Ghent Baptist Church

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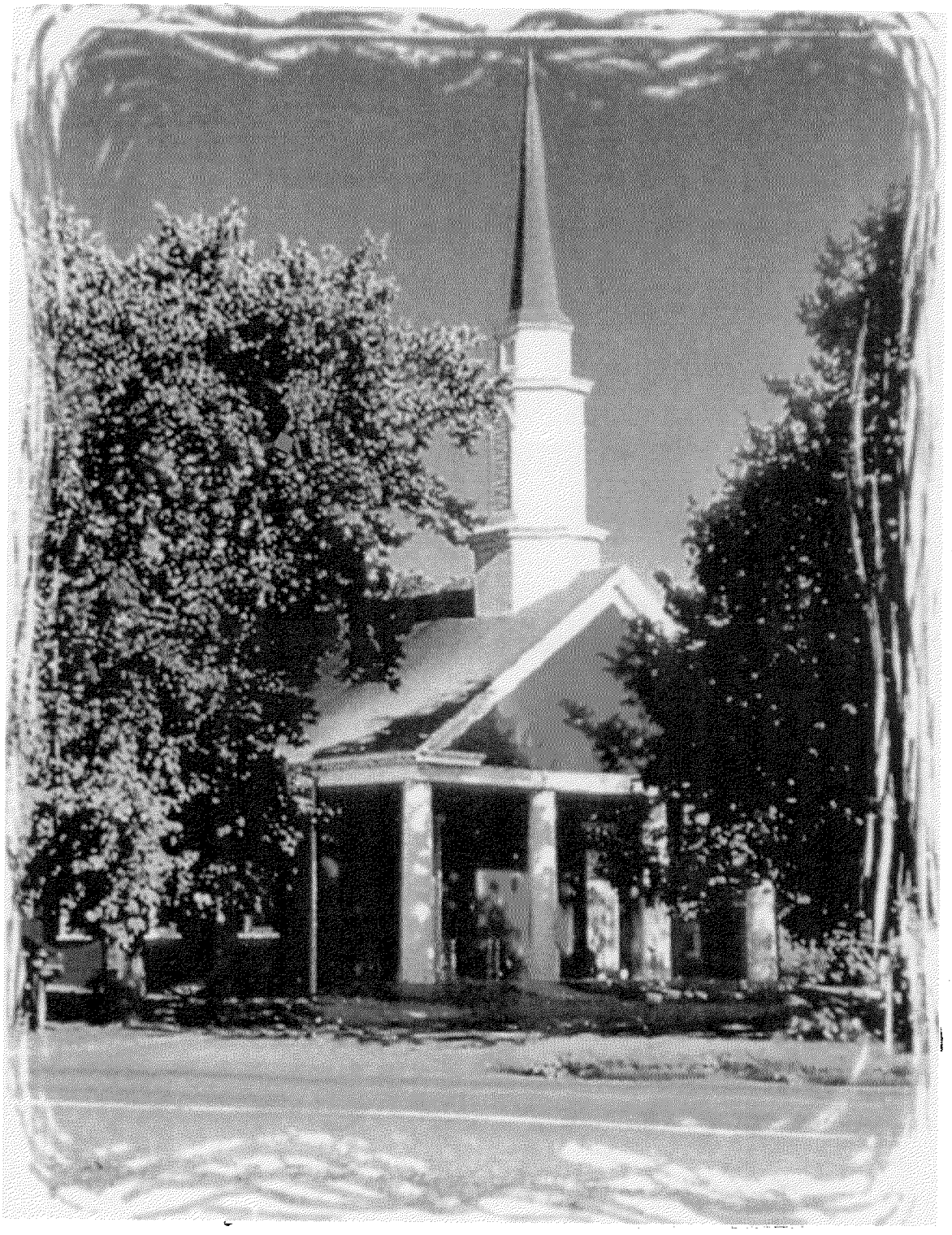

Ghent Baptist Church

The Church with a History and a Future

Ghent, Kentucky 1800-2000



GHENT BAPTIST CHURCH HISTORY

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PASTOR'S PAGE

Dear Brothers and Sisters in Christ,

It is an honor and a privilege to serve the Lord as your pastor. In the two and a half years of service here, we have grown to love you, and forged friendships that will last a lifetime. We have laughed with you, cried with you, and rejoiced with you. God is good, all the time, and as we celebrate this 200th anniversary and reminisce, I would like us to remember His goodness.


Rev. Tom Collier

One of my favorite hymns is "Faith of Our Fathers," many of you can attest this church is here today because of the faith of your fathers. Their faith in a providential, loving, merciful God and their desire to manifest that faith is what built this body of believers. A deep faith in a God who is there and who has spoken in time and history burned hot in their pioneer hearts.

The year was 1800, horse and buggies, dirt roads, and the Ohio River were the main avenues of commerce. This church has seen the world change around it. Where once stood fields of tobacco, factories now surround us, providing a strong and growing economy. One thing has not changed here at Ghent Baptist Church, the message of the gospel of Christ, the risen Lord, the Savior of the world. The heartbeat of this church is for worship of our gracious God, the great commission, and the building of His kingdom. We must follow Christ into the stalwart days ahead; we must carry the torch and light the way for future generations.

As you enter this sanctuary take time to study these stain glass windows, these names, the saints gone on before, that great cloud of witnesses that surround us and bid us enter the race. What a great legacy, a rich heritage, and grand tradition that is entrusted to us. Then ask yourself, "How do I want to be remembered?" "Who and what do I love?"

Entering this new millennium and a new century, the 200th year of our existence, let us look where we have traveled, where God has brought us, how He has worked in and through our midst. May we press towards the mark for the prize of the high calling of God in Christ Jesus. May we run the race, give Him our all, our best, and if the Lord tarries, 200 years more of our service to Him.

Our past is rich with history and a strong sense of community. Our present is vibrant as we pass on the faith to those who can train and teach others. Our future shines brightly as we continue to cherish the faith once for all delivered to the saints and declare to a watching world the gospel of Jesus Christ.

God's Word provides a wonderful affirmation we do well to hold dear to our hearts – Now to Him who is able to do immeasurably 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 through all generations, forever and ever! Amen.

Grace and Peace,
Rev. Thomas E. Collier
Pastor.

FOREWORD

There is much to be told about a church two centuries old. A history of the Ghent Baptist Church was written and read at the 100th anniversary celebration in 1900 and was published in the Ghent Times. Marjory Craig and Gladys Bond wrote a revised history of the occasion of the 150th anniversary. This was updated in 1975 by Gladys Bond, John L. McDonald and Dixie Froman. A greatly expanded revision, based on earlier publications, was written by Rev. Larry Birkhead, Ken Massey and Cindy Thompson in 1990 for the church's 190th anniversary celebration. On the occasion of the church's bicentennial these writers have undertaken the task of expanding the historical accounts even further by a more thorough research of the original church minutes and examining other historical documents. Ghent Baptist Church has been blessed with competent clerks who wrote accurate accounts of the church's actions. All the minutes of business sessions have been preserved from the time the church was constituted April 5th, 1800, to the present. Some old Sunday School, Woman's Missionary Union, Baptist Young People's Union and treasurer's records plus bulletins, newspapers, etc. have been preserved. These have been great sources of information.

Patsy Massey has researched the Women's Missionary Union records and has written an accurate account of that organization's history. She was assisted by Louise Burns and Mary Lou Smith.

History is never complete; and the story of Ghent Baptist Church, which is "His story", will continue until our Lord returns. Many quotes have been taken from earlier additions and many additions have been made. The writers do not claim any originality. Information and quotes were taken from several sources, many of which cannot be identified. It is impossible to include all of the story of Ghent Baptist Church because of space limitations, but it is the writers' hope that this volume with pictures will be one that will give honor and praise to our Lord and be treasured by the readers. For any name that was left out or any mistakes, we trust you will forgive us.

"Not to us, O Lord but to your name be the glory, because of your love and faithfulness."
Psalm 115:1 (NIV)

The writers thank everyone who has helped them in any way in preparing this book. We are particularly thankful to William Albert Davis, a descendant of Benjamin Craig, for contributing much historical data and as an advisor to the writers. His knowledge of the computer has been invaluable in the preparation of the documents. Sandra Thomas, a descendant of both Benjamin Craig and John Scott, shared information for the earlier addition. Louise Burns and Mary Lou Smith have helped as proofreaders for accuracy and grammatical errors.

As we look at the past, may it encourage us to be faithful in the present. "Hitherto hath the Lord helped us". "His story" is as relevant today and tomorrow as it was 200 years ago.

Ken Massey
March 2000

WHAT MAKES A CHURCH GREAT?

What makes a church great?
'Tis not the building tho' so grand,
Nor the throngs that worship there;
Nor yet the wealth they hold in hand,
Nor the clothes the people wear --
Not this makes a church great.

What makes a church great?
'Tis not the place the building stands,
Nor the fame that men proclaim;
But 'tis the Bible in their hands,
Lifting high one Holy Name
This makes a church great!

What makes a church great?
Teaching, living, praying, giving;
All these help to make it great;
And singing, too, the gospel true,
Each filled with love, not hate;
This makes a church great!

What makes a church great?
The simple preaching of the word,
The word of hope, peace, and life,
The sweetest message ever heard,
The word of eternal life,
This makes a church great!

What makes a church great?
A mission spirit wide as earth,
That loves and prays, gives for all;
And seeks to give the spirit birth
To save mankind from the fall.
This makes a church great!

--Copied

HISTORY OF THE GHENT BAPTIST CHURCH

The real history of the Ghent Baptist Church begins with the words of Jesus on the day of His ascension, *"All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."* (Matthew 28: 18b-20 NIV) This Great Commission was heeded by those who heard Him. The message was passed on from person to person until the word was spread throughout the world and down through history. Many who proclaimed the word were persecuted for preaching, teaching and living according to this good news

This good news was preached and taught by a group of Baptists in Spottsylvania County, Virginia, in the late 1700's including Lewis Craig and others. They were persecuted because they did not adhere to the teachings according to the doctrines of the Church of England. Rev Craig, Pastor of the Upper Spottsylvania Baptist Church, dreamed of moving his congregation, including several of his relatives, into the new land of Kentucky where they could exercise religious freedom. Most of the congregation agreed and they decided to depart from the church meeting-house in September, 1781 – a whole congregation, including the church officers, moving to a faraway location in Kentucky! The size of the "Traveling Church" was estimated to be between five and six hundred people including perhaps two hundred church members, their children, their slaves, and other emigrants who wished to travel with them.

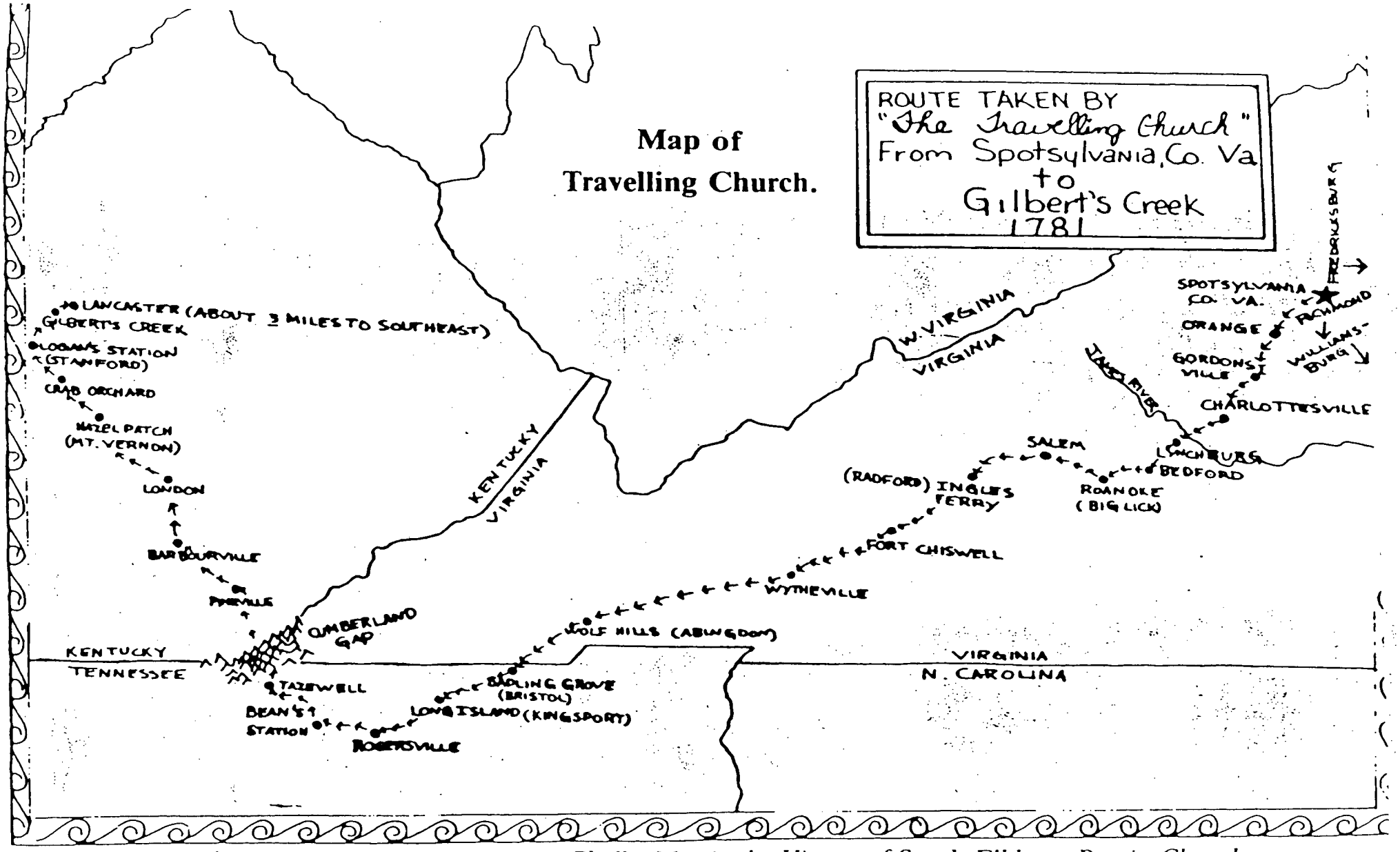
The "Church" started out with wagons filled with household goods, tools and equipment they expected to need in the new land but most of the adults were required to walk while some rode horses. Good and bad news came to them during the first part of the trip. They were informed of the great danger of Indians and they paused a short time until a safer time. In October they received news of the British surrender at Yorktown and a great celebration was experienced.

Near the present Wytheville, VA, the road became so narrow they had to abandon their wagons and load what possessions they could on their horses or carry them. Many prized treasures had to be left behind. The threat of danger from the Indians declined so they moved on early in November. Occasional Indian attacks and wintry weather did not deter them. Crossing the Cumberland Gap, wading icy rivers, passing the present sites of Barbourville, London, Mt Vernon, and Crab Orchard, they finally stopped at a site known as Gilbert's Creek, in the present day Garrard County. On the second Sunday in December, 1781, they enjoyed a season of worship as the first church that ever assembled in central Kentucky. In late spring of 1782, Lewis Craig moved on to the fertile "Bluegrass" region. From this area the "church" members dispersed to other areas of Kentucky seeking land and financial opportunities.

The Lord is a refuge for the oppressed a stronghold in times of trouble. Ps: 9:9

Lewis Craig moved to South Elkhorn and Benjamin Craig settled near there. Lewis later moved on to Bracken County and Benjamin moved to Frankfort and promoted a new settlement on William Peachy's survey on the Ohio at the mouth of the Kentucky river.

Benjamin Craig and James Hawkins purchased 613 acres near Port William located at a point where the Kentucky River empties into the Ohio River and some of the members of this "Traveling Church" settled there. Benjamin Craig, brother of Lewis, and Benjamin's daughters, Elizabeth Bledsoe, Mary (Polly) O'Neal and Sarah Price were among them.



Phyllis Mattingly, History of South Elkhorn Baptist Church

By 1799, an anti-religious atmosphere prevailed throughout the new Commonwealth of Kentucky. The decline in religious vitality was blamed on several causes: the greed of the people; a preoccupation with political developments in the new nation; and the influence of French deism. The morals of the people were extremely bad, and open infidelity vaunted itself in every part of the land. Baptism reports were low in the churches and discouragement was felt among the brethren.

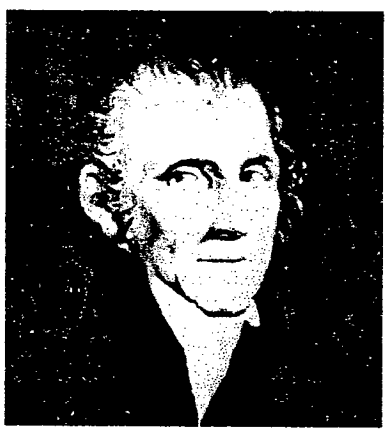
Quoting from "The Great Revival in Elkhorn" published in 1985 by the Elkhorn Baptist Association:

John Taylor (1752-1836) seems to have been the Spirit's willing, but amazed, agent in the beginnings of revival among Baptists. Taylor records that "very early in the spring of 1800" he received word from Benjamin Craig, the brother of Lewis Craig, that there was revival in progress at the mouth of the Kentucky river (presently Carrollton). Baptists and Methodists were the groups most active. Taylor traveled the sixty miles from his home in Bullitsburg, arriving at the home of Benjamin Craig in time for an evening meeting. Taylor was decidely not in the mood for revival, yet he was called upon to preach. "From the dull feelings of my heart," he writes, "I took the text, which suited my own state, 'Lord, help me!' I continued but a short time, for I felt myself very worthless."

What happened next was astonishing to John Taylor! "After which they continued on, in prayer, praise, and exhortation, with much noise, at times, till late at night. Some were rejoicing, having lately obtained deliverance; others groaning in tears, under a pensive load of guilt. My own heart was so barren and hard, that I wished myself out of sight, or lying under the seats where the people sat, or trodden under their feet. Many people tarried all night to talk to me. I never heard the question, 'what must I do to be saved?' more prevalent in my life. a number of them neither lay down nor slept during the night. About sunrise next morning, I took my leave of this blessed company of young disciples.

Out of this "union" meeting arose the Ghent Baptist Church. Taylor had expressed reservations about Baptists working so closely together with Methodists. Their "union" sentiment, he noted, dissolved "soon after, when they came to divide the fish they had caught together."

C.R. Young, in his book, Baptist on the American Frontier, writes, *"That meeting turned out to be the beginning of the Kentucky Baptist phase of the Great Revival,"*


William Hickman

On Saturday, April 5, 1800, after a day of fasting and prayer for the constitution of a Baptist church at Port William, a church of ten members was constituted, "on the doctrine and discipline of the Holy Scriptures", by William Hickman and Joshua Morris, who were among the most active, courageous, and useful of that noble band of pioneer preachers that brought the gospel of Jesus Christ to the great valley of the Mississippi. The ten original members of this church were Benjamin Craig, and his wife, Nancy; John R. Bernard and his wife, Nancy; Mary Lindsay; Elizabeth Bledsoe, John Ramey and his wife, Catherine; Sarah Price, and Robert Scanland's black woman, "Chloe". On that same day and immediately after organization, they received by letter Joshua Morris, who became the first pastor, and by experience and baptism William O'Neal and his wife, Mary, John Price, Dorcas Ramey, Fanny Cook, and six negroes.

Many of the first members were related to Benjamin and Nancy Craig. Nancy Bernard was their daughter, as were Elizabeth Bledsoe, Mary (Polly) O'Neal and Sarah Price. John Bernard, William O'Neal and John Price were husbands of their daughters.

Joshua Morris, who became their first pastor, was born in James City County, Virginia, about the year 1750. In 1776, he moved into the city of Richmond, Virginia, and began preaching to the people.

Within two years enough people were baptized to warrant an organization; and in 1780, the First Baptist Church of Richmond, Virginia, was constituted. He labored with them for eight years as pastor before moving to Kentucky. The First Baptist Church of Richmond is tied to the beginning of the Foreign Mission Board (now International Mission Board) located in that city.

BRIEF SKETCH OF PRINCIPLES
Baptist Church at Port William
April 5, 1800

1st. We believe in one only true and living God, the three persons in the Godhead, the Father, Son and Holy Spirit ------

2nd. The Scriptures of the Old and New testaments are the word of God and the only rule of faith and practice.

3rd. We believe the Doctrine of Original Sin which is the Imputation of Adam's sin to all his posterity.

"Love the Lord your God wigth all your heart and with all your soul and with all your mind. – Love your neighbor as yourself"
Matt. 22:37-39 (NIV)

4th. We believe in the Doctrine of election viz: All that God foreknew He predestinated to be conformed to the Image of His Son.

5th. We believe in the Effectual calling Justifycation of the Saints by the Imputed Righteousness of Christ, Sanctifycation by the Holy Spirit, the final perseverance of the Saints in good works. The Resurrection of the dead and the general Judgement.

6th. We believe Baptism and the Supper of the Lord are standing ordinances in the church until the end of Time, that Baptism be administered only to believers, and that by Immersion only, that the Elements of the Lord's Supper is bread and wine to be received only by members in full fellowship, to be done in Rememberance of Christ's Death and sufferings.

7th. We believe the punishment of the wicked after death to be everlasting or Eternal and that the joys of the Righteous are Eternal.

RULES OF DISCIPLINE

1st. We are not to forsake the assembling of ourselves together, but constantly to attend or stated meetings of business and Preaching unless Providentially hindered.

2nd. That it is the duty of the church to make satisfactory Inquiry of Persons offering their membership, into their Experience of the work of Grace in their hearts. The soundness of their faith, the uprightness of their lives and conversation, Except such as present Sattisfactory Letters from the churches they are members in.

3rd. That each of our Members that is head of a Family keep up prayer in their familys Steadly morning and Evening unless providentially Hindered.

4th. That we as a Gospel Church have whole Rule and government of our affairs in our own hands.

5th. In all matters of grievance the Scriptures to be Strictly attended to, and that the 18th Chapter of Matthew give particular directions in private offences.

6th. That every Member according to his ability bear a perportional part of church Expences in order thereto the church to point out such measures as they think best.

7th. That no member proceed to Exercise a publick Gift of Preaching or Exortation without the approbation of the church.

8th. That our members do not go to law with Each other Except the nature of the case Require it, And the person commenceing such lay the case before the church and obtain their approbation.

9th. No member to remove their residence to a distant part of the country without applying to the church for a Letter of Dismission.

10th. That church Business be decided by a majority of votes and the minority peacably submit except in case of Receiving Members in which we are to be unanimus. "

The Baptist Church at Port William, as the Ghent Baptist Church was then called, did not adopt the ordinarily received confession of faith, and its petition for admittance into Salem Association the following fall was rejected. After this rejection, it adopted the "Philadelphia Confession of Faith", with certain exceptions, and in 1802 was received into "Elkhorn Association", the oldest association in the state. The church reported twenty baptisms during the year and a total membership of ninety-seven. In 1803, it united with Long Run Association.

In March and April of 1810, the church sent John M. Price and Mordicah Jackson as "helps" to constitute a church at Whites Run. At least 6 or 7 of their charter members came from the Ghent Baptist Church. (See Churches Started.)

In April of 1810, the church sent Mordicah Jackson, Thomas Craig and Isaac Bledsoe to the house of Nathaniel Peake in Indiana to act as "helps" in constituting a church at that place. Evidence points to this being the Indian Creek Baptist Church, located about a mile west of the present town of Vevay, Indiana. This church later became Center Square Baptist Church and Mt. Sterling Baptist Church. (See Churches Started.)



John Scott

In 1814, the church changed its name from "The Church of Port William" to "McCool's Bottom Church". In 1816, it entered into Franklin Association. In 1820, a division arose in the church; some took letters and formed a new church at the mouth of Four Mile Creek. Nevertheless, in the following year, "McCool's Bottom Church" had a membership of one hundred, including forty-one Negroes.

July, 1815, by request from the Baptists at Bryants Creek in Indiana, Thomas Craig, R. Scanland and John M. Price were appointed to go and see their situation about a constitution. (See Churches Started.)

The second pastor of the church was John Scott, who was called in 1802, and served the church more or less through his life. He received no compensation for preaching; yet, by his practical wisdom and industry, he acquired considerable property. He possessed superior talents and was highly esteemed.

For some months, the church met in the homes of the members and, like the first disciples, "broke bread". The first meeting house, built of logs by the male members and located on Isaac Bledsoe's land in McCool's Bottom, could be used in pleasant weather only.

The second house of which we have record was located at the mouth of McCool's Creek. Funds were raised by subscription, and the contract was let to the lowest bidder. This building, with dimensions 24x30 feet, cost $173. It was first occupied May 10, 1806, while a part of the floor was still wanting; in 1808, a plank door shutter was added. In cold weather, the church continued to meet in the homes of the members. (Some Historians interpret the minutes to indicate there were three log meeting houses: The first on Isaac Bledsoe's land; the second in McCool's Bottom and the third at the mouth of McCool's Creek.)

Into its constitution in 1800, the church adopted rules of discipline, and for many years she earnestly endeavored to use them. In January of 1803, the church adopted the rules of discipline from Corn Creek Baptist Church. The third rule read: "The moderator is first, after the meeting is opened for business, to inquire among the brethren whether they are all in fellowship with each other, and church business being accomplished, after which a door may be opened for the reception of members". Consequently, there were many trials, exclusions, suspensions, confessions, apologies, and restorations into full fellowship. Both black and white members were cited to appear before the church to answer charges, which were for such sins as intoxication, swearing, immorality, dancing, playing the fiddle for dancing, stealing, lying, fighting, beating his wife or slave, keeping bad company, failing to attend church meeting, and, in case of a slave, running away from the master. Private offenses were settled according to Matthew 18:15-17, and members were not to go to law with each other unless they had previously laid the difficulty before the church and that body had decided that the nature of the case required a lawsuit. Sometimes, but very rarely, the following notation was read at the beginning of a business session: "The peace of the church was called for and found to be in peace and harmony." The church then proceeded to conduct business. The practice of disciplining members at the beginning of the business session continued for over 120 years, up to the 1920's.



Third Meeting House

The third meeting house was a brick house which still stands opposite the Ghent Cemetery on the Sanders Road. The building contract was let in February, 1814, for $700. This house was first occupied in the autumn of 1815. In 1816 the lot was enclosed by a rail fence. The deed from Samuel Sanders to the trustees of the church for one acre of land was recorded June 16, 1819. According to the minutes of the church the staircase leading to the gallery was supposed to have been moved to the outside of the house. but an inspection of the present building shows no evidence that this was ever done. Baptist churches are notorious in voting to do something, not doing it and never note in their minutes that it was not done. One reason the church may have desired to build near the village was that the first trip by steamboat from Pittsburgh to New Orleans was made by the "New Orleans" in 1812. The increase in river traffic brought new business and people to the river towns.

In a 1900 news article, Nannie Dufour describes the above building in the following manner: "This old building, when it was used for a church, had three doors. The front door, for the white people, was at the lower end of the building, just inside of which was a stairway leading to the gallery. At the upper end of the church was the door for colored people, and inside was another stairway leading to the gallery. The pulpit, about four feet in height, stood on the side of the church next to the river, and on the opposite side of the house was a door looking toward the hill."

The larger increases have been made during "protracted meetings", which have been known to last for thirty days with preaching twice a day, while as many as seventy-five additions have been received during one meeting.



July, 1816, there was a request of the brethren on Craigs Creek that wished a constitution and "helps" from this church to consult with them. This church sent Samuel Sanders and Brook Bennett as they requested. (See Churches Started.) In September of this year the church agreed to unite with the Franklin Association.

Quoting from a 1900 news article written by Nannie Dufour, "In the early days of McCool's Creek Baptist church, wherever the preacher went for dinner the whisky bottle was set on the table, and yet Mr. Sam Sanders said he did not know of but two men who could be called drunkards."

July, 1818, Brother Jackson, Ben Craig and John Price were appointed to meet at the house of Brother George Craig in the state of Indiana, as helps to constitute a church at the request of the Baptist members at Log Lick Creek. Also in September of that year there was a request of the Baptist brethren at the head of Long Run in Indiana for helps in order to constitute a church. This church agreed to send Brethren Ben Craig, Sr., John Wilson and Mordicah Jackson to meet at Brother Griffin's. (See Churches Started.)

There seems to have been some difficulty between John Scott and Benjamin Craig and a number of the members requested dismission in order to constitute a new church. February, 1820, the church granted letters of dismission to 17 white and 10 black members to constitute a church at the mouth of Four Mile Creek. In April of the same year, this church asked assistance in building a meeting house. (See Churches Started.)

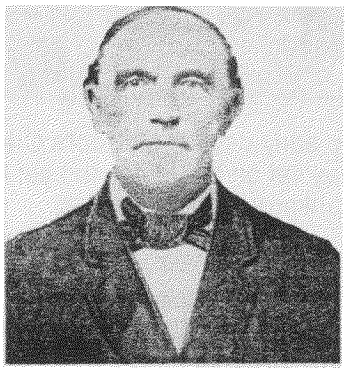
In 1821, James Knox was excluded for joining the Masons; but three years later, he was restored to fellowship. In 1811, "it was proposed and seconded whether it was a duty to wash feet according to the command and example of our Savior. It was agreed by the church that it was the said duty and that it be left to the discretion of her members".

From the History of the Ghent Christian Church relating events in the late 1820's comes the following quote. "All this peaceful valley was overshadowed by an appalling calamity. For rumor was carried by neighbor to neighbor that a live Campbellite was in their midst. Consternation reigned supreme among those who had heard and believed the mystic powers which were attributed to him. Little children ran and hid behind the ash-hopper, or under the trundle-bed for they believed that a Campbellite was some wild and treacherous varmint."

A Christian Church was established and "there was a strong feeling of antagonism toward it. Members of the Baptist brotherhood who attended the various meetings held in this, and other homes near Ghent were charged with 'imbibing the doctrines of the Christian Church' and the Baptist Church immediately withdrew fellowship from them."

The first of a considerable number of members lost to the "Reformers" was Joel Ellis. In the minutes of May, 1832, we find this entry: "Reference respecting Brother Joel Ellis taken up. He being present and having imbibed some of the principles of Alexander Campbell wishes to withdraw from the church, and he is therefore no longer a member with us". In July, 1838, the church granted the "Reformers" the privilege to occupy the meeting house two days of each month, one of which was to be Sunday; but never to interfere with any appointments of the church. Two months later, however, the privilege was withdrawn. Thomas Craig resigned in protest.

Again from the history of the Ghent Christian Church, "James Bledsoe Tandy, who was but a youth of less than 20 years, rode horseback to Ghent from his home on the hills to have a turn of corn ground at Jimmy Wood's old horse mill. While waiting for the meal to be ground, he attended services, was converted, was immersed and added to the church. When he returned home his father was greatly incensed and ordered him to leave his home at once. As he came down the stairway, carpet-bag in hand, he was followed by his mother with her satchel of clothing. She told her husband that if her son was to leave home because of his new faith she also would leave. Needless to say, the father very quickly relented."



Lewis D Alexander

January, 1825, letters of dismission were given to ten members to form a new constitution. This church became known as Sharon Baptist Church which joined the Concord Association the same year. (See Churches Started.)

In 1830, the citizens of Ghent were allowed the use of the meeting house for a Sunday School. In 1833 to 1835, it was used as a day school for three months each year. At various times the present building was used for such purposes as lectures and school commencements.



Theodorick Fisher

The third pastor of the church was L. D. Alexander, who began his ministry in June, 1837. He was probably the most popular and successful minister who had ever lived within the confines of the Concord Association. Even the educated forgot the rudeness of his language when he came before an audience, and all felt and understood what he taught. He shepherded the church from 1837 to 1848 and from May, 1859 to the close of the year. Theodorick Fisher, a member whom the church had ordained as a minister in 1843 became co-pastor with L. D. Alexander in January, 1844, until January, 1849, and was pastor from January, 1850 to December, 1851, with L. D. Alexander as co-pastor. Preaching one Sunday a month the pastor received from the church as his salary for the entire year of 1846, the sum of $75.

In 1837, the church sent delegates to the Louisville Convention. This was the session in which the Kentucky Baptist Convention was organized. It was known at that time as the General Association of Baptists in Kentucky. The delegates, Walton Craig and T. Fisher were authorized to collect money to take, which would be used to help spread the Gospel in such ways as the convention deemed proper.

April 1843, "A letter is handed to the church, purportedly to be from a number of members who have withdrawn from the Baptist Church in Vevay, requesting this church send 'helps' for the purpose of constituting a church." (See Churches Started.)

A factor that may have led to the decision to build a new meeting house and move into the town of Ghent was that a great revival was experienced in the church in May and June of 1842. Using four preachers and meeting twice daily, a total of one hundred four new members were added to the membership. This undoubtedly created the need for more room.

May, 1843 saw the beginning of plans for the interesting colonial structure in the town of Ghent, which is the present church home. John Scott's donation, the lower of the end of his orchard, was by far the best offer; and being on Main Street and only one block from both Main Cross Street and the river, it was an ideal location. The church decided to raise $1250 by subscription, $872 of which was made up in a month's time. Donations consisted of money and various commodities such as bales of hay, sheepskins, bags of wool, and several barrels of whiskey. The stated requirements of the new building were that the house should have no galleries and should not be put under contract until the deed was obtained. It was to be 40 x 60 feet and built of brick. The contract for the masonry was let to William B. Eblin at $459, and a

contract for the woodwork to Daniel Holdcraft at $637. The group met in the new building in May, 1844. In the same year, the owner of the steamboat "Pike" donated her bell; and a belfry was soon built by subscription. James Southard was the first to serve as custodian. His instructions were to open the doors, sweep the floors, build the fires, light the lamps and ring the bell, but not to buy the wood and candles. He performed these duties for $10 a year.

In 1844, the old meeting house was sold for $100. The church had to get permission from the Kentucky Legislature to sell the property. Six of the old benches were given to Brother James L. Griffith for the school house in his neighborhood.


Church prior to 1900

By the middle of the century, the "Baptist Church of Christ" at Ghent, as this church had been renamed in 1845, had an enrollment of two hundred, including fifty-five Negroes. The Southern Baptist Convention was established in 1845.

Soon there was a "post and rail" fence around the new meeting house. A porch floor "made of gravel" was there by 1848. In the same year a "wrought iron fence with two gates" was completed at a cost of $22.50.

The Lick Creek Baptist Church was organized in 1848 by the New Liberty Baptist Church. It later was named Bramlette Baptist Church. There is no record that Ghent Baptist Church was involved in establishing this church.

Beginning in 1849, William Johnson was pastor of the Ghent Church almost continuously for eighteen years. Mr. Johnson was said to be "a man of good attainments, an eloquent and attractive speaker, and much loved for his deep-toned and constant piety", although peculiarly defective in his social powers. Among his memories, local historian, Emmett Orr, wrote in the local newspaper an article concerning Rev. Johnson. "My first preacher was Rev. Johnson, of the Baptist Church. A little old man with long locks curling on his shoulders, with serious whiskers, surrounded by an atmosphere of the fear of God and piety. His clothes were always a size or two too large, and I always had an idea when I was in his presence that I was likely to be struck dead for some of my sins. I have never since seen a picture of John the Baptist preaching in the wilderness but what I was reminded of him. His sermons were very lengthy, two to three hours, and the most consolation that the congregation got out of them was a good and peaceful sleep."

In April, 1849, Theodorick Fisher asked and obtained leave that a Sabbath School be taught in the meeting house. Also, he was asked to obtain two dozen copies of Miller's Hymnals for the church.

May, 1849, Brother R. W. Sebree gave information that the Baptist Brethren in and near Carrollton requested that this church send helps to Carrollton for the purpose of constituting a church. February, 1851, the New Liberty church in Owen County requested this church send helps in constituting a church at Dallasburg in Owen County. (See Churches Started.)

Despite a few adversities, such as the damage caused by the falling in of the floors in July, 1851, William Johnson saw many advancements during his long pastorate. In those years, the church began the observance of quarterly communion (1853); the pastor's salary gradually grew to $125 a year; the old bell, being cracked, was exchanged for a new one at a cost of the old bell plus $22.50; candles were replaced by lamps; the wood stoves were sold and replaced by two coal stoves for $26.40; a poll and ad valorem tax system for financing the church was adopted.

In July of 1853. the church invited Evangelist, T. J. Fisher for a protracted meeting. Again, on February 1, 1857, he again held a "protracted meeting".

In 1857, the following entry was made on the minutes: "Whereas the Disciples of Christ challenged the Reverend T. J. Fisher to a discussion of the distinctive differences between the Disciples and the Baptists, we, as a Baptist church, are unwilling that the discussion should come off at any other place than Ghent. As the challenge was given here, the discussion should come off here, and the use of our house is tendered to them to debate in."

Bill Davis, a local history researcher and a great contributor of information for this book, submitted the following research of the debate:


T. J. Fisher

"Earlier versions of the Ghent Baptist Church History sometimes erroneously referred to Ghent's pastor Theodorick Fisher as "T. J. Fisher," the name of a famous Baptist evangelist who had conducted a revival at Ghent Baptist in February of 1857. Kentucky Baptist historian John H. Spencer wrote of the Evangelist: "The gifts of Mr. Fisher were very extraordinary. His oratory was of a style peculiarly his own, and was inimitable. It is probably that no other man on this continent ever exercised such Fisher control over an audience." The audience of Ghent's sermons at Ghent included members of Ghent's Church of the Disciples, who took issue with some references Fisher to made to their movement. They contacted Fisher and proposed the debate a worthy Disciples minister "on the distinctive differences between Baptists and the Disciples." Fisher agreed and the Disciples called upon Rev. Benjamin Franklin of Cincinnati, the influential editor of The American Christian Review, to debate Fisher in Ghent.


Benjamin Franklin

"In a series of letters Fisher and Franklin quickly worked out the terms of a three-day debate, one subject per day, to be held at Ghent Baptist Church with Lewis Sanders and two guest ministers serving as moderators. Franklin had proposed a move to Covington, but Ghent's citizens insisted that the debate remain in Ghent.

"The first day's debate opened at 10 o'clock in the morning, Friday, June 5, 1857 on "The Design of Baptism," and continued through the rest of the day. Was baptism intended to remiss past sins? The Baptist Fisher said it was not, citing Paul and other figures in the bible who were filled with the Holy Ghost without being baptised. But Franklin pointed to Ananias, who said to Paul: "Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

"The second day's debate was on "The Doctrine of Depravity." What was the nature of man's depravity? Fisher quoted Isaiah: "Man is a transgressor from the womb," and stated that "man's heart, by nature, is destitute of the image of the living God, of love to God, and of all truth and virtue." Franklin repeated Christ's words: "Suffer little children to come unto me, and forbid them not, for such is the kingdom of heaven," and added: "A man may talk about their being sinful, wicked, and depraved, [but] the little infant stands free from all charges such as doctrine as this would heap upon it."

"The last day's debate was on "The Apostacy of the Saints." Was a believer in Jesus Christ forever secure in the grace of God, as the Baptist Fisher argued, or could he later fall from grace, as the Disciple Franklin believed? Franklin pointed out that Judas, who betrayed Jesus, was a disciple who fell from grace after Satan entered his heart. Fisher in turn denied that Judas was ever truly a believer in Jesus Christ, and

therefore he had no grace to fall from, and argument which Franklin said denied the straightforward account of the bible.

"George C. Stedman, "a phonographer," attended the debates and recorded the arguments of Fisher and Franklin, and the following year Fisher had Stedman's transcription published under the title Debate on Some of the Distinctive Differences between the Reformers and Baptists (Louisville, Ky 1858). In the early 1980's this book was reprinted for the Restoration Reprint Library by The College Press of Joplin, Missouri, with an appendix containing information about the American Baptist Association. In recent years, Tom Olbricht, a historian of the Stone-Campbell movement, wrote about the debate in an article, Churches of Christ, Southern Baptist Times Together: The Debates, describing the "Fisher-Franklin" and two similar debates, and lamenting that such debates are no longer common between the Baptist and Reformation denominations.

"After the debate T. J. Fisher continued to be a popular evangelist in Kentucky and other southern states until he died in Louisville on January 11, 1866 after being attacked from behind by an unknown assailant. John H. Spencer published The Life of Thomas Jefferson Fisher (Louisville, 1866), later that same year. Benjamin Franklin continued to publish The American Christian Review until his death in 1878. He published two books of sermons and his tract, "Sincerity Seeking a Way into Heaven," continues to sell many copies every year."



B. F. Hungerford

Also, in 1857, a committeeman was appointed to represent the Ghent Church on a committee of the association, whose duty it was to select a missionary, correspond with the churches, and keep the missionary on the field.

B. F. Hungerford preached for a short time in January of 1859. Lewis D. Alexander began his second term as Pastor beginning in March of 1859 and preached until December of that year when Rev. Johnson again became pastor. He served until December of 1867.

In June of 1860 a revival was held and produced 40 new members, nearly all were baptised in the Ohio River. In that same year the first record of the observance of "Thanksgiving" by the church was noted.

April 12 - 13, 1861, brought the confederate bombardment of Fort Sumter in South Carolina. The fort surrendered on April 14th and the Civil War began. The minutes do not mention the Civil War (or any other of the wars for that matter), but we find the following in the history of the Concord Association and the church minutes. In the 41st session of the Concord Associational meeting at Mussel Shoals Baptist Church in Owen County on August 23-25, 1861, a well-written and sadly expressed resolution was adopted, naming the 30th day of September, 1861, as a day of humiliation, fasting, and prayer, *"that the dark cloud of war, then hanging over our own state, and that the troubles of the nation might, in the fear of God, be speedily adjusted."* The Ghent Baptist Church adopted the resolution and urged the members also to *"suspend their usual avocations and observe said day in fasting and prayer".*

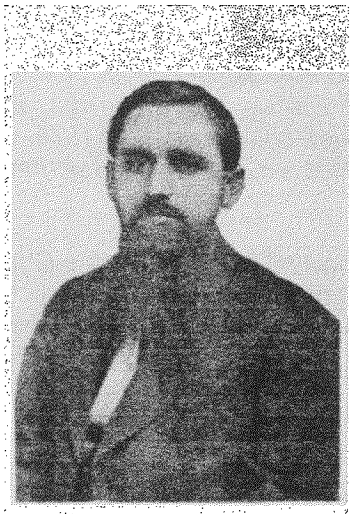
In 1862, the members of the church and friends who felt interested organized a Sabbath School. The Concord Association, of which the Ghent Church was a member, was divided into four districts. The other churches with Ghent were Carrollton, Whites Run, Sharon, Warsaw and Lick Creek.

In 1866, the Locust Baptist Church erected the present building on East Prong of Locust Creek. Because the old records were destroyed by fire it is impossible to trace the origin of the church.

In February, 1866, a committee was appointed to have the floor of the meeting house leveled, the pulpit removed to the back end of the house, the pews turned around, the plastering repaired, the stoves adjusted and other repairs made. In March, the church met at the Methodist Church, evidently because of the repairs.

In 1867, the railroad was built through the southern end of Carroll County. Ghent became the transportation link between the railroad station at Liberty Station (Sanders) and the Ohio river boats serving Ghent and Vevay. Before that date, many of the materials and supplies which Sanders and New Liberty received were collected from the river boats at Ghent and carried overland by wagon to those cities.

On Christmas Day, 1867, seven members of Ghent Baptist Church along with members of Dallasburg and Whites Run Churches met together to form the Jordan Baptist Church. (See Churches started)



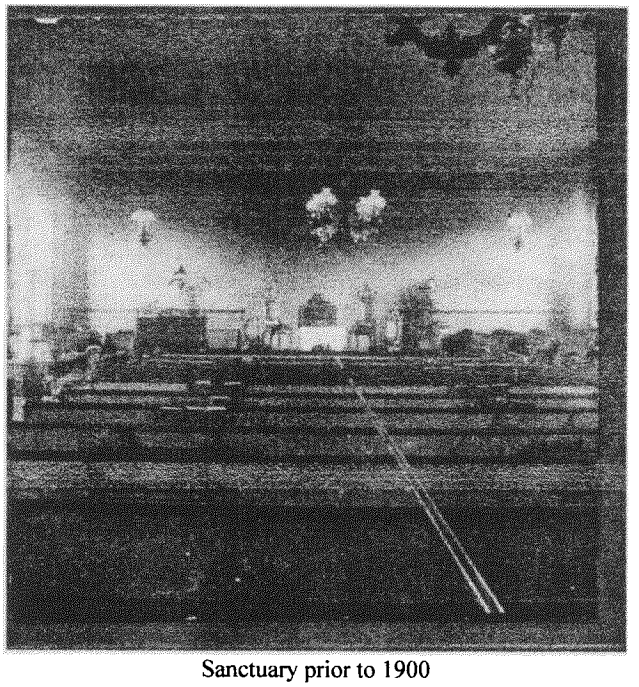
WILLIAM HENRY WILLIAMS

W. H. Williams began the first of his series of four pastorates in Ghent in December, 1867, and ended his last in March, 1889. The period was interspersed by the pastorates of W. S. Keen, W. S. Jermaine, G. W. Given, S. G. Skillman, S. F. Thompson, R. H. Buckley, and A. N. White. In April, 1877, the church extended her thanks to Captain Curby for the kind offer to Brother S. F. Thompson to carry him to and from Warsaw free of charge.

Originally the white and "colored" people were under the same covenant and governed by the same rules, although the latter had no voice in the government of the church. August, 1871, the minutes read, "It being the wishes of our Colored Brethren and some others of other churches to form themselves into a church of their own color, it is ordered by this church that the clerk issue letters to any or all of our colored brethren who may apply for letters for that purpose." Thus it was six years after the war which gave them their freedom, the Negro members formed a church of their own. The mother church granted them letters of dismission, thus forming the Second Baptist Church of Ghent. (See Churches Started.)

The Cove Hill Baptist Church began with a revival held in a log school house situated on the present church lot in the Summer of 1873. The Liberty Station Baptist Church was organized in an old log school house on August 16, 1874, by the New Liberty Baptist Church. Liberty Station Baptist Church later changed its name to Sanders Baptist Church. There is no record that Ghent Baptist Church had a part in the establishment of these churches.

In 1875, after much debate, it was decided that an organ should be used in church worship. The same year the annual salary of the pastor was set at $1,000, and collections were taken at stated times for missions.



Sanctuary prior to 1900

There must have been a roaring celebration on July 4th, 1876, the nation's centennial, for several people confessed afterward of unchristian behavior; and others were called before the church for disciplining action.

Harry Rice, the custodian and a black man, was given the privilege of putting a house fifteen feet square on the north corner of the church yard in March of 1877. The church specified that it was not to be rented to any other person. In June of 1891, relatives were allowed to dismantle the house and remove it.

A great revival was held in August of 1881. Brother Hiram Diuguid makes the following glowing and graphic description of the results of this protracted meeting: *"Appendix to minutes of August, 1881 - Sunday, August 14 was begun a series of meetings which resulted in much good - the Brethren and Sisters were brought closer together and were led to esteem and love each other more as brethren in Christ. Almost the whole church felt the awakening and satisfying power of the Holy Spirit. Backsliders were reclaimed, the joy of God's salvation was restored to his people; and, as a result, transgressors were taught the way of God and sinners were converted unto Christ. Under the power of God, these rich fruits are affordable in a great measure to the faithfully provided preaching of Bro. T. M. Weaver who, for almost three weeks, day and night, made plain the way of life and urged sinners to accept Christ as their Savior. Also, acknowledgment is hereby made of the faithful and efficient services of Bro. E. Kirtly, who came to our assistance when our pastor was stricken down and thereby rendered unable to attend the meeting." Additions to the church were: three by restoration, three by letters, four by watch care and thirty-six by experience and baptism."*

> "Yet to all who received him, to those who believed in his name, he gave the right to become children of God." John 1:12

The English Baptist Church was organized on December 16th, 1882, by a group from various churches in Carroll, Trimble and Henry Counties. Present were representatives from Whites Run, New Providence, Cane Run, Cove Hill and Jordan Churches. The Worthville Baptist Church had its beginning in the summer of 1882 when the Concord Baptist Association sent a missionary preacher to conduct a revival. On the last Tuesday in July of 1883, the Worthville Baptist Church was constituted. There is no record that Ghent Baptist Church had a part in the establishing of these two churches.

An effort was made in 1883 to raise money to build a parsonage. On March 28, 1887, during the second pastorate of W. H. Williams the church purchased the house and lot #74 (now 608 Union Street) from Fred Stucy for $1000 to be used as the parsonage. This remained as the parsonage until September 19, 1908, when it was sold for $900 and the funds applied to the building of the present parsonage.

The customary way of financially supporting the church and pastor was through subscriptions. Either an individual would voluntarily pledge a certain amount for the expense of the church and another amount for the pastor's salary or the church would tax the members a pre-determined amount. Often the church members owed the pastor part of his salary long after the pastor had resigned. Sometimes, members would write a letter to the church that the amount levied on them was too much and begged the amount to be lowered.

An interesting item appeared in the February, 1888, minutes. It reads, *"The church commands all church members who have been dancing or who have permitted dancing in their houses to come forward at the next church meeting and make acknowledgment or be summarily dealt with. All members who have gotten drunk and have used profane language are to come forward and make acknowledgment at our next meeting, or the church will take action in this case."*

In January, 1889, the church gave the following warning, *"No member indebted to the church should be granted a letter of dismission."* In several incidents later, a member moved and called for a letter. This was refused until the person settled the prescribed amount.

During 1889, the church tried to get the Ghent-Eagle Turnpike Company to provide free toll for people coming to Church, but to no avail.

Following the pastorate of C. W. Dicken from March, 1889, to August 1890, the church was blessed with the ministry of Dr. E. N. Walne, who married a Ghent woman, Claudia McCann.

Ernest Nathan Walne was born January 20, 1867, Hinds County, MS, and appointed April 6, 1892 as foreign missionary to Japan. He attended the Baptist college in Mississippi and was ordained at age 21. After graduating from Southern Baptist Theological Seminary, he served as pastor in Ghent, KY, for one year prior to his appointment as a missionary to Japan. A woman in his congregation soon caught his eye. She was Claudia McCann, daughter of Mr. and J. J. McCann who were members of the Ghent Baptist Church. She was born in Ghent January 26, 1868, being one year younger than Walne. She was a graduate of the Cincinnati Conservatory of Music.



E. N. Walne Family

"We have never fully decided whether it was her beautiful brown eyes or the magnificent way she sang 'The Holy City' that so impressed her young pastor," a friend wrote in later years of Claudia McCann's marriage. The young minister was married to the gifted musician about a year after he became pastor of the church. Thus it was that Miss Claudia McCann, music teacher, became Mrs. E. N. Walne, missionary. They were married May 31, 1892, and on September 18 sailed for Japan.

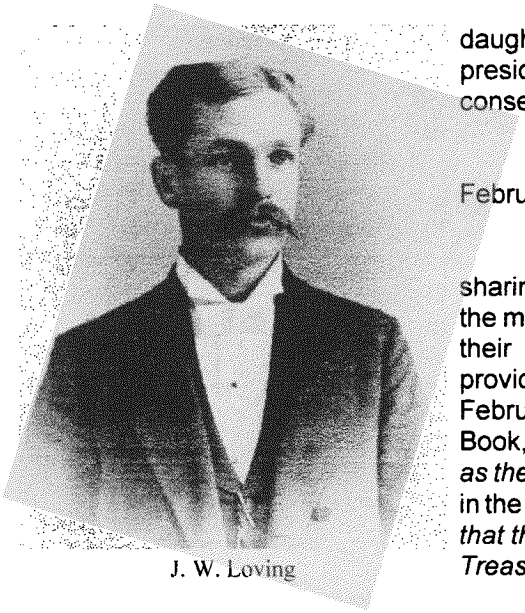
After about a year in Kokura and three years in Fukuoka, the Walnes settled at Nagasaki, and there established a Christian home in that non-Christian land. They had three sons and one daughter, and Mrs. Walne became a "second mother" to many younger missionaries and won many new friends among the Japanese through her cooking and English classes. One of the missionaries said of the Walne home: *"It was the center of joy and activity, and the light of the gospel of Jesus Christ radiated from it to the high and low alike."*

During their years in Japan, Nagasaki became a great industrial center and the little preaching stations expanded into twenty churches of the West Japan Baptist Convention. They did notable work in Japan for forty-two years. They retired from service in 1934.

One can imagine Claudia's troubled feelings during the conflict with Japan during World War II and her sorrow when news came to her of the devastation caused by the dropping of the atomic bomb on Nagasaki at the close of the war.

Dr. Walne died October 30, 1936. Claudia died December 6, 1948. in Dallas, TX.

It was during the pastorate of Dr. Walne that the Woman's Missionary Society was organized in June, 1891, at the home of Mrs. Lizzie Stephenson. Among those present were Mrs. J. J. McCann, Mrs. Belle Lyons, Mrs. Jennie Baker, Mrs. Fred Stucy, Mrs. W. H. Williams, Mrs. Sue Lillard, Miss Maggie LeCompte, Mrs. Mattie Scott, Miss Ida North, Miss Laura Craig, Mrs. Jim Southard, and the hostess's

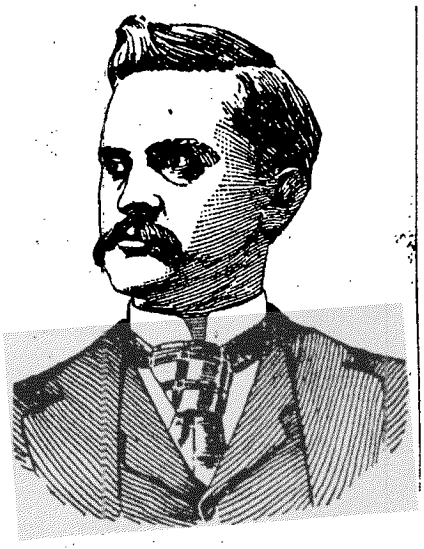


J. W. Loving

daughter, Margaret, who became Mrs. T. C. Howard. The first president of the society was Miss Laura Craig, who served for thirteen consecutive years.

During the pastorate of J. W. Loving from June, 1892, to February, 1895, a new organ was bought.

Since preaching was not held every Sunday due to the sharing of the preacher with other churches, the Sunday School was the mainstay of the church. Business meetings were held along with their Bible teaching every Sunday. The Sunday School often provided money for necessary ongoing activities of the church. On February 21, 1892, it was recorded in the Sunday School Record Book, *"It was moved and seconded that the secretary buy such books as the organist may choose."* On June 27, 1894, the Secretary wrote in the Sunday School Record Book, *"Motion was made and seconded that the balance due on the organ be paid out of the Sunday School Treasury".*

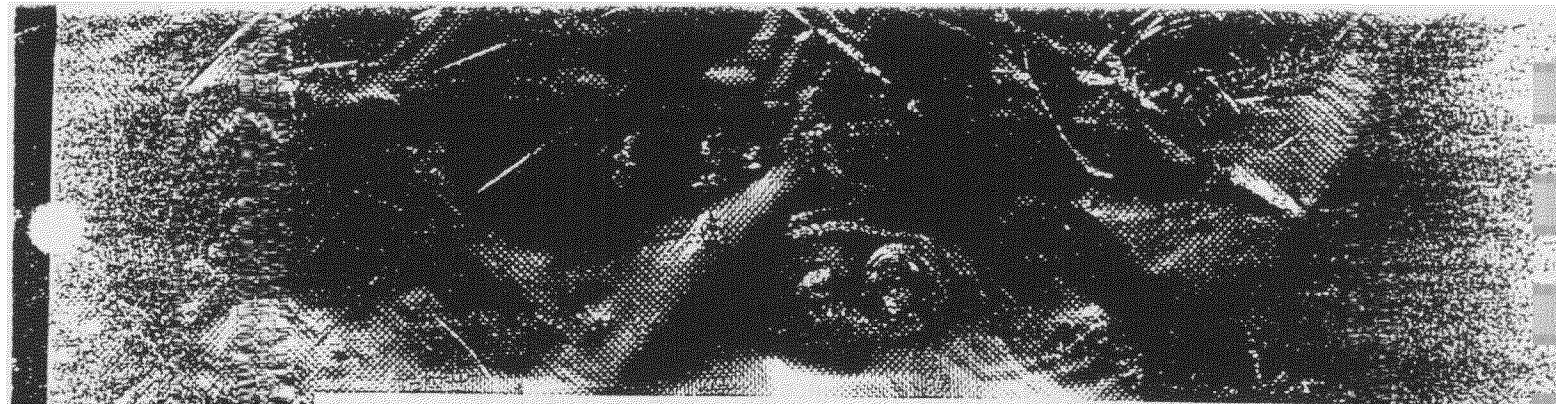


R. C. HUBBARD.

After two years, during which H. Denning led the flock, R. C. Hubbard was minister. On December 19, 1898, the county purchased all the toll roads in the county and opened the gates. Under Brother Hubbard's leadership the church held its centennial. At this celebration there was a large assembly, including many from neighboring towns and counties. The anniversary sermon was preached by the able and brilliant Dr. T. T. Eaton, pastor of Walnut Street Baptist Church of Louisville. Of the 187 church members, 95 answered to the roll call. The meeting was pronounced *"one of the most helpful the church has had for many years".*

Because the Concord Association was so large and unwieldy, the Ghent Baptist Church decided to take steps in August of 1899 to investigate the possibility of dividing the association into two separate bodies. A committee was appointed to notify other churches of the action of this church. In September the messengers to the Concord Baptist Association from Ghent were instructed to ask for a letter of dismission from the association provided there were enough churches willing to withdraw and form a new association. In October the committee reported there were not enough churches that understood the object and advantages of organizing a new association, so the matter was deferred and a special meeting was scheduled to be held at Easterday in May of 1900 to discuss the matter and each church was invited to send representatives.

"Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: Love your neighbor as yourself. All the Law and the Prophets hang on these two commandments." Matthew 22:37-40. (NIV)



April 5, 1800—April 5, 1900.

Ghent, Ky., Baptist Church,

One Hundredth Anniversary.

Thursday and Friday April 5=6.

Thursday, 10:00 to 12:00 A. M.

Anniversary Sermon - - Dr. T. T. Eaton
History of the Church—by the Pastor, Rev. R. C. Hubbard

2:00 to 3:30 P. M.

Roll Call of the Church —by the Church Clerk, C. P. Scott
Address—Church Discipline - Rev. O. M. Huey
General Discussion.

7:00 to 9:00 P. M.

Address—China - - Rev. P. E. Burroughs
Address—Home Missions - Rev. W. E. Mitchell
Letters from Missionaries.

Friday, 10:00 to 12:00 A. M.

Address—Public Worship - Dr. J. N. Prestridge
Address—On Keeping the Sabbath - Rev. J. G. Tedford
General Discussion.

2:00 to 3:30 P. M.

Address—The Deacon—by M. C. A. - T. J. Jenkins
Exposition—I Cor. 13 - Dr. T. T. Eaton

7:00 to 9:00 P. M.

Address—The Sunday School - Judge J. J. Orr
General Discussion.
Sermon - - - Dr. J. N. Prestridge
Consecration Service.

☞ Devotional exercises in connection with each service.

H. M. Froman, Chairman.

GHENT TIMES PRINT.

Thirteen churches met in May of 1900 at Easterday to consider the possibility of forming a new association. The meeting was described as being very harmonious. After a thorough discussion, the group adopted the following resolutions: *"Resolved, that after having heard the question discussed pro and con, it be the sense of this meeting that the churches here represented ask for letters of dismission from their various associations with the view of organizing a new association, to be known as "Whites Run."* The 2nd resolution read as follows: *"Resolved, that the churches here represented be requested to send representatives to meet with the church at Carrollton on the first Tuesday in October, 1900, for the purpose of organizing said association."*

In October of 1900 the following churches met to organize the Whites Run Baptist Association. The churches withdrawing from the Concord Baptist Association to form the new association were Bramlette, Cane Run (Port Royal), Carrollton, English, Ghent, Jordan, Liberty Station (Sanders), Warsaw, Whites Run and Worthville. Other churches joining in forming the new association were: Cove Hill, Union Grove and Locust. The last report the Ghent Baptist Church gave to the Concord Association in 1900 included 22 Baptisms, 18 received by letter with 218 members. The "value of meeting house, $5,000; value of parsonage, $1,000; and seating capacity of church, 500." A 1900 news article stated that the church "pays a pastor for preaching three Sundays in the month."

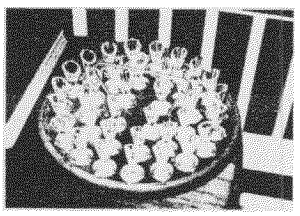
R. C. Hubbard served until May, 1902, and was succeeded by H. F. Searcy. During his term a reunion meeting with a basket dinner was enjoyed in 1904, the Sunday School was taken under direct control of the church in 1906, and a "light machine" was installed in 1907. Rev. Hubbard and Rev. Searcy also served as pastors of the Warsaw Baptist Church.

Even though the Sunday School had been a vital part of the Ghent Baptist Church for the past forty or fifty years, the church voted September of 1906 to take it under direct control and electing its Superintendent and the teachers. Also that year the church entertained the Whites Run Baptist Association and held the dinner in the Stucy tobacco barn located behind the church.



W. S. COAKLEY

W. S. Coakley was called as Pastor on June 1, 1908. The church shared the pastor's time with Dallasburg Baptist Church in Wheatley. Wedding bells were soon ringing; for he, like Dr. Walne, chose a bride from his flock, the wedding taking place in the church house in the presence of a large number of friends. Rev. Coakley's new bride was the daughter of Hiram Diuguid an active member of the church. . In November, 1910, while Evangelist Haymore was assisting, the church experienced a great revival and heard many professions of faith. During his five years ministry, "Elder Coakley" saw the beginning of a Baptist Young People's Union, the organization of the Four Mile Sunday School as a branch of the Ghent Church, and the purchase of individual communion sets. Rev. Coakley also served the Dallasburg Baptist Church in Wheatley as pastor during this time.



Communion set

During Brother Coakley's ministry, his sister-in-law, Louise Foe Diuguid, became a foreign missionary. She, being the daughter of Mr. and Mrs. Hiram Diuguid was born January 13, 1880. Mrs. Hiram Diuguid was a sister to Claudia McCann Walne's father, therefore, making the two foreign missionaries from the Ghent Baptist Church first cousins. Foe attended Ghent High School and also one session at the Kentucky College for Young Ladies. She was converted in the summer of 1901 and joined the Ghent Baptist Church. She took an active part in her church, and at the time of her marriage, September 7, 1909, to A. B. Langston, she was the teacher of a splendid class of girls in the Sunday School.



Louise Foe Diuguid Langston

Alba Bee Langston was born in Laurens county. SC, September 25, 1878. His boyhood days were spent on the farm where he labored hard, going to school only a few months in the winter and early spring of each year.



A. B. Langston

On December 27, 1906, at his home church, he was ordained to the ministry. He had already entered the Baptist Seminary at Louisville, Kentucky, where he took the degree of Th. M. in 1908. During the next session, 1908, he took post-graduate work in the same institution receiving the degree of Th. D.

He was appointed May 27, 1909, for the work in Rio, Brazil and he became connected with the College and Seminary at Rio. His new wife was appointed by the Board on September 9, 1909, and sailed with her husband for Rio, Brazil, on the 20th of October. They served 26 years in Brazil.

Dr. A. B. Langston wrote several theological books, some in English and others in Portugese. The church library contains one of his books, "Theologia Biblica do Novo Testament, published in 1933. In January 1933, the church used church mission funds, pledges and designations to help him finance the publication of his books. him. He resigned his missionary position on Nov 19, 1935, and Mrs. Langston was put on the pension list on account of her health. Louise Foe Diuguid Langston died March 10, 1947 at Laurens, SC. A. B. Langston died March 26, 1965.

In 1909, a mission of Ghent Baptist Church was established on Four Mile Road. (See Churches Started.) Also, that year, the Union Grove Baptist Church stated to the Whites Run Baptist Association that they wished to be known as the Mt. Hermon Baptist Church.

During the early years of the 20th century, the finances of the church was supported by assessing the membership a certain amount for the year. The following letter was written by a prominent member of the church. The names have been changed to protect any possible descendants.

Sanders, Ky. 1-6-1912

Ulie, (Griffith, Church Clerk)

We feel like we are assessed to (sic) high. We are willing to pay

Mr. Riches _____ $15.00
James _____ 4.00
William _____ 2.50
Mrs. Riches _____ 5.00
Resp. Money Riches

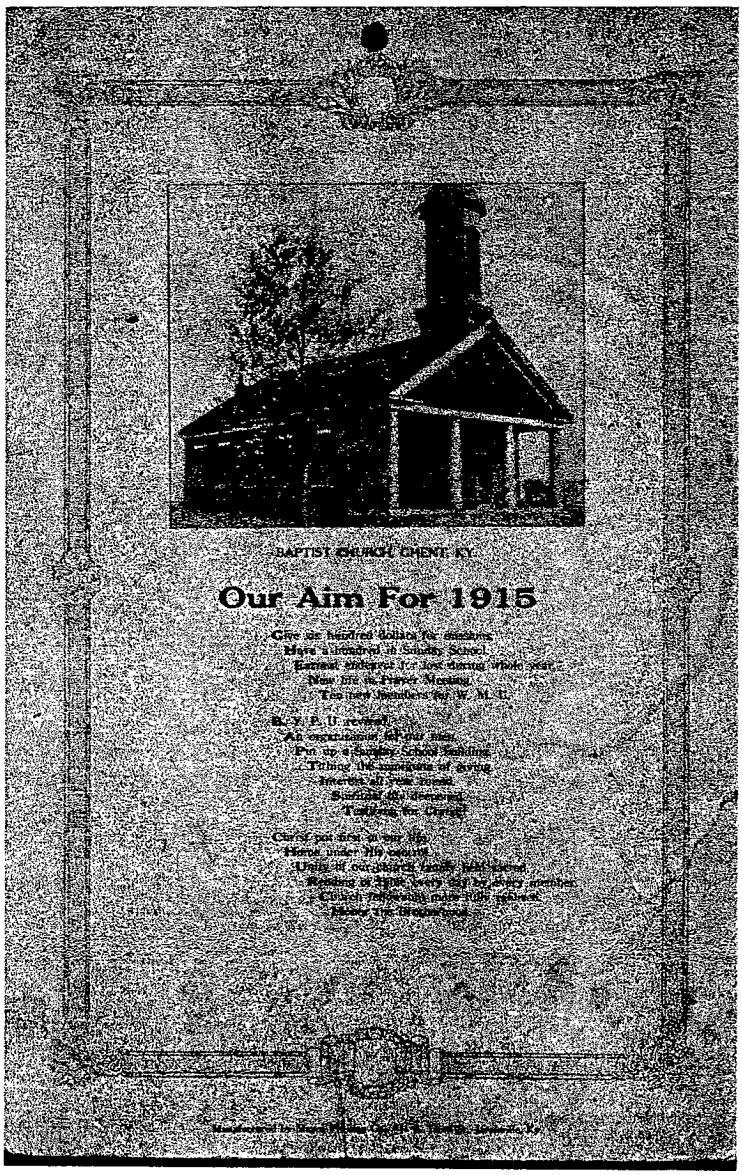
In July, 1913, R. F. Doll came as Pastor. He was a gifted singer as well as an able pastor, and under his guidance the small organ was replaced by a used Vocalion organ costing $275. After about a year, the church sold this Vocalion and bought through the Carnegie proposition a pipe organ, which was installed October 9, 1915.

Between the going of R.F. Doll in December, 1914, and the coming of L. T. Wright in June of the following year, plans for a new parsonage were adopted. The total disbursements proved to be $2,989.84 for the house; and, at the cost of $15, it was enclosed by a hedge fence. On March 13, 1915, Will Travis was employed as housekeeper and organ pumper, with the stipulation that *"no one be allowed to pump the organ but the housekeeper".*

The early method of financing the church was by sending out individual collectors. The Simplex Envelope system was adopted in 1912; and in 1915 it was succeeded by the Duplex type envelope.



Church Parsonage



"Sing to the Lord a new song; sing to the Lord, all the earth. Sing to the Lord, praise his name; proclaim his salvation day after day. Declare his glory among the nations, his marvelous deeds among all peoples. Ps. 96:1-3

America's declaration of war April 17, 1917, was the start of World War I. An armistice was signed November 11, 1918, and the soldiers came home. No mention of this war was made in the minutes.

DECLARATION OF FAITH
Issued 1917

1. We believe that the Scriptures of the Old and the New Testaments embrace the infallible Word of God, written by men divinely inspired, they form our only rule of faith and practice. I Tim. 3:17.

2. We believe that there is one, and only one true and living God, and that in the unity of the Godhead, there are three persons the Father, Son and Holy Ghost, equal in every divine perfection. Matt. 28:19.

3. We believe that in the consequence of the fall of Adam, all mankind are now sinners, and utterly void of that holiness required by the law of God. Rom. 5:19. I John 1:8-10.

4. We believe that salvation is wholly by grace through faith in the death, resurrection, and ascension of our Lord Jesus Christ. Eph. 2:8. That coupled with faith is the inseparable duty of repentance. Mark 1:5. That thru grace the heart and life is regenerated or born again by the holy spirit of God. John 3:3. And that thru Justification God pardons us of sin, and gives us the promise of eternal life on principles of righteousness. Acts 13:39. Rom. 5:1-2.

5. We believe that sanctification does not mean sinless perfection, but a setting apart to the sacred service of God, that is also the process of growth which is begun in regenerations carried on in the hearts of believers, and finally reaches perfection when we enter the presence of God. I Thess. 4:3. Prov. 4:18.

6. We believe in election as the eternal purpose of God, which is a glorious display of God's sovereign goodness, and is perfectly consistent with the free agency of man. I Thess. 1:45. Rom. 8:28-31. But we also believe that the blessings of salvation are made free to all by the gospel, and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity, and the voluntary rejection of the gospel. John 3:19. Rev. 22:17.

7. We believe that those only who are real believers will persevere to the end, and that they will not fall from their high estate of grace, as they are kept by the power of God thru faith unto salvation. Phil. 1:6. John 10:27-30. I John 2:19.

8. We believe that Christian baptism is the immersion in water of a believer in the name of the Father, Son and Holy Spirit, to show forth our faith in the crucified, bured and risen Saviour, and typlified our own death to sin, burial to the old life, and resurrection to walk in a new life. Acts 8:36-39. Rom. 6:4. We also believe that baptism is prerequisite to the privileges of church membership and the Lord's Supper in which only the members of the church by the sacred use of bread and wine, commemorate the broken body and the shed blood of our Saviour. Acts 2:41-42. I Cor. 11:28.

9. We believe that the first day of the week is the Lord's Day or the Christian Sabbath, and is kept sacred for religious purposes by abstaining from all secular labor or sinful recreations. Ex. 20:8.

10. We believe that the salvation of the righteous in Heaven and the punishment of the wicked in hell will be eternal, and that this judgment will fix forever the final state of men. Matt. 25:46.

"I am the bread of life. He who comeds to me will never go hungry, and he who believes in me will never be thirsty"
John 6:35 (NIV)

ON RECEIVING A CHURCH BULLETIN

Somebody must ha' been thinkin' o' me back in the old home town,
Fer when I picked up the mornin' mail an' lazily set down
To see ef Sears and Roebuck had sent me out a bill
Er ef the "News" reported who wez visitin' er ill,
I found this little paper with a pictur' of our church—
Yes, there's the very steeple whur the sparrows ust to perch,
Reachin' almost to the treetops and a pointin' up to God,
Remindin' us of Heaven while on earth we still must plod.

And there's the four white pillars an' the porch so neatly fenced
And the gate we younguns swung on before Sunday school commenced,
And as I hold the pictur' before me on my knees,
I kin almost see the winders a' peekin' th'ough the trees
How I ust to set an' study them when sermuns would grow long
And the sun shone softly th'ough 'em resplendent tho' not strong
Lightin' up their glorious colors like the rainbow 'round the throne
Which John saw in the Sperit while on Patmos all alone!

Old Brother Sebree's guaverin' voice the Father would implore
To receive us all to Heaven, there to dwell forevermore.
The preacher thundered out his wrath and told us of the place
Whur all the folks would have to go who were not saved by grace
But sometimes in a gentler mood he told us of the love
Of Christ, who shed atonin' blood, an' of mansions up above,
While Brother Rob McDonald took his Sunday mornin' snooze
And Brother Golden's loud amens no earnestness would lose.

And when the sermun ended and we all stood up to sing
"Holy, Holy, Holy," er "Come, Thou Almighty King;"
Though the singin' and the organ didn't always quite accord,
We felt that we had there received a blessin' from the Lord.
When I think o' them old days and all the folks I ust to know,
I wonder why I left the dear old home of long ago.
So still I'll treasure in my heart this pictur' that I see,
And pray for blessin's on the church that early sheltered me.

– Marjory Craig (1894-1956) from Peabody Poets
(Miss Craig was a lifelong member of the Ghent Baptist Church.)

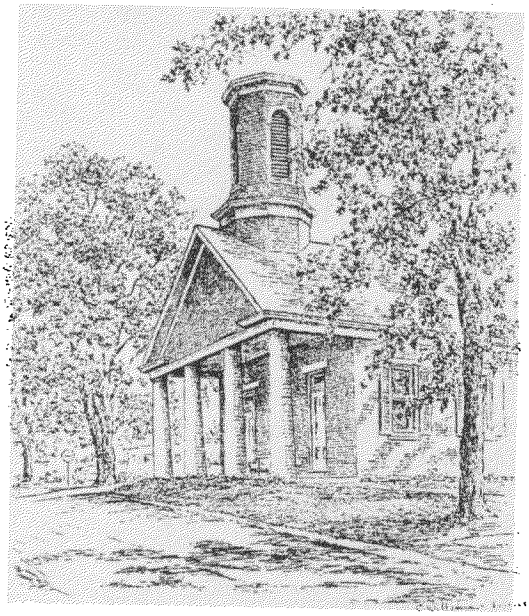
A. K. Johnson was pastor from 1917 to 1919. During his last year, electric lights were installed in the church and parsonage at a cost of $308.42. In October, 1918, *"On account of the influenza epidemic now raging throughout the country and the ruling that no further public meetings be held, a motion was made and seconded and carried that we hold no meetings until official notice is given." Over 600,000* people died in the United States due to the epidemic of influenza during those years.

Following a year's pastorate of L. A. Parker, during which the women bought a piano, the church was supplied for thirteen weeks by Dr. A. B. Langston, a returned missionary from Brazil and husband of the second foreign missionary from Ghent Baptist Church, the former Foe Diuguid. B. B. Smith was pastor from March, 1921, to September, 1923. In 1923, the cupola on the church was cut down in height.

During the pastorate of C. B. Jackson from December, 1923, to July, 1926, the plans for the annex and heating plant were drawn up, adopted, and completed. These called for an expenditure of $4,500. Rev. Roy Niager served as pastor from December 1926 to June 1929. On January 29th, 1928, an Associational Sunday School was organized at the Ghent Baptist Church. Delegates from Carrollton, Warsaw, and Sanders, along with Ghent, were in attendance. Warsaw chartered a bus to bring the largest delegation of 22. Paul A. Wieland became pastor in October, 1929, and remained five years. He initiated the Daily Vacation Bible School.

In 1930 US. 42 was widened through Ghent. The state of Kentucky claimed part of the side yard of the parsonage. In December the church voted to move the parsonage - the state to pay all the expense and the church would grant the right-of way. The church rejected the plan and sued the state and the state offered $250 as a settlement. On May 9th, 1931, the church rejected the $250 but finally accepted it. In 1933, the church placed in the local missions fund the $250 they received for damages to the parsonage yard from the rebuilding of Highway 42.

A SPOT IN KENTUCKY



Anyone traveling along scenic US 42 through Ghent, Ky., must notice the little Baptist church near the edge of town. It has been there for 125 years. The town itself, spread along the Ohio River, was named in 1814 by Henry Clay for Ghent, Belgium, the site of the signing of the peace treaty that ended the War of 1812 between the United States and England.

—Sketch by Caroline Williams

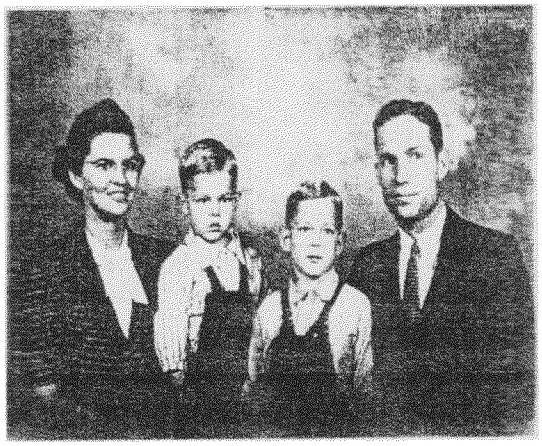
In May, 1934, the wording of the church constitution was changed to read *"five members"* necessary for a quorum instead of *"five male members"*. From February, 1935, to October, 1937, James F. Brewer was minister. In 1936, the basement of the parsonage was remodeled for the use of the younger children in Sunday School. The part of the church lot which had once been a graveyard, but from which the gravestones had long since been removed, was used as a croquet ground. Brother H. C. North and Brother Brewer was given the authority to sell the church organ at a price reasonable to them.

W. T. Edwards was called to the pastorate in November of 1937 but because of his wife being sick he could not move on the field and he offered his resignation. On May 15th the Pulpit Committee presented the names of 7 men and W. Malcolm Fuller was called. He served from July, 1938 to December, 1941.

With the bombing of Pearl Harbor, Hawaii, on December 7, 1941, United States of America was thrown into World War II. Our own Ellis B. O'Neal was at Pearl Harbor at the time of the bombing. War was declared on Japan and Germany and her allies.

E. Raymond Dykes, who served from February, 1942, to May 1944, proclaimed the gospel on the street as well as in the house of worship. He often preached on Saturday nights in front of the local pool room. Many people made decisions and were baptized by him in the Ohio River.

Controversy arose concerning Brother Dykes' methods and the enlistment of tenant farm family members into the leadership of the church. The following is recorded from the minutes of the church: *"Ghent, first Sunday in May 1944* (May 7th). *Call Meeting held despite protest by many members present. At the close of the morning service the Moderator Bro. Ted North called the church to order stating that the object of the meeting was to decide whether the church wanted to ask Rev. E. Raymond Dykes to resign as pastor. The question was brought up that the membership had not been officially notified of such action, only street gossip, and the moderator was urged to postpone the meeting to some future date, when a proper motion could be made.*



E Raymond Dykes
and Family

"The moderator stated that no official notice had been made of the meeting and asked the members present what they wanted to do. Some wanted to proceed with the meeting then he gave consent to their actions.

"An appeal was made by Sister Jessie Frazier that Bro. Dykes ought to resign. Bro. Dykes then arose and said if they would present a written charge against him showing that he had done any thing unbecoming a Christian he would be glad to resign. They did not present any charge written or oral against him.

"Then there was considerable confusion and several attempts to make a motion failed.

"Finally, a motion was made by Bro. Terrance Griffith and second by Bro. Harry North that Bro. E. Raymond Dykes be ask to resign as pastor of the Ghent Baptist Church.

"The result of the vote was twenty seven in favor of the motion and twenty five against the motion.

"Bro. Dykes then according to Matthew 10:14 and Acts 13:46, offered his resignation as pastor of the Ghent Baptist Church. When he began to offer his resignation many were leaving the church and the meeting broke up in confusion. F. C. Sebree, Clerk." (Matthew 10:14 reads: *"If anyone will not welcome you or listen to your words, shake the dust off your feet when you leave that home or town."*)

It is often told by members who claimed to be present that he actually went through the motion of brushing dust off his feet. Bro Dykes preached his last sermon as pastor on Sunday night May 7th.

At the regular business meeting on Saturday, May 13, 1944, The Sunday meeting was declared illegal because no official notice had been made of the meeting. The clerk was instructed to make record of that fact. Bro. Dykes resignation was then brought up, voted on and accepted by the members present. It is believed that some people disagreed with Brother Dykes methods and the involvement of certain people in leadership positions in the church.

"If you love me, you will obey what I command" John:14:15



J. Haskell Quigley

During the pastorate of J. Haskell Quigley from September, 1944, to August, 1946, the time-worn pulpit Bible was replaced by a new one. On May 8, 1944, Germany surrendered and on September 2, 1945, Japan surrendered, thus ending World War II. On July 29th, 1945, the church observed an all day homecoming service to commemorate 100 years in the church building.

On September 1, 1946, J. Thornton Williams was called as pastor at a salary of $35 per week. He saw the Western Recorder put into the home of every family of the church, the salary of the janitor raised to $20 per month, and the purchase by the church in 1947 of a Hammond electric organ. The new organ was played for the first church service on April 13, 1947. An organ dedication program was held June 22, 1947, at 3:30 p.m., with Mr. Russell O. DuFour playing several selections. Although it has been reconditioned, this Hammond Organ is still being used effectively in the services of the church at the present time.

After the resignation of J. Thornton Williams became effective December 6, 1948, H. M. Gregory, Jr. was called immediately to take his place as pastor on December, 13.

Under Brother Gregory's leadership, the parsonage basement was converted into a church kitchen with a concrete walk leading to the side door of same. One outstanding event of this period was the sesquicentennial - the 150th anniversary of the Ghent Baptist Church on Sunday, July 9, 1950. Two former pastors, W. S. Coakley and R. F. Doll took part in the program. Fellowship, food, and pride in our church heritage abounded. Mrs. Gladys Bond, Mrs. Marjorie Craig and Mrs. Dixie Froman prepared a history of the Ghent Baptist Church.



Rev. and Mrs H. M. Gregory

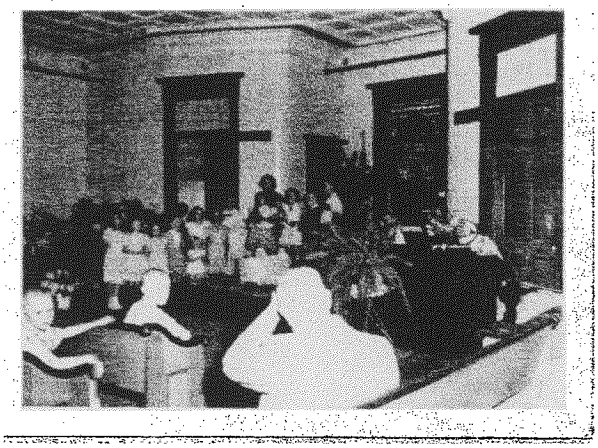
Gladys Bond and Marjory Craig ended the 1950 edition of the history with these words: *"In conclusion, the historians beg leave to append this brief editorial comment: 'When the Ghent Church was organized, it was an outpost of the advancing forces of Christianity. Now it is the very heart of the greatest Christian nation in the world. Then, our church was a voice crying in the wilderness. Now, it is an army, a great and victorious army - pushing its conquests to the limits of the inhabited world. While we rejoice over the glorious past, of which we are the heirs, let us rejoice more over a present so full of privilege and a future so bright with hopes and so resplendent with promise."*

I Love Thy kingdom, Lord, The house of Thine abode,
The church our blest Redeemer saved With His own precious blood.

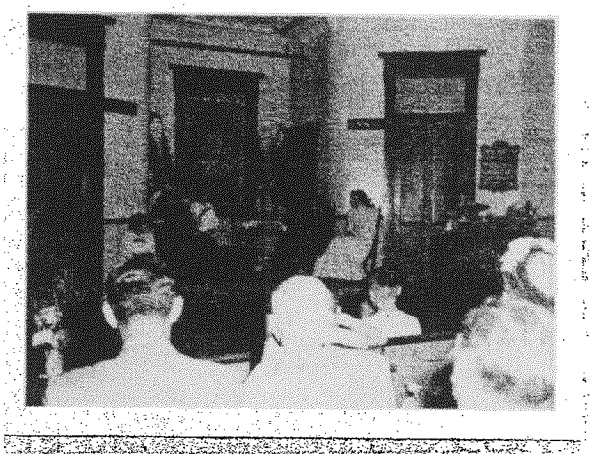
I Love Thy church, O God! Her walls before Thee stand,
Dear as the apple of thine eye, and graven on Thy hand.

For her, my tears shall fall; For her my pray'rs ascend;
To her my cares and toils be giv'n Till toils and cares shall end.

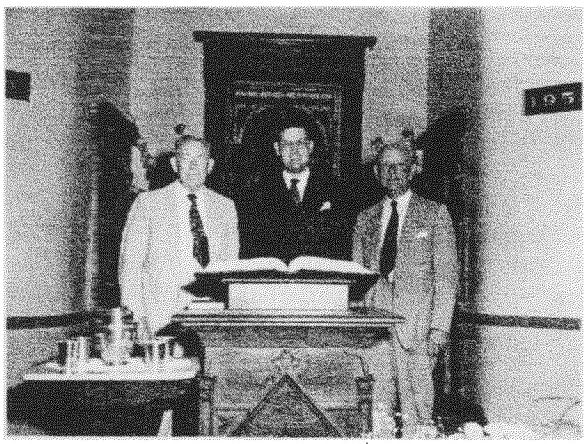
Timothy Dwight, 1731-1776



Sesquicentennial Pageant



Sesquicentennial Pageant



W. S. Coahley, H. M. Gregory, R. F. Doll



Sesquicentennial Pageant Cast



Sesquicentennial "Dinner on the Grounds"



Ghent Baptist Church

ORGAN DEDICATION PROGRAM
Ghent Baptist Church

June 22, 1947 3:30 o'clock

J. Thornton Williams, Minister R. O. DuFour, Organist

ORGAN PRELUDE	"Consolation"	Mendelssohn
CALL TO WORSHIP		
HYMN NO. 212	"All Hail the Power"	Perronet
INVOCATION		
HYMN NO. 1	"O Worship the King"	Grant
MESSAGE	THE MINISTRY OF MUSIC	Minister

DEDICATION OF ORGAN

ORGAN : "At Sundown"

MINISTER: O God, who hast put a song in our hearts, we give thee thanks for every voice that praises Thee. For the silent symphonies of Thy universe -- the silence of the mountains, the stillness of the forest, the quiet comradeship of friend with friend--

PEOPLE : WE PRAISE THEE, O GOD.

MINISTER: That the sweet sound of Thy music fills all the world, that the life pulse of Thy music runs from sky to sky, that the holy stream of thy music breaks through all impeding obstacles and rushes on --

PEOPLE : WE PRAISE THEE, O GOD.

ORGAN : "Nocturne" Chopin

MINISTER: That the harmonies of Thy universe were understood by singers ofall ages who have heard Thy voice, and that those harmonies were recorded for all time,--

PEOPLE : WE PRAISE THEE, O GOD.

MINISTER: We ask, as Thy children, Thy mercy and grace, that loving and being loved we may continue to build Thy church and make of it a true house of God, a sanctuary of peace, a place of prayer and praise, and a home for men from which they will go forth stronger, freer, and more consecrated to Thee.

PEOPLE : WE PRAISE THEE, O GOD, AND BLESS THY NAME.

ORGAN : "The Lost Chord" Sullivan

MINISTER: For the Psalms of ancient days, for the prayers of the ages, and for the words of all seers who have walked with Thee; for the sacraments of the church and its services of worship; and for our ever increasing understanding of Thy power and glory; for the men and women who have given to this church through their music and their interest in music, we thank Thee, our Father. Ministers of Thine are they. Sanctify their talents, enlarge their powers, and accept their service.

PEOPLE : WE THANK THEE, OUR FATHER.

MINISTER: That these harmonies may enable us to express our highest aspirations; that they may bring comfort to the aged, courage to the young, and vision to the weary--

PEOPLE : WE DEDICATE THIS ORGAN.

MINISTER:: That the ministry of music may accompany the sacraments of the Lord's Supper and Baptism, may be an inspiration to those about to be married, and that it may adorn Thy worship, assist the praises of Thy people, to the glory of Thy holy name; through Jesus Christ our Lord--

PEOPLE : WE DEDICATE THIS ORGAN.

DEDICATORY PRAYER In Unison

O God, to whom the heaven resounds, we thank Thee for the life and devotion of Thy servants whose souls will sing through the music of this organ in the years that are to come. Graciously accept the sacrifice and service which Thy children have suffered that they may add to Thy house this instrument dedicated to attune our hearts to Thy praise. Accept the work of our hands, the worship of our hearts, and the songs of our lips. Translate our lives into the notes and modulations of Thy life, cheer and inspire us by all Thy varied ministries, and may all the strains of our earthly praise find their harmony in the great chorus of those who sing around the throne of the redeemed. Be pleased to bless and hallow this organ, made holy by the toil of Thy people and set apart for the service of Thy church. May its music be blessed as it continues to call us to worship the Lord in the beauty of Holiness. In Jesus' name we pray. Amen.

ORGAN "Kamennoi-Ostrow" Rubenstein

BENEDICTION

ORGAN POSTLUDE

***

THE CHURCH DIRECTORY

PASTOR ..... H. M. Gregory, Jr.
147 Chenoweth Lane, Louisville 7, Ky.
Telephone: BE. 1619

DEACONS

T. V. Griffith, Chairman

Thomas Bibb	H. C. North
Henry Cardwell	Theodore North
Ed Gex	F. C. Sebree
Hubert Harris	William Smith

CLERK ..... T. V. Griffith

TREASURER AND FINANCIAL SECRETARY—
Mrs. R. O. Dufour

ORGANIST ..... Miss Virginia Thompson
ASSISTANT ..... Mrs. R. O. Dufour
ASSISTANT ..... Miss Patsy Knigga

CHOIR DIRECTOR ..... Mrs. R. O. Dufour

TRUSTEES

Theodore North F. C. Sebree Mac Smith

SUNDAY SCHOOL OFFICERS

Superintendent ..... Johnnie Davis
Associate Superintendent ..... John L. McDonald
Secretary ..... Henry Caldwell
Associate Secretary ..... H. C. North

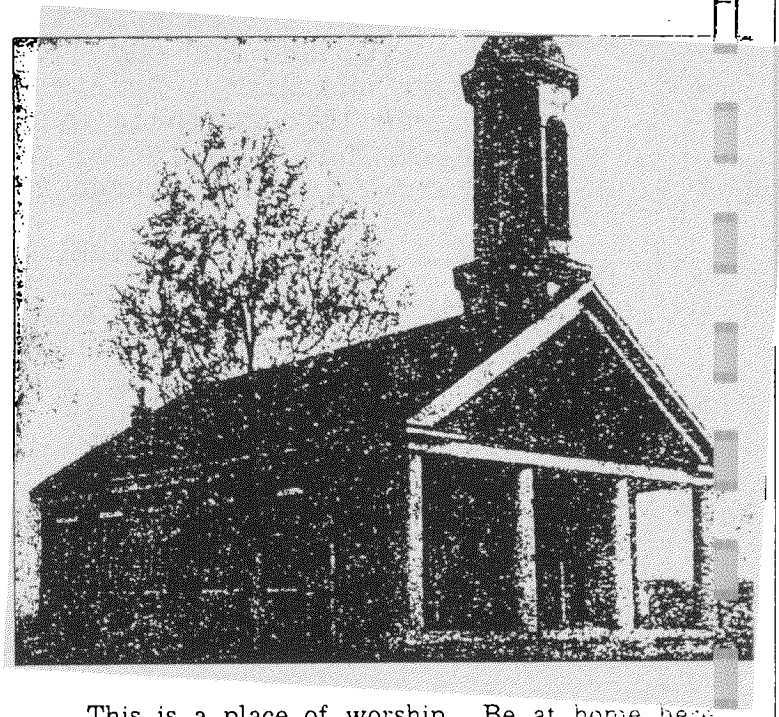
W. M. U. PRESIDENT ..... Miss Marjorie Craig

Ghent Baptist Church

Ghent, Kentucky

H. M. GREGORY, JR. MINISTER

"We declare unto you glad tidings"
Acts 13:32



This is a place of worship. Be at home here. Enter reverently. Participate in the service in a sincere manner. Do not leave without saying a prayer for yourself, for those who worship with you, for the one who ministers here, and for the people of all the world.

Welcome!

To all who mourn and need comfort;
To all who are weary and need rest;
To all who are friendless and need friendship;
To all who pray and to all who do not, but ought;
To all who sin and need a Saviour;
To who-so-ever will, this church throws wide its doors, makes a
Free place, and in the Name of Jesus Christ, the Lord, bids you
A cordial welcome to this house
Of God, its worship, its comfort,
And its peace.

SUNDAY JULY 9, 1950.

SESQUI-CENTENNIAL

SUNDAY SCHOOL HOUR..... 9:45
Lesson: "Moses, Who Led His People to God"

MORNING WORSHIP HOUR..... 10:45
Organ Prelude.....Mrs. Dufour
Doxology, Invocation.....Pastor
Choir Response
Announcements
Hymn No. 1 "O Worship The King"
Responsive Reading No. 495
Morning Prayer
Hymn No. 10 "Love Divine"
Offertory Prayer
Tithes and Offerings -- Choir Number
Scripture Reading
Special Number -- Mr. and Mrs. Gex
Sermon: ..... Rev. R. F. Doll, Louisville, Ky.
Invitation Hymn No. 121 "Just As I Am"
Benediction..... Rev. Doll
Organ Postlude.....Mrs. Dufour

****

Dinner..... 12:00

AFTERNOON

1:30 P. M. The Church History Presented in two sections by Miss Marjory Craig and Mrs. Gladys Bond-- broken by the singing of Hymn No. 172 (Congregation)

2:00 P.M. Music by the congregation-- Rev. Bill Oldham, Sanders.

2:05 P. M. Pageant -- Under the direction of Mrs. Vulah Riley.

First Part:
Lady of Yesterday - Iva Bibb
Lady of Today - Mrs. Woodrow Harmon
Children Bringing In The Future-- Beginners, Primaries, Juniors.
Invitation Solo - Lois Riley
Song of Love - Janet Harmon
Child of Prayer - Charlotte Burgess

Audience Sings "Rock of Ages"

Second Part
The Elder, His Good Wife Ruth, and The Daughter --- Billy Baker, Virginia Courtney, and Rose Mary Webster.
The Girls Of Yesterday -- Pauline Bibb, Patsy Knigga and Mary Lou Schirmer.
The Girls of Today -- Dorothy Riley, and June Schirmer

Third Part
Mother of Tomorrow - Margret Hanlon
Children - Edna Earle, Lois Riley, Winnie Snow, Eva Snow, Mary Jean Browning, Stella Gex, Betty Bickers, Billie Ray Osborn, Jack Schirmer, Stanley Snow, Riley Earle, John T. Burge and Johnnie Hanlon.

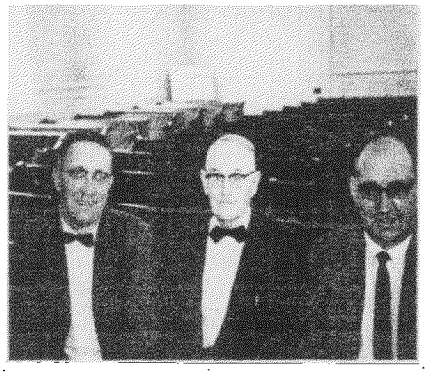
2:45 P. M. Music
Organ Music.....Mr. Dufour
Special Music....Rev. Frank Forward, Louisville, Ky.

