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**SUBJECT:** Nondenominational Christianity in the Pelkie Area

**SOURCE:** Hugo Kemppainen and Sam McClung, December 8,

**COMMENTS:**

**INTERVIEWER:** Michael M. Loukinen

**I:** This is December 8, 1975. This is Mike Loukinen and right now we're in, I guess, Alston; and we're going to be talking about another aspect of the church history in Pelkie. With me today is Hugo Kemppainen and Sam McClung. Okay, we'll start with a short family history of Hugo Kemppainen. Who was your father, Hugo?

**R:** Unnti Kemppainen.

**I:** And when was he born

**R:** He was born in 1877.

**I:** And he died in...?

**R:** 1949

**I:** And where was he from?

**R:** Hy Rynsalmi, Poulanka, Finland.

And your mother's maiden name was...?

**R:** Anna Terbonen

**I:** And when was she born and when did she die?

**R:** She was born in 1886 and she died in 1960

**I:** Where was she from in Finland?

**R:** Paltamo, that's in Olulaani

**I:** And can you sort of briefly in chronological order go through your brothers and sisters. Just mention their name and the year they were born and just a few short descriptions like where they went to school and where they first worked and where they ended up. All right?

- R: My brother Waino was the oldest. He was born in 1915. He went to school in...well the Giddings School there that they had...I don't know how many years exactly, I'd say probably about four years. He worked at the original Cheese Factory in Pelkie first of all but then he was a woods worker most of his life and he lives in L'Anse now. Then there's my brother Donald was born in 1917.
- I: Ahm, excuse me...did Waino marry?
- R: Yes.
- I: And he married...?
- R: He married Marie Raymond from L'Anse.
- I: Okay.
- R: And then my brother Donald was born in 1917. He also went to school at Gidding and he did go to the Laird School in Alston too then, went through the eighth grade...or something like that. And he worked in the woods too until the second World War when he went in the Army.
- I: Who did he work for?
- R: Oh they called it the (?)...did you ever hear of that?
- I: I know all about that. And is that the same thing with Waino?
- R: Yeah, and also Matt Oja. And then after Donald came out of the Army, he settled in L'Anse. He married Mary Sturbens from Bovine, close to L'Anse. They had four children and he's lived in L'Anse the rest of the time. He worked for Armstrong-Theilman in L'Anse then and is retired. And then my brother Uno is next. He was born in 1919, I guess, and he also went probably about the same amount of school. I think he only went six or seven years; and I think he did some woods work for the same people around here. Then he went to Detroit, he worked in an auto factory for awhile; but then he got to be carpenter. He specializes in dry wall, he's a dry-wall worker when he was down there. He moved back up here about ten years ago. He married down there justab out eight or nine years ago now...Irene...I don't know his wife's maiden name. Yeah, but he's been back up here. He lives in Nisula now, him and his wife. Then there's my brother Harold. He was born in 1920, and he was the first one to graduate from Baraga High School. He graduated from Baraga in 1940, and then he started to work at the Pelkie Cheese Factory right after graduation and he worked there for several years. He took a short course in dairying at Michigan State and then he became manager of the Pelkie Cheese Factory. And then he went to Dollar Bay.
- I: When was he manager of the Pelkie Cheese Factory approximately?

