Rep. James Turman for trying to pass a bill to outlaw the Health Resort (nudist colony) in Fannin County.

A Hawaiian Luau was held February 15, 1964 to honor the Seniors. Programs contained the menu, along with the words to the songs "Blue Hawaii" and "Now is the Hour." Rev. David Uhl was pastor at this time.

In 1965 the church voted to construct the present building, consisting of sanctuary and education space totaling 2,640 square feet, at a cost of just under \$18,000.00. The note on the building was made with the First National Bank of Honey Grove for \$10,000.00, and that note was retired 21 months later.

The building was not something that was hastily conceived and built. Bro. J. H. Graham wrote a letter to the members in May, 1958, outlining plans to build in the next four or five years. He noted that a building fund had been started, with Mr. Clifton Wishard as chairman. A letter from Rev. Larry Baker, dated February 6, 1962, was written to the Deacons. In the letter he stated that a time of decision had come, and that the church needed to move forward with its plans for a new building. Minutes of an October, 1956 building committee meeting record that they met with the contractor, Pickle Brother of Greenville, to look over the plans. The plans were unanimously accepted. Rev. James Heflin was the pastor at that time.

As we can see, God was moving in a slow, but steady manner to carry out his plans for Dial Baptist Church. Progress now moved at a much faster pace, with many committees set up to see that the building was built and furnished properly. The main building committee was composed of twelve members. They were L. R. Melton, R. M. Charles, Henry Wicks, C. F. Wishard, Charlie Charles, Ray Taylor, Frank Wishard, Elmer Lair, J. C. Witcher, Delbert Sessums, Gerald Wishard and Earnest Joyce.

The Church Building Department of the Baptist General Convention of Texas made a gift of \$500.00 to help with the building.

The building was dedicated on Sunday, May 1, 1966. The message was delivered by the pastor, Rev. James Heflin, the prayer by Rev. James Graham.

Letters of congratulation, flowers, and gifts of money were given by the community. Many memorials were given in honor of loved ones.

In 1967, our church contributed funds to help with the construction of St. James Baptist Church. Clothing was collected that year for hurricane victims in South Texas, and nine ditty bags, each containing nine items, were sent to soldiers in Vietnam for Christmas. A new Baldwin piano was purchased for the church.

Our church hosted the Associational W.M.U. meeting on August 12, 1968, serving a meal at noon.

Four Deacons were ordained April 13, 1969. They were Delbert Sessums John Wicks, Gerald Wishard, and R. M. Charles.

In 1970, a telephone was installed in the parsonage. In 1971 the parsonage was paneled and ceiling tile installed.

July 16, 1972 a service was held to note the debt retirement of the church building note. The pastor then was Rev. Thomas R. Owens. The note was to be framed and placed in the church Library.

Rev. Dyar presented three R. A. boys with an athletic award in July, 1974. They were Kenneth Wishard, James Wishard, and Jeff Barnett. The R.A.'s and G.A.'s met together for a study, "Learning About My Church," led by Mrs. Dyar. The adults were meeting with the Rev. Dyar in a study on marriage.

More renovations were made to the parsonage in 1976. It was leveled and the kitchen, bedroom, bath and hall were paneled.

Three Trustees were selected in 1975 to take care of legal matters for the church. They were Bill Thurman, John Wicks, and R. M. Charles.

The years from 1975 to 1981 were very routine. Edna Melton had the church records micro-filmed at the Baptist Historical Commission in Nashville in 1980.

A Church Membership Record Book covers from September 27, 1981 through August 26, 1984. Ed Morris was church clerk during those years. In 1982 there were 83 resident members, with total membership of 129. These figures did not vary much through 1984. John Wicks was treasurer, Delbert Sessums, Sunday School Superintendent, and Gerald Wishard, B. T.U. director during those years. Rev. Bill Potter, who was called November 25, 1979, was pastor until July 4, 1982. He was succeeded by Rev. Bryan Houser who was called October 10, 1982. Average attendance for Training Union in December, 1981 was 15.

In 1981 the first repairs were needed for the sanctuary ceiling began to be discussed. These repairs were finished in mid 1982.