3:00 Sermon..... Rev. Roy McClung, Ninth and O Baptist Church, Louisville, Ky.
---A Challenge From An Outside Pastor

3:30 Special Music.....Rev. and Mrs. Wyatt Parker

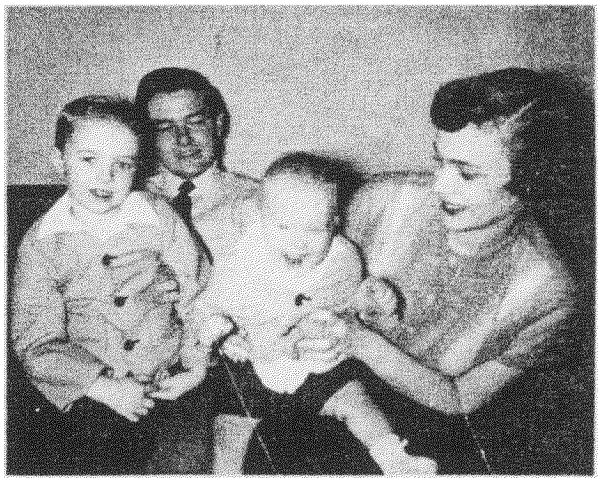
3:40 Sermon.....Rev. W. S. Coakley, Owensboro, Ky.
--A Challenge From A Former Pastor.

4:15 --- Adjournment.



Deacons: Hubert Harris, J. A. York and Don Eckler

With the invasion of South Korea by Communist North Korea on June 24, 1950, we were at war again. A truce was settled for the 38th parallel in July of 1953. Again, no mention of this event is made in the minutes of the Ghent Baptist Church.



Robert Quigg Family

On April 12, 1951, Brother Gregory resigned effective the last Sunday in May. On May 19, 1951, actually before Brother Gregory had moved, Rev. Robert Quigg was called; he moved on the field on June 1st. That fall the church voted to pay its part, $15.00 per month, for the support of an associational missionary and to join other churches in a love gift of money for the retiring Dr. W. A. Gardiner who had served the Kentucky State Sunday School Board for many years. Upon the failure to secure the missionary, the church rescinded its order, but the Western Recorder, The Kentucky Baptist Convention paper, was included in the church budget for 1952-53.

With definite plans to enlist in the Air Force Chaplaincy immediately after graduation from the seminary, Brother Quigg resigned effective May 3, 1953.



Leon Riddle

Rejecting the call for the salary of $75.00 *"twice a month"*, Rev. Leon Riddle accepted the call a few weeks later at *"$50.00 per week"* and assumed his pastorate May 10, 1953. At that time, the parsonage was evaluated at $10,000 and the total property, including parsonage, at $35,000. The salary of Will Travis, janitor since approximately 1915, hired at $20.00 per month plus $2.00 for spring cleaning, had grown to $30.00.

That year the parsonage was made more liveable by the installation of a new oil furnace, waterworks with new bathrooms, and kitchen conveniences. Plans for a long range program for decorating the church were adopted. A Building Fund with separate records and a separate treasurer was started. Mrs. Sophia Bickers held that office.

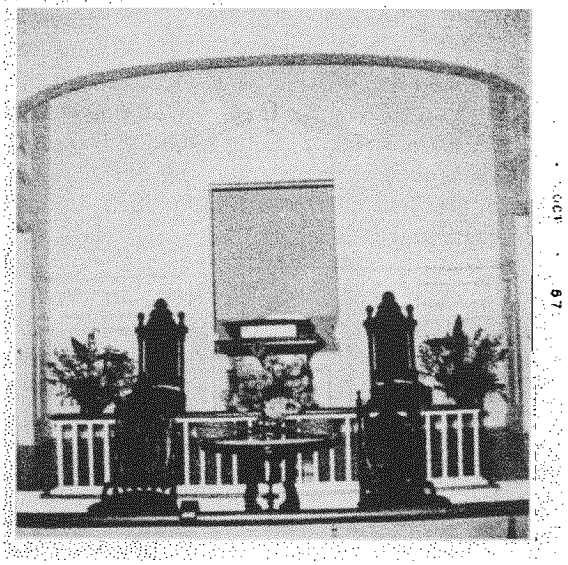


Harper Shannon

With the permission of the church, Mrs. Riddle conducted a Kindergarten School in the parsonage basement for which special curtains were bought. The church went on record as opposing the location of a filling station directly across from its property, but to no avail.

On June 19, 1955, Bro. Riddle resigned effective July 3rd. On September 11, 1955, Rev. Harper Shannon came to Ghent as pastor.

Two years, 1956-57, abounded in ideas, plans, inquiries, investigations, bids, and two special Building Fund Days for remodeling of the interior of the church. With Johnny Davis, chairman, was the following committee: Mrs. Flora McDonald, Mrs. Dixie Froman, Mrs. Minnie Dufour, and William Scott Baker. By the vote of the church, R. T. Davis, Morty Dolby and T. V. Griffith were given permission to move two benches from the auditorium to the basement on April 13, 1957. A new oil furnace was installed in the church in 1956, and a new baptistry was added. The stained glass window behind the pulpit was removed to make way for the baptistry. The window was crated and stored in the basement. The entire interior was redesigned and redecorated transforming it into a beautiful sanctuary. The brass chandeliers of colonial design were donated by Mrs. Carrie Craig, Miss Marjory Craig, and Mrs. Dixie Craig Froman, as a Craig family memorial.



Remodeled Sanctuary

In 1956, Rev. John Hammett was Whites Run Baptist Associational Missionary whom Ghent church helped to support. Charles Smith, whom Bro. Shannon baptized on July 21, 1957, was the first baptized in the new baptistry. Being called elsewhere, Bro. Shannon resigned on June 9, 1957.



Victor W. Mantiply Family

Rev. Victor W. Mantiply served as pastor from August 25, 1957, to August 31, 1958. During those years, the church adopted the envelope system, sold the old light fixtures, painted the interior of the annex, bought new hymnals and organized the Nursery Department with Mrs. Sallee Eckler as Superintendent. They also granted Bro. Mantiply's request that the secretary holding the church literature be moved from the annex to the parsonage for use there and built shelves to replace the secretary at the cost of $100.00. One hundred new blue, hard backed copies of the 1956 edition of the Baptist Hymnal were bought. It was Bro. Mantiply's privilege to use, for the first time, the baptismal robe, a gift to the church from Mrs. Dixie Froman.

From a 1891 Sunday School record book for the date of March 29 comes the following: *"Mr. Stucy was ordered by the Sunday School to buy a library for the school."* On April 19th Mr. Stucy was ordered to draw on the treasury for the sum of $23.50 plus $.60 freight, for the total of $24.10, and on November 8th Miss Laura Craig paid 50cts. for the old secretary desk and paid for curtains for the library, 20cts. In the Oxford English Dictionary, one of the definitions for *"library"* is *"a bookcase"*. Could it be possible that the "secretary" which was moved to the parsonage was the "library" purchased by Fred Stucy for the Sunday School? The "secretary" still remains in the church parsonage.

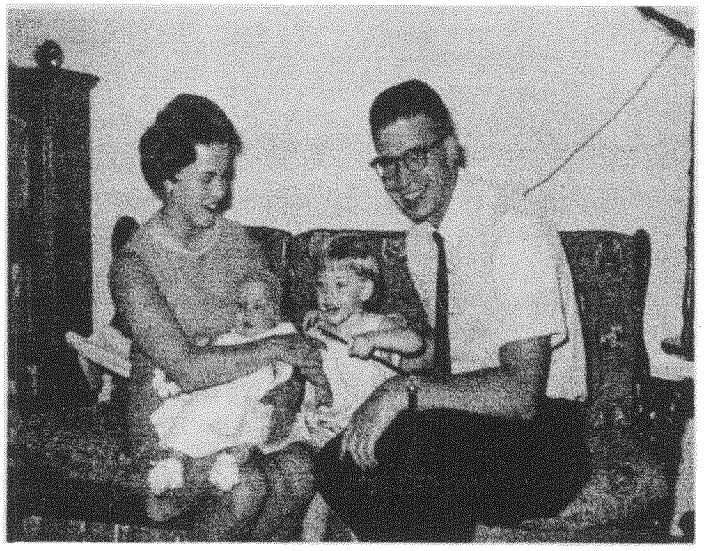
Will (Jack) Travis and his wife, Sing, were janitors for the church for some forty years. Everett Wheeler served faithfully in the same capacity as long as his health would permit. On September 10, 1958, Mr. and Mrs. Shirley Riley were employed at $40.00 per month. Mrs. Riley, with permission from the church, used the parsonage basement for occasional Cub Scout meetings.

For several months in 1958, Dr. Sabin Landry served as Interim Pastor. Under the leadership of Rev. J. W. Holland, Jr., who became pastor of Ghent Baptist Church on November 12, 1958, the Minister's Retirement plan was adopted; Home Life Magazines were provided for the shut-ins of the community and the church voted to participate with the Ghent Town Board in the endeavor to get a public water system for the town. In December, 1960, Bro. Holland was granted a leave of absence for one year for military service, but on May 20, 1961, he submitted his final resignation. Bro. Lucien Coleman served as Interim pastor during Bro. Holland's leave.



JAKE HOLLAND
PASTOR

On June 12, 1962, Rev. Don Wilson became our full time pastor. The Annuity plan was accepted again. June of 1964 saw the church with a new roof at the cost of $1,528.00 plus some minor expenses. In August of that year, Ghent Baptist was the recipient of a worthwhile voucher of $2,253.78 from the will of the late Mrs. Lillian Williams; this was put in the fund for future building.



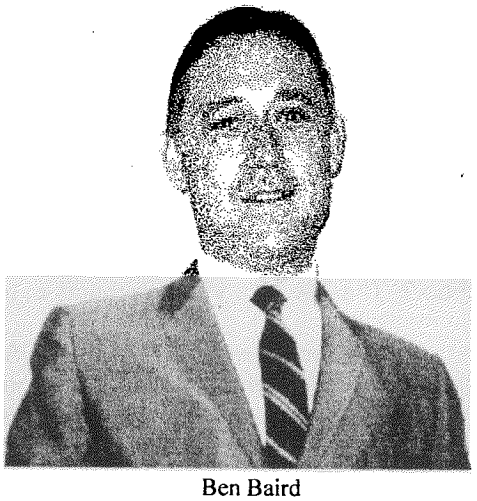
Don Wilson Family

On January 6, 1965, came the discussion for something new and ambitious - an educational building. Also, that year a notable addition was made to the church auditorium: wall to wall cardinal red velvet carpeting which, with the white walls, was very effective.

Although Bro. Wilson enlisted in Army Reserves Chaplaincy in early June, he continued pastoral work until his resignation on December 8, 1965, effective January 9, 1966.

Dr. A. B. Colvin and Dr. O. D. Odum supplied as interim pastors during the early part of the year. On May 4, 1966, with no pastor at the time, the church took a decisive step: *"...that we need an educational building."* The committee for investigative plans for this included: Raymond Moscoe, Bill Scott, Ellis B. O'Neal, Don Eckler, and Johnny Davis. Mary Lou Smith was Secretary-Treasurer of the building fund.

The Lord soon led a dedicated, and experienced leader and advisor our way. Rev. Ben A. Baird accepted the call of Ghent Baptist Church and began his pastorate on August 7, 1966. Brother Baird and his wife Velma had 5 children. Time, prayers, reverses, more prayers - more progress all filled the next year. With the stimulation of our pastor under the Lord's direction, giving was more abundant, the building fund grew, and things looked brighter. On April 7, 1968, the church authorized the committee to close the contract with Adams Construction Company for approximately $50,000.00 (the lowest bid).

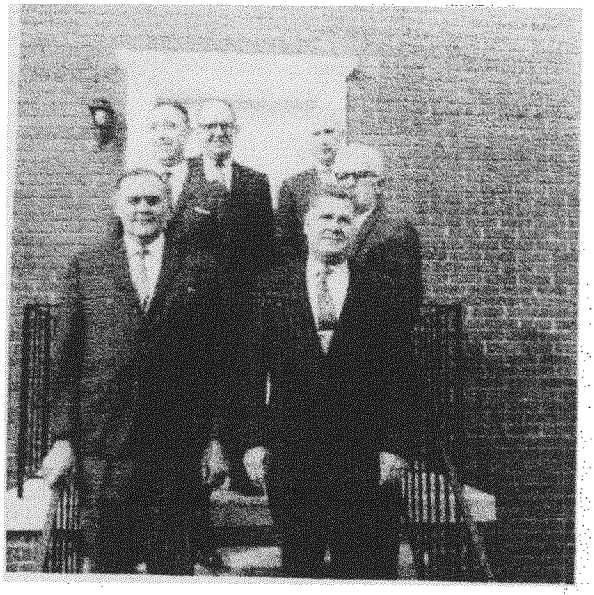


Ben Baird

During the erection of the building, other things happened. After ten years of loyal service, Mr. and Mrs. Shirley Riley ended their work as custodians in May, 1968. Mr. Harry Coates accepted this place on January 12, 1969.

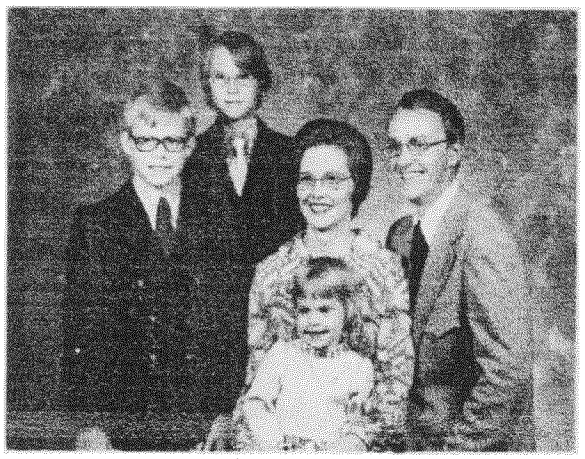
On Easter Sunday, April 6, 1969, the Sunday School Classes met in the new educational building. It was real! The new building consisted of 4,000 square feet of floor space designed to provide educational facilities for all ages, including the nursery, a modern kitchen and assembly areas. A greater realization of its reality came during the dedication services on November 30, 1969. *"God is good!"*

The pastor's study in the church building was refinished and in use by 1970. Its furniture was donated as follows: the desk by Hubert Harris, the carpet and pad by Mrs. L. O. Harris and the chairs and settee by Mrs. Griffith of Vevay, Indiana, in memory of her late husband, Reverend Fred S. Griffith, formerly of Ghent. Brother Baird did most of the carpentry work. Brother Baird's ministry in Ghent ended June 22, 1971; his resignation had been submitted on May 30.



Educational Building Committee
Johnnie Davis, Ellis B. O'Neal, Ben Baird, Bill Scott, Don Eckler and Raymond Moscoe.

The Ghent Baptist Missionary Society, organized in 1891 under the name of Woman's Missionary Society has continued to function through the years. As members, some women proudly recall achieving the rank Approved WMS in 1961 and "Honor WMS' in 1962 and 1963, along with a certificate for outstanding work in Missions Study. Mrs. Christine Dolby was president 1960-63. In 1971, the Ghent WMS along with others of the Southern Baptist Convention, changed the name to "Baptist Women" which is the present name.



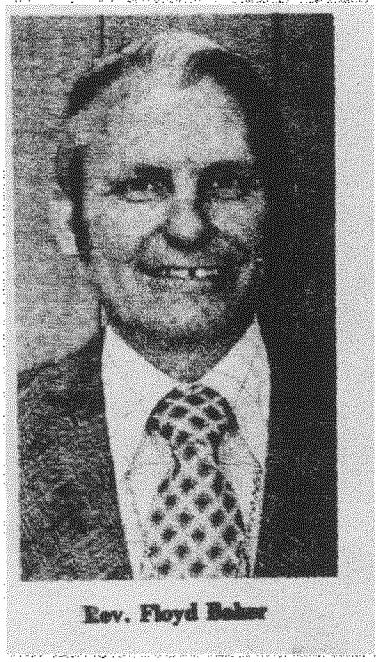
John Meadows Family

The Rev. John N. Meadows came on the church field on August 29, 1971. He and his wife Nancy had three children, two boys and a girl. After hours of deliberation and concentration for successive weeks by the pastor and the Policy and Legislation committee, (Frances Cook, Mary Jean Hulvey, John L. McDonald, Howard Thompson, Ken Massey, Louise Burns, and Johnny Davis) a new Constitution and By-Laws were presented to the church. After discussions and changes, they were adopted some months later on May 7, 1972.

During the ministry of Brother Meadows, a rotation system of Deacons was started. Cleveland Giles, Ken Massey and Ike Smith were elected Deacons and were ordained by the church in of September 1972.

A cassette tape recorder was purchased for sharing the services with the shut-ins in 1971. In 1972, the original pulpit chairs were refinished and upholstered in blue needlepoint. The rotating system for deacons' services was adopted on August 6.

Joint Sunday evening services of Ghent and Sanders churches were held during the month of March, 1973, for the study of the book of Galatians. On March 4, 1973, Bro. John Meadows resigned to take effect March 11. Rev. Scott Good, the Sanders pastor, completed the study.

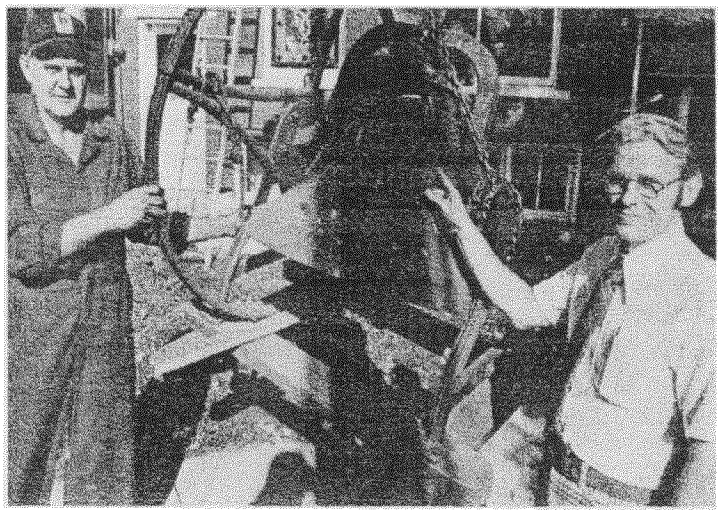

Rev. Floyd Baker

On August 4, 1973, Rev. Floyd Noble Baker became our full-time pastor, He and his wife Shirley had three children, Brent, Eric and Lori. In that fall the room adjacent to the pastor's study was finished, furnished, and occupied by the Young Adult Class. Bobby Allphin and Morty Dolby were ordained as Deacons on October 7th, 1973.


Children's Choir

In 1974 Ghent Baptist Church gave gifts to two churches which suffered misfortunes; The Warsaw Baptist Church's auditorium was totally destroyed by fire, and the Calvary Baptist Church in Madison was demolished by the April 3 tornado. A new piano was purchased for the education building. The Western Recorder was put back in the church budget. A type of religious visitation and survey, called *"People to People"* program was conducted on Sunday afternoon, October 6. Because of scarcity of parking space for the church, the parking lot to the rear of the church was constructed in October. Both labor and material were donated.

During this time, the church had three active choirs: the Little Folks Choir, directed by Ken and Patsy Massey; the Youth choir which had done some excellent programs, including an Easter Cantata, under the direction of the pastor's wife, Mrs. Baker; and the Adult Choir led by Mr. Massey.



On March 29th, 1975, Nancy Smith represented the church and the Whites Run Baptist Association in the Kentucky Baptist Youth Speech Tournament at Cedarmore Baptist Assembly. Her topic was "Being Christian at Home."

During the years of Brother Baker and for several years after, Youth Sunday was observed with the youth of the church filling all the positions in Sunday School and the Worship Service including the message of the hour.

Repair work on the belfry of the church had been under investigation and discussion for a number of years. Consultants declared the old belfry unsafe and dangerous and advised it be removed. Finally, on Sunday, June 22, 1975, the church voted to give the contract for a new aluminum steeple to Campbellsville Industries at the cost of $10,374.00. The steeple stands forty feet above the roof and is an impressive landmark in the community.

TRI-QUARTIQUIN CENTENNIAL
GHENT BAPTIST CHURCH

August 3,1975
2 O'Clock PM

Prelude — Mrs. Ken Massey

Chorus: "Let's Just Praise the Lord"

Hymn "O for a Thousand Tongues to Sing"

Scripture — Church Moderator-Ellis B. O'Neal

Prayer — Deacon Chairman-Hubert Harris

Welcome and Acknowledgements — Pastor

Special Music — Mrs. Mike Harmon

Historical Review — Mr. Ronnie Eckler

Voices Across the Years — Mrs. John L. McDonald
Mrs. Ike Smith & cast

Hymn "Amazing Grace"

Rev. Victor E. Mantiply...pastor 1957-58

Dr. Lucien E. Coleman...interim pastor 1961-62

Chaplain Donald G. Wilson...pastor 1962-65
a letter read by Bobby Allphin

Special Music Mrs. Floyd Baker and Mr. Ken Massey

Rev. John Meadows...pastor 1971-72

Rev. Floyd N. Baker...pastor 1973-

Benediction — Cleveland Giles

ABOUT THE PEOPLE

Dr. Franklin Owen-Executive-Secretary Kentucky Baptist convention, Middletown, Ky.

Mrs. Ken Massey-computor operator-Carroll Co.Memorial Hospital-Church Organist, Ghent,Ky.

Mrs. Gladys Bond-Retired school teacher-Church pianist, Ghent,Ky.

Mr. Ellis B. O'Neal-A farmer in Ghent area,-Church moderator and deacon, Ghent, Ky.

Mr. Hubert Harris-Proprietor of local hardware store chairman of deacons, Ghent,Ky.

Mr. Ronnie Eckler-A manufactors agent for lighting fixtures and co-partner in own firm, Indianapolis, Ind.

Mrs. John L. McDonald-Producer of "Voice Across the Years" Retired school teacher, Ghent

Mrs. Ike Smith-WMU Director, Secretary at 42 School Carrollton, ky.

Mrs. Mike Harmon-The former Vicki Craig of Ghent, Music teacher Brandenburg schools and music director Muledraugh Baptist Church, Brandenburg, Ky.

Rev. Victor E. Mantiply-Present pastor Moffett Memorial Church, Danville, Virginia

Dr. Lucien E. Coleman-Pro fessor Religious Education at Southern Baptist Theological Seminary, Louisville, Ky.

Chaplain Donald G. Wilson-United States Army, 303 Maintenance Battalion, Nurnburg,Germany

Rev. John N. Meadows-Present pastor First Baptist Church, Shepherdsville, Ky.

Mrs. Floyd Baker-pastors wife and youth director of Ghent Baptist Church, Ghent, Ky.

Mr. Ken Massey-School teacher Carroll County Middle School, Music Director Ghent Baptist, Ghent, Ky.



Renewing Acquaintances.

A celebration commemorating the 175th anniversary of the Ghent Baptist Church was observed August 3, 1975. A commemorative plate and a package of note cards, each bearing a drawing of the church, were made available. Mrs. Gladys Bond and Mrs. Dixie Froman revised the history of the church and it was distributed. Brother Baker coined the word, *"Tri-quartiquin Centennial"* to name the celebration. Among those who returned for the festivities were former pastors, John Meadows and Victor Mantiply, and Interim Pastor, Lucien Coleman.



Renewing Acquaintances.

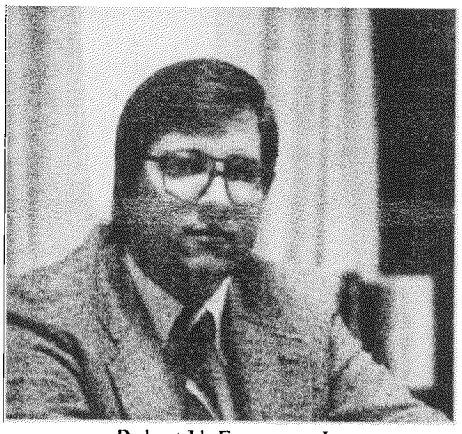
On June 27, 1976, the Ohio Valley Baptist Church was organized and constituted. It was invited to join the Whites Run Baptist Association. This church did not exist for very long before disbanding. Ken Jones, a student at the Seminary was called as a Summer Youth Minister for 1976. He stayed in the home of Mrs. Birdie Jividen.

Brother Baker resigned effective June, 1977. He had proven to be a very sincere, dedicated minister of God, who had a great interest in mission work and who led the church to look to the future.



Dressed for the occasion

During the next few months, the church made several improvements to the property, such as installing a new carpet in the parsonage and a security light on the side of the church to illuminate the educational building entrance and walk.



Robert U. Ferguson, Jr.

Robert U. Ferguson Jr. began as pastor in the early autumn of 1977. Two baby boys, Eddie and Jack, were born to him and his wife Debby while they lived in the parsonage, continuing the tradition that only boys were born to the ministerial couple living in the Ghent Baptist Parsonage. March through May of 1978 was marked with additional improvements to the church property: the auditorium was painted and repaired, stained-glass windows were repaired and covered with protective plastic glass and weights

installed in the windows. On September 24, 1978, Howard Wade and Gene Vannarsdall were ordained as Deacons. Vinyl siding was put on the parsonage and a new boiler was installed in the Educational Building in September of 1979. A new gas furnace was installed in the parsonage to replace the old oil furnace.

March 16-23. 1980, the church cooperated with the Whites Run Baptist Association in observing a World Missions Conference. Our church had five different missionaries from Sunday morning through Wednesday night. Ghent's average attendance was 54 for the services.

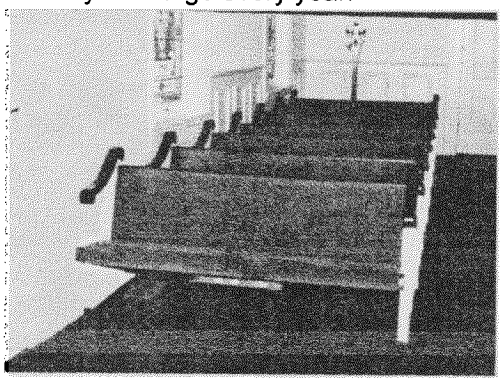
On April 24th, 1980, IMAGE, the Georgetown College Youth team presented a program at the church. Carol Ann Smith was the pianist. In 1980, a beautiful Church Pictorial Directory was prepared by Olan Mills, picturing individual members and families. Austin Kring was ordained as a Deacon September 20th. In 1981, Terah Glover was employed as Summer Youth Minister; and the church bought one hundred copies of the 1975 edition of the Baptist Hymnals. Many members purchased copies of the hymnal in memory of or in honor of someone. Also, some people bought an extra copy for personal use.

How great is your goodness, which you have stored up for those who fear you, which you bestow in the sight of men on those who take refuge in you. Psalm 31:19

In 1980 the church joined the association in sponsoring the Sengmany family, refugees from Vietnam. A home, jobs, food and clothing were provided for them by the churches. Ghent had the family as guests Sunday night December 21th.

Brother Ferguson held a popular weekly event for the ladies of the church which he called, *"Coffee with the Preacher."* One morning each week he and Debby entertained the ladies of the church in the parsonage where they served coffee and other refreshments. They enjoyed discussions on the Bible and other topics.

The Whites Run Baptist Association began a morning worship ministry in the camping area of the General Butler State Park in the summer of 1981. Ken Massey had acquired and repaired an old military field pump organ which was used to accompany the singing. Ken coordinated the services, using different pastors of various churches throughout the association and county. At the end of the summer of 1999, the ministry had celebrated its 18th anniversary with Ken Massey in charge every year.



New Pews

In 1982, after many months of investigation and discussion, the church purchased and had installed new pews to replace the old pews which probably were made when the building was erected almost one hundred forty years earlier. The new pew body was padded and covered with a durable blue material. The ends were white with a mahogany cap especially designed to resemble those of the old pews. Ten long and sixteen short pews were ordered along with a matching pulpit. The total cost was $16,991. Pews for the choir were not ordered at that time.

Members and friends were given the opportunity to buy the old pews. These old pews may be found in homes of Ghent, the county, state and several parts of the nation.

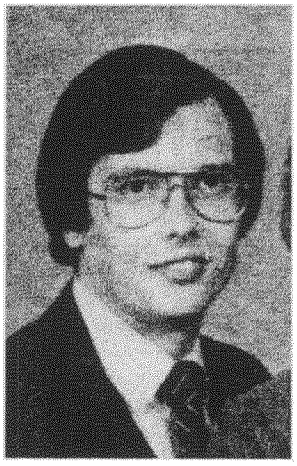
During this time Sallee Eckler was elected as Financial Secretary of the church. Her duties included keeping a confidential record of contributions made by church members and presenting them a report at the end of the year.

One of the most memorable events during Brother Ferguson's pastorate was the revival led by Dr. Ed Stalnecker and his family. Ed, his wife Betty, sons Rick and Chip and their wives Lynne and Carlene arrived in town with three large transformed buses to spend the week in revival at Ghent Baptist Church. Their music was upbeat with guitars, keyboards and percussion instruments along with an elaborate sound system. The family presented professional vocal music. Their presentation of the gospel was unique and somewhat theatrical. Crowds packed the church each night and church members had to arrive early ahead of the visitors to get a seat.

By this time, our pastor had received his PhD in Theology from the Southern Baptist Theological Seminary and could now be addressed as Dr. Robert U. Ferguson, Jr. He proved to be a skillful preacher and a worthy leader. As listed above, many activities were accomplished under his leadership. Dr. Ferguson resigned as of March 21, 1982. His last day in the pulpit was the first Sunday the new pews were used.

After Harry Coates resigned as janitor, Howard Wade served in that position in 1980 for a short time. Alice Smith then took over the position.

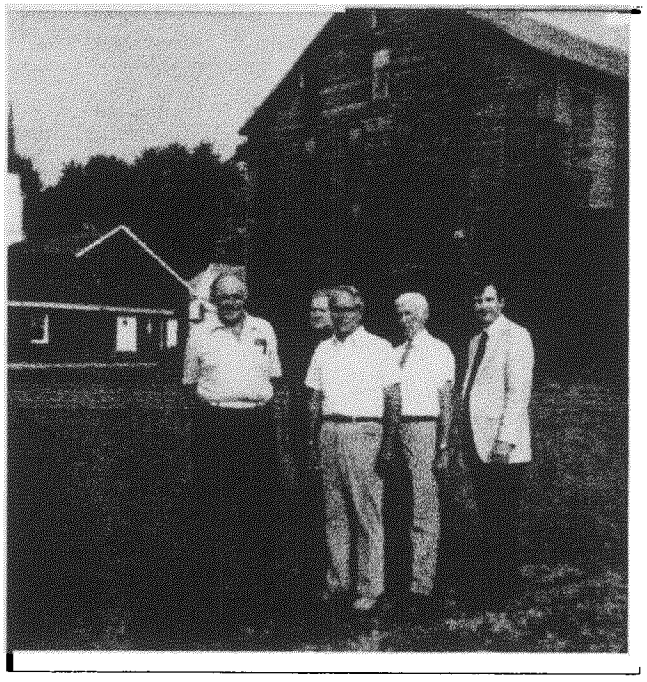
In 1982, Karen Massey sang with "Son Celebration", the Kentucky Baptist Student Union Summer Mission Music Team. The team traveled throughout Kentucky and nearby states singing in churches, conducting youth revivals and activities, and serving as counselors at Cedarmore Baptist Assembly Youth Weeks. They sang at the Ghent Baptist Church on June 6th.



Mark Chandler

Mark Chandler began as Pastor in September 26, 1982, along with his wife Devon. The church was in the midst of a Sunday School Enlargement Campaign which culminated in a Sunday School attendance of 158 on April 18, 1983, the highest recorded attendance in the history of the church. On May 15th, the church observed Youth Sunday. The youth of the church filled positions in the Sunday School and worship services. Steven Walker brought the morning message.

The Gex property located behind the church, which included the historic Stucy barn, was purchased in February of 1983. The barn, known as the Stucy Warehouse, was built around 1876 and at its height of business shipped annually about 1½ million pounds of tobacco and employed from 50-100 men. The owner, Fred Stucy and his wife were faithful members of the church. The huge barn was dismantled the summer after its purchase to make room for parking and recreation. Those serving on the purchasing committee were: Johnny Davis, Ellis B. O'Neal, Austin Kring, and Raymond Moscoe.



While living in the parsonage, the Chandlers had a baby boy, Joshua, again continuing the tradition that only boys were born while a couple was living in the Ghent Baptist Parsonage.

New pews for the choir, to match the others, were installed in the early part of 1984. Bruce Underhill was called as Youth Minister in May of 1984. An adult back-yard Bible Study was held June 25-28, 1984. On August 18th through the 25th 1985, our church participated in the Carroll County Crusade

held in the field adjoining the General Butler State Park. Ellis B. O'Neal resigned as Moderator in September after serving fifteen years in that capacity. A new sound system for the auditorium was installed in May of 1985. On May 12th, the church approved the use of young ladies as Ushers in the church worship services. It was stipulated that they be no younger than 7th graders.


Bruce and Peggy Underhill and Lydia

Mark Chandler resigned as Pastor in October of 1985. His main emphasis was on the educational program of the church, especially the Sunday School. Several improvements were made in the property of the church during his ministry.

Brother Larry Birkhead began his pastorate with us on March 9, 1986. The church installed new carpet in part of the parsonage prior to his arrival. Bruce Underhill and Howard Wade expressed their desire to be licensed to preach and the church complied to their wishes March 9, 1986. Bruce was ordained September 7, 1986. He and Peggy left shortly afterward to become Church Planters for the Home Mission Board, in Sioux City, Iowa. Bruce and Peggy had an inspirational influence on the youth as well as the adults. Peggy was an excellent puppeteer and taught many of our youth to use the puppets in ministering to people. They were loved by all.


Larry and Melva Birkhead

Youth Sunday was again celebrated May 4th, 1986, with the youth filling the various positions in the church. Carol Ann Smith brought the morning message and Trudy Noble the evening message. The church was re-roofed by Jim Montgomery in the summer of 1986, and Steve Watkins was called as our Youth Minister in February of 1987.

Mrs. R H. Froman died March 16, 1989. *"Mrs. Dixie"* is remembered as the one who was in charge of the remodeling of the church auditorium in 1956. Her insistence that quality work be done often agitated the workers but her persistence prevailed and the Ghent Baptist Church possesses one of the most beautiful sanctuaries in the area. Mrs. Dixie provided the church with new chandeliers and carpet. Later she served on the committees which acquired a new steeple and new pews. Her artistic touch provided a most beautiful sanctuary in which to worship the Lord. It can be truthfully said that she had her church at heart.

Concord Community Church near Patriot, Indiana, called Howard Wade as Pastor. Our church ordained him to the Gospel Ministry April 5, 1987. Howard had supplied as Youth Minister after Bruce Underhill left. Cindy Oak did likewise when Steve Watkins left in August of 1988.

In the Summer of 1988, Carol Ann Smith served with the Home Mission Board working in resort areas in the Smokey Mountain region near Gatlinburg, Tennessee. In the summer of 1989, she worked with the Georgetown College Mission Team traveling around Kentucky working in missions, conducting youth revivals, serving as a counselor at Cedarmore and many other activities. The team spent one week in Clearwater, Florida.

In February of 1988 the church used part of the money received from the Rella Harris estate to pay off the debt incurred in the purchase of the Gex property. Money from the sale of Gladys Bond's property, which she had given to the church, had previously helped to reduce the amount owed. A new boiler was installed in the Educational Building in December, 1988.



In June of 1989, a new sign was erected in the front yard of the parsonage to replace the old one and to inform passers-by of our church. Mrs. Violet Moscoe and the Willing Workers' Sunday School Class spearheaded a campaign to collect money for the project and worked with Cutshaw Sign Company to have the sign made and erected.

The Ghent Christian Church, having disbanded, donated several articles to our church including a clock, which is now on the wall of the auditorium, a communion service set, and two candelabra. The clock is said to be an exact replica of the clock which adorned that space before the remodeling in 1956.

On November 12, 1989, the church called Richard Compton to become Youth Minister. Children and adults alike enjoyed his wife, Christy, giving the Children's Sermon on Sunday Morning. Rick and Christie continued the puppet ministry started by the Underhills and also escorted the young people to Youth Camp at Cedarmore Baptist Assembly He resigned on June of 1991 to devote more time to his seminary studies.

The Ghent Baptist Church celebrated its 190th Anniversary April 8-13, 1990, with a Revival led by Rev. Floyd Baker, a former pastor who helped the church celebrate its 175th anniversary. A Pictorial Church Directory with a full color photograph of the church and steeple on the cover, was prepared for the 190th Anniversary and distributed after Christmas. Also a church history was written. Rev. Birkhead, Ken Massey and Cindy Thompson researched the original minutes and added to and revised the 1975 edition of the church history as prepared by Mrs. Gladys Bond and Mrs. Dixie Froman. The new history also contained the Church Constitution and Bylaws.

> *Call to me and I will answer you and tell you great and unsearchable things you do not know. Jeremiah 33:3*

Mrs. Gladys Bond died August 7th, 1991 at the age of 91. She was a member of Ghent Baptist Church since early childhood and co-authored the 1950 and 1975 histories of the church. She had been an adult Sunday School teacher and church pianist for many years. "*Mrs. Gladys*" was a beloved retired school teacher. She was a people person in that she was always interested in people's lives and well-being.

On October 27, 1991, Tracy Ivester, a student at the Seminary, was called as Minister of Youth and Music. His wife Julie provided much support for his ministry. A Hide-a-bed was placed in the Nursery to enable Tracy and Julie to spend the night whenever it was necessary. Ken Massey was presented a plaque commemorating 21 years of service as Director of Music for the church. The Ivesters took the youth on a mission trip to Florida. Tracy led the choir in presenting some inspirational music and a Christmas Cantata, with taped accompaniments. Tracy resigned March 7, 1993, to accept the pastorate of the Macedonia Baptist Church, Jonesville, KY. After Tracy resigned, Ken Massey resumed the position as Music Director.

The present church van was bought in December of 1991. Besides providing transportation to and from church services, it has taken the young people and others to various church related activities. The Youth attended several Christian festivals and concerts in Louisville, Lexington and other places such as Youth Weeks at Cedarmore Baptist Assembly.

The church became incorporated on May 12, 1991 and the papers were deposited in the church's bank deposit box at the First National Bank. Donald Hensley was named Incorporator and the Directors for the corporation were Donald Hensley, Johnny N. Davis, and Howard Bibb Thompson. Later, Ken Massey

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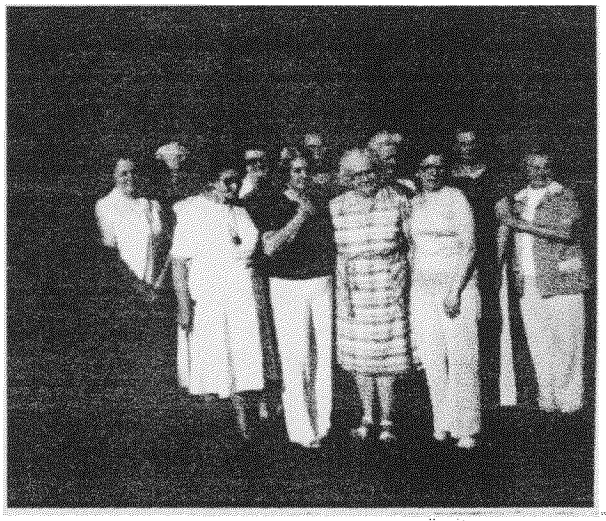
On May 17, 1992, Don Hensley, Howard Bibb Thompson and Scott Thompson were elected as Deacons. Their Ordination Service was held June 7, 1992, with Rev. Ben Baird preaching the Ordination Sermon.

In each of the summers of 1993 and 1994, the church held an evening worship service in a grove of trees located on the banks of the Ohio River in the Ghent City Park. The singing was accompanied by an old military field pump organ owned by Ken Massey and used for the worship services at the General Butler State Park sponsored by the Whites Run Baptist Association.

On August 2, 1992, the church authorized the trustees to proceed with the installation of a natural gas furnace for the auditorium building for $4000 and to change the boiler in the educational building from oil to natural gas for $950. The remaining oil in the tanks was sold to the oil company.



Willing Workers Sunday School Class

Paula Pennington was elected as Church Moderator for the year beginning October 1992. She has the distinction of being the first woman moderator in the history of the Ghent Baptist Church. She has served well in this capacity.

Johnny Davis died February 27, 1992. During his long membership in the Ghent Baptist Church he served in many positions such as: Church Moderator, Sunday School Superintendent, Adult Men's Sunday School Teacher, Chairman of Trustees, Chairman of Deacons, Chairman of several pulpit committees, and the Church's Associational Executive Board Member. He served in several positions on the Whites Run Baptist Association Executive Committee including being Moderator. He also served one term as the associations member of the Kentucky Baptist Convention Executive Board.

Johnny Davis also served his community. He was Mayor of the City of Ghent for several terms and also was a Commissioner at other times. He represented the city on the Carroll County Chamber of Commerce. He also led the city in planning for a sewage system which was installed after his death.

The church began a children's choir in October of 1992. It was conducted by Ken and Patsy Massey and met on Tuesday afternoons after school. About 15 children were enrolled. They sang at several worship services.

"Great Commission Breakthrough," a program promoted by the Kentucky Baptist Convention Sunday School Department, was conducted June 4-6, 1993. Rev. Ryan Wagers of the Poplar Grove Baptist Church in Owen County led the conference. Many helpful ideas were gained in the study.

On May 5, 1993, the church bought twenty-five copies of the 1991 edition of The Baptist Hymnal for use by the church choir and occasionally for Sunday Night worship services. They were bought in memory of Johnny Davis.

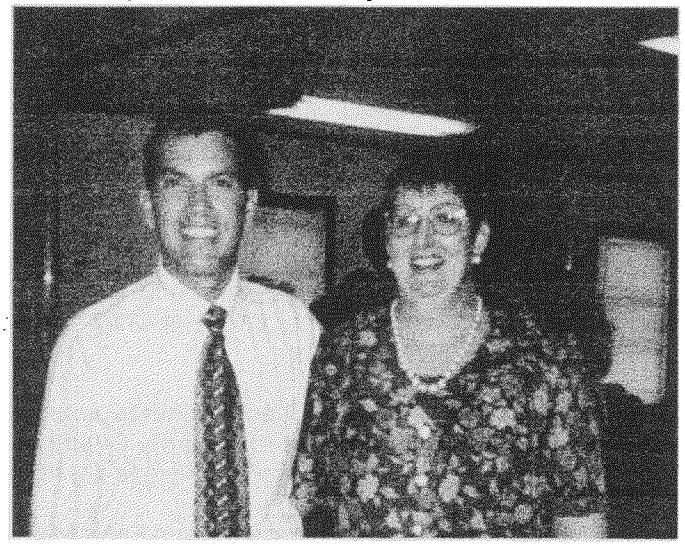
After serving seven and one-half years, Rev. Larry Birkhead resigned on August 8, 1993, to become Pastor of Pond Run Baptist Church in Western Kentucky. He served longer than any other Pastor in the history of Ghent Baptist Church since Lewis D. Alexander who served 11 years from 1837 to 1848.

Bro. Birkhead proved to be a competent preacher and a consistent visitor in the community. Very few homes in the town and surrounding country had not been visited by him. His kind, quiet, and persistent ways provided an inspiration to the church. His wife, Melva, was a worthy help-mate in his service among us. He co-authored the 1990 history of the church and led out in the 190th-year celebration of the Ghent Baptist Church.

Mr. Earl Pinkston, a recent graduate of Georgetown and a school teacher, was called as Interim Pastor in October of 1993. Brother Earl proved to be a good preacher and wise beyond his years as he served the church. He proved to be a caring visitor and was loved by all.

Counting his total number of years Howard Thompson served as Sunday School Secretary for 35 years until he resigned in September of 1993 because of failing health. He served in this same capacity for a short time in 1943 before entering military service during World War II. Howard died March 15,1994.

In January of 1994, the church commissioned Carol Ann Smith and Ken Massey for missionary service. Carol Ann spent two weeks in Kineshma, Russia with three students from Highview Baptist Christian School through sponsorship of the Association of Christian Schools International Organization. Ken spent two weeks in Honduras, Central America, tuning and repairing pianos for churches and missionaries. He stayed in the homes of missionaries, spending one week in Tegucigalpa and another week in San Pedro. He tuned 22 pianos and repairing several of them. While he was there he learned of Southern Baptist Missionary work in that country.



Joe and Donna Jeffries

Joe Jeffries was called as Pastor on February 13, 1994. He, his wife Donna and children, Danielle and Joey, moved into the parsonage.

In 1994, ramps for handicap people were installed in the approach to the auditorium north front door and the north door of the educational building. Railings were installed to the ramp to the auditorium door.

In August of 1994, several men from the church helped the contractor, Pete Toole, lay lines to connect the church with the new Ghent Sewer System.

68 new Pew Bibles were placed in the church in August of 1994. They were purchased by members in memory of and/or in honor of loved ones. In January and February the interior of the church auditorium was painted by Pete Toole at the cost of $6,815 and in April a new microwave was bought for the kitchen.

Louise Burns resigned as church clerk on September 11, 1994. She held that office for 31 years, longer than any other clerk in the history of Ghent Baptist Church. Walton Craig, grandson of Benjamin Craig, Sr., served as clerk of the Ghent Baptist Church for 26 years and 8 months back in the mid 1800's. The writers of this history found both clerks excellent in efficiency, accuracy and completeness.

In September of 1995, Brother Jeffries and Vernon States replaced the concrete front steps of the parsonage and repaired the walk in front of the educational building. In November a tree was removed from the parsonage front yard.

Several members and the pastor of the church were becoming dissatisfied with the direction the Southern Baptist Convention and its seminaries were moving and with the actions of their leaders. In October of 1995 the church voted to exclude the Southern Baptist Convention from its budget. Cooperative Program allocations of the church were designated to Kentucky Baptist only and to the two Southern Baptist missionary boards. 8% of all general offerings would go the Kentucky Baptist Convention. Of this 8%, 63% was designated to Kentucky Baptist Convention only, 18½% went to the Foreign Mission Board and 18½% went to the Home Mission Board.

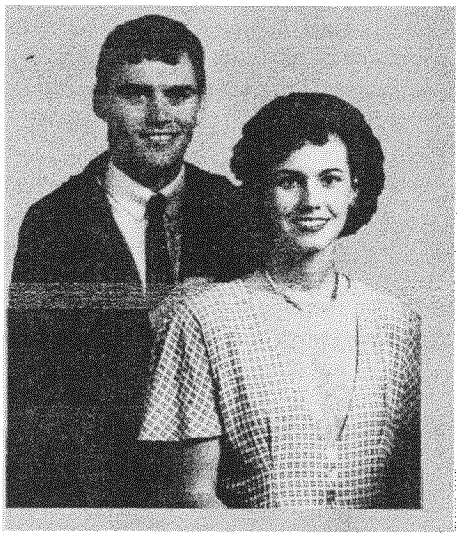
In the spring of 1996, new cabinets were placed in the church kitchen and in June a new roof was put on the educational building. In preparation for the 1996 World Olympics held in Atlanta, GA, during the summer a series of runners carried the Olympic Torch through every state in the country. On June 6th, the torch was carried through Ghent and runners exchanged the torch in the highway beside the parsonage. A bus load of people from a Louisville nursing home came to Ghent and sat on the parsonage porch to watch their recreational director carry the torch. Free refreshments were served in the parking lot to the runners and visitors. Perry Day took the torch on Main Street and carried it on up US Highway 42.

Joe Jeffries resigned as pastor on August 8, 1996, to enter the military chaplaincy. Brother Jeffries was active in the community as a volunteer fire fighter with the Ghent Fire District where he ministered to men. He also was a substitute teacher in the public schools where he met and ministered to young people. He and his wife Donna enlisted many young adults in Sunday School. His last Sunday was September 22nd.

In the closing months of 1996, the church cooperated with Cove Hill, English, Jordan and Whites Run churches to produce a combined pictorial directory.

Alice Smith, our custodian since 1980 became ill in 1996 and the church members volunteered to assume her duties. Alice died May 17, 1997, and the church has continued the volunteer custodial plan until the present.

Carol Ann Smith, daughter of Ike and Mary Lou Smith, served as a Summer Missionary in various capacities over a period of several years: 1988--Smokey Mountain Resort Ministries Staff; 1989--Georgetown College Summer Ministries Team; 1990--Centrifuge Staff, Panama City Beach, FL; 1991--Centrifuge Staff, Union University, Jackson, TN; 1992--Centrifuge Staff, Carson-Newman College, TN; 1994--Centrifuge Staff, Virginia and Gulfshores, MS. She served on Centrifuge Special Teams as a volunteer, one week each of service to Boston, MA, Glorietta, NM and Washington State. She also spent one week in Jamaica during the Summer of 1997



Robert and Linda Compere

Sometime in 1997 or 1998 Bedford Baptist Church donated about 30 beautiful light blue used choir robes.

Robert Compere, a student at the Southern Baptist Seminary, was called as pastor on January 5, 1997. He had supplied the pulpit for about three months prior to his being called. He began his duties on January 19th with his wife Linda. A baby boy, Kendoll, was born to the household in February continuing the tradition that only boys were born while families were living in the parsonage.

On February 16, 1997, the church voted to have the engine on the church van overhauled at the cost of $1800.

In February of 1997, a devastating flood hit the city of Sanders, KY, and damaged almost everything in the Sanders Baptist Church. With 30 inches of flood water in the church building, theater seats, hymn books, two pianos, an electric organ, literature, Bibles, kitchen equipment and many other items were completely destroyed. On March 9th the Ghent Baptist Church voted to give the Sanders church $1000. With this and gifts from other sources, the Sanders Baptist Church restored their church building with new pews, carpet, floor, pianos, hymn books, etc.

In April of 1997, the Hammond Organ, which had been in service for forty years, began to experience problems. The old tubes were no longer being manufactured and were getting impossible to obtain. The organ was repaired by replacing the old tube section with transistors. The cost of the repair was $750.

Brother Compere discovered it would be financially difficult for him to live in Ghent and go to school. He requested permission to move to Louisville and come to Ghent on Sundays and one other day during the week. This was not agreeable to the church so he presented his resignation. His last Sunday was July 27, 1997.

Rev. Compere was known for his evangelistic zeal. Several people made professions of faith during his short ministry. Linda led a very successful Vacation Bible School.


Tom and Sharon Collier

In June of 1997, Murray Collins was elected Music Director when Ken Massey had open heart quintuple bypass surgery and had to give up the position. On June 8, 1997, the church voted to give Earl Pinkston $250 to help him and his wife make a mission trip to Russia. Earl was at that time Pastor of the Jordan Baptist Church. On August 17, 1997, the church voted to increase the number of Trustees from 3 to 6.

Rev. Tom Collier was called as Pastor August 23, 1997 with his first Sunday being on September 7, 1997. He and his wife Sharon moved into the parsonage soon afterward.

New seamless gutters were installed on the educational building in the fall of 1997. At a business meeting September 14th, 1997, the church voted to give 8% to the Cooperative Program of the Southern Baptist Convention, thus revoking their 1995 mission giving program.

September 14, 1997 - church adopted the following rules and regulations for use of the church van.

1. The driver must be an active member of Ghent Baptist Church or be someone active and regular in attendance.

2. All drivers will be elected by the church as recommended by the nominating committee

3. The bus is to be used for transporting children and adults to and from church for various activities of the church.

4. The bus may be used for church trips of all ages.

5. Youth group trips must have a chaperon who is an active church member or someone active and regular in attendance

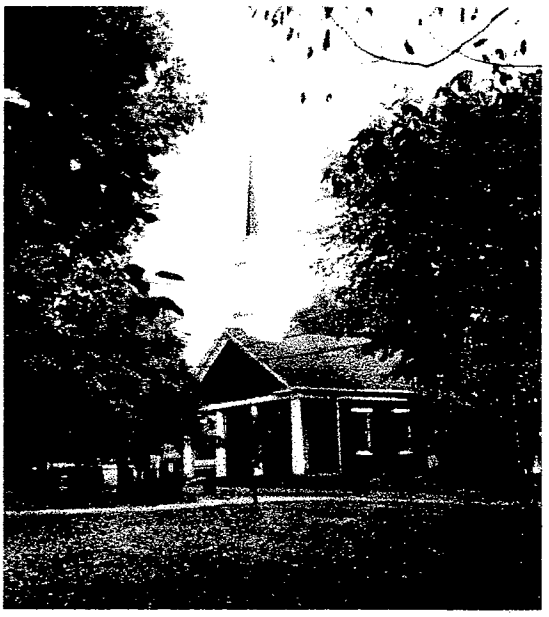
6. The bus may be used for church visitation.

7. All drivers must be recorded with the insurance company.

On November 16, 1997, the church approved an amendment to the Bylaws which added a youth leader to the Church Council. A new baptismal garment was bought for the pastor.

In the summer of 1998, the youth went to West Virginia on a white water rafting youth retreat with the Pastor, his wife, L. B. and Kim Arney and Brent and Debbie Baker. Also, in that summer the church hired Vernon States to paint the window frames, shutters, soffits, parsonage, etc. Volunteer church members painted the red bricks.

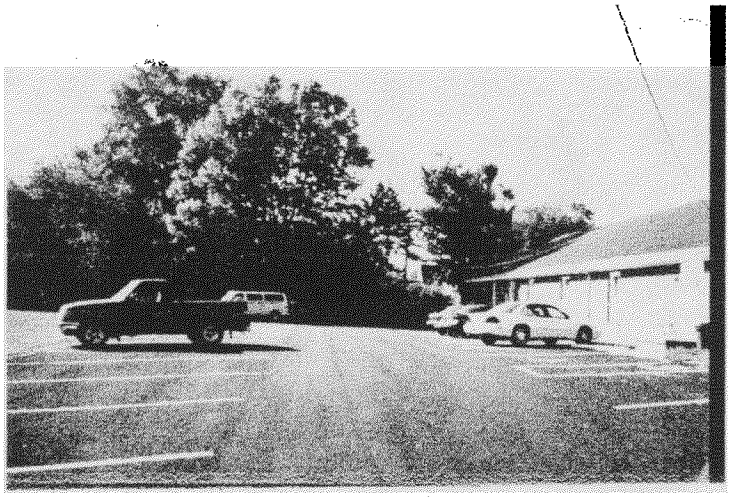
On October 11, 1998, the church bylaws were amended to the following: *"The fiscal year of the church shall run concurrently with the church year which begins on September 1st and ends on August 31st."* Previously, the church year began on October 1st.



Ghent Baptist Church

In October, 1998, the church bought new copies of 1991 edition of the Baptist Hymnal for the entire church, thus adding to the ones purchased in 1993. Members were given the opportunity to donate hymnals in memory of, or in honor of individuals. The church bought wardrobes in which to hang the choir robes.

The office entrance and stairs were painted and fitted with carpet. Carpet was also extended into the office. The room between the church office and the choir loft was fitted with a false ceiling, new light fixtures and was painted. The rooms on each side of the Baptistry were painted and the floors repaired. New carpet was placed in the nursery.



Newly Paved Parking Lot

In June of 1999, the parking lot behind the church was paved. 30 parking spaces were marked off. Many improvements for many years were accomplished by or under the direction of Ike Smith. He was chairman of the Trustees during most of those years. His knowledge of maintenance procedures and the church buildings and grounds was most helpful in making the Ghent Baptist Church's facilities beautiful, worshipful and useful.

In August of 1999, the Youth went to Cumberland Lake for a retreat.

In November of 1997, the church voted to purchase a new sound system to replace the one in use for almost 15 years. In March of 1999 this became a reality when an anonymous donor provided funds to secure a totally new sound system. The system consisted of: new microphones (including a lapel microphone), microphone stands, tape decks, new speakers, etc. The control board was placed in the rear of the auditorium enabling an operator to control the volume and balance of the microphones. It was installed and put in use for the first Sunday, March 14, 1999.

Sharon Collier, the Pastor's wife, and Cassie Henry, one of the youth of the church, spent a week in Jamaica doing missionary work during July of 1999.

The church ordained Murray Collins, Ricky Pennington and Jim Robertson as Deacons on August 15, 1999.

At the August 1999 business meeting, along with the other church officers, the church elected Retta Lykins as Music Director. She has proven to be very capable and has brought new life and spirit to the worship music of the church through the scheduling of special music, leading congregational singing and integrating spiritual choruses into the worship services. Under her leadership the choir has provided the church with inspirational music. A very worshipful and meaningful cantata and play was presented for Christmas of 1999. Later, The church authorized the purchase of a file cabinet in which the Music Director could store the choir music.

On October 22, 1999, the church authorized the trustees to purchase eight 8' tables and 20 chairs. Now, when the church holds dinners following the Sunday morning worship services. the Sunday School classes can keep their tables in their classrooms.

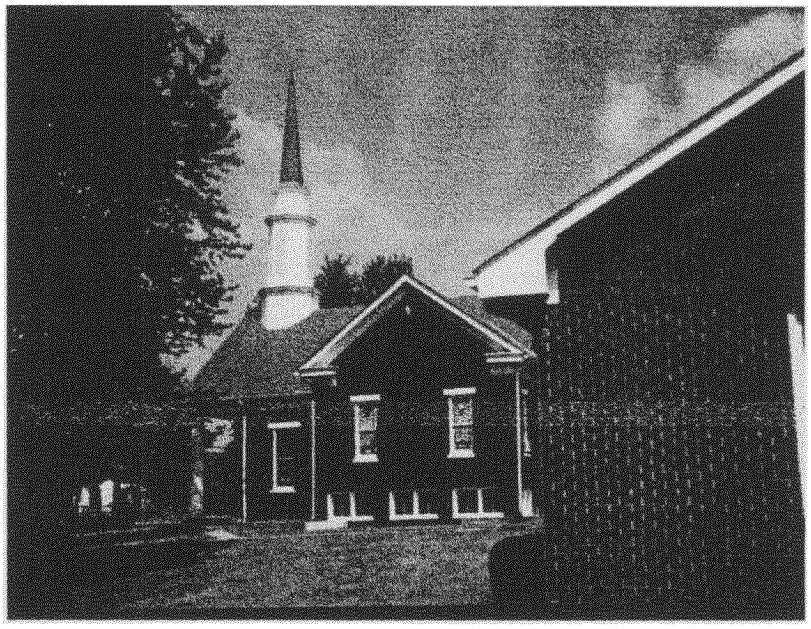
At the November 1999 business meeting it was announced that someone was willing to pay for having a light installed to highlight the church steeple. Permission was given for this to be done. At this meeting, a new bicentennial committee consisting of Frances Cook, Paulette Main, Paula Pennington and Faye Trapp was elected.

Earlier in 1999, the church voted to participate with other churches in the association in producing a Whites Run Baptist Associational Pictorial Directory. Committees were formed and began to work but the project had to be cancelled a few days before the photography sittings were scheduled because too few people signed up in some of the churches. A valuable list of church members, their addresses, telephone numbers and their family members was compiled for further reference.

During the dates of November 29th to December 11th, Greg and Patsy Kemper were employed to strip and wax the floors in the Educational Building. The cost to the church was $500 plus supplies.

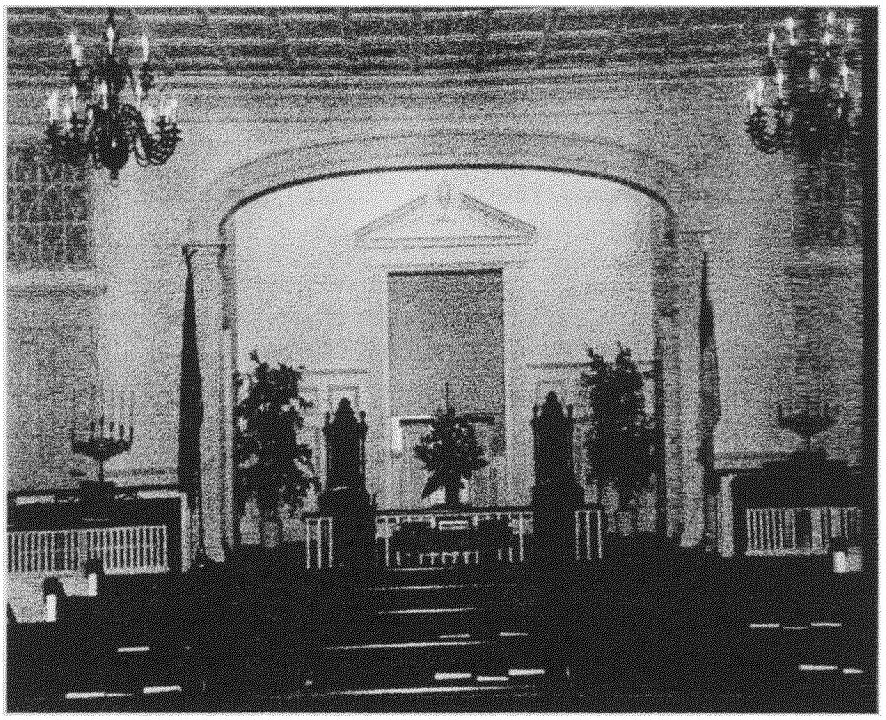
On November 21st, the church authorized the Trustees to remodel the church basement in preparation for use as a Sunday School class. The loose plaster on the outside walls have to be chipped off and some of the inside walls removed. Framing, drywall, electrical fixtures and outlets have been added. On January 9, 2000, the church authorized the trustees to purchase new vinyl windows for the basement. Rickie Pennington, Barry Smith and others have been working on the project and the work is almost finished at the time of this writing.

A copier, a CD player and an overhead projector were purchased in January of 2000 from the money received from the Martha Meng estate.



Ghent Baptist Church

Rev. Collier has proven to be an excellent preacher, stressing Biblical doctrines and his Sunday evening doctrinal studies have been very thorough. He and Sharon have provided spiritual studies and activities for the youth on Wednesday evenings. New people are being drawn to the worship services by his sermons and the "blended music" provided by Retta Lykins. "Mrs. Sharon" has proven to be an excellent teacher and favorite person to children and her beautiful voice has been a great addition to the choir.



Present Sanctuary

The Ghent Baptist Church reported the following statistics to the 1999 annual meeting of the Whites Run Baptist Association: Baptism-1, Other additions-2, Resident Members-195, Total Members-262, Sunday School Enrollment-93, Women On Mission Enrollment-12, Total Receipts-$61,318, Total Mission expenditure of $8,423, Value of Church Property-$450,000, Annual Budget-$46,465.52. The Church gives 9% to the Cooperative Program of the Southern Baptist Convention and 4% to the Whites Run Baptist Association.

The Ghent Baptist Church is celebrating its bicentennial year in various ways. Former pastors have been invited to return according to their personal schedules. Rev. Joe Jeffries (1994-96) visited on July 11th, Rev. Bruce Underhill (Youth Minister 1985-86) spoke on August 1st, Rev. E. Raymond Dykes (1942-44) returned on October 17th, Rev. Larry Birkhead (1986-93) delivered the message on November 14th, and Rev. Howard Wade (Ordained by our church April, 1987) on January 16th. Others scheduled to visit are Rev. Leon Riddle (1953-1955), Rev. Floyd Baker (1973-77), David Baird (son of Rev. Ben Baird) (1966-71) and Dr. Robert U. Ferguson, Jr. (1977-1982). It is hoped that other former pastors will be able to visit.

Much has been changed. The distance traveled by the "Traveling Church" took them three months but now it can be driven by automobile in less than 8 hours. Transportation in those days was by walking, horseback, horse and wagon or flatboat on the river. Today, we use the automobile just to go around the corner. We travel by automobile, bus, train or airplane. In today's world a person can travel to any part of the world in one or two days. Man has been to the Moon and back in less time than the Traveling Church trudged the difficult trail from Virginia to Kentucky.

Home life was hard for the early settlers. Almost all food was grown on the farm and cooking was done on an open fireplace. Today, grocery stores contain a bountiful supply of food and necessary supplies and restaurants and fast food establishments are plentiful. Food prepared at home can be prepared in a few minutes by putting it in the microwave. We no longer use candle or lamplight but enjoy bright electric lights. The early settlers provided their own entertainment while we sit in front of a box and take in "canned" entertainment.

Our forefathers made the fertile land where they settled into prosperous farms and raised tobacco, corn and other crops were plentiful. The Ohio Valley soil was rich and many of the farmers became wealthy. Today, most of these valley farms have been taken over by industry and our community is changing from an agricultural to an industrial economy. Instead of toiling on the farm, today's men and women work in chemical and steel plants and other industries. Our local businesses have migrated to the county seat and then to the fringes of Cincinnati and Louisville. At one time, a person could buy anything he or she needed in the town of Ghent and now one often has to travel to commercial establishments near Cincinnati and Louisville.

Yes, life has changed in the two hundred years of the Ghent Baptist Church, but one thing has not been altered; that is the Word of God. The church today enjoys the same promises, the same plan of salvation, worship the same Lord and proclaim the same gospel as those who traveled to Kentucky in the late 1700's. The Ghent Baptist Church has truly spread the gospel throughout the world by several means: through the preaching and teaching of the Word at home, by the means of members who have moved to other parts of the country, by the word of the preachers they have help train, by the messages of missionaries they have sent to foreign lands, by use of monies through the Cooperative Program and other mission funds and in many, many other ways.

Two Hundred years - four buildings in as many locations - five associations - and fifty pastors. Where does the church go now? At times the Ghent Baptist Church made great strides and at other times she just held on. Where is it now? The church truly sits in a field white unto harvest. The 21st Century is just a step toward the future. Let us praise God for the past, thank Him for the present and depend on Him for the future!

In writing a history, more questions are raised than answered. What happened to the church groups the church helped to establish that are not still in existence? Did the members join or start other churches? If so, where? What happened to the members who called for letters of dismission and moved and settled in the West? Did they start churches as did the ones who settled here? One thing we who are redeemed in Christ do know, is that one day we will have a great reunion with all those saints who have gone on before us and all our questions will be answered! Amen and Hallelujah!

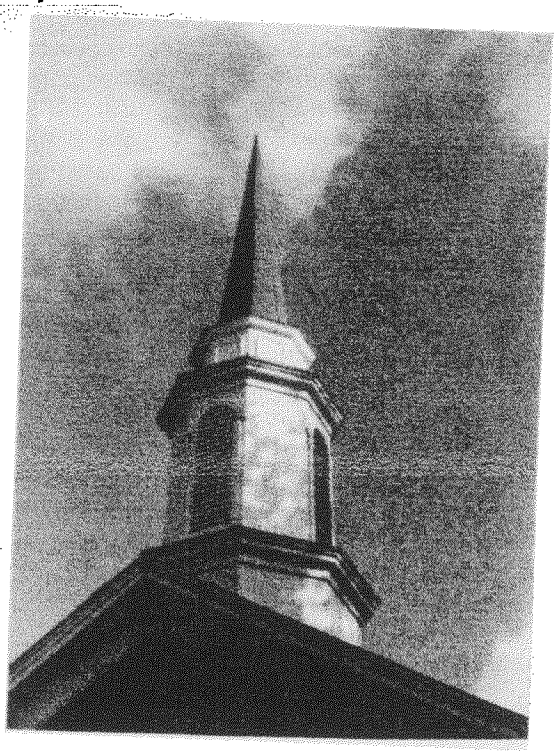
Lord, with your Spirit You have empowered us
To speak throughout all the world;
To show all those who are discouraged
The hope that sets us free.

We have failed to travel from our prisons
Though Christ has set us free;
The chains we cling to are the enemies
of full, enriching lives.

Let us feel again the wind that drives us,
Let us fan again our flame;
We will speak in ways that all can understand
Through lives which prove our words.

Amen

-Michael Massey



LIST OF GHENT BAPTIST CHURCH PASTORS

1. Joshua L. Morris
   April 1800 - March 1801
2. John Scott
   1802 - 1823
3. Joshua L. Morris
   July 1823 - August 1825
4. John Scott
   1825 (1827?) - 1837
5. Lewis D. Alexander
   June 1837 - 1848
   (Co-Pastor Jan. 1850 - Dec. 1851)
6. William Johnson
   Jan. 1849 - Jan. 1850
7. Theodorick Fisher
   Jan 1850 - Dec. 1851
   (Co-Pastor Jan. 1845 - Jan. 1849)
8. William Johnson
   Feb. 1852 - Dec. 1858
9. Lewis D. Alexander
   March 1859 - Dec. 1859
10. William Johnson
    Dec. 1859 - Dec. 1867
11. W. H. Williams
    Dec. 1867 - April 1868
12. W. S. Keene
    June 1868 - Dec. 1868
13. W. S. Jermaine
    March 1869 - Dec. 1870
14. W. H. Williams
    Jan. 1871 - Aug. 1872
15. G. W. Given
    Oct. 1872 - July 1873
16. S. G. Skillman
    June 1874 - Nov. 1874
17. W. H. Williams
    Dec. 1874 - Dec. 1875
18. S. F. Thompson
    March 1877 - March 1878
19. R. H. Buckley
    Oct. 1879 - Jan. 1881
20. A. N. White
    July 1881 - Feb. 1886
21. W. H. Williams
    May 1886 - March 1889
22. C. W. Dicken
    March 1889 - Aug. 1890
23. Dr. E. N. Walne
    April 1891 - June 1892
24. J. W. Loving
    June 1892 - Feb. 1895
25. H. Denning
    July 1895 - Dec. 1896
26. R. C. Hubbard
    Feb. 1895 - May 1902
27. H. F. Searcy
    Nov. 1902 - Oct. 1906
28. W. S. Coakley
    June 1908 - March 1913
29. Robert F. Doll
    July 1913 - Dec. 1914
30. Leslie T. Wright
    June 1915 - Oct. 1916
31. A. K. Johnson
    April 1917 - Feb. 1919
32. L. A. Parker
    Sept. 1919 - Oct. 1920
33. B. B. Smith
    March 1921 - Sept. 1923
34. C. B. Jackson
    Dec. 1923 - July 1926
35. Roy Niager
    Dec. 1926 - June 1929
36. Paul A. Wieland
    Oct. 1929 - Oct. 1934
37. James F. Brewer
    Feb. 1935 - Oct. 1937
38. W. T. Edwards
    Nov. 1937 - Feb. 1938
39. W. Malcolm Fuller
    July 1938 - Dec. 1941
40. E. Raymond Dykes
    Feb. 1942 - May 1944
41. J. Haskell Quigley
    July 1944 - August 1944
42. J. Thornton Williams
    Sept. 1946 - Dec. 1948
43. H. M. Gregory, Jr.
    Dec. 1948 - May 1951
44. Robert Quigg
    June 1951 - May 1953
45. Leon Riddle
    May 1953 - July 1956
46. Harper Shannon
    Sept. 1955 - June 1957
47. Victor Mantiply
    Aug. 1957 - 1958
48. J. W. Holland
    Nov. 1958 - May 1961
    (Began leave for
    military service 12/60)
49. Don Wilson
    June 1962 - Jan. 1966
50. Ben Baird
    Aug. 1966 - June 1971
51. John Meadows
    Aug. 1971 - March 1973
52. Floyd N. Baker
    Aug. 1973 - May 1977
53. Robert U. Ferguson, Jr.
    Aug. 1977 - March 1982
54. Mark G. Chandler
    Sept. 1982 - Oct. 1985
55. Larry Birkhead
    March 1986 - August 1993
56. Joe Jeffries
    February 1994 - August 1996
57. Robert Compere
    January 1997 - May 1997
58. Tom Collier
    August 1997 - present

Note. Dates are those that the pastor was called or began serving and the date he resigned or concluded service.

Since some of the men served more than one time as pastor, the total number of men who have been pastor is 50.

INTERIM PASTORS

There have been some who served as interims or fill-ins for a period of time. (Apparently more than one preacher served at the same time on occasion). They include:

1. John Taylor (see note below)
2. Bro. Applegate - June 1802 (The church "permitted him to exercise the gift of the Lord to preach." Whether he preached at Ghent or elsewhere is unknown.
3. & 4. Bro. Simpson and Bro. Morgan - March 1811. "To attend her as often as they can make it convenient".
5. Bro. Tarrent - July 1811 "Invitation to preach for us at any time"
6. Bro Duvall - Feb. 1837 "Preach for her as often as he can with his own convenience"
7. Bro. B. F. Farnsworth - Aug. 1843 "To preach as often as it will suit his convenience"
8. B. F. Hungerford - elected supply Jan. 1859
9. T. J. Fisher - elected to preach one Sabbath a month in Dec. 1859
10. Bro. Wheatley - preached a few months in 1847
11. T. W. Beagle - by action of church June 8, 1878, he was to preach for the church for 3 months (He pastored the Vevay Church.)
12. A. B. Langston - Began 8 weeks supply in Nov. 1920 that extended to be 13 weeks supply.
13. Dr. Sabin Landry - 1958
14. Lucien Coleman - 1960 - 1961 Interim Pastor during Brother Holland's military leave.
15. Dr. A. B. Colvin - 1966
16. Dr. O. D. Odum - 1966
17. Dr. James Cox - 1977
18. Dr. Jesse Hatfield - 1982
19. Earl Pinkston - October 1993 - February 1994

Note: A few printed lists add John Taylor to the list of pastors; but many do not, including the 100th anniversary listing. It is known that he did preach some at Ghent in the early years. In 1802, at the same time that John Scott was given the invitation by the church to preach, Brother Taylor was given an identical invitation. B.F. Hungerford and T. W. Beagle were also listed as serving as pastors in a 1900 news article concerning the Centennial celebration.

GHENT BAPTIST CHURCH ASSOCIATIONAL RELATIONSHIPS

1800	Salem rejected the application of the congregation
1801	Elkhorn received Ghent
1803	Long Run received Ghent
1816	Franklin received Ghent
1821	September 28, Concord Association was formed and Ghent was a charter member.
1900	Whites Run Association was formed and Ghent was a charter member.

When Concord Association was constituted, messengers from Ghent were William O'Neal, Thomas Craig, R. Scanland, David Owen, Jr. and John McCann, Sr. The Concord Association met at Ghent Baptist Church in 1823, 1838, 1852, 1869, and 1885.

The Whites Run Association has met at Ghent in 1906, 1919, 1931, 1943, 1954, 1965, 1975, 1985, and 1995. The church has had five men who have served as Moderator of the Whites Run Baptist Association. T. M. Scott was Moderator in 1902, 1903 and 1904, and was the first clerk in 1901. H. M. Froman held the position in 1907 and in 1908. F. B. McDonald served in 1913. Johnny Davis served as Moderator in 1654, 1688, 1968 and 1969. Ken Massey held that position in 1979, 1980, 1987, 1989, 1990, and 1999. Johnnie Davis served as the Whites Run Baptist Association's Kentucky Baptist Convention Executive Board Member for a period of three years in the early 1960's. Rev. Larry Birkhead served in that position from 1988 to 1991 and Ken Massey held that position from 1995 to 1998.

But you will receive power when the Holy Spirit comes on you; and you will be witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.
Acts 1:8 (NIV)

ORIGINAL DOCUMENTS

Church Minutes
April 5, 1800 to Present. (5 volumes)

1950 Homecoming Registry (2 volumes)

1975 Tri-quartiquin-centennial celebration Registry (2 volumes)

Baptist Young People's Union Membership roll attendance record and Minutes
1912 - 1913 , 1922, 1929

Baptist Training Union 1951 - 1953

Treasurer's Books - 1904-1915, 1910 (Benevolence), 1912 (Pastor's Salary), 1912 (Includes church minutes of March 11, 1916), 1913, 1916, 1942 - 1947, 1949 (2 volumes),

Sunday School Records and Minutes
1869 - 1869, 1874 - 1876, 1883 - 1886, 1887 - 1888, 1888 - 1890, 1890 - 1892, 1893 - 1894, 1912 - 1913, 1914, 1917 - 1919, 1922 - 1924, 1924 - 1926, 1927 - 1929, 1930 - 1936, 1936 - 1942, 1943 - 1949, ???,

News Articles
Article and picture of Louis Denny Alexander
Courier Journal 6/22/58 New Look
Many others

Program leaflets Ghent Baptist Church 100th Anniversary April 5-6, 1900; 150th Anniversary , July 9, 1950, 175th Anniversary August 3, 1975.

Whites Run Baptist Association Annual Minutes Most of the Minutes from 1945 to present
Various other years



Mrs. Minnie Dufour



Children's Sunday School Class c.1972



Ladies c.???



Debbie and Bob Ferguson

COOPERATIVE PROGRAM

North American Mission Board
Southern Baptist Convention

International Mission Board
SOUTHERN BAPTIST CONVENTION

WOMEN ON MISSION

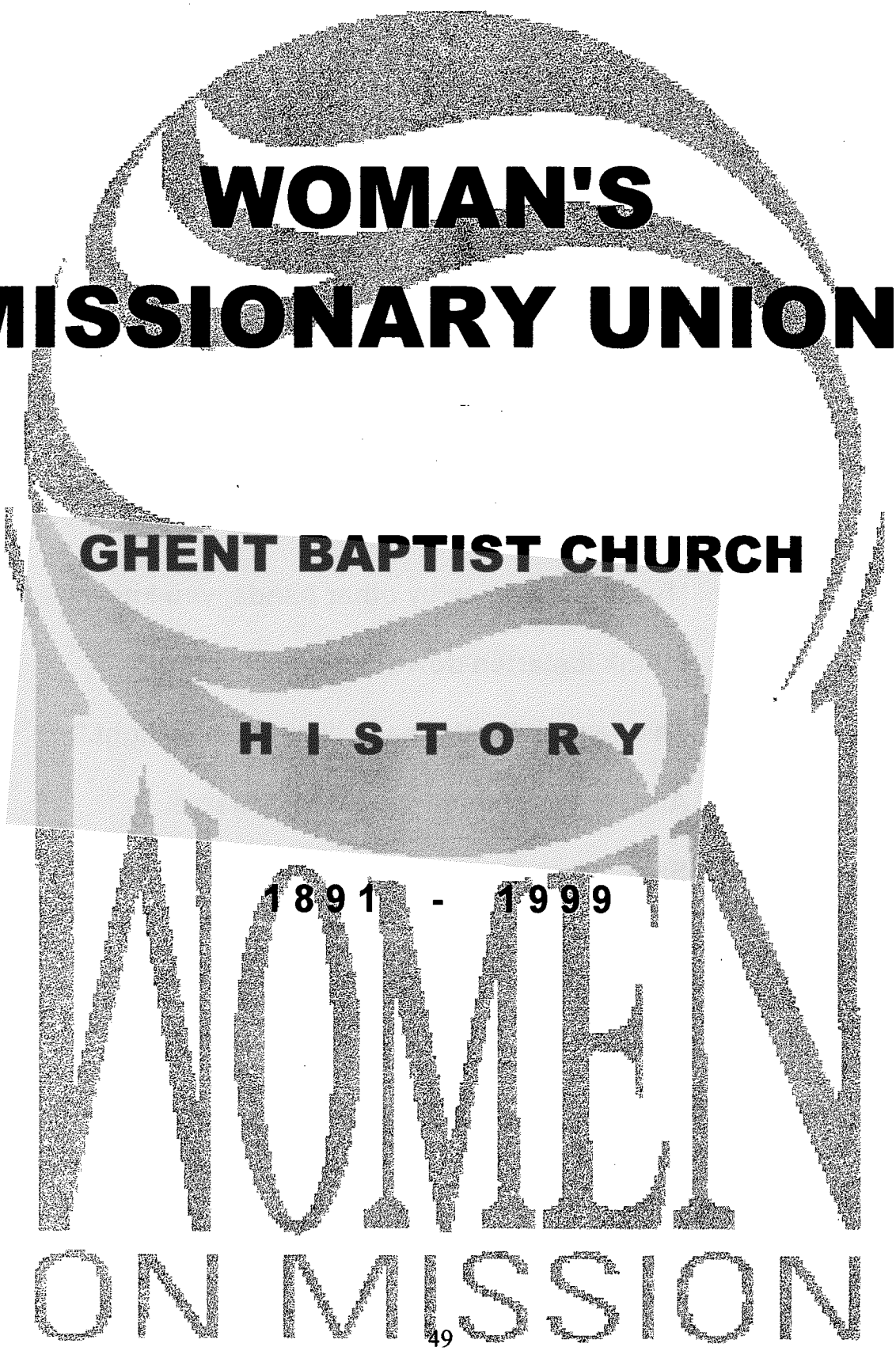
Pray for Missions!

WOMAN'S MISSIONARY UNION

GHENT BAPTIST CHURCH

HISTORY

1891 - 1999



HOLD HIGH THE TORCH

Let us hold high the torch,

We did not light the glow -

'Twas given to us by other hands, you know.

I think it started down the pathway bright

The day the Master said, "Let there be light."

And He who hung from Calvary's tree

Said, "You are the light of the world,

Go shine for me."

-Author Unknown

CHARTER MEMBERS

1891

Claudia Walne

Lizzie Stephenson

Mrs. Fred Stucy

Mrs. J. J. McCann

Belle Lyons

Jennie Baker

Mrs. W. H. Williams

Ida North

Laura Craig

Mrs. Jim Sothard

Carrie Green

W M U PRESIDENTS / DIRECTORS

Laura Craig (1891-1903)

Mrs. Will Sebree (1904)

Fannie Williams (1905-1920)

Mrs. Tommie Golden (1921)

Mary Lindsay (1922)

Sue Lillard (1923)

Florence Scott (1924-1927)

Foe Langston (1928)

Mabel Tandy (1929-1931)

Foe Langston (1932)

Donna Wieland (1932-1933)

Lizzie Crutcher (1934-1941)

Lillian Reed (1942)

Lizzie Cruther (1943-1944)

Jessie Frazier (1945)

Jean Smith (1946-1947)

Lizzie Crutcher (1948)

Sallee Eckler (1949)

Marjorie Craig (1950-1953)

Alma Saberton (1954)

Henrietta Harris (1955-1957)

Iva Thompson (1958)

Henrietta Harris (1959)

Christine Dolby (1960-1963)

Henrietta Harris (1964-1965)

Mary Jean Hulvey (1966-1967)

Henrietta Harris (1968-1970)

Velma Baird (1971)

Patsy Massey (1972)

Iva Thompson (1973-1974)

Mary Lou Smith (1975)

Patsy Massey (1976 - 1978)

Mary Lou Smith (1979-1983)

Thora O'Neal (1984-1987)

Patsy Massey (1988-1991)

Louise Burns (1992-1994)

Donna Jeffries (1995-1996)

Frances Cook (1997-2000)

Ghent Baptist Church has sent from its ranks ordained ministers, both white and black. It has given to the kingdom work two foreign missionaries, Mrs. Claudia McCann Walne and Mrs. Louise Foe Diuguid Langston. Their biographies follow:



MISSIONARY CLAUDIA McCANN WALNE

Claudia McCann, daughter of Mr. and Mrs. J. J. McCann, members of the Ghent Baptist Church was born January 26, 1868, in Ghent. "We have never fully decided whether it was her beautiful brown eyes or the magnificent way she sang 'The Holy City' that so impressed he young pastor" a friend wrote in later years of Claudia McCann's marriage. The young minister was married to the gifted musician about a year after he became pastor of the church. Thus it was that Miss Claudia McCann, music teacher and graduate of the Cincinnati Conservatory of Music, became Mrs. E. N. Walne, missionary. They were married May 31, 1892, and on September 18 sailed for Japan.

Ernest Nathan Walne was born January 20, 1867, in Hinds County, Mississippi, and appointed April 6, 1892, as foreign missionary to Japan. He attended the Baptist college in Mississippi and was ordained at age 21. After graduating from Southern Baptist Theological Seminary, he served as pastor in Ghent, KY, for one year prior to his appointment as a missionary to Japan.

After about a year in Kokura and three years in Fukuoka, the Walnes settled at Nagasaki, and there established a Christian home in that non-Christian land. They had three sons and one daughter, and Mrs. Walne became a "second mother" to many younger missionaries and won many new friends among the Japanese through her cooking and English classes. One of the missionaries said of the Walne home: "It was the center of joy and activity, and the light of the gospel of Jesus.

Dr. Walne died October 30, 1936. Claudia Walne died December 6, 1948, in Dallas, Texas



MISSIONARY LOUISE FOE DIUGUID LANGSTON

Mrs. A. B. Langston, who was Louise Foe Diuguid, was born January 13, 1880, near Ghent, KY. She attended Ghent High School and also attended one session at the Kentucky College for Young Ladies. She was converted in the summer of 1901 and joined the Ghent Baptist Church. She took an active part in her church, and at the time of her marriage, September 7, 1909, to A. B. Langston, she was the teacher of a splendid class of girls in the Sunday School.

She was appointed as a missionary by the Foreign Mission Board of the SBC on September 9, 1909, and sailed with her husband on the 20th of October to Rio, Brazil.

Alva Bee Langston was born in Laurens County, SC, September 25, 1978. His boyhood days were spent on the farm where he labored hard, going to school only a few months in the winter and early spring of each year. At home and at school he was quiet, thoughtful, studious, moral and obedient. In the fall of 1899, he entered Furman University where he earned a BA degree. It was during this time that he announced that God had called him into service. On December 21, 1906, at his home church, he was ordained to the ministry. He had already entered the Baptist Seminary at Louisville, Kentucky, where he took the degree of ThM in 1908. He was appointed on May 27, 1909, for the work in Rio, Brazil.

Louise Foe Diuguid Langston died March 10, 1947 at Laurens, SC. A. B. Langston died March 26, 1965. They served 26 years in Brazil.

1891 - 1922

It was during the pastorate of Dr. E. N. Walne, The church's fourteenth pastor and missionary to Japan for forty-two years, that the Woman's Missionary Society was organized in June of 1891 at the home of Mrs. Lizzie Stephenson. Mrs. Stephenson was the mother of Mrs. Mag Howard, who attended the first meeting and lived in Ghent until she passed away February 6, 1961. Mrs. Howard recalled that Mrs. Fred Stucy, Mrs. J. J. McCann, Mrs. Belle Lyons, Mrs. Jennie Baker, Mrs. W. H. Williams, Ida North and Miss Laura Craig were present at that first meeting. Mrs. Carrie Green remembered that her mother, Mrs. Jim Sothard, was also among them.

It was largely through the influence of Dr. Walne and Miss Maggie LeCompte that the society was organized. But there were other interested workers. Miss laura Craig used to tell how she and Mrs. Walne "hitched Dobbin to the shay" and went around to call on the women of the church in the interest of the society.

A 1944 letter from Mrs. Walne recalls memories of these early years: "I wish I could remember more about the beginning of our little Woman's Missionary Society. But half a century! I remember we organized the society, Cousin Laura and I -- and we had a meeting once a month, and I remember too how timid we were about taking our part in the programs. It was all so new, and we did not realize then that we were having even a small part in the work of building God's Kingdom on earth and were to bring that peace to the world which we knew in our hearts.

"Last year, as we celebrated the fiftieth anniversary of our work in Japan, I realized that my very inefficient training for missionary work in Japan began in our Woman's Missionary Society of Ghent Baptist Church. You dear women have gone right on through the years, and I am sure there have been times when you have had discouragements. So many of our leading men and women have passed away, and our little church has had a hard time 'holding its own' but you women have never felt like giving up, have you? I do not recall that our society in the beginning had any important place in the work of the church. It was just a woman's meeting, and perhaps our men did not recognize it as being of any great importance. But it is more than that now."

Perhaps we shall never know all the many sacrifices which some of the women have made for the society. We do know, however, that at one time Mrs. Sue Lillard sold one of her most cherished possessions, a silver candelabra to get money to give to the W. M. S. Mrs. Sue North Lillard died April 25, 1924. The day before her death she attended the W.M.U. Convention in Carrollton and had a part on the program. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

The annual Thanksgiving cake and pie sale was begun eight years after the W. M. S. was organized in order to meet the financial needs of the society. Ten years after its organization the society reached the average goal for the state missions offering.

1923 - 1935

Mrs. Willie Anson
Mrs. Jessie Baker (Virginia)
Birdie Bond
Helen Bond
Lura Brown
Neely Bruce
Mrs. James Carlton
Eliza Chamberlin
Laura Craig
Kate Crutcher
Lizzie Crutcher
Carrie Dean
Emma Diuguid
Mamie Diuguid
Nannie Ellis
Jessie Frazier
Dixie Froman
Tommie Golden
Carrie Green
Mrs.Frankie Griffith
Kate Griffith
Lucinda Griffith
Pat Griffith
Ruth Griffith
Mrs. Scott Griffith
Mrs. John Hanlon
Hattie Heady
Margaret Howard
Mrs. (?) Jackson
Jennie Langstaff
Sue Lillard
Mary Lindsay
Allen Lowry
Mrs. Dewey Martin
Haidee McCann
Mrs. Joe McDonald
Callie McDonald
Linne (or Louise) McDonald
Mamie McDonald
Pearl Montgomery
Mrs. Roy Niager
Mary North
Ressie Ohne
Lou O'Neal
Mrs.William Platz
May E.Riley
Florence Scott
Julia Scott
Martha Scott
Mrs. Gus Searcy
Eva Sebree
Annie Stucy(Mrs.Fred)
Mabelle Tandy
Mary Tandy
Mrs. Lem Thompson
Virginia Thompson
Mattie Tompkins
Rella Tompkins
Mrs. Paul Wieland

Resolutions were made at the April 1923 meeting on the passing of Mrs. Bettie Sebree "in the 79th year of her age". A member was appointed to find a place for the preacher to stay – Mrs. Pearl Montgomery stated that Mrs. M. Montgomery would provide him a room and serve him breakfast. During each of the years between 1923 - 1927 the group pledged $10 per year to the Baptist Home for Business Girls in Louisville. They donated $50 to Bramlette Church to help purchase a carpet for their church.

The programs on missions usually preceded the business session during these years. Resolutions were adopted on the passing of Mrs. Eliza Chamberlin. The group voted to reimburse Mrs. Platz $1.90 for railraod transportation of the Children's Home box. Mrs. Crutcher and Mrs. Golden were appointed to investigate prices of offering baskets for the church.

The box for collection of items for the Children's Home was often placed in Griffith's Store or Crutcher's Store. A reading by three little girls (Margaret Craig, Louise Gex and Anna Stucy Brunton) was enjoyed by all. At another meeting Martha Scott, accompanied by her brother, favored the group with a violin solo.

In March of 1926 they voted to buy curtains for the Sunday School rooms in the new annex. In September 1926 the group voted to pay $25 toward the church debt. On December 10, 1926, it was voted to give Mary McPherson a set of ear phones and to give a $5 donation to Mrs. Nannie Ellis. They sent a barrel of fruit to the Women's Training School with Pearl Montgomery and Florence Scott in charge of the arrangements.

In 1927 Mrs. Niager, the pastor's wife, gave a report on the book, "Glimpses of Missionary Life". A gift of $5, some sheets and other items were given to a needy family in the county. A child's bed was donated to the Children's Home in Louisville - cost $10. In May of 1927 Mrs. Lizzie Crutcher gave a report on the SBC meeting she had attended in Louisville - one of her statements was, "the beginning of our WMU Training School, the reports of the missionaries, the messages of our efficient and inspiring leaders, etc. made one feel honored to belong to so great an organization."

In October of 1927 a program was given on "The Heathen Invasion of America" concerning Moslems in the United States. The group decided to buy some necessary articles of clothing for Mary McPherson, a blind person in the community. The society paid $1 for repair of the church organ.

A special prayer was offered in February,1928, that "wisdom may be given to meet the needs of our youth". Cake, pie and homemade candy sales were sometimes held to boost the funds of the society. The sales were either at Griffith's or Crutcher's store. In November 1928 they sent a coop of chickens to the Children's Home just before Christmas.

1936 - 1940

Goldie Baker
Sophia Bickers
Birdie Bond
Virginia Brewer
Lura Brown
Mrs. James Carlton
Gladys Cayton
Mary Coakley
Marjorie Craig
Kate Crutcher
Lizzie Crutcher
Carrie Dean
Emma Diuguid
Christine Dolby
Nannie Ellis
Jessie Frazier
Edna Gex
Maureen Griffin
Mrs. Carroll Griffith
Frankie Griffith
Kate Griffith
Ruth Griffith
Pauline Hanlon
Rella Harris
Hattie Heady
Frances Hopkins
Gladys Hopkins
Margaret Howard
Mossie Jones
Daisy Mefford
Mabel O'Neal
Thelma Platz
Mrs. William Platz
Lillian Reed
Veulah Riley
Alma Saberton
Dorothy Saberton
Florence Scott
Julia Scott
Jean Smith
Mabelle Tandy
Mrs. Lem Thompson
Ann Walsh
Stella Yeager

The president during these years was Mrs. Lizzie Crutcher and the secretaries were Mrs. Jean Smith, Mrs. Mabelle Tandy, and Mrs. Lura Brown, who did a beautiful job of writing and preserving their records for posterity. Other officers included 1st, 2nd and 3rd Vice-Presidents, a Correspondence Secretary, a Press Reporter, a Stewardship Chairman, and a Program Committee. There were usually 10-15 members present at the regular monthly meetings. At least as far back as 1936 the society used the "Royal Service" magazine which in more recent years has been re-named "Missions Mosaic".

Along with the minutes the secretary kept a record of the amount of offering given by each individual, usually from $.10 to $1.00 per month (which was a good offering for this time period. The WMU ladies helped with repairs and cleaning of the church building, buying a new lock for the door, cleaning the church (usually after Vacation Bible School), or waxing the wood floors of the sanctuary. When Mrs. Brewer suggested they buy some much needed items for the Cradle Roll Department and help purchase new hymnals for the church, they agreed to take a special offering to do so. At one time they purchased wallpaper for the parsonage at a cost of $4.06 for the paper and $.48 for the flour to make the paste to apply it.

Mrs. Crutcher insisted they have a study course in connection with "Home Missions Day" in September. It was often mentioned that someone gave an "earnest prayer" for some worthy cause -- and then they acted to help. Each year they sent a box of food, containing meat, chickens, canned goods, clothing and other items, to the Baptist Orphan's Home in Louisville. At other times they sent eggs by the case.

The Lottie Moon Offering for Foreign Missions was stressed and supported, with stories of how much good the offering accomplishes. The society voted to give $12.00 each year to the 100,000 Club (no other information on its purpose). They gave $11.00 to send two boys to R.A. Camp at Clear Creek Springs in Pineville, Kentucky. They voted to have a missionary-on-furlough visit the society at a time convenient to

the missionary. Mrs. Crutcher read an interesting letter from Miss Jeanette Tandy describing an Indian wedding and Indian dance.

1938 being a Golden Jubilee Year of the Southern Baptist Convention WMU, Mrs. Crutcher presented each member with a "Golden Key" to kingdom studies, stressing the important duties of each officer and member. Baskets of food or fruit were often sent to sick or needy members or other town residents. They also provided food baskets for the pastor and helped to clean the parsonage on some occasions. They taught that "larger stewardship reaches to every phase of life."

In November of 1938 the Young Woman's Circle dissolved and became a part of the WMS. Mrs. Carrie Dean urged members not to leave Christ out of Christmas and to have a spirit of worship in all their celebration.

Three GA girls had part on the WMU program for August 9, 1939 - they were Louise Perkins, Mary Lynn Scott and Caby Jean Smith. At the request of Lucinda Taylor (Ghent school teacher) the society provided tablets for needy students. Many of the meetings were blessed by the vocal solos presented by Mrs. Lillian Reed and Mrs. Anna Weise. At one time Virginia Belle Thompson and Anne Tandy were leaders of the Sunbeams and Christine Dolby of the Girls in Action.

A prayer at one meeting included this phrase: "that God may put the whole world in our hearts". They sent a resolution to the Western Recorder on the death of Miss Laura Craig on March 22, 1940.

1958 - 1963

Elise Arney
Gladys Bond
Laura Browning
Mrs. Lucien Coleman
Frances Cook
Lula Mae Cook
Elizabeth Courtney
Mary Lynn Craig
Christine Dolby
Ardith Earle
Cecile Earle
Sallee Eckler
Bessie Griffith
Henrietta Harris
Rella Harris
Eva Mae Hensley
Jane Holland
Lucy Hoskins
Mary Jean Hulvey
Mary B. Knigga
Cora Mae Martin
Martha Meng
Mabel O'Neal
Mildred Riley
Veulah Riley
Lucille Schirmer
Mary Lou Smith
Lucinda Taylor
Iva Thompson
Willedna Tingle
Laura Wheeler

EXTENSION CIRCLE:
Birdie Bond
Lura Bond Brown
Mary Kring
Florence Montgomery
Leona Moore
Pearl Thompson
Virginia Belle Thompson

Watchword: "That Thy way may be known upon the earth, Thy saving health among all nations" - Psalm 67:2 The Overall Objective of WMU was: To promote Christian missions. The Individual Objective of WMU was: To bring about changes in the knowledge and attitude of individuals. The World Objective of WMU was: To make disciples of all nations.

The group decided to have monthly worship services at Sallee Eckler's Nursing Home. This idea for thought was presented by Christine Dolby, who was president during these years: "Coming together is beginning, keeping together is progress, thinking together is unity, working together is success". The Standard of Excellence was used as a guide for growth and accomplishment from 1911 through 1957. In 1958 this was replaced by the Aims For Advancement. The group received recognition from the SBC for attainment of goals for the 75th anniversary of convention-wide WMU. The Girls' Auxiliary, under the leadership of Mary Jean Hulvey,also received recognition for outstanding work in mission study.

The Associational WMU met at Ghent on July 28, 1960. The ladies observed a five-day week of

prayer for Foreign Missions in December, 1960. Twelve to nineteen people attended each day. The offering was $104.31. Iva Thompson and Laura Wheeler were asked to come up with a planned visitation program for soul winning. The Intermediate GA's sent a box of clothes, etc. to a Cherokee Baptist Church in North Carolina. A gift of toilet articles, linens and school supplies was sent to international students at Georgetown College.

73% of the membership subscribed to the WMU magazine "Royal Service". Members were encouraged in giving to missions causes and in doing visitation of sick, as well as doing evangelistic visitation. Mrs. Holland reported that the Y.W.A.'s went as a group to visit Mrs. Margaret (Mag) Howard. They often went to visit other shut-ins.

Attendance at the State Missions Week of Prayer was very good as recorded one time: 75% of the members attended one or more nights with an average attendance of 20. At another time 14-41 persons attended the daily meetings for the Foreign Missions Week of Prayer. Mrs. Lucien Coleman was appointed as WMU Jubilee Celebration Chairman. The group agreed to pay $5 to help with expenses for each child attending GA/RA camp.

After a planning meeting attended by Leona Carlton, Barbara Carlton, Alice Smith, Mary Jean Hulvey, Willedna Tingle and Christine Dolby, a second WMU was organized in 1963. Soon two more members, Janet Calvert and Mary Lewis Wilson (pastor's wife) were added. Mrs. Wilson served as President for the first year while the group learned about their responsibilities. They eventually changed their name to the Margaret Howard Society in honor of this charter member. Mrs. Leona Carlton was elected president for the year of 1964-1965. The reason for this change was due to the increase in membership, and also due to the fact that many of the group could not attend night meetings.

Resolutions were written in the passing of Mrs. Margaret Howard and Mrs. Hattie Platz. A visitation program was set up for 2-people groups to visit in the community for Christmas. The GA's sponsored a "Christmas-in-August" box for the American Indians - the WMU was asked to donate items such as wash cloths, tooth paste, toys, etc. - the items would be collected at Mrs. Clemons' store. The society sent copies of the Gospel of John to the LaGrange Reformatory.

Christmas gifts were sent to the Youth Wing at the LaGrange Reformatory, the County Rest Home, the County Jail, and to shut-ins in Ghent at another time. Some members did volunteer work at the Carroll County Community Center. They sent money to the American Bible Society to print Bibles for American Indians.

In 1962 the church hosted the Associational WMU Mission Book Study, "The Bible and Race", which was taught by Mrs. John Farmer, wife of the Carrollton Baptist Church pastor. Forty-one people attended, twenty-one of them from Ghent.

Members helped the pastor mail letters advertising the upcoming revival and also organized an "Operation Telephone" to get out news of the revival. On September 7, 1962, the following ladies attended a Regional WMU Retreat: Lucille Schirmer, Willedna Tingle, Mary B. Knigga, Veulah Riley, Iva Thompson, Mabel O'Neal and Christine Dolby. It was reported in 1962 that 75% of the total WMU membership had attended the meetings during the year, with an average attendance of 20 and a high attendance of 32. A silver tray was purchased by the society for Rev. and Mrs. Lucien Coleman. Melanie Cook, Ellen Cook and Vicki Craig agreed to assist Mrs. Veulah Riley with the Primary Sunbeams.

Frances Cook led the program entitled "Laborers Together With God". Some of those taking part wore dresses similar to those worn in 1888. Participating were Willedna Tingle, Henrietta Harris, Lula Mae Cook, Veulah Riley, Ardith Earle, Elizabeth Courtney, and Iva Thompson. Young people who helped were Ellen Cook, Melanie Cook and Vicki Craig. Virginia Bell Thompson suggested the society send Home Life Magazine to the Gieskes - the group approved. Mary B. Knigga reported that the Lottie Moon Offering one

year reached $192.36, with an average attendance at the prayer sessions of 38% of the membership - highest attendance 42 and lowest 8.

Mabel O'Neal, Mary B. Knigga and Christine Dolby attended the State WMU meeting in Lexington on April 3, 1963. Veulah Riley reported she would have to give up 1 or 2 groups of GA's since she had so many girls attending. Two bushel baskets and a box of food were taken to a needy family in the community. Louise Burns recommended establishing a mission activity providing a 30-minute worship program at the Carrollton Rest Home one Sunday of each month. The motion carried. This program was continued for several years.

The Junior GA's with their leader, Ardith Earle, reported their plans to attend the GA Convention in Memphis, Tennessee. Ardith also reported $26 made on a GA bake sale and $37 on a candy sale for their trip. Iva Thompson announced a prayer retreat to be held in June. The Associational WMU met at Butler Park to celebrate the 75th anniversary of WMU and the 50th year of Girls in Action. All the GA groups of the association gave a skit.

Frances Cook, Community Missions Chairman, reported on plans for visitation to all families in our church area. Gospels of John were purchased to be distributed each week for new campers at Camp Kysoc. Ardith Earle had a program on the timely topic: "What is 'Royal Service?'" The Intermediate GA's donated $10 to help some children to attend camp.

Mrs. Mary B. Knigga, Stewardship Chairman, stressed the need for more tithers in the church. A shower of cards was to be sent to Clyde Bibb at the VA Hospital.

1964 - 1966

Elise Arney	Dorothy Harmon	Mildred Riley
Gladys Bond	Henrietta Harris	Veulah Riley
Louise Burns	Clara Hughes	Lucille Schirmer
Laura Browning	Mary Jean Hulvey	Alice Smith
Leona Carlton	Mary B. Knigga	Mary Lou Smith
Frances Cook	Mary Kring	Lucinda Taylor
Elizabeth Courtney	Cora Mae Martin	Willedna Tingle
Mary Lynn Craig	Martha Meng	Iva Thompson
Christine Dolby	Atha Miller	Mary Lewis Wilson
Ardith Earle	Mabel O'Neal	

Written in the early minutes of this time period was this thought: "The definition of worship points in three directions: UP to God, DOWN to self, OUT to others. Obedience to God's leadership encompasses the church, the community, the nation and the world. Those who worship in truth will sing with the Psalmist, "I will praise Thee, O Lord, among the peoples; I will sing unto Thee among the nations."

On June 7, 1964, Maxine Lindsay, a medical nurse to Jordan, spoke in our church. She was a member of Whites Run Baptist Church. In August, 1964, a candlelight Coronation Service was presented by the Girls' Auxiliary. The church was decorated with white candles, and flowers of white, gold and green, the GA colors. Mrs. Shirley Riley, G.A. Counselor, gave the challenge to the girls and Mrs. Christine Dolby, WMU President, gave the charge. The girls crowned queen were Misses Vicki Craig, Ellen Cook, and Sandra Hughes. This was the first time in the history of the Ghent Baptist WMU that any of the GA girls had been crowned queen.

The mission study book "Winds of Change" was taught by Gladys Bond and Mary Lou Smith at a special meeting. An average of 12 people attended the Week of Prayer 5-day observance in March of 1965. Mrs. Gladys Bond gave an interesting report on the State WMU Convention held in Harrodsburg. Mrs. Bond

entertained with a lunch at her home in conjunction with a study of the mission book "Go Home and Tell" which was presented by several ladies.

The society met requirements on Aims for Advancement and maintained a rank of "honor society" which it had held for several years. The ladies sent a note to Bro and Mrs. Wilson expressing the group's "thanks and appreciation for services rendered at the Carrollton Nursing Home.

At the October 1965 meeting Mrs. Christine Dolby was given a rising vote of thanks for her four years as WMS President, "indeed a job well done".

The Annie Armstrong Offering for March 1966 was $193.46. Members were asked to remember the birthdays of Edward Bersot and Mary McPherson by sending cards or gifts. A motion was made and approved that the WMU furnish $10 a year for each WMU youth organization of the church. Mrs. Josie North was remembered with a shower of cards on her birthday. Virginia Belle Thompson was reported to be in Norton's Hospital for tests and treatment. Each member was asked to remember her with prayers and cards.

1974-1980

Debbie Allphin
Shirley Baker
Gladys Bond
Louise Burns
Christine Dolby
Peggy Dolby
Ardith Earle
Sallee Eckler
Debbie Ferguson
Rella Harris
Dorothy Harmon
Mary Jean Hulvey
Mary B. Knigga
Paulette Main
Patsy Massey
Cora Mae Martin
Martha Meng
Mabel O'Neal
(In Nursing Home)
Thora O'Neal
Paula Pennington
Lucille Schirmer
Mary Lou Smith
Lucinda Taylor
Iva Thompson
Willedna Tingle

During the Week of Prayer for State Missions, a skit was presented. Participants were Iva Thompson, Mary Lou Smith, Patsy Massey, Mary Teresa Giles, Marsha Giles, Nancy Smith, Barry Smith, Paula Thompson, Karen Massey and Michael Massey.

The Baptist Women held a special "Get Familiar Night" on October 3, 1974, for the purpose of becoming familiar with all phases of the missionary program. A star was built with each committee chairman explaining her particular phase of missions and adding a point to the star. Seventeen adults and five young people were present for the meeting and fellowship-refreshment time which followed.

In 1974,1975, and 1976 an ongoing project was to send a carnation to each woman and mints to each man when hospitalized. On November 6, 1975, Bro. Floyd Baker led in a church-wide study of the mission study book, "Sick and Ye Visited Me".On separate Sundays in February, 1976 the leaders of the youth mission groups reported on their organizations - they were: Sunbeams - Paulette Main and Peggy Dolby, Mission Friends - Iva Thompson and Karen Massey, and Acteens - Iva Thompson.

Beginning in 1976 the importance of really learning about missionaries was emphasized by giving a quiz after the program presentation, a feature often used by program leaders since then. For several years, the Week of Prayer programs were given (usually well-attended) at the Sunday night church service. On September 19, 1976, such a program was arranged by Paulette Main - it included a duet by Nancy Smith at the piano and Karen Massey on flute. A skit was given by Shirley Baker and Mary Lou Smith. Four girls and Patsy Massey gave parts concerning missionaries and their work. Cleveland Giles gave the benediction.

Prayer for missionaries and their work was always emphasized in the regular WMU meetings and at the special weeks of prayer, when the entire church was informed about mission work in our state, nation

and around the world. The entire church joined in giving to meet the goals for the offerings to support these areas of work.

During WMU Focus Weeks the different organizations were often recognized during the morning worship service, with an invitation for others to join in learning and serving.

Dorothy Clark, Associational WMU Director, was a guest at the regular meeting on May 1, 1980, at the home of Paulette Main. Bonnie Wade was also a guest at this meeting. For many years a basket of apples was taken to each of the health care homes, as well as clothing to the men's home in Sanders.

The seven mission action goals of the WMS were:
1) Cooperate with the church plan of visitation.
2) Continue "Meals on Wheels" under the direction of Shirley Baker.
3) Continue sending cards to sick and bereaved persons (under the direction of Mabel O'Neal).
4) Send a single flower in a vase to each hospitalized church member or immediate member of their family. Flowers were to be delivered on the day of returning home to those in out-of-town hospitals.
5) Remember shut-ins with a card and visit on their birthdays.
6) Begin a reading club with books selected for enrichment of the Christian life.
7) Send a "Christmas in August" box to a selected mission field each year, with participation from all church members.

On February 5, 1976, a pot luck supper was sponsored by the WMU for the entire church (approximately 50 person present). Mrs. J. Bill Jones, wife of the pastor of Florence Baptist Church, brought to us in the teaching of this course, not only the latest in the mission work in the U.S., but also many of her personal experiences, and she also emphasized the need for each of us to be witnesses. On November 4, 1976, Mrs. John Perkins of Carrollton Baptist Church taught the foreign mission study book.

In February of 1977 a church-wide mission study/valentine banquet was held at the church. Liz Kirk, a senior at Georgetown College, roommate of Diane Massey and daughter of missionaries to Brazil, spoke in the morning worship service on December 5, 1977. The Whites Run Association WMU meeting was held at Ghent on October 27, 1977. The Lottie Moon Christmas offering goal for 1978 was $500.

In September of 1979 Barkley Moore, President of Oneida Baptist Institute, shared with our church how much our gifts help the students in all phases of their program. He was a dynamic speaker who moved the audience with his compassion and love for the students. The WMU sponsored a church-wide collection of items for the students which Mr. Moore took back with him.

In January of 1980 Sallee Eckler suggested, and the group approved, that each member draw the name of a shut-in and be responsible for that person during the year. On April 24, 1980, the Whites Run Association WMU meeting was held at the Ghent church. The speaker was Graham Walker, a missionary to Singapore. During Bob Ferguson's pastorate, he led a group of RA boys each week and his wife Debbie worked with the Baptist Young Women in mission study.

1981 - 1993

Melva Birkhead
Gladys Bond
Louise Burns
Frances Cook
Christine Dolby
Sallee Eckler
Dorothy Harmon
Irene Lewis
Lura Lewis
Cora Mae Martin
Paulette Main
Patsy Massey
Mabel O'Neal
Thora O'Neal
Mary Lou Smith
Iva Thompson

During the years, Sallee Eckler regularly saw to sending birthday and get-well cards and gifts and the visiting residents of Ghent. Each month informative and inspirational programs were presented on the work of SBC missionaries in Kentucky, the United Sates and the world. Most of the information for the programs came from the Royal Service magazine. Quite often some important part of the mission work was presented to the entire church on a Sunday morning in an effort to encourage all church members to participate in prayer and monetary support of Baptist mission work. Highlights during these years were annual foreign mission emphases with guest speakers and potluck meals at the church. The associational WMU was supported by attendance at quarterly meeting and support of special mission projects and monetary needs.

A unique project in 1981 was having a mail box at the church for Christmas cards members were sending to each other, with the money saved on postage going to the Lottie Moon Christmas Offering.

In 1982 the Girls in Action presented a play at Christmas for the nursing home patients Shut-ins and nursing home patients who were physically able were often taken out for a meal on their birthdays. The Baptist Women also furnished transportation for shopping, doctors visits, etc.

In June 1991 Iva Thompson gave a program on "Saddle Soap and Service": saddle soap is used to clean a dusty, dirty saddle - Jesus can give us a new life that will shine bright for Him.

Cindy Thompson had the devotional at the Associational WMU meeting at Butler Park on July 3, 1991. In October, director Louise Burns opened the meeting with the watchword Acts 1:18 and also shared this saying, "If you are too big to do little things, then you are too little to do big things". Pastor Larry Birkhead reviewed the book, "Called and Accountable" on October 10. Mary Jo French was the speaker at the Thanksgiving supper/mission study on November 22. $1,020.65 was given for the Lottie Moon offering in 1991.

At the Mission Study/Brunch, items were collected for a young girl from Kenya who was going to school in the U.S. for a period of three years. She spent spring break and summers with Bob and Linda Young, members of the Worthville Baptist Church.

Mission Friends, GA's, Acteens and Baptist Women organizations flourished during these years - Iva Thompson led Mission Friends, Bonnie Wade Led Girls Auxiliary, and Nancy Smith led Acteens. The speaker for the Thanksgiving dinner/foreign mission study was Mike Durbin, missionary to Brazil and a former pastor of English Baptist Church. The goal for foreign missions offering in 1992 was $1,000.

One regular program given by Mary Lou Smith in 1993 was "Sure Footing...Shifting Sand" : we must hold the ropes and trust in God when things change. At the Mission Study/Brunch in March of 1993 Patsy Massey led the home mission study with the aid of a very descriptive video. The foreign mission study for 1993 was held at the church in connection with a church-wide Thanksgiving supper. Gary and Linda Fisher, missionaries to Spain, were the speakers.

1994 - 1999

Roxie Arvin
Louise Burns
Barbara Carlton
Debbie Carlton
Sharon Collier
Frances Cook
Sallee Eckler
Dorothy Harmon
Carolyn Henry
Donna Jeffries
Irene Lewis
Lura Lewis
Paulette Main
Patsy Massey
Thora O'Neal
Paula Pennington
Mary Lou Smith
Iva Thompson
Terry Thompson
Wiledna Tingle

In 1994 at the WMU home mission study/brunch, Carol Ann Smith and Ken Massey gave reports on their mission trips, Carol Ann working with schools in Russia, and Ken tuning pianos for churches and in some missionary homes in Honduras. In 1994, at the suggestion of Mary Lou Smith, a prayer chain was put into effect to make known as needed special requests for prayer in the church and community.

During the weeks of prayer graphic displays were placed in the sanctuary as as reminders to pray and to give for mission causes. For the Home Missions emphasis in 1995 a map of the U.S. was displayed in the sanctuary. A red seal was placed on a state for every $9.00 received toward the $450.00 goal. Personal daily home study and prayer were encouraged.

In 1995 the name of the organization nation-wide was changed from Baptist Women to Women on Mission. For the May 1995 meeting, Iva Thompson and Louise Burns gave a program on "What Can One Woman Do?" They explained she can pray daily and can encourage friends to join a prayer group. The gist of the message was "one woman, with God's power, is enough to save the world".

Donna Jeffries gave the program on Japan, a country of 126 million people in an area smaller than the state of California. Less than 1% are Christians. Pastor Joe Jeffries and Donna had been stationed in Japan during their years in the military, during which time they started a new church that became self-supporting. Paulette Main gave a program in October of 1995 on the idea that churches of the 20th and 21st centuries will have to adjust to new ideas, new principles and risk in order to accomplish the task for the new millennium.

Donna Jeffries reported that a Hispanic ministry for migrant workers in Carroll County was discussed at the associational WMU meeting in February of 1996. The Ghent WMU voted to participate in this service. This program was developed and dinners were served by various churches to approximately 12-20 migrant workers prior to their monthly Bible Study which was held at First Baptist of Carrollton. In 1996 the WMU sponsored a "Mile of Pennies" offering for the Kentucky Baptist Homes for Children - this was a special offering and would not replace the regular annual offering for the homes.

Frances Cook gave the devotional at the Quarterly WMU meeting on January 23, 1997. Missionaries to Japan, Shair and John Klassen told of their work - that there are many Moslems in the area and language is a real handicap. Their home in Japan was built with Lottie Moon mission offering money. Patsy also expressed disappointment with the Lottie Moon Christmas offering - the goal had been lowered to $500 and only $395 was received.

Patsy Massey read a letter of resignation from Iva Thompson at the February, 1997 meeting. The resignation was accepted with regret. Iva has served her Lord cheerfully in many areas of church work and almost every facet of WMU work. Her Christian example is one to be emulated. The women agreed to send a case of Ensure diet supplement to Alice Smith, church member and custodian, who was seriously ill at home. Alice passed away in May of 1997.

On February 21, 1998 the Home Mission study/brunch was held at the church with Mary Lou Smith, Thora O'Neal, Frances Cook and Patsy Massy leading. Sixty-five pairs of socks were collected to take to the Men's Nursing Home at Sanders. It was reported that they will also accept any men's clothing. Some was later sent by Mary Lou Smith.

At the June 2,1998 meeting Paula Pennington said Bob Young, a member of Worthville Baptist Church, reported 80 conversions among the Hispanics. Approximately half of the Hispanics did migrant work and the other half factory work. Eventually the Worthville church accepted full responsibility for the Hispanic meals and meetings.

Paula Pennington gave the devotional at the October Associational WMU meeting at Worthville. Carolyn Henry made a visitation schedule to encourage every member of the group to visit a shut-in at home or in the nursing homes.

Carolyn Henry reported at the February, 1999 meeting that on behalf of the group, she had sent Thanksgiving and Christmas cards to 16 shut-ins plus several get-well and sympathy cards. Several people have been visiting the sick and shut-in also. Judy and Ron Propst, friends of Sharon Collier, were the speakers at The Home Missions Brunch held in February, 1999. They showed slides and talked of their work as lay missionaries to Jamaica.

Barbara Carlton gave the program for the February,1999 monthly meeting: "A woman's life is similar to a caterpillar in that it goes through many changes" and many different types of people may be used to reach people for Christ. In 1999 Cassie Henry and Sharon Collier, the pastor's wife. went on a volunteer mission trip to Jamaica - Sharon to work as a dental assistant and Cassie to work with children.

At their August, 1999 meeting the group voted to send $25.00 to the Baptist Children's Home to help with school supplies. In November, 1999, the annual Thanksgiving dinner/mission study was held at the church. Speakers were Steve and Cathy Blanchard, missionaries to South Korea for fifteen years. They showed slides of the area and their work as well as a collection of memorabilia from the area. Learning the language is one of their challenges. Mission offering goals for the new year of 2000 were approved as follows: Lottie Moon $500, Annie Armstrong and Eliza Broadus each $450.

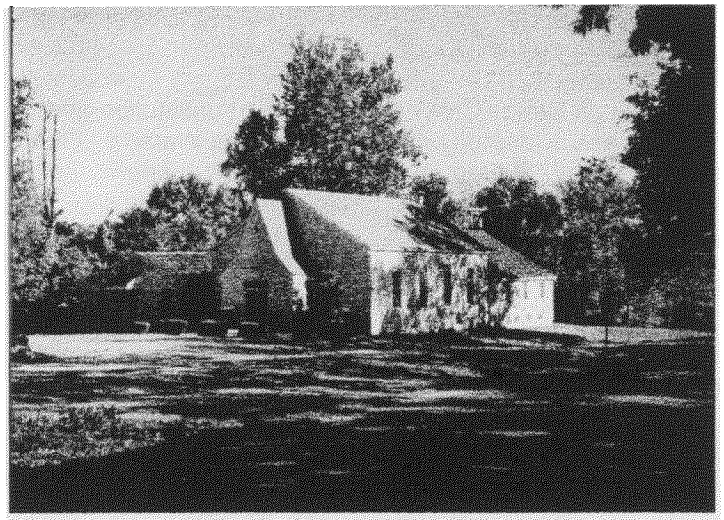
During all the years the WMU members worked together in harmony. Although they enjoyed a moderate amount of social activity, they were held together by a deep spiritual purpose.

MY WORLD

God gave my world to me,
And I rebelliously cried out,
"How small, and is this all?"
His voice was sad, yet mild;
"All that you love, my child."
Myself that moment died,
And born anew, I cried,
"Love take control and lead my soul
To serve my small estate."
And lo, my world is great!

-Author Unknown

CHURCHES STARTED WITH HELPS
FROM GHENT BAPTIST CHURCH



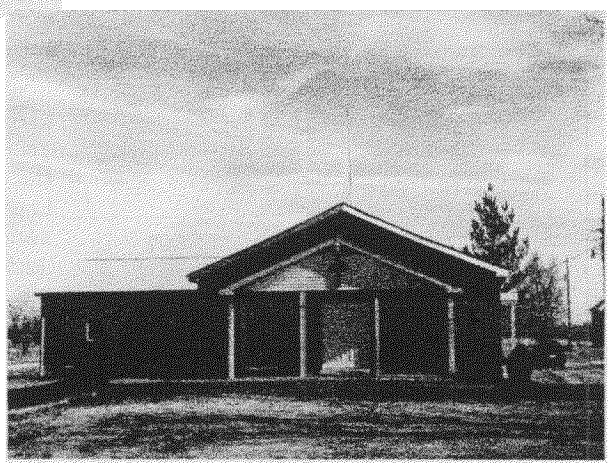
Whites Run Baptist Church

WHITES RUN BAPTIST CHURCH

In March and April of 1810, the church sent John M. Price and Mordicah Jackson as helps to constitute a church at Whites Run. At least 6 or 7 of their charter members came from the Ghent Baptist Church.

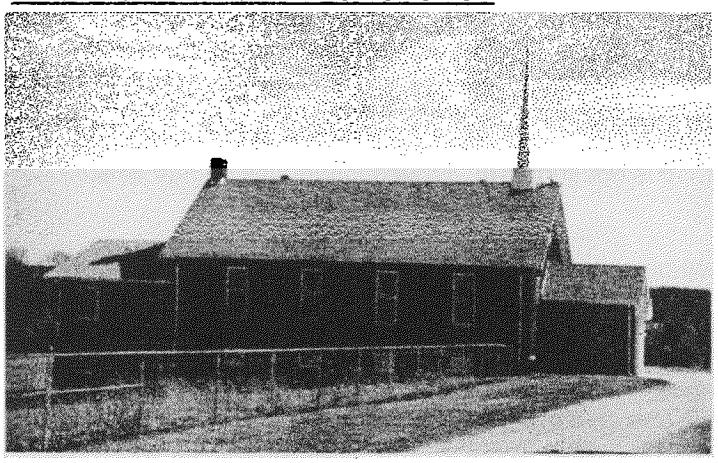
CENTER SQUARE BAPTIST CHURCH

In April of 1810, the Ghent Baptist Church sent Mordicah Jackson, Thomas Craig and Isaac Bledsoe to the house of Nathaniel Peake to act as helps in constituting a church at that place. Evidence points to this being the Indian Creek Baptist Church, located about a mile west of the present town of Vevay, Indiana. This church moved several times and is now the Center Square Baptist Church between Vevay and East Enterprise, Indiana.



Center Square Baptist Church

MOUNT STERLING BAPTIST CHURCH



Mount Sterling Baptist Church

Mount Sterling is located about four miles north of Vevay. The Baptist Church located there claims to be the descendant of the Indian Creek Baptist Church. The original minutes of the Indian Creek Baptist Church is in the possession of the Center Square Baptist Church which makes their claim a little more valid. The Indian Creek Baptist Church was at times located both in Mount Sterling and Center Square and it may be that the church divided in one of these move and a splinter group stayed in Mount Sterling when the church moved a few miles north to the village of Center Square.

BRYANTS CREEK BAPTIST CHURCH

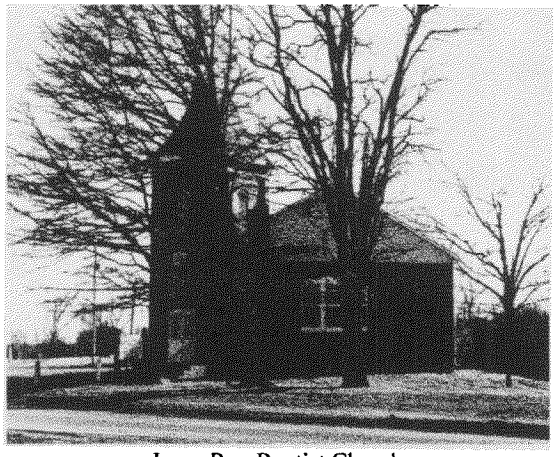
July, 1815, by request from the Baptists at Bryants Creek, Thomas Craig, E. Scanland and John M. Price were appointed to go and see their situation about a constitution. It is not known the outcome of this church start. Bryants Creek is located near the town of Florence, Indiana.

CRAIGS CREEK BAPTIST CHURCH

July, 1816, there was a request of the brethren on Craigs Creek that wished a constitution and helps from this church to consult with them. Craigs Creek is located between Ghent and Warsaw. Ghent Baptist Church sent Samuel Sanders and Brook Bennett as they requested. Again, it is not known the outcome of this church start. An early historian placed Rev. John Pavy, a Baptist minister, speaking against slavery, as living in Fredericksburg (now Warsaw) in 1822 - 1823.

LOG LICK BAPTIST CHURCH

July, 1818, Brother Jackson, Ben Craig and John Price were appointed to meet at the house of Brother McCraig, in the state of Indiana, as helps to constitute a church at the request of the Baptist members at Log Lick Creek. This area is near the present day Markland/Florence areas in Switzerland County, Indiana. It is not known what happened to this congregation.



Long Run Baptist Church

LONG RUN BAPTIST CHURCH

September, 1818, there was a request of the Baptist brethren at the head of Long Run for helps in order to constitute a church. Ghent Baptist Church agreed to send Brethren Ben Craig, Sr., John Wilson and Mordicah Jackson to meet at Brother Griffin's. Evidence points to the Long Run Baptist Church In Switzerland County near Moorefield, Indiana.

FOUR MILE BAPTIST CHURCH

February, 1820, Ghent Baptist Church granted letters of dismission to 17 white and 10 black members to constitute a church at the mouth of Four Mile Creek. In April of the same year, this church asked assistance in building a meeting house. In the history written for the 100th anniversary, this church is called "a Handside Baptist Church" from their opposition to missions. This church was still in existence in November, 1845, because the minutes reported that Benja Craig requested that the church grant him a certificate to use to join the church at Four Mile." It is not known how much longer this church existed.

SHARON BAPTIST CHURCH

January, 1825, letters of dismission were given to ten members to form a new constitution. This church became known as Sharon Baptist Church which joined the Concord Association the same year. Sharon Baptist Church existed until 1863 when the Ghent Baptist Church received members into full fellowship. "It being known that they were members in good standing with the Sharon Church which church has gone down and there being no meetings held in said church to enable them to produce letters of dismission." It is a logical assumption that this church was located somewhere on the present Sharon Road located between Ghent and Sanders.

SWITZERLAND BAPTIST CHURCH

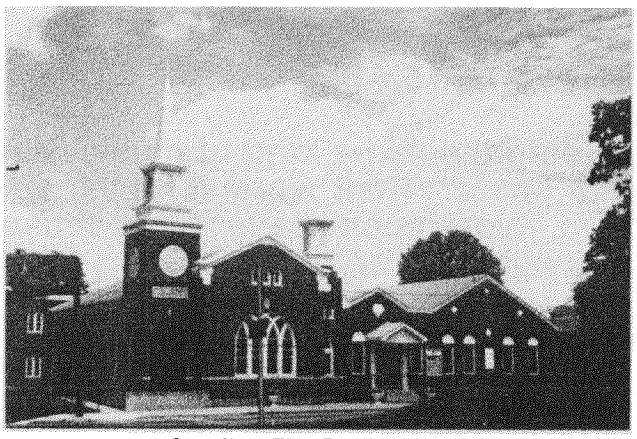
In 1833, Indian Creek, Mt. Pleasant, Jefferson, Bethel, and Long Run Churches were called to assist the organizing the Switzerland Church in Vevay, which built its meeting house in 1838, four years before the Mt. Sterling Church in 1842. In May 1834, Rev. John Scott, the first pastor, was called to attend the church. Although there is no record that Ghent Baptist Church had a direct hand in organizing the Switzerland Baptist Church, Indian Creek and Long Run Churches' participation makes the Switzerland Baptist Church a granddaughter.



Switzerland Baptist Church

SPLINTER GROUP FROM VEVAY BAPTIST CHURCH

April 1843, "A letter is handed to the Ghent Baptist Church, purportedly to be from a number of members who have withdrawn from the Baptist Church in Vevay, requesting this church send helps for the purpose of constituting a church." It is not know what happened to this group.



Carrollton First Baptist Church

CARROLLTON FIRST BAPTIST CHURCH

May, 1849, Brother R. W. Sebree gave information that the Baptist Brethren in and near Carrollton requested that Ghent Baptist Church send helps to Carrollton for the purpose of constituting a church. About six and a half years prior to this date, the Ghent church had extended an arm to Carrollton to hold meetings and receive members and requested assistance from Whites Run. Thus, we established a mission-type work there October, 1842. The May, 1849, meeting resulted in the church which became the present-day First Baptist Church. The history of that church is confusing because some of the Ghent Baptist Church members served as Moderator and other leadership positions while still retaining their membership in the Ghent Baptist Church. It is possible that the members of Four Mile were the core group forming the First Baptist Church.

Keep watch over yourselves and all the flock of which the Holy Spirit has made you overseers. Be shepherds of the church of God, which he bought with his own blood. Acts 20:28 (NIV)

SIGNS OF HEALTHY CHURCHES

1. THEY ARE SPIRIT-LED AND SPIRIT-FILLED

Certainly every Baptist church claims to be Spirit-led, but there appears to be a distinction between the average church and churches where supernatural things happen and are recognized as such. This is nothing that can be manufactured or learned from reading a church-growth book. It is a mystery, and that's what makes it unique

2. THEY ENGAGE IN SERIOUS PRAYER

Again, most Baptist churches pray. But there is a distinction between routine, rote prayer and the kind of ernest, gut-wrenching, pleading prayer that penetrates healthy churches. Healthy churches make a habit of intensive prayer, both privately and corporately.

3. THEY ARE FILLED WITH ENTHUSIASM

Healthy churches are not dull. They don't sing the same kind of music, but whatever music they do sing, they sing with gusto. Their worship times are exciting, energetic and filled with enthusiasm. Worshipers leave with a sense of hope and a desire to come back to church again for another dose.

4. THEY OFFER A PERSONAL TOUCH

Not only are these churches friendly, they put feet and hands to their smiles. They reach out and touch those outside the fold as well as those inside the fold. They genuinely care about other people and make ministry a priority.

5. THEY DESIRE TO BE HEALTHY

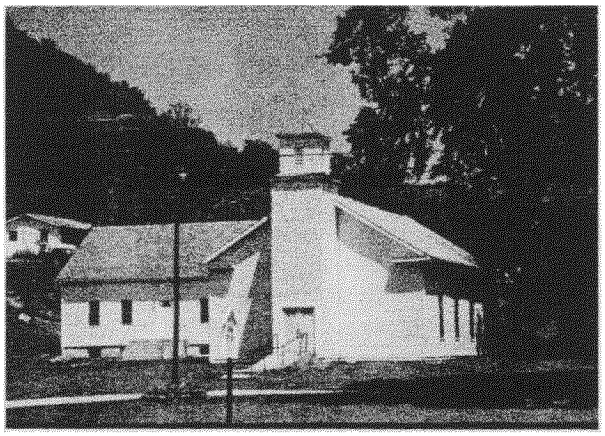
This may sound overly simplistic, but it isn't. Too many churches like some people, really enjoy bad health. Healthy churches focus on what makes them healthy. Thy don't brush problems under the rug; they deal with them and move on rather than letting the trials of life consume them.

DALLASBURG BAPTIST CHURCH

February, 1851, the New Liberty Church in Owen County requested the Ghent Baptist Church send helps in constituting a church as Dallasburg in Owen County. This church became the Dallasburg Baptist Church at Wheatley.



Dallasburg Baptist Church



Jordan Baptisgt Church

JORDAN BAPTIST CHURCH

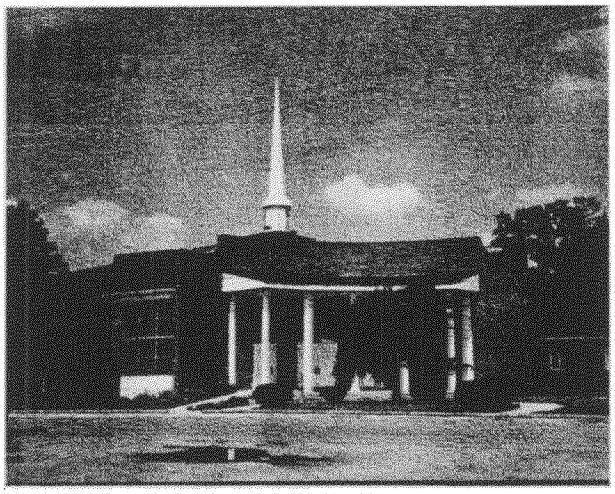
On Christmas Day, 1867, seven members of Ghent Baptist Church along with members of Dallasburg and Whites Run Churches met together to form the Jordan Baptist Church.

GHENT SECOND BAPTIST CHURCH

August, 1871, the minutes of the Ghent Baptist Church read, "It being the wishes of our Colored Brethren and some others of other churches to form themselves into a church of their own color, it is ordered by this church that the clerk issue letters to any or all of our colored brethren who may apply for letters for that purpose." This Church became the Ghent Second Baptist Church.



Ghent Second Baptist Church



Warsaw Baptist Church

WARSAW BAPTIST CHURCH

Although there is no mention in our minutes concerning the constitution of the Warsaw Baptist Church, it is possible we were involved in its beginning. T. C. Gale, one of its first Deacons at its beginning in 1843, was a member of the Ghent Baptist Church.

FOUR MILE MISSION

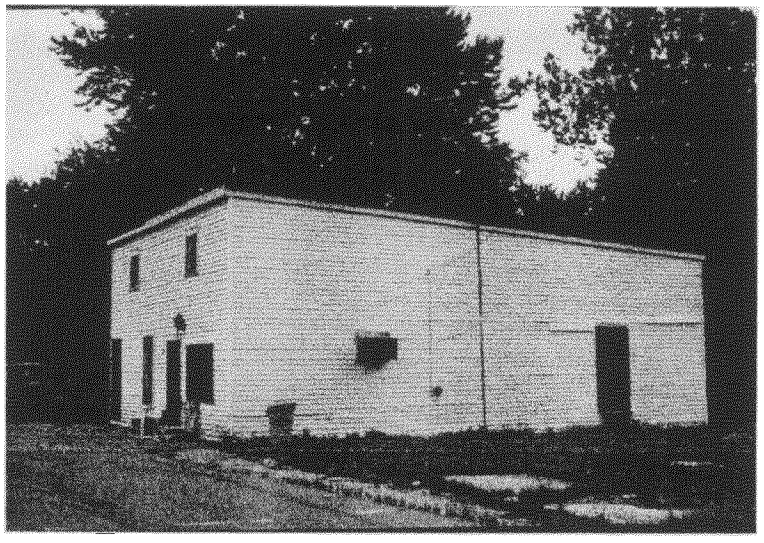
In 1909, a mission of Ghent Baptist Church was established on Four Mile Road. This mission did not develop into a constituted church. Ella Cardwell remembers attending Sunday School there as a little girl.

OHIO VALLEY BAPTIST CHURCH

On June 27, 1976, the Ohio Valley Baptist Church was organized and constituted. Along with the other churches in the Whites Run Baptist Association, the Ghent Baptist Church was invited to participate. The newly organized church was invited to join the association but because of the waiting period and proper procedures required by the association the church disbanded before it could become a member.

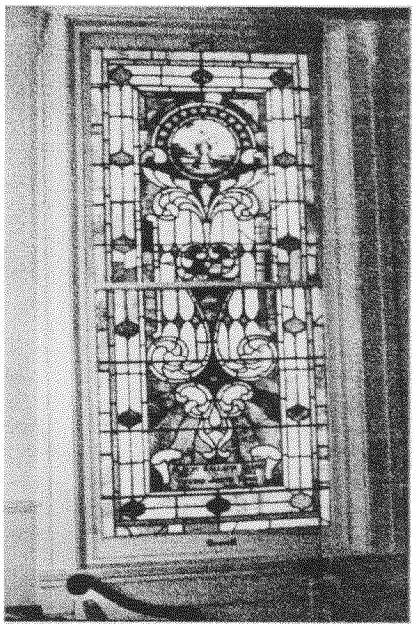
PRESTONVILLE BAPTIST CHURCH

The Ghent Baptist Church assisted other churches in the Whites Run Baptist Association in the beginning of the Prestonville Baptist Church. From a tent revival held in Prestonville in April of 1990, a mission was formed. An abandoned store building was bought by an individual and was remodeled into a church building with educational space. The mission soon constituted into an autonomous Baptist Church, but soon faltered. Another attempt was made to revive the work and it again constituted into a church. The second attempt soon faltered and the church disbanded in 1997.



Further study of other churches in the geographical area may reveal that some may have had their beginnings from the churches listed above.

THE STAINED-GLASS WINDOWS



The minutes do not indicate when the stained-glass windows were installed. In February of 1905, a letter was received from Dr. A. G. Craig asking permission to place a memorial window in the church. The church was in an extensive repair program during this time. even to the extent that it had to meet in the Methodist Church in December. In January, 1906, it was reported that "all materials paid for except two transoms" which seems to indicate they were more than common transoms. All references to window repairs prior to this year seem to describe repair of normal windows.

The six windows in the auditorium plus the two facing the street in the office annex are all the same style with identical lettering in the inscriptions. This would lead one to conclude they were all installed in the auditorium at the same time. The latest death date on these memorial windows is 1904.

In 1926, the windows were shipped to Louisville for repairs; and the sexton was instructed to keep the shutters closed when the church was not in use. This action proves that the stained-glass windows were in existence then.

Another mystery exists concerning the windows. Those members who remember the auditorium before it was remodeled in 1956 can recall a window behind the pulpit, but the picture on page ___ supplied by Sandra Thomas shows no such window. (In the photo, you will also notice there were no side rooms either.) A study of existing pictures taken before 1956 indicates that the window behind the pulpit was slightly different in design than the others. This window is now crated up and stored in the furnace room. The authors believe that the evidence points to the fact that the original eight stained-glass windows (or nine including the pulpit window) were installed around 1905.

In 1927, Mrs. Anna Stucy requested the privilege of taking out a window for the purpose of having the name of her late husband, Fred Stucy, inscribed on it. There is no evidence that this was ever done.

Following is a list of the names and dates inscribed on the windows:

Jacob Diuguid 1812-1891
J. H. Stevenson 1831-1881
Sophia Scott 1842-1881
Albert Gallatin Craig 1804-1883 and
Virginia Judith Craig 1817-1893.
Mr. Walton Craig and
Mrs. Laurine Craig
To Mother, W. J. Rice
R. W. Sebree 1799-1892 and
Emily J. Sebree 1814-1892

One window has no name - but space available for a name is there. There seems to be no space to put a name on the pulpit window.

New stained-glass windows were bought for the office annex when it was built in 1926 which are different in design and color. The inscriptions on them are:

-In Memory of John H. McCann 1839-1906
-Silas Gex 1826-1906 and Eliza Orr Gex 1842-1910
-Louise Foe Diuguid Missionary to Brazil 1909
-Theodore North 1830-1902 and Eliza Scott North 1835-1916.

It is probable that an individual or group conducted a private campaign to secure the windows on both occasions, thus not needing church action and, therefore, explaining the absence of such actions in the minutes. An article in the Carrollton News Democrat dated December 17, 1925, verifies the method used to place memorial windows in the office annex: "Preparation for placing memorial windows in the new Sunday School rooms of the Baptist Church is being made, and four families have expressed a desire to place a window."

The most important factor is not when the windows were put in, or who was responsible, but that they have been a source of beauty and inspiration to those of us who have inherited them. They provide us with an atmosphere of worship of God.

THE CHURCH CEMETERY



When John Scott donated land for the present location for the church building enough space was provided for a cemetery adjacent to the meeting house. Many of the members and their families were buried there. In 1876, the church increased the space for burial to include the rear of the building; and in 1880, allowed no more space to be provided on the side because all space had been taken.

Gradually, the cemetery became neglected from misuse. In 1911, a committee was appointed to inquire among relatives about moving remains to other cemeteries. In 1912, the following motion was passed: "Whereas, the cemetery in the church yard having been grown up in weeks for many years, and that it is a menace to the health of the community, and being considered very unsanitary, it is therefore resolved that a committee be appointed to investigate and see what steps would be necessary to abate the nuisance, and discontinue the church yard as a graveyard." A list was made of the names on the stones but said list cannot be located.



In 1913, a request was made to all members to bring necessary tools to "grub the bushes and elders, and thoroughly clean the church cemetery lot". An inquiry was made of the County Court as to the legality of removing the stones, and the court held that they had no legal authority in the matter. In May of 1914, a report was made that the cemetery had been plowed; and they expected to have tobacco planted in order to prepare the space for grass the next year. However, later notations in the minutes tell of renting the space for tobacco and using the proceeds for church expenses. In 1918, the church received $37.33 for tobacco raised on the lot.

Later developments include the setting out of trees and sowing Blue Grass. In June of 1937, the church granted permission to use the space for a croquet court.

Several old tombstones were uncovered when the new Educational Building was constructed in 1968-69. The accompanying picture is of one stone which was pieced together.

I tell you the truth, however hears my word and believes him who sent me has eternal life and will not be condemned; he has crossed over from death to life. John 5:24 (NIV)

GHENT BAPTIST CHURCH
CHURCH LEADERS
1999-2000

Moderator - Paula Pennington Clerk- Debbie Baker Treasurer- Mary Lou Smith
Music Director- Retta Lykins Assistant - Ken Massey
Organist - Patsy Massey Assistant- Barry Smith
Pianist - Barry Smith Assistant - Mary Lou Smith

TRUSTEES
Barry Smith (1) Rickie Pennington (1) Scott Thompson (1)
Paulette Main (2) Howard Lyon (2) Don Hensley (3)

DEACONS
Scott Thompson (Chairman) Murray Collins Don Hensley
Ken Massey Rickie Pennington Jim Robertson
Ike Smith Howard B. Thompson

COMMITTEES

BAPTISM
Terry Thompson
Scott Thompson

KITCHEN
Carolyn Henry
Diane Hensley
Wilma Kinman
Barbara Carlton
Ann Barr

STEWARDSHIP
Mary Lou Smith, Treas
Louise Burns (WOM) (1)
Rickie Pennington (Trustee) (2)
Faye Trapp (SS) (2)
Don Hensley (Deacon) (2)

MUSIC
Retta Lykins, Music Director
Patsy Massey, Organist
Barry Smith, Pianist
Ken Massey
Paula Pennington

LORD'S SUPPER
Terry Thompson
Paula Pennington

HOSPITALITY
Frances Cook
Louise Burns
Retta Lykins

LIBRARY
Diane Hensley
Patsy Massey
Paulette Main

CARE MINISTRY
Rev. Tom Collier
Sharon Collier
Cassie Henry
Jamie Henry

FLOWER
Louise Burns
Becky Smith

WRBA BOARD MEMBER
Ken Massey
Tom Collier

TRANSPORTATION
Don Hensley
Scott Thompson

NURSERY
Faye Trapp
Barbara Carlton
Paula Pennington
Carolyn Henry

PUBLICITY
Retta Lykins
Ken Massey
Becky Smith

NOMINATING
Diane Hensley
Carolyn Henry
Wilma Kinman
Paula Pennington
Ken Massey

YOUTH
L. B. Arney
Brent Baker
Debbie Baker
Tom Collier
Sharon Collier

BUS DRIVERS

Ike Smith	L. B. Arney	Ken Massey	Retta Lykins
Diane Hensley	Kim Arney		

USHERS

Ike Smith	L. B. Arney	Don Hensley	Brent Baker
Junior Carlton	Ellis B. O'Neal	Walt O'Neal	Rickie Pennington
Scott Thompson	Jim Robertson	Chad Lee	David Arvin

SUNDAY SCHOOL OFFICERS AND TEACHERS

Director- - - Ken Massey Secretary - - Newt Burns
Assistant Secretaries Louise Burns and Ike Smith

Nursery Birth - Age 3
Paula Pennington
Sub: Faye Trapp
Sub: Carolyn Henry

4 and 5 Year olds
Cassie Henry
Jamie Henry
Sub: Wilma Kinman

Grades 1 and 2
Sharon Collier
Sub: Tina Eaves

Grades 3 - 6
Brent Baker
Debbie Baker
Sub: Charles Main

Youth Grades 6-8
Paula Pennington
Scott Thompson

Youth Grades 9-12
L. B. Arney
Kim Arney
Sub: Carolyn Henry

Adults Up to 35
Ken Massey

Adults 35-50
Paulette Main

Women - 50-65
Patsy Massey

Women 65 -
Thora O'Neal

Men
Jim Robertson

> –Whoever wants to become great among you must be your servant, and whoever wants to be first must be your slave — just as the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many." Matthew 20:26b-28.

GHENT BAPTIST CHURCH

Associational Reports 1900-1999

Year	Bapt	Letters	Mbrs	Pastor	Note
1901	22	18	218	Hubbard	
1902	9	–	213	Searcy	
1903	9	14	227	"	
1904	–	5	226	"	
1905	1	5	224	"	
1906	11	7	236	"	
1907	1	–	231	Searcy/Coakley	
1908	16	7	243	Coakley	
1909	32	7	274	"	
1910	3	2	212	"	Excluded 52
1911	30	13	252	"	
1912	19	12	280	"	
1913	–	4	272	Doll	
1914	–	3	255	"	
1915	–	3	262	Wright	
1916	24	1	268	"	
1917	Records Missing				
1918	"	"			
1919	"	"			
1920	11	4	279	Parker	
1921	–	7	283	Smith	
1922	29	15	—	"	
1923	25	18	368	"	
1924	24	9	385	Jackson	
1925	14	3	395	"	
1926	–	2	391	"	
1927	20	14	415	Niager	
1928	1	7	369	"	40 Erasures
1929	2	4	300	Wieland	
1930	12	3	389	"	
1931	4	4	393	"	
1932	4	4	394	"	
1933	–	3	200	"	
1934	16	12	221	Brewer	
1935	6	5	257	"	
1936	—	—	254	"	
1937	6	—	260	"	
1938	Records Missing				
1939	22	—	264	Fuller	
1940	7	—	272	"	
1941	10	1	277	"	
1942	7	—	280	Dykes	
1943	Records Missing				
1944	16	—	295	Quigley	
1945	22	—	306	"	
1946	12	—	305	Williams	
1947	8	5	310	"	
1948	6	7	317	"	
1949	6	—	305	Gregory	
1950	5	—	303	"	
1951	3	—	305	Quigg	
1952	23	—	340	"	
1953	Records Missing				
1954	2	3	311	Riddle	
1955	2	3	313	Shannon	
1956	18	11	330	"	
1957	3	7	330	Mantiply	
1958	5	10	336	"	
1959	3	9	322	Holland	
1960	—	2	313	"	
1961	11	3	321	"	
1962	8	10	326	Wilson	
1963	4	5	232	"	
1964	17	10	331	"	
1965	10	—	332	"	
1966	6	13	341	Baird	
1967	9	13	353	"	
1968	4	6	352	"	
1969	4	7	360	"	
1970	10	6	372	"	
1971	8	4	342	Meadows	
1972	2	8	350	"	
1973	—	13	350	Baker	
1974	27	7	381	"	
1975	14	7	389	"	
1976	10	9	375	"	
1977	2	3	359	Ferguson	
1978	5	—	354	"	
1979	3	2	352	"	
1980	11	3	354	"	
1981	3	5	354	"	
1982	2	—	349	Chandler	
1983	11	3	356	"	
1984	15	8	376	"	
1985	13	7	387	"	
1986	6	7	391	Birkhead	
1987	4	2	383	"	
1988	5	2	383	"	
1989	1	7	383	"	
1990	5	4	380	"	
1991	2	—	375	"	
1992	2	3	370	"	
1993	11	1	367	"	
1994	6	5	235	Jeffries	
1995	—	2	364	"	
1996	9	1	250	"	
1997	2	7	253	Compere/Collier	
1998	9	4	264	Collier	
1999	1	2	262	"	

GHENT BAPTIST CHURCH
CONSTITUTION AND BYLAWS

PREAMBLE

We declare and establish this constitution to preserve and secure the principles of our faith, and to govern the body in an orderly manner. This constitution will preserve the liberties of each individual church member and the freedom of action of this body in its relation to other churches.

I. Name

This body shall be known as the Ghent Baptist Church of Ghent, Kentucky.

II. Objectives

To be a dynamic spiritual organism empowered by the Holy Spirit to share Christ with as many people as possible in our church, community, and throughout the world.

To be a worshiping fellowship, experiencing an awareness of God, recognizing His person, and responding in obedience to His leadership.

To experience an increasingly meaningful fellowship with God and fellow believers.

To help people experience a growing knowledge of God and man.

To be a church that ministers unselfishly to persons in the community and world in Jesus' name.

To be a church whose purpose is to be Christlike in our daily living by emphasizing total commitment of life, personality, and possessions to the lordship of Christ.

III. Statement of Faith

1. The Scriptures

The Scriptures of the Old and New Testaments are given by inspiration of God, and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience.

2. God

There is but one God, the Maker, Preserver and Ruler of all things, having in and of Himself all perfections, and being infinite in them all; and to Him all creatures owe the highest love, reverence and obedience.

3. The Trinity

God is revealed to us as Father, Son and Holy Spirit, each with distinct personal attributes, but without division of nature, essence or being.

4. Providence

God from eternity decrees or permits all things that come to pass, and perpetually upholds, directs and governs all creatures and all events; yet so as not in any wise to be the author or approver of sin nor to destroy the free will and responsibility of intelligent creatures.

5. Election

Election is God's eternal choice of some persons to everlasting life. All who truly believe and obey the gospel were chosen in Christ before the foundation of the world by Him who sees the end from the beginning, and in consequence, not of their own merit, but of God's own purpose and grace, they are regenerated by the Holy Spirit, without whose influence none would ever be lead to repent and believe.

6. The Fall of Man

God originally created man in His own image, and free from sin; but, through temptation, he transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

7. The Mediator

Jesus Christ, the only begotten Son of God, is the divinely appointed mediator between God and man. Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the law, suffered and died upon the cross for the salvation of sinners. He was buried, and rose again the third day, and ascended to His Father, at whose right hand He remains to make intercession for His people. He is the only Mediator, the Prophet, Priest and King of the Church, and Sovereign of the universe.

8. Regeneration

Regeneration is a change of heart, brought about by the Holy Spirit, who quickens those who are dead in sin, enlightening their minds spiritually to understand the Word of God, and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone.

9. Repentance

Repentance is an evangelical grace, wherein a person being, by the Holy Spirit, made to understand the manifold evil of his sin, humbles himself because of it, turns from it with godly sorrow, detestation of it, and self-abhorrence, and turns toward God with the purpose of walking with Him so as to please Him in all things.

10. Faith

Saving faith is the committal of life to God as He is revealed in Jesus Christ, and is the kind of committal which endures to the end of this earthly life. It is based on the truth of the scriptures, is wrought in the heart by the Holy Spirit, is accompanied by all other saving graces, and leads to a life of holiness.

11. Justification

Justification is God's gracious and full acquittal from all sin of sinners who believe in Christ, Who alone has made this possible; not for anything wrought in them or done by them; but because of the obedience and work of Christ, they receiving and resting on Him and His righteousness by faith.

12. Sanctification

Those who have been regenerated are also sanctified, by God's word and Spirit dwelling in them. This sanctification is progressive through the supply of Divine strength, which all saints seek to obtain, pressing after the heavenly life is cordial obedience to all Christ's commands.

13. Perseverance of the Saints

Those whom God has accepted in Christ, and sanctified by His Spirit, will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall, through neglect and temptation, into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the Church, and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation.

14. The Church

The Lord Jesus Christ is the Head of the Church, which is composed of all His true disciples, and in Him is invested supremely all power for its government. According to His commandment, Christians are to Associate themselves into particular societies or churches; and to each of these churches He has given needful authority for administering that order, discipline and worship which He has appointed. The regular officers of a Church are Pastors (Bishops or Elders) and Deacons.

15. Baptism

Baptism is an ordinance of Jesus Christ, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, as a sign of his association with the death and resurrection of Christ, of remission of sins, and of his committal of life to God, to live and walk in newness of life.

16. The Lord's Supper

The Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and wine, and to be observed by His churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate His death, to confirm the faith and other graces of Christians, and to be a bond, pledge, and renewal of their communion with Him, and of their church fellowship.

17. The Lord's Day

The Lord's Day is a Christian institution for regular observance, and should be employed in exercises of worship and spiritual devotion, both public and private. It should be a day of spiritual and physical rest, with the exception of works of necessity and mercy.

18. Liberty of Conscience

God alone is Lord of the conscience; and He has left it free from the doctrines and commandments of men, which are in anything contrary to His word, or not contained in it. Civil officials being ordained of God, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath, but also for conscience sake.

19. The Resurrection

Christ arose from the dead and sits at the right hand of God where He intercedes for His people, as a necessary part of human redemption, and by virtue of His resurrection all who are His disciples shall be raised.

20. The Judgment

God has appointed a day, wherein He will judge the world by Jesus Christ, when everyone shall receive according to his deeds: The wicked shall go away into everlasting punishment; the righteous, into everlasting life.

21. Separation of Church and State

We believe in the total independence of and organic separation of church and state.

IV. Relationships

The government of this church is vested in the body of believers who compose it. It is subject to the control of no other ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and cooperation which are common among Baptist churches. Insofar as is practical, this church will cooperate with and support the association and state convention affiliated with the Southern Baptist Convention.

V. Church Covenant

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

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

We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk cautiously in the world; to be just in our dealings, faithful in our engagements, and exemplary in our behavior; to avoid all false witness, gossip, and excessive anger; to abstain from the sale of, and use of, intoxicating drinks as a beverage; to be zealous in our efforts to advance the kingdom of our Saviour.

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

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

BYLAWS

I. MEMBERSHIP

Section 1. General

This is a sovereign and democratic Baptist church under the lordship of Jesus Christ. The membership retains unto itself the exclusive right of self-government in all phases of the spiritual and temporal life of this church.

The membership reserves the exclusive right to determine who shall be members of this church and the conditions of such membership.

Section 2. Candidacy

Any person may offer himself as a candidate for membership in this church. All such candidates shall be presented to the church at any regular church service or business meeting for membership in any of the following ways:

(1) By profession of faith and for baptism according to the policies of this church.
(2) By promise of a letter of recommendation from another Baptist Church.
(3) By restoration upon statement of prior conversion experience and baptism in a Baptist church when no letter obtainable
(4) By a statement of prior conversion experience and baptism in a non-Baptist church. This statement shall have the recommendation of the pastor and the deacons or of the deacons alone in the absence of a pastor.

Should there be any dissent as to any candidate, such dissent shall be referred to the pastor and the deacons for investigation and the making of a recommendation to the church within thirty (30) days. A three-fourths vote to those church members present and voting shall be required to elect such candidates to membership.

Section 3. New Members Orientation

New Church members will be expected to participate in the church's new member orientation.

Section 4. Voting Rights of Members

Every member of the church is entitled to vote at all elections and on all questions submitted to the church in conference, provided the member is present or provision has been made for absentee balloting.

Section 5. Termination of Membership

Membership shall be terminated in the following ways:

(1) death,
(2) dismission to another Baptist church,
(3) exclusion by action of this church.

Section 6. Discipline

(1) It shall be the basic purpose of the Ghent Baptist Church to emphasize to its members that every reasonable measure will be taken to assist any troubled member. The pastor, other members of the church staff, and deacons are available for counsel and guidance. Redemption, rather than punishment, should be the guideline which governs the attitude of one member toward another.

(2) Should some serious condition exist which would cause a member to become a liability to the general welfare of the church, every reasonable measure will be taken by the pastor and by the deacons to resolve the problem. All such proceedings shall be pervaded by a spirit of Christian kindness and forbearance. But, finding that the welfare of the church will best be served by the exclusion of the member, the church may take this action by a two thirds vote of the members present at a meeting called for the purpose; the church may afterwards declare the offender to be no longer in the membership of the church.

(3) Any person whose membership has been terminated for any condition which has made it necessary for the church to exclude him may upon his request be restored to membership by a vote of the church upon evidence of his repentance and reformation.

II. CHURCH OFFICERS

All church officers must be members of the church. The officers of this church shall be as follows:

Section 1. Pastor

The pastor is responsible for leading the church to function as a New Testament church. The pastor will lead the congregation, the organizations, and the church staff to perform their tasks.

The pastor is leader of pastoral ministries in a church. As such he works with the deacons and church staff: (1) lead the church in performing its tasks, (2) lead the church to engage in a fellowship of worship, witness, education, ministry, and application, (3) proclaim the gospel to believers and unbelievers, and (4) care for the church's members and other persons in the community.

A pastor shall be chosen and called by the church whenever a vacancy occurs. His election shall take place at a meeting called for that purpose, of which at least one week's public notice has been given.

A pulpit committee shall be elected by the church to seek out a suitable pastor, and its recommendation shall constitute a nomination. Any member has the privilege of making other nominations according to the policy established by the church. The committee shall bring to the consideration of the church only one name at a time. Election shall be by ballot, an affirmative vote of three fourths of those present being necessary for a choice. The pastor, thus elected, shall serve until the relationship is terminated by his request or the church's request.

The pastor shall give at least two weeks notice at the time of resignation before terminating his responsibilities as pastor.

The pulpit committee shall be elected at a regular or special business meeting of which one week's notice shall be given. The committee shall be composed of two male adults, two females adults and one young person under twenty-one years of age. Ballots shall be distributed and members shall vote for persons as stated above. Those receiving the highest number of votes shall constitute the pulpit committee. Should a person refuse to serve, the person with the next highest number of votes shall be asked to serve.

Section 2. Church Staff

The church shall call or employ such staff members as the church shall need. A job description shall be written when the need for staff members is determined. Vocational staff members other than the pastor shall be recommended to the church by the trustees and employed by church action. At least two weeks notice of resignation should be given.

The secretaries and custodians shall likewise be recommended to the church by the trustees and employed by church action. Job descriptions for secretaries and custodians shall be written by the trustees.

Section 3. Deacons

In accordance with the meaning of the work and practice of the New Testament, deacons are to be servants of the church. The task of the deacon is to serve with the pastor and staff in performing pastoral ministries tasks; proclaim the gospel to believers and unbelievers; care for church members and other persons in the community; lead the church to engage in a fellowship of worship, witness, education, ministry, application; and lead the church in performing its tasks.

1. There shall be no set number of deacons.
2. All ordained persons shall be contacted to ascertain their willingness to serve as Deacon of the Ghent Baptist Church.
3. Those not willing to serve shall be placed on a Voluntary Retired List. Persons on this list shall only be eligible to return to service as a Deacon upon the recommendation of the Deacon body and approval by the church at a regular business meeting.
4. At the beginning of each church year a Deacon Commitment Service will be held in which the Deacons and the church will make the following commitment:

DEACONS:

A. Because I believe a Deacon should be a leader in attendance at church, I will be faithful in my attendance to the services of the Ghent Baptist Church.

B. Because I believe a Deacon should be an example in Christian stewardship, I will give faithfully and regularly to the budget of the Ghent Baptist Church.

C. Because I believe a Deacon should be an example of Christian living, I will conduct my daily life in such a manner as to show the love of Christ to all I encounter.

CHURCH:

A. Do we, members of the Ghent Baptist Church, accept these persons as deacons, chosen by God through the voice of this congregation, to lead us in the way of Jesus Christ?

"WE DO"

B. Do we agree to encourage them, to respect their decisions, to support them as they minister unto us, to follow them as they guide us, serving Jesus Christ, who alone is the head of the church?
"WE DO"

5. In the event that a Deacon shall not be able to live up to the above commitment the following procedures shall be followed:

A. The Deacon body shall hear the charges and determine their validity and seriousness.

B. If the Deacon body shall determine that the charges warrant attention, then they and the pastor shall discuss the matter with the person who has been charged. The intent of this discussion shall be receptive, i.e., it shall aim at restoring the Deacon to full activity and fellowship in the church as outlined in Matthew 18:15-17.

C. If the Deacon states that he is unable to live up to the commitment as made in Article 4, then he shall be deemed to have retired from active duty and shall be presented to the church to be placed on the Voluntary Retired List.

6. Annual review of the Voluntary Retired List shall be made by the Deacon body with the intent of restoring to active duty those who demonstrate a willingness and desire to do so. These shall be presented to the church in accordance with Article 3.

7. Election of new Deacons shall be held in the following manner:

A. A Deacon Selection Committee shall be convened in May every third year.

B. The Deacon Selection Committee (DSC) shall consist of not less than three and not more than five members selected in the following fashion: (1) one member selected by the active deacons; (2) one member selected by the Baptist Women; (3) one member selected by the Pastor (to be omitted if there is no pastor); and (4) two members selected by the Nominating Committee.

C. The DSC will examine the church membership roll to ascertain if there are those who meet the qualifications of a Deacon. The committee will contact those they have chosen and inform them of the requirements and qualifications of a Deacon and seek their consent to serve.

D. The DSC will present to the church for approval those individuals they have selected and who have agreed to serve.

E. The DSC is not required to present anyone if they agree there are none qualified.

F. The names of those selected shall be announced one week prior to the August business meeting when they will be presented to the church for approval.

G. A person is approved as Deacon if that person received 75% of the votes of the members voting. The voting will be by secret ballot and will be a simple yes or no on each person.

H. A special convening of the Deacon Selecting Committee can be called by a petition signed by 30 members of the church.

Section 4. Moderator

The moderator shall be elected annually. In the absence of the moderator, the chairman of deacons shall preside; or in the absence of both, the clerk shall call the church to order and an acting chairman shall be elected.

Section 5. Clerk

The church-elected clerk of the church shall keep in a suitable book a record of all the actions of the church, except as otherwise herein provided. He is responsible for keeping a register of the names of members, with dates of admission, dismission, or death, together with a record of baptisms. He shall issue letters of dismission voted by the church, preserve on file all communications and written official reports, and give legal notice of all meetings whee such notice is necessary, as indicated in these bylaws. The church may delegae some of the clerical responsibilities to a church secretary. All church records are church property and should be filed in the church office when an office is maintained.

Section 6. Treasurer

The church shall elect annually a church treasurer and an assistant treasurer when needed. It shall be the duty of the treasurer to receive, preserve, and pay out, upon approval of either the Moderator or the chairman of the Stewardship Committee church monies for purchases that were approved in writing by one of the following: the Pastor, the Moderator, or the Chairman of the Stewardship Committee. Exemptions to this procedure shall have the prior approval of the Stewardship Committee.

The Chairman of the Stewardship Committee shall be Co-Treasurer of the church. He/she shall affix his/her signature to all checks written against the account of the church. The Moderator may also sign checks. In any case, two of the three must sign any check.

It shall be the duty of the church treasurer to receive and preserve things of value given to the church, keeping at all times an itemized account of all receipts and disbursements. It shall be the duty of the treasurer to render to the church at each regular business meeting an itemized report of the receipts and disbursements of the previous month. The treasurer shall also make an annual report to the church. The report shall be audited annually by an auditing committee or public accountant. The treasurer shall be bonded.

Upon rendering the annual account at the end of each fiscal year, and its acceptance and approval by the church, the records shall be delivered by the treasurer to the church clerk, who shall keep and preserve the account as a part of the permanent records of the church.

Section 7. Trustees

Six trustees elected by the church will hold in trust the church property. They shall have no power to buy, sell, mortgage, lease, or transfer any property without specific vote of the church authorizing each action. They shall have the authority to spend in an emergency situation an amount not to exceed three hundred dollars, and this expenditure shall require the approval of two of the co-treasurers.

It shall be the function of the trustees to affix their signatures to legal documents involving the sale, mortgage, purchase, or rental of property or other legal documents where the signature of the trustees are required. Trustees shall serve on a rotating basis, with two new trustees being elected every year.

The trustees shall assist the church in matters related to properties administration. Its work includes such areas as maintaining all church properties for ready use, recommending policies regarding use of properties, recommending employment of church staff members, maintenance personnel, and assigning responsibility to appropriate personnel for supervision.

III. COMMITTEES AND COORDINATING GROUPS

Section 1. General

All church committee members shall be recommended by the nominating committee and elected by the church unless otherwise indicated in the descriptions below. The pastor shall be an ex-officio member of all committees unless specified otherwise. No committee member shall serve more then three consecutive years on the same committee.

Section 2. Church Council

(1) The primary functions of the council shall be to recommend to the congregation suggested objectives and church goals; to review and coordinate program plans recommended by church officers, organizations, and committees; to recommend to the congregation the use of leadership, calendar time, and other resources according to program priorities; and to evaluate program achievements in terms of church goals and objectives.

(2) The church council, unless otherwise determined by vote of the church, shall have as regular members the pastor, who shall serve as the chairman, the music director, the Sunday School Director, the Baptist Women's Director, a youth teacher, the chairman of the deacons, and the chairman of the trustees. Committee chairmen and church-elected officers shall serve as ex-officio members. The church council shall not be subject to any rotation system.

(3) All matters agreed upon by the council, calling for action not already authorized, shall be referred to the church for approval or for disapproval.

Section 2. Nominating Committee (3 members)

The nominating committee coordinates the staffing of all church leadership positions that are filled by volunteers. The nominating committee recommends persons for all volunteer positions to be elected by the church. The nominating committee is elected by secret ballot. Three members shall be chosen. The three persons receiving the most votes shall constitute the committee. Once elected by the church, the Sunday School Director and the Moderator for the coming church year will become members of the nominating committee, if they were not already elected to serve on the nominating committee. The nominating committee shall serve from April to April.

Section 4. Stewardship Committee (5 members)

The Stewardship Committee develops and recommends an overall stewardship information plan and administers the gifts of church members, using sound principles of financial management. It shall be the duty of the Stewardship Committee to develop a proposed budget which shall be presented for church approval or disapproval not less than two months before the beginning of the new church year. In developing the proposed budget, the Stewardship Committee shall invite as ex-officio members representatives from all organizations of the church.

It shall be the duty of the Stewardship Committee to supervise the counting of all monies given as offerings during the regular services of the church. The Stewardship Committee shall appoint a Teller Committee for the counting of church monies.

It shall be the duty of the Stewardship Committee to supervise the handling of special donations to the church. For donations not designated, the committee will recommend to the church how the money will be used. On gifts designated for equipment, miscellaneous property items, and building repairs, the Stewardship committee and/or the Trustees will make the selections to be purchased.

The Stewardship Committee shall be composed of five members and shall include the following leadership positions: (1) Treasurer, (2) a Sunday School teacher of officer, (3) an active Deacon, (4) an active Deacon, and (5) an officer in the Baptist Women's organization.

If one member serves in one or more of the above positions the remaining places can be filled by a person or persons who do have one of the above positions.

The Stewardship Committee will be a rotating committee with each person being elected each year but no one except the treasurer can serve more than three consecutive one-year terms.

Section 5. Kitchen Committee (3 members)

The Kitchen Committee is responsible for formulating and recommending to the church, policies for the kitchen and for communicating these policies to the members. The Kitchen Committee shall coordinate all church gatherings involving the use of the kitchen.

Section 6. Nursery Committee (3 members)

The Nursery Committee is to study the needs of the nursery, make recommendations regarding the use of the nursery, seek out and inform personnel regarding the keeping of the nursery, and work with the trustees in maintaining it.

Section 7. Ushers

Every regular church usher shall be selected by the Nominating Committee and elected by the church. The ushers shall be led by an usher chairman also selected by the Nominating Committee and elected by the church. The ushers are to greet people as they enter and leave the church, seat people at the proper time, provide bulletins and/or other materials at the time of seating. The ushers will be attentive to the needs of the congregation and the pastor.

Section 8. History Committee (2 members)

The History Committee is to preserve and use the historical records of the church. The committee is especially concerned with gathering and preserving available records, recording full and accurate records, and using the records to help members understand and appreciate their heritage and mission.

Section 9. Flower Committee (3 members)

The Flower Committee is responsible for securing, arranging, and disposing of floral arrangements for church services and for providing flowers for bereaved members.

Section 10. Transportation Committee (6 members)

The Transportation Committee shall direct the route of the church bus, seek out and supervise personnel who drive the bus, and maintain the church bus in accordance with state safety regulations.

Section 11. Membership Committee (4 members)

The Membership Committee shall assist the pastor and clerk in maintaining an accurate file on the membership of the church. This file shall contain the usual information gathered in a church census.

Section 12. Hospitality Committee (3 members)

The Hospitality Committee shall make provision for entertainment and provide accommodations for invited guests of the church.

Section 13. Benevolence Committee (3 members)

The Benevolence Committee shall supervise the disbursement of benevolence funds. In case of need, the chairman shall contact all members of the committee; however, if the latter is not possible, the chairman and the pastor may make necessary decisions.

Section 14. Youth Committee

The Youth Committee shall have six members. two of which shall be young adults. The committee shall plan youth activities for youth of the church.

Section 15. Recreation Committee (3 members)

The Recreation Committee will serve the church in seeking to meet the recreational needs of members and groups. The committee will provide recreation activities and provide consultation, leadership assistance, and resources.

Section 16. Church Library Committee (3 members)

The Church Library Committee will serve as the resource center for the church. The church library staff will seek to provide and promote the use of printed and audiovisual resources. The staff will also provide consultation to church leaders and members in the use of printed and audiovisual resources.

Section 17. Music Committee (5 members)

The Music Committee will serve to assist the Music Director in providing music for all functions of the church. They shall be responsible for the maintenance of all musical instruments and the cataloging and preservation of music materials. They shall assist the Music Director in recommending leaders for various music activities to the Nominating Committee to be presented to the church for election. This Music Committee is not a revolving committee and shall consist of the following: Music Director, Organist, Pianist and at least one choir member.

IV. PROGRAM ORGANIZATIONS

Section 1. General

All organizations of the church shall be under church control, all officers being elected by the church and reporting regularly to the church.

Section 2. Sunday School

There shall be a Sunday School, divided into departments and classes for all ages and conducted under the direction of the Sunday School Director for the study of God's Word.

The tasks of the Sunday School shall be to teach the Biblical Revelation; reach persons for Christ and church membership; perform the functions of the church within its constituency; provide and interpret information regarding the work of the church and denomination.

Section 3. Woman's Missionary Union (Baptist Women)

There shall be a Woman's Missionary Union with such officers and organization as needed. The tasks of the Woman's Missionary Union shall be to teach missions; engage in mission action; support world missions through prayer and giving; provide and interpret information regarding the work of the church and denomination.

Section 4. Church Music Program

There shall be a church music program under the direction of the Music Director. Such officers and/or organizations shall be included as needed. The music tasks shall be to teach music; train persons to lead, sing, and play music; provide music in the church and community; provide and interpret information regarding the work of the church and denomination. The Music Director shall supervise all music functions of the church.

V. ORDINANCES

Section 1. Baptism

A person who receives Jesus Christ as Saviour by personal faith; who publicly professes Him at any worship service; and who indicates a commitment to follow Christ as Lord, shall be received for baptism.

1. Baptism shall be by immersion in water.

2. Baptism shall be administered by the pastor or whomever the church shall authorize. The deacons shall assist in preparation for, and observance of, baptism.

3. Baptism shall be administered as an act of worship during any worship service.

4. A person professing Christ and failing to be baptized after a reasonable length of time shall be counseled by the pastor and/or deacons. If negative interest is ascertained, he shall be deleted from those awaiting baptism.

5. All persons requesting baptism shall first participate in an orientation course which will acquaint them with the biblical basis of baptism or their responsibility as baptized members of the church and of the significance of baptism as an act of worship. Upon completion of this course, candidates will be presented to the church for approval for baptism.

Section 2. The Lord's Supper

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and fruit of the vine, commemorate the death of Jesus Christ and anticipate His second coming.

1. The Lord's Supper shall be observed on the first Sunday morning of each quarter and as otherwise designated by the pastor and/or the deacons in the absence of the pastor.

2. The Lord's Supper shall be observed in the morning worship service.

3. The pastor and the deacons shall be responsible for the administration of the Lord's Supper.

4. The deacons shall be responsible for the physical preparations of the Lord's Supper.

VI. CHURCH MEETINGS

Section 1. Worship Services

The church shall meet regularly each Sunday morning, Sunday evening, and Wednesday evening for preaching, instruction, evangelism, and for the worship of almighty God. These meetings will be open for the entire membership of the church and for all people and shall be conducted under the direction of the pastor.

Section 2. Special Services

Revival services and any other church meetings which will be essential in the promotion of the objectives of the church shall be placed on the church calendar.

Section 3. Regular Business Meeting

The church shall hold a monthly business meeting, the date and time of the business meeting shall be announced at least one week before the business meeting is to be held.

Section 4. Special Business Meetings

A special called business meeting may be held to consider special matters of significant nature. A one-week notice of the subject, date, time and location must be given for the specially called business meeting unless extreme urgency renders such notice impracticable. The moderator shall call for special business meetings. In his absence, the chairman of deacons or the pastor may call for a special business meeting.

Section 5. Quorum

The quorum consists of those who attend the business meeting, provided it is a stated meeting or one that has been properly called.

Section 6. Parliamentary Rules

Robert's Rules of Order, Revised, is the authority for parliamentary rules of procedure for all business meetings of the church. In the event that a matter arises for which there is no guide in Robert's Rules of Order, Revised, the decision of the moderator shall prevail.

VII. CHURCH FINANCES

Section 1. Budget

The stewardship committee, in consultation with the church council, prepare and submit to the church for approval an inclusive budget, indication by items the amount needed and sought for all local and world-wide expenses.

It is understood that membership in this church involves financial obligation to support the church and its causes with regular, proportionate gifts. At least annually, plans shall be put into operation for securing a worthy subscription from each member of the church.

A system of accounting that will adequately provide for the handling of all funds shall be responsibility of the stewardship committee.

Section 3. Fiscal Year

The fiscal year of the church shall run concurrently with the church year which begins on September 1 and ends on August 31.

VII. CHURCH OPERATIONS MANUAL

Section 1. Organizational Chart

An organizational chart shall be prepared which will depict line of responsibility in the administration of the church. This chart shall be reviewed periodically by a special long-range planning committee and shall be revised as needed. A copy of this chart shall be kept in the church operations manual.

Section 2. Policies and Procedures

Church policies and procedure shall be described in the church operations manual. The manual shall be kept in the church office and made available to any member of the church. The manual shall be maintained by the church clerk. Changes in policies and procedures may be initiated by any church member or organization.

Addition, revision, or deletion of church policies and procedure requires: (1) the recommendation of the church officer or organization (including Committees) to whose areas of assignment the policy relates, (2) discussion by the Church Council, and (3) approval by the church.

Procedures may be added, revised, or deleted by: (1) recommendation of the appropriate officer or group, (2) approval by the church council, and (3) approval of the church if deemed necessary by the Church Council.

IX. AMENDMENTS

Changes in this Constitution and Bylaws may be made at any regular business meeting of the church, provided each amendment shall have been presented in writing at a previous regular monthly business meeting, and copies of the proposed amendment be furnished to each member present. Amendments to the constitution shall be by two thirds vote of all members of the church present entitled to vote; amendments to the bylaws shall have a concurrence of a majority of the members present and voting.

The History of Ghent Baptist Church



Celebrating the Journey
1800 - 2005

The History
of
Ghent Baptist Church
1800 - 2005

201 Ferry Street
Ghent, Kentucky 41045

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Printed by Heritage Printing
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PASTOR'S PAGE

Dear Church Family and Friends,

Almost 2000 years ago our blessed Lord stated that He would build His church, and that the gates of hell would not prevail against it (Matthew 16:18b). This promise from the past is still certain for the present! Jesus is committed to His church, which is His body for whom He died. Beginning in the book of Acts we see that Jesus, through His disciples, began to call men, women, and children out of the world and into His church. This mission of building His church began in Jerusalem and has reached all around the world and we praise Him that it has reached us here in Ghent, Kentucky.

As we the members of Ghent Baptist Church celebrate 205 years of history, we should stop and ask ourselves the question: 'Why would Jesus Christ build a church in a small rural community along the Ohio River?' There are two major reasons. First and foremost, He did this for His glory! For God the Father is glorified in the building of Christ's Church. He is glorified by calling out a people for His name. He desires worshipers from all over the world. Every Sunday that we gather to worship we are bearing witness to the grace and power of our Risen Lord. Yes, our Lord is glorified by those voices, which come from a river valley and reach as high as heaven. Yes, He delights in the praises of His people (Ps 66). Secondly, He has built a church here in order to bring His light into darkness (1 Peter 2:9). Before the worlds were formed God planned to build a community of people along the Ohio River who would be a light in the darkness. Christ has placed us here to be a light (Matthew 5:14-16). We must let our light shine to our neighbors, families, and acquaintances so that the light of Christ might brightly shine. May others see Ghent Baptist Church (the people, not the building) and know that there is truth, there is love, there is hope, and it is all found in the true light of the world, the Lord Jesus Christ!

Christ loves His Church! Hear what the Apostle Paul says about Christ's love for the church: "Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish" (Ephesians 5:25-27). If our God loves the church this much, what should be our response to the church? I believe that Don Kistler answers this question well by stating: "To be a Christian is to love what God loves, and God loves His Church, which is comprised of His people. The true Christian desires to belong to and affiliate with those people who profess Christ as their Lord and Savior" (Don Kistler, "Blest Be the Tie That Binds").

As we celebrate 205 years of God's grace to Ghent Baptist Church, may we give glory to Christ who has built and will continue to build His Church.

To God be the glory in the church and in Christ Jesus throughout all generations (Eph 3:21),

Rev. Michael R. Galdamez
Pastor
Ghent Baptist Church

FOREWORD

There is much to be told about a church over two centuries old. A history of the Ghent Baptist Church was written and read at the 100th anniversary celebration in 1900 and was published in the Ghent Times. Marjory Craig and Gladys Bond wrote a revised history of the occasion of the 150th anniversary. Gladys Bond, John L. McDonald and Dixie Froman updated this in 1975. Rev. Larry Birkhead, Ken Massey and Cindy Thompson wrote a greatly expanded revision, based on earlier publications, in 1990 for the church's 190th anniversary celebration. On the occasion of the church's 205th anniversary these writers have undertaken the task of expanding the historical accounts even further by a more thorough research of the original church minutes and examining other historical documents. Ghent Baptist Church has been blessed with competent clerks who have written accurate accounts of the church's actions. All the minutes of business sessions have been preserved from the time the church was constituted April 5th, 1800, to the present. Some old Sunday School, Woman's Missionary Union, Baptist Young People's Union and treasurer's records plus bulletins, newspapers, etc. have been preserved and have been great sources of information.

Patsy Massey has researched the Women's Missionary Union records and has written an accurate account of that organization's history, with assistance from Louise Burns and Mary Lou Smith. Mary Lou has written the WMU accounts for 2000 - 2005.

History is never complete; and the story of Ghent Baptist Church, which is "His story", will continue until our Lord returns. Many quotes have been taken from earlier additions and many additions have been made. The writers do not claim any originality. Information and quotes were taken from several sources, many of which cannot be identified. It is impossible to include all of the story of Ghent Baptist Church because of space limitations, but it is the writers' hope that this volume with pictures will be one that will give honor and praise to our Lord and be treasured by the readers. For any name that was left out or any mistakes, we trust you will forgive us.

The writers thank everyone who has helped them in any way in preparing this book. We are particularly thankful to William Albert Davis, a descendant of Benjamin Craig, for contributing much historical data and as an advisor to the writers. His knowledge of the computer has been invaluable in the preparation of the documents. Sandra Thomas, a descendant of both Benjamin Craig and John Scott, has shared information and pictures for this and an earlier addition. Louise Burns and Mary Lou Smith have helped as proofreaders for accuracy and grammatical errors. Becky Smith is responsible for the format and printing of this edition with technical support provided by Barry Smith.

As we look at the past, may it encourage us to be faithful in the present. "Hitherto hath the Lord helped us". "His story" is as relevant today and tomorrow as it was 205 years ago.

Ken Massey
May 22, 2005

WHAT MAKES A CHURCH GREAT?

What makes a church great?
"tis not the building tho' so grand,
Nor the throngs that worship there;
Nor yet the wealth they hold in hand,
Nor the clothes the people wear—
Nor this makes a church great.

What makes a church great?
'Tis not the place the building stands,
Nor the fame that men proclaim.
But 'tis the Bible in their hands,
Lifting high one Holy Name
This makes a church great!

What makes a church great?
Teaching, living, praying, giving;
All these help to make it great;
And singing, too, the gospel true,
Each filled with love, not hate;
This makes a church great!

What makes a church great?
The simple preaching of the word,
The word of hope, peace, and life,
The sweetest messages ever heard,
The word of eternal life,
This makes a church great!

What makes a church great?
A mission spirit wide as earth,
That loves and prays, gives for all;
And seeks to give the spirit the fall.
This makes a church great!

—Copied

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The real history of the Ghent Baptist Church begins with the words of Jesus on the day of His ascension, *"All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age." (Matthew 28: 18b-20 NIV)* This Great Commission was heeded by those who heard Him. The message was passed on from person to person until the word was spread throughout the world and down through history. Many who proclaimed the word were persecuted for preaching, teaching and living according to this good news

This good news was preached and taught by a group of Baptists in Spottsylvania County, Virginia, in the late 1700's including Lewis Craig and others. They were persecuted because they did not adhere to the teachings according to the doctrines of the Church of England. Rev. Craig, Pastor of the Upper Spottsylvania Baptist Church, dreamed of moving his congregation, including several of his relatives, into the new land of Kentucky where they could exercise religious freedom. Most of the congregation agreed and they decided to depart from the church meetinghouse in September 1781 – a whole congregation, including the church officers, moving to a faraway location in Kentucky! The size of the "Traveling Church" was estimated to be between five and six hundred people including perhaps two hundred church members, their children, their slaves, and other emigrants who wished to travel with them.

The "Church" started out with wagons filled with household goods, tools and equipment they expected to need in the new land but most of the adults were required to walk while some rode horses. Good and bad news came to them during the first part of the trip. They were informed of the great danger of Indians and they paused a short time until a safer time. In October they received news of the British surrender at Yorktown and a great celebration was experienced.

Near the present Wytheville, VA, the road became so narrow they had to abandon their wagons and load what possessions they could on their horses or carry them. Many prized treasures had to be left behind. The threat of danger from the Indians declined so they moved on early in November. Occasional Indian attacks and wintry weather did not deter them. Crossing the Cumberland Gap, wading icy rivers, passing the present sites of Barbourville, London, Mt Vernon, and Crab Orchard, they finally stopped at a site known as Gilbert's Creek, in the present day Garrard County. On the second Sunday in December 1781, they enjoyed a season of worship as the first church that ever assembled in central Kentucky. In late spring of 1782, Lewis Craig moved on to the fertile "Bluegrass" region. From this area the "church" members dispersed to other areas of Kentucky seeking land and financial opportunities.

Lewis Craig moved to South Elkhorn and Benjamin Craig settled near there. Lewis later moved on to Bracken County and Benjamin moved to Frankfort and promoted a new settlement on William Peachy's survey on the Ohio at the mouth of the Kentucky River.

Benjamin Craig and James Hawkins purchased 613 acres near Port William located at a point where the Kentucky River empties into the Ohio River and some of the members of this "Traveling Church" settled there. Benjamin Craig, brother of Lewis, and Benjamin's daughters, Elizabeth Bledsoe, Mary (Polly) O'Neal and Sarah Price were among them.

By 1799, an anti-religious atmosphere prevailed throughout the new Commonwealth of Kentucky. The decline in religious vitality was blamed on several causes: the greed of the people; a preoccupation with political developments in the new nation; and the influence of French deism. The morals of the people were extremely bad, and open infidelity vaunted itself in every part of the land. Baptism reports were low in the churches and discouragement was felt among the brethren.

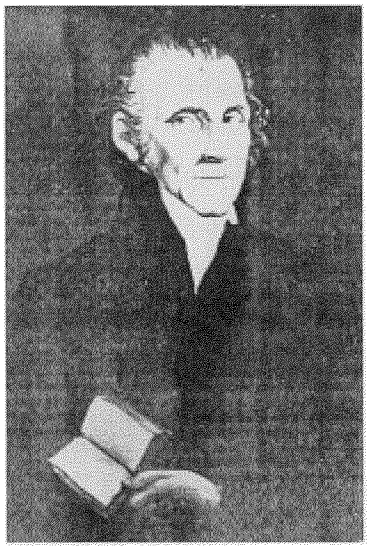
Quoting from "The Great Revival in Elkhorn" published in 1985 by the Elkhorn Baptist Association:

John Taylor (1752-1836) seems to have been the Spirit's willing, but amazed, agent in the beginnings of revival among Baptists. Taylor records that "very early in the spring of 1800" he received word from Benjamin Craig, the brother of Lewis Craig, that there was revival in progress at the mouth of the Kentucky River (presently Carrollton). Baptists and Methodists were the groups most active. Taylor traveled the sixty miles from his home in Bullitsburg, arriving at the home of Benjamin Craig in time for an evening meeting. Taylor was decidedly not in the mood for revival, yet he was called upon to preach. "From the dull feelings of my heart," he writes, "I took the text, which suited my own state, 'Lord, help me!' I continued but a short time, for I felt myself very worthless."

What happened next was astonishing to John Taylor! "After which they continued on, in prayer, praise, and exhortation, with much noise, at times, till late at night. Some were rejoicing, having lately obtained deliverance; others groaning in tears, under a pensive load of guilt. My own heart was so barren and hard, that I wished myself out of sight, or lying under the seats where the people sat, or trodden under their feet. Many people tarried all night to talk to me. I never heard the question, 'what must I do to be saved?' more prevalent in my life. a number of them neither lay down nor slept during the night. About sunrise next morning, I took my leave of this blessed company of young disciples.

Out of this "union" meeting arose the Ghent Baptist Church. Taylor had expressed reservations about Baptists working so closely together with Methodists. Their "union" sentiment, he noted, dissolved "soon after, when they came to divide the fish they had caught together."

C.R. Young, in his book, Baptist on the American Frontier, writes, *"That meeting turned out to be the beginning of the Kentucky Baptist phase of the Great Revival,"*



William Hickman

On Saturday, April 5, 1800, after a day of fasting and prayer for the constitution of a Baptist church at Port William, a church of ten members was constituted, "on the doctrine and discipline of the Holy Scriptures", by William Hickman and Joshua Morris, who were among the most active, courageous, and useful of that noble band of pioneer preachers that brought the gospel of Jesus Christ to the great valley of the Mississippi. The ten original members of this church were Benjamin Craig, and his wife, Nancy; John R. Bernard and his wife, Nancy; Mary Lindsay; Elizabeth Bledsoe, John Ramey and his wife, Catherine; Sarah Price, and Robert Scanland's black woman, "Chloe". On that same day and immediately after organization, they received by letter Joshua Morris, who became the first pastor, and by experience and baptism William O'Neal and his wife, Mary, John Price, Dorcas Ramey, Fanny Cook, and six Negroes.

Many of the first members were related to Benjamin and Nancy Craig. Nancy Bernard was their daughter, as were Elizabeth Bledsoe, Mary (Polly) O'Neal and Sarah Price. John Bernard, William O'Neal and John Price were husbands of their daughters.

Joshua Morris, who became their first pastor, was born in James City County, Virginia, about the year 1750. In 1776, he moved into the city of Richmond, Virginia, and began preaching to the people. Within two years enough people were baptized to warrant an organization; and in 1780, the First Baptist Church of Richmond, Virginia, was constituted. He labored with them for eight years as pastor before moving to Kentucky. The First Baptist Church of Richmond is tied to the beginning of the Foreign Mission Board (now International Mission Board), which is located in that city.

BRIEF SKETCH OF PRINCIPLES
Baptist Church at Port William
April 5, 1800

1st. We believe in one only true and living God, the three persons in the Godhead, the Father, Son and Holy Spirit ———

2nd. The Scriptures of the Old and New testaments are the word of God and the only rule of faith and practice.

3rd. We believe the Doctrine of Original Sin, which is the Imputation of Adam's sin to all his posterity.

4th. We believe in the Doctrine of election viz: All that God foreknew He predestinated to be conformed to the Image of His Son.

5th. We believe in the Effectual calling Justification of the Saints by the Imputed Righteousness of Christ, Sanctification by the Holy Spirit, the final perseverance of the Saints in good works. The Resurrection of the dead and the general Judgment.

6th. We believe Baptism and the Supper of the Lord are standing ordinances in the church until the end of Time, that Baptism be administered only to believers, and that by Immersion only, that the Elements of the Lord's Supper is bread and wine to be received only by members in full fellowship, to be done in Remembrance of Christ's Death and sufferings.

7th. We believe the punishment of the wicked after death to be everlasting or Eternal and that the joys of the Righteous are Eternal.

RULES OF DISCIPLINE

1st. We are not to forsake the assembling of ourselves together, but constantly to attend or stated meetings of business and Preaching unless Providentially hindered.

2nd. That it is the duty of the church to make satisfactory Inquiry of Persons offering their membership, into their Experience of the work of Grace in their hearts. The soundness of their faith, the uprightness of their lives and conversation, except such as present Satisfactory Letters from the churches they are members in.

3rd. That each of our Members that is head of a Family keep up prayer in their families Steadily morning and Evening unless providentially Hindered.

4th. That we as a Gospel Church have whole Rule and government of our affairs in our own hands.

5th. In all matters of grievance the Scriptures to be Strictly attended to, and that the 18th Chapter of Matthew give particular directions in private offences.

6th. That every Member according to his ability bears a proportional part of church Expenses in order thereto the church to point out such measures as they think best.

7th. That no member proceed to Exercise a public Gift of Preaching or Exhortation without the approbation of the church.

8th. That our members do not go to law with Each other Except the nature of the case Require it, And the person commencing such lay the case before the church and obtain their approbation.

9th. No member to remove their residence to a distant part of the country without applying to the church for a Letter of Dismission.

10th. That church Business be decided by a majority of votes and the minority peaceably submit except in case of Receiving Members in which we are to be unanimous. "

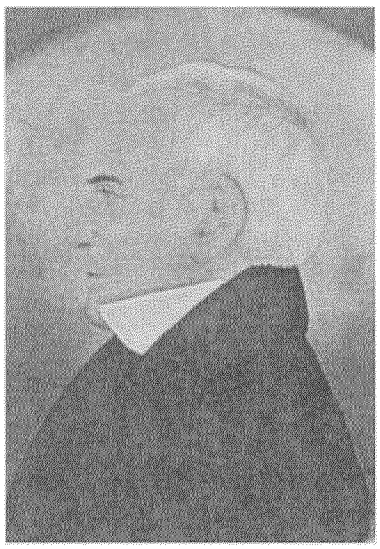
The Baptist Church at Port William, as the Ghent Baptist Church was then called, did not adopt the ordinarily received confession of faith, and its petition for admittance into Salem Association the following fall was rejected. After this rejection, it adopted the "Philadelphia Confession of Faith", with certain exceptions, and in 1802 was received into "Elkhorn Association", the oldest association in the state. The church reported twenty baptisms during the year and a total membership of ninety-seven. In 1803, it united with Long Run Association.

In March and April of 1810, the church sent John M. Price and Mordicah Jackson as "helps" to constitute a church at Whites Run. At least 6 or 7 of their charter members came from the Ghent Baptist Church. (See Churches Started)

In April of 1810, the church sent Mordicah Jackson, Thomas Craig and Isaac Bledsoe to the house of Nathaniel Peake in Indiana to act as "helps" in constituting a church at that place. Evidence points to this being the Indian Creek Baptist Church, located about a mile west of the present town of Vevay, Indiana. This church later became Center Square Baptist Church and Mt. Sterling Baptist Church. (See Churches Started)

In 1814, the church changed its name from "The Church of Port William" to "McCool's Bottom Church". In 1816, it entered into Franklin Association. In 1820, a division arose in the church; some took letters and formed a new church at the mouth of Four Mile Creek. Nevertheless, in the following year, "McCool's Bottom Church" had a membership of one hundred, including forty-one Negroes.

July 1815, by request from the Baptists at Bryant's Creek in Indiana, Thomas Craig, R. Scanland and John M. Price were appointed to go and see their situation about a constitution. (See Churches Started)



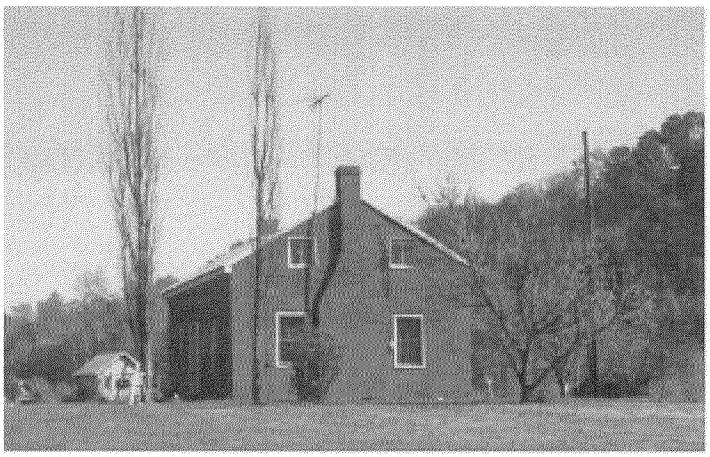
John Scott, Pastor

The second pastor of the church was John Scott, who was called in 1802, and served the church more or less through his life. He received no compensation for preaching; yet, by his practical wisdom and industry, he acquired considerable property. He possessed superior talents and was highly esteemed.

For some months, the church met in the homes of the members and, like the first disciples, "broke bread". The first meeting house, built of logs by the male members and located on Isaac Bledsoe's land in McCool's Bottom, could be used in pleasant weather only.

The second house of which we have record was located at the mouth of McCool's Creek. Funds were raised by subscription, and the contract was let to the lowest bidder. This building, with dimensions 24x30 feet, cost $173. It was first occupied May 10, 1806, while a part of the floor was still wanting; in 1808, a plank door shutter was added. In cold weather, the church continued to meet in the homes of the members. (Some Historians interpret the minutes to indicate there were three log meetinghouses: The first on Isaac Bledsoe's land; the second in McCool's Bottom and the third at the mouth of McCool's Creek.)

Into its constitution in 1800, the church adopted rules of discipline, and for many years she earnestly endeavored to use them. In January of 1803, the church adopted the rules of discipline from Corn Creek Baptist Church. The third rule read: "The moderator is first, after the meeting is opened for business, to inquire among the brethren whether they are all in fellowship with each other, and church business being accomplished, after which a door may be opened for the reception of members". Consequently, there were many trials, exclusions, suspensions, confessions, apologies, and restorations into full fellowship. Both black and white members were cited to appear before the church to answer charges, which were for such sins as intoxication, swearing, immorality, dancing, playing the fiddle for dancing, stealing, lying, fighting, beating his wife or slave, keeping bad company, failing to attend church meeting, and, in case of a slave, running away from the master. Private offenses were settled according to Matthew 18:15-17, and members were not to go to law with each other unless they had previously laid the difficulty before the church and that body had decided that the nature of the case required a lawsuit. Sometimes, but very rarely, the following notation was read at the beginning of a business session: "The peace of the church was called for and found to be in peace and harmony." The church then proceeded to conduct business. The practice of disciplining members at the beginning of the business session continued for over 120 years, up to the 1920's.



Third Meetinghouse

The third meetinghouse was a brick house which stood across the road from the Ghent Cemetery. The building contract was let in February 1814, for $700. This house was first occupied in the autumn of 1815. In 1816 the lot was enclosed by a rail fence. The deed from Samuel Sanders to the trustees of the church for one acre of land was recorded June 16, 1819. According to the minutes of the church the staircase leading to the gallery was supposed to have been moved to the outside of the house. but an inspection of the present building shows no evidence that this was ever done. Baptist churches are notorious in voting to do something, not doing it and never note in their minutes that it was not done. One reason the church may have desired to build near the village was that the first trip by steamboat from Pittsburgh to New Orleans was made by the "New Orleans" in 1812. The increase in river traffic brought new business and people to the river towns.

In a 1900 news article, Nannie Dufour describes the above building in the following manner: "This old building, when it was used for a church, had three doors. The front door, for the white people, was at the lower end of the building, just inside of which was a stairway leading to the gallery. At the upper end of the church was the door for colored people, and inside was another stairway leading to the gallery. The pulpit, about four feet in height, stood on the side of the church next to the river, and on the opposite side of the house was a door looking toward the hill."

The larger increases have been made during "protracted meetings", which have been known to last for thirty days with preaching twice a day, while as many as seventy-five additions have been received during one meeting.

July 1816, there was a request of the brethren on Craig's Creek that wished a constitution and "helps" from this church to consult with them. This church sent Samuel Sanders and Brook Bennett as they

requested. (See Churches Started) In September of this year the church agreed to unite with the Franklin Association.

Quoting from a 1900 news article written by Nannie Dufour, "In the early days of McCool's Creek Baptist church, wherever the preacher went for dinner the whisky bottle was set on the table, and yet Mr. Sam Sanders said he did not know of but two men who could be called drunkards."

July 1818, Brother Jackson, Ben Craig and John Price were appointed to meet at the house of Brother George Craig in the state of Indiana, as helps to constitute a church at the request of the Baptist members at Log Lick Creek. Also in September of that year there was a request of the Baptist brethren at the head of Long Run in Indiana for helps in order to constitute a church. This church agreed to send Brethren Ben Craig, Sr., John Wilson and Mordicah Jackson to meet at Brother Griffin's. (See Churches Started)

There seems to have been some difficulty between John Scott and Benjamin Craig and a number of the members requested dismiss ion in order to constitute a new church. February 1820, the church granted letters of dismiss ion to 17 white and 10 black members to constitute a church at the mouth of Four Mile Creek. In April of the same year, this church asked assistance in building a meetinghouse. (See Churches Started)

In 1821, James Knox was excluded for joining the Masons; but three years later, he was restored to fellowship. In 1811, "it was proposed and seconded whether it was a duty to wash feet according to the command and example of our Savior. It was agreed by the church that it was the said duty and that it be left to the discretion of her members".

From the History of the Ghent Christian Church relating events in the late 1820's comes the following quote. "All this peaceful valley was overshadowed by an appalling calamity. For rumor was carried by neighbor to neighbor that a live Campbellite was in their midst. Consternation reigned supreme among those who had heard and believed the mystic powers which were attributed to him. Little children ran and hid behind the ash-hopper, or under the trundle-bed for they believed that a Campbellite was some wild and treacherous varmint."

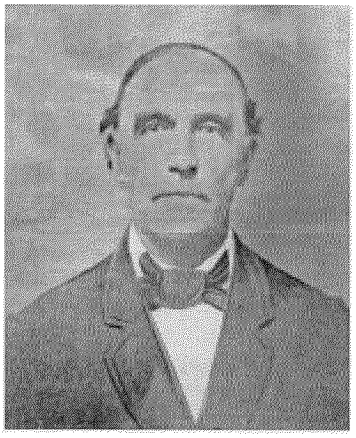
A Christian Church was established and "there was a strong feeling of antagonism toward it. Members of the Baptist brotherhood who attended the various meetings held in this, and other homes near Ghent were charged with 'imbibing the doctrines of the Christian Church' and the Baptist Church immediately withdrew fellowship from them."

The first of a considerable number of members lost to the "Reformers" was Joel Ellis. In the minutes of May 1832, we find this entry: "Reference respecting Brother Joel Ellis taken up. He being present and having imbibed some of the principles of Alexander Campbell wishes to withdraw from the church, and he is therefore no longer a member with us". In July 1838, the church granted the "Reformers" the privilege to occupy the meetinghouse two days of each month, one of which was to be Sunday; but never to interfere with any appointments of the church. Two months later, however, the privilege was withdrawn. Thomas Craig resigned in protest.

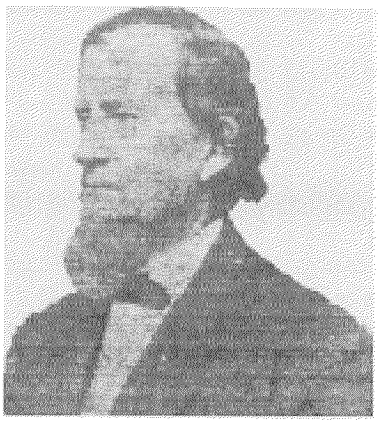
Again from the history of the Ghent Christian Church, "James Bledsoe Tandy, who was but a youth of less than 20 years rode horseback to Ghent from his home on the hills to have a turn of corn ground at Jimmy Wood's old horse mill. While waiting for the meal to be ground, he attended services, was converted, was immersed and added to the church. When he returned home his father was greatly incensed and ordered him to leave his home at once. As he came down the stairway, carpetbag in hand, he was followed by his mother with her satchel of clothing. She told her husband that if her son were to leave home because of his new faith she also would leave. Needless to say, the father very quickly relented."

January 1825, letters of dismiss ion were given to ten members to form a new constitution. This church became known as Sharon Baptist Church, which joined the Concord Association the same year. (See Churches Started)

In 1830, the citizens of Ghent were allowed the use of the meetinghouse for a Sunday school. In 1833 to 1835, it was used as a day school for three months each year. At various times the building was used for such purposes as lectures and school commencements.



L.D. Alexander



Theodorick Fisher

The third pastor of the church was L. D. Alexander, who began his ministry in June 1837. He was probably the most popular and successful minister who had ever lived within the confines of the Concord Association. Even the educated forgot the rudeness of his language when he came before an audience, and all felt and understood what he taught. He shepherded the church from 1837 to 1848 and from May 1859 to the close of the year. Theodorick Fisher, a member whom the church had ordained as a minister in 1843 became co-pastor with L. D. Alexander in January 1844, until January 1849, and was pastor from January 1850 to December 1851, with L. D. Alexander as co-pastor. Preaching one Sunday a month the pastor received from the church as his salary for the entire year of 1846, the sum of $75.

In 1837, the church sent delegates to the Louisville Convention. This was the session in which the Kentucky Baptist Convention was organized. It was known at that time as the General Association of Baptists in Kentucky. The delegates, Walton Craig and T. Fisher were authorized to collect money to take, which would be used to help spread the Gospel in such ways, as the convention deemed proper.

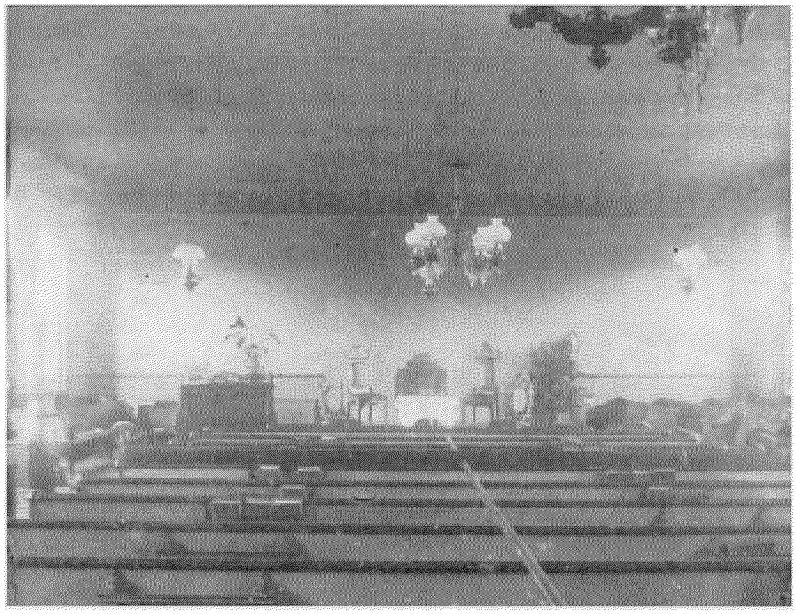
April 1843, "A letter is handed to the church, purportedly to be from a number of members who have withdrawn from the Baptist Church in Vevay, requesting this church send 'helps' for the purpose of constituting a church." (See Churches Started)

A factor that may have led to the decision to build a new meetinghouse and move into the town of Ghent was that a great revival was experienced in the church in May and June of 1842. Using four preachers and meeting twice daily, a total of one hundred four new members was added to the membership. This undoubtedly created the need for more room.

May 1843, saw the beginning of plans for the interesting colonial structure in the town of Ghent, which is the present church home. John Scott's donation, the lower of the end of his orchard, was by far the best offer; and being on Main Street and only one block from both Main Cross Street and the river, it was an ideal location. The church decided to raise $1250 by subscription, $872 of which was made up in a month's time. Donations consisted of money and various commodities such as bales of hay, sheepskins, bags of wool, and several barrels of whiskey. The stated requirements of the new building were that the house should have no galleries and should not be put under contract until the deed was obtained. It was to be 40 x 60 feet and built of brick. The contract for the masonry was let to William B. Eblin at $459, and a contract for the woodwork to Daniel Holdcraft at $637. The group met in the new building in May 1844. In the same year, the owner of the steamboat "Pike" donated her bell; and a belfry was soon built by subscription. James Southard was the first to serve as custodian. His instructions were to open the doors, sweep the floors, build the fires, light the lamps and ring the bell, but not to buy the wood and candles. He performes these duties for $10 a year.

In 1844, the old meetinghouse was sold for $100. The church had to get permission from the Kentucky Legislature to sell the property. Six of the old benches were given to Brother James L. Griffith for the schoolhouse in his neighborhood.

By middle of the centrury, the "Baptist Church of Christ" at Ghent, as this church had been renamed in 1845, had an enrollment of two hundred, including fifty-five Negros. The Southern Baptist Convention was established in 1845.



Church Sanctuary



Church prior to 1900

Soon there was a "post and rail" fence around the new meetinghouse. A porch floor "made of gravel" was there by 1848. In the same year a "wrought iron fence with two gates" was completed at a cost of $22.50.

The New Liberty Baptist Church organized the Lick Creek Baptist Church in 1848. It later was named Bramlette Baptist Church. There is no record that Ghent Baptist Church was involved in establishing this church.

Beginning in 1849, William Johnson was pastor of the Ghent Church almost continuously for eighteen years. Mr. Johnson was said to be "a man of good attainments, an eloquent and attractive speaker, and much loved for his deep-toned and constant piety", although peculiarly defective in his social powers. Among his memories, local historian, Emmett Orr, wrote in the local newspaper an article concerning Rev. Johnson. "My first preacher was Rev. Johnson, of the Baptist Church. A little old man with long locks curling on his shoulders, with serious whiskers, surrounded by an atmosphere of the fear of God and piety. His clothes were always a size or two too large, and I always had an idea when I was in his presence that I was likely to be struck dead for some of my sins. I have never since seen a picture of John the Baptist preaching in the wilderness but what I was reminded of him. His sermons were very lengthy, two to three hours, and the most consolation that the congregation got out of them was a good and peaceful sleep."

In April 1849, Theodorick Fisher asked and obtained leave that a Sabbath School is taught in the meetinghouse. Also, he was asked to obtain two dozen copies of Miller's Hymnals for the church.

May 1849, Brother R. W. Sebree gave information that the Baptist Brethren in and near Carrollton requested that this church send helps to Carrollton for the purpose of constituting a church.

February 1851, the New Liberty church in Owen County requested this church send helps in constituting a church at Dallasburg in Owen County. (See Churches Started)

Despite a few adversities, such as the damage caused by the falling in of the floors in July 1851, William Johnson saw many advancements during his long pastorate. In those years, the church began the observance of quarterly communion (1853); the pastor's salary gradually grew to $125 a year; the old bell, being cracked, was exchanged for a new one at a cost of the old bell plus $22.50; candles were replaced by lamps; the wood stoves were sold and replaced by two coal stoves for $26.40; a poll and ad valorem tax system for financing the church was adopted.



T.J. Fisher

In July 1853, the church invited Evangelist, T. J. Fisher for a protracted meeting. Again, on February 1, 1857, he again held a "protracted meeting".

In 1857, the following entry was made on the minutes: "Whereas the Disciples of Christ challenged the Reverend T. J. Fisher to a discussion of the distinctive differences between the Disciples and the Baptists, we, as a Baptist church, are unwilling that the discussion should come off at any other place than Ghent. As the challenge was given here, the discussion should come off here, and the use of our house is tendered to them to debate in."

Bill Davis, a local history researcher and a great contributor of information for this book, submitted the following research of the debate:

"Earlier histories of the Ghent Baptist Church History sometimes erroneously referred to Ghent's pastor Theodorick Fisher as "T. J. Fisher," the name of a famous Baptist evangelist who had conducted a revival at Ghent Baptist in February of 1857. Kentucky Baptist historian John H. Spencer wrote of the Evangelist: "The gifts of Mr. Fisher were very extraordinary. His oratory was of a style peculiarly his own, and was inimitable. It is probably that no other man on this continent ever exercised such entire control over an audience." The audience of Fisher's sermons at Ghent included members of Ghent's Church of the Disciples, who took issue with some references Fisher to make to their movement. They contacted Fisher and proposed he debate a worthy Disciples minister "on the distinctive differences between the Baptists and the Disciples." Fisher agreed and the Disciples called upon Rev. Benjamin Franklin of Cincinnati, the influential editor of The American Christian Review, to debate Fisher in Ghent.

"In a series of letters Fisher and Franklin quickly worked out the terms of a three-day debate, one subject per day, to be held at Ghent Baptist Church with Lewis Sanders and two guest ministers serving as moderators. Franklin had proposed a move to Covington, but Ghent's citizens insisted that the debate remain in Ghent.

"The first day's debate opened at 10 o'clock in the morning, Friday, June 5, 1857 on "The Design of Baptism," and continued through the rest of the day. Was baptism intended to remiss past sins? The Baptist Fisher said it was not, citing Paul and other figures in the bible that were filled with the Holy Ghost without being baptized. But Franklin pointed to Ananias, who said to Paul: "Arise and be baptized, and wash away thy sins, calling on the name of the Lord."

"The second day's debate was on "The Doctrine of Depravity." What was the nature of man's depravity? Fisher quoted Isaiah: "Man is a transgressor from the womb," and stated that "man's heart, by nature, is destitute of the image of the living God, of love to God, and of all truth and virtue." Franklin repeated Christ's words: "Suffer little children to come unto me, and forbid them not, for such is the kingdom of heaven," and added: "A man may talk about their being sinful, wicked, and depraved, [but] the little infant stands free from all charges such as doctrine as this would heap upon it."

"The last day's debate was on "The Apostacy of the Saints." Was a believer in Jesus Christ forever secure in the grace of God, as the Baptist Fisher argued, or could he later fall from grace, as the Disciple Franklin believed? Franklin pointed out that Judas, who betrayed Jesus, was a disciple who fell from grace after Satan entered his heart. Fisher in turn denied that Judas was ever truly a believer in Jesus Christ, and therefore he had no grace to fall from, and argument, which Franklin said denied the straightforward account of the bible.

"George C. Stedman, "a phonographer," attended the debates and recorded the arguments of Fisher and Franklin, and the following year Fisher had Stedman's transcription published under the title Debate on Some of the Distinctive Differences between the Reformers and Baptists (Louisville, Ky 1858). In the early 1980's this book was reprinted for the Restoration Reprint Library by The College Press of Joplin, Missouri, with appendix containing information about the American Baptist Association. In recent years, Tom Olbricht, a historian of the Stone-Campbell movement, wrote about the debate in an article, Churches of Christ, Southern Baptist Times Together: The Debates, describing the "Fisher-Franklin" and two similar debates, and lamenting that such debates are no longer common between the Baptist and Reformation denominations.

"After the debate T. J. Fisher continued to be a popular evangelist in Kentucky and other southern states until he died in Louisville on January 11, 1866 after being attacked from behind by an unknown assailant. John H. Spencer published The Life of Thomas Jefferson Fisher (Louisville, 1866), later that same year. Benjamin Franklin continued to publish The American Christian Review until his death in 1878. He published two books of sermons and his tract, "Sincerity Seeking a Way into Heaven," continues to sell many copies every year."

Also, in 1857, a committeeman was appointed to represent the Ghent Church on a committee of the association, whose duty it was to select a missionary, correspond with the churches, and keep the missionary on the field.

B. F. Hungerford preached for a short time in January of 1859. Lewis D. Alexander began his second term as Pastor beginning in March of 1859 and preached until December of that year when Rev. Johnson again became pastor. He served until December of 1867.

In June of 1860 a revival was held and produced 40 new members, nearly all were baptized in the Ohio River. In that same year the first record of the observance of "Thanksgiving" by the church was noted.

April 12 - 13, 1861, brought the confederate bombardment of Fort Sumter in South Carolina. The fort surrendered on April 14th and the Civil War began. The minutes do not mention the Civil War (or any other of the wars for that matter), but we find the following in the history of the Concord Association and the church minutes. In the 41st session of the Concord Associational meeting at Mussel Shoals Baptist Church in Owen County on August 23-25, 1861, a well-written and sadly expressed resolution was adopted, naming the 30th day of September, 1861, as a day of humiliation, fasting, and prayer, *"that the dark cloud of war, then hanging over our own state, and that the troubles of the nation might, in the fear of God, be speedily adjusted."* The Ghent Baptist Church adopted the resolution and urged the members also to *"suspend their usual avocations and observe said day in fasting and prayer".*

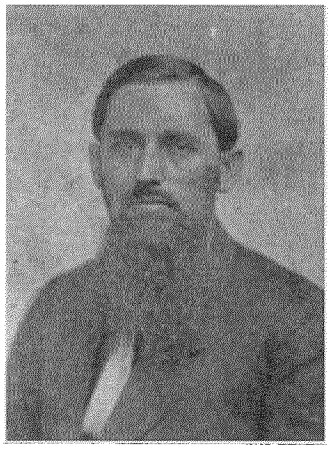
In 1862, the members of the church and friends who felt interested organized a Sabbath School. The Concord Association, of which the Ghent Church was a member, was divided into four districts. The other churches with Ghent were Carrollton, Whites Run, Sharon, Warsaw and Lick Creek.

In 1866, the Locust Baptist Church erected the present building on East Prong of Locust Creek. Because the old records were destroyed by fire it is impossible to trace the origin of the church.

In February, 1866, a committee was appointed to have the floor of the meeting house leveled, the pulpit removed to the back end of the house, the pews turned around, the plastering repaired, the stoves adjusted and other repairs made. In March, the church met at the Methodist Church, evidently because of the repairs.

In 1867, the railroad was built through the southern end of Carroll County. Ghent became the transportation link between the railroad station at Liberty Station (Sanders) and the Ohio River boats serving Ghent and Vevay. Before that date, many of the materials and supplies, which Sanders and New Liberty received, were collected from the riverboats at Ghent and carried overland by wagon to those cities.

On Christmas Day, 1867, seven members of Ghent Baptist Church along with members of Dallasburg and Whites Run Churches met together to form the Jordan Baptist Church. (See Churches started)



W. Henry Williams

W. Henry Williams began the first of his series of four pastorates in Ghent in December 1867, and ended his last in March 1889. The period was interspersed by the pastorates of W. S. Keen, W. S. Jermaine, G. W. Given, S. G. Skillman, S. F. Thompson, R. H. Buckley, and A. N. White. In April 1877, the church extended her thanks to Captain Curby for the kind offer to Brother S. F. Thompson to carry him to and from Warsaw free of charge.

Originally the white and "colored" people were under the same covenant and governed by the same rules, although the latter had no voice in the government of the church. August, 1871, the minutes read, "It being the wishes of our Colored Brethren and some others of other churches to form themselves into a church of their own color, it is ordered by this church that the clerk issue letters to any or all of our colored brethren who may apply for letters for that purpose." Thus it was six years after the war, which gave them their freedom, the Negro members formed a church of their own. The mother church granted them letters of dismiss ion, thus forming the Second Baptist Church of Ghent. (See Churches Started)

The Cove Hill Baptist Church began with a revival held in a log schoolhouse situated on the present church lot in the summer of 1873. The Liberty Station Baptist Church was organized in an old log schoolhouse on August 16, 1874, by the New Liberty Baptist Church. Liberty Station Baptist Church later changed its name to Sanders Baptist Church. There is no record that Ghent Baptist Church had a part in the establishment of these churches.

In 1875, after much debate, it was decided that an organ should be used in church worship. The same year the annual salary of the pastor was set at $1,000, and collections were taken at stated times for missions.

There must have been a roaring celebration on July 4th, 1876, the nation's centennial, for several people confessed afterward of unchristian behavior; and others were called before the church for disciplining action.

Harry Rice, the custodian and a black man, was given the privilege of putting a house fifteen feet square on the north corner of the church yard in March of 1877. The church specified that it be not to be rented to any other person. In June of 1891, his relatives were allowed to dismantle the house and remove it.

A great revival was held in August of 1881. Brother Hiram Diuguid makes the following glowing and graphic description of the results of this protracted meeting: *"Appendix to minutes of August, 1881 - Sunday, August 14 was begun a series of meetings which resulted in much good - the Brethren and Sisters were brought closer together and were led to esteem and love each other more as brethren in Christ. Almost the whole church felt the awakening and satisfying power of the Holy Spirit. Backsliders were reclaimed, the joy of God's salvation was restored to his people; and, as a result, transgressors were taught the way of God and sinners were converted unto Christ. Under the power of God, these rich fruits are affordable in a great measure to the faithfully provided preaching of Bro. T. M. Weaver who, for almost three weeks, day and night, made plain the way of life and urged sinners to accept Christ as their Savior. Also, acknowledgment is hereby made of the faithful and efficient services of Bro. E. Kirtly, who came to our assistance when our pastor was stricken down and thereby rendered unable to attend the meeting." Additions to the church were: three by restoration, three by letters, four by watch care and thirty-six by experience and baptism."*

A group from various churches in Carroll, Trimble and Henry Counties organized the English Baptist Church on December 16th, 1882. Present were representatives from Whites Run, New Providence, Cane Run, Cove Hill and Jordan Churches. The Worthville Baptist Church had its beginning in the summer of 1882 when the Concord Baptist Association sent a missionary preacher to conduct a revival. On the last Tuesday in July of 1883, the Worthville Baptist Church was constituted. There is no record that Ghent Baptist Church had a part in the establishing of these two churches.

An effort was made in 1883 to raise money to build a parsonage. On March 28, 1887, during the second pastorate of W. H. Williams the church purchased the house and lot #74 (now 608 Union Street) from Fred Stucy for $1000 to be used as the parsonage. This remained as the parsonage until September 19, 1908, when it was sold for $900 & the funds applied to the building of the present parsonage.

The customary way of financially supporting the church and pastor was through subscriptions. Either an individual would voluntarily pledge a certain amount for the expense of the church or another amount for the pastor's salary or the church would tax the members a pre-determined amount. Often the church members owed the pastor part of his salary long after the pastor had resigned. Sometimes, members

would write a letter to the church that the amount levied on them was too much and begged the amount to be lowered.

An interesting item appeared in the February 1888, minutes. It reads, *"The church commands all church members who have been dancing or who have permitted dancing in their houses to come forward at the next church meeting and make acknowledgment or be summarily dealt with. All members who have gotten drunk and have used profane language are to come forward and make acknowledgment at our next meeting, or the church will take action in this case."*

In January, 1889, the church gave the following warning, *"No member indebted to the church should be granted a letter of dismiss ion."* In several incidents later, a member moved and called for a letter. This was refused until the person settled the prescribed amount.

During 1889, the church tried to get the Ghent-Eagle Turnpike Company to provide free toll for people coming to Church, but to no avail.

Following the pastorate of C. W. Dicken from March 1889, to August 1890, the church was blessed with the ministry of Dr. E. N. Walne, who married a Ghent woman, Claudia McCann..

Ernest Nathan Walne was born January 20, 1867, Hinds County, MS, and appointed April 6, 1892 as foreign missionary to Japan. He attended the Baptist College in Mississippi and was ordained at age 21. After graduating from Southern Baptist Theological Seminary, he served as pastor in Ghent, KY, for one year prior to his appointment as a missionary to Japan. A woman in his congregation soon caught his eye. She was Claudia McCann, daughter of Mr. and J. J. McCann who were members of the Ghent Baptist Church. She was born in Ghent January 26, 1868, being one year younger than Walne. She was a graduate of the Cincinnati Conservatory of Music.

"We have never fully decided whether it was her beautiful brown eyes or the magnificent way she sang 'The Holy City' that so impressed her young pastor," a friend wrote in later years of Claudia McCann's marriage. The young minister was married to the gifted musician about a year after he became pastor of the church. Thus it was that Miss Claudia McCann, music teacher, became Mrs. E. N. Walne, missionary. They were married May 31, 1892, and on September 18 sailed for Japan.



Ernest N. Walne Family

After about a year in Kokura and three years in Fukuoka, the Walnes settled at Nagasaki, and there established a Christian home in that non-Christian land. They had three sons and one daughter, and Mrs. Walne became a "second mother" to many younger missionaries and won many new friends among the Japanese through her cooking and English classes. One of the missionaries said of the Walne home: *"It was the center of joy and activity, and the light of the gospel of Jesus Christ radiated from it to the high and low alike."*

During their years in Japan, Nagasaki became a great industrial center and the little preaching stations expanded into twenty churches of the West Japan Baptist Convention. They did notable work in Japan for forty-two years. They retired from service in 1934.

One can imagine Claudia's troubled feelings during the conflict with Japan during World War II and her sorrow when news came to her of the devastation caused by the dropping of the atomic bomb on Nagasaki at the close of the war.

Dr. Walne died October 30, 1936. Claudia died December 6, 1948. in Dallas, TX.

It was during the pastorate of Dr. Walne that the Woman's Missionary Society was organized in June 1891, at the home of Mrs. Lizzie Stephenson. Among those present were Mrs. J. J. McCann, Mrs. Belle Lyons, Mrs. Jennie Baker, Mrs. Fred Stucy, Mrs. W. H. Williams, Mrs. Sue Lillard, Miss Maggie LeCompte, Mrs. Mattie Scott, Miss Ida North, Miss Laura Craig, Mrs. Jim Southard, and the hostess's daughter, Margaret, who became Mrs. T. C. Howard. The first president of the society was Miss Laura Craig, who served for thirteen consecutive years.



J. W. Loving

During the pastorate of J. W. Loving from June 1892, to February 1895, a new organ was bought.

Since preaching was not held every Sunday due to the sharing of the preacher with other churches, the Sunday School often provided money for necessary ongoing activities of the church. On February 21, 1892, it was recorded in the Sunday School Record Book, *"It was moved and seconded that the secretary buy such books as the organist may choose."* On June 27, 1894, the Secretary wrote in the Sunday School Record Book, *"Motion was made and seconded that the balance due on the organ be paid out of the Sunday School Treasury".*

After two years, during which H. Denning led the flock, R. C. Hubbard was minister. On December 19, 1898, the county purchased all the toll roads in the county and opened the gates. Under Brother Hubbard's leadership the church held its centennial. At this celebration there was a large assembly, including many from neighboring towns and counties. The able and brilliant Dr. T. T. Eaton, pastor of Walnut Street Baptist Church of Louisville, preached the anniversary sermon. Of the 187 church members, 95 answered to the roll call. The meeting was pronounced, *"one of the most helpful the church has had for many years".*

Because the Concord Association was so large and unwieldy, the Ghent Baptist Church decided to take steps in August of 1899 to investigate the possibility of dividing the association into two separate bodies. A committee was appointed to notify other churches of the action of this church. In September the messengers to the Concord Baptist Association from Ghent were instructed to ask for a letter of dismiss ion from the association provided there were enough churches willing to withdraw and form a new association. In October the committee reported there were not enough churches that understood the object and advantages of organizing a new association, so the matter was deferred and a special meeting was scheduled to be held at Easterday in May of 1900 to discuss the matter and each church was invited to send representatives.

April 5, 1800—April 5, 1900.

Ghent, Ky., Baptist Church,

One Hundredth Anniversary.

Thursday and Friday April 5=6.

Thursday, 10:00 to 12:00 A. M.

Anniversary Sermon - - Dr. T. T. Eaton
History of the Church—by the Pastor, Rev. R. C. Hubbard

2:00 to 3:30 P. M.

Roll Call of the Church —by the Church Clerk, C. P. Scott
Address—Church Discipline - Rev. O. M. Huey
General Discussion.

7:00 to 9:00 P. M.

Address—China - - Rev. P. E. Burroughs
Address—Home Missions - Rev. W. E. Mitchell
Letters from Missionaries.

Friday, 10:00 to 12:00 A. M.

Address—Public Worship - Dr. J. N. Prestridge
Address—On Keeping the Sabbath - Rev. J. G. Tedford
General Discussion.

2:00 to 3:30 P. M.

Address—The Deacon—by M. C. A. - T. J. Jenkins
Exposition—I Cor. 13 - Dr. T. T. Eaton

7:00 to 9:00 P. M.

Address—The Sunday School - Judge J. J. Orr
General Discussion.
Sermon - - - Dr. J. N. Prestridge
Consecration Service.

☞ Devotional exercises in connection with each service.

H. M. Froman, Chairman.

GHENT TIMES PRINT.

Thirteen churches met in May at Easterday to consider the possibility of forming a new association. The meeting was described as being very harmonious. After a thorough discussion, the group adopted the following resolutions: *"Resolved, that after having heard the question discussed pro and con, it be the sense of this meeting that the churches here represented ask for letters of dismiss ion from their various associations with the view of organizing a new association, to be known as "Whites Run."* The 2nd resolution read as follows: *"Resolved, that the churches here represented be requested to send representatives to meet with the church at Carrollton on the first Tuesday in October, 1900, for the purpose of organizing said association."*

In October of 1900 the following churches met to organize the Whites Run Baptist Association. The churches withdrawing from the Concord Baptist Association to form the new association were Bramlette, Cane Run (Port Royal), Carrollton, English, Ghent, Jordan, Liberty Station (Sanders), Warsaw, Whites Run and Worthville. Other churches joining in forming the new association were: Cove Hill, Union Grove and Locust. The last report the Ghent Baptist Church gave to the Concord Association in 1900 included 22 Baptisms, 18 received by letter with 218 members. The "value of meeting house, $5,000; value of parsonage, $1,000; and seating capacity of church, 500." A 1900 news article stated that the church "pays a pastor for preaching three Sundays in the month."

R. C. Hubbard served until May 1902, and was succeeded by H. F. Searcy. During his term a reunion meeting with a basket dinner was enjoyed in 1904, the Sunday school was taken under direct control of the church in 1906, and a "light machine" was installed in 1907. Rev. Hubbard and Rev. Searcy also served as pastors of the Warsaw Baptist Church.

Even though the Sunday School had been a vital part of the Ghent Baptist Church for the past forty or fifty years, the church voted September of 1906 to take it under direct control and electing its Superintendent and the teachers. Also that year the church entertained the Whites Run Baptist Association and held the dinner in the Stucy tobacco barn located behind the church.



W.S. Coakley

W. S. Coakley was called as Pastor on June 1, 1908. The church shared the pastor's time with Dallasburg Baptist Church in Wheatley. Wedding bells were soon ringing; for he, like Dr. Walne, chose a bride from his flock, the wedding taking place in the church house in the presence of a large number of friends. Rev. Coakley's new bride was the daughter of Hiram Diuguid an active member of the church. . In November 1910, while Evangelist Haymore was assisting, the church experienced a great revival and heard many professions of faith. During his five years ministry, "Elder Coakley" saw the beginning of a Baptist Young People's Union, the organization of the Four Mile Sunday School as a branch of the Ghent Church, and the purchase of individual communion sets. Rev. Coakley also served the Dallasburg Baptist Church in Wheatley as pastor during this time.

During Brother Coakley's ministry, his sister-in-law, Louise Foe Diuguid, became a foreign missionary. She, being the daughter of Mr. and Mrs. Hiram Diuguid was born January 13, 1880. Mrs. Hiram Diuguid was a sister to Claudia McCann Walne's father, therefore, making the two foreign missionaries from the Ghent Baptist Church first cousins. Foe attended Ghent High School and also one session at the Kentucky College for Young Ladies. She was converted in the summer of 1901 and joined the Ghent Baptist Church. She took an active part in her church, and at the time of her marriage, September 7, 1909, to A. B. Langston, she was the teacher of a splendid class of girls in the Sunday school.



Louise Foe Diuguid Langston



A. B. Langston

Alba Bee Langston was born in Laurens County. SC, September 25, 1878. His boyhood days were spent on the farm where he labored hard, going to school only a few months in the winter and early spring of each year.

On December 27, 1906, at his home church, he was ordained to the ministry. He had already entered the Baptist Seminary at Louisville, Kentucky, where he took the degree of Th. M. in 1908. During the next session, 1908, he took post-graduate work in the same institution receiving the degree of Th. D.

He was appointed May 27, 1909, for the work in Rio, Brazil and he became connected with the College and Seminary at Rio. His new wife was appointed by the Board on September 9, 1909, and sailed with her husband for Rio, Brazil, on the 20th of October. They served 26 years in Brazil.

Dr. A. B. Langston wrote several theological books, some in English and others in Portuguese. In January 1933, the church used church mission funds, pledges and designations to help him finance the publication of his books. him. He resigned his missionary position on Nov 19, 1935, and Mrs. Langston was put on the pension list on account of her health. Louise Foe Diuguid Langston died March 10, 1947 at Laurens, SC. A. B. Langston died March 26, 1965.

In 1909, a mission of Ghent Baptist Church was established on Four Mile Road. (See Churches Started.) Also, that year, the Union Grove Baptist Church stated to the Whites Run Baptist Association that they wished to be known as the Mt. Hermon Baptist Church.

During the early years of the 20th century, assessing the membership a certain amount for the year supported the finances of the church. A prominent member of the church wrote the following letter. The names have been changed to protect any possible descendants.

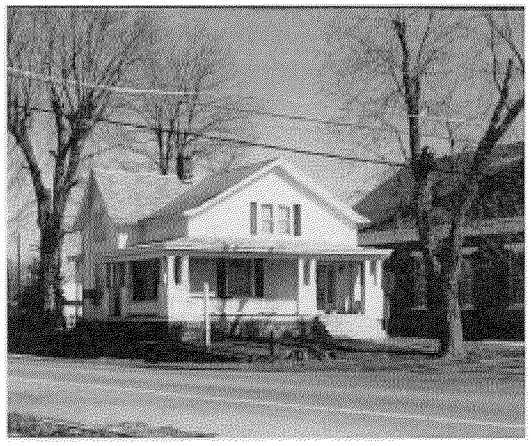
Sanders, Ky. 1-6-1912
Ulie, (Griffith, Church Clerk)

We feel like we are assessed to (sic) high. We are willing to pay:

Mr. Riches	*$15.00*
James	*$ 4.00*
William	*$ 2.50*
Mrs. Riches	*$ 5.00*

Resp. Money Riches

In July 1913, R. F. Doll came as Pastor. He was a gifted singer as well as an able pastor, and under his guidance the small organ was replaced by a used Vocalion organ costing $275. After about a year, the church sold this Vocalion and bought through the Carnegie proposition a pipe organ, which was installed October 9, 1915.

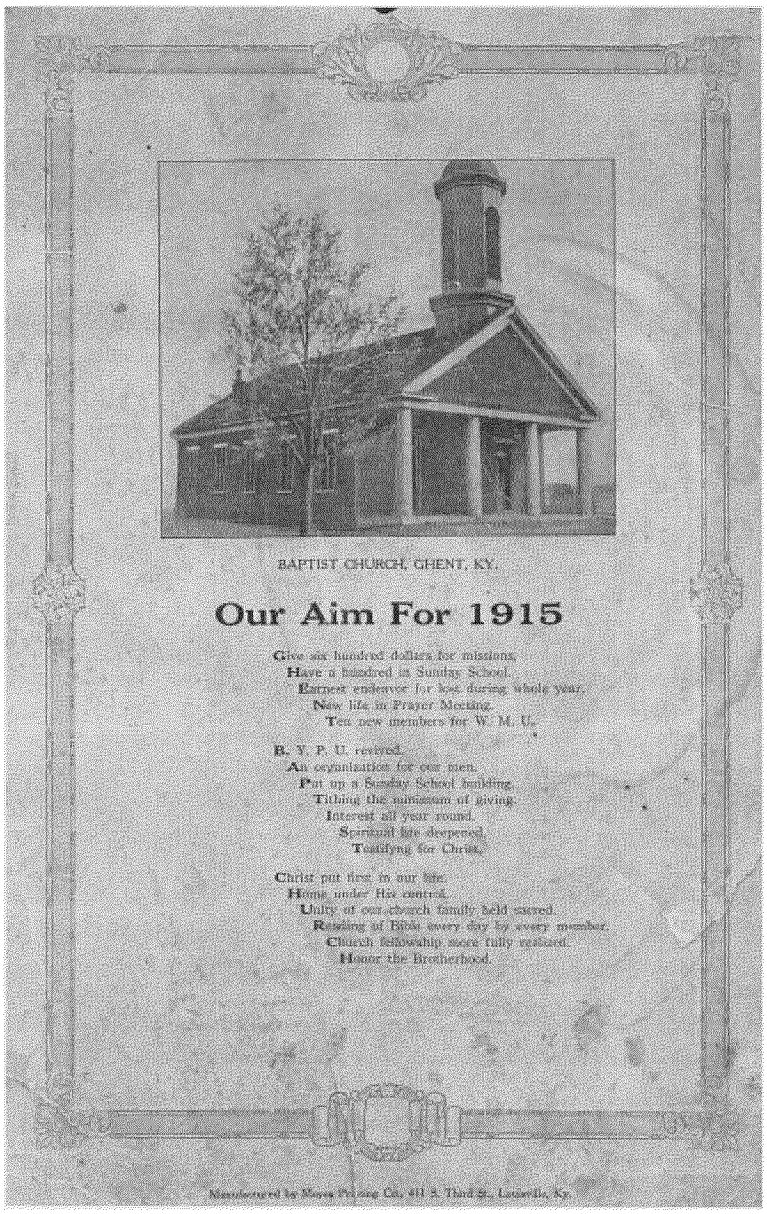


Church Parsonage

Between the going of R.F. Doll in December 1914, and the coming of L. T. Wright in June of the following year, plans for a new parsonage were adopted. The total disbursements proved to be $2,989.84 for the house; and, at the cost of $15, it was enclosed by a hedge fence.

On March 13, 1915, Will Travis was employed as housekeeper and organ pumper, with the stipulation that *"no one be allowed to pump the organ but the housekeeper"*.

The early method of financing the church was by sending out individual collectors. The Simplex Envelope system was adopted in 1912; and in 1915 it was succeeded by the Duplex type envelope.



America's declaration of war April 17, 1917, was the start of World War I. An armistice was signed November 11, 1918, and the soldiers came home. No mention of this war was made in the minutes.

DECLARATION OF FAITH

Issued 1917

1. We believe that the Scriptures of the Old and the New Testaments embrace the infallible Word of God, written by men divinely inspired, they form our only rule of faith and practice. I Tim. 3:17

2. We believe that there is one, and only one true and living God, and that in the unity of the Godhead, there are three persons the Father, Son and Holy Ghost, equal in every divine perfection. Matt. 28:19

3. We believe that in the consequence of the fall of Adam, all mankind are now sinners, and utterly void of that holiness required by the law of God. Rom. 5:19. I John 1:8-10

4. We believe that salvation is wholly by grace through faith in the death, resurrection, and ascension of our Lord Jesus Christ. Eph. 2:8. That coupled with faith is the inseparable duty of repentance. Mark 1:5. That thru grace the heart and life is regenerated or born again by the holy spirit of God. John 3:3. And that thru Justification God pardons us of sin, and gives us the promise of eternal life on principles of righteousness. Acts 13:39. Rom. 5:1-2

5. We believe that sanctification does not mean sinless perfection, but a setting apart to the sacred service of God, that is also the process of growth, which is begun in regenerations carried on in the hearts of believers, and finally reaches perfection when we enter the presence of God. I Thess. 4:3. Prov. 4:18

6. We believe in election as the eternal purpose of God, which is a glorious display of God's sovereign goodness, and is perfectly consistent with the free agency of man. I Thess. 1:45. Rom. 8:28-31. But we also believe that the blessings of salvation are made free to all by the gospel, and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity, and the voluntary rejection of the gospel. John 3:19. Rev. 22:17

7. We believe that those only who are real believers will persevere to the end, and that they will not fall from their high estate of grace, as they are kept by the power of God thru faith unto salvation. Phil. 1:6. John 10:27-30. I John 2:19

8. We believe that Christian baptism is the immersion in water of a believer in the name of the Father, Son and Holy Spirit, to show forth our faith in the crucified, burred and risen Saviour, and typified our own death to sin, burial to the old life, and resurrection to walk in a new life. Acts 8:36-39. Rom. 6:4. We also believe that baptism is prerequisite to the privileges of church membership and the Lord's Supper in which only the members of the church by the sacred use of bread and wine commemorate the broken body and the shed blood of our Saviour. Acts 2:41-42. I Cor. 11:28

9. We believe that the first day of the week is the Lord's Day or the Christian Sabbath, and is kept sacred for religious purposes by abstaining from all secular labor or sinful recreations. Ex. 20:8

10. We believe that the salvation of the righteous in Heaven and the punishment of the wicked in hell will be eternal, and that this judgment will fix forever the final state of men. Matt. 25:46

A. K. Johnson was pastor from 1917 to 1919. During his last year, electric lights were installed in the church and parsonage at a cost of $308.42. In October, 1918, *"On account of the influenza epidemic now raging throughout the country and the ruling that no further public meetings be held, a motion was made and seconded and carried that we hold no meetings until official notice is given." Over 600,000* people died in the United States due to the epidemic of influenza during those years.

Following a year's pastorate of L. A. Parker, during which the women bought a piano, the church was supplied for thirteen weeks by Dr. A. B. Langston, a returned missionary from Brazil and husband of the second foreign missionary from Ghent Baptist Church, the former Foe Diuguid. B. B. Smith was pastor from March 1921, to September 1923. In 1923, the cupola on the church was cut down in height.

During the pastorate of C. B. Jackson from December 1923, to July 1926, the plans for the annex and heating plant were drawn up, adopted, and completed. These called for an expenditure of $4,500. Rev. Roy Niager served as pastor from December 1926 to June 1929. On January 29th, 1928, an Associational Sunday School was organized at the Ghent Baptist Church. Delegates from Carrollton, Warsaw, and Sanders, along with Ghent, were in attendance. Warsaw chartered a bus to bring the largest delegation of 22. Paul A. Wieland became pastor in October 1929, and remained five years. He initiated the Daily Vacation Bible School.

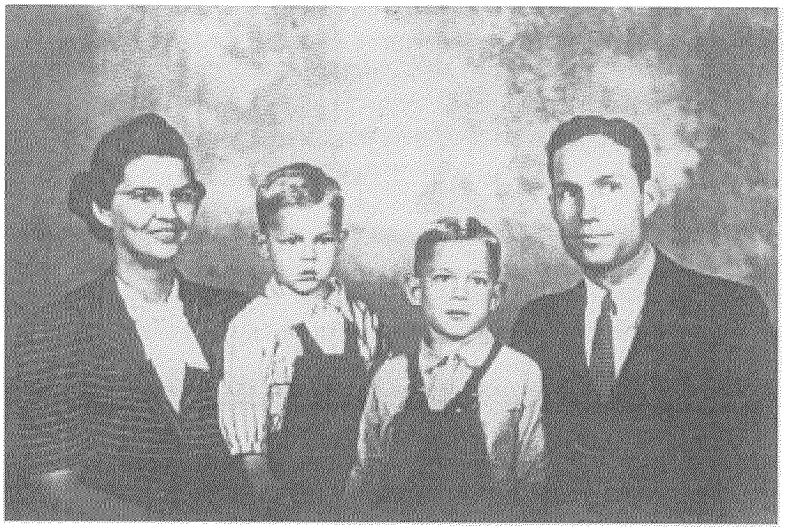
In 1930 US. 42 were widened through Ghent. The state of Kentucky claimed part of the side yard of the parsonage. In December the church voted to move the parsonage - the state to pay all the expense and the church would grant the right-of way. The church rejected the plan and sued the state and the state offered $250 as a settlement. On May 9th, 1931, the church rejected the $250 but finally accepted it. In 1933, the church placed in the local missions fund the $250 they received for damages to the parsonage yard from the rebuilding of Highway 42.

In May 1934, the wording of the church constitution was changed to read *"five members"* necessary for a quorum instead of *"five male members"*. From February 1935, to October 1937, James F. Brewer was minister. In 1936, the basement of the parsonage was remodeled for the use of the younger children in Sunday school. The part of the church lot which had once been a graveyard, but from which the gravestones had long since been removed, was used as a croquet ground. Brother H. C. North and Brother Brewer were given the authority to sell the church organ at a price reasonable to them.

W. T. Edwards was called to the pastorate in November of 1937 but because of his wife being sick he could not move on the field and he offered his resignation. On May 15th the Pulpit Committee presented the names of 7 men and W. Malcolm Fuller was called. He served from July 1938 to December 1941.

With the bombing of Pearl Harbor, Hawaii, on December 7, 1941, United States of America was thrown into World War II. Our own Ellis B. O'Neal was at Pearl Harbor at the time of the bombing. War was declared on Japan and Germany and her allies.

E. Raymond Dykes, who served from February 1942, to May 1944, proclaimed the gospel on the street as well as in the house of worship. He often preached on Saturday nights in front of the local pool room. Many people made decisions and were baptized by him in the Ohio River.



E. Raymond Dykes & Family

Controversy arose concerning his methods and the enlistment of tenant farm family members into the leadership of the church. The following is recorded from the minutes of the church: *"Ghent, first Sunday in May 1944* (May 7th). *Call Meeting held despite protest by many members present. At the close of the morning service the Moderator Bro. Ted North called the church to order stating that the object of the meeting was to decide whether the church wanted to ask Rev. E. Raymond Dykes to resign as pastor. The question was brought up that the membership had not been officially notified of such action, only street gossip, and the moderator was urged to postpone the meeting to some future date, when a proper motion could be made.*

"The moderator stated that no official notice had been made of the meeting and asked the members present what they wanted to do. Some wanted to proceed with the meeting then he gave consent to their actions.

"An appeal was made by Sister Jessie Frazier that Bro. Dykes ought to resign. Bro. Dykes then arose and said if they would present a written charge against him showing that he had done any thing unbecoming a Christian he would be glad to resign. They did not present any charge written or oral against him.

"Then there was considerable confusion and several attempts to make a motion failed.

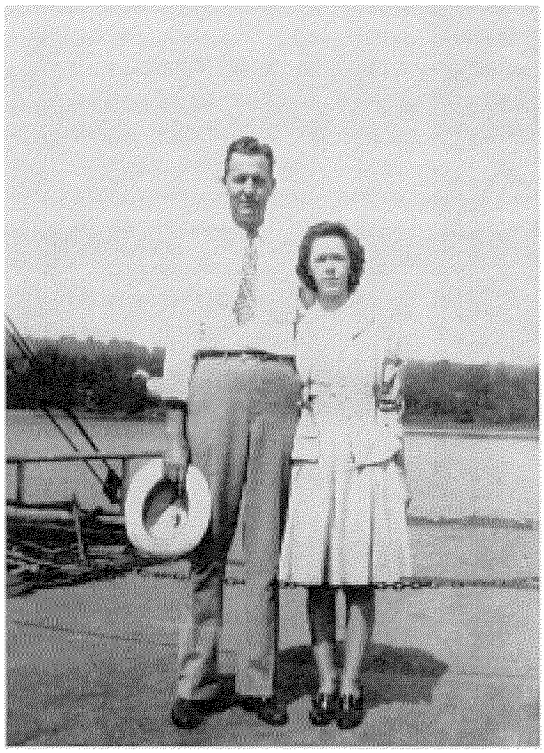
"Finally, a motion was made by Bro. Terrance Griffith and second by Bro. Harry North that Bro. E. Raymond Dykes be ask to resign as pastor of the Ghent Baptist Church.

"The result of the vote was twenty seven in favor of the motion and twenty five against the motion.

"Bro. Dykes then according to Matthew 10:14 and Acts 13:46, offered his resignation as pastor of the Ghent Baptist Church. When he began to offer his resignation many were leaving the church and the meeting broke up in confusion. F. C. Sebree, Clerk." (Matthew 10:14 reads: *"If anyone will not welcome you or listen to your words, shake the dust off your feet when you leave that home or town."*)

It is often told by members who claimed to be present that he actually went through the motion of brushing dust off his feet. Bro Dykes preached his last sermon as pastor on Sunday night May 7th.

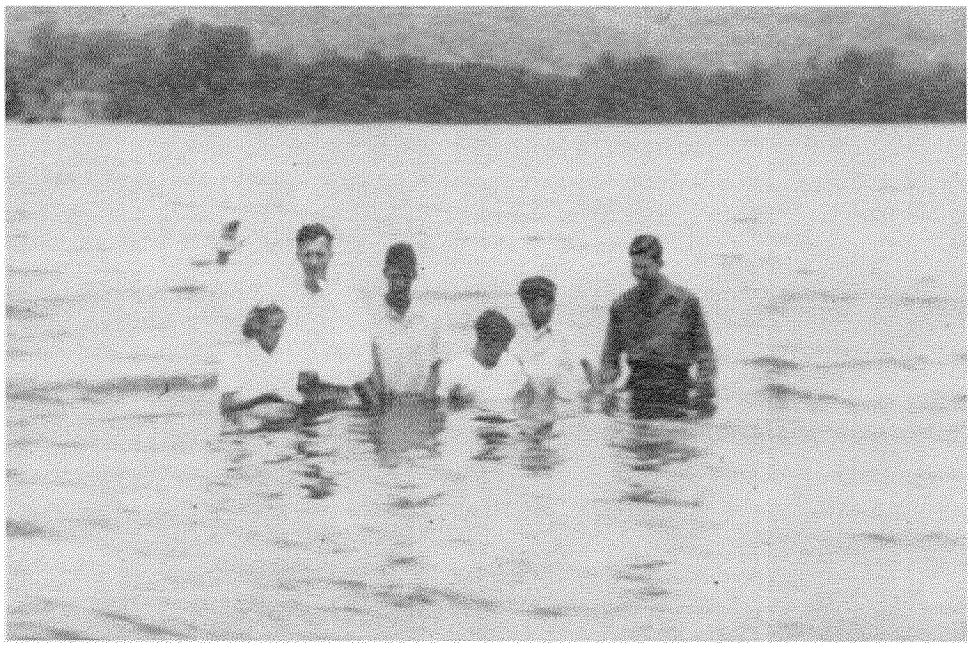
At the regular business meeting on Saturday, May 13, 1944, The Sunday meeting was declared illegal because no official notice had been made of the meeting. The clerk was instructed to make record of that fact. Bro. Dykes resignation was then brought up, voted on and accepted by the members present. It is believed that some people disagreed with Brother Dyke's methods and the involvement of certain people in leadership positions in the church.



Mr. & Mrs. J. Haskell Quigley

During the pastorate of J. Haskell Quigley from September 1944, to August 1946, the time-worn pulpit Bible was replaced by a new one. On May 8, 1944, Germany surrendered and on September 2, 1945, Japan surrendered, thus ending World War II. On July 29th, 1945, the church observed an all day homecoming service to commemorate 100 years in the church building.

On September 1, 1946, J. Thornton Williams was called as pastor at a salary of $35 per week. He saw the Western Recorder put into the home of every family of the church, the salary of the janitor raised to $20 per month, and the purchase by the church in 1947 of a Hammond electric organ. The new organ was played for the first church service on April 13, 1947. An organ dedication program was held June 22, 1947, at 3:30 p.m., with Mr. Russell O. DuFour playing several selections. Although it has been reconditioned, this Hammond Organ is still being used effectively in the services of the church at the present time.



Baptisms in the Ohio River
by Rev. Quigley
July 15, 1945



Mrs. Minnie DuFour
Organist

ORGAN DEDICATION PROGRAM
Ghent Baptist Church

June 22, 1947 3:30 o'clock

J. Thornton Williams, Minister R. O. DuFour, Organist

ORGAN PRELUDE	"Consolation"	Mendelssohn
CALL TO WORSHIP		
HYMN NO. 212	"All Hail the Power"	Perronet
INVOCATION		
HYMN NO. 1	"O Worship the King"	Grant
MESSAGE	THE MINISTRY OF MUSIC	Minister

DEDICATION OF ORGAN

ORGAN : "At Sundown"

MINISTER: O God, who hast put a song in our hearts, we give thee thanks for every voice that praises Thee. For the silent symphonies of Thy universe -- the silence of the mountains, the stillness of the forest, the quiet comradeship of friend with friend--

PEOPLE : WE PRAISE THEE, O GOD.

MINISTER: That the sweet sound of Thy music fills all the world, that the life pulse of Thy music fruns from sky to sky, that the holy stream of thy music breaks through all impeding obstacles and rushes on --

PEOPLE : WE PRAISE THEE, O GOD.

ORGAN : "Nocturne" Chopin

MINISTER: That the harmonies of Thy universe were understood by singers ofall ages who have heard Thy voice, and that those harmonies were recorded for all time,--

PEOPLE : WE PRAISE THEE, O GOD.

MINISTER: We aek, as Thy children, Thy mercy and grace, that loving and being loved we may continue to build Thy church and make of it a true house of God, a sanctuary of peace, a place of prayer and praise, and a home for men from which they will go forth stronger, freer, and more consecrated to Thee.

PEOPLE : WE PRAISE THEE, O GOD, AND BLESS THY NAME.

ORGAN : "The Lost Chord" Sullivan

MINISTER: For the Psalms of ancient days, for the prayers of the ages, and for the words of all seers who have walked with Thee; for the sacraments of the church and its services of worship; and for our ever increasing understanding of Thy power and glory; for the men and women who have given to this church through their music and their interest in music, we thank Thee, our Father. Ministers of Thine are they. Sanctify their talents, enlarge their powers, and accept their service.

PEOPLE : WE THANK THEE, OUR FATHER.

MINISTER: That these harmonies may enable us to express our highest aspirations; that they may bring comfort to the aged, courage to the young, and vision to the weary--

PEOPLE : WE DEDICATE THIS ORGAN.

MINISTER: That the ministry of music may accompany the sacraments of the Lord's Supper and Baptism, may be an inspiration to those about to be married, and that it may adorn Thy worship, assist the praises of Thy people, to the glory of Thy holy name; through Jesus Christ our Lord--

PEOPLE : WE DEDICATE THIS ORGAN.

DEDICATORY PRAYER In Unison

O God, to whom the heaven resounds, we thank Thee for the life and devotion of Thy servants whose souls will sing through the music of this organ in the years that are to come. Graciously accept the sacrifice and service which Thy children have suffered that they may add to Thy house this instrument dedicated to attune our hearts to Thy praise. Accept the work of our hands, the worship of our hearts, and the songs of our lips. Translate our lives into the notes and modulations of Thy life, cheer and inspire us by all Thy varied ministries, and may all the strains of our earthly praise find their harmony in the great chorus of those who sing around the throne of the redeemed. Be pleased to bless and hallow this organ, made holy by the toil of Thy people and set apart for the service of Thy church. May its music be blessed as it continues to call us to worship the Lord in the beauty of Holiness. In Jesus' name we pray. Amen.

ORGAN "Kamennoi-Ostrow" Rubenstein

BENEDICTION

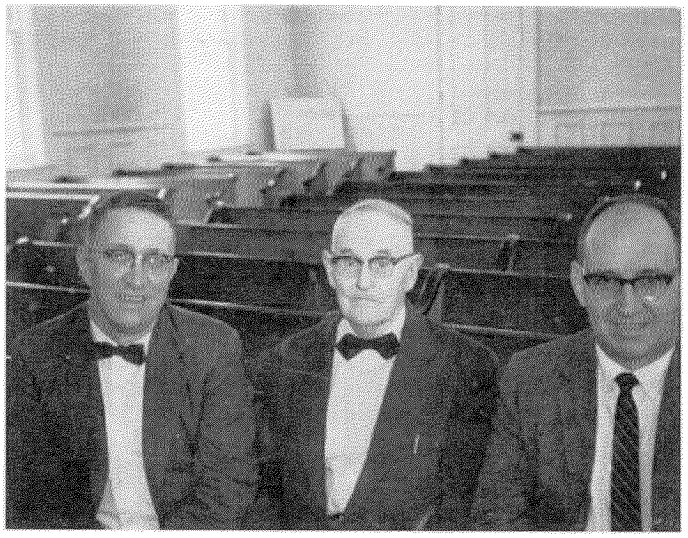
After the resignation of J. Thornton Williams was effective December 6, 1948, H. M. Gregory, Jr. was called immediately to take his place as pastor on December, 13. Under Brother Gregory's leadership, the parsonage basement was converted into a church kitchen with a concrete walk leading to the side door of same. One outstanding event of this period was the sesquicentennial - the 150th anniversary of the Ghent Baptist Church on Sunday, July 9, 1950. Two former pastors, W. S. Coakley and R. F. Doll took part in the program. Fellowship, food, and pride in our church heritage abounded. Mrs. Gladys Bond, Mrs. Marjorie Craig and Mrs. Dixie Froman prepared a history of the Ghent Baptist Church.



Mr. & Mrs. H. M. Gregory

Gladys Bond and Marjory Craig ended the 1950 edition of the history with these words: *"In conclusion, the historians beg leave to append this brief editorial comment: 'When the Ghent Church was organized, it was an outpost of the advancing forces of Christianity. Now it is the very heart of the greatest Christian nation in the world. Then, our church was a voice crying in the wilderness. Now, it is an army, a great and victorious army - pushing its conquests to the limits of the inhabited world. While we rejoice over the glorious past, of which we are the heirs, let us rejoice more over a present so full of privilege and a future so bright with hopes and so resplendent with promise."*

With the invasion of South Korea by Communist North Korea on June 24, 1950, we were at war again. A truce was settled for the 38th parallel in July of 1953. Again, no mention of this event is made in the minutes of the Ghent Baptist Church. On April 12, 1951, Brother Gregory resigned effective the last Sunday in May treasurer was started. Mrs. Sophia Bickers held that office.



Deacons:
Huber Harris, J.A. York and Don Eckler



Robert Quigg & Family

On May 19, 1951, actually before Brother Gregory had moved, Rev. Robert Quigg was called; he moved on the field on June 1st. That fall the church voted to pay its part, $15.00 per month, for the support of an associational missionary and to join other churches in a love gift of money for the retiring Dr. W. A. Gardiner who had served the Kentucky State Sunday School Board for many years. Upon the failure to secure the missionary, the church rescinded its order, but the Western Recorder, The Kentucky Baptist Convention paper, was included in the church budget for 1952-53.

With definite plans to enlist in the Air Force Chaplaincy immediately after graduation from the seminary, Brother Quigg resigned effective May 3, 1953.

Rejecting the call for the salary of $75.00 *"twice a month"*, Rev. Leon Riddle accepted the call a few weeks later at *"$50.00 per week"* and assumed his pastorate May 10, 1953. At that time, the parsonage was evaluated at $10,000 and the total property, including parsonage, at $35,000. The salary of Will Travis, janitor since approximately 1915, hired at $20.00 per month plus $2.00 for spring cleaning, had grown to $30.00.

That year the parsonage was made more liveable by the installation of a new oil furnace, waterworks with new bathrooms, and kitchenconveniences. Plans for a long-range program for decorating the church were adopted. A building fund with separate records and a separate

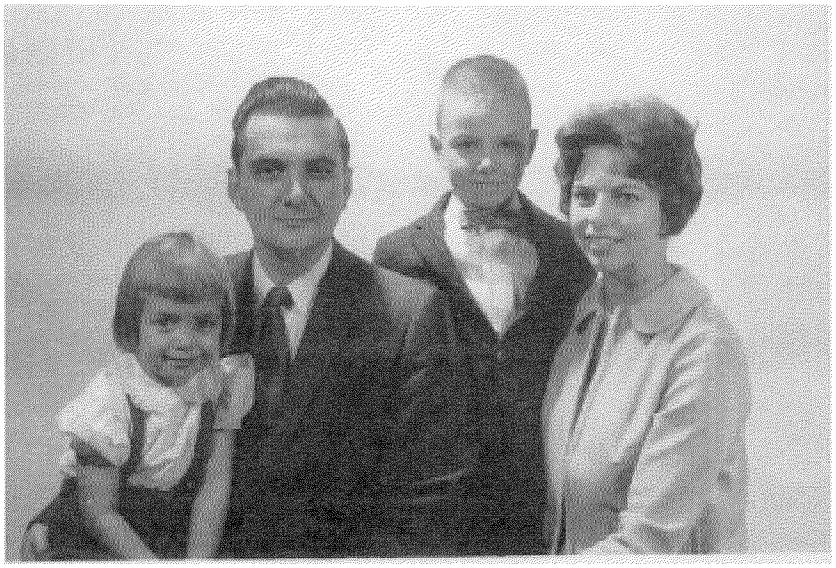
With the permission of the church, Mrs. Riddle conducted a Kindergarten School in the parsonage basement for which special curtains were bought. The church went on record as opposing the location of a filling station directly across from its property, but to no avail.

On June 19, 1955, Bro. Riddle resigned effective July 3rd. On September 11, 1955, Rev. Harper Shannon came to Ghent as pastor.



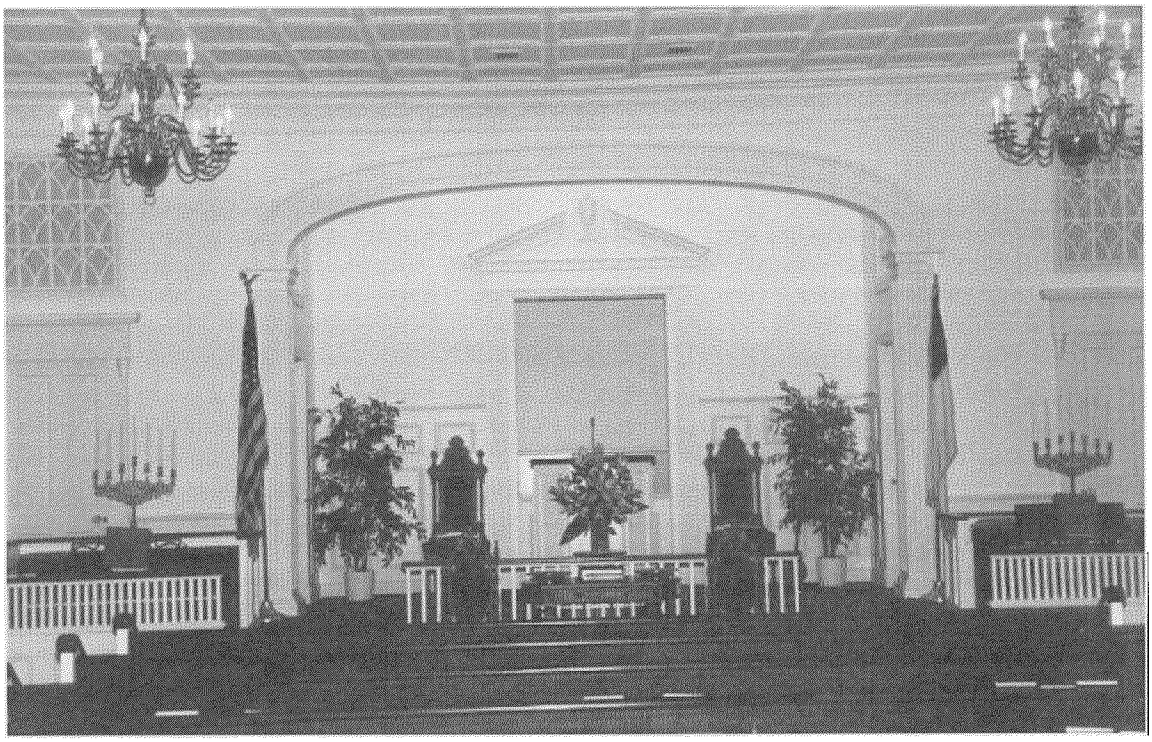
Leon Riddle & Family

Two years, 1956-57, abounded in ideas, plans, inquiries, investigations, bids, and two special Building Fund Days for remodeling of the interior of the church. With Johnny Davis, chairman, was the following committee: Mrs. Flora McDonald, Mrs. Dixie Froman, Mrs. Minnie Dufour, and William Scott Baker. By the vote of the church, R. T. Davis, Morty Dolby and T. V. Griffith were given permission to move two benches from the auditorium to the basement on April 13, 1957.



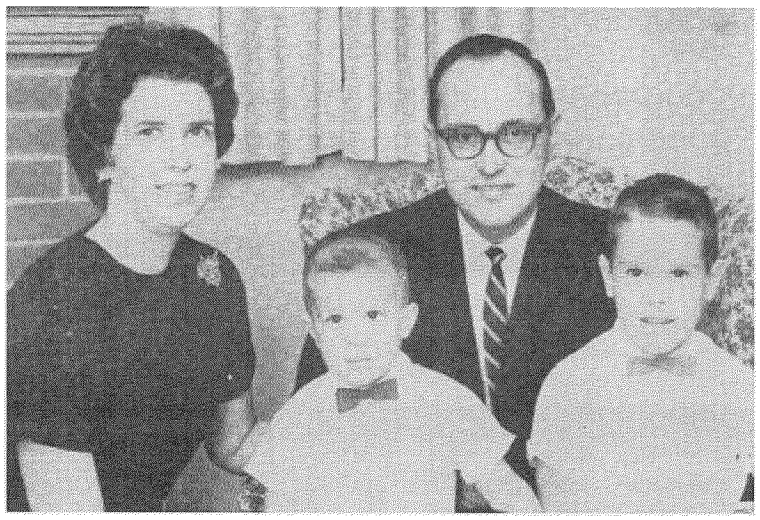
Rev. Harper Shannon & Family

A new oil furnace was installed in the church in 1956, and a new baptistry was added. The stained glass window behind the pulpit was removed to make way for the baptistry. The window was crated and stored in the basement. The entire interior was redesigned and redecorated transforming it into abeautiful sanctuary. The brass chandeliers of colonial design were donated by Mrs. Carrie Craig, Miss Marjory Craig, and Mrs. Dixie Craig Froman, as a Craig Family memorial.



Renovated Sanctuary

In 1956, Rev. John Hammett was Whites Run Baptist Association Missionary whom Ghent Church helped to support. Charles Smith, whom Bro. Shannon baptized on July 21, 1957, was the first baptized in the new baptistry. Being called elsewhere, Bro. Shannon resigned on June 9, 1957.



Victor Mantiply & Family

Rev. Victor W. Mantiply served as pastor from August 25, 1957, to August 31, 1958. During those years, the church adopted the envelope system, sold the old light fixtures, painted the interior of the annex, bought new hymnals, and organized the Nursery Department. They also granted Bro. Mantiply's request that the secretary holding the church literature be moved from the annex to the parsonace for use there and built shelves to replace the secretary at the cost of $100.00. One hundred new blue, hard cacked copies of the 1956 edition of the Baptist Hymnal were bought. It was Bro. Mantiply's privilege to use, for the church from Mrs. Dixie Froman.

From an 1891 Sunday School record book for the date of March 29 comes the following: *"Mr. Stucy was ordered by the Sunday School to buy a library for the school."* On April 19th Mr. Stucy was ordered to draw on the treasury for the sum of $23.50 plus $.60 freight, for the total of $24.10, and on November 8th Miss Laura Craig paid 50cts. for the old secretary desk and paid for curtains for the library, 20cts. In the Oxford English Dictionary, one of the definitions for *"library"* is *"a bookcase"*. Could it be possible that the "secretary" which was moved to the parsonage was the "library" purchased by Fred Stucy for the Sunday school? The "secretary" still remains in the church parsonage.

Will (Jack) Travis and his wife, Sing, were janitors for the church for some forty years. Everett Wheeler served faithfully in the same capacity as long as his health would permit. On September 10, 1958, Mr. and Mrs. Shirley Riley were employed at $40.00 per month. Mrs. Riley, with permission from the church, used the parsonage basement for occasional Cub Scout meetings.

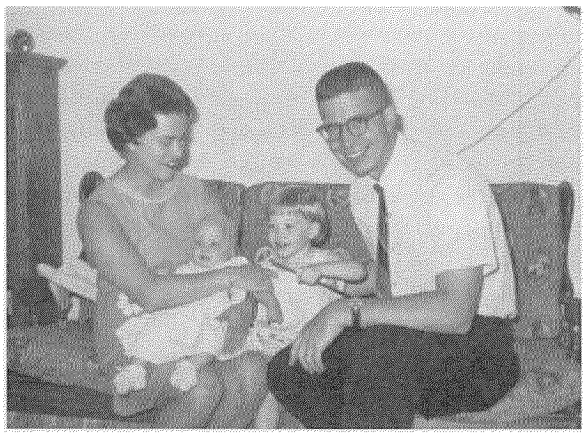
For several months in 1958, Dr. Sabin Landry served as Interim Pastor. Under the leadership of Rev. J. W. Holland, Jr., who became pastor of Ghent Baptist Church on November 12, 1958, the Minister's Retirement plan was adopted; Home Life Magazines were provided for the shut-ins of the community and the church voted to participate with the Ghent Town Board in the endeavor to get a public water system for the town. In December 1960, Bro. Holland was granted a leave of absence for one year for military service, but on May 20, 1961, he submitted his final resignation. Bro. Lucien Coleman served as Interim pastor during Bro. Holland's leave.



Jake Holland

On June 12, 1962, Rev. Don Wilson became our full time pastor. The Annuity plan was accepted again. June of 1964 saw the church with a new roof at the cost of $1,528.00 plus some minor expenses. In August of that year, Ghent Baptist was the recipient of a worthwhile voucher of $2,253.78 from the will of the late Mrs. Lillian Williams; this was put in the fund for future building.

On January 6, 1965, came the discussion for something new and ambitious - an educational building. Also, that year a notable addition was made to the church auditorium: wall-to-wall cardinal red velvet carpeting which, with the white walls, was very effective.



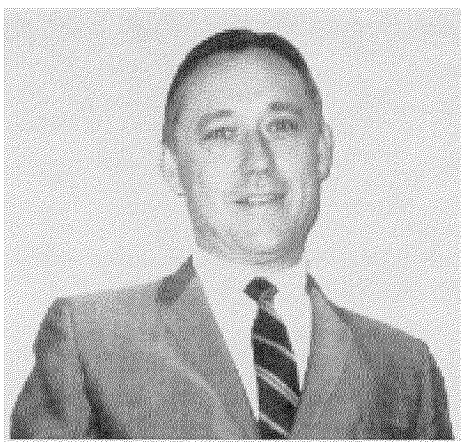
Don Wilson & Family

Although Bro. Wilson enlisted in Army Reserves Chaplaincy in early June; he continued pastoral work until his resignation on December 8, 1965, effective January 9, 1966.

Dr. A. B. Colvin and Dr. O. D. Odum supplied as interim pastors during the early part of the year. On May 4, 1966, with no pastor at the time, the church took a decisive step:*"...that we need an educational building."* The committee for investigative plans for this included: Raymond Moscoe, Bill Scott, Ellis B. O'Neal, Don Eckler, and Johnny Davis. Mary Lou Smith was Secretary-Treasurer of the building fund.



Educational Building Committee



Ben Baird

The Lord soon led a dedicated, and experienced leader and advisor our way. Rev. Ben A. Baird accepted the call of Ghent Baptist Church and began his pastorate on August 7, 1966. Brother Baird and his wife Velma had 5 children. Time, prayers, reverses, more prayers - more progress all filled the next year. With the stimulation of our pastor under the Lord's direction, giving was more abundant, the building fund grew, and things looked brighter.

On April 7, 1968, the church authorized the committee to close the contract with Adams Construction Company for approximately $50,000.00 (the lowest bid).



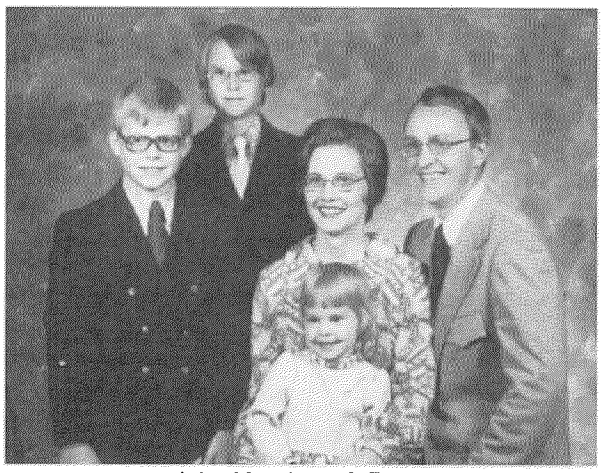
Educational Building

During the erection of the building, other things happened. After ten years of loyal service, Mr. and Mrs. Shirley Riley ended their work as custodians in May 1968. Mr. Harry Coates accepted this place on January 12, 1969.

On Easter Sunday, April 6, 1969, the Sunday School Classes met in the new educational building. It was real! The new building consisted of 4,000 square feet of floor space designed to provide educational facilities for all ages, including the nursery, a modern kitchen and assembly areas. A greater realization of its reality came during the dedication services on November 30, 1969. *"God is good!"*

The pastor's study in the church building was refinished and in use by 1970. Its furniture was donated as follows: the desk by Hubert Harris, the carpet and pad by Mrs. L. O. Harris and the chairs and settee by Mrs. Griffith of Vevay, Indiana, in memory of her late husband, Reverend Fred S. Griffith, formerly of Ghent. Brother Baird did most of the carpentry work. Brother Baird's ministry in Ghent ended June 22, 1971; his resignation had been submitted on May 30.

The Ghent Baptist Missionary Society, organized in 1891 under the name of Woman's Missionary Society has continued to function through the years. As members, some women proudly recall achieving the rank Approved WMS in 1961 and "Honor WMS' in 1962 and 1963, along with a certificate for outstanding work in Missions Study. Mrs. Christine Dolby was president 1960-63. In 1971, the Ghent WMS along with others of the Southern Baptist Convention changed the name to "Baptist Women" which is the present name.



John Meadows & Family

The Rev. John N. Meadows came on the church field on August 29, 1971. He and his wife Nancy had three children, two boys and a girl. After hours of deliberation and concentration for successive weeks by the pastor and the Policy and Legislation committee, (Frances Cook, Mary Jean Hulvey, John L. McDonald, Howard Thompson, Ken Massey, Louise Burns, and Johnny Davis) a new Constitution and By-Laws were presented to the church. After discussions and changes, they were adopted some months later on May 7, 1972.

During the ministry of Brother Meadows, a rotation system of Deacons was started. Cleveland Giles, Ken Massey and Ike Smith were elected Deacons and were ordained by the church in of September 1972.

A cassette tape recorder was purchased for sharing the services with the shut-ins in 1971. In 1972, the original pulpit chairs were refinished and upholstered in blue needlepoint. The rotating system for deacons' services was adopted on August 6.

Joint Sunday evening services of Ghent and Sanders churches were held during the month of March 1973, for the study of the book of Galatians. On March 4, 1973, Bro. John Meadows resigned to take effect March 11. Rev. Scott Good, the Sanders pastor, completed the study.



Brother Floyd Baker & Family

On August 4, 1973, Rev. Floyd Noble Baker became our full-time pastor; He and his wife Shirley had three children, Brent, Eric and Lori.
In that fall the room adjacent to the pastor's study was finished, furnished, and occupied by the Young Adult Class. Bobby Allphin and Morty Dolby were ordained as Deacons on October 7th, 1973.

In 1974 Ghent Baptist Church gave gifts to two churches, which suffered misfortunes; The Warsaw Baptist Church's auditorium was totally destroyed by fire, and the Calvary Baptist Church in Madison was demolished by the April 3 tornado. A new piano was purchased for the education building.

The Western Recorder was put back in the church budget. A type of religious visitation and survey, called *"People to People"* program was conducted on Sunday afternoon, October 6. Because of scarcity of parking space for the church, the parking lot to the rear of the church was constructed in October. Both labor and material were donated.

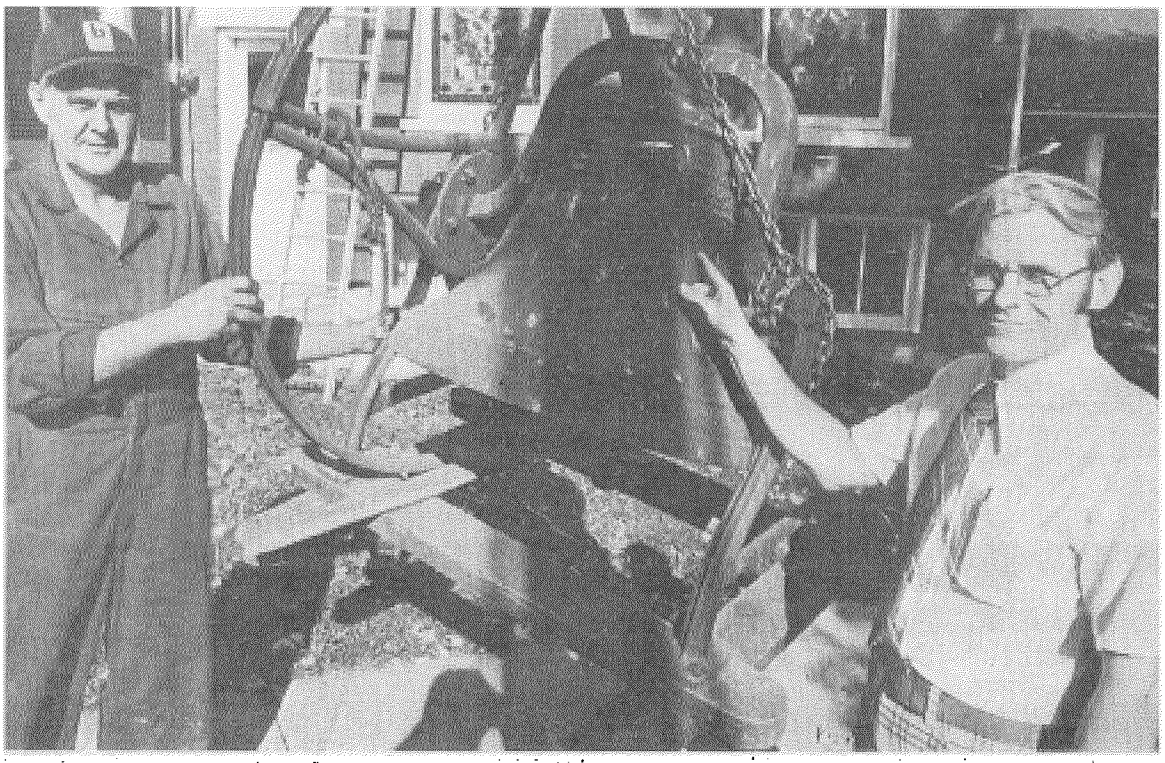
During this time, the church had three active choirs: the Little Folks Choir, directed by Ken and Patsy Massey; the Youth choir which had done some excellent programs, including an Easter Cantata, under the direction of the pastor's wife, Mrs. Baker; and the Adult Choir led by Mr. Massey.

On March 29th, 1975, Nancy Smith represented the church and the Whites Run Baptist Association in the Kentucky Baptist Youth Speech Tournament at Cedarmore Baptist Assembly. Her topic was "Being Christian at Home."



Children's Choir

During the years of Brother Baker and for several years after, Youth Sunday was observed with the youth of the church filling all the positions in Sunday school and the Worship Service including the message of the hour.



The Rev. Floyd Baker (right), pastor of the Ghent Baptist Church, points to the date on the brass bell which was about to be once again installed in the bell tower of the church. The bell was cast on October 20, 1875, and was originally donated to the church by the owners of the steamboat "Pike". Johnny Davis (left) was the chairman of the bell tower committee which made arrangements for the construction of the new steeple.

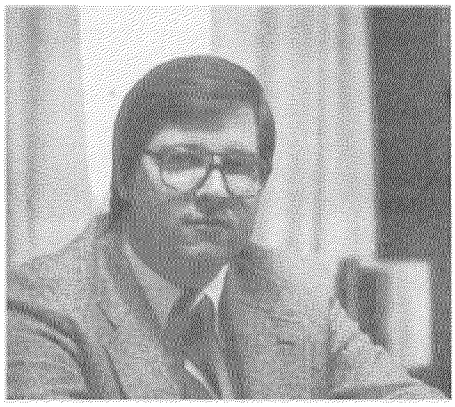
Repair work on the belfry of the church had been under investigation and discussion for a number of years. Consultants declared the old belfry unsafe and dangerous and advised it be removed. Finally, on Sunday, June 22, 1975, the church voted to give the contract for a new aluminum steeple to Campbellsville Industries at the cost of $10,374.00. The steeple stands forty feet above the roof and is an impressive landmark in the community.

A celebration commemorating the 175th Anniversary of the Ghent Baptist Church was observed August 3, 1975. A commemorative plate and a package of note cards, each bearing a drawing of the church, were made available. Mrs. Gladys Bond and Mrs. Dixie Froman revised the history of the church and it was distributed Brother Baker coined the word, *"Tri-quartiquin Centennial"* to name the celebration. Among those who returned for the festivities were former pastors, John Meadows and Victor Mantiply, and Interim Pastor, Lucien Coleman.

On June 27, 1976, the Ohio Valley Baptist Church was organized and constituted. It was invited to join the Whites Run Baptist Association. This church did not exist for very long before disbanding. Ken Jones, a student at the Seminary was called as a Summer Youth Minister for 1976. He stayed in the home of Mrs. Birdie Jividen.

Brother Baker resigned effective June 1977. He had proven to be a very sincere, dedicated minister of God, who had a great interest in mission work and who led the church to look to the future.

During the next few months, the church made several improvements to the property, such as installing a new carpet in the parsonage and a security light on the side of the church to illuminate the educational building entrance and walk.



Robert U. Ferguson

Robert U. Ferguson Jr. began as pastor in the early autumn of 1977. Two baby boys, Eddie and Jack, were born to him and his wife Debby while they lived in the parsonage, continuing the tradition that only boys were born to the ministerial couple living in the Ghent Baptist Parsonage. March through May of 1978 was marked with additional improvements to the church property: the auditorium was painted and repaired, stained-glass windows were repaired and covered with protective plastic glass and weights installed in the windows.

On September 24, 1978, Howard Wade and Gene Vannarsdall were ordained as Deacons. Vinyl siding was put on the parsonage and a new boiler was installed in the Educational Building in September of 1979. A new gas furnace was installed in the parsonage to replace the old oil furnace.

March 16-23. 1980, the church cooperated with the Whites Run Baptist Association in observing a World Missions Conference. Our church had five different missionaries from Sunday morning through Wednesday night. Ghent's average attendance was 54 for the services.

On April 24th, 1980, IMAGE, the Georgetown College Youth team presented a program at the church. Carol Ann Smith was the pianist. In 1980, a beautiful Church Pictorial Directory was prepared by Olan Mills, picturing individual members and families. Austin Kring was ordained as a Deacon September 20th. In 1981, Terah Glover was employed as Summer Youth Minister; and the church bought one hundred copies of the 1975 edition of the Baptist Hymnals. Many members purchased copies of the hymnal in memory of or in honor of someone. Also, some people bought an extra copy for personal use.

In 1980 the church joined the association in sponsoring the Sengmany family, refugees from Vietnam. The churches provided a home, jobs, food and clothing for them. Ghent had the family as guests Sunday night December 21st.

Brother Ferguson held a popular weekly event for the ladies of the church, which he called, *"Coffee with the Preacher."* One morning each week he and Debby entertained the ladies of the church in the parsonage where they served coffee and other refreshments. They enjoyed discussions on the Bible and other topics.

The Whites Run Baptist Association began a morning worship ministry in the camping area of the General Butler State Park in the summer of 1981. Ken Massey had acquired and repaired an old military field pump organ, which was used to accompany the singing. Ken coordinated the services, using different pastors of various churches throughout the association and county. At the end of the summer of 1999, the ministry had celebrated its 18th anniversary with Ken Massey in charge every year.



New Church Pews

In 1982, after many months of investigation and discussion, the church purchased and had installed new pews to replace the old pews, which probably were made when the building was erected almost one hundred forty years earlier. The new pew body was padded and covered with a durable blue material. The ends were white with a mahogany cap especially designed to resemble those of the old pews. Ten long and sixteen short pews were ordered along with a matching pulpit. The total cost was $16,991. Pews for the choir were not ordered at that time.

Members and friends were given the opportunity to buy the old pews. These old pews may be found in homes of Ghent, the county, state and several parts of the nation.

During this time Sallee Eckler was elected as Financial Secretary of the church. Her duties included keeping a confidential record of contributions made by church members and presenting them a report at the end of the year.

One of the most memorable events during Brother Ferguson's pastorate was the revival led by Dr. Ed Stalnecker and his family. Ed, his wife Betty, sons Rick and Chip and their wives Lynne and Carlene arrived in town with three large transformed buses to spend the week in revival at Ghent Baptist Church. Their music was upbeat with guitars, keyboards and percussion instruments along with an elaborate sound system. The family presented professional vocal music. Their presentation of the gospel was unique and somewhat theatrical. Crowds packed the church each night and church members had to arrive early ahead of the visitors to get a seat.

By this time, our pastor had received his PhD in Theology from the Southern Baptist Theological Seminary and could now be addressed as Dr. Robert U. Ferguson, Jr. He proved to be a skillful preacher and a worthy leader. As listed above, many activities were accomplished under his leadership. Dr. Ferguson resigned as of March 21, 1982. His last day in the pulpit was the first Sunday the new pews were used.

After Harry Coates resigned as janitor, Howard Wade served in that position in 1980 for a short time. Alice Smith then took over the position.

In 1982, Karen Massey sang with "Son Celebration", the Kentucky Baptist Student Union Summer Mission Music Team. The team traveled throughout Kentucky and nearby states singing in churches, conducting youth revivals and activities, and serving as counselors at Cedarmore Baptist Assembly Youth Weeks. They sang at the Ghent Baptist Church on June 6th.

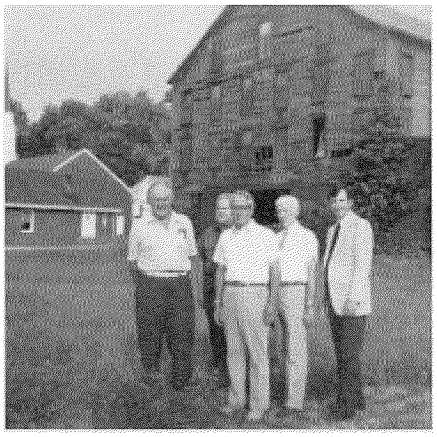


Mark & Devon Chandler

Mark Chandler began as Pastor in September 26, 1982, along with his wife Devon. While living in the parsonage, the Chandlers had a baby boy, Joshua; again continuing the tradition that only boys were born while a couple was living in the Ghent Baptist Parsonage.

The church was in the midst of a Sunday School Enlargement Campaign, which culminated in a Sunday School attendance of 158 on April 18, 1983, the highest recorded attendance in the history of the church. On May 15th, the church observed Youth Sunday. The youth of the church filled positions in the Sunday school and worship services. Steven Walker brought the morning message.

The Gex property located behind the church, which included the historic Stucy barn, was purchased in February of 1983. The barn, known as the Stucy Warehouse, was built around 1876 and at its height of business shipped annually about 1½ million pounds of tobacco and employed from 50-100 men. The building was designed to air cure the tobacco. The doors of the large warehouse would be thrown open, allowing the many tiers of tobacco to dry by air. The owner, Frederick Stucy and his wife were faithful members of the church. The huge barn was dismantled piece by piece by Merle Smith & Roger Smith of English, the summer after its purchase to make room for parking and recreation. Thoses serving on the purchasing committee were: Johnny Davis. Ellis B. O'Neal, Austin Kring, and Raymond Moscoe.



Stucy Barn Purchasing Committee

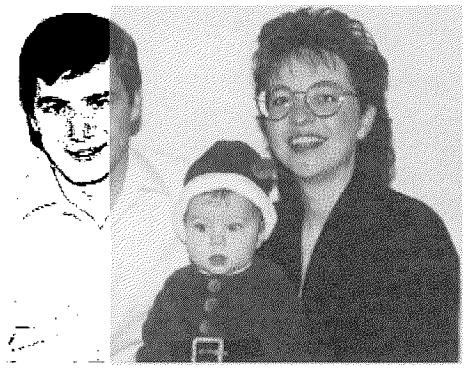
New pews for the choir, to match the others, were installed in the early part of 1984. Bruce Underhill was called as Youth Minister in May of 1984. An adult back yard Bible Study was held June 25-28, 1984. On August 18th through the 25th 1985, our church participated in the Carroll County Crusade held in the field adjoining the General Butler State Park. Ellis B. O'Neal resigned as Moderator in September after serving fifteen years in that capacity. A new sound system for the auditorium was installed in May of 1985. On May 12th, the church approved the use of young ladies as Ushers in the church worship services. It was stipulated that they be no younger than 7th graders.

Mark Chandler resigned as Pastor in October of 1985. His main emphasis was on the educational program of the church, especially the Sunday School. Several improvements were made in the property of the church during his ministry.

Brother Larry Birkhead began his pastorate with us on March 9, 1986. The church installed new carpet in part of the parsonage prior to his arrival. Bruce Underhill and Howard Wade expressed their desire to be licensed to preach and the church complied to their wishes March 9, 1986. Bruce was ordained September 7, 1986. He and Peggy left shortly afterward to become Church Planters for the Home Mission Board, in Sioux City, Iowa. Bruce and Peggy had an inspirational influence on our youth as well as our adults. Peggy was an excellent puppeteer and taught many of our youth to use the puppets in ministering to people. They were loved by all.



Larry & Melva Birkhead



Bruce Underhill & Family

Youth Sunday was again celebrated May 4th, 1986, with the youth filling the various positions in the church. Carol Ann Smith brought the morning message and Trudy Noble the evening message. The church was re-roofed by Jim Montgomery in the summer of 1986, and Steve Watkins was called as our Youth Minister in February of 1987.



Mrs. Mary Baker & Mrs. Dixie

Mrs. H.M. Froman died March 16, 1989. *"Mrs. Dixie"* is remembered as the one who was in charge of the remodeling of the church auditorium in 1956. Her insistence that quality work be done often agitated the workers but her persistence prevailed and the Ghent Baptist Church possesses one of the most beautiful sanctuaries in the area. Mrs. Dixie provided the church with new chandeliers and carpet. Later she served on the committees that acquired a new steeple and new pews. Her artistic touch provided a most beautiful sanctuary in which to worship the Lord. It can be truthfully said that she had her church at heart.

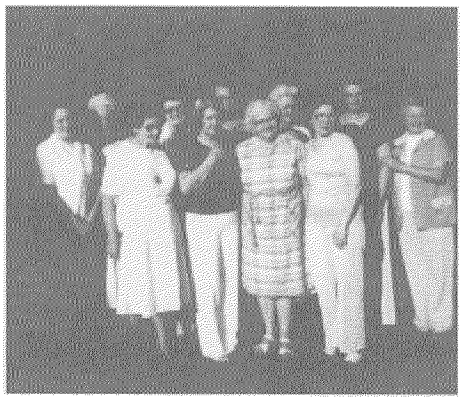
Concord Community Church near Patriot, Indiana, called Howard Wade as Pastor. Our church ordained him to the Gospel Ministry April 5, 1987. Howard had supplied as Youth Minister after Bruce Underhill left. Cindy Oak did likewise when Steve Watkins left in August of 1988.

In the Summer of 1988, Carol Ann Smith served with the Home Mission Board working in resort areas in the Smokey Mountain region near Gatlinburg, Tennessee. In the summer of 1989, she worked with the Georgetown College Mission Team traveling around Kentucky working in missions, conducting youth revivals, and serving as a counselor at Cedarmore and many other activities. The team spent one week in Clearwater, Florida.

In February of 1988 the church used part of the money received from the Rella Harris estate to pay off the debt incurred in the purchase of the Gex property. Money from the sale of Gladys Bond's property, which she had given to the church, had previously helped to reduce the amount owed. A new boiler was installed in the Educational Building in December 1988.



New Sign



Willing Workers' Sunday School Class

In June of 1989, a new sign was erected in the front yard of the parsonage to replace the old one and to inform passers-by of our church. Mrs. Violet Moscoe and the Willing Workers' Sunday School Class spearheaded a campaign to collect money for the project and worked with Cutshaw Sign Company to have the sign made and erected.

The Ghent Christian Church, having disbanded, donated several articles to our church including a clock,which is now on the wall of the auditorium, a communion service set, and two candelabra. The clock is said to be an exact replica of the clock which adorned that space before the remodeling in 1956.

On November 12, 1989, the church called Richard Compton to become Youth Minister. Children and adults alike enjoyed his wife, Christy, giving the Children's Sermon on Sunday Morning. Rick and Christie continued the puppet ministry started by the Underhills and also escorted the young people to Youth Camp at Cedarmore Baptist Assembly He resigned on June of 1991 to devote more time to his seminary studies.

The Ghent Baptist Church celebrated its 190th Anniversary April 8-13, 1990, with a Revival led by Rev. Floyd Baker, a former pastor who helped the church celebrate its 175th anniversary. A Pictorial Church Directory with a full color photograph of the church and steeple on the cover was prepared for the 190th Anniversary and distributed after Christmas. Also a church history was written. Rev. Birkhead, Ken Massey and Cindy Thompson researched the original minutes and added to and revised the 1975 edition of the church history as prepared by Mrs. Gladys Bond and Mrs. Dixie Froman. The new history also contained the Church Constitution and Bylaws.

Mrs. Gladys Bond died August 7th, 1991 at the age of 91. She was a member of Ghent Baptist Church since early childhood and co-authored the 1950 and 1975 histories of the church. She had been an adult Sunday School teacher and church pianist for many years. "*Mrs. Gladys*" was a beloved retired school teacher. She was a people person in that she was always interested in people's lives and well-being.

On October 27, 1991, Tracy Ivester, a student at the Seminary, was called as Minister of Youth and Music. His wife Julie provided much support for his ministry. A Hide-a-bed was placed in the Nursery to enable Tracy and Julie to spend the night whenever it was necessary. Ken Massey was presented a plaque commemorating 21 years of service as Director of Music for the church. The Ivesters took the youth on a mission trip to Florida. Tracy led the choir in presenting some inspirational music and a Christmas Cantata, with taped accompaniments. Tracy resigned March 7, 1993, to accept the pastorate of the Macedonia Baptist Church, Jonesville, KY. After Tracy resigned, Ken Massey resumed the position as Music Director.

The present church van was bought in December of 1991. Besides providing transportation to and from church services, it has taken the young people and others to various church related activities. The Youth attended several Christian festivals and concerts in Louisville, Lexington and other places such as Youth Weeks at Cedarmore Baptist Assembly.

The church became incorporated on May 12, 1991 and the papers were deposited in the church's bank deposit box at the First National Bank. Donald Hensley was named Incorporator and the Directors for the corporation were Donald Hensley, Johnny N. Davis, and Howard Bibb Thompson. Later, Ken Massey was elected to replace Johnny Davis.

On May 17, 1992, Don Hensley, Howard Bibb Thompson and Scott Thompson were elected as Deacons. Their Ordination Service was held June 7, 1992, with Rev. Ben Baird preaching the Ordination Sermon.

In each of the summers of 1993 and 1994, the church held an evening worship service in a grove of trees located on the banks of the Ohio River in the Ghent City Park. The singing was accompanied by an old military field pump organ owned by Ken Massey and used for the worship services at the General Butler State Park sponsored by the Whites Run Baptist Association.

On August 2, 1992, the church authorized the trustees to proceed with the installation of a natural gas furnace for the auditorium building for $4000 and to change the boiler in the educational building from oil to natural gas for $950. The remaining oil in the tanks was sold to the oil company.

Paula Pennington was elected as Church Moderator for the year beginning October 1992. She has the distinction of being the first woman moderator in the history of the Ghent Baptist Church. She has served well in this capacity.



Johnny Davis

Johnny Davis died February 27, 1992. During his long membership in the Ghent Baptist Church he served in many positions such as: Church Moderator, Sunday School Superintendent, Adult Men's Sunday School Teacher, Chairman of Trustees, Chairman of Deacons, Chairman of several pulpit committees, and the Church's Associational Executive Board Member. He served in several positions on the Whites Run Baptist Association Executive Committee including being Moderator. He also served one term as the association's member of the Kentucky Baptist Convention Executive Board.

Johnny Davis also served his community. He was Mayor of the City of Ghent for several terms and also was a Commissioner at other times. He represented the city on the Carroll County Chamber of Commerce. He also led the city in planning for a sewage system, which was installed after his death.

The church began a children's choir in October of 1992. It was conducted by Ken and Patsy Massey and met on Tuesday afternoons after school. About 15 children were enrolled. They sang at several worship services.

"Great Commission Breakthrough," a program promoted by the Kentucky Baptist Convention Sunday School Department, was conducted June 4-6, 1993. Rev. Ryan Wagers of the Poplar Grove Baptist Church in Owen County led the conference. Many helpful ideas were gained in the study.

On May 5, 1993, the church bought twenty-five copies of the 1991 edition of The Baptist Hymnal for use by the church choir and occasionally for Sunday Night worship services. They were bought in memory of Johnny Davis.

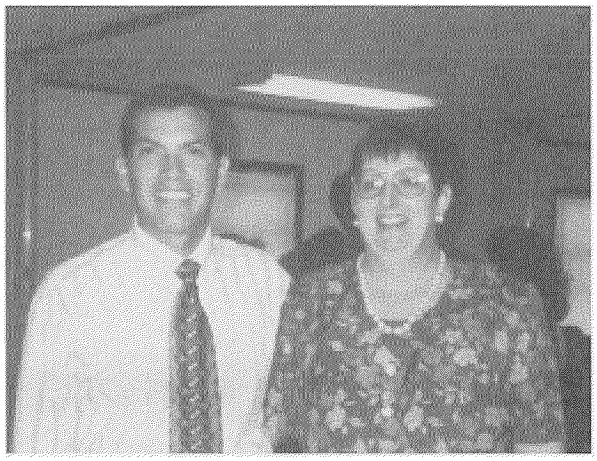
After serving seven and one-half years, Rev. Larry Birkhead resigned on August 8, 1993, to become Pastor of Pond Run Baptist Church in Western Kentucky. He served longer than any other Pastor in the history of Ghent Baptist Church since Lewis D. Alexander who served 11 years from 1837 to 1848.

Bro. Birkhead proved to be a competent preacher and a consistent visitor in the community. Very few homes in the town and surrounding country had not been visited by him. His kind, quiet, and persistent ways provided an inspiration to the church. His wife, Melva, was a worthy helpmate in his service among us. He co-authored the 1990 history of the church and led out in the 190th-year celebration of the Ghent Baptist Church.

Mr. Earl Pinkston, a recent graduate of Georgetown and a school teacher, was called as Interim Pastor in October of 1993. Brother Earl proved to be a good preacher and wise beyond his years as he served the church. He proved to be a caring visitor and was loved by all.

Counting his total number of years Howard Thompson served as Sunday School Secretary for 35 years until he resigned in September of 1993 because of failing health. He served in this same capacity for a short time in 1943 before entering military service during World War II. Howard died March 15,1994.

In January of 1994, the church commissioned Carol Ann Smith and Ken Massey for missionary service. Carol Ann spent two weeks in Kineshma, Russia with three students from Highview Baptist Christian School through sponsorship of the Association of Christian Schools International Organization. Ken spent two weeks in Honduras, Central America, tuning and repairing pianos for churches and missionaries. He stayed in the homes of missionaries, spending one week in Tegucigalpa and another week in San Pedro. He tuned 22 pianos and repairing several of them. While he was there he learned of Southern Baptist Missionary work in that country.



Joe and Donna Jeffries

Joe Jeffries was called as Pastor on February 13, 1994. He, his wife Donna and children, Danielle and Joey, moved into the parsonage.

In 1994, ramps for handicap people were installed in the approach to the auditorium north front door and the north door of the educational building. Railings were installed to the ramp to the auditorium door.

In August of 1994, several men from the church helped the contractor, Pete Toole, lay lines to connect the church with the new Ghent Sewer System.

68 new Pew Bibles were placed in the church in August of 1994. They were purchased by members in memory of and/or in honor of loved ones. In January and February the interior of the church auditorium was painted by Pete Toole at the cost of $6,815 and in April a new microwave was bought for the kitchen.

Louise Burns resigned as church clerk on September 11, 1994. She held that office for 31 years, longer than any other clerk in the history of Ghent Baptist Church. Walton Craig, grandson of Benjamin Craig, Sr., served as clerk of the Ghent Baptist Church for 26 years and 8 months back in the mid 1800's. The writers of this history found both clerks excellent in efficiency, accuracy and completeness.

In September of 1995, Brother Jeffries and Vernon States replaced the concrete front steps of the parsonage and repaired the walk in front of the educational building. In November a tree was removed from the parsonage front yard.

Several members and the pastor of the church were becoming dissatisfied with the direction the Southern Baptist Convention and its seminaries were moving and with the actions of their leaders. In October of 1995 the church voted to exclude the Southern Baptist Convention from its budget. Cooperative Program allocations of the church were designated to Kentucky Baptist only and to the two Southern Baptist missionary boards. 8% of all general offerings would go the Kentucky Baptist Convention. Of this 8%, 63% was designated to Kentucky Baptist Convention only, 18½% went to the Foreign Mission Board and 18½% went to the Home Mission Board.

In the spring of 1996, new cabinets were placed in the church kitchen and in June a new roof was put on the educational building. In preparation for the 1996 World Olympics held in Atlanta, GA, during the summer a series of runners carried the Olympic Torch through every state in the country. On June 6th, the torch was carried through Ghent and runners exchanged the torch in the highway beside the parsonage. A bus load of people from a Louisville nursing home came to Ghent and sat on the parsonage porch to watch their recreational director carry the torch. Free refreshments were served in the parking lot to the runners and visitors. Perry Day took the torch on Main Street and carried it on up US Highway 42.

Joe Jeffries resigned as pastor on August 8, 1996, to enter the military chaplaincy. Brother Jeffries was active in the community as a volunteer fire fighter with the Ghent Fire District where he ministered to men. He also was a substitute teacher in the public schools where he met and ministered to young people. He and his wife Donna enlisted many young adults in Sunday School. His last Sunday was September 22nd.

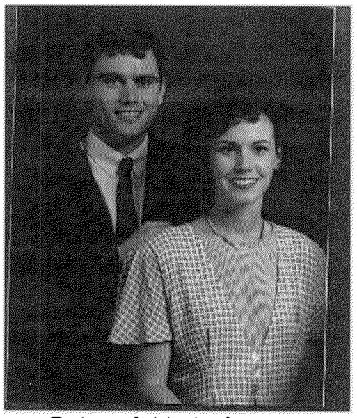
In the closing months of 1996, the church cooperated with Cove Hill, English, Jordan and Whites Run churches to produce a combined pictorial directory.

Alice Smith, our custodian since 1980 became ill in 1996 and the church members volunteered to

assume her duties. Alice died May 17, 1997, and the church has continued the volunteer custodial plan until the present.

Carol Ann Smith, daughter of Ike and Mary Lou Smith, served as a Summer Missionary in various capacities over a period of several years: 1988—Smokey Mountain Resort Ministries Staff; 1989—Georgetown College Summer Ministries Team; 1990—Centrifuge Staff, Panama City Beach, FL; 1991—Centrifuge Staff, Union University, Jackson, TN; 1992—Centrifuge Staff, Carson-Newman College, TN; 1994—Centrifuge Staff, Virginia and Gulfshores, MS. She served on Centrifuge Special Teams as a volunteer, one week each of service to Boston, MA, Glorietta, NM and Washington State. She also spent one week in Jamaica during the Summer of 1997

Sometime in 1997 or 1998 Bedford Baptist Church donated about 30 beautiful light blue used choir robes.



Robert & Linda Compere

Robert Compere, a student at the Southern Baptist Seminary, was called as pastor on January 5, 1997. He had supplied the pulpit for about three months prior to his being called. He began his duties on January 19th with his wife Linda. A baby boy, Kendoll, was born to the household in February continuing the tradition that only boys were born while families were living in the parsonage.

On February 16, 1997, the church voted to have the engine on the church van overhauled at the cost of $1800. In February of 1997, a devastating flood hit the city of Sanders, KY, and damaged almost everything in the Sanders Baptist Church. With 30 inches of floodwater in the church building, theater seats, hymn books, two pianos, an electric organ, literature, Bibles, kitchen equipment and many other items were completely destroyed. On March 9th the Ghent Baptist Church voted to give the Sanders church $1000. With this and gifts from other sources, the Sanders Baptist Church restored their church building with new pews, carpet, floor, pianos, hymn books, etc.

In April of 1997, the Hammond Organ, which had been in service for forty years, began to experience problems. The old tubes were no longer being manufactured and were getting impossible to obtain. The organ was repaired by replacing the old tube section with transistors. The cost of the repair was $750.

Brother Compere discovered it would be financially difficult for him to live in Ghent and go to school. He requested permission to move to Louisville and come to Ghent on Sundays and one other day during the week. This was not agreeable to the church so he presented his resignation. His last Sunday was July 27, 1997. Rev. Compere was known for his evangelistic zeal. Several people made professions of faith during his short ministry. Linda led a very successful Vacation Bible School.

In June of 1997, Murray Collins was elected Music Director when Ken Massey had open-heart quintuple bypass surgery and had to give up the position. On June 8, 1997, the church voted to give Earl Pinkston $250 to help him and his wife make a mission trip to Russia. Earl was at that time Pastor of the Jordan Baptist Church. On August 17, 1997, the church voted to increase the number of Trustees from 3 to 6.



Tom & Sharon Collier

Rev. Tom Collier was called as Pastor August 23, 1997 with his first Sunday being on September 7, 1997. He and his wife Sharon moved into the parsonage soon afterward.

New seamless gutters were installed on the educational building in the fall of 1997. At a business meeting September 14th, 1997, the church voted to give 8% to the Cooperative Program of the Southern Baptist Convention, thus revoking their 1995 mission giving program. September 14, 1997 - The church adopted the following rules and regulations for use of the church van:

1. *The driver must be an active member of Ghent Baptist Church or be someone active and regular in attendance.*
2. *All drivers will be elected by the church as recommended by the nominating committee*
3. *The bus is to be used for transporting children and adults to and from church for various activities of the church.*
4. *The bus may be used for church trips of all ages.*
5. *Youth group trips must have a chaperon who is an active church member or someone active and regular in attendance*
6. *The bus may be used for church visitation.*
7. *All drivers must be recorded with the insurance company.*

On November 16, 1997, the church approved an amendment to the Bylaws, which added a youth leader to the Church Council. A new baptismal garment was bought for the pastor.

In the summer of 1998, the youth went to West Virginia on a white water rafting youth retreat with the Pastor, his wife and Brent and Debbie Baker. Also, in that summer the church hired Vernon States to paint the window frames, shutters, soffits, parsonage, etc. Volunteer church members painted the red bricks.

On October 11, 1998, the church bylaws were amended to the following: *"The fiscal year of the church shall run concurrently with the church year which begins on September 1st and ends on August 31st."* Previously, the church year began on October 1st.

In October 1998, the church bought new copies of 1991 edition of the Baptist Hymnal for the entire church, thus adding to the ones purchased for r the choir in 1993. Members were given the opportunity to donate hymnals in memory of, or in honor of individuals. The church bought wardrobes in which to hang the choir robes.

The office entrance and stairs were painted and fitted with carpet. Carpet was also extended into the office. The room between the church office and the choir loft was fitted with a false ceiling, new light fixtures and was painted. The rooms on each side of the Baptistry were painted and the floors repaired. New carpet was placed in the nursery.



Newly Paved Parking Lot

In June of 1999, the parking lot behind the church was paved. 30 parking spaces were marked off. Many improvements for many years were accomplished by or under the direction of Ike Smith. He was chairman of the Trustees during most of those years. His knowledge of maintenance procedures and the church buildings and grounds was most helpful in making the Ghent Baptist Church's facilities beautiful, worshipful and useful.

In August of 1999, the Youth went to Cumberland Lake for a retreat.

In November of 1997, the church voted to purchase a new sound system to replace the one in use for almost 15 years. In March of 1999 this became a reality when an anonymous donor provided funds to secure a totally new sound system. The system consisted of: new microphones (including a lapel microphone), microphone stands, tape decks, new speakers, etc. The control board was placed in the rear of the auditorium enabling an operator to control the volume and balance of the microphones. It was installed and put in use for the first Sunday, March 14, 1999.

Sharon Collier, the Pastor's wife, and Cassie Henry, one of the youth of the church, spent a week in Jamaica doing missionary work during July of 1999.

The church ordained Murray Collins, Ricky Pennington and Jim Robertson as Deacons on August 15, 1999.

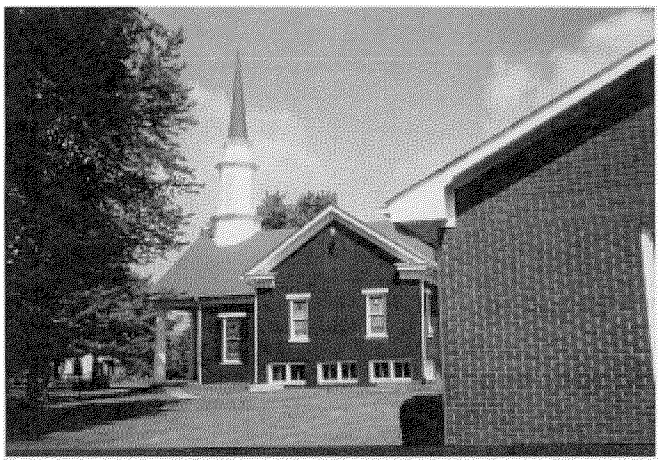
At the August 1999 business meeting, along with the other church officers, the church elected Retta Lykins as Music Director. She has proven to be very capable and has brought new life and spirit to the worship music of the church through the scheduling of special music, leading congregational singing and integrating spiritual choruses into the worship services. Under her leadership the choir has provided the church with inspirational music. A very worshipful and meaningful cantata and play was presented for Christmas of 1999. Later, The church authorized the purchase of a file cabinet in which the Music Director could store the choir music.

On October 22, 1999, the church authorized the trustees to purchase eight 8' tables and 20 chairs. Now, when the church holds dinners following the Sunday morning worship services. the Sunday School classes can keep their tables in their classrooms.

At the November 1999 business meeting a bicentennial committee consisting of Frances Cook, Paulette Main, Paula Pennington and Faye Trapp was elected.

Earlier in 1999, the church voted to participate with other churches in the association in producing a Whites Run Baptist Associational Pictorial Directory. Committees were formed and began to work but the project had to be cancelled a few days before the photography sittings were scheduled because too few people signed up in some of the churches. A valuable list of church members, their addresses, telephone numbers and their family members were compiled for further reference.

During the dates of November 29th to December 11th, Greg and Patsy Kemper were employed to strip and wax the floors in the Educational Building. The cost to the church was $500 plus supplies.



On November 21st, the church authorized the Trustees to remodel the church basement in preparation for use as a Sunday School class. The loose plaster on the outside walls have to be chipped off and some of the inside walls removed. On January 9, 2000, the church authorized the trustees to purchase new vinyl windows for the basement.

Rev. Collier has proven to be an excellent preacher, stressing Biblical doctrines and his Sunday evening doctrinal studies have been very thorough. He and Sharon have provided spiritual studies and activities for the youth on Wednesday evenings. New people are being drawn to the worship services by his sermons and the "blended music" provided by Retta Lykins. "Mrs. Sharon" has proven to be an excellent teacher and favorite person to children and her beautiful voice has been a great addition to the choir.

The Ghent Baptist Church reported the following statistics to the 1999 annual meeting of the Whites Run Baptist Association: Baptism-1, Other additions-2, Resident Members-195, Total Members-262, Sunday School Enrollment-93, Women On Mission Enrollment-12, Total Receipts-$61,318, Total Mission expenditure of $8,423, Value of Church Property-$450,000, Annual Budget-$46,465.52. The Church gives 9% to the Cooperative Program of the Southern Baptist Convention and 4% to the Whites Run Baptist Association.



Retta & Choir Members

At the August 1999 business meeting, along with the other church officers, the church elected Retta Lykins as Music Director. She has proven to be very capable and has brought new life and spirit to the worship music of the church through the scheduling of special music, leading congregational singing and integrating spiritual choruses into the worship services. The church authorized the purchase of a file cabinet in which the Music Director could store the choir music.

On October 22, 1999, the church authorized the trustees to purchase eight 8' tables and 20 chairs thus enabling the Sunday School classes to keep their tables in their class rooms when the church holds dinners following the Sunday morning worship services.

At the November 1999 business meeting a bicentennial committee consisting of Frances Cook, Paulette Main, Paula Pennington and Faye Trapp was elected.

On November 21st, 1999 the church authorized the Trustees to remodel the church basement for use as a Youth Sunday School class. Loose plaster on the outside walls was chipped off, some inside walls were removed, false suspended ceiling, and new light fixtures and new vinyl windows were installed. Rickie Pennington and Barry Smith did most of the work making the room an attractive place for the young people's Sunday School class. .

The Ghent Baptist Church celebrated its bicentennial year in various ways. Former pastors were invited

to return according to their personal schedules. The dates the speakers spoke and the dates they served were:

1999

July 11 - Joe Jeffries (1994-96)
Aug. 1 - Bruce Underhill (Youth Minister 1985-86)
Oct. 17- Raymond Dykes (1942-44)
Nov.14 - Larry Birkhead (1986-93)

2000

Jan. 16 - Howard Wade (Ordained by GBC Apr, 1987)
Apr. 3 - Bicentennial Sunday - Leon Riddle (1953-55)
May 27- Floyd Baker (1973-77)
Aug. 6 - David Baird (son of the late Ben Baird) (1966-71)
Aug. 27 - Robert Compere (Jan. -May 1997
Sept. 27 - Robert U. Ferguson, Jr. (1977-1982)
June 11 - Founders' Day - Dr. Daniel Akins from the Southern Baptist Seminary as the speaker.

The Ghent Baptist Church Bicentennial celebration was observed April 2 and 3, 2000. A pageant, "Voices from the Past," planned by the Bicentennial Committee was presented Saturday evening. The Ryker's Ridge Baptist Church from Madison IN, directed by Nancy Smith Ross who grew up in Ghent Baptist Church, sang several numbers. Many church members dressed in 19th century costumes. Representatives from some of the churches, which Ghent Baptist Church started, appeared on the program. Rev. Leon Riddle who was pastor from 1953 to 1955 was the Sunday morning preacher. The Sunday afternoon program consisted of greetings from Baptist churches which had their beginnings assisted by Ghent Baptist Church. A pictorial audio-visual presentation highlighting the church activities, preachers and members during the 200 years was prepared and presented by Barry & Becky Smith.

A beautiful revised history book was prepared by Ken Massey for the occasion. Small ceramic trays, note cards and bookmarkers, all with pictures of the church were prepared and made available to members and friends. A museum room, containing old documents and mementos, was open. Many past members of the church returned and shared memories of earlier days of the church.

In April of 2000 the church received a $124,337.36 bequeath from the "Richard and Ida Griffith Trinkle Estate. Later, $414.03 interest was added. The periodic interest from this fund is designated for maintenance of the church building and grounds.

Rev. Collier resigned in June 2000. He was an excellent preacher, stressing Biblical doctrines and his Sunday evening doctrinal studies were very thorough. He and Sharon provided spiritual studies and activities for the youth on Wednesday evenings. New people were drawn to the worship services by his sermons and the "blended music" provided by Retta Lykins. "Mrs. Sharon" proved to be an excellent little children's teacher and was a favorite person to her students. Her beautiful voice was a great addition to the choir.

In October of 2000, the Ghent Baptist Church and the other churches of the Whites Run Baptist Association celebrated the association's 100th anniversary at the Worthville Baptist Church. An associational quilt was made to commemorate the event with each church contributing a block on which a member embroidered an outline of their church. Patricia Hersey of Ghent fashioned the center block, coordinated the blocks, added the spaces between and around the blocks and pieced them altogether. Thora O'Neal of our church did the quilting. The finished quilt was displayed at the meeting. At the evening meeting, four young people from Louisville presented a Reader's Theatre production of "Legacy of Faith", depicting interesting and humorous incidents in the history of the Whites Run Baptist Association and its churches. An earlier attempt was made to have a church directory for the occasion, which was to contain pictures of; and information of members of all the churches in the Whites Run Baptist Association but some of the churches preferred to publish their own and the project was cancelled.

At the 2000 Kentucky Baptist Convention annual meeting in Bowling Green, the Ghent Baptist Church was publicly acknowledged for its 200 years of ministry.



WHITTER, Rev. Bob & Ronda
Bobby, Rachel, Jeffrey Lahni

In the latter part of 2000, the Ghent Baptist Church entered into a contract with a church directory company to produce a pictorial directory for the church. After much difficulty with the company, the directory was finally published in 2001. A local photographer was engaged to take several family pictures the directory company missed. During the interim period between pastors much work was done on the parsonage.

Rev. Bob Whitter was called as pastor November 12, 2000. Brother Bob proved to be a regular visitor in homes and hospitals and his "down home" sermons appealed to many. He worked part time as a physical therapist for the Cincinnati Reds Baseball team. His wife Rhonda sang in the choir and served in several leadership positions in the church.

In February of 2001, lights were installed on the roof of the church to aluminate the steeple enabling people traveling up and down US 42 to view the steeple at night. These lights were donated in honor of Mrs. Francis Cook by her daughter Ellen Cook Van Nagell. Also, in March, the electrical wiring system throughout the sanctuary building was done for $5,800. In April, central air condition was installed in the parsonage for $2,800. In June the parsonage driveway was paved.

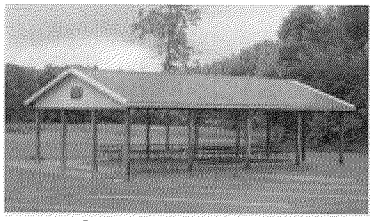
The church held revival services June 24 to 29, 2001 with Rev. Robert Phalen Pastor of the Whites Run Baptist Church as the evangelist. David Stahl was the song leader. Barry Smith was ordained as a Deacon December 9, 2001 with Rev. Floyd Baker preaching the ordination sermon. In August an attractive memorial plaque was placed in the front hall of the educational building listing the names of all the pastors of the Ghent Baptist Church and the dates they served.

A revival with Evangelist Don Mathis was held June 23-26, 2002 with Rev. Michael Hunkus leading the music. The annual Whites Run Baptist Associational Fish Fry was held at Ghent September 6, 2002.

Chris Dool, a student at the Southern Baptist Theological Seminary was called as Youth Minister August 18, 2002. Rev. Whitter resigned as pastor September 24, 2002. On October 2, 2002 the church purchased a 15 passenger 2001 Dodge van.



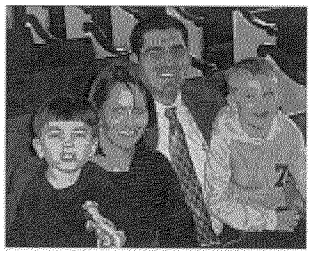
Church Van



Church Shelter

A memorial shelter house with picnic tables was erected behind the church in September of 2002 for a total price of $9806. This shelter house provided a place for outside church fellowship meetings.

For many years the basement of the parsonage was plagued by dampness. In November of 2002, Pro-dry project was done to make the basement more useful.



Galdamez Family
Brother Michael, Amy
Hudson, Michael

Michael Galdamez a masterful expository preacher was called as pastor May 4th, 2002. His Sunday evening doctrinal studies have proven helpful. Brother Michael's Wednesday night Bible studies for men have been very popular. His wife Amy has proven to be an excellent helpmate in his ministry. Her Wednesday night studies using the Beth Moore series have been enjoyed by the women. Several young adult couples have been attracted to the church through their ministry. Amy's beautiful voice has added meaningful moments in the worship services. Chris Dool resigned as youth director the last of December. In January of 2004, the Girl Scouts were given permission to meet in the educational building on Tuesday nights.



Rev. Hinmer Zuniga
and Katia Berra

In December of 2001, a Hispanic church group requested the use of the church sanctuary on Saturday evenings for their worship services. After some discussion the request was granted for a six-month trial period. In lieu of rent, the Hispanic church was asked to pay the church custodian $40 per week. Rev. Hinmer Zuniga, the pastor of the Hispanic Church and his fiancée Katia Berra were married in the church Sunday evening, May 30, 2004. The church was packed with Hispanic visitors from miles around. In September, the Hispanic Church bought a building in Warsaw and began their church activities there. The relationship between the Ghent Baptist Church and the Hispanic church had been compatible throughout the two years. The most memorable event being a joint worship service and dessert fellowship August 10, 2003. Songs and choruses were sung together in English and Spanish.

A new roof was installed on the sanctuary in October of 2004 at the cost of $10,970. The 104th annual meeting of the Whites Run Baptist Association was held in our church October 15 - 16, 2004.

After 32 years of serving The Ghent Baptist Church as organist, Patsy Massey resigned her position because of failing eyesight.

In recent years monies given to the church in memory of departed church members and friends were put in a Memorial Fund to be used for various projects of the church. In 2004 the late Mrs. Mary Baker willed to the church some stock worth $5000, which she owned. It was decided by the Stewardship Committee that part of that money would be used to purchase a table for the church sanctuary along with framed documents of the Ten Commandments and the Lord's Prayer, to be placed on the back wall of the sanctuary.

In March of 2005, the church received $13,000 from the Eugene S. Kidwell Trust Fund. He was the great grandson of John S. Stephenson who was a member of our church in the late 1800's. His wife, Lizzie Stephenson was a charter member of the Women's Missionary Organization. It was decided to put this money in the Maintenance Fund to be used for future projects.

In May of 2005, the cistern behind the parsonage was removed and replaced it with a concrete patio. Several future projects for the church are in the planning stage. Among them are: installing a new heating and air conditioning system in the educational building, removing the old garage and building a storage barn in the back of the lot, inserting a permanent name plate in the brick on the front porch, and erecting a lighted sign along the highway beyond the parsonage.

Brother Galdamez submitted his resignation as pastor of Ghent Baptist Church on May 8, 2005 to become effective May 22, 2005. He and his family will move to Louisville where he will be closer to the Seminary. His explained that his doctoral program is too demanding and he would not be able to adequately do the work of a pastorate. To bid them farewell a cook-out was given to honor him, his wife Amy and sons, Mikey and Hudson on Thursday 6:00 May 19th, at Retta Lykin's house.

A celebration of Ghent Baptist Church's 205th year of ministry is being planned for May 22, 2005. Dr. Harper Shannon, pastor of the church 50 years ago while a student at the Southern Baptist Theological Seminary, is to be the main speaker. Dr. Shannon is the former Associate Executive Secretary-Treasurer of the Alabama Baptist State Board of Missions and Director of Evangelism.

The 205th celebration day program includes an pictorial audio-visual show by Barry & Becky Smith, titled "Celebrating the Journey: 1800 – 2005", highlighting pastors, members & church activities. The special luncheon will conclude with dessert on the lawn. Other special activities include a historical portrayal presentation of Rev. Elijah Craig (presented by George McGee of Georgetown College), telling of the journey and experiences of the Traveling Church to Kentucky and Marshall Kellam of Lousiville, Kentucky will provide special inspirational music. This new history book, updated by Ken Massey and Becky Smith, is scheduled to be released for the occasion.

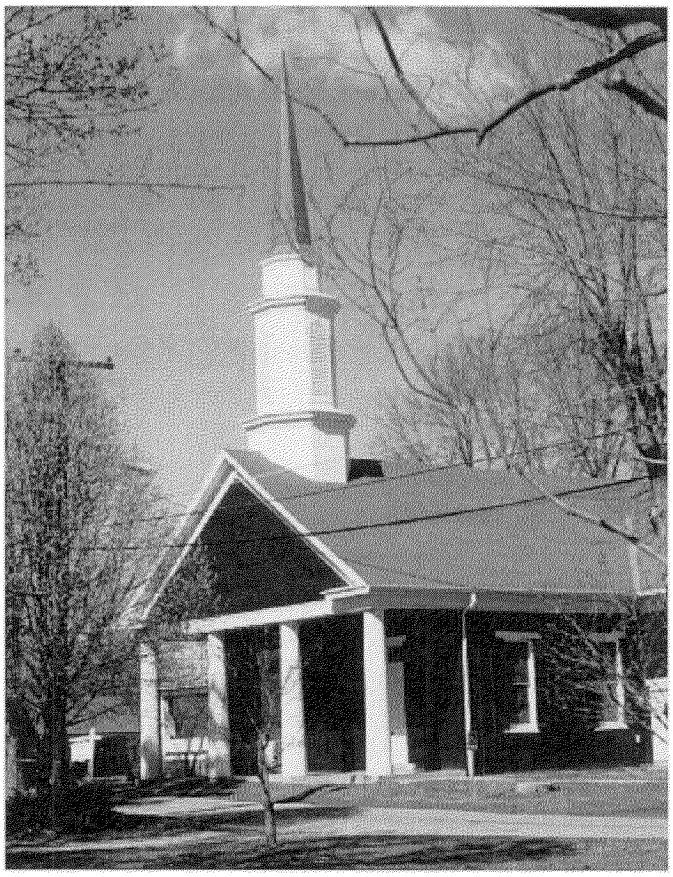
Much has been changed in 205 years. The distance traveled by the "Traveling Church" took them three months but now it can be driven by automobile in less than 8 hours. Transportation methods in those days consisted of walking, horseback, horse and wagon or flatboat on the river. Today, we use the automobile just to go around the corner and we travel by automobile, bus, train or airplane. In today's world a person can travel to any part of the world in much less time than the Traveling Church took to travel their journey from Virginia to Kentucky

Home life was hard for the early settlers. Almost all food was grown on the farm and cooking was done on an open fireplace. Many of the earlier settlers owned slaves. Today, grocery stores contain a bountiful supply of food and necessary supplies and restaurants and fast food establishments are plentiful. Food prepared at home can be prepared in a few minutes by using the microwave. We no longer use candle or lamplight but enjoy bright electric lights. The early settlers provided their own entertainment while we sit in front of a box and take in "canned" entertainment. We often travel to the metropolitan areas of Cincinnati OH, Louisville, Ky. and Madison, Indiana.

Yes, life has changed in the two hundred years of the Ghent Baptist Church, but one thing has not been altered; that is the Word of God. The church today enjoys the same promises, the same plan of salvation, worship the same Lord and proclaim the same gospel as those who traveled to Kentucky in the late 1700's. The church has truly spread the gospel throughout the world by several means: through the preaching and teaching of the Word at home, by the means of members who have moved to other parts of the country, by the word of the preachers they have help train, by the messages of missionaries they have sent to foreign lands, by use of monies through the Cooperative Program and other mission funds and in many other ways.

Two Hundred and five years - four buildings in as many locations - five associations - and fifty-two pastors. Where does the church go now? At times the Ghent Baptist Church made great strides and at other times she just held on. Where is it now? The church truly sits in a field white unto harvest. The 21st Century is just a step toward the future. Let us praise God for the past, thank Him for the present and depend on Him for the future!

In writing a history, more questions are raised than answered. What happened to the church groups the church helped to establish that are not still in existence? Did the members join or start other churches? If so, where? What happened to the members who called for letters of dismiss ion and moved and settled in the West? Did they start churches, as did the ones who settled here? One thing we who are redeemed in Christ do know, is that one day we will have a great reunion with all those saints who have gone on before us and all our questions will be answered! Amen and Hallelujah!



Lord, with your Spirit You have
empowered us
To speak throughout all the world;
To show all those who
are discouraged
The hope that sets us free.

We have failed to travel from
our prisons
Though Christ has set us free;
The chains we cling to are the enemies
Of full, enriching lives.

Let us feel again wind that drives us,
Let us fan again our flame;
We will speak in ways that all
you can understand
Through lives which prove our words.

Amen

---Michael Massey

LIST OF GHENT BAPTIST CHURCH PASTORS

1. Joshua L. Morris
   April 1800 - March 1801
2. John Scott
   1802 - 1823
3. Joshua L. Morris
   July 1823 - August 1825
4. John Scott
   1825 (1827?) - 1837
5. Lewis D. Alexander
   June 1837 - 1848
   (Co-Pastor Jan. 1850 - Dec. 1851)
6. William Johnson
   Jan. 1849 - Jan. 1850
7. Theodorick Fisher
   Jan 1850 - Dec. 1851
   (Co-Pastor Jan. 1845 - Jan. 1849)
8. William Johnson
   Feb. 1852 - Dec. 1858
9. Lewis D. Alexander
   March 1859 - Dec. 1859
10. William Johnson
    Dec. 1859 - Dec. 1867
11. W. H. Williams
    Dec. 1867 - April 1868
12. W. S. Keene
    June 1868 - Dec. 1868
13. W. S. Jermaine
    March 1869 - Dec. 1870
14. W. H. Williams
    Jan. 1871 - Aug. 1872
15. G. W. Given
    Oct. 1872 - July 1873
16. S. G. Skillman
    June 1874 - Nov. 1874
17. W. H. Williams
    Dec. 1874 - Dec. 1875
18. S. F. Thompson
    March 1877 - March 1878
19. R. H. Buckley
    Oct. 1879 - Jan. 1881
20. A. N. White
    July 1881 - Feb. 1886
21. W. H. Williams
    May 1886 - March 1889
22. C. W. Dicken
    March 1889 - Aug. 1890
23. Dr. E. N. Walne
    April 1891 - June 1892
24. J. W. Loving
    June 1892 - Feb. 1895
25. H. Denning
    July 1895 - Dec. 1896
26. R. C. Hubbard
    Feb. 1895 - May 1902
27. H. F. Searcy
    Nov. 1902 - Oct. 1906
28. W. S. Coakley
    June 1908 - March 1913
29. Robert F. Doll
    July 1913 - Dec. 1914
30. Leslie T. Wright
    June 1915 - Oct. 1916
31. A. K. Johnson
    April 1917 - Feb. 1919
32. L. A. Parker
    Sept. 1919 - Oct. 1920
33. B. B. Smith
    March 1921 - Sept. 1923
34. C. B. Jackson
    Dec. 1923 - July 1926
35. Roy Niager
    Dec. 1926 - June 1929
36. Paul A. Wieland
    Oct. 1929 - Oct. 1934
37. James F. Brewer
    Feb. 1935 - Oct. 1937
38. W. T. Edwards
    Nov. 1937 - Feb. 1938
39. W. Malcolm Fuller
    July 1938 - Dec. 1941
40. E. Raymond Dykes
    Feb. 1942 - May 1944
41. J. Haskell Quigley
    July 1944 - August 1944
42. J. Thornton Williams
    Sept. 1946 - Dec. 1948
43. H. M. Gregory, Jr.
    Dec. 1948 - May 1951
44. Robert Quigg
    June 1951 - May 1953
45. Leon Riddle
    May 1953 - July 1955
46. Harper Shannon
    Sept. 1955 - June 1957
47. Victor Mantiply
    Aug. 1957 - 1958
48. J. W. Holland
    Nov. 1958 - May 1961
    (Began leave for
    military service 12/60)
49. Don Wilson
    June 1962 - Jan. 1966
50. Ben Baird
    Aug. 1966 - June 1971
51. John Meadows
    Aug. 1971 - March 1973
52. Floyd N. Baker
    Aug. 1973 - May 1977
53. Robert U. Ferguson, Jr.
    Aug. 1977 - March 1982
54. Mark G. Chandler
    Sept. 1982 - Oct. 1985
55. Larry Birkhead
    March 1986 - August 1993
56. Joe Jeffries
    February 1994 - August 1996
57. Robert Compere
    January 1997 - May 1997
58. Tom Collier
    August 1997 - June 2000
59. Bob Whitter
    November 2000 - September 2002
60. Michael Galdamez
    June 2003 – May 2005

INTERIM PASTORS

There have been some who served as interims or fill-ins for a period of time. (Apparently more than one preacher served at the same time on occasion). They include:

1. John Taylor (see note below)
2. Bro. Applegate - June 1802 (The church "permitted him to exercise the gift of the Lord to preach." Whether he preached at Ghent or elsewhere is unknown.
3. & 4. Bro. Simpson and Bro. Morgan - March 1811. "To attend here as often as they can make it convenient".
5. Bro. Tarrent - July 1811 "Invitation to preach for us at any time"
6. Bro Duvall - Feb. 1837 "Preach for her as often as he can with his own convenience"
7. Bro. B. F. Farnsworth - Aug. 1843 "To preach as often as it will suit his convenience"
8. B. F. Hungerford - elected supply Jan. 1859
9. Theodorick Fisher - elected to preach one Sabbath a month in Dec. 1859
10. Bro. Wheatley - preached a few months in 1847
11. T. W. Beagle - by action of church June 8, 1878, he was to preach for the church for 3 months (He pastored the Vevay Church.)
12. A. B. Langston - Began 8 weeks supply in Nov. 1920 that extended to be 13 weeks supply.
13. Dr. Sabin Landry - 1958
14. Lucien Coleman - 1960 - 1961 Interim Pastor during Brother Holland's military leave.
15. Dr. A. B. Colvin - 1966
16. Dr. O. D. Odum - 1966
17. Dr. James Cox - 1977
18. Dr. Jesse Hatfield - 1982
19. Earl Pinkston - October 1993 - February 1994

Note: A few printed lists add John Taylor to the list of pastors; but many do not, including the 100th anniversary listing. It is known that he did preach some at Ghent in the early years. In 1802, at the same time that John Scott was given the invitation by the church to preach, Brother Taylor was given an identical invitation. A newspaper account of the 100th celebration includes B. F. Hungerford and T. W. Beagle in the list of pastors.

ON RECEIVING
A CHURCH BULLETIN

Some must ha' been thinkin' of me back in the old home town,
Fer when I picked up the mornin' mail an' lazily set down
To see ef Sears and Roebuck had sent me out a bill
Er ef the "News" reported who wez visitin' er ill,
I found this little paper with a pictur' of our church ---
Yes, there's the very steeple whur the sparrows ust to perch,
Reachin' almost to the treetops and a pointin' up to God,
Remindin' us of Heaven while on earth we still must plod.

And there's the four white pillars an' the porch so neatly fenced
And the gate we younguns swung on before Sunday school commenced.
And as I hold the pictur'before me on my knees,
I kin almost see the winders a 'peekin' through the trees.
How I ust to set an' study them when sermons would grow long
And the sun shone softly through'em resplendent tho' not strong.
Lightin' up their glorious colors like the rainbow 'round the throne
Which John saw in the Sperit while on Patmos all alone!

Old Brother Sebree's guaverin' voice the Father would implore
To receive us all to Heaven, there to dwell forevermore.
The preacher thundered out his wrath and told us of the love
Of Christ, who shed atonin' blood, an' of mansions up above,
While Brother Rob McDonald took his Sunday mornin' snooze
And Brother Golden's a loud amens no earnestness would lose.

And when the sermon ended and we all stood up to sing
"Holy, Holy" Holy," er "Come Thou Almighty King,"
Though the singin' and the organ didn't always quite accord,
We felt that we had there received a blessin' from the Lord.
When I think o' them old days and all the folks I ust to know,
I wonder why I left the dear old home of long ago.
So still I'll treasure in my head this pictur' that I see
And pray for blessin's on the church that early sheltered me.

-Marjorie Craig (1894-1956) from Peabody Poets
(Miss Craig was a lifelong member of the Ghent Baptist Church)

Ghent Baptist Church
Celebrating 150 Years

Ghent Baptist Church

Ghent, Kentucky

H. M. GREGORY, JR. MINISTER

"We declare unto you glad tidings"
Acts 13:32



This is a place of worship. Be at home here. Enter reverently. Participate in the service in a sincere manner. Do not leave without saying a prayer for yourself, for those who worship with you, for the one who ministers here, and for the people of all the world.

Welcome!

To all who mourn and need comfort;
To all who are weary and need rest;
To all who are friendless and need friendship;
To all who pray and to all who do not, but ought;
To all who sin and need a Saviour;
To who-so-ever will, this church throws wide its doors, makes a
Free place, and in the Name of Jesus Christ, the Lord, bids you
A cordial welcome to this house
Of God, its worship, its comfort,
And its peace.

THE CHURCH DIRECTORY

PASTOR.....H. M. Gregory, Jr.
147 Chenoweth Lane, Louisville 7, Ky.
Telephone: BE. 1619

DEACONS
T. V. Griffith, Chairman

Thomas Bibb	H. C. North
Henry Cardwell	Theodore North
Ed Gex	F. C. Sebree
Hubert Harris	William Smith

CLERK.....T. V. Griffith

TREASURER AND FINANCIAL SECRETARY—
Mrs. R. O. Dufour

ORGANIST.....Miss Virginia Thompson
ASSISTANT.....Mrs. R. O. Dufour
ASSISTANT.....Miss Patsy Knigga

CHOIR DIRECTOR.....Mrs. R. O. Dufour

TRUSTEES
Theodore North F. C. Sebree Mac Smith

SUNDAY SCHOOL OFFICERS

Superintendent.....Johnnie Davis
Associate Superintendent.....John L. McDonald
Secretary.....Henry Caldwell
Associate Secretary.....H. C. North
W. M. U. PRESIDENT.....Miss Marjorie Craig

SUNDAY JULY 9, 1950.

SESQUI-CENTENNIAL

SUNDAY SCHOOL HOUR..... 9:45
Lesson: "Moses, Who Led His People to God"

MORNING WORSHIP HOUR..... 10:45
Organ Prelude.....Mrs. Dufour
Doxology, Invocation.....Pastor
Choir Response
Announcements
Hymn No. 1 "O Worship The King"
Responsive Reading No. 495
Morning Prayer
Hymn No. 10 "Love Divine"
Offertory Prayer
Tithes and Offerings -- Choir Number
Scripture Reading
Special Number -- Mr. and Mrs. Gex
Sermon: ..... Rev. R. F. Doll, Louisville, Ky.
#. Invitation Hymn No. 121 "Just As I Am"
Benediction..... Rev. Doll
Organ Postlude.....Mrs. Dufour

Dinner..... 12:00

AFTERNOON

1:30 P. M. The Church History Presented in two sections by Miss Marjory Craig and Mrs. Gladys Bond-- broken by the singing of Hymn No. 172 (Congregation)

2:00 P.M. Music by the congregation-- Rev. Bill Oldham, Sanders.

2:05 P. M. Pageant -- Under the direction of Mrs. Vulah Riley.

First Part:
Lady of Yesterday - Iva Bibb
Lady of Today - Mrs. Woodrow Harmon
Children Bringing In The Future-- Beginners, Primaries, Juniors.
Invitation Solo - Lois Riley
Song of Love - Janet Harmon
Child of Prayer - Charlotte Burgess

Audience Sings "Rock of Ages"

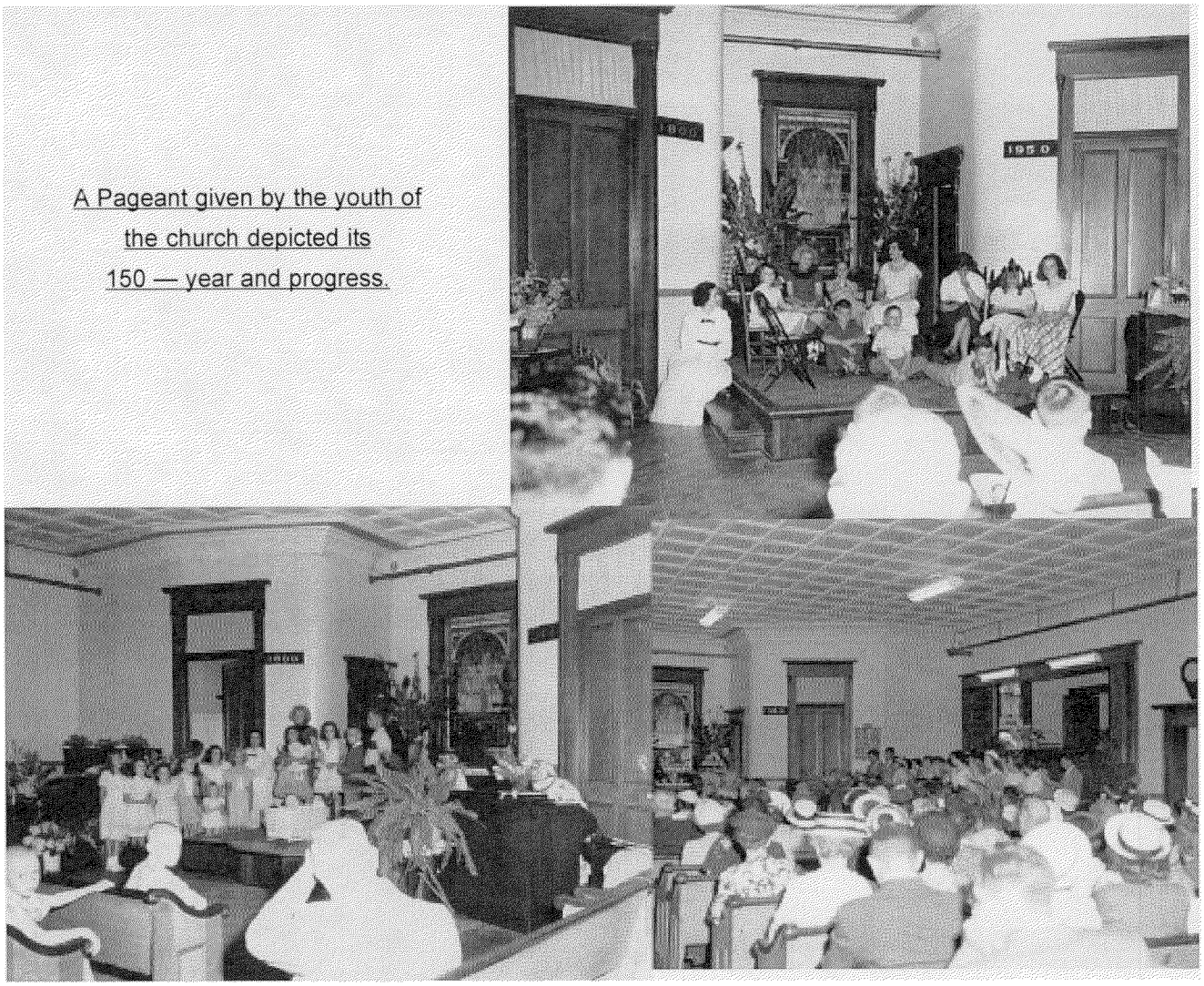
Second Part
The Elder, His Good Wife Ruth, and The Daughter --- Billy Baker, Virginia Courtney, and Rose Mary Webster.
The Girls Of Yesterday -- Pauline Bibb, Patsy Knigga and Mary Lou Schirmer.
The Girls of Today -- Dorothy Riley, and June Schirmer

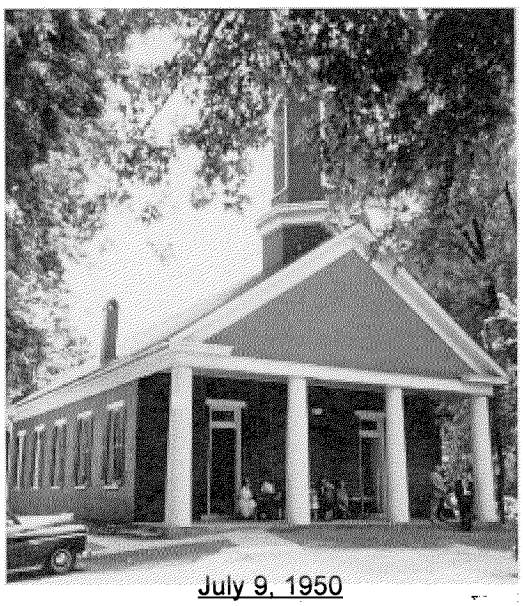
Third Part
Mother of Tomorrow - Margret Hanlon
Children - Edna Earle, Lois Riley, Winnie Snow, Eva Snow, Mary Jean Browning, Stella Gex, Betty Bickers, Billie Ray Osborn, Jack Schirmer, Stanley Snow, Riley Earle, John T. Burge and Johnnie Hanlon.

2:45 P. M. Music
Organ Music.....Mr. Dufour
Special Music....Rev. Frank Forward, Louisville, Ky.
3:00 Sermon..... Rev. Roy McClung, Ninth and O Baptist Church, Louisville, Ky.
---A Challenge From An Outside Pastor
3:30 Special Music.....Rev. and Mrs. Wyatt Parker
3:40 Sermon.....Rev. W. S. Coakley, Owensboro, Ky.
---A Challenge From A Former Pastor.
4:15 --- Adjournment.

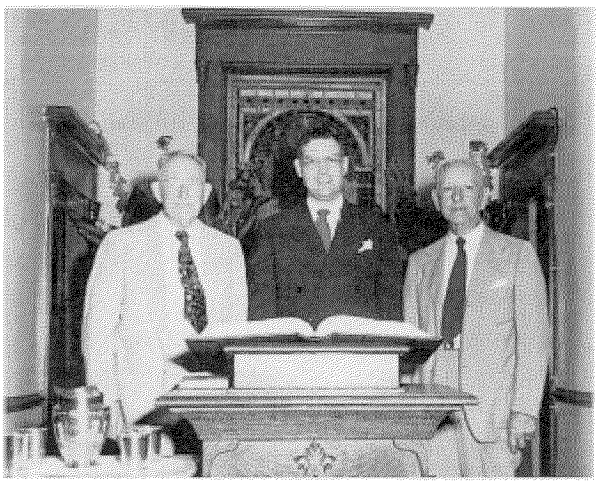
Ghent Baptist Church
Celebrating 150 Years

A Pageant given by the youth of the church depicted its 150 — year and progress.





July 9, 1950



Rev. Cookley, Gregory and Doll

Pauline Bib, Patsy Knigga Massey, Mary Lou Schirmer Smith, Billy Baker, Virginia Courtney, Tommy Montgomery, Rose Mary Webster



Basket Dinner

350 people were served





TRI-QUARTIQUIN CENTENNIAL
GHENT BAPTIST CHURCH

August 3,1975
2 O'Clock PM

Prelude — Mrs. Ken Massey

Chorus: "Let's Just Praise the Lord"

Hymn "O for a Thousand Tongues to Sing"

Scripture — Church Moderator-Ellis B. O'Neal

Prayer — Deacon Chairman-Hubert Harris

Welcome and Acknowledgements — Pastor

Special Music — Mrs. Mike Harmon

Historical Review — Mr. Ronnie Eckler

Voices Across the Years — Mrs. John L. McDonald
Mrs. Ike Smith & cast

Hymn "Amazing Grace"

Rev. Victor E. Mantiply...pastor 1957-58

Dr. Lucien E. Coleman...interim pastor 1961-62

Chaplain Donald G. Wilson...pastor 1962-65
a letter read by Bobby Allphin

Special Music Mrs. Floyd Baker and Mr. Ken Massey

Rev. John Meadows...pastor 1971-72

Rev. Floyd N. Baker...pastor 1973-

Benediction — Cleveland Giles

ABOUT THE PEOPLE

Dr. Franklin Owen-Executive-Secretary Kentucky Baptist convention, Middletown, Ky.

Mrs. Ken Massey-computor operator-Carroll Co.Memorial Hospital-Church Organist, Ghent,Ky.

Mrs. Gladys Bond-Retired school teacher-Church pianist, Ghent,Ky.

Mr. Ellis B. O'Neal-A farmer in Ghent area,-Church moderator and deacon, Ghent, Ky.

Mr. Hubert Harris-Proprietor of local hardware store chairman of deacons, Ghent,Ky.

Mr. Ronnie Eckler-A manufactors agent for lighting fixtures and co-partner in own firm, Indianapolis, Ind.

Mrs. John L. McDonald-Producer of "Voice Across the Years" Retired school teacher, Ghent

Mrs. Ike Smith-WMU Director, Secretary at 42 School Carrollton, ky.

Mrs. Mike Harmon-The former Vicki Craig of Ghent, Music teacher Brandenburg schools and music director Muledraugh Baptist Church, Brandenburg, Ky.

Rev. Victor E. Mantiply-Present pastor Moffett Memorial Church, Danville, Virginia

Dr. Lucien E. Coleman-Pro fessor Religious Education at Southern Baptist Theological Seminary, Louisville, Ky.

Chaplain Donald G. Wilson-United States Army, 303 Maintenance Battalion, Nurnburg,Germany

Rev. John N. Meadows-Present pastor First Baptist Church, Shepherdsville, Ky.

Mrs. Floyd Baker-pastors wife and youth director of Ghent Baptist Church, Ghent, Ky.

Mr. Ken Massey-School teacher Carroll County Middle School, Music Director Ghent Baptist, Ghent, Ky.

Ghent Baptist Church
Celebrating 175 Years



Lucille Schirmer, Teresa Suthland, Angie Allphin, Amber Allphin, Lori Baker



Gladys Bond and Bro. Baker



Virginia Thompson (foreground)



Mary B. Knigga & Bro. Meadows

Ghent Baptist Church
Celebrating 200 Years

Sunday Afternoon Songfest

April 2, 1:30 p.m.

Ghent Baptist Church Choir ..... "Sing Hallelujah"

Rev. Tom Collier ..... Welcome and Prayer

Ghent Baptist Church Choir ..... "The Unclouded Day"

Rev. Stan Reedy ..... Whites Run Baptist

Vicki Harmon ..... "Hymn Medley" ..... Soloist

Greetings from Dallasburg Baptist ..... Carolyn Towles

Murray Collins
"I Heard the Voice of Jesus Say", "Spirit of God"
"He Lives on High", "How Great Thou Art"
"When They Ring Those Golden Bells"

Greetings from Carrollton First Baptist ..... Rev. Chris White

Jeana Platt accompanied by Sue Mefford
"Amazing Grace", "America the Beautiful",
"In The Garden", "Pass Me Not O Gentle Savior",
"All Day Long"

Greetings from Ghent Second Baptist ..... Rev. John Sharpe

Rev. Tom Collier ..... Closing Comments

Jonathan Massey ..... Pianist

Mrs. Carl Crandell ..... Long Run Baptist Church

Voices Across The Years

Narrator ——— Paula Thompson Pennington
1st Voice ——— Mary Lou Schirmer Smith
2nd Voice ——— Louise Perkins Burns
3rd Voice ——— Paulette Main
Joshua Morris ——— Barry Smith
John Scott ——— Ike Smith
James Southard ——— Rickie Pennington
L. D. Alexander ——— Howard Lyons
School Teacher ——— Karen Ogburn
W. H. Williams ——— John Corbin
Margaret Stephenson ——— Amber Snow
Miss Laura Craig ——— Geraldine Ogburn Schirmer
Mrs. Kate Crutcher ——— Patricia Corbin
W. S. Coakley ——— Scott Thompson
R. F. Doll ——— Kenneth Massey
L. T. Wright ——— Travis Arney
Dr. A. B. Langston ——— Jim Robertson
Miss Marjory Craig ——— Kimberly Lykins
Mrs. Gladys Bond ——— Patsy Knigga Massey
Johnny Davis ——— Ellis B. O'Neal
Howard V. Thompson ——— Howard Bibb Thompson
Mrs. R. H. Froman ——— Retta Craig Lykins

Closing Hymn #387 ..... "Blest Be the Tie"

In conclusion, we ask you to join us in the Educational Building for dessert & fellowship.
Please visit the Archive room in the Educational Building.

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Rev. Tom Collier ..... Welcome and Prayer

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Mrs. R. H. Froman ——— Retta Craig Lykins

Closing Hymn #387 ..... "Blest Be the Tie"

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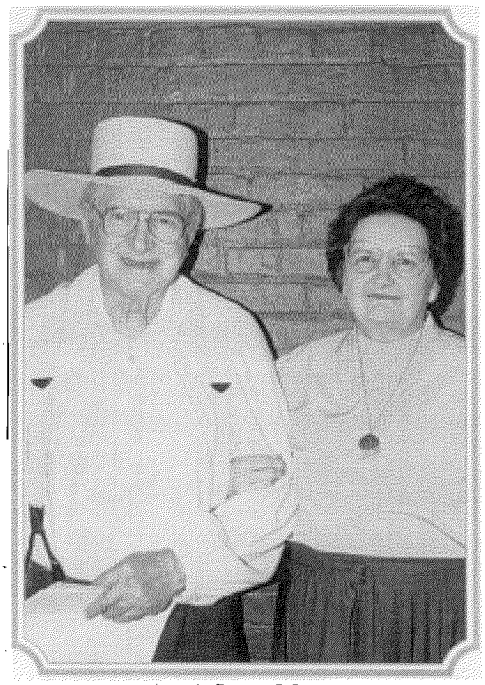
Ghent Baptist Church
Celebrating 200 Years

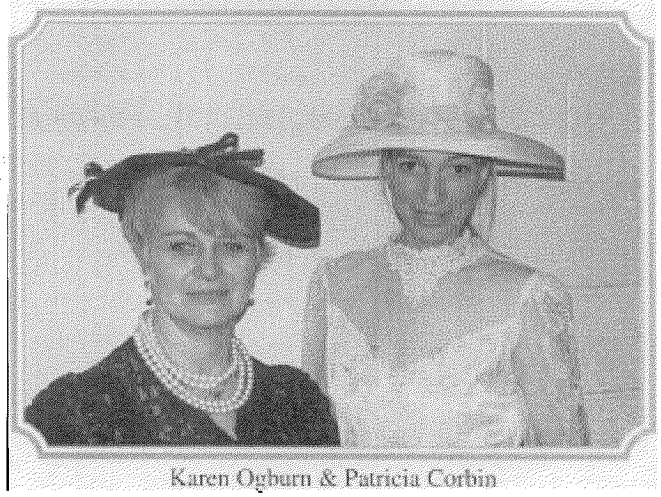




Paulette, Paula, Carolyn, Diane, Barbara, Wilma



Ken & Patsy Massey



Karen Ogburn & Patricia Corbin



Sallee Eckler



Faye, Paulette, Wilma, Louise, Paula, Geraldine

Ghent Baptist Church
205th Anniversary

Ghent Baptist Church

"Celebrating the Journey"

1800-2005

May 22, 2005

Welcome ---------- Bro. Michael R. Galdamez
Church History Programs ---------- Ken Massey
"*Celebrating the Journey*" presentation by
---------- Becky & Barry Smith
Hymn ---------- #516 *When the Roll is Called*
Hymn ---------- #350 *The Church's One Foundation*
Scripture Reading ---------- Bro. Michael
Offertory Hymn ---------- #334 *Blessed Assurance*
Presentation of Speaker ---------- Mary Lou Smith
Message ---------- Dr. Harper Shannon
Special Music ---------- Murray Collins
Closing ---------- Bro. Michael

#387 *Blest Be the Tie*

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.

Schedule of Today's Events

9:45	Sunday School
10:45	Morning Worship
12:00	Lunch in the Educational Bldg.
1:00	Desserts on the lawn
1:30	*George McGee, Jr. as Rev. Elijah Craig, pioneer Baptist Preacher during the late 1700's.
2:30	**Marshall Kellam in concert

*Rev. Elijah Craig (1743-1808), a pioneer Baptist preacher, and brother of Ghent Baptist charter member Lewis Craig, will be portrayed by George J. McGee, Jr., Director of Theater in the Communication Arts Department at Georgetown College.

In McGee's portrayal of Craig, he looks back on the journey of the Traveling Church as well as his controversial career. Craig's feisty personality and worldly ways often got him in trouble with his church. McGee uses this conflict to create humor and drama as he tells the story.

**Bro. Marshall Kellam is back with us today to bless us with his God given gift of song. Bro. Kellam sang for us on Father's Day 2002, when Bro. Tom Collier was here.

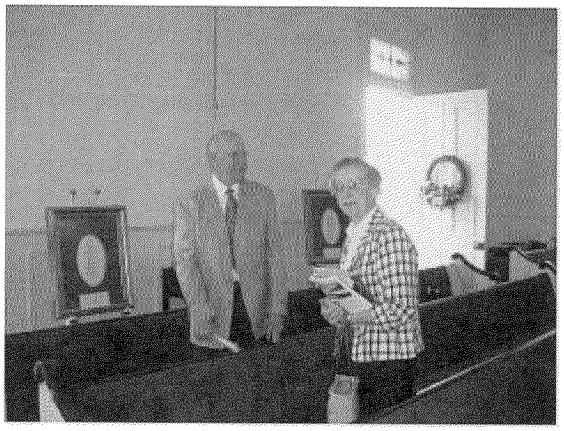
We look forward to hearing his wonderful gospel music.

Barry G. Smith—Organist Nancy Smith Ross—Pianist
Retta Craig Lykins—Song Leader



Bro. Michael with Dr. & Mrs. Harper Shannon

Church family greeting Bro. Michael & Dr. Shannon



Larry Hanlon & Mrs. Mary Lou Schirmer with memorial gifts from Mary E. Baker in background



Rev. Elijah Craig presentation at Shelter House



Celebration meal in Educational Building



Dr. Shannon reminiscing history with Sandra [illegible] Thomas.

WOMAN'S MISSIONARY UNION
GHENT BAPTIST CHURCH
HISTORY

1891 - 2005

Let us hold high the torch,

We did not light the glow -

'Twas given to us by other hands, you know.

I think it started down the pathway bright

The day the Master said, "Let there be light."

And He who hung from Calvary's tree

Said, "You are the light of the world,

Go shine for me."

-Author Unknown

CHARTER MEMBERS

1891

Claudia Walne

Lizzie Stephenson

Mrs. Fred Stucy

Mrs. J. J. McCann

Belle Lyons

Jennie Baker

Mrs. W. H. Williams

Ida North

Laura Craig

Mrs. Jim Sothard

Carrie Green

W M U PRESIDENTS / DIRECTORS

Laura Craig (1891-1903)

Mrs. Will Sebree (1904)

Fannie Williams (1905-1920)

Mrs. Tommie Golden (1921)

Mary Lindsay (1922)

Sue Lillard (1923)

Florence Scott (1924-1927)

Foe Langston (1928)

Mabel Tandy (1929-1931)

Foe Langston (1932)

Donna Wieland (1932-1933)

Lizzie Crutcher (1934-1941)

Lillian Reed (1942)

Lizzie Cruther (1943-1944)

Jessie Frazier (1945)

Jean Smith (1946-1947)

Lizzie Crutcher (1948)

Sallee Eckler (1949)

Marjorie Craig (1950-1953)

Alma Saberton (1954)

Henrietta Harris (1955-1957)

Iva Thompson (1958)

Henrietta Harris (1959)

Christine Dolby (1960-1963)

Henrietta Harris (1964-1965)

Mary Jean Hulvey (1966-1967)

Henrietta Harris (1968-1970)

Velma Baird (1971)

Patsy Massey (1972)

Iva Thompson (1973-1974)

Mary Lou Smith (1975)

Patsy Massey (1976 - 1978)

Mary Lou Smith (1979-1983)

Thora O'Neal (1984-1987)

Patsy Massey (1988-1991)

Louise Burns (1992-1994)

Donna Jeffries (1995-1996)

Frances Cook (1997-2000)

Ghent Baptist Church has sent from its ranks ordained ministers, both white and black. It has given to the kingdom work two foreign missionaries, Mrs. Claudia McCann Walne and Mrs. Louise Foe Diuguid Langston. Their biographies follow:



MISSIONARY CLAUDIA McCANN WALNE

Claudia McCann, daughter of Mr. and Mrs. J. J. McCann, members of the Ghent Baptist Church was born January 26, 1868, in Ghent. "We have never fully decided whether it was her beautiful brown eyes or the magnificent way she sang 'The Holy City' that so impressed he young pastor" a friend wrote in later years of Claudia McCann's marriage. The young minister was married to the gifted musician about a year after he became pastor of the church. Thus it was that Miss Claudia McCann, music teacher and graduate of the Cincinnati Conservatory of Music, became Mrs. E. N. Walne, missionary. They were married May 31, 1892, and on September 18 sailed for Japan.

Ernest Nathan Walne was born January 20, 1867, in Hinds County, Mississippi, and appointed April 6, 1892, as foreign missionary to Japan. He attended the Baptist college in Mississippi and was

ordained at age 21. After graduating from Southern Baptist Theological Seminary, he served as pastor in Ghent, KY, for one year prior to his appointment as a missionary to Japan.

After about a year in Kokura and three years in Fukuoka, the Walnes settled at Nagasaki, and there established a Christian home in that non-Christian land. They had three sons and one daughter, and Mrs. Walne became a "second mother" to many younger missionaries and won many new friends among the Japanese through her cooking and English classes. One of the missionaries said of the Walne home: "It was the center of joy and activity, and the light of the gospel of Jesus.

Dr. Walne died October 30, 1936. Claudia Walne died December 6, 1948, in Dallas, Texas

MISSIONARY LOUISE FOE DIUGUID LANGSTON



Mrs. A. B. Langston, who was Louise Foe Diuguid, was born January 13, 1880, near Ghent, KY. She attended Ghent High School and also attended one session at the Kentucky College for Young Ladies. She was converted in the summer of 1901 and joined the Ghent Baptist Church. She took an active part in her church, and at the time of her marriage, September 7, 1909, to A. B. Langston, she was the teacher of a splendid class of girls in the Sunday School.

She was appointed as a missionary by the Foreign Mission Board of the SBC on September 9, 1909, and sailed with her husband on the 20th of October to Rio, Brazil.

Alva Bee Langston was born in Laurens County, SC, September 25, 1978. His boyhood days were spent on the farm where he labored hard, going to school only a few months in the winter and early spring of each year. At home and at school he was quiet, thoughtful, studious, moral and obedient. In the fall of 1899, he entered Furman University where he earned a BA degree. It was during this time that he announced that God had called him into service. On December 21, 1906, at his home church, he was ordained to the ministry. He had already entered the Baptist Seminary at Louisville, Kentucky, where he took the degree of ThM in 1908. He was appointed on May 27, 1909, for the work in Rio, Brazil.

Louise Foe Diuguid Langston died March 10, 1947 at Laurens, SC. A. B. Langston died March 26, 1965. They served 26 years in Brazil.

1891 - 1922

It was during the pastorate of Dr. E. N. Walne, The church's fourteenth pastor and missionary to Japan for forty-two years, that the Woman's Missionary Society was organized in June of 1891 at the home of Mrs. Lizzie Stephenson. Mrs. Stephenson was the mother of Mrs. Mag Howard, who attended the first meeting and lived in Ghent until she passed away February 6, 1961. Mrs. Howard recalled that Mrs. Fred Stucy, Mrs. J. J. McCann, Mrs. Belle Lyons, Mrs. Jennie Baker, Mrs. W. H. Williams, Ida North and Miss Laura Craig were present at that first meeting. Mrs. Carrie Green remembered that her mother, Mrs. Jim Sothard, was also among them.

It was largely through the influence of Dr. Walne and Miss Maggie LeCompte that the society was organized. But there were other interested workers. Miss laura Craig used to tell how she and Mrs. Walne "hitched Dobbin to the shay" and went around to call on the women of the church in the interest of the society.

A 1944 letter from Mrs. Walne recalls memories of these early years: "I wish I could remember more about the beginning of our little Woman's Missionary Society. But half a century! I remember we organized the society, Cousin Laura and I — and we had a meeting once a month, and I remember too how timid we were about taking our part in the programs. It was all so new, and we did not realize then that we were having even a small part in the work of building God's Kingdom on earth and were to bring that peace to the world which we knew in our hearts.

"Last year, as we celebrated the fiftieth anniversary of our work in Japan, I realized that my very inefficient training for missionary work in Japan began in our Woman's Missionary Society of Ghent Baptist Church. You dear women have gone right on through the years, and I am sure there have been times when you have had discouragements. So many of our leading men and women have passed away, and our little church has had a hard time 'holding its own' but you women have never felt like giving up, have you? I do not recall that our society in the beginning had any important place in the work of the church. It was just a woman's meeting, and perhaps our men did not recognize it as being of any great importance. But it is more than that now."

Perhaps we shall never know all the many sacrifices which some of the women have made for the society. We do know, however, that at one time Mrs. Sue Lillard sold one of her most cherished possessions, a silver candelabra to get money to give to the W. M. S. Mrs. Sue North Lillard died April 25, 1924. The day before her death she attended the W.M.U. Convention in Carrollton and had a part on the program. "Be ye also ready, for in such an hour as ye think not the Son of Man cometh."

The annual Thanksgiving cake and pie sale was begun eight years after the W. M. S. was organized in order to meet the financial needs of the society. Ten years after its organization the society reached the average goal for the state missions offering.

1923 - 1935

Mrs. Willie Anson
Mrs. Jessie Baker (Virginia)
Birdie Bond
Helen Bond
Lura Brown
Neely Bruce
Mrs. James Carlton
Eliza Chamberlin
Laura Craig
Kate Crutcher
Lizzie Crutcher
Carrie Dean
Emma Diuguid
Mamie Diuguid
Nannie Ellis
Jessie Frazier
Dixie Froman
Tommie Golden
Carrie Green
Mrs.Frankie Griffith
Kate Griffith
Lucinda Griffith
Pat Griffith
Ruth Griffith
Mrs. Scott Griffith
Mrs. John Hanlon
Hattie Heady
Margaret Howard
Mrs. (?) Jackson
Jennie Langstaff
Sue Lillard
Mary Lindsay
Allen Lowry
Mrs. Dewey Martin
Haidee McCann
Mrs. Joe McDonald
Callie McDonald
Linne (or Louise) McDonald
Mamie McDonald
Pearl Montgomery
Mrs. Roy Niager
Mary North
Ressie Ohne
Lou O'Neal
Mrs.William Platz
May E.Riley
Florence Scott
Julia Scott
Martha Scott
Mrs. Gus Searcy
Eva Sebree
Annie Stucy(Mrs.Fred)
Mabelle Tandy
Mary Tandy
Mrs. Lem Thompson
Virginia Thompson
Mattie Tompkins
Rella Tompkins
Mrs. Paul Wieland

Resolutions were made at the April 1923 meeting on the passing of Mrs. Bettie Sebree "in the 79th year of her age". A member was appointed to find a place for the preacher to stay – Mrs. Pearl Montgomery stated that Mrs. M. Montgomery would provide him a room and serve him breakfast. During each of the years between 1923 - 1927 the group pledged $10 per year to the Baptist Home for Business Girls in Louisville. They donated $50 to Bramlette Church to help purchase a carpet for their church.

The programs on missions usually preceded the business session during these years. Resolutions were adopted on the passing of Mrs. Eliza Chamberlin. The group voted to reimburse Mrs. Platz $1.90 for railraod transportation of the Children's Home box. Mrs. Crutcher and Mrs. Golden were appointed to investigate prices of offering baskets for the church.

The box for collection of items for the Children's Home was often placed in Griffith's Store or Crutcher's Store. A reading by three little girls (Margaret Craig, Louise Gex and Anna Stucy Brunton) was enjoyed by all. At another meeting Martha Scott, accompanied by her brother, favored the group with a violin solo.

In March of 1926 they voted to buy curtains for the Sunday School rooms in the new annex. In September 1926 the group voted to pay $25 toward the church debt. On December 10, 1926, it was voted to give Mary McPherson a set of ear phones and to give a $5 donation to Mrs. Nannie Ellis. They sent a barrel of fruit to the Women's Training School with Pearl Montgomery and Florence Scott in charge of the arrangements.

In 1927 Mrs. Niager, the pastor's wife, gave a report on the book, "Glimpses of Missionary Life". A gift of $5, some sheets and other items were given to a needy family in the county. A child's bed was donated to the Children's Home in Louisville - cost $10.

In May of 1927 Mrs. Lizzie Crutcher gave a report on the SBC meeting she had attended in Louisville - one of her statements was, "the beginning of our WMU Training School, the reports of the missionaries, the messages of our efficient and inspiring leaders, etc. made one feel honored to belong to so great an organization."

In October of 1927 a program was given on "The Heathen Invasion of America" concerning Moslems in the United States. The group decided to buy some necessary articles of clothing for Mary McPherson, a blind person in the community. The society paid $1 for repair of the church organ.

A special prayer was offered in February,1928, that "wisdom may be given to meet the needs of our youth". Cake, pie and homemade candy sales were sometimes held to boost the funds of the society. The sales were either at Griffith's or Crutcher's store. In November 1928 they sent a coop of chickens to the Children's Home just before Christmas.

1936 - 1940

Goldie Baker
Sophia Bickers
Birdie Bond
Virginia Brewer
Lura Brown
Mrs. James Carlton
Gladys Cayton
Mary Coakley
Marjorie Craig
Kate Crutcher
Lizzie Crutcher
Carrie Dean
Emma Diuguid
Christine Dolby
Nannie Ellis
Jessie Frazier
Edna Gex
Maureen Griffin
Mrs. Carroll Griffith
Frankie Griffith
Kate Griffith
Ruth Griffith
Pauline Hanlon
Rella Harris
Hattie Heady
Frances Hopkins
Gladys Hopkins
Margaret Howard
Mossie Jones
Daisy Mefford
Mabel O'Neal
Thelma Platz
Mrs. William Platz
Lillian Reed
Veulah Riley
Alma Saberton
Dorothy Saberton
Florence Scott
Julia Scott
Jean Smith
Mabelle Tandy
Mrs. Lem Thompson
Ann Walsh
Stella Yeager

The president during these years was Mrs. Lizzie Crutcher and the secretaries were Mrs. Jean Smith, Mrs. Mabelle Tandy, and Mrs. Lura Brown, who did a beautiful job of writing and preserving their records for posterity. Other officers included 1st, 2nd and 3rd Vice-Presidents, a Correspondence Secretary, a Press Reporter, a Stewardship Chairman, and a Program Committee. There were usually 10-15 members present at the regular monthly meetings. At least as far back as 1936 the society used the "Royal Service" magazine which in more recent years has been re-named "Missions Mosaic".

Along with the minutes the secretary kept a record of the amount of offering given by each individual, usually from $.10 to $1.00 per month (which was a good offering for this time period. The WMU ladies helped with repairs and cleaning of the church building, buying a new lock for the door, cleaning the church (usually after Vacation Bible School), or waxing the wood floors of the sanctuary. When Mrs. Brewer suggested they buy some much needed items for the Cradle Roll Department and help purchase new hymnals for the church, they agreed to take a special offering to do so. At one time they purchased wallpaper for the parsonage at a cost of $4.06 for the paper and $.48 for the flour to make the paste to apply it.

Mrs. Crutcher insisted they have a study course in connection with "Home Missions Day" in September. It was often mentioned that someone gave an "earnest prayer" for some worthy cause — and then they acted

to help. Each year they sent a box of food, containing meat, chickens, canned goods, clothing and other items, to the Baptist Orphan's Home in Louisville. At other times they sent eggs by the case.

The Lottie Moon Offering for Foreign Missions was stressed and supported, with stories of how much good the offering accomplishes. The society voted to give $12.00 each year to the 100,000 Club (no other information on its purpose). They gave $11.00 to send two boys to R.A. Camp at Clear Creek Springs in Pineville, Kentucky. They voted to have a missionary-on-furlough visit the society at a time convenient to the missionary. Mrs. Crutcher read an interesting letter from Miss Jeanette Tandy describing an Indian wedding and Indian dance.

1938 being a Golden Jubilee Year of the Southern Baptist Convention WMU, Mrs. Crutcher presented each member with a "Golden Key" to kingdom studies, stressing the important duties of each officer and member. Baskets of food or fruit were often sent to sick or needy members or other town residents. They also provided food baskets for the pastor and helped to clean the parsonage on some occasions. They taught that "larger stewardship reaches to every phase of life."

In November of 1938 the Young Woman's Circle dissolved and became a part of the WMS. Mrs. Carrie Dean urged members not to leave Christ out of Christmas and to have a spirit of worship in all their celebration.

Three GA girls had part on the WMU program for August 9, 1939 - they were Louise Perkins, Mary Lynn Scott and Caby Jean Smith. At the request of Lucinda Taylor (Ghent school teacher) the society provided tablets for needy students. Many of the meetings were blessed by the vocal solos presented by Mrs. Lillian Reed and Mrs. Anna Weise. At one time Virginia Belle Thompson and Anne Tandy were leaders of the Sunbeams and Christine Dolby of the Girls in Action.

A prayer at one meeting included this phrase: "that God may put the whole world in our hearts". They sent a resolution to the Western Recorder on the death of Miss Laura Craig on March 22, 1940.

1958 - 1963

Elise Arney
Gladys Bond
Laura Browning
Mrs. Lucien Coleman
Frances Cook
Lula Mae Cook
Elizabeth Courtney
Mary Lynn Craig
Christine Dolby
Ardith Earle
Cecile Earle
Sallee Eckler
Bessie Griffith
Henrietta Harris
Rella Harris
Eva Mae Hensley
Jane Holland
Lucy Hoskins
Mary Jean Hulvey
Mary B. Knigga
Cora Mae Martin
Martha Meng
Mabel O'Neal
Mildred Riley
Veulah Riley
Lucille Schirmer
Mary Lou Smith
Lucinda Taylor
Iva Thompson
Willedna Tingle
Laura Wheeler

EXTENSION CIRCLE:
Birdie Bond
Lura Bond Brown
Mary Kring
Florence Montgomery
Leona Moore
Pearl Thompson
Virginia Belle Thompson

Watchword: "That Thy way may be known upon the earth, Thy saving health among all nations" - Psalm 67:2 The Overall Objective of WMU was: To promote Christian missions. The Individual Objective of WMU was: To bring about changes in the knowledge and attitude of individuals. The World Objective of WMU was: To make disciples of all nations.

The group decided to have monthly worship services at Sallee Eckler's Nursing Home. This idea for thought was presented by Christine Dolby, who was president during these years: "Coming together is beginning, keeping together is progress, thinking together is unity, working together is success". The Standard of Excellence was used as a guide for growth and accomplishment from 1911 through 1957. In 1958 this was replaced by the Aims For Advancement. The group received recognition from the SBC for attainment of goals for the 75th

anniversary of convention-wide WMU. The Girls' Auxiliary, under the leadership of Mary Jean Hulvey,also received recognition for outstanding work in mission study.

The Associational WMU met at Ghent on July 28, 1960. The ladies observed a five-day week of prayer for Foreign Missions in December, 1960. Twelve to nineteen people attended each day. The offering was $104.31. Iva Thompson and Laura Wheeler were asked to come up with a planned visitation program for soul winning. The Intermediate GA's sent a box of clothes, etc. to a Cherokee Baptist Church in North Carolina. A gift of toilet articles, linens and school supplies was sent to international students at Georgetown College.

73% of the membership subscribed to the WMU magazine "Royal Service". Members were encouraged in giving to missions causes and in doing visitation of sick, as well as doing evangelistic visitation. Mrs. Holland reported that the Y.W.A.'s went as a group to visit Mrs. Margaret (Mag) Howard. They often went to visit other shut-ins.

Attendance at the State Missions Week of Prayer was very good as recorded one time: 75% of the members attended one or more nights with an average attendance of 20. At another time 14-41 persons attended the daily meetings for the Foreign Missions Week of Prayer. Mrs. Lucien Coleman was appointed as WMU Jubilee Celebration Chairman. The group agreed to pay $5 to help with expenses for each child attending GA/RA camp.

After a planning meeting attended by Leona Carlton, Barbara Carlton, Alice Smith, Mary Jean Hulvey, Willedna Tingle and Christine Dolby, a second WMU was organized in 1963. Soon two more members, Janet Calvert and Mary Lewis Wilson (pastor's wife) were added. Mrs. Wilson served as President for the first year while the group learned about their responsibilities. They eventually changed their name to the Margaret Howard Society in honor of this charter member. Mrs. Leona Carlton was elected president for the year of 1964-1965. The reason for this change was due to the increase in membership, and also due to the fact that many of the group could not attend night meetings.

Resolutions were written in the passing of Mrs. Margaret Howard and Mrs. Hattie Platz. A visitation program was set up for 2-people groups to visit in the community for Christmas. The GA's sponsored a "Christmas-in-August" box for the American Indians - the WMU was asked to donate items such as wash cloths, tooth paste, toys, etc. - the items would be collected at Mrs. Clemons' store. The society sent copies of the Gospel of John to the LaGrange Reformatory.

Christmas gifts were sent to the Youth Wing at the LaGrange Reformatory, the County Rest Home, the County Jail, and to shut-ins in Ghent at another time. Some members did volunteer work at the Carroll County Community Center. They sent money to the American Bible Society to print Bibles for American Indians.

In 1962 the church hosted the Associational WMU Mission Book Study, "The Bible and Race", which was taught by Mrs. John Farmer, wife of the Carrollton Baptist Church pastor. Forty-one people attended, twenty-one of them from Ghent.

Members helped the pastor mail letters advertising the upcoming revival and also organized an "Operation Telephone" to get out news of the revival. On September 7, 1962, the following ladies attended a Regional WMU Retreat: Lucille Schirmer, Willedna Tingle, Mary B. Knigga, Veulah Riley, Iva Thompson, Mabel O'Neal and Christine Dolby. It was reported in 1962 that 75% of the total WMU membership had attended the meetings during the year, with an average attendance of 20 and a high attendance of 32. A silver tray was purchased by the society for Rev. and Mrs. Lucien Coleman. Melanie Cook, Ellen Cook and Vicki Craig agreed to assist Mrs. Veulah Riley with the Primary Sunbeams.

Frances Cook led the program entitled "Laborers Together With God". Some of those taking part wore dresses similar to those worn in 1888. Participating were Willedna Tingle, Henrietta Harris, Lula Mae Cook, Veulah Riley, Ardith Earle, Elizabeth Courtney, and Iva Thompson. Young people who helped were Ellen Cook, Melanie Cook and Vicki Craig. Virginia Bell Thompson suggested the society send Home Life

Magazine to the Gieskes - the group approved. Mary B. Knigga reported that the Lottie Moon Offering one year reached $192.36, with an average attendance at the prayer sessions of 38% of the membership - highest attendance 42 and lowest 8.

Mabel O'Neal, Mary B. Knigga and Christine Dolby attended the State WMU meeting in Lexington on April 3, 1963. Veulah Riley reported she would have to give up 1 or 2 groups of GA's since she had so many girls attending. Two bushel baskets and a box of food were taken to a needy family in the community. Louise Burns recommended establishing a mission activity providing a 30-minute worship program at the Carrollton Rest Home one Sunday of each month. The motion carried. This program was continued for several years.

The Junior GA's with their leader, Ardith Earle, reported their plans to attend the GA Convention in Memphis, Tennessee. Ardith also reported $26 made on a GA bake sale and $37 on a candy sale for their trip. Iva Thompson announced a prayer retreat to be held in June. The Associational WMU met at Butler Park to celebrate the 75th anniversary of WMU and the 50th year of Girls in Action. All the GA groups of the association gave a skit.

Frances Cook, Community Missions Chairman, reported on plans for visitation to all families in our church area. Gospels of John were purchased to be distributed each week for new campers at Camp Kysoc. Ardith Earle had a program on the timely topic: "What is 'Royal Service?'" The Intermediate GA's donated $10 to help some children to attend camp.

Mrs. Mary B. Knigga, Stewardship Chairman, stressed the need for more tithers in the church. A shower of cards was to be sent to Clyde Bibb at the VA Hospital.

1964 - 1966

Elise Arney
Gladys Bond
Louise Burns
Laura Browning
Leona Carlton
Frances Cook
Elizabeth Courtney
Mary Lynn Craig
Christine Dolby
Ardith Earle
Dorothy Harmon
Henrietta Harris
Clara Hughes
Mary Jean Hulvey
Mary B. Knigga
Mary Kring
Cora Mae Martin
Martha Meng
Atha Miller
Mabel O'Neal
Mildred Riley
Veulah Riley
Lucille Schirmer
Alice Smith
Mary Lou Smith
Lucinda Taylor
Willedna Tingle
Iva Thompson
Mary Lewis Wilson

Written in the early minutes of this time period was this thought: "The definition of worship points in three directions: UP to God, DOWN to self, OUT to others. Obedience to God's leadership encompasses the church, the community, the nation and the world. Those who worship in truth will sing with the Psalmist, "I will praise Thee, O Lord, among the peoples; I will sing unto Thee among the nations."

On June 7, 1964, Maxine Lindsay, a medical nurse to Jordan, spoke in our church. She was a member of Whites Run Baptist Church. In August, 1964, a candlelight Coronation Service was presented by the Girls' Auxiliary. The church was decorated with white candles, and flowers of white, gold and green, the GA colors. Mrs. Shirley Riley, G.A. Counselor, gave the challenge to the girls and Mrs. Christine Dolby, WMU President, gave the charge. The girls crowned queen were Misses Vicki Craig, Ellen Cook, and Sandra Hughes. This was the first time in the history of the Ghent Baptist WMU that any of the GA girls had been crowned queen.

The mission study book "Winds of Change" was taught by Gladys Bond and Mary Lou Smith at a special meeting. An average of 12 people attended the Week of Prayer 5-day observance in March of 1965. Mrs. Gladys Bond gave an interesting report on the State WMU Convention held in Harrodsburg. Mrs. Bond entertained with a lunch at her home in conjunction with a study of the mission book "Go Home and Tell" which was presented by several ladies.

The society met requirements on Aims for Advancement and maintained a rank of "honor society" which it had held for several years. The ladies sent a note to Bro and Mrs. Wilson expressing the group's "thanks and appreciation for services rendered at the Carrollton Nursing Home.

At the October 1965 meeting Mrs. Christine Dolby was given a rising vote of thanks for her four years as WMS President, "indeed a job well done".

The Annie Armstrong Offering for March 1966 was $193.46. Members were asked to remember the birthdays of Edward Bersot and Mary McPherson by sending cards or gifts. A motion was made and approved that the WMU furnish $10 a year for each WMU youth organization of the church. Mrs. Josie North was remembered with a shower of cards on her birthday. Virginia Belle Thompson was reported to be in Norton's Hospital for tests and treatment. Each member was asked to remember her with prayers and cards.

1974-1980

Debbie Allphin
Shirley Baker
Gladys Bond
Louise Burns
Christine Dolby
Peggy Dolby
Ardith Earle
Sallee Eckler
Debbie Ferguson
Rella Harris
Dorothy Harmon
Mary Jean Hulvey
Mary B. Knigga
Paulette Main
Patsy Massey
Cora Mae Martin
Martha Meng
Mabel O'Neal

(In Nursing Home)
Thora O'Neal
Paula Pennington
Lucille Schirmer
Mary Lou Smith
Lucinda Taylor
Iva Thompson
Willedna Tingle

During the Week of Prayer for State Missions, a skit was presented. Participants were Iva Thompson, Mary Lou Smith, Patsy Massey, Mary Teresa Giles, Marsha Giles, Nancy Smith, Barry Smith, Paula Thompson, Karen Massey and Michael Massey.

The Baptist Women held a special "Get Familiar Night" on October 3, 1974, for the purpose of becoming familiar with all phases of the missionary program. A star was built with each committee chairman explaining her particular phase of missions and adding a point to the star. Seventeen adults and five young people were present for the meeting and fellowship-refreshment time which followed.

In 1974,1975, and 1976 an ongoing project was to send a carnation to each woman and mints to each man when hospitalized. On November 6, 1975, Bro. Floyd Baker led in a church-wide study of the mission study book, "Sick and Ye Visited Me".On separate Sundays in February, 1976 the leaders of the youth mission groups reported on their organizations - they were: Sunbeams - Paulette Main and Peggy Dolby, Mission Friends - Iva Thompson and Karen Massey, and Acteens - Iva Thompson.

Beginning in 1976 the importance of really learning about missionaries was emphasized by giving a quiz after the program presentation, a feature often used by program leaders since then. For several years, the Week of Prayer programs were given (usually well-attended) at the Sunday night church service. On September 19, 1976, such a program was arranged by Paulette Main - it included a duet by Nancy Smith at the piano and Karen Massey on flute. A skit was given by Shirley Baker and Mary Lou Smith. Four girls and Patsy Massey gave parts concerning missionaries and their work. Cleveland Giles gave the benediction.

Prayer for missionaries and their work was always emphasized in the regular WMU meetings and at the special weeks of prayer, when the entire church was informed about mission work in our state, nation and around the world. The entire church joined in giving to meet the goals for the offerings to support these areas of work.

During WMU Focus Weeks the different organizations were often recognized during the morning worship service, with an invitation for others to join in learning and serving.

Dorothy Clark, Associational WMU Director, was a guest at the regular meeting on May 1, 1980, at the home of Paulette Main. Bonnie Wade was also a guest at this meeting. For many years a basket of apples was taken to each of the health care homes, as well as clothing to the men's home in Sanders.

The seven mission action goals of the WMS were:

1) Cooperate with the church plan of visitation.
2) Continue "Meals on Wheels" under the direction of Shirley Baker.
3) Continue sending cards to sick and bereaved persons (under the direction of Mabel O'Neal).
4) Send a single flower in a vase to each hospitalized church member or immediate member of their family. Flowers were to be delivered on the day of returning home to those in out-of-town hospitals.
5) Remember shut-ins with a card and visit on their birthdays.
6) Begin a reading club with books selected for enrichment of the Christian life.
7) Send a "Christmas in August" box to a selected mission field each year, with participation from all church members.

On February 5, 1976, a pot luck supper was sponsored by the WMU for the entire church (approximately 50 person present). Mrs. J. Bill Jones, wife of the pastor of Florence Baptist Church, brought to us in the teaching of this course, not only the latest in the mission work in the U.S., but also many of her personal experiences, and she also emphasized the need for each of us to be witnesses. On November 4, 1976, Mrs. John Perkins of Carrollton Baptist Church taught the foreign mission study book.

In February of 1977 a church-wide mission study/valentine banquet was held at the church. Liz Kirk, a senior at Georgetown College, roommate of Diane Massey and daughter of missionaries to Brazil, spoke in the morning worship service on December 5, 1977. The Whites Run Association WMU meeting was held at Ghent on October 27, 1977. The Lottie Moon Christmas offering goal for 1978 was $500.

In September of 1979 Barkley Moore, President of Oneida Baptist Institute, shared with our church how much our gifts help the students in all phases of their program. He was a dynamic speaker who moved the audience with his compassion and love for the students. The WMU sponsored a church-wide collection of items for the students which Mr. Moore took back with him.

In January of 1980 Sallee Eckler suggested, and the group approved, that each member draw the name of a shut-in and be responsible for that person during the year. On April 24, 1980, the Whites Run Association WMU meeting was held at the Ghent church. The speaker was Graham Walker, a missionary to Singapore. During Bob Ferguson's pastorate, he led a group of RA boys each week and his wife Debbie worked with the Baptist Young Women in mission study.

1981 - 1993

Melva Birkhead	Dorothy Harmon	Mabel O'Neal
Gladys Bond	Irene Lewis	Thora O'Neal
Louise Burns	Lura Lewis	Mary Lou Smith
Frances Cook	Cora Mae Martin	Iva Thompson
Christine Dolby	Paulette Main	
Sallee Eckler	Patsy Massey	

During the years, Sallee Eckler regularly saw to sending birthday and get-well cards and gifts and the visiting residents of Ghent. Each month informative and inspirational programs were presented on the work of SBC missionaries in Kentucky, the United Sates and the world. Most of the information for the programs came from the Royal Service magazine. Quite often some important part of the mission work was presented to the entire church on a Sunday morning in an effort to encourage all church members to participate in prayer and monetary support of Baptist mission work. Highlights during these years were annual foreign mission emphases with guest speakers and potluck meals at the church. The associational WMU was supported by attendance at quarterly meeting and support of special mission projects and monetary needs.

A unique project in 1981 was having a mail box at the church for Christmas cards members were sending to each other, with the money saved on postage going to the Lottie Moon Christmas Offering.

In 1982 the Girls in Action presented a play at Christmas for the nursing home patients Shut-ins and nursing home patients who were physically able were often taken out for a meal on their birthdays. The Baptist Women also furnished transportation for shopping, doctors visits, etc.

In June 1991 Iva Thompson gave a program on "Saddle Soap and Service": saddle soap is used to clean a dusty, dirty saddle - Jesus can give us a new life that will shine bright for Him.

Cindy Thompson had the devotional at the Associational WMU meeting at Butler Park on July 3, 1991. In October, director Louise Burns opened the meeting with the watchword Acts 1:18 and also shared this saying, "If you are too big to do little things, then you are too little to do big things". Pastor Larry Birkhead reviewed the book, "Called and Accountable" on October 10. Mary Jo French was the speaker at the Thanksgiving supper/mission study on November 22. $1,020.65 was given for the Lottie Moon offering in 1991.

At the Mission Study/Brunch, items were collected for a young girl from Kenya who was going to school in the U.S. for a period of three years. She spent spring break and summers with Bob and Linda Young, members of the Worthville Baptist Church.

Mission Friends, GA's, Acteens and Baptist Women organizations flourished during these years - Iva Thompson led Mission Friends, Bonnie Wade Led Girls Auxiliary, and Nancy Smith led Acteens. The speaker for the Thanksgiving dinner/foreign mission study was Mike Durbin, missionary to Brazil and a former pastor of English Baptist Church. The goal for foreign missions offering in 1992 was $1,000.

One regular program given by Mary Lou Smith in 1993 was "Sure Footing...Shifting Sand" : we must hold the ropes and trust in God when things change. At the Mission Study/Brunch in March of 1993 Patsy Massey led the home mission study with the aid of a very descriptive video. The foreign mission study for 1993 was held at the church in connection with a church-wide Thanksgiving supper. Gary and Linda Fisher, missionaries to Spain, were the speakers.

1994 - 1999

Roxie Arvin
Louise Burns
Barbara Carlton
Debbie Carlton
Sharon Collier
Frances Cook
Sallee Eckler
Dorothy Harmon
Carolyn Henry
Donna Jeffries
Irene Lewis
Lura Lewis
Paulette Main
Patsy Massey
Thora O'Neal
Paula Pennington
Mary Lou Smith
Iva Thompson
Terry Thompson
Willedna Tingle

In 1994 at the WMU home mission study/brunch, Carol Ann Smith and Ken Massey gave reports on their mission trips, Carol Ann working with schools in Russia, and Ken tuning pianos for churches and in some missionary homes in Honduras. In 1994, at the suggestion of Mary Lou Smith, a prayer chain was put into effect to make known as needed special requests for prayer in the church and community.

During the weeks of prayer graphic displays were placed in the sanctuary as as reminders to pray and to give for mission causes. For the Home Missions emphasis in 1995 a map of the U.S. was displayed in the sanctuary. A red seal was placed on a state for every $9.00 received toward the $450.00 goal. Personal daily home study and prayer were encouraged.

In 1995 the name of the organization nation-wide was changed from Baptist Women to Women on Mission. For the May 1995 meeting, Iva Thompson and Louise Burns gave a program on "What Can One Woman Do?" They explained she can pray daily and can encourage friends to join a prayer group. The gist of the message was "one woman, with God's power, is enough to save the world".

Donna Jeffries gave the program on Japan, a country of 126 million people in an area smaller than the state of California. Less than 1% are Christians. Pastor Joe Jeffries and Donna had been stationed in Japan during their years in the military, during which time they started a new church that became self-supporting. Paulette Main gave a program in October of 1995 on the idea that churches of the 20th and 21st centuries will have to adjust to new ideas, new principles and risk in order to accomplish the task for the new millennium.

Donna Jeffries reported that a Hispanic ministry for migrant workers in Carroll County was discussed at the associational WMU meeting in February of 1996. The Ghent WMU voted to participate in this service. This program was developed and dinners were served by various churches to approximately 12-20 migrant workers prior to their monthly Bible Study which was held at First Baptist of Carrollton. In 1996 the WMU sponsored a "Mile of Pennies" offering for the Kentucky Baptist Homes for Children - this was a special offering and would not replace the regular annual offering for the homes.

Frances Cook gave the devotional at the Quarterly WMU meeting on January 23, 1997. Missionaries to Japan, Shair and John Klassen told of their work - that there are many Moslems in the area and language is a real handicap. Their home in Japan was built with Lottie Moon mission offering money. Patsy also expressed disappointment with the Lottie Moon Christmas offering - the goal had been lowered to $500 and only $395 was received.

Patsy Massey read a letter of resignation from Iva Thompson at the February, 1997 meeting. The resignation was accepted with regret. Iva has served her Lord cheerfully in many areas of church work and almost every facet of WMU work. Her Christian example is one to be emulated. The women agreed to send a case of Ensure diet supplement to Alice Smith, church member and custodian, who was seriously ill at home. Alice passed away in May of 1997.

On February 21, 1998 the Home Mission study/brunch was held at the church with Mary Lou Smith, Thora O'Neal, Frances Cook and Patsy Massy leading. Sixty-five pairs of socks were collected to take to the Men's Nursing Home at Sanders. It was reported that they will also accept any men's clothing. Some was later sent by Mary Lou Smith.

At the June 2,1998 meeting Paula Pennington said Bob Young, a member of Worthville Baptist Church, reported 80 conversions among the Hispanics. Approximately half of the Hispanics did migrant work and the other half factory work. Eventually the Worthville church accepted full responsibility for the Hispanic meals and meetings.

Paula Pennington gave the devotional at the October Associational WMU meeting at Worthville. Carolyn Henry made a visitation schedule to encourage every member of the group to visit a shut-in at home or in the nursing homes.

Carolyn Henry reported at the February, 1999 meeting that on behalf of the group, she had sent Thanksgiving and Christmas cards to 16 shut-ins plus several get-well and sympathy cards. Several people have been visiting the sick and shut-in also. Judy and Ron Propst, friends of Sharon Collier, were the speakers at The Home Missions Brunch held in February, 1999. They showed slides and talked of their work as lay missionaries to Jamaica.

Barbara Carlton gave the program for the February,1999 monthly meeting: "A woman's life is similar to a caterpillar in that it goes through many changes" and many different types of people may be used to reach people for Christ. In 1999 Cassie Henry and Sharon Collier, the pastor's wife. went on a volunteer mission trip to Jamaica - Sharon to work as a dental assistant and Cassie to work with children.

At their August, 1999 meeting the group voted to send $25.00 to the Baptist Children's Home to help with school supplies. In November, 1999, the annual Thanksgiving dinner/mission study was held at the church. Speakers were Steve and Cathy Blanchard, missionaries to South Korea for fifteen years. They showed slides of the area and their work as well as a collection of memorabilia from the area. Learning the language is one of their challenges. Mission offering goals for the new year of 2000 were approved as follows: Lottie Moon $500, Annie Armstrong and Eliza Broadus each $450.

2000-2005

It has always been the concern of the WOM to keep missions and mission activities before the church.

At the October 2000 meeting the program was on Samaritan's Purse with an explanation of Operation Christmas Chile. It was decided to prepare shoe boxes for needy children in foreign countries. At the November meeting, Louise Burns reported that the project was quite successful with 32 boxes

Francis Cook and Mary Lou Smith attended a meeting at Long Ridge Baptist Church near Owenton on October 7th. Guest speakers were Edna Ellison, Ministry Consultant from National WMU. Joy Bolton, Executive Director, Kentucky WMU, and Anny Mary Byrdwell, Consultant, Kentucky WMU. The WMU emphasis for 2 000-2002 BEYOND BELIEF was the theme of the meeting. This was the first Growth Fellowship meeting ever to be held for the WMU. Several associations were invited. The objectives for 2000-2002 were listed as:

1. WMU will challenge it members to go beyond the ordinary in their relationship with God and others.

2. WMU will lead the church to anticipate and participate in the awesome works of God in their communities and around the world.

Helpful literature on growth in missions and ways to involve more people was distributed to everyone present.

In November 2000, Earl and Robin Pinkston, Missionaries to Malta, were the guest speakers for the annual Thanksgiving-Christmas mission's dinner. Also, at the November meeting, Paulette Main said that her Sunday School class would prepare and distribute Thanksgiving meals to the shut-ins in the community. Barbara Carlton gave the program on "What Is Your Purpose in Life?" Suggestions were given on how to enrich lives in daily living.

At the October 2001 meeting the group vo ted to again participate in Operation Christmas Child with a goal of 20 boxes. Members present were Frances Cook, Louise Burns, Ronda Whitter, Diane Hensley, Carolyn Henry, Barbara Carlton, Wilma Kinman, Sallee Eckler, Paulette Main, patsy Massey, Mary Lou Smith and guests, Sandra Ellis (Sallee's daughter) and Nancy Ross (Mary Lou's daughter). 24 boxes were prepared and the Eliza Broadus offering was $460.00.

In February 2002, the Ghent WOM gave a Valentine party for the residents at Carrollton Manor. Refreshments of ice cream, cup cakes and soft drinks were served. The residents all received valentines and seemed to enjoy our visit. Carolyn Henry made arrangements for the party.

During the April 2002, Whites Run Baptist Associational Quarterly Meeting at Mt. Hermon church, John Roberts gave a report on the KY Raceway Ministry. He expressed the need for volunteers to help with campers on Thursday thru Saturday. A worship service is held on Saturday morning and special programs are held with the children.

As a part of their mission the WOM provided meals and help to Thora and Walt O'Neal and Austin Kring during times of illness.

For Christmas in 2002, 31 shoe boxes were prepared and sent to Samaritan's Purse. The Lottie Moon offering was $536.00.

At the January 2003 meeting it was reported that 50 flower arrangements had been delivered to residents of Green Valley Health Care Center. Members contributed most of the flowers and arrangements were made by Barbara Carlton and Carolyn Henry and delivered on residents' birthdays.

At the Associational Quarterly Meeting at English, it was announced that cookies were needed as part of the ministry for the campers at the raceway. The Ghent WOM voted to participate in this ministry and are joining with other churches in our association in helping meet this need. John 3:16 is printed and inserted in each small bag of cookies.

Amy Galdamez, wife of pastor Michael Galdamez, was welcomed to our group during our June 2003 meeting. The study for this time was describing many of the adjustments missionaries must make when they enter the mission field. This served as a great reminder to always remember our missionaries in prayer.

The Thanksgiving-Christmas mission's meal was held after morning worship service on November 23, 2003. Tab Hunter was the mission speaker.

In October 2004 the WOM visited New Horizons Assisted Living and spent time just visiting and sharing with many of the residents. Many of them have very few visitors.

By this time, Operation Christmas Child shoe box project and the Raceway cookie ministry have been continuing projects with the entire church participating. The shoe box project has generated much enthusiasm and love for needy children around the world. 100 boxes were prepared and sent in 2004.

Danny Crawley, medical missionary, and his wife, Mary Jane, were guest speakers at the 2004 Thanksgiving-Christmas fellowship meal. Working as a surgeon in the hospital in Ghana, Africa, Danny shared much about the medical needs there. Their supplies are very limited and the health conditions are very bad and numerous. They described some supplies that we could prepare and send. Mary Jane told about their living conditions, described different foods and assisted Danny during a most interesting question and answer session. Their presentation was very informative and was a definite reminder of how much the Lottie Moon offering means toward their ministry. The church goal was $1,000.00 – $1,902.00 was given.

In February 2005, several possible projects were discussed. Thora O'Neal, Director, suggested that we collect pocket change until we have $250.00, enough to purchase a water purifier for missionary use. This project is ongoing now.

The WOM is joining with other churches in the association in collecting items for a care package to be sent to Ben and Brenda Murry, missionaries to Thailand.

Since the conclusion of our last history, four faithful members have gone to be with the Lord. They are: Dorothy Harmon, Paula Pennington, Iva Thompson and Willedna Tingle. We must keep on serving our Lord and encourage others to join us in mission work.

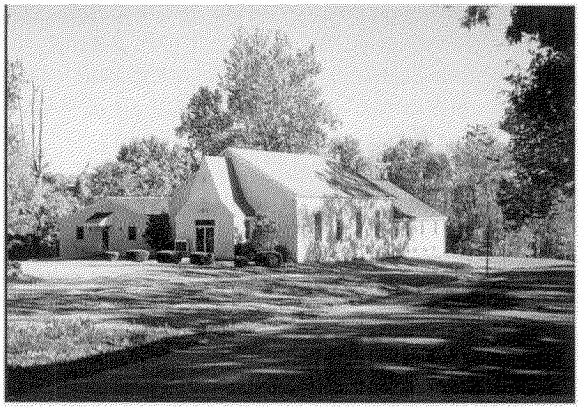
It is the hope of the WOM to keep missions before the church with emphasis on the three special offerings each year, to inform the church abou t missionaries and their needs and to be aware of local needs and opportunities of service. They truly strive to be what the permanent watchword of the WMU states: "We Are Laborers Together with God". I Corinthians 3:9.

OFFICERS 2004-2005

Director	Thora O'Neal
Secretary	Paulette Main
Treasurer	Mary Lou Smith
Mission Study	Barbara Carlton
Mission Support	Amy Galdamez
Mission Action	Carolyn Henry
Outreach	Louise Burns

During all the years the WMU members worked together in harmony. Although they enjoyed a moderate amount of social activity, they were held together by a deep spiritual purpose.

CHURCHES STARTED WITH ASSISTANCE FROM GHENT BAPTIST CHURCH

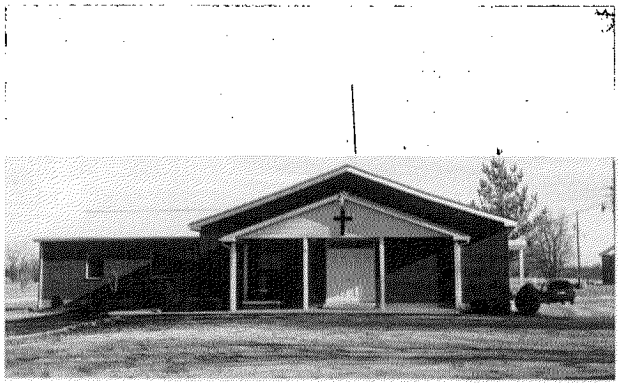


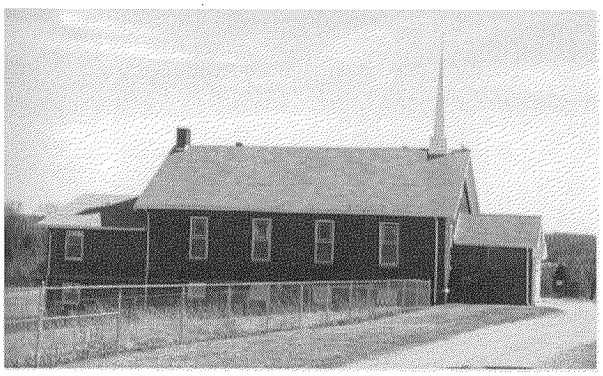
WHITES RUN BAPTIST CHURCH

In March and April of 1810, the church sent John M. Price and Mordicah Jackson as helps to constitute a church at Whites Run. At least 6 or 7 of their charter members came from the Ghent Baptist Church.

CENTER SQUARE BAPTIST CHURCH

In April of 1810, the Ghent Baptist Church sent Mordicah Jackson, Thomas Craig and Isaac Bledsoe to the house of Nathaniel Peake to act as helps in constituting a church at that place. Evidence points to this being the Indian Creek Baptist Church, located about a mile west of the present town of Vevay, Indiana. This church moved several times and is now the Center Square Baptist Church between Vevay and East Enterprise, Indiana.





MOUNT STERLING BAPTIST CHURCH

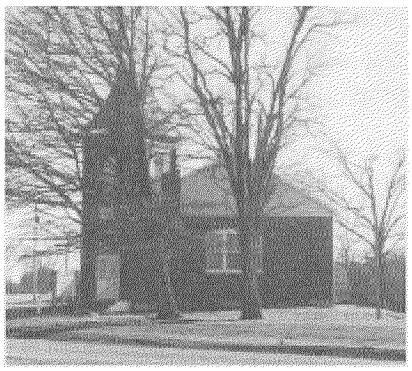
Mount Sterling is located about four miles north of Vevay. The Baptist Church located there claims to be the descendant of the Indian Creek Baptist Church. The original minutes of the Indian Creek Baptist Church is in the possession of the Center Square Baptist Church which makes their claim a little more valid. The Indian Creek Baptist Church was at times located both in Mount Sterling and Center Square and it may be that the church divided in one of these move and a splinter group stayed in Mount Sterling when the church moved a few miles north to the village of Center Square.

BRYANTS CREEK BAPTIST CHURCH

July, 1815, by request from the Baptists at Bryants Creek, Thomas Craig, E. Scanland and John M. Price were appointed to go and see their situation about a constitution. It is not known the outcome of this church start. Bryants Creek is located near the town of Florence, Indiana.

CRAIGS CREEK BAPTIST CHURCH

July, 1816, there was a request of the brethren on Craigs Creek that wished a constitution and helps from this church to consult with them. Craigs Creek is located between Ghent and Warsaw. Ghent Baptist Church sent Samuel Sanders and Brook Bennett as they requested. Again, it is not known the outcome of this church start. An early historian placed Rev. John Pavy, a Baptist minister, speaking against slavery, as living in Fredericksburg (now Warsaw) in 1822 - 1823.



LOG LICK BAPTIST CHURCH

July, 1818, Brother Jackson, Ben Craig and John Price were appointed to meet at the house of Brother McCraig, in the state of Indiana, as helps to constitute a church at the request of the Baptist members at Log Lick Creek. This area is near the present day Markland/Florence areas in Switzerland County, Indiana. It is not known what happened to this congregation.

FOUR MILE BAPTIST CHURCH

February, 1820, Ghent Baptist Church granted letters of dismission to 17 white and 10 black members to constitute a church at the mouth of Four Mile Creek. In April of the same year, this church asked assistance in building a meeting house. In the history written for the 100th anniversary, this church is called "a Handside Baptist Church" from their opposition to missions. This church was still in existence in November, 1845, because the minutes reported that Benja Craig requested that the church grant him a certificate to use to join the church at Four Mile." It is not known how much longer this church existed.

SHARON BAPTIST CHURCH

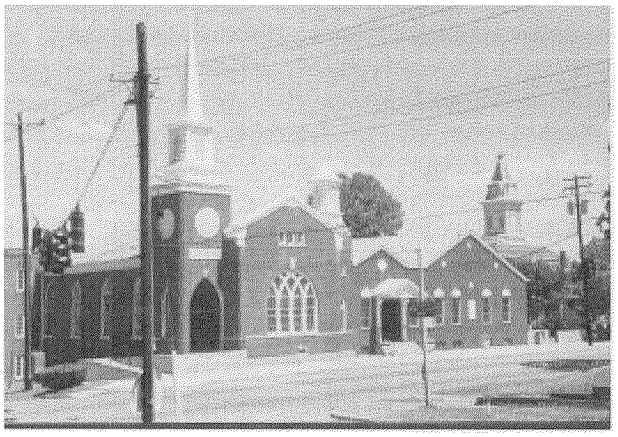
January, 1825, letters of dismission were given to ten members to form a new constitution. This church became known as Sharon Baptist Church which joined the Concord Association the same year. Sharon Baptist Church existed until 1863 when the Ghent Baptist Church received members into full fellowship. "It being known that they were members in good standing with the Sharon Church which church has gone down and there being no meetings held in said church to enable them to produce letters of dismission." It is a logical assumption that this church was located somewhere on the present Sharon Road located between Ghent and Sanders.

SWITZERLAND BAPTIST CHURCH

In 1833, Indian Creek, Mt. Pleasant, Jefferson, Bethel, and Long Run Churches were called to assist the organizing the Switzerland Church in Vevay, which built its meeting house in 1838, four years before the Mt. Sterling Church in 1842. In May 1834, Rev. John Scott, the first pastor, was called to attend the church. Although there is no record that Ghent Baptist Church had a direct hand in organizing the Switzerland Baptist Church, Indian Creek and Long Run Churches' participation makes the Switzerland Baptist Church a granddaughter.

SPLINTER GROUP FROM VEVAY BAPTIST CHURCH

April 1843, "A letter is handed to the Ghent Baptist Church, purportedly to be from a number of members who have withdrawn from the Baptist Church in Vevay, requesting this church send helps for the purpose of constituting a church." It is not know what happened to this group.



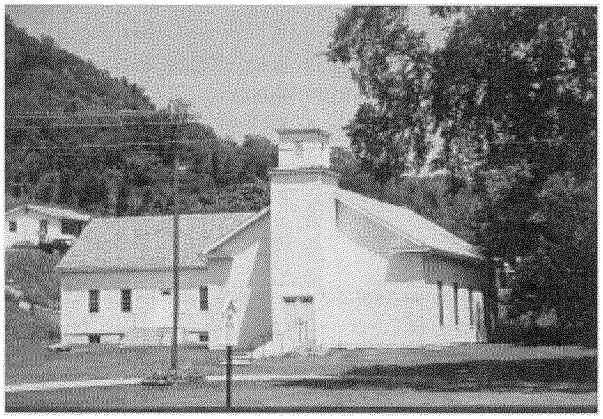
CARROLLTON FIRST BAPTIST CHURCH

May, 1849, Brother R. W. Sebree gave information that the Baptist Brethren in and near Carrollton requested that Ghent Baptist Church send helps to Carrollton for the purpose of constituting a church. About six and a half years prior to this date, the Ghent church had extended an arm to Carrollton to hold meetings and receive members and requested assistance from Whites Run. Thus, we established a mission-type work there October, 1842. The May, 1849, meeting resulted in the church which became the present-day First Baptist Church. The history of that church is confusing because some of the Ghent Baptist Church members served as Moderator and other leadership positions while still retaining their membership in the Ghent Baptist Church. It is possible that the members of Four Mile were the core group forming the First Baptist Church.

DALLASBURG BAPTIST CHURCH

February, 1851, the New Liberty Church in Owen County requested the Ghent Baptist Church send helps in constituting a church as Dallasburg in Owen County. This church became the Dallasburg Baptist Church at Wheatley.

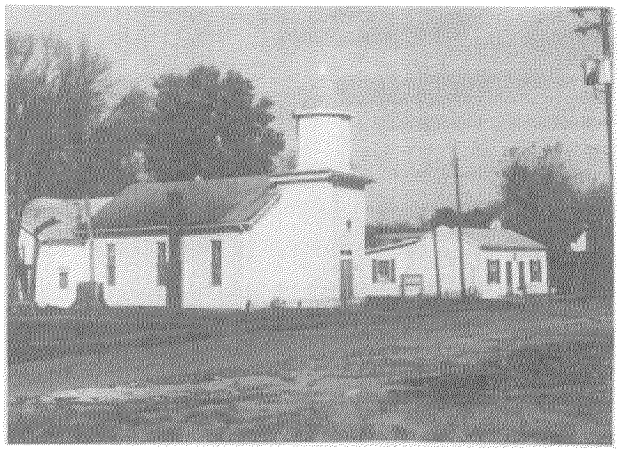




JORDAN BAPTIST CHURCH

On Christmas Day, 1867, seven members of Ghent Baptist Church along with members of Dallasburg and Whites Run Churches met together to form the Jordan Baptist Church.

January 13, 1880



GHENT SECOND BAPTIST CHURCH

August, 1871, the minutes of the Ghent Baptist Church read, "It being the wishes of our Colored Brethren and some others of other churches to form themselves into a church of their own color, it is ordered by this church that the clerk issue letters to any or all of our colored brethren who may apply for letters for that purpose." This Church became the Ghent Second Baptist Church.

WARSAW BAPTIST CHURCH



Although there is no mention in our minutes concerning the constitution of the Warsaw Baptist Church, it is possible we were involved in its beginning. T. C. Gale, one of its first Deacons at its beginning in 1843, was a member of the Ghent Baptist Church.

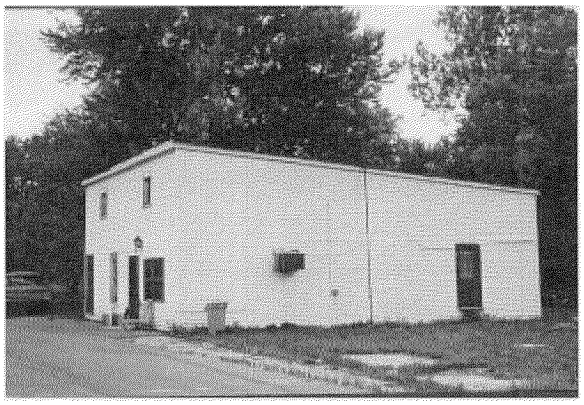
FOUR MILE MISSION

In 1909, a mission of Ghent Baptist Church was established on Four Mile Road. This mission did not develop into a constituted church. Ella Cardwell remembers attending Sunday School there as a little girl.

OHIO VALLEY BAPTIST CHURCH

On June 27, 1976, the Ohio Valley Baptist Church was organized and constituted. Along with the other churches in the Whites Run Baptist Association, the Ghent Baptist Church was invited to participate. The newly organized church was invited to join the association but because of the waiting period and proper procedures required by the association the church disbanded before it could become a member.

PRESTONVILLE BAPTIST CHURCH



The Ghent Baptist Church assisted other churches in the Whites Run Baptist Association in the beginning of the Prestonville Baptist Church. From a tent revival held in Prestonville in April of 1990, a mission was formed. An abandoned store building was bought by an individual and was remodeled into a church building with educational space. The mission soon constituted into an autonomous Baptist Church, but soon faltered. Another attempt was made to revive the work and it again constituted into a church. The second attempt soon faltered and the church disbanded in 1997.

Further study of other churches in the geographical area may reveal that some may have had their beginnings from the churches listed above.

THE STAINED GLASS WINDOWS

The minutes do not indicate when the stained-glass windows were installed. In February of 1905, a letter was received from Dr. A. G. Craig asking permission to place a memorial window in the church. The church was in an extensive repair program during this time. Even to the extent that it had to meet in the Methodist Church in December. In January 1906, it was reported, "all materials paid for except two transoms" which seems to indicate they were more than common transoms. All references to window repairs prior to this year seem to describe repair of normal windows.

The six windows in the auditorium plus the two facing the street in the office annex are all the same style with identical lettering in the inscriptions. This would lead one to conclude they were all installed in the auditorium at the same time. The latest death date on these memorial windows is 1904.

In 1926, the windows were shipped to Louisville for repairs; and the sexton was instructed to keep the shutters closed when the church was not in use. This action proves that the stained-glass windows were in existence then.

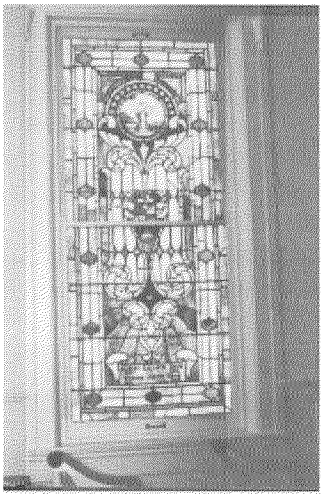
Another mystery exists concerning the windows. Those members who remember the auditorium before it was remodeled in 1956 can recall a window behind the pulpit, but the picture on page ___ supplied by Sandra Thomas shows no such window. (In the photo, you will also notice there were no side rooms either.) A study of existing pictures taken before 1956 indicates that the window behind the pulpit was slightly different in design than the others. This window is now crated up and stored in the furnace room. The authors believe that the evidence points to the fact that the original eight stained-glass windows (or nine including the pulpit window) were installed around 1905.

In 1927, Mrs. Anna Stucy requested the privilege of taking out a window for the purpose of having the name of her late husband, Fred Stucy, inscribed on it. There is no evidence that this was ever done.

Following is a list of the names and dates
inscribed on the windows:

Jacob Diuguid 1812-1891
J. H. Stevenson 1831-1904
Sophia Scott 1842-1882
Albert Gallatin Craig 1807-1883 and
Virginia Judith Craig 1817-1893.

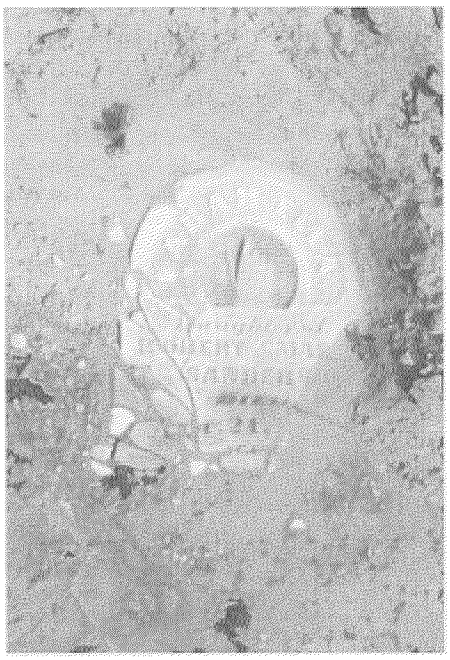
Mr. Walton Craig and
Mrs. Laurine Craig
To Mother, W. J. Rice
R. W. Sebree 1799-1887 and
Emily J. Sebree 1814-1872



One window has no name - but space available for a name is there. There seems to be no space to put a name on the pulpit window.

New stained-glass windows were bought for the office annex when it was built in 1926 which are different in design and color. The inscriptions on them are:

-In Memory of John H. McCann 1839-1906
-Louise Foe Diuguid Missionary to Brazil 1909
-Silas Gex 1826-1906 and Eliza Orr Gex 1842-1900
-Theodore North 1830-1902 and Eliza Scott North 1835-1916

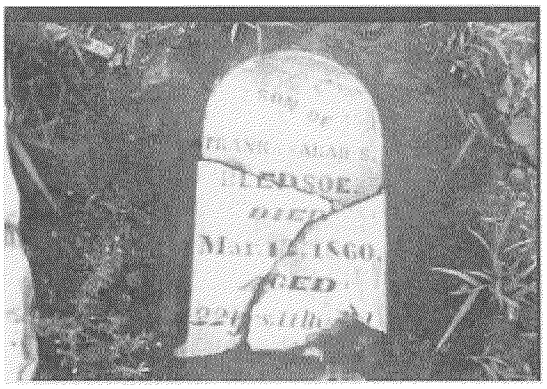


THE CHURCH CEMETERY

When John Scott donated land for the present location for the church building enough space was provided for a cemetery adjacent to the meetinghouse. Many of the members and their families were buried there. In 1876, the church increased the space for burial to include the rear of the building; and in 1880, allowed no more space to be provided on the side because all space had been taken.

Gradually, the cemetery became neglected from misuse. In 1911, a committee was appointed to inquire among relatives about moving remains to other cemeteries. In 1912, the following motion was passed: "Whereas, the cemetery in the church yard having been grown up in weeks for many years, and that it is a menace to the health of the community, and being considered very unsanitary, it is therefore resolved that a committee be appointed to investigate and see what steps would be necessary to abate the nuisance, and discontinue the church yard as a graveyard." A list was made of the names on the stones but said list cannot be located.

In 1913, a request was made to all members to bring necessary tools to "grub the bushes and elders, and thoroughly clean the church cemetery lot". An inquiry was made of the County Court as to the legality of removing the stones, and the court held that they had no legal authority in the matter. In May of 1914, a report was made that the cemetery had been plowed; and they expected to have tobacco planted in order to prepare the space for grass the next year. However, later notations in the minutes tell of renting the space for tobacco and using the proceeds for church expenses. In 1918, the church received $37.33 for tobacco raised on the lot.



Later developments include the setting out of trees and sowing Blue Grass. In June of 1937, the church granted permission to use the space for a croquet court.

Several old tombstones were uncovered when the new Educational Building was constructed in 1968-69. The accompanying picture is of one stone which was pieced together.

2004 - 2005 GHENT BAPTIST CHURCH LEADERSHIP
Rev. Michael Galdamez, Pastor

Moderator - Barry Smith

Clerk - Becky Smith
Music Director - Retta Lykins
Pianist - Barry Smith

Treasurer - Mary Lou Smith
Assist. Music Director. - Ken Massey
Assis. Pianist - Mary Lou Smith

Deacons: Don Hensley, Ike Smith, Ken Massey, Barry Smith, Scott Thompson

WRBA Board Members - Michael Galdamez, Ken Massey

Nominating Committee: Becky Smith, Diane Hensley, Barry Smith, Ken Massey, Cassie Arvin

Pastor Advisory Committee: Ken Massey, Ike Smith, Georgianna Main, Cassie Arvin, Diane Hensley

Trustees: Paulette Main, Rickie Pennington, Chuck Main, Nathan Arvin, Ronnie Walker, Ike Smith

Music Committee: Retta Lykins, Ken Massey, Barry Smith, Patsy Massey, Wilma Kinman

Youth Committee: Brent & Debbie Baker, Michael & Amy Galdamez, Nathan & Cassie Arvin, Pam Platt

Ushers: Don Hensley, Brent & Debbie Baker, Ronnie Walker, L. B. Arney, Rickie Pennington, Chuck Main, Nathan Arvin, Ike Smith, Scott Thompson, Becky Smith

Stewardship Committee: Debby Baker, Mary Lou Smith, Treasurer, Rickie Pennington, Frances Cook, Ken Massey

Baptism Committee: Don & Diane Hensley, Brent & Debby Baker

Membership Committee: Michael Galdamez, Becky Smith, Nathan & Cassie Arvin, Ken Massey

Lord's Supper Committee: Louise Burns, Thora O'Neal

Kitchen Committee: Diane Hensley, Wilma Kinman, Geraldine Schirmer, B. J. Flynn, Debbie Allphin, Kim Arney

Transportation Committee: Don Hensley and Ike Smith
Drivers: Diane Hensley, Ike Smith, Nathan Arvin, Retta Lykins, Ronnie Walker

Nursery Committee: Cassie Arvin, Amy Galdamez, Carolyn Henry, Barbara Carlton

Recreation Committee: Becky Smith, Retta Lykins, Diane Hensley, Paulette Main, Ronnie & Kristi Walker, Pam Platt, Chuck Main

Publicity Committee: Ken Massey, Retta Lykins, Amy Galdamez, Mary Lou Smith

Benevolence Committee: Michael Galdamez, Ronnie Walker, Ken Massey

Flower Committee: Faye Trapp, Debbie Baker, Amy Galdamez, Kristi Walker, Carolyn Henry

Graduation Committee: Barbara Carlton, Carolyn Henry, Cassie & Nathan Arvin

SUNDAY SCHOOL

Director: Ken Massey **Secretary**: Ike Smith **Assist. Secretary:** Don Hensley

Teachers:

Infant - Age 3: Carolyn Henry, Barbara Carlton

1st - 3rd Grade: Amy Galdamez Substitute - Wilma Kinman

4th - 6th Grade: Brent & Debbie Baker

7th - 12th Grade: Nathan & Cassie Arvin Substitute - Kim Arney

Adult 1 - Michael Galdamez:

Adult 2 Men & Women: Paulette Main

Adult 3 Women: Patsy Massey

Adult Women 4: Thora O'Neal

Adult 4 Men: Ken Massey

ASSOCIATIONAL RELATIONSHIPS OF GHENT BAPTIST CHURCH

1800 Salem rejected the application of the congregation

1801 Elkhorn received Ghent

1803 Long Run received Ghent

1816 Franklin received Ghent

1821 September 28, Concord Association was formed and Ghent was a charter member.

1900 Whites Run Association was formed and Ghent was a charter member.

The Concord Association met at Ghent Baptist Church in 1823, 1838, 1852, 1869, and 1885.

When Concord Association was constituted, messengers from Ghent were William O'Neal, Thomas Craig, R. Scanland, David Owen, Jr. and John McCann, Sr.

The Whites Run Association has met at Ghent in 1906, 1919, 1931, 1943, 1954, 1965, 1975, 1985, and 1995.

The church has had five men who have served as Moderator of the Whites Run Baptist Association. T. M. Scott was Moderator in 1902, 1903 and 1904, and was the first clerk in 1901. H. M. Froman held the position in 1907 and in 1908. F. B. McDonald served in 1913. Johnny Davis served as Moderator in 1654, 1688, 1968 and 1969. Ken Massey held that position in 1979, 1980, 1987, 1989, 1990, and 1999. Johnnie Davis served as the Whites Run Baptist Association's Kentucky Baptist Convention Executive Board Member for a period of three years in the early 1960's. Rev. Larry Birkhead served in that position from 1988 to 1991 and Ken Massey held that position from 1995 to 1998.

GHENT BAPTIST CHURCH

Associational Reports 1900-2005

Year	Bapt.	Letters	Mbrs.	Pastor	Note
1901	22	18	218	Hubbard	
1902	9	–	213	Searcy	
1903	9	14	227	"	
1904	–	5	226	"	
1905	1	5	224	"	
1906	11	7	236	"	
1907	1	–	231	Searcy/Coakley	
1908	16	7	243	Coakley	
1909	32	7	274	"	
1910	3	2	212	Excluded 52	
1911	30	13	252	"	
1912	19	12	280	"	
1913	–	4	272	Doll	
1914	–	3	255	"	
1915	–	3	262	Wright	
1916	24	1	268	"	
1917	Records Missing				
1918	"	"			
1919	"	"			
1920	11	4	279	Parker	
1921	–	7	283	Smith	
1922	29	15	—	"	
1923	25	18	368	"	
1924	24	9	385	Jackson	
1925	14	3	395	"	
1926	–	2	391	"	
1927	20	14	415	Niager	
1928	1	7	369	"	40 Erasures
1929	2	4	300	Wieland	
1930	12	3	389	"	
1931	4	4	393	"	
1932	4	4	394	"	
1933	–	3	200	"	
1934	16	12	221	Brewer	
1935	6	5	257	"	
1936	—	—	254	"	
1937	6	—	260	"	
1938	Records Missing				
1939	22	—	264	Fuller	
1940	7	—	272	"	
1941	10	1	277	"	
1942	7	—	280	Dykes	
1943	Records Missing				
1944	16	—	295	Quigley	
1945	22	—	306	"	
1946	12	—	305	Williams	
1947	8	5	310	"	
1948	6	7	317	"	
1949	6	—	305	Gregory	
1950	5	—	303	"	
1951	3	—	305	Quigg	
1952	23	—	340	"	
1953	Records Missing				
1954	2	3	311	Riddle	
1955	2	3	313	Shannon	
1956	18	11	330	"	
1957	3	7	330	Mantiply	
1958	5	10	336	"	
1959	3	9	322	Holland	
1960	—	2	313	"	
1961	11	3	321	"	
1962	8	10	326	Wilson	
1963	4	5	232	"	
1964	17	10	331	"	
1965	10	—	332	"	
1966	6	13	341	Baird	
1967	9	13	353	"	
1968	4	6	352	"	
1969	4	7	360	"	
1970	10	6	372	"	
1971	8	4	342	Meadows	
1972	2	8	350	"	
1973	—	13	350	Baker	
1974	27	7	381	"	
1975	14	7	389	"	
1976	10	9	375	"	
1977	2	3	359	Ferguson	
1978	5	—	354	"	
1979	3	2	352	"	
1980	11	3	354	"	
1981	3	5	354	"	
1982	2	—	349	Chandler	
1983	11	3	356	"	
1984	15	8	376	"	
1985	13	7	387	"	
1986	6	7	391	Birkhead	
1987	4	2	383	"	
1988	5	2	383	"	
1989	1	7	383	"	
1990	5	4	380	"	
1991	2	—	375	"	
1992	2	3	370	"	
1993	11	1	367	"	
1994	6	5	235	Jeffries	
1995	—	2	364	"	
1996	9	1	250	"	
1997	2	7	253	Compere/Collier	
1998	9	4	264	Collier	
1999	1	2	262	"	
2000	0	3	239	"	
2001	13	9	262	Whitter	
2002	2	4	266	"	
2003	1	3	260	Galdamez	
2004	3	1	262	"	
2005	2	1		" as of 5/19	

Faithful in Service

Ghent Baptist Church

is recognized on the occasion of
its two hundredth anniversary
and for
its significant contribution to the Life and
Ministry of Kentucky Baptists
by the

Kentucky Baptist Convention
Archives Advisory Board

this the fourteenth day of November, two thousand

James A. Hawkins

Chairman, Archives Advisory Board



Bill F Mackey

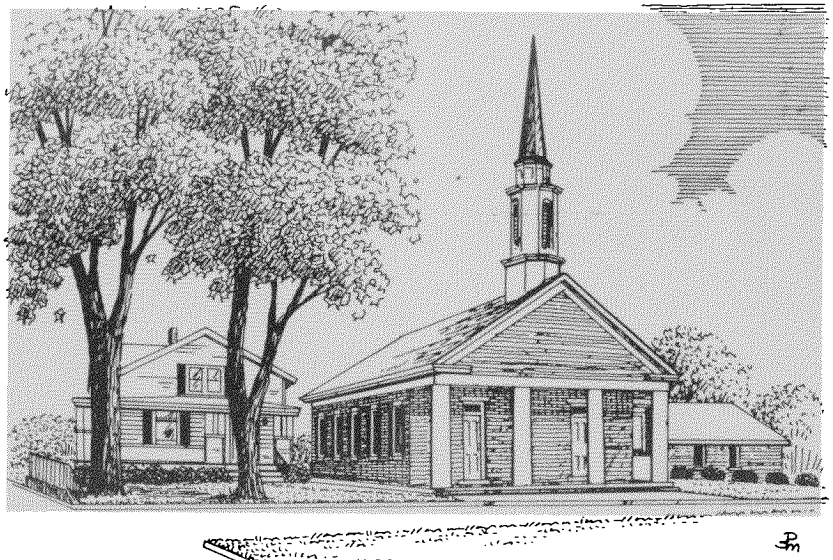
Executive Director
Kentucky Baptist Convention

CARROLL

GHENT BAPTIST CHURCH

HISTORY & CONSTITUTION

1800 - 1990



Ghent Baptist Church 1800-1990 Ghent, KY

GHENT

BAPTIST CHURCH

HISTORY & CONSTITUTION

1800 - 1990

LORD GOD, OUR THANKS TO THEE WE RAISE
FOR THOSE WHO BUILT THIS HOUSE OF PRAISE.
WHO LONG AGO TOGETHER STOOD
TO FORM A CHRISTIAN BROTHERHOOD.

BE THIS OUR COMMON ENTERPRISE:
THAT TRUTH BE PREACHED AND PRAYER ARISE,
THAT EACH MAY SEEK THE OTHER'S GOOD
AND LIVE AND LOVE AS JESUS WOULD.

Frederick K. Brewster 1967

Rev. Larry Birkhead
Ken Massey
Cindy Thompson

COVER DESIGN: BARRY SMITH

FORWARD

There is much to be told about a church organized in 1800. A history of the Ghent Baptist Church was written and read at the 100th anniversary celebration in 1900, and was published in the Ghent Times. In 1950, Marjory Craig and Gladys Bond wrote a revised history on the occasion of the 150th anniversary. This was updated in 1975 by Gladys Bond, John L. McDonald and Dixie Froman. As we prepared to celebrate the 190 years of service for our Lord in 1990, it was decided to publish a revised, expanded, and updated history of the church, written by Rev. Larry Birkhead, Ken Massey and Cindy Thompson, based on the earlier publications. History is never complete; and the story of Ghent Baptist Church, which is His story, will continue until our Lord returns. In the future, this may need to be updated again. As this was written in 1990, there was much research, including a thorough study of the minutes. We are very fortunate to have all the minute books still available. Some necessary changes were made, but the authors have made it as accurate as possible. It is impossible to include all the story because of space limitations, but it is our hope that this volume with pictures will be one that will be treasured by the readers. For any name that was left out or any mistakes, we trust you will forgive us.

The authors thank everyone who has helped them in any way in preparing this book. We are particularly thankful to Retta Lykins, a descendant of Benjamin Craig and John Scott, for her numerous hours of indispensable assistance in putting this document on computer and making it ready for printing. We also thank Sandra Thomas, another descendant of the two men, for sharing valuable information gained through her research

As we look at the past, may it encourage us to be faithful in the present. "Hitherto hath the Lord helped us", and He will continue to guide.

Rev. Larry Birkhead
Ken Massey
Cindy Thompson

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HISTORY OF THE GHENT BAPTIST CHURCH

The earliest of the many Baptist churches in Kentucky born of the great revival which swept over the civilized portion of the state from 1800 to 1803 was the organization now known as the Ghent Baptist Church.

At the time of the birth of this church, the state of Kentucky was only eight years old. The oldest Baptist church in the state, that at Severn's Valley, had been established less than nineteen years.

Little more than eighteen years had elapsed since Pastor Lewis Craig, seeking fertile lands, abundant game, and escape from religious persecution, had led the "Traveling Church" from Spottsylvania County, Virginia, through Cumberland Gap to Gilbert's Creek in that part of Virginia called "Kentucky County".

Many members of Lewis Craig's family accompanied him on his journey. Among them was his brother Benjamin who later settled at Port William in Gallatin County and became a charter member of the Baptist Church at Port William. Also, other nieces and nephews settled near Port William.

The muskets, fired to protect the stockaded cabins of Bryan's Station, in the fight sometimes called "The Last Battle of the Revolutionary War", had been silent less than eighteen years.

Life in Kentucky was still primitive. The settlers were hardy pioneers who had only recently won their way against the dangers of Indian attack and the cruel forces of nature in the depths of a magnificent wilderness.

"Ghent Baptist Church" according to J. H. Spencer in his History of Kentucky Baptists, "originated from a union meeting held by the Baptists and Methodists at Port William, now Carrollton, in the winter and spring of 1800".

John Taylor, "that noble man of God by whose labors so many of our first churches were planted", says, that very early in the spring of 1800 he received a letter from Benjamin Craig, at the mouth of the Kentucky River, informing him that there was a great revival of religion in progress in that place. The distance from Bullitsburg Church, near where Mr. Taylor lived, was about sixty miles; but he reached Mr. Craig's the night the meeting was to be at his house.

"From the dull feelings of my heart", says Mr. Taylor, "I took a text which suited my own state-'Lord Help Me'. I continued but a short time,...after which they continued on in prayer, praise, and exhortation, with much noise at times, till late in the night. Some were rejoicing, having lately obtained deliverance; others groaning in tears under a pensive load of guilt;...many of the people tarried all night...I never heard the question-'What shall we do to be saved?' more prevalent at any time in my life, nor had I ever so many questions asked me, for the same length of time as through the balance of this night".

Mr. Taylor expressed his fears that the union between the Methodists and Baptists would soon be dissolved. This break soon came, "when they came to divide the fish they had caught together".

On Saturday, April 5, 1800, after a day of fasting and prayer for the constitution of a Baptist church at Port William, a church of ten members was constituted, "on the doctrine and discipline of the Holy Scriptures", by William Hickman and Joshua Morris, who were among the most active, courageous, and useful of that noble band of pioneer preachers that brought the gospel of Jesus Christ to the great valley of the Mississippi. The ten original members of this church were, Benjamin Craig, and his wife, Nancy; John R. Bernard and his wife, Nancy; Mary Lindsay; Elizabeth Bledsoe; John Ramey and his wife, Catherine; Sarah Price, and Robert Scanland's black woman, "Chloe". On that same day and immediately after organization, they received by letter Joshua Morris, who became the first pastor, and by experience and baptism William O'Neal and his wife Mary, John Price, Dorcas Ramey, Fanny Cook, and six Negroes.

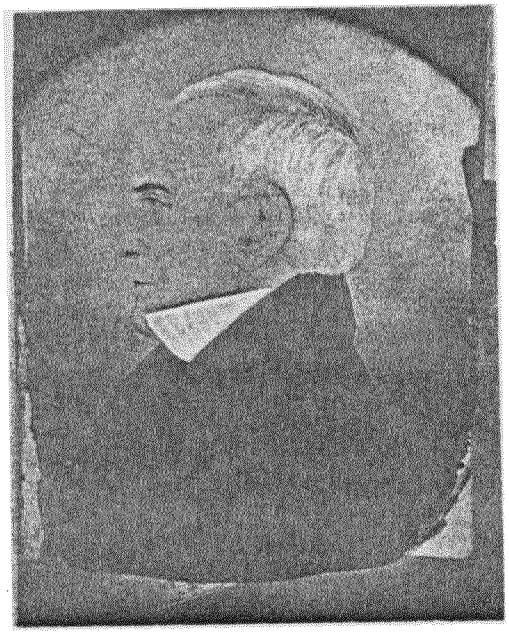
Many of the first members were related to Benjamin and Nancy Craig. Nancy Bernard was their daughter, as was Elizabeth Bledsoe, Mary (Polly) O'Neal and Sarah Price. John Bernard, William O'Neal and John Price were husbands of their daughters.

Joshua Morris, who became their first pastor, was born in James City County, Virginia, about the year 1750. In 1776, he moved into the city of Richmond, Virginia, and began preaching to the people. Within two years enough people were baptized to warrant an organization; and, in 1780, the First Baptist Church of Richmond, Virginia, was constituted. He labored with them for eight years as pastor before moving to Kentucky. The First Baptist Church of Richmond is tied to the beginning of the Foreign Mission Board which is located in that city.

The Baptist Church at Port William did not adopt the ordinarily received confession of faith, and its petition for admittance into Salem Association the following fall was rejected. After this rejection, it adopted the "Philadelphia Confession of Faith", with certain exceptions, and in 1801 was received into "Elkhorn Association", the oldest Association in the state. The church reported twenty baptized during the year and a total membership of ninety-seven. In 1803, it united with Long Run Association.

In 1814, it changed its name from, "The Church of Port William", to "McCool's Bottom Church". In 1816, it entered into Franklin Association. In 1820, a division arose in the church; some took letters and formed a new church at the mouth of Four Mile Creek. Nevertheless, in the following year, "McCool's Bottom Church", had a membership of one hundred, including forty-one Negroes.

By the middle of the century, the "Baptist Church of Christ" at Ghent, as this church had been renamed in 1845, had an enrollment of two hundred, including fifty-five Negroes. Shortly after the beginning of the present century, at which time it transferred membership from Concord Association to the new Whites Run Association, of which it is still a member, it numbered 217.



JOHN SCOTT

The larger increases have been made during "protracted meetings", which have been known to last for thirty days with preaching twice a day, while as many as seventy-five additions have been received during one meeting.

The second pastor of the church was John Scott, who was called in 1802, and served the church more or less through life. He received no compensation for preaching; yet, by his practical wisdom and industry, he acquired considerable property. He possessed superior talents and was highly esteemed.

Most of the time until about 1910, the church shared their pastor's time with one or more other churches. In April, 1877, the church extended her thanks to Captain Curby for the kind offer to Brother S. F. Thompson to carry him to and from Warsaw free of charge.

For some months, the church met in the homes of the members and, like the first disciples, "broke bread". The first meeting house, built of logs by the male members and located on Isaac Bledsoe's land in McCool's Bottom, could be used in pleasant weather only.

The second house of which we have record was located at the mouth of McCool's Creek. Funds were raised by subscription, and the contract was let to the lowest bidder. This building, with dimensions 24x30 feet, cost $173. It was first occupied May 10, 1806, while a part of the floor was still wanting; in 1808, a plank door shutter was added. In cold weather, the church continued to meet in the homes of the members.



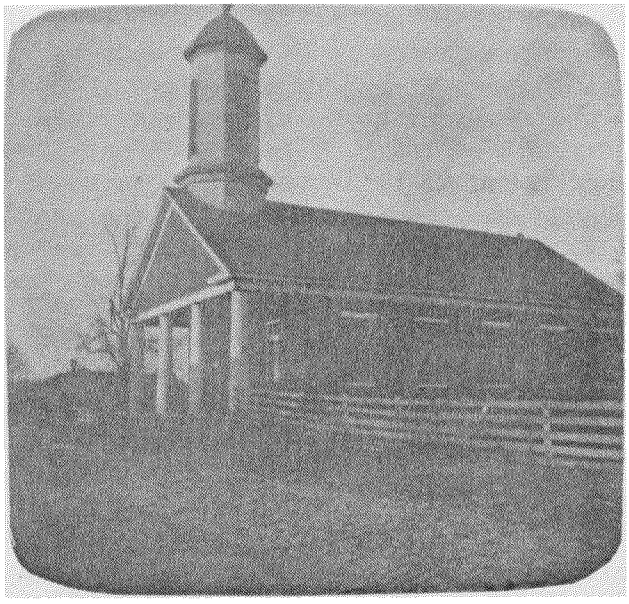
THE THIRD MEETING HOUSE (STILL STANDING)

The third meeting house was a brick house which now stands opposite the Ghent Cemetery on the Sanders Road. The building contract was let in February, 1814, for $700. This house was first occupied in the autumn of 1815. In 1816, the lot was enclosed by a rail fence. The deed from Samuel Sanders to the trustees of the church for one acre of land was recorded June 16, 1819. The staircase leading to the gallery was eventually moved to the outside of the house. One reason the church may have desired to build near the village was that the first trip by steamboat from Pittsburgh to New Orleans was made by the "New Orleans" in 1812.

Two factors may have led to the decision to build a new meeting house and moving into Ghent. First, a great revival was experienced in the Church in May and June of 1842. Using four preachers and meeting twice daily, a total of one hundred four new members were added to the membership. This undoubtedly created the need for more room. The second factor was, that only four years before, the town of Ghent had been laid out in a system of streets and alleys; and the church most likely wanted to be in town. John Scott's donation of land was by far the best offer; and, being on

Main Street and only one block from both Main Cross Street and the river, it was an ideal location.

May, 1843, saw the beginning of plans for the interesting colonial structure in the town of Ghent, which is now the church home. The site was the lower end of John Scott's orchard, which land he donated for the purpose. The church decided to raise $1250 by subscription, $872 of which was made up in a month's time. The donations consisted of money and various commodities such as bales of hay, sheepskins, bags of wool, and several barrels of whiskey. The stated requirements were that the house should have no galleries and should not be put under contract until the deed was obtained. It was to be 40x60 feet and built of brick. The contract for the masonry was let to William B. Eblin at $459, and a contract for the woodwork to Daniel Holdcraft at $637. The group met in the new building in May, 1844. In the same year, the owner of the steamboat "Pike" donated her bell; and a belfry was soon built by subscription. James Southard was the first to serve as custodian. His instructions were to open the doors, sweep the floors, build the fires, light the lamps and ring the bell, but not to buy the wood and candles. He performed these duties for $10 a year.



GHENT BAPTIST CHURCH BEFORE 1900

Soon there was a "post and rail fence around the new meeting house". A porch floor "made of gravel" was there by 1848. In the same year "a wrought iron fence with two gates" was completed at a cost of $22.50.

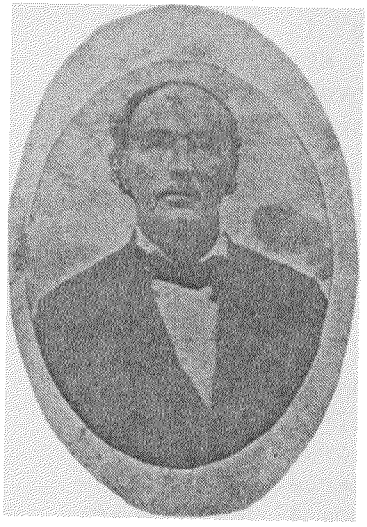
Into its constitution in 1800, the church adopted rules of discipline, and for many years she earnestly endeavored to use them. In January, of 1803, the church adopted the rules of discipline from Corn Creek Baptist Church. The third rule read: "The moderator is to first, after the meeting is opened for business, to inquire among the brethren whether they are all in fellowship with each other, and church business being accomplished, after which a door may be opened for the reception of members". Consequently, there were many trials, exclusions, suspensions, confessions, apologies, and restorations into full fellowship. Both black and white members were cited to appear before the church to answer charges, which were for such sins as intoxication, swearing, immorality, dancing, playing the fiddle for dancing, stealing, lying, fighting, beating wife or slave, keeping bad company, failing to attend church meeting, and, in case of a slave, running away from the master. Private offenses were settled according to Matthew 18:15-17, and members were not to go to law with each other unless they had previously laid the difficulty before the church and that body had decided that the nature of the case required a lawsuit. Sometimes, but very rarely, the following notation was read at the beginning of a business session: "The peace of the church was called for and found to be in peace and harmony." The church then proceeded to conduct business. The practice of disciplining members at the beginning of the business session continued for over 120 years, up to the 1920's.

In 1821, a brother was excluded for joining the Masons; but three years later, he was restored to fellowship. In 1811, "it was proposed and seconded whether it was a duty to wash feet according to the command and example of our Savior. It was agreed by the church that it was the said duty and that it be left to the discretion of her members".

In 1830, the citizens of Ghent were allowed the use of the meeting house for a Sunday School. In 1833 to 1835, it was used as a day school for three months each year. At various

times the present building was used for such purposes as lectures and school commencements.

The first of a considerable number of members lost to the "Reformers" was Joel Ellis. In the minutes of May, 1832, we find this entry: "Reference respecting Brother Joel Ellis taken up. He being present and having imbibed some of the principles of Alexander Campbell wishes to withdraw from the church, and he is therefore no longer a member with us". In July, 1838, the church granted the "Reformers" the privilege to occupy the meeting house two days of each month, one of which was to be Sunday; but never to interfere with any appointments of the church. Two months later, however, the privilege was withdrawn.



LOUIS D. ALEXANDER

The third pastor of the church was L. D. Alexander, who began his ministry in June, 1837. He was probably the most popular and successful minister who had ever lived within the confines of the Concord Association. Even the educated forgot the rudeness of his language when he came before an audience, and all felt and understood what he taught. He shepherded the church from 1837 to 1848 and from March, 1859 to the close of the year. T. J. Fisher, a member whom the church had ordained as a minister in 1843 became co-pastor with L. D. Alexander in January, 1845, continuing in this relation until January, 1849, and was pastor from January, 1850 to December, 1851, with L. D. Alexander as co-pastor. Preaching one Sunday a month, the pastor received from the church as his salary for the entire year of 1846, the sum of $75.

In 1837, the church sent delegates to the Louisville Convention. This was the session in which the Kentucky Baptist Convention was organized. It was known at that time as the General Association of Baptists in Kentucky. The delegates, Walton Craig and T. Fisher, were authorized to collect money to take, which would be used to help spread the Gospel in such ways as the convention deemed proper.

In 1844, the old meeting house was sold for $100. The church had to get permission from the Kentucky Legislature to sell the property. The Southern Baptist Convention was established in 1845.

Beginning in 1849, William Johnson was pastor of the Ghent church almost continuously for eighteen years. B. F. Hungerford took his place for a short time in 1859. Mr. Johnson was said to be "a man of good attainments, an eloquent and attractive speaker, and much loved for his deep-toned and constant piety", although peculiarly defective in his social powers.

In 1849, T. J. Fisher asked and obtained leave that a Sabbath School be taught in the meeting house. Also, he was asked to obtain two dozen copies of Miller's hymnals for the church.

Despite a few adversities, such as the damage caused by the falling in of the floors in July, 1851, William Johnson saw many advancements during his long pastorate. In those years, the church began the observance of quarterly communion (1853); the pastor's salary gradually grew to $125 a year; the old bell, being cracked, was exchanged for a new one at a cost of the old bell plus $22.50; candles were replaced by lamps; the wood stoves were sold and replaced by two coal stoves costing $26.40; a poll and ad valorem tax system financing the church was adopted. In 1862, the members of the church and friends who felt interested organized a Sabbath School. The Concord Association, of which the Ghent church was then a member, was divided into four districts. The other churches with Ghent were Carrollton, Whites Run, Sharon, Warsaw, and Lick Creek.

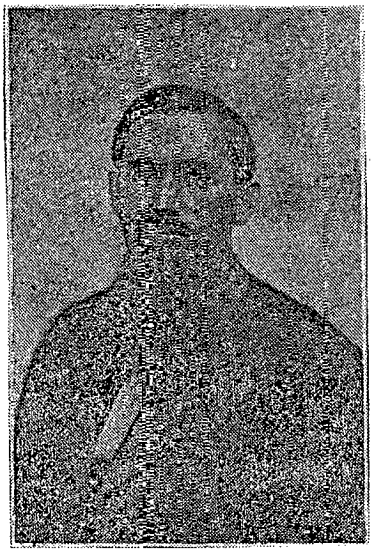
In 1857, the following entry was made on the minutes: "Whereas the Disciples of Christ challenged the Reverend T. J. Fisher to a discussion of the distinctive differences between the Disciples and the Baptists, we as a Baptist church, are unwilling that the discussion should come off at any other place than Ghent. As the challenge was given here, the discussion should come off here, and the use of our house is tendered to them to debate in".

Also, in 1857, a committeeman was appointed to represent the Ghent church on a committee of the association, whose duty it was to select a missionary, correspond with the churches, and keep the missionary on the field.

The first record of the observance of "Thanksgiving" by the church was in 1860. The minutes do not mention the Civil War (or any other of the wars), but we find the following in the history of the Concord Association and the church minutes. In the 41st session of the Concord Associational meeting at Mussel Shoals Baptist Church in Owen County on August 23-25, 1861, a well-written and sadly expressed resolution was adopted, naming the 30th day of September, 1861, as a day of humiliation, fasting, and prayer, that the dark cloud of war, then hanging over our own state, and that the troubles of the Nation, might in the fear of God, be speedily adjusted. The Ghent Baptist Church adopted the resolution and urged the members also to "suspend their usual avocations and observe said day in fasting and prayer".

In February, 1866, a committee was appointed to have the floor of the meeting house leveled, the pulpit removed to the back end of the house, the pews turned around, the plastering repaired, the stoves adjusted and other repairs made. In March, the church met at the Methodist Church, evidently because of the repairs.

In 1867, the railroad was built through the southern end of Carroll County. Ghent became the link between the railroad station at Sanders and the Ohio riverboats serving Ghent and Vevay. Before that date, many of the materials and supplies which Sanders and New Liberty received were collected from the riverboats and shipped overland to those cities.



WILLIAM H. WILLIAMS

W. H. Williams began the first of his series of four pastorates in Ghent in December, 1867, and ended his last in March, 1889. The period was interspersed by the pastorates of W. S. Keen, W. S. Jermaine, G. W. Given, S. G. Skillman, S. F. Thompson, R. H. Buckley, and A. N. White.

Originally the white and "colored" people were under the same covenant and governed by the same rules, although the latter had no voice in the government of the church. Six years after the war which gave them their freedom, the Negro members formed a church of their own. The mother church granted them letters of dismission, thus forming the Second Baptist Church of Ghent.

In 1875, after much debate, it was decided that an organ should be used in church worship. The same year the annual salary of the pastor was set at $1,000, and collections were taken at stated times for missions.

There must have been a roaring celebration on July 4th, 1876, the nation's centennial, for several people confessed afterward of unchristian behavior; and others were called before the church for disciplining action.

Uncle Harry Rice, the custodian and a black man, was given the privilege of putting a house fifteen feet square on the north corner of the church yard in March of 1877. The church specified that it was not to be rented to any other person. In June of 1891, his relatives were allowed to dismantle and remove it.

A great revival was held in August of 1881. Brother Hiram Diuguid makes the following glowing and graphic description of the results of this protracted meeting: "Appendix to

minutes of August, 1881 - Sunday, August 14, was begun a series of meetings which resulted in much good - the Brethren and Sisters were brought closer together and were led to esteem and love each other more as brethren in Christ. Almost the whole church felt the awakening and satisfying power of the Holy Spirit. Backsliders were reclaimed, the joy of God's salvation was restored to his people; and, as a result, transgressors were taught the way of God and sinners were converted unto Christ. Under the power of God, these rich fruits are affordable in a great measure to the faithfully provided preaching of Bro. T. M. Weaver who, for almost three weeks, day and night, made plain the way of life and urged sinners to accept Christ as their Savior. Also, acknowledgment is hereby made of the faithful and efficient services of Bro. E. Kirtly, who came to our assistance when our pastor was stricken down and thereby rendered unable to attend the meeting." Additions to the church were: three by restoration, three by letters, four by watchcare and thirty-six by experience and Baptism."

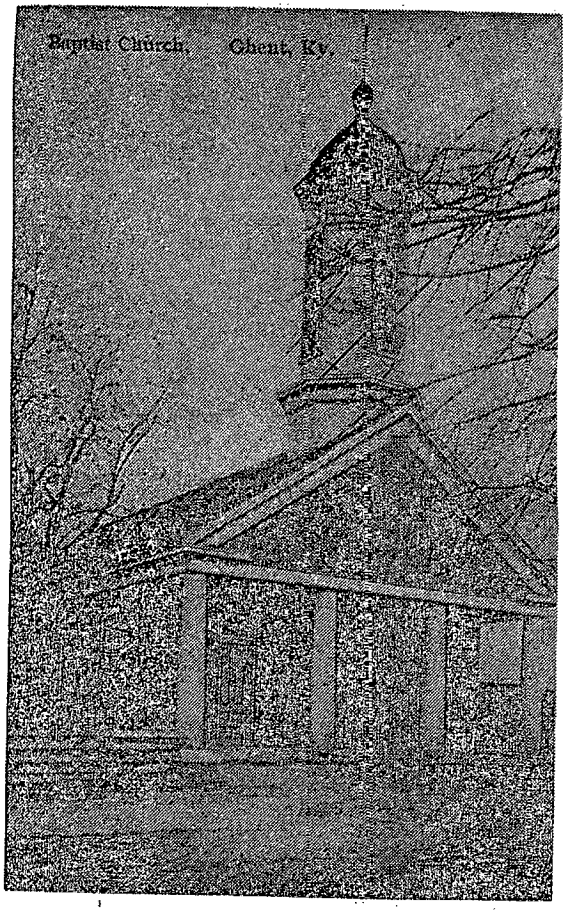
An effort was made in 1883 to raise money to build a parsonage. This resulted eventually in the purchase of a house for that purpose. We have been unable to determine where this house was located. It was later sold for $900, and the funds applied to the building of the present parsonage.

The customary way of financially supporting the church and pastor was through subscriptions. Either an individual would voluntarily pledge a certain amount for the expense of the church and another amount for the pastor's salary or the church would tax the members a predetermined amount. Often the church members owed the pastor part of his salary long after the pastor had resigned. Sometimes, members would write a letter to the church complaining that the amount levied on them was too much and begged the amount to be lowered.

An interesting item appeared in the February, 1888, minutes. It reads, "The church commands all church members who have been dancing or who have permitted dancing in their houses to come forward at the next church meeting and make acknowledgment or be summarily dealt with. All members who

CARROLL

have gotten drunk and have used profane language are to come forward and make acknowledgment at our next meeting, or the church will take action in this case.

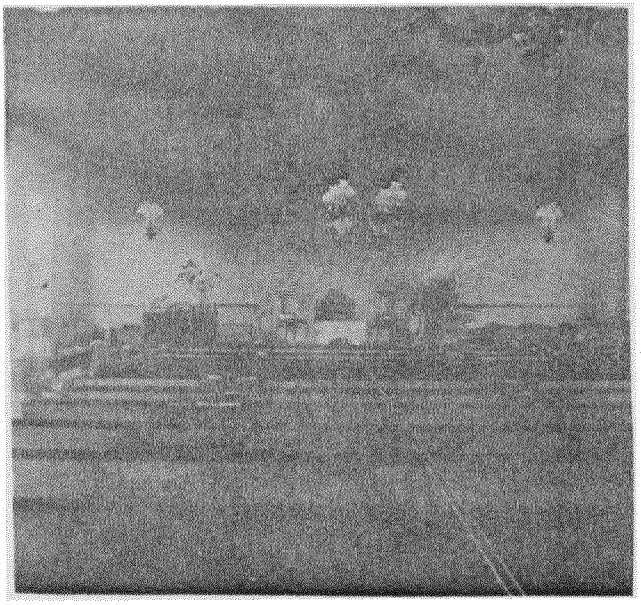


CHURCH PRIOR TO 1900

In January, 1889, the church gave the following warning, "No member indebted to the church should be granted a letter of dismission." In several incidents later, a member moved and called for a letter. This was refused until the person settled the prescribed amount.

During 1889, the church tried to get the Ghent - Eagle Turnpike Company to provide free toll for people coming to Church, but to no avail.

Following the pastorate of C. W. Dicken from March, 1889, to August, 1890, the church was blessed with the ministry of Dr. E. N. Walne, who married a Ghent woman, Claudia McCann. They went from this church to a mission field in Japan, where they did notable work for forty-two years.



SANCTUARY PRIOR TO 1900

It was during the pastorate of Dr. Walne that the Woman's Missionary Society was organized in June, 1891, at the home of Mrs. Lizzie Stephenson. Among those present were Mrs. J. J. McCann, Mrs. Belle Lyons, Mrs. Jennie Baker, Mrs. Fred Stucy, Mrs. W. H. Williams, Mrs. Sue Lillard, Miss Maggie LeCompte, Mrs. Mattie Scott, Miss Ida North, Miss Laura Craig, Mrs. Jim Southard, and the hostess's daughter, Margaret who became Mrs. T. C. Howard. The first president of the society was Miss Laura Craig, who served for thirteen consecutive years.

During the pastorate of J. W. Loving from June, 1892, to February, 1895, a new organ was bought. After two years, during which H. Denning led the flock, R. C. Hubbard was minister. Under his leadership the church held its centennial. At this celebration there was a large assembly, including many from neighboring towns and counties. The anniversary sermon was preached by the able and brilliant Dr. T. T. Eaton, pastor of Walnut Street Baptist Church of Louisville. Of the 187 church members, 95 answered to the

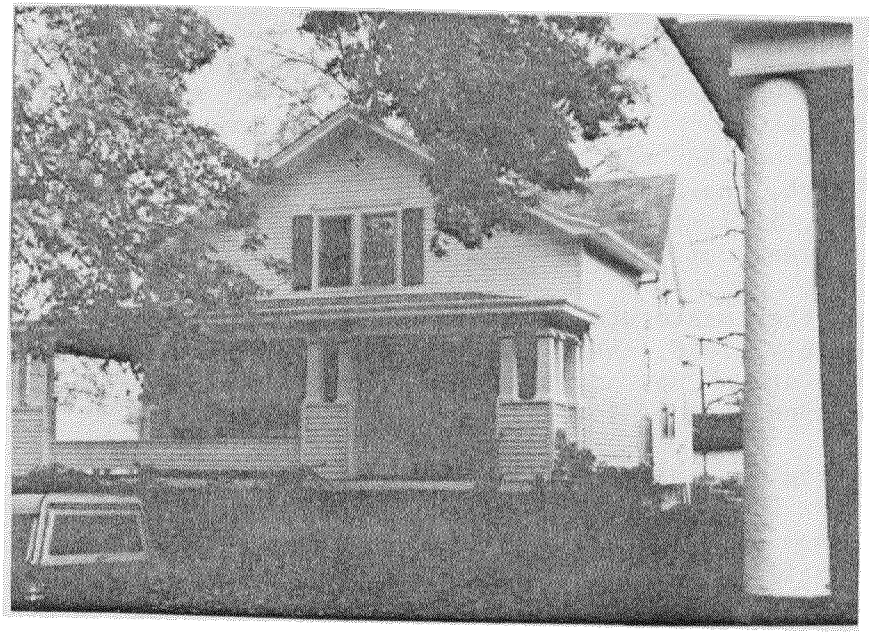
roll call. The meeting was pronounced "one of the most helpful the church has had for many years".

The same year, 1900, Whites Run Association was organized. The churches of this association were Bramlette, Cane Run, Carrollton, English, Ghent, Jordan, Liberty Station, Warsaw, Whites Run, Worthville, and Port Royal. In 1900, the report to the association was "value of meeting house, $5,000; value of parsonage, $1,000; and seating capacity of church, 500."

R. C. Hubbard served until May, 1902, and was succeeded by H. F. Searcy. During his term a reunion meeting with a basket dinner was enjoyed in 1904, the Sunday School was taken under direct control of the church in 1906, and a "light machine" was installed in 1907.

On June 1, 1908, W. S. Coakley came to Ghent as pastor. Wedding bells were soon ringing; for he, like Dr. Walne, chose a bride from his flock, the wedding taking place in the church house in the presence of a large number of friends. Rev. Coakley's new bride and Dr. A. B. Langston's wife were sisters, being the daughters of Hiram Diuguid. In November, 1910, while Evangelist Haymore was assisting, the church experienced a great revival and heard many profes-sions of faith. During his five years ministry, "Elder Coakley" saw the beginning of a Baptist Young People's Union, the organization of the Four Mile Sunday School as a branch of the Ghent Church, and the purchase of individual communion sets.

In July, 1913, came R. F. Doll. He was a gifted singer as well as an able pastor, and under his guidance the small organ was replaced by a used Vocalion organ costing $275. After about a year, the church sold this Vocalion and bought through the Carnegie proposition a pipe organ, which was installed October 9, 1915.



PRESENT PARSONAGE

Between the going of R. F. Doll in December, 1914, and the coming of L. T. Wright in June of the following year, plans for the new parsonage were adopted. The total disbursements proved to be $2,989.84 for the house; and, at a cost of $15, it was enclosed by a hedge fence. On March 13, 1915, Will Travis was employed as housekeeper and organ pumper, with the stipulation that "no one be allowed to pump the organ but the housekeeper".

The early method of financing the church was by sending out individual collectors. The Simplex Envelope System was adopted in 1912; and, in 1915, it was succeeded by the Duplex type of envelope.

A. K. Johnson was pastor from 1917 to 1919. During his last year, electric lights were installed in the church and parsonage at a cost of $308.42. In October, 1918, "On account of the influenza epidemic now raging throughout the

country and the ruling that no further public meetings be held, a motion was made and seconded and carried that we hold no meetings until official notice is given."

Following a year's pastorate of L. A. Parker, during which the women bought a piano, the church was supplied for thirteen weeks by Dr. A. B. Langston, a returned missionary from Brazil and husband of the second foreign missionary from Ghent Church, the former Foe Diuguid. B. B. Smith was pastor from March, 1921, to September, 1923. In 1923, the cupola on the church was cut down in height.

During the pastorate of C. B. Jackson from December, 1923, to July, 1926, the plans for the annex and heating plant were drawn up, adopted, and completed. These called for an expenditure of $4,500.

Following Roy Niager, who served from December, 1926, to June, 1929, Paul A. Wieland became pastor in October, 1929, and remained five years. He initiated the Daily Vacation Bible School. In 1933, the church placed in the local missions fund the $250 they received for damages to the parsonage yard from the rebuilding of Highway 42.

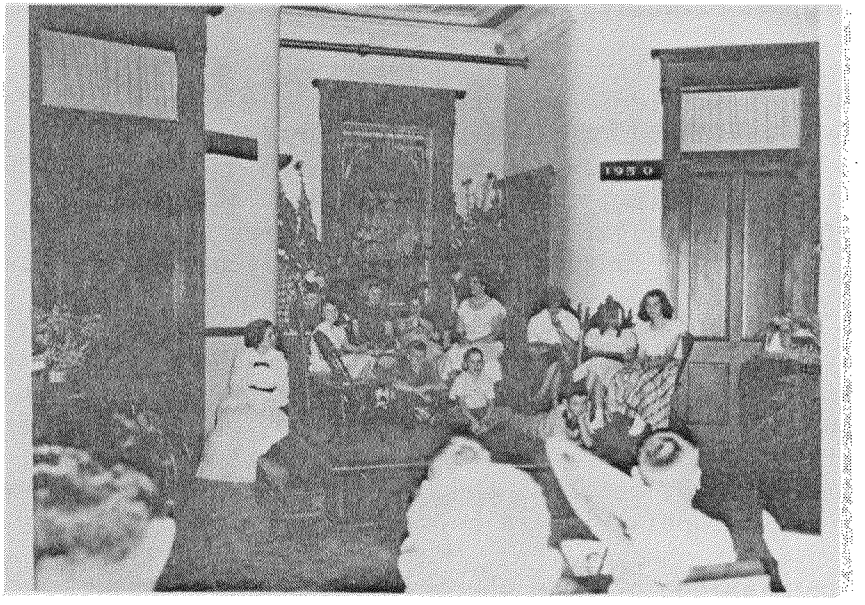
In May, 1934, the wording of the church constitution was changed to read "five members" necessary for a quorum instead of "five male members". From February, 1935, to October, 1937, James F. Brewer was minister. In 1936, the basement of the parsonage was remodeled for the use of the younger children in Sunday School. The part of the church lot which had once been a graveyard, but from which the gravestones had long since been removed, was used as a croquet ground.

For a brief time, W. T. Edwards filled the pastorate. He was followed by W. Malcolm Fuller, who served from July, 1938 to December, 1941. E. Raymond Dykes, who served from February, 1942, to May 1944, proclaimed the gospel on the street as well as in the house of worship. During the pastorate of J. Haskell Quigley from September, 1944, to August, 1946, the time-worn pulpit Bible was replaced by a new one.

On September 1, 1946, J. Thornton Williams was called at a salary of $35 per week. He saw the Western Recorder put into the home of every family of the church, the salary of the janitor raised to $20 per month, and the purchase by the church in 1947 of a Hammond electric organ.

Gladys Bond and Marjory Craig ended the 1950 edition of the history with these words: "In conclusion, the historians beg leave to append this brief editorial comment: 'When the Ghent Church was organized, it was an outpost of the advancing forces of Christianity. Now it is the very heart of the greatest Christian nation in the world. Then, our church was a voice crying in the wilderness. Now, it is an army, a great and victorious army - pushing its conquests to the limits of the inhabited world. While we rejoice over the glorious past, of which we are the heirs, let us rejoice more over a present so full of privilege and a future so bright with hopes and so resplendent with promise'."

After the resignation of J. Thornton Williams became effective December 6, 1948, H. M. Gregory, Jr. was called immediately to take his place as pastor on December, 13.



SESQUICENTENNIAL PAGEANT

Under his leadership, the parsonage basement was converted into a church kitchen with a concrete walk leading to the side door of same. One outstanding event of this period was the sesquicentennial -the 150th anniversary of the Ghent Baptist Church on Sunday, July 9, 1950. Two former pastors - W. S. Coakley and R. F. Doll took part in program. Fellowship, food, and pride in our church heritage abounded.

On April 12, 1951, Brother Gregory resigned effective the last Sunday in May. On May 19, 1951, actually before Brother Gregory had moved, Rev. Robert Quigg was called; he moved on the field on June 1. That fall the church voted to pay her part, $15.00 per month, for the support of an associational missionary and to join other churches in a love gift of money for the retiring Dr. W. A. Gardiner who had served the State Sunday School Board for many years. Upon the failure to secure the missionary, the church rescinded its order, but the "Western Recorder" was included in the church budget for 1952-53.

With definite plans to enlist in the Air Force Chaplaincy immediately after graduation from the seminary, Brother Quigg resigned effective May 3,1953.

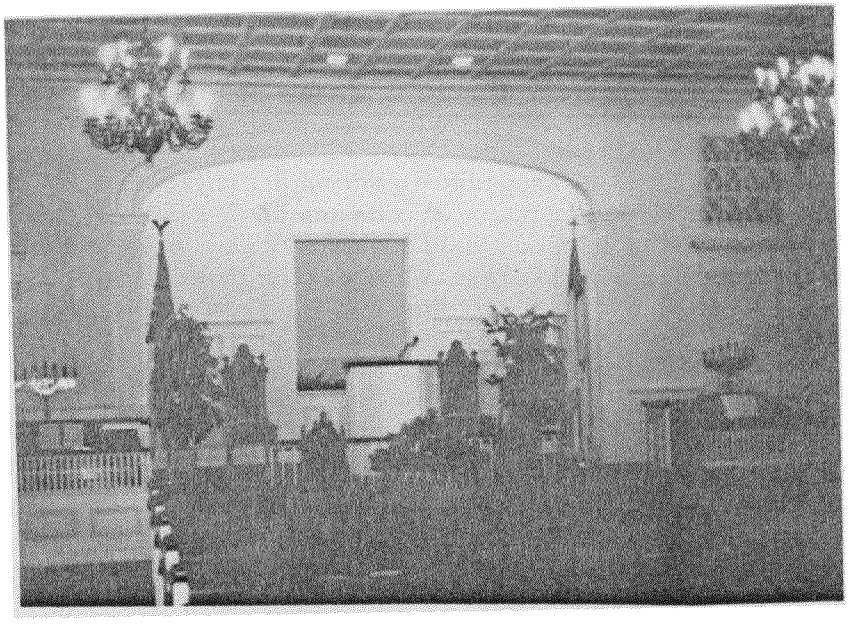
Rejecting the call for the salary of $75.00 "twice a month", Rev. Leon Riddle accepted the call a month later for "50.00 per week" and assumed his pastorate in September, 1953. At that time, the parsonage was evaluated at $10,000 and the total property, including parsonage, at $35,000. The salary of Will Travis, janitor since approximately 1915, hired at $20.00 per month plus $2.00 for spring cleaning, had grown to $30.00.

That year the parsonage was made more liveable by the installation of a new oil furnace, waterworks with new bathrooms, and kitchen conveniences. Plans for a long range program for redecorating the church were adopted. A Building Fund with separate records and a separate treasurer was started. Mrs. Sophia Bickers held that office.

With permission of the church, Mrs. Riddle conducted a Kindergarten School in the parsonage basement for which special curtains were bought. The church went on record as

opposing the location of a filling station directly across from its property, but to no avail.

On June 19, 1955, Bro. Riddle resigned effective July 3. On September 11, 1955, Rev. Harper Shannon came to Ghent as pastor.



REMODELED SANCTUARY 1956

Two years, 1956-57, abounded in ideas, plans, inquiries, investigations, bids, and two special Building Fund days for remodeling of the interior of the church. With Johnny Davis, chairman, was the following committee: Mrs. Flora McDonald, Mrs. Dixie Froman, Mrs. Minnie Dufour, and Wm. Scott Baker. By the vote of the church, R. T. Davis, Morty Dolby and T. V. Griffith were given permission to move two benches from the auditorium to the basement on April 13, 1957. A new oil furnace was installed in the church in 1956, and a new baptistry was added. The entire interior was redesigned and redecorated transforming it into a beautiful sanctuary. The brass chandeliers of colonial design were donated by Mrs. Carrie Craig, Miss Marjory Craig, and Mrs. Dixie Craig Froman, as a Craig family memorial.

In 1956, Rev. John Hammett was Associational Missionary whom Ghent church helped to support. Charles Smith, whom Bro. Shannon baptized on July 21, 1957, was the first baptized in the new baptistry. Being called elsewhere, Bro. Shannon resigned on June 8, 1957.

Rev. Victor W. Mantiply served as pastor from August 25, 1957, to August 31, 1958. During that year, the church adopted the envelope system, sold the old light fixtures and organized a Nursery Department with Mrs. Sallee Eckler as Superintendent. They also granted Bro. Mantiply's request that the secretary holding the church literature be moved from the annex to the parsonage for use there and built shelves to replace the secretary at the cost of $100.00. One hundred new blue, hard backed Baptist Hymnals were bought. It was Bro. Mantiply's privilege to use, for the first time, the baptismal robe, a gift to the church from Mrs. Dixie Froman.

Will (Jack) Travis and his wife, Sing, were janitors for the church for some forty years. Everett Wheeler served faithfully in the same capacity as long as his health would permit. On September 10, 1958, Mr. and Mrs. Shirley Riley were employed at $40.00 per month. Mrs. Riley, with permission from the church, used the parsonage basement for occasional Cub Scout meetings.

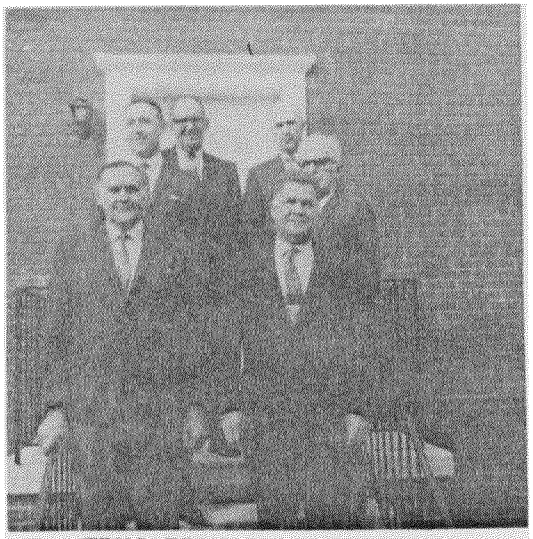
For several months in 1958, Dr. Sabin Landry served as Interim Pastor. Under the leadership of Rev. J. W. Holland, Jr., who became pastor of Ghent Baptist Church on November 12, 1958, the Minister's Retirement plan was adopted; Home Life Magazines were provided for the shut-ins of the community and the church voted to participate with the Town Board in the endeavor to get a public water system for the town. In December, 1960, Bro. Holland was granted a leave of absence for one year for military service, but on May 20, 1961, he submitted his final resignation. Bro. Lucien Coleman served as Interim pastor during Bro. Holland's leave.

On June 12, 1962, Rev. Don Wilson became our full time pastor. The Annuity plan was accepted again. June of 1964 saw the church with a new roof at the cost of "$1,528.00 plus some minor expenses." In August of that year, Ghent Baptist

was the recipient of a worthwhile voucher ($2,253.78) from the will of late Mrs. Lillian Williams; this was put in the fund for future building.

On January 6, 1965, came the discussion for something new and ambitious - an educational building. That year also a notable addition to the church; cardinal red velvet carpeting from wall to wall was laid over the whole interior which, with the white walls, is very effective.

Although Bro. Wilson enlisted in Army Reserves Chaplaincy in early June, he continued pastoral work until his resignation on December 8, 1965, effective January 9, 1966.



EDUCATIONAL BUILDING COMMITTEE

Dr. A. B. Colvin and Dr. O. D. Odum supplied as pastors during the early part of the year. On May 4, 1966, with no pastor at the time, the church took a decisive step: "...that we need an educational building." The committee for investgative plans for this included: Raymond Moscoe, Bill Scott, Ellis B. O'Neal, Don Eckler, and Johnny Davis. Mary Lou Smith was Secretary-Treasurer of the building fund.

The Lord soon led a dedicated, and experienced leader and advisor our way. Rev. Ben A. Baird accepted the call of Ghent Baptist Church and began his pastorate on August 7, 1966. Time, prayers, reverses, more prayers - more progress all filled the next year. With stimulation of our pastor under the Lord's direction, giving was more abundant, the building fund grew, and things looked brighter. On April 7, 1968, the church authorized the committee to close the contract with Adams Construction Co. for approximately $50,000.00 (the lowest bid).

During the erection of the building, other things happened. After ten years of loyal service, Mr. and Mrs. Shirley Riley ended their work as custodians in May 1968. Mr. Harry Coates accepted this place on January 12, 1969.



NEW EDUCATIONAL BUILDING

On Easter Sunday, April 6, 1969, the Sunday School Classes met in the new educational building. It was real! A greater realization of its reality came during the dedication services on November 30, 1969. "God is good!"

The pastor's study in the church building was refinished and in use by 1970. Its furniture was donated as follows: the desk by Hubert Harris, the carpet and pad by Mrs. L. O. Harris and the chairs and settee by Mrs. Griffith of Vevay, Indiana, in memory of her late husband, Reverend Fred S. Griffith, formerly of Ghent. Brother Baird did most of the carpentry work. Brother Baird's ministry in Ghent ended June 22, 1971; his resignation had been submitted on May 30.

Rev. John N. Meadows came on the church field on August 29, 1971. After hours of deliberation and concentration for successive weeks by the pastor and the Policy and Legislation Committee, (Frances Cook, Mary Jean Hulvey, John L. McDonald, Howard Thompson, Ken Massey, Louise Burns, and Johnny Davis) the new Constitution and By-Laws were presented to the church. After discussions and changes, they were adopted some months later on May 7, 1972.

The Ghent Baptist Missionary Society, organized in 1891 under the name of Woman's Missionary Society has continued to function through the years. As members, some women proudly recall achieving the rank "Approved WMS" in 1961 and "Honor WMS" in 1962 and 1963, along with a certificate for outstanding work in Missions Study. Mrs. Christine Dolby was president 1960-63. In 1971, the Ghent WMS along with others of the Southern Baptist Convention, changed the name to "Baptist Women" which is the present name.

The cassette tape recorder was purchased for sharing the services with the shut-ins in 1971. In 1972, the original pulpit chairs were refinished and upholstered in blue needlepoint. The rotating system for deacons' services was adopted on August 6.

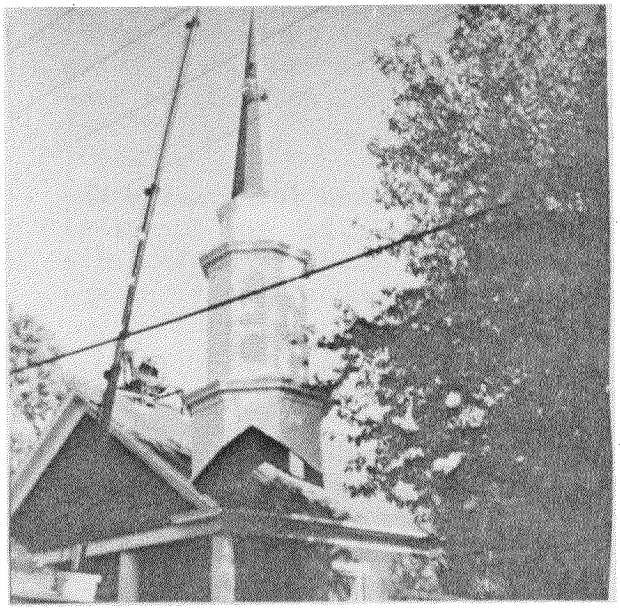
Joint Sunday evening services of Ghent and Sanders churches were held during the month of March, 1973, for the study of the book of Galatians. On March 4, 1973, Bro. John Meadows resigned to take effect March 11. Rev. Scott Good, the Sanders pastor, completed the study.

On August 4, 1973, Rev. Floyd Noble Baker became our full-time pastor. In that fall the room adjacent to the pastor's study was finished, furnished, and occupied by the Young Adult Class.

Ghent Baptist Church, in 1974, gave gifts to two church which had suffered misfortunes: Warsaw Baptist, totally destroyed by fire, and Calvary Baptist, Madison, demolished by the April 3 tornado. A new piano was purchased for the education building. The Western Recorder was put back in the

church budget. A type of religious visitation and survey, called "People to People" program was conducted on Sunday afternoon, October 6. Because of scarcity of parking space for the church, the parking lot to the rear of the church was constructed in October. Both labor and material were donated.

At this time, the church had three active choirs: the Little Folks Choir, directed by Ken and Patsy Massey; the Youth Choir which had done some excellent programs, including an Easter Cantata, under the direction of the pastor's wife, Mrs. Baker; and the Adult Choir led by Mr. Massey.



PLACING NEW STEEPLE 1975

Repair work on the belfry of the church had been under investigation and discussion for a number of years. Finally, on Sunday, June 22, 1975, the church voted to give the contract for this to Campbellsville Industries at the cost of $10,374.00. The new belfry and steeple, made of flourapon aluminum, was erected in 1975 by Campbellsville Industries at the cost of $10,374. The steeple stands forty feet above the roof and is an impressive landmark in the community.

