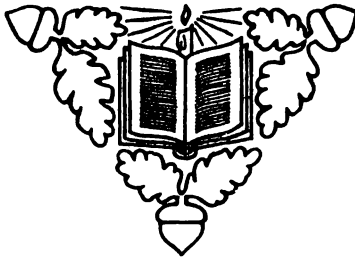


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HISTORY
OF
LAUREL RIVER ASSOCIATION
OF
MISSIONARY BAPTISTS



FIRST CENTURY
1831 to 1931

*Presented by M. M. McFarland
Enlistment Secretary, Baptist State
Mission Board, Louisville Ky*

HISTORY
OF
LAUREL RIVER ASSOCIATION
OF
MISSIONARY BAPTISTS

FIRST CENTURY
1831 to 1931



This sketch of Laurel River Association and each of her 35 Churches, their rise and progress, is dedicated to the Churches, their Pastors, Clerks, Deacons and Members.



D. R. BROCK,
D. B. JOHNSON,
DAN M. PONDER.

Behold, how good and how pleasant it is for brethren to dwell together in unity!

Psalms 133:1.

PROGRAM



ONE HUNDRETH ANNIVERSARY

of

Laurel River Missionary Baptist Association



Meeting with Providence Church, on London and Manchester Pike

OCTOBER 1ST, AT 10:00 A. M.

Song Service—J. D. Stacey, Leader.

Devotional—D. Parker.

Sermon at 11:00 A. M. by ~~Walter L. Brock~~ **FRED JONES**

12:00 Noon—Dinner.

1:00 P. M.—Song Service.

Founding of Laurel River Association, by Dan M. Ponder.

Growth of Laurel River Association, by John F. Reams.

Memories, Since 1850, by D. R. Brock.

Growth of Sunday Schools, by D. B. Johnson.

Growth of Missions, by ~~E. L. Mitchell~~ **M. M. McFarland,**

A general discussion will be had on each of the above subjects.

ENLISTMENT SECRETARY
State Mission Bd

Memorial, at the grave of David Weaver and others, led by D. R. Hammock.

Committee { C. G. Brewer,
G. H. Vandaventer,
J. D. Stacey,

HISTORY OF LAUREL RIVER MISSIONARY BAPTIST ASSOCIATION

In the preparation of this history, we should know that in the first years of the Eighteenth Century the territory occupied, first and last, by the Laurel River Association was newly settled and sparsely populated. It was entirely destitute of Church or Gospel Ministry. A few Baptist families had settled in different localities. A Mr. Samuel Weaver (who was said to be the soldier who roasted the potatoes on which General Marion feasted the British officer, pictured in Marion's Biography) and his family from Tennessee had settled on the headwaters of Laurel River.

Two preachers, Blaggrove Hopper, an ordained minister, and his son, William Hopper, from North Carolina, settled in Knox County in Cumberland Valley near where the village of Artemus is now located, and were members of Concord Baptist Church, of which Blaggrove Hopper became pastor. This church was constituted in 1804, most likely by Moses Foley and Blaggrove Hopper. Moses Foley came from Virginia and settled some three miles below where Barbourville is now located, and with a few other Baptists in the neighborhood were constituted into a church called Cumberland.

In the same year, 1804, Concord Church was constituted, Elder Blaggrove Hopper and his son, William Hopper, a licentiate (it is not known whether he was licensed in North Carolina or by Concord Church), visited the headwaters of Laurel River, where the Weaver family had settled, and preached the first Gospel sermons that were ever preached in this Laurel County and the territory of what is and has been occupied by the Laurel River Association, by a Baptist minister or anyone else so far as we have knowledge. These ministers continued their visits and labors in that section, and in 1815 Concord Church formed an arm of that church. The members of the arm becoming members of Concord Church. The arm requested the church for the ordination of William Hopper, and he was ordained to the full work of the Gospel ministry. He continued to serve them until in 1819, when it was decided the arm was ready and able to be constituted as a church. On May 23, 1819, Providence Church was constituted with nineteen members. William Hopper was called as pastor and David Weaver was chosen as clerk. The Principles of General Union were adopted. Elders Blaggrove Hopper and William Hopper composed the Presbytery.

Back of the constitution of this church, under the ministries and leadership of the Hoppers and Foleys, the South Union Association was organized at Clear Fork meeting house in Whitley County in 1815. These two churches of Concord and Cumberland, and other churches in Knox or Whitley, gathered by them and with others from Stoctons Valley Association. Providence Church, after its constitution and until the organization of Laurel River Association, was a member of South Union Association. So Spencer, the historian of Kentucky Baptists, was correct in saying that the Laurel River Association emanated from the South Union Association. Then we are on the line of continuity through South Union and the Hoppers and Foleys to North Carolina and Virginia, Dr. John Clark and the first Baptist church in America at Newport, R. I., 1636. Dr. John Clark received his baptism by Elder Stillwell, London, England, and they received their baptism of the Dutch Baptists in Holland. The Holland Baptists received theirs from the Waldenses, whose historical lines reach back and connect with the Donatists and theirs to the Apostolic Churches.

After the constitution of Providence Church, the pastor, Elder William Hopper, was very active in visiting other sections looking after other Baptists, gathering them and having arms of his church formed at London Court House, Mt. Pleasant, Rockcastle, and other places. In 1826 David Weaver, who had for some years been exercising a gift in exhortation and preaching, was ordained to the full work of the ministry, and at once became active in cooperation with his pastor, William Hopper, in gathering and constituting churches. He had constituted four other churches up to 1831. These five churches decided to organize an association. These five churches by their messengers met at Providence September 30, 1831. Messengers from Providence were William Hopper, David Weaver, Samuel Weaver, William Durham, Darling Jones and Benjamin Catching; from Lynn Camp, Levi Moore, William Dewees, Joab Moore and Henry Elkins, from Rockcastle, John Hatcher, Aaron Johnson, Joseph Johnson; from Mt. Pleasant, Moses Moore and Abraham Baugh; from Indian Creek, William Barton, John Engle and Henry Barton.

The aggregate membership of the five churches was 153. Elder David Weaver preached the introductory sermon on Titus, second chapter and fourteenth verse: "Who gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

Letters from the churches being read and messengers enrolled, the Association proceeded to the election of officers by private ballot, whereupon Elder William Hopper was chosen moderator and Benjamin Catching, clerk.

The Laurel River Association of United Baptists being thus organized, rules of government, rules of decorum, and principles of union were read, approved and adopted. The Association agreed to open correspondence with like Baptist associations, sending messengers with letters to three associations. The next association was to be held with Mt. Pleasant Church on Friday before the second Saturday in October, 1832. Elder William Hopper was to preach the introductory sermon.

At the time of the organization of the Association, there were only the two ordained ministers, William Hopper and David Weaver. The last named was the first minister ordained in the Association. These two ministers were very active and extended their labors in Laurel, Knox, Whitley and Clay Counties gathering and constituting churches.

The General Association of Kentucky Baptists was organized at Louisville, Ky., October 20, 1837, and at its first annual session, October, 1838, at Bowling Green, Ky., Laurel River sent letter and messengers asking admission and reported nine churches with 262 members.

The growth of the Association during the first years was slow but even and healthful.

At the annual meeting of the Association held with Bethlehem Church in 1843 it seemed they had enjoyed a great revival, reporting 242 additions by experience and baptism, 10 churches with 615 members.

In 1850 there were 18 churches with 652 members, 10 ordained ministers and 5 licentiates. In 1860 there were 17 churches, 795 members. In 1868 there were 22 churches with 1,263 members. This year, 1868, the Association, by mutual agreement, divided, the territory being so large as to make it inconvenient for some of the churches. It was agreed that the Laurel River in Laurel County should be the dividing line and that the churches on the north side of the river should retain the old organization and name, Laurel River Baptist Association.

Those churches on the south side of the river met at Lynn Camp Church and organized the Lynn Camp Association. Thus in 1870 there were left 16 churches with 885 members. In 1880 there were 28 churches with 2,008 members. In 1890 there were 26 churches with 2,429 members. In 1900 there were 34 churches with 2,741 members. By 1910 we had lost six churches, leaving only 28 churches, but in membership had grown to 3,492. In 1920 we had grown to 35 churches with only 3,414 members. In 1930 there were 34 churches with 4,138 members, 217 baptisms and 35 ordained ministers.