The first discussion relative to building a fellowship building were held in November, 1982. The building of a fellowship hall was detained by more needed repairs to the church sanctuary ceiling and roof. Those repairs cost over \$6,000.00 and were done in 1983.

An ordination service was held February 27, 1983 to ordain Bryan Houser into the ministry of the Gospel of Jesus Christ. The Moderator was Fannin County Associational Missionary, Preston Manley. The ordination sermon was given by Rev. Bobby Holt of First Baptist Church in Honey Grove. The congregation presented a Bible to Rev. Houser.

A financial gift in 1953 by the B. F. Wishard family enabled the church to purchase a set of Broadman Commentaries. A revival was held in October, 1983, by Rev. Walter Allen.

Funds given in memory of Mrs. Ollie Melton were used to purchase 60 new Baptist Hymnals. Balance of funds was to be furnished by the church as noted in August, 1984.

June 23, 1985 was designated as "Old Fashioned Day" in observance of Church History Month. Members came to church dressed in old fashioned clothing. Old photos of church activities were on display. A "dinner on the grounds" was held following the old fashioned worship service. Rev. David Coleman was pastor at this time.

New siding was installed on the parsonage and new windows put in place in the summer of

1985. Several members attended the Bill Gothard Conference in Dallas that summer.

In 1985 the Youth Choir of First Baptist Church in Benbrook presented a program at the our church. Rev. David Coleman was pastor at that time. A copy of our church budget for the year 1986-87 showed a total budget of \$16,405.00.

Rev. Annis Shorrosh, "the Liberated Palestinian," held a revival in November 1986. It was a very different type of revival than had been held in the past. Rev. Shorrosh is the author of several books.

Joy Kay and Bill Thurman were ordained a Deacons on April 12, 1987. An ordination service to ordain Scott Houser to the ministry was held on October 4, 1987 at the church. The message was preached by Scott's father, Rev. James Houser.

A Bible was presented to Mr. C. O. Charles in August, 1987. This was in recognition of his 75th year as a member of Dial Baptist Church.

A "lock-in" for youth was held in November, 1989 at the Windom gym, while Rev. Michael Hamilton was pastor.

Loyd Cunningham was accepted as a Deacon in July 1990, having previously been a deacon at Immanuel Baptist Church in Paris, Texas.

Cushions were added to the pews in 1990. Funds from memorial gifts were used to purchase the cushions.

The second mention of looking into the possibility of building a fellowship hall was recorded at a business meeting held June 30, 1993. A metal building was started and was completed in time for the church's Centennial celebration. The building houses a kitchen, storage area, baths, and fellowship area, that can also be used for classrooms.

Serving on the building committee were chairman, Bill Thurman, Joe Kay, Hank Spruce, Katie Wicks, Robert Charles, Robert Thurman, and Rev. Ken Pruitt.

The building was finished in time for the centennial. A grant enabled the church to purchase the majority of the furnishings. The note was paid off much earlier than anticipated due to generous donations and memorial gifts.

A Centennial observance of the church was held at the church on August 7 and 8, 1993. A recognition and dedication service was held at 5 p.m. on Saturday, followed by supper in the fellowship hall, and a celebration service at 7 p.m. Pastors and former pastors taking part in the Saturday activities were Rev. Ken Pruitt, Dr. James Heflin, Rev. James H. Graham, Rev. S. M. Mulkey, Rev. Bill Potter, and Rev. Mike Hamilton. Special music was by Corey Buller, Barbara Potter, and Theresa Barnett. Katie Collins spoke about what the church meant to her.

The Sunday service at 10 a.m. featured music by Delbert Sessums and Cindy Hamilton. Juanita Wall told what the church meant to her. The message was by Bro. Mulkey. Mary Anne Thurman was the pianist.

The 11 a.m. service had letters read from former pastors and recognition of the oldest member by Rev. Ken Pruitt. Barbara Ellis told what the church meant to her. Special music was by Cindy Hamilton, and pianist was Wilma Heflin. The message was brought by Dr. James Heflin. A barbeque dinner prepared by the ladies of the church was served after the service.

