

*60p disappointment at the price of 6.95  
The "information" is worth it, but from the product  
standpoint one will be disappointed*

47 East Cleveland Avenue  
Newark, Del. 19711  
December 7, 1978

Elder William J. Berry  
Primitive Publications  
Route Two, Elon College, N.C. 27244

Dear Elder Berry,

Thank you for the check and order for a copy of WELSH TRACT CHURCH AND ELDER JOHN GREEN EUBANKS. Mrs. Myrtice Croker Rakestraw is a sister of the late Elder Owen Jewel Croker.

The hold up in printing the book was because of the Library of Congress not giving the printer the book number. They told him that it takes mail six weeks to get to them, but they gave him the book number for my book. The book has been printed and was sent to a bindery in Medford, N.J. by Parcel Delivery Service on November 21, 1978 and should<sup>be</sup> finished in a couple of weeks or so. The finished books will be sent to me here in Newark.

The books will be numbered from 1 to 300 and sent out in the order in which they are ordered. I have already been paid for 39 books and have orders for 10 more when the book arrives. If you want to order 10 books at a time I can let you have them for \$60.00 (that is \$6.00 apiece) or just send me a check and an order for each book and I will mail them out. So far, I have received only four orders as a result of your review in the Quarterly. Are you going to mention it in "Signs of the Times"?

It is too bad that you couldn't have published the book yourself. It might even have been better if we had used "Published by Primitive Publications" instead of the "Printed by Economy Printing Co."

Did you mention the book in "Old Faith Contender"?

I hope that you and Mrs. Berry are enjoying good health.

Sincerely,

*Percival R. Roberts, Jr.*

Percival R. Roberts, Jr.

*Waiting for del. date  
3 months between  
issues before  
when order ~~is~~  
got order  
& no book*

*The book is about 60 page - not 80 page as I thought.*

10

STATION  
(CORRIGIBLE)  
BOND  
U.S.A.  
BERNARDINI

NEW YORK

47 East Cleveland Avenue  
Newark, Del. 19711  
April 18, 1980

Elder W.J. Berry, Sr.  
Elon College, N.C. 27244

Dear Elder Berry,

Enclosed is more of the Addendum. On March 8, 1979 I sent you the first eight pages, I believe, and these pages 9, 10 and 11 will bring you up to date. I have another page about Sulphur Fork Church, taken from a pamphlet published in 1910, which will be ready soon.

In Martin County, N.C., there are churches Skewarkey, Spring Green and Beargrass near Everetts, Williamston and Beargrass. A Mrs. Dorothy Clark Williford said that there were a lot of Eubanks people in Martin County and these churches were in the Kehukee Association. At Skewarkey cemetery is the grave of Elder Cushing B. Hassell (1809-1880) and next to him is his son Sylvester Hassell (1842-1928). Dorothy's mother, maiden name Wynn, said that she remembered an Elder Eubanks in the area who died and left a large amount of money to one of the Primitive Baptist churches in the area. Do you have any information about the Eubanks family in Martin County, N.C.? Did I send back to you the pamphlet about the Kehukee Association which you had sent to me? Can you let me have one to check on the Martin County churches, or do you have more personal knowledge about them? How can I find out more about the Eubanks family in Martin County that was there before the Revolutionary War of 1776?

On April 4th, I turned seventy and I tire easily physically. My mental state appears to be good and my interests in the Primitive Baptists and the Eubanks family keeps me mentally alert. I keep in touch with Hassell Eubanks' daughter, Eugenia, who lives in Louisville, Ky. It is from her that I received the pamphlet about Sulphur Fork Church that was published in 1910.

We hope that you and Mrs. Berry are well and happy.

There have been 155 copies of the book about Welsh Tract Church sold to date.

Did you know that Welsh Tract Church now has a paid minister and uses electronic recorders to tape the sermons of Elder Poole? Aren't the Primitive Baptists opposed to these two things? I know that it is permissible to pay a minister if the members are willing but David Benedict, the historian, said that "Old School Baptists stood opposed to modern inventions." In Elder Eubanks' day they wouldn't have accepted either of these things, you, yourself, telling me that Primitive Baptist Elders did not receive salaries. Ah, me, there have been many changes in the world, haven't there? Sometimes I wonder if it is for the best.

Please let me hear from you at your earliest convenience. I am working as a Sergeant-at-arms in the House of Representatives in Dover, Del. when they meet but that gives me four days a week to work at other things.

Thank you for past favors. I remain,

Sincerely yours,



Percival R. Roberts, Jr.

U.S. District Court  
Southern District of New York  
New York, N.Y. 10038

Case No. 100-CV-100  
Page 1

Dear Mr. [Name],  
I have received your letter of [Date] regarding [Subject].  
I am sorry that I cannot provide a more definitive answer at this time.  
The matter is currently under review and I will contact you again as soon as possible.

I understand your concerns and appreciate your patience.  
I will do my best to resolve this matter as quickly as possible.

Very truly yours,  
[Name]  
[Title]

Enclosed for you are [Number] copies of [Document Name].  
If you have any questions, please contact me at [Phone Number] or [Email Address].

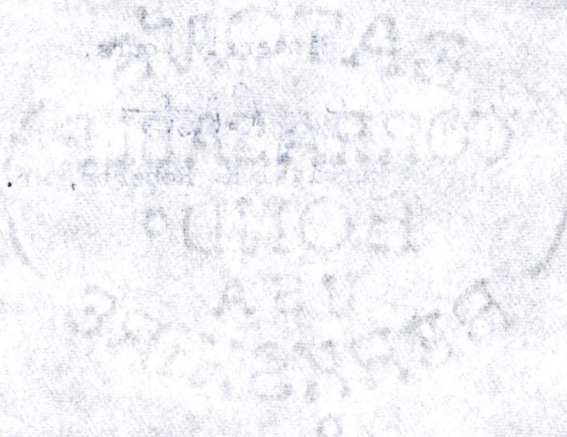
Thank you for your understanding.  
Sincerely,  
[Name]

cc: [Name]  
cc: [Name]

I have discussed this matter with [Name] and we agree that [Action].  
I will take the necessary steps to ensure that [Requirement] is met.

Thank you for your assistance in this matter.  
I will contact you again once the process is complete.

Very truly yours,  
[Name]



It recently came to my attention that Sylvester Massell Eubanks, son of Elder John Green Eubanks, was the only one of his children who joined the Primitive Baptist Church. He was baptized by an itinerant Primitive Baptist Minister, probably Elder George L. Weaver, who was passing through the Louisville, Ky. area on his way to the Primitive Baptist Church at Sulphur Forks some time in the 1920s. Massell's daughter, Eugenia Mae, wrote me that he was baptized in the Ohio River at the foot of Fourth St. in Louisville, and all of his children witnessed the event. Eugenia was very small at the time and she recalls being very afraid when Elder Weaver submerged her father in the river. She cried and cried, for she thought that the Elder was trying to drown her Daddy.

At this time, there were only a few Primitive Baptists in Louisville. Massell tried very hard to start a church there, but there just weren't enough people who were interested in this particular religion for him to succeed. Whenever he would hear of an Elder coming through Louisville, he would call the few Primitive Baptists together and they would hold services wherever a room was available: in an empty store, the Labor Temple or a private home. There were never more than a dozen, and half of them would be from Indiana or Sulphur Forks Church. The Elders stopped coming to Louisville, because there were so few to attend services, and that was when Massell began to attend church at Sulphur Forks.

Massell Eubanks, in true Primitive Baptist belief, never encouraged any of his children to join the Primitive Baptist Church. He let them make their own decisions. Eugenia now feels that this was a mistake, for the children were never able to regularly attend any church service. Three of his daughters married Catholics, Edith attends the Presbyterian Church, one son married a Southern Baptist and the other son married a Catholic. But how Massell loved his Faith! He spent many hours reading his Bible for help and consolation. It is too bad that he didn't read his Bible aloud on Sunday at home and hold a service there, so that his children could have benefited from his experience and Christian Fellowship.

The last surviving member of Sulphur Forks Church, Edith Ashbrook Spillman, died Tuesday night, July 24, 1979. She lived all of her life in the country near Carrollton, Ky. and was buried on July 26th in Bedford, Ky. where her husband was buried. She would have liked to be buried in the cemetery at Sulphur Forks, but she wanted to be laid to rest near her husband.