AN EXPLANATION OF WHY THE NAME UNITED BAPTIST WAS ASSUMED

The beginning and cause of the name was as follows: In the year 1740 the Evangelist, Whitfield, a minister of the Church of England, visited America and conducted revival meetings in New England among the Congregational churches, it being the established church of these colonies. Some favored and others opposed the revivals, causing a division in that church. The pastor, with a part of the members of the Baptists in Boston, opposed the revivals, while some of the members of the church favored the revivals, so that a faction drew out and later constituted a church which was spoken of as a Separate Baptist Church. The church from which they came was naturally called the Regular Baptist Church. Each of these churches constituted other churches, and as they moved south they carried these distinctive names with them into Virginia and the Carolinas. The first Baptists who came to Kentucky brought these names with them, each faction constituting churches and associations, maintaining their separate existence. Later two or more efforts were made to affect a union, which failed. There was no doctrinal difference even from the schism at Boston except in the name, save the Regulars adopted the Philadelphia Confession of Faith with changes and modifications and the Separates constituted on the Bible alone. Finally the two leading associations, one from each side, agreed to meet in convention. Elkhorn Regular and South Kentucky, a Separate, by their representatives met at what is now known as Old Providence in Clark County in October, 1801. After investigation, they found that they were in agreement on the fundamentals of principles of the Christian Religion and were one and the same people in the faith of the Gospel. They agreed on and set forth a declaration of principles, which came to be known as the principles of general union; and dropped the names of Regular and Separate Baptists, and assumed the name United Baptists. The other Baptists of the State fell in line with the union. The Laurel River Association and churches were in line with the great body of Kentucky Baptists.

The Association had maintained beautiful harmony and fellowship until the exciting times of the Civil War, when in 1863 at Fellowship some two or three churches sent up to the Association the following query: "Do we fellowship the principle of secession and rebellion against the government? Yea? or Nay?" The Association answered "Nay." This action by these churches and approved by a majority of the messengers in attendance then caused much serious unpleasantness, and doubtless hindered the progress of the churches while that state of condition existed. But happily there were cooler and wiser heads that interested themselves in laboring

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*The word "United" was dropped at
the East Bernstadt meeting in 1913.
M. M. M.*

to bring about a happy reconciliation, and the Association rescinded its action, as did also those churches. This happy settlement and reconciliation was finally effected at the meeting of the Association with Providence in 1867. And from that date the Association has made great progress in numbers saved and added to the churches. Before the division of the Association in 1868 at Cane Creek (now Lily), the churches in the following territory belonged to the Laurel River Association: All those in Laurel County, those in Knox and Whitley Counties north of Cumberland River above the Falls except a few, those in Clay County west of Goose Creek, and several churches in Rockcastle County, and several in Jackson County.

We had one other serious trouble which resulted in the formation of a rival association in our midst, and which was brought about as follows: In 1881 Col. B. F. Caudill, a minister of what he called a Regular Baptist Church or sometimes called Primitive Baptist Church, sometimes Old School Baptists and again called Hardshell Baptists—but they are Anti-Missionary Baptists, a very aggressive preacher from Letcher County, Kentucky, located in our midst. There being no church of that order in the country, he visited and preached in a number of our churches, and secured a following in some of them. He reorganized one small church on his proposed basis. He offered affiliation with some of the churches on condition they adopt a resolution offered by him and which was offered by one of his adherents in the church at Rough Creek, which was as follows: "We declare that we have no connection with or fellowship for any of the modern religious institutions of the day such as Foreign, Home and Sunday School boards, missionary societies, Sunday School Unions or benevolent institutions unauthorized by the word of God." This resolution was rejected by the church, but the controversy continued until it resulted in a division of the church, and long litigation in the courts. One other church, Laurel River, was divided. He came with his committee to Providence Church with his resolutions, but a counter proposition was offered, which ended it there. He told the people that our pioneer preachers and churches were of his faith and order, basing it on the fact that our Association did correspond with Red Bird Association at first. But at its meetings in 1835 at Lynn Camp an order was made to drop correspondence with Red Bird. It had proved to be of the hardshell or, as claimed, the primitive order. Growing out of all this one church was dropped and another declared non-fellowship with the Association, and these two met and organized as an association, which is the rival association referred to above. It is enough to say that this sad and distressing affair was a great set-back and hindrance to the cause of our Lord and Master Jesus Christ. Notwithstanding our troubles and failures to live up to our privileges, God has abundantly blessed us. We would that we today could realize and appreciate the great debt we owe to God and to

N. B.

those pioneer ministers who labored long, earnestly, faithfully and zealously in planting, developing and establishing churches in the faith of the Gospel of Jesus Christ, and that we may ever be true to the Faith Delivered. The revealed word of God, the sure foundation on which those men of God planted the churches in this territory, and the seed sown by them, have and will continue to bear fruit to the honor and glory of God, and for which we of today owe a great debt of gratitude to them, with thanksgiving to God for all the blessings that has come to us from their labors, the fruit of which will continue to be garnered until our Lord shall come. These ministers were true to the Faith of the Gospel of Jesus Christ, as taught in the New Testament. Also observed and taught the Church to observe and obey all things whatsoever the Lord had commanded. Thus great care was exercised in the reception of applicants for membership in the churches, the applicant was required like the first Baptist preacher at the Jordan, to bring evidence of repentance, and the applicant was permitted to relate his experience of regeneration in his own language, to the Church, not simply to the preacher. I think doing so at once brings fellowship with all those who have had a like experience. By this careful way we may more likely maintain as Baptists have always claimed a regenerated membership in our churches, and sometimes avoid necessary discipline. The scriptural enforcement of discipline in the churches is sadly neglected in many churches of late. There is not more positive instructions and command given in the scriptures than to discipline disorderly members. They should be dealt with in the spirit of meekness, and if penitent restore him, but if not, put him from among you. "A little leaven leaveneth the whole lump, purge out therefore the old leaven that you may be a new lump." Baptists have prospered when the preaching was doctrinal and evangelistic, and when repentance and regeneration are emphasized. We do not mean in our reference to prosperity that which consists only the gathering and reporting large numbers brought into the church, but we mean that a church is prosperous where a spirit of devotion, a spiritual life with brotherly Christian love and fellowship prevails, there is prosperity, and the church thus letting her light shine. Sinners will be attracted, convinced, converted, saved and added to the church.

MISSIONS

The early years of the Association seemed to be filled with active, evangelistic, home missionary work, taking real labor, horseback, going from one sparsely populated district to another. As early as 1857, when the annual session was held at Richland, there is a statement showing that missionary societies existed. In a discussion on relationship, the following report was made:

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"First. The relation between the church and the Association has its origin solely in Christian policy and expediency, claiming no more warrant in the word of God than missionary societies and other benevolent institutions."

When the Association met in 1866 at Robinson Creek there was a conviction that a very definite type of home missionary work was needed. It was voted:

"That we appoint Rev. Hiram Johnson, an evangelist, to ride and preach in the bounds of this Association to the destitute churches and neighbors and request all those who are able to sustain him."

The following year he made this report:

"I have been engaged 65 days, delivered 60 sermons, traveled 525 miles, baptized 31, visited 5 prayer meetings and 13 churches, and collected in money, etc., \$38.00."

From this time on, with one or two years exception, this work seems to have been maintained. The text for the introductory sermon in 1869 at Slate Lick Church, October 1st, preached by Elder Z. Sutton from Matt. 28:19-20, "Go ye therefore and teach all nations," clearly indicates that the missionary ferment was working.

At the annual meeting at Salem meeting house, October 2, 1874, a query was presented and answered:

"Do we, as an Association, believe in the spread of the Gospel and an effort by the Church for the salvation of sinners? We answer in the affirmative."

In 1876 at Mt. Pleasant the vote to appoint an evangelist was defeated, 21 voting for the continuation and 48 against, but at Mt. Zion in 1878 the work was resumed. At Slate Hill in 1886 the missionary spirit seems to have been growing, for the records of the Association of that year were as follows: There was a recognition of

"Weak churches needing help and places destitute of Gospel preaching, and it was

"Resolved: That the Association devise some means to supply this destitution and assist weak churches.

"Resolved: That something be done in the wisdom of this body for the furtherance of the Gospel.

"Resolved: That we believe all churches properly furnished with necessary scriptural officers are prepared through such officers to accomplish what is required of them in carrying out the great commission of the Master and we as an Association advise our churches to arouse themselves to discharge of duty in this respect."

When the annual session was held at Salem in 1891 there were regular reports on "Ministerial Support," "Orphans Homes," and collections taken for both objects. The work of missions with all its different aims has grown and taken firm root. Slowly but surely. Beginning about the year 1900, we have had an evangelist or a man doing colportage work, in the bounds of the Association, most all the time, which has proved to do great good. Part of the time the whole expense being by offerings from the churches and individuals, while part of the time the State Board at Louisville, Ky., supplemented about one-half the expenses, through our Executive Board..

We have had such men as Hiram Johnson, F. M. Jones, J. I. Brock, David Asher, W. F. Bray, A. C. Cornelius, J. F. Reams, J. T. Ball, W. T. Bryant, Blevins Asher, Furman Jones, H. L. Ponder, John Centers, T. N. Browning and A. H. Keith doing evangelistic or colportage work. Some for very short periods, others longer. A. H. Keith is the evangelist for year ending September 30, 1931.

DOCTRINE

During the early years of this Association there were doctrinal questions brought up which seem to have bothered some of the churches greatly. The church at Little Goose Creek in 1869 sent in this query:

"Is feet washing a Church ordinance?"

It was answered as follows:

"We believe the ordinance of the Lord's Supper, or Church Communion, includes the washing of the Saints' feet, and that Church Communion is not fully completed by a Church without they wash one another's feet. For proof of these facts we refer the reader to St. John XIII and I Tim. V, 10th verse."

At a later meeting the Association stated that it was a matter for the individual church to settle, and when the same church brought up the same question at Mt. Ararat in 1884 the action was:

"Whereas, we have the word and example of our Blessed Lord and Master to wash one another's feet, therefore,

"Resolved: That this Association advise the ministers in her churches not to preach against feet washing."

SUNDAY SCHOOLS

The first mention of Sunday schools was at Long Branch in 1879. Evidently there had been work of this character before this for at this session a committee was appointed on Sunday schools and they went on record:

“Each of our churches that have not done so are advised to organize a Sunday school.”

This committee in its report in 1880 at Slate Hill said:

“Much progress and that schools are now considered important elements in the growth and development of our churches. We find some opposition but it is giving away to a great extent.”

However in 1882 at New Salem the Sunday Schools Committee was discharged and discontinued. At Mt. Ararat in 1884 a feature of the program was a lecture on Sunday school work delivered by Elder Harvey of Harrodsburg, Ky.

There has been a growing idea in our churches in favor of Sunday schools. A greater part of our churches have Sunday schools a greater part of the time if not all the time. We have some churches even in the sparsely settled parts that maintain evergreen schools under direct control of the church, every officer and teacher being a member of the church. While we have some that probably could have evergreen schools that seem to be indifferent toward the work.

We have a number of very influential, enthusiastic workers who get out and stir others to their duty.

PROVIDENCE, 1815

The Oldest Church in Laurel County and Laurel River Association

Providence Baptist Church was an arm of Concord Church of Knox County. They held monthly meetings as such from the fourth Saturday of November, 1815, until May 23, 1819, at the home of Daniel Cain. This was then a part of Knox County but since made Laurel County, as above stated, on May 23, 1819. Providence was fully constituted a church by Blackgrove Hopper and William Hopper as Presbytery with nineteen charter members as follows: David, Polly and Mary Weaver, Elizabeth Box, Sarah Kirk, Elizabeth and Dolly Walden, James and Susana Griffith, Helen Jenkins, William, Lucinda and Kitaria Allen, Rachel Ripley, Darling, Catherine and Oliph Jones, Hezekiah and Sarah Weaver. The church elected William Hopper Pastor and David Weaver Clerk. David Weaver was also first Deacon.

The following churches were armed off from Providence Church: Rockcastle, June 1820; London Court House, 1831 (now Slate Hill Baptist Church); Rough Creek, 1835; Little Goose Creek, Clay County, date not known; Richland, 1849; Walnut Grove, 1857.

The church granted David Weaver license to preach on the fourth Saturday in October, 1823, and the first Trustees appointed were Benjamin Catching, Luke Watkins and Elihu D. Weaver. These men held this trusteeship for some years. Received the title for the

land and superintended the building of the first house of worship in 1827. In 1838 the church elected William Helton and David Williams as Deacons. In 1855 Thos. P. Robinson and Larkin Jackson were elected Deacons. 1863 Elijah Williams and James I. Weaver were elected Deacons. 1865 Darius Weaver and 1869 William Bodkins were elected Deacons. Charles Robinson was chosen Clerk in 1854. In 1858 A. P. Smith was chosen Clerk, who held the office for ten years. Then Thomas Box, who was succeeded by John M. Brock in 1879 and held clerkship till 1893 when J. C. Brock was elected. S. W. Brock is the present Clerk.

We have no record from the first Pastor, William Hopper, until 1869, when Speed Taylor was elected. Elijah Williams elected in 1871. Speed Taylor was elected and served as Pastor 1879 and was succeeded in 1880 by Newton E. Hammock. F. R. Brock is the present Pastor.

The total members received would be something near 700, with a present membership of 175.

The Laurel River Association was organized and held its first session in 1831 with this church, and has held four annual sessions with it, with the Centenary session, 1931, to be held with her.

Many are the trials that have come before this grand old church, also many are the warm seasons. Many are the souls that have been pointed to the Lamb of Life during this one hundred and sixteen years.

PLEASANT RUN, 1820

Pleasant Run Baptist Church was organized into a church on November 2, 1820, at the home of John O'Neal on Brush Creek, then Madison County, with eight constituent members, as follows: James and Nancy Chasteen, W. M. Harden, William, Nancy and Elizabeth Durham, Elijah Jiles and Sarah Jackson. The Presbytery as follows: David Haines and John Colyer from Mt. Vernon; William Cook and Mourning Roberts from Scaffold Cane; William Kindred, William Hoggard, Sr., William Hoggard, Jr., Nathaniel Kindred and John Hackensmith of Red Lick. It soon moved to the mouth of Little Rockcastle, thence to Trace Branch, thence to Rockcastle River near McCalf ford, thence to its present location. Elders John Ballard, William Durham, R. A. Moberley, D. T. Lamb, D. S. Phelps, Lewis Roulette, Jason Robinson, J. T. Ball, H. L. Ponder, A. C. Cornelius and Pearl Hacker are among its pastors, many of whom have gone to their reward, but some are still toiling for the Master. The organization and life of church reminds us of the church in the wilderness, persecuted but not blotted out.

We have had many cold winters of depression, also many sweet seasons of spiritual refreshing.

J. B. Coldiron, Church Clerk.

Just a word of explanation. Notice the writer says this church was organized on Brush Creek in Madison County. This is now Brush Creek in Rockcastle County. This territory was at that date a part of Madison County, Kentucky.

MT. PLEASANT, 1830

The Mt. Pleasant Baptist Church, Laurel County, Kentucky, was constituted and established September 3, 1830, with fifteen members set apart for that purpose by the church at Old Rockcastle.

The Presbytery consisted of Elders David Weaver, William Hopper, and Isaac Fawbush. They were the leaders and founders of the Baptist Church in Laurel County.

The following were the original members of said church: Moses Moore, Nellie Moore, Nancy Black, Mary Martin, Elizabeth Cathers, Abraham Baugh, Amanda Baugh, William Mardis, Martha Mardis, Jane Pearl, Mary Jones, Catherine Mardis and Elizabeth Reams. None of the above members are now living. Their descendants are still going forward with the great work of winning souls for the Master.

Mt. Pleasant has constituted in part seven churches, ordained seven ministers. Has had for Pastors a number of great preachers gone on to reap their reward, to-wit: T. P. McCracken, J. W. Moren, W. B. Estes, and others. They were followed by a number of able preachers who are now living (too numerous to mention). The present Pastor, John Centers, is a nephew of Elder T. P. McCracken.

Following are a list of Mt. Pleasant Deacons: Abraham Baugh, Moses Moore, Preston Penington, John Johnson, Riley Watkins, B. F. Johnson, D. O. Moren, William Swanner, John F. Pigg, Walter Black, Lee Mardis, Dr. J. Stillings, R. V. Gill, Ben Swanner and Ed. Johns.

The church has been served by the following Clerks: First Abraham Baugh, John Johnson, B. F. Johnson, D. O. Moren and present Clerk, Roy B. Swanner.

One of the saddest and most memorable scenes of the church occurred on Saturday, December 19, 1891, when the beloved Pastor John W. Moren after preaching a great sermon, from the text, "Sirs, What Must I Do To Be Saved?", was suddenly stricken with heart failure and passed away in the pulpit. His heart's desire, as he often said, would be to die at work for his Master. His prayers were answered.

The Mt. Pleasant Church has always stood out as a leading Baptist church. Has always stood firm on Baptist doctrine and principles. Has always contended for the Faith once delivered to the Saints.

As stated prior, she owes much to the great pastors and preachers who have preached from her pulpit. But a lot could be said of her lay members who, by their daily walks, regular attendance, liberal contributions, have made it possible to carry on the great work begun a century ago. These lay members, both living and dead, are too numerous to mention, but their deeds towards promoting the on-going of the Kingdom would fill volumes.

The church has been blessed with some of the greatest revivalists of the country, such preachers as J. B. Degarmo, Jamision, Walter Brock, W. B. Estes, and a number of others who have labored hard for the upbuilding and on-going of the Gospel of our Lord and Saviour Jesus Christ.

Roy B. Swanner, Clerk.

SLATE HILL, 1832

Slate Mill Baptist Church, situated three and one-half miles south of London, was originally the first church of London, and was organized at the London court house on the first Saturday in December, 1831, by Elder David Weaver and the following brethren appointed by Providence Church to take charge of same: Luke Watkins, Benjamin Catching, William Hopper, F. Ervin, William Durham, William Jackson, John Jackson, J. Durham, J. Westerfield, Peter Weaver, D. Jones, E. Jones, Edmond Chesnut, A. Needham.

Elder David Weaver was its first Moderator; Benjamin Catching, first Clerk.

Other Moderators: Pleasant Walters, J. M. Jackson, Ephriam Jones, A. B. Belvin, Levi J. Brock, C. G. Brewer, Jesse F. Jones, A. G. Coker, W. F. Bray, Houston Humfleet, W. R. Chick, J. I. Brock, John F. Reams, Anderson Cornelius, J. F. Carr, Charles R. Brock, E. P. Brewer, Samuel Elam, W. F. Roaden, John Centers.

John Centers is the present Moderator; J. T. Sasser, present Clerk.

Present membership: Delora Estes, Jane Harkleroad, John Parker, C. C. Harkleroad, Reed Parker, Lillie C. Sasser, Myrtle Angel, Allie Walden, Alice Stillings Martin, Eliza Ann Bullard, Parallell Slovey, George Nantz, Roy Turpen, J. T. Sasser, Permelia Estes, Charlotte Dixon, Kirtley Parker, Sarah Bentley, Ethel Sasser, Lucy Botkins Reed, Gorman Estes, Mary B. Yoden, Nannie Vaughn Bentley, Ann Brewer, Joe H. Dixon, Bessie Harkleroad, Maud McNew, Ella McNew, M. B. Cornett, Pearl Deese, Ethel Eaton, Mary B. Hopkins, Sallie Saylor, Paul Estes, Julia Bullard, Ernest Slovey, Dan Vaughn, Myrtle Stubblefield, Joe Weaver, Mrs. Joe Weaver, Burdette Adams Brown, Clyde Brown, Bessie Cox, Stephen Walden, Anna Dunaway Braylock.

ROUGH CREEK, 1835

Rough Creek Baptist Church was constituted in 1835 with ten members from Providence Church, Elder George Brock being one of the members. The Presbytery was Elders William Hopper and David Weaver, the pioneer Baptist preachers of this section of the State. Frethias Parman was the first Pastor. He died in 1841. About this time Elder George Brock was ordained to the ministry and in 1842 was called by the church to serve as Pastor, which position he held continuously until his death in 1879, having served the church thirty-seven years. During all this time the church was prosperous, there being no division or dissension at all. At the time he was elected as Pastor the church had about the same number of members as at the beginning in 1835. But in 1842-43 the church experienced a great revival, having fifty-nine accessions. The Pastor was assisted in the meeting by Elders William Hopper and David Weaver.

For the last few years the church had been without a pastor and not represented in our Association. But some six months ago Brother A. H. Keith, our Associational Evangelist, held a revival meeting and had quite a number of conversions and additions to the church, and since that time has had regular monthly meetings. Has organized a live Sunday School. Brother Keith says it is one of the best in the county.

D. R. Hammock.

LIBERTY, 1839

Liberty Baptist Church was constituted on the second Saturday in July, 1839, from members of Lyon Creek Baptist Church. The Presbytery was composed of Robt. McCollister, Owen Adkins, David Weaver and Matthew Warren. She was constituted with twenty-five members, which organized by electing Matthew Warren, Pastor; William Taylor, Clerk; Robert Owen and James Woodall, Deacons.

Was received into the Laurel River Association in October, 1839. The church has continued to hold regular monthly meetings all this long while. During this interval many gracious revivals have been held and souls saved. The present body is composed of eighty-seven members.

C. A. McIntire, Clerk.

SINKING CREEK, 1859

James Allen, the Clerk, wrote the following history of Sinking Creek Church, which was inserted in the minutes of the Laurel River Association when the annual session was held at Mt. Pleasant Church in 1892:

"Sinking Creek Church was constituted the fourth Saturday in August, 1859, by Henry Wiser, George Brock, Jesse Mullins and William Barret, with nine members. Ordained three Ministers, had five Clerks and six Deacons, and has had many revivals and helped to constitute several churches and has a total membership of thirty-four. The old church record having been lost or destroyed, I am indebted to Brother Jesse Nix for what history I have given. He is the only one who seems to know anything about the history of our church."

Membership 1930 was seventy-eight and S. J. Bryant, Abel, Kentucky, Clerk.

SALEM, 1847

Salem Baptist Church was constituted from an arm of Mt. Pleasant Baptist Church on August 7, 1847, with seventeen charter members. Their names follow: Harrison Reams, Jane Reams, John May, Sr., John May, Jr., Jane May, Sion Johnson, Martha Johnson, Aaron Johnson, John Lawson, Elizabeth Lawson, Ben Durham William Durham, Temperance Durham, Moses B. Moore, Bartlett Reams, Evelyn Smallwood and Rebecca Vaughn.

The Presbytery consisted of Elders David Weaver, George Brock and Hiram Casteel.

On examination these charter members were found sound in Baptist faith and was therefore constituted into a local body or church to be known as Salem Baptist Church.

The church being constituted, they proceeded to organize by electing as their first Pastor Elder Hiram Johnson and Bartlett Reams as Church Clerk. Brother Johnson served the church as Pastor for many years, after him Elders Blevin Asher, Thomas Bryant, L. T. Clift and David Asher, who has already served many years. (May the Lord spare him to serve many more years.)

During the eighty-four years of the church's existence she has had many great revival meetings. It would be impossible for man to estimate the good influence this church has had on the lives of the people who have come in touch with it. Salem has taken into its fellowship about 775 members. Has ordained six men to the full Gospel ministry, namely: J. W. Moren, R. Asher, W. R. Cheek,

Blevins Asher, David Asher and Garrett Gray. Has ordained twelve Deacons: Sion Johnson, Aaron Johnson, Thomas Seaborn, S. C. Carrier, J. Rader, James McDaniel, David Asher, Fred Johnson, Grant Lovelace, Fred McCarty, Thomas Wooten, John S. Chesnut and John S. George.

David Asher, Pastor.

Fred D. Chesnut, Clerk.

PINE GROVE, 1858

The first Sunday in November, 1858, the following Presbytery, Elders William Stanifer, James Brock, William Barrett and James Green, met at the home of Brother James Johnson for the purpose of constituting Cane Creek Baptist Church, after preaching finding seven brethren and sisters having letters of dismission from their respective churches. The Presbytery, after strict and close examination, found them full of the faith and practices of the United Baptists, and proceeded to set them apart as an independent church to keep house for the Lord. This done and signed by order of the Presbytery. James Green, Moderator; Elliot B. Johnson, Clerk.

At a later date the name of Cane Creek was changed to that of Pine Grove. The date unknown but recorded and done by order of the church.

Robert Stewart, Clerk.

PLEASANT GROVE, 1860

Pleasant Grove Baptist Church was constituted March the 1st Saturday, 1860. Elders George Brock and Andrew Isaacs preached the first sermons. Brother Elijah McWhorter made a motion to name the church Pleasant Grove, and it was accepted. A Mr. Turner built the first house of hewed logs with a stone chimney.

The minutes of the church were kept by manuscript from 1860 to 1881. When Brother J. H. Porter was appointed Clerk, he had to transcribe the manuscript back for twenty-one years. From July the second Saturday, 1861, up to and including February second Saturday, 1898, seventeen years, the records show he was absent eight meetings. J. H. Porter was Clerk until November second Saturday, 1913. His son, M. F. Porter, was elected December second Saturday, 1913, and held same until he resigned and moved away.

William McWhorter was Church Clerk until his death. Then the writer was elected Clerk on January second Saturday, 1928. Pleasant Grove church house stands on top of McWhorter Hill and was built in 1905.

Robert Westerfield, Church Clerk.

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HAWK CREEK, 1861

On the second Saturday in August, 1861, some members from Liberty Church met in the Jones school house for the purpose of organizing a church. The Presbytery was composed of Elders Andrew Isaacs, Alex Robins and Henry Wiser. Elder Wiser was elected Moderator. After prayer the church was organized and called Hawk Creek, and Elder A. B. Belvin was called as its first Pastor.

As the Civil War was coming on, the church seemed to accomplish very little; nevertheless it continued its meetings, meeting as often as a preacher could be secured. Its early history shows very little interest in missions or pastoral support, as it was not preached by pastor nor practiced by the church until in 1876 Elder A. G. Whitt preached both objects from the pulpit and by his life, giving more to the cause than he received from the church. The seed thus planted has continued to grow until at present the church pays its pastor a definite salary and contributes to the whole Baptist program, by which we mean the Southern Baptist co-operative budget, state missions, orphans' home, and associational missions.

At one time the Laurel River Association, by means of a packed delegation, voted to drop correspondence with all associations that were auxiliary to the General Association of Kentucky Baptists. In 1888 Hawk Creek Church passed resolutions condemning this act and asking the Association to rescind and to amend its constitution so as to settle the question forever. This was done at the next session of the Association.

Later it was said by some, both in and out of the church, that the church was not a missionary church. To settle the matter the church, by a large majority, passed a resolution to place "missionary" on her book and to spread it on her letters and that the church should be identified as "Missionary Baptist."

The church has ordained to the full Gospel ministry the following ministers: A. G. Whitt, F. M. Jones, H. M. Herron, W. R. Herron, Furman Jones and J. T. Mason. By W. A. Herron.

NEW HOPE, 1863

The New Hope Baptist Church was constituted July first Saturday, 1863, with six members, to-wit: B. C. Chasteen, John Barnett, Eliza Barnett, George Anderson, W. M. Durham and Letty Durham, upon the general principles of the United Baptists by the following Presbytery: Elders W. M. Durham and Stephen Carpenter, Deacons B. G. Chasteen and Elias McKiedy. This church was received into the Tates Creek Association in 1865 and remained in it until 1882 when she was dismissed by letter for the purpose of uniting with Laurel River, which she did, and has been a faithful member. Twice the Association has held her annual session with us, in 1895 and 1916.

This church has met monthly for worship. The Pastors are: William Durham, 1863 to 1867; John Ballinger, 1868; Wiley Barnett, 1869; Able Bryant, 1870; John Barnett, 1871 and 1872; Marion Johnson, 1873; R. A. Mobley, 1874; John Mallicoat, 1875; A. F. Pike, 1876.

Meeting days were on the first Saturday until 1878, then changed to third Saturday.

Nim Smith was Pastor one year, 1880; Pleasant Hampton, 1881 to 1887; Simeon Holt, 1888; William Williams, 1889. In 1890 D. Parker was elected and has served, but not continuously for thirty-one years. L. W. Vanwinkle, 1923; James Hardin, 1924. W. M. Durham has served four years and Sheridan Overbey served five years.

As an outgrowth of the work of this church under the blessings of God there has been six churches organized and five are in working condition. Has ordained seven ministers. Was organized in a log school house near where present house now is. She has built three houses. Has two ordained ministers and six Deacons, with a membership of 278.

D. Parker, Pastor.

T. M. Laswell, Clerk.

D. Parker, Wm. M. Durham, Larkin Abney, T. M. Laswell, Committee to write history.

SLATE LICK, 1866

Slate Lick Baptist Church is six miles north of London on the Slate Lick fork of Raccoon Creek and was formerly known as Pleasant Hill but changed to Slate Lick on the fourth Saturday of June, 1866. This church was constituted April 26, 1866, at Jones' school house. The following composed the Presbytery: Elders Hiram Johnson, R. P. Goins, A. P. Smith and Elijah Williams.

The original membership: Smydon and Pelina Tipton, John Boston and wife, Elizabeth and Benjamin Harrison, Mahala Maples, Mary and Jesse McCarty, Hugh and Margaret Caudill and John Hammock.

The Association has enjoyed three annual sessions with this good church and people.

MT. ZION, 1867

Mt. Zion Baptist Church was constituted June, 1867, by the following Presbytery: Elders L. Moore, Cornelius Moore and James Moore, with Willouby Inman, Clerk. Elder Cornelius Moore was Pastor.

The records of the first members could not be obtained; but the first house was built of logs with a stone chimney. Later it was made larger by taking out one end of the building and extending by

boxing with lumber, which was used for some time. We now have a frame building of fairly good size, a membership of 130, a good Sunday School and still holding on to the faith that was once delivered to the Saints.

W. T. Cornelius, Clerk,
Ionia, Kentucky.

LILY, 1869

The Lily Baptist Church was organized with eleven charter members, May 29, 1869. The articles of faith, rules of decorum, and church covenant are the same as that of the other churches in the Laurel River Association. In teaching, the church has always been Missionary, but being somewhat limited in means, has never been able to do much when called upon to raise money for the Lord's cause, and it is true that the church has not done all that it could have done.

The church has enjoyed a gradual growth, and several hundred members have belonged to the church since the organization of the church, and the present membership is 108. The church has a good house with six Sunday School rooms and auditorium, all built of wood.

The first Pastor of the church was Elder James Gun, and Pastors that have followed were Elders E. H. Revel, Levi J. Brock, J. F. Jones, J. I. Brock, W. R. Chick. C. G. Brewer is the Pastor at the present time.

The church was first named New Prospect, and continued under that name till 1906, when the name was changed to Lily Baptist Church.

C. G. Brewer, Moderator.
Tera Barton, Clerk.

LONG BRANCH, 1872

Prior to April third Saturday (20th), 1872, some members of Pleasant Grove Baptist Church petitioned said church to extend an arm to Long Branch school house for the purpose of constituting a church. The petition was granted. The following churches were asked for aid: Hibbards Church, Rough Creek and Pleasant Grove, whereupon A. S. Hall of Hibbard's Church, William Brock of Rough Creek Church and Lewis E. Loyd and J. T. Jones of Pleasant Grove Church met, with fifteen members of Pleasant Grove Church with letters of dismission, at Long Branch school house accordingly on April 20, 1872, for the purpose of organizing a church. Elders A. S. Hall, William Brock, L. L. Loyd and J. T. Jones composed the Presbytery with L. L. Loyd Moderator and J. T. Jones Clerk.

The Presbytery inquired into their soundness of doctrine, faith, strength and ability to become a church. They were pronounced orthodoxed in faith and possessing sufficient qualifications to become

a church. Charter members constituted into the church to be known as the Long Branch United Baptist Church of Christ were: Talitha C. Reams, Richard Young, Nancy C. Reams, Alvis Burnett, Elizabeth Doane, Eliza C. Burnett, John H. Vaughn, J. T. Carrier, Eliza Vaughn, Sarah A. Carrier, Sarah Vaughn, Robt. B. Carrier, Louisa J. Vaughn, Mary A. Evans and Sarah A. Cox. At their first meeting third Saturday May, 1872, Elder J. T. Jones was elected Pastor and served until 1878. Elder W. B. Estes, 1878-1884; Elder Hiram Johnson, 1884-1889; Elder J. W. Moren, 1889-1891; Elder W. T. Bryant, 1891-1905; Elder John F. Reams, 1905-1914; Elder David Asher, 1914-1917, and John F. Reams at present.

John H. Vaughn first Clerk and served till 1882; John F. Young, 1882-1883; then John H. Young till his death, 1928. Sam Vaughn Clerk at present.

Ordained four Deacons and two Ministers of the Gospel.

Long Branch has had many trials, but has been a great power in winning souls for the Master; also educationally and morally.

She has received into her membership 368. Has sent forth from her bounds more than 50 school teachers. Her moral standard is high. Has built two houses of worship. The present one is worth \$1,000. At present the church is really prosperous, being active in different fields of work and worship. It is evangelistic in spirit, seeking to help those who come within its reach. She is a believer in Sunday School work.

The church has had many revivals. Those conducted by Brothers Moren, Whitt, McCracken, Bryant, Williams and Keith are most remembered. By order of church. John F. Reams, Pastor.

Sam Vaughn, Clerk.

LAUREL RIVER, 1874

Mt. Hebron Church was constituted at the Jackson school house July third Saturday, 1874, and the church soon afterwards built a new house near the old Jackson Mill, located on Laurel River, and the church moved into the new home April the third Saturday, 1877, and at this time the name of the church was changed from Mt. Hebron to that of Laurel River Church and under this name and at the latter place mentioned above she has continued as a church until the present. About the year 1894 considerable trouble came into the church and the church became divided over some difference in doctrine, and part of the members withdrew from the church and have a separate place of worship. The "old Church Book," containing all the records from the constitution of the church until the division of the church are in the possession of the part that withdrew from us and we have no record to March the third Saturday,

1897, but a few faithful members were left and wanted to have their monthly meeting, so the third Saturday in March, 1897, they elected Rev. C. G. Brewer as their Pastor and since that time there have been a number of good revivals held with many additions to the church, but our present membership is only sixty-four.

We have had a number of good Pastors at Laurel River Church, namely: C. G. Brewer, John F. Carr, David Asher, Alexander Dunn, Blevins Asher, Fount Brock, Sam Elam, E. L. Hubbard, John B. Jackson, and S. R. Helton, who is our Pastor at present.

GREEN HILL, 1876

Green Hill Baptist Church was constituted July fourth Saturday, 1876, by the following Presbytery: Elders H. S. Ponder, Pleasant Run Church; T. P. McCracken, William R. McCowen and Elias Fletcher from Mt. Pleasant Church. Cornelius Moore, Moderator, and Chesley H. Purkey, Clerk. A letter and messengers were sent to the Laurel River Association the same year.

The church has had only three regular Clerks. C. H. Purkey served from constitution till 1883; J. W. Davis from 1883 till 1910. The present Clerk has served since 1910.

We have had quite a number of faithful Pastors, among whom are Cornelius Moore, the first Pastor, who served for several years; G. P. Hacker, who served for eight or nine years; William Wise, a faithful and earnest man; H. L. Ponder served us faithfully for three years and was Pastor when our new building was erected; John F. Reams, a very earnest worker; W. A. Helton, who rode horseback thirty miles and served us faithfully for three years, and our present Pastor, C. G. Brewer.

Like all churches we have had our struggles and cold places but we have also had many glorious revivals, one of which was held by Wiley Cook of Tennessee in 1906, when twenty-four converts were baptized; also one by H. L. Ponder in August, 1921, when twenty were added to the church. We have had others when probably as much was accomplished though not accompanied by such visible results.
George Davis, Clerk.

UNION, 1879

During the early part of the summer of 1878 Elder Joel Philpot of Little Goose Creek Baptist Church in Clay County came to Rockcastle County for the purpose of hauling tanbark to Livingston, Ky. While here at work the Lord used him. He began by holding meetings at the homes of the people. He worked at this tanbark business and supported his wife and children, never lost a chance to preach during the remainder of the summer, fall and winter. Would haul

bark of a day and hold night services in some home. In doing this he baptized twenty-six persons, mostly grown folks, and since some of the neighbors had moved from Jackson County and had membership with Mt. Giliad Church, these twenty-six converts were baptized into the fellowship of that church.

The idea of a church soon had filled the minds of the people and the neighbors began to talk and make plans for such an undertaking. So they set February 8, 1879, and asked Mt. Giliad Church for letters of all members in the locality where the church was to be organized, thirty-two in all. Also for ministerial aid in the organizing of a new church; also asked Little Goose Creek Church for her ministerial help. Accordingly Mt. Giliad sent the letters of dismissal and Elders John Ward and D. M. Ward and Layman Samuel P. Murrel and Little Goose Creek sent Elder Joel Philpot. Having no place only at the homes to meet they met at the home of William Brummett and organized the church on the date mentioned and so William Brummett was asked to name, which he suggested "Union Rockcastle," which was adopted. Since the Rockcastle has been left off, now Union.

They were constituted upon the Philadelphia Confession of Faith by the aforesaid Presbytery with Elder John Ward, Moderator and Samuel P. Murrel, Clerk.

They were to meet each first Saturday and Sunday of each month with communion season each May and September.

Now as Union Rockcastle United Baptist Church was fully constituted the church proceeded to organize by electing Elder Joel Philpot as Pastor and William S. Robinson Clerk.

John Stewart and Jefferson Hillard were the first Deacons elected.

John Stewart being ordained by Union Church on June first Saturday, 1879, by the following Presbytery, Elders T. P. McCracken and Joe Philpot, while Jefferson Hillard was ordained as Deacon by some former church and recognized as such by Union Church.

Since the church had no house to worship in they had their regular meetings at the home of William Brummett until they built one, which they had ready by the regular meeting in April, 1879. The men of the neighborhood gathered their axes and saws and went into the woods, cut down suitable trees, scored and hewed the logs, hauled and erected a small log house covered with boards. Their first meeting in their new home was held without any floor. They placed some planks around for seats and as the weather was still cool they had a large fire in the middle of the building on the ground. They soon had a floor and a large stone chimney to their house but to their many sorrows their chimney would not draw and more than once the smoke from the large fireplace would drift out

in the room and cause tears to come to the eyes of the congregation. This house was used some twelve or fourteen years and never had a loft or ceiling overhead.

At the regular August meeting in 1879 the church voted to send letter and messengers and ask admission into Laurel River Association. The letter was prepared, messengers sent and the Association received her as one of their number and she continues a faithful member.

We don't have time and space to make mention certain facts under each Pastor but will try and give a list (not at all in rotation): Joel Philpot, T. P. McCracken, H. Crane, Samuel Johnson, R. A. Mobley, A. G. Whitt, D. Parker, Simeon Holt, C. G. Brewer, F. M. Jones, T. J. Ball, A. C. Cornelius, Rovy Mullins, John B. Jackson and H. L. Ponder, the present Pastor.

The church has had only four Clerks. William S. Robinson, the first Clerk, served one year; B. H. Brummett, the second, served five years; F. M. Ponder, the third, served for twenty-eight years, and Dan M. Ponder, the present Clerk, has served for eighteen years.

Among the leading preachers that have helped in meetings are: W. M. Wise, Simeon Holt, D. T. Lamb, John Wilburn, H. S. Ponder, A. G. Whitt, R. G. Murray, N. E. Hammock, D. Parker, C. G. Brewer, Samuel Dalton, F. M. Jones, T. P. McCracken, A. C. Cornelius, T. J. Ball, J. B. Jackson and H. L. Ponder.

The church has ordained two men to the Gospel Ministry. March 3, 1888, D. Parker was ordained by the following Presbytery: Elders T. P. McCracken, Joel Philpot, A. G. Whitt, Thomas Fawbush and Deacon Jacob Ponder. April 3, 1909, H. L. Ponder was ordained by the following Presbytery: Elders D. Parker, R. A. Mobley, A. C. Cornelius, Wesley Abney, William M. Durham, Robert Jewel and Deacons W. H. Morris, J. C. Bullock and L. M. Owens.

N. B. Parker, ordained by Flat Rock Baptist Church, has membership with us.

There have been 333 baptisms into the church, with present membership of 101.

The present Board of Deacons are W. H. Morris, William Ponder, John Holcomb, Ben J. Ponder and Dan M. Ponder.

The present house is located on Red Hill, one and one-half miles north of Gauley P. O.

H. L. Ponder, Pastor.
Dan M. Ponder, Clerk.

LONDON, 1885

The London Baptist Church was constituted May 15, 1885. Elders J. W. Moran and E. H. Revell constituted the Presbytery. The charter members were: C. W. Jones, Mary Jane Jones, Reuben Hatcher, Martha Hatcher, Pheobe Dees, Emily Moore, Mary Lovelace, Martha Jones and Elizabeth Gregory. R. C. Medaris first Pastor, C. W. Jones first Clerk. First three Deacons were Charles R. Brock, S. A. Lovelace and James I. Weaver.

Second Pastor was R. A. Mahan, who led in the erection of the first church. Brother Mahan was succeeded by W. B. Magarity. Then Rev. Walter L. Brock, who served three years and then tendered his resignation in order to attend the Seminary. After his graduation the church recalled him as Pastor and after serving a few years he again resigned to accept a call of the Fifth Street Baptist Church of Lexington, Ky. Following his resignation a number served as Pastor for short terms, among them were J. W. Beagle, H. C. Combs and H. L. Thornton. Brother Thornton, after serving the church some three or four years, resigned and for more than a year the church had no Pastor. Within this time the church experienced the greatest revival in its history. More than one hundred conversions and additions to the church. Evangelist J. D. DeGarmo did the preaching.

In 1921 Dr. W. M. Stallings was called as Pastor and led in the building of our new church, which was completed in 1923. In 1925 Brother Stallings resigned as Pastor and the church then called Rev. E. L. Mitchell, our present Pastor.

The church has a live Sunday School with an enrollment of 721, with an average attendance of more than 300.

D. R. Hammock.

FRIENDSHIP, 1886

Friendship Baptist Church was organized first Saturday in August, 1886. Organizing Moderator, Rev. T. P. McCracken; organizing Clerk, Morris Baker.

Charter members of church are as follows: William Wise, Manda Wise, Martha Wise, Mary Wise, T. J. Hellard, Lucinda Hellard.

Became a member of the Laurel River Association in year 1886. This church has been active since its organization till now. Has suffered the loss of the burning of two houses. Have at the present time a house valued at \$500 and a membership of seventy-eight active members.

Bertha Lake, Church Clerk,
Dabolt, Kentucky.

NEW SALEM, 1889

The Mount Mederis Missionary Baptist Church was constituted July 10, 1889, at Pittsburg, Kentucky, by R. C. Mederis, J. G. Parsons and W. B. Estes. Brother Mederis was elected first Pastor for one year, W. B. Estes was elected for one year, W. F. Bray was elected for one year and was elected for the second year but did not serve on account of sickness. S. B. Warnac was elected Clerk for two years.

Then the church was moved to Baxtertown, and its name was changed to New Salem. Then Rev. J. C. Carmichael was elected Pastor, and the church then was attached to the Rockcastle Association. A. J. Delph and Samuel Slone were the first Deacons.

She has been a member of Laurel River for several years. The Association held its annual session there in 1920.

J. A. Williams, Clerk.

PLEASANT HILL, 1890

Pleasant Hill Baptist Church was organized in 1890. During this time it has not failed to have a minister any year. There has been regular monthly meetings held, also many gracious revivals.

From 1890 to 1900 the church had received seventy-two members and had withdrawn fellowship from thirty-six. From 1900 to 1931 she had received 175 into fellowship and had withdrawn fellowship from only fourteen. The present membership is fifty-six. This church is located in a very poor country and has prospered very slowly. We have several present members but few workers. Have had no Sunday School for several years.

Some real workers who have either moved away or passed to the Great Beyond were Pleasant Hampton, J. F. Hampton, W. C. Martin, J. S. Gatliff, J. W. Solomon, W. J. Alcorn, T. H. Rice, J. W. Cox and J. M. Cox.

By request of the church.

H. L. Ponder, Pastor.
Jason Cox, Church Clerk.

EAST PITTSBURG, 1896

This church was worked up to time of organization by Elders John C. Carmichael and John B. Delph. The Presbytery was composed of Elders John B. Delph, E. M. Tate, J. J. Barrett, Hiram Reed and John C. Carmichael, with the following charter members: Jason, Emiline, J. T., Susan and Alice Evans, Elizabeth, Mary J. and John A. Delph, Malinda H. Mullins, Sarah Hibbard and Allie T. Bastine.

Among the Pastors are such men as E. M. Tate, W. F. Bray, Blevins Asher, David Asher and Hardin Sams. There have been such Clerks as John B. Delph, J. B. Evans, Lee Hibbard and Theo. Bullock, present Clerk.

With about 150 members.

PILGRIMS REST, 1896

Pilgrims Rest Missionary Baptist Church was constituted July second Saturday, 1896, by the following Presbytery: T. P. McCracken, W. T. Bryant, R. A. Moberly and Sam C. Johnson, with eight members: Lemuel Casteel, R. P. Johnson, Colista Hodge, Susan E. Johnson, Harrison Hodge, Lottie Casteel, J. S. Brummett and Amanda Brummett.

Since that time 236 members have been added to the church but our present membership is 137.

Elder D. Parker has been Pastor of this church for thirty-one years.

She has an evergreen Sunday School and prayer meeting; also B. Y. P. U. Her young members are very active workers.

D. Parker, Pastor.

Mrs. S. E. Johnson, Clerk.

NEW BETHEL, 1909

New Bethel Baptist Church, three miles north of Livingston, Rockcastle County, Kentucky, was constituted and established in September, 1909, with twelve members set apart by Union Church for that purpose, as follows: J. W. Ponder, Mary Ponder, Jesse Ponder, Charles May, Martha May, J. H. Collins, Mary Ann Collins, Arthur Collins, Charles Williams, Lina Cotton, Mary Liz. Northern and Sarah May.

By the following Presbytery: Elders H. L. Ponder, Jason Robinson, R. A. Mobley and Robert Jewell, with Layman L. B. Lewis Clerk.

After being fully constituted upon the Baptist principles of union, the church proceeded to organize by electing H. L. Ponder Pastor and J. W. Ponder Clerk. The church has ordained only one, George Anderson, to the full Gospel Ministry. We have been warmed and fed from on high and been cooled by lack or neglect on our own part.

L. T. Clift, Pastor.

George Anderson, Clerk.

CAVE RIDGE, 1909

December 1, 1909, the following Presbytery, A. J. Ballinger, J. R. Ballinger, William M. Durham from New Hope, H. L. Ponder, Union, and T. J. Durham from Pleasant Run met at Cave Ridge school house and examined the letters of ten persons, also examined the faith and doctrines of these persons, for the purpose of organizing them into a Missionary Baptist Church. After full and complete examination the Presbytery ordered that this be a duly constituted Missionary Baptist church.

The church proceeded to organize by being named Cave Ridge Missionary Baptist Church. Elder T. J. Durham was chosen Pastor, John N. Durham Clerk, W. M. Barnett Deacon.

Elder T. J. Durham was Pastor from 1909 to 1913, Elder H. L. Ponder Pastor from 1914 to 1918, Elder D. Parker has been Pastor till present date.

T. L. Morris Deacon.

The present membership is sixty-three. We have had many cold winters but the Lord has blessed us with warm seasons and prospered us with the success of our own house of worship.

We are weak, but we try to stand firm in the faith once delivered to the Saints.

D. Parker, Pastor.

P. T. Barnett, Church Clerk.

SAND HILL, 1911

The United Missionary Baptist Church at Sand Hill was organized December 16, 1911, with thirteen charter members. The Presbytery were as follows: I. C. Clouse from Fairview, James Barnes from Hopewell, Robert Jewell from Pleasant Run. The Presbytery went into ordination. The church selected Asia Stokes, Martha Stokes, J. A. Parrett and Mary Parrett as Deacons.

I. C. Clouse was chosen as Pastor. We have two ordained preachers now, one our present Pastor, W. A. Stokes. Present membership, fifty-six.

Lucinda Poynter, Church Clerk.

BRINDLE RIDGE, 1914

The Brindle Ridge Baptist Church, situated on Brindle Ridge farming section in Rockcastle County, was organized on August 10, 1914, with eight charter members. Sheridan Overbey of New Hope Baptist Church was our first Pastor. He was ever faithful and a very earnest worker until the God of Heaven saw fit to call him from this troublesome world.

We now have a membership of seventy.

She was a member of Rockcastle Baptist Association until 1928. The church asked for a letter of dismissal from that Association to unite with Laurel River, accordingly when Laurel River Association met at Lily, Kentucky, for her annual session in 1928 she sent her letter by the following messengers, A. Z. York, Mr. and Mrs. J. F. Hampton, asking for admission. The Laurel River Association voted favorably.

Our Pastor, G. P. Hacker, Hazel Patch, Kentucky.

Minnie Mink, Clerk, Conway, Kentucky.

WHITE OAK, 1905

White Oak Baptist Church, located some several miles west of London, Kentucky, was constituted in 1905 upon the Baptist principles. Very soon sent letter and messengers to the Laurel River Association.

It being a small church and the distance probably has caused fewer messengers to attend each annual session than would have had it been more convenient.

Elder F. M. Trett of Vox, Kentucky, is now the Pastor and J. L. Bill, London, Route 2, is their Clerk. They have a Sunday School with enrollment of thirty-five and a membership of forty-five.

Let's pray the Lord for a special blessing to these people.

Dan M. Ponder.

WEST LONDON, 1916

West London Baptist Church was constituted July 16, 1916, by the following Presbytery: Elders J. F. Jones, F. C. Tyree of First Baptist Church, London, Kentucky; J. R. Baker, Slate Lick Baptist Church; B. H. Cole, East Pittsburg, and J. W. Adams, Liberty; Deacons and Laymen: D. R. Brock, S. S. Stacey and A. J. Price, First Baptist Church, London, and N. Ball, Liberty Baptist Church, with nine charter members as follows: Elder W. F. Bray, Emily Bray, Patsy Hedrick, Granville Maxie, Ora Barrett of London Baptist Church, P. M. Baker and Henry Baker of Pine Creek Church and Oma Maxie and Nannie Hedrick of Pine Grove.

The West London Baptist Church was given right hand of fellowship by Presbytery and members. Elder W. F. Bray was elected Pastor and accepted same, which he held successfully for many years.

The Presbytery, after fully constituting the church, and the church being organized by electing Pastor, Clerk, Deacons and any other necessary officers, was dismissed by prayer led by Elder B. H. Cole.

The church has had some glorious revivals held by such earnest preachers as H. L. Ponder, J. H. Jackson, Marvin Trett, A. H. Keith and probably others.

Thomas Stubblefield, Pastor.

Alice Stubblefield, Clerk.

EAST BERNSTADT, 1920

The East Bernstadt Baptist Church was organized July 2, 1920, with ten charter members. A new church building was erected the following year, 1921.

First Pastor being Elder David Asher.

First Church Clerk, W. J. Chesnut.

The church has had the following Pastors: David Asher, W. F. Roaden, Finley Hamilton and A. C. Cornelius.

Our present membership, 122.

G. W. Griffin, Clerk.

BOND, 1922

Several years ago the little community which is known by its inhabitants and neighboring communities as Bond, was only a community of a few scattered farmers, but as the years sped by a large lumber company bought a large tract of timber land in the surrounding communities. The result was that many families hastened to Bond, where the mill was located. Buildings went up and soon Bond became a very thriving and a very largely populated saw-mill camp.

A few years later a young man, Mr. Robert Pearl of Louisville, Kentucky, was employed by the company as bookkeeper. This man, who was a very religious young man, at once went to work to create a deeper and a more sincere feeling toward Christianity. The result was that the younger people, as well as the older, were enthused in a way that led them, by the help of Mr. Pearl, to start a Sunday School and later B. Y. P. U. and prayer meetings. And still later, Mr. Pearl set about to organize a troupe of Boy Scouts and other organizations which, through his influence and the love and mercy of God, caused most of the boys to accept Christ as their Saviour.

The Bond Baptist Church was organized in the year of 1922, with Rev. D. S. Smith as Pastor and Brother Robert Pearl as Clerk and Treasurer.

During the years of 1922 and 1923 the members enrolled were one hundred and sixty-two (162).

At the present time the number enrolled is ninety-one.

The question arose as to which association we should place ourselves. And it was decided that we place ourselves with the Laurel River Association.

Brother Smith, after serving one year as Pastor, gave way to Rev. A. C. Cornelius. Brother Cornelius resigned in 1924, after serving for one year. Rev. Finley Hamilton took the place of Brother Cornelius.

Later Rev. Furman Jones took the place of Brother Cornelius. After serving two years Brother Jones resigned.

Rev. Eversole took the place of Brother Jones and is the present Pastor.

Brother Pearl resigned as Clerk in 1930 and Brother Oscar Casteel was elected, who later resigned, and the place was filled by Audly Turner, who is the present Clerk. The present Treasurer is Brother Thomas Durham.

The Bond Baptist Church has always given to both Home and Foreign Missions, and has always tried to carry on the work of Christ, but just as all other churches we have sometimes fallen short of the work which we should have done.

There have been many revivals here in our community held by such evangelists as Rev. DeGarmo, Rev. Paul Montgomery and Rev. Furman and Fred Jones. There have been many souls saved in these good old revivals of which we shall never forget.

Years have passed since the organization of the Bond Baptist Church. The saw mill camp is no longer what it once was as most of the people are gone. And there remains only a very few people and an almost deserted village. But we feel that the Bond Baptist Church has helped in such a way and done such a great work, that the members and all those that remain will continue to be great workers.

And most of all, we are made happy by the thought that those who have gone from the Bond Baptist Church have gone out with the determination to do more in restoring the lost world to a deeper and a more sincere world for Christ. Audly Turner, Clerk.

COLONY, 1925

The Colony Baptist Church was organized April 11, 1925, with the following members: C. E. Jones and wife, C. T. Jones and wife, J. C. Jackson and wife, J. R. Jones and wife, Mrs. Thank Jones, Mrs. Edd Binder.

The Presbytery consisted of the following: David Asher, J. T. Ball, Robert Miller, James Jones, Burton Jones, W. A. Herron and W. H. Whitson.

1. A motion that Brother Asher preach the organization sermon.
2. A motion that David Asher be Moderator.
3. That Brother J. T. Ball give the examination.
4. That W. A. Herron act as Secretary.
5. That W. A. Herron examine on discipline.

Prayer by C. E. Jones and J. T. Ball.

The church organization being completed they proceeded with the following business as a church: Elected Brother David Asher as Pastor for an indefinite time; J. C. Jackson and C. E. Jones as Deacons; J. C. Jackson, Clerk; C. T. Jones, Treasurer. No further business a motion was made to adjourn. David Asher, Moderator.
J. C. Jackson, Clerk.

HAZEL PATCH, 1927

The best record that we can trace of the Missionary Baptist Church at Hazelpatch, Kentