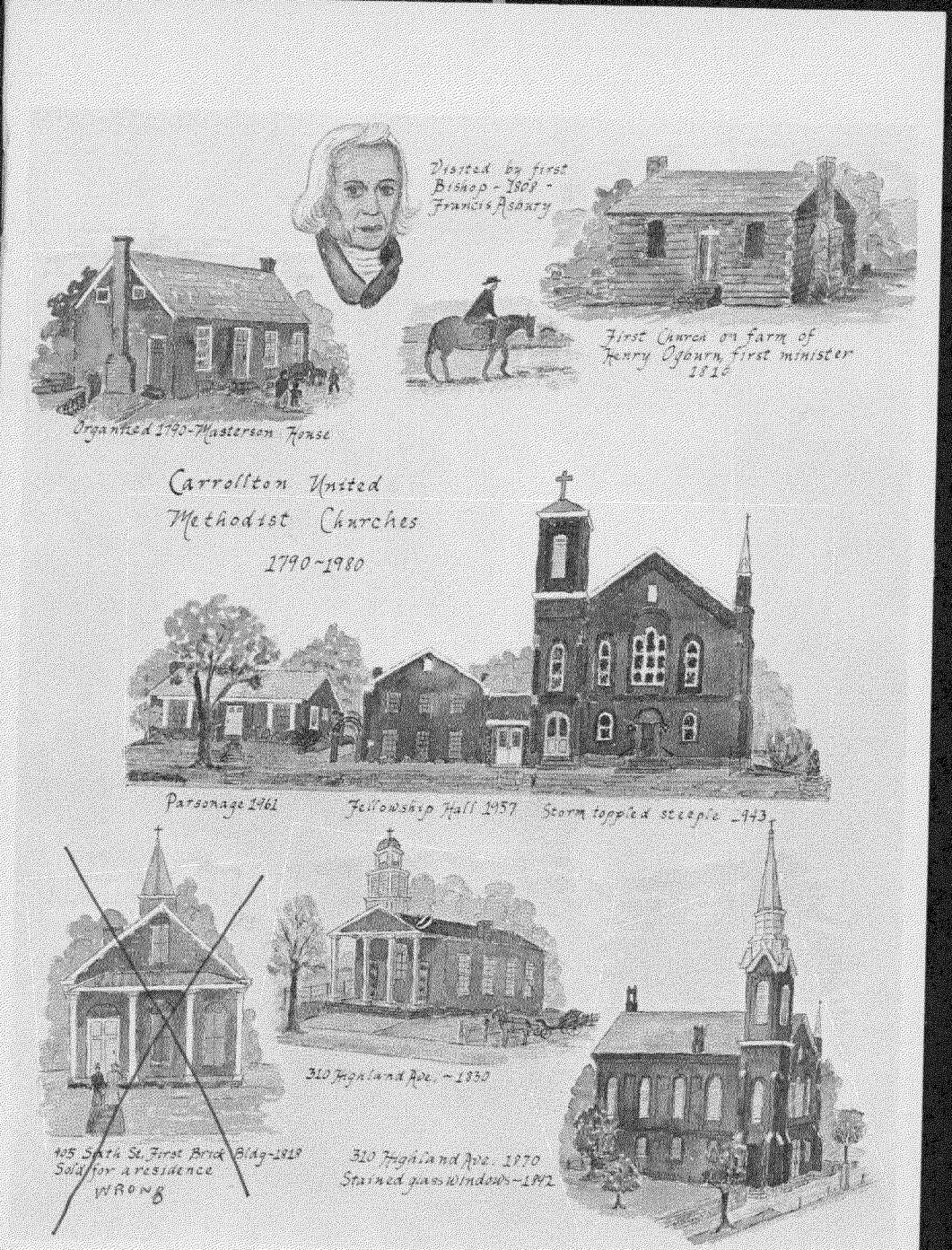
Whites Run Association

Bar Code inside


Visited by first Bishop - 1808 - Francis Asbury
First Church on farm of Henry Ogburn, first minister 1816
Organized 1790-Masterson Home
Carrollton United Methodist Churches 1790~1980
Parsonage 1961
Fellowship Hall 1957
Storm topped steeple 1943
310 Highland Ave. ~1830
405 Sixth St. First Brick Bldg-1828 Sold for a residence
310 Highland Ave. 1870 Stained glass windows-1892

OUR CHURCH

See back pages
for deeds concerning
First Methodist Church in
Port William

Ruth Adkinson

OUR CHURCH

Hallie Masterson

We, the members of Carrollton United Methodist Church, present this our history. We are indebted to those fine people who have gone before us, for providing our present physical plant. We pray that we may leave a spiritual legacy for those who follow, as we follow those who have gone on.

This history, a very good and interesting history of the church from the 1790's into the 1950's, begins with the original words of Miss Hallie Masterson. Miss Ruth Adkinson updated that work into the 1960's, and now has brought the work into the 1980's.

We pray that this work is a challenge and an insight to what God has done.

About The Author

Beauty and strength and truth take many forms in human existence and human endeavor.

To find the rare combination of these three virtues exemplified in the enduring, sustained life story of one Christian woman is to gaze upon a "Pearl of Great Price" and to marvel at the beauty, strength, and truth of a dedicated Methodist.

Our author, at an advanced age, was requested by Carrollton Methodist Church authorities to set out and compile the matters contained in the pages which follow.

Without question, without hesitation, she complied and forever set the example for those who follow in the service of the Lord: Namely, to use every talent with which one is endowed to enable the Carrollton Methodist Church to better serve mankind.

Teacher, counsellor, guide, historian, not one among the membership can recall when Miss Hallie was not the bulwark in the ageless struggle against the forces of evil in the community.

Advanced in years and the knowledge of the ways of life, her faith is as new, and fresh, and youthful as Christ would have it in his requirement that one "Must be born again".

To sum it all up in one brief observation: having known Miss Hallie makes it easier to be a Christian. That beautiful, strong, truthful grace which has served her and her Church for so long cannot fail to suffice for us all, here and now, and for unborn generations who will joyfully give their full share of time, talent, and devotion to the Carrollton Methodist Church.

/s/ LOUIS T. GRIFFITH
Louis T. Griffith

Foreword

In preparing this little history of the Carrollton Methodist Church, I have relied on my own memory for much of the material between 1888 and 1952. For information previous to this I am indebted to old traditions, memories of older members who have passed on, to a church roll of 1824, and to a church history compiled by Mrs. Lou Howe in 1898. I am also indebted to Mrs. Sarah Howe Salyers and her phenomenal memory for events and dates during her residence here; to Mrs. Lida Hopkins, who began the work of organizing with me and who was forced to stop because of illness; and to Ruth Adkinson, who helped me with the arranging and typewriting-as well as to many other people whose loving memories have helped to reconstruct the life of our church. In mentioning the names of particular people who have been a part of the church life, I feel a great fear that I may have omitted many names that should have been mentioned. Far, far from all "the faithful" have even been mentioned by name. The services of love and devotion of all of these unnamed ones are not of less value because they are not mentioned here. This is not an attempt to call to mind all those who have had a great part in our church life. That would not be possible. This history is at best intended only to freshen the memory and start a strain of reminiscences in the hearts of all those who, like me, love OUR CHURCH.

Out of a series of Sunday morning talks, at the insistence of some of the members of our present Sunday School, who feel the church of today should know the church of yesterday and the day before, has come this little history of the Carrollton Methodist Church.

The history goes back before the days of Carrollton...even before the days of Port William...to the earliest settlements of Kentucky. As early as 1785 a family settles at the mouth of the Kentucky. They were killed by the Indians. Another family came in 1786. They were driven off by the Indians but were not killed. By 1790 it was reasonably safe to settle here, and a number of the families who came were Methodists. Our beginnings also tie closely with the first Methodist Conference held west of the Alleghenies in 1790, when Richard and Sarah Masterson entertained Bishop Asbury, ten lay members, and six circuit riders to the Western Wilderness, at Masterson Station, located outside Lexington on what is now the site of the Narcotic Farm. Our history ties in closely with this Conference, for in 1790 Richard and Sarah Masterson came to settle on the Ohio two miles above the mouth of the Kentucky. Here as in Lexington, their home was used for holding services. The first resident Methodist preacher known to have come here was Henry Ogburn, who came from the Virginia Conference in 1795, and who preached in the home of Richard and Sarah Masterson as well as in his own home. Other homes were opened to the minister, and all services were held in these private homes until 1810, when a log church was built on Henry Ogburn's farm.

In 1818 a brick church was built on Sixth Street where the Christian parsonage now stands. A roll of the members of the church, or Class, as it is called in the records, was given to Mrs. R.W. Masterson, by Mrs. Sarah Bohrum, widow of the church clerk who had kept the records at that time. The roll is given here:

Henry Ogburn
Joseph Hardy
Nancy Porter
George W. Bohrum
Charlotte Ogburn
Rebecca Hardy
Sarah Masterson
Lucy W. Bohrum
Elizabeth Guinea
Margaret Hardy
Sarah Peniston
Patsy Porter
Margaret Hardy
Garland Bullock
Mary Bullock
Nathanial Porter
Nancy Gaunt
Sally Lowe
Louisiana Winslow
Anne Gaunt
Dennis Abbett
Maria Abbett
George Goddard
Sally Bailey
Sally Netherland
Hannah Vanpelt
Esme M. Lowe
Mary McClelland
Sarah Pierson
Rachel Parks

Nancy Hawkins
Theresa Goddard
Lydia Clark
Mary Ogburn
Margaret S. Winslow
Nancy Shields
Angeletta Vanpelt
Nathan Lee
Jane Metcalf
Nancy Goddard
Mary Blair
Rachel Lowe
Catherine Crosby
Eliza Lingenfelter
Eliza Goddard
James Hutchinson

Colored Members:

Phyllis Lucinda Kitty Sarah

This list is interesting for two reasons. It gives the names of a few families still appearing on the working roll of our present church, and it carries the names of four colored members who were probably faithful slaves of some of the white members. This roll may not have been the full membership in 1824, but it at least shows that the Methodists were firmly established by that date. Beside each name on the original roll was a ruled space for marking whether or not the member was present each Sunday. The 1818 church lasted until 1830 when a brick church was built where the present church now stands on ground given by William Winslow. As the 1818 church was sold, probably to help pay for the new building, services were held in the Court House until the church was completed and dedicated in 1833. The brick church was a good church like the present one except smaller, and it lasted the congregation until 1870.

In 1835 William Beverley Winslow, father of George Bohrum Winslow and Mrs. Lou Winslow Howe, became secretary of the Board of Stewards and began keeping the records, which he continued to keep until his death in 1883. From these records the former history of the church, which I have already mentioned, was compiled and published by Mrs. Howe. This history, as I have said, has been used for many of the events going beyond my memory.

The presiding elder in 1835 was Rev. H. S. Duke, and Rev. J.C. Harrison was circuit preacher. Owenton and Port William were the two appointments of what was called the Port William Circuit. The name Port William was changed to Carrollton in 1838.

In 1839 a most remarkable revival was held in Carrollton. A Rev. William Anderson preached with great success for several weeks; after a short intermission a Rev. John Newland Moffit came and continued for a few weeks longer. Quoting from the earlier history, we read: "During this series of meetings the whole community turned to the Lord, and the meeting closed apparently for lack of people unsaved."

By 1842 the church had a Sunday School of forty-six members and eight teachers, and Joseph Myrick raised money to provide a library of eighty volumes for its use. This library was kept up and added to until the Church Board of the M.E. Church, South, began publishing magazines, quarterlies and other periodical literature for use in Sunday Schools. Miss Mary Geier was a member of the first Sunday School class to be organized, and she became its teacher in 1849.

Our Sunday School has always been an important part of our church since its organization, and today it is still holding an important place in our church life.

I can not give you the names of the early superintendents, but as nearly as I can remember from 1888 on, they are:

Mr. Dick Stanton, Mr. John Smith, Mr. Will Howe, Mr. Rob Howe, Mr. Joe Adkinson, Mr. George Winslow, Mr. Perry Griffith, Mr. Lawrence Hughes, Miss Ruth Adkinson, Mr. Elmer Wallace, and Mr. Tom Doyle, the present superintendent.

During the 1840's many families who moved into town increased the membership of the church and added to its greatness. I shall name only a few of them whose connection with present names makes them familiar: Dr. J.V. Conn, the father of Mrs. W.T. Rowland; John Howe, W.O. Gullion, grandfather of Miss Frances Geier; and Dr. L.E. Goslee, father of Mrs. Joe Howe. Miss Cora Stratton brought a class of twenty or more from across the Kentucky River (Prestonville). This class prepared the way for the church in Prestonville, which was built under the pastorate of Rev. C.J. Nugent in 1892, and whose first membership was made up almost entirely of transfers from the Carrollton Church rolls.

During the Civil War the Methodist Church was the only one in town which held continuous services every Sunday. In 1865 a Bible Class for young people, meeting every Friday night, was organized by the preacher. This class joined with a Tuesday night class of young men, organized in 1866, to form the first Young Peoples' group. Through the years from its first name, Y.P.S.C.E. (Young People's Society for Christian Endeavor), this group has been called the Epworth League, and now the Methodist Youth Fellowship for teenagers and Young Adult Fellowship for the older group. Mr. Will Howe was the first president in 1892 when the young people became the Epworth League.

The brick church of 1830 was torn down in the first week of July, 1870. The last person who took the vows of membership in the old church was Miss Loulie Stratton, who joined May 29. The last marriage ceremony in the old church was that of Rev. George Froh and Miss Mary Collier on June 27.

From the time the old church was torn down, the Methodists again held services in the Court House until their new church was completed and dedicated on Sunday, December 25, 1870. Rev. T.J. Godbey was the pastor at that time.

There was a great deal of wealth in the Carrollton church at that time and the members got the best of everything. All of the bricks were burned in the kiln belonging to the Harrison Brothers, whose name is on one of the windows. The value set on the property in 1870, $12,500, seems ridiculously low to us, but was ample then to provide the building of which we are still so proud today.

One thing the members got and were very proud of was a circular pulpit. It did not give the preacher much room to move about, but it was a handsome pulpit, and the people loved it. In a few years we had a preacher who did not like it and wanted it taken down and replaced by one such as we have now. The church, well pleased with its handsome pulpit, was not willing to make a change. One Saturday night the preacher took a carpenter to church with him. They cut off both sides of the pulpit and stored them in the cellar. Imagine the excitement the next morning when the congregation assembled and looked at their beloved, sadly changed pulpit! People took sides violently and carried the case both to the courts and to the Conference. Fortunately, Dr. Poynter, who was later head of Science Hill School for Girls in Shelbyville, was sent here as the pastor that year. There could not have been a better choice. Dr. Poynter announced that he did not want to hear anything from either side about the pulpit; that Carrollton had always been one of the best and most conservative churches; that the matter was finished; and that it must be forgotten. Since the pulpit could not be discussed with the new pastor, excitement soon died down, and the church purchased the pulpit we have now.

Among the revivals held in the "new" church between its beginning and the end of the century, three should probably be given special mention. The first "protracted meeting" in the church was in 1871. The pastor, Mr. Godbey, was assisted by F.W. Noland. Joe Jones, brother of the famous Sam Jones, held a meeting in which several men who had been known as "town drunkards" were converted and took their places among the most dependable members of the church. Another meeting in 1886 was held by Dr. (later Bishop) H.C. Morrison. In this meeting one hundred persons were converted and forty-nine new names were added to the roll.

When in 1878 the General Conference authorized the women of Methodism to organize a Foreign Missionary Society, three Carrollton women, Mrs. Howe, Mrs. Poynter, and Miss Sue Browinski, were among the charter members. Miss Sue was president of the society for many years, and

Mrs. Howe was president of the Parsonage Society and Home Missionary Society, until they were merged into the Home and Foreign Missionary Society in 1897. In 1880 the first Children's Missionary Society, The Willing Workers, was organized. The True Hearts were organized in 1894-5. In the early 1900's Miss Lou Sanders, now a member of the Fourth Avenue Methodist Church in Louisville, organized a society for younger children, called the Sunbeams.

As nearly as I remember, it was in 1892 that we got the stained glass windows, with Mr. William Winslow largely responsible for installing them. It would be hard to make you understand the happiness of the church in these windows. I don't think it was pride; it was more exultation of "O worship the Lord in the beauty of holiness". Certainly nothing has added more to the beauty of our church or to its symbolism as a sanctuary than our beautiful windows.

In 1898 the parsonage was built. The old parsonage was on Seventh Street, the place where the Kirbys live now. Mrs. Conn had left the church $1,000 to be used in the building of a parsonage, and with this as a nucleus the church raised the money to build the house on Fifth Street. Many years afterwards when Dr. Banks was pastor here, the parsonage caught fire. It was at dinner time, but all the Methodists left their Sunday dinners and rushed to the fire. We looked around for Dr. Banks and found him sitting out in the garden eating his dinner on a small table he had carried out. Only the roof was damaged in the fire which was soon put out, and the rest of the Methodists went back to their Sunday dinners.

It was in 1903 when we got the first all-over carpet. Till that time we had carpet only on the aisles and in the chancel. This old carpet was taken down stairs and put in the Sunday School Room. There was not quite enough carpet to cover the entire Sunday School room, but Mrs. George B. Winslow, who was helping with the work, remembered that her mother-in-law, Mrs. M.J. Winslow had the same carpet in her hall and stairway at home. When told of the difficulty, Mrs. Winslow's only comment was, "Did you bring Frank to take up the carpet?"

Maybe here is the best place to mention Frank Whitehead, for surely he has his place in any record of the Carrollton Methodist Church. He was our sexton, "section" he called it, for forty years, and no church ever had a more faithful caretaker. His love for the church extended to take in all the members. One time when he was doing some housecleaning for Mrs. Cox, and wanted to thank her for some kindness to him, he said, "Your skin may be white, Mrs. Cox, but your heart is as black as mine." When Frank's wife, Millie, died, he remarried within the year and waited anxiously to see what his church friends would give for a wedding present. I was on the committee that purchased the

gift, an elaborate silver basket. We took it to his house, but Frank would have none of it. He wanted it presented in church with appropriate remarks. So I carried the gift to church the next Sunday morning, made a presentation speech, and Frank came up the aisle to accept it and to thank his white friends. The old "darkies" like Frank are all gone now, but the present day young people are the poorer for not having known them as we did.

Lucy Winslow (Mrs. George B.) and I had worked hard when the new carpet was finally laid. It was late Saturday night when the work was finished. We were dog tired but the next day was Quarterly Meeting, and both upstairs and downstairs carpets had to be in readiness. We told George Winslow and Mr. Henry Schuerman that we were not going to be in church for several weeks, as it would take us that long to get rested, but we were both there earlier than usual. We had to see how the carpet looked.

It was in 1905 that the Methodist bell was the only sound to usher in the New Year. Thea Forbes stopped all the other bells and whistles in deference to my father, one of the oldest Methodists of the community, who was buried the next day. The bell was always a source of pride to the Methodists because of its exceptionally sweet tones. It was bought by popular subscription led by Captain John Lewis, whose wife, Mrs. Mary Lewis, had willed their property to the church after the death of her sisters. One of the amusing stories told about our bell is that when the Baptists bought a new organ, much larger and finer than the one we had at the time, some one asked Frank Whitehead what he'd do when the Baptists played their organ. He scratched his head, then grinned and said, "I'll ring our bell". In the last few years, our bell hasn't been rung very often because of damage to the belfry in the storm of 1943. But now that the steeple has been repaired, I for one am longing to hear it again as our regular call to worship.

In the flood of 1913, and again in 1937 the auditorium was closed, and the lower floor was turned over to families who had been driven out of their homes by the rising waters. In 1913, the services were resumed before the families moved out, and on that Sunday morning the congregation worshipped in the strong, pervading odor of cabbage as some woman prepared her Sunday dinner.

During the fall of 1918, the Methodist church, along with all of the other churches, was closed because of the influenza epidemic. It happened that Mr. Johnson was the only resident preacher in town, and he went night and day visiting the sick and burying the dead of all denominations. On the night of November 11, no one said anything to Frank Whitehead; but when the news of the Armistice came, he opened the doors of the church and rang and rang the bell. People came, sat quietly, and went away. It seemed the right thing to do.

It was in 1926 that the church was done over. We had $30,000 pledged to begin with and more if we needed it. Some one suggested that we tear down this church and build a new one. Ruth Howe Schuerman expressed the feelings of most of us. Ruth said, "All my life I have thought these windows were very beautiful. They are my earliest memory. This church is filled with memories of the people who have worked in it and loved it. You can't put memories in a new church, and we would lose all that." She finished by saying, "I don't think I could stand it." So no more was said about a new church.

When we were planning the things to do for the church, George Winslow made a list of tentative subscriptions for the members. Everyone had been invited to come to the meeting. Emmett Gullion insisted that the list be read aloud. When he heard his suggested gift, he said, "Why George, did you think I would give that? I'll double it." Everyone either doubled or substantially increased the amount he had been put down for. As the amounts kept rising, George Winslow said, "Don't any of you give any more. Everyone is giving more than he can afford now." There was a feeling among many of the members who were able to do financially that the church should be made ready for a long time for those who would follow and might not be able to handle the financial work.

Here are some of the things done in the remodeling:

First the lights were replaced. We used to have a wonderful chandelier with rows and rows of prisms and of course rows of oil lamps. We also had wall lamps at each window. I don't remember when we changed to electricity. At any rate, the old chandelier and the wall lamps had been replaced by electric chandeliers. I don't know what became of the oil chandelier, but if we had it today, it would be a museum piece of priceless value. The lights which were ordered were to cost sixty dollars each. When they came, a mistake had been made, and eighty dollar fixtures had been sent. It was decided to keep the more expensive lights, as they would not need to be replaced for a long time.

At that time we had a Pilcher organ, small but with a beautiful tone. It had been lovely in its place to the side front, but it was too small to fill in the front of the church. Originally, the organ and the choir loft had been in the back of the room, but a few years before they had moved to the left front corner, and the two doors at the rear had been arranged as they are now. George Winslow and Margaret Barker were in charge of choosing the new organ. Margaret Barker had been our organist and choir director for some time, and then as now, music was one of the most important parts of our church. After the organ was installed, it was too high to be a graceful part of the front of the church, and it was lowered several inches to get it just right. The beauty of this organ has since been increased by chimes, the gift of Mr. and Mrs. Goldie Martin and Mr. R.M. Barker. To put in the organ we

wanted, a part of the wall had to be torn down, and an addition built back of the original structure. This made the arch over the organ necessary to fill in the space, so that it would not present a blank wall. The arch has been one of the most decorative things done to the church.

Mr. Emmett Gullion called the new room the "lean-to", and we all called it that. To make the room meant that some of the graves near the church had to be moved. There was no one there that any present members remembered except Mr. William Abbett and his wife. A tablet was put in the new room, now the kitchen, in memory of the people whose graves had to be moved. Mr. John Wooley Dunaway was very much opposed to building over a part of the church yard and never went in to that part of the church afterwards. George Winslow told him that there was no one moved whom anyone remembered or knew about except the Abbetts and that Mrs. Abbett was his father's sister, and Mr. Abbett was my father's cousin, and as next of kin we approved of the move and liked the idea.

Mr. Abbett and his wife had left a gift of $1,000 to the church. It was left in the bank and every year the interest was sent to the Conference Missionry Society as the Abbett Bequest. We lost this when the banks closed in 1933. There was much discussion as to whether or not the church was responsible for replacing the money as it had been in bank stock. To be sure of our position, Joe Adkinson took the matter to the bishop for his decision. The bishop said no, as the church was not responsible for the loss and had not prospered from the money which had always been passed on intact as the Abbett Fund.

As I said, everybody worked hard on the remodeling and everybody gave. Of course each part of the work had to have some one at its head. Joe Adkinson was in charge of the building; Mr. Joe Howe was an expert on carpets, so he selected the carpet and saw to it that it was the very best that could be gotten. Mr. Henry Schuerman, who knew wood from his association with the Furniture Factory, selected the wood work and the altar rail. Mr. Prentiss, the pastor, was largely instrumental in getting the furnace installed. At that time, the church was heated by two hot air furnaces located in the Sunday School rooms on either side of the center hall. Now a basement was dug under part of the church and an entrance made from the hall. The entire lower floor was remodeled into Sunday School rooms. Again, the upstairs carpet was cut and fitted by the women to be used downstairs. During the last few years, the Women's Society of Christian Service, as the Missionary Society is now called, has recarpeted two of the rooms. The linoleum fund of the society was begun by a gift from Mrs. Hopkins. In the years since 1926, the Sunday School rooms have been redecorated several times by different classes and groups. One of the rooms, named the Lou Howe Room in honor of Mrs.

Howe and refurnished in her memory, is used by the Young Adult Fellowship group and the Woman's Society of Christian Service for their meetings.

After the remodeling of the church in 1926, very few major repairs were made until 1939. In that year came a big improvement when the wall board was put on the auditorium. There was a crack and a seep on the front wall which could never be fixed satisfactorily until finally wall board was put on over the plastered walls. This wall board was not painted until the summer of 1951, when Mr. H.B. Rich paid for the paint and the W.S.C.S. paid for the redecorating. Mrs. John Bovard was president of the group when this was done.

In 1939, when the wall board was installed, many other improvements were made. Joe Adkinson, who for many years as a trustee watched over the church building with loving care, was responsible for putting on the wall board. Bert Hill redecorated the ceiling at this time and refinished the stairways. When the work was completed, Bishop Darlington was invited for a service of rededication. After the service, the membership entertained him with a dinner. Mr. Moore was our pastor at this time.

At the dinner in his honor, Bishop Darlington said that Carrollton had once had as its pastor one of the greatest preachers of the South--Dr. Hiner. He wanted to know if any of us could tell him anything about this great man. I could...and did.

I remember Dr. Hiner's saying that when his time for retirement came, he had three places in mind, Mount Sterling, Grassy Lick, and Carrollton. But when the time came, there was only Carrollton. He spent his last years in the home of Mr. & Mrs. Joe Howe and visited from there among his friends. He could not have had a better home.

We had another pastor who spent his last years here--Brother Rowland. He lived in the beautiful old Rowland place above town, the girlhood home of his wife. Two of his daughters, Grace and Ethalene, who grew up in Carrollton, are now doing welfare work in Tennessee.

Our steeple was blown down in a freak storm in 1943. The church had spent $1,600 the year before to repair the steeple and make it safe. The loss of the steeple was deeply felt, not only by all the members of the church, but by many others who had long looked up to it as a landmark of dignity and beauty. Plans were discussed again and again to replace it; estimates of costs and specifications were carefully studied; but finally in the summer of 1952, it was decided to cap it over and top it with a cross. I am thoroughly convinced that this was the right, the only thing to do, but whenever I see our church in my mind, I always see the slender, tapering spire reaching to the sky.

In 1946, the Prestonville Church moved its membership to Carrollton, the mother church. The members brought with them funds from the sale of their church building. These funds have been used on the latest repairs of the church, particularly, the conversion to the gas furnace, and the reworking of the stained glass windows, which are still one of the church's greatest sources of pleasure. Many of our faithful, enthusiastic workers came into the church from the Prestonville membership, and the Carrollton Church was revitalized by their coming.

Carrollton Church has lost many, many of its old familiar names and faces in the years that I have known it, but with each passing year it has gained new names, new faces, new faithful workers. It would not be possible to name all of them or to tell which year they came; if I did try, I would be naming about nine-tenths of the present membership.

Many of our present day workers, as I said, have grown up in other churches, but I can't help thinking now of two little boys who, back in the twenties, piled up Sunday School attendance records for themselves, and sat Sunday after Sunday solemnly on the front benches. George Winslow called them the "little bishop" and the "little presiding elder". Under slightly different titles these same two, Gex O. Williams and Jack Way, are just as faithful today.

Many of the individual gifts which have been made to the church should be mentioned. Here too, I am afraid I may neglect to mention some gift, either because I did not know of it or because my memory served me badly.

Our altar cushions were a gift to the church by Miss Mildred Mosgrove in memory of her father, Mr. W.T. Mosgrove, who for many years had been a faithful member of the church and had served on the Official Board, of which he was chairman at the time of his death.

The pulpit Bible used from 1870 at the church dedication until 1949 was given by Mrs. Abby Moore. At that time it was put away for safe keeping, and the Bible now being used was given by Mrs. Paul Carraco.

The electric clock, one of the latest gifts to the church, was given by the Doyle "Children" in memory of their mother, Mrs. Estelle Doyle, whose faithfulness to her church is bearing rewards in her children and grandchildren.

Mr. Joe Howe gave the Christian Service flag. Mr. Peelman and family gave the American Flag in honor of his wife, Laura Peelman, who was a faithful member of the church until her death.

Mr. & Mrs. F.A. Stamper gave the outdoor bulletin board.

I don't remember when we changed from the goblet to our present Communion service. It was through Florence Geier Deatherage that we made the change. Mrs. Leah Belle McCrackin is our Communion Steward in charge of the bread and wine and has been for several years. This is a service that was rendered by Mrs. M.J. Winslow during the most of her life time and then taken over by her daughter, Mrs. Howe, who continued with it as long as she was able.

Mrs. Donna Giddens and Mrs. Phene Evans Hughes were the first women to serve as Stewards in the church. Donna was also the first woman to serve on the Board of Trustees, where she worked very faithfully for years.

Carrollton Church has always been known for its exceptional music. As far back as we remember, (I have consulted several others to be sure no one has been omitted) the organists who have worked so faithfully for the church are:

Mrs. Weaver, Mrs. Emily Howe, Mrs. Alice Howe, Mrs. Lou Howe, Miss Lille Howe, Mrs. Henry Winslow, Mrs. Grace Grobmyer, Mrs. Margaret Barker, Mr. Gaston Taylor, and our present organist, Mrs. Pearl Booth. Miss Pearl Driskell and Eugene Taylor are our organist and pianist for night services now. Tom Brown, colored, was the first boy to pump the old organ. Roman Browinski was probably the last of the youngsters in the church to hold the position of "pump boy". It would be impossible to mention all the choir members and soloists during the years, but no mention of Carrollton music could ever be made without the name of Mrs. Dollie Williams. The Carrollton Methodist choir has always been most generous of its time and talents. No history of our church could be complete without mention--not only of their special services, but also of their regular Sunday after Sunday beautiful music. And yet just as surely no one who has ever attended our services would need such mention, for no one is apt to forget the musical part of our worship.

And in speaking of special services at our church, I do not want to forget the loving services of beautifying and decorating our auditorium for special seasons of the year. For some years past the women of the Lou Howe Class made themselves responsible for the Easter and Christmas decorations, but now Miss Juliet Phillips' Young Adult Fellowship has this task. The regular Sunday flowers are a part of the work of the Woman's Society of Christian Service.

One of the most impressive services ever held in our church was the funeral of Frank Whitehead in 1930. Ike Downton did not want Frank buried from the church. I asked him why. He said they had some young "bucks" who did not behave very well and if they misbehaved or made any trouble at the

Methodist Church, he couldn't have stood it. "But," he said, "when I saw that church and heard that organ, I knew nobody could misbehave there."

Nobody, black or white, felt anything but sorrow and reverence during the service which was conducted by ministers of both races. Frank had loved music, so there was music: "Miss Margaret," "Miss Dollie" and the Choir, and also, "Swing Low Sweet Chariot," led by the colored preacher and joined in by all the colored part of the congregation. In its dignity and beauty, I have never attended a more reverent and fitting funeral service.

I am sure I could go on writing indefinitely about the people I remember, the services we held, the ministers who came and worked among us and then were moved on to other fields, but not forgetting us or being forgotten. I could write on indefinitely, but that isn't necessary; what I wanted to do was to start a chain of reminiscences in your hearts so that you could go on for yourselves reconstructing the many things you remember about OUR CHURCH. For "what shall I say more: time will fail me" to tell of all the good people who have belonged to OUR CHURCH and loved it even as we do now.

APPENDIX

Preachers who have served our church since 1835 are: J.C. Harrison, James Beatty, G. Barker, L.D. Parker, Thomas Hall, William Gunn, Fielding Bell, George W. Merritt, Isaac Kelly, Morris Levi, Peter Taylor, John B. Ewan, James Lawrence, Samuel Adams, Benjamin T. Crouch, Joseph Rand, Drummond Welburn, Daniel Stevenson, J.W. Cunningham, George Crumbaugh, Jebediah Foster, J.J. Johnson, P.E. Cavanaugh, Newton G. Berryman, H.A.C. Walker, E.L. Southgate, T.J. Godbey, J.W. Wightman, G.C. Overstreet, W.T. Poynter, J.C. Minor, John Reeves, M.J. Hiner, C.J. Nugent, Robert Hiner, William Shoesmith, W.T. Rowland, Horace G. Turner, J.D. Redd, B.F. Lancaster, M.J. Chandler, M.S. Clark, J.W. Crates, F.T. McIntire, James Crutchfield, W.R. Johnson, J.E. Savage, R.W. Watts, George Prentiss, Dr. George Banks, Earl Fossett, W.K. Arnold, Madison Coombs, H.L. Moore, K.O. Potts, Fred Sanders, A.L. Osborne, and G.H. Bierley, our present pastor.

At present, Mr. T.K. Stone is our Lay Leader and Chairman of our Official Board, and Mr. H.B. Rich is Chairman of the Finance Committee, which marks these two as very busy men in our Church set-up.

UPDATE TO OUR CHURCH

The Carrollton United Methodist Church from the mid 1950's to 1982.

By Ruth Adkinson

Update To OUR CHURCH

The Carrollton United Methodist Church has had two published histories. This is not an attempt to write a third. It is merely intended as an update to OUR CHURCH, written by Miss Hallie Masterson in the early 1950's. As such, it will touch on the life of the church from the mid 1950's to 1982.

A church is its buildings, its people, and its spirit of love and service. In the past 30 years, there have been many changes in the buildings and in the people in the pews, but the spirit of the church is the same. It is the spirit of the 1950's, which goes back and back to the 1790's when the church was first established at the mouth of the Kentucky River before Port William (Carrollton) was incorporated. I do not need to go back in detail to those early days; for as I have said, we have two excellent histories to cover them.

One of these histories was put together by Mrs. Lou Howe (Mrs. W.F.) and was published in September, 1898. Mrs. Howe called her book a directory.

The cover page reads:

METHODIST CHURCH DIRECTORY
CARROLLTON STATION
COVINGTON DISTRICT
KENTUCKY CONFERENCE
METHODIST EPISCOPAL CHURCH SOUTH

The first 4 pages have portraits of Benjamin J. Crouch, presiding elder-1848; John R. Deering, presiding elder-1898; W.T. Rowland, appointed pastor in 1898; and James F. Browinski, delegate to Kentucky Annual Conference, 1898. There are other illustrations: the parsonage in the process of erection at a cost of $3,500; the church of 1833-1870; and the present church, erected in 1870-value, $12,500.

Mrs. Howe's history is compressed into 5 pages, titled "A Few Facts Worthy to be Recorded in the History of Methodism during the Nineteenth Century." The directory is made up of 9 pages of names of members of the church and the Sunday School. Ten pages are devoted to a listing of times of services, officers and trustees of the church, officers of the Sunday School, officers and members of the Women's Home Missionary Society, the Women's Foreign Missionary Society, and the Juvenile Branches (Juvenile Auxiliary, Willing Workers, True Hearts, and Baby Roll), and the Epworth League.

One page contains an original poem (signed L.W.H.) of tribute to the church. There are 22 pages of advertising from local businesses and individuals and from concerns in Louisville, Madison and Cincinnati.

The advertising must have not only paid for printing costs, but have provided a sizeable amount for some church project--possibly the new parsonage.

Mrs. Howe's style is dignified, formal and serious. I am sorry there are so few of our members left to remember Mrs. Howe. Her name is remembered from the name plate on the Lou Howe Sunday School room door, but the name cannot bring back her rich, interesting personality or her rather unexpectedly keen wit.

Miss Hallie Masterson's history-OUR CHURCH-written in the early 1950's ('53 I think) follows an entirely different format.

There is no advertising. The cost of printing was taken care of by Joseph E. Adkinson, then living in Chevy Chase, Md.--who was a close friend from the time he was old enough to say, "Tell me a story, Miss Hallie."

The style of writing is informal and personal. The reader feels he is not reading, but listening to stories of the church from its beginnings and of the men and women who passed through its doors, sat in its pews, and loved it devotedly. And that is exactly what he is doing, for Miss Hallie, at the request of church leaders, was putting together the "little talks" she had made in the Sunday School during the almost 70 (68) years she taught in the Sunday School.

When Miss Hallie put her memories into OUR CHURCH, she was in her late 80's. Her eyesight was quite poor and she was crippled with arthritis; but her mind and her memory were unimpaired and she looked at life from the view point of a young person. She was still working in the Sunday School when she approached her 89th birthday. She preached thousands of "little sermons" during her working years at the church, but her finest sermon was the life she lived in her church and town.

When we celebrated our sesquicentennial in 1960, I was asked to talk about our history. Since my time was brief, and I did not want to spend it all in dates and bare facts, I prepared a summary for all those attending the afternoon service. I feel that at least half the membership has not read OUR CHURCH; and as I imagine I'm almost the only person who has read Mrs. Howe's Directory, I am including my 1960 Summary as background material. Sources of information are Bishop Asbury's Journal, Redford's History of Methodism in Kentucky, Mrs. Howe's Directory, Miss Masterson's OUR CHURCH, newspaper clippings, old records, and research done by Mrs. William Gentry and Mary Masterson.

1790--Richard and Sarah Masterson organized the first society of Methodists among settlers near the mouth of the Kentucky River.

Services were held in their home, the Masterson House. Here was the very earliest beginning of Methodism in this part of Kentucky.

1795--Henry Ogburn of Mecklenburg, Virginia, located across the road a little east of the Mastersons. He was the first minister of any denomination to settle here. He lived near Port William until his death in 1831. The block house he built is in what is now known as Quinn Acres. Services were alternated between his home and the Mastersons', and other members also opened their home for services.

1800-1803--Port William was the center of a united revival effort of Methodists, Baptists, and Presbyterians. These services had widespread results throughout the surrounding country-side.

1808--On September 8, Bishop Francis Asbury stayed overnight in Port William or Williamsport as he called it in his Journal. He was entertained during his stay in the home of "the widow Masterson" (Sarah). Richard had died in 1806. Asbury preached that night in the big room of the Masterson House. This was Bishop Asbury's only visit to this part of Kentucky.

1810--FIRST CHURCH WAS BUILT IN PORT WILLIAM. The Methodists, by that time too numerous to worship in the homes of the members, erected a log church on a lot on the farm of Henry Ogburn. (It was the building of that church which was observed in the sesquicentennial). Nothing is known of this church except its location on Mr. Ogburn's land, but it served the congregation for 8 years.

1818--The first brick church was built on Sixth street on lot number 266, where the Christian parsonage (remade from the original building) stood. It is no longer the parsonage but is still in use as a dwelling. The land was purchased from George & Nancy Shields for the sum of $75.00. The trustees of the church, who negotiated the business, were Garland Bullock, John Goddard, James McClane, Henry Brenton and Joseph Hardy. The building was sold in 1830 and converted into a dwelling.

1824--A copy of the church roll, or perhaps one class roll, is still in existence. None of the names on this roll appear on our church roll today, but a few (very few) of our members are descended from those early Methodists. It is particularly interesting to note that four Negro slaves were members of the congregation.

1830-1833--A larger brick church was built on Highland Avenue, where our present church now stands. Land for the building was given by William Winslow, who joined the church in 1828. The church was begun in 1830 and completed in 1833. It was a one-story structure with pillars in front and a steeple. At the south end of the church was a door and a stairway leading to a

gallery where the black members were seated. The church yard, back of the building, was put into use as a burying ground at that time.

1839--The "great revival" took place in the Methodist Church in this year. Services were begun by the Rev. William Anderson and continued by the Rev. John Moffatt. The meeting finally closed after several months because "there were no persons left to be saved".

1843--The Sunday School, which had been organized in the late '30's had a membership of 8 teachers and 46 pupils. Joseph Myrick was appointed to build up a church library, which was added to until church periodicals and quarterlies came into use in the 1870's.

1850--The first Methodist parsonage was built on Seventh street (the second house north of Seminary street). The Rev. John B. Ewan was the first minister to occupy the parsonage.

1852--A brick building was erected on Sycamore street through the efforts of the official board--George Bohram, William Harrison, R.W. Masterson, Henry Moore, and William Winslow, and was made available for the black members for their Sunday services. From 1852-1859, it was used during the week for a school for children between the ages of 5 & 15. This school was first taught by Miss Lizzie Bowling. The building was used by the black Methodists until the 1890's when the Second Methodist Church was built on Eighth street. It was owned for many years by the Carrollton Woman's Club and was the first home of the Carroll County Public Library.

1860-1865--The Methodist was the only church holding continuous services during the period of the Civil War.

1866--Young Peoples Prayer Meetings, which had been organized in 1865, became the Young Peoples' Society for Christian Service (Y.P.S.C.S.), later the Epworth League, now the Methodist Youth Fellowship.

1870--The present church was built. The church of 1833 was torn down in July, 1870. Bishop Kavanaugh preached in the church the week before it was torn down and baptized Hubbard Kavanaugh Southgate, the infant son of the pastor, the Rev. E.L. Southgate. Methodists worshipped at the courthouse while the church was being constructed of bricks burned in the local kiln of Harrison Brothers. The estimated cost of the building was $12,500. Dedication services were held on December 25, 1870. The Rev. T.B. Godbey had been sent to Carrollton to replace Mr. Southgate and was the minister at the time of dedication.

1873--The first revival services were held in the new church with the Rev. F.W. Noland as evangelist.

1878--The Kentucky Conference organized the first Woman's Foreign Missionary Society. Mrs. Lou Howe, Mrs. William Poynter, and Miss Sue Browinski were charter members. Mrs. Poynter, wife of the minister, was appointed by the bishop to act as corresponding secretary and write the letters which brought the women together.

1885--A Pilcher organ, the first pipe organ in Carrollton, was purchased and installed.

1892--The stained glass windows were donated by members and installed. The Prestonville church was organized from the membership living west of the Kentucky River. The Rev. C.J. Nugent was the pastor at that time.

1900's (early)--The Sunbeams, a missionary society for younger children was organized by Miss Lou Sanders.

1913--The lower floor of the church was used to give shelter to refugees from the flood of that year.

1918--The church was closed during the influenza epidemic of that year. The Rev. W.R. Johnson was the only resident Protestant minister in town throughout the time and he visited all the sick of the community and buried the dead.

1920's--The Jubilee Guild was organized by Miss Ethalene Rowland.

1926--The church was remodeled extensively. Bishop Dickey spoke at the dedication. Leaders of the remodeling program were George Winslow, Henry Schuerman, and Joe Howe. The Rev. George Prentiss was the minister.

1930's--The first women were appointed to the official board. They were Mrs. Lawrence Hughes and Mrs. R.E. Giddens. Mrs. Giddens was also the first woman to serve as a trustee.

1939--The sanctuary was remodeled, and the original stairways were restored to their former beauty by Bert Hill. Joe Adkinson was Chairman of the Committee. Bishop Darlington spoke at the dedication. Dr. Homer Moore was pastor.

1940's (early)--A Service Board was placed at the rear of the sanctuary. By the end of World War II it carried the names of 73 Methodist boys in the service and bore 4 Gold Stars.

1943--The steeple, long a landmark throughout the surrounding countryside, was blown down in a freak storm. Some day it MUST BE replaced.

1945--Union D-Day Prayer Services were held in the church on the historic night of D-Day.

1946--The Prestonville Church was torn down, the site sold, and the membership returned to the parent church in Carrollton. Proceeds from the sale of church materials and site, made possible the repairs necessary after the storm of 1943 and paid for further improvements.

1940's--The Young Adult Fellowship, now the Juliette Phillips Class was organized.

1957--The Winslow-Howe Educational Building on land deeded to the church by Miss Jenn Howe was completed. The building committee was made up of Mrs. Pearl Booth, Fred Oney, Louis Thoma Griffith, Gex O. Williams, Jack Way and John H. Meadows. The Rev. I.J. Scudder was pastor at the time.

1960--The one-hundred and fiftieth (150th) anniversary of the first Methodist Church building in Carrollton was held on October 23, 1960, with Bishop Walter Gum as guest speaker. The Rev. Albert C. Allen was pastor.

Pastors of our church since 1810 include Henry Ogburn, Joseph Hardy, Henry Brenton, J.C. Harrison, James Beattie, G. Barker, L.D. Parker, Thomas Hall, William Gunn, Fielding Bell, George W. Merritt, Isaac Collard, Gilby Kelly, Morris Levi, Peter Taylor, John B. Ewan, James Lawrence, Samuel Adams, Benjamin T. Crouch, Joseph Rand, Drummond Welburn, Daniel Stevenson, J.W. Cunningham, George Crumbaugh, Jedediah Foster, J.J. Johnson, P.B. Kavanaugh, Newton G. Berryman, H.A.C. Walker, E.L. Southgate, T.J. Godbey, J.W. Wightman, G.C. Overstreet, W.T. Poynter, J.C. Minor, C.J. Nugent, Robert Hiner, William Shoesmith, W.T. Rowland, Horace G. Turner, J.D. Redd, B.F. Lancaster, M.J. Chandler, M.S. Clark, J.W. Crates, F.T. McIntyre, James Crutchfield, W.R. Johnson, J.E. Savage, R.W. Watts, George Prentiss, Dr. George Banks, Earl Fossett, W.K. Arnold, Madison Coombs, Homer L. Moore, K.O. Potts, Fred Sanders, A.L. Osborne, G.H. Brierley, I.J. Scudder, Valis Hill and Albert C. Allen.

Sunday School superintendents from 1888 to 1960 include: Dick Stanton, John Smith, Will Howe, Rob Howe, Joe Adkinson, George Winslow, Perry Griffith, Lawrence Hughes, Ruth Adkinson, Elmer Wallace, Tom Doyle, and R.K. Thomas.

Organists of the church from 1885 include: Mr. Weaver, Mrs. Alice Howe, Mrs. Lou Howe, Miss Lillie Howe, Mrs. Henry Winslow, Mrs. Grace Grobmyer, Mrs. Margaret Barker, Gaston Taylor, and Mrs. Pearl Booth.

Ministers who have gone from our church into Christian service include: Joseph Hardy, Thomas Cropper, William Abbett, Jeremiah Strother, John Francis Van Pelt, Lemuel Cox, Joseph Green, Roscoe Jenkins, Leon Willett, and Harold Carter.

Misses Grace and Ethalene Rowland served for many years as Christian Social Workers in Nashville, Tennessee.

THE BUILDING

Our Church's physical plant has seen many changes in the past 30 years. In OUR CHURCH, Miss Masterson says, "The building is fundamentally the church of 1870". This is true today, although there have been many changes and additions.

First of these is the Winslow-Howe Education Building, completed in 1957. In the mid-50's the Sunday School was definitely too cramped in space to be really effective. The members were ready to expand, but there seemed to be no place for expansion. Graves in the churchyard were laid out up to the rear walls of the church. The space to the west, between the church and the alley was far too narrow to hold an addition. There was to the east of the church, a charming old house with a yard. Miss Jenn Howe, grand-daughter of William Winslowe, who gave the site for the church, owned the property. Miss Jenn did not see the need for expansion and wanted to keep the property for rental.

It was Gex O. Williams, one of "the two small boys" mentioned in OUR CHURCH and who grew up to be one of the staunchest members until his death, who convinced Miss Jenn of the real need. Once convinced, Miss Jenn deeded the property to the church at a ridiculously low sum.

Members of the building committee were Mrs. Pearl Booth, Fred Oney, Louis Thoma Griffith, Jack Way, John H. Meadows, and Gex O. Williams. I.J. Scudder was minister at that time. Bob Riley was the contractor.

Before the newness had worn off the education building, the church was faced with another construction problem. Our parsonage, built in 1898, needed extensive repairs and renovations to make it a place in which the minister could be proud to live. There were three suggestions - restore the parsonage, buy a home, or build a new parsonage.

The whole church, not just the board of the trustees, took part in the decision making. It was finally decided that since we owned the land extending to Fourth Street, we should either build there or restore the house on the corner. We were renting the house for income. Cost of building from scratch or renovating was practically the same.

The consensus of the church after thorough discussions was to build a completely new parsonage, modern in every respect and not apt to need extensive repairs for many years.

The parsonage committee was made up of Price Capito, R.K. Thomas, Bob Riley, H.B. Rich, Mrs. Bai Carraco, and Ruth Adkinson. A few years ago the house was completely air-conditioned. Dr. & Mrs. Paul Gillespie were the first to live in the parsonage, moving in during the winter of 1962.

A third major addition to our church plant was the installation of an elevator in the '70's. When the church was built, it was designed with the "upper room" sanctuary, so popular in church architecture in the 1860's and 1870's. While our steps are beautifully designed for easy ascent, the fact that the sanctuary is upstairs kept some of the members from attending and worked a hardship on some members who found the steps a distinct hazard.

For years the elevator was a dream - often an impossible dream - in the hearts of those members who never gave up. I would have to mention Mrs. Carraco as one of the chief of those who would not give up the dream, although the actuality had to be postponed time after time. Finally, the dream became a reality, and the final note was burned at a service in the sanctuary in the fall of 1981. The elevator committee was made up of Doug Chapman, Mrs. Carraco, Jim Shepherd, Malcolm Carraco, Ron Whitmar and Jerry Risk.

Another addition dating back to 1970 is the beautiful memorial Prayer Garden, laid out between the main church and the education building. The quiet, restful plot was the gift of Mrs. Mary Wade Coy in memory of her sister, Mrs. Nelle Wade Fitschen. It was dedicated in May, 1971. Perry Harrell was in charge of laying out the garden and seeing that it is cared for from perpetual care funds provided by Mrs. Coy.

One of our most recent undertakings has been the restoration of our stained glass windows. These beautiful windows were added to the church in 1892 and paid for by members of the congregation of that time. I could be wrong - figures baffle me - but I have always understood that the windows cost $18.00 each when they were installed. The price for restoring and reinforcing each window ran to some $1800 per window when the work was done. Whatever the cost, it is money well spent, as no other one feature of our church is as lovely and meaningful as our windows.

Names of donors are engraved on eleven of the windows. None of these names-Anderson, Howe, Browinski, Mason, Abbett, William H. Harrison, and Eleanor M. Harrison, Conn, and Lewis - are found on our church rolls today. It is good that the windows help keep alive the memory of some of the faithful who worshipped with us in the past.

There have been many changes in the downstairs of the church since the education building was completed in 1957. One improvement was the paneling of the class rooms and hallways. The pastor's study and anteroom were redone and furnished by Mrs. Duncan Hines, Bowling Green, in memory of her cousin, Miss Juliette Phillips. The Lou Howe Class Room, honoring Mrs. Lou Howe, has been redone and contains several antique pieces from Mrs. Howe's home. The Juliette Phillips Class room has been redone to serve as a prayer room as well as a class room.

The room across the hall serves as the church library and houses the books the church has collected or purchased to stock it. The church kitchen was moved to the second floor of the education building when it was built. The room once the kitchen has been converted into a choir lounge and has been tastefully furnished for choir use.

For many years the state fire marshall "breathed heavily down our necks" because we had only one door for exit from our building, and it opened inward. To get a door which would satisfy requirements meant giving up our double door, match to the one remaining which has been permanently closed. The two matching doors came, because our church of 1870 followed the custom of two entry ways: one for men and one for women. A heavy plate-glass door, swinging both ways, was installed to satisfy fire laws, and an additional door was installed in the south wall of the building.

The two new doors meet fire regulations, and if some of us older members miss our dignified double wooden doors, we don't say anything because it had to be done.

Our upstairs carpet was installed around 1970. Mrs. Carraco made the new carpet possible to honor her mother, Mrs. Bessie Hughes. The membership was involved in choosing the color. When someone asked Mrs. Hughes about her color preference, she gave her infectuous chuckle and said, "Any color, as long as it's red." Red it was - a deep, rich shade that harmonizes with woodwork and the windows.

Another improvement in our sanctuary is the amplifying system given by Mr. & Mrs. Ron Whitmar, while they were in Carrollton and members of the church. Routine improvements over the past 30 years have been new roofs, furnace replacements, and painting - inside and outside - as needed. As good stewards, we have kept our church in repair and worthy of its designation as a "House of GOD."

Our church has a collection of treasures in its possession. Some of them have intrinsic value; some have only sentimental worth. One of our treasures, which has real value because of its rarity, is a steel engraving of John Wesley-made by George Romney from a painting. Only six engravings were made

from the painting, and this is the only one in America. It was given to William W. Masterson while he was an American Consul in Plymouth, England, by a Mr. Hall, a great-great nephew of John Wesley. Mr. Hall thought one of the engravings should be in America. Mr. Masterson thought so too, and he further thought the place in America should be his home church in Carrollton. The engraving hangs in the pastor's study.

Another of our treasures is the sold silver goblet and pitcher-the communion service in use before the present church was built and for some time afterwards. It was given to the church by William Winslow. The service is in the Lou Howe Sunday School room. It was used in 1981 by Mr. Simpson in a special communion service.

We have carefully put away the pulpit Bible which was given by Mrs. Abby Moore and used for the first time in the church dedication on Christmas Day, 1870. Going back a little earlier we have a few (very few) pews from our church of 1833-1870. I have not seen these lately, but so far as I know, there are 2 or 3 benches which date even before the "more elegant" pews were installed in the church of 1870. The last I heard of the old benches, they were stored in the basement.

Other antiques, treasures of our past, are 2 marble-top tables in the sanctuary, a drop leaf table, a circular table, and several arm chairs from the old church. We have a secretary dating from the early or mid-1800's and a square grand piano of the mid-1800's.

We have a little book which is interesting to us and would have a definite value to a collector of church books. This is a copy of the Methodist Church Discipline of 1828. Unfortunately, it is not in perfect condition. The front cover is missing, but the rest of the book is well preserved.

We have a document which is of no value, except to us, but which classes with us as one of our treasures. This is a church roll, or more probably a class roll of 1824. It was given to Mrs. R.W. Masterson by Mrs. George Bohrman. Mrs. Bohrman thought Mrs. Masterson would be interested in the roll since it contained the name of Sarah Masterson, her husband's grandmother, who with Richard Masterson founded the First Methodist Church in Carrollton and offered it her home as a meeting place. The church of 1982 went back to that home, which has been rehabilitated by the Port William Historical Society, to observe Heritage Day, April 25. The observance was an old-time Methodist meeting conducted by the minister, Rev. Ronald Young.