Massell Eubanks wanted to be buried in the cemetery at Sulphur Forks, but his wife wanted him near by so that she and her family could visit his grave. He and his wife are buried in Louisville, Ky.

In 1940, there was a notice in SECRETARIAN of a meeting at the Fryor Hill Church near Bedford, Ky. George Ransdell was a Deacon of Sulphur Forks Church, where Elder Eubanks was pastor from 1890 to 1902. He remembered Elder Eubanks as being always agreeable and wanted to mingle with the brethren, to be as one with them, and they were always glad to see him coming.

On March 17, 1940, Elder George L. Weaver, of Frankfort, Ky., wrote to Henry Townsend: "I was acquainted with Elder John G. Eubanks, and I loved him much the first time I met up with him. It was over in Canada. Elder Slauson made us acquainted. He said to me: 'Call me John,' and I answered: 'Call me George,' and from that time on it was George and John to each other. One time, I remember being with him for a week. We were together all of the time, even sleeping together.

"How it grieved me when enemies of the truth tried to make a division of the brethren there at Welsh Tract, over in Canada and even in Cleveland, Ohio, where I was pastor of a little church there. Alexander, who was once pastor of the Cleveland Church, and Fenton tried to persuade us there, but we shut him off and passed a resolution in the church and sent it to the church in Canada, that we would not open our doors to the disorder brought upon us. Fenton tried several times to hold a meeting with us. He never succeeded. Elder Eubanks, before my time there in Cleveland, used to visit the church there and was well received.

"Brother Miller of Newark is a man I love dearly for the truth sake, and especially for the care he showed Elder Eubanks."

[The page contains extremely faint, illegible text, likely bleed-through from the reverse side of the paper. The text is arranged in several paragraphs across the page, but no specific words or phrases can be discerned.]

In June of 1743, Elder W. J. Perry was Editor and Publisher of OLD FAITH CO-LEADER in La Canada, California. He wrote that Welsh Tract Church was the mother church, from which numerous branches have sprung up. The Philadelphia Baptist Association was organized under the auspices of this church. This was the first body, or gathering of the people that was called an association. The churches uniting to form this first association in America were Pennepek, Welsh Tract, Middletown, Piscataqua and Cohansy. It was organized in 1795, and this Association had nine churches and 596 members in 1825.

From 1830 to 1832, the Baptists became entangled with Missionary and Tract Societies. At a session of the Baltimore Association in 1831, Elder Thomas Barton suggested a convention to consult about what was to be done. The Baptists had become a divided house. The brethren of the church at Black Rock invited the convention to be held with them. An article was drawn up and adopted, planting themselves firmly upon the faith and practice of their fathers; it was unanimously signed. This was the memorable Black Rock Convention that met in Baltimore, Md. on Friday, September 28th in 1832, composed of Particular Baptists of the Old School.

The introductory sermon was preached by Elder Samuel Trott of Welsh Tract Church from Daniel, second chapter, verses 34 and 35: Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

This was the dream of Nebuchadnezzar that Daniel interpreted for him. Verse 44 explains Elder Trott's use of the passages from Daniel: And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

The meeting was called to order by Elder John Healy of Baltimore. Elder Thomas Barton of Pennsylvania said a prayer. Elder William Gilmore of Virginia was elected Moderator and Elder Gabriel Conklin, Clerk. A brief statement of the object of the meeting was made by Elder Gilmore and it was resolved that a committee of seven brethren (Trott, Healy, Foteet, Barton, Beebe, Gilmore and Conklin) be appointed to prepare an address expressive of the views of the meeting, touching the object for which it was convened. It stated that it constitutes a new era in the history of the Baptists when those who would follow the Lord fully, in all things pertaining to religion, conformed to the pattern shown in the Mount. They state in no uncertain terms their objections to new and modern inventions advocated by certain Baptists among them, addressed themselves to Tract Societies, Sunday Schools, Bible Societies, Missions, and Theological Schools.

David Benedict, the historian, stated that Old School Baptists believe that Christ died for the elect only; they ascribed the whole work of salvation to God; they addressed themselves more in preaching to church members than to those outside; they were staunch defenders of a limited atonement; they taught that all for whom Christ died would certainly be called and saved; that their Elders should be sound in the faith before they were ordained; and stood opposed to modern inventions.

J. W. William, in the same issue, said that Old Baptist doctrine no more changes than does the truth.

Only the tried and true Baptists stand for the ancient faith delivered to the saints; no man-pleasers or mere professors of religion; who walk his profession and stand firm in his convictions of sound doctrine and gospel order. This is a true Old School or Primitive Baptist. It may be part of the reasons why there are so few real Old School Baptists left.

The first Baptist Church organized in America is believed to be at Newport, Rhode Island in 1638 by Dr. John Clark ( a physician) and eleven others. By 1698, there were sixteen General Baptist churches in America. Welsh Tract Church is universally accepted as the first Primitive Baptist Church in America.

Faint, illegible text at the top of the page, possibly a header or introductory paragraph.

Main body of faint, illegible text, appearing to be several paragraphs of a letter or document.

Faint, illegible text at the bottom of the page, possibly a signature or footer.



When Elder Eubanks lived, he signed his name John G. Eubanks, M.D. These letters meant Minister of the Gospel. Some of the Elders signed their names with S.S. after them, meaning Sinner Saved. Some of the Elders were first lawyers and doctors but they did not use the letters M.D. or Ph.D. after their names, simply S.S. or M.D. The only signature of Elder Eubanks that I have come across is his signature on the ordination of William Adams as Elder on December 19, 1879, which is preserved under glass and is the property of Mrs. Carolyn P. Alston.

In 1876, Elder Eubanks moved, as a tenant, upon the farm of William Adams in Newton County, Ga. between Covington and Mansfield. The plantation was between 600 and 700 acres and known as "Dixie". It was a community, not a township. The house was about four miles from Harris Spring Church, just a few miles south of Social Circle. It was here that Sylvester Russell Eubanks was born on June 6, 1880, Benjamin Thomas Eubanks was born on August 17, 1883, Susann Louise Rogers Eubanks was born on October 1, 1886 and Dorothy Irene Eubanks was born on August 27, 1888.

On page 17, I quoted Mrs. Winona Lovett Eubanks as saying that the second marriage in Welsh Tract Church, on June 10, 1902, was performed by Elder Eubanks. Mrs. Everett C. Johnson had told me that she didn't remember who had married her but she didn't remember that Elder Eubanks had performed the ceremony. Her daughter, Marjorie Johnson Tilghman, came across the following clipping from the newspaper, THE DELAWARE LEDGER:

Pretty Wedding.

At the little Welsh Tract Baptist Church, a short distance south of this town, the wedding of Miss Louise Staton, daughter of Mrs. M. C. Staton, of this place, and Professor Everett C. Johnson, of Baltimore, was solemnized Tuesday evening. The sun was low in the West, casting long shadows, and the little church, nestling at the foot of Iron Hill, presented a scene calm and peaceful. The good folk had gathered and the church was well filled. The aged Elder Poulson, of Virginia, performed the ceremony, assisted by Elder J. G. Eubanks, who is in charge of the church. The ceremony was short and impressive.

The bride, who is a beautiful young woman, was gowned in Paris muslin, trimmed with lace and ribbon. The groom wore the conventional black. The happy couple received congratulations standing near the pulpit.

Mr. Johnson is a graduate of Delaware College. For some years he has resided in Baltimore, Md.

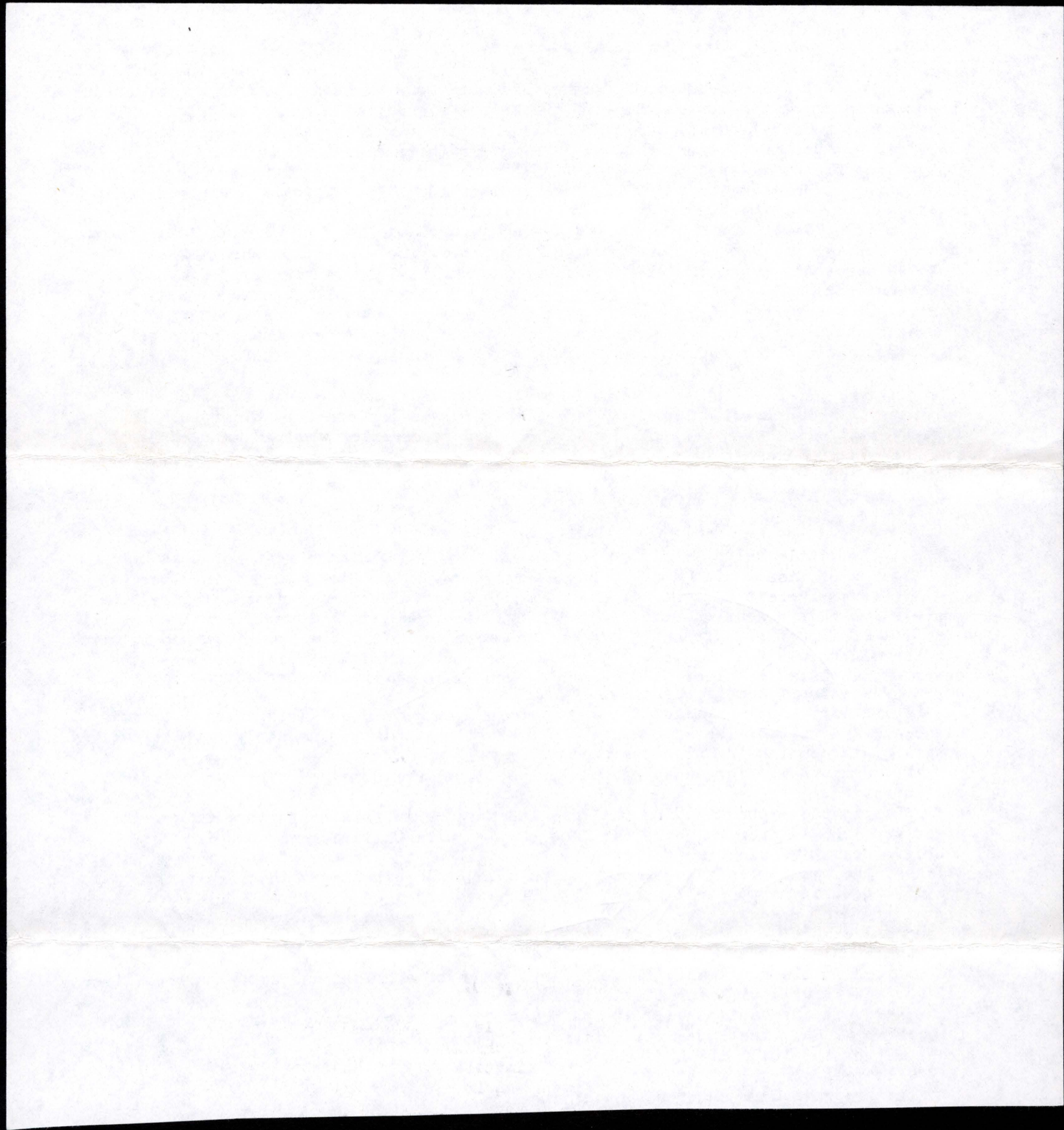
This is the second wedding that has taken place in this historic edifice. The first wedding was over 52 years ago. The parties were Calvin Jones and Miss Phila Gourdy. These have all been gathered in the sheaf of the reaper. One gentleman who attended the wedding is a worshipper at this church. He believes that he is the only one left of that happy event more than half a century ago.

Some twenty years ago Elder Poulson performed the wedding ceremony of the mother of the bride.

While Mr. and Mrs. Johnson were receiving congratulations, a beautiful rainbow was noticed in the southeast. If this was a token of a bright and happy married life, all who saw it will wish for its fulfillment.

There was a reception held at the home of Mrs. Staton on Delaware Avenue after the ceremony. Only the immediate relatives and friends were present. Mr. and Mrs. Johnson took the 10:30 train on the Baltimore & Ohio Railroad for Baltimore, where they will reside.

The presents were numerous and handsome.



47 E. Cleveland Ave.  
Newark, Del. 19711

ENCLOSURE



Elder W. J. Berry, Sr.  
Route Two  
Elon College, N.C.  
27244

*to be  
sent  
see Aero  
Kehalke  
Marta  
William, Marta Co.  
175 Kehalke*

**SAVE**

*write to Mrs  
in re. G. B. Fisher  
family*

*add -* →



PM  
15 APR  
1980

Handwritten red ink scribbles, possibly initials or a signature.

AA