- R: About 1950 he was manager. I don't know, for a few years. He married Mildred Ranta from the Pelkie area and she passed away in 1963 and he was living in Dollar Bay already at this time and working at the Copper Country Dairy and then a few years later he married Maria Maliaaikainen to whom he's presently married. He's manager of the Copper Country Dairy there in Dollar Bay. And my sister Dorothy was born in 1923. I think she went to eight grades of school and then she went to work as a young girl...she was about fifteen years old...she worked for (?) as a housekeeper kind of, and then she worked for Pastor Paul Heidiman for a couple years in Laurium doing housework before she went to Detroit then. I don't really know what kind of work she did in Detroit. She was there for several years and then she married Oliver Pelto in about 1946...or '45, I believe and she's lived in Detroit ever since.
- I: She's still in Detroit?
- R: Right.
- I: Can you give me her address. I'll give her a call...she might know something about the Heidiman's.
- R: Well, 18270 Graydale
- I: Okay, and where in Detroit is that?
- R: That's close to Redford Township, by Grand River and Seven Mile, out up Lasher.
- I: Okay, I know where it is.
- R: Would you...her phone number is KEnwood 4-2911.
- I: Okay, I know right where it is. That's where I grew. I just wanted that so that I could call her and ask her if she remember something about the Heidiman's.
- R: Then my sister Martha was born in 1924 and she graduated from Baraga High School in '43 and she went to Detroit and worked, oh just not too long because she got married in '44 to Paul Jurmu from Laurium and they had ten children. She passed away in 1959. So, these are some of the Jurmu children that ended up over here that spent quite a bit of time with us on the farm. And then the next one is my brother Ralph who was born in 1926. He went to school in Alston. He didn't graduate from high school, he quit in the tenth grade to work on the farm and he stayed on the farm until I graduated in '49 and he went to Detroit for a little while and got involved in carpet laying and he came back in June of '52 and that's when I had my appendix attack. I was...I had my appendix out so he came up to make hay, and he had an accident right after he came up too. A tractor rolled over on him, so we were both layed up and we had to hire somebody to make hay that year. So then we bought the farm from my mother that year...1952. And I went in the Army in '52 then and was in until '54. He operated the farm alone and then we farmed together for a couple years and bought a bottled milk delivery route from Copper Country Dairy and he operated that primarily...well, he was in with the farm too until 1960. Then when after I got married I bought his share out of the farm and

he stayed with the dairy. He moved to California for one year after that. In '61 he married Kay Anderson, former Crowlick...she was married to Crowlick before Anderson. They have three children. They spent this one year in California and then he came back and lived at Portage Entry for a few years and is presently in Marquette and is District Council Secretary for the Cloverland District Carpenters Local. Then there's my sister Clara, she was born in 1929 and she graduated from Baraga High School in '43. Well, she worked in Detroit after that for awhile and she worked at Lakeview Lumber Company and Baraga County Memorial Hospital. The reason she came back from the city was to be with my mother mostly, to help her and take care of her. She lived here and then she stayed around until 1960 when my mother passed away, then she went to Minneapolis and she's lived there ever since. She's with an accounting firm over there. That's where she is. So that's all of them I guess.

I: Okay, now we'll turn to Sam. Sam, what was your father's name?

R1: My father's name was Frank McClung.

I: And when was he born and where?

R1: He was born in Marion, Michigan, in 1886 and died in

I: And your mother?

R1: My mother's name was Lelia Kip and she was born in Carson City, Michigan, in 1894 and she died in 1974.

I: And when and why did you come to this area? You married a local person?

R1: That's right. I met my wife, Marian Santi, while we were in service during the Second World War and we were married in 1946 and moved here to the farm and we bought it from her father. This was her home here.

I: Okay, Hugo your father had some brothers in this area, isn't that right?

R: Yes.

I: Could you please mention their names and who they married and approximately where they lived?

R: Yeah well, his older brother Matt came...I don't know his, in fact I don't even remember his wife's first name.

I: Okay.

R: They livid in Cairo there. Then his brother Emil came here and his wife's name is Kaisa and they had a lot of children...eight or

Nine.

I: Where did they live?

R: That's Denis's dad. And then his brother Joel lived right next to the Limestone Mountain. He came there and his wife's name is Rico. And then he had two sisters, Mrs. Tarriainen and Mrs. Henrick. So, there's six of them that came right into this same area. And my mother had one brother in Pelkie, Bill Terbonen.

I: Is that how that one area in Pelkie gradually came to acquire the name Kemppainen Country?

R: Yeah, well that one road there was five-six Kemppainens living out there. They were all related but there were the three brothers and then my dad and my three brothers and one sister that was married to Kemppainen within half a mile of each other.

Stop in tape.

I: Okay, now we've talked very briefly about your biographies, more extensively on Hugo's because he is from the Pelkie area and he is concerned...this is concerned with the Pelkie Area History. Now let's begin talking about your church activities here in the Pelkie area. Can you tell me how it began, either one of you? And when it began and how it came about?

Well I wonder if we should start with when Joe Balsam used to have meetings here in the school.

R: Yeah, I suppose. That was really the first beginning of it. I was about ten years old then so that must have been around 1940 or '41.

I: And who was Joe Balsam?