THE PEOPLE

The women of our church have a long tradition of activity behind them. In 1878, three of our women attended the conference which organized the first

Women's Foreign Missionary Society. Mrs. William Poynter, the wife of our minister at that time, was asked by the Bishop to organize the women's work, and she took with her to the meeting the presidents of our two local groups - Mrs. W.F. Howe and Miss Sue Browinski. The women became charter members of the Kentucky Conference Women's Foreign Missionary Society.

Several of our women today proudly boast of three charter memberships in the evolution of the United Methodist Women. They prize charter membership cards from the Women's Society of Christian Service (formed when the Methodist Episcopal Church and the Methodist Episcopal Church South merged); from the Women's Society of Christian Service (formed after the union with the United Brethern) and from the reworking of the group into the United Methodist Women.

From the time of Mrs. Poynter, the Carrollton women have been active at the district and conference level as well as in the local church. Today, Mrs. Dorothy Lanphierd is the conference treasurer; Mrs. Linda Young is district president; and Mrs. Marion Oney is district treasurer.

Since the early 1970's, the women have sponsored a Tasting Bee each November to raise money for local work. Mrs. Kate Chapman has served as over-all chairman of the Bee since its beginning. Also since its beginning, Mrs. Marion Oney has been in charge of tickets, and Mrs. Bai Carraco of recipes which are sold. The women also cater occasional dinners to supplement the funds for local work. They are responsible for the Hanging of the Greens Service, the first Sunday in Advent. This service was introduced into the church by Mrs. Oney, who headed it for 9 years. For the past 2 years, Mrs. Barbara Robertson has been in charge. Mrs. Cheryl Bogo and the choir join in sponsoring the service. The women are responsible for providing flowers for the sanctuary, Upper Rooms, and hostesses for fellowship dinners.

The U.M.W. is not depending on its past record. Today, it is a growing organization, bringing in more and more younger women to insure its continuing service.

Mrs. Cheryl Bogo has been organist and choir director for the past ten (10) years. Mrs. Bogo follows Mrs. Pearl Booth, who had held the 2 positions for the past 25 years. The church has behind it a long tradition of good music, and Mrs. Bogo has continued that tradition. She and her choir members hold weekly rehearsals on Wednesday evening. In addition to their weekly anthems at the morning services, they present special programs at Easter and Christmas and at the Hanging of the Greens.

Mrs. Bogo is a product of the Carrollton Church. She grew up in the Sunday School and began practicing on the church organ as soon as "her feet would reach the pedals."

Mrs. Bogo is planning to take a rest from her work this summer, and Mrs. Lee Gregory, a newcomer to the church family, will take over her duties. Mrs. Gregory has a background of church music and served as organist in the town where she lived before coming to Carrollton.

The Sunday School has had its ups and downs since the 1950's. It was in an up-period in the mid-50's and the shortage of space for classrooms led to the building of the Winslow-Howe Education Building. Then, with ample space at its disposal, the Sunday School perversely went into a down-period, and several of the rooms were not needed or used. In fact, it seemed as if Methodists had stopped having children. The adult classes remained more or less the same in numbers. The ups and downs have continued. At present, we are in an up-stage and the Sunday School is definitely growing. Our present minister, Mr. Young, is putting special emphasis on the attendance with a "Sunday School - Now" campaign.

Two years ago, Mrs. Norma Cardwell gave the Sunday School "a shot in the arm" with her puppet family. The puppet family lives in a beautifully designed and equipped stage home, built for them in the fellowship hall by R.K. Thomas. Under the direction of Mrs. Cardwell, with help as needed from Phillip Cardwell, Big Bird and the other members of the family entertain the children during the opening exercises and along with the entertainment, give them truths to take home with them each week.

For the past 2 years a pre-school age nursery school has been held in the Sunday School on week days. The school is managed by the Methodist Parents, Inc. and is not a part of the church program.

No record of the Sunday School would be complete without a tribute to Miss Pearl Driskell. For many years, Miss Pearl was a teacher at the elementary level and until the time of her last illness, she had served as pianist for all the children's activities. At present the school has 10 classes:

The Lou-Howe class - Mrs. Lola B. Courtney, teacher (Mrs. Courtney took over the class in 1980 on the death of Mrs. R.C. Harrell, who had taught it for some years. Before Mrs. Harrell, Mrs. John Bond had taught the class).

Juliette Phillips class - Jim Shepherd and Mrs. Mary Ann Gentry, teachers

The Seekers class - Ron Young, teacher

Men's Bible class - Jim Robertson, teacher

Senior High class - Steve Perkinson, teacher

Middle School class - Mrs. Kathie Perkinson, teacher

Older Elementary class - Mrs. Sharon Yocum, teacher; Mrs. Mabel Ayler, substitute

Younger Elementary class - Mrs. Barbara Robertson, teacher; Mrs. Chris Dorten, substitute

Pre-School-Kindergarten - Mrs. Sandi Lanphierd, and Mrs. Alice England, teachers

Nursery - Mrs. Dorothy Lanphierd and Miss Dolly Gex Riley.

Other work with the children includes the Church Mice Program and the Kids of the Kingdom. Children of nursery age are cared for in our well-equipped nursery.

The Church Mice stay in the sanctuary during the early part of the morning service. After their special time, they are dismissed to scamper away to their own supervised activities in the education building.

The Kids of the Kingdom for children first through fourth grades, holds an activities session Sunday evenings at 6 p.m. In addition to their organized program, they participate often in the morning worship and have their choir robes for their musical programs in the services.

The older youth have their own M.Y.F. organization and meet at the church on Sunday evenings unless they have plans for a field trip of some sort.

The Methodist Men's organization has not been active for some years. However, plans are now underway to re-activate the program with the newly organized Men's Bible class serving as nucleus.

In early 1982, a Women's Prayer Group and Bible Study class was organized with nursery facilities for young children of the mothers attending. The group has been meeting at the parsonage on Wednesday mornings.

Vacation Bible School has been scheduled for June this year.

Our Wednesday night Prayer Service has not been largely attended in the years I have known the church (from the early 1900's) except for a brief period in 1960, 1961 when it really burgeoned. It outgrew the Lou Howe room, the Juliette Phillips room, and finally moved into the Sanctuary. We reached an average of 100 and held it for some time. The phenomenon was largely due to Mr. Allen's emphasis on prayer meeting attendance. He made us feel he expected us to be there - and we were.

Ministers who have served our church since 1960 include: Dr. Paul Gillespie, 61-62; the Rev. James Kirk, 62-63; the Rev. Duncan McKinsey, 63-65; The Rev. Ralph Leonard, 65-71; the Rev. Walter Applegate, 71-72; the Rev. Julian Simpson, 72-81; and the Rev. Ronald Young, 81-83.

Mr. & Mrs. Allen Potts have been our church custodians since the very early 1960's. The loving care they have given to keeping the church worthy to be a place of worship is apparent to all who enter the buildings.

SPIRIT

As I said at the start of this Update, the church is the building, the people, and the spirit. I have been emphasizing that the spirit of the church is unchanged, although the faces and the names are different.

People have said to me, "How lucky (or how fortunate) you are that so many of the people moving to town are Methodists". I would not use either of those two words. The word I would use is "blessed". We have indeed been blessed not only in numbers but in caliber.

The spirit of love - of God, of our church, and of each other - has remained the same. It shows itself in many ways - men taking their turn in ushering on Sunday morning; women providing flowers for the sanctuary; and both men and women serving as greeters at the door.

It shows itself in choir members, not only sharing their talents but using their Wednesday evenings for practice.

It shows itself in services - Malcolm Carraco and Mrs. Oney handling the church finances year after year after year - Jerry Dunn quietly shouldering jobs that need to be done - R.K. Thomas rescuing and carefully preserving the old brass lock on the door we had to abandon - Julian Simpson doing, and doing beautifully, the interior painting for the bishop's visit.

It shows itself in the willing acceptance of positions on the Board and the Council on Ministries and in the faithful carrying-out of assumed duties. It shows itself in the respect and the regard and the genuine affection members have for each other.

And last of all, it shows itself in quiet commitment to God and to the principles on which the Church was established.

We at Carrollton are not a perfect church - far from it, but God helping us, we will endeavor to be a better church as we approach our 200th year of service in our community.

Ruth Adkinson

Footnote--1984

Since this Update was completed in the spring of 1982, there have been four changes that should be noted:

The parking lot has been blacktopped.

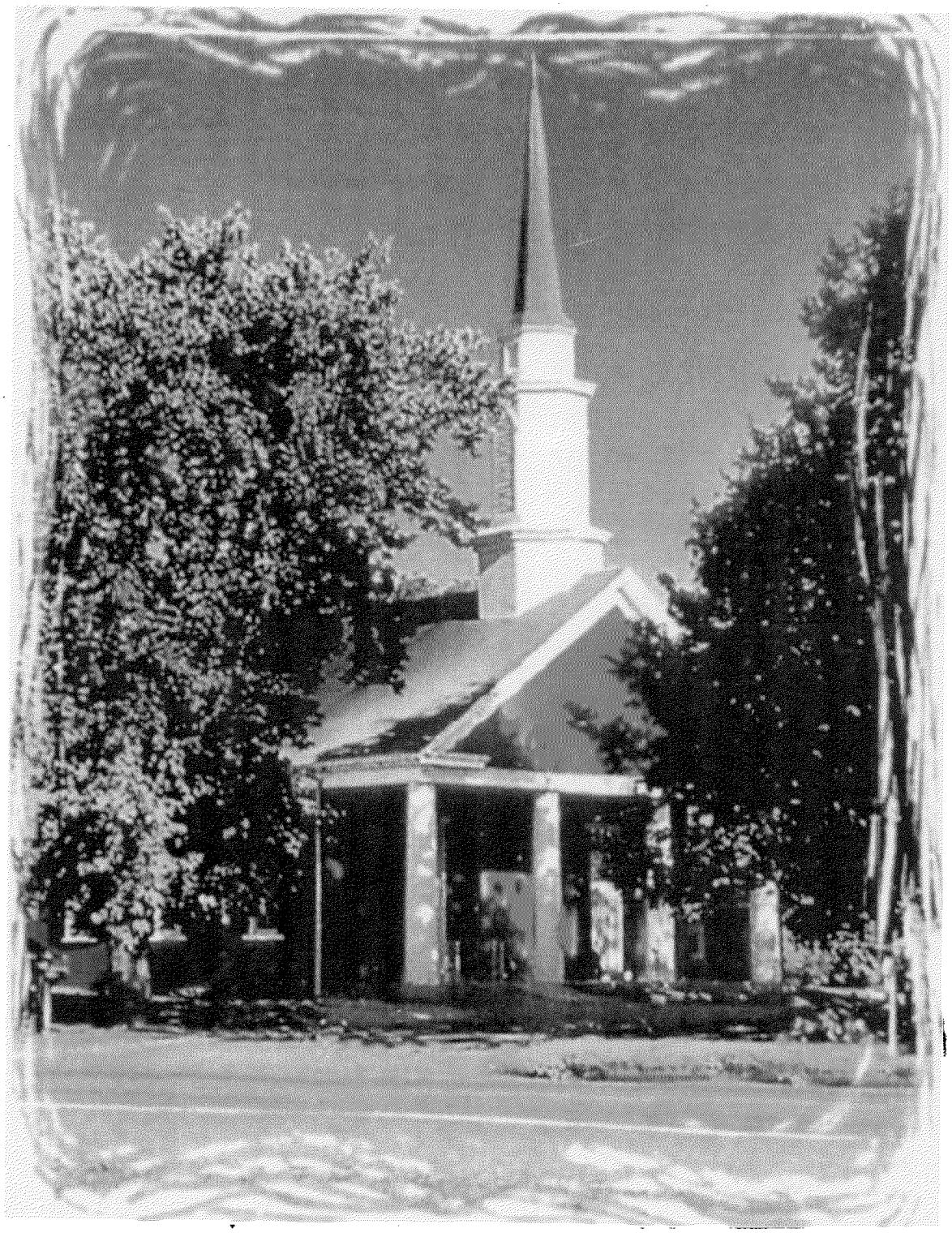
The choir room has been redone and refurnished. Money for this project came from a bequest to the church from Miss Pearl Driskell, and the room has been named in her honor.

As of January of 1984, the church has a new minister, the Reverend Wayne Garvey, who was sent to us from Frankfort when Mr. Young was transferred to the Russell United Methodist Church, Russell, KY.

The church was recognized as one of the six oldest congregations in the state at the Kentucky Conference Bicentennial Observance.

CARROLL COUNTY PUBLIC LIBRARY
136 COURT STREET
CARROLLTON, KY 41008

Cover Painting by Mary Ann Gentry was donated by her and her husband and is on permanent display at the church.



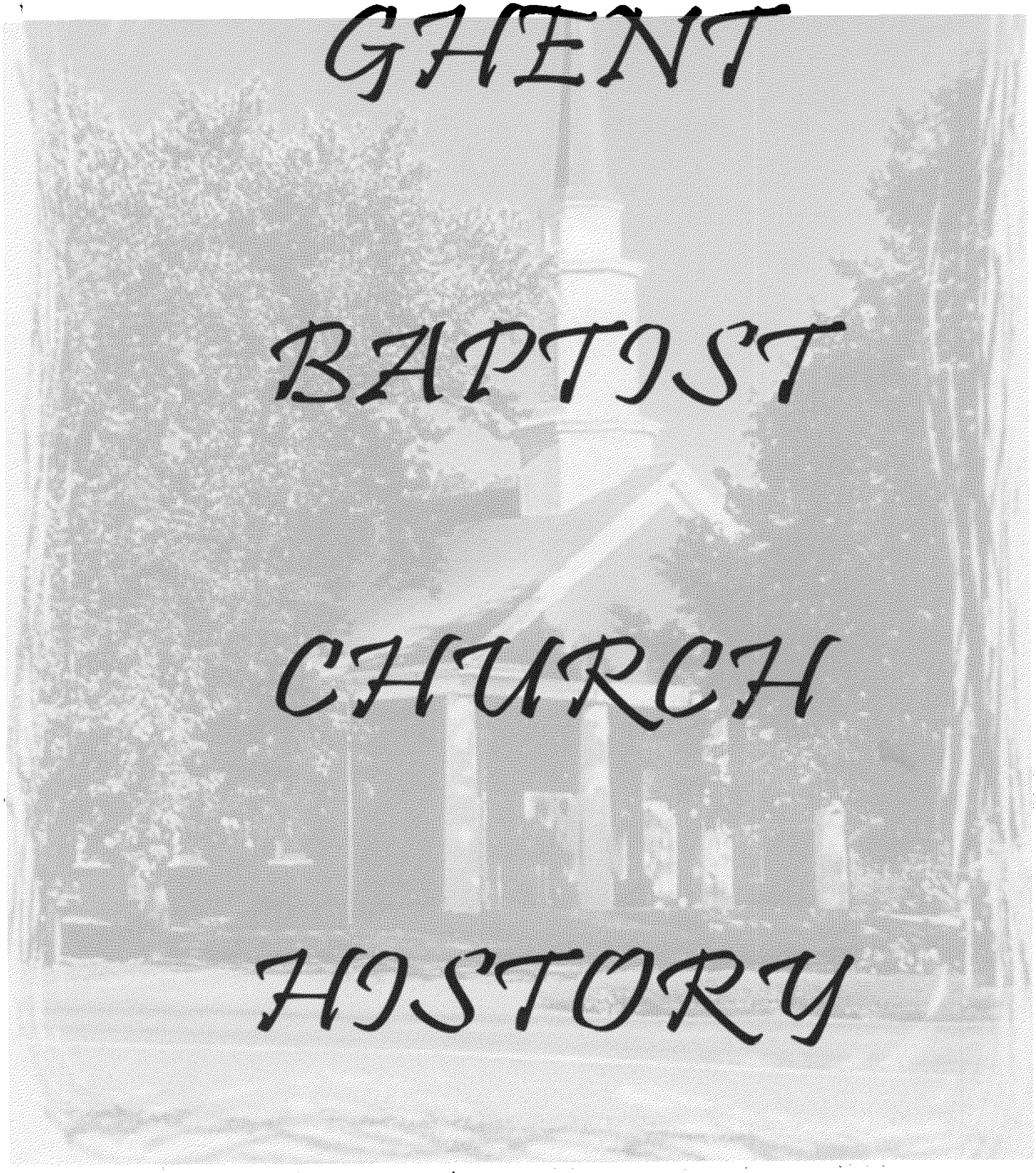
Ghent Baptist Church

The Church with a History and a Future

Ghent, Kentucky 1800-2000

Service attended Sunday, March 4, 2001

GHENT BAPTIST CHURCH HISTORY



CONTENTS

TITLE i

CONTENTS ii

PASTOR'S GREETING iii

FORWARD iv

"WHAT MAKES A CHURCH GREAT" v

CHURCH HISTORY 1

LIST OF PASTORS 46

ASSOCIATIONAL RELATIONSHIPS 47

LIST OF ORIGINAL DOCUMENTS 48

WOMEN'S MISSIONARY UNION HISTORY 49

CHURCHES STARTED 65

STAINED-GLASS WINDOWS 70

THE CHURCH CEMETERY. 71

1999 - 2000 CHURCH LEADERS 72

ASSOCIATIONAL REPORTS 1900 - 1999 74

CONSTITUTION AND BYLAWS 75

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.

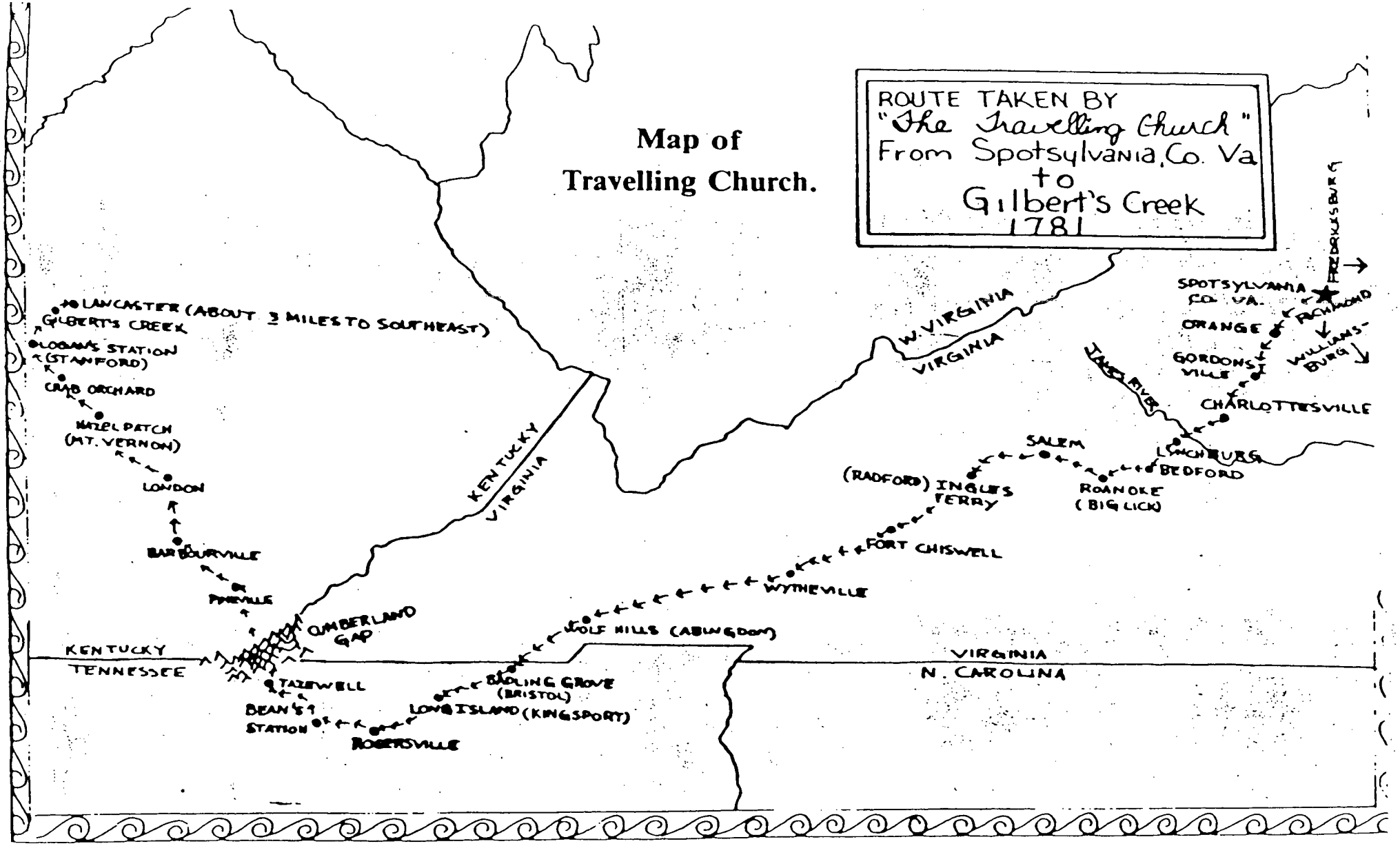
The "Church" started out with wagons filled with household goods, tools and equipment they expected to need in the new land but most of the adults were required to walk while some rode horses. Good and bad news came to them during the first part of the trip. They were informed of the great danger of 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.

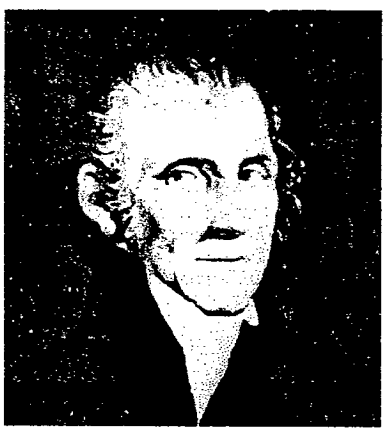
Quoting from "The Great Revival in Elkhorn" published in 1985 by the Elkhorn Baptist Association:

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.) Solomon + Caty Wilkins

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.

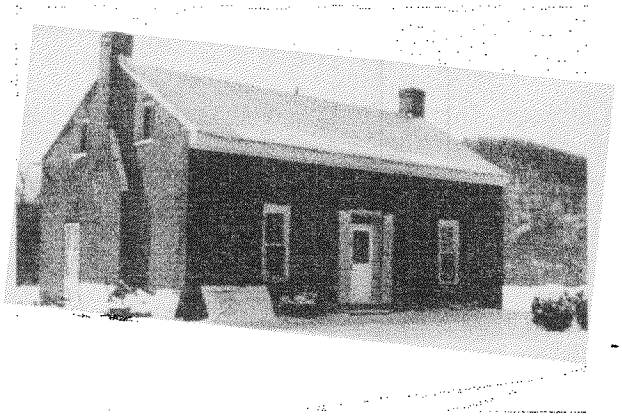
July, 1815, by request from the Baptists at Bryants Creek in Indiana, Thomas Craig, R. Scanland and John M. Price were appointed to go and see their situation about a constitution. (See Churches Started.)

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.



THE THIRD MEETING HOUSE (STILL STANDING)
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.)

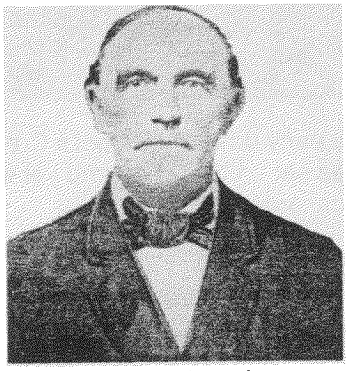
In 1821, James Knox was excluded for joining the Masons; but three years later, he was restored to fellowship. In 1811, "it was proposed and seconded whether it was a duty to wash feet according to the command and example of our Savior. It was agreed by the church that it was the said duty and that it 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 Th eodorick Fisher as "T. J. Fisher," the name of a f amous Baptist evangelist who had conducted a rev ival at Ghent Baptist in February of 1857. Ke ntucky Baptist historian John H. Spencer wrote o f the Evangelist: "The gifts of Mr. Fisher were very ext raordinary. His oratory was of a style peculiarly his own, and was inimitable. It is probably that no oth er man on this continent ever exercised such ent ire control over an audience." The audience of Fis her's sermons at Ghent included members of Gh ent's Church of the Disciples, who took issue wit h some references Fisher to made to their mo vement. They contacted Fisher and proposed h e 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.

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".*

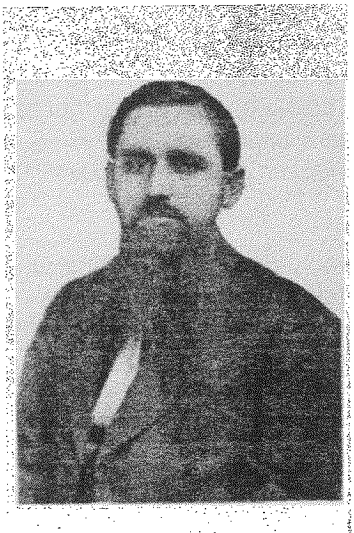
In 1862, the members of the church and friends who felt interested organized a Sabbath School. The Concord Association, of which the Ghent Church was a member, was divided into four districts. The other churches with Ghent were Carrollton, Whites Run, Sharon, Warsaw and Lick Creek.

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)



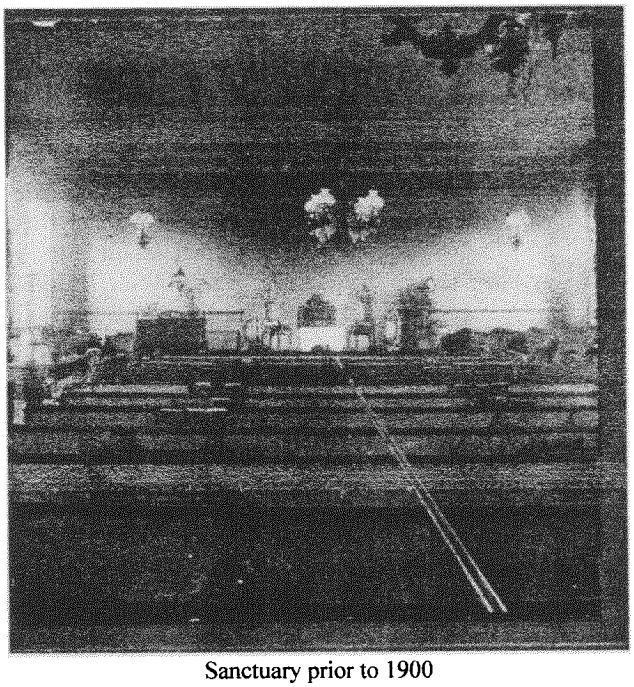
WILLIAM HENRY WILLIAMS

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.

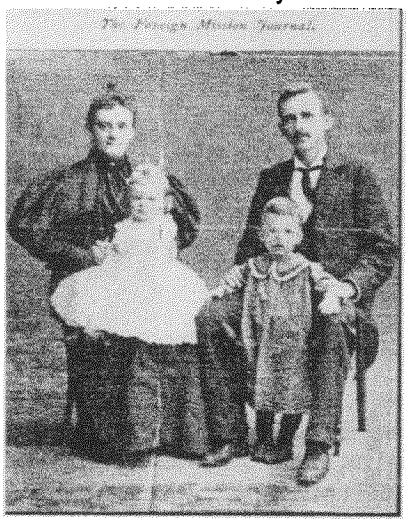
An interesting item appeared in the February, 1888, minutes. It reads, *"The church commands all church members who have been dancing or who have permitted dancing in their houses to come forward at the next church meeting and make acknowledgment or be summarily dealt with. All members who have gotten 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.

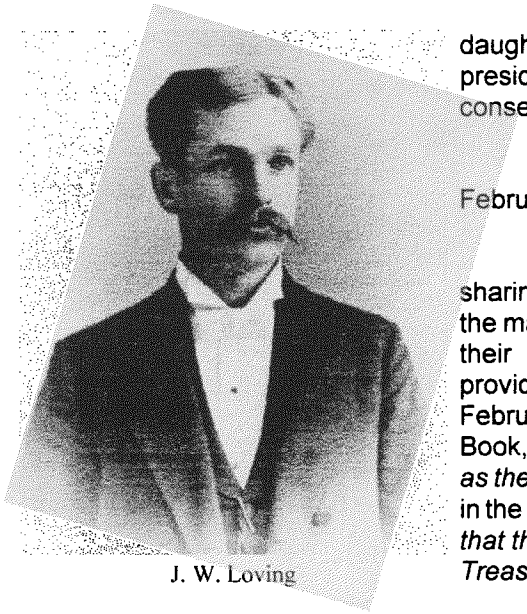
After about a year in Kokura and three years in Fukuoka, the Walnes settled at Nagasaki, and there established a Christian home in that non-Christian land. They had three sons and one daughter, and Mrs. Walne became a "second mother" to many younger missionaries and won many new friends among the Japanese 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

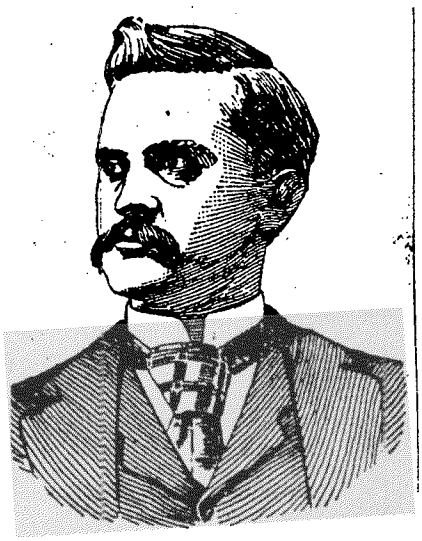


J. W. Loving

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".*

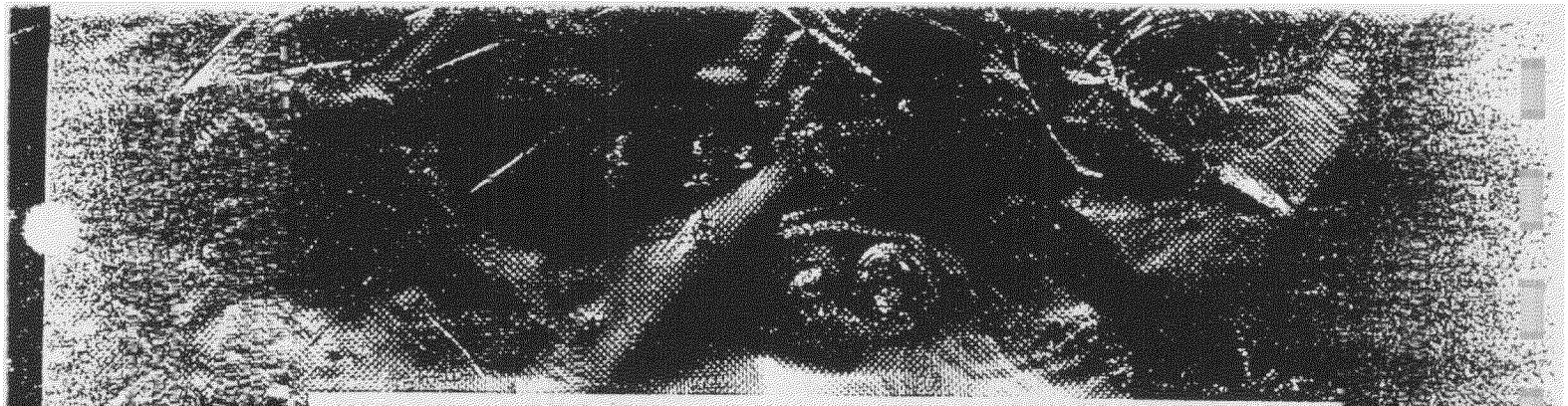


R. C. HUBBARD.

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."*

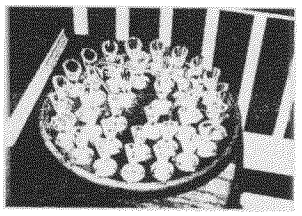
In October of 1900 the following churches met to organize the Whites Run Baptist Association. The churches withdrawing from the Concord Baptist Association to form the new association were Bramlette, Cane Run (Port Royal), Carrollton, English, Ghent, Jordan, Liberty Station (Sanders), Warsaw, Whites 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.

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.

A. B. Langston

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)

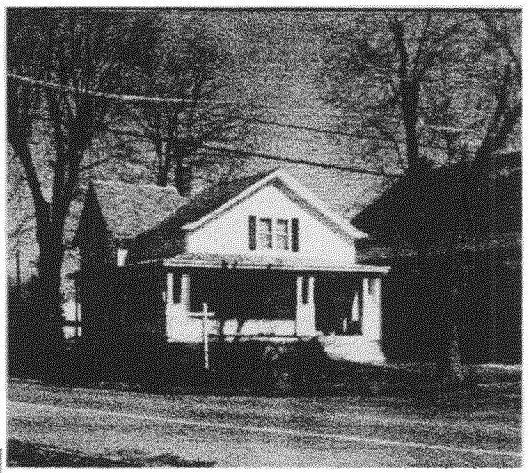
We feel like we are assessed to (sic) high. We are willing to pay

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 Spirit 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.)

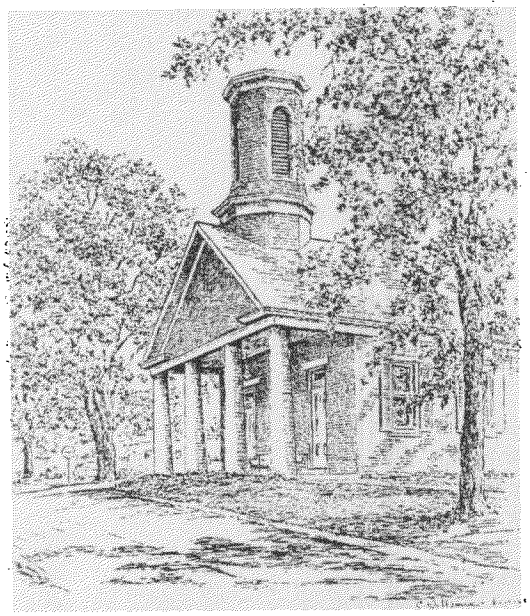
A. K. Johnson was pastor from 1917 to 1919. During his last year, electric lights were installed in the church and parsonage at a cost of $308.42. In October, 1918, *"On account of the influenza epidemic now raging throughout the country and the ruling that no further public meetings be held, a motion 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

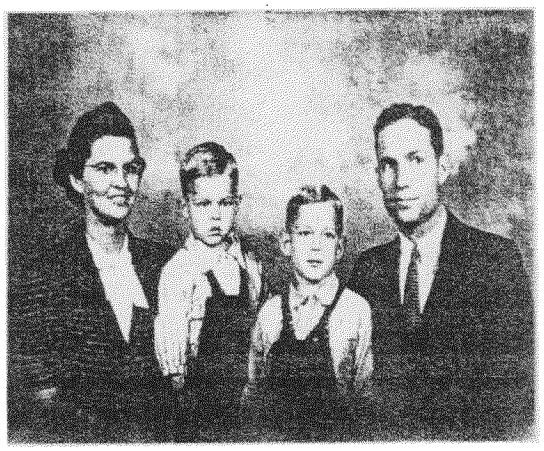
In May, 1934, the wording of the church constitution was changed to read *"five members"* necessary for a quorum instead of *"five male members"*. From February, 1935, to October, 1937, James F. Brewer was minister. In 1936, the basement of the parsonage was remodeled for the use of the younger children 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

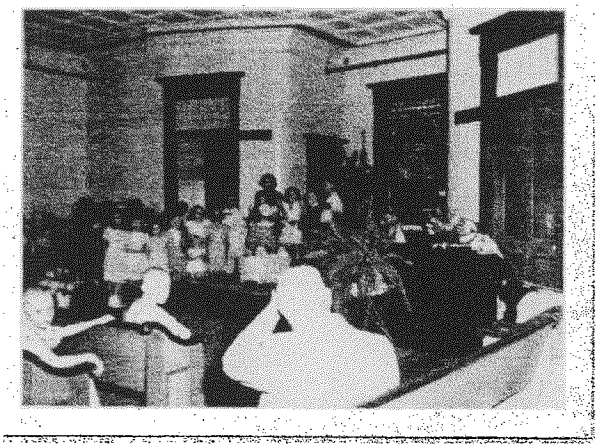
Gladys Bond and Marjory Craig ended the 1950 edition of the history with these words: *"In conclusion, the historians beg leave to append this brief editorial comment: 'When the Ghent Church was organized, it was an outpost of the advancing forces of Christianity. Now it is the very heart of the greatest 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.

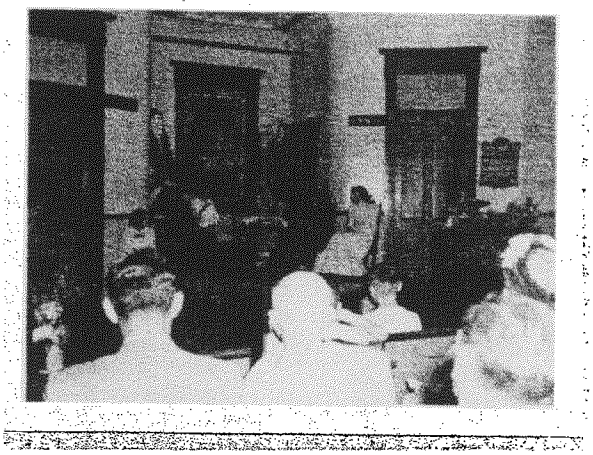
I Love Thy church, O God! Her walls before Thee stand,
Dear as the apple of thine eye, and graven on Thy hand.

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.

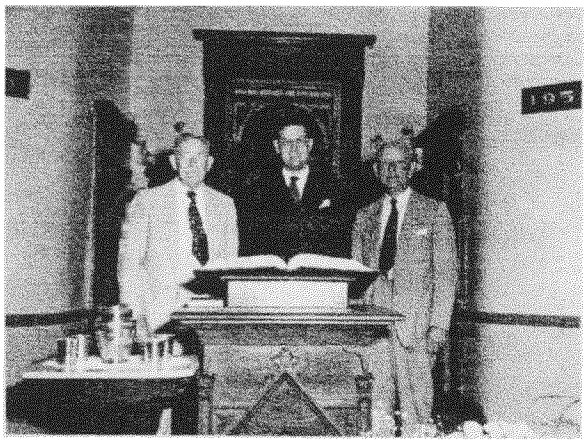
Timothy Dwight, 1731-1776



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 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 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

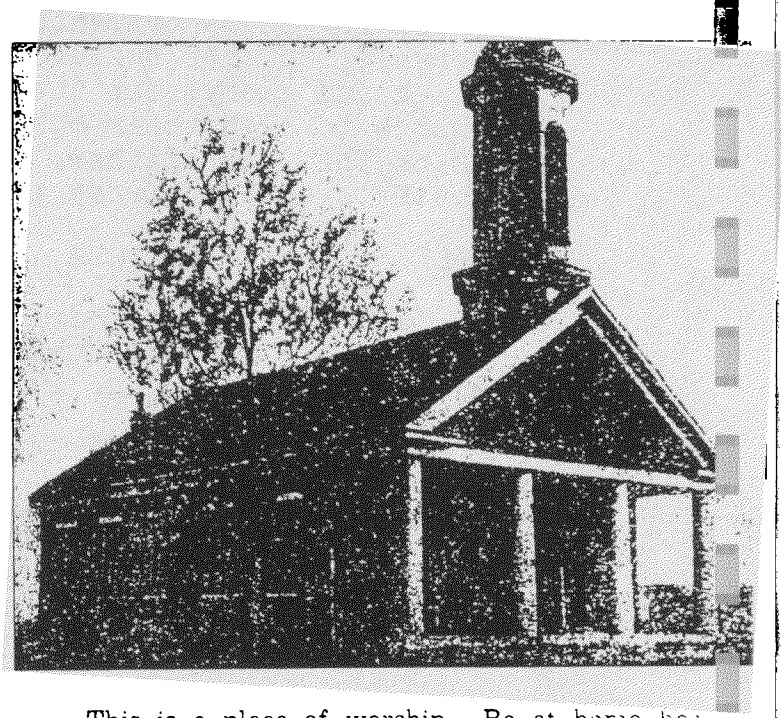
W. M. U. PRESIDENT ..... Miss Marjorie Craig

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.

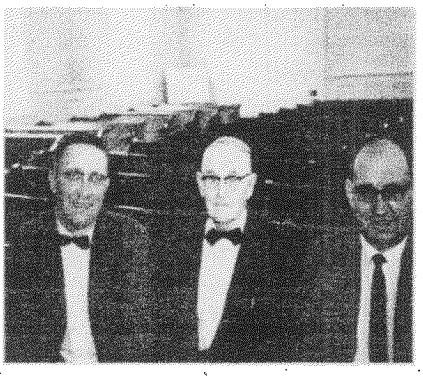
2:45 P. M. Music
Organ Music.....Mr. Dufour
Special Music....Rev. Frank Forward, Louisville, Ky.

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

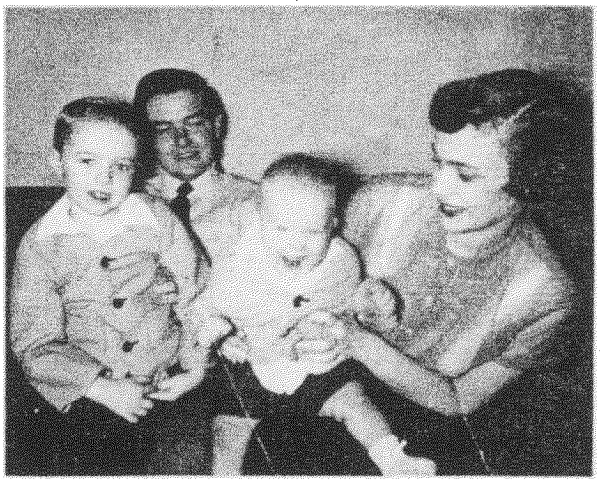
3:40 Sermon.....Rev. W. S. Coakley, Owensboro, Ky.
--A Challenge From A Former Pastor.

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.

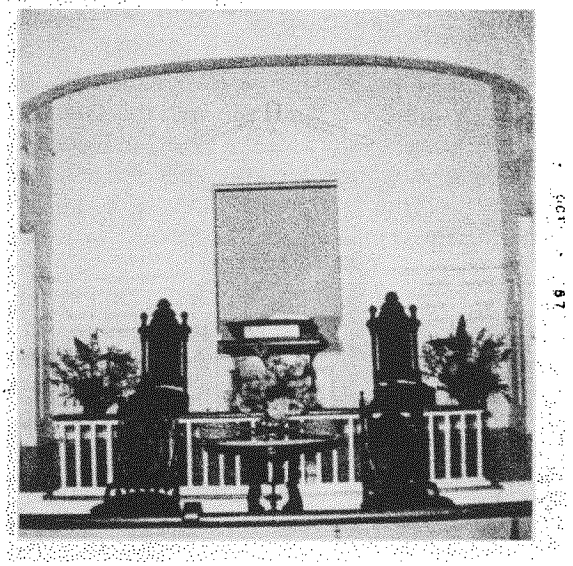
That year the parsonage was made more liveable by the installation of a new oil furnace, waterworks with new bathrooms, and kitchen conveniences. Plans for a long range program for decorating the church were adopted. A Building Fund with separate records and a separate treasurer was started. Mrs. Sophia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

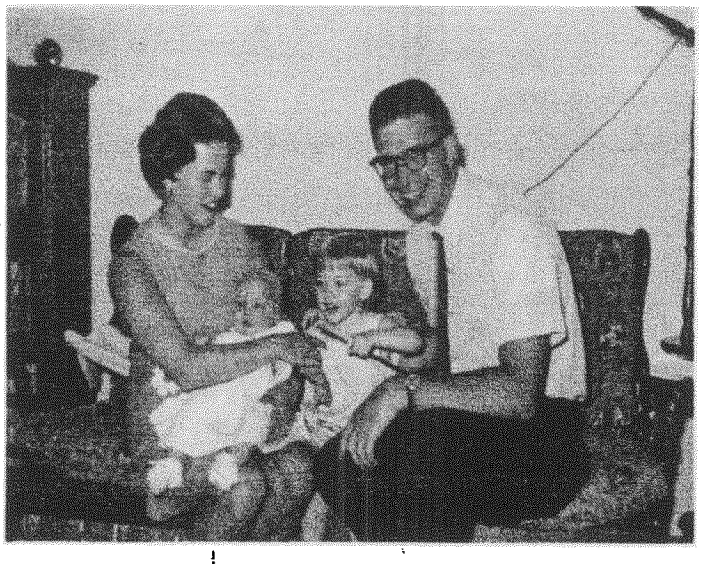
From a 1891 Sunday School record book for the date of March 29 comes the following: *"Mr. Stucy was ordered by the Sunday School to buy a library for the school."* On April 19th Mr. Stucy was ordered to draw on the treasury for the sum of $23.50 plus $.60 freight, for the total of $24.10, and on November 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.



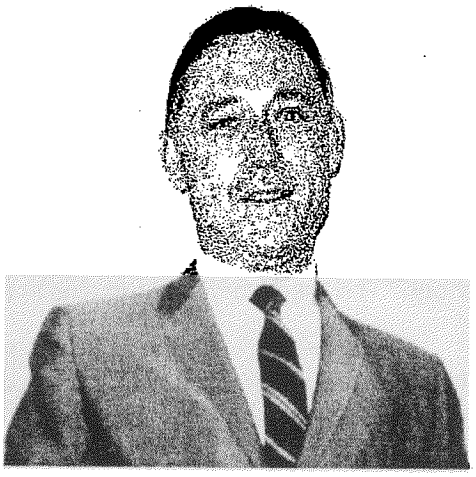
Don Wilson Family

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).

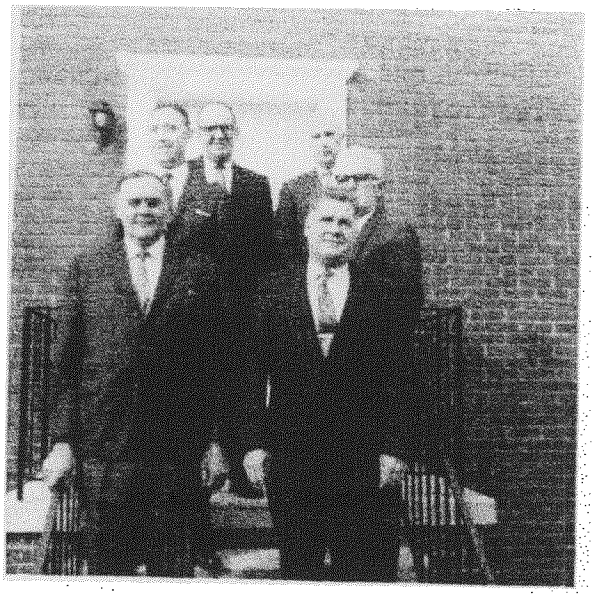


Ben Baird

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.

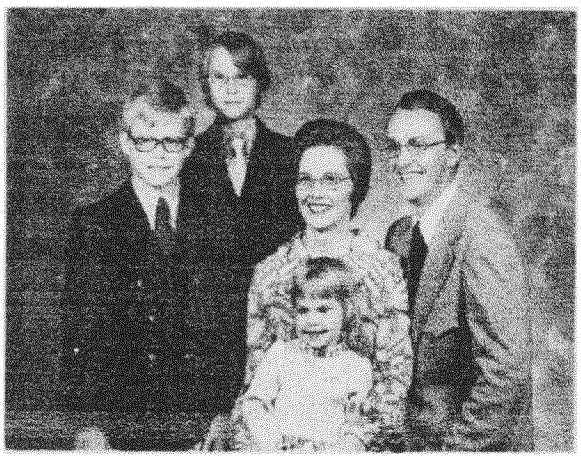
On Easter Sunday, April 6, 1969, the Sunday School Classes met in the new educational building. It was real! The new building consisted of 4,000 square feet of floor space designed to provide educational facilities for all ages, including the nursery, a modern kitchen and assembly areas. A greater realization 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.



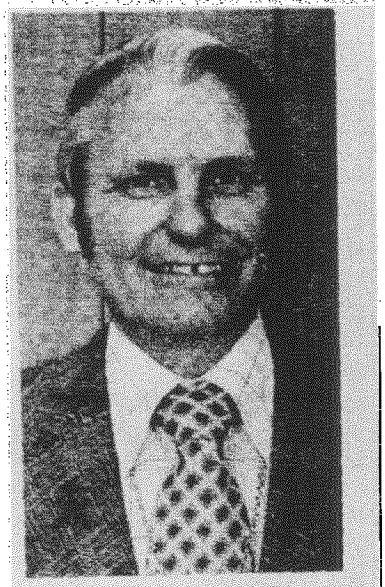
John Meadows Family

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.



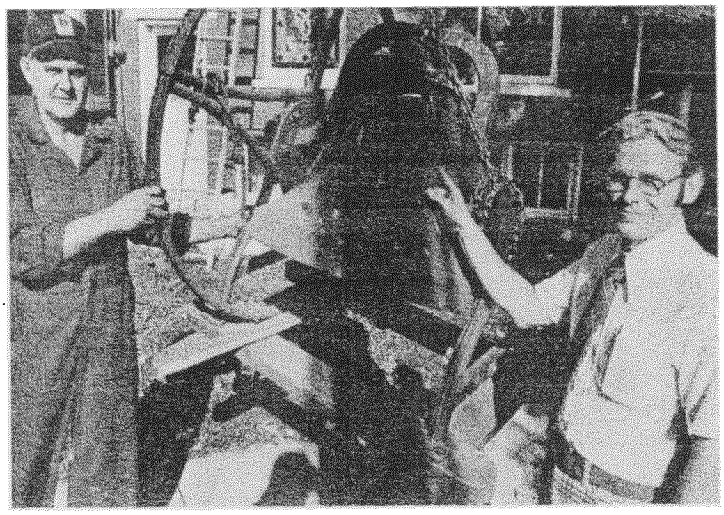
Rev. Floyd Baker

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.

Dressed for the occasion

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, 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.

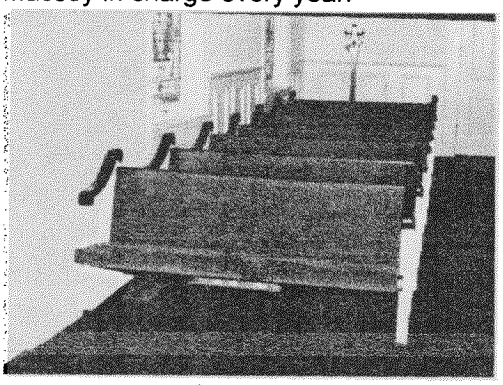
On April 24th, 1980, IMAGE, the Georgetown College Youth team presented a program at the church. Carol Ann Smith was the pianist. In 1980, a beautiful Church Pictorial Directory was prepared by Olan Mills, picturing individual members and families. Austin Kring was ordained as a Deacon September 20th. 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.

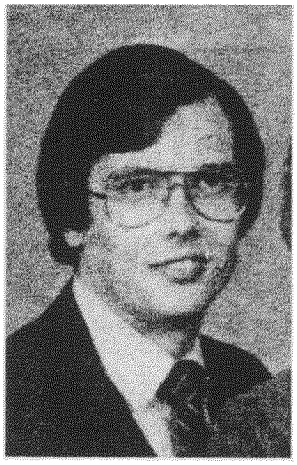
During this time Sallee Eckler was elected as Financial Secretary of the church. Her duties included keeping a confidential record of contributions made by church members and presenting them a report at the end of the year.

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.

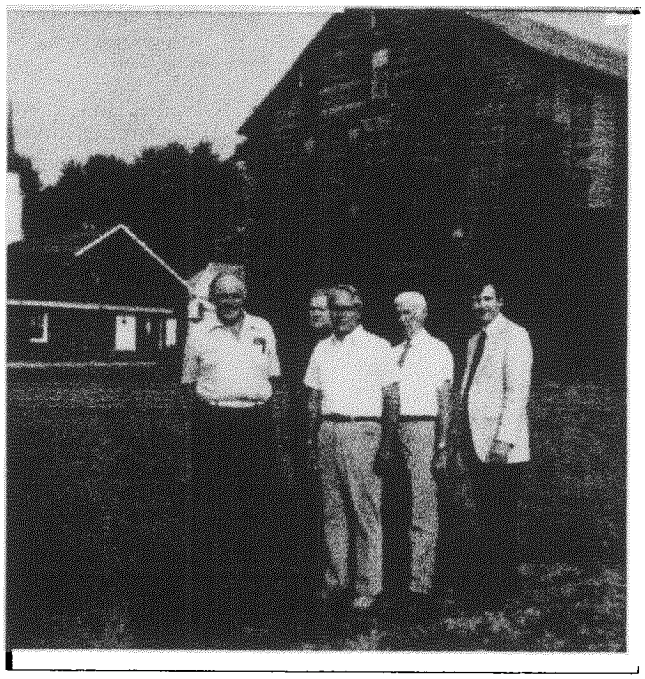
After Harry Coates resigned as janitor, Howard Wade served in that position in 1980 for a short time. Alice Smith then took over the position.

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.

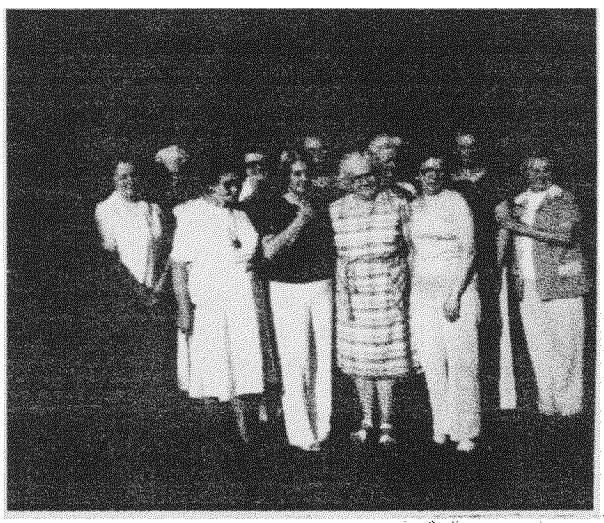
The church became incorporated on May 12, 1991 and the papers were deposited in the church's bank deposit box at the First National Bank. Donald Hensley was named Incorporator and the Directors for the corporation were Donald Hensley, Johnny N. Davis, and Howard Bibb Thompson. Later, Ken Massey

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.