A celebration commemorating the 175th anniversary of the Ghent Baptist Church was observed August 3, 1975. A commemorative plate and a package of note cards, each bearing a drawing of the church, were made available. The written history of the church was updated and distributed. Among

those who returned for the festivities were former pastors, John Meadows and Victor Mantiply, and Interim Pastor, Lucien Coleman.

Ken Jones, a student at the Seminary was called as a Summer Youth Minister for 1976. He stayed in the home of Mrs. Birdie Jividen.

Brother Baker resigned effective June, 1977. He had proven to be a very sincere, dedicated Minister of God, who had a great interest in mission work and who led the church to look to the future.

During the next few months, the church made several improvements to the property, such as installing a new carpet in the parsonage and a security light on the side of the church to illuminate the educational building entrance and walk.

Robert U. Ferguson began as pastor in the early autumn of 1977. March through May of 1978 was marked with additional improvements to the church property: the auditorium was painted and repaired, stained-glass windows were repaired and covered with protective plastic glass and weights installed in the windows. Vinyl siding was put on the parsonage and a new boiler was installed in the Educational Building in September of 1979. A new gas furnace was installed in the parsonage to replace the old oil furnace.

In 1980, a beautiful Church Directory was prepared by Olin Mills, picturing individual members and families. In 1981, Tarah Glover was employed as Summer Youth Minister; and the church bought one hundred copies of the 1975 edition of the Baptist Hymnals. Many members purchased copies of the hymnal in memory of or honor of someone. Also, some people bought an extra copy for personal use.

In 1982, after many months of investigation and discussion, the church purchased and had installed new pews to replace the old pews which probably were made when the building was erected almost one hundred forty years earlier. The pew body was padded and covered with a durable blue material. The ends were especially made to resemble those of

the old pews. The ends were white with a mahogany cap. Ten long and sixteen short pews were ordered. A new matching pulpit was also purchased. The total cost was $16,991. Pews for the choir were not ordered at this time.

Members and friends were given the opportunity to buy the old pews. These old pews may be found in homes of Ghent, the county, state and in several parts of the nation.

By this time, our pastor had received his PhD in Theology from the Southern Baptist Theological Seminary and could now by addressed as Dr. Robert U. Ferguson, Jr. He proved to be a skillful preacher and a worthy leader. As listed above, many activities were accomplished under his leadership. Dr. Ferguson resigned as of March 21, 1982. His last day in the pulpit was the first Sunday the new pews were used.

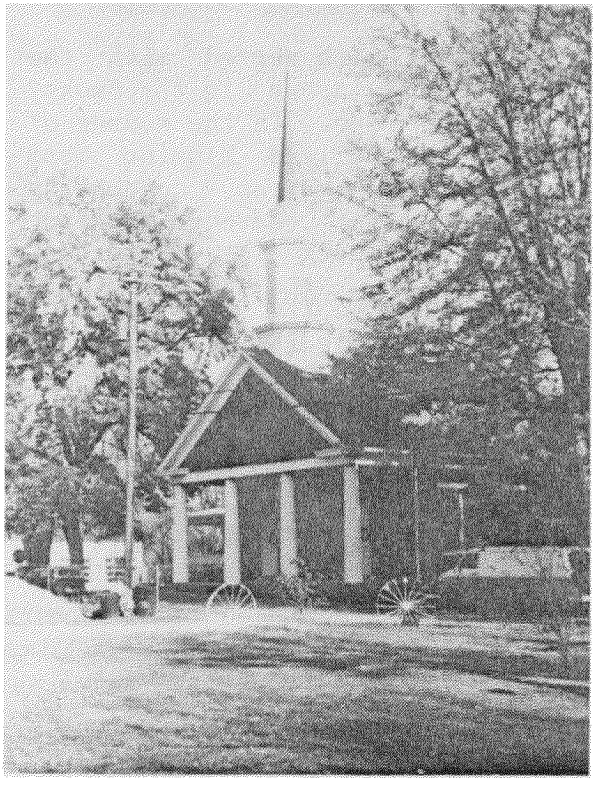
After Harry Coates resigned as janitor, Howard Wade served in that position in 1980 for a short time. Alice Smith then took over and has been serving until the present.

In 1982, Karen Massey sang with the Son Celebration, the Kentucky Baptist Student Union Summer Music Mission Team. The team traveled throughout the state singing in churches, conducting youth activities, and serving as counselors at Cedarmore Youth Weeks.

When Mark Chandler began as Pastor in September 26, 1982, the church was in the midst of a Sunday School Enlargement Campaign. It culminated in a Sunday School attendance of 158 on April 18, 1983, the highest attendance in the history of the church. New pews for the choir, to match the others, were installed in the early part of 1983. The Gex property located behind the church, which included the historic Stucy barn, was purchased in February of 1983. The huge barn was dismantled the following Summer to make room for parking and recreation.

Bruce Underhill was called as Youth Minister in May of 1984. Ellis B. O'Neal resigned as Moderator in September after serving fifteen years in that capacity. A new sound system for the auditorium was installed in May of 1985.

Mark Chandler's main emphasis was on the educational program of the church, especially the Sunday School. Several improvements were made in the property of the church during his ministry.



GHENT BAPTIST CHURCH 1989

Brother Larry Birkhead began his pastorate with us on March 9, 1986. The church put a new carpet on part of the parsonage prior to his arrival.

Bruce Underhill and Howard Wade expressed their desire to be licensed to preach and the church complied to their wishes March 9, 1986. Bruce was ordained September 7, 1986. He and his wife, Peggy, left shortly afterward to become Church Planters in Sioux City, Iowa for the Home Mission Board.

Bruce and Peggy had an inspirational influence on our youth as well as our adults. Peggy was an excellent puppeteer and taught many of our youth to use the puppets in ministering to people. They were loved by all.

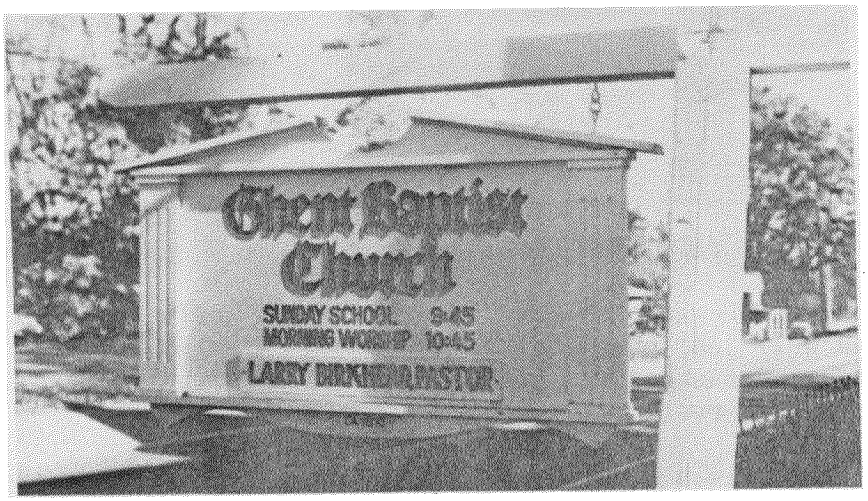
The church was re-roofed by Jim Montgomery in the summer of 1986, and Steve Watkins was called as our Youth Minister in February of 1987.

Concord Community Church near Patriot, Indiana, called Howard Wade as Pastor, where he still ministers. Our church

ordained him to the Gospel Ministry on April 5, 1987. Howard had supplied as Youth Minister when Ghent did not have one, after Bruce Underhill had left. Cindy Oak did likewise when Steve Watkins left in August of 1988.

In the Summer of 1988, Carol Ann Smith served with the Home Mission Board working in resort areas in the Smokey Mountain region near Gatlinburg, Tennessee. In the summer of 1989, she worked with the Georgetown College Mission Team traveling around Kentucky working in missions, conducting youth revivals, serving as a counselor at Cedarmore and many other activities. The team spent one week in Clearwater, Florida.

In February of 1988, the church paid off the debt incurred in the purchase of the Gex property. Part of the money received at that time from the Rella Harris estate was used to pay off the remaining debt. Money from the sale of Gladys Bond's property, which she had given to the church, had previously helped to reduce the amount owed. A new boiler was installed in the Educational Building in December, 1988.



NEW CHURCH SIGN

In June of 1989, a new sign was erected in the front yard of the parsonage to replace the old one and to inform passers-by of our church. Mrs. Violet Moscoe and the Willing Workers' Sunday School Class spearheaded a campaign

to collect money for the project and worked with Cutshaw Sign Company to have the sign made and erected.

The Ghent Christian Church, having disbanded, donated to our church several articles including a clock, which is now on the wall of the auditorium, a communion service set, and two candelabras.

Richard Compton was called as Minister of Youth in November of 1989. Children and adults alike enjoy his wife, Christy, giving the Children's Sermon on Sunday Morning. The new Pictorial Church Directory with a full color photograph of the church and steeple on the cover, was prepared for the 190th Anniversary and distributed after Christmas, 1989.

Walton Craig, grandson of Benjamin Craig, Sr., served as clerk of the Ghent Baptist Church for 26 years and 8 months back in the mid 1800's. Louise Burns, our present clerk, will have served 27 years when she completes her current term of office, therefore, serving longer than any other clerk in the history of our church. The writers of this history have found both clerks excellent in efficiency, accuracy and completeness. We wish for Louise many more years of service in this capacity.

Howard Thompson has served as Sunday School Secretary continuously for 29 years at this writing. He served in this same capacity for a short time in 1943 before entering military service during World War II.

Bro. Birkhead has proven to be a competent preacher and is a consistent visitor in the community. Very few homes in the town and surrounding country have not been visited by him. His kind, quiet, and persistent ways provide an inspiration to the church. His wife, Melva, is a worthy help-mate in his service among us.

The Ghent Baptist Church reported the following statistics to the 1989 annual meeting of the Whites Run Baptist Association: Resident Members-278, Total Members-383, Sunday School Enrollment-114, WMU Enrollment-31, Total Receipts-$47,185, Value of Church Property-$197,000, Annual Budget-

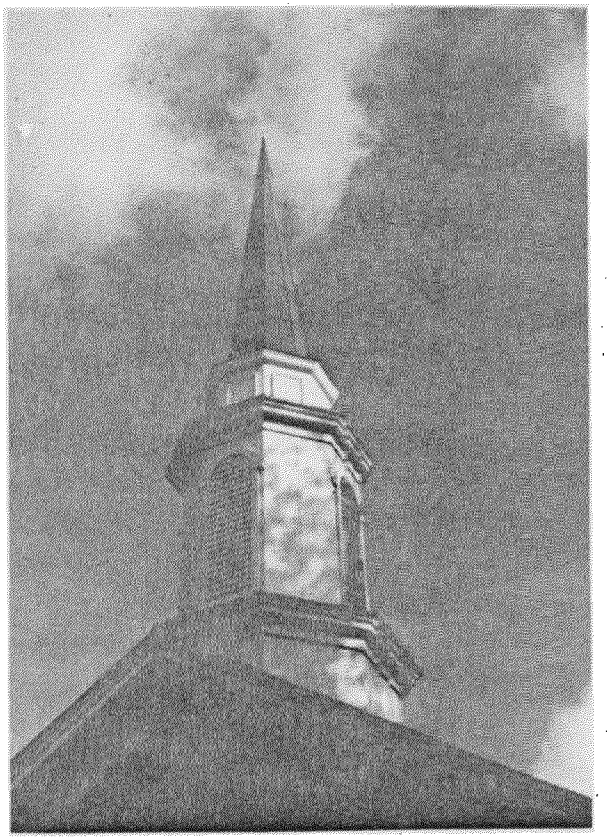
$48,106.24. The Church gives 10% to the Cooperative Program and 2% to the Whites Run Baptist Association.



GHENT BAPTIST CHURCH 1989

One hundred ninety years - four buildings in as many locations - five associations - and forty-seven pastors. Where do we go now? At times the Ghent Baptist Church made great strides and at other times she just held on. Where are we now? The church truly sits in a field white with harvest. The 21st Century is just a step toward the future. Let us praise God for the past, thank Him for the present and depend on Him for the future!

In writing a history, more questions are raised than answered. What happened to the church groups that we helped to establish that we do not know about? Did the members join or start other churches? If so, where? What happened to the members who called for letters of dismission and moved on and settled the West? Did they start churches as did the ones who settled here? One thing we who are redeemed in Christ do know, is that one day we will have a great reunion with all those saints who have gone on before us and all our questions will be answered! Amen and Hallelujah!



LORD, WITH YOUR SPIRIT YOU HAVE EMPOWERED US
TO SPEAK THROUGHOUT ALL THE WORLD;
TO SHOW ALL THOSE WHO ARE DISCOURAGED
THE HOPE THAT SETS US FREE.

WE HAVE FAILED TO TRAVEL FROM OUR PRISONS
THOUGH CHRIST HAS SET US FREE;
THE CHAINS WE CLING TO ARE THE ENEMIES
OF FULL, ENRICHING LIVES.

LET US FEEL AGAIN THE WIND THAT DRIVES US,
LET US FAN AGAIN OUR FLAME;
WE WILL SPEAK IN WAYS THAT ALL CAN UNDERSTAND
THROUGH LIVES WHICH PROVE OUR WORDS.

AMEN

MICHAEL MASSEY 1988

LIST OF PASTORS

1. Joshua L. Morris - April 1800-March 1801
2. John Scott - 1802-1823
3. Joshua L. Morris - July 1823-August 1825
4. John Scott - 1825 (1827?)-1837
5. Lewis D. Alexander - June 1837-1848
   (Co-pastor Jan. 1850 to Dec. 1851)
6. William Johnson - Jan. 1849-Jan. 1850
7. T. J. Fisher - Jan. 1850-Dec. 1851
   (Co-pastor Jan. 1845 to Jan. 1849)
8. William Johnson - Feb. 1852-Dec. 1858
9. Lewis D. Alexander - March 1859-Dec. 1859
10. William Johnson - Dec. 1859-Dec. 1867
11. W. H. Williams - Dec. 1867-April 1868
12. W. S. Keene - June 1868-Dec. 1868
13. W. S. Jermaine - March 1869-Dec. 1870
14. W. H. Williams - Jan. 1871-Aug. 1872
15. G. W. Given - Oct. 1872-July 1873
16. S. G. Skillman - June 1874-Nov. 1874
17. W. H. Williams - Dec. 1874-Dec. 1876
18. S. F. Thompson - March 1877-March 1878
19. R. H. Buckley - Oct. 1879-Jan. 1881
20. A. N. White - July 1881-Feb. 1886
21. W. H. Williams - May 1886 -March 1889
22. C. W. Dicken - March 1889-Aug. 1890
23. Dr. E. N. Walne - April 1891-June 1892
24. J. W. Loving - June 1892-Feb. 1895
25. H. Denning - July 1895-Dec. 1896
26. R. C. Hubbard - Feb. 1898-May 1902
27. H. F. Searcy - Nov. 1902-Oct. 1906
28. W. S. Coakley - June 1908-March 1913
29. Robert F. Doll - July 1913-Dec. 1914
30. Leslie T. Wright - June 1915-Oct.1916

31. A. K. Johnson - April 1917-Feb. 1919
32. L. A. Parker - Sept. 1919-Oct. 1920
33. B. B. Smith - March 1921-Sept. 1923
34. C. B. Jackson - Dec. 1923-July 1926
35. Roy Niager - Dec. 1926-June 1929
36. Paul A. Wieland - Oct. 1929-Oct. 1934
37. James F. Brewer - Feb. 1935-Oct. 1937
38. W. T. Edwards - Nov. 1937-Feb. 1938
39. W. Malcolm Fuller - July 1938-Dec. 1941
40. E. Raymond Dykes - Feb. 1942-May 1944
41. J. Haskell Quigley - July 1944-August 1946
42. J. Thornton Williams - Sept. 1946-Dec. 1948
43. H. M. Gregory, Jr. - Dec. 1948-May 1951
44. Robert Quigg - June 1951-May 1953
45. Leon Riddle - Sept. 1953-July 1955
46. Harper Shannon - Sept. 1955-June 1957
47. Victor Mantiply - Aug. 1957-Aug. 1958
48. J. W. Holland - Nov. 1958-May 1961
    (began leave for military service 12/60)
49. Don Wilson - June 1962-Jan. 1966
50. Ben Baird - Aug. 1966-June 1971
51. John Meadows - Aug. 1971-March 1973
52. Floyd N. Baker - Aug. 1973-May 1977
53. Robert U. Ferguson - Aug. 1977-March 1982
54. Mark G. Chandler - Sept. 1982-Oct. 1985
55. Larry Birkhead - March 1986-present

Note: Dates are those that the pastor was called or began serving and the date he resigned or concluded service.

Since some of the men served more than one time as pastor, the total number of men who have been pastor is 47.

There have been some who have served as interims or fill-ins for a period of time. (Apparently more than one preacher served at the same time on occasion). They include:

1. John Taylor (see note below)
2. Bro. Applegate - June 1802 The church "permitted him to exercise the gift of the Lord to preach." Whether he preached at Ghent or elsewhere is unknown.
3. & 4. Bro. Simpson and Bro. Morgan - March 1811 "To attend her as often as they can make it convenient"
5. Bro. Tarrant - July 1811 "Invitation to preach for us at anytime"
6. Bro. Duvall - Feb. 1837 "Preach for her as often as he can with his own convenience"
7. Bro. B. F. Farnsworth - Aug. 1843 "To preach as often as it will suit his convenience"
8. B. F. Hungerford - elected supply Jan. 1859
9. T. J. Fisher - elected to preach one Sabbath a month in Dec. 1859.
10. Bro. Wheatley - preached a few months in 1874
11. T. W. Beagle - by action of church June 8, 1878, he was to preach for the church for 3 months (He pastored the Vevay church.)
12. A. B. Langston - began 8 weeks supply in Nov. 1920 that extended to be 13 weeks supply.
13. Dr. Sabin Landry - 1958
14. Lucien Coleman - 1960-1961 Interim Pastor during Brother Holland's leave
15. Dr. A. B. Colvin - 1966
16. Dr. O. D. Odum - 1966
17. Dr. James Cox - 1977
18. Dr. Jesse Hatfield - 1982

Note: A few printed lists add John Taylor to the list of pastors; but many do not, including the 100th anniversary listing. It is known that he did preach some at Ghent in the early years. In 1802, at the same time that John Scott was given the invitation by the church to preach, Brother Taylor was given an identical invitation.

CHURCHES STARTED WITH HELPS FROM GHENT BAPTIST CHURCH

WHITES RUN BAPTIST CHURCH

In March and April of 1810, the church sent John M. Price and Mordicah Jackson as helps to constitute a church at Whites Run. At least 6 or 7 of their charter members came from our church.

CENTER SQUARE BAPTIST CHURCH

In April of 1810, the church sent Mordicah Jackson, Thomas Craig and Isaac Bledsoe to the house of Nathaniel Peake to act as helps in constituting a church at that place. Evidence points to this being the Indian Creek Baptist Church, located about a mile west of the present town of Vevay, Indiana. This church moved several times and is now the Center Square Baptist Church between Vevay and East Enterprise, Indiana.

BRYANTS CREEK BAPTIST CHURCH

July, 1815, by request from the Baptists at Bryants Creek, Thomas Craig, R. Scanland and John M. Price were appointed to go and see their situation about a constitution. It is not known the outcome of this church start. We do know there is a Bryants Creek located near the town of Florence, Indiana.

CRAIGS CREEK BAPTIST CHURCH

July, 1816, there was a request of the brethren on Craigs Creek that wished a constitution and helps from this church to consult with them. We assume this was between Ghent and Warsaw. This church sent Samuel Sanders and Brook Bennett as they requested. Again, it is not known the outcome of this church start. An early historian placed Rev. John Pavy, a Baptist minister, speaking against slavery, as living in Fredericksburg (now Warsaw) in 1822 - 1823.

LOG LICK BAPTIST CHURCH

July, 1818, Brother Jackson, Ben Craig and John Price were appointed to meet at the house of Brother McCraig, in the state of Indiana, as helps to constitute a church at the request of the Baptist members at Log Lick Creek. This area is near the present day Patriot, Indiana. It is not known what happened to this organization.

LONG RUN BAPTIST CHURCH

September, 1818, there was a request of the Baptist brethren at the head of Long Run for helps in order to constitute a church. This church agreed to send Brethren Ben Craig, Sr., John Wilson and Mordicah Jackson to meet at Brother Griffin's. Evidence points to the Long Run Baptist Church near Moorefield, Indiana, as being this church.

FOUR MILE BAPTIST CHURCH

February, 1820, the church granted letters of dismission to 17 white and 10 black members to constitute a church at the mouth of Four Mile Creek. In April of the same year, this church asked assistance in building a meeting house. In the history written for the 100th anniversary, this church is called "a Handside Baptist Church" from their opposition to missions. This church was still in existence in January, 1848, because the minutes read, "Benja Craig wants to join church at Four Mile." It is not known how much longer this church existed.

SHARON BAPTIST CHURCH

January, 1825, letters of dismission were given to ten members to form a new constitution. This church became known as Sharon Baptist Church which joined the Concord Association the same year. Sharon Baptist Church existed until 1863 when our church received members into full fellowship "it being known that they were members in good standing with the Sharon Church which church has gone down and there being no meetings held at said church to enable them to produce letters of dismission." It is a logical assumption that this church was located somewhere on the present Sharon Road located between Ghent and Sanders.

SPLINTER GROUP FROM VEVAY BAPTIST CHURCH

April, 1843, "A letter is handed to the church, purportedly to be from a number of members who have withdrawn from the Baptist Church in Vevay, requesting this church send helps for the purpose of constituting a church." It is not known what happened to this group.

CARROLLTON FIRST BAPTIST CHURCH

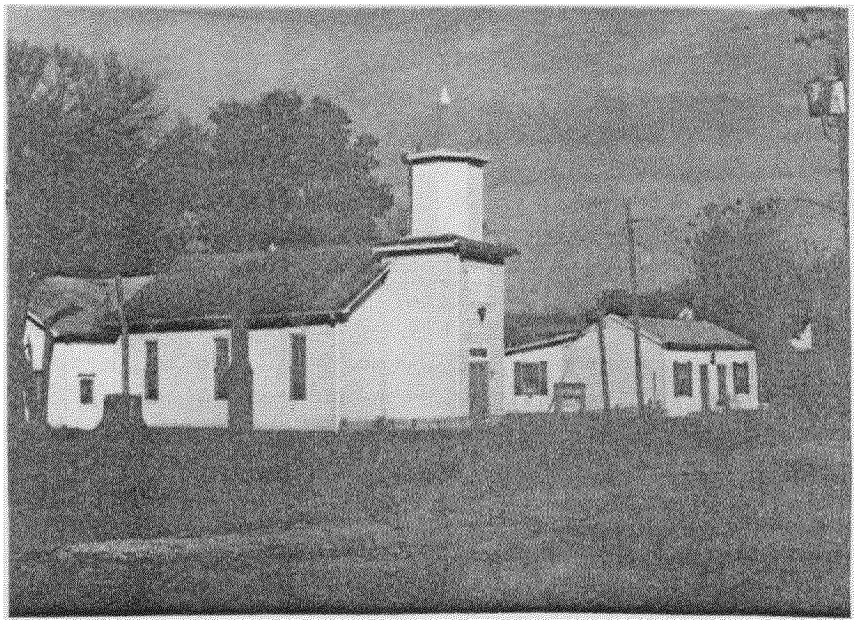
May, 1849, Brother R. W. Sebree gave information that the Baptist Brethren in and near Carrollton requested that this church send helps to Carrollton for the purpose of constituting a church. About six and a half years prior to this date, the Ghent church had extended an arm to Carrollton to hold meetings and receive members and requested assistance from Whites Run. Thus, we established a mission-type work there October, 1842. The May, 1849, meetings resulted in the church which became the present- day First Baptist Church. The history of that church is confusing because some of the Ghent Baptist Church members served as Moderator and other leadership positions while still retaining their membership in the Ghent Baptist Church. It is possible that the members of Four Mile were the core group forming the First Baptist Church.

DALLASBURG BAPTIST CHURCH

February, 1851, the New Liberty church in Owen County requested this church send helps in constituting a church at Dallasburg in Owen County. This church became the Dallasburg Baptist Church at Wheatley.

GHENT SECOND BAPTIST CHURCH

August, 1871, the minutes read, "It being the wishes of our Colored Brethren and some others of other churches to form themselves into a church of their own color, it is ordered by this church that the clerk issue letters to any or all of our colored brethren who may apply for letters for that purpose." This Church became the Ghent Second Baptist Church.



SECOND BAPTIST CHURCH

WARSAW BAPTIST CHURCH

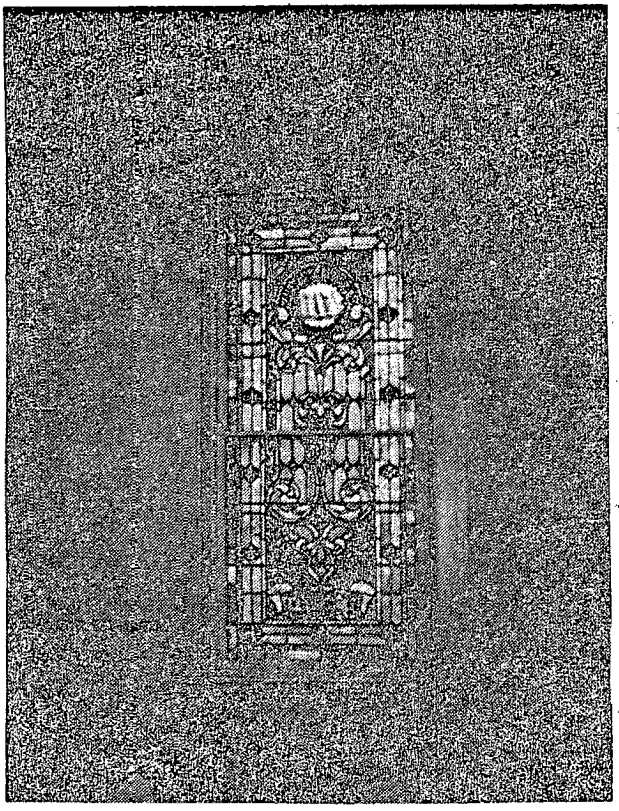
Although there is no mention in our minutes concerning the constitution of the Warsaw Baptist Church, it is possible we were involved in its beginning. T. C. Gale, one of its first Deacons at its beginning in 1843, was a member of the Ghent Baptist Church.

FOUR MILE MISSION

In 1909, a Mission of Ghent Baptist Church was established on Four Mile Road. This mission did not develop into a constituted church. Ella Cardwell remembers attending Sunday School there as a little girl.

Further study of other churches in our geographical area may reveal that some of these churches may have had their beginning from some of the church starts as listed above.

THE STAINED-GLASS WINDOWS



The minutes do not indicate when the stained-glass windows were installed. In February of 1905, a letter was received from Dr. A. G. Craig asking permission to place a memorial window in the church. The church was in an extensive repair program during this time, even to the extent that it had to meet in the Methodist Church in December. In January, 1906, it was reported that "all materials paid for except two transoms" which seems to indicate they were more than common transoms. All references to window repairs prior to this year seem to describe repair of normal windows.

The six windows in the auditorium plus the two facing the street in the office annex are all the same style with identical lettering in the inscriptions. This would lead one to conclude they were all installed in the auditorium at the same time. The latest death date on these memorial windows is 1904.

In 1926, the windows were shipped to Louisville for repairs; and the sexton was instructed to keep the shutters closed when the church was not is use. This action proves that the stained-glass windows were in existence then.

Another mystery exists concerning the windows. Those members who remember the auditorium before it was remodeled in 1956 can recall a window behind the pulpit, but the picture on page 14 supplied by Sandra Thomas shows no such window. (In the photo, you will also notice there were no side rooms either). A study of existing pictures taken before 1956 indicates that the window behind the pulpit was slightly different in design than the others. This window is now crated up and stored in the furnace room. The authors believe that the evidence points to the fact that the original eight stained-glass windows (or nine including the pulpit window) were installed around 1905.

In 1927, Mrs. Anna Stucy requested the privilege of taking out a window for the purpose of having the name of her late husband, Fred Stucy, inscribed on it. There is no evidence that this was ever done.

Following is a list of the names and dates inscribed on the windows:

Jacob Diuguid 1812 - 1891
J. H. Stevenson 1831 - 1904
Sophia Scott 1842 - 1881
Albert Gallatin Craig 1804 - 1883 and
Virginia Judith Craig 1817 - 1893
Mr. Walton Craig and Mrs. Laurine Craig
To Mother, W. J. Rice
R. W. Sebree 1799 - 1892 and Emily J. Sebree 1814 - 1892

One window has no name - but space available for a name is there. There seems to be no space to put a name on the pulpit window.

New stained-glass windows were bought for the office annex when it was built in 1926 which are different in design and color. The inscriptions on them are:

In Memory of John H. McCann 1839 - 1906
Louise Foe Diuguid Missionary to Brazil 1909
Silas Gex 1826 - 1906 and Eliza Orr Gex 1842 - 1910
Theodore North 1830 - 1902 and
Eliza Scott North 1835 -1916

It is probable that an individual or group conducted a private campaign to secure the windows on both occasions, thus not needing church action and, therefore, explaining the absence of such actions in the minutes. An article in the Carrollton News Democrat dated December 17, 1925, verifies the method used to place memorial windows in the office annex: "Preparation for placing memorial windows in the new Sunday School rooms of the Baptist Church is being made, and four families have expressed a desire to place a window."

The most important factor is not when the windows were put in, or who was responsible, but that they have been a source of beauty and inspiration to those of us who have inherited them. They provide us with an atmosphere of worship of God.

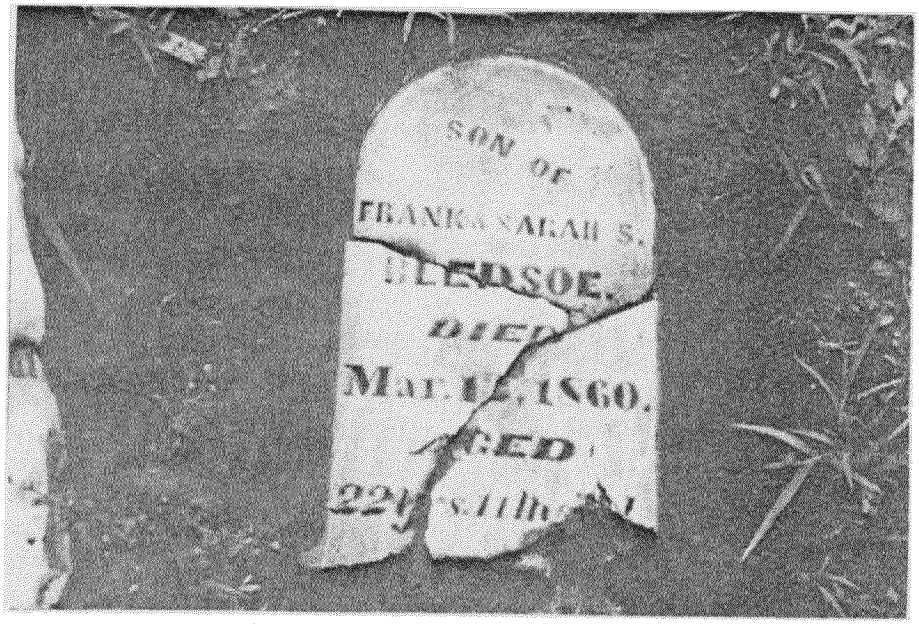
THE CHURCH CEMETERY

When John Scott donated land for the present location for the church building, enough space was provided for a cemetery adjacent to the meeting house. Many of the members and their families were buried there. In 1876, the church increased the space for burial to include the rear of the building; and in 1880, allowed no more space to be provided on the side because all space had been taken.

Gradually, the cemetery became neglected from misuse. In 1911, a committee was appointed to inquire among relatives about moving remains to other cemeteries. In 1912, the following motion was passed: "Whereas, the cemetery in the church yard having been grown up in weeds for many years, and that it is a menace to the health of the community, and being considered very unsanitary, it is therefore resolved that a committee be appointed to investigate and see what steps would be necessary to abate the nuisance, and discontinue the church yard as a graveyard." A list was made of the names on the stones but said list cannot be located.

In 1913, a request was made to all members to bring necessary tools to "grub the bushes and elders, and thoroughly clean the church cemetery lot". An inquiry was made of the County Court as to the legality of removing the stones, and the court held that they had no legal authority in the matter. In May of 1914, a report was made that the cemetery had been plowed; and they expected to have tobacco planted in order to prepare the space for grass the next year. However, later notations in the minutes tell of renting the space for tobacco and using the proceeds for church expenses. In 1918, the church received $37.33 for tobacco raised on the lot.

Later developments include the setting out of trees and sowing Blue Grass. In June of 1937, the church granted permission to use the space for a croquet court.



Several old tombstones were uncovered when the new Educational Building was constructed in 1968-69. The accompanying picture is of one stone which was pieced together.

The trees which stand where the old cemetery existed have been trimmed recently, and it will be a few years before they will attain enough foliage to become pretty again.

ASSOCIATIONAL RELATIONSHIPS OF GHENT BAPTIST CHURCH

1800 Salem rejected the application of the congregation.

1801 Elkhorn received Ghent.

1803 Long Run received Ghent.

1816 Franklin received Ghent.

1821 Sept 28, Concord Association was formed and Ghent was a charter member.

1900 Whites Run Association was formed and Ghent was a charter member.

The Concord Association met at Ghent Baptist in 1823, 1838, 1852, 1869, and 1885.

When Concord Association was constituted, messengers from Ghent were William O'Neal, Thomas Craig, R. Scanland, David Owen, Jr. and John McCann, Sr.

The Whites Run Association has met at Ghent in 1906, 1919, 1931, 1943, 1954, 1965, 1975, and 1985.

The church has had five men who have served as Moderator of the Whites Run Baptist Association. Ken Massey is the current Moderator and has also held that position in 1979, 1980, 1987 and 1989. Johnny Davis served in 1954, 1955, 1968 and 1969. T. M. Scott was Moderator in 1902, 1903, and 1904, and was the first clerk in 1901. H. M. Froman held the position in 1907 and 1908. F. B. McDonald served in 1913. Brother Birkhead is now the Kentucky Baptist Convention Executive Board member from the Whites Run Baptist Association.

CHURCH LEADERS 1989 - 1990

GENERAL CHURCH OFFICERS

Moderator.....Howard B. Thompson
Clerk.....Louise Burns
Treasurer.....Cindy Thompson
Asst. Treasurer..Mary Lou Smith
Music Director...Ken Massey
Organist.....Patsy Massey
Pianist.....Barry Smith
Pianist.....Carol Ann Smith

CHURCH COUNCIL

Rev. Larry Birkhead
Ken Massey
Patsy Massey
Johnny Davis
Debbie Allphin

WRBA BOARD MEMBER

Johnny Davis

COMMITTEES

TRUSTEES - Barry Smith, Johnny Davis, Donnie Hensley

FLOWER - Julia O'Neal, Elizabeth Courtney, Lura Lewis

STEWARDSHIP - Cindy Thompson, Paulette Main, Johnny Davis, Bobby Allphin, Violet Moscoe.

HOSPITALITY - Frances Cook, Irene Lewis

YOUTH - Melva Birkhead, Susan New, Irene Lewis, Cindy Oak

PUBLICITY - Iva Thompson, Willedna Tingle

TRANSPORTATION - Johnny Davis, Scott Thompson, Austin Kring

KITCHEN - Paula Pennington, Paulette Main, Verna Burdette

CHILD CARE REPRESENTATIVE - Debbie Allphin

BAPTISM - Ike and Mary Lou Smith

NURSERY - Debbie Vannarsdall, Carolyn Henry

BENEVOLENCE - Louise Burns, Sallee Eckler

LORD'S SUPPER - June Saberton, Cindy Oak

SUNDAY SCHOOL OFFICERS AND TEACHERS

Director - Debbie Allphin, Secretary, Howard Thompson
Assistant Secretary, Louise Burns

PRESCHOOL
Ages Birth - 3 -- Rita McGuire, Sub. Retta Lykins
Ages 4 - 5 -- Cindy Oak, Sub. Leah Thomas

CHILDREN'S
Grades 1 - 3 -- Irene Lewis, Sub. Carol Ann Smith
Grades 4 - 5 -- Melva Birkhead, Sub. Iva Thompson

YOUTH
Grades 6 - 8 -- Betty Holsinger, Sub. Susan New
Grades 9 - 12 -- Ron Burgess, Sub. Paulette Main

ADULT
Adult 1 -- Mary Lou Smith
Adult 2 -- Ken and Patsy Massey, Sub. Bobby Allphin
Adult 3 -- Thora O'Neal
Adult 4 -- Johnny Davis, Sub. Austin Kring
Adult 5 -- (Homebound) -- Alice Smith, Ann Barr
Adult 6 -- Rev. Larry Birkhead

BUS DRIVERS -- Scott Thompson, Ike Smith, Chester Jividen, Ron Burgess, Johnny Davis, Bobby Froman, Irene Lewis.

USHERS -- Howard B. Thompson, Ellis B. O'Neal, Morty Dolby, L.B. Arney, Charles Main, Bobby Allphin, Johnny Davis, Walt O'Neal, Ike Smith, David Birkhead, Kevin Vannarsdall, Howard Thompson, Scott Thompson, Chester Jividen, Chad Scott, Ron Burgess.

NOMINATING COMMITTEE -- Mary Baker, Mary Lou Smith, Debbie Allphin, Howard B. Thompson, Rev. Larry Birkhead

GHENT BAPTIST CHURCH

CONSTITUTION AND BYLAWS

PREAMBLE

We declare and establish this constitution to preserve and secure the principles of our faith, and to govern the body in an orderly manner. This constitution will preserve the liberties of each individual church member and the freedom of action of this body in its relation to other churches.

I. Name

This body shall be known as the Ghent Baptist Church of Ghent, Kentucky.

II. Objectives

To be a dynamic spiritual organism empowered by the Holy Spirit to share Christ with as many people as possible in our church, community, and throughout the world.

To be a worshiping fellowship, experiencing an awareness of God, recognizing His person, and responding in obedience to His leadership.

To experience an increasingly meaningful fellowship with God and fellow believers.

To help people experience a growing knowledge of God and man.

To be a church that ministers unselfishly to persons in the community and world in Jesus' name.

To be a church whose purpose is to be Christlike in our daily living by emphasizing total commitment of life, personality, and possessions to the lordship of Christ.

III. Statement of Faith

1. The Scriptures

The Scriptures of the Old and New Testaments were given by inspiration of God, and are the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience.

2. God

There is but one God, the Maker, Preserver and Ruler of all things, having in and of Himself all perfections, and being infinite in them all; and to Him all creatures owe the highest love, reverence and obedience.

3. The Trinity

God is revealed to us as Father, Son and Holy Spirit, each with distinct personal attributes, but without division of nature, essence or being.

4. Providence

God from eternity decrees or permits all things that come to pass, and perpetually upholds, directs and governs all creatures and all events; yet so as not in any wise to be the author or approver of sin nor to destroy the free will and responsibility of intelligent creatures.

5. Election

Election is God's eternal choice of some persons to everlasting life. All who truly believe and obey the gospel were chosen in Christ before the foundation of the world by Him who sees the end from the beginning, and in consequence, not of their own merit, but of God's own purpose and grace, they are regenerated by the Holy Spirit, without whose influence none would ever be lead to repent and believe.

6. The Fall of Man

God originally created man in His own image, and free from sin; but, through temptation, he transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capable of moral action, become actual transgressors.

7. The Mediator

Jesus Christ, the only begotten Son of God, is the divinely appointed mediator between God and man. Having taken upon Himself human nature, yet without sin, He perfectly fulfilled the law, suffered and died upon the cross for the salvation of sinners. He was buried, and rose again

the third day, and ascended to His Father, at whose right hand He remains to make intercession for His people. He is the only Mediator, the Prophet, Priest and King of the Church, and Sovereign of the universe.

8. Regeneration

Regeneration is a change of heart, brought about by the Holy Spirit, who quickens those who are dead in sin, enlightening their minds spiritually to understand the Word of God, and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone.

9. Repentance

Repentance is an evangelical grace, wherein a person being, by the Holy Spirit, made to understand the manifold evil of his sin, humbles himself because of it, turns from it with godly sorrow, detestation of it, and self-abhorrence, and turns toward God with the purpose of walking with Him so as to please Him in all things.

10. Faith

Saving faith is the committal of life to God as He is revealed in Jesus Christ, and is the kind of committal which endures to the end of this earthly life. It is based on the truth of the scriptures, is wrought in the heart by the Holy Sprint, is accompanied by all other saving graces, and leads to a life of holiness.

11. Justification

Justification is God's gracious and full acquittal from all sin of sinners who believe in Christ, Who alone has made this possible; not for anything wrought in them or done by them; but because of the obedience and work of Christ, they receiving and resting on Him and His righteousness by faith.

12. Sanctification

Those who have been regenerated are also sanctified, by God's word and Spirit dwelling in them. This sanctification is progressive through the supply of Divine strength, which all saints seek to obtain, pressing after the heavenly life in cordial obedience to all Christ's commands.

13. Perseverance of the Saints

Those whom God has accepted in Christ, and sanctified by His Spirit, will never totally nor finally fall away from the state of grace, but shall certainly perservere to the end; and though they may fall, through neglect and temptation, into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the Church, and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God through faith unto salvation.

14. The Church

The Lord Jesus Christ is the Head of the Church, which is composed of all His true disciples, and in Him is invested supremely all power for its government. According to His commandment, Christians are to associated themselves into particular societies or churches; and to each of these churches He has given needful authority for administering that order, discipline and worship which He has appointed. The regular officers of a Church are Pastors (Bishops or Elders) and Deacons.

15. Baptism

Baptism is an ordinance of Jesus Christ, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, as a sign of his association with the death and resurrection of Christ, of remission of sins, and of his committal of life to God, to live and walk in newness of life.

16. The Lord's Supper

The Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and wine, and to be observed by His churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate His death, to confirm the faith and other graces of Christians, and to be a bond, pledge, and renewal of their communion with Him, and of their church fellowship.

17. The Lord's Day

The Lord's Day is a Christian institution for regular observance, and should be employed in exercises of worship and spiritual devotion, both public and private. It should be a day of spiritual and physical rest, with the exception of works of necessity and mercy.

18. Liberty Of Conscience

God alone is Lord of the conscience; and He has left it free from the doctrines and commandments of men, which are in anything contrary to His word, or not contained in it. Civil officials being ordained of God, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath, but also for conscience sake.

19. The Resurrection

Christ arose from the dead and sits at the right hand of God where He intercedes for His people, as a necessary part of human redemption, and by virtue of His resurrection all who are His disciples shall be raised.

20. The Judgment

God has appointed a day, wherein He will judge the world by Jesus Christ, when everyone shall receive according to his deeds: The wicked shall go away into everlasting punishment; the righteous, into everlasting life.

21. Separation of Church and State

We believe in the total independence of and organic separation of church and state.

IV. Relationships

The government of this church is vested in the body of believers who compose it. It is subject to the control of no other ecclesiastical body, but it recognizes and sustains the obligations of mutual counsel and cooperation which are common among Baptist churches. Insofar as is practical, this church will cooperate with and support the association and state convention affiliated with the Southern Baptist Convention.

V. Church Covenant

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

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

We also engage to maintain family and secret devotions; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk cautiously in the world; to be just in our dealings, faithful in our engagements, and exemplary in our behavior; to avoid all false witness, gossip, and excessive anger; to abstain from the sale of, and use of, intoxicating drinks as a beverage; to be zealous in our efforts to advance the kingdom of our Saviour.

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

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

BYLAWS

I. MEMBERSHIP

Section 1. General

This is a sovereign and democratic Baptist church under the lordship of Jesus Christ. The membership retains unto itself the exclusive right of self-government in all phases of the spiritual and temporal life of this church.

The membership reserves the exclusive right to determine who shall be members of this church and the conditions of such membership.

Section 2. Candidacy

Any person may offer himself as a candidate for membership in this church. All such candidates shall be presented to the church at any regular church service or business meeting for membership in any of the following ways:

(1) By profession of faith and for baptism according to the policies of this church.
(2) By promise of a letter of recommendation from another Baptist Church.
(3) By restoration upon statement of prior conversion experience and baptism in a Baptist church when no letter is obtainable.
(4) By a statement of prior conversion experience and baptism in a non-Baptist church. This statement shall have the recommendation of the pastor and the deacons or of the deacons alone in the absence of a pastor.

Should there be any dissent as to any candidate, such dissent shall be referred to the pastor and the deacons for investigation and the making of a recommendation to the church within thirty (30) days. A three-fourths vote to those church members present and voting shall be required to elect such candidates to membership.

Section 3. New Members Orientation

New Church members will be expected to participate in the church's new member orientation.

Section 4. Voting Rights of Members

Every member of the church is entitled to vote at all elections and on all questions submitted to the church in conference, provided the member is present or provision has been made for absentee balloting.

Section 5. Termination of Membership

Membership shall be terminated in the following ways:

(1) death,
(2) dismission to another Baptist church,
(3) exclusion by action of this church.

Section 6. Discipline

(1) It shall be the basic purpose of the Ghent Baptist Church to emphasize to its members that every reasonable measure will be taken to assist any troubled member. The pastor, other members of the church staff, and deacons are available for counsel and guidance. Redemption rather than punishment should be the guideline which governs the attitude of one member toward another.

(2) Should some serious condition exist which would cause a member to become a liability to the general welfare of the church, every reasonable measure will be taken by the pastor and by the deacons to resolve the problem. All such proceedings shall be pervaded by a spirit of Christian kindness and forbearance. But, finding that the welfare of the church will best be served by the exclusion of the member, the church may take this action by a two thirds vote of the members present at a meeting called for the purpose; the church may afterwards declare the offender to be no longer in the membership of the church.

(3) Any person whose membership has been terminated for any condition which has made it necessary for the church to exclude him may upon his request be restored to membership by a vote of the church upon evidence of his repentance and reformation.

II. CHURCH OFFICERS

All church officers must be members of the church. The officers of this church shall be as follows:

Section 1. Pastor

The pastor is responsible for leading the church to function as a New Testament church. The pastor will lead the congregation, the organizations, and the church staff to perform their tasks.

The pastor is leader of pastoral ministries in a church. As such he works with the deacons and church staff: (1) lead the church in performing its tasks, (2) lead the church to engage in a fellowship of worship, witness, education, ministry, and application, (3) proclaim the gospel to believers and unbelievers, and (4) care for the church's members and other persons in the community.

A pastor shall be chosen and called by the church whenever a vacancy occurs. His election shall take place at a meeting called for that purpose, of which at least one week's public notice has been given.

A pulpit committee shall be elected by the church to seek out a suitable pastor, and its recommendation shall constitute a nomination. Any member has the privilege of making other nominations according to the policy established by the church. The committee shall bring to the consideration of the church only one name at a time. Election shall be by ballot, an affirmative vote of three fourths of those present being necessary for a choice. The pastor, thus elected, shall serve until the relationship is terminated by his request or the church's request.

The pastor shall give at least two weeks notice at the time of resignation before terminating his responsibilities as pastor.

The pulpit committee shall be elected at a regular or special business meeting of which one week's notice shall be given. The committee shall be composed of three males and two females, one of whom shall be under twenty-one years of age. Ballots shall be distributed and members shall vote for three males and two females, one of the five being a person under twenty-one years of age. Those receiving the highest number of votes shall constitute the pulpit committee. Should a person refuse to serve, the person with the next highest number of votes shall be asked to serve.

Section 2. Church Staff

This church shall call or employ such staff members as the church shall need. A job description shall be written when the need for staff members is determined. Vocational staff members other than the pastor shall be recommended to the church by the trustees and employed by church action. At least two weeks notice of resignation should be given.

The secretaries and custodians shall likewise be recommended to the church by the trustees and employed by church action. Job descriptions for secretaries and custodians shall be written by the trustees.

Section 3. Deacon Election Amendment

1. There shall be no set number of Deacons.
2. All ordained persons shall be contacted to ascertain their willingness to serve as a Deacon of the Ghent Baptist Church.
3. Those not willing to serve shall be placed on a Voluntary Retired List. Persons on this list shall only be eligible to return to service as a Deacon upon the recommendation of the Deacon body and approval by the church at a regular business meeting.
4. At the beginning of each church year a Deacon Commitment Service will be held in which the Deacons and the church will make the following commitment:

DEACONS:

A. Because I believe a Deacon should be a leader in attendance at church, I will be faithful in my attendance to the services of the Ghent Baptist Church.
B. Because I believe a Deacon should be an example in Christian stewardship, I will give faithfully and regularly to the budget of the Ghent Baptist Church.
C. Because I believe a Deacon should be an example of Christian living, I will conduct my daily life in such a manner as to show the love of Christ to all I encounter.

CHURCH:

A. Do we, members of the Ghent Baptist Church, accept these persons as deacons, chosen by God through the voice of this congregation, to lead us in the way of Jesus Christ?

"WE DO"

B. Do we agree to encourage them, to respect their decisions, to support them as they minister unto us, to follow them as they guide us, serving Jesus Christ, who alone is the head of the church?

"WE DO"

5. In the event that a Deacon shall not be able to live up to the above commitment the following procedures shall be followed.
   A. The Deacon body shall hear the charges and determine their validity and seriousness.
   B. If the Deacon body shall determine that the charges warrant attention, then they and the pastor shall discuss the matter with the person who has been charged. The intent of this discussion shall be receptive, i.e., it shall aim at restoring the Deacon to full activity and fellowship in the church as outlined in Matthew 18:15-17.
   C. If the Deacon states that he is unable to live up to the commitment as made in Article 4, then he shall be deemed to have retired from active duty and shall be presented to the church to be placed on the Voluntary Retired List.
6. Annual review of the Voluntary Retired List shall be made by the Deacon body with the intent of restoring to active duty those who demonstrate a willingness and desire to do so. These shall be presented to the church in accordance with Article 3.
7. Election of new Deacons shall be held in the following manner:
   A. A Deacon Selection Committee shall be convened in May every third year.
   B. The Deacon Selection Committee shall consist of not less than three and not more than five members selected in the following fashion: (1) one member

selected by the active deacons; (2) one member selected by the Baptist Women; (3) one member selected by the Pastor (to be omitted if there is no pastor; and (4) two members selected by the Nominating Committee.

C. The DSC will examine the church membership roll to ascertain if there are those who meet the qualifications of a Deacon. The committee will contact those they have chosen and inform them of the requirements and qualifications of a Deacon and seek their consent to serve.

D. The DSC will present to the church for approval those individuals they have selected and who have agreed to serve.

E. The DSC is not required to present anyone if they agree there are none qualified.

F. The names of those selected shall be announced one week prior to the August business meeting when they will be presented to the church for approval.

G. A person is approved as Deacon if that person received 75% of the votes of the members voting. The voting will be by secret ballot and will be a simple yes or no on each person.

H. A special convening of the Deacon Selecting Committee can be called by a petition signed by 30 members of the church.

In accordance with the meaning of the work and the practice of the New Testament, deacons are to be servants of the church. The task of the deacon is to serve with the pastor and staff in performing pastoral ministries tasks: proclaim the gospel to believers and unbelievers; care for church members and other persons in the community; lead the church to engage in a fellowship of worship, witness, education, ministry, and application; and lead the church in performing its tasks.

Section 4. Moderator

The moderator shall be elected annually. In the absence of the moderator, the chairman of deacons shall preside; or in the absence of both, the clerk shall call the church to order and an acting chairman shall be elected.

Section 5. Clerk

The church-elected clerk of the church shall keep in a suitable book a record of all the actions of the church, except as otherwise herein provided. He is responsible for keeping a register of the names of members, with dates of admission, dismission, or death, together with a record of baptisms. He shall issue letters of dismission voted by the church, preserve on file all communications and written official reports, and give legal notice of all meetings where such notice is necessary, as indicated in these bylaws. The church may delegate some of the clerical responsibilities to a church secretary. All church records are church property and should be filed in the church office when an office is maintained.

Section 6. Treasurer

The church shall elect annually a church treasurer and an assistant treasurer when needed. It shall be the duty of the treasurer to receive, preserve, and pay out, upon approval of either the Moderator or the chairman of the Stewardship Committee church monies for purchases that were approved in writing by one of the following: the Pastor, the Moderator, or the Chairman of the Stewardship Committee. Exemptions to this procedure shall have the prior approval of the Stewardship Committee.

The Chairman of the Stewardship Committee shall be Co-Treasurer of the church. He/she shall affix his/her signature to all checks written against the account of the church. The Moderator may also sign checks. In any case, two of the three must sign any check.

Church monies for purchases that were approved in writing by one of the following: The Pastor, the Moderator, or the Chairman of the Stewardship Committee. It shall be the duty of the church treasurer to receive and preserve things of value given to the church, keeping at all times an itemized account of all receipts and disbursements. It shall be the duty of the treasurer to render to the church at each regular business meeting an itemized report of the receipts and disbursements of the previous month. The treasurer shall also make an annual report to the church. The report shall be audited annually by an auditing committee or public accountant. The treasurer shall be bonded.

Upon rendering the annual account at the end of each fiscal year, and its acceptance and approval by the church, the records shall be delivered by the treasurer to the church clerk, who shall keep and preserve the account as a part of the permanent records of the church.

Section 7. Trustees

Three trustees elected by the church will hold in trust the church property. They shall have no power to buy, sell, mortgage, lease, or transfer any property without specific vote of the church authorizing each action. They shall have the authority to spend in an emergency situation an amount not to exceed three hundred dollars, and this expenditure shall require the approval of two of the three co-treasurers.

It shall be the function of the trustees to affix their signatures to legal documents involving the sale, mortgage, purchase, or rental of property or other legal documents where the signature of trustees are required. Trustees shall serve on a rotating basis, with one new trustee being elected every three years.

The trustees shall assist the church in matters related to properties administration. Its work includes such areas as maintaining all church properties for ready use, recommending policies regarding use of properties, recommending employment of church staff members, maintenance personnel, and assigning responsibility to appropriate personnel for supervision.

III. COMMITTEES AND COORDINATING GROUPS

Section 1. General

All church committee members shall be recommended by the nominating committee and elected by the church unless otherwise indicated in the descriptions below. The pastor shall be an ex-officio member of all committees unless specified otherwise. No committee member shall serve more than three consecutive years on the same committee.

Section 2. Church Council

(1) The primary functions of the council shall be to recommend to the congregation suggested objectives and church goals; to review and coordinate program plans recommended by church officers, organizations, and committees; to recommend to the congregation the use of leadership, calendar time, and other resources according to program priorities; and to evaluate program achievements in terms of church goals and objectives.

(2) The church council, unless otherwise determined by vote of the church, shall have as regular members the pastor, who shall serve as the chairman, the music director, the Sunday School director, the Baptist Women's Director, the chairman of the deacons, and the chairman of the trustees. Committee chairman and church-elected officers shall serve as ex-officio members. The church council shall not be subject to any rotation system.

(3) All matters agreed upon by the council, calling for action not already authorized, shall be referred to the church for approval or for disapproval.

Section 3. Nominating Committee (3 members)

The nominating committee coordinates the staffing of all church leadership positions that are filled by volunteers. The nominating committee recommends persons for all volunteer positions to be elected by the church. The nominating committee is elected by secret ballot. Three members shall be chosen. The three persons receiving the most votes shall constitute the committee. Once elected by the church, the Sunday School Director and the Moderator for the coming church year will become members of the nominating committee, if they were not already elected to serve on the nominating committee. The nominating committee shall serve from April to April.

Section 4. Stewardship Committee (5 members)

The stewardship committee develops and recommends an overall stewardship information plan and administers the

gifts of church members, using sound principles of financial management. It shall be the duty of the stewardship committee to develop a proposed budget which shall be presented for church approval or disapproval not less than two months before the beginning of the new church year. In developing the proposed budget, the stewardship committee shall invite as ex-officio members representatives from all organizations of the church.

It shall be the duty of the stewardship committee to supervise the counting of all monies given as offerings during the regular services of the church. The stewardship committee shall appoint a Teller Committee for the counting of church monies.

The Stewardship Committee shall be composed of five members and shall include the following leadership positions: 1) Treasurer, 2) a Sunday School teacher or officer, 3) an active Deacon, 4) a Trustee, and 5) an officer in the Baptist Women's organization.

If one member serves in one or more of the above positions the remaining places can be filled by a person or persons who do not have one of the above positions.

The Committee will be a rotating committee with each person being elected each year but no one except the treasurer can serve more than three consecutive one-year terms.

Section 5. Kitchen Committee (3 members)

The Kitchen Committee is responsible for formulating and recommending to the church, policies for the kitchen and for communicating these policies to the members. The Kitchen Committee shall coordinate all church gatherings involving the use of the kitchen.

Section 6. Nursery Committee (3 members)

The Nursery Committee is to study the needs of the nursery, make recommendations regarding the use of the nursery, seek out and inform personnel regarding the keeping of the nursery, and work with the trustees in maintaining it.

Section 7. Ushers

Every regular church usher shall be selected by the Nominating Committee and elected by the church. The ushers shall be led by an usher chairman also selected by the Nominating Committee and elected by the church. The ushers are to greet people as they enter and leave the church, seat people at the proper time, provide bulletins and/or other materials at the time of seating. The users will be attentive to the needs of the congregation and the pastor.

Section 8. History Committee (3 members)

The History Committee is to preserve and use the historical records of the church. The committee is especially concerned with gathering and preserving available records, recording full and accurate records, and using the records to help members understand and appreciate their heritage and mission.

Section 9. Flower Committee (3 members)

The Flower Committee is responsible for securing, arranging, and disposing of floral arrangements for church services and for providing flowers for bereaved members.

Section 10. Transportation Committee (6 members)

The Transportation Committee shall direct the route of the church bus, seek out and supervise personnel who drive the bus, and maintain the church bus in accordance with state safety regulations.

Section 11. Membership Committee (4 members)

The Membership Committee shall assist the pastor and clerk in maintaining an accurate file on the membership of the church. This file shall contain the usual information gathered in a church census.

Section 12. Hospitality Committee (3 members)

The Hospitality Committee shall make provision for entertainment and provide accommodations for invited guests of the church.

Section 13. Benevolence (3 members)

The Benevolence Committee shall supervise the disbursement of benevolence funds. In case of need, the chairman shall contact all members of the committee; however, if the latter is not possible, the chairman and the pastor may make necessary decisions.

Section 14. Youth Committee (6 members)

The Youth Committee shall have six members, two of which shall be young adults. The committee shall plan youth activities for youth of the church.

Section 15. Recreation Committee (3 members)

The Recreation Committee will serve the church in seeking to meet the recreational needs of members and groups. The committee will provide recreation activities and provide consultation, leadership assistance, and resources.

Section 16. Church Library Committee (3 members)

The Church Library Committee will serve as the resource center for the church. The church library staff will seek to provide and promote the use of printed and audiovisual resources. The staff will also provide consultation to church leaders and members in the use of printed and audio-visual resources.

IV. PROGRAM ORGANIZATIONS

Section 1. General

All organizations of the church shall be under church control, all officers being elected by the church and reporting regularly to the church.

Section 2. Sunday School

There shall be a Sunday School, divided into departments and classes for all ages and conducted under the direction of the Sunday School Director for the study of God's Word.

The tasks of the Sunday School shall be to teach the Biblical Revelation; reach persons for Christ and church membership; perform the functions of the church withing its constituency; provide and interpret information regarding the work of the church and denomination.

Section 3. Woman's Missionary Union (Baptist Women)

There shall be a Woman's Missionary Union with such officers and organization as needed. The tasks of the Woman's Missionary Union shall be to teach missions; engage in mission action; support world missions through prayer and giving; provide and interpret information regarding the work of the church and denomination.

Section 4. Church Music Program

There shall be a church music program under the direction of the Music Director. Such officers and/or organizations shall be included as needed. The music tasks shall be to teach music; train persons to lead, sing, and play music; provide music in the church and community; provide and interpret information regarding the work of the church and denomination. The Music Director shall supervise all music functions of the church.

V. ORDINANCES

Section 1. Baptism

A person who receives Jesus Christ as Saviour by personal faith; who publicly professes him at any worship service; and who indicates a commitment to follow Christ as Lord, shall be received for baptism.

1. Baptism shall be by immersion in water.
2. Baptism shall be administered by the pastor or whomever the church shall authorize. The deacons shall assist in preparation for, and observance of, baptism.
3. Baptism shall be administered as an act of worship during any worship service.
4. A person professing Christ and failing to be baptized after a reasonable length of time shall be counseled by the pastor and/or deacons. If negative interest is ascertained, he shall be deleted from those awaiting baptism.

5. All persons requesting baptism shall first participate in an orientation course which will acquaint them with the biblical basis of baptism, of their responsibility as baptized members of the church, and of the significance of baptism as an act of worship. Upon completion of this course, candidates will be presented to the church for approval for baptism.

Section 2. The Lord's Supper

The Lord's Supper is a symbolic act of obedience whereby members of the church, through partaking of the bread and fruit of the vine, commemorate the death of Jesus Christ and anticipate His second coming.

1. The Lord's Supper shall be observed quarterly, preferably the first Sunday of the quarter, or as otherwise scheduled.
2. The Lord's Supper shall be observed in the morning worship service.
3. The pastor and the deacons shall be responsible for the administration of the Lord's Supper.
4. The deacons shall be responsible for the physical preparations of the Lord's Supper.

VI. CHURCH MEETINGS

Section 1. Worship Services

The church shall meet regularly each Sunday morning, Sunday evening, and Wednesday evening for preaching, instruction, evangelism, and for the worship of almighty God. These meetings will be open for the entire membership of the church and for all people and shall be conducted under the direction of the pastor.

Section 2. Special Services

Revival services and any other church meetings which will be essential in the promotion of the objectives of the church shall be placed on the church calendar.

Section 3. Regular Business Meeting

Regular business meetings shall be held on the second Sunday evening of each month.

Section 4. Special Business Meetings

A specially called business meeting may be held to consider special matters of significant nature. A one-week notice of the subject, date, time and location must be given for the specially called business meeting unless extreme urgency renders such notice impracticable. The moderator shall call for special business meetings. In his absence, the chairman of deacons or the pastor may call for a special business meeting.

Section 5. Quorum

The quorum consists of those who attend the business meeting, provided it is a stated meeting or one that has been property called.

Section 6. Parliamentary Rules

Robert's Rules of Order, Revised, is the authority for parliamentary rules of procedure for all business meetings of the church. In the event that a matter arises for which there is no guide in Robert's Rules of Order , Revised, the decision of the moderator shall prevail.

VII. CHURCH FINANCES

Section 1. Budget

The stewardship committee, in consultation with the church council, shall prepare and submit to the church for approval an inclusive budget, indicating by items the amount needed and sought for all local and world-wide expenses.

It is understood that membership in this church involves financial obligation to support the church and its causes with regular, proportionate gifts. At least annually, plans shall be put into operation for securing a worthy subscription from each member of the church.

A system of accounting that will adequately provide for the handling of all funds shall be responsibility of the stewardship committee.

Section 3. Fiscal Year

The fiscal year of the church shall run concurrently with the church year which begins on October 1 and ends on September 30.

VIII CHURCH OPERATIONS MANUAL

Section 1. Organizational Chart

An organizational chart shall be prepared which will depict line of responsibility in the administration of the church. This chart shall be reviewed periodically by a special long-range planning committee and shall be revised as needed. A copy of this chart shall be kept in the church operations manual.

Section 2. Policies and Procedures

Church policies and procedure shall be described in the church operations manual. The manual shall be kept in the church office and made available to any member of the church. The manual shall be maintained by the church clerk. Changes in policies and procedures may be initiated by any church member or organization. Addition, revision, or deletion of church policies and procedures requires:
(1) the recommendation of the church officer or organization (including Committees) to whose areas of assignment the policy relates, (2) discussion by the church council, and (3) approval by the church. Procedures may be added, revised, or deleted by:
(1) recommendation of the appropriate officer or group,
(2) approval by the church council, and (3) approval of the church if deemed necessary by the church council.

IX. AMENDMENTS

Changes in this constitution and bylaws may be made at any regular business meeting of the church, provided each amendment shall have been presented in writing at a previous regular monthly business meeting, and copies of the proposed amendment be furnished to each member present. Amendments to the constitution shall be by two thirds vote of all members of the church present entitled to vote; amendments to the bylaws shall have a concurrence of a majority of the members present and voting.

BAPTIST CHURCH OF CHRIST AT GHENT

Building concerns only

April 1800 - March 1857

CARROLL COUNTY PUBLIC LIBRARY
136 COURT STREET
CARROLLTON, KY 41008

Copied by Kathryn Sawyers
Given by Johnny Davis.

April 5, 1800

"A day of fasting and prayer for the constitution of a Baptist Church at Port William, the business was proceeded to and the church constituted by William Heckman and Joshua Morris on the Doctrine and Dicipline of the Holy Scriptures, a brief sketch of our principles are set down underneath, the church is constituted on ten members, viz: Benjamin Craig Sr., and Nancy his wife, John B. Bernard, and Nancy his wife, Mary Lindsy, Elizabeth Bledsoe, John Ramey and Catherine his wife, Sary Price and Robert Scanlands, Cloe.
"The Church sat immediately after they were constituted and proceeded to business. Joshua Morriss received by letter, William O'Neal and Polly his wife by Experiance also Robert Scanland Jr., Polly Netherland's Ishmeal; Fanny Cook, R. Masterson's Davy, John M. Price, Dorcas Ramey, G. Bullock's Charles, J. Sanders' George and I. Bledsoe's Hester.
Our church meeting of business and preaching to be the first Saturday steadily in every month, dismissed in peace. ---Joshua Morriss, Clerk

July 5, 1800

"Quary -- Wheather or no this church wants a meeting house"

August 2, 1800

"Church concludes to alter the time of their monthly meetings from the first to the second saturday and sunday in every month."

February 14, 1801

"The matter concerning Deacons and our preacher and meeting house came before us and refused until the next meeting"

March 14, 1801

"It is agreed that our meeting house be built on Bor. Isaac Bledsoe's land, and all the male members meet on the spot the last thursday and friday in this month ready for building said house--"

June 13, 1801

"The church concludes to meet the next sunday at Bro. Prices and the next Sunday week at the meeting house"

September 12, 1801

"It is resolved that at our next meeting in course we talk and resolve on something respecting a meeting house."

October 10, 1801
"The refurance respecting a meeting house taken up andconfured on and dismissed without any conclusion."

January 9, 1802
"The next church meeting to be at the meeting house in McCool's Bottom."

January 14, 1802
"The church concludes that her church meeting be held at the meeting house, except the church should think proper, at the setting, to meet elsewhere."

February 14, 1802
Sunday - church met at the meeting house---"

March 13, 1802
"The Church concludes that the mouth of McCools Creek is the place made choice of by her for building a meeting house, provided the ground can be obtained by june meeting next." "Brethren Benjamin M. Craig, William O'Neal, and Henry Blunt, appointed by the church to negotiate the business of procuring the ground to build the meeting house.

July 10, 1802
"Church concludes her next meeting in course shall be held at the mouth of McCools Creek"

August 14, 1802
"Church concludes to build a meeting house at the mouth of McCools Creek 30x24 feet. Brother Bernard, Brother Neal, Brother Robert Scanland appointed to circulate the subchription for building the said house, to let it to the lowest bidder and act as commissioners in the whole business till the house is finished."

November 13, 1802
"Quary -- By George Craig wheather the church will make up money to buy the land at the mouth of McCools Creek refered until the next meeting"
"Church meeting next to be held at the old meeting house"

January 3, 1803
"Brother Craig's quary taken into consideration and referred until the next meeting."

February 12, 1803
"The church took into consideration the affair respecting a meeting house as it was laid over for consideration the last meeting until this. The church concludes that the former subscription shall be void and that another subscription be set out, for building a meeting house on the corner of Price's land on the river and that said Price be applied to, to write a subscription for the same."

March 12, 1803
The church appoints brethren Lazarus Cox, Brother Jno Price, Jno Barnard as trustees to let the meeting house to the lowest bidder"

May 14, 1803
"The church is informed that the meeting house is not let by the trustees and took into consideration the best spot for building a meeting house on. The church concludes that they build a meeting house in Port William."

June 11, 1803
"The church met at the old meeting house after preaching proceed to business--"
"The church concludes to have a communion season the next meeting at Port William."

July 9, 1803
Church concludes to postpone the season of communion until September meeting and them to be held at Brother Benja Craig's"

September 10, 1803
"Our next meeting to be at the old meeting house in McCools Bottom."

August 11, 1804
"The church met at the old meeting house,--"

September 8, 1804
"The church appoints Brethren Craig and Bro. Neal to get as many subscribers as they can for the building of a meeting house at the mouth of McCool's Creek, 32 feet long and 24 feet wide and brought forward next meeting."

November 10, 1804

"Brethern Craig and Neal reports that they did not get any subscribers for the building of the meeting house since the last meeting. Next church meeting to be at the old meeting house." (They met in Dec. at Bro. Bledsoe's and in February at Jeremiah Craig's)

March 9, 1805

"The church met at Bro. John M. Price's -- The next church meeting to be at the old meeting house."

July 13, 1805

"The next meeting to be at the old meeting house"

September 14, 1805

"The church agrees to bare a propotionable part agreeable to their wealth for the use of building a meeting house at the mouth of McCool's Creek and appoint Brethern Jon M. Price, Robert Scanland and Jno B. Bernard to make the propotion; alto to propotion it on the breathern generally to raise a fund of money to the amount of five dollars which is to be ready for the use of the church at our next meeting in October -- to be at Bro. Neal's".

December 14, 1805

"The Brethren that was appointed at our September meeting to apportion on the church for building a meeting house at the mouth of McCool's Creek, made out a bill, which was brought forward to the church and greed to be recorded."

We as a committee being appointed to say and determine what the male members of our church shall pay for the use of building a meeting house at the mouth of McCool's Creek do apportion on the Brethren as follows:

Brook Bennett	$10	Wm. Scanland	$ 5	James Craig	$ 5	Robert Scanland	$ 6
John B. Bernard	15	Wm. O'Neal	20	Hawkins Craig	5	Jas Ramey	5
John M. Price	10	Wm. Parker	5	Abram Bledsoe	10	Thos Purcel	6
Lazarus Cox	8	Isaac Bledsoe	15	Henry Ramey	8	George Craig	15
Benja Craig	15	(sub)	$103	John Ramey	15	TOTAL	$ 178

March 3, 1806

"The next church meeting to be at the new meeting house"

May 10, 1806

"The church met at her usual time at the new meeting house at the mouth of McCool's Creek."

June 14, 1806
"Agreed that Jno. B. Bernard furnish plank sufficient for laying that part of the meeting house floor thats wanting, making use of 100 feet given by Bro. George Craig, one dollar in cash given by Bro. Hawkins Craig and two dollars fifty cents by Bro. William Scanland."

January 8, 1807
"The next church meeting to be at the meeting house -- if cold weather at Bro. Neals."

February 14, 1807
"The next church meeting to be at the home of Bro. Wm. O'Neal's-- the next church meeting to be at the meeting house."

Second saturday October 1808
"A proposition was made to have some repairs done to the meeting house. Bro. Thos. Craig agrees to furnish plank and nails to make the door shutter and a sufficient number of benches. Bro. Robert Scanland to make and hang the same against the nust church meeting."

Second saturday August 1811
"The church appoint Brethren John B. Bernard, Neal and Thos. Craig to look out for a place to build a new meeting house on and make report at our next church meeting."

Second saturday September 1811
"The order appointing Brethren Craig and others for the purpose of looking out a place to build a new meeting house on be dismissed for the present."

Second saturday June 1812
"The church appoints Brethren Samuel Sanders, John B. Bernard, Thos. Craig and Isaac Bledsoe, David Owen or any three of them to view proper place for the building of a new meeting house and to prepare a plan of said house and report at the next church meeting."

Second saturday July 1812
"The matter of refference concerning the ground on McCools Creek for a meeting house came forward and church agrees to continue her place of worship at the old meeting house." "Brethern David Owens, John M. Price, John B. Bernard are appointed to apportion the amount of $300 on the several members of this church

for the purpose of building a frame meeting house 26 feet wide and 40 feet long. One fourth of the apportionment to be paid in cash, the ballance in beef pork, whisky or hemp and report to our next meeting."

Second saturday August 1812
"The reference respecting the appointment of Brethern Owen, Price and Bernard to apportion on the church members for a meeting house taken up and layed over till November meeting.

Second saturday March 1813
"The church took into consideration the repairing of the old meeting house and appoint Brethren Thos. Craig, David Owen, Jno B. Bernard, Joseph McCann and William O'Neal to view said house and say what repairs shall be done and that they let it to some fit person as soon as May be and that they or a majority of them meet on fryday week next at the meeting house to determine."

Second saturday April 1813
"Brethren Thos. Craig and others appointed to report the situation of our meeting house and appeared and there being not a sufficient number of the church collected the matter is layed over until the next meeting."

Second saturday June 1813
"The report of the Commissioners made to this church respecting the repairs to the meeting house, and this church declines the repaires proposed."

Second saturday December 1813
"This church agrees to build a meeting house on a spot of ground between Jerry Craigs and Mr. Shelton's and appoint Thos. Craig and Brook Bennett to obtain a title to said spot of ground, the house to be guilt of brick with a stone foundation one foot above ground, the brick wall to be 13 feet high to the square, to be 36 x 24 feet in length and breadth, with a chimney at each end. This church agrees to an apportionment on the members of $500 and appoint Joseph McCann, Thos. Craig, David Owen, Samual Sanders and Brook Bennett to fix the apportionment or any 3 of them and those members appointed to superintend the letting the meeting house and carrying on the building till finished."

Second saturday January 1814
"The church met according to appointment" "The apportionment made out and received this church agrees to an addition to the meeting house so as to make it 40 ft. by 28.

This building to be let to the lowest bidder by the first day of November 1814."

Second saturday February 1814

"The Commissioners report that pursuant to their appointment they proceeded to let the building of the meeting house for the sum of $700 to which report, we as a church composed agree. This church agrees that the name in the future shall be "McCool's Bottom Church" and the deed of ground where the new meeting house shall stand shall be make to Thomas Craig and Brook Bennett in behalf of the church."

Second Saturday October 1814
"As Bro. Thomas Craig and Bro. Brook Bennett have resigned as undertakers of the works of the meeting house, this church appoints Brethern William O'Neal and John B. Bernard to act in their place in inspecting the work"

Second Saturday November 1814
"This church agrees to pay one third more of their subscription on or before our next church meeting."

Second Saturday December 1814
"This church agrees that the commissioners made report as it respects the brick works of the meeting house." This church received the report of the commissioners and direct it to be entered as follows: November 10, 1814, we as Commissioners being appointed by the church of Port William to inspect the work done on the meeting house, now in building, for said church, do report to said church, that we have examined said work and find the brick work in such a state of forwardness that we have agreed to ----------as complyingso far with the contract given under our hands this day and year". Signed John B. Bernard, Joseph McCann & Wm. O'Neal.

Second Saturday March 1815
"This church agrees that the last payment of their apportionment should be immediately made to the undertakers of the meeting house." "This church agrees that the subscription paper for raising money towards building the meeting house shall be again put in circulation by the hands of Brethern Robert Scanland, Isaac Bledsoe and Levi Craig."

Second Saturday April 1815
"This church agrees that the members appointed at our last church meeting to

circulate the subscription, shall continue to circulate the same till May meeting. This church agrees that the undertaker of themeeting house is released from making the Cross, Gallery."

Second Saturday May 1815
"The circulation of the subscription continued till June meeting. Bro. Thomas Craig agrees to clean the meeting house yeard to the sum of $4.00 -- to take away the scaffold poles, remove the rubbish, fill up the mortar holes, and throw up dirt around the wall so as to drain off the water from the house."

Second Saturday June 1815
"This church directs Brethren John B. Bernard and David Owen to view the carperter work of the meeting house and report at out next meeting." This church agrees to receive the prepairs of the meeting house yard and to the $4.00 specified in their contract with Bro. Thomas Craig.

Second Saturday July 1815
"The reference from our last meeting appointing Brethren Owen and Bernard to examine the carperter work of the meeting house taken up, but they having failed to make report. Bernard and Scanland now appointed to fill their place."

Second Saturday September 1815
"Brother Bailey is appointed to make hooks and staples for the meeting house and put them on by the next meeting."

Second Saturday October 1815
"Brother Samuel Sanders appointed to sweep the meeting house, keep the doors and windows fast and make fires when necessary, for which a compensation is to be made;
"This church agrees that Bro. Bailey receive #2.25 for making hooks and staples for the meeting house and putting them on."

Second Saturday April 1816
"This church agrees to meet at the meeting house on the 4th Sunday in this month for the purpose of fasting and prayer."

Second Saturday May 1816
"Bro. Robert Scanland is appointed to employ some person to post and rail the meeting house lot with locust posts, rails of blue ask, white oak or walnut,

the posts to be 3 inches by 6 inches, the panels to be 10 ft. long, the posts to be set in the ground 2 ft., also to employ some person to clear off the timber from the lot above mentioned. The whole of the work to be done by the first day of December next."

Second Saturday July 1816
"This church agrees to appoint Bro. David Owen, John N. Price and Joseph McCann to apportion the sum of $100 on the male members of this church, including Bro. Scott and Bro. Jackson at their request, for the purpose of saying for the post and rail fence."

Second Saturday September 1816
"This church agrees to receive the post and railing around the meeting house and the gates and hangings at $17.50, also $2.00 for cutting down timber on the meeting house lot."

Second Saturday October 1816
"This church requests the commissioners that ---------- the work of the meeting house post and rail fence to see Bro. McCann and endeavor to get him to consent to reconsidering of the work and make report next meeting."

Second Saturday May 1817
"This Church appoints Bro. Robert Scanland to hang all of the doors and windows of the meeting house that are out of repair and bring in his bill for the sum."

Second Saturday July 1817
"This church appoints Bro. Scanland to have the doors and windows of the meeting house repaired and report next meeting."

Second Saturday September 1817
"This church allows Bro. Scanland $2.00 for hanging the doors and windows of the meeting house."

Second Saturday January 1819
"Ordered Vro. Thos Craig pay Chas. Hardin for keeping the meeting house last year. Thas Craig and Robert Scanland are appointed to employ some fit person to take charge of the meeting house for the present year,"

Second Saturday February 1819
"It is agreed that Bro. Sanders' Nancy take charge of said meeting house, to sweep it; faster the doors and windows and gates, start fires and to secure them for which we agree to give her $4.00 per year."

Second Saturday March 1819
"Bro. S. Sanders agrees to take charge of the meeting house to sweep said house, find wood and make fires when necessary and secure the fires, to open and shut the doors and windows and gates. Twelve months for $10.00 and released the former order respecting keeping said house. Bro. Scanland appointed to employ some person to repair the gates and fence of the meeting house."

Second Saturday April 1819
"Reference respoecting the repairing the gates and fence of the meeting house taken up and the church allows Bro. Scanland the sum of $1.75 which was paid."
"Bro. R. Scanland proposed an alteration in the gallaries and a window over the front which the church agree to and he is appointed to superintend the same."

Second Saturday June 1819
"Bro. R. Scanland exhibited his bill for the work done to the meeting house according to the former order and the church agreed to pay him the sum of $28 for said work."

Second Saturday July 1819
"The reference respecting the work done to the meeting house postponed until the next meeting."

Second Saturday August 1819
"Reference respecting the meeting house taken up. Bro. Price and Wm. Sanders paid $1.25 each and Thos. Craig $1.50."

Second Saturday November 1819
"Bro. Ben Craig Jr., proposed that the bannisters on the first floor be taken down which was agreed too."

Second Saturday April 1820
"Church appointed Bro. Schaland to take charge of the meeting house for the term of one year."

Second SaturdayJuly 1820 "The church concludes to keep the meeting house by turns amongst themselves."

Second Saturday October 1820 "Bro. Scanland is appointed to try to employ some person to keep the meeting house and Samual Sanders is employed to furnish two cords of wook."

Second Saturday November 1820 "Joel Ellis agrees to take charge of the meeting house for one year."

Second Saturday November 1821 "Church agrees to pay Joel Ellis $5.00 for keeping the meeting house one year and Thos. Craig agrees to take charge for the term of one year."

Second Saturday March 1822 "Church orders her treasurer to pay Bro. Robert Scanland 62½ cent for wood."

Second Saturday September 1822 "Bro. Scanland appointed to employ some person to furnish wood."

Second Saturday December 1822 "R. Scanland agrees to keep the meeting house for one year and to pay him $1.00 for wood."

January and February 1823 - No meetings -- Some of the principle members at distance on business and weather being extremely cold."

Second Saturday March 1823 "Thos Craig paid $3.87½ on an old account and $4.00 for keeping the house one year. The church delivers the deed for the meeting house lot into the hands of the treasurer for safe keeping. Church agrees to hire a house keeper for the future. Church agrees to liberate Bro. Scanland from keeping the meeting house and appointes Hoseph McCann to employ some person to fill his place and the employ someone to clear up the meeting house yard."

Second Saturday April 1823 "Church agrees to give George Petit $4.00 to keep the house and make fires for 1 year and to give John Houston $3.00 for cleaning the yard of litter".

Second Saturday March 1825 - "Church appoints James Knox and Joel Ellis to make 3 horse blocks and repair the seats in the meeting house for which they received $3.25

Second Saturday September 1836 - "Church held an election to elect Trustees in whom to invest the title of the meeting house lot and elected T. Fisher and Walton Craig her trustees and direct that they be named to the county court to be entered of records as such."

Second Saturday October 1839 - "Motion and second that following repairs and alterations be amde: remove the east stair steps and put them up on the east end outside so as to enter the gallery on the outside of said building.

Second Saturday November 1839 - "Referance respecting removing the stair case to the east end on the outside is postponed to April.

Second Saturday April 1840 - "CHurch agrees to removing the stair case to the east end outside." Cost was $38.00

July 1840 - "John Knox appointed to have necessary number of benches made to fill the lower floor and have necessary masonry done at the door at the head of the staircase."

March 1841 - Four new benches made

Second Saturday in January 1843 - "church directs that the clerk forward a petition to the legislature of the's State praying thepassage of an act authorizing the Trustees to sell and convey the meeting house and lot of land for the purpose of applying the proceeds to the building of a new meeting house, and appoints T. Fisher, A. G. Craig and Walton Craig a committee to make an examination for the purpose of procuring a suitable lot for the building a new meeting house and report next meeting.

Second Saturday April 1843 - "The reference respecting building a new meeting house taken up and the church determines to build, if they build, this year, to build in Town or on some street of the town and also to build a brick house 40 x 60. She also appoints T. Fisher, A. G. Craig, D. W. Nile, George Petit and Walton Craig, a committee to obtain subschiptions to make examination in reference to the site the probble cost of the new meeting house and any other information that they may deem necessary and report to our next meeting."

Second Saturday May 1843 - The reference respecting building the new meeting house taken up, and the brethern appointed to circulate a subscription and to report on other matters report a subscription list of $872. They also report three sites and their costs and that the house will probably cost $1,200. The church determines to build on hearing the report and determine to build on the site at the lower end of Bro. John Scotts orchard, and appoint the following brethern, a building committee: Theodoric Fisher, S. W. Nile, James Knox, S. P. Duval andWalton Craig, who are authorized to proceed to have the house built buy means of the subscription (which they may increase) in any manner which they may deem most expedient as to the construction or contracting to the amount of $1,200 and to report their progress at our monthly meeting. The house to have no gallery's in it. The church authorize T. Fisher and Walton Craig, her trustees to receive a deed for the piece of ground on which the new meeting house is to be built and that the building committee do not put the house under contract until the deed is obtained.

Second Saturday June 1843 - The Brethren appointed a building committee report a contract with William B. Eblin for the mason work of the meeting house at $459 and a contract with Dane Holdcraft for the wood work at $637 which contracts may be binding if the church accepts a bond from Bro. John Scott which bond is submitted to the church and the church agree to receive said bond and building committee are directed to proceed to have the house built agreeable to the contracts presented.

Second Saturday November 1843 - Bro. Walton Craig, acting clerk, is appointed to petition the next legislature in the name of the church for passage of an act, authorizing the sale of the meeting house and the lot of ground which the church now occupied, by her trustees T. Fisher and Walton Craig.

Second Saturday December 1843 - "The Clerk, agreeable to a previous order, presents a petition to the legislature to pass an act to sell the old meeting house and lot of ground, which is approved and Brethern David Rice and George Petit are appl'd to take the petition and other necessary papers to our representative elect the the legislature and request him to have the necessary law passed. Bro. John Scott presents a deed to the church for the piece of ground on which her new meeting house is situated. After the deed having been read, the vote for its reception was unanimous.

Second Saturday Feb. 1844 - Church appoints D. W. Nile and Jas. Knox to have a post and nail fence put around her new meeting house and lot, that is two sides ot it and to join Bro. Scotts fence, to be joined to the two front corners of the house and to have one large gate on each side of the front of the house.

Second Saturday March 1844 - Brethren James Knox and D. W. Nile appointed to have a fence put up report that they have not contracted it. Same brethren are continued to have the fence done by our next meeting. Church having heretofore authorized a petition to be sent the the KY Legislature for the sale of their old meeting house and lot of ground by her trustees and the Legislature having passed an act for that purpose approved 29, January 1844. The church now having said act before the, take the same into consideration and approve the provisions of the same and direct her trustees T. Fisher and Walton Craig to proceed to sell said house and lot when they have filed the necessary papers in the Clerk's office for such price and terms as they in their discretion may deem advisable for the interest of the church.

Second Saturday April 1844 - James Knox and D. W. Nil report they have contracted for the building of a fence around our new meeting house.

Second Saturday May 1844 - "It is agreed that whereas the owners of the Stem Boat Pike have presented to the church her Bell. The church authorizes her trustees to get up a subscription for and to contract the building of a belfrey suitable to the house when in their descretion it can be done without to much burden to the church."

Second Saturday September 1844 - "On motion the church directs her Trustees to borrow at a rate of interest not to exceed 10% - $150 on the faith and credit of the church. "Trustees are directed by the church to sell her old meeting house and lot on a credit of 12 or 18 months."

Second Saturday October 1844 - "Trustees report that they have sold the old meeting house and lot for the sum of $100 cash in hand. Church say that she is satisfied with the sale." Church gives Bro. James S. Griffity 6 of her old benches for the use of the Schoolhouse in his neighborhood.

Second Saturday December 1844 - Jas Southard to keep the meeting house begin Jan. 1, 1845 one year $10, open doors, sweep the house, build fires, light house at night and ring bell. He is not to pay for wood or candles.

Second Saturday January 1845
"Church takes into consideration her name. It being thought to be advisable to change the name to be "The Baptist Church of Christ of Ghent" so that its locality might be more readily known at a distance."

Second Saturday February 1845
Richard Craig is appointed Choirister and John Rice his atlernative or assistant. T. Fisher to furnish suitable candlesticks for use of meeting house.

Second Saturday September 1845
"On motion the church takes into consideration the filling up of her lot of ground in making it a public burying ground and refers it to our next meeting."

Second Saturday October 1845
"Reference respecting our lot being used as a public burying ground is taken up and the church appoint Bro. Fisher and Nile to designate a portion of the strip of ground now occupied,as a burying ground for the use of the public and retain such portions as may seem necessary for the use of members. The strip to extend to the second gate post of the south side of the house."

Second Saturday March 1847
"Brother Nile and Walton Craig appointed to have a fence run to include the grave yard."

Second Saturday in December 1847
"Church appoints R. Sebree, Julius A Bersot to improve the front of the meeting house."

Second Saturday in March 1848
Brethren Sebree and Bersot appointed to improve the front of the meeting house are directed to procure a wrought iron railing with two gates and have same put up on suitable sills."

Second Saturday in April 1848
"Reference respecting the iron railing in front is continued. Church decides that the floor of the porch is to be made with gravel."

Second Saturday in June 1848
"Sebree and Bersot reports the iron railing has been put up, cost $52.50."

Third Saturday July 1851 - "The church takes up the subject of having a new fence around the meeting house and a division fence separating the grave yard from the remainder of the lot." "On monday a number of members met in consequence of the floor of the meeting house having fallen on the Sabbath, the sleepers being rotten. A committee was appointed to have the floor and benches repaired" Cost $30.

First Saturday January 1853 - "Hymn Books"

First Sat. March 1854 - New Locks 30¢

First Saturday August 1854 -""Meeting house is granted to our black brethren to hold meetings"

Second Saturday December 1854 - "Lamps"

Second Saturday June 1855 - "Bell cracked"

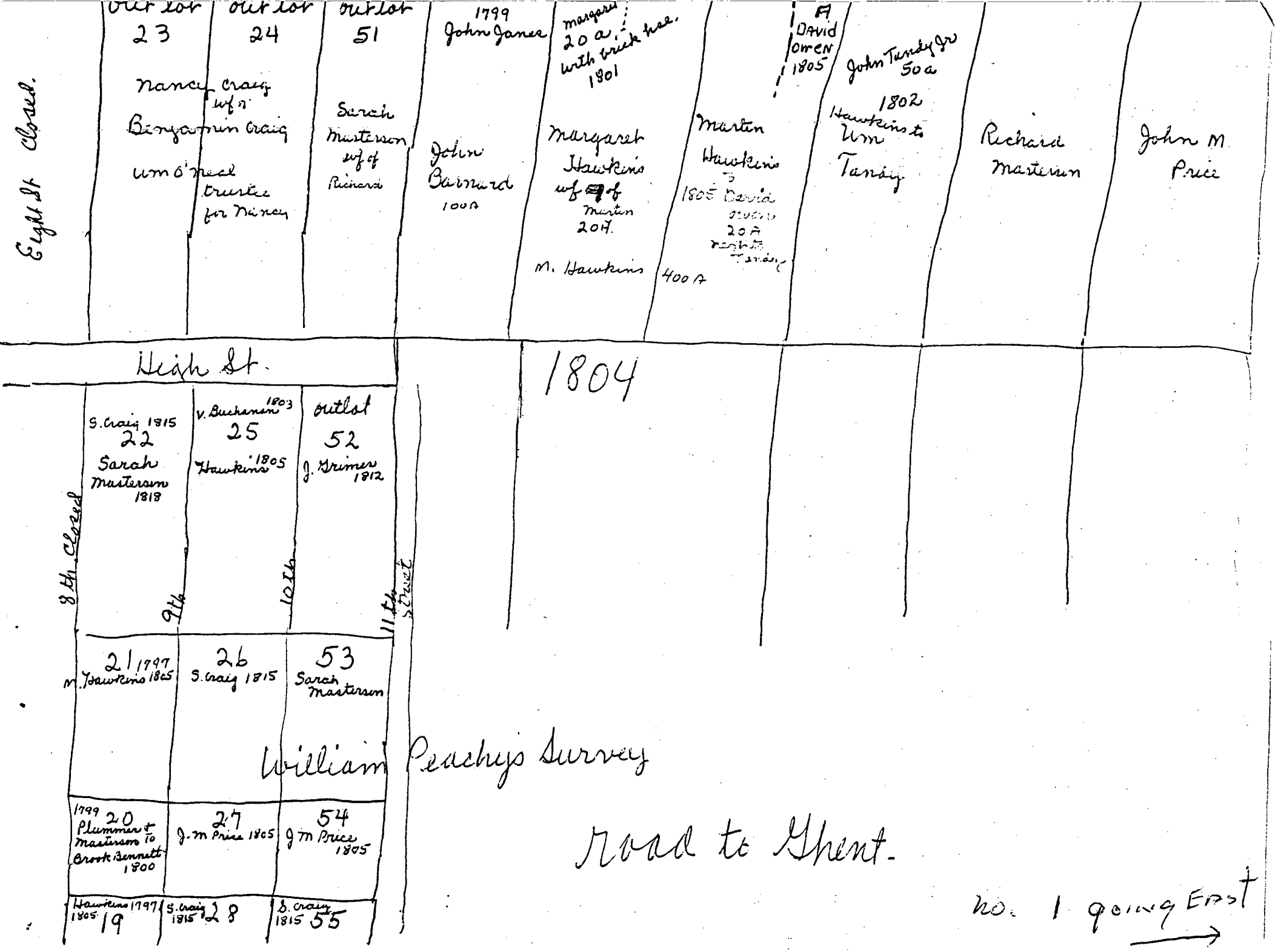
Second Saturday October 1855 - "to get a new bell"

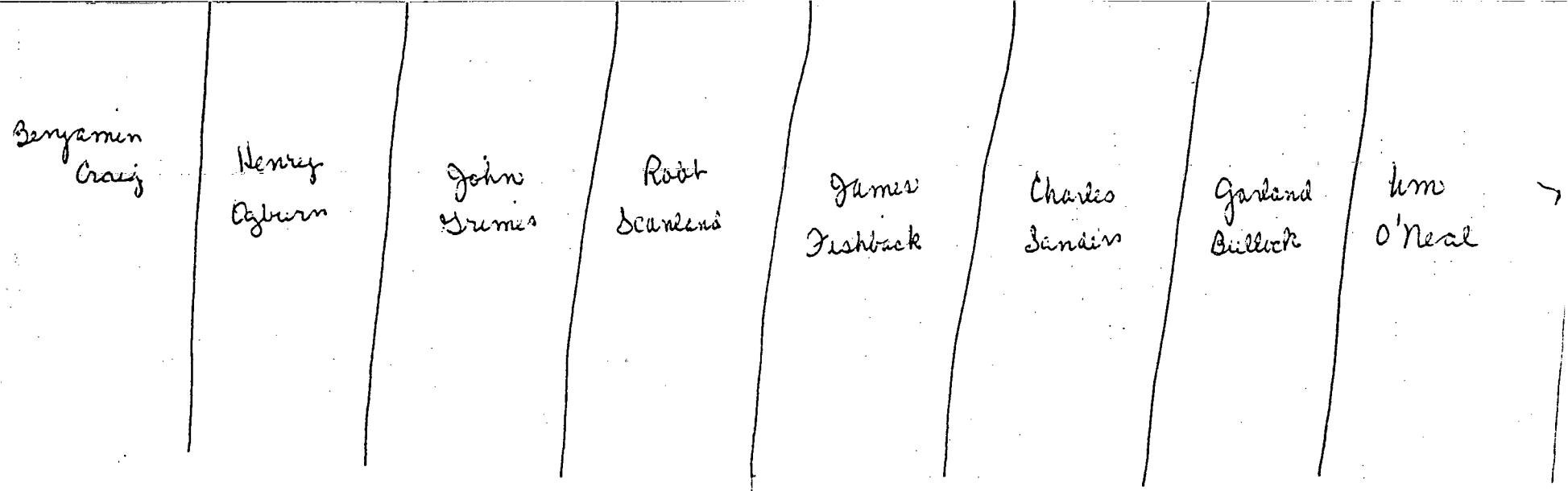
Second Saturday September 1855 - "meeting house for religious worship only"

Second Saturday April 1856 - "new bell cast, cost - old bell and $22.50"

Second Saturday June 1856 - "new fence needed"

Second Saturday August 1856 - fence, post and rail $45.00 (plank would be $55) decided on post and rail and new gate. Decided to wait till next year.

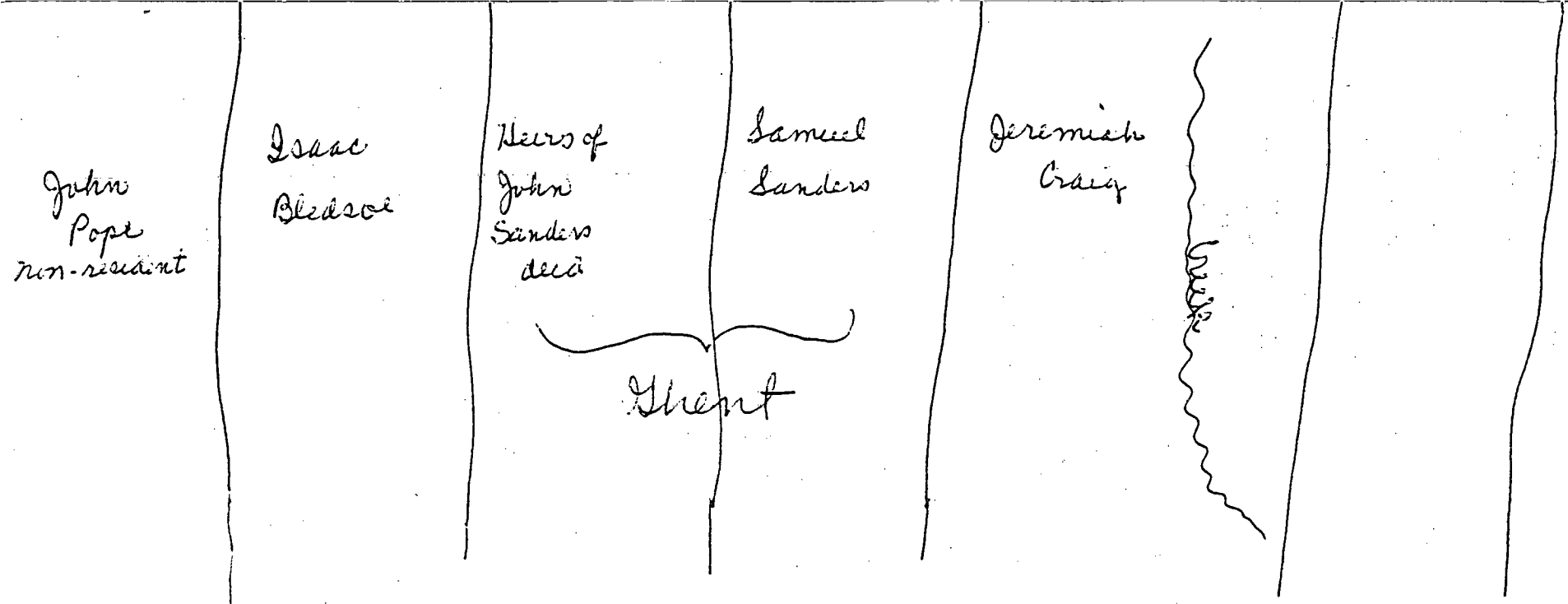

Eight St closed.
Out lot 23
Nancy Craig wf of Benjamin Craig
Wm O'Neal trustee for Nancy
Out lot 24
Out lot 51
Sarah Masterson wf of Richard
1799 John Janes
John Barnard 100A
Margaret 20 a. with brick hse. 1801
Margaret Hawkins wf of Martin 20A.
M. Hawkins
Martin Hawkins to 1805 David Owen 20A
Martin Hawkins 400A
A David Owen 1805
John Tandy Jr 50a
1802 Hawkins to Wm Tandy
Richard Masterson
John M Price
High St.
1804
8th closed
S. Craig 1815 22
Sarah Masterson 1818
9th
V. Buchanan 1803 25
Hawkins 1805
10th
Outlot 52
J. Grimes 1812
11th street
21 1797 M. Hawkins 1805
26 S. Craig 1815
53 Sarah Masterson
William Peachy's Survey
1799 20 Plummer & Masterson to Brook Bennett 1800
27 J. M Price 1805
54 J M Price 1805
Hawkins 1797 1805 19
S. Craig 1815 28
S. Craig 1815 55
Road to Ghent.
No. 1 going East



1804

Wm Christian Survey

no 2 going East



1804

McCorell's Survey

No 3 Ghent Area

GHENT BAPTIST CHURCH RECORDS, 1800–1850, CARROLL COUNTY, KENTUCKY

By JEAN YOUNG HOUSTON*

The organization of the Ghent Baptist Church is recorded in the oldest of three record books as follows: "April 5, 1800 a day of fasting and prayer for the constitution of a Baptist Church at Port William. The business was proceeded to and the church constituted by William Hickman and Joshua Morris on the Doctrine and Discipline of the Holy Scriptures. The church is constituted on ten members viz., Benjamin Craig and Nancy his wife, John B. Barnard and Nancy his wife, John Ramey and Catherine his wife, Mary Lindsay, Elizabeth Bledsoe, Sary Price, and Robert Scanland's Cloe." Joshua Morris, who served as the first pastor, was received by letter into membership immediately after the organization. Along with him were received twelve other men and women, six of whom were Negroes. Port William, which was a village located near the mouth of the Kentucky River, is now the city of Carrollton.

After meeting in the homes of the members for some months, the first log meeting house was constructed by male members of the congregation on land owned by Isaac Bledsoe in McCool's Bottom. Several houses of worship were erected during the early years of the church, and in 1814 the Baptist Church of Port William became known as McCool's Bottom Baptist Church.

The present church building located on U.S. Highway #42 in Ghent, Kentucky, was built in 1843 on land donated by John Scott, the second pastor of the church. In May 1844 the owners of the steamboat *Pike* presented her bell to the church. A suitable belfry was to be built to house it.

In October 1844 the old meeting house and lot were sold for $100 each and six of the old benches were given to Brother James L. Griffith for the school house in his neighborhood. The church name was again changed in 1845 when it became the Baptist Church of Christ at Ghent. At that time the membership was comprised of 200 people, 50 of whom were Negroes.

At one time there was a cemetery on the church grounds, but the gravestones were all removed prior to the year 1936, and the ground was used for other purposes. The three books of church records are in excellent condition and are stored in a bank vault in Carrollton, Kentucky. The Reverend Mr. Floyd N. Baker now serves as pastor.

*17 Woodland Avenue, Florence, Kentucky 41042. Mrs. Houston is researching early church records of the Ohio Valley.

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Records in this consolidated listing are derived from (and keyed by letter in parentheses to) the following sources:

(a) Constituting members 1800.
(b) Members received immediately after constitution.
(c) Members dismissed January 1820 to constitute a new church.
(d) Membership list July 1821.
(e) Members dismissed January 1825 to constitute a new church.
(f) Membership list September 1831.
(g) Members received during protracted meeting May 1842.
(h) Membership list August 1842.
(i) Membership list March 1850.
(j) Marriage records, Warsaw, Gallatin County, Kentucky.
(k) Marriage records, Carrollton, Carroll County, Kentucky.
(l) Deaths recorded in minutes.
(m) Gravestone inscriptions in Ghent Cemetery.
(n) Church windows inscriptions.
(o) Owner of slave(s) who were members.

Aboussier, Nancy. (d)
Addams, Jemima, adm. 8 June 1805.
Alexander, Lewis D., served as third minister of Ghent Baptist Church 1837–1848; b. Wilkes County, N.C. 1799; d. Owen County, Ky., 20 Dec. 1862. [J. H. Spencer, *History of Kentucky Baptists from 1769–1885;* (Printed for the author, 1886), p. 460.]
Applegate, Daniel, adm. 18 March 1802; dism. Nov. 1802.

Bailey (Baley), Amanda Hawkins. (i)
  Eliza(beth), adm. Aug. 1808. (d) (f) (h)
  John. (i)
  Polly Suddard, dism. April 1819.
  Steven, member in 1813. (d) (f)
Baker, A. F. (i)
  J. Q. (i)
  Letitia. (i)
  P. F. (i)
  Ruth. (i)
Barker, Elizabeth. (h)
Barnard, John B. (a) (c)
  John B., adm. Oct. 1818.
  Mary. (h)
  Nancy, wife of John B.; dau. of Benjamin, Sr., & Nancy Stuman Craig. (a) (c)
  Priscilla, adm. Aug. 1817.
Barnes, Elizabeth, adm. 7 June 1800; dism. 14 Jan. 1802.
Barrott, James, adm. June 1848.
Bennett, Brook, adm. 9 May 1801; rec'd. from Corn Creek church 18 April 1813.
  Elizabeth. (g) (h)
Berry, William, 1816. (o)
Bersot (Bursot), Alfred. (g) (h) (i)
  Amy O. (h) (i)
  Edward. (g) (h) (i)
  Emily. (h) (i)
  George. (i)
  James. (i)
  Julius A., m. Mariah, dau. of Robert Poindexter, March 1828. (h) (i) (j)
  Levilda. (g) (h)
  Lewis (Louis), m. Martha, dau. of Patterson Griffith, 2 Aug. 1834. (h) (j)

Mariah — *see* Poindexter, Mariah.
Minerva. (g) (h) (i)
Patsy. (h)
Bibb, Any, adm. Aug. 1817; dism. April 1818.
Blanton, Burdot A. (i)
Jane — *see* Smith, Jane.
Mary. (i)
Bledsoe, Abraham, adm. June 1805. (d) (f)
Betsey. (g) (h)
Dorcas. (d)
Elizabeth. (a)
Elizabeth, adm. Aug. 1817.
Elizabeth, dism. April 1819.
Isaac, adm. 2 Aug. 1800; m. Elizabeth, dau. of Benjamin, Sr., & Nancy Stuman Craig.
Jesse. (g) (h)
John L. (g) (h)
Joseph, 1809. (o)
Lewis. (d)
Liddy, adm. Aug. 1817.
Moses, adm. May 1812. (f)
Nancy, adm. Feb. 1811.
William, member 1803.
Blunt, Henry, adm. 3 May 1800; dism. Feb. 1810.
Lucy, adm. 3 May 1800.
Bole, ———, "Brother," member 1806.
Tennon, wife of "Brother" Bole, member 1806.
Bond, Harriot. (c) (d) (e)
William. (e)
Bowles, Eliza. (i)
Briscoe, Martha. (i)
Brooking(s), Edward, 1842. (o)
Elizabeth. (g) (h) (i)
Laura. (i)
Bryant, Nancy, rec'd. from church at Campbellsburg Nov. 1848.
Bullock, Elizabeth, adm. Aug. 1827. (f)
G., 1800. (o)
Nathan, adm. Aug. 1817. (f)
Burdin, Harriot, adm. Aug. 1817.
Burley, Polly, rec'd. from Sulphur Fork, Henry County, Ky. June 1848.
Butler, O., 1800. (o)
P., 1801. (o)

Cline, Mary, member July 1800.
Cockerell, George, dism. April 1844. (g) (h)
John. (g) (h)
Mariah — *see* Griffith, Mariah.
Nancy Jane. (g) (h) (i)
Collins, Margaret(ta), rec'd. from New Albany [Indiana?] church June 1841. (h)
Cook, Fanny, excl. Dec. 1800. (b)
Cotten, Elizabeth, wife of Ralph, adm. Sept. 1809.
Ralph, adm. Sept. 1809.
Tenner (or Tennon), adm. 10 Sept. 1804.
Cox, Eliza(beth), adm. July 1823; dism. Feb. 1826.
Lazarus, member 1805.
Nancy, adm. Aug. 1808.
Sarah, dism. June 1820.

Craig, Abigail. (d)
A(lbert) G(allatin), d. 22 Oct. 1883, aged 76 yrs. 5 mos. 21 days. (g) (h) (i) (m) (n)
Alice, "returned to the congregation" May 1839. (h)
Alsey, adm. Aug. 1817. (c)
Ann, wife of Elijah, adm. 3 May 1800; dism. 11 Oct. 1800.
Benjamin, "requested admission to this church" May 1805.
Benjamin, Jr., adm. Feb. 1818.
Benjamin, Sr., b. *ca* 1751; m. Nancy Stuman in 1777; d. *ca* 1822. (a) (c)
Bettie M. (i)
Catherine, wife of Levi; dau. of Benjamin, Sr., & Nancy Stuman; adm. March 1812.
Docia Jane — *see* Easterday, Docia Jane.
Dorcas. (g) (h)
Elijah, adm. May 1800; dism. 11 Oct. 1800.
Elizabeth, adm. Aug. 1817. (f) (h) (i)
Elizabeth George, "Sister." Undated notice of death precedes minutes of 27 Aug. 1811. (i)
Evelina P., rec'd. from Baptist church at Georgetown [Ky.] Aug. 1849.
George, member 1804.
Hawkins, adm. 10 Sept. 1800.
James, adm. July 1800. (c)
Kitty. (c)
Lauvinda Peak, wife of Walton C.; d. 15 Aug. 1872. (g) (h) (i) (1) (n)
Levi, adm. March 1812.
Lewis, adm. July or Aug. 1800. (c)
Lucy, m. Twyman Craig *ca* 1813; adm. Aug. 1817. (f) (j)
Lutitia. (g) (h)
Mahaly, dau. of Jeremiah Craig; m. Willis Craig 9 Sept. 1824. (c) (j)
Mary Ann, adm. May 1846.
Melindy, adm. Aug. 1817.
Melissy. (d)
Milly, adm. June 1800.
Milly, adm. May 1812.
Molly (or Milly). (i)
Nancy — *see* Stuman, Nancy.
Patsy, adm. June 1814.
Polly, wife of Thomas, adm. 12 July 1807. (d)
Polly, adm. 12 Feb. 1809.
Polly, adm. Feb. 1818.
Richard, member 1816. (g) (h)
Robert W., adm. Aug. 1817. (c)
Sarah. (f)
Sarah, wife of Silas, adm. Sept. 1838.
Sarah Jane. (g) (h)
Silas, adm. Sept. 1838; m. Docia Jane Easterday 15 Aug. 1841. (h) (k)
Smith. (g) (h)
Stewman (Stuman), adm. Aug. 1808; m. Betsy Easterday. Dates given as 26 Oct. 1809 and 14 March 1822. (j)
Thomas, adm. 12 July 1807. (d) (f)
Twyman, adm. Aug. 1817; m. Lucy Craig 1813 or 1814. (d) (f) (j)
Virginia Judith Brooking, wife of A. G.; d. 15 June 1893, aged 76 yrs. (g) (h) (i) (m) (n)
Walton, adm. Aug. 1817; d. 5 Aug. 1892. (c) (f) (h) (i) (1) (n)

Cranshaw (Crenshaw), Nancy. (i)
T. G. (or L.). (i)

Crow, Evelina, adm. May 1846.
Susan. (h)

Davis, Henry, adm. March 1832.
Mary Ann. (i)
Mildred, adm. Aug. 1817.
Nancy L. (h)
Roda. (i)
Samuel, d. 22 March 1862. (i) (l)
Susan, adm. July 1823. (f) (h) (i)
William. (i)
William Isaac, b. 1832; d. 1815 [*sic*]. (i) (m)
Day, Lucy, adm. Aug. 1817; dism. Jan. 1822. (d)
Nancy, adm. Aug. 1817. (d)
Phebe, adm. Sept. 1838.
Polly, adm. Aug. 1817. (d)
Polly. (g) (h) (i)
William, adm. Aug. 1817.
Diguid, Jacob D., b. 1812; d. March 1891. (i) (m) (n)
Dike, Susanna. (g) (h)
William D. (g) (h)
Duvall, L. P., deacon 1844.
Polly. (h)
Samuel, member 1837. (h)

Easterday, Docia Jane, m. Silas Craig 15 Aug. 1841. (g) (h) (k)
Lydia, dism. April 1819.
Eaton, Christian, "Sister." (g) (h)
Lewel R., adm. Sept. 1838. (h)
Eblin, Catherine. (i)
Joshua. (i)
William. (i)
_____, "Sister," wife of James. (i)
_____, "Sister," wife of Joshua. (i)
Ellis, Joel, member in 1815; m. Polly Smith 23 Oct. 1800 or 1806.
Joel, adm. Aug. 1817.
Mary, adm. Aug. 1817.
Polly — *see* Smith, Polly.
Elston, Elizabeth, rec'd. from Sulphur Fork, Henry County, Ky. May 1846. (i)

Farnsworth, _____, "Brother" and wife, dism. July 1844.
Farris (Feris), Wally, m. Emarine Hanks 3 Dec. 1844. (g) (h) (i) (k)
Fisher, Judith. (g) (h) (i)
Malinda, adm. July 1842.
Theodore, ordained Feb. 1843; co-pastor with L. D. Alexander 1845. (f) (h) (i)
Fossa, Lutisha, dism. 1828.
Franks, Thomas and wife, members Feb. 1818; dism. April 1818.
Furnish, Elizabeth, adm. May 1848. (i)
Lucretia, adm. May 1848. (i)

Gale, Elizabeth (Betsy), adm. Dec. 1816. (d)
Tibernius C., rec'd. from First Baptist Church at Louisville [Ky.] June 1841.
Gardiner, Mary. (i)
Garton, Sary, adm. 12 Sept. 1800.
Garvey, Nancy O'Neal, dism. March 1821.
Gatewood, Hugh Sanders, 1800. (o)
Gaunt, Hester, member 1800.
Givens, Ann. (g) (h)
Gola, Jane. (i)
Gorden, J., 1809. (o)

Grant, R., 1800. (o)
Granville, Hester. (i)
Gravener, Lina. (g) (h)
Graves, Joseph, dism. May 1845.
Gray, "Old" Lester. (i)
Green, Clarissa, rec'd. from Mt. Pleasant [Va?] July 1841. (h)
John, rec'd. from Mt. Pleasant July 1841. (h)
Sarah, adm. June 1820. (d)
Griffin, Ebeneazer and wife adm. Aug. 1817.
———, "Brother" and wife, dism. Dec. 1817.
Griffith, Cinderella. (h) (i)
Elijah (Elisha). (g) (h) (i)
Elizabeth. (g) (h) (i)
Elizabeth. (i)
James. (g) (h) (i)
Mariah, m. James Cockerell 8 Aug. 1850. (i) (k)
Matilda C., wife of Sashel C.; b. 8 March 1820; d; 13 June 1909. (g) (h) (i) (m)
Nancy. (g) (h) (i)
Nancy. (h) (i)
Nancy Jane. (i)
Rebeccah. (i)
Sashel C., b. 16 April 1820; d. 9. Feb. 1903. (g) (h) (i) (m)
William. (i)
Grooms, Elizabeth, adm. Aug. 1817.
Gun, A., 1842. (o)
Phillip, adm. Aug. 1809.

Hall, William and wife, members in 1800.
Handcock, William, rec'd. from church at Mouth of Cedar Creek, Ky., May 1839.
Hanks, Nancy, adm. Sept. 1842.
Polly. (g) (h)
Susan. (g)
———, "Brother," adm. July 1842.
Hardin, Charles, member 1818; m. Hannah Jewell 15 Dec. 1812. (j)
Hannah — *see* Jewell, Hannah.
Hawkins, Charlotte P. (g)
James, member 1818.
M., 1800. (o)
Mary E. (i)
Parker, 1842. (o)
Pierce B., rec'd. from Mt. Herron [?], Va., May 1839.
Haynes, Abram, adm. Oct. 1808.
Hiter, Elizabeth, adm. Feb. 1810.
Holeman, Jesse L., member Aug. 1807; dism. May 1809.
Hopkins, Icephine, rec'd. from church at Owenton [Ky.]. (g) (h)
Margaret, rec'd. from church at Sharon July 1846. (i)
Telitha, rec'd. from church at Sharon July 1846. (i)
Thomas, rec'd. from church at Sharon July 1846. (g) (h) (i)
Horn, Peter H., adm. Sept. 1838.
How, Margaret. (f)
How (or More), Timothy. (h)
Howard, Edward. (g) (h)
Elizabeth. (g) (h)
Jane. (g) (h) (i)
Lydia. (g) (h)
Hudson, Mary Jane. (i)
Minor. (i)

Humphrey, Agniels, member 1816.
Anueh, adm. Aug. 1817.
Hunt, George, adm. Aug. 1817. (d)
Hester. (d)
Mallinda, rec'd. from East Bend Jan. 1848.
Sary Ann, rec'd. from East Bend Jan. 1848.
Huston, Jane, adm. Aug. 1822.
John, adm. Aug. 1822.
Nelly, adm. April 1818; dism. Nov. 1819.

Jackman, Barnard, rec'd. from New Union church in Indiana. (i)
Mary. (d)
William, adm. Aug. 1817; d. Jan. 1819. (1)
———, wife of William, adm. Aug. 1817.
Jackson, Mordecai, adm. July 1808.
Mordecai, adm. Feb. 1810; dism. May 1816.
Mordecai, adm. Oct. 1818.
Nancy, wife of Mordecai, adm. July 1808.
Nancy, adm. May 1816. (c)
———, "Brother" and wife, dism. Dec. 1817.
Jacobs, Dorcas. (g) (h) (i)
Elijah. (i)
Jett, Lucy, adm. Aug. 1817.
Nancy, adm. Aug. 1817; dism. 1819.
Peggy, adm. Aug. 1817. (d) (f) (h)
Jewell
Hadassah. (i)
Hannah, adm. Aug. 1817; m. Charles Hardin 15 Dec. 1812. (j)
Henrietta. (i)
Lizzie. (i)
William. (i)
Jones, Elizabeth, adm. Aug. 1801.

Knox, James, adm. Feb. 1818; d. 19 Sept. 1868, aged 82 yrs. (e) (h) (i) (m)
John, rec'd. from church at Sharon Sept. 1838.
Molly Ann, wife of John, rec'd. from church at Sharon Sept. 1838.
Polly. (d) (e)
Saraphine. (h) (i)
———, "Sister," wife of James, adm. Feb. 1818.

Landison, John. (h)
Lasby, John, rec'd. from Owenton [Ky.] Nov. 1837.
Nancy, wife of John, rec'd. from Owenton Nov. 1837.
Lee, Levy, excl. 9 Feb. 1805.
Lester, Caty, adm. 10 Dec. 1808; m. Solomon Wilkins 10 Dec. 1808. (j)
James, d. 15 March 1861. (h) (i) (1)
Lucinda, m. David W. Nile 22 Dec. 1835. (h) (j)
William. (g) (h) (i)
Lilly, David. (g) (h)
James, adm. Jan. 1834.
Lindsay (Lindsey), Cassandra B., m. A. W. Osburn 21 Dec. 1843; dism. Jan. 1844. (g) (h) (k)
Julian(n), adm. July 1824
Juliette. (c)
Julyan, adm. April 1818.
Mary. (a)
Nicholas, member 1800.
Richard C., adm. June 1824; dism. Jan. 1844.
Sarah Jane, dism. Jan. 1844. (g) (h)

Littrell, "Old Sister" [Mary, b. 1791?]. (i)
Locke, Nancy, adm. Dec. 1809.
Low, Elizabeth, adm. July 1819. (d)
Lowry, Ann. (i)
Lyons, Agnes. (i)
  Ely M. (i)
  Jesse P. (i)
  John. (i)
  Mary, adm. Sept. 1846.
  William, adm. Sept. 1846. (i)

McCann, James M. (g) (h)
  Joseph, member 1813; m. Nancy O'Neal 15 April 1810. (d) (f) (j)
  Joseph, adm. Oct. 1818.
  Nancy — *see* O'Neal, Nancy.
  McCartee (McCarter), Eady, adm. 6 April 1800.
  McCormack, Nancy, dism. July 1820.
  McCoy, Susan, dism. Dec. 1819.
  McDonald, Mary. (i)
  McGavoc[?], Elizabeth. (i)
  McPherson, _____, "Brother" and wife, adm. Feb. 1844.
Mageha, Molly, adm. 9 Oct. 1808.
Martin, Milly, excl. Dec. 1819.
Mason, _____, "Sister," wife of James P. (i)
Masterson, Richard, 1801. (o)
Mitchal, Dudly, adm. 11 Sept. 1808.
Montgomery, Polly. (d)
More (or How), Timothy. (h)
Moreland, Mary, d. 25 June 1842. (g) (l)
Morris, Jonathan. (g)
  Joshua, adm. July 1823.
  Joshua. (b)
  Peggy, wife of Joshua, adm. July 1823.
Morton, Margaretta. (i)
Muan, Joseph, church clerk 1817.
  Nancy, member 1812.

Neatherlands, Harriet, adm. from Union church Sept. 1846.
  John, adm. from Union church Sept. 1846.
Nile, David W., member 1840; m. Lucinda Lester 22 Dec. 1835; d. 4 Jan. 1849 at Baton Rouge, La. (h) (j) (l)
  Lucinda — *see* Lester, Lucinda.
North, Jonathan. (h)
Norton, Mary, adm. Aug. 1817; dism. Jan. 1820.

O'Neal, Aniliza (or Angeline). (i)
  Catherine, adm. Aug. 1817. (d)
  Catherine, adm. Aug. 1817. (d) (e)
  Hannah, member 1817.
  Kitty, adm. July 1820.
  Lewis, adm. Aug. 1817; m. Catherine Orr 15 May 1817. (d) (e) (j)
  Mary, adm. Aug. 1817.
  Mary, adm. Aug. 1817. (d) (f) (h)
  Mary, wife of John, d. 1844. (l)
  Mary Ann, dau. of John O'Neal; m. Josiah Whitehead 9 Dec. 1841. (h) (k)
  Nancy, adm. Aug. 1817; m. Joseph McCann 15 April 1810. (d) (f) (h) (j)

Polly, wife of William. (b) (d) (f) (h)
Robert, adm. Aug. 1817.
Sally. (e) (i)
Sarah. (d)
Tabithy, adm. Aug. 1817. (d) (f)
Thomas, adm. Aug. 1817. (d) (e)
William, d. by May 1842. (b) (d) (f)
Orr, Eliza Jane. (i)
Pamela, member 1825.
Richard and wife, adm. Sept. 1823. (e)
Owen, David, church clerk Sept. 1811.
David, Jr., adm. Feb. 1811.
Evolina, adm. Oct. 1818; excl. 1819.
Lucy, adm. April 1812.
Polly, adm. 9 Oct. 1809; undated death notice in Sept. 1811 minutes. Other source gives 28 Nov. (No year).
Owing, David. (d)
Melissa. (d)

Parker, Elizabeth, adm. Aug. 1800
William, adm. July 1800.
Pet(t)it, George, m. Jane Thompson 29 Dec. 1811. (d) (f) (h) (i)
James, adm. May 1818. (d)
Jane — *see* Thompson, Jane(y).
Ruth, wife of James, adm. May 1818.
Phillips. Agnes, adm. July 1801.
Poindexter, Mariah, dau. of Robert; m. Julius Bersot in March 1828. (h) (i) (k)
Robert, adm. July 1842. (h)
Sally. (f)
Porter, Polly, adm. Feb. 1818; dism. Jan. 1825. (d)
Preston, William, member 1812.
Price, John M., licensed to preach Sept. 1809. (b)
Millicy, adm. Aug. 1817. (c)
Nancy, adm. Aug. 1817. (c)
Nancy. (g) (h) (i)
Sally, dism. Feb. 1820.
Sary. (a)
William. (i)
Purcel, Lawrence, adm. 2 Sept. 1806.
Rebecah, adm. 13 Aug. 1800.
Samuel, dism. Aug. 1811.
Thomas, adm. July 1800; dism. Aug. 1811.
Mrs. Thomas, dism. Aug. 1811.
Pursley, Samuel, member 1808.

Ramey, Catherine, wife of John. (a) (d)
Catherine, adm. 20 April 1800.
Dorcas. (b)
Frank, adm. 20 April 1800.
George H. (g)
Henry, adm. July 1800
Henry, Jr. (i)
James, adm. July 1800.
John. (a)
John, adm. March 1810.
Mary, adm. Aug. 1817. (i)

Moses. (d)
Patsey, adm. 12 Feb. 1809. (d)
Polly, adm. Aug. 1817.
Ransdale, Nancy, rec'd. from Buck Run church Oct. 1838. (h)
Reece, Ann M. (i)
Isabelle. (i)
Mary. (i)
Recor (Rycor), Abraham, adm. Aug. 1817.
Mary, adm. Aug. 1817.
Rice, David. (g) (h) (i)
David, Jr. (g) (h) (i)
David, b. 12 Nov. 1820; d. 13 March 1871. (m)
Elizabeth. (i)
Gillian. (i)
James, d. 9 Aug. 1865, aged 56 yrs. (g) (h) (i) (m)
John, adm. June 1842; d. 22 Sept. 1878, aged 60 yrs. (g) (h) (i) (m)
Melvina. (i)
Susan, wife of David. (g) (i)
Ripley, David, adm. July 1800; dism. May 1801.
Rebecca, member 1800.
Sary, wife of David, adm. July 1800; dism. May 1801.
Ross, Elizabeth, adm. Nov. 1823.
Nancy. (h)
Sally. (d) (f)

Sanders, Barzilla, adm. April 1818; d. age 16 yrs.
Elizabeth, wife of John. (g)
Jacob Samuel, adm. 17 July 1842.
John, adm. Aug. 1817.
John L., adm. Sept. 1842.
Mary, wife of Robert, dism. April 1818.
Nancy, dism. Feb. 1820.
Nancy. (d) (f) (h) (i)
Nat, member Oct. 1808.
Peggy, adm. May 1800; dism. Sept. 1806.
Robert, dism. April 1818.
Samuel, adm. May 1812; death recorded following March 1844 minutes. (d) (f) (h) (l)
William, adm. April 1819; dism. Sept. 1820.
Mrs. William, dism. Sept. 1820.
———, "Sister," wife of Samuel, adm. May 1812.
Sanderson, John. (g) (h)
Mary. (g) (h)
Scanland, Cath. (d)
Nancy, adm. March 1824.
Robert. (b) (d)
William, adm. Nov. 1800.
Scott, Ann, d. 23 Aug. 1842. (g) (h) (l)
G. Y. (i)
Harriet, adm. 1817.
Harriet, wife of S. G., b. 14 May 1803; d. 6 Sept. 1884, aged 80 yrs. (i) (m)
James. (g) (m)
James B., d. 16 Aug. 1842. (l)
John, called 1803 to serve as second pastor.
Lucinda. (i)
Marsha. (i)
Mary. (i)
Robert, dism. March 1821.

S. G., b. 13 May 1800; d. 16 Aug. 1867. (i) (m)
Scruggs, Mary B. (i)
Sebree, Elizabeth, (i)
Emmela (Emily?), b. 1814; d. 1872. (i) (n)
George D. (i)
R. W., b. 1799; d. 1887. (i) (n)
Shelton, Melinda, dism. 1820.
Polly, m. William Whitehead Nov. 1811. (f) (j)
Smith, Ann, adm. May 1846.
George, member Jan. 1802.
Henry. (i)
James, 1800. (o)
Jane, member 1817; dau. of James & Betty Sanders Smith; m. James Blanton 15 Dec. 1806. (j)
Josephine. (i)
Lewis, 1842. (o)
Lutisha, adm. Aug. 1817.
Mary, adm. Aug. 1817.
Masterson, dism. 2 Dec. 1806.
Polly, dau. of James & Betty Sanders Smith; m. Joel Ellis 23 Oct. 1800 or 1806. (d) (f) (j)
Southard (Suddard), James, adm. Aug. 1817. (d) (h) (i)
Nancy. (i)
Sarah. (h) (i)
Susanna, adm. Aug. 1817.
Stewart, Ann, member March 1808.
Tyler (or Taylor), member July 1806.
Stuman, Nancy, b. *ca.* 1763; m. Benjamin Craig 1777; d. *ca* 1830. (a) (c)

Tandy, Eliza, dau. of John; adm. Aug. 1817.
John, adm. Aug. 1817.
Sally. (d)
Tate, Mary E. (g) (h)
Thompson, Coleman. (i)
Jane(y), m. George Pet(t)it 29 Dec. 1811. (d) (f) (h) (i) (j)
Malinda Jane, d. 2 March 1850. (l)
Margaret, adm. March 1801.
Peggy. (d)
Polly, adm. April. 1818. (d)
Ruth. (i)
Turner, George, 1816. (o)
Rebecah, adm. May 1818. (d) (f) (h) (i)

Vancerk, Arter [*sic*], member Feb. 1818.
Vincent, Comfort, adm. Nov. 1808.

Waldrope, Lucy D. rec'd. from Bethlehem, Va., Aug. 1838.
Samuel, rec'd. from Bethlehem, Va., Aug. 1838.
Wallace, James B. (i)
Waller, Mary, adm. 13 July 1805.
Nancy, wife of Cotman, adm. July 1805.
Nancy, wife of James, adm. July 1805.
Nancy. (d)
Walters, Sally. (g) (h)
Ward, David, adm. June 1842. (h)
Welch, Catherine, adm. July 1800.
Lucy, dism. Feb. 1820.
William, adm. 10 Sept. 1800.

Whitaker, Polly. (i)
White, Obed, adm. Aug. 1817; d. [no date on stone] aged 76 yrs. (m)
Whitecotten, Elizabeth, adm. Aug. 1817.
James, adm. Aug. 1817; dism. Dec. 1817.
Mrs. James, dism. Dec. 1817.
William, adm. Aug. 1817; d. Dec. 1818. (1)
Whitehead, Mary Ann — *see* O'Neal, Mary Ann.
Josiah, m. Mary Ann O'Neal 9 Dec. 1841. (g) (h) (k)
Patsy, adm. 17 Nov. 1800.
Polly — *see* Shelton, Polly.
Wilkerson, Catherine. (g) (h)
Wilkins, Caty — *see* Lester, Caty.
Solomon, adm. 12 Nov. 1808; m. Caty Lester 18 Feb. 1806. (j)
Williamson, Mary, dism. March 1848.
Willis, Benjamin. (i)
Wilson, Grace, wife of John, adm. Aug. 1817. (f)
Grace, adm. May 1831.
James, "Elder Brother," adm. Jan. 1831. (f)
John, adm. Aug. 1817.
John, and "Sister," wife of John, adm. April 1818.
Winslow, Priscilla, dism. Feb. 1826. (d)
Wise, Phillip, adm. June 1832.
Polly, adm. June 1832.
Wood, Elizabeth, adm. May 1846.
Wright, Polly. (g) (h) (i)

Yager, Eliza Ann. (g) (h)
James. (g) (h)
Julian. (g) (h)

BAKER FAMILY BIBLE RECORD

This family is recorded in a Bible (New York: American Bible Society, 1877) in the possession of Mrs. Robert Fisher, Berlin, Maryland, and is contributed by Mary Fallon Richards of Wilmington, Delaware, with the permission of Mrs. Joseph Fisher, also of Wilmington. All those mentioned below lived in Worcester County, Maryland.

Leven J. Baker, b. 12 Oct. 1833, son of Leven Baker and wife Mary (b. 29 Sept. 1803, d. 27 Nov. 1876); d. 26 Jan. 1894; m. Hester Freeman (b. 24 Aug. 1843, dau. of Isaac and Hannah Freeman). Children: *Mary H.*, b. 24 Mch. 1866, d. 19 July 1866. *Thomas E. H.*, b. 30 Nov. 1867, d. 20 Oct. 1868. *Eliza M.*, b. 20 Sept. 1869. *Amelia H.*, b. 30 Jan. 1873, d. 21 Apr. 1877. *Sally M.*, b. 8 June 1875, d. 20 Apr. 1877. *Anna E.*, b. 21 Mch. 1877. *Levin J.*, b. 21 Mch. 1881, d. 23 Mch. 1911.

GHENT BAPTIST CHURCH RECORDS, 1800–1850, CARROLL COUNTY, KENTUCKY

By JEAN YOUNG HOUSTON*

The organization of the Ghent Baptist Church is recorded in the oldest of three record books as follows: "April 5, 1800 a day of fasting and prayer for the constitution of a Baptist Church at Port William. The business was proceeded to and the church constituted by William Hickman and Joshua Morris on the Doctrine and Discipline of the Holy Scriptures. The church is constituted on ten members viz., Benjamin Craig and Nancy his wife, John B. Barnard and Nancy his wife, John Ramey and Catherine his wife, Mary Lindsay, Elizabeth Bledsoe, Sary Price, and Robert Scanland's Cloe." Joshua Morris, who served as the first pastor, was received by letter into membership immediately after the organization. Along with him were received twelve other men and women, six of whom were Negroes. Port William, which was a village located near the mouth of the Kentucky River, is now the city of Carrollton.

After meeting in the homes of the members for some months, the first log meeting house was constructed by male members of the congregation on land owned by Isaac Bledsoe in McCool's Bottom. Several houses of worship were erected during the early years of the church, and in 1814 the Baptist Church of Port William became known as McCool's Bottom Baptist Church.

The present church building located on U.S. Highway #42 in Ghent, Kentucky, was built in 1843 on land donated by John Scott, the second pastor of the church. In May 1844 the owners of the steamboat *Pike* presented her bell to the church. A suitable belfry was to be built to house it.

In October 1844 the old meeting house and lot were sold for $100 each and six of the old benches were given to Brother James L. Griffith for the school house in his neighborhood. The church name was again changed in 1845 when it became the Baptist Church of Christ at Ghent. At that time the membership was comprised of 200 people, 50 of whom were Negroes.

At one time there was a cemetery on the church grounds, but the gravestones were all removed prior to the year 1936, and the ground was used for other purposes. The three books of church records are in excellent condition and are stored in a bank vault in Carrollton, Kentucky. The Reverend Mr. Floyd N. Baker now serves as pastor.

*17 Woodland Avenue, Florence, Kentucky 41042. Mrs. Houston is researching early church records of the Ohio Valley.

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Records in this consolidated listing are derived from (and keyed by letter in parentheses to) the following sources:

(a) Constituting members 1800.
(b) Members received immediately after constitution.
(c) Members dismissed January 1820 to constitute a new church.
(d) Membership list July 1821.
(e) Members dismissed January 1825 to constitute a new church.
(f) Membership list September 1831.
(g) Members received during protracted meeting May 1842.
(h) Membership list August 1842.
(i) Membership list March 1850.
(j) Marriage records, Warsaw, Gallatin County, Kentucky.
(k) Marriage records, Carrollton, Carroll County, Kentucky.
(l) Deaths recorded in minutes.
(m) Gravestone inscriptions in Ghent Cemetery.
(n) Church windows inscriptions.
(o) Owner of slave(s) who were members.

Aboussier, Nancy. (d)
Addams, Jemima, adm. 8 June 1805.
Alexander, Lewis D., served as third minister of Ghent Baptist Church 1837–1848; b. Wilkes County, N.C. 1799; d. Owen County, Ky., 20 Dec. 1862. [J. H. Spencer, *History of Kentucky Baptists from 1769–1885;* (Printed for the author, 1886), p. 460.]
Applegate, Daniel, adm. 18 March 1802; dism. Nov. 1802.

Bailey (Baley), Amanda Hawkins. (i)
  Eliza(beth), adm. Aug. 1808. (d) (f) (h)
  John. (i)
  Polly Suddard, dism. April 1819.
  Steven, member in 1813. (d) (f)
Baker, A. F. (i)
  J. Q. (i)
  Letitia. (i)
  P. F. (i)
  Ruth. (i)
Barker, Elizabeth. (h)
Barnard, John B. (a) (c)
  John B., adm. Oct. 1818.
  Mary. (h)
  Nancy, wife of John B.; dau. of Benjamin, Sr., & Nancy Stuman Craig. (a) (c)
  Priscilla, adm. Aug. 1817.
Barnes, Elizabeth, adm. 7 June 1800; dism. 14 Jan. 1802.
Barrott, James, adm. June 1848.
Bennett, Brook, adm. 9 May 1801; rec'd. from Corn Creek church 18 April 1813.
  Elizabeth. (g) (h)
Berry, William, 1816. (o)
Bersot (Bursot), Alfred. (g) (h) (i)
  Amy O. (h) (i)
  Edward. (g) (h) (i)
  Emily. (h) (i)
  George. (i)
  James. (i)
  Julius A., m. Mariah, dau. of Robert Poindexter, March 1828. (h) (i) (j)
  Levilda. (g) (h)
  Lewis (Louis), m. Martha, dau. of Patterson Griffith, 2 Aug. 1834. (h) (j)

Mariah – *see* Poindexter, Mariah.
Minerva. (g) (h) (i)
Patsy. (h)
Bibb, Any, adm. Aug. 1817; dism. April 1818.
Blanton, Burdot A. (i)
Jane – *see* Smith, Jane.
Mary. (i)
Bledsoe, Abraham, adm. June 1805. (d) (f)
Betsey. (g) (h)
Dorcas. (d)
Elizabeth. (a)
Elizabeth, adm. Aug. 1817.
Elizabeth, dism. April 1819.
Isaac, adm. 2 Aug. 1800; m. Elizabeth, dau. of Benjamin, Sr., & Nancy Stuman Craig.
Jesse. (g) (h)
John L. (g) (h)
Joseph, 1809. (o)
Lewis. (d)
Liddy, adm. Aug. 1817.
Moses, adm. May 1812. (f)
Nancy, adm. Feb. 1811.
William, member 1803.
Blunt, Henry, adm. 3 May 1800; dism. Feb. 1810.
Lucy, adm. 3 May 1800.
Bole, ———, "Brother," member 1806.
Tennon, wife of "Brother" Bole, member 1806.
Bond, Harriot. (c) (d) (e)
William. (e)
Bowles, Eliza. (i)
Briscoe, Martha. (i)
Brooking(s), Edward, 1842. (o)
Elizabeth. (g) (h) (i)
Laura. (i)
Bryant, Nancy, rec'd. from church at Campbellsburg Nov. 1848.
Bullock, Elizabeth, adm. Aug. 1827. (f)
G., 1800. (o)
Nathan, adm. Aug. 1817. (f)
Burdin, Harriot, adm. Aug. 1817.
Burley, Polly, rec'd. from Sulphur Fork, Henry County, Ky. June 1848.
Butler, O., 1800. (o)
P., 1801. (o)

Cline, Mary, member July 1800.
Cockerell, George, dism. April 1844. (g) (h)
John. (g) (h)
Mariah – *see* Griffith, Mariah.
Nancy Jane. (g) (h) (i)
Collins, Margaret(ta), rec'd. from New Albany [Indiana?] church June 1841. (h)
Cook, Fanny, excl. Dec. 1800. (b)
Cotten, Elizabeth, wife of Ralph, adm. Sept. 1809.
Ralph, adm. Sept. 1809.
Tenner (or Tennon), adm. 10 Sept. 1804.
Cox, Eliza(beth), adm. July 1823; dism. Feb. 1826.
Lazarus, member 1805.
Nancy, adm. Aug. 1808.
Sarah, dism. June 1820.

Craig, Abigail. (d)
A(lbert) G(allatin), d. 22 Oct. 1883, aged 76 yrs. 5 mos. 21 days. (g)(h)(i)(m)(n)
Alice, "returned to the congregation" May 1839. (h)
Alsey, adm. Aug. 1817. (c)
Ann, wife of Elijah, adm. 3 May 1800; dism. 11 Oct. 1800.
Benjamin, "requested admission to this church" May 1805.
Benjamin, Jr., adm. Feb. 1818.
Benjamin, Sr., b. *ca* 1751; m. Nancy Stuman in 1777; d. *ca* 1822. (a)(c)
Bettie M. (i)
Catherine, wife of Levi; dau. of Benjamin, Sr., & Nancy Stuman; adm. March 1812.
Docia Jane — *see* Easterday, Docia Jane.
Dorcas. (g)(h)
Elijah, adm. May 1800; dism. 11 Oct. 1800.
Elizabeth, adm. Aug. 1817. (f)(h)(i)
Elizabeth George, "Sister." Undated notice of death precedes minutes of 27 Aug. 1811. (i)
Evelina P., rec'd. from Baptist church at Georgetown [Ky.] Aug. 1849.
George, member 1804.
Hawkins, adm. 10 Sept. 1800.
James, adm. July 1800. (c)
Kitty. (c)
Lauvinda Peak, wife of Walton C.; d. 15 Aug. 1872. (g)(h)(i)(l)(n)
Levi, adm. March 1812.
Lewis, adm. July or Aug. 1800. (c)
Lucy, m. Twyman Craig *ca* 1813; adm. Aug. 1817. (f)(j)
Lutitia. (g)(h)
Mahaly, dau. of Jeremiah Craig; m. Willis Craig 9 Sept. 1824. (c)(j)
Mary Ann, adm. May 1846.
Melindy, adm. Aug. 1817.
Melissy. (d)
Milly, adm. June 1800.
Milly, adm. May 1812.
Molly (or Milly). (i)
Nancy — *see* Stuman, Nancy.
Patsy, adm. June 1814.
Polly, wife of Thomas, adm. 12 July 1807. (d)
Polly, adm. 12 Feb. 1809.
Polly, adm. Feb. 1818.
Richard, member 1816. (g)(h)
Robert W., adm. Aug. 1817. (c)
Sarah. (f)
Sarah, wife of Silas, adm. Sept. 1838.
Sarah Jane. (g)(h)
Silas, adm. Sept. 1838; m. Docia Jane Easterday 15 Aug. 1841. (h)(k)
Smith. (g)(h)
Stewman (Stuman), adm. Aug. 1808; m. Betsy Easterday. Dates given as 26 Oct. 1809 and 14 March 1822. (j)
Thomas, adm. 12 July 1807. (d)(f)
Twyman, adm. Aug. 1817; m. Lucy Craig 1813 or 1814. (d)(f)(j)
Virginia Judith Brooking, wife of A. G.; d. 15 June 1893, aged 76 yrs. (g)(h)(i)(m)(n)
Walton, adm. Aug. 1817; d. 5 Aug. 1892. (c)(f)(h)(i)(l)(n)
Cranshaw (Crenshaw), Nancy. (i)
T. G. (or L.). (i)
Crow, Evelina, adm. May 1846.
Susan. (h)

Davis, Henry, adm. March 1832.
Mary Ann. (i)
Mildred, adm. Aug. 1817.
Nancy L. (h)
Roda. (i)
Samuel, d. 22 March 1862. (i) (l)
Susan, adm. July 1823. (f) (h) (i)
William. (i)
William Isaac, b. 1832; d. 1845 [*sic*]. (i) (m)
Day, Lucy, adm. Aug. 1817; dism. Jan. 1822. (d)
Nancy, adm. Aug. 1817. (d)
Phebe, adm. Sept. 1838.
Polly, adm. Aug. 1817. (d)
Polly. (g) (h) (i)
William, adm. Aug. 1817.
Diguid, Jacob D., b. 1812; d. March 1891. (i) (m) (n)
Dike, Susanna. (g) (h)
William D. (g) (h)
Duvall, L. P., deacon 1844.
Polly. (h)
Samuel, member 1837. (h)

Easterday, Docia Jane, m. Silas Craig 15 Aug. 1841. (g) (h) (k)
Lydia, dism. April 1819.
Eaton, Christian, "Sister." (g) (h)
Lewel R., adm. Sept. 1838. (h)
Eblin, Catherine. (i)
Joshua. (i)
William. (i)
———, "Sister," wife of James. (i)
———, "Sister," wife of Joshua. (i)
Ellis, Joel, member in 1815; m. Polly Smith 23 Oct. 1800 or 1806.
Joel, adm. Aug. 1817.
Mary, adm. Aug. 1817.
Polly - *see* Smith, Polly.
Elston, Elizabeth, rec'd. from Sulphur Fork, Henry County, Ky. May 1846. (i)

Farnsworth, ———, "Brother" and wife, dism. July 1844.
Farris (Feris), Wally, m. Emarine Hanks 3 Dec. 1844. (g) (h) (i) (k)
Fisher, Judith. (g) (h) (i)
Malinda, adm. July 1842.
Theodore, ordained Feb. 1843; co-pastor with L. D. Alexander 1845. (f) (h) (i)
Fossa, Lutisha, dism. 1828.
Franks, Thomas and wife, members Feb. 1818; dism. April 1818.
Furnish, Elizabeth, adm. May 1848. (i)
Lucretia, adm. May 1848. (i)

Gale, Elizabeth (Betsy), adm. Dec. 1816. (d)
Tibernius C., rec'd. from First Baptist Church at Louisville [Ky.] June 1841.
Gardiner, Mary. (i)
Garton, Sary, adm. 12 Sept. 1800.
Garvey, Nancy O'Neal, dism. March 1821.
Gatewood, Hugh Sanders, 1800. (o)
Gaunt, Hester, member 1800.
Givens, Ann. (g) (h)
Gola, Jane. (i)
Gorden, J., 1809. (o)

Grant, R., 1800. (o)
Granville, Hester. (i)
Gravener, Lina. (g) (h)
Graves, Joseph, dism. May 1845.
Gray, "Old" Lester. (i)
Green, Clarissa, rec'd. from Mt. Pleasant [Va?] July 1841. (h)
John, rec'd. from Mt. Pleasant July 1841. (h)
Sarah, adm. June 1820. (d)
Griffin, Ebenezer and wife adm. Aug. 1817.
———, "Brother" and wife, dism. Dec. 1817.
Griffith, Cinderella. (h) (i)
Elijah (Elisha). (g) (h) (i)
Elizabeth. (g) (h) (i)
Elizabeth. (i)
James. (g) (h) (i)
Mariah, m. James Cockerell 8 Aug. 1850. (i) (k)
Matilda C., wife of Sashel C.; b. 8 March 1820; d. 13 June 1909. (g) (h) (i) (m)
Nancy. (g) (h) (i)
Nancy. (h) (i)
Nancy Jane. (i)
Rebeccah. (i)
Sashel C., b. 16 April 1820; d. 9. Feb. 1903. (g) (h) (i) (m)
William. (i)
Grooms, Elizabeth, adm. Aug. 1817.
Gun, A., 1842. (o)
Phillip, adm. Aug. 1809.

Hall, William and wife, members in 1800.
Handcock, William, rec'd. from church at Mouth of Cedar Creek, Ky., May 1839.
Hanks, Nancy, adm. Sept. 1842.
Polly. (g) (h)
Susan. (g)
———, "Brother," adm. July 1842.
Hardin, Charles, member 1818; m. Hannah Jewell 15 Dec. 1812. (j)
Hannah — *see* Jewell, Hannah.
Hawkins, Charlotte P. (g)
James, member 1818.
M., 1800. (o)
Mary E. (i)
Parker, 1842. (o)
Pierce B., rec'd. from Mt. Herron [?], Va., May 1839.
Haynes, Abram, adm. Oct. 1808.
Hiter, Elizabeth, adm. Feb. 1810.
Holeman, Jesse L., member Aug. 1807; dism. May 1809.
Hopkins, Icephine, rec'd. from church at Owenton [Ky.]. (g) (h)
Margaret, rec'd. from church at Sharon July 1846. (i)
Telitha, rec'd. from church at Sharon July 1846. (i)
Thomas, rec'd. from church at Sharon July 1846. (g) (h) (i)
Horn, Peter H., adm. Sept. 1838.
How, Margaret. (f)
How (or More), Timothy. (h)
Howard, Edward. (g) (h)
Elizabeth. (g) (h)
Jane. (g) (h) (i)
Lydia. (g) (h)
Hudson, Mary Jane. (i)
Minor. (i)

Humphrey, Agniels, member 1816.
Anueh, adm. Aug. 1817.
Hunt, George, adm. Aug. 1817. (d)
Hester. (d)
Mallinda, rec'd. from East Bend Jan. 1848.
Sary Ann, rec'd. from East Bend Jan. 1848.
Huston, Jane, adm. Aug. 1822.
John, adm. Aug. 1822.
Nelly, adm. April 1818; dism. Nov. 1819.

Jackman, Barnard, rec'd. from New Union church in Indiana. (i)
Mary. (d)
William, adm. Aug. 1817; d. Jan. 1819. (1)
———, wife of William, adm. Aug. 1817.
Jackson, Mordecai, adm. July 1808.
Mordecai, adm. Feb. 1810; dism. May 1816.
Mordecai, adm. Oct. 1818.
Nancy, wife of Mordecai, adm. July 1808.
Nancy, adm. May 1816. (c)
———, "Brother" and wife, dism. Dec. 1817.
Jacobs, Dorcas. (g) (h) (i)
Elijah. (i)
Jett, Lucy, adm. Aug. 1817.
Nancy, adm. Aug. 1817; dism. 1819.
Peggy, adm. Aug. 1817. (d) (f) (h)
Jewell
Hadassah. (i)
Hannah, adm. Aug. 1817; m. Charles Hardin 15 Dec. 1812. (j)
Henrietta. (i)
Lizzie. (i)
William. (i)
Jones, Elizabeth, adm. Aug. 1801.

Knox, James, adm. Feb. 1818; d. 19 Sept. 1868, aged 82 yrs. (e) (h) (i) (m)
John, rec'd. from church at Sharon Sept. 1838.
Molly Ann, wife of John, rec'd. from church at Sharon Sept. 1838.
Polly. (d) (e)
Saraphine. (h) (i)
———, "Sister," wife of James, adm. Feb. 1818.

Landison, John. (h)
Lasby, John, rec'd. from Owenton [Ky.] Nov. 1837.
Nancy, wife of John, rec'd. from Owenton Nov. 1837.
Lee, Levy, excl. 9 Feb. 1805.
Lester, Caty, adm. 10 Dec. 1808; m. Solomon Wilkins 10 Dec. 1808. (j)
James, d. 15 March 1861. (h) (i) (1)
Lucinda, m. David W. Nile 22 Dec. 1835. (h) (j)
William. (g) (h) (i)
Lilly, David. (g) (h)
James, adm. Jan. 1834.
Lindsay (Lindsey), Cassandra B., m. A. W. Osburn 21 Dec. 1843; dism. Jan. 1844. (g) (h) (k)
Julian(n), adm. July 1824
Juliette. (c)
Julyan, adm. April 1818.
Mary. (a)
Nicholas, member 1800.
Richard C., adm. June 1824; dism. Jan. 1844.
Sarah Jane, dism. Jan. 1844. (g) (h)

Littrell, "Old Sister" [Mary, b. 1791?]. (i)
Locke, Nancy, adm. Dec. 1809.
Low, Elizabeth, adm. July 1819. (d)
Lowry, Ann. (i)
Lyons, Agnes. (i)
  Ely M. (i)
  Jesse P. (i)
  John. (i)
  Mary, adm. Sept. 1846.
  William, adm. Sept. 1846. (i)

McCann, James M. (g) (h)
  Joseph, member 1813; m. Nancy O'Neal 15 April 1810. (d) (f) (j)
  Joseph, adm. Oct. 1818.
  Nancy – *see* O'Neal, Nancy.
  McCartee (McCarter), Eady, adm. 6 April 1800.
  McCormack, Nancy, dism. July 1820.
  McCoy, Susan, dism. Dec. 1819.
  McDonald, Mary. (i)
  McGavoc[?], Elizabeth. (i)
  McPherson, ———, "Brother" and wife, adm. Feb. 1844.
Magcha, Molly, adm. 9 Oct. 1808.
Martin, Milly, excl. Dec. 1819.
Mason, ———, "Sister," wife of James P. (i)
Masterson, Richard, 1801. (o)
Mitchal, Dudly, adm. 11 Sept. 1808.
Montgomery, Polly. (d)
More (or How), Timothy. (h)
Moreland, Mary, d. 25 June 1842. (g) (l)
Morris, Jonathan. (g)
  Joshua, adm. July 1823.
  Joshua. (b)
  Peggy, wife of Joshua, adm. July 1823.
Morton, Margaretta. (i)
Muan, Joseph, church clerk 1817.
  Nancy, member 1812.

Neatherlands, Harriet, adm. from Union church Sept. 1846.
  John, adm. from Union church Sept. 1846.
Nile, David W., member 1840; m. Lucinda Lester 22 Dec. 1835; d. 4 Jan. 1849 at Baton Rouge, La. (h) (j) (l)
  Lucinda – *see* Lester, Lucinda.
North, Jonathan. (h)
Norton, Mary, adm. Aug. 1817; dism. Jan. 1820.

O'Neal, Aniliza (or Angeline). (i)
  Catherine, adm. Aug. 1817. (d)
  Catherine, adm. Aug. 1817. (d) (e)
  Hannah, member 1817.
  Kitty, adm. July 1820.
  Lewis, adm. Aug. 1817; m. Catherine Orr 15 May 1817. (d) (e) (j)
  Mary, adm. Aug. 1817.
  Mary, adm. Aug. 1817. (d) (f) (h)
  Mary, wife of John, d. 1844. (l)
  Mary Ann, dau. of John O'Neal; m. Josiah Whitehead 9 Dec. 1841. (h) (k)
  Nancy, adm. Aug. 1817; m. Joseph McCann 15 April 1810. (d) (f) (h) (j)

Polly, wife of William. (b) (d) (f) (h)
Robert, adm. Aug. 1817.
Sally. (e) (i)
Sarah. (d)
Tabithy, adm. Aug. 1817. (d) (f)
Thomas, adm. Aug. 1817. (d) (e)
William, d. by May 1842. (b) (d) (f)
Orr, Eliza Jane. (i)
Pamela, member 1825.
Richard and wife, adm. Sept. 1823. (e)
Owen, David, church clerk Sept. 1811.
David, Jr., adm. Feb. 1811.
Evolina, adm. Oct. 1818; excl. 1819.
Lucy, adm. April 1812.
Polly, adm. 9 Oct. 1809; undated death notice in Sept. 1811 minutes. Other source gives 28 Nov. (No year).
Owing, David. (d)
Melissa. (d)

Parker, Elizabeth, adm. Aug. 1800
William, adm. July 1800.
Pet(t)it, George, m. Jane Thompson 29 Dec. 1811. (d) (f) (h) (i)
James, adm. May 1818. (d)
Jane – *see* Thompson, Jane(y).
Ruth, wife of James, adm. May 1818.
Phillips, Agnes, adm. July 1801.
Poindexter, Mariah, dau. of Robert; m. Julius Bersot in March 1828. (h) (i) (k)
Robert, adm. July 1842. (h)
Sally. (f)
Porter, Polly, adm. Feb. 1818; dism. Jan. 1825. (d)
Preston, William, member 1812.
Price, John M., licensed to preach Sept. 1809. (b)
Millicy, adm. Aug. 1817. (c)
Nancy, adm. Aug. 1817. (c)
Nancy. (g) (h) (i)
Sally, dism. Feb. 1820.
Sary. (a)
William. (i)
Purcel, Lawrence, adm. 2 Sept. 1806.
Rebecah, adm. 13 Aug. 1800.
Samuel, dism. Aug. 1811.
Thomas, adm. July 1800; dism. Aug. 1811.
Mrs. Thomas, dism. Aug. 1811.
Pursley, Samuel, member 1808.

Ramey, Catherine, wife of John. (a) (d)
Catherine, adm. 20 April 1800.
Dorcas. (b)
Frank, adm. 20 April 1800.
George H. (g)
Henry, adm. July 1800
Henry, Jr. (i)
James, adm. July 1800.
John. (a)
John, adm. March 1810.
Mary, adm. Aug. 1817. (i)

Moses. (d)
Patsey, adm. 12 Feb. 1809. (d)
Polly, adm. Aug. 1817.
Ransdale, Nancy, rec'd. from Buck Run church Oct. 1838. (h)
Reece, Ann M. (i)
Isabelle. (i)
Mary. (i)
Recor (Rycor), Abraham, adm. Aug. 1817.
Mary, adm. Aug. 1817.
Rice, David. (g) (h) (i)
David, Jr. (g) (h) (i)
David, b. 12 Nov. 1820; d. 13 March 1871. (m)
Elizabeth. (i)
Gillian. (i)
James, d. 9 Aug. 1865, aged 56 yrs. (g) (h) (i) (m)
John, adm. June 1842; d. 22 Sept. 1878, aged 60 yrs. (g) (h) (i) (m)
Melvina. (i)
Susan, wife of David. (g) (i)
Ripley, David, adm. July 1800; dism. May 1801.
Rebecca, member 1800.
Sary, wife of David, adm. July 1800; dism. May 1801.
Ross, Elizabeth, adm. Nov. 1823.
Nancy. (h)
Sally. (d) (f)

Sanders, Barzilla, adm. April 1818; d. age 16 yrs.
Elizabeth, wife of John. (g)
Jacob Samuel, adm. 17 July 1842.
John, adm. Aug. 1817.
John L., adm. Sept. 1842.
Mary, wife of Robert, dism. April 1818.
Nancy, dism. Feb. 1820.
Nancy. (d) (f) (h) (i)
Nat, member Oct. 1808.
Peggy, adm. May 1800; dism. Sept. 1806.
Robert, dism. April 1818.
Samuel, adm. May 1812; death recorded following March 1844 minutes. (d) (f) (h) (l)
William, adm. April 1819; dism. Sept. 1820.
Mrs. William, dism. Sept. 1820.
———, "Sister," wife of Samuel, adm. May 1812.
Sanderson, John. (g) (h)
Mary. (g) (h)
Scanland, Cath. (d)
Nancy, adm. March 1824.
Robert. (b) (d)
William, adm. Nov. 1800.
Scott, Ann, d. 23 Aug. 1842. (g) (h) (l)
G. Y. (i)
Harriet, adm. 1817.
Harriet, wife of S. G., b. 14 May 1803; d. 6 Sept. 1884, aged 80 yrs. (i) (m)
James. (g) (m)
James B., d. 16 Aug. 1842. (l)
John, called 1803 to serve as second pastor.
Lucinda. (i)
Marsha. (i)
Mary. (i)
Robert, dism. March 1821.

S. G., b. 13 May 1800; d. 16 Aug. 1867. (i) (m)
Scruggs, Mary B. (i)
Sebree, Elizabeth, (i)
Emmela (Emily?), b. 1814; d. 1872. (i) (n)
George D. (i)
R. W., b. 1799; d. 1887. (i) (n)
Shelton, Melinda, dism. 1820.
Polly, m. William Whitehead Nov. 1811. (f) (j)
Smith, Ann, adm. May 1846.
George, member Jan. 1802.
Henry. (i)
James, 1800. (o)
Jane, member 1817; dau. of James & Betty Sanders Smith; m. James Blanton 15 Dec. 1806. (j)
Josephine. (i)
Lewis, 1842. (o)
Lutisha, adm. Aug. 1817.
Mary, adm. Aug. 1817.
Masterson, dism. 2 Dec. 1806.
Polly, dau. of James & Betty Sanders Smith; m. Joel Ellis 23 Oct. 1800 or 1806. (d) (f) (j)
Southard (Suddard), James, adm. Aug. 1817. (d) (h) (i)
Nancy. (i)
Sarah. (h) (i)
Susanna, adm. Aug. 1817.
Stewart, Ann, member March 1808.
Tyler (or Taylor), member July 1806.
Stuman, Nancy, b. *ca.* 1763; m. Benjamin Craig 1777; d. *ca* 1830. (a) (c)

Tandy, Eliza, dau. of John; adm. Aug. 1817.
John, adm. Aug. 1817.
Sally. (d)
Tate, Mary E. (g) (h)
Thompson, Coleman. (i)
Jane(y), m. George Pet(t)it 29 Dec. 1811. (d) (f) (h) (i) (j)
Malinda Jane, d. 2 March 1850. (l)
Margaret, adm. March 1801.
Peggy. (d)
Polly, adm. April. 1818. (d)
Ruth. (i)
Turner, George, 1816. (o)
Rebecah, adm. May 1818. (d) (f) (h) (i)

Vancerk, Arter [*sic*], member Feb. 1818.
Vincent, Comfort, adm. Nov. 1808.

Waldrope, Lucy D. rec'd. from Bethlehem, Va., Aug. 1838.
Samuel, rec'd. from Bethlehem, Va., Aug. 1838.
Wallace, James B. (i)
Waller, Mary, adm. 13 July 1805.
Nancy, wife of Cotman, adm. July 1805.
Nancy, wife of James, adm. July 1805.
Nancy. (d)
Walters, Sally. (g) (h)
Ward, David, adm. June 1842. (h)
Welch, Catherine, adm. July 1800.
Lucy, dism. Feb. 1820.
William, adm. 10 Sept. 1800.

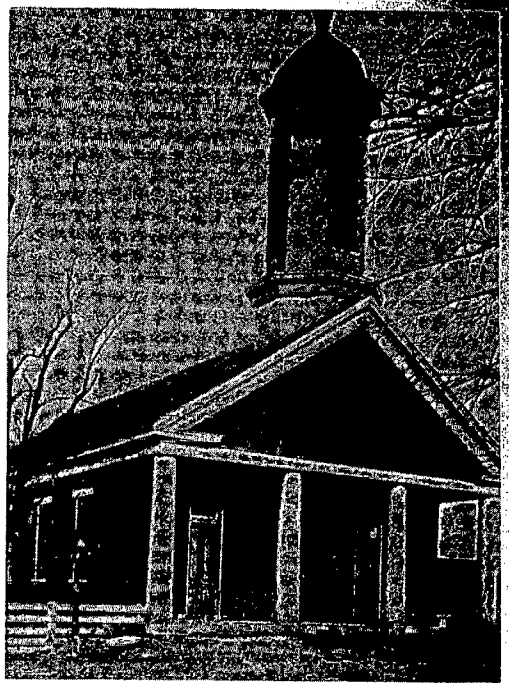
Whitaker, Polly. (i)
White, Obed, adm. Aug. 1817; d. [no date on stone] aged 76 yrs. (m)
Whitecotten, Elizabeth, adm. Aug. 1817.
James, adm. Aug. 1817; dism. Dec. 1817.
Mrs. James, dism. Dec. 1817.
William, adm. Aug. 1817; d. Dec. 1818. (1)
Whitehead, Mary Ann *see* O'Neal, Mary Ann.
Josiah, m. Mary Ann O'Neal 9 Dec. 1841. (g)(h)(k)
Patsy, adm. 17 Nov. 1800.
Polly — *see* Shelton, Polly.
Wilkerson, Catherine. (g)(h)
Wilkins, Caty — *see* Lester, Caty.
Solomon, adm. 12 Nov. 1808; m. Caty Lester 18 Feb. 1806. (j)
Williamson, Mary, dism. March 1848.
Willis, Benjamin. (i)
Wilson, Grace, wife of John, adm. Aug. 1817. (f)
Grace, adm. May 1831.
James, "Elder Brother," adm. Jan. 1831. (f)
John, adm. Aug. 1817.
John, and "Sister," wife of John, adm. April 1818.
Winslow, Priscilla, dism. Feb. 1826. (d)
Wise, Phillip, adm. June 1832.
Polly, adm. June 1832.
Wood, Elizabeth, adm. May 1846.
Wright, Polly. (g)(h)(i)

Yager, Eliza Ann. (g)(h)
James. (g)(h)
Julian. (g)(h)

BAKER FAMILY BIBLE RECORD

This family is recorded in a Bible (New York: American Bible Society, 1877) in the possession of Mrs. Robert Fisher, Berlin, Maryland, and is contributed by Mary Fallon Richards of Wilmington, Delaware, with the permission of Mrs. Joseph Fisher, also of Wilmington. All those mentioned below lived in Worcester County, Maryland.

Leven J. Baker, b. 12 Oct. 1833, son of Leven Baker and wife Mary (b. 29 Sept. 1803, d. 27 Nov. 1876); d. 26 Jan. 1894; m. Hester Freeman (b. 24 Aug. 1843, dau. of Isaac and Hannah Freeman). Children: *Mary H.*, b. 24 Mch. 1866, d. 19 July 1866. *Thomas E. H.*, b. 30 Nov. 1867, d. 20 Oct. 1868. *Eliza M.*, b. 20 Sept. 1869. *Amelia H.*, b. 30 Jan. 1873, d. 21 Apr. 1877. *Sally M.*, b. 8 June 1875, d. 20 Apr. 1877. *Anna E.*, b. 21 Mch. 1877. *Levin J.*, b. 21 Mch. 1881, d. 23 Mch. 1911.



HISTORY

of

GHENT BAPTIST CHURCH

by

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and
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Revised

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HISTORY
OF
GHENT BAPTIST CHURCH

The earliest of the many Baptist churches in Kentucky born of the great revival which swept over the civilized portion of the state from 1800 to 1803 was the organization now known as the Ghent Baptist Church.

At the time of the birth of this church, the state of Kentucky was only eight years old. The oldest Baptist church in the state, that at Severn's Valley, had been established less than nineteen years.

Little more than eighteen years had elapsed since Pastor Lewis Craig, seeking fertile lands, abundant game, and escape from religious persecution, had led the "Traveling Church" from Spottsvania County, Virginia, through Cumberland Gap to Gilbert's Creek in that part of Virginia called "Kentucky County".

The muskets fired to protect the stockaded cabins of Bryan's Station, in the fight sometimes called "The Last Battle of the Revolutionary War", had been silent less than eighteen years.

Life in Kentucky was still primitive. The settlers were hardy pioneers who had only recently won their way against the dangers of Indian attack and the cruel forces of nature in the depts of a magnificent wilderness.

"Ghent Baptist Church", according to J. H. Spencer in his **History of Kentucky Baptists,** "originated from a union meeting held by the Baptists and Methodists at Port William, now Carrollton, in in the winter and spring of 1800".

John Taylor, "that noble man of God by whose labors so many of our first churches were planted", says, that very early in the spring of 1800 he received a letter from Benjamin Craig, at the mouth of the Kentucky River, informing him that there was a great revival of religion in progress in that place. The distance from Bullitsburg Church, near where Mr. Taylor lived, was about sixty miles, but he reached Mr. Craig's the night the meeting was to be at his house.

"From the dull feelings of my heart", says Mr. Taylor, "I took a text which suited my own state—'Lord Help Me'. I continued but a short time,... after which they continued on in prayer, praise, and exhortation, with much noise at times, till late in the night. Some were rejoicing, having lately obtained deliverance; others groaning in tears under a pensive load of guilt;... many of the people tarried all night... I never heard the question—'What shall we do to be saved?' more prevalent at any time in my life, nor

had I ever so many questions asked me, for the same length of time as through the balance of this night".

Mr. Taylor expressed his fears that the union between the Methodists and Baptists would soon be dissolved. This break soon came, "when they came to divide the fish they had caught together".

On Saturday, April 5, 1800, after a day of fasting and prayer for the constitution of a Baptist church at Port William, a church of ten members was constituted, "on the doctrine and discipline of the Holy Scriptures", by William Hickman and Joshua Morris, who were among the most active, courageous, and useful of that noble band of pioneer preachers that brought the gospel of Jesus Christ to the great valley of the Mississippi. The ten original members of this church were, Benjamin Craig, and his wife, Nancy; John R. Bernard and his wife, Nancy; Mary Lindsay; Elizabeth Bledsoe: John Ramey and his wife, Catherine; Sarah Price, and Robert Scanland's black woman, "Chloe". On that same day and immediately after organization, they received by letter Joshua Morris, who became the first pastor, and by experience and baptism William O'Neal and his wife, John Price, Dorcas Ramey, Fanny Cook, and six Negroes.

The church at Port William did not adopt the ordinarily received confession of faith, and its petition for admittance into Salem Association the following fall was rejected. After this rejection, it adopted the "Philadelphia Confession of Faith", with certain exceptions, and in 1801 was received into "Elkhorn Association", the oldest Association in the state.
The church reported twenty baptized during the year and a total membership of ninety-seven.

In 1804 it united with Long Run Association.

In 1814, it changed its name from, "The Church of Port William", to "McCool's Bottom Church".

In 1816, it entered into Franklin Association.

In 1820, a division arose in the church; some took letters and formed a new church at the mouth of "Four Mile Creek"; never-the-less, in the following year, "McCool's Bottom Church", had a membership of one hundred, including forty-one Negroes.

By the middle of the century, the "Baptist Church of Christ" at Ghent, as this church had been re-named in 1845, had an enrollment of two hundred, including fifty-five Negroes; shortly after the beginning of the present century, at which time it transferred membership from "Concord Association" to the new "Whites Run Association", of which it is still a member, it numbered 217.

Its present membership is 305.

The larger increases have been made during "protracted meetings", which have been known to last for thirty days with preaching twice a day, while as many as seventy-five additions have been received during one meeting.

The second pastor of the church was John Scott, who was called in 1803, and served the church more or less through life. He received no compensation for preaching; yet, by his practical wisdom and industry, he acquired considerable property. He possessed superior talents and was highly esteemed.

For some months, the church met in the homes of the members and, like the first disciples, "broke bread". The first meeting house, built of logs by the male members and located on Isaac Bledsoe's land in McCool's Bottom, could be used in pleasant weather only.

The second house of which we have record was located at the mouth of McCool's Creek. Funds were raised by subscription, and the contract was let to the lowest bidder. This building, with dimensions 24x30 feet, cost $173. It was first occupied May 10, 1806, while a part of the floor was still wanting; in 1808, a plank door shutter was added. In cold weather the church continued to meet in the homes of the members.

The third meeting house was a brick house which now stands opposite the Ghent Cemetery on the Sanders Road. The building contract was let in February, 1814, for $700. This house was first occupied in the autumn of 1815. In 1816, the lot was enclosed by a rail fence. The deed from Samuel Sanders to the trustees of the church for one acre of land was recorded June 16, 1819. The stair-case leading to the gallery was eventually moved to the outside of the house.

May, 1843, saw the beginning of plans for the interesting colonial structure in the town of Ghent, which is now the church home. The site was the lower end of John Scott's orchard, which land he donated for the purpose. The church decided to raise $1250 by subscription, $872 of which was made up in a month's time. The donations consisted of money and various commodities such as bales of hay, sheepskins, bags of wool, and several barrels of whiskey. The stated requirements were that the house should have no galleries and should not be put under contract until the deed was obtained. It was to be 40x60 feet and built of brick. The contract for the masonry was let to William B. Eblin at $459, and a contract for the woodwork to Daniel Holdcraft at $637. The group met in the new building in May, 1844. In the same year, the owner of the steamboat "Pike", donated her bell and a belfry was soon built by subscription. James Southard was the first to serve as custodian. His instructions were to open the doors, sweep the floors, build the fires, light the lamps and ring the bell, but not to buy the wood and candles. He performed these duties for $10 a year.

Soon there was a "post and rail fence around the new meeting

house". A porch floor "made of gravel" was there by 1848. In the same year "a wrought iron fence with two gates" was completed at a cost of $22.50.

Into its constitution in 1800, the church adopted rules of discipline, and for many years she earnestly endeavored to use them. Consequently, there were many trials, exclusions, suspensions, confessions, apologies, and restorations into full fellowship. Both black and white members were cited to appear before the church to answer charges, which were for such sins as intoxication, swearing, immorality, dancing, playing the fiddle for dancing, stealing, lying, fighting, beating wife or slave, keeping bad company, failing to attend church meeting, and, in case of a slave, running away from the master. Private offenses were settled according to Matthew 18:15-17, and members were not to go to law with each other unless they had previously laid the difficulty before the church and that body had decided that the nature of the case required a law-suit.

In 1821, a brother was excluded for joining the "Masons", but three years later he was restored to fellowship. In 1811, "it was proposed and seconded whether it was a duty to wash feet according to the command and example of our Savior. It was agreed by the church that it was the said duty and that it be left to the discretion of her members".

In 1830 the citizens of Ghent were allowed the use of the meeting house for a Sunday School, and in 1833, it was used as a day school for three months. At various times the present building has been used for such purposes as lectures and school commencements.

The first of a considerable number of members lost to the "Reformers" was Joel Ellis. In the minutes of May, 1832, we find this entry: "Reference respecting Brother Joel Ellis taken up. He being present and having imbibed some of the principles of Alexander Campbell wishes to withdraw from the church, and he is therefore no longer a member with us". In July, 1838, the church granted the "Reformers" the privilege to occupy the meeting house two days of each month, one of which was to be Sunday; but never to interfere with any appointments of the church. Two months later, however, the privilege was withdrawn.

The third pastor of the church was L. D. Alexander, who began his ministry in June, 1837. He was probably the most popular and successful minister who had ever lived within the confines of the "Concord Association". Even the educated forgot the rudeness of his language when he came before an audience, and all felt and understood what he taught. He shepherded the church from 1837 to 1848 and from March, 1859, to the close of the year. T. J. Fisher, a member whom the church had ordained as a minister in 1843, became co-pastor with L. D. Alexander in January, 1845, continuing in this relation until January, 1859, and was pastor from January, 1850, to December, 1851, with L. D. Alexander as co-pastor. Preaching one Sunday a month, the pastor received from the church as his salary for the entire year of 1846, the sum of $75.

In 1837, the church sent delegates to the Louisville Convention. In 1844, the old meeting house was sold for $100.

The church first sent money to the General Association in 1848.

Beginning in 1849, William Johnson was pastor of the Ghent church almost continuously for eighteen years. B. F. Hungerford took his place for a short time in 1858. Mr. Johnson was said to be "a man of good attainments, an eloquent and attractive speaker, and much loved for his deep-toned and constant piety", although peculiarly defective in his social powers.

In 1849 T. J. Fisher asked and obtained leave that a Sabbath School be taught in the meeting house.

Despite a few adversities, such as the damage caused by the falling-in of the floors in July, 1851, William Johnson saw many advancements during his long pastorate. In those years, the church began the observance of quarterly communion (1853); the pastor's salary gradually grew to $125 a year; the old bell, being cracked, was exchanged for a new one at a cost of the old bell plus $22.50; candles were replaced by lamps; the wood stoves were sold and replaced by two coal stoves costing $26.40; a poll and ad valorem tax system of financing the church was adopted; in 1862 the members of the church and friends who felt interested organized a Sabbath School; and in 1866, the pulpit was moved to the back of the church house and the pews turned around. The Concord Association, of which the Ghent church was then a member, was divided into four districts. The other churches were Carrollton, Whites Run, Sharon, Warsaw, and Lick Creek.

In 1857, the following entry was made on the minutes: "Whereas the Disciples of Christ challenged the Reverend T. J. Fisher to a discussion of the distinctive differences between the Disciples and the Baptists, we as a Baptist church are unwilling that the discussion should come off at any other place than Ghent. As the challenge was given here, the discussion should come off here, and the use of our house is tendered to them to debate in".

In 1857, a committeeman was appointed to represent the Ghent church on a committee of the association, whose duty it was to select a missinary, correspond with the churches, and keep the missionary on the field.

The first record of the observance of "Thanksgiving" by the church was in 1860. September 30, of the first year of the War Between the States was spent in fasting and prayer.

W. H. Williams began the first of his series of four pastorates in Ghent in December, 1867, and ended his last in March, 1889. The

period was interspersed by the pastorates of W. S. Keene, W. S. Jermaine, G. W. Givin, S. G. Skillman, S. F. Thompson, T. W. Beagle, R. H. Buckley, and A. N. White.

Originally the white and "colored" people were under the same covenant and governed by the same rules, although the latter had no voice in the government of the church. Six years after the war which gave them their freedom, the Negro members formed a church of their own, the mother church granting them letters of dismission.

In 1875, after much debate, it was decided that an organ should be used in church worship. The same year the annual salary of the pastor was set at $1,000, and collections were taken at stated times for missions.

An effort was made in 1883 to raise money to build a parsonage. This resulted eventually in the purchase of a house for that purpose. It was later sold for $900 and the funds applied to the building of the present parsonage.

Following the pastorate of C. W. Dicken from April, 1889, to August, 1890, the church was blessed with the ministry of Dr. E. N. Walne, who married a Ghent woman, Claudia McCann. They went from this church to a mission field in Japan, where they did notable work for forty-two years.

It was during the pastorate of Dr. Walne that the Woman's Missionary Society was organized in June, 1891, at the home of Mrs. Lizzie Stephenson. Among those present were Mrs. J. J. McCann, Mrs. Belle Lyons, Mrs. Jennie Baker, Mrs. Fred Stucy, Mrs. W. H. Williams, Mrs. Sue Lillard, Miss Maggie LeCompte, Mrs. Mattie Scott, Miss Ida North, Miss Laura Craig, Mrs. Jim Southard, and the hostess's daughter Margaret, now Mrs. T. C. Howard. The first president of the society was Miss Laura Craig, who served for thirteen consecutive years.

During the pastorate of J. W. Loving from June, 1892, to February, 1895, a new organ was bought.

After two years, during which H. Denning led the flock, R. C. Hubbard was minister. Under his leadership the church held its centennial. At this celebration there was a large assembly, including many from neighboring towns and counties. The anniversary sermon was preached by the able and brilliant Dr. T. T. Eaton. Of the 187 church members, 95 answered to the roll call. The meeting was pronounced "one of the most helpful the church has had for many years".

The same year, 1900, Whites Run Association was organized. The churches of this association were Bramlette, Cane Run, Carrollton, English, Ghent, Jordan, Liberty Station, Warsaw, Whites Run, Worthville, and Port Royal.

R. C. Hubbard served until May, 1902, and was succeeded by H. F. Searcy. During his term a reunion meeting with a basket dinner was enjoyed in 1904, the Sunday School was taken under direct control of the church in 1906, and a "light machine" was installed in 1907.

On June 1, 1908, W. S. Coakley came to Ghent as pastor. Wedding bells were soon ringing, for he, like Dr. Walne, chose a bride from his flock, the wedding taking place in the church house in the presence of a large number of friends. In November, 1910, while Evangelist Haymore was assisting, the church experienced a great religious revival and heard many professions of faith. During his five years ministry "Elder Coakley" saw the beginning of a Baptist Young People's Union, the organization of the Four Mile Sunday School as a branch of the Ghent Church, and the purchase of individual communion sets.

In July, 1913, came R. F. Doll. He was a gifted singer as well as an able pastor, and under his guidance the small organ was replaced by a used Vocalion organ costing $275. After about a year the church sold this Vocalion and bought through the Carnegie proposition a pipe organ, which was installed October 9, 1915.

Between the going of R. F. Doll in December, 1914, and the coming of L. T. Wright in June of the following year, plans for the new parsonage were adopted. The total disbursements proved to be $2,989.84, for the house, and at a cost of $15 it was enclosed by a hedge fence. On March 13, 1915, Will Travis was employed as housekeeper and organ pumper, with the stipulation that "no one be allowed to pump the organ but the housekeeper", and he has been the faithful janitor ever since.

The early method of financing the church was by sending out individual collectors. The Simplex Envelope System was adopted in 1912, and in 1915, it was succeeded by the present Duplex type of envelope.

A. K. Johnson was pastor from 1917 to 1919. During his last year electric lights were installed in the church and parsonage at a cost of $308.42.

Following a year's pastorate of L. A. Parker, during which the women bought a piano, the church was supplied for eight months by Dr. A. B. Langston, a returned missionary from Brazil and husband of the second foreign missionary from Ghent Church, the former Foe Diuguid.

B. B. Smith was pastor from March, 1921, to September, 1923. In 1925 the cupola on the church was cut down in height.

During the pastorate of C. B. Jackson from December, 1923, to July, 1926, the plans for the annex and heating plant were drawn up, adopted, and completed. These called for an expenditure of $4,500.

Following Roy Niager, who served from December to June, 1929, Paul A. Wieland became pastor in October, 1929, and remained five years. He initiated the Daily Vacation Bible School.

In May, 1934, the wording of the church constitution was changed to read "five members" necessary for a quorum instead of "five male members".

From February, 1935, to October, 1937, James F. Brewer was minister. In 1936, the basement of the parsonage was remodeled for the use of the younger children in Sunday School, and the part of the church lot which had once been a grave-yard but from which the grave-stones had long since been removed, was used as a croquet ground.

For a brief time W. T. Edwards filled the pastorate. He was followed by W. Malcolm Fuller, who served from July, 1938, to December, 1941.

E. Raymond Dykes, who served from February, 1942, to May, 1944, proclaimed the gospel on the street as well as in the house of worship.

During the pastorate of J. Haskell Quigley from September, 1944, to August, 1946, the time-worn pulpit Bible was replaced by a new one.

On September 1, 1946, J. Thornton Williams was Called at a salary of $35 per week. He saw the **Western Recorder** put into the home of every family of the church, the salary of the janitor raised to $20 per month, and the purchase by the church in 1947 of a Hammond electric organ.

Upon the resignation of J. Thornton Williams, H. M. Gregory, Jr., was called immediately to take his place on December 13, 1948. Under his leadership the parsonage basement has been converted into a church kitchen, a young peoples' choir has been organized, the Sunday School attendance has gone well above the 100 mark, and other improvements are in progress. "Brother Gregory" is still the beloved and efficient pastor.

In conclusion, the historians beg leave to append this brief editorial comment: "When the Ghent Church was organized, it was an outpost of the advancing forces of Christianity. Now it is the very heart of the greatest Christian nation in the world. Then, our church was a voice crying in the wilderness. Now, it is an army, a great and victorious army - pushing its conquests to the limits of the inhabited world. While we rejoice over the glorious past, of which we are the heirs, let us rejoice more over a present so full of privilege and a future so bright with hopes and so resplendent with promise."

After the resignation of J. Thornton Williams effective Dec. 6, 1948, H. M. Gregory, Jr. was called immediately to take his place as pastor on Dec. 13. Under his leadership the parsonage basement was converted into a church kitchen with a concrete walk leading to the side door of same. One outstanding event of this period was the sesquicentennial - the 150th anniversary of the Ghent Baptist church on Sunday, July 9, 1950. Two former pastors - W. S. Coakley and R. F. Doll took part in the program. Fellowship, food, and pride in our church heritage abounded.

On April 12, 1951, Bro. Gregory resigned effective the last Sunday in May.

On May 19, 1951 actually before Bro. Gregory had moved, Rev. Robert Quigg was called; he moved on the field on June 1. That fall the church voted to pay her part, $15.00 per month - for the support of an associational missionary and to join other churches in a "Love Gift" of money for the retiring Dr. W. A. Gardiner who had served the State Sunday School Board for many years. Upon the failure to secure the missionary, the church rescinded its order, but the "Western Recorder" was included in the church budget for 1952-53.

With definite plans to enlist in the Air Force Chaplaincy immediately after graduation from the seminary, on April 11, 1953, Bro. Quigg resigned, effective May 3.

Rejecting the call for the salary of $75.00 "twice a month", Rev. Leon Riddle accepted the call a month later for "$50.00 per week" and assumed his pastorate in Sept. 1953.

At that time, the parsonage was evaluated at $10,000.00 and the total property, including parsonage, at $35,000.00.

Will Travis, janitor since approximately 1915, with a salary of $20.00 per month plus $2.00 for "Spring cleaning", now drew $30.00 as of Jan., 1954.

That year the parsonage was made more liveable by the installation of a new oil furnace, waterworks with new bathrooms, and kitchen conveniences. Plans for a long range program for redecorating the church were adopted. A definite Building Fund with separate records and a separate treasurer was started. Mrs. Sophia Bickers held that office.

With permission of the church, Mrs. Riddle conducted a Kindergarten School in the parsonage basement for which special curtains were bought.

The church went on record as opposing the location of a filling station directly across from its property, but to no avail.

On June 19, 1955, Bro. Riddle resigned effective July 3.

On September 11, 1955, Rev. Harper Shannon came to Ghent as pastor.

Two years, 1956-57, abounded in ideas, plans, inquiries, investigations, bids, and two special Building Fund days for remodeling of the interior of the church. With Johnny Davis, chairman, were the following committee: Mrs. Flora McDonald, Mrs. Dixie Froman, Mrs. Minnie Dufour, and Wm. Scott Baker. By the vote of the church, R. T. Davis, Morty Dolby and T. V. Griffith were given permission to move two benches from the auditorium to the basement on April 13, 1957. A new oil furnace was installed in the church in 1956, and a new baptistry was added. The entire interior was redesigned and redecorated transforming it into a thing of beauty. The brass chandeliers of colonial design were donated by Mrs. Carrie Craig, Miss Marjory Craig, and Mrs. Dixie Craig Froman, as a Craig family memorial.

In 1956, Rev. John Hammett was Associational Missionary whom Ghent church helped to support.

Charles Smith, whom Bro. Shannon baptized on July 21,1957, was the first baptized in the new baptistry.

Being called elsewhere, Bro. Shannon resigned on June 8, 1957. Rev. Victor E. Mantiply served as pastor from Aug. 25, 1957, to Aug. 31, '58. During that year, the church adopted the Envelope System, sold the old light fixtures, organized a Nursery Dept. with Mrs. Sallee Eckler as Supt., granted Bro. Mantiply's request that the Secretary holding the church literature be moved from the annex to the parsonage for use there, built shelves to replace Secretary at cost of $100.00 and bought 100 new blue, hard-backed Baptist Hymnals. It was Bro. Mantiply's privilege to use, for the first time, the baptismal robe, a gift to the church from Mrs. Dixie Froman.

Will (Jack) Travis and his wife, Sing, were janitors for the church for some 40 years. Everett Wheeler served faithfully in the same capacity as long as his health would permit. On Sept. 10, 1958, Mr. and Mrs. Shirley Riley were employed at $40.00 per month. Mrs. Riley, with permission from the church, used the parsonage basement for occasional Cub Scout meetings.

For several months in 1958, Dr. Sabin Landry served as Interim Pastor. Under the leadership of Rev. J. W. Holland, Jr., who became pastor of Ghent Baptist Church on Nov. 12, 1958, the Ministerial Retirement plan was adopted; Home Life Magazines were provided for the shut-ins of the community; the church voted to participate with the Town Board in the endeavor to get water for the town. In Sept. 1960, Bro. Holland was granted a leave of absence for one year for military service, but on May 20, 1961, he submitted his final resignation..

Bro. Lucien Coleman served as Interim pastor during Bro. Holland's leave.

On June 12, 1962, Rev. Don Wilson became our full time pastor. The Annuity plan was accepted again. June 1964 saw the church with a new roof at the cost of "$1528.00 plus some minor expenses." In August of that year, Ghent Baptist was the recipient of a worth-while voucher ($2253.78) from the will of late Mrs. Lillian Williams; this was put in the fund for future building.

On Jan. 6, 1965, came the discussion for something new and far out - an Educational Building. That year also saw a notable addition to the church; cardinal red velvet carpeting from wall to wall was laid over the whole interior which, with the white walls, is very effective.

Although Bro.Wilson enlisted in Army Reserves Chaplaincy in early June, he continued his pastoral work until his resignation on Dec. 8, 1965, effective Jan. 9, 1966.

Dr. A. B. Colvin and Dr. O. D. Odum supplied as pastors during early part of year. On May 4, 1966, with no pastor at the time, the church took a decisive step: ". . .that we need an Educational Building.'" The committee for investigative plans for this were: Raymond Moscoe, Bill Scott, Ellis B. O'Neal, Don Eckler, and Johnny Davis. Mary Lou Smith was Secy-Treas. of the Building Fund.

The Lord soon led a dedicated, experienced leader and advisor our way. Rev. Ben A. Baird, who had preached here on May 29, accepted the call of Ghent Baptist Church and began his pastorate on Aug. 7, 1966. Time, Prayers, Reversesmore Prayers - more progress all filled the next year. With the stimulation of our pastor under the Lord's direction, giving was more abundant, the Building Fund grew, and things looked brighter. On April 7, 1968, the church authorized the Committee to clsoe the contract with Adams Construction Co. for approximately $50,000.00 (the lowest bid).

During the erection of the building, other things happened. After 10 years of loyal service, Mr. and Mrs. Shirley Riley ended their work

as custodians in May 1968. Mr. Harry Coates accepted this place on January 12, 1969.

On Easter Sunday, April 6, 1969, the S. S. Classes met in the new Educational Building. It was real! A greater realization of its reality came during the dedication services on Nobember 30, 1969. "God is Good."

The pastor's study in the church building was refinished and in use by 1970. Its furniture was donated as follows: the desk by Hubert Harris; the carpet and pad, Mrs. L. O. Harris; the chairs and settee by Mrs. Griffith of Vevay, Indiana, in memory of her late husband, Rev. Fred S. Griffith, formerly of Ghent.

Bro. Baird's ministry in Ghent ended June 22, 1971; his resignation had been submitted on May 30.

Rev. John N. Meadows came on the church field on Aug. 29, 1971.

After hours of deliberation and concentration for successive weeks by the pastor and the Policy and Legislation Committee - Frances Cook, Mary Jean Hulvey, John L. McDonald, Howard Thompson, Ken Massey, Louise Burns, and Johnny Davis, the new Constitution and By-Laws were presented to the church. After discussions and changes, they were adopted some months later on May 7, 1972.

The Ghent Baptist missionary society, organized in 1891 under the name of "Woman's Missionary Society", called "WMS", has continued to function through the years. As members, some of us proudly recall our achieving the rank "Approved WMS" in 1961 and "Honor WMS" in 1962, '63 along with a certificate for outstanding work in Mission Study. Mrs. Christine Dolby was president 1960-63. In 1971, the Ghent WMS along with others of the Southern Baptist Convention, changed the name to "Baptist Women" which is the present name.

The Cassette (tape recorder) was purchased for sharing the services with the shut-ins in that year 1971, also.

1972 saw the original pulpit chairs refinished and upholstered in blue needlepoint.

The rotating system for deacons' services was adopted August 6, 1972.

Joint Sunday evening services of Ghent and Sanders churches were held during the month of March, 1973, for the study of the book of Galatians." On March 4, 1973, Bro. John Meadows resigned to take effect March 11. Rev. Scott Good, the Sanders pastor, completed the study.

On August 4, 1973, Rev. Floyd Noble Baker became our full-time pastor.

In the fall of '73, the room adjacent to the pastor's study was finished, furnished, and occupied by the Young Adult Class.

Ghent Baptist Church, in 1974, gave gifts to two churches which had suffered misfortunes: Warsaw Baptist, totally destroyed by fire, and Calvary Baptist, Madison, deomolished by the April 3 tornado.

A new piano was purchased for the Educational Building.

The Western Recorder is back in the church budget.

A type of religious visitation and survey, called "People to People" program was conducted on Sunday afternoon, October 6, 1974.

Because of the scarcity of parking space for the church, the parking lot to the rear of the church was constructed in October. Both labor and material were donated.

We proudly note the church has three very active choirs: the Little Folks Choir, directed by Mr. and Mrs. Ken Massey; the Youth Choir which has done some excellent programs, including the Easter Cantata, under the direction of our pastor's wife, Mrs. Baker; and the Adult Choir led by Mr. Massey.

Repair work on the belfry of the church has been under investigation and discussion for a number of years. Finally, on Sunday, June 22, 1975, the church voted to give the contract for this to Campbellsville Industries at the cost of $10,374.00. This project remains unfinished at the present.

Now, as we approach this the 175th anniversary of Ghent Baptist Church, for two years we have been guided by Bro. Floyd Baker, a very sincere, dedicated minister of God, who has a great interest in mission work, and who looks far into the future to see opportunities for service along the way.