R1: Well, he was a Christian preacher and he was living in Calumet at the time and this work down here was really a an outgrowth of the Gospel Hall in Calumet. So, Joe Balsam's meetings down here probably would be the very beginning .

I: Okay, and is Balsam spelled just like the tree balsam?

R: Balsam, I think so

Yes, that's right.

I: And where is this...where was this Gospel Hall located in Calumet? The street and...?

R: I think at that time wasn't it on Quincy Hill yet? I'm not sure.

I'm not sure either exactly. It began in a Copper Country meeting in a school...Quincy School at Hancock and then sometime during

the 40's it moved to Lake Linden Avenue in Laurium and that's where they have meetings at the present time.

R: The Lake Linden Avenue Gospel Hall.

I: Okay, can you tell me anymore about the activities in the Copper Country? It seems like it started there that's why if you have any knowledge of that, you can throw it in now. Where were these people from who started it? Where was Balsam from? Was he born in the Copper Country?

R: I don't know...I don't believe so. I don't know where he would have moved up there from; but it was...they way they usually start is just a group of Christians that seek to gather to the simplicity which is described in the Bible as the churches do.

I: Okay, Balsam was your first recollection of it in the Pelkie area was when Balsam would speak at the Giddings School around 1914.

R: 1940...1941.

I: 1940...okay. Do you remember who used to attend these meetings? Did your parents and....

R: No, the children did. Abel Bukeman's used to and Bill Moilanen's, they were from the Horoscope Area there and gee, I don't really remember. A lot of the school kids did.

I: It was more younger people. Was it a Sunday School?

R: Well, they came in the afternoons usually to the school and had a little presentation to the children, you know; sing some songs... they could do this in the schools then, you know. And then they had some evening meetings too where the grownups came. But I don't really remember who all came.

I: Okay, well then what happened? How did it come through?

R: Well, there wasn't anything then for a long time until when I was in the Army, shortly after I guess when Eugene Maki got interested in it when they went to Laurium and Mrs. Maki got there and got saved.

I: Approximate year of this now?

R: About '54, I think '54; and then a preacher from Laurium started coming into this area Marcus Martinacki and he would hold gospel meetings at different homes.

I: And this was after '54, shortly after?

R: Right, and then quite a few people got saved, oh around 1956, in that area.

I: Okay, now you're talking mostly around the Pelkie area? I know,

we're now in Alston. Did he come out over here? Can you tell me where the families..

- R: Well then...Joe Sherlock who Mac mentioned before started to come up. He was from Sault Ste. Marie, Michigan. Why he was originally from Ireland and he had settled in Sault Ste. Marie, Michigan; and he came up here and he used to have gospel meetings at the Alston Townhall here and also Mr. James Clark from Canadian Sault came here and, oh quite a few different preachers came up then. Sometimes in the summer we'd have two weeks of gospel meetings, five - six nights a week.
- I: What year...what year are you talking about Now '58...or through the late 50's and early 60's
- R: Yeah.
- I: Well now, this is going real well. Now, were there many families involved in these home meetings? Can you...what homes were these held in and who attended as it started, let's say in the '54 time?
- Well, Eugene Maki's, I guess was the only place originally where it was. Beside that the Alston Townhall then. Then after more people got involved into it and got saved, well then they started to kind of make a circuit every two weeks they'd go from one house to another from Kenneth Kemppainen's, Eugene Maki's, McClung's, here until Mrs. McClung became to ill to hold them although they've had a lot of meetings here, a series of two weeks at a time even sometimes they've met here at McClung's.
- Yeah, and then there's also in this area Forsbergs
- R: Forsbergs and Hilda Johnson.
- I: Okay, we'll continue on with the story. Let's say it's in the late 50's and you've mentioned some of the speakers who would come. What happened after...or tell me whatever you want to tell me.
- R: Well primarily then, people that got saved as a result of these gospel meetings would...quite a few started to travel to Laurium where they have a gathering every Sunday morning, Communion service, breaking of bread, and this is strictly according to Bible principles just referred to just as Christians gathered under the name of the Lord Jesus Christ...not any denomination or name or doctrine or don't believe in any salaried ministers or anything. We do have preachers that go strictly out on their own and they just wait upon the Lord to provide their needs and they seem to get along real well.
- I: If you were to...if you have a name of your church, what is it?
- R1: Well. we call the building where the Christians meet, the Gospel Hall;

but if we were to name ourselves as a group, we'd probably call ourselves the Christian Assembly although we have been called at different times in history the Plymouth Bretheran.

R: Well, the Plymouth Bretheran as is known today is different from our group.

R1: Yes, that's true. We like to be called just Christians

I: Okay. In 1940 when this started, was it called the Christian Assembly?

R: I'm sure it was over there...if there was an assembly in Laurium, then it...I wouldn't know that much about it because I was just a little kid then and Mac wasn't here.

I: Okay...for the record, if any other historical researcher should want to trace this further back, could you mention just the names and the residential locations of persons who might remember way back, this thing, if there are any still alive.

R1: Well, the one that I'm sure would know as much about it now would be Marcus Martinacki.

R: In Calumet.

I: Okay. All right, you mentioned that you don't have any specific doctrine and you also don't believe in salaried ministers; can you tell me the reasoning behind that? I know that...I'm talking specially now about the salaried ministers...that some apostolic churches feel the same way about now having salaried ministers. Can you tell me your thoughts and feelings on that as you agree upon them?

R1: Well, we believe one reason why it's good to have the type of ministers that we do have, is that they aren't bound to the church. They're free to preach as the Lord leads them to preach without having to worry, well "If I hurt this man's feelings, he'll fire me" or something like that. But primarily we agree it's because this is the way it was ordained in the Bible.

R: Yeah

I: Do you recall any scriptures that mention this point?

R: Well, Paul mentions in several places where he went to a different locality to preach the gospel and he says, "I didn't take anything from you..." you know, that he didn't take anything. That he supported himself...relied on whatever they would give to him.

I: So, it is acceptable and customary perhaps to cover expenses of traveling or at least lodge a speaker who might come.

R: Oh yes! Oh yes!

I: In a home or something. But the idea is that it isn't a primary money-making activity.

R: Yeah, well see the only time there is any collection who is at the Sunday morning meeting which is after the Communion service... there is a collection plate passed around and each one gives as much as they feel they want to, you know. Well, there is a treasury in the Local Assembly in Laurium and this money is used for the maintenance of the hall and whatever supplies you need, you know, Sunday School supplies and everything else. Then, any monies that are left over are distributed as the Lord leads to bretheran that have been here and had a series of meetings or someone that's out in the Missionary field or as the bretheran see fit, well they decide there will be so much money to each different place then. There are no paid ministers, no salaried preacher.

I: This is similar to some apostolic churches.

R: Maybe, I'm not that familiar.

I: I'm thinking of the ...? Just members of the congregation are called upon to speak and there's no form of collection. There's sort of a de-emphasis on making money by preaching and it's felt that it's better that way. Can you...say anything else that you can think of which would contribute to this?

Well, the Local Assembly is independent of all the other Assemblies although we always cooperate with one another and what else could I say...the Local Assembly is governed by the Elders in the Assembly and they aren't chosen or elected, it's just the members recognize the elder and he assumes the responsibility.

I: Who are the Elders in the Local Assembly here?

Well, Mr. Maki and Mr. Martinacki.

I: Eugene Maki?

Yes...

I: And this is Marcus Martinacki.

Marcus Martinacki.

in tape.

...what I meant is there is no Liturgy or your confessions of faith and all your different things, you know, nothing formal like that.

I: Do you have your penance customs such as in the apostolic church conversion through that means?

R: No, conversion is strictly by personally accepting the Lord Jesus Christ as your savior realizing your need for a savior and accepting the fact that He died on the cross for our sins and you are justified by faith by His work on the cross that we are acceptable to God through what He did.

R1: Yeah, you could say that we don't have a creed and in another you could say that the entire Bible is our creed.

R: Yeah, right.

R1: We believe in "Believer's Baptism" practicing because we are positive that's the way it is set forth in the Word of God.

Stop in tape.

R: In this area, the Christians haven't fully been functioning as an Assembly should yet in the matter that there hasn't been a Sunday morning meeting here of remembering the Lord every Sunday morning in the Communion service and worship service. This has not been carried out in this area as of yet; and I don't know if it will be or when it will be.

I: What are the contributions of your church to this area then?