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.

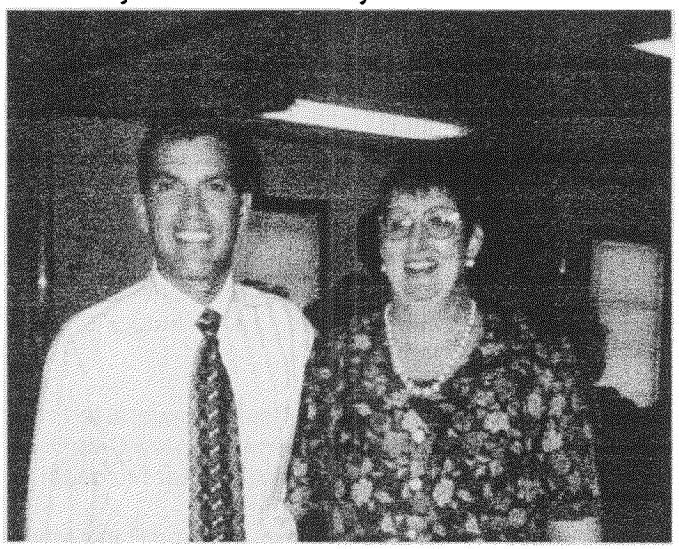
After serving seven and one-half years, Rev. Larry Birkhead resigned on August 8, 1993, to become Pastor of Pond Run Baptist Church in Western Kentucky. He served longer than any other Pastor in the history of Ghent Baptist Church since Lewis D. Alexander who served 11 years from 1837 to 1848.

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.

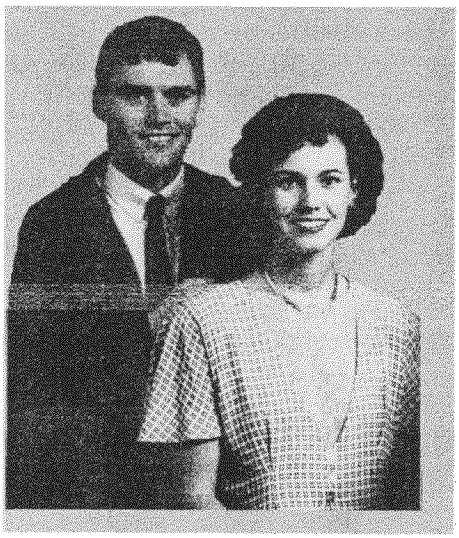
In the spring of 1996, new cabinets were placed in the church kitchen and in June a new roof was put on the educational building. In preparation for the 1996 World Olympics held in Atlanta, GA, during the summer a series of runners carried the Olympic Torch through every state in the country. On June 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

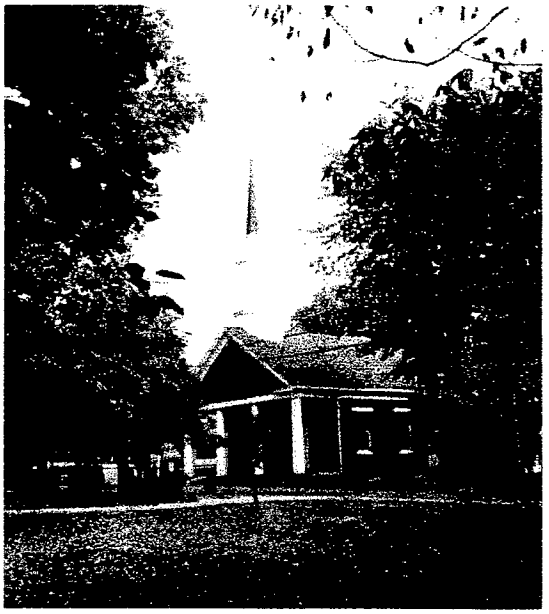
6. The bus may be used for church visitation.

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.

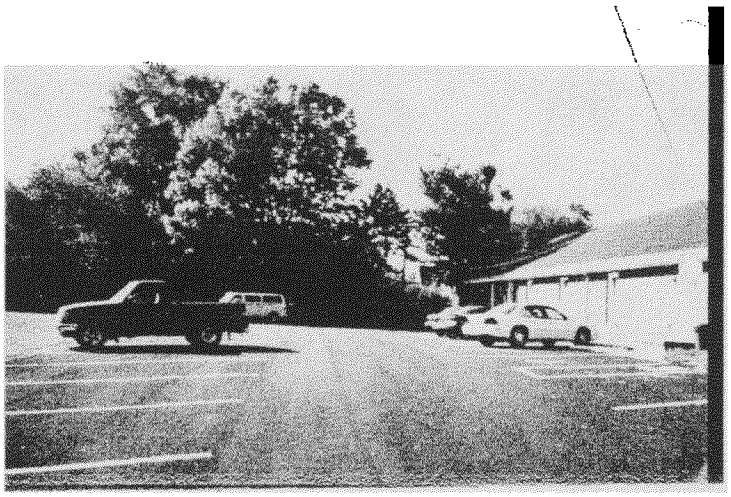
On October 11, 1998, the church bylaws were amended to the following: *"The fiscal year of the church shall run concurrently with the church year which begins on September 1st and ends on August 31st."* Previously, the church year began on October 1st.



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.

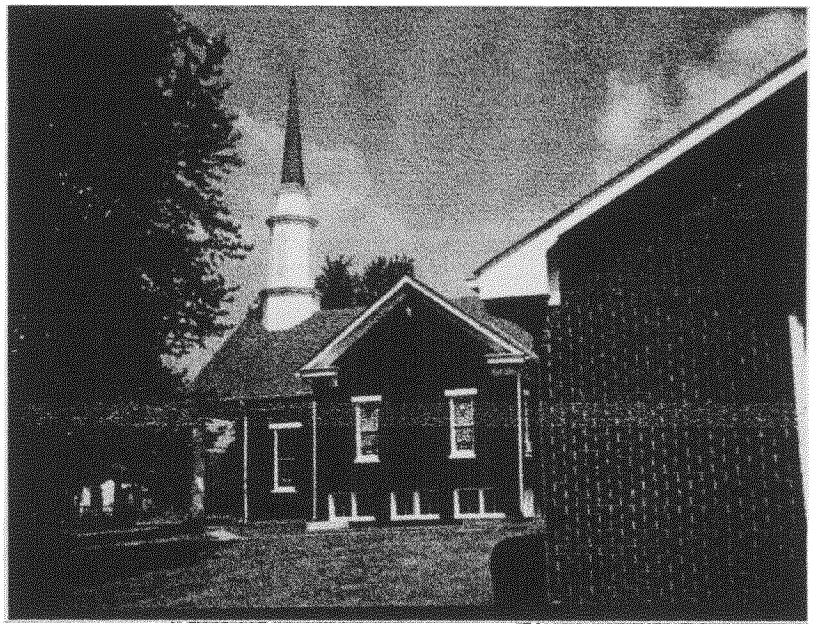
At the November 1999 business meeting it was announced that someone was willing to pay for having a light installed to highlight the church steeple. Permission was given for this to be done. At this meeting, a new bicentennial committee consisting of Frances Cook, Paulette Main, Paula Pennington and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

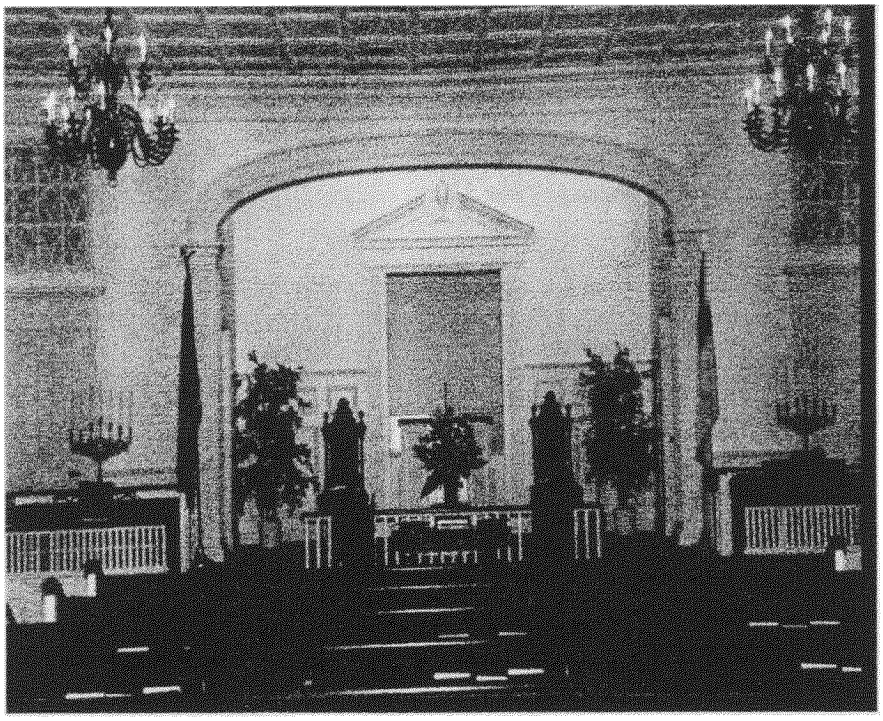
On November 21st, the church authorized the Trustees to remodel the church basement in preparation for use as a Sunday School class. The loose plaster on the outside walls have to be chipped off and some of the inside walls removed. Framing, drywall, electrical fixtures and outlets have been added. On 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!

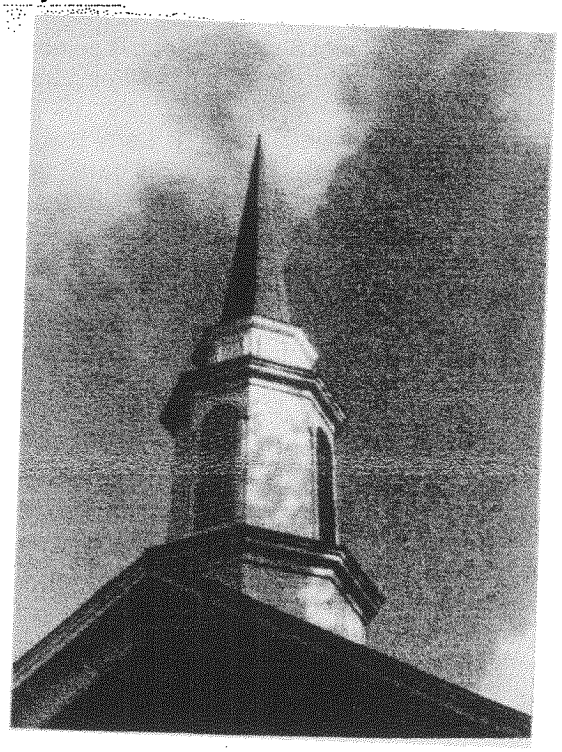
Lord, with your Spirit You have empowered us
To speak throughout all the world;
To show all those who are discouraged
The hope that sets us free.

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.

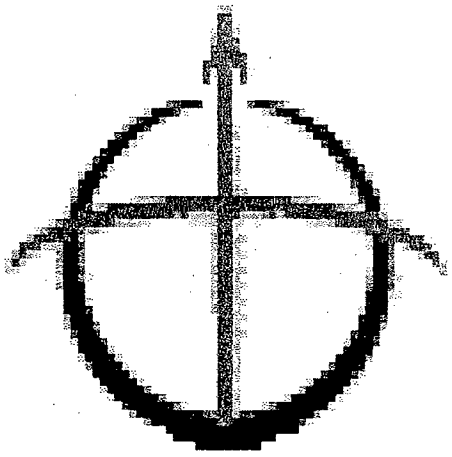
Whites Run Baptist Association Annual Minutes Most of the Minutes from 1945 to present
Various other years

Mrs. Minnie Dufour

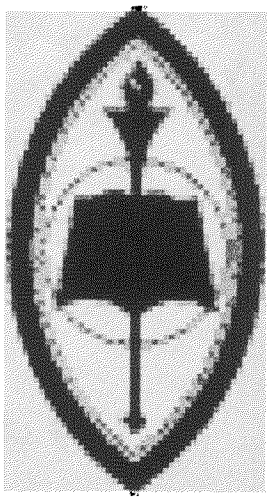
Children's Sunday School Class c.1972

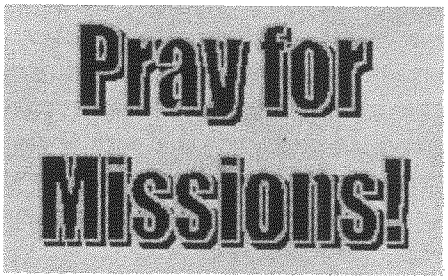
Ladies c.???

Debbie and Bob Ferguson



North American Mission Board
Southern Baptist Convention





WOMAN'S MISSIONARY UNION

GHENT BAPTIST CHURCH

HISTORY

1891 - 1999

WOMEN ON MISSION

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
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
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.

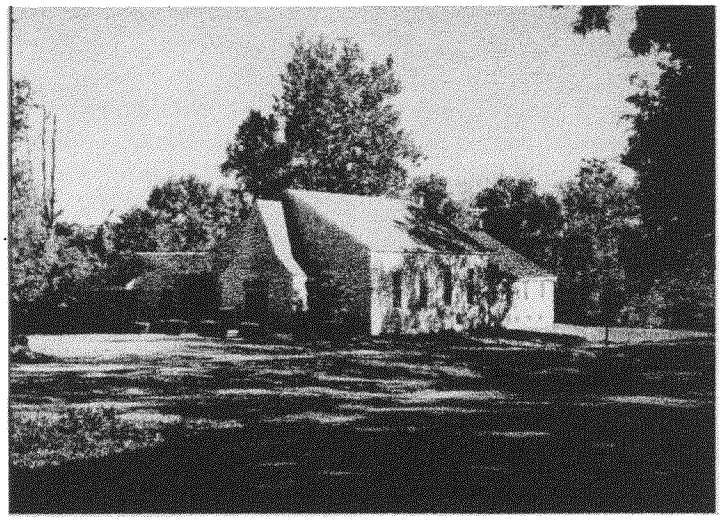
During all the years the WMU members worked together in harmony. Although they enjoyed a moderate amount of social activity, they were held together by a deep spiritual purpose.

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

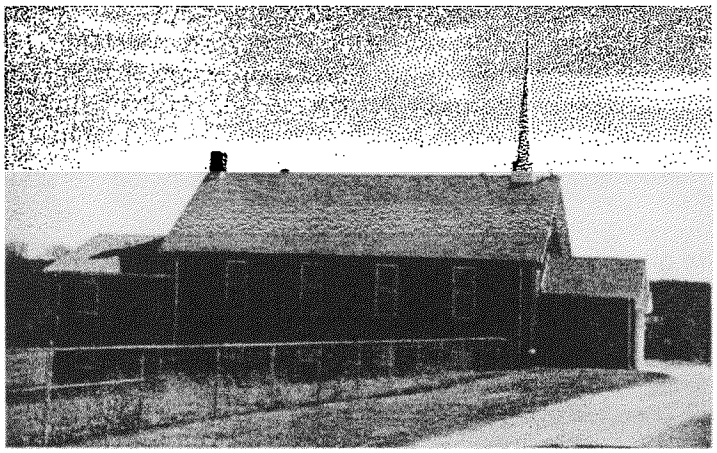
In March and April of 1810, the church sent John M. Price and Mordicah Jackson as helps to constitute a church at Whites Run. At least 6 or 7 of their charter members came from the Ghent Baptist Church.

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

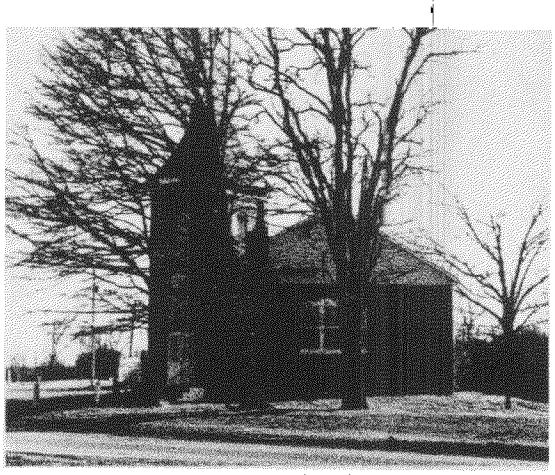
July, 1815, by request from the Baptists at Bryants Creek, Thomas Craig, E. Scanland and John M. Price were appointed to go and see their situation about a constitution. It is not known the outcome of this church start. Bryants Creek is located near the town of Florence, Indiana.

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

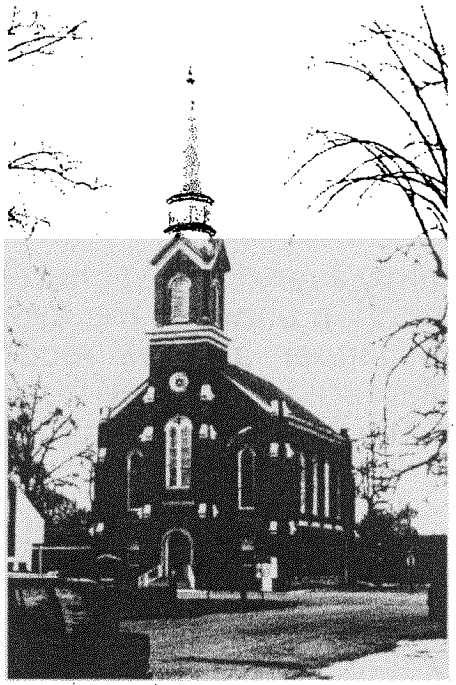
February, 1820, Ghent Baptist Church granted letters of dismission to 17 white and 10 black members to constitute a church at the mouth of Four Mile Creek. In April of the same year, this church asked assistance in building a meeting house. In the history written for the 100th anniversary, this church 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

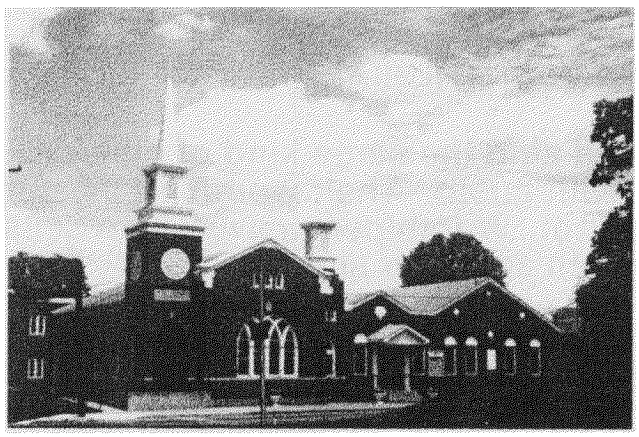
In 1833, Indian Creek, Mt. Pleasant, Jefferson, Bethel, and Long Run Churches were called to assist the organizing the Switzerland Church in Vevay, which built its meeting house in 1838, four years before the Mt. Sterling Church in 1842. In May 1834, Rev. John Scott, the first pastor, was called to attend 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.

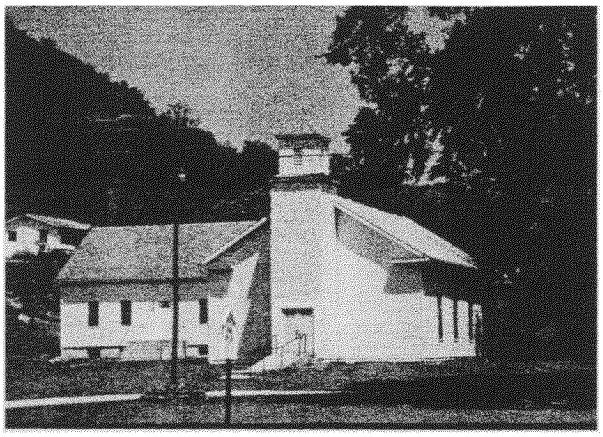
5. THEY DESIRE TO BE HEALTHY

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

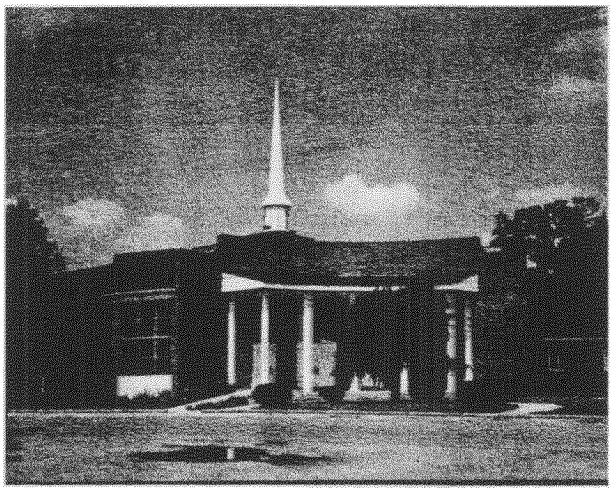
JORDAN BAPTIST CHURCH

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

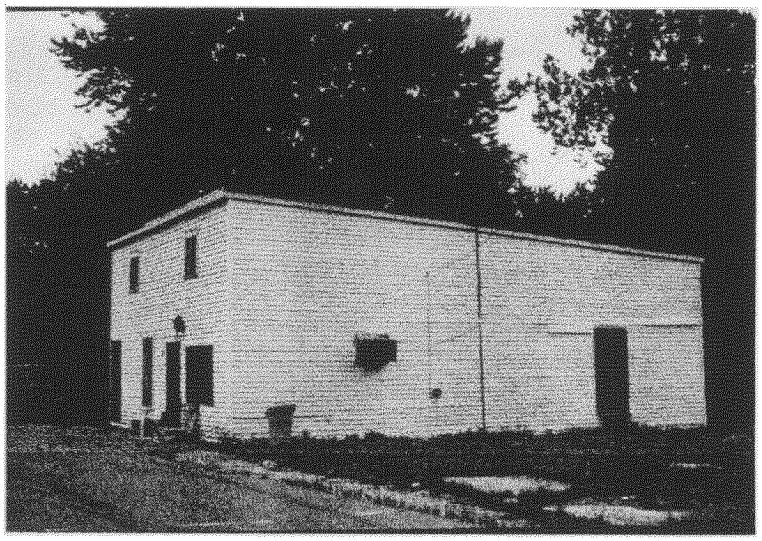
In 1909, a mission of Ghent Baptist Church was established on Four Mile Road. This mission did not develop into a constituted church. Ella Cardwell remembers attending Sunday School there as a little girl.

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.

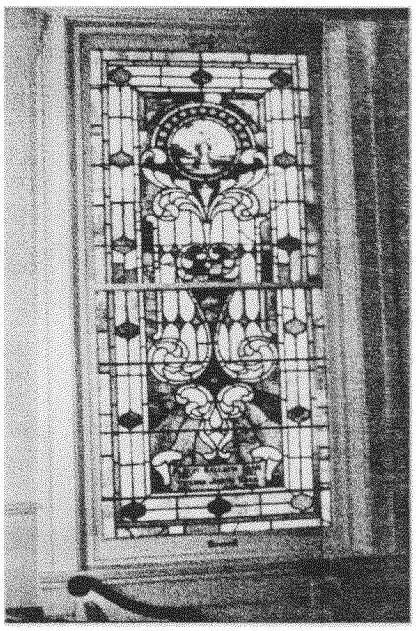
PRESTONVILLE BAPTIST CHURCH

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.

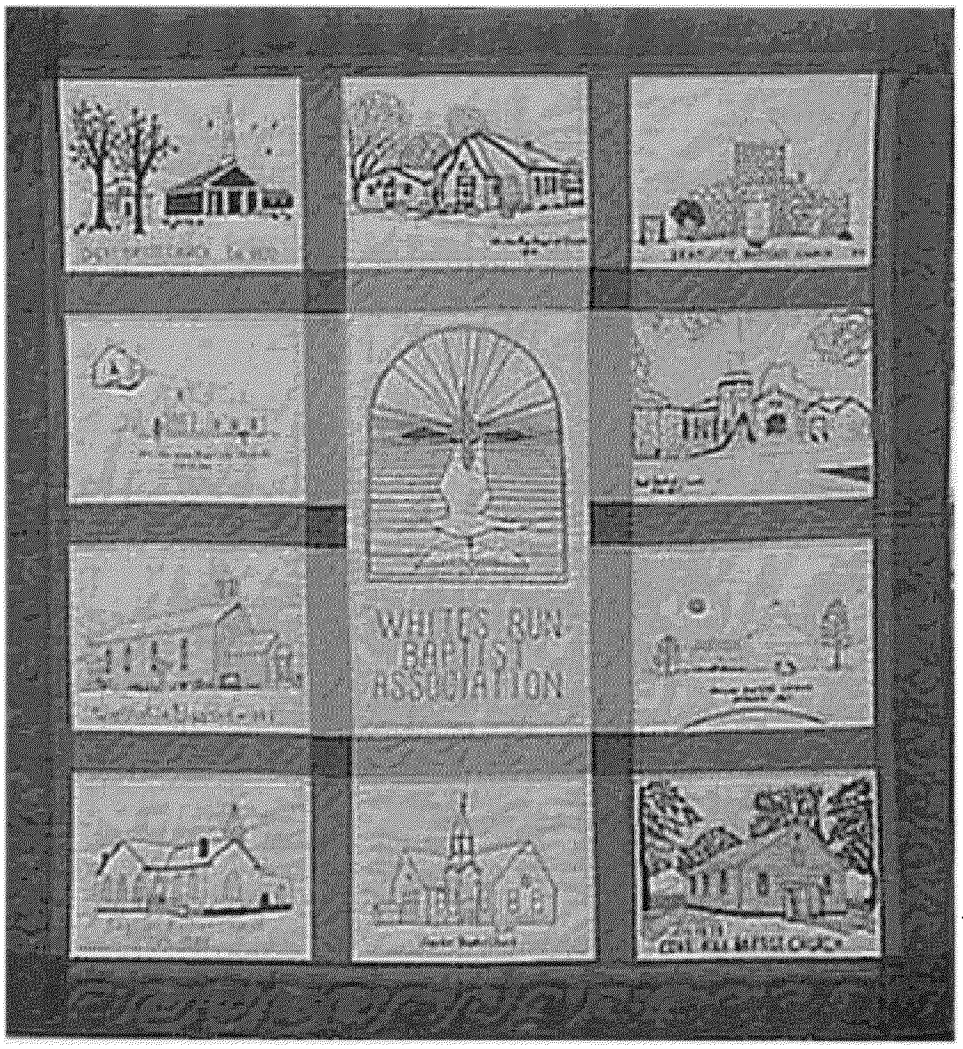
Addition, revision, or deletion of church policies and procedure requires: (1) the recommendation of the church officer or organization (including Committees) to whose areas of assignment the policy relates, (2) discussion by the Church Council, and (3) approval by the church.

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.

Whites Run Baptist Association



Centennial History

and

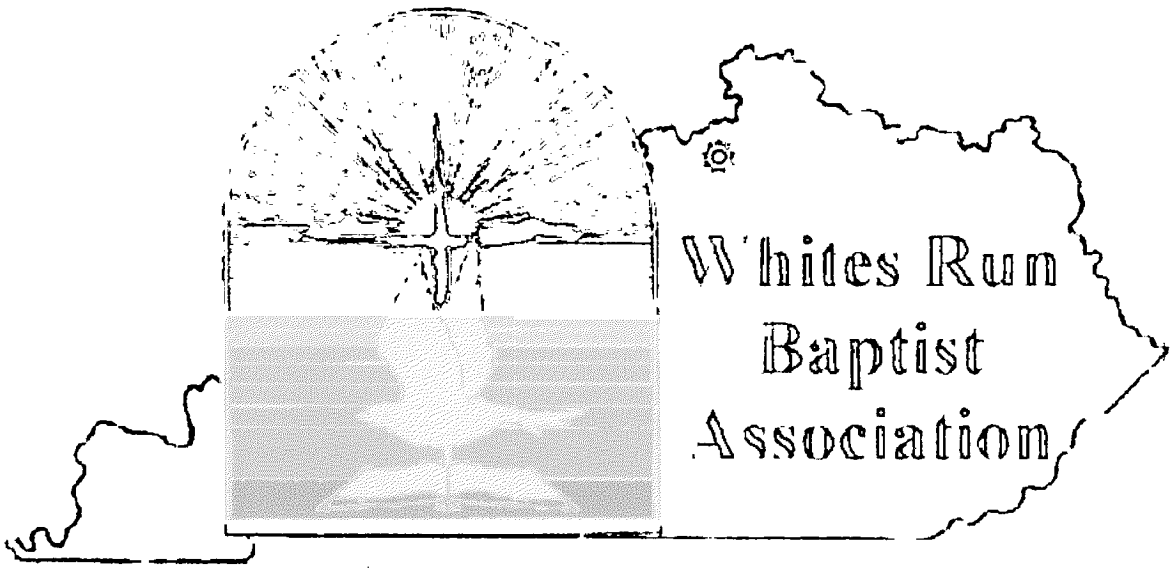
2000 Annual Meeting Minutes

Whites Run Baptist Association

PART 1

CENTENNIAL HISTORY

Compiled by Ken Massey



PART 2

MINUTES

100TH ANNUAL SESSION

Compiled by Obie Hunt, Clerk

HISTORY
TABLE OF CONTENTS

FOREWORD H1

A HISTORIC OCCASION H2

HISTORY OF THE WHITES RUN BAPTIST ASSOCIATION 1900-2000 . . . . . H5

BRAMLETTE BAPTIST CHURCH H12

CARROLLTON FIRST BAPTIST CHURCH H15

COVE HILL BAPTIST CHURCH H17

ENGLISH BAPTIST CHURCH H20

GHENT BAPTIST CHURCH H22

JORDAN BAPTIST CHURCH H25

`LOCUST BAPTIST CHURCH H26

MACEDONIA BAPTIST CHURCH H27

MT. HERMON BAPTIST CHURCH H28

CANE RUN BAPTIST CHURCH (PORT ROYAL) H29

PRESTONVILLE BAPTIST MISSION H31

SANDERS BAPTIST CHURCH H32

UNION GROVE BAPTIST CHURCH H33

WARSAW BAPTIST CHURCH H34

WHITES RUN BAPTIST CHURCH H35

WORTHVILLE BAPTIST CHURCH H37

HISPANIC MINISTRY H39

HISTORICAL TABLE WHITES RUN BAPTIST ASSOCIATION H40

524443

Faithful in Service

White's Run Baptist Association

is recognized on the occasion of
its one hundred anniversary
and for
its significant contribution to the Life and
Ministry of Kentucky Baptists
by the

Kentucky Baptist Convention
Archives Advisory Board

this the thirteenth day of October, two thousand

James A. Hawkins

Chairman, Archives Advisory Board

Bill F Mackey

Executive Director
Kentucky Baptist Convention

FOREWORD

For 100 years the churches of the Whites Run Baptist Association have been working together to promote the cause of Christ. During those years, the association has been able to accomplish great things for the Lord which churches were unable to do by themselves.

Many changes have come about in the churches of the Whites Run Baptist Association during the last 100 years. Bramlette has moved their location twice, Cane Run left and joined the Henry County Association, Carrollton has made two additions to the church, Cove Hill built a new building and is in the process of moving into a new larger and modern building, English built its existing church building and a parsonage, Ghent has built a Sunday School addition to the auditorium, a parsonage and an educational building, Jordan has added a Sunday School wing, Locust has disbanded, Mt Hermon was organized from the Union Grove Church, occupied an abandoned Methodist building and moved into a new modern facility a mile away, Sanders built a new building after a disastrous fire and recently suffered damages from a flood, Warsaw left and joined the Ten Mile Association, Whites Run built a parsonage and added an educational unit and Worthville built a parsonage and added an educational unit. Therefore during the 100 years, every church has gone through drastic and exciting changes.

In the past a special relationship has existed between the churches of the Whites Run Baptist Association and the Southern Baptist Theological Seminary. At one time, every church had a seminary student for its pastor. The churches have had a special ministry in that they have been the first pastorate of many young ministers. The churches have helped these men of God get their start and helped shape their ministry. These student pastors have gone on from the churches and the seminary to become pastors of small and large churches throughout the land. Others have served as missionaries in the far most corners of the earth and still others have served in various state and denominational positions. In a sense these men have been missionaries sent out from the Whites Run Baptist Association.

In more recent times, there has been a trend for the churches to look elsewhere for pastors. Several of the churches now have bi-vocational pastors, some of whom did not come from the seminary. Some reasons for this change could be: 1. The swing to fundamentalism by the Southern Baptist Convention and its seminaries and their teachings concerning the authoritarian role of the pastor, 2. The churches are demanding more time than a student can or is willing to give and 3. Churches have become more affluent and can offer larger financial assistance to their pastors.

Although it has been small, Whites Run Baptist Association has been and is a unique association. Very few associations can boast of 100% participation of their member churches in the work of the association as can be said of this association. Besides being active in the association lay members and ministers alike have served in short term home and foreign mission projects at various times.

Although I may be given credit for writing this history, many people have had a part in it. All the associational and church clerks have made an important contribution. Their faithful recording of events have made this history possible. I have borrowed freely from the many unnamed church historians even to the point of copying their words verbatim. I am especially appreciative of Obie Hunt, the present Whites Run Baptist Associational Clerk, for his accurate record keeping and his helpfulness. Bill Davis, son of the late Johnny Davis, has been a great help in preparing the pictures and advising me concerning the operation of the computer.

I praise the Lord for those in the past and present who have helped the Whites Run Baptist Association in its service to the Lord. Pastors and lay persons alike have served the Lord in a great many ways through the organizations of the association. Truly, Whites Run Baptist Association has reached around the world, spreading the Gospel of Jesus Christ.

Ken Massey November, 2000

(Article appearing in the Carrollton Democrat - October ??, 1900)

A HISTORIC OCCASION

Formation of a New Baptist Association, Known as the Whites Run Association

The formation of a Baptist Association, composed of thirteen strong churches, is an important event in local history, and especially in Baptist annals. It is long to be remembered Last Tuesday messengers from Bramlette, Cane Run, Carrollton, Cove Hill, English, Ghent, Jordan, Locust, Sanders, Union Grove, Warsaw, Whites Run and Worthville met at the Baptist church in this city for the purpose of forming a new association. Their action was in pursuance of a previous understanding among the churches, all of them having been regularly dismissed from their respective associations for that purpose. It will be rem mbered that a former meeting of representatives was held several months ago at the Whites Run church, at which all necessary preliminaries were arranged. At that meeting Rev. O. M. Huey presided, and Thos. M. Scott was secretary. A committee was then appointed to prepare a constitution and by-laws for the new association, the same to be reported at the meeting to be held in Carrollton October 23, which was at the time decided upon.

The meeting was held here on the 23rd, and Rev. O. M. Huey was in the chair and T. M. Scott acted as secretary; that is to say, they were temporary officers, and presided till the new association was duly formed.

MESSENGERS PRESENT

Credentials were presented by the delegates from the several churches. A call of the names reported showed that the following messengers were present:

Bramlette – N. Slaughter, Z. T. Coleman, H. Carpenter, T. H. Golden, J. W. Rogers.

Cane Run – M. B. Perry, T. J. Carpenter, Gran Coblin, Ashby Bullock, A. E. Tandy.

Cove Hill – R. C. Allnutt, T. W. Vories, Wm. Poe, Andrew Jackson, H. V. Carlisle.

Carrollton – O. M. Huey, J. M. Giltner, H. H. Adcock, O. W. Geier, S. S. Waldrop, R. L. Vallandingham, B. L. Holmes, J. J. Orr, J. F. Jones, O. M. Wood, T. Sanders Orr.

English – A. H. Jones, J. R. Dawkins, J. E. Green.

Ghent – H. M. Froman, H. Diuguid, T. M. Scott, J. J. McCann, F. M. Parker, F. B. McDonald, W. S. Hawkins, R. C. Hubbard, W. C. Sebree.

Jordan – O. F. Jackson, R. W. Bruce.

Locust – H. C. Pulliam, Orville Cribbins.

Worthville – J. J. Kemper, John Langstaff, Willis Ewing, J. R. Webster, John Craigmyle, Geo. W. Scott.

Whites Run – J. C. Duvall, Walter Smith, Dan Butts, Tom Cox, J. L. Boswell, J. S. Duvall, C. S. Duvall, Fred Ohne, Henry Davis, Jas. B. Lindsay.

Warsaw – A. T. Smith, Frank Allen.

Union Grove – Dr. L. Goblin, J. W. Harsin, G. R. Adams, E. M. Rodgers, W. T. Carrico, J. W. Ball.

Sanders – G. W. Deatherage, Louis Alexander.

The Committee on Constitution reported a constitution and set of by-laws. Geo. W. Scott, a member of the committee, also reported another constitution and by-laws, together with a "declaration of faith." Mr. Scott's paper was exceedingly well prepared, being well thought out and carefully written, but the other document had the prestige given it by the committee's endorsement, and after considerable discussion was adopted seriatim. However, a few of Mr. Scott's ideas were incorporated in the committee's report before it was adopted. Those who advocated the constitution and by-laws brought in by the committee were H. M. Froman, Rev. R. C. Hubbard, T. M. Scott and others. G. W. Scott presented the merits of his report in a very clear and efficient manner, and certain features of it were advocated by Rev. J. F. Jones and others. The constitution and by-laws adopted are as follows:

CONSTITUTION

Article 1. This body shall be called Whites Run Association.

Article 2. This Association shall meet annually on the first Tuesday in October each year with the respective churches, taking them in alphabetical

order, beginning with Bramlette. It shall hold two sessions each day, continuously from 10 a.m. to 2 p.m. and from 5 p.m. to the pleasure of the body. The churches shall provide for the entertainment of the representatives at their homes, and are requested not to serve dinner on the grounds. Session to continue two days.

Article 3. The membership of this body shall consist of one representative from each Baptist church in the Association, and one additional for each twenty five members. The pastors of the respective churches shall be ex-officio members. If any representative appointed by any church fails to attend an annual meeting of this body, then it shall be competent for the representatives from such church to substitute as representatives such members of their church as are present for those absent.

Article 4. It is requested that the representatives of this Association shall be chosen by each church at their regular business meeting in September of each year, and shall hold their office for one year, provided that the church appointing does not file notice with the Secretary annulling the appointment.

Article 5. On the occasion of its annual meeting the body shall elect by ballot a Moderator, one Assistant Moderator, a Secretary, Assistant Secretary, Corresponding Secretary, Treasurer and Auditor, whose duties shall be such as custom imposes upon such officers. They shall hold their offices until their successors are elected, but no one shall be eligible to the office of Moderator for more than two successive terms.

Article 6. This body has no jurisdiction over any local church and shall exercise no direct authority over them.

Article 7. It shall be the business of the body to promote the interests of the State, Home and Foreign Missions, of Bible and book colportage and of our denominational literature, of the cause of education of Sunday Schools, of Literary and Theological Institutions of learning and of the benevolent institutions of the denomination.

Article 8. At each annual meeting, commencing with this year, the Moderator shall appoint a committee of five, not more than one of whom shall belong to the same church, who shall be charged with the duty of nominating an Executive Board, which shall consist of the Moderator and Secretary of the Association and one member of each church in said Association, subject to the approval of the body, and that five members shall constitute a quorum.

Article 9. The Executive Board shall have charge of the work of the Association during the interval between its annual sessions, and appoint all officers and agencies that may be required to prosecute the work – fixing salaries and paying the same and all other necessary expense, printing the minutes, as far as the funds contributed by the churches will allow them to do and shall make a printed report of same and submit to the body.

Article 10. The Constitution and By-Laws shall be distinctly read by the Secretary immediately after the organization of the Association.

Article 11. There shall be an Enrolling Committee of three to be appointed by the Moderator each year, whose duty it shall be to receive the letters from the representatives and make therefrom a roll of the accredited representatives from the various churches and formulate a digest of the letters and report the same to the body.

Article 12. The Constitution may be amended (except the sixth article) by the concurrence of two-thirds of the members present at any annual meeting, one year's notice having been given of the proposed alteration. Provided, that this article shall not become operative until the annual meeting of 1902.

BY-LAWS

1. The sessions of the associations shall be opened and closed by prayer.

2. Persons invited to seats in the association shall have the privilege of speaking in debate but not of voting.

3. No member shall absent himself from the meeting of the association without the consent of the Moderator.

4. Each member when he speaks in debate, or has any communication to make to the association shall address the Moderator, and when he has finished he shall sit down.

5. No member shall speak more than twice in any single debate on the same day without unanimous permission from the association, nor longer than ten minutes at a time.

6. When a member shall be called to order, he shall sit down until the Moderator has determined whether he is in order. An appeal may be taken from the decision of the Moderator in this or any other case.

7. When the Moderator shall desire to be heard in debate, or to be temporarily absent, the chair shall be taken by the Assisgtant Moderator, or, in case of the absence of both, by some member whom the Moderator shall select.

8. Any question that is not provided for by the foregoing rules shall be decided in accordance with the directions of Kerfoot's Parliamentary Practice.

9. The foregoing rules may be altered or amended by a two-thirds vote of the members present at any meeting.

OFFICERS CHOSEN

The body now went into the election of officers, by private ballot. O. M. Wood, of Carrollton, was the choice for Moderator, and Geo. W. Scott, of Worthville, for Assistant Moderator, by unanimous votes. After that the other officers were elected by acclamation; viz. T. M. Scott, of Ghent, secretary; Ernest Lewellyn of Eagle, assistant secretary; J. M. Giltner, of this place, treasurer; M. B. Perry, of Port Rayal, auditor; R. C. Hubbard, recording secretary.

The following persons were chosen as the executive board: Z. T. Coleman, T. J. Carpenter, O. W. Geier, T. W. Vories, J. E. Green, H. M. Froman, R. W. Bruce, H. C. Pulliam, G. W. Deatherage, W. T. Carrico, A. T. Smith, J. L. Boswell and John Langstaff; Moderator O. M. Wood and Clerk T. M. Scott, ex-officio members.

DISCUSSION

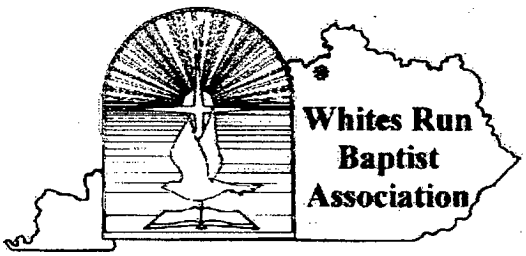
The principal discussion was occasioned by the "declaration of faith" which Mr. Scott insisted on having adopted to precede any constitution that might be agreed upon. The gist of the declaration was the following: "We agree to adopt as fully expressive of our belief of the doctrines held forth and contained in the Holy Scriptures, the confession of faith known as the Philadelphia Baptist Confession of Faith *** We do with one accord agree to be constituted on the foundation of the Prophets and Apostles, Jesus Christ Himself being the chief corner-stone. Therefore, we believe the Scriptures of the Old and New Testaments to the Word of God, delivered by inspiration of the Holy Ghost and as such binding on all Christians, consequently, the only correct and infallible rule of faith and practice."

Mr. Scott insisted that these principles should be nailed at the mast head of the association at the beginning, and he was supported by T. W. Vories, J. F. Jones, Wm. Harsin, J. J. Kemper and others. The principal speakers in opposition to a declaration were Mr. Froman, Rev. R. C. Hubbard and T. M. Scott. It was insisted by some of them that the Bible is sufficient and that no such declaration is necessary. It was pointed out that many of the associaations do not have a declaration, while a few have. Finally, the proposed declaration was voted down.

In considering the constitution, considerable discussion arose over the section limiting the tenure of office by the Moderator for two years. The committee favored the limitation, and Capt. H. H. Adcock and Mr. Froman both spoke earnestly in favor of such a restriction. O. W. Geier, W. C. Sebree and possibly others thought that the moderator should serve during the pleasure of the association. The section was adopted as reported, so the Moderator can not serve longer than two years at a time.

The gentlemen composing the association were a fine body of men, and had an intelligent appreciation of the important duty in hand. In future years they or their descendants will be proud to look back over the proceedings and find their names connected with the formation of the association – provided they keep this number of the Democrat to tell the story.

HISTORY OF THE WHITES RUN BAPTIST ASSOCIATION 1900-2000



Because the Concord Association was so large and unwieldy, the Ghent Baptist Church decided in August of 1899 to take steps to investigate the possibility of dividing the association into two separate bodies. The church appointed committee of her members to notify other churches of the action of this church. In September the Ghent Baptist messengers to the Concord Baptist Association were instructed to ask for a letter of dismission from the association provided there were enough churches willing to withdraw to form a new association. In October 1899 the committee reported there were not enough churches that understood the objectives and advantages of 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.

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 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."* The Cove Hill Baptist Church discussed the formation of a new association in their business meetings of April and June of 1900.

From the History of Concord Association page 55, reporting the Eightieth Anniversary Meeting at Mussel Shoals Baptist Church, Owen County, September 19 and 20, 1900 comes the following quote: "In a request made by Bro. R. C. Hubbard, asking for letters of dismission for the following churches: Bramlett, Cane Run *(now Port Royal)*, Carrollton, English, Ghent, Jordan, Liberty Station(now Sanders), Whites Run, Worthville and Warsaw, for the purpose of forming a new Association, to be known as 'Whites Run'. The following resolutions were adopted: Resolved, 1. That the letters be and are hereby granted as requested. Resolved, 2. That while we deplore their departure and will miss them in council and co-operation, at the same time believing their object is to better promote the cause of Christ, we submit cheerfully to their request, hoping and praying that the blessings of God may continually be with them."

In October of 1900 the above named churches met at Carrollton Baptist Church to organize the Whites Run Baptist Association. They were joined by Cove Hill, Union Grove and Locust churches who came from the Sulphur Fork Association.

On October 1 & 2, 1901, the 13 churches met at Bramlette Baptist for its first annual meeting. Bramlette was then located in the community called Carson, located where KY Highway 47 passes under I-71 between Ghent and Sanders . J. F. Jones was listed as pastor of Cove Hill, Locust and Union Grove churches while also serving as clerk of the Carrollton Baptist Church. O. M. Huey served the Carrollton and Whites Run churches, and R. C. Hubbard served the Ghent and Warsaw churches. It was noted in the annual that 11 churches had Sunday Schools of which 9 were Evergreen. An Evergreen Sunday School was

a school that met every Sunday during the year in contrast to others which met only during certain seasons. Locust and Bramlette did not have an organized Sunday School. The total membership of all churches in the association was 2082 members. Four Women's Missionary Societies were reported: Carrollton, Ghent, Locust and Union Grove..

In 1902, the association heard a report of the Ministers' Aid Society of Kentucky in Owensboro, which cared for disabled and indigent Baptist ministers and missionaries and their families. The society reported $40,000 in real estate and property. In May 23, 1902, the Liberty Station Baptist Church experienced a disastrous fire which destroyed its building. At the annual meeting 1902, the Executive Board recommended to the association, "that the churches of the association be requested to donate the sum of $500 to the church to assist them in rebuilding their house of worship at once. It was recorded that 9 churches gave $301.65 for this cause.

In 1903, H. M. Froman was appointed to investigate the Macedonia Baptist Church at Ethridge and H. F. Searcy was appointed to visit the Stone Lick Church. It was reported that the Macedonia Baptist Church was having no preaching or Sunday School. Invitations were sent out to 20 heads of families in the community and a Sunday School was organized, which became flourishing. The community of Ethridge is located near the present Markland Dam. The people at Stone Lick were found to be indifferent and that the tendency was to form a union church. The Stone Lick Church was located about a mile west of the Warsaw/Sparta road and remained an interdenominational church until it disbanded much later.

In 1904, the Macedonia Baptist Church presented a letter of dismission from the Concord Baptist Association and was admitted to the Whites Run Baptist Association. J. J. Ligon was listed as its pastor. A committee was formed by the association to look after the church. In 1906 the church reported 57 members, but in 1909, its last report, only 32 members were reported. During these years, no other information was recorded concerning the church. In 1914, the church was no longer listed in the associational annual.

A new house of worship was built at the English Baptist Church and churches in the association contributed $166.10 to assist them. In the 1907minutes of the Association it was noted that Executive Board helped in raising money for the new English Baptist Church building.

The Union Grove Church was a church that served at least three congregations: Baptist, Christian and Methodists. At the October 1910 annual meeting at Union Grove (at the location of the Mt. Hermon church), Rev. M. D. Austin stated, "the Union Grove Baptist church desires to be known in the future as Mount Hermon Baptist Church." There is speculation that the Baptists of the Union Grove withdrew to form a new (?) church named Mt. Hermon Baptist Church and joined the Whites Run Baptist Association replacing Union Grove. Union Grove Baptist Church still exists and is a member of the Sulphur Fork Baptist Association which has churches in Trimble and Oldham Counties.

In 1910, the churches reported a total of 2178 members. In the 1915 annual meeting it was voted to elect by private ballot, a moderator and other officers They were to hold office until successors were elected and no one was eligible for the office of moderator for more than 2 successive terms. The practice of two terms is still observed today. In that year, Carrollton and Ghent reported holding services every Sunday. Bramlette, English, Jordan, Locust, Liberty Station, Whites Run, Worthville, Cane Run and Warsaw reported services two times a month. The other churches reported services only one Sunday a month.

In the 1915 annual reports from the churches, the church membership was reported in two columns; one column for male members and another column for female members. In 1915 Cane Run asked for dismissal from the Whites Run Baptist Association to join the Henry County Association. It changed its name to Port Royal Baptist Church in 1924. There were no associational records for the three years during World War I. It may be possible no minutes were printed those years.

The membership of the churches in the Whites Run Baptist Association in 1920 totaled 2083 members. In 1920, the Southern Baptist Convention adopted the 75 Million Campaign to raise money for missions and education. Several churches in the association raised money for this campaign. In 1922, the association passed a resolution supporting the "Anti Race Track Gambling Commission." On April 28 to May 5, 1929 the association held and enlargement Campaign with a religious census the first week. . 11 of the 12 churches participated.

In 1930, the churches reported 2592 members. In 1939 the association was asked for $400 for rebuilding Campbellsville College which was destroyed by fire. In the 1914, 1939 and 1941 meetings after a report by the temperance committee, the song entitled "Where Is My Wandering Boy Tonight? Down in a Licensed Saloon", was sung.

In 1940, the churches reported 2059 members. In 1942, Bramlette, Carrollton, Ghent and Sanders reported that they conducted worship services every Sunday in the month. English reported that they had services the 1st, 2nd, 4th and 5th Sundays of the month. The remaining churches reported services twice a month. In 1945 Warsaw Baptist Church requested withdrawal from the Whites Run Baptist Association to join the Ten Mile Baptist Association which had churches located in Gallatin, Grant and Owen Counties. Permission was grated by a unanimous vote. in 1946 a local option for the sale of alcoholic beverages vote was conducted in Carroll County. The WRBA supported the drys but the drys lost by a small majority.

In 1950, the churches reported 2757 members. It was decided in 1951 that the moderator would be elected at the beginning of the session and assume office immediately. In 1954 the Executive Board had 2 meetings at Bedford with the Sulphur Fork Association to discuss calling an Associational Missionary to serve both associations. They called John Hammett and he moved on the field June 1st. In 1955 the Worthville church was contacted to see "if they were ready and willing to join in helping the rest of the WRBA in supporting the Association Missionary program. It was reported that they were willing. During the 1954 session, the offices of treasurer of the Executive Board and the treasurer of the association were combined. In 1956, every church reported having a Vacation Bible School.

In 1957 a missionary revival was held at the beginning of the associational year. 321 people attended and 6 churches participated. New Vacation Bible School literature was introduced at a clinic held April 8th with 87 present. 72 people were enrolled in an association music school and an associational choir was formed. A Training Union School was held October 7 - 11. John Hammett resigned in 1958 and John Farmer was called as the Associational Missionary for the Whites Run and the Sulphur Fork Associations in 1959.

In 1960, the churches reported 3090 members. Paul Berkshire resigned as treasurer of the association after serving 17 years. The first recorded "M" Night was held that year. In 1961 it was decided to change the annual meeting time from Wednesday/Thursday to Thursday morning, afternoon and evening sessions. The Locust Baptist Church disbanded in 1961. Since that time various church groups have met in the building but the abandoned building still stands in the Locust community.

A School of Missions was held in 1962. 7 churches in the Whites Run and Sulphur Fork Associations built additional space and 12 churches remodeled their facilities. John Farmer resigned as Whites Run/Sulphur Fork Associational Missionary in 1963 and he was replaced by Ralph Bennington who served from 1963 to 1965. James England, pastor at Worthville, was then called as Missionary in 1965 and his name appeared in the annual for that year, but there was no report given by him and no other reference was made concerning him. In 1964 a committee was appointed to study the possibility of merging Whites Run and Sulphur Fork Associations. There is no other mention in the minutes of the result of this study. The annual meeting was changed to Thursday night and all day Friday sessions.

In 1967, the Executive Committee recommended, "a plan to obtain for the association a missionary to direct our joint association efforts and that such a missionary be a person with other means of support as

this shall be a part-time position." Randy McClain, Minister of Music of the Carrollton First Baptist Church and a teacher in the Carroll County Schools was elected as a part-time Associational Missionary in 1968. An Associational Youth Choir made up primarily of youth from Carrollton and Cove Hill, presented the musical, "Good News". The constitution of the association was amended to require the moderator to appoint a nominating committee to select a slate of officers to be presented the for election the following year. The Executive Committee voted to hold a monthly meeting on the 4th Sunday of each month. The association heard a report from Thomas DeHaven, Administrator of the Carroll County Memorial Hospital seeking support of its expansion plans.

In 1969, an evangelistic crusade was held in the Carroll County High School Gymnasium in April, a 3-night Associational Missions Rally was held July 27-29 and Cove Hill and Ghent sponsored services in the Carrollton Nursing Home. Whites Run Baptist Association was recognized as one of nine associations in the Kentucky Baptist Convention with 100% of the churches participating in the Cooperative Program. The Negro Baptist Churches were invited to participate in the Associational Hymn Sings.