The church lost some long-time members with the death of Edna Melton on December 24, 1997, and Louie Ray Melton on November 29, 1998. Charlie and Mary Esther Charles both died on July 18, 1998. Louie Ray and Charlie were Deacons. Long-time Deacon Louie M. Page died September 8, 2009. He was almost 98 years old.

Dial Baptist Church has a history of its pastors going to serve on the mission field, both here at home and in foreign countries. Former pastors who served in foreign fields are Rev. Marlin Hicks, Rev. Carrol Shaw, Rev. Bryan Houser, and Rev. Scott Houser. Rev. Hicks served in South America, and the others in Africa. Rev. & Mrs. David Coleman served in the United States.

## TRAINING UNION

There was an active Training Union in 1937-40 when Bro. Landes was pastor, with Mr. C. F. Wishard serving as director. After Bro. Landes left the church, the Training Union ceased to function until 1946, when it was re-organized with Mrs. C. F. Wishard as director. She served two years, then Hoyel Crouch became director and served until 1950, when Mrs. J. H. Wicks became director. She served until 1951, followed by Mr. J. C. Witcher. He served until 1955. Frank Boehler followed Mr. Witcher and he served one year. Delbert Sessums was elected in 1956 to follow Frank. Delbert served until 1956 when Gerald Wishard was elected. Ana Houser filled that position in 1988-89. After the Houser's left, the Training Union became inactive.

## MISSION WORK

According to Mrs. Mattie Carlock, the early mission organization of Dial Baptist Church was called Ladies Aid and Mrs. J. W. Melton served as president from 1914-1921.

Mrs. Edna Melton found in the Association Minutes that the organization was called W.M.S. in 1921. The organization functioned until 1978. It was re-organized in 1984, but failed to ever get off of the ground and was abandoned in 1985. The advent of so many women working outside the home was the eventual cause for its failure.

During the 2001-2003 service to the church by pastor Wade Hopkins, a Christmas program was held titled "Catch the Christmas Spirit." Featured on the program were Jimmie King, Amanda Hopkins, Jacob Little, Chelsea Cunningham, Allison Hopkins, Katy Cunningham, Stephanie Cunningham, Chelsea Pitcock, Avery Hopkins, Bob Wilkins, Denise Spruce, and Trudy Hopkins.

In 1996 the annual church report listed 157 members, with 84 being resident members and a Sunday School enrollment of 65. Total receipts were \$23,249 and expenses were \$19,669. Alan Stoddard was ordained at Dial in 1997. There were 220 total members, with 164 being resident members and average Sunday School attendance of 49. There were 21 baptisms in 1998. The 2000 annual report showed average Sunday School attendance of 46. Kevin Humphrey was ordained that year. In 2007 there were 7 baptisms, 214 total members, of which 162 were resident members, and average Sunday School attendance of 33. Lance Smith was ordained to the ministry in 2007.

Delbert Sessums has served as Sunday School director for \_\_\_\_\_ years. Mary Anne Thurman has served as pianist for over 25 years.

A constitution and by-laws was adopted on October 12, 2008. The church was incorporated in 2009.

**DIAL BAPTIST CHURCH  
CLERKS 1893-2009**

<b>1893</b>	<b>D. L. MORGAN</b>
<b>1893</b>	<b>R. L. SMITH</b>
<b>1894</b>	<b>W. G. LEE</b>
<b>1894</b>	<b>R. L. SMITH</b>
<b>1894-1896</b>	<b>J. H. McQUEEN</b>
<b>1896-1898</b>	<b>W. G. LEE</b>
<b>1898</b>	<b>L. D. SHIFFLETT</b>
<b>1900-1902</b>	<b>W. D. HAMILTON</b>
<b>1902</b>	<b>G. M. NUNNELLEY</b>
<b>1905-1907</b>	<b>T. J. LILLEY</b>
<b>1909-1911</b>	<b>J. W. MELTON</b>
<b>1911 -</b>	<b>W. C. TAYLOR</b>
<b>1944-1945</b>	<b>J. C. WITCHER</b>
<b>1945-1947</b>	<b>MERLE WISHARD</b>
<b>1948-1950</b>	<b>RAYFORD STROUD</b>
<b>1950-1952</b>	<b>L. R. MELTON</b>
<b>1952-1981</b>	<b>EDNA MELTON</b>
<b>1981-1985</b>	<b>ED MORRIS</b>
<b>1986</b>	<b>JEAN LEE</b>
<b>1987</b>	<b>ED MORRIS</b>
<b>1988-1993</b>	<b>LOIS SESSUMS</b>
<b>1994-1995</b>	<b>LOUIS FRANCES CARTER</b>
<b>1996-2003</b>	<b>BOBBY KING</b>
<b>2004</b>	<b>JONNY MORRIS</b>
<b>2005-2008</b>	<b>BOBBY KING</b>
<b>2008-2010</b>	<b>HANK SPRUCE</b>