R: Pardon?

I: Do you feel this is one of the contributions of your church in this area is to practice the communion every Sunday. Is that what you're saying?

Right, and this should be carried out in each local area where there are...well, as the Bible says, "Where two or three are gathered together in my name, there am I in the midst of them"...and if two or three gather every Lord's day morning to remember the Lord, well he certainly will be in our presence and he would honor our doing so. And this aspect has not been carried out so far in the local area; but it may be in the future as the Lord leads. I guess, the whole thing about it is you function...the Christians in the area see one thing after another...what the Lord's will is for them do and that's how the Local Assembly is formed in an area.

I: Can you point to where in the scriptures that quote is..."Where two or three gather in my name, I shall be in their midst."

R: We'd have to look it up...

R1: It's Matthew 18...

R: Yeah, I thought it was in Matthew.

I: Okay, that's good if you recall that.

Stop in tape.

- R: But there's a group of Christians who are conducting a Bible School or Sunday School every Sunday morning at the Fair Building in Pelkie now. It's non-denominational, but there are different families involved in it. I guess there's twenty-two children enrolled now and attending the school there. It's not supported by any group at all, just a few people that run it there, buying material and paying rent for the building there.
- I: Is your church involved, excuse me, in this in any way? Do you.
- R: Well, our children all attend there and I teach a class there. See, as you speak of the church...when you get into the church...in fact this is in our Sunday School lesson now, the church is the believers...the Universal church, see. So actually when we refer to different churches in different areas like we do, well we're taking it out of the context as it is in the Bible. So, we would have to say that he asked the churches involved in it...
- I: I would have to say then it would be a better choice of words. your group as you've described it.
- R: Well, I'm the only one from our group. Well, I guess there aren't anyother children in this area.
- I: When did this start?
- R: This started just this last September now.
- I: And this marks the first time that a non-denominational group has met regularly in a building in Pelkie in recent years?
- R: Yes, this is strictly a Sunday School class of children, you know, Bible school for children.
- I: How did this come to pass?
- R: Well, maybe you better shut it off for awhile
- Stop in tape.
- I: Well, how did this come to pass in September of 1975?
- R: Well, there were some people in the area that had...I don't know if I should say broken away, but I guess that would be about the only way to say from one of the other churches here...and they had some children that were of Sunday School age. They felt and some others seemed to be kind of unhappy with some of the Sunday School work, so then we got together and started this Sunday School class at the Fair Building.
- I: Were they perhaps interested in the non-denominational aspect of your group because of the fact that in 1973, as you know, the Suomi Synod merged with L.C.A and this is kind of an enormous church organization.
- R: Yeah.

I: And it puts across a lot of things that are often very far removed from the local area. Did this have something to do with why?

R: It could have perhaps although the way I understand, the main reason was for that they felt that just overall teaching and preaching in the church was straying away too far from the Bible and the Bible teachings and they felt (?).

I: Okay Sam, we were talking a little earlier about the specific place in the Bible referring to where a couple children meet, the Lord is present. Can you mention where in the Bible it is and perhaps read that section?

Yes, this is mentioned in the Gospel according to Matthew, Chapter 18 and Verse 20: Christ is speaking and He's talking a little bit about differences between brethren and then as we come down to Verse 19, he says, "Again I say unto you that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. (Vs. 20)...For where two or three are gathered together in my name, there am I in the midst of them."

Stop in tape.

I: Is there anything else you would care to mention?

Well, we've been having a weekly prayer meeting every Monday evening for approximately the last three years.

I: So this started then in 1972?

R1: I believe so, yes

I: And do people from...well, how far, from how far do people come to these meetings and where are these meetings held?

Well, these weekly prayer meetings are usually held here in our home and there is one lady from Baraga who comes quite often and there are some Christians from other churches in the area who do come to the prayer meetings.

I: So you do draw some members from other churches.

R: Yes, anyone is welcome.

We've had some pretty nice prayer meetings. We usually sing a couple of hymns and then we kneel and pray for approximately a half hour. We try to ask for our personal...you know, specific needs as much as possible and then general prayers for the country and then we have about a half hour of Bible study, read a portion of one of the Epistles and discuss it.

I: Is this prayer silent for the members or do people speak at different times and...

The individual bretheran speak...pray as they are prompted by the spirit.

Stop in tape.

R: One of the things, I think, the basic things I think that the Christians or bretheran believe in is life of separation. That is if you confess Christ as your Savior and to be a Child of God you should be separated from the world because Christ...? upon the earth and the Bible says "You cannot serve two masters"...and there's a lot of people who confess, well Christ is their savior too, but there's nothing in the life that would prove that they want to follow the teachings of Christ.

I: Ahm, can you point to the spot in the scriptures where this life of separation is mentioned?

Stop in tape.

I: Okay Sam...

Well, as we were speaking of separation, we have in Chapter 6 of the Book of Second Corinthians, where Apostle Paul is writing to these Corinthian neighbors and admonishing them to come, as he says..."Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing;" (Verse 17) And then we also have a verse in Matthew, Chapter 6, where the Lord Jesus is speaking to his disciples admonishing them that, "Ye cannot serve God and mammon." (Verse 24). As he says in Verse 24, "No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Stop in tape

I: And how do the members of your groups practice this part of the scriptures, this type of separation? Or how do you feel it ought to be practiced?

R: You can't be involved in all the sinful things of the world. I mean those things that the Bible speaks against. For instance, you can't be a child of God and curse in his name all the time...taking the Lord's name in vain and also you can't be running to the taverns and dances and every other sinful thing that is of the world. I mean we should try to pattern our lives to be as much Christlike as we can. We all fail in that, we realize that, but that is what Christ would want of us. He is the example to try to follow. It's not the fact that we're saved because we do good, but we do good because we are saved and that is what Sam is looking up right now where it speaks about faith without works.

Yes, we have it in the Book of James, Chapter 2, Verse 26. The Apostle James is writing to the Christians scattered throughout

Asia, as he says in the opening Chapter, and here in Verse 26 he says, "For as the body without the spirit is dead, so faith without works is dead also."

I: When you referred to separation from the world and as you practice it, you've mentioned that there are specific worldly simple things that Christians ought to stay away from. Do you carry this Scriptural statement to the point of avoiding association with people not in your group?

R: No.

I: Because you do allow other church members into your group.

R: Oh definitely, yes.

I: For some people in different varieties of the Christian faith go so far as to avoid separation from all people not in their church; but you don't to that point.

R: No, the only separation there would be as in Morning Meeting, the Communion Service...the Breaking of Bread. That is strictly as the Bible teaches...for believers and anyone that's received into the circle of fellowship. Usually they are talked to, you know, they ask them about how they became Christians...

I: Could you repeat what you said. I don't think I got that.

R1: My wife reminded us that we do believe in baptism by immersion, but I do believe we have that earlier on the tape.

Stop in tape.

R1: The scriptural reason for the non-denominational aspect of our group...one good Bible reference can be found in the First Epistle to the Corinthians where the Apostle Paul is writing to these believers in Corinth and he tells them in Verse 12 of the first Chapter..."Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ." Verse 13, "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?" And then if we'll go on down, Paul mentions...goes on to say that he's glad that he didn't baptise any of them...he mentions one or two he did baptise, but what he's telling us that as long as they call themselves by these names, they are carnal. He would want them to be more spiritual in their Christian practice.

I: Is there anything you wish to add?

Stop in tape.

I: Okay, and you use the word Christian and sometimes the word bretheran to refer to the members of your group. Can you point to the

scriptural passage that you use to justify this?

R1: Yes, we have in the Book of Acts, in the eleventh Chapter, Verse 26, they are talking about the Apostle Paul as he is going about his missionary work in Asia, and Verse 25 says, "Then departed Barnabas to Tarsus, for to seek Saul:" (Verse 26)... "And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church, and taught much people. And the disciples were called Christians first in Antioch."

I: Anything you care to add?

R: Well, the whole thing adds up to, I guess, that we have to be careful that we don't try to say that ours would be the only group as some groups specify, you know, that there's is the only group where there are Christians. That where are Christians...there can be a Christian in any so-called church that you have, you know. To become a Christian involves personally receiving the Lord Jesus Christ as your Savior. This can happen any place...you don't have to be in a church. It's completely separate from any of the so-called churches or any organization. So we don't want to try to intimidate that this would be the only group where there are Christians or anything.