In 1970 the churches reported 3042 members. A new grading system and new literature was introduced by the Sunday School Board of the Southern Baptist Convention. The Women's Missionary Union underwent some name changing. Women's Missionary Society became Baptist Women, YWA to Acteens, Girls' Auxiliary to Girls in Action, Sunbeams to Mission Friends. The Royal Ambassadors were switched to the Brotherhood.

In 1970, nine out of the ten churches in the Whites Run Baptist Association were pastored by seminary students, Carrollton First Baptist Church being the only church that had a full time pastor. English, Ghent, Sanders, Whites Run and Worthville each had a parsonage and the pastor commuted each day to the seminary. The pastors of the other churches lived in Louisville and visited the church on Sundays, special meetings or when needed.

In 1971, Mrs. George Roberts introduced a history of the Whites Run Baptist Association. Concerning the women's work, she wrote, "The early organization of the women was call the Ladies Aid Society, later was changed to Woman's Missionary Society and in 1970 changed to Baptist Women. The earliest publications of the Baptists in Kentucky was The Baptist Banner and the Western Pioneer. These two combined to form the present Western Recorder." In 1971, the association began a sports program featuring basketball and softball leagues which lasted several years.

An associational Bible Study session, taught by Dr. Clyde Francisco, was held June 12 - 15, 1972. The Associational youth organized in February of 1974 and adopted the name C.O.G. (Christians on the Go). Later that year, a Christmas Basket program under the direction of Christine Dolby, was begun with baskets of food being given to poor people. Parkview Super Market cooperated in the program. This program lasted for several years.

A World Missions Conference was held in 1975 with all 10 churches participating. 5 missionaries,; representing foreign, home, state and associational work rotated between the 10 churches telling of their work Also in May of 1975, Mr. Paul Berkshire, an elderly leader in the Jordan Baptist Church, whohad held several positions in the association such as Moderator, Treasurer and other positions in the Whites Run Baptist Association, was ordained to the Gospel Ministry by the Jordan Baptist Church. He preached his first sermon in the Ghent Baptist Church. He died in August of that year.

Carroll County Infirmary

Ohio Valley Baptist Church, organized in 1976, was admitted to the association under watch care. The church met in the abandoned County Infirmary where the County Park is now located. It later moved to the I.O.O.F. Lodge building on Seminary Street. In 1978, the association was to hold its annual meeting with the Ohio Valley Baptist Church but was

changed due to the lack of facilities. The church disbanded two years later. In 1977, the constitution of the association was revised.

Locust Baptist Church

In 1976, A committee was appointed to work with the Henry County Association to secure an Associational Missionary to work with both associations. A. L. Meacham was called as Director of Missions for both associations in 1977. A deacon retreat was held in 1978. In 1979 the association voted to support a refugee family from SE Asia and the Phouva Sengmany family arrived from Laos. A home was donated, a job offered and the children were enrolled in school. An attempt was made to start a mission in the old Locust Church building. The association assumed the responsibility for the electric bill. A seminary student was employed, a Vacation Bible School was held with about 12 enrolled and worship services were begun. The student resigned and because the effort was not successful, within a short time the work was abandoned.

Also in 1979, approximately 50 youth attended a rally held in Ghent. The association, along with the Carroll County Ministerial Association, initiated the buying of plaques containing the 10 commandments in the local schools. During that year 7 of the 11 churches (including Ohio Valley) changed pastors. A Sunday School Training Clinic and an Evangelism and Stewardship clinic were held during this year.

General Butler Park Service

In 1980 the churches reported 2960 members. In this year a ministry to provide a summer worship service for the General Butler State Park visitors was begun. A small military field pump organ restored by Ken Massey was used to provide the music and different churches were enlisted to provide the music and the message. An associational youth retreat was held with 32 youth and 12 adults attending. A World Missions Conference was held in the autumn with all 10 church participating. Some of the missionaries spoke in the schools about their mission countries

Sherman Dunn died in 1982. He had served as Whites Run Baptist Associational Clerk for 23 years. In 1983 the association conducted a Bold People Search program and held a tent revival on the edge of the General Butler State Park. 25 professions of faith and 2 decisions for some kind of Christian service were made and the Sunday Schools of the association were greatly benefitted. In the years between 1983 and 1987, Jordan Baptist Church was one of the few churches in the Kentucky and Southern Baptist Conventions to have a female pastor. Molly Marshall and Loretta Reynolds were the pastors of the church during those years.

In 1984, Richard Clark resigned as treasurer of the association after having served 26 years and A. L. Meacham resigned as Associational Missionary. Harold Lee was called as Associational Director of Missions. A World Missions Conference was held and a video projector was purchased. Another associational tent revival was held at General Butler State Park August 18-25, 1985 with Dr. Lewis Drumman Professor of Evangelism at the Southern Baptist Theological Seminary as the evangelist and Dr. Phillip Landgrave, also of the seminary, leading the music. Between 300 and 500 people attended. During the year the churches reported 43 baptisms and received 34 new members by letter or statement. The Son Share Players, a group of students selected by the Kentucky Baptist Student Department, presented a program during the summer at the General Butler State Park.

In 1985, Faith Baptist Church was organized and requested affiliation with the Whites Run Baptist Association. Article VIII of the constitution states that a church requesting membership in the association, must be observed for a one-year period. A Credential Committee was appointed to investigate if Faith

presented satisfactory evidence of four things as stated in the WRBA Constitution. Those four things were: 1. Proper petition of affiliation, 2. Doctrinal regularity, 3. Proper constitution, and 4. Acceptable cooperation. In 1986, the Credential Committee requested an extension of time. Meanwhile, Faith petitioned the Kentucky Baptist Convention for membership and was accepted. In 1987, Faith was without a pastor and the committee requested another extension of time. Finally, Faith Baptist Church withdrew their application for membership in the Whites Run Baptist Association and became an interdenominational church. The church later became known as Faith Community Church.

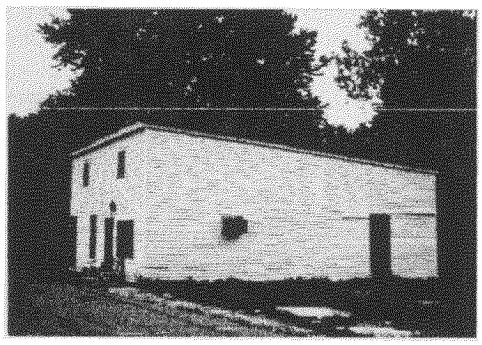
In 1986, upon the death of Howard Banks, the Locust Baptist Church Treasurer, the balance of $854.81 left in the church treasury was sent to the Baptist Foundation of the Kentucky Baptist Convention. Interest from the money was designated to the Cooperative Program. Mrs. Banks, a Methodist, gave the property deed, the church record books, the pulpit Bible lamp and the communion set to J. W. Farmer, a former Director of Missions of the Whites Run Baptist Association and was currently the pastor of the Carrollton First Baptist Church. The deed and the record books were deposited in the Library of the Southern Baptist Seminary. The pulpit Bible, the lamp and the communion set were placed in the archives in the Baptist Building of the Kentucky Baptist Convention.

In 1986, Bob Young, Charles Winburn and Pete Toole went to Kenya East Africa on a mission trip. Bob Young and Pete Toole returned in 1987 and again in 1988 and 1989.. A Christmas Youth Banquet, sponsored by the First Baptist Church, was held at the Holiday Inn on December 6, 1986. Churches represented were: Bramlette, Carrollton, Cove Hill, English, Ghent, Jordan, Sanders, Whites Run and Worthville. 6 churches attended an Easter Celebration at Whites Run Church on April 3, 1987. Youth from 4 church attended a youth retreat, July 31-August 1 held at Happy Hills Christian Camp on Mound Hill.

In 1988, an Easter cantata entitled, "He Died for Me", was presented by the associational choir at the General Butler State Park. Dr. Eugene Quinn, Secretary of the Music Department of the Kentucky Baptist Convention, was the guest conductor. The Sun Celebration team of the Kentucky Baptist Student Department presented a program at General Butler State Park. Karen Massey from the Ghent church and a student at University of Kentucky was a member of the group. The English Church built a parsonage with the help of the Baptist Builders from the First Baptist Church, Richmond, KY and several people from other churches in the association. Steve Spencer, Pastor of the Worthville Church was elected as Moderator of the association in 1988, being the first pastor to hold that office in the history of the association.

In 1901, only four churches: Carrollton, Ghent, Locust and Union Grove, had a Women's Missionary Society. Churches which have (or had) WMS organizations and the date they were organized are: Bramlette (1939), Carrollton (1901), Cove Hill (1955), English (1927), Ghent (1891), Jordan (1930), Mt. Hermon (1933), Sanders (1922), Whites Run (1920) and Worthville (??)

In an effort to make better use of time at the annual meeting, the Program Committee recommended that the 1989 meeting be reduced to two sessions: Friday evening and Saturday morning with the annual meeting concluding with the noon fellowship meal. In 1989, the associational office was moved to the Carrollton First Baptist Church. The Son Share Team from the KY BSU gave a concert in the park. On Good Friday, March 24, 1989, Ron Bohannon, pastor of the Whites Run Church, directed a community choir in the presentation of the musical, "El Shaddai". The performance was presented in the Carroll County Middle School Auditorium and it featured 28 singers and 3 actors from 10 churches and 5 denominations.


Prestonville Baptist Mission

In 1990 the churches reported 3050 members. An associational lock-in was held at the Walnut Street Baptist Church in Louisville, with 76 young people from 8 WRBA churches attending. Beginning with a tent revival, the association established a mission in Prestonville in April of 1990. Carrollton First Baptist Church was appointed as the mother church. An

abandoned grocery store building was rented and services began to be held. In March of 1991, Prestonville Mission decided to constitute into a mission. A Summer revival was held in the mission building. .

In 1992, Miss Jan Weru, from Kenya, E. Africa, spent the summer in Carrollton as a guest of Bob and Linda Young. Bob met Miss Weru while on one of his mission trips to Kenya. Pete Toole spent a week in Florida helping clean up after Hurricane Andrew. The association gave $1000 for disaster relief. In 1993, Pete Toole and Steven Rose went with a Disaster Relief Team to Quincy, IL, to help with flood relief. Kim Stewart from Worthville went with a BSU team to Durbin County, South Africa for six weeks. The Park Ministry revised its schedule and began the Summer worship services the first Sunday in May. Churches of other denominations were enlisted to assist in conducting the services. The second Sunday in May is left vacant because the Scottish Weekend and that organization holds its own worship service.

In 1994, the associational youth held a lock-in at Walnut Street Baptist Church in Louisville with . 101 youth attending. Charles Stevens was called as Director of Missions on April 1st. Pete Toole, Bob Young and Carol Ann Smith made mission trips to Russia. Ken Massey went to Honduras to tune and repair pianos for churches and missionaries. Julie Smith went to Port Antano, Jamaica, to teach in Vacation Bible School. The association contributed money to each of these short-term missionaries to help them with their expenses. The July Associational Hymn Sing, sponsored by the Prestonville Mission, was held at the Carrollton Point Park located at the confluence of the Ohio and Kentucky Rivers. A new keyboard, replacing the old military pump organ, was bought for the services at the General Butler State Park.

In 1995, Stan and Linda Reedy of Whites Run went to Russia to teach Russian pastors in Bible Conferences. Pete Toole returned to Russia. Prestonville was constituted as a church on August 13, 1995, and applied to the WRBA for membership. Because of a constitutional rule, the church had to wait at least one year before becoming a member.

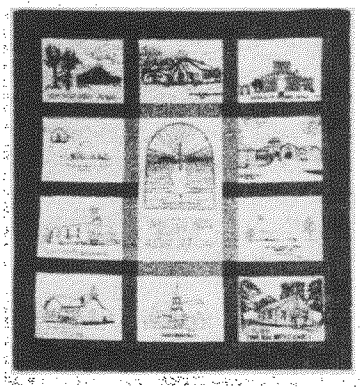
In 1996, the Credentials Committee continued investigating the Prestonville Baptist Church. An Hispanic Missions was established in March with Jesus Pacheco assisting. Weekly suppers were provided for Hispanic workers and their families and different churches took turns providing the food. Cove Hill, English, Ghent, Jordan and Whites Run churches published a joint Pictorial Directory. Pete Toole made a mission trip to Tanzania. The associational youth had another lock-in at Walnut Street Baptist Church. A Children's Bible Drill was held.

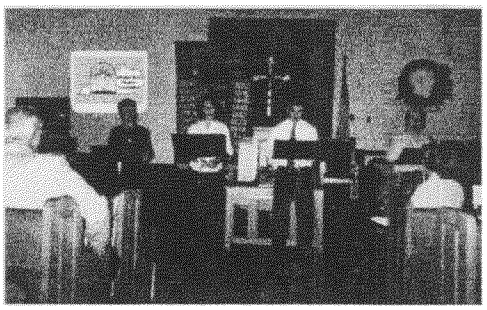
In 1997, the Youth held their lock-in at the Graceland Baptist Church in Jeffersonville, IN. Pete Toole returned to Tanzania for one month. The Hispanic dinners were continued. Sanders Baptist Church suffered intensive damage in a flood that occurred in February and the association donated $800 to assist them. People from several churches helped the Sanders church clean up after the flood. The Executive Committee took on a new name: ATM - Associational Team Ministry. The associational hymn sing sponsored by the Prestonville Mission was held at Point Park in Carrollton

In 1998, Larry Smith, Pastor at Cove Hill, taught a study entitled, "7 laws of learning", at the Ghent Baptist Church. An Evangelism Training Session was conducted by Bill Jaggers, Evangelism Secretary of the Kentucky Baptist Convention. A Youth Rally was held at Worthville. July Egle began teaching an English as Second Language class to the Hispanics.

In the year of 2000, the churches of the Whites Run Baptist Association reported 2344 members. Some members of the English Baptist Church went to Mt. Morris, MI, for the purpose of helping build additional worship and educational space to the East End Baptist Church. Mike Durban, former pastor at English, is pastor of the East End Church. A Long Range Committee was formed to study three areas of associational work: support, joint mission and fellowship. Several churches in the association held "Harvest Revivals" during 2000.

An associational quilt was made to commemorate the 100 years of the Whites Run Baptist Association. Ladies from each church submitted a block containing an embroidered outline of their church building and the date it was constituted. The center double block contained an embroidered logo of the association. Those who embroidered the blocks were: Bramlette - Lou Arrowsmith, Pam Patton, and Joyce Chadwell, Carrollton - Pauline Blankenship, Cove Hill - Marcella Adcock and Dorothy Clark, English - Marie Garrett, Ghent - Janet Bunge, Jordan - Anna Rose Arnold and Wanda Simonton, Mt. Hermon - Myrna Holloway, Sanders - Doris Baker and Debbie Wright, Whites Run - Olivene Ogburn and Worthville - Nina Stewart. Patricia Hersey of Ghent designed the quilt, coordinated the blocks, added the spaces between and around the blocks and pieced them together, Janet Bunge embroidered the center associational block, Thor O'Neal, of the Ghent Baptist Church did the quilting. The quilt will be displayed in each church for approximately one month during the year following the annual meeting.





Readers' Theatre
Presenting "Legacy of Faith

At the 2000 annual meeting, four 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. The script was written by Heidi Yost Comer, secretary at the Kentucky Baptist Fellowship office. She based the script from the preliminary notes made by Ken Massey in preparation for this history book.

The ten remaining Baptist Churches in the Whites Run Baptist Association are still worshiping, witnessing and serving the Lord. The purpose of the Whites Run Baptist Association is to support these local churches in helping them to work together to promote youth work, evangelism, leadership training and provide pastor support.

According to the 2000 annual report, the 10 churches reported a total of 2,344 members of which 1651 are resident members. The churches had total receipts of $764,757. $56,582 was given to missions. On an average Sunday, 436 people attended Bible Study.

BRAMLETTE BAPTIST CHURCH

Bramlette Baptist Church

It is not certain when the Bramlett Baptist Church was constituted. The church, originally called Lick Creek Baptist Church, was sent out as a colony from the New Liberty Baptist Church in Owen County and was established prior to 1827, because in this year the members of this colony helped organize the Poplar Grove Church. It was called a colony because the church met in the members homes until it could erect a building. Lick Creek Baptist Church was a church in 1831 because it was listed as one of the charter members of the Ten Mill Association when it was formed that year. Many historical accounts give 1849 as the date of the beginning of the church.

WHITES RUN
BAPTIST ASSOCIATION
Established
October 23, 1900

BRAMLETTE
BAPTIST CHURCH
Constituted c. 1827

CARROLLTON
FIRST BAPTIST
CHURCH
Constituted
June 30, 1849

COVE HILL
BAPTIST CHURCH
Constituted
October 6, 1873

NEW COVE HILL
BUILDING
2000

ENGLISH
BAPTIST CHURCH
Constituted
December 16, 1882

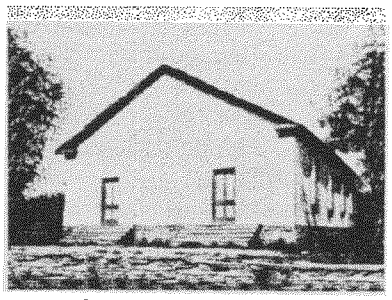
The 1849 date may have come from the fact that the first church building of record was erected about that year. The building was constructed of logs cut from nearby woods and hewed by hand. The building was located on Lick Creek, on the present highway 465 in Gallatin County. A small window, cut behind the pulpit, provided light for the preacher to read by.

Services were held on either Saturday or Sunday, usually once a month. The preacher came by horseback and stayed with families of the church and his pay was usually yarn socks, knitted by hand and/or jeans cloth woven by the women, as each family did its own knitting and weaving in those early days. A warm social atmosphere always existed about the old church with congregations lingering long in pleasant weather to engage in conversation and gossip after the service.

Lick Creek Baptist Church was admitted to the Concord Association at its 1859 annual meeting. According to the Concord Association minutes, the church changed its name to Bramlette Baptist Church about 1878.

At a much later date, during a Saturday service, there was a very hard rain, some called it a cloudburst, causing Lick Creek to rush out of its banks. The raging waters washed the church away and during the excitement a lady was drowned. One very brave gentleman waded waist high into the church to save the large pulpit Bible. After losing track of the Bible for some time, Libby Sullivan bought the Pulpit Bible at a yard sale and lovingly gave it back to the Bramlette Baptist Church. Today, it holds a special place in the church.

Having a faithful congregation, members reconstructed their church down the creek where it crossed the Ghent-Sanders road. Evidently, this place was called Bramlette at the time and the church was given the name of Bramlette Baptist Church. Unfortunately, this building was destroyed by fire.


Old Bramlette Church

Another church was built 1873, in the village called Carson. When the post office was established, it was found there was another community in the state named Bramlett, so the name Carson was given to the new post office. In 1920, the church was re-established in the town of Carson, keeping the name of Bramlette Baptist Church.

As an example of the church's desire for missions, in 1889 and 1890 the church pledged monies for the Kentucky Orphans Home and missions.

In 1900, the Bramlette Baptist Church and seven other churches withdrew from the Concord to form the Whites Run Baptist Association. These eight churches were joined by three churches from the Sulphur Fork Association for the organizational meeting at the Carrollton church. The first annual meeting of the new association met at Bramlette in 1901. Membership of the Bramlette church in 1901 was 95 and no Sunday School was listed for Bramlette. Church membership rose to 106 in 1910. From 1915 to 1940 the Whites Run Baptist Association Minutes noted that the church observed preaching two Sundays a month. Sometimes it was the 1st and 3rd Sundays and at other times it was the 2nd and 4th Sundays. In 1941 the church began having services every Sunday.

126 people were members of the church in 1920 but the number dropped to 91 in 1930. During the 1930's depression only a few members attended services. The pastor was paid $5.00 a week or paid a chicken or something else of equal value. In 1940 the membership dropped even more to 73 faithful souls. In the year of 1940-41, Brother L. N. Stamper and members built a new building on the ground in Carson facing the new structure toward Lick Creek. A bell was donated by Mr. and Mrs. James Osbourn. The bell had originally been in the old Stone Lick School where Mr. Osbourn had been a mischievous student. The bell still rings, announcing the services on Sunday morning.

In 1950 the church boasted a membership of 141 and that figure rose to 232 by the time 1960 rolled around. The church had a strong WMU organization in the 1940's, 50's and 60's. In the 1970's the church did not report a WMU, but it reported 64 WMU members in 1981. WMU membership declined in the 1990's Two additional Sunday School rooms were added to the back of the building during that period..

The church ordained Hardin Lowe to the Gospel Ministry in 1962. When Interstate 71 was created in 1965, the church was forced to relocate and the church moved back up the Lick Creek on Highway 465 near where the first church had been erected. The church building was set on a full-size basement, five Sunday School rooms were added, and the building was encased in red brick, giving the church a new look. 1970's membership leveled off to 227 but dropped to 182 in 1980.

By 1990, membership in the church rose slightly to 195. In 1998, the church observed home coming to celebrate its 150th anniversary. Central air conditioning, a security light and a new sound system were installed in the church. They began holding services in the Warsaw Nursing Home.

A new challenge faces the Bramlette Baptist Church today because a new NASCAR race track has been built about a mile from the present church building. The roar of the racing automobiles can be easily be heard inside the church building. The narrow road passing the church is often clogged with automobiles and trucks heading for the race track. A strip joint featuring nude women has been established just up the road. New businesses and homes are being built within a two-mile radius of the church. A war is waging between the gospel of Jesus Christ and sin on the Bramlette Baptist Church field.

Out of the 96 available Whites Run Baptist Associational Minutes since 1900, the Bramlette Baptist Church has reported more than 480 baptisms. The church reports 39 members in the present year of 2000.

BRAMLETTE BAPTIST CHURCH PASTORS

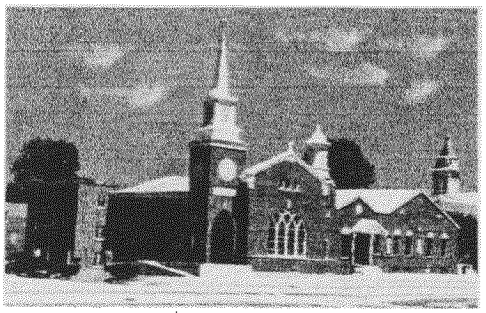
1874 R.H. Alexander	1914 Fred Cochran	1947 Robert Willet	1972 Gordon Graham
1881 R. W. Jones	1915 W. H. Barett	1948 R. C. Hudlow	1974 Jan Hobbs
1882 J. A. Hensley	1922 D. P. Bolin	1949 Willie Crawford	1975 Scott Walker
1891 R. C. Hubbard1894	1925 Howard Smith	1950 J. Clifton Dunavent	1977 David Baker
1894 O. J. Terrell	1926 Brother Duncan	1951 James A. Holston	1978 Owen McCain
1886 Forest Smith	1927 M. Donnon	1953 S. J. Hendrix	1980 Richard Ricks
1898 R. C. Hubbard	1928 H. H. Wells, Jr	1954 Allan Moor	1981 Paul Marksberry
1900 _____ Carter	1930 H. G. Hammett	1957 David Stull	1982 Kenny French
1903 R. M. Priest	1932 Rev. Hughes	1960 James Benson	1988 Everette Rountree
1905 N. F. Jones	1936 A. T. Arnold	1963 Robert Brown	1992 Emory Eldridge
1906 J. H. Potite	1941 L. N. Stamper	1965 Tracy Brinson	1995 Phillip Rowan
1910 C. W. Stitts	1943 David Gregory	1968 Robert Morris	1997 Jay Patton
1912 Cleveland Kiser	1945 Truett Kendricks	1969 Grady Roan	

THE GREAT COMMISSION

Then Jesus came to them and said, "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: 18-20

CARROLLTON FIRST BAPTIST CHURCH



Carrollton First Baptist Church

The Carrollton First Baptist Church was constituted June 30, 1849. Whites Run, Corn Creek, Ghent, Sharon (now extinct), New Liberty and Cane Run (Port Royal) churches helped organize the church at a meeting held in the old Carroll County Courthouse. Letters of dismission from Baptist churches were then presented by 13 people. The council made up from the above mentioned churches, then constituted those 13 people into a Baptist Church. During the afternoon session, the Church Covenant was adopted and the proceedings were ordered to be printed in the Baptist Banner and the Western Pioneer (now the Western Recorder). The church agreed to meet the third Saturday and Sunday of each month. In one account, J. F. Jones was listed as Clerk of the church but at the same time was listed as pastor of Cove Hill, Locust and Union Grove Baptist Churches.

The next Sunday, July 1st, 1849, Rev. J. A. Kirtley preached and eight new members were received into the church, making a membership of 21. The church applied for and was received as a member of the Concord Baptist Association. On July 22nd there were two baptisms, also a colored lady by the name of Rose, belonging to Mr. Daniel Brown of New Liberty, came by letter from New Liberty Church.

A lot at the corner of Highland Ave. and Fourth Street was purchased for $160.00 and on the third Saturday in March, 1852, the congregation met in their new building. The church now had a membership of 43 and decided to have preaching twice a month but after two pastors rejected the call of the church, Rev. Drury became pastor with only a one Sunday preaching a month. It is not known when this church began having preaching every Sunday, but in 1908 Pastor J. W. Sturdivant was listed in the minutes of the Whites Run Baptist Association as also being pastor of the Worthville church.

In 1852, James Eblin and sisters, Malinda and Catherine united with the church, bringing their letters from Ghent. They lived in a double house next to the church and their house came into the possession of the church at their deaths. The house was sold by the church for $900 in 1917.

Rev. P. C. Scott was one of the assisting founders of the church. While not a regular pastor, he supplied frequently and had preached his last sermon in the church the Sunday before he started on his ill-fated trip to Cincinnati. He embarked on the steamer Red Stone, which exploded and burned and no trace of him was ever found.

In the 1860's, as common to all churches, the question of music was most hotly debated. On February 4, 1866, after much deliberation, the church voted by secret ballot to see if they should buy and use a melodeon in the church and the decision was "NO". However, in 1869, a committee raised funds in the community to buy a church bell. In 1877, a resolution was passed directing the pastor to collect and count the hymn books after each service.

In the beginning of the church, the whites and Negroes worshiped together; but later as the number of Negroes increased, they were asked to secure a separate meeting place. In 1875, the white members voted to permit the Negroes to worship in the back room of the basement for six months. In 1878, the basement was rented and school was taught there for several years.

On October 23, 1900 the new Whites Run Baptist Association was organized in at a meeting in this church. Forming this new association along with this church were 12 other churches: Bramlette, Cane Run (now Port Royal), Cove Hill, English, Ghent, Jordan, Locust, Sanders, Union Grove, Warsaw, Whites Run and Worthville,.

The Carrollton church reported 280 members in 1901. In 1905 the first pipe organ was purchased and installed and it remained in use until late in 1954. The parsonage was located on Fourth Street, back of the church, for several years; but it was later occupied by the janitor and the pastors lived in rented houses until another parsonage was built. In 1912, the Ladies Aid presented to the church, a lot on Ninth St. on which to build a parsonage. In 1917, the house on Fourth St. was sold and in 1919, the lot on the 9th St. was sold. In 1920, a new parsonage was built on Highland Ave., just west of the Methodist Church. A new Bible school annex was built 1932 as the old Eblin house was torn down.

In 1909 and 1910, the church must have cracked down on the membership because 39 members were excluded in 1909 and 20 in 1910. A total of 23 new members were added during those two years. In the 1910 report to the association, the church had 255 members and by 1920 that number grew to 314.

510 members were reported in 1930. In 1932 the Eblin house next to the church was torn down and a new Bible School Annex was built. In the great flood of 1937 the water flooded the basement and put out the furnace. For the first time in the history of the church, the doors of the church were closed for several weeks and no services were held. During World War II the church was left unlocked 24 house a day to enable people to come to the church to pray at any time.

By 1940 membership in the church dropped to 392. The interior of the church was redecorated and a new carpet was purchased and in 1946 and new chimes were donated by Mr. and Mrs. T. M. Minish. The 1950 report showed a large increase in membership, 655 and in 1954, the church built a three-story addition to the rear of the sanctuary, with new choir space, a baptistry, a new carpet, redecorated the sanctuary, and purchased a new Wicks Pipe organ. The new space included a large dining and recreational hall with adequate kitchen facilities.

786 church members were reported to the association in 1960. The garage on Highland and Court Streets was purchased and torn down in 1963 and the parking facilities improved. The present parsonage on Sycamore St was purchased in 1966 and the old one was sold. . In 1969 two new Sunday School rooms were added in the Junior Department and membership in the church grew to 837 in 1970. The First Baptist church celebrated it 125th anniversary June 30th, 1974 with 182 in Sunday School and the sanctuary was filled for the worship service.

First Baptist Church Parsonage

In 1980 the church reported 835 members and in that year the church was incorporated. Also the pews were upholstered and a new steeple added. The kitchen was renovated in 1985. The beautiful Carillon systems were presented to the church by Marjorie Stafford in 1989.

First Baptist Church has been blessed with excellent staff members. Ministers of Youth include: James Larry Cox (1970), Don King (1971), James Ron Boxwell (1972), David Burns (1974-80), David Meulenberg (1985), Alan Holden (1986), John Spencer (1989), Scott George (1990), Joel Emerson (1991), Bruce Glisson (1992) and Jay Montgomery (1996 to present). Music Ministers include Mike Jennings (1992) and Marvin Kiper (1997 to present). John Spencer served as Minister of Youth and Music.

In 1989-90 the offices were moved, the church sponsored the Prestonville Mission and sent volunteer missionaries to Kenya, Maine, Wisconsin, Argentina and Canada. Annual mission trips by the youth of the church have taken them to Florida, Maryland, Chicago and South Dakota.

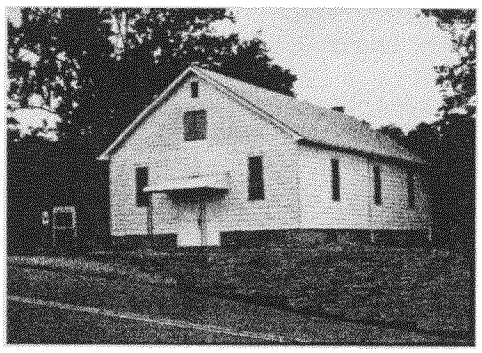
In 1990, membership in the church totaled 824. In 1995, Bruce Glisson went on a mission trip to Israel. In 1996,Pastor Dave Warren and his wife Terry were commissioned by the Foreign Mission Board to serve as missionaries to Santa Domingo, Dominican Republic. Later, the FMB withdrew their support and Brother Warren was not able to go to the mission field. In 1999 the church built an addition to the church which contained a much needed elevator, bathrooms and class rooms. Also in 1999, the church celebrated it 150th anniversary. A restudy of the church rolls revealed a membership of 500 for the year 2000.

Out of the 96 available Whites Run Baptist Associational Minutes since 1900, the Carrollton First Baptist Church has reported more than 1453 baptisms.

CARROLLTON FIRST BAPTIST CHURCH PASTORS

1849 L. D. Alexander	1877 J. M. Wells	1903 J. S. Wilson	1937 E. N. Perry
1850 Archie Smith	1878 E. Kirtley	1907 J. W. Sturdevant	1943 L. W. Stanger
1851 Asa Drury	1880 Supply Preachers	1909 J. R. Reynolds	1945 Roy Beals
1853 L. D. Alexander	1882 F. J. Crisp	1913 A. A. Stanley	1949 Weldon Marcum
1855 William Johnson	1882 Supply Preachers	1915 T. W. Croxton	1951 Joseph R. Estes
1857 T. J. Fisher	1885 W. B. Riley	1918 A. A. Stanley	1954 Ralph Couey
1859 M. T. Barnes	1887 C. E. Nash	1918 S. E. Northern	1962 Troy Morrison
1860 L. D. Alexander	1888 T. J. Shipman	1920 Edgar Allen	1964 Ted Huckaby
1861 William Johnson	1890 J. O. Rust	1921 J. T. Stallings	1966 Thomas Steele
1866 A. F. Baker	1890 H. H. Hibbs	1925 W. R. Cole	1972 John Farmer
1868 W. H. Williams	1892 J. S. Cheek	1930 W. O. Gibson	1988 Stan Prewett
1870 J. W. Cox	1895 Supply Preachers	1931 M. E. Staley	1993 David E. Warren
1871 C. G. Skillman	1896 O. M. Huey	1935 R. Paul Caudill	1997 Chris White

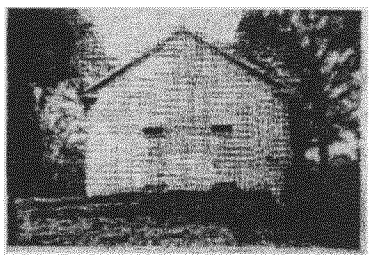
COVE HILL BAPTIST CHURCH



Cove Hill Baptist Church

Cove Hill Baptist Church's origin dates to a revival held in a log school house situated on the present Church lot in the summer of 1873. In the early part of the 1870's Methodists, Baptists, and Christians in the Cove and Mound Hill neighborhoods united in erecting a church building known as the Union Church at Cove Hill. Before long, the Christian body disposed of its interest and built a church down the road on Mound Hill and the Methodist body built their church across Hwy 55 from the end of Cove Hill Road thus, leaving the entire property to the Cove Hill Baptist Church. The Baptists worshiped in this original building until a new house of worship was built in 1951.

Brother Fielding Vories, Sr. donated 1 ½ acres of land for the original building. Descendants of the Vories family are still active members of several of the Whites Run churches. Evidently, in the beginning, each group called its own pastor, for very soon the Baptists called a pastor. Levi Chilton preached the first sermon for the Cove Hill Baptist Church in November of 1873. In those days the Baptist Church began meeting once a month and have worship services on Saturday and Sunday with business meeting on Saturday after worship. Pastors were selected "in proportion to the number of male members of the church," because women were evidently not allowed to speak in the meetings. In the early years, the church had the custom of calling the pastor for a year only. Every year there would be a new vote to decide upon calling the pastor for another year. This practice continued into the 1960's. Only once in the history of the church would a pastor not be called back when he desired to be.



Old Cove Hill Building

In 1874 the Baptists applied for membership into the Sulphur Fork Baptist Association and was accepted at the annual associational meeting later that year. J. V. Riley led what was probably Cove Hill's second protracted meeting, what we call a revival today. The meeting lasted

10 days with five additions to the church. In December of 1875, young John Vories announced that God was calling him to preach and the church promptly endorsed him to Georgetown College.

Brother Clark Riley was quite a character. Ministers those days wore a coat with tails and a stove pipe hat. A story is told of the way he handled a group of teenage boys who were causing a disturbance during the sermon. After calling them down a couple of times with no avail, Brother Riley jumped out of the pulpit, charged back to the boys, and said, "You better shut up boys 'cause I'm either going to preach salvation into you or knock Hell out of you!"

In 1888, the church agreed to unite their Sunday School with the Methodist. This interesting resolution appears in the 1888 Sulphur Fork Baptist Associational annual, "Resolved, that we think every Baptist Church ought to carry on a Sunday School and use Baptist literature. And we so advise the brethren at Cove Hill." Boyce Taylor was the first full time seminary student to pastor the church. The young theologian seemed as much concerned about bad theology as immorality. G. Bryant Wright, a Cove Hill Pastor/Historian remarked, "This is quite common among theologians to this day." Two years later, a motion was made in business meeting to never call a student from Southern Seminary as pastor again. The motion failed, but it did reveal an attitude concerning Brother Taylor.

In the April 1900 business meeting there was talk of organizing a new association out of the Concord and Sulphur Fork Associations. The Whites Run Association was formed in October of 1900 with Cove Hill as one of the charter members. In 1900, the Cove Hill Baptist Church and two other churches withdrew from the Sulphur Fork Association to join eight churches from the Concord Association at the Carrollton church for an organizational meeting at the Carrollton church to form the Whites Run Baptist Association. Brother J. F. Jones, pastor in 1901, is also listed as pastor of Locust and Union Grove churches and as church clerk of the Carrollton First Baptist Church. The membership of the Cove Hill church in 1901 totaled 91.

The church's first musical instrument was an organ obtained in 1904. In 1909 the church purchased a new organ for $70. During C. F. Barton's second year the church voted to begin meeting twice a month rather than once a month. The Pastor agreed to work for a while at double the work load for the same pay. The next pastor, benefitted the move with an increased salary. The salary later was returned to $150 which might indicate the return of one Sunday Service a month.

The church reported 101 members in 1910. The associational minutes of 1914 noted that Cove Hill met the 2nd Sunday of the month. In December, 1917, the church didn't meet because of snow and a month later services were dismissed because of the influenza epidemic. In July, Brother Jackson was appointed to get a horse for the preacher to ride. 89 members were reported for 1920. In 1929, the church voted to instruct their messengers to the Association to vote "No" on sending women messengers to the association.

In 1930 the membership had dropped to 73. During F. W. Simpson's 12 year term, the membership increased from 73 to 122 and 57 people were baptized. In 1937 the church voted to have preaching on the first and third Sundays of the month at the same salary. The church reported to have 110 members in 1940. At the July 1943 business meeting, Cove hill did something that they only did one time in the recorded history of the church. They voted between two candidates for pastor and called the one with the majority of votes. G. W. Webb was called as pastor and served one year. The following year the church voted not to call him for another year. He left that afternoon, not to be seen again.

During Richard N. Thompson's pastorate the church membership grew from 122 to 172 and 40 people were baptized. Up until this time Cove Hill had been meeting two weekends a month and every other Wednesday night but now the church decided to begin having services every Sunday.

The church reported having 172 members in 1950. William Carter led out in a building program. The new building was erected in 1951 and dedicated in May 4, 1952. During Frank Blackman's ministry a new bus was purchased and a more aggressive bus ministry was begun. Sunday School enrolment listed 128 in 1956 and Training Union has a tremendous enrollment of 121 - the highest ever.

The church reported to have 248 members in 1960. Jack Kelley was called for "an indefinite time". This was the first time that a Pastor had been called for an indefinite time, but when the church called Jasper Dean in 1962, the church reversed itself and called him for one year. A ministry was begun at the Carrollton Nursing Home.

Frank Samuels, was not only the pastor of Cove Hill but taught school in Carrollton. Laymen in the church sought to have more of a leadership role in the association and passed a motion in 1966 to urge that most of the associational work go back into the hands of laymen.

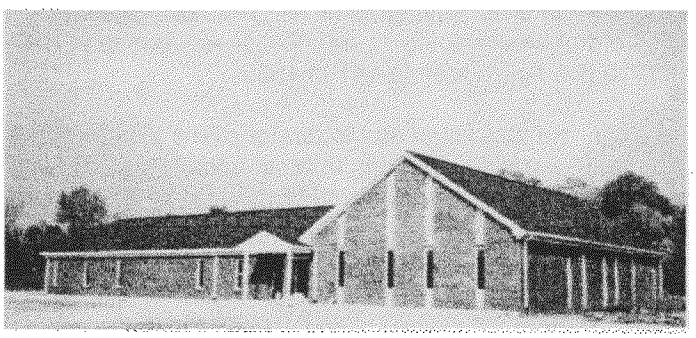
Jack Cicolello's, ministry was filled with controversy. He was a "converted Catholic from the Bronx" and his ministry was a cultural shock for both the pastor and the church. In 1968, the church purchased 30 minutes on a local radio station on Sunday Morning which continued until February of 1979, when the radio station went off the air.

In 1968 the Cove Hill Youth joined the youth of the Carrollton Baptist Church in presenting the musical "Good News". In 1970 the membership of the church totaled 245. In 1972 restrooms were installed in the building to replace the old outhouses. Pastor Bryant Wright compiled an accurate history of the Cove Hill Baptist Church from its beginning. Much of the material from this history was taken from his book. Cove Hill celebrated 100 years of ministry on Sunday August 19, 1973 with an all day meeting.

A total of 267 members were reported in 1980. Lisa Bryant served Minister of Youth in 1990, Ms. Jamie Coleman in 1991 and Joyce Adams in 1994. The very first time a woman preached the revival services at Cove Hill was in 1993. The church celebrated its 125th anniversary in 1998.

In 1990 the number of members on the roll totaled 254. On October 4, 1989, the church held a celebration to commemorate 125 years of ministry. Former Pastors, Frank Samuels, Garry Hughes and Charles Hawkins and Mrs. Kate Carter returned to share in the event.

Fund-raising began for a new church building in 1996. Plans were developed in 1997 to raise $100,000 through pledges and individual donations. In 1999, the church bought adjacent land to include the corner of Highway 55 and Mound Hill Road. Early in the year of 2000, work was done to prepare the ground for a new church building on the corner of the two roads. Pastor Larry Smith pledged to shave his handsome beard if the church raised $5,000 and even to shave his full head of hair if they raised $10,000. The church responded by raising a whopping $15,000. At a victory social, Brother Larry announced it was time for his hair to be cut. Scissors were handed to the youngest person present and with the help of an adult the first lock of hair was cut. The scissors were then handed to another child who made the next cut and continued until everyone present had their turn at cutting the pastor's hair. After everyone had participated, a church member brought out an electric razor and shaved the pastor's head.



New Cove Hill Building

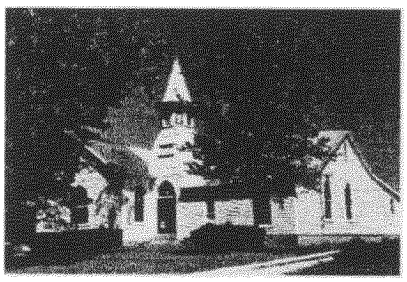
In May, 2000, the site for the new church was prepared including the concrete slab on which the church was to be built and on May 30 the material was purchased and moved to the site. On Friday, June 2, about 25 members of the church and the Baptist Builders from the Greenup Association near Ashland, Ky, began work on the church's structure. By Saturday the exterior and the framing was almost completed inside with the finishing of the building to be completed by contractors. The church is scheduled to be completed and the first service to be held by Thanksgiving.

The present membership of the Cove Hill Baptist Church numbers 193. Out of the 95 available Whites Run Baptist Associational Minutes since 1900, the church has reported more than 497 baptisms.

COVE HILL BAPTIST CHURCH PASTORS

1874 J. O. Anderson
1875 J. V. Riley
1877 Clark Riley
1880 J. H. Vories
1880 Levi Chilton
1886 W. Arrowsmith
1887 Levi Chilton
1890 L. A. Leigh
1891 Levi Chilton
1895 H. Boyce Taylor
1897 William B. Hall
1898 J. F. Jones
1903 J. Vallangdingham
1905 W. W. Williams
1907 J. L. Barrett
1908 J. C. Burkette
1909 J. W. Hickerson
1910 C. F. Barton
1912 Brother Howerton
1913 C. H. Turner
1914 C. A. Baker
1915 M. Monroe
1916 A. M. Nicholson
1920 J. W. McGovock
1922 J. Lewis Price
1925 William C. Howard
1927 M. F. Bagby
1931 F. W. Simpson
1943 George Webb
1944 Richard Thompson
1950 William Carter
1954 Frank Blackman
1957 Jack Pollard
1959 Jack Kelley
1962 Jasper Dean
1964 Franklin Samuels
1968 Jack Cicolello
1970 Tom McKibbens
1972 Larry Wynn
1974 Sam Hamilton
1975 Hugh Green
1978 Bryant Wright
1979 Don Garner
1980 Michael Chittum
1982 Gary Hughes
1987 Collie Foster
1990 Peter Gustafson
1992 Charles Hawkins
1994 Lindsey Inman, Jr.
1995 Larry Smith

ENGLISH BAPTIST CHURCH


English Baptist Church

The Baptist Church of Jesus Christ at English, KY, was constituted December 16, 1882, when councilmen of various churches throughout Carroll County gathered at that place to organize a church. Those attending were representatives from Whites Run, New Providence, Cane Run (Port Royal), Cove Hill, Lockport and Jordan.

At this meeting the church was declared, constituted with forty members, adopted the church covenant, articles of faith, and the rules of decorum were read and adopted. Naming the church was postponed. It is unknown where the first house of worship was located. The records of the English Baptist church up to 1904 were destroyed, thus only a brief history of the church can be given.

In 1900, the English Baptist Church and seven other churches withdrew from the Concord to form the Whites Run Baptist Association. These eight churches were joined by three churches from the Sulphur Fork Association for the organizational meeting at the Carrollton church.

In 1901 the church reported 116 members. The English Baptist Church grew and on Sept. 29, 1907, a new house of worship was dedicated. The building was constructed of the best wooden material and had a seating capacity of 350 and was heated by a first class furnace. Churches in the Whites Run Baptist Association donated $166.10 to help with the expense of the new building. J. M. Fowler was pastor at the time of dedication. 125 members were reported for 1910 this figure rose to 167 in 1920.

In 1922 or 1923, Mr. Albert S. Lee died suddenly. He was listed as Moderator of the Whites Run Baptist Association in 1916 and probably served the next year also since Moderators usually served two consecutive one year terms. (The 1917 records are not available). On the Sunday morning of his death, Mr. Lee taught his Sunday School class. On this occasion, in the absence of the pastor, he gave a strong talk, and earnest exhortation, to a number of young people, Sunday School boys and girls, who had united with the church during the recent revival meeting, which had closed the previous week. During the afternoon he was occupied with some affairs of his beloved church. Returning home about five o'clock, he looked over some literature and Bible studies, as he was planning to join some young people that evening in organizing a Baptist Young People's Union at the church. He attended to the usual routine evening work about the home. Coming from the barn, he was stricken, falling to the ground. He was unable to be revived.

In 1930 the church reported it had 186 members. Services were held once each month for several years, then increased to twice each month, and in 1936 started full time services. In 1938, the need for Sunday School space was felt and the church added on Sunday School rooms. The membership roll increased in 1940 to 247 and that figure rose to 305 in 1950. In 1960 the church reported to have 304 members.

A mobile home was purchased to serve as the parsonage in 1970. That year the church reported to have 272 members. In 1979 the church built a fellowship hall. In 1980 the membership roll totaled 296.

English Parsonage

A new parsonage was built in 1988 by Kentucky Baptist Builders from the First Baptist Church of Richmond KY, church members and people from other churches in the association. Rev. Tom Campbell moved in new parsonage Jan. 1989. 320 members were on the church roll in 1990.

The present members of the church is 313 members. Out of the 95 available Whites Run Baptist Associational Minutes since 1900, the English Baptist Church has reported more than 669 baptisms.

One of the interesting areas in the life of the church has been its struggle to hold worship services. Until at least 1915, the members only held services on the first Sunday of the month and by 1920 the church was gathering for worship twice a month. Then the members struggled for many years to hold services every Sunday, until on May 8, 1937, they decided to have services each week. This marked an important event in the life of English Baptist Church. In 1981, the church voted to call a full-time pastor.

A special relationship has existed between the English Baptist Church and the Southern Baptist Theological Seminary. Since most of the pastors have been seminary students the church has had a special ministry in that it has been the first pastorate of many of those ministers. The church has helped these men of God get their start and helped shape their ministry.

ENGLISH BAPTIST CHURCH PASTORS

1883 R. W. Jones	1911 A. J. Clere	1939 Luther Harris	1970 Gene Adams
1884 L. S. Chilton	1912 A. J. Abbott	1944 Elmo Scroggins	1972 James Richardson
1889 J. S. Satchwell	1914 T. L. Willingham	1945 Frank Voight	1973 Mike Hudman
1891 G. W. Thompson	1917 P. F. Webb	1948 John M. Sykes	1975 Orval Jordan
1896 Menta Sturgeon	1922 J. T. Latimer	1950 James C. Austin	1976 A. J. Conyers
1897 A. C. Burroughs	1924 J. G. Cothran	1952 C. E. Price	1979 Mitchell Coggins
1899 N. F. Jones	1925 W. C. Howard	1954 Lawrence Dickey	1981 Mike Durbin
1901 L. M. Theobald	1927 C. S. Lucas	1956 Roger Turner	1985 Mike Faulkner
1902 R. M. Priest	1929 O. B. Mylum	1957 Fred Bassett	1988 Tom Campbell
1905 R. L. Gilland	1932 Robert Stiff	1962 Gene Tyre	1992 Paul Smith
1906 H. B. McFerran	1934 J. S. Bell	1965 H. William Perry	1996 Mike Meiller
1907 J. M. Fowler	1936 J. W. Dowdy	1967 Paul Moody	2000 Travis Laney

One source lists Bob Majors as a former pastors but the Concord and Whites Run Associational minutes do not list him at any point.

> It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastors and teachers, to prepare God's people for works of service, so the body of Christ may be built up. Ephesians 4: 11-12

GHENT BAPTIST CHURCH

Ghent Baptist Church

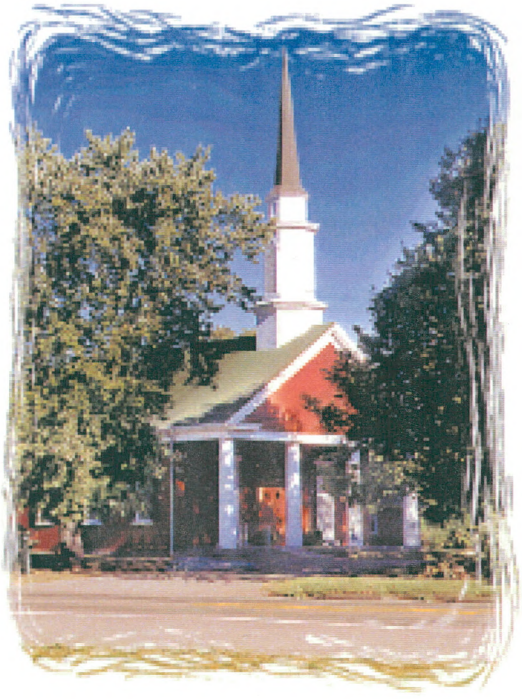
The Ghent Baptist Church, the oldest church in the Whites Run Baptist Association, was organized in 1800, as an outcome of a great revival held in Port William (now Carrollton). Many of its members had been members of the Traveling Church, a church group which migrated from Virginia, fleeing from persecution.

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.

At first the church met in the homes of its members and was known as the Baptist Church at Port William. Its first building was a log structure at the mouth of McCool's Creek. In 1914, a brick building was erected near McCool's Settlement (now Ghent) and the church became known as McCool's Bottom Baptist Church or McCool's Creek Baptist Church. That building still stands near Highway 47 (Main Cross Street) behind a barn near the railroad. A great revival was experienced in May and June of 1842 which led to a decision to build a new and larger building to be located nearer the business district of Ghent. By this time, the church was known as the Baptist Church of Christ at Ghent. John Scott, who served the church as pastor two times totaling 25 years, donated the lower end of his apple orchard for a location of the new building. 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 building was erected in 1843 and the church first met it May, 1844. This building still stands and serves as the present church as its sanctuary. The name of the church was shortened to Ghent Baptist Church.

During its history, Ghent Baptist Church had the privilege of assisting in the constituting of 14 churches: Whites Run Baptist Church (1810), Indian Creek Baptist Church (1810- now 2 churches - Center Square and Mount Sterling in Switzerland County), Bryants Creek Baptist Church in Indiana (1815), Craigs Creek in Gallatin County (1816), Log Lick Baptist Church (1818) and Long Run Baptist Church 1818 in Switzerland County, Four Mile Baptist Church (1820) and Sharon Baptist Church (1825) both in Carroll County, a splinter group from Switzerland Baptist Church (1843), Carrollton First Baptist Church (1849),Dallasburg Baptist Church in Owen County (1851), Jordan Baptist Church (1867) and Ghent Second Baptist Church (1871). Bryants Creek, Craigs Creek, Log Lick, Four Mile, Sharon, and the splinter group from Switzerland Baptist no longer exist. It is probable that Ghent had a part in starting two other churches, Switzerland Baptist Church and Warsaw Baptist Church. Through the Whites Run Baptist Association, it had a hand in establishing Ohio Valley Baptist Church and Prestonville Baptist Church. Both of these churches have ceased functioning.

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 Civil 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.



GHENT
BAPTIST CHURCH
Constituted
April 5, 1800

JORDAN
BAPTIST CHURCH
Constituted
December 25, 1867

MT HERMON
BAPTIST CHURCH
Constituted
December 1908

SANDERS
BAPTIST CHURCH
Constituted
August 16, 1874

WHITES RUN
BAPTIST CHURCH
Constituted
April 12, 1810

WORTHVILLE
BAPTIST CHURCH
Constituted
July 31, 1883

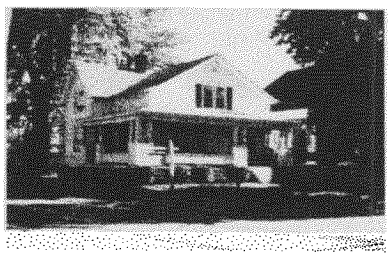
On March 28, 1887, the church purchased the house and lot #74 (now 608 Union Street) for a parsonage. This remained the parsonage until 1908 when it was sold.

There must have been great parties celebrating the 100th anniversary of the beginning of the United States for the February 1888 minutes contain the following notice: "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."

Two foreign missionaries came from among the membership of the Ghent Baptist Church. Miss Claudia McCann married Dr. E. N. Walne, the 23rd pastor of the church. They were married May 31, 1892, and sailed for Japan on September 18th and served there for 42 years. Miss Louise Foe Diuguid married A. B. Langston and they served in Brazil where he served as a seminary professor. He served as Interim Pastor of the Ghent Church on one of their furloughs.

In 1900, the Ghent Baptist Church and seven other churches withdrew from the Concord to form the Whites Run Baptist Association. These eight churches were joined by three churches from the Sulphur Fork Association for the organizational meeting at the Carrollton church. In 1901 the Ghent Baptist Church reported a membership of 218

Sometime around 1909, the church installed the beautiful stained glass windows. 212 members were reported for 1910. In 1914, the church built the present parsonage located next to the church and electric lights were installed in the church and parsonage in 1917. In 1920 the number on the church rolls rose to 279. In 1923 an annex was built on the south side of the building which provided Sunday School rooms. A furnace was installed in the basement.



Ghent Baptist Church Parsonage

In 1930 the church reported to have 389 members. In May of 1934 the wording of the church constitution was changed to read, "five members" necessary for a quorum instead of "five male members." The number of members fell to 272 in 1940. In 1947 a Hammond electric organ was purchased which is still in use today although recently the tube section was replaced with a transistor unit. In 1950 the church reported to have 303 members.

In 1956 the stained glass window behind the pulpit was removed and a baptistry installed. The entire interior was redesigned and redecorated transforming it into one of the most beautiful sanctuaries in the area. A wall-to-wall red velvet carpet was added in 1965. The church reported to have 317 members in 1960.

A new functional education building was erected in 1969, making much needed Sunday School and fellowship space available. Easter Sunday, April 6, 1969, was the first day the Sunday School met in the new building. The church reported in 1970 to have 372 members.

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. A new aluminum steeple was purchased and was put in place in 1975. The new steeple stands 40 feet above the roof and is an impressive landmark in the community. In 1980 the membership totaled 354.

In May 1982, after many months of investigation and discussion, the church installed new pews to replace the old pews which probably were made when the building was erected in 1843. The new pew body was padded and covered with a durable blue material and the ends were white with a mahogany cap especially designed to resemble those of the old pews. A matching pulpit was added at the same time. Pews for the choir were added later. Members and friends were given the opportunity to buy the old pews.

The historic old four-story tobacco warehouse located behind the church was purchased in 1983. It was dismantled and the space is now used for parking and recreation.

An unusual phenomenon has occurred in the parsonage of the Ghent Baptist Church. Of all the families who have had babies born while living in the parsonage, all the babies have been boys.

380 members were on the church roll in 1990. Johnny Davis died February 27, 1992. During his long membership in the Ghent Baptist Church he served in many leadership positions. He served in several positions in the Whites Run Baptist Association including the office of Moderator. He also served one term as the association's member of the Kentucky Baptist Executive Board.

In 1996 the Olympic Torch runners, on their way to Atlanta, exchanged the torch in front of the church. In February of 1997 a devastating flood hit the city of Sanders and damaged almost everything in the Sanders Baptist Church. The Ghent church voted to send $1000 to the Sanders church to assist them in recovering their losses. That year the Ghent Church held a 3 ½ hour Gospel Marathon with singers from different churches in the association and elsewhere. In October of 1998, the church purchased copies of the new 1991 Baptist Hymnal to replace the old 1975 edition. That same year the office entrance and stairs were painted and fitted with carpet. The carpet was extended into the office

In 1999, the parking lot behind the church was paved and a new sound system was purchased. and in the year 2000, the basement was remodeled to provide Sunday School space for the youth and a church pictorial directory was done. Mrs. Ellen Cook van Nagell, donated lights to illuminate the steeple at night in honor of her mother, Mrs. Frances Cook. ,

The year 2000 also provided an opportunity to celebrate the bicentennial of the church. Several former pastors came back to preach at different times. Those returning were: E. Raymond Dykes (1942-44). Leon Riddle)1953-56), Floyd Baker (1973-77), Robert Ferguson (1977-82), Larry Birkhead (1986-93), Joe Jeffries (1994-96) and Robert Compere (1997). David Baird spoke for his father, Ben Baird (1966-71) who is deceased. Two men ordained by the church, Bruce Underhill and Howard Wade returned to speak also. Earl Pinkston (Interim Pastor 1993-94) spoke at the 2000 annual Thanksgiving Mission Study Supper.

On April 1 -2, the church held its bicentennial celebration. A beautifully bound history of the church was prepared by Ken Massey. Ceramic trays, note cards and book markers with a picture of the church were sold. A museum was set up containing copies of original minutes from 1800 to present, old Sunday School records, old communion set, pictures and other items. People dressed up in costumes of various periods of the church's history. A dramatic reading, honoring various former leaders, was presented. Music was provided by people who had grown up in the church: Vicki Craig Harmon, Karen Massey McMillan, Michael Massey and his son, Jonathan, Diane Massey Coombs and her daughter, Rebecca, Nancy Smith Ross and her choir from Rykers Ridge Baptist Church of Madison IN and the Ghent Baptist Church Choir under the direction of Retta Craig Lykins. The Sunday morning sermon was given by Rev. Leon Riddle who was pastor of the church from 1953 to 1956. Representatives from all the churches the Ghent Baptist Church was instrumental in helping to constitute brought greetings to the celebration.

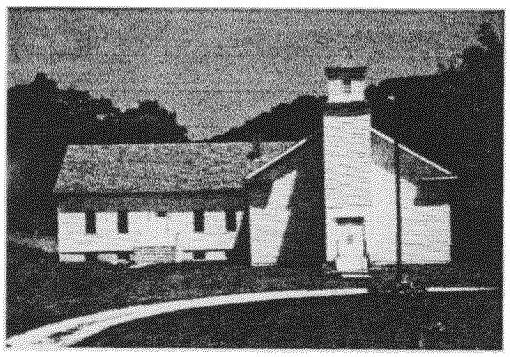
The church has been blessed with excellent youth ministers: Bruce and Peggy Underhill, Rick and Christy Compton, Tracy and Julie Ivester, Steve Watkins , Tera Glover and Ken Jones. Tracy Ivester also served as Minister of Music.

Out of the 96 available Whites Run Baptist Associational Minutes since 1900, the Ghent Baptist Church has reported more than 813 baptisms. The present reports show the church having 239 members.

GHENT BAPTIST CHURCH PASTORS

1800 Joshua L. Morris	1874 S. G. Skillman	1917 A. K. Johnson	1955 Harper Shannon
1802 John Scott	1874 W. H. Williams	1919 L. A. Parker	1957 Victor Mantiply
1823 Joshua L. Morris	1877 S. F. Thompson	1921 B. B. Smith	1858 J. W. Holland
1825 John Scott	1879 R. H. Buckley	1923 C. B. Jackson	1962 Don Wilson
1837 L. D. Alexander	1881 A. N. White	1926 Roy Niager	1966 Ben Baird
1849 William Johnson	1886 W. H. Williams	1929 Paul A. Wieland	1971 John Meadows
1850 Theodorick Fisher	1889 C. W. Dicken	1935 James F. Brewer	1973 Floyd N. Baker
1852 William Johnson	1891 Dr. E. N. Walne	1937 W. T. Edwards	1977 Robert Ferguson
1859 L. D. Alexander	1892 J. W. Loving	1938 W. Malcolm Fuller	1982 Mark G. Chandler
1859 William Johnson	1895 H. Denning	1942 Raymond Dykes	1986 Larry Birkhead
1867 W. H. Williams	1898 R. C. Hubbard	1944 J. Haskell Quigley	1994 Joe Jeffries
1868 W. S. Keene	1902 H. F. Searcy	1946 Thornton Williams	1997 Robert Compere
1869 W. S. Jermaine	1908 W. S. Coakley	1948 H. M. Gregory, Jr.	1997 Tom Collier
1871 W. H. Williams	1913 Robert F. Doll	1951 Robert Quigg	2000 ???
1872 G. W. Given	1915 Leslie T. Wright	1953 Leon Riddle	

JORDAN BAPTIST CHURCH



Jordan Baptist Church

The events surrounding the founding of Jordan Baptist Church climaxed on Christmas Day, 1867. The total membership of the church numbered 25. Eighteen of these members came from Dallasburg, Whites's Run Church and seven from Ghent Church. On Christmas Day, Rev. Elder Williams Johnson - who was to be called as the first pastor - preached the dedicatory message with Brother Baker, Wheatley assisting. On that same day a church covenant was adopted which included promises to walk together in Christ, to provide mutual care and comfort, to promote the growth of Christian knowledge, to uphold the public worship of God and to contribute to the support of the poor and the maintenance of the Gospel ministry. By 1870 a building committee had been organized. It decided to build a "meeting house" 36 X 56 feet. More than sufficient amount of money was pledged almost immediately. In 1897, the first song books were bought. In 1900 Jordan Baptist Church along with other churches withdrew from the Concord Association to form the Whites Run Baptist Association. In 1901 the church reported 132 members.

In 1910, $180 was paid for the church bell which included the belfry and paint for the belfry. The bell was first rung on Saturday morning while still on the church floor. That year the church reported 185 members. In 1920 the church reported 228 members. In 1923, gasoline lights were put in the church. In 1930 a total of 240 members were recorded. In February of 1935 a poignant statement was entered in the church minutes regarding the passing away of Bro. Ben See. This illustrates the family atmosphere which is a characteristic of Jordan and gives fitting tribute to one of the outstanding men of the church. The first Vacation Bible School was held in 1937 and also that year the church gave the state right-of-way through the church yard. The church was wired for electricity in 1940 and in that year the records show the church had 156 members and that number was increased to 277 members in 1950.. In 1955, the church purchased lumber for the new building. 159 members were recorded in 1960 and the number dropped to 152 members in 1970. In 1971 aluminum siding was installed to eliminate expensive painting. Also in 1972, color stained glass panes were installed in the side windows in the sanctuary to stop breakage of windows. On July 4th,

1976 the church celebrated the nation's bicentennial. In 1977, the church set up a nursery with carpeting, furniture, etc.

In 1980 the church recorded having 113 members. In 1983, Jordan called a lady minister, Dr. Molly Marshall Green, as Pastor, the first lady minister in the history of the church or the Association. She was then followed by another lady minister, Rev. Loretta Reynolds, in 1985. In 1988, a new roof was put on the sanctuary and in 1989 inside restrooms were installed. 97 people were members of the church in 1990. On Dec. 5, 1993, the church celebrated its 125th Anniversary. New front doors were installed and the church was made handicap accessible by adding a ramp to the front door entrance and to the educational building. During 1995, a concrete retaining and water stopping wall was installed.

Out of the 95 available Whites Run Baptist Associational Minutes since 1900, the Jordan Baptist Church has reported more than 459 baptisms. The present membership is a total of 70

JORDAN BAPTIST CHURCH PASTORS

1867 Williams Johnson
1872 J. B. Wheatley
1877 R. H. Alexander
1879 G. W. Wheatley
1881 J. W. Waldrope
1884 J. B. Wheatley
1885 J. A. Hensley
1889 J. B. Wheatley
1890 J. F. Jones
1892 L. M. Theobald
1896 J. M. Fowler
1897 J. B. Wheatley
1898 L. M. Theobald
1900 S. W. Smith
1901 J A. Hensley
1903 B. F. Hunter
1907 J. H. Poteat
1909 J. A. Lee
1911 A. J. Clere
1912 Don Q. Smith
1913 B. F. Hunter
1921 U. S. Gully
1922 H. L. Tulley
1924 N. H. Hickman
1926 M C. Donnan
1927 E. J. Ingle
1929 O. B. Mylum
1932 Robert Stiff
1934 J. S. Bell
1937 J. W. Dowdy
1939 William Wilson
1941 Charles Mangold
1942 Thomas Hunter
1945 Lawrence Smith
1947 Carl D. English
1949 Luther Norphis
1950 Frank Wilkerson
1955 James Duncan
1957 William McElrath
1959 James Powell, Jr.
1961 Vic Morlan
1964 D. Wayne Conner
1967 Bert Chafin
1968 Lon Shoopman
1971 Glenn Courtney
1972 John Clardy
1974 David Stephenson
1977 Bill Blanchard
1979 Leslie Jones
1981 Edwin Broadhead
1983 Molly Marshall Green
1985 Loretta Reynolds
1988 Greg Woodbury
1991 Russell Brock
1994 John Moxley
1996 Earl Pinkston
1999 Kyle May

LOCUST BAPTIST CHURCH

Locust Baptist Church

Locust Baptist Church was organized sometime before 1866 and admitted into membership of the Sulphur Fork Baptist Association that year. Due to the fact the old records were destroyed by fire, only a brief sketch can be given of the Locust Baptist Church. In a 1940 church history report, information had been gathered from some of the older members of the church.

The ground on which the church building stands on East Locust Creek was purchased by the board of trustees on November 7, 1866. and the erection of the church began immediately. The structure is of field stone and concrete, measuring approximately 12" thick and was built by the work of men who were interested in having a church in their community.

During the early year there was much interest taken in the church, with a membership of about 300 members. The Union Grove Baptist Church was formed by members from Locust in 1893.

In the year of 1900, leaving the Sulphur Fork Association, this church became a member of the Whites Run Association, being one among twelve other churches. At this time the church enjoyed preaching and Sunday School every Sunday. In a revival during Brother Pierce's pastorate the crowds were so large the church could not seat them, so he continued the revival in a barn near by. Then during a period of about

14 years the church went back to half-time. After that the church membership declined in numbers in 1932, and went to fourth-time.

The community of Locust, which once boasted of an enterprising country store, an elementary and high school and two churches, began to decline. The school was closed and the students transferred to Carrollton, business at the store dwindled and finally in 1961, the Locust Baptist Church disbanded, leaving only Hopewell Methodist Church as a reminder of the thriving community. Several independent church groups attempted to hold services in the old Locust Baptist Church building, but none succeeded.

During the 1970's an effort was made to find a legal way to sell the property and put the proceeds in to Baptist mission work, but a proper solution was not found. In 1980 a seminary student was employed in an attempt to start a mission in the old abandoned building. The association assumed responsibility for the electric bill. A Vacation Bible School was held with about 12 enrolled and worship services were begun. Because the effort did not produce desired results, the student resigned and within short time the work ceased.

In 1986, upon the death of Howard Banks, the Locust Baptist Church Treasurer, the balance of $854.81 left in the treasury was sent to the Baptist Foundation of the Kentucky Baptist Convention with interest from the money designated to the Cooperative Program. Mrs. Banks, a Methodist, gave the deed to the property, the church record books, the pulpit Bible, the pulpit lamp and the communion set to J. W. Farmer, a former Director of Missions of the Whites Run Baptist Association. The deed and the record books were deposited in the Library of the Southern Baptist Seminary. The pulpit Bible, the lamp and the communion set were placed in the archives in the Baptist Building of the Kentucky Baptist Convention. The abandoned building still stands on East Prong Locust Road.

LOCUST BAPTIST CHURCH PASTORS SINCE 1900

1881 - C. M. Riley	1912 - G. N. Magruder	1930 - D. P. Rowlett	1948 - James A. Hunt
1884 - C. T. Roberts	1914 - Ray L. Benstiel	1932 - T. R. Coleman	1949 - L. A. Talbert
1885 - G. W. Thompson	1915 - W. G. Potts	1934 - Z. Y. Appleton	1951 - Fred B. Chance
1892 - W. C. Pierce	1920 - R. B. Patterson	1936 - W. J. Cardwell	1952 - Hugh L. McKinley
1901 - J. F. Jones	1922 - Rev. Polhill	1937 - W. R. Ferguson	1954 - Dutton N. Bonnell
1905 - D. H. Howerton	1923 - S. A. Cooper	1939 - T. S. McGee	1956 - Frank Wells
1907 - W. F. Seburn	1925 - J. A. Bass	1941 - George C. Park	1957 - Jack Whitney
1911 - Don Q. Smith	1927 - W. S. Hardin	1944 - Wade Hale	1958 - Oliver Wood, Jr.

Some historians list John McGuire, Archie Smith and L. S. Chilton as serving as pastors prior to 1900 but their names do not appear on the Concord or Whites Run Records.

MACEDONIA BAPTIST CHURCH

Not much is known about the Macedonia Baptist Church in the community of Ethridge which is located just East of the present Markland Dam. The History of Concord Baptist Association shows that in the 1871 minutes of the Concord Baptist Association, Macedonia is mentioned. A list was published of the number of members in each Owen County Baptist Church. At the conclusion of the list the statement is made, "Ghent and Macedonia are each on the list , but not in Owen County."

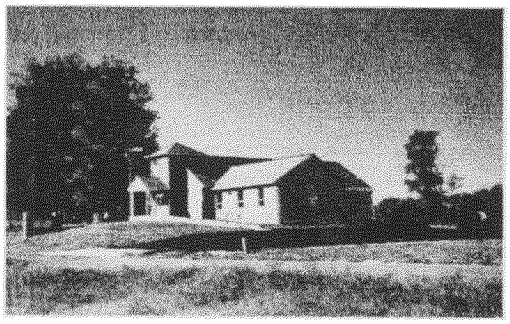
In 1883, the Macedonia Baptist Church was received into the Concord Association but no messengers were recorded as attending. During the years from 1898 to 1901 Macedonia failed to make a report to the association. There was a note in the 1900 minutes that Macedonia was without a pastor.

In 1902, the Concord Association granted letters of dismission to Macedonia and Stone Lick Church to join the Whites Run Baptist Association. In 1903, H. M. Froman was appointed to investigate the Ethridge

Church and H. F. Searcy was appointed to visit the Stone Lick Church. It was reported that the Macedonia Baptist Church at Ethridge was having no preaching or Sunday School. Invitations were sent out to 20 heads of families in the community and a Sunday School was organized, which became flourishing. The people at Stone Lick were found to be indifferent and that the tendency was to form a union church. The church remained a nondenominational church until is disbanded years later. The Stone Lick Community was located at the headwaters of Craigs Creek where it crosses present Highway 35.

In 1904, the Macedonia Baptist Church presented a letter of dismission from the Concord Baptist Association and was admitted to the Whites Run Baptist Association. J. J. Ligon was listed as its pastor. A committee was formed by the association to look after the church. In 1906 the church reported 57 members, but in 1909, its last report, only 32 members were reported. During these years, no other information was recorded concerning the church. In 1914, the church was no longer listed in the associational annual.

MT. HERMON BAPTIST CHURCH



Mt. Hermon Baptist Church

Mt. Hermon Baptist Church was founded in December of 1909 as a result of the need expressed by the Baptists of the Union Grove Church in July of 1909 to build a "church of our own." In November of 1909 the members decided that it was best not to build a new church but to purchase from the Northern Methodist the existing building and grounds on King's Ridge known as "Mt. Hermon." Soon after the purchase of the building the members began to remodel. A new roof was placed on the building by Mr. Dora Ginn. Other members were responsible for adding a new foundation and lowering the building onto it. The building was originally on stilts. In December of the same year the first service was held in the new location.

The building was originally built in 1894 and first served as a Methodist Church. The Methodist preacher, Bro. Evans, walked over the entire countryside asking each farmer for a donation of one or two logs. The collected logs were sawed into lumber and used in the construction of the building. After several years, the Methodists ceased to have services in the building. The building then served as a school prior to its purchase by the Baptists.

It was not until November 5, 1910, that the Baptists decided to take the name "Mt. Hermon Baptist Church" as their own. During the proceeding eleven months they were known as the "Union Grove Baptist Church," a name they kept when they relocated. The Union Grove Baptist Church had been a member of he Whites's Run Baptist Association since the association's founding in 1900. In October of 1910 the White's Run Baptist Association held its annual session for the first time at the building now known as Mt. Hermon. The minutes to the 1910 session record the place of meeting as the Union Grove Baptist Church, which at that time was the present Mt. Hermon Baptist Church. At that meeting the pastor, M. D. Austin, stated "That the Union Grove Baptist Church desired to be known in the future as the Mount Hermon Baptist church." That year the church reported 109 members. The 1911 annual session records the name Mt. Hermon Baptist Church and deletes Union Grove Baptist Church, since the official name change occurred a month after the 1910 session.

Old Mt. Hermon Building

In 1920 the church reported 111 members. 47 members were recorded in 1930 and it had 79 members in 1940. In the 1950 report the number of members was again 79. In 1960 the figure rose to 89. In 1970 the number of members totaled 84. In 1977, the church added four Sunday School rooms and two rest rooms.

The church recorded having 75 members in 1980. Apart from its founding, the most important historical event in the life of the church occurred on July 14, 1985 with the observance of the 75th Anniversary and Homecoming Celebration. Members and friends dressed in "turn of the century" clothes for the worship service, dinner-on-the-grounds, recreational activities, and creek baptism. Rev. James Wright, a former pastor, was present to deliver the morning message. Film footage of the Anniversary/Homecoming was included as part of the Historical Commission's annual report to the 1987 Southern Baptist Convention in St. Louis, MO. The church ordained their new Pastor, Timothy Bryan Pace, in 1990. The church had 86 members that year.

On June 6 - 14, a group of 40 people from the Sulphur Fork Baptist Association Baptist Builders came to the new site about a mile west of the old building and erected the framing and roof for a new building. In 1998, the new modern sanctuary and educational building was finished..

In 1997, the church decided to call a bi-vocational pastor and called Larry Franklin who worked at the La Grange Reformatory and also was an assistant football coach at Carroll County High School. In 1999 the church paved the parking lot of the new location and sold the building and grounds of the old location.

Out of the 95 available Whites Run Baptist Associational Minutes since 1900, the Mt. Hermon Baptist Church has reported more than 243 baptisms. At the present, a total of 127 people are members. As represented by Union Grove Baptist Church from 1900 to 1910, 62 more believers were baptized.

MT. HERMON BAPTIST CHURCH PASTORS

1910 John R. Greene
1911 W. D. Austin
1912 J. R. Reynolds
1913 C. V. Herrin
1914 J. B. Coleman
1916 Wm. S. Shearer
1920 R. B. Patterson
1924 S. A. Cooper
1926 Nellson Crull
1928 W. A. Bell
1931 Roy S. Cole
1934 J. B. Benson
1939 T. S. McGee
1941 George C. Park
1944 Lawrence Smith
1948 Chester Jones
1950 Preston Howell
1952 Hugh L. Mckinley
1954 Edgar McKnight
1957 Dennis Plank
1959 Oliver Wood, Jr.
1961 Guy Webb
1963 Douglas Cole
1966 Richard Eskew
1968 Fred Senter
1969 C. Clayton Rock
1971 James Wright
1972 C. David Hess
1974 Ed Causey
1977 Amos Hood
1978 Mitchell Reddish
1983 Samuel Roberts
1989 Timothy Pace
1991 Blake Harwell
1994 Kevin Head
1995 Lon D. Cullen
1998 Larry Franklin

CANE RUN BAPTIST CHURCH

(Port Royal Baptist Church)

"These undersigned settlers of Port Royal realizing their need and being very far away from their own churches wanted to build a place of worship. They had two men of God, Thomas Vardeman and Isaac Malin to counsel them and aid in their beginning. We rejoice that in the very beginning they laid well the foundation of belief as taught in the scriptures as our only rule of faith and practice binding ourselves by covenant to watch over each other faithfully in brotherly love. In faith and fear of God we set our signatures this day the twenty-third of August, 1813. Signed: John McAndress, William P. Yarborough, Benjamin Perry, Roxanne McGuire, Benjamin Johnson, Lucy Yarborough, Mary Perry.

Port Royal Baptist Church

Due to poor records the date of the first building is not known. The church met in the members' homes or the school house until they could build a church. It probably could have been a log church, but eventually they had a wood church right in the old cemetery. An acre of land to be used to build a meeting house was obtained by the Cane Run Baptist Church on October 21, 1817 and in 1825, the church bought a lot right in front of the first lot.

About 1840 a controversy arose in the Baptist Convention concerning missions. Cane Run was split apart and those who believed in missions, known as the Missionary Baptists, formed a new organization. The Missionary Baptists occupied a new brick building while the others used the former building. Both churches used their separate buildings until about the time of the Civil War when the Primitive Baptists tore down their old building and changed their place of worship to Turners Station.

The exact date of the building of the second church is believed to be built between 1851 and 1854. In August of 1851 an agreement between the Primitive and Missionary Baptists was that one-fourth of what the Primitive Baptists held was to be relinquished through title to the Missionary Baptists. The contract was not to go into effect until the new church was built.

An appointed building committee decided the amount each member was to pay for the construction of a new building. In 1853, with money yet lacking toward payment for the building, the committee agreed that each member pay proportional "as they have been blessed by this world's goods. Any member failing to pay their amount will be subject to discipline by the church."

The first brick meeting house had two front doors. The men sat on one side all dressed up in dark suits, ties, and white shirts. The women sat on the other side with all the older ladies wearing black dresses and black bonnets. The children in the back were always dressed in the best clothes they owned. They had two stoves, one on either side. The building was lighted by tall windows that let in cold air. A tacked down carpet was used to help keep them warm. The bell in the bell tower would ring every Sunday, signaling Sunday service. One older member can recall the bell toiling everyone to a funeral.

At one time, there were only two young ladies who could play the old pump organ. Each father wanted his daughter to play and the player was determined by which father had the key. By 1902 or 1903 the church had gasoline lights and it delighted the members to have light to hitch their horses and buggies. There was a rock wall on the left side of the church which formed an alley going back to the place where they hitched their horses on the fence between the church lot and the cemetery. On August 11, 1907, the church accepted an invitation to attend the dedication of the English Baptist Church on September 29, 1907.

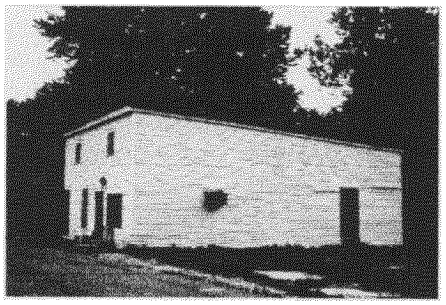
In early business meetings, the church covenant was read and the church wanted to know if the members of the fellowship were in good standing. For instance, on April 5, 1913, a man and his wife were brought before the church because they had permitted dancing in their home. They promised that it would not happen again and the church forgave them.

Cane Run Baptist Church celebrated its Centennial on August 26, 1913. Many buggies and a few automobiles were parked all over that end of town. Since the church would only hold about 100 all could not attend at the same time. Food was so plentiful that the left overs was donated for those who were to go up the river the following day on the great steamer Defeat.

In 1915 Cane Run asked for dismissal from the Whites Run Baptist Association to join the Henry County Association. In 1917 the church considered selling the old parsonage and using the money to build a new one. Instead, it was decided to build a new church. A committee was appointed to select a building plan, which was approved by the church. When bids were received, the amount exceeded beyond what was planned. After days of figuring and thinking it was decided that the church members would tear down the old building, clean the brick, stack the lumber in order, crush the rock, and do all the excavating and hauling. The fellowship would also be responsible for the pews, the art glass windows, the heating plant and the sidewalks around the building. A contract was awarded after these alterations. After excavating and tearing down the old church, more than 600 loads had been hauled away. The basement was excavated by horse and scoop. Besides the great amount of material that came by river, more than fourteen carloads were hauled from the Turners Station depot. The stained glass windows were bought for $100 each by individuals who had their family names put on them.

In 1924 the church was renamed the Port Royal Baptist Church. The Port Royal Baptist continued serving the Lord and in 1998 it reported 75 resident members with 1 baptism and 3 were added to the church by letter. A total of $40,824 was given to all causes.

PRESTONVILLE BAPTIST MISSION


Prestonville Baptist Church

The start of the Prestonville mission began in April, 1990, with a tent revival in Prestonville and had one person saved. The Mission started out in a body shop owned by Kinman Chrysler-Dodge, then moved into the Kendall Grocery Building, purchased by Mr. Tom Farley of Northern Kentucky. He stipulated that the building was to be used as a mission to meet and reach people for Christ. The rent for the building was $100 but Mr. Farley offered to sell the building for $150 per month. The Association and the Mission were responsible for the upkeep of the building and grounds. The highlight of the summer was a VBS sponsored by the WRBA youth that enrolled 60 people. Emory Eldridge was the first pastor and Carrollton First Baptist Church was appointed as the mother church.

On March 24, 1991, Prestonville Mission constitute into a mission and a constituting meeting was held. A summer revival was held. In the 1991 annual of the WRBA the Prestonville Mission reported 3 baptisms and 3 awaiting baptism and 12 members. They reported no pastor. The old garage next to the building was removed.

Dennis Vance became pastor in July of 1992 and was ordained on April 25, 1993. Brother Vance reported a Backyard Bible Club with 20 children attending. They began fixing breakfast for the children before Sunday School. The mission reported 9 members. In 1993, the mission reported 8 baptisms, with 15 additions and a total of 32 members with an average attendance of 22 to 25. Dennis Vance resigned October 16, 1994. The mission reported that year 3 baptisms with 34 members.

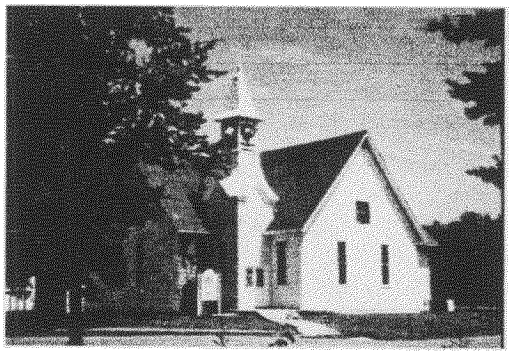
In the 1995 associational annual, the mission reported that a new furnace with new duct work was installed. The roof was repaired and two closets were added. The mission reorganized and constituted as a church on August 13, 1995, and Steve Butcher was called as pastor on June 4. It applied for membership in the Whites Run Baptist Association and a credentials committee was appointed. According to the constitution of the WRBA, Article VIII churches desiring affiliation with the Association will present proper petition accompanied by satisfactory evidence of doctrinal regularity, proper constitution, and acceptable cooperation to the Executive Committee. A request for membership must be taken under consideration for a period of one year. The church reported 1 baptism with 7 other additions. 39 members reported with 11 members being received from non-Baptist Churches.

The church started a monthly Door-to-Door search in January of 1996 to target teenagers. In the Summer they had an average of 51 in Vacation Bible School with 4 professions of faith. Steve Butcher resigned as Pastor on June 15, 1996. When he left, he took most of the members of the church with him. The church acquired the giant cross from the old Pentecostal Church building on 4th Street and erected it next to the church. Chuck McFarland was called as pastor on September 22nd. Because of disinterest and non-attendance, church disbanded in 1997 and the building closed.

PRESTONVILLE PASTORS

1990 Emory Eldridge 1992 Dennis Vance 1995 Steve Butcher 1996 Chuck McFarland

SANDERS BAPTIST CHURCH



Sanders Baptist Church

The Sanders Baptist Church was organized by a committee from the New Liberty Baptist Church in an old log school house on August 16, 1874 being called the Liberty Station Baptist Church located at Liberty Station. In the 18'70s, Elder R. H. Alexander went to Sanders, and held a protracted meeting in the neighborhood. This noble effort resulted in more than a score of baptisms, and, indirectly, in the organization of the present thriving church at that place. The membership was chiefly drawn from the Bramlett Church.

The name of the town changed from Liberty Station to Sanders in 1878, in honor of George Washington Sanders, but the church continued to be called Liberty Station Baptist Church. In 1901 the church reported 225 members. The land for the building was donated and a church was built. On May 23, 1902, at 2:30 a.m., lightning struck the church and although all the records and contents were saved, the original building was demolished. Plans for the present church building were drawn by a resident physician and a member, Dr. R. N. Williams. The church was rebuilt and dedicated October 11, 1903.

In 1910 the church reported 236 members. In the beginning it was called a half-time church since there was only preaching twice a month and the church shared pastors with New Liberty and Worthville. In 1920 the church reported 176 members. In 1922, with the Rev. J. D. Matherson as pastor, the church became full time. The Ladies Aid Missionary Society was converted to Woman's Missionary Society in 1922 under the leadership of Mrs. Matherson.

To the original building, five Sunday School class rooms were built and dedicated in August of 1924. In 1930 the church reported it had 252 members and 245 members were recorded in 1940. That figure was increased by one in 1950 when the church reported 246 members. The number of members jumped to 327 in 1960. Then in 1962, an addition was built on to the back of the church including a kitchen and a recreation room which also serves as class rooms. An apartment above the church was added for living quarters for the pastor.

The 1968 WRBA annual minutes contain a history of the Sanders Church. It contains the following quote, "The church for many years has been served by pastors from the Southern Baptist Theological Seminary and now many of our ex-pastors are scattered about this land as pastors, and chaplains; having served the church here in a worthy way." It has been expressed by members of the church that one of the missions of their church is to help young pastors through the seminary.

In 1970 the number of members was 333. Sanders Baptist Church celebrated its Centennial in 1974 with the return of many of its former pastors. 317 people were members of the church in 1980. 293 members were recorded in 1990.

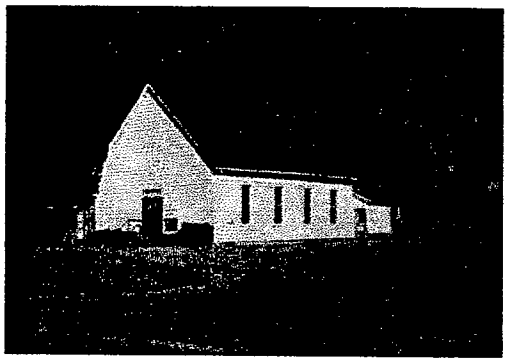
A disastrous flood hit the town of Sanders March 2, 1997 and water stood almost three feet through out the auditorium and educational space, destroying seats, musical instruments, hymnals, Bibles, carpet, etc. Many churches and individuals rushed to the church's aid. A rededication service was held on November 16th. In 1998, the church celebrated "Christine Roberts' Day" in her honor. She moved to Louisville after being a lifelong resident of Sanders and was the church pianist for many years. In 2000, Sanders called Debbie Wright as Youth Minister. In 1999, under the encouragement of Pastor Michael Hunkus, the church formed a Gospel Band which plays for church and associational services. The church set aside the 4th Sunday Night of each month for hymn sings.

Out of the 95 available Whites Run Baptist Associational Minutes since 1900, the Sanders Baptist Church has reported more than 610 baptisms.

SANDERS BAPTIST CHURCH PASTORS

1876 R. H. Alexander
1883 J. W. Waldrop
1885 C. M. Riley
1886 Thomas Shipman
1889 R. C. Hubbard
1894 C. T. Kincannon
1896 S. J. Williams
1898 L. M. Theobald
1899 H. C. Smith
1904 J. F. Jones
1906 J. H. Potite
1908 E. e. Burdick
1909 L. A. Parker
1910 T. C. Crume
1913 R. L. Wallace
1916 D. H. Howerton
1920 W. E. Hayden
1922 J. D. Matheson
1924 E. F. Hood
1926 T. C. Meadors
1928 F. E. Walker
1930 O. Afton Linger
1932 Alfred Schwuab
1934 L. O. Griffith
1936 O. A. Davis
1939 A. L. McKnight
1940 Loren S. Goings
1941 J. W. Holland
1944 Campbell Jeffries
1946 Austin Staples
1949 Wm. J. Oldham
1951 Dan O. Bryson
1954 Bud Stoner
1955 Bernard Deacon
1956 Ashley P. Cox, Jr.
1959 William E. Boyd
1961 David Gardner
1963 Jerry Mize
1954 George Staggs
1967 John Mitchell
1968 James L. Palmer
1971 Scott Good
1974 Bruce Marston
1978 Robert Walker
1979 Greg Hunt
1982 Ray Chandler
1984 Mike Heneger
1986 Don Walker
1989 Michael Raley
1992 Cass Farrier
1994 Bryan Shaver
1996 Morgan Kerr
1999 Michael Hunkus

UNION GROVE BAPTIST CHURCH



Union Grove Baptist Church

In the heart of a rural community of Trimble County stands Union Grove Baptist Church, which was built in the fall of 1892 and finished and dedicated in 1893. The beginning of the church's congregation goes back even further.

In the 1850's there were only four churches in Trimble County: Bedford Christian, Mt. Byrd Christian, Corn Creek Baptist and Mt. Tabor Methodist. Poor roads made it impossible to travel any great distance, therefore, the people of the Mt. Tabor community attended the Methodist church there. This building was built in the 1700's in an area at this time called Winona, an Indian name given it by the tribe who had hunted there earlier.

The beginning of the Union Grove church, in the 1850's was then the Christian and Baptist families asked if they could use the building after the Methodist services, and so a type of Union church was started. This building was later abandoned and in 1892, Mrs. America Miles gave an acre of ground at the crossroads east of the Palmyra store, to be the site of a new church building, people came from all around to help erect this building.

The unique situation of three denominations using one building together, has been noticed by many people over the Years; The Statement of Organization dated June 4, 1893, reads in part - "We desire to unite in a congregation because we believe in the wisdom of associated effort and that by combining our means and talents we may become more influential witnesses for Christ in the community."

The name of Union Grove was chosen because it was a Union of churches and was built in a grove of trees. The only dissension was among the Baptists themselves, about half of then moved and established Mt. Hermon Baptist Church in 1909, and took early church records with them, a part of which have since been lost. Later, part of the Methodist members left and formed the Mt. Tabor Wesleyan Methodist church.

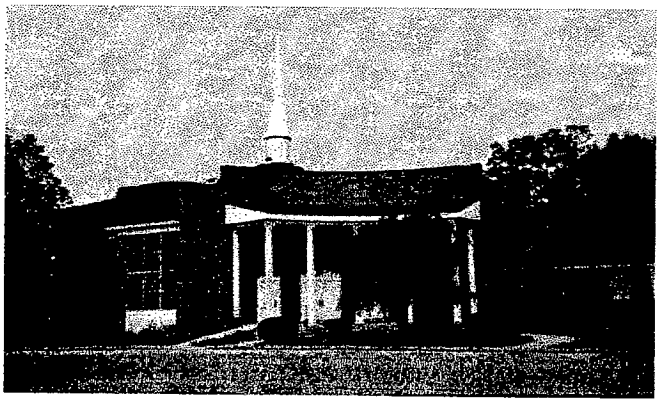
The Union Grove Baptist Church was started by the Locust Baptist Church sometime during the years of 1892-93 and was admitted to the Sulphur Fork Baptist Association during their annual meeting, September 13-14, 1893. The SFBA Executive Board noted in their July meeting that a new church had been organized in the boundary of the association near Winona in Trimble County. W. C. Pierce was the pastor of Locust Baptist Church and also served as pastor of the newly formed Union Grove Church. In 1900, the church along with Cove Hill and Locust churches requested letters of dismission from the association to unite with twelve other churches to form the Whites Run Baptist Association.

UNION GROVE BAPTIST CHURCH PASTORS

1893 W. C. Pierce	1896 J. S. Satchwell	1900 J. F. Jones	1909 J. R. Green
1895 H. C. McElmore	1898 W. E. Foster	1907 L. M. Theobald	1910 W. D. Austin

WARSAW BAPTIST CHURCH

On July 29, 1843, members of different Baptist churches living in Warsaw assembled at the Gallatin County Courthouse for the purpose of forming a Baptist organization in this place. A resolution was unanimously adopted that a Baptist church be duly constituted and organized in Warsaw. At this session the members, consisting of 12 white and 8 colored, voted unanimously in adoption of the Articles of Faith and Church Covenant, which were read by John L. Waller. Elder John Scott was called upon to serve as the very first pastor of the new Warsaw Baptist Church. Each member was charged $.50 a month to help meet expenses.



Warsaw Baptist Church

In 1844 the church was received into the Concord Baptist Association. In July 1845, the present corner lot was purchased for $100.00 and a brick building was constructed at a cost of $800.00. The building was completed in 1846 with the Methodist renting the meeting house in 1857 for $1.00 a month for quarter-time services.

The church apparently ceased active functions during the period between 1862-67. However, records indicate a reorganization in April, 1867, with W. H. Williams being called as pastor. He remained at the church for five years.

In May, 1882, the old church was torn down and a new one built, with the dedication in December of the same year.

Old Warsaw Baptist Church

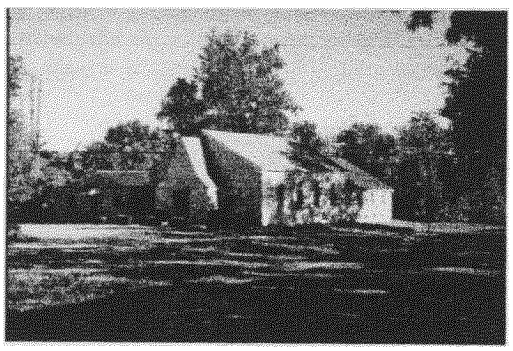
In October of 1900 the church was one of 13 churches to withdraw from the Concord Baptist Association to form the Whites Run Baptist Association. In 1945 the church withdrew from the Whites Run Association to join the Ten Mile Association.

A building remodeling program was started in late 1948, while Bradford Curry was pastor. The dedication wasn't held, however, until April 1950, during Brother Robert Willetts pastorate. An educational building was added in 1957 at a cost of $12000. This building was severely damaged and the sanctuary completely destroyed by fire on November 20, 1973. The construction of the present building began in November 1974. The completion of this building came in time for evening services on January 18, 1976. The first Sunday

The completion of this building came in time for evening services on January 18, 1976. The first Sunday School and morning worship service was held on Sunday, February 1, 1976. During the interim period of planning and building, (Nov. 1973-Jan. 1976) the Warsaw Baptist Church held regular services in the Gallatin County Courthouse for 26 months. Not a single regular service had to be dismissed for lack of a meeting place.

WHITES RUN BAPTIST CHURCH

It was during the fervor of the great revivals which swept Kentucky at the turn of the 19th century that the Ghent Baptist Church in Carroll County was formed and ten years later it helped form the Whites Run Baptist Church of Jesus Christ which held its first worship service on April 12, 1810 and its first business meeting in May of that year in the home of Lewis Easterday. Meetings for worship and church business continued to be held in homes and cabins of members, but plans were soon made to build a meeting house, a log structure, was built on an acre of land donated by Easterday from the Whitehead Grant, located in what is now known as Easterday. The earliest record of the church meeting in this building was in March, 1812. The first Communion service was held at night by candlelight in April, 1812.



Whites Run Baptist Church

The first deacon of the church was Nathan Hair. The first baptism mentioned was that of, E. Whitehead, Patsy Coleman and S. Davis. Members brought their slaves to church with them and the first baptism of a slave, named Nicy, was in July 1812. The location of baptisms in these early years was either the Ohio River or Whites Run Creek.

In the early years it seems that there was no tithing as we know it today. In order to raise money to help pay expenses the church would levy a tax on members - male members usually paid a higher tax than female members - or they would pass around subscription papers for people to pledge a certain amount.

The early church believed in disciplining any member whose behavior was considered to be contrary to the behavior that was proper for a Christian. The first person excluded from the church because of continued intoxication was Samuel Davis. One of the earliest major controversies occurred toward the end of 1822. Charges were brought against two men for joining the Masonic Society and another man for attempting to join. The church declared that the teachings of Jesus Christ were not compatible with the teachings of the Masons. The one attempting to join decided not to join and the two other men were excluded from the church. They later quit the Masons and were readmitted to the church.

In 1818, Sister Easterday and others expressed dissatisfaction with the preaching of Brother John Scott. They stayed away from church awhile until a committee visited them, talked with them and Brother Scott and got things worked out.

At first, the Baptist Church of Jesus Christ at Whites Run was a member of the Long Run Association. It later joined the Franklin Association and in 1818 it met with other churches to form the Concord Association.

The first person mentioned as being licensed to "exercise" his public gift as a preacher of the Gospel was Isaac Ramy in 1819. The first recorded ordination of a man to the ministry was on July 3, 1896, when a council composed of members from Worthville, Jordan, Ghent, Sanders and Carrollton examined R. H. Tandy to determine whether or not he should be ordained as a minister of the Gospel. He was recommended and his ordination service followed immediately.

In December 1840 a committee was appointed to investigate building a new meeting house. On May 28, 1842, the congregation moved into brick building which had been constructed alongside the old log house. No church records can be found for the years 1848-79 and 1900-21, possibly destroyed in the fire which destroyed the second church building which burned and was replaced by the current structure sometime around the Civil War.

The first carpet mentioned in the records was May, 1881, installed at the price of $186. It is believed that only the aisles were covered. In 1892 it was recommended that the church look into organizing and starting a Sunday School.

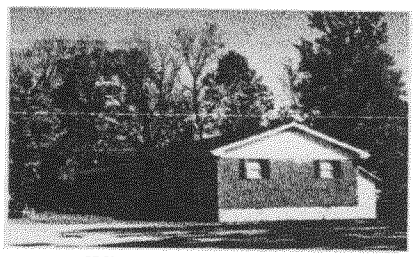
Because the Concord Association was so large and unwieldy, churches in the northern part of the association began to investigate the possibility of dividing the association into two separate bodies. A special meeting was scheduled to be held at Whites Run in May of 1900 to discuss the matter and each church was invited to send representatives. 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 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 1900, the Whites Run Baptist Church and seven other churches withdrew from the Concord to form the Whites Run Baptist Association. These eight churches were joined by three churches from the Sulphur Fork Association for the organizational meeting at the Carrollton church. In 1901 the church reported 236 members. 1910 shows 251 members. This figure rose to 177 in 1920 and 203 in 1930.

263 people were members in 1940. In March, 1941, electric lights were installed in the church building, long before many homes in the area had them. In April, 1944, every Sunday preaching services were begun. In July, 1946, the first Vacation Bible School was conducted with an enrollment of 36 children. In October of that year, a bronze plaque was placed in the rear of the church between the two doors in memory of the boys of the church who died in World War II. The plaque is now located in the foyer of the church.

In 1950 the church reported as having 288 members. In June, 1954, a new Sunday School annex was added; the auditorium was reversed in arrangement that the two existing doors became the exit into the Sunday School annex and what had been the back of the church became the front entrance. In June, 1956, the interior walls and ceiling were recovered with paneling. In July, 1959, the stained glass windows were installed. 290 people were members of the church in 1960. In March, 1962, the vestibule was constructed and in October, 1963, the auditorium carpet was laid. The church licensed Louis Smith for the ministry in 1962. In 1965, the church held services at the Carroll County Rest Home.

The communion table, the pulpit, the piano and organ were bought in the years 1964-66. They were provided in memory of Sue Conn Boswell, Cleve Ellis and the parents of Mrs. Walton Cozart. In 1969, the parsonage was built with help from the estate of Miss Gertrude Tandy. The dedication of the new parsonage was held in 1970. That year the church reported as having 243 members. In 1976, wall-to-wall carpet was laid, new chandeliers were added, central air conditioning was installed, basement walls paneled, and new restroom were added. In 1977, the pews were padded.


Whites Run Parsonage

1980's record shows the church as having 250 members. In 1984, an Education/fellowship building was completed and dedicated. The cost of this building was quickly raised through money left to the church

by E. G. Martin and the faithful support of the membership. In 1985, Chris Tolliver was called as Minister of Music and Youth.

Pastor David Herrick was ordained by the church in 1990 and Ray Coates was licensed to preach. That year the church reported 286 members. In 1994, Julie Smith went to Port Antano, Jamaica, to teach in Vacation Bible School. In 1995 a new lighted sign was erected on the church grounds for the purpose of advertizing the, church, posting notices of events and providing weekly scripture messages.

Whites Run Baptist Church has a long rich history of service to Jesus Christ in the Easterday area, Carroll County, the state, the nation and the world. This precedent continues today. In addition to our local association, the church is associated with the Kentucky Baptist State Convention, and the Southern Baptist Convention. Through the network of thousands of churches across the nation we are able to carry the message of God's love around the world.

Out of the 95 available Whites Run Baptist Associational Minutes since 1900, the Whites Run Baptist Church has reported more than 653 baptisms. The church lists 265 members in 2000.

WHITES RUN BAPTIST CHURCH PASTORS

1838 L. D. Alexander
1847 Bro Garnett
1872 W. C. Jones
1873 G. C. Skillman
1876 J. B. Wheatley
1877 J. O. Anderson
1879 H. T. Daniel
1880 J. B. Wheatley
1881 J. W. Waldrop
1883 L. H. Salin
1892 R. C. Hubbard
1894 C. T. Kincannon
1895 J. W. T. Givens
1897 O. M. Huey
1902 L. M. Theobold
1905 J. F. Jones
1910 L. A. Parker
1911 A. J. Clere
1912 Don Q. Smith
1913 T. C. Stackhouse
1915 Fred Cochran
1916 G. F. Conley
1920 W. S. Short
1921 R. B. Patterson
1922 Inman Johnson
1923 N. H. Parker
1926 L. B. Golden
1928 James H. Stroup
1930 J. H. Spears
1932 L. M. Thompson
1934 W. J. Jones
1936 O. A. Davis
1937 L. Don Taylor
1941 W. Courtney Oaks
1943 Clyde Francisco
1944 David C. Boaz
1948 Roy B. Wyatt
1949 Bill Wilhoite
1950 H. Dennis Roe
1954 Milton Snyder
1955 Bill J. Smith
1957 Don Moore
1961 John L. Ashby
1963 Karen Joines
1967 Earl McCosh
1969 Richard Beam
1970 Joseph M. Thomas
1972 Mark Tassie
1974 Bill Owen
1975 John W. Wyatt
1977 Jon Rainbow
1979 Richard Rutledge
1982 Robert Couey
1986 Ron Bohannon
1990 David Herrick
1992 Stan Reedy, Jr.
2000 Robert Phalen

WORTHVILLE BAPTIST CHURCH

Worthville Baptist Church

Several notations in the minutes of the Concord Baptist Association, which included all Baptist churches in Carroll, Owen and Henry Counties, and the Carrollton Democrat from 1878 to 1883 refer to Baptist meetings in Worthville. Elder J. B. Wheatley, Pastor of the Bethel Baptist Church in Owen County (no longer in existence) reported several meetings and an establishment of a Sunday School in the Worthville Schoolhouse.

In the summer of 1882 the Concord Association sent their missionary preacher, Rev. Thomas A. Spicer, to Worthville to conduct a revival, which resulted in conversions and church membership by letter of between 35 and 40 new members. Rev. Spicer organized a Sunday School and came once a

month to preach; All services being held in the school house until July 31, 1883, when the Baptist membership in Worthville and vicinity made a call for delegates, ministers and laymen from nine adjacent churches to come and assist in organizing the Worthville Baptist Church.

The new church presented a church covenant and Articles of Faith, with the Bible as their guide to a Christian life, which was approved and adopted by the council, and the new church was declared duly organized to the family of Baptist Churches. After this, the Worthville Church elected Rev. Thomas A. Spicer as Pastor. There were present on this occasion eight ministers: and an audience of 600 people.

A lot for a church building was donated by Samuel Malin and work on the building was started in 1884, which was completed by June 1889, when it was dedicated.

Quoting Phyllis Mefford in the 1983 centennial history, "By 1898 (it took a little while) the Sunday School and the Baptist Church were alive and well. Here was an old notation from a record book. 'Class number 4, Will Steger was the teacher, 5 percent, collection 2 cents, total for the church was 22 cents.' 75 cents was collected for the whole year."

In 1900, the Worthville Baptist Church and seven other churches withdrew from the Concord to form the Whites Run Baptist Association. These eight churches were joined by three churches from the Sulphur Fork Association for the organizational meeting at the Carrollton church. The church reported as having 132 members in 1901. 1910 shows 86 members and this figure rose to 138 in 1920.

The parsonage was built in 1927 at the cost of $800. In 1930 the membership was listed as 228. It is interesting to note in the minutes of September 6, 1942 that the parsonage was rented to the Methodist minister for $10 a month. The Church held services part time services until 1943 when under the ministry of Rev. W. G. Webster it went to full time. 1940 records who that this church had 139 members. In 1942, the minutes of the Whites Run Baptist Church recorded that the Worthville Church held services on the 1st and 3rd Sundays of the month.

Worthville Parsonage

Before the 1940's the auditorium was heated by a stove on each side and the church toilets were outside the church. In the 1940's a cistern was added, a basement was dug to make two Sunday School rooms and a coal furnace was installed. In 1950 the church recorded as having 204 members. In the 1950's the church built Sunday School rooms in back of the sanctuary, put in gas heaters, bought church pews from Clear Creek Mountain Preachers' School, and put in two new furnaces in the basement.

304 members are listed in 1960. From 1960 to 1963, the auditorium was paneled, steps were built in front of the church, a bathroom and a furnace was put inside the parsonage, and storm windows installed on the church windows. New rooms and kitchen were added to the church in 1969 and public water was installed.

In 1970 the church reported as having 277 members. Two deacons were ordained that year.. In 1973, a baptistry was installed in the church in memory of Cecil Tomlinson through a donation by his wife. A new bus ministry was begun that year. In 1980 the parsonage kitchen was remodeled. Vinyl siding was put on the church and the Sunday School rooms and auditorium were insulated. That year the church reported as having 271 members. In 1982, a handicap ramp was built at the front entrance of the church.

Bob Young has made several mission trips. 4 to Kenya and 1 to Russia. He has also served as Moderator of the Whites Run Baptist Association 5 years. In 1988, the youth went on a mission trip to Seneca Lake, NY.

Art Adams and David Spenneberg were ordained as Deacons in 1990. That year the church reported as having 300 members. In 1991, the church held a Back-yard Bible Study in Eagle Creek Resort. A new educational annex was built behind the church containing a nursery, restrooms, fellowship hall and kitchen. In 1993, Kim Stewart went with a BSU team to Durbin County, South Africa for six weeks. In 1994, a Sunday School class worked with the Riverside Baptist Church in Harlan, KY.

The church has been blessed with the services of several Ministers of Music and Youth. Among those who have served are: David Dean, Todd Stewart, Donnie Kaufman, Nathan Bradford, Todd Benkirt and Craig Herod.

A new foyer with bathrooms was added to the front of the church in the year 1999 and the parking lot was paved and spaces marked off in the fall of 2000.. The Hispanic Ministry was assumed by the church. An associational Youth Rally was held in the church during this year.

Out of the 95 available Whites Run Baptist Associational Minutes since 1900, the Worthville Baptist Church has reported more than 544 baptisms. This year the church reports as having 314 members,

WORTHVILLE BAPTIST CHURCH PASTORS

1883 Thomas A. Spicer
1886 J. J. Taylor
1886 C. H. Green
1887 J. H. Hensley
1890 C. M. Riley
1891 G. W. Wheatley
1892 L. H. Salin
1895 J. W. T. Givens
1897 J. F. Jones
1901 W. J. Agee
1902 J. L. Presser
1905 L. M. Theobald
1907 B. F. Hungerford
1908 J. W. Sturdivant
1909 J. A. Lee
1910 G. J. Davis
1912 J. F. Jones
1915 A. F. Wasson
1920 W. E. Hayden
1922 J. D. Matheson
1923 N. H. Parker
1925 L. B. Golden
1928 H. T. Wright
1930 L. M. Thompson
1934 L. E. Aldridge
1937 L. C. Lemons
1940 Grover Stillwagon
1941 Allen Freeman
1943 W. G. Webster
1947 Carl E. Compton
1949 Hoyle T. Aldred
1954 Robert H. Adkins
1955 Robert Humphries
1957 William Pelphrey
1958 Harold (Pat) Perry
1961 John (Jack) West
1964 James England
1967 Keith Parker
1970 Donald Spires
1971 Douglas Saxton
1973 Ron Stewart
1976 Philip Ronk
1979 Byrd Ison
1979 Robert Hadley
1980 Jess Love
1984 Steven Spencer
1989 Delbert Butts
1996 Mark Webb
2000 ???

HISPANIC MINISTRY

The Hispanic ministry started in the summer of 1996 when David Warren and Bob Young started noticing so many Hispanics at the local grocery stores and on the streets of Carrollton. David Minch, Shelby County Association's Missions Council Chairperson, spoke at a Quarterly WMU meeting at Sanders Baptist Church about their Hispanic Work. Bob and David attended the meeting and discussed afterwards of their concerns that there was no outreach effort to reach the Hispanics for Jesus Christ in the Whites Run Baptist Association area. The Shelby County Association Hispanic Ministry office was contacted and they met with Je'sus Pacheco, David Minch and Sam Smith (DOM for Shelby Association). A couple of Central Region Hispanic Ministry meetings were attended and Je'sus was invited to come to Carrollton to visit with the Hispanics in the area.

In September 1996 the first Hispanic Worship/Fellowship meeting was held at the Carrollton First Baptist Church and Je'sus became the first Hispanic Worship Leader. Meetings were held on Saturday evenings with a meal before the services at 1st Bapt. Je'sus Pacheco left in May, 1997, to resume a work in Henry County and Northern Spencer County. Juan ?? worked for about three months and then Raffael Juarez became the worship leader. English as a Second Language classes were started with a person from the Carrollton Board of Education Adult Learning Program providing a certified instructor. In the fall the worship services were moved to the Whites Run Baptist Church and met on Wednesday evenings with a

meal before the services. All ten of the Whites Run Baptist churches participated in the preparation and serving of the meals.

In 1999 the worship site was move to the Worthville Baptist Church and the time for services were changed back to a Saturday evenings. At first all ten churches participated in the meal preparation but when churches started to decline to participate for various reasons, the Worthville congregation decided to sponsor the Hispanic meetings in total. When the Hispanics said that a meal was not necessary, only refreshments were served after the worship and ESL classes. In February, 2000 the ministry time was shifted to Sunday mornings with the Hispanic people having their own Sunday School worship services at the same time the Worthville Baptist Church congregation met for their worship.

In the four years of the Hispanic Ministry there have been over 30 profession of faith and 5 baptisms. Some of the Hispanics (representing 9 different Latin nationalities) have left to go elsewhere in the United States or have returned to their homeland. They have contacted Bob occasionally to tell of their Christian pilgrimages and their service to our Lord and Savior. More and more intact families are moving to this area and the ministry is constantly having to adjust to the cultural changes new peoples bring with them.

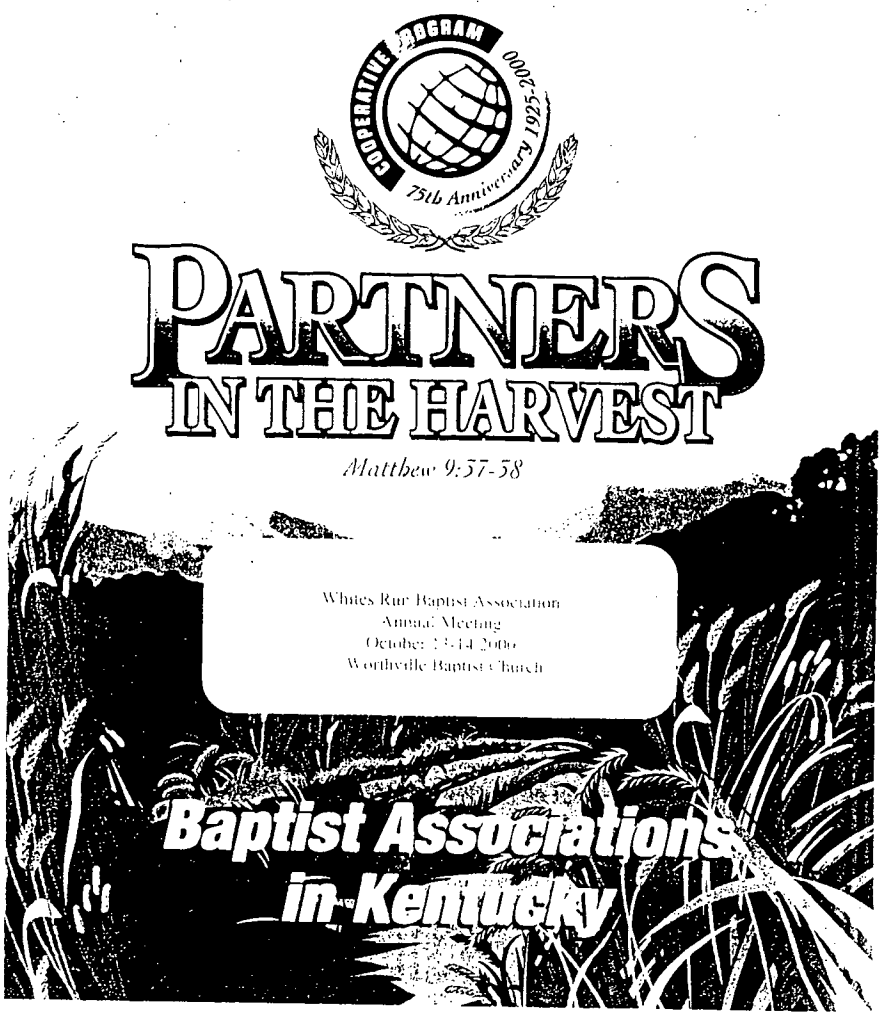
> Now finish the work, so that your eager willingness to do it may be matched by your completion of it, according to your means. For if the willingness is there, the gift is acceptable according to what one has, not according to what he does not have.
> 2 Corinthians 8:11-12

HISTORICAL TABLE
WHITES RUN BAPTIST ASSOCIATION
Organized in 1900 at the Carrollton First Baptist Church

Year	Place	Moderator	Clerk	Preacher of Annual Sermon
1901	Bramlette	O. M. Wood	T. M. Scott	C. G. Jones, KSC
1902	Cane Run	T. M. Scott	T. M. Scott	B. H. Dermint
1903	Carrollton	T. M. Scott	Ernest Lewellyn	R. M. Priest Bramlette/English
1904	Cove Hill	T. M. Scott	Ernest Lewellyn	J. F. Jones, Locust/Lib Sta./Union Grove
1905	English	O. W. Geier	Ernest Lewellyn	H. F. Searcy, Warsaw
1906	Ghent	O. W. Geier	Ernest Lewellyn	I. P. Langley
1907	Jordan	H. M. Froman	Ernest Lewellyn	J. J. Porter, MO
1908	Liberty Station	H. M. Froman	Ernest Lewellyn	J. W. Sturdivant, Carrollton/Worthville
1909	Locust	J. L. Boswell	Ernest Lewellyn	W. D. Powell, KY Board of Missions
1910	Union Grove	J. L. Boswell	Ernest Lewellyn	Don Q. Smith, Warsaw
1911	Warsaw	O. H. Sanders	Ernest Lewellyn	J. R. Reynolds, Carrollton
1912	Whites Run	O. H. Sanders	Ernest Lewellyn	J. R. Reynolds, Carrollton
1913	Worthville	F. B. McDonald	Ernest Lewellyn	J. F. Jones, Worthville
1914	Bramlette	T. W. Vories	Ernest Lewellyn	R. L. Wallace, Liberty Station
1915	Cane Rune	T. w. Vories	Ernest Lewellyn	Fred Cochran, Whites Run
1916	Carrollton	A. S. Lee	Ernest Lewellyn	L. T. Wright, Ghent
1917	Cove Hill	——— No Record ———		
1918	English	——— No Record ———		
1919	Ghent	——— No Record ———		
1920	Jordan	O. M. Wood	C. P. Scott	L. A. Parker, Ghent
1921	Liberty Station	Wesley Bruce	C. P. Scott	E. N. Walne, Missionary to Japan
1922	Locust	Wesley Bruce	C. P. Scott	B. B. Smith, Ghent

1923	Mt. Hermon	T. Whitehead	C. P. Scott	J. T. Stallings, Carrollton
1924	Warsaw	T. Whitehead	C. P. Scott	J. W. Porter, TN State Convention
1925	Whites Run	L. B. Adams	C. P. Scott	E. F. Hood, Sanders
1926	Worthville	A. B. Suter	A. C. Devore	W. R. Cole, Carrollton
1927	Bramlette	A. B. Suter	A. C. Devore	L. B. Golden, Worthville/Whites Run
1928	Carrollton	B. L. Holmes	P. H. Williams	A. B. Langston, Missionary - Brazil
1929	Cove Hill	B. L. Holmes	P. H. Williams	H. T. Wright, Worthville
1930	English	B. L. Holmes	P. H. Williams	Paul Wieland, Ghent
1931	Ghent	J. F. Donnelly	P. H. Williams	M. E. Staley, Carrollton
1932	Jordan	J. F. Donnelly	P. H. Williams	Alfred Schwab, Sanders
1933	Locust	B. L. Holmes	P. H. Williams	No Sermon
1934	Mt. Hermon	B. L. Holmes	P. H. Williams	J. B. Benson, Mt. Hermon
1935	Sanders	A. C. Devores	P. H. Williams	J. S. Bell, English/Jordan
1936	Warsaw	A. C. Devores	P. H. Williams	James Brewer, Ghent
1937	Whites Run	P. T. Walters	P. H. Williams	Floyd Montgomery, Warsaw
1938	Worthville	P. T. Walters	P. H. Williams	No Record
1939	Bramlette	P. H. Williams	Oscar Cull	A. L. McKnight, Sanders
1940	Carrollton	P. H. Williams	Oscar Cull	Luther Harris, English
1941	Cove Hill	Paul Berkshire	Oscar Cull	J. W. Holland, Sanders
1942	English	Paul Berkshire	William Deatherage	E. Raymond Dykes, Ghent
1943	Ghent	P. H. Williams	William Deatherage	Andrew Smith, Warsaw
1944	Jordan	P. H. Williams	William Deatherage	L. W. Stanger, Carrollton
1945	Locust	P. T. Walters	S. J. McNeal	Brad Curry, Warsaw
1946	Mt. Hermon	P. T. Walters	S. J. McNeal	Thornton Williams, Ghent
1947	Sanders	P. H. Williams	S. J. McNeal	L. O. Griffith, KY St. Mission Board
1948	Whites Run	P. H. Williams	S. J. McNeal	L. C. Kelly, Clear Creek Bible School
1949	Worthville	E. Deatherage	S. J. McNeal	Chester Jones, Mt. Hermon
1950	Bramlette	E. Deatherage	S. J. McNeal	Hovie Allred, Worthville
1951	Carrollton	Howard Banks	S. J. McNeal	Dennis Roe, Whites Run
1952	Cove Hill	Howard Banks	S. J. Mcneal	No Record
1953	English	----------No Record----------		
1954	Ghent	Johnny Davis	G. E. Deatherage	Ralph Couey, Carrollton
1955	Jordan	Johnny Davis	G. E. Deatherage	Benard Deakins, Sanders
1956	Locust	Richard Clark	G. E. Deatherage	Harper Shannon, Ghent
1957	Mt. Hermon	Richard Clark	Sherman Dunn	Ashley P. Cox, Jr., Sanders
1958	Sanders	William Morris	Sherman Dunn	William McElrath, Jordan
1959	Whites Run	William Morris	Sherman Dunn	Harold Perry, Worthville
1960	Worthville	Harold Clifton	Sherman Dunn	James Powell, Sanders
1961	Bramlette	Harold Clifton	Sherman Dunn	John Ashby, Whites Run
1962	Carrollton	James Ellis	Sherman Dunn	Stanley Howell, State TU Department
1963	Cove Hill	James Ellis	Sherman Dunn	None
1964	English	Forrest Kindoll	Sherman Dunn	Ted Huckaby, Carrollton
1965	Ghent	Forrest Kindoll	Sherman Dunn	George Staggs, Sanders
1966	Jordan	Walter Keeton	Sherman Dunn	Thomas Steele, Carrollton
1967	Mt. Hermon	Walter Keeton	Sherman Dunn	Bert Chafin, Jordan
1968	Sanders	Johnny Davis	Sherman Dunn	Jack Cicolello, Cove Hill
1969	Whites Run	Johnny Davis	Sherman Dunn	Paul Moody, English
1970	Worthville	Hardin Lowe	Sherman Dunn	Clayton Rock, Mt. Hermon
1971	Bramlette	Harold Clifton	Sherman Dunn	Wayne Ward, SBTS
1972	Carrollton	Harold Clifton	Sherman Dunn	John Meadows, Ghent
1973	Cove Hill	Edwin H. Lewis	Sherman Dunn	Scott Good, Sanders
1974	English	Edwin H. Lewis	Sherman Dunn	Ron Stewart, Worthville
1975	Ghent	Dennis Raisor	Sherman Dunn	Scott Good, Sanders
1976	Jordan	Dennis Raisor	Sherman Dunn	John Farmer, Carrollton
1977	Mt. Hermon	Paul Carraco	Sherman Dunn	Chip Conyers, English
1978	Sanders	Paul Carraco	Sherman Dunn	Robert Ferguson, Ghent
1979	Whites Run	Ken Massey	Sherman Dunn	Owen McCain, Bramlette
1980	Worthville	Ken Massey	Barbara Love	Mitchell Reddish, Mt. Hermon
1981	Bramlette	Robert Young	Barbara Love	Jess W. Love, Worthville

1982	Carrollton	Robert Young	Barbara Love	Mike Durbin, English
1983	Cove Hill	Don Mead	Barbara Love -Jane Baumbgardner	Gary Hughes, Cove Hill
1984	English	Don Mead	Jane Baumbgardner -Obie Hunt	Rob Couey, Whites Run
1985	Ghent	Robert Young	Obie Hunt	Mark Chandler, Ghent
1986	Jordan	Robert Young	Obie Hunt	Loretta Reynolds, Jordan
1987	Mt. Hermon	Ken Massey	Obie Hunt	Samuel Roberts, Mt. Hermon
1988	Sanders	Steve Spencer	Obie Hunt	Don Walker, Sanders
1989	Whites Run	Ken Massey	Obie Hunt	Larry Birkhead, Ghent
1990	Worthville	Ken Massey	Obie Hunt	Everett Rountree, Bramlette
1991	Bramlette	Pete Toole	Obie Hunt	Russell Brock, Jordan
1992	Carrollton	Pete Toole	Obie Hunt	Blake Harwell, Mt. Hermon
1993	Cove Hill	Ronnie Roberts	Obie Hunt	Cass Farrior, Sanders
1994	English	Ronnie Roberts	Obie Hunt	Stan Reedy, Whites Run
1995	Ghent	Bobby Gibson	Obie Hunt	Delbert Butts, Worthville
1996	Jordan	Bobby Gibson	Obie Hunt	David Warren, Carrollton
1997	Mt. Hermon	Harold Hughes	Obie Hunt	Larry Smith, Cove Hill
1998	Sanders	Harold Hughes	Obie Hunt	Tom Collier
1999	Whites Run	Ken Massey	Obie Hunt	Larry Franklin, Mt. Hermon
2000	Worthville	Robert Young	Obie Hunt	Michael Hunkus, Sanders



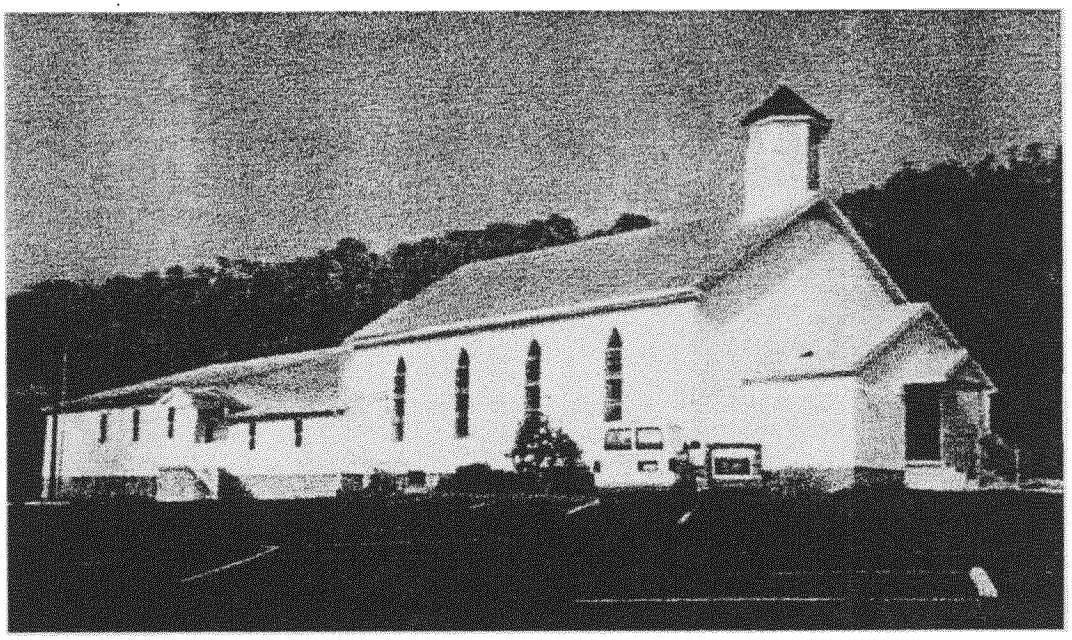
Minutes of The

TWO THOUSAND ANNUAL SESSION
& The Centennial Celebration

Of The

WHITE'S RUN BAPTIST ASSOCIATION

Carroll, Gallatin, & Trimble Counties, Kentucky
Held with the
WORTHVILLE BAPTIST CHURCH
October 13-14, 2000



WORTHVILLE BAPTIST CHURCH

HWY 467, JACKSON RIDGE ROAD, WORTHVILLE, KY 41098
Established 1883

The next meeting will be held at Bramlette Baptist Church
HWY 465, Gallatin County, Warsaw, KY.

TABLE OF CONTENTS

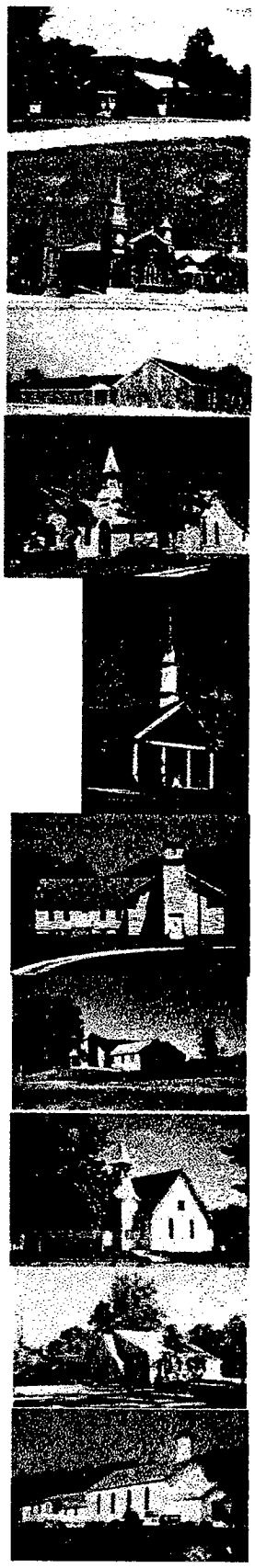
TABLE OF CONTENTS 2
CONSTITUTION 3
BYLAWS 4
ASSOCIATIONAL OFFICERS 2000-2001 4
ASSOCIATIONAL WMU OFFICERS 2000-2001 5
CHURCH DIRECTORY
- PASTORS DIRECTORY 2000-2001 5
- CHURCH ADDRESSES 5
- BROTHERHOOD DIRECTORY 5
- CHURCH CLERK DIRECTORY 5
- CHAIRMAN DEACONS DIRECTORY 6
- DIRECTOR OF LIBRARY SERVICES 6
- DISCIPLESHIIP TRAINING DIRECTORS 6
- EXECUTIVE BOARD MEMBERS 6
- MINISTERS OF MUSIC DIRECTORY 6
- MINISTER OF YOUTH 7
- ORGANIST (OR PIANIST IF NOT ORGANIST 7
- SECRETARIES 7
- STEWARDSHIP CHAIRMAN 7
- SUNDAY SCHOOL DIRECTORS 7
- TREASURERS DIRECTORY 8
- W.M.U. DIRECTORS 8

MESSENGERS 2000 8
ANNUAL MEETING 9
PROCEEDINGS & REPORTS, EVENING SESSION (A Time Of Worship) 10
- SANDERS GOSPEL BAND 10
- PRESENTATION OF CENTENNIAL QUILT 10
- LEGANCY OF FAITH 11
- KENTUCKY BAPTIST HOMES FOR CHILDREN 15
- MESSAGE: JEFF EATON 15

SATURDAY MORNING SESSION 15
REPORTS OF LAST YEARS ACTIVITY 16
- DIRECTOR OF MISSIONS REPORT 16
- DIGEST OF LETTERS 17
- TREASURERS REPORT 18
- WOMEN ON MISSIONS 19
- PARK MINISTRY 20
- KBC EXEC. BOARD REPORT (State Executive Committee) 20
- SUNDAY SCHOOL REPORT 21
- MISSIONS REPORT 22
- EVANGELISM REPORT 22
- MUSIC REPORT 22
- LONG RANGE PLANNING COMMITTEE 23
- QUILTERS FOR ASSOCIATIONAL QUILT 23

BELOVED DEAD REPORT 24
SPECIAL MUSIC 25
- BUDGET PROPOSAL 25
- APPOINTED COMMITTEES 25
- NOMINATING COMMITTEE 26
- PRESENTATION OF OFFICERS 26
- RESOLUTIONS COMMITTEE 27

OPEN BUSINESS 27
SPECIAL MUSIC 28
ANNUAL SERMON - Rev. Michael Hunkus 28
A.T.M. MEETING SUMMARY 29
ASSOCIATIONAL CALENDAR 2001 36
PARK MINISTRY SCHEDULE 37
HISTORICAL EVENTS 38
STATISTICAL TABLES 40
MAP 42



CONSTITUTION

Revised 1977

ARTICLE I

This body shall be called the White's Run Baptist Association in Kentucky.

ARTICLE II

This body shall meet annually according to adjournment bulletin case of emergency, the moderator may call a special session or change the date of the annual meeting by the advice and consent of the Executive Committee of the Association.

ARTICLE III

The membership of the Association shall consist of two messengers from each cooperating Southern Baptist Church in the bounds of the Association and one additional messenger for each 25 members in excess of 50 members.

ARTICLE IV

The Moderator shall appoint a nominating committee approximately one year in advance of their reporting date or at one annual association to report to the successive annual associational meeting the nominations for the following officers.. Moderator, Assistant Moderator, Clerk, Assistant Clerk, Treasurer, Auditor, Song Leader, Musician, Sunday School Superintendent, Training Union Director Music Director, and any other officer for the need of carrying on the associational work.

The term of office for these officers shall be for one year and shall assume their office at the close of the Annual Meeting at which they are elected. No one shall be eligible for the office of Moderator for more than two successive terms.

ARTICLE V

This body has no jurisdiction over the local church and shall exercise no authority over them.

ARTICLE VI

It shall be the business of this body to promote the interest of Associational, State, Home and Foreign Missions; Bible Study, our denominational literature, the cause of learning in our Bible Schools, Theological Seminaries, Baptist colleges and other institutions of learning under our control, and our benevolent institutions.

ARTICLE VII

The Executive Committee of the Association shall be composed of one member from each church elected each year at the Annual Meeting of the Association upon the nominations of his respective church; and of the elected officers of the Association, the Associational Missionary and the pastors of the churches. This committee shall have charge of the business of the Association in the interval between sessions and shall make an annual report in writing to the Associational meetings. It will hold meetings according to the discretion of the committee and representatives of five churches shall constitute a quorum.

ARTICLE VIII

Churches desiring affiliation with the Association will present proper petition accompanied by satisfactory evidence of doctrinal regularity, proper constitution, and acceptable cooperation to the Executive Committee. All requests shall be taken under consideration for a period of at least one year before recommendation to the assembled Association.

ARTICLE IX

This constitution may be amended (except the fifth article) by the concurrence of two-thirds of the members by voting at any Annual Meeting, the amendment being presented in the first session and voted on in the Second Session.

BY-LAWS

1. The session of the Association shall be opened and closed with prayer.

2. Persons invited to seats in the Association shall have the privilege of speaking in debate, but not of voting.

3. Each member, when he speaks in debate or has any communication to make to the Association shall address the Moderator.

4. No member shall speak more than twice in any single debate on the same day without unanimous permission from the Association nor longer than ten minutes at a time.

5. When a member shall be called to order he shall sit down until the Moderator has determined whether he is in order. When a member has been ruled out of order, he may take an appeal from the decision of the Moderator to the body in this or any other case.

6. When the Moderator shall desire to be heard in debate or to be temporarily absent from the chair, the chair shall be taken by the Assistant Moderator, or in his absences, by some member whom the Moderator shall select.

7. Any questions that are not provided for the foregoing rules shall be decided in accordance with the direction of Robert's Rule of Order.

8. The foregoing rules may be altered or amended by a two-third vote of the members present at any annual meeting.

ASSOCIATIONAL OFFICERS 2000-2001
(All Area Codes 502 except 606 which changes to 859

DIRECTOR OF MISSIONS:
MODERATOR: Bob Young, 511 6th St.Carrollton, KY 41008.....732-8849
ASSISTANT MODERATOR: Harold Hughes, Jr, 913 Ninth St, Carrollton, KY 41008..... 732-9139
TREASURER: Myrna Holloway, 3797 Palmyra Rd., Bedford, Ky 40006.....255-7532
CLERK: Obie Hunt, 321 Grobmyer Ave, Carrollton, KY 41008..... . 732-5058
ASSISTANT CLERK: Larry Smith, 2218 Wadsworth Ave, Louisville, KY 40205.....502-459-7977
SUNDAY SCHOOL DIRECTOR: Ken Massey, P.O. Box 292, Ghent, KY 41045..... 347-5317
MISSIONS DIRECTOR: Pete Toole, 1107 7th St., Carrollton, KY 41008.....732-4409
W.M.U. DIRECTOR: Nina Stewart, 2171 HWY 467, Worthville, KY 41098.....732-5001
EVANGELISM CHAIRMAN: Jay Patton, Box 5050, Jonesville, KY 41052.....859-824-7820
STEWARDSHIP/BUDGET CHAIRMAN:
YOUTH DIRECTOR: Debbie Wright, P.O. Box 87, Sanders, KY 41093.....347-5603
AUDITOR: Dennis Raisor, 513 Highland, Carrollton, KY, 41008..... 732-6655
NOMINATING CHAIRMAN: Bobby Gibson, 2277 HWY 467, Worthville, KY 41098..... 732-8223
MUSIC DIRECTOR: Michael Hunkus, P.O. Box 87, Sanders, KY 41083.....347-5726
ASSIST. MUSIC DIRECTOR: Richard Clark,7468 HWY 55,Campbellsburg,KY 40011..... 732-5312
PIANIST: Sue Mefford, Box 304, Worthville, KY 41098..... 732-8188
ASSIST. PIANIST: Robin Stephenson, 4612 HWY 36 E. Carrollton, KY 41008..... 732-0794
STATE EXECUTIVE BOARD MEMBER:
Larry Smith or Chris White
PARK MINISTRY: Ken Massey, P.O. Box 292, Ghent, KY 41045..... 347-5317
HISTORICAL COMMITTEE DIRECTOR : Ken Massey, P.O.Box 292, Ghent, KY 41045.....347-5317
LONG RANGE COM. CHAIRMAN: Larry Smith, 2218 Wadsworth Ave.,Louisville, KY 40205.....502-459-7977
KENTUCKY BAPTIST HOMES FOR CHILDREN CONTACT: Rachel Dermon,
2690 Bucks Run Rd, Ghent, Ky 41045..... 347-9307

ASSOCIATION W.M.U. Officers 2000-2001
(All Area Codes 502)

DIRECTOR: Nina Stewart, 2171 HWY 467, Worthville, KY 41098.....732-5001
ASSIST. DIRECTOR: Marcella Adcock, 6011 HWY 55, Campbellsburg ,KY 40.011..... 732-5017
SEC.& TREASURER: Mary Lou Smith, 1560 HWY 36 E.Carrollton, KY 41008.....732-5431
PIANIST. Pauline Smith, 1808 Easterday Road, Carrollton, Ky 41008..... 732-6025
SONG LEADER: Jeana Platt, 5729 HWY 47, Ghent, KY 41045.....347-9815
PROGRAM CHMN. Myrna Holloway, 3797 Palmyra Rd, Bedford, Ky 40006..... 255-7532
PRAYER CHMN.. Ruthie Kemper,10290, HWY 227, Worthville, KY 41098..... 732-6590
BAPTIST WOMEN Rachel Dermon, 2690 Bucks Run Rd, Ghent, Ky 41045..... 347-9307

CHURCH DIRECTORY
WHITES RUN BAPTIST ASSOCIATION
(All Area Codes 502 except where stated 859 formly 606)

PASTOR DIRECTORY

BRAMLETTE: Rev. Jay Patton, ox 5050, Jonesville, KY 41052 859-824-7820
CARROLLTON: Rev. Chris White,801 Sycamore,Carrollton,KY 41008 ..... .732-4396 (O)
..... 732-5607 H
COVE HILL: Rev. Larry Smith,2218 Wadsworth Ave.,Louisville, KY 40205..... 502-459-7977
ENGLISH: Rev. Travis Laney, 3433 Highway 389, Carrollton, KY, 41008.....732-5710
GHENT: Rev. ,201 Ferry St,Box 457,Ghent,KY 41045.....502-347-5540
JORDAN: Rev. Kyle May, 3121 Plover Rd., Louisville, KY 40213.....502-635-5643
MT. HERMON: Rev. Larry Franklin, 3902 Mill Creek Rd, Turners Station, KY 40075.....732-0091
SANDERS: Rev. Michael Hunkus,Box 87,Sanders, KY 41083.....502-347-5726
WHITES RUN: Rev. Robert Phalen, 4674 HWY 36 East, Carrollton, KY 41008.....502-347-5432
WORTHVILLE: Rev. ,P.O.Box 126, Worthville, KY 41098.....502-732-8114

CHURCH ADDRESSES

BRAMLETTE: P.O. BOX 1034, WARSAW, KY 41095.....859-643-4407
CARROLLTON: P.O. BOX 296, CARROLLTON, KY 41008-0296.....732-4396
COVE HILL: 4507 MOUND HILL ROAD, CARROLLTON, KY 41008.....
ENGLISH: 3449 HIGHWAY 389, CARROLLTON, KY 41008.....732-5710
GHENT: P.O. Box 457, Ghent, KY 41045.....347-5540
JORDAN: 4365 HWY 467, SANDERS, KY 41083.....347-0007
MT. HERMON: 3797 PALMYRA ROAD, BEDFORD, KY 40006.....
SANDERS: BOX 87, SANDERS, KY 41083.....,347-5726
WHITES RUN: 4690 HWY 36 EAST, CARROLLTON, KY 41008.....347-5432
WORTHVILLE: P.O. BOX 126, WORTHVILLE, KY 41098.....732-4242

BROTHERHOOD DIRECTORY

CARROLLTON. Harold Hughes, 913 9th St. Carrollton, KY.41008..... 732-9139

CHURCH CLERK DIRECTORY

BRAMLETTE... Mrs. Linda Edmonson, P.O. Box 126, Warsaw, KY 41095..... 859-567-6229
CARROLLTON.. Mrs. Mattie Kindol, 507 Taylor St, Carrollton, KY 41008.....732-8774
COVE HILL..... Mrs. Kathy Doll, 8857 Main St. Campbellsburg, Ky 40011.....502-532-6242
ENGLISH..... Mrs. Marie Garrett, 4242 HWY 389, Turners Station, KY 40075.....732-6024
GHENT..... Mrs.Debbie Baker, P.O.Box 156,Perry Park, KY 40363.....502-484-2187

GHENT..... Mrs.Debbie Baker, P.O.Box 156,Perry Park, KY 40363.....502-484-2187
JORDAN..... MS Amanda Phillip, 925 Stewart Ridge Rd, Sparta, KY 41086.....502-463-2092
MT.HERMON... Mrs. Nancy Anderson, 1587 Bells Ridge Rd, Bedford, KY 40006.....502-255-3626
SANDERS..... Mrs. Helen Edens, Box 103, Sanders, Ky 41083.....502-347-5789
WHITES RUN. . Mrs. Joyce Hewitt, 3655 Goose Creek Rd, Sanders, KY 41083.....502-347-9305
WORTHVILLE.. MS Janie Thomas, P.O. Box 77, Worthville, Ky..41098..... 732-5046

CHAIRMAN OF DEACONS DIRECTORY

BRAMLETTE ..
CARROLLTON.. Don Garner, 1759,Carlisle Rd, Carrollton, KY 41008-9107..... 732-6227
COVE HILL..... Lawson J. Adcock, 6011 HWY 55, Campbellsburg, KY 40011-6203..... 732-5017
ENGLISH..... Ed Smith, 1715 Gilgal RD, Turners Station, KY 40075..... 732-6043
GHENT..... Scott Thompson, 1029 HWY 47 Ghent, Ky 41045..... 347-9318
JORDAN.....Edwin H. Lewis, 4335 HWY 467, Sanders, KY 41083.....347-5497
MT. HERMON... Russell Young, 451 Trouts Ridge Rd, Bedford, KY 40006 502-255-3568
SANDERS..... Jack Ogden, Box 78, Sanders, KY 41083..... 347-9555
WHITES RUN.. Jim Smith, 4035 HWY 36 East, Carrollton, Ky.41008..... 732-8223
WORTHVILLE.. Bobby Gibson, 2277 HWY 467, Worthville, KY 41098..... 732-5908

DIRECTOR OF LIBRARY SERVICES

CARROLLTON.. Kathy Davis, 204 Deatherage Dr., Carrollton, KY 41008-9603..... 742-6960

DISCIPLESHIP TRAINING DIRECTORS

CARROLLTON.. David Allen, 4 Sycamore Ct., Carrollton, Ky 41008-9632.....732-6050

EXECUTIVE BOARD MEMBERS
(Plus All the Pastors)
(All Area codes 502 except the 859 formerly 606 Area Code)

BRAMLETTE.. ..... Carolyn Cole, Sharon Rd, Ghent, KY 41045.....
BRAMLETTE..... Pam Patton, Box 5050, Jonesville, KY 41052..... 859-824-7820
CARROLLTON..... Harold Hughes, Jr., 913 9th St., Carrollton, Ky 41008.....732-9139
COVE HILL..... Joe Kindoll, 1935 Dividing Ridge Rd, Sanders, Ky 41083..... 347-9987
ENGLISH..... Dale Robinson, 4925 HWY 389, Turners Station, Ky 40075.....732-5662
JORDAN.....Obie Hunt, 321Grobmyer Avenue, Carrollton, KY 41008.....732-5058
GHENT..... Ken Massey, P.O. Box 292, Ghent, Ky 41045.....347-5317
MT. HERMON.... Wilbur Ginn, 2225 Michigan Rd APT6, Madison, IN 47250..... 812-273-4072
MT. HERMON.....
SANDERS..... Jack Odgen, Box 78, Sanders, KY, 41083 347-9555
WHITES RUN..... Ruby Phalen, 4674 HWY 36 East, Carrollton, KY 41008.....347-5432
WORTHVILLE..... Bobby Gibson, 2277 HWY 467, Worthville, KY 41098.....732-5908
WORTHVILLE..... Bob Young, 511 6th St. Carrollton, KY 41008.....732-8849

MINISTERS OF MUSIC DIRECTORY

CARROLLTON..... Mr. Marvin Kiper, 216 6th St, Carrollton, KY 41008 732-0945
COVE HILL..... Mrs. Donalda Green, 190 Park Acres, Carollton, KY 41008..... 732-4853
GHENT..... Mrs. Retta Lykins, P.O. Box 344, Ghent, Ky 41045.....347-5690
MT. HERMON..... Mr. Russell Young, 451 Trouts Ridge Rd, Beford, KY 40006.....502-255-3568
SANDERS..... Mr. Jack Ogden, Box 78, Sanders, KY 41083..... 347-9555
WHITES RUN..... Mrs. Joyce Martin, 516 5th St. Carrollton, KY 41008.....732-6770

WORTHVILLE..... Mrs. Sue Mefford, P.O. Box 304, Worthville, KY 41098.....732-8188

MINISTER OF YOUTH

CARROLLTON.... Mr.Jay Montgomery, P.O.Box 296,Carrollton, Ky 41008 732-4396
GHENT..... Kim Arney, P.O. Box 483, Ghent, KY 41045-0483.....347-9369
SANDERS..... Mrs. Debbie Wright, P.O. Box 87, Sanders, KY 41083.....347-5603
WHITES RUN... Jason Stephenson, 4612 HWY 36 E., Carrollton, KY 41008..... 732-0794

ORGANIST (OR PIANIST IF NOT ORGANIST)

BRAMLETTE.....
CARROLLTON..... Karen Ogle, 1945 Newtown Pike, Georgetown, KY 40234.....502-732-4396
CARROLLTON..... Kathy Mefford, 2014 Fox Run, Carrollton,KY 41008.....732-8241
COVE HILL..... Mrs. Iva Perkins, 603 Eighth St. Carrollton, Ky 41008..... 732-5932
COVE HILL..... Mrs. Pat Kindoll, 1935 Dividing Ridge Rd, Sanders, KY 41083 347-9987
ENGLISH..... Donna Wallace, 1857 Louden Ln, Campbellsburg, Ky 40011..... 532-6036
GHENT..... Patsy Massey, P.O.Box 292, Ghent, Ky 41045..... 347-5317
GHENT..... Barry Smith, P.O.Box 193, Carrollton, KY 41008.....502-484-3874
JORDAN..... Mrs. Velma Hunt, 321 Grobmyer Ave, Carrollton, Ky 41008..... 732-5058
MT. HERMON..... Denise Smith, 672 Ghent Eagle N Rd, Sanders, KY 41083.....
SANDERS..... Mrs.Ilene Gatwood, Rt#1, Box 181B, Sanders, KY 40183..... ...859-567-2768
SANDERS .....Mrs. Helen Edens, Box 103, Sanders, KY 41083.....502-347-5789
WHITES RUN..... Mrs. Robin Stephenson, 4612 HWY East, Carrollton, KY 41008..... 732-0794
WHITES RUN..... Mrs. Pauline Smith, 1808 Easterday Rd, Carrollton, KY 41008.....732-6025
WORTHVILLE.. Sue Mefford, P.O. Box 304, Worthville, KY 41098..... 732-8188
WORTHVILLE..... Dorothy Hartman, 793 HWY 467,Worthville, KY 41098..... 732-4148

SECRETARIES

BRAMLETTE... . Brenda Alexander, Rt 1, Box 1116G, Sparta, KY 41086..... 643-3037
CARROLLTON.. Debbie Lewellyn,106 Martin Ct., Carrollton, KY 421008-9683.....732-5834
MT. HERMON... Darrell O'Neal, 607 Bells Ridge Rd, Bedford, KY40006.....255-3613
SANDERS.....Doris Burns, Box 104, Sanders, Ky 41083.....347-5543
WHITES RUN.... Joyce Hewitt,, 3655 Goose Creek Rd, Sanders, KY 41083.....502-347-9305
Whited Run..... Wanda Raisor, 4690 Highway 36E, Carrollton, KY 41008.....347-5432

STEWARDSHIP CHAIRMAN

CARROLLTON.. Tim Harrison,.1121 Skyview Dr., Carrollton, Ky 41008.....732-5873
MT.HERMON..... Gilbert Heatons, 45 Leeport Rd., Milton, KY 40045.....502-255-3988
GHENT..... Ricky Pennington, 1383 Highway 47, Ghent, KY 41045.....347-5749
SANDERS..... . Mrs. Mildred Lowrance, Rt. 1, Sanders, Ky 41083.....347-5746

SUNDAY SCHOOL DIRECTORS

BRAMLETTE..... Randy Hensley, 608 Main-Ghent St, Ghent, KY 41024.....347-9712
CARROLLTON... Brad McNeal, 250 Woodlawn Dr. Carrollton, KY 41008..... 732-8778
COVE HILL..... Mrs.Verna Richmond, 1566 Mound Hill Rd, Carrollton, KY 41008-9051.....732-8342
ENGLISH..... Charles Hotfil, 2018 HWY 389,Carrollton, KY 41008.....732-4868
GHENT..... John Lang, Warsaw, KY .....
JORDAN..... Obie Hunt, 321 Grobmyer Ave., Carrollton, Ky.41008-9506.....732-5058
MT. HERMON... Michael Anderson, 1001 Highland Ave, Carrollton, KY 41008.....732-8617
SANDERS..... Johnny Hill, HWY 47, Sanders, Ky 41083.....
WHITES RUN... Rachel Dermon, 2690 Bucks Run RD, Ghent, KY 41045..... 347-5849

WORTHVILLE.. Bobby Gibson, 2277 HWY 467,Worthville, KY 41098. 732-5908

TREASURERS DIRECTORY

BRAMLETTE.....Mrs. Lou Arrasmith, P.O. Box 915, Warsaw, KY 41095.....859-567-2160
CARROLLTON William Welty, 313 7th St., Carrollton, KY 41008..... 732-5796
COVE HILL..... Ms.Mona Kindoll, 3155 Whites Run Rd., Carrollton, KY 41008-8746.....732-4021
ENGLISH..... Lucquia Robinson, 4925 HWY 389, Turners Station, Ky 41008.....732-5662
GHENT..... Mary Lou Smith, 1560 HWY 36 E., Carrollton, KY 41008..... 732-5431
JORDAN..... Anna R. Arnold,5885 HWY 227,Carrollton, Ky 41008..... 732-5913
MT.HERMON.... Lisa O'Neal, 607 Bells Ridge Rd, Bedford, KY 4006-8623... 502-255-3613
SANDERS..... Sharra Bartram, Box 87, Sanders, KY 41083.....
WHITES RUN.... Dorothy Mefford, 1915 Easterday Rd. Carrollton, KY 41008..... 732-8846
WORTHVILLLE. Barbara Godman, ll8 Delaware Way, Carrollton,.KY 41008..... 732-5726

W.M.U. DIRECTORS

BRAMLETTE. Mrs. Lou Arrasmith, P.O. Box 915, Warsaw, KY 41095..... 859-567-2160
CARROLLTON.. Mrs. Evelyn Hendricks, 6675 HWY 127N, Owenton, KY 40359-9315..... 502-484-3376
COVE HILL..... Mrs. Pat Kindoll, 1935, Dividing Ridge Rd, Sanders,Ky 41083-9789.....347-9987
ENGLISH..... Marie Garrett, 4242 HWY 389, Turners Station, KY 40075... 732-6024
GHENT..... ..... Ms.Frances Cook, 314 6th St., Carrollton, Ky 41008..... 732-6217
MT. HERMON.. Mrs.Nancy Anderson, 1587 Bells Ridge Rd., Bedford, KY 40006..... 502-255-3626
SANDERS..... Ilene Gatwood, Rt.1, Box 181B, Sanders, KY 41083..... 859-567-2768
WHITES RUN.. Mrs. Olivene Ogburn, 308 Grobmyer Ave, Carrollton, KY 41008..... 732-8381
WORTHVILLE.. Pat Lucas, 5497 HWY 47, Ghent, KY 41045..... 347-9349

MESSENGERS 2000
WHITES RUN BAPTIST ASSOCIATION
ANNUAL MEETING, WORTHVILLE, OCT. 13-14

BRAMLETTE: Rev. Jay Patton, Mrs. Pam Patton, Mr. Randy Hensley, Mrs. Lou Arrasmith
CARROLLTON: Rev. Chris White, Mr. Harold Hughes, Jr., Mrs. Ruby Heddens, Mrs. Virginia Rhodus, Mrs. Dorothy Toole, Mr. Pete Toole, Mrs. Lillie Marsh, Mrs. Mattie Kindoll, MS Corajean Whitmarsh, Alt's. Mr. Bob Karsner, Mrs. Linda Allen or Mr. David Allen.
COVE HILL: Dr. Larry Smith, Mr. Richard Clark, Mrs. Pat Kindoll, Mr. Joe Kindoll, Mrs. Donelda Green, Mrs. Vickie Warren, Mrs. Ivy Perkins, Mrs. Kathy Doll
ENGLISH: Mr. Dale Robinson, Mr. James Lucas
GHENT: Mr. Howard Lyon, Mrs. Carolyn Henry, Mrs. Mary Lou Smith, Mr. Ike Smith, Mr. Ken Massey, Mrs. Patsy Massey, Mrs. Paulette Main, Mrs. Francas Cook, Ms.Wilma Kinman, Mrs. Louise Burns
JORDAN: Mrs. Lora Pelston, Mrs. Ida B. Lewis, Rev. Kyle May, Mrs. Anna Rose Arnold, Obie Hunt
MT. HERMON: Mrs. Nancy Anderson, Mr. Richard Ginn, Ms. Mona Rose, Rev. Larry Franklin, Mr. Kenneth Stangle, Mrs. Rita Stangle
SANDERS: Mr. Johnny Hill, Mrs. Erta Hill, Mr. Jack Odgen, Mrs. Lucy Lewis, Rev. Michael Hunkus, Mrs. Candy Hunkus, Mrs.Mildred Lowrance, Ms. Doris Burns, Mrs.Loula Mae Howard
WHITES RUN: Mrs. Lillian Eaves, Ms. Joyce Hewitt, Mrs. Joyce Martin, Mrs. Dorothy Mefford, Mr. Tommy Mefford, Mr. David Ogburn, Mrs. Ruby Phalen, Rev. Robert Phalen, Mrs. Olivene Ogburn, Mrs. Pauline Smith
WORTHVILLE: Mrs. Ruthie Kemper, Mrs. Trisha Brown, Mrs. Rebecca Pelston, Mrs.Nina Stewart, Mr. Robert Young, Mrs. Linda Young, Mrs. Margie Tilly, Mrs. Stella Gibson

Whites Run Baptist Association
Annual Meeting
October 13, 14, 2000
Worthville Baptist Church
Centennial Celebration

FRIDAY NIGHT SESSION, Oct. 13, 7:00 PM

Prelude: Mrs Sue Mefford, Worthville

Call to Order..... Bob Young, Worthville
Welcome, Scripture, and Prayer.....Rev. Jesse Bourne, Interim Pastor Worthville

Congregation Hymn, Rev. Michael Hunkus, Sanders
Seating of Messengers..... Bob Young, Worthville
Presentation of Program ..... Rev. Larry Smith, Cove Hill

Sanders Gospel Band
"Legacy of Faith", presented by Readers Theatre
Presentation of Association Centennial Quilt.....Ken Massey, Ghent
*Recognition of Guests .....Harold Hughes, Jr, Carrollton
Rep. John Kruschwitz, Ky Baptist Homes for Children

Congregational Hymn: Led by Rev. Michael Hunkus, Sanders
Introduction of Speaker..... Bob Young, Worthville
Message: Rev. Jeff Eaton, Pastor of Hope Community Church, Lawrenceburg, Ky

Congregation Hymn, Led by Rev. Michael Hunkus, Sanders

Benediction & Blessing: Rev. Robert Phalen, Whites Run
Refreshments & Fellowship in Social Hall

SATURDAY MORNING, Oct. 14, 9:30 AM

Prelude.....Mrs. Robin Stephenson, Whites Run
Call to Order: Bob Young, Moderator
Welcome, Scripture, Prayer.....Rev. Jesse Bourne, Interim Pastor Worthville
Congregation Hymn..... Richard Clark, Cove Hill

Reports of Last Year's Activity—Bob Young
Questions & Corrections—only
Director of Mission..... .... Charles Stephens
Digest of Letters..... .... Obie Hunt, Jordan
Treasurer's Report..... Myrna Holloway
Women On Mission..... Nina Stewart, Worthville
Park Ministry/Quilt Presentation & Hist Com..... Ken Massey, Ghent
State Executive Board..... Dr.Stan Reedy, Whites Run
Sunday School..... Ken Massey, Ghent
Missions Committee.....Bob Young, Worthville
Evangelism.....Rev. Jay Patton, Bramlette
Music.....Rev. Michael Hunkus, Sanders
Long Range Planning Committee..... Dr. Larry Smith, Cove Hill
Vote on Reports, as may be amended.

Beloved Dead Honor Reading - Olivene Ogburn, Whites Run
Special Music...Mrs. Jeanna Platt, Worthville

Appointed Committees.....Bob Young, Worthville
Budget Proposal..... Richard Clark, Cove Hill
Nomination of Officers ..... Bobby Gibson, Worthville
Presentation of New Officers .....Dr. Larry Smith, Cove Hill
Resolutions -

New Business

-Set date of annual meeting next year.

Congregational Hymn, Richard Clark, Cove Hill

Introduction of Speaker .....Harold Hughes, Jr., Carrollton First
Special Music.....Robin Stephenson, Whites Run
Annual Sermon .....Rev. Michael Hunkus, Pastor of Sanders
"Your Final Answer" John 14:6

Benediction & Blessing – Rev. Kyle May, Jordan
Meal in Fellowship building.

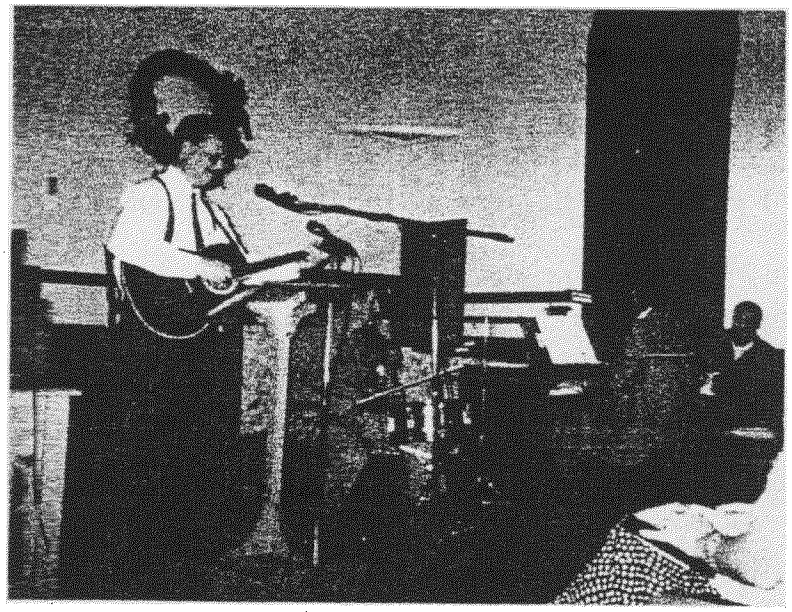
Program Committee: Larry Smith-Chairman, Joyce Hewitt, Bob Young, Harold Hughes, Jr., Ex Officio: Obie Hunt

PROCEEDINGS & REPORTS 2000
WHITE'S RUN BAPTIST ASSOCIATION

EVENING SESSION, Friday, Oct. 13, 2000, 7 PM

The Sanders Gospel Band played & sang a few songs before the prelude.

1., Prelude by Mrs. Sue Mefford.
2. Moderator Bob Young stated, "We welcome you to this 100th Centennial White's Run Annual Association will now come to order".
3. Rev. Jesse Borne, Interim Pastor of Worthville B.C. "We are glad you here, we welcome you". He told where the restrooms were, and said," We knew you were coming so we baked a cake for you. He read from Matthew 9:35-10:1, and prayed.
4. Rev. Michael Hunkus, welcomed everyone and asked everyone to stand and sing, *"Victory in Jesus"*, accompanied by Sue Medford on the piano.
5. Moderator Bob Young, asked "If you are a duly elected messenger from your church, will you please stand". Motion to accept these messengers, Ken Massey, 2nd Michael Hunkus. All those who are in favor of accepting these messengers, say, I, You may be seated
6. Rev. Larry Smith, stated "Bro. Moderator, on behalf of the Program Committee I move that we accept the program as printed on our order of worship", 2nd Harold Hughes, Jr. Motion carried.
7. The **Sanders Gospel Band**, of Sander Baptist Church, is made up of Rev.Michael Hunkus, Jack Ogden, Fred Ogden, Lee Bartram. They sang the following selections: *"I got A Mansion"* sung by Jack Ogden, accompanied by other band members. The song *"In the Cross"* sung by Marshall Gibson, accompanied by the band. Jack Ogden sang, *"What A Day that will Be"* & band. Marshall Gibson, played the piano and sang *"Give Me that Old Time Religion"*, accompanied by the band. Bro. Michael Hunkus played the guitar and sang *"Standing on the Solid Rock"*. Jack Ogden played and sang *"Where the Roses Never Fade"* accompanied by the band. Marshall Gibson played the piano, and sang *"I Fly Away"*, accompanied by the band. What great inspirational music to tune your heart.



Pictured above the **Sanders Gospel Band**, Rev. Michael Hunkus, Jack Ogden, Marshall, Lee Bartrum, and Fred Ogden.

8. Ken Massey told us that the Association is 100 years old this year founded in 1900. "If you will look at the insert in your bulletin, this is a replica of the news article that came out in 1900. We are going to change the program at this time and show the Centennial Quilt, so that David Hill of the **News Democrat** can take a picture that will be in the paper next week." The Quilt was held up by Nina Stewart and Marcella Adcock. On the back of your insert are the ladies that did the quilt. Tomorrow we will recognize those ladies. I would like to thank the ladies that did this.

9 .Ken Massey projected overhead transparences of churches of the Association and others that were a part of association at one time, showing the location of the churches, and pictures. He want to expressed appreciation to Bill Davis for putting together the pictures and erasing all the utility poles, cars, and Etc. Churches: Bramlette, Carrollton, Cove Hill, Old & New, English, Ghent, Jordan, Mt. Hermon, Sanders, Whites Run, Worthville, Prestonville Mission 1900-1995, Locust 1866-1962 when it disbanded, Warsaw join the Ten Mile Assoc. about 1945, Port Royal left the assoc. 1912-1913, Union Grove, Mt. Hemon came out of that, they went back to the Sulpher Fork Association 1910. This presentation was accompanied by soft music by Sue Mefford.

10. Ken Massey stated, "At this time I want to introduce the cast of the ***Legacy of Faith***, Heidi Yost Corner, who wrote history and put together this drama. .The Reader's Theater is made up of 4 cast members, Heidi Yost Corner, Marge Myers, Dan Morgan, Becca Rubenstein. See picture below of the cast.

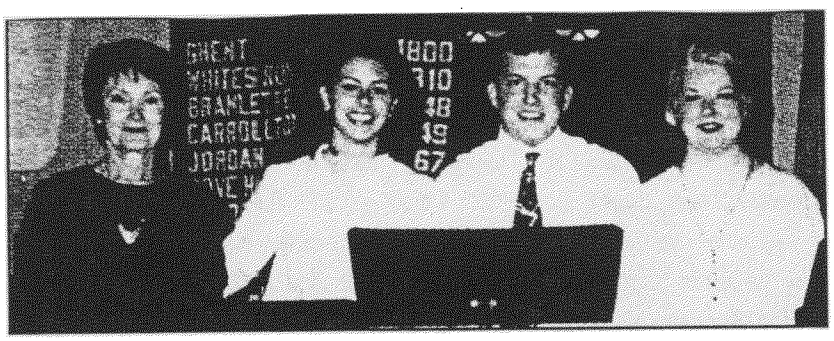


Photo by Obie Hunt

This group, from Reader s Theatre, performed Legacy of Faith at the celebration. Members are Heidi Yost Corner, Marge Myers, Dan Morgan and Becca Rebenstein.

Legacy of Faith

History Highlights

Whites Run Baptist Association

Adapted by Heidi Yost Corner from the History by Ken Massey

Marge: Welcome to the Whites Run Baptist Association's first 100 year celebration. **Dan:** The "Legacy of Faith" of Whites Run will readily mirror your individual spiritual journey. **Becca:** Faith sparks as an intensely personal, passionate adventure of dicovery. **Heidi:** And as we mature in our faith we experience the inevitable tragedies and triumphs **Dan:** hopes and disappointments **Becca:** mountaintop experiences and interludes in the valleys. **Marge:** Our common anchor through this entire realm of experience is our faith in Christ.

Dan: The Whites Run Association's history reflects all of these intensely personal elements. **Heidi:** Because the Concord Associ ation was so large and unwieldy, **Marge:** Ghent Baptist Church, Cove Hill and other churches decided to take steps in August of 1899 to investigate the possibility of dividing the Association into two separate bodies. **Heidi:** The Whites Run Baptist Association was officially formed when the Concord Baptist Association had its annual meeting September 19 & 20, 1900 granting letters of dismissal to 9 Baptist Churches for the purpose of forming a new Association. **Dan:** "While we deplore their departure and will miss them in council and cooperation, at the same time believing their object is to better promote the cause of Christ, we submit cheerfully to their request, **Marge:** hoping and praying that the blessings of God may continually be with them." **Becca:** In October of 1900, the following churches from the Concord Association met at Carrollton Baptist Church to organize the Whites Run Baptist Association: **Dan:** Bramlette, **Heidi:** Cane Run which is now Port Royal. **Marge:** Carrollton **Dan:** English **Becca** : Ghent **Marge:** Jordan **Heidi:** Liberty Station which is now Sanders **Dan:** Warsaw **Becca:** Whites Run **Heidi:** and Worthville. **Marge:** Churches participating from the Sulphur Fork Association included Cove Hill, Union Grove and Locust

Heidi: The Association embraced numerous benevolent causes and mirrored society's social concerns. **Dan:** In 1903, Liberty Station Baptist Church experienced a disastrous fire that destroyed the building. **Heidi:** To help rebuild that house of worship 9 churches gave $301.65. **Becca:** That amount is comparable to donating over $5200.00 today.

Marge: Who makes up the association? **Dan:** Churches. **Heidi:** And who makes up the churche? **Becca:** Individuals. **Heidi:** Right! Now for the guts and the grit of the association, we will share a sampling of the rich personal histories from some of these unique churches and give you a slice of life from a different time.

Becca: Bramlette was originally called Lick Creek Baptist Church. **Marge:** The first church building was erected about 1849 an d made from logs cut from nearby woods and hewn by hand. **Dan:** Hey, it's kind of dark in here. **Becca:** A small window, cut b ehind the pulpit, provided light for the preacher to read by. **Marge:** Services were held either Saturday or Sunday, usually once month. The preacher came by horseback and stayed with families in the church. **Becca:** He's kind of cute, I hope he comes a nd stays at our house. **Marge:** Tote that barge lift that bale! We've got to clean up, the preacher's coming!!!! **Heidi:** Let's focus on the early preachers for a moment. **Becca:** I could focus on him for a few years. **Marge:** The early preachers were men who received little or no salary and were forced to work on their farms, teach school or follow some other occupation. **Dan:** Many of the churches in the 1800's paid their preachers in produce. **Becca:** A typical list of goods given to a preacher for a year's service was as follows: **Heidi:** 53 shillings which was about $5.00 cash **Dan:** 1 barrel of corn **Becca:** 363 pounds of pork **Marge:** 100 pounds of flour **Heidi:** 100 pounds of beef **Becca:** [total shock & disbelief] and 36 gallons of whiskey!? **Dan:** For medicinal purpose only! **Heidi:** His pay was usually yarn socks, knitted by hand or jeans cloth woven by women. **Becca:** That was a really good sermon pastor, here's a pair of socks! **Dan:** [half-heartedly] That good. Huh? Gee thanks. **Marge:** The early minister was not an educated man. **Becca:** That's not hard to believe! **Dan:** However, he was often the most learned man in the community. **Marge:** His church members often sought his advice on business matters as well as religious problems. **Dan:** [preaching] Preachers were men of one book and that book was the Bible. **Heidi:** When a brother felt called to preach, he

made it known to the church of which he was a member. **Marge:** The church usually granted him the privilege to "exercise" his gift, to preach on a **Becca:** trial basis. **Dan:** If the church approved his gift, he was granted a license to preach in a small territory. **Becca:** If his gift proved real and he gave further evidence of usefulness as a preacher, his territory would be increased. **Marge:** Usually some church would call him as pastor and ask the mother church to ordain him. **Heidi:** Sometimes, e church was not favorably impressed by a brothers's gifts, a license would not be granted **Becca:** [threatening Dan] Sometimes if a licensed preacher did not improve his gift, his license would be revoked. **Dan:** I have had a vision which calls me to preach the gospel. **Marge:** What was your vision. **Dan** The symbols of the vision were G.P.C. written across the sky. I interpret that to mean "Go Preach Christ" **Becca:** [Marge, Heidi & Becca huddle & confer then go back to mikes] Brother we find that you are mistaken about the meaning of your vision. The letters mean: **B, H & M:** Go Plow Corn! **Dan:** [Disappointed] A license to preach was not granted to the brother by the church. **Heidi:** During one Saturday service at Bramlette Baptist Church, there was a hard rain causing Lick Creek to rush out of its banks and encompass the building. **Becca:** During the excitement o ne lady drowned. **Dan:** One very brave gentleman by the name of Mr. Hewitt waded waist high into the church to save the large pulpit Bible. **Marge:** Years later, guess what, I, Libby Sullivan, found at a yard sale. The very same pulpit Bible. I lovingly gave it back to Bramlette Baptist Church where it holds a special place to this very day! **Becca:** A new challenge faces the Bramlette Baptist Church today because a NASCAR race track has been built about a mile from the building. The roar of racing automobiles can be heard inside the church. **Dan:** As far back as 1922, the Whites Run Association passed a resolution supporting the "Anti Race Track Gambling Commission". **Heidi:** The darker elements of society have also crept into the community with a strip club opening just up the road from the church. Pray for Bramlette Baptist Church.

Marge: Cove Hill Baptist Church's origin dates to a revival held in a log schoolhouse situated on the current church lot in 1873. **Dan:** In the early years, the church had the custom of calling a pastor for one year only. Every year there would be a new vote t o decide upon calling the pastor for another year. This practice continued into the1960's. **Heidi:** One of these pastors, Brother Clark Riley was quite a character. **Becca:** In those days ministers wore a stove pipe hat and a long black coat with tails. **Marge:** When a group of teenage boys was causing a disturbance during the sermon, Brother Riley chastised them twice to no avail. Br other Riley then proceeded to jump out of the pulpit and charge back to the boys. It is reported he said the following words: **Dan** : "You better shut up boys 'cause I'm either going to preach salvation into you or knock Hell out of you!

Heidi: H. Boyce Taylor was the first full-time Seminary student to pastor the church. The young theologian seemed as much concerned about bad theology as he was about morality. **Becca:** Which means he probably would have had issues wit h Brother Clark Riley. **Dan:** The very first time a woman preached the revival services at Cove Hill was in 1993.

ALL: It was high time!!

Marge: When Ghent Baptist Church was born in the spring of 1800, the state of Kentucky was only eight years old. **Heidi:** The was a great revival of religion in that place. **Dan:** One 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 **Becca:** "on the doctrine and discipline of the Holy Scriptures".**Marge:** Sixty-seven years later the events surrounding the founding of Jordan Baptist Church climaxed on Christmas Day in 1867. **Heidi:** A church covenant was adopted which included promises to walk together in Christ **Becca:** to provide mutual care and comfort **Marge:** to promote the growth of Christian knowledge **Dan:** to uphold the public worship of God **Becca:** [one up Dan] to contribute to the support of the poor **Dan:** [one up Becca] and the maintenance of the Gospel ministry. **Becca:** In 1983, Jordan Baptist Church called a woman as their senior minister, Dr. Molly Marshall Green. **Heidi:** She was the first female pastor in the Whites Run Association. **Marge:** She was then followed by another woman pastor, the Reverend Loretta Reynolds, in 1985. **Dan:** Mt. Hermon Baptist Church is about 42 years younger than Jordan Baptist. **Becca:** Mt. Hermon was founded in December of 1909, **Dan:** [one up Becca] However, the building was built in 1894 and first served as a Methodist Church. **Heidi:** The Methodist preacher, Brother Evans, traveled over the entire countryside asking each farmer to donate one or two logs. **Marge:** The collected logs were sawed into lumber and used in the construction of the building. **Dan:** After several years, the Methodists ceased to have services in the building. **Becca:** The building then served as

a school prior to its purchase by the Baptists. **Marge:** In 1998, the church built a new sanctuary and educational building about 1 mile west of the old building. **Becca:** [To Dan] I wish I was about 1 mile west of you.**Heidi:** Then you would have appreciated the layout of Cane Run Baptist's first building. **Marge:** Cane Run is nowPort Royal. The first brick meeting house had two front doors. **Heidi:** The men sat on one side all dressed up in dark suits, ties and white shirts. **Dan:** Don't tell me-the women sat on the other side. **Heidi:** Yes, with all the older ladies wearing black dresses and black bonnets. **Becca:** [to Dan] But you would have had to sit in the back with all the other CHILDREN.

Marge: Moving right along, there were only two young ladies in the congregation who could play the old pump organ. **Dan:** Each father wanted his daughter to play and the player was determined by which father had the key. **Becca:** Church politics was at work even back then. **Heidi:** They disposed of that organ in 1912. **Marge:** In early business meetings, the church cove nant was read and the church wanted to know if the members of the fellowship were in good standing. **Heidi:** On April 5, 1913 a husband and wife were brought before the church members at Port Royal. **Dan:** [Extremely ashamed and remorseful] We are truly sorry that we allowed DANCING in our home. **Becca:** We promise we won't DANCE again. **Marge:**The church forgave them. **Dan:** That was not always the case. The first person excluded from Whites Run Baptist because of continued intoxication was Samuel Davis. **Becca:** Sobriety was an important on-going issue for the entire association: in the 1914, 1939 and 1941 annual meetings after reports by the temperance committee, the song, "Where Is My Wandering Boy Tonight? Down In A Licens ed Saloon", was sung. **Heidi:** Charges were brought by the church at Whites Run against two men joining the Masonic Society and against another man for attempting to join. **Marge:** The church declared that the teachings of Jesus Christ were not compat -ible with the teachings of the Masons. **Dan:** The one attempting to join decided not to and the two other men were excluded from the church. **Becca:** They later quit the Masons and were readmitted to the church.**Heidi:** Beyond its initial growing pains, Whites Run Baptist Church has a long rich history of service to Jesus Christ in the Easterday area, Carroll County, the state, the nation and the world. **Marge:** Throughout the past hundred years the association has strongly supported benevolent causes. **Dan:** In 1939 the association was asked for $400 to rebuild Campbellsville College which was destroyed by fire. **Becca:** In 1974, a Christmas Basket program was begun. **Heidi:** In 1979, the association, along with the Carroll County Ministerial Associ ation, initiated the buying of plaques containing the 10 commandments to be displayed in local schools. **Marge:** We know how that initiative turned out.**Becca:** And we are also aware that in our journey of faith, the path is not always smooth. **Marge:** In March of 1996 a Hispanic Mission was established: different churches took turns supplying weekly suppers for Hispanic worke and their families.**Heidi:** This year the Whites Run Association's churches reports 2344 members.**Becca:** Acts 2:41says, "Those who accepted his (Peter's) message were baptized, and about 3000 were added to their number ..." **Dan:** In the 100 years of the Whites Run Baptist Association more than 6873 members were baptized in the churches. **Marge:** This Legacy of Faith is enumeated as follows: **Heidi:** Bramlette 480 **Dan:** Carrollton 1453 **Becca:** Cove Hill 499 **Marge:** English 672 **He** Ghent 813 **Becca**: Jordan 464 **Dan:** Mt. Hermon (Including Union Grove) 312 **Heidi:** Sanders 616 Marge: Whites Run 654 **Becca:** Worthville 549 **Dan:** Ohio Valley 16 **Heidi**: Prestonville 19.**Marge:** The ten remaining Baptist churches in the associat ion are still worshiping. **Dan:** The purpose of the association is to support the local churches by working together to promote youth worship, evangelism, leadership training and pastor support. **Marge** And who makes up the association? **Dan:** Churches **Heidi:** And who makes up the churches? **Becc:** Individuals **Heidi:** You are the guts and the grit of the association, we trust that you are proud of your individual personal history that is unfolding around you. **Marge:** We encourage you to share your talent, time and resources to promote the cause of Christ in your church, and community **Dan:** Historically, when individuals took ownership and participated in the cause of the Whites Run Baptist Association, has thrived. **Heidi:** How will YOU impact the next 100 years!

11. Harold Hughes, Jr., recognized guest and pastor: Bill Mackey, KBC, and a member of Hurstbourne B.C. of Louisville, John Krustzwitz, Kentucky Baptist Homes from Louisville, and a member of Walnut St. B.C., **Pastors, Bramlette** – Bro. Jay Patton, wife Pam not here, **Carrollton-** Bro. Chris White -not here, with a member Gerald Ecker in Hospital in Louisville, nor his wife Jennifer, **Cove Hill** – Bro. Larry Smith, his wife Marilyn not here, **English** – Bro. Travis Laney, nor his wife Alison here, **Ghent** -presently without a pastor, **Jordan** – Kyle May, nor his wife Linda not here, **Mt. Hermon** – Bro. Larry Franklin nor his wife Linda here, **Sanders** – Bro. Michael Hunkus and his wife Candy, **Whites Run** – Bro. Robert Phalen and his wife Ruby, **Worthville** – Bro. Jesse Bourne and his wife Evelyn, Interim pastor. Bob Young asked if there are any from other churches, I know there are some people from the Christian Church. Also Bro. Bill Mackey from the KBC who has made most of all the associations in Kentucky.
12. Bro. Michael Hunkus led the congregation in song, singing *"I Love To Tell The Story"*, accompanied by Sue Mefford on the piano.
13. Bob Young asked, Bro. John Kruschwitz, from the Kentucky Baptist Homes for Children, to come and speak about the KBHC, which Bro. Kruchwitz did, thanking the association for their support through money, food, and offerings. We are still in the business of taking care of children, with 12 professions per month. Pray for us and continue to give.
14. Bob Young introduced Bro. Jeff Eaton, from Hope Community Church, Lawrenceburg, KY. Bro. Eaton preached a revival at Worthville, and will bring the message tonight.
15. **Bro. Jeff Eaton**, thanked several people, Jesse Bourne, John Kurschwitz, Dr. Mackey, and Sue Mefford , and the pastor playing the drums, also Dorothy and Pete Toole. He asked that we stand while he read the word Isaiah 61:1, and prayed. He is the head of the Church! This is the mission statement. Jesus, He is the anointed Son of God. We preach Good News. We know what you are against, but we don't know what you are for. He asked the congregation what some Good News – He came to heal the broken hearted. He loves all. He accepted all who come to him. Jesus is the trust and way. He will set you free. What does it mean to be set free. He told about a little girl who put together a puzzle of the world. When she had put the puzzle together, she was asked by her father how she did it, she said I put together Jesus on the back and the whole thing came together. He ask prayer for missionaries in the Middle East, Israel, the KBHC. He asked all those who want to pray come to the alter and pray for the missionaries, asked Sue Mefford play quietly and had Bro. Bill Mackey pray for the Missionaries, KBHC and our nation and people.
16. Bro. Michael Hunkus came and led us singing, *"Love Lifted Me"*, accompanied by Sue Mefford.
17. Bob Young announced refreshments in the back, also come back tomorrow at 9:30. after Bro. Robert Phalen gives the Benediction And thanksgiving. Michael Hunkus announced Oct. 21, a Youth Rally and 7 PM. Bro. Robert Phalen is having a Harvest Festival Oct. 21, and a bomfest, at Whites Run Baptist Church. We are giving away free hot dogs.
18. Bro. Robert Phalen closed the session with prayer.
19. The congregation adjourned to the fellowship hall for some refreshments (A Cake with 100th Anniversary on it, WRBA) and other goodies.

MORNING SESSION, SATURDAY, Oct. 14, 2000, 9:30 A.M.

20. Prelude by Mrs. Robin Stephenson.
21. Moderator called the 2nd Session of our **100th** meeting to come to order.
22. Bro. Jesse Bourne welcomed everyone to the Annual meeting and read John ? and prayed.
23. Richard Clark led us in a congregation hymn, *"I Love to Tell the Story"*, accompanied by Mrs. Robin Stephenson on the piano.
24. Bob Young asked the congregation to look at the Book of Reports '99-2000. He stated, "you can be proud of our association, because at the KBC they have the most complete collection of WRBA books and historical stuff of any association in the state of it size."

REPORT OF LAST YEARS ACTIVITY 1999-2000

25. **D.O.M REPORT JUNE, 2000**

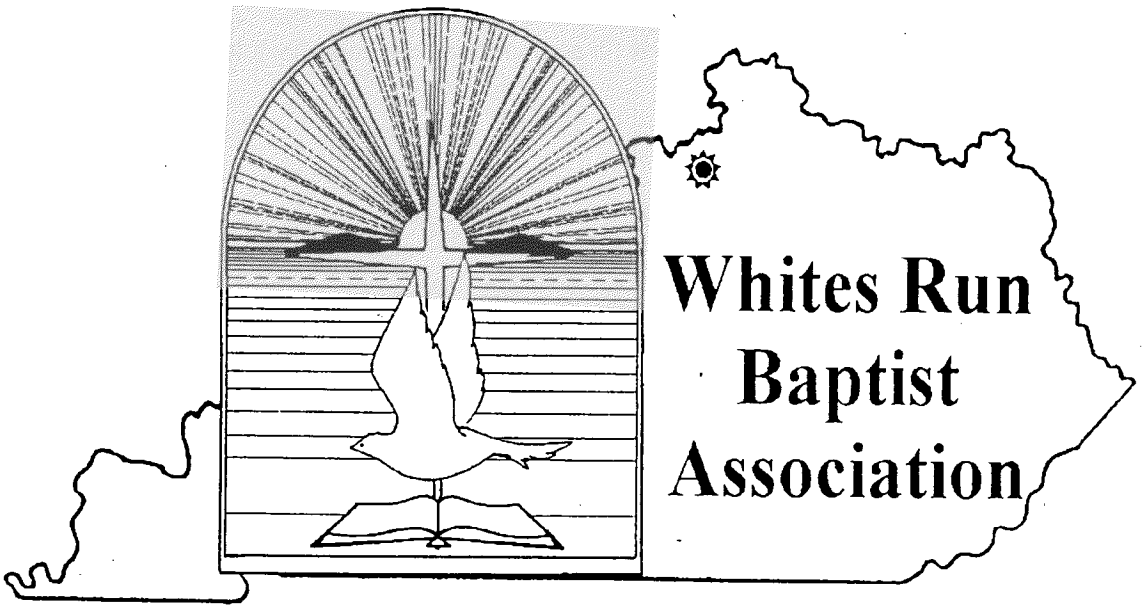
During the past six years, I have watched our Association develop from a business oriented group to a ministry/training team with the transformation from the old meeting style to the A.T.M. (AssociationTeam Ministry). Our Association now offers more training programs as well as instructional opportunities to our pastors, lay leadership and church members. It has indeed been a wonderful learning experience for me as I have been able to work with area church leadership; counsel in some difficult situations; advise others in following God's directions; supply preaching for our pastors; writing weekly news articles and enjoying the sweet fellowship of the 5th Sunday Hymn Sings as well as the successful Harvest Festivals... seeing over 25 decisions made!

God, through the Baptist Convention of West Virginia, has made an opportunity for me to work with college students at Marshall University as their Baptist Student Director and Campus Minister. West Virginia is still considered a "mission" state". This also means that I will be working with a sponsoring church (Highlawn Baptist) as Minister of College Students and Singles.

Therefore, it is with some reluctance and much anticipation that I offer my **resignation** as the Director of Missions of the Whites Run Baptist Association. This resignation will be effective June 30th, 2000 as my last day. I begin as B.S.U. Director July 1st, 2000. Please keep Susan, John, Melissa, and I in your prayers. Thank you for your cooperation and prayers.

Sincerely,
Bro. Charlie
Charles M. Stephens
Director of Missions

The Association Logo below was developed by Charlie Stephens



26. DIGEST OF CONGREGATIONAL PROFILES FOR 1999-2000 ASSOCIATIONAL YEAR

ASSOCIATION: WHITE'S RUN

Churches	Total Bapt.	Other Add.	Total Chrur Mem.	Res Mem	Sunday School Enroll	S.S. Ave. Av.Att	D.T Trainin	Churc Music Enroll	WMU Enroll	B'hood Enroll	Undesi Receipts	Desig Receipts	Other Receipts
BRAMLETTE	0	0	39	35	34	16	8	0	0	0	$1293	$473	8351
CARROLTON FIRST	6	9	500	444	353	100	25	45	32	0	$178977	$66286	46874
COVE HILL	1	0	193	108	90	34	0	15	6	0	$33800	44302	2038
ENGLISH	3	0	313	173	42	34	0	0	8	0	$24751	7120	0
GHENT	0	3	239	162	85	50	0	12	10	0	$55903	134092	3493
JORDAN	5	6	70	45	41	24	0	3	0	0	2000	$167	12990
MT. HERMON	7	1	127	112	78	43	0	15	18	0	$43705	27630	0
SANDERS	6	4	284	150	56	40	0	20	1	0	3830	$726	855
WHITES RUN	1	0	265	166	61	29	21	12	9	0	$57943	$6396	484
WORTHVILL	5	2	314	256	135	66	0	14	30	0	61017	14346	0
ASSN TOTAL	**34**	**25**	**2344**	**1651**	**975**	**436**	**54**	**136**	**114**	**0**	**$463219**	**301538**	**75085**
1999	42	35	2631	1788	884	429	56	136	122	8	$424499	202172	
Gains or Losses	**-8**	**-10**	**-287**	**-137**	**+91**	**+7**	**-2**		**-8**	**-8**	**+$3870**	**$99366**	

Digest of Letters continues

WRBA CHURCHES 1999-2000	Year Org'd	Year Pastor Came	Coop. Progam	% Coop Prog	Assn Miss	% Assn Miss	State Miss	Annie Armstrong	Lottie Moon	VBS Enrol
BRAMLETTE	1848	1996	1193	7	600		205	200	43	43
CARROLLTON FIRST	1849	1997	6000		3000		465	1223	1546	119
COVE HILL	1873	1995	1007	3	1439	4.25	201	232	241	56
ENGLISH	1882	2000	755	3	481	2.	54	83	149	35
GHENT	1800		5047	9	2243	4	660	608	680	35
JORDAN	1867	1999	643	5	643	5	50	0	200	96
MT. HERMON	1909	1998	0	0	1691	4	433	0	0	45
SANDERS	1874	1999	2000		500		350	485	528	56
WHITES RUN	1810	2000	4635	8	1737	3	240	425	2000	60
WORTHVILLE	1883		5941		3700		195	490	780	146
TOTAL			27782		16034		2853	3746	6167	691
98-99			28443		14882		3115	3315	5460	644
Gain or loss			-661		+1152		-262	+431	+707	+47

WHITES RUN BAPTIST ASSOCIATION

INCOME 1999-2000

	PREVIOUS BALANCE			5,938.71									
BEGINNING	OCT	NOV	DEC	JAN	FEB	MAR	APR	MAY	JUNE	JULY	AUG	SEPT	
	5,938.71	4,674.76	2,088.04	1,593.57	2,578.58	3,351.68	3,349.76	4,649.67	4,386.96	6,025.93	7,254.96	8,205.12	8,235.89
BRAMLETTE	0.00	50.00	50.00	50.00	50.00	50.00	50.00	50.00	50.00	50.00	50.00	0.00	500.00
CARROLLTON	0.00	0.00	250.00	500.00	0.00	0 00	0.00	500.00	750.00	250.00	0.00	0.00	2,250.00
COVE HILL	0.00	356.94	0.00	334.50	0.00	0 00	353.46	0.00	0.00	394.23	0.00	0.00	1,439.13
ENGLISH	100.00	0.00	0.00	0.00	0.00	0.00	0.00	124.00	99.00	0.00	73.00	33.22	429.22
GHENT	0.00	221.40	160.24	193.83	194.53	184.16	182.67	230.78	204.36	165.75	200.60	147.49	2,085.81
JORDAN	0.00	71.42	53.44	61.66	49.14	47.80	42.21	62.46	61.05	39.82	53.04	60.45	602.49
MT HERMON	0.00	158.77	130.81	282.35	150.75	0.00	271.66	0.00	421.12	153.51	175.16	0.00	1,744.13
SANDERS	41.67	0.00	0.00	83.34	41.67	83.34	41.67	0.00	83.34	41.67	0.00	83.34	500.04
WHITES RUN	0.00	164.00	128.00	140.00	109.00	166.00	113.00	136.00	282.00	117.00	138.00	243.00	1,736.00
WORTHVILLE	204.00	204.00	133.00	280.00	212.00	183.00		227.00	207.00	0.00	338.00	0.00	1,988.00
KBC	0.00	0.00	0.00	0.00	585.00	0.00	234.00	117.00	117.00	0.00	0.00	0.00	1,053.00
INTEREST	17.52	0.00	28.84	10.43	11.74	11.24	11.24	12.79	14.43	17.05	20.15	22.25	177.68
SPECIAL	0.00	104.00	0.00	0.00	65.00	0.00		131.75	0.00	0.00	68.21	0.00	368.96
MISCELLANEOUS	0.00	0.00	25.00	0.00	0.00	0.00		0.00	0.00	0.00	0.00	0.00	25.00
	363.19	1,330.53	959.33	1,936.11	1,468.83	725.54	1,299.91	1,591.78	2,289.30	1,229.03	1,116.16	589.75	14,899.46

	OCT	NOV	DEC	JAN	FEB	MAR	APR	MAY	JUNE	JULY	AUG	SEPT	YEAR END	
DIRECTORS SAL	533.33	533.33	533.33	533.33	533.33	533.33	0.00	1,066.66	533.33	0.00	0.00	0.00	4,799.97	6400
CLERKS SALARY	923.50	0.00	76.50	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	1,000.00	1000
OFFICE SUPPLIE	0.00	0.00	0.00	212.37	0.00	0.00	0.00	147.58	0.00	0.00	0.00	133.69	493.64	350
TELEPHONE	53.31	47.15	50.47	88.40	45.40	45.23	0.00	250.55	0.00	0.00	0.00	20.46	99.87	100
ASSN. MINUTES	0.00	0.00	500.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	500.00	500
PROGRAMS	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100
DISCIPLESHIP	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	166.00	49.40	116.60	175
YOUTH	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	300
C. STEPHENS	117.00	117.00	117.00	117.00	117.00	117.00	0.00	334.00	117.00	0.00	0.00	0.00	1,153.00	1404
C. STEPHENS GFT	0.00	0.00	100.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	100.00	100
VOLUNTEER MISS	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	400.00	400.00	1200
EQUIP MNTNC	0.00	0.00	0.00	0.00	0.00	0.00	0.00	12.05	0.00	0.00	0.00	54.23	66.28	250
MISCELLANEOUS	0.00	0.00	0.00	0.00	0.00	31.90	0.00	53.00	0.00	0.00	0.00	0.00	84.90	150
IRS	0.00	0.00	76.50	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	76.50	77
INSURANCE	0.00	0.00	0.00	0.00	0.00	0.00	0.00	360.00	0.00	0.00	0.00	0.00	360.00	375
HISPANIC	0.00	3,219.77	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	3,219.77	2000
ASSM HISTORY	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	0.00	400
OBIE HUNT L. OFF								131.75	0.00	0.00	0.00	0.00	131.75	
	1,627.14	3,917.25	1,453.80	951.10	695.73	727.46	0.00	1,854.49	650.33	0.00	166.00	558.98	12,602.28	14881

*CHECKING ACCT BALANCE 8,235.89

RESPECTFULLY SUBMITTED, MYRNA HOLLOWAY, TREAS

28. WRB ASSOCIATION WMU REPORT 1999-2000

Nine churches of the association gather for quarterly meetings to inspire, inform, and encourage the churches in missions. Women On Mission (WOM) promotes offerings for the State, North America, and International Missions. We are thankful for the response to these offerings. God is at work through each person who contributed.

The quarterly mission programs included Joy Bolton, Executive Director-Treasurer, who inspired her audience as she spoke. Debbie Gruelle, from KBHC Northern Region, enlightened us to needs of the children homes and the extended help available through out the state. Missionary Steve Blanchard, missionary to South Korea spoke about the people's openness to the gospel, whereas, that is not so in N. Korea. The summer meeting, called "Talent Night" starred many of the youth and adults who shared their talents as joyful witnesses. The attendance was highest at this meeting. New officers were re- elected. Linda Reedy song leader had moved and Jeanna Platt was elected to that position. A new budget was approved. Gifts for Oneida and for Missionary Kids were included in the budget.

Bramlette had no report due to the illness of their director.

Carrollton had a ministry in Carrollton Village tutoring the school children and purchased school supplies for some children. Nursing homes were remembered with a part at one, visitation, gifts of socks for the men's home and lap quilts for a home. Meals were prepared at thanksgiving and Christmas, also, a brunch served for Aprils' Week of prayer.Food was given Baptist Children's Homes, toiletry items were given to CCM Hospital and Christmas Shoe Boxes were filled for Children overseas.

Cove Hill contributed to Ky. Baptist Homes for Children with an offering and groceries. They made Christmas treat bags for their church, delivered fruit baskets to shut-ins and nursing homes. They had some monthly meetings with shut-ins and visited in nursing homes and the hospital. They gave gifts for Mothers' Day and Fathers' Day.

English reported a ministry to a nursing home at Thanksgiving and Christmas. They cooked breakfast for the men of the church and served a meal to a family following a funeral. Cottage needs and school supplies were donated to KBCH.

Ghent donated men's socks and apples to Sanders' Rest Home, served cupcakes & soft drinks to a Carrollton nursing home. Food was sent to the KBCH. Their WOM had a missionary speaker and served brunch. Meals were taken to a family were there was an injured father. They led their church in Mission Moments by praying for missionaries with birthdays.

Mt. Hermon had the following projects. They took candy to senior citizens in Trimble County Nursing Home, sent flowers and birthday cards to a church member in a nursing home, fruit was given to an elderly church member, and Valentines were sent to senior citizens at Bedford & in their church. Their WOM took a gift and had their meeting with a shut-in.Money was given to Trimble and Carroll County Senior Citizens. Money and gifts were received by some needy children. Baby supplies were given to one family and supplies were given to KBCH. School supplies were provided for some children of Trimble and Carroll Counties. Their Church's food pantry benefited from cans of fruit. CCM Hospital received some supplies and money was donated to the American Cancer Society.

Sanders' Community was honored by a block party and fish fry. Their WOM contributed food for the needy in their area. They hosted a meal following a funeral. They delivered plated of food to shut-in people. A new venture is being experienced by the youth in their church with them meeting on Sunday night as Children in Action.

Whites Run WOM gave Thanksgiving fruit baskets. They had a "Baby Shower" with the gifts going to a maternity home in New Albany, IN. They collected food for the Ky. Baptist Home for Children.

Worthville sent contributions for relief in Turkey, Hispanic ministry, Oneida, to Todd Benkert for church planting ministry in IN, and to Book Links, a mission group in Eubanks, Ky. Who send Bibles to were they are needed. They served a Sunday Soup Lunch with the donation going to World Hunger. Christmas shoeboxes filled with gifts and the shipping charges were sent to the Samaritan Purse. Flowers and balloons were given to shut-ins for Valentines Day and Easter flower was taken to a sick member. WOM members wore"50's Style" hats for Sunday morning service and led the worship.Food was collected in a grocery card and the food was given to Baptist Homes for Children to the Shut-in people of the community.

As the missionary zeal has been passed through the ages down to us we will continue working as laborers with God.

Respectfully submitted,
Nina Stewart
Assoc. WMU Director

Note: Women attended the Long Run Baptist Association with 72 present with 15 from our association.

29. WHITES RUN BAPTIST ASSOCIATION 2000 PARK MINISTRY REPORT

In the year 2000, the Whites Run Baptist Association sponsored its 19th Summer Park Ministry in the camping area of General Butler State Park. We had a good summer with 51 being the highest attendances . There were a couple of Sundays when no one from the park was present, but I have told pastors many times that this is not a stable congregation - we never know who or how many will show up.

It is a lovely experience worshiping God out among his natural creations. The birds sing and the squirrels chase each other up and down the trees mix with the singing. Some Campers who return every year express appreciation for the opportunity to worship the Lord.

I thank all those who have participated. This is a great ministry and I thank the Whites Run Baptist Association for sponsoring it.

Respectfully Submitted,
Ken Massey
Park Ministry Director

Bob Young stated, "We are one of the oldest park ministries in the state". We are privilege to do this. People ask for this from the park staff.

30. Kentucky Baptist Convention Executive Board Report to:

Whites Run Baptist Association
Association Team Ministry
May 28, 2000

We met at Cedarmore Baptist Assembly, May 8-9, 2000.

Passed the budget for 2000-2001. So far this year receipts are running $1,000,000 over budget.

Approved partnership with the European Baptist Convention (67 churches in 22 countries). This partnership will be from 2001-2004.

Passed a letter of commendation to be mailed to Dr. Smithwick (President of the Kentucky Baptist Homes for Children) commending him and his staff for the moral stand they have taken over the issue of homosexuality and the hiring of people who are engaged in that lifestyle. Be in prayer for Dr. Smithwick and the KBHC as the ACLU is/has filed suit and the state of Kentucky is considering withdrawing the funding they provide the KBHC to take care of children/youth the state places there.

Tommy Johnson, BSU President of U of L gave his report. Two young men from India shared how the BSU has been their needs, strengthening their faith. They'll be graduating soon and returning to India. A Young Japanese woman from a Buddhist family recently came to faith in Jesus Christ.

Tony Evans will be leading a crusade in Louisville on June 19-21.

Respectfully Submitted,
Dr. Stan Reedy

Note: Dr. Stan Reedy resigned as pastor of Whites Run Baptist Church and State Executive Board Member, effective July 9, 2000 and accepted Pastorate of Mt. Carmel Baptist Church, 3003 Oak Hill St., Lake City, FL 32025. Two names have been submitted to the KBC and they will chose one of them for the State Executive Board Member.

31.

SUNDAY SCHOOL REPORT
WRBA 2000

975 people are enrolled in the churches of the Whites Run Baptist Association with an average attendance of 436 each Sunday. The biggest increases in enrollment were made in the Carrollton and Jordan churches while the other churches either held their own or their numbers dropped. Jordan more than doubled their average attendance from 11 to 24 and Sanders made a significant gain from 27 to 40.

Sunday school has undergone a change this year, especially in its literature from Lifeway, the Sunday School arm of the Southern Convention. All the old literature series were discontinued and two new literature choices were offered for every age group. New approaches to teaching were proposed and encouraged.

In his book, "Your can Double Your Class in Two Years or Less", Josh Hunt writes, "I think God would be pleased if we did that (double our class). But it would be nothing special. We would only be doing what God has told us to do. In Luke I7:I0 Jesus reminds us: 'So you also, when you have done everything you were told to do, should say, 'We are unworthy servants; we have only done our duty".

In a class of adults up to 35ish that we're trying to start in Ghent Baptist Church, there is a list of over I00 names to whom we should minister. Note that I did not write "prospects". Prospects denote people to whom we might want to "sell" something. Surely we must "sell' people on the value of Bible study, but mostly, we must minister to them. I believe that if we truly minister to people in Christ's name, they will become hungry to study His word. I challenge every Sunday School worker to "lift up your eyes" and discover those people in your community to whom your class needs to minister.

For the first time since I986 every church in the Whites Run Baptist Association held a Vacation Bible School. For many years, Jordan has not had a VBS but this year with the help of a group from Florida, the church had 96 children and workers enrolled. 69I children and workers were engaged in VBS work and study in our association during this past Summer. We praise the Lord for these numbers!

Respectfully Submitted,
Ken Massey
Assoc. Sunday School Director

Bob Young encouraged everyone to attend the VBS workshop to reach more children for Christ.

32. 1999-2000 ASSOCIATION MISSION REPORT

Missions are alive and well within the Whites Run Baptist Association. The Carrollton First Baptist was active in sending work groups to Canada, multi-family housing unit ministry and sending their youth out to minister to others. Mr. Ken Massey went to New England on mission building project. Worthville Baptist Church has been sponsoring the Hispanic ministry and has welcomed Hispanic missionaries to preach as well as having joint worship and baptisms. In July there was a Sunday, Monday, Tuesday, and Wednesday "street/community" evangelism to reach Hispanics who are not attending church anywhere. The Association generously assisted a church in New Hampshire with their building renovation and a church in Florida that had burned as a result of a lightning strike. Other churches in the Association have assisted with other congregations that had special financial needs and struggles.

Our State has offered an opportunity to all to participate in missions in New England, Poland, Tanzania, and to the English-speaking congregations in Europe.

Opportunities exists this coming Association year to participate in "going forth into all the world" missions through the Kentucky Baptist partnerships with Poland, Tanzania, European Churches, New England and prayer walks throughout south and east Africa.

Please be in prayer that a "free standing" Hispanic church/congregation will be established this coming year in the town of Carrollton. Be in prayer that an affordable building will become available to rent for the Hispanic ministry. Please be in prayer for our brothers and sisters in Christ who are receiving terrible persecution and trials in southern Africa, Middle East, Indonesia, Latin America, China and even in some parts of the United States. May we constantly encourage and challenge ourselves to actively participate in share the Gospel with people who are different from our own families.

Respectfully, Submitted,
Robert L. Young, Missions Chairperson

33. EVANGELISM REPORT 1999-2000

Well here we are again at the years end and we have seen God's Wonderful work through the Holy Spirit. All in the Name of our Lord and Savior Jesus Christ. This years VBS was one of the best in a longtime, where kids and adults could look into God's Creation and deep into God's love. What a great time by all the churches, what a great witness.

What a great God we serve, also churches in White's Run have had a great impact in our communities with the Harvest Festival 2000, led **R.E.A.P** (Rural Evangelism Associational Partnership). What a sweet crop and gatherings that was and more to come. To God be the Glory for the Great Harvest.

We are also pursuing a Ministry through God's leadership at the Kentucky Speedway Rack Track. Be in much prayer over this great opportunity to reach many to Christ. Our Association is at the Doorstep of the Great Commission, lets join hand in hand and step up together.

Respectfully Submitted,
Bro. Jay Patton

34. ASSOCIATION MUSIC REPORT 1999-2000

The first Association Hymn sing was held at Worthville Baptist Church, Oct. 31, 1999, with 97 present and offering of $104. A Community Cantata ("A Journey of Hope") was presented Dec. 11, and 12, at First Baptist Carrollton, with a packed house for each performance. A Christmas Hymn Sing was held Dec. 15, at First Baptist Carrollton. Then on a cold, slick and icy Sunday night at First Baptist Carrollton, Jan 30, 2000, 6 churches, and 64 brave souls came out to hear some great music. An offering of $64 was taken.

Bramlette Baptist Church hosted the April 30, hymn sing, with 66 present. The Love offering of $156 taken up at this hymn sing was deeply appreciated by the Obie Hunt family. The Cove Hill Baptist Church hosted the July 30, hymn sing. Six churches and 92 people were present, with an offering of $132.21. This was the last hymn sing in the Old Cove Hill Baptist Church building as a new one is under construction on the corner of Highway 55 and 549. The next hymn sing will be Oct. 29, 7 PM, English Baptist Church.

The Association has much talent that God has given us through many people and groups that glorify God through the language of Music. Come and be a part of these hymn sings and you will receive a blessing. You are encouraged to come and participate in these hymn sings and be a part of the family of God.

May God sing through you,
Rev. Michael Hunkus,
Assoc. Music Director

ANNOUNCEMENT: Oct 21, Sanders Baptist Church will hold a YOUTH CONCERT, Michael Karr will do a one hour concert of contemporary music. But we have changed it for adult also. Debbie Wright has became the new Assoc. Youth Director and has decided to invite the whole association.

35. LONG RANGE PLANNING COMMITTEE

The Long Range Planning Committee met in Nov. 1999. We determined to solicit input from church leaders and so divided the responsibilities of contracting the leaders. We met again in January 2000. Some in the association wanted radical revision. We begin investigating such possibilities, when Charles Stephens resigned.

We put the work on hold until a new DOM is elected.

Sincerely,
Rev. Larry Smith, Chairperson

Committee: Larry Smith, Chmn, Ken Massey, Jay Patton, Dean Hartley, Dale Robinson, Myrna Holloway, Jack Ogden

NOTE: Bob Young talked about some ideas about meeting twice a year for annual meeting, and maybe every other month for the A.T.M. meeting. If you have suggestion contact Larry Smith or the members of the Long Range Planning Committee. These things are being talked about but just that.

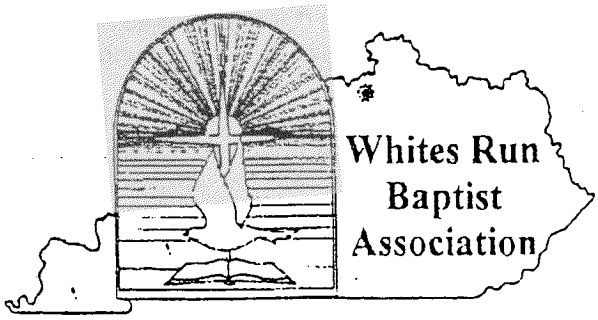
36. Ken Massey wanted to recognized the ones who did the Quilt, See the insert sheet for the list of names who worked on the quilt. He would like to add **Doris Burns** to the list also **Nina Stewart** for doing the small Associational quilt.

QUILTERS FOR THE ASSOCIATION QUILT

We are especially grateful to **Patricia Hersey** designing the quilt, sewing the pieces together and adding the spaces between and around the blocks, **Janet Bunge** for embroidering the Associational logo, and to **Thora O'Neal** for doing the final quilting.

The following ladies designed and embroidered the quilt blocks for their churches.
Bramlette – **Lou Arrasmith, Pam Patton** and **Joyce Chadwell**
Carrollton – **Pauline Blankship**
Cove Hill - **Marcella Adcock** and **Dorothy Clark**
English – **Marie Garrett**

Ghent – **Janet Bunge**
Jordan – **Anna Rose Arnold and Wanda Simonton**
Mt.Hermon – **Myrna Holloway**
Sanders – **Debbie Wright and Doris Baker**
Whites Run – **Olivene Ogburn**
Worthville – **Nina Stewart**



We thank all those who had a part in making
The beautiful quilt. The quilt is not finished but
Will be presented to Bramlette Baptist Church
At the November meeting of the Executive
Committee and will be exchanged alphabetically
Each succeeding Executive Committee meeting

37. **Bob Young asked for a motion to accept the 1999-2000 reports, motion by Harold Hughes, Jr., 2nd by Pete Toole, motion carried.**

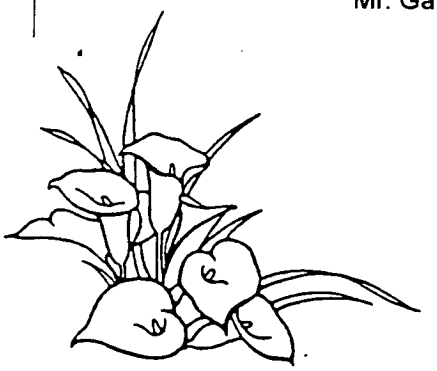
38. Mrs. Olivene Ogburn, then read the following list, read scripture from Ecclesiastes 3:1-8.

BELOVED DEAD
1999-2000

Thirty-four members have passed away from our association this year

WRBA -	L. Harold Lee, Former D.O.M.
BRAMLETTE:	None
CARROLLTON:	Mrs. Velma Mae Smith, Mrs. Louise Bickers, Mrs Helen Frances Hewitt, Deacon -Mr. Harry M. Stratton Mr. Johnny Charles Davis, Mrs. Marjorie Bauer Stafford Mrs. Casper Lee Ayler, Mrs. Mary Githerman
COVE HILL:	Mrs. Susie Mae Adams, Mr. Herbert Stamper, Deacon
ENGLISH:	Mr. James E. "Buck" Pryor, Deacon - Mr. Robert Earl Smith
GHENT:	Mrs. Mary Elizabeth Beach, Mrs. Daisy R. Markberry Mr. Kenneth Harlan Barr, Mrs. Dorothy T. Mefford,
JORDAN:	Mrs. Glennetta Skirvin Westover, Mr. Lawrence "Toad" Humble
MT. HERMON:	Mr. Robert Ward
SANDERS:	Mrs. Alma Cobb, Mrs. Bonnie F. Roberts, Deacon -Mr.Herschell P. Ligon, Mrs. Pat Deatherage Manley
WHITES RUN:	Mr. Bruce Eldon Reedy, Mrs. Kathryn L. Raisor, Mrs. Louise Howard Beach, Mr. Stanley G. Ogburn, Mr.Wilford J. "Buck Hamilton, Mr. Richard E. "Jaybird" Dermon
WORTHVILLE:	Mrs. Mary Kyle, Mrs. Nina Jean Smith, Mrs.Thelma Karsner, Mr. Gayle Chilton Hartman

Respectfully Submitted,
Mrs. Olivene Ogburn



39. Special Music: Mrs. Jenna Platt, sang *"Ivory Palaces"*, and *"How Great Thou Art"*, accompanied by Mrs. Sue Mefford on the piano.

40. **WRBA 2000-2001 BUDGET PROPOSAL**

Category	'99 -2000	Difference	2000-2001
1. DIRECTORS SALARY	6,400.00	same	6,400.00
2. CLERKS SALARY	1,000.00	same	1,000.00
3. OFFICE SUPPLIES	350.00	same	350.00
4. TELEPHONE	100.00	same	100.00
5. WRBA MINUTES	500.00	up $400	900.00
6. PROGRAMS	100.00	same	100.00
7. DISCIPLESHIP	175.00	same	175.00
8. YOUTH	300.00	same	300.00
9. DOM SUPPORT KBC	1,404.00	same	1,404.00
10. DOM GIFT	100.00	same	100.00
11. VOLUNTEER MISSIONS	1,200.00	same	1,200.00
12. EQUIPMENT MAINTEN.	250.00	same	250.00
13. MISCELLANOUS	150.00	same	150.00
14. IRS	77.00	same	77.00
15. INSURANCE	375.00	same	375.00
16. HISPANIC MINISTRY	2,000.00	up $500	2,500.00
17. ASSN HISTORY	400.00	same	400.00
Total	**$14,881.00**		**$15,781.00**

Committee represented by: Richard Clark, Lawson Adcock, Mary Lou Smith, Olivene Ogburn, Myrna Holloway and Ex Officio, Obie Hunt

Respectfully Submitted,
Richard Clark
Budget/Stewardship Chairman

Ken Massey explained different in the increase in the minute budget, this year we are combining the Minutes & the History of the association into one book. This side will be the minutes and the other half the history of the association. There will be a picture and short history of each church in the history.

Richard Clark moved for the adoption of this budget, 2rd by Harold Hughes, motion carried.

41. **APPOINTED COMMITTEES FOR 2000-2001**

EVANGELISM COMMITTEE: Jay Patton Chmn,
MISSION COMMITTEE: Pete Toole, Chmn,
PROGRAM COMMITTEE: Larry Smith, Chmn,
NOMINATING COMMITTEE: Bobby Gibson, Chmn,
BUDGET/STEWARDSHIP COMMITTEE;
HISTORICAL COMMITTEE: Ken Massey chmn, Elected persons from each serve on this committee.
LONG RANGE COMMITTEE: Larry Smith, Chmn, Ken Massey, Jay Patton, Dean Hartley, Dale Robinson, Myrna Holloway, Jack Ogden.
RESOLUTIONS COMMITTEE:

Bob Young thanked Bobby Gibson for helping him chair on the Appointed Committees. He had asked him to work on this as well. Pete Toole has graciously consented to be our Missions Committee Chairman. He aware of what happens on our partnerships. If you notice, you will see there are no committee members that is assigned. If you see a committee that you would like to be a part of or were a part of last year and want to continue doing that, please contact the propose committee chairperson. Also I would like to request, if possible that each pastor or moderator of the church, if you could give me a list of the people within your church who have interest in one of these areas in order that we can look at that and place them on the committee. I am not a person to beg a person to be on the committee. This doesn't not require a motion.

42. **WRBA NOMINATING COMMITTEE 2000-2001**

Moderator	Bob Young
Assist. Moderator	Harold Hughes
Clerk	Obie Hunt
Assist. Clerk	Larry Smith
Treasurer	Myrna Holloway
Sunday School Director	Ken Massy
Coordinator of Educ.Opport.	
Missions Director	Pete Toole
W.M.U. Director	Nina Stewart
Evangelism Director	Jay Patton
Stewardship/Budget Dir.....	
Auditor	Dennis Raisor
Pianist	Sue Mefford
Assist. Pianist.....	Robin Stephenson
Music Director	Michael Hunkus
Assistant Music Directors.....	Richard Clark
Youth Director	Debbie Wright
State Executive Board Member.....	Larry Smith or Chris White
Nominating Chairman	Bobby Gibson
Park Ministry.....	Ken Massey
Historical Committee.....	Ken Massey
KBHC Assoc. Contact Person	Rachael Dermon

Respectfully Submitted,
Bobby Gibson, Chairperson

Program Committee: Bobby Gibson , Chairperson, Richard Clark, Dorothy Hartman, Joyce Hewitt, Ex Officio, Obie Hunt

Motion to accept these, the Nominating Committee Report, I moved, Bobby Gibson has made the motion, 2nd Harold Hughes, motion carried.
Bob Young explained what the Education Coordinated does is to bring to us the association, every time we meet, a training component. The C.E.O could make us aware of what's going on within our convention, our state, or to make aware of what going on as far as the particular needs of our pastors and all kinds of training.

Cindy Oak and Debbie Lewellyn are trying to start a association wide children program, if any one has some ideas, we will be willing to take them.

43. **Presentation of Officers** – Bro. Larry Smith came and read the list of Officers for the 2000-

2001 Association year, and asked each to stand as he called their names and be recognized. He asked the congregation to give them a round of applause.

44. RESOLUTION COMMITTEE REPORT

Resolution #1 "In Gratitude"

Whereas, the work and ministry of our association depends upon the faithful support and Involvement of those within our churches, as well as those who serve as officers and on committees within our association.

Be it therefore resolved, that we extend a word of gratitude to every associational officer, committee chairperson, committee member, and all persons that have actively and prayerful supported the Whites Run Baptist Association.

Motion to accept Resolution #1, made by Pete Toole, 2nd Harold Hughes, motion carried.

Resolution #2 "In Appreciation"

BE IT RESOLVED, that the Whites Run Baptist Association expresses its appreciation to the members of the Worthville Baptist Church, for hosting the 100th, Centennial Celebration, annual meeting of the Whites Run Baptist Association. We appreciate their hospitality and their support of this fellowship of believers.

Motion made to accept this Resolution #2, by Ken Massey, 2nd Pete Toole, motion carried.

Resolution #3 "In Thankfulness"

BE IT RESOLVED, that the Whites Run Baptist Association expresses it thankfulness to Ken Massey for his time, sacrifices, efforts, and organizational skills in presenting special attention to the Association in celebrating 100 years of ministry and service to the churches and people within the geographical area of White Run Baptist Association.

Motion made to accept Resolution #3, by Richard Clark, 2nd Larry Smith, motion carried.

Resolution #4 "In Appreciation"

BE IT RESOLVED, that the Whites Run Baptist Association expressed it appreciate to those Ladies listed here for their effort in producing the Association Centennial Quilt, and Nina Stewart for doing the small Centennial quilt.

Motion made to accept Resolution #4, by Ken Massey, 2nd Larry Smith, motion carried.

45. OPEN BUSINESS

(1) Question was asked if more information and description of up coming events could be provided in the Newsletter such as Super Saturday. Also what the association has that other churches can use. Bob Young stated we can talk about putting more information in the news letter at the next Board meeting. Bob Young shared, the budget asked for $500. Increase in Hispanic budget. That $2500 goes to the Central Region Hispanic Ministry. That is a ministry that include Carroll, Owen, Trimble, Henry, Shelby, Oldham, and Northern part of Spencer Co.
It is a council that meets, and Harold Hughes, and I attend one a month. The Hispanic Ministry is discussed. Most of the money goes toward the salary of Luis Celezar, who is Hispanic minister, who is from Equador. Luis is usually in Carroll Co. 2 to 4 days a week, ministering one to one with the Hispanics. He will be more than willing to come to your church and talk about the Hispanic ministry.

Answer: The association office has all kinds of videos and training materials that can be used, also VCR's and Overhead projector, and TV's that available to the churches. The office is located in the basement of First Baptist Carrollton.

(2) Bro. Larry Smith stated, Cove Hill is in its finishing stages of our new facilities. Right now we are Planning on dedicating our facilities on Dec. 2, 2 PM , that on Saturday. We are inviting all the members of our association to attend the dedication services.

(3) Bob Young stated, Question was raised about our DOM Search Committee. They are Meeting and evaluating several different things, do we need a DOM. If we have a DOM, what is the job description of the DOM; because of our finances, usually we have to call a DOM whose part time. If we have a DOM, question comes, how far is willing to commute, not lackly that we will have a DOM that will be resident in the association.

(4) Bob Young mentioned, the Long Range Planning Committee, is an adhoc committee, if you have thoughts, give them to Bro. Larry Smith, as to the direction you think the association needs to take in meeting the needs of the churches.

(5). Bob Young stated, we a suggestion on next years date for the annual meeting. If we keep the same time frame, next year date would be Oct. 12 & 13, at Bramlette. Ken Massey stated, "The first annual meeting was held at Bramlette in 1901. I move accept the date Oct 12 & 13, 2001 at Bramlette, 2nd Harold Hughes, Jr., motion carried. If nothing else this closed the Open Business.

46. Richard Clark, had the congregation to stand and singing, *"Take the Name of Jesus With You"*, accompanied by Mrs. Robin Stephenson on the piano.

47. Mrs. Robin Stephenson came and blessed our heart with a song singing *"Amazing Grace"*, as she played the organ.

48. Harold Hughes, Jr. introduced Rev. Michael Hunkus, Pastor of Sanders Baptist Church, and foster parent to 3 children, he and Candy are caring for. He is from North East, Ohio, part of the Sanders Gospel Band and loves music.

49. Annual Sermon - Bro. Michael Hunkus, our theme is "Partners in Harvest". He prayed. His Message was *"Is That Your Final Answer"*. He talked about a man trying to get into Heaven. He was facing God. God asked the man why should I let you in Heaven. The man had 4 multiple chose questions. A. I lived a good life. B. I worship you the best I know how. C. My parent were Christians. D.commited my life to Jesus Christ. Man thought all the question were pretty good. The man asked God if he could use his 50/50. God took away A & B., which the man thought was pretty good. The man asked God if he could poll the audience. God said sure. The world said the answer. It was 95% for B. The audience was pretty sure, it was B. I worshiped you the best I know how. The man asked God if he could call a friend, sure God said. The man called the friend and told the friend the two remaining choices. Here is what I got "I worshiped you the best I know how or 2. I committed my life to Jesus Christ. The voice said, "the answers B, I worshiped the best I know how". The man said I have use all my resources, the world said B, the friend said B. The man give God his final answer, I believe the answer is B. God begin to shake his head. God, said, "sorry, it's wrong, the man was taken away to hell. If that your final answer. we not just talking about answer, but eternity. We use the world religion as an answer, such as B. Bro. Hunkus read John 14:6. also used Matt 7:13, Matt.28:18-20, Matt. 7:15, Matt. 24:11, and Rev. 2:19-20. He close with Is this your final answer. He closed with a prayer, asking everyone to bow their heads, and breathe a silent prayer for your self. If you missed this message you missed a blessing.

50. Bob Young invited everyone to the stay for the fellowship meal that has been prepared..

51. Rev. Kyle May closed the 100th annual meeting with a prayer and blessing of thanksgiving for the Meal asking each person to join hands as he prayed.

52. We adjourned to their beautiful social hall to some delicious food and fellowship.

SUMMARY OF A.T.M. MEETINGS 1999-2000

A.T.M MINUTES, JORDAN, 11-14-99, 7 Churches and 16 members presence.

Moderator Bob Young called the meeting to order. Rev. Kyle May, pastor of Jordan Baptist Church, gave devotion from Matt. 5:13-16, then prayed.

1. Hispanic Ministry-Bob Young stated, they had 15 last night with Luis Celezar. We are starting to see harvest. Raffael and Angela had a baby boy, Joshua, born Nov. 2. They have had about 50 Hispanics attending in Owen Co.
2. New Addition at Whites Run -Robin Stephenson had a baby boy, Kaleb Bradford.
3. Charlie Stephen announced you can read my report, and that letters had been sent to the various people on the resolutions motions. He also shared about Y2K and sheet that will help people get ready both physically and spiritually. He also talked about HARVEST FESTIVALS 2000 and R.E.A.P. He stated, it takes 3 months to get ready, maybe a 3 day revival, then end with a Celebrate Jesus 2000 Rally. No action taken. I also propose to the association that after what churches participate, a 3 day meeting, then the association would do an Association Rally for 2 days. R.E.A.P. provides for their own housing, meals, and evangelist. They only ask for a freewill offering, and your prayers.
4. Bob Young asked that Jay and the Evangelism committee get together.
5. Ken Massey not here but the settings for the directory are being taken down now. Bro. Larry Birkhead was speaking at Ghent Baptist Church today as part of their 200th Anniversary. Possibility of a Summer Youth Ministry, a BSU or Summer teams. We need to decide on a group or individual ministry for the summer now. We need to decide now. Charlie Stephens will contact all the state teams and sent out information to the churches.
6. Bro. Michael Hunkus reported, Sanders had a new youth leader, Debbie Wright, working with the youth and thanked the association for their help.
7. Tax Exempt, and Incorporation of the Assoc., brought up, it should be the Budget/Stewardship task.
8. Bob Young requested from the pastors a list, your deacons, your WOM, and some one who has a sensitive heart to mission, so we may fill positions in the association.
9. Bob Young stated, for youth services, on the internet there are excellent services, what's happen on the missionary field.
10. Announcements.
    > Had a good Association Hymn Sing, 97 with offering $104.
    >Next A.T.M. meeting Jan. 23.
    >Carroll Co. Ministerial Christmas Sing, Dec. 15.
    >Lottie Moon Offering $2000. as a goal for $2000. Whites Run Baptist Church having a Chili-Soup Supper, White Elephant sale, Dec. 4.
    >Sanders Christmas program Dec. 19, 7 p.m.
    >Bramlette having a Thanksgiving dinner 5 p.m.
11. The meeting was close in prayer by Linda Reedy.

Respectfully, Obie Hunt, Clerk

JANUARY MEETING CANCE–DUE TO SNOW

A.T.M MINUTES, GHENT, FEB. 27, 2000, 2:30 PM, 7 Churches and 12 members and 2 visitors
Meeting was called to order by Moderator Bob Young. Rev. Tom Collier, pastor of Ghent, gave devotion from Psalms 131, and prayed.

1. Bro. Collier will be participating in the VBSI at Little Flock B.C. and would like to know how many would be participating in the VBS. Get back with me if you would like to attend or have one here with maybe our association and the surrounding associations.
2. Bro. Charlie Stephens introduced Phillip Monhollend Family Foundation, which a non profit organization of Kentucky that affects the family. Phillip Monhollend works with focus on the family especially in Frankfort. They fight against anything that affects the family, abortion, gambling, and etc. in Frankfort. He is a lobbyist working to help the families in Kenucky. (tffky.com) He passed out a copy of the bills being passed in KY.

3. Myrna Holloway reported for Dec.,Jan, and Feb. with a balance $3351.68. A question was raised as to why we still have the telephone in the WRBA office. Charlie Stephens would look into this.
4. Bob Young reported that everything was up to date in the KBC on the offices of the WRBA. He gave the WRBA 3 videos, KY-Poland, KY-Tanzania, and KY-New England Partnerships. He passed out sheets on 2000 Mission projects for KY-Poland and KY-Tanzania Partnerships. There is a possibility a missionary coming in the summer.
5. Bro. Larry Smith, reported on the Long Range Commitee. It has met twice, and we have assignments to do. We will be meeting again March 19, 2 PM, Cove Hill.
6. Ken Massey report on the Association Quilt being made. 7 churches pieces are finished, and the rest should be finished in the next 10 days. Ken has got the Ghent B.C. history finished and is working on the history of the WRBA. Bob Young stated,"At the KBC, the Whites Run Baptist Association has more minute books & such in its case, with Ghent and Whites Run Baptist Church having a most plates and history of their church"
7. Mark Webb talked about a video tape of East Side Baptist Church, in Winchester, KY, that housed in a Save-A-lot Building. The man that owns the building has to sell the building so he is giving the church a good deal. They have to raise $52,000. in next 30 days. If any one would like to donate to this cause, call Mark Webb for the address.
8. Nahm Galvez, Hispanic Worship leader at Worthville and Bedford, will be living close to Ghent B.C. and close to his job on US42. He has a mobile home but need a few things, a mattress, T.V., reliable computer, table, and a microwave. You may contact Bob Young 732-8849 if you have items to give.
9. DOM REPORT -Charlie's Stephens report, on table, that focuses on the Harvest Festival, a calendar and tools to help with a Harvest Fest coming up. Mt. Hermon will be having a revival April 10-12, 7 PM. On April 9, Mt. Hermon will have Covenant Players in morning service. Whites Run B.C. will celebrate 190 years. Ghent will be have celebration April 1- 2, the first event of our 200th Anniversary, also June 4, with Dr.Danny Akin. With the first event we are inviting all of the 14 churches we help start. Memorial Day weekend, Bro. Floy Baker will be speaking.
10. Charlie Stephens has been approach by a group wanting to start a new church in this area connected with KY Speedway. There are a lot of people moving in to start a new church or join some church. What are we doing to minister to their needs. There will be 65,000 people the first part of June with 1st races this summer. This will increase 180,000 people in this area with the five races being held. What are we going to do with this tidal wave of people. 75%-85% of the people are unchurch in this area. There are 18 nationalities this area in Carroll Co. We need to reach out to these people.
11. Myrna Holloway report that Mt. Hermon is currently involved in a study called "A heart Like His". This course helps to express your gratitude, not just the big things but the little things. Mark Webb has the study course "Sharing Jesus with out Fear". This is available to your church, see me.
12. Bob Young talked about the Community Assessment Carroll Co. Head Start, which shows a map of Carroll Co.
13. Charlie Stephens received a letter from David Allen, DOM in the Boston Area part of the KY-New England Partnership, and would like to go and help with that partnership and would like to be a part of that. I am requesting help to do this. If the association could provide $500., I could cover the rest. A motion was made by Mike Meiller to a lot $500 for Charlie Stephens to go to Boston 2nd by Tom Collier. Motion passed. This will happen in the next 30-60 days. Charlie said, Thank You.
13. Next meeting March 26, Mt. Hermon. Meeting closed with prayer Ken Massey

Respectfully, Obie Hunt, Clerk

Please remember Herschell Ligon and Mary Reynolds.

MINUTES A.T.M. , MT. HERMON, MARCH 26, 2000, 9 churches and 15 members, and DOM.

Moderator Bob Young, called the meeting to order. Rev. Larry Franklin, gave devotion from 2 Timothy 1:13, then prayed.

1. Bro. Stan Reedy stated he had no program but passed out "Planning Financial Support", for pastor, other ministers, and church employees.
2. Ken Massey talked about Ghent B. Church 200th Anniversary April 1, 6 PM, inviting some of churches they helped found to be a part of their service that night, giving a 5 minute talk about their

church. On Sunday April 2, former minister Leon Riddle will speak at the morning service, followed by a dinner, the afternoon service a Song Fest. Everyone is invited to attend these services. Ken Massey had copies of Ghent Baptist History 1800-2000 for sale $5.00 each.

3. Obie Hunt, stated,"Jordan concluded a Harvest Festival, March 19-21, with a good attendance. Today a young lady came forth making a profession of faith and wants to unite with our church."
4. TREASURERS REPORT - Myrna Holloway report for March, with balance of $3349.76. She said "We 're still paying the phone bill." Bro. Charlie Stephens would check with Chris White, FBC.
5. LONG RANGE PLANNING COMMITTEE - Bro. Larry Smith, reported, we are still pursuing the Race ministry. Second, the Long Range Planning Commitee is going to sponsor association session to help individual pastors and lay people work with pre-marital counseling. This is tentatively set for June. The Long Range Committee met last Sunday and will meet again in May, so if you have any other ideas, feel free to contact us.
6. DOM'S REPORT - Charlie Stephens, said, "My report is in front of you. If you have any thing you would like for him to run in his column please contact him. If your church would like to grow there are many opportunities out there: 1. Witness & Chaplainy Raceway, and concerts at the raceways. 2. Praying about new church Starts. 3. Preaching points & Bible Study. 4. We need help to go door knocking to help other churches with Harvest Festival.
7. WMU Quarterly meeting, April 27, 7 PM, Mt. Hermon. The speaker will be Steve Blanchard, missionary on furlough from S. Korea.
8. Bro. Charlie Stephens mentioned if you have any one who picks & sings or plays a musical instrument who could help in the Harvest Festivals, please contact me.
9. Bro. Larry Smith, stated, "The Baptist Builders will be at Cove Hill, June 3-9". Bring your hammer and saw and come help. They will be building a new church.
10. Association Hymn Sing, April 30, Bramlette, 7 PM.

OLD BUSINESS

11, Bro. Charlie Stephens, said Thank you to the Association for the New England Trip. There are 200 church and missions in a 6 state area, if everybody went to one of the churches or missions, there would be as many as 65-80,000 people in one of those churches. They are looking for help any place they can get it. KBC already has a partnership there. He asked the Association if they could give him any more. The Association has given him $500. and he must come up with $1200. to do this trip. He is appreciative of what the Association has given him. He will be going April 16-20.

11. Bob Young, stated, "We need to decide our April meeting which is normally on the 4th Sunday which is Easter, need to move that date. Mark Webb made the motion that we **do not meet**, 2nd by Stan Reedy request that we do not change the place, which is Whites Run. All those in favor of CANCELLING the April meeting, and keeping the May 28, meeting at Whites Run. Motion Carried.
13. NEW BUSINESS
14. HISPANIC MINISTRY - Bob Young mentioned a joint baptismal service 11 AM, Worthville, April 2. Alfreto & Bob Young had made 18 new contacts, with 17 being women. Larry Franklin made mention of prison ministry at Roder, KSR, Luther Luckett, among the Hispanics. Bob Young asked him to contact Louis Celezar.
15. Ken Massey talked about the Park Ministry, the schedule in the Assoc. book is correct, starting May 7. If you have a conflict please contact him. This is the 19th year of ministry.
16. Revival, Mt. Hermon, April 10-12, Paul Wrenn, World recognized Weight Lifter, will be the evangelist. Dave Stahl Music leader.
17. Meeting was closed in prayer by Obie Hunt.

Respectfully Submitted, Obie Hunt, Clerk

APRIL - NO MEETING VOTED TO CANCEL DUE TO EASTER

MINUTES, A.T.M., WHITES RUN, MAY 28, 2000, 5 churches and 7 members attending.

Moderator Bob Young called the meeting to order. Rev. Stan Reedy, pastor of Whites Run B.C. gave the devotion from I Samuel 17:40, and talked about the 5 stones a servant of God needs, Truth, Rest, Quiet, Prayer, and Laughter. He then prayed.

1. Bob Young stated Bro. Charlie Stephens is attending the graduation of his son John, from High School.

2. Bro. Stan Reedy gave report on State Executive Board. (see his report) He also passed out RESOURCE GUIDE. Stan Reedy gave Charlie Stephens' D.O.M. report.. Bob Young stated that the Long Range Planning Comm. is centering on a Mission Statement to be presented to the Association Annual meeting.
3. HISPANIC REPORT - Bob Young reported the Hispanics have moved into a larger room because of growth. Louis Celzar is working with the Hispanics in Carroll Co. They are concentrating on a free standing church. One Hispanic was baptized last month, and 5 professions of faith.
4. Gerald Roe is committed to Rural Ministry (**Harvest Festival**). He is very successful in this ministry.
5. OLD BUSINESS
   > Officer Training meeting June 3, Porter Memorial, Lexington.
   > Super Saturday - Aug 26, Immanuel B.C., Lexington, Aug 19, Severns Valley, Elizabethtown
   >Reach 2000 - Oct 27-28, Severns Valley, Elizabethtown, (prepares leaders to go out and reach people).
6. TREASURER'S REPORT -Myrna Holloway reported for April & May 2000. Report approved as submitted. Bal. $4,649.67. Myna Holloway received a Thank You note from the Clerk, Obie Hunt for the Love Offering he received.
7. NEW BUSINESS
   > Discuss the "Strip Joint" near the race track. No action taken.
   > Mark Webb has resigned as pastor of Worthville 5-21-00, and Jessie Bourne is the interim.
   >Baptist Builders will be at Cove Hill Baptist, June 3-9, to start their new building. Any one is I Invited to help.
   >Bob Young asked us to be in prayer for Worthville, as they seek a new pastor. Worthville,
   >VBS, June 25-July 1.
   - Carrollton First Baptist Youth going to S. Dakota, June 2nd for nine days to work on Indian reservation. On the 2nd day of July, group going to Canada.
   - Keep in mind our Partnership with Poland-Tanzania, and New England.
8. Meeting closed in prayer by Harold Hughes, Jr.

Respectfully submitted, Obie Hunt, Clerk

MINUTES A.T.M MEETING, WORTHVILLE, JUNE 25, 2000,

9 Churches and 14 Members, DOM, and 1 Visitor

Moderator Bob Young called the meeting to order, and gave devotion,"Consider the Lilies" and prayed.

1. Ken Massey reported about the Historical Committee, I am working on the history of the churches and the association. I am giving 2 or 3 pages for each church, such as the history and a picture for Assoc. History. I am also doing the other churches that were a part of the association. I would like the assoc. on to consider combining the Association Minutes and History together and have Ky Tech Voc. School, C'ton do the printing. A motion was made by Myrna Holloway to combine the Association Minutes and History as one book and let the Ky Tech Voc. do the printing, 2nd by Jr. Hughes, motion carried. Ken Massey talked about Assoc. Quilt being worked on by Patricia Hersey and Thora O'Neal.
2. He talked about the Park Ministry and some switching of schedules was done.
3. Ken Massey and his wife Patsy, will be going on a mission trip to New Hampshire for 10 days, starting July 21.
4. Stan Reedy gave a report of the SBC on the resolutions that were passed by the SBC.
5. Treasurer's Report - Myrna Holloway reported for June, with a balance of $6025.93
6. Hispanic Report - Bob Young reported, Earnest McCollum will be coming to Central Region, Ky, July 9 in Bedford, then July 10-12 in Carroll Co., then another day in Growers Ware house, and another day behind Mexican restaurant in Carrollton. We may have a rented storefront for the Hispanic center and Cornerstone counseling.
7. Long Range Planning Committee - None
8. Ky Speedway Ministry - Bob Young reported that NASCAR has their own chaplain and chapel for the drivers only. Blimp McAlester is checking on the possibility of a ministry at the speedway Jay Patton worked last week selling programs for the race June 15-18. Why not slip a paper with all the churches in Whites Run and Ten Mile Association on it in the program book about places of worship (churches) in the area. Over 10,000 programs were sold. Charlie Stephens talked to Larry Martin, Missions Growth Team, that we were interested in the Ky Speedway ministry. We could also

get involved in the ministry at the concerts.

9. Discussion was held on the possibility of supporting a resolution to present to the Carroll Co. Fiscal Court supporting an ordnance of against any kind of nude dancing in Carroll Co. We may be able to do a bill board or sign near the speedway against nude dancing on private property.
10. Charlie Stephens, Director of Missions has resigned his position effective June 30, 2000, to accept a position as Baptist Student Union Minister at Marshall University, Huntington, W.Virginia. Be in prayer for him and his family as they seek to do God's Will. Bro.Charlie would like to thank everyone for your cards, support, and help that you have given me and my family while DOM of the WRBA.
12. Bro. Charlie Stephens mentioned that if you want to go to New Hampshire for a mission trip, contact him.
13. ANNOUNCEMENTS:
    > Sanders VBS, June 25-29, 6:30-8:30 PM
    > Worthville VBS, June 25-29, 6:30-8:30 PM
    > Mt. Hermon VBS, July 10-14, 7-9 PM
    > Jordan VBS, July 24-28, 6:30-8:30 PM
    > First Baptist Carrollton - Boys Camp, July 3 & 4, for the disconnected kids, at General Butler and and Clifty Falls
    > Jordan started prayer meeting this past Thursday night, June 22, and will continue each Thursday night 6 PM.
    > If your church is not submitting a news article to the newspaper, please do so, also some one can write about happenings in the association.
    Bro. Charlie Stephens stated, we have lost a lot of pastors in the last month, Mike Meiller, Mark Webb, Tom Collier, and now Stan Reedy. Bro. Stan Reedy resigned today taking a church at Mt. Carmel B.C., Lake City, FL, last Sunday July 9., must be on location July 6. He resigned all positions in the Assoc. and the State Exec. Bd Member. The KBC appoints a member to fill that position.
14. OLD BUSINESS - None
15. NEW BUSINESS
    >Propose resolution to support Carroll Co. Official in an ordinance opposing Nudity in Carroll Co. There in no ordinance in Carroll Co. against this. Myrna Holloway made the motion to send a resolution to Carroll Co. officials supporting a resolution opposing Nudity of any kind in Carroll County, 2nd by Charlie Stephens, motion carried.
    >The Clerk received a letter from the G. Roe Foundation for a banner ("Harvest") $116.20. This was presented to the A.T.M. and the treasurer would pay it.
    >Bob Young asked for a D.O.M. Search Committee. We would need a job description, recommendation, yea or nay for or against D.O.M., then the committee to start getting resumes. He asked for volunteers: Kyle May, Jr. Hughes, Chris White, Chmn, and Obie Hunt, (ex Officio). Bob will ask two more people to be on the committee.
    > Fish Fry, Location for this year, Sept. 9, (Bramlette)? Jay Patton will ask.
16. We wish Charlie Stephens and Stan Reedy our blessings in their new jobs.
17. Meeting closed with prayer by Rev.Michael Hunkus.

Respectfully Submitted, Obie Hunt, Clerk

MINUTES A.T.M., BRAMLETTE, JULY 23, 2000, 6 Churches and 9 members present.

Moderator Bob Young called the meeting to order. Bro. Jay Patton, gave the devotion from Jeremiah 3:11-15, then prayed.

1. TREASURER'S REPORT - Myrna Holloway reported for July, with a balance of $7254.06.
2. Bob Young talked about the resolution on nude or partial Nude Dancing in Carroll Co. A resolution has been sent to Carroll Co. Magistrates, Mayor of Carrollton, City Council members, Carroll Co. Ministerial Assoc. & Area churches from the Whites Run Assoc. of Baptist Churches. The Mayor accepted the copy of the resolution and the council would consider a resolution supporting this, since it does not have an ordinance against any kind of dancing we may want to consider another resolution supporting the (City Council) against adult entertainment. I have had no response back from the Judge or Magistrates.

3. Hispanic Report - Bob Young reported, on July 9-12, our church hosted, Bro. Earnest McCollum. He spoke to the Sunday School, and Worship Service, then in Bedford Sunday Night. Monday night had 12 Hispanics attend the cookout at the County Park. Over 50 percent of the workers at Ky Ladder are Hispanic. They have over 100 Hispanic workers. Tuesday night we were in Growers Warehouse and had 12 Hispanics there. Wednesday night we were behind the Mexican restaurant in Carrollton with about 18 there. We had 12 Professions of Faith all together. Bro. McCollum has left me 100 Video tapes in Spanish for leadership training. Some tapes are on the Bible, the family and some on "It will Blow Your Mind". Problem is no long term leaders.
4. SPEEDWAY MINISTRY - There is a Chaplain there for the drivers and assist member only. Ten Mile is doing some ministry. Another night club is being planned 1 mile from the Speedway. Jay Patton is now employed by the Ky Speedway and will try to contact the person in charge of the Ministry at the speedway.
5. Debbie Lewellyn is the new Mission Chairperson.
6. On the D.O.M. Search Committee: Chris White, Kyle May, Harold Hughes, Ken Massey, Larry Smith, and Obie Hunt, Ex Officio.
7. Program Committee - We need to get started on the Program for the Annual Meeting. Larry Smith is the chairman.
8. CHURCH HAPPENINGS.
   >Jordan is having VBS this week July 24-28, with a group from Astor, FL. Teaching, will be 4 adults, 13 youth from FBC Astor, FL. They have 2 vans and will be picking up kids. Bro. Pete Mendez is the pastor of FBC of Astor, Florida.
   > Other VBS's Mt. Hermon 45 children, Whites Run -56 children, Worthville 139 enrolled, 96, First Baptist-78 children, 43 workers, and $425. in offering.
   > First Baptist Carrollton went to Collingwood, Canada on a mission trip.
   > Ken Massey is in New Hampshire with his brother on a mission construction project.
   > Bob Young stated, that Ken Massey almost had the Centennial book completed. Also each church does now have their quilt piece completed in..
   > WMU Picnic-July 27, Whites Run, 6:30 PM
9. OLD BUSINESS
   > Assoc. Family Fish Fry, Bramlette, Sept. 9, 6:30 PM
   > Resolution on Nudity in Carroll Co. We need to encourage representatives to oppose this. We need to have a conversation with the magistrates, council, and leaders.
10. NEW BUSINESS
   >Myrna Holloway made a motion that we do another resolution supporting the city of Carrollton against Adult Entertainment in Carrollton. 2nd Jr. Hughes, motion carried.
   >Jay Patton will try to get in touch with one of the drivers such as Darrell Waltrip, to get his picture on a 5x7 card with his history of his drive and gospel. These cards would be passed out at the speedway as they entered, with the of salvation on it and our name WRBA. Bob Young appointed Jay Patton to contact Darrell Waltrip's PR about this ministry.
11. Park Ministry - Worthville had it this morning. If you will take an hour and pass out flyers on Saturday, this will help promote the Park Ministry. We've had many people state they like this park because of the ministry provided.
12. Meeting closed with prayer Harold Hughes, Jr.

Respectfully Submitted, Obie Hunt, Clerk

A.T.M. MINUTES, FIRST BAPTIST CARROLLTON, AUGUST 27, 2000, 2:30 PM

8 churches & 11 members present.

Moderator Bob Young called the meeting to order. Rev. Chris White, pastor of First Baptist Carrollton, had the devotion. Chris White talked about the group from Carrollton attending Super Saturday, August 26, in Lexington. He spoke to the group, on the changes & struggles in the community and FBC. Everything we do is about trust & credibility. God will make a way. He closed with prayer.

1, Ken Massey spoke on his trip last month to New Hampshire. About 70 people went on the New Hampshire Missions trip. Ken Massey helped paint an old house that was built in 1700's used by the Director of Church Planting. The group proposed to help them replace the windows in this old house. Ken Massey made a motion that the Association send $300. To Rick Presley for a window and we

send this check to the Hickory Grove Baptist Church of the New Hampshire Assoc., 2nd Michael Hunkus, motion passed. This would come out of the Volunteer missions fund. Patsy Massey work with the children, and other mission work

2. Bob Young talked about 2 churches that are dead now, Bethel who started Worthville and Locust. A new church is being built on Carlisle Road by the Seventh Day Adventist. New churches can pop up any where. There is an unchurched world out there. Chris White talked about a mission plan trying to reach people in Carroll Co. He will be sending out a plan to all the churches.
3. Hispanic Ministry is still meeting at Worthville during worship services and ESL right after the service. There are more intact families in the area. There are more younger children in school than ever before Louis Celezar has been working 3 or 4 days working a week visiting the area and working with some leaders. Be in prayer for the leader. The big problem is keeping the leaders.
4. Long Range Planning - Larry Smith stated, we're putting that on hold until we get a D.O.M.
5. Ky Speedway Ministry - Bro. Jay Patton is working to get in contact with the chaplain on site what more could be done and also contact the Waltrip Family as to what ideas he could get from them. We can't do any thing without their blessing. This is private property and they do have an in-house chaplain. Jay Patton is a Security Guard at the Ky Speedway and has the best contact of getting a ministry started.
6. Bob Young stated, I have completed and turned over the Resolution on Adult Entertainment to the Carroll Co. Officials and the City Counsel. They asked that we don't publish this in the news paper. They were very glad about the resolution that was presented them.
7. D.O.M. Search Committee - meet next Sunday, 2:30 PM, FBC.
8. ANNOUNCEMENT:
   A. FBC, Revival, Sept 10-14, 7 PM
      Each Wednesday, Middle School youth, 4 PM Power time, Pizza 5 PM, and worship at 6 PM.
      > Changed Sunday night service
   B. Sanders, continuing our 4th Sunday Hymn Sings. Sept. 8-10, Michael Hunks will be in Atlanta, GA, to a follow up session on my trip to Middle East.
      > In Sept. Gospel Group to sing on 4th Sunday at Sanders
      > Oct. Contemporary Group to do a Youth Concert at Sanders
      > Bro. Hunkus introduced Johnny Hill as their Deacon and trying to recruit 2 more new deacons.
   C. GHENT, Robert Compere spoke this morning as part of our 200th Anniversary.
      > Robert Furgerson will speak last Sunday in Sept., then Earl Pinkston will come for our Missions Study the Friday night before Thanksgivings.
      >Ken Massey attempted to start a 35ish singles class working with the people of Ghent, that are not going any where.
   D. WHITES RUN - Called a new pastor last Sunday night, Bro. Robert Phalen & wife Ruby, from North Vernon, IN area.
   E.. JORDAN -Had a joint worship service with Whites Run and Bro. Kyle May baptized 4 youth this morning. He supplied for them and we had a wonderful service. These youth were results of the VBS that was held this summer with 62 childen attending.
   F. WORTHVILLE - Pastor search committee searching for a pastor.
   G. Association Fish Fry, Bramlette, Sept. 9, 6:30 PM
   H.. Association Meeting, Oct. 13-14, Worthville
9. OLD BUSINESS
   >Ken Massey discussed the Printing of the WRBA History and 2000 Minutes, with Ky Tec Voc. School. The total cost per book would be $6.19 printing 150 copies would be $928.50. A motion was made by Ken Massey to under take this project, 2nd Larry Smith, motion carried.
10. Nominating Committee - Bobby Gibson, chairman would call a meeting soon.
11. NEW BUSINESS
   >. Bro. Larry Smith stated, we should be appreciative of our team (Chris White, Jay Montgomery, Marvin Kiper, at the Super Satuday, August 26, Lexington.
   >. Bro. Michael Hunkus reported lightning struck Pleasant Ridge Baptist Church, Fl., his former pastorate, and burned it. Motion was made to send $100. to Pleasant Ridge to help them rebuild, 2nd Chris White, motion carried.
12. See Treasurer's Report
12. Motion to adjourn. Meeting closed with prayer by Bob Young

WHITES RUN BAPTIST ASSOCIATIONAL CALENDAR 2001

Jan	21	Sanctity of Human Life
Jan	21	Baptist Men's Day
Jan	28	**A.T.M. MEETING, English, 2:30 PM**
Jan	25	*WMU Quarterly Meeting, Sanders, 7 PM*
Feb	4	Baptist World Alliance
Feb	9-10	Deacons/Pastors/Spouse, Cave City, Convention Ctr.
Feb	11	Race Recognition Sunday
Feb	12-18	*Focus on WMU*
Feb	25	Volunteers in Mission Day
Feb	25	**A.T.M. MEETING, Ghent, 2:30 PM**
Feb	26-27	State Evangelism Conference.,Lexington, Porter Memorial Monday 2:00 PM - Tuesday 9:30 PM
Mar	2-3	VBSI/ACTS Leadership Training, Trinity, Lexington
Mar	4-11	*Week of Prayer/for North American Missions, Annie Armstrong Offering*
Mar	7	Day of Prayer for Spiritual Awakening in N. America
Mar	12-18	Youth Emphasis Week
Mar	28	Substance Abuse Sunday
Mar	30-31	State Youth Bible Drill/Speaker Tournment,Cedarmore
Mar	25	**A.T.M. Meeting, Jordan 2:30 PM**
Apr	1	Baptist Seminaries/Colleges/Schools Day
Apr	8	Cooperative Program,& Palm Sunday
Apr	9-13	KEA Spring Break
Apr	21	"He Restores My Soul" Women's Bible Study and Prayer Retreat, Louisville, Hurstbourne BC
Apr	13	Good Friday
Apr	15	EASTER
Apr	22	**A.T.M. MEETING, Mt. Hermon, 2:30 PM**
Apr	27	*WMU Quarterly Meeting, Ghent, 7 PM*
Apr	29	Life Commitment Sunday
Apr	**29**	**Assoc. Hymn Sing, Jordan, 7 PM**
May	6	Senior Adult Day
May	11	State Children's Bible Drill, St Matthews BC,.Louisville
May	13	MOTHER'S DAY
May	21-27	Associational Emphasis Week
MAY	27	**A.T.M. MEETING, Sanders, 2:30 PM**
May	28	Memorial Day Observed
Jun	2	(SALT), State Assoc. Leadership Training, Lexington Porter Memorial BC
Jun	4	Religious Liberty Sunday
Jun	**10-11**	***WMU Annual Meeting, New Orleans***
Jun	**12-13**	**Southern Baptist Convention, New Orleans**
Jun	17	FATHER'S DAY
Jun	17	Barkley Moore Offering, Oneida Baptist Institute
Jun	22-23	Mother/Daughter Overnight, Cedar Crest
Jun	24	**A.T.M. MEETING, Whites Run, 2:30 PM**
Jul	4	Independence Day, Wednesday
Jul	7-8	Mother/Daughter Overnight, Cedarcrest

Jul	22	**A.T.M., Worthville, 2:30 PM**
Jul	26	*WMU Family Picnic & Talent night, Worthville, 6:30 PM*
Jul	**29**	**Assoc. Hymn Sing, Sanders, 7 PM**
Aug	12	Day of Prayer for Students
Aug	18	Super Saturday, Immanuel BC,Lexington 8 AM-3 PM
Aug	26	**A.T.M. MEETING, Carrollton,2:30 PM**
Aug	20-27	Church Music Emphasis Week
Sept	3	Labor Day, Monday
Sept	7	ASSOCIATION FAMILY FISH FRY,6:30 PM, ?
Sept	9	*Season of Prayer for State Missions, E.Broadus, Missions Offering*
Sept	9	Single Adult Day
Sept	16	Anti-Gambling Emphasis
Sept	19	"See you at the Pole" in local schools
Sept	**30**	**Association Hymn Sing, Mt. Hermon**
Oct	1	On Mission to Share The Gospel
Oct	5-6	Brotherhood Leadership Conf., Yellow Creek BC, Owensboro
Oct	6-7	Women On Missions Retreat, Conf.Ctr,Cedarmore, Friday 4:00 PM-Saturday 1:30 PM
Oct	14	World Hunger Sunday
Oct	**12**	**ASSOCIATION ANNUAL MEETING, BRAMLETTE 7PM**
Oct	**13**	**ASSOCIATION ANNUAL MEETING, BRAMLETTE 9:30 AM**
Oct	26	*WMU Quarterly Meeting, 7 PM ?*
Nov	**11**	**A.T.M. MEETING, Cove Hill, 2:30 PM**
Nov	11-17	*International Mission Study*
Nov	**12**	**Ky Baptist Music Conference, Murray**
Nov	**13-14**	**KENTUCKY BAPTIST CONVENTION ANNUAL MEETING, Murray, Regional Special Sports Center**
Nov	18	Thanksgiving Offering for KBHC
Nov	26	THANKSGIVING DAY
Dec	2-9	*Week of Prayer for International Missions, Lottie Moon Christmas Offering*
Dec	*9*	*International Missions Day in Sunday School*
Dec	25	Christmas Day (Tuesday)
Dec	29	Student Day at Christmas.
Dec	**30**	**Assoc. HYMN SING, Whites Run, 7 PM**
Jan	1	New Year's Day 2002 (Tuesday)

GENERAL BUTLER STATE PARK MINISTRY
Sponsored by the
Whites Run Baptist Association
2001

MAY

06 -	WHITES RUN BAPTIST CHURCH
13 -	SCOTTISH WEEKEND
20 -	CARROLLTON WESLEYAN CHURCH
27 -	CARROLLTON FIRST BAPTIST CHURCH

JUNE

03 - CARROLLTON CHRISTIAN CHURCH
08 - BRAMLETTE BAPTIST CHURCH
17 - JORDAN BAPTIST CHURCH
24 - UNITED PENTECOSTAL CHURCH

JULY

01 - WORTHVILLE BAPTIST CHURCH
08 - CARROLLTON METHODIST CHURCH
15 - GHENT BAPTIST CHURCH
22 - OPEN DOOR BAPTIST CHURCH
29 - ENGLISH BAPTIST CHURCH

AUGUST

05 - WORTHVILLE METHODIST CHURCH
12 - COVE HILL BAPTIST CHURCH
19 - VALLEY CHRISTIAN CHURCH
26 - MT. HERMON BAPTIST CHURCH

SEPTEMBER

02 - SANDERS BAPTIST CHURCH

HISTORICAL EVENTS, WRBA 1999-2000

BRAMLETTE: Participated in "Meet me at the Pole" (Gallatin & Grant County Schools. We took Youth to Dry Ridge Baptist for Youth Rally (2) times. Every 4th Sunday, monthly birthday dinner after morning services. Pastor's Appreciation Day Dinner-gift $100. Youth Lock-in, movie, pizza, and games. We extended handrails to the basement. Church Thanksgiving Supper; delivered 20 meals to shut-ins, & 8 guest. Bro Jay Patton attended Pastor's Conference in Covington. Gallatin Nursing Home Ministry; Christmas Dinner, Caroling, gifts, treats for the kids; Made baskets for shut-ins; Celebrated Sanctity of Human Life Sunday; Home evening services for home bound members; begin youth/church activity fund; Pastor's raise begin housing allowance; Harvest Fest - 7 decisions, 1 dedication, 1 renewal of membership, evening meal prepared each night of Harvest Fest for Bro. Roe and Bro. Charlie; Fixed Sunday School roof; Got organ from Sanders Baptist Church; Celebrated Mothers Day, Fathers Day, Grandparents Day with gifts; Gideons - $203.75; Replaced storm doors on front of church; put locks on all windows, repaired & painted windows; painted gutters, steeple & sign out front; begin saving for church van; Gifts: Paid motel bill-2 nites $89.; Purchased 4 Gideon Bibles for Reedy-$18; brought shoes, dress & school pictures for needy child $50; gave box of groceries from pantry, plus meat & milk $20 +$15. for needy family; $50 gift to H. Ligon, flowers and memorial $24. and $25.; Love gift $500; flowers & memorial $25; Love gift $65; youth conference $30; flowers & memorial $25; Family resource $102.25; love gift $100; love gift $200.

CARROLLTON: "Days of Strength" Boys Camp; After school tutoring/Discipleship for Middle School; Sunday evening prayer gatherings; Youth Mission trip to Pine Ridge Reservation, South Dakota; After school Reading Program; Mission trip to Canada.

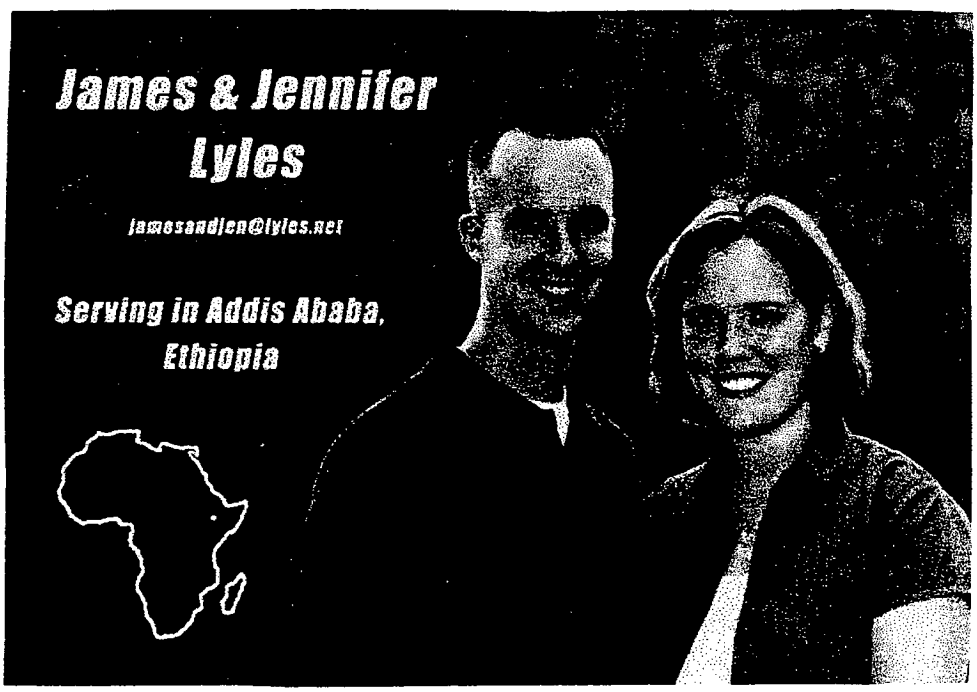
COVE HILL: Ground Breaking Ceremony for New Church April 22, 2000. Baptist Builders - framing of New Church, June 2-9, 2000.

ENGLISH: Rev. Travis Laney and his wife Allison, accept the pastorate Sept. 24, 2000.
GHENT: Ken & Patsy Massey went to New Hampshire on mission trip. Celebrated 200 year Anniversary, former pastors preached.

JORDAN: Bro. James & Jennifer Lyles left to become Youth Directors at Parkland Ave. Baptist Church, Louisville, KY; Bro. Kyle May was called as pastor Oct. 1999, and his wife Linda, children Stephen, and Brianna; Had Youth Lock-in, well attended; Harvest Fest March 19-21, with speaker Gerald Roe, and Song

Brianna; Had Youth Lock-in, well attended; Harvest Fest March 19-21, with speaker Gerald Roe, and Song Leader Charlie Stephens, 1 decision; Bro. Kyle May attended the SBC in Orlando, FL; had VBS July 24-28, with a group from FBC, Astor, FL (13 youth & 4 adults) to help do our VBS, a great assist team; The group took our youth to Kings' Island, Ky Horse Park, Ky Kingdom, and swimming at Clifty Falls State Park, IN., Had 10 decisions; Bro. Kyle May Baptized 4 youths as result of VBS, July 3, at Whites Run B.C.; started prayer meeting and youth service each Thursday night; Funded Bro. Earl & Robin Pinkston, former pastor and wife, our missionaries to Malta this year, they will return to the States for furlough, Oct 2-July 2001, station at Georgetown, KY. Bro. James & Jennifer Lyles, are now serving as missionaries in Addis Abab, Ethiopia for two years. They were our pastor after Bro. Earl & Robin Pinkston.

Below is a picture of Jordan's VBS this summer with the Assist team- FBC, Astor, Florida, with 62 children.



The Lyle's are Jordan's missionaries in Addis Abab, Ethiopia,

With the Sulpher Fork Baptist Builders to help build a sanctuary at Slaughters, Ky. Also two members helped with building the Cove Hill Baptist Church.

SANDERS: Bro. Michael Hunkus on mission trip to Israel.

WHITES RUN: 190th Celebration of Church-Rev. Earl McCosh, former pastor and Rev. John Wyatt held revival for celebration, April 23-27, 2000. In August, 2000 put a new roof on parsonage & painted rooms in parsonage. WRBC was involved in ministries for nursing home, Jail, Tapes for Home Bound, Butler Park, Visitation, W.M.U., Gideons, Primetimer's (seniors adults), Religious Liberty Sunday, Church Hymn sing, joint services with Jordan Baptist Church, and Valley Christian Church. In Nov. 1999, Dr and Mrs. Stan Reedy attended Ky Baptist Convention, Covington, Ky. May, 2000, Primetimes group attended Bill Gaither Gospel Concert at Memorial Coliseum, Louisville. June 12-14, 2000, Dr. and Mrs. Stan Reedy attended the Southern Baptist Convention in Florida,.Feb 28-April 18, 2000 on Tuesday nights, cottage prayer meetings in different members' homes to pray for April 23-27 Revival. July 9, 2000, Dr. Stanley Reedy resigned as pastor of WRBC to accept Pastor of Mt. Carmel Baptist Church, Mt. Carmel and Troy Rd., Route 21, Box 3004, Lake City, Florida. August 20, Whites Run called Rev. Robert Phalen as pastor and his wife Ruby.

WORTHVILLE: Addition of foyer with restrooms. Hispanic Ministry meets regular at Worthville. Children Wednesday night ministry.

STATISTICAL TABLES

WHITES RUN ASSOCIATION

Congregations	C/M	Total	Res	Bapt	Oth Add	SS	DT	Music	WMU	Bro	Total Desig	COP	Ascn Miss
BRAMLETTE, Warsaw	C	39	35	0	0	34	8	0	0	0	10117	1193	600
CARROLTON FIRST, CARrOLLT		500	444	6	9	353	25	45	32	0	292137	6600	3000
COVE HILL, Carrollton	C	193	108	1	0	90	0	15	6	0	80140	1007	1439
ENGLISH, Carrollton	C	313	173	3	0	42	0	0	8	0	31871	755	481
GHENT, Ghent	C	239	162	0	3	85	0	12	10	0	193488	5047	2243
JORDAN, Sanders	C	70	45	5	6	41	0	3	0	0	15157	643	643
MOUNTHERMON, Bedford	C	127	112	7	1	78	0	15	18	0	71335	0	1691
SANDERS, Sanders	C	284	150	6	4	56	0	20	1	0	5411	2000	500
WHITES RUN, CARROLLTON		265	166	1	0	61	21	12	9	0	64823	4635	1737
WORTHVILLE, Worthville	C	314	256	5	2	135	0	14	30	0	75363	5902	3700
Totals:		**2344**	**1651**	**34**	**25**	**975**	**54**	**136**	**114**	**0**	**839842**	**27782**	**16034**

Baptism Information

WHITES RUN ASSOCIATION

Congregations	C/M	Total	< 6	6-8	9-11	12-17	18-29	30-59	> 59
BRAMLETTE, Warsaw	C	0	0	0	0	0	0	0	0
CARROLTON FIRST, CARrOLL		6	0	0	3	2	0	1	0
COVE HILL, Carrollton	C	1	0	0	0	1	0	0	0
ENGLISH, Carrollton	C	3	0	0	0	0	0	3	0
GHENT, Ghent	C	0	0	0	0	0	0	0	0
JORDAN, Sanders	C	5	0	0	3	2	0	0	0
MOUNTHERMON, Bedford	C	7	0	1	0	1	2	2	1
SANDERS, Sanders	C	6	0	0	6	4	0	2	0
WHITES RUN, CARROLLTON		1	0	0	0	0	1	0	0
WORTHVILLE, Worthville	C	5	0	0	1	1	2	1	0
Totals:		**34**	**0**	**1**	**13**	**11**	**5**	**9**	**1**

Bible Study Information

WHITES RUN ASSOCIATION

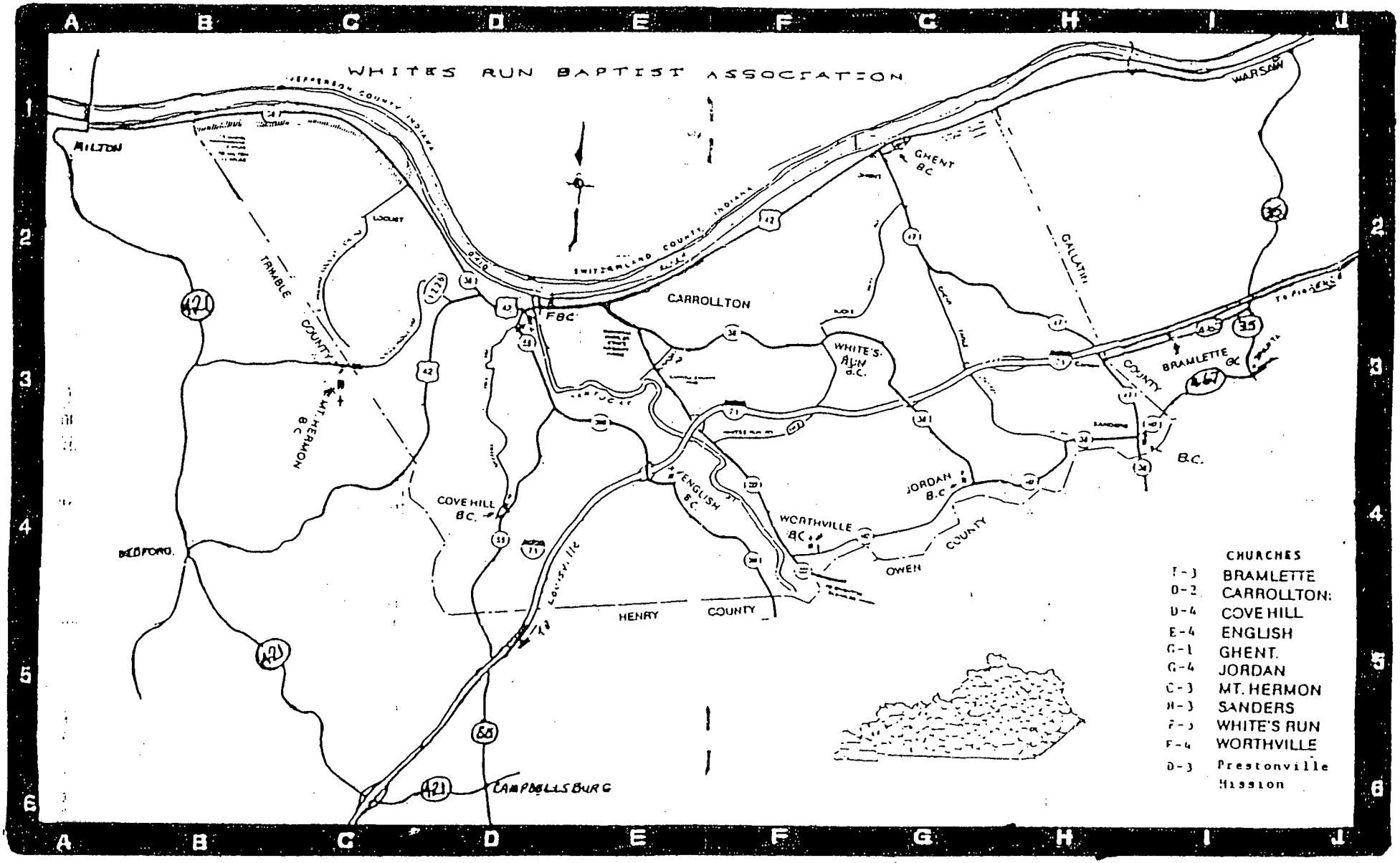
Congregations	C/M	Total SS	< 6	6-11	12-17	18-24	25-34	35-54	> 54	Gen Officers	Other Bible Std	SS Avg Att
BRAMLETTE, Warsaw	C	34	1	4	8	0	0	9	5	1	6	16
CARROLTON FIRST, CARrOLL		353	22	54	31	10	31	57	70	3	75	100
COVE HILL, Carrollton	C	90	12	9	14	1	3	20	15	1	15	34
ENGLISH, Carrollton	C	42	5	3	4	4	0	15	10	1	0	34
GHENT, Ghent	C	85	13	20	14	0	0	13	22	3	0	50
JORDAN, Sanders	C	41	0	4	8	1	3	3	5	1	16	24
MOUNTHERMON, Bedford	C	78	9	13	5	6	10	20	14	1	0	43
SANDERS, Sanders	C	56	6	5	5	20	0	14	0	6	0	40
WHITES RUN, CARROLLTON		61	5	7	1	5	8	6	15	3	11	29
WORTHVILLE, Worthville	C	135	20	27	10	2	30	20	25	1	0	66
Totals:		**975**	**93**	**146**	**100**	**49**	**85**	**177**	**181**	**21**	**123**	**436**

Financial Information

WHITES RUN ASSOCIATION

Congregations	C/M	Undes Receipts	Desig Receipts	Total Receipts	Coop Program	Ascn Missions	State Missions	Annie Armstrong	Lottie Moon
BRAMLETTE, Warsaw	C	1293	473	10117	1193	600	205	200	43
CARROLTON FIRST, CARrOLL		178977	66286	292137	6600	3000	465	1223	1546
COVE HILL, Carrollton	C	33800	44302	80140	1007	1439	201	232	241
ENGLISH, Carrollton	C	24751	7120	31871	755	481	54	83	149
GHENT, Ghent	C	55903	134092	193488	5047	2243	660	608	680
JORDAN, Sanders	C	2000	167	15157	643	643	50	0	200
MOUNTHERMON, Bedford	C	43705	27630	71335	0	1691	433	0	0
SANDERS, Sanders	C	3830	726	5411	2000	500	350	485	528
WHITES RUN, CARROLLTON		57943	6396	64823	4635	1737	240	425	2000
WORTHVILLE, Worthville	C	61017	14346	75363	5902	3700	195	490	780
Totals:		**463219**	**301538**	**839842**	**27782**	**16034**	**2853**	**3746**	**6167**

For you know the grace of our Lord Jesus Christ, that though he was rich, yet for you sakes he became poor, so that you through his poverty might become rich.
2 Corinthians 8:9


WHITES RUN BAPTIST ASSOCIATION
MILTON
JEFFERSON COUNTY INDIANA
SWITZERLAND COUNTY INDIANA
OHIO
WARSAW
GHENT B.C.
GALLATIN
TRIMBLE COUNTY
LOCUST
CARROLLTON
FBC
WHITE'S RUN B.C.
BRAMLETTE B.C.
MT. HERMON B.C.
COVE HILL B.C.
ENGLISH B.C.
WORTHVILLE B.C.
JORDAN B.C.
B.C.
BEDFORD
HENRY COUNTY
OWEN COUNTY
LOUISVILLE
CAMPBELLSBURG
421
CHURCHES
D-1 BRAMLETTE
D-2 CARROLLTON:
D-4 COVE HILL
E-4 ENGLISH
G-1 GHENT
G-4 JORDAN
C-3 MT. HERMON
H-3 SANDERS
F-3 WHITE'S RUN
F-4 WORTHVILLE
D-3 Prestonville Mission

IM 42