NOTE INSERTED INTO THE MINUTE BOOK OF DIAL BAPTIST CHURCH

Sept. the \_\_\_\_\_ 1902

We the undersigned agree to pay the following sums assessed to our names to Bro. S. P. Houston as pastor for the year commencing August 1, 1903 and ending August the 1st 1904.

G. M. Nunnelley	\$ 5.00	J. W. Melton	\$10.00
John Wells	?	W. M. Womack	\$ 7.50
B. B. Wells	\$ 3.00	Harvey Avery	\$ 2.00
J. B. Lillie	\$10.00	J. F. Dockray	\$ 5.00
O. S. Edwards	\$ 3.00	E. H. Lambert	\$ 2.00
W. G. Lee	\$ 5.00		

Observations and Recommendations of the Deacons of the Dial Baptist Church.

In this day of liberalism, free loveism and Evolutionism. we deem it necessary to put this Church on record of being in perfect harmony with the faith of our Fathers, and herin make the following observations

- (1) that we believe the Church and most of our Schools have departed to some extent from the Faith of the Fathers.
- (2) that there <sup>are</sup> some modernist in our ranks that still claim to be Baptis
- (3) that some of our Schools are teaching Evolution and trying to defend same. thereby denieing the plain teachings of the Bible.

we therefore recomend that this Church ~~go~~ go on record as touching thes Doctrins and differances.

that we believe in the inspiration of the Bible. all of it.  
we believe in the Bible account of Creation. (found in Gen.)

we donot believe in any form of Evolution.

we believe in the Bible account of the Birth, life, death, and Resurect of our Lord and Saviour Jesus H<sup>x</sup> Christ. and that he died ~~in~~ our room and sted.

we believe he made it possible for all mankind to be saved, and this makes all men responceible to God for their Sins.

we Believe that Christ gave the Great world wide commission to his Church and that she is the only agency that he holds responceible for the carrying out of this commission to the ends of the earth.

we believe that the Church is the only devinely ~~inst~~ instituted body of Christions in this world.

resolve therefore that we be true to the Church and Loyal to the Doctrins of the Bible.

Signed.

J. W. Mellon  
W. C. Taylor  
L. H. Myers  
B. F. Wishard  
M. S. Lee

Paris Texas Aug. 10th 32.

Dear Bro; after a long time of neglect i am writing you i have been very busy all this Summer and i am not thru yet i have one more meeting to hold, i go to Soper Okla Saturday for my last meeting this Summer, i have had to turn two meetings down on account of not having time to hold them, i always hate to turn a meeting down but a man can just do so much and that is all. my health has been real good all the Summer just had one cold but boy it was a real cold, they say a summer cold is always the worst of all. ha, ha,

i have had real good meetings have troubled the waters at the close of every meeting, and you know i always have a great time when i get to Baptize, it is real joy to me to baptize. all of my work is holding up right well for times like this, of course i donot know what next year will bring in the way of work for you can never tell what a Baptist Church will do at calling time Ha, ha.

my time will be going out right soon and then the line up for another year will begin, but up to this good hour i have never been out of work for one Sunda and that i think is a very good record for a man that has been Preaching as long as i have, but i feel that i have several more years of useful service to do if the Lord wills it so if not it is allright, just so His will is done in all matters of my life, and that is what i have always Prayed for.

i thought of the Dial Meeting at the time we usually have it and wondered who you had this year to do the Preaching and how the meeting came out? i hope you had a fine meeting and good fellowship prevailed through out, and that many souls were saved and added to the Church. i always pray that the Dial Church will succeed and that it will always take its rightful place in that Country for it is the hope of the Dial Community for light and life, and has the best chance of any Church to take that Country for Christ of any or all of the Churches there. and i wondered atleast some of the People did not think of me a little while the meeting was going on?

write me all of the news and tell me all about yourself and family you can give me lots of news for it has been so long since you have written, are you going to stay where you are, and is the Boys going to stay where they are now. i would like so much to see you all and a lot of other people up there you know who they are i am sure.

we are out here where it is quiet and are milking some cows raising some hogs and a few Chicken, just suplimenting my salary a little you see and in this way we are getting by as usual. things seems to be on the up grade at this time and maybe things will be better in a short time i hope so atleast. the Sun will shine again and we will have better times after awhile. i have lots of fine Pepecorn and Peanuts for winter we have put up lots of can goods and have three big sacks of b/x black eyed peas for winter, i have my winter wood all ready for the fire place and so you see we are not going hungry or cold this winter and we feel proud of it all. i was just tell ing you this because i knew you would be glad to hear it. i close with Love for you all and hope for an early reply as ever your Bro, Pal, and Friend.

S.S. Crain.

This was found written on old yellowed tablet paper in the records held by Edna Melton. It is not known who wrote it, but there was a note written on it by Bro. S. S. Crain, so it apparently was written during the time he was pastor (1908-1912). Bro. Crain noted that it was a draft of some Articles of Faith.

1. We believe that the Holy Bible was written by man supernaturally inspired; that it has truth without any administer of error for its matter; and shall remain to the end of the age. The only complete and final revelation of the will of God to man; the true center of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried.
2. By the Holy Bible we mean that collection of sixty-six books from Genesis to Revelation, which as originally written does not only contain and convey the word of God, but is the very word of God.
3. By inspiration we mean that the books of the Bible were written by holy men of old, as they were moved by the Holy Spirit in such a definite way that their writings were supernaturally inspired and free from error, as no other writings have ever been, or ever will be.
4. We believe that there is one and only one living and true God; an infinite intelligent Spirit, the maker and supreme ruler of Heaven and earth; inexpressibly glorious in holiness and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons—the Father, the Son and the Holy Ghost, equal in every divine perfection and executing distinct, but harmonious, offices in the great work of redemption.
5. That the Holy Spirit is a divine person equal with God the Father and God the Son and of the nature that he was active in the creation that in His relation to the unbelieving world He restrained the evil one until God's purpose is fulfilled; that He convicts of sin, of judgment, and of righteousness; that He bears witness to the Truth of the Gospel in preaching and testimony; that He is the agent in the New Birth; that He seals, baptizes, endues, girds, teaches, witnesses, sacrifices, and helps the believer.
6. We believe that the devil or Satan to be man's great tempter, the enemy of God and His Son; the accuser of the saints, the author of all false religions, the chief power back of the present apostasy, the lord of the anti-Christ, and the author of all powers of darkness—destined however to final defeat at the hands of God's Son, and to the judgment of an eternal justice in hell, a place prepared for him and his angels.
7. We believe in the Genesis account of creation, and that it is to be accepted literally, and not allegorically or figuratively; that man was created directly in God's own image and after His own likeness; that man's creation was not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms; that all animal and vegetable life was made directly, and God's established law was that they should bring forth only after their own kind.

8. We believe that man was created in innocence under the law of his Maker, but by voluntary transgression fell from his sinless and happy state in consequence of which all mankind are now sinners; not by constraint, but of choice, and therefore under just condemnation without defense or excuse.
9. We believe that Jesus Christ was begotten of the Holy Ghost in a miraculous manner, born of Mary, a virgin, as no other man was ever born or can be born of woman, and that he is both the Son of God and God the Son.
10. We believe that the salvation of sinners is wholly of grace through the mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon him our nature, but without sin honored the divine law by his personal obedience, and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was the voluntary substitution of Himself in the sinner's place; the just dying for the unjust; Christ the Lord bearing our sins in His own body on the tree; that having risen from the dead, He is now enthroned in Heaven and uniting in His wonderful person the tenderest sympathies with divine perfection; He is every way qualified to be a suitable, a compassionate, and an all-sufficient Savior.
11. We believe that in order to be saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by culture, not by character, not by the will of man, but wholly and solely by the powers of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the Gospel, that its proper evidence appears in the holy fruits of repentance and faith and newness of life.
12. We believe in God's electing grace; that the blessings of salvation are made free by the gospel; that it is the immediate duty of all to accept them by a cordial, penitent and obedient faith; and nothing presents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel, which rejection involves him in an aggravated condemnation.
13. We believe that the great gospel blessing which Christ secures to such as believe in Him is justification; that justification includes the pardon of sins, and the gift of eternal life on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood. His righteousness is imputed unto us.
14. We believe that repentance and faith are solemn obligations, and also inseparable graces wrought in our souls by the quickening Spirit of God; thereby deeply convicted of our guilt, danger, and helplessness, and of the way of salvation of Christ, we turn to God with unfeigned conviction, confessions, supplication for mercy, at the same time heartily receiving the Lord Jesus Christ and openly confessing Him as our only and all-sufficient Savior.

measure and method of its cooperation on all matters of membership, of polity of government; of discipline; of benevolence, the will of the local church is final.

16. We believe that Christian baptism is the immersion in water of a believer, into the name of the Father, the Son, and the Holy Ghost; to show-forth in a solemn and beautiful emblem our faith in the crucified, buried and risen Savior, with its effect in our death sin and resurrection to a new life; that in Bible order it precedes Church relationship and the Lord's Supper; in which the members of the Church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination.

17. We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special Providence watches over their care; and that they are kept by the power of God through faith unto eternal Salvation.

18. We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in His esteem; while all such as continue in impenitence and unbelief are in His sight wicked and under the curse, and this distinction holds among men both in and after death, in the everlasting felicity of the saved and the everlasting conscious suffering of the lost.

19. We believe that civil government is of divine appointment; for the interests and good order of human society; that magistrates are to be prayed for, conscientiously honored and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of conscience, and the coming Prince of the kings of the earth.

20. We believe in and accept the sacred Scriptures upon the subjects at their face and full value of the resurrection. We believe that Christ rose bodily the third day according to the Scriptures; that He ascended to the right hand of the throne of God; that He alone is our merciful and faithful high priest in things pertaining to God; that this same Jesus, which was taken up from you into Heaven shall so come in like manner as you have seen Him go into Heaven—bodily, personally, and visibly; that He shall come again in like manner and that the dead in Christ shall rise first; that living saints shall all be changed in a moment, in the twinkling of an eye, at the last trump; that the Lord God shall give unto Him the throne of His father David; and that we shall be with Him for ever and ever.



**Baptizing at a pool**



**Deacons with Rev. S. M. Mulkey**



**Girls in Action program**



**Y.W.A. PROGRAM**

## BIBLE SCHOOL PHOTOS



## BIBLE SCHOOL



## W.M. U. OUTING TO LAKE LAVON





**Rev. Carroll Shaw, Jackie & children**

## **FOREIGN MISSIONARIES**



**Rev. Bryan Houser, Janice & Myra just before leaving for South Africa in 1985**



**Scott & Ana Houser, Elizabeth Marie & Daniel, July 1990**

## FELLOWSHIP HALL



**GROUNDBREAKING—February 14, 1993**



**RIBBON CUTTING—NOVEMBER 1994**



**NOTE BURNING CEREMONY - NOVEMBER 1994**



**FELLOWSHIP HALL JUST AFTER BEING BUILT.**



**CHURCH SANCTUARY INTERIOR—2008**

## MORE BIBLE SCHOOL PHOTOS





**Tacky Party—1974**  
**Mary A. Thurman & L. R. Melton**



**Rev. David & Leeann Coleman at Old Fashioned Day—1985**



**Rev. Mike Hamilton sat on the church when Sunday School attendance hit 60 in August, 1989.**



**We have published two editions of Dial Baptist Cookbooks**



**Youth Lock-In September, 1985**



**Delbert Sessums receives a Certificate of Appreciation from Bro. Alan Stoddard for    years of service as Sunday School Superintendent in November, 1998**



**One of many cookouts , both hamburgers and fish fries, enjoyed by the church members and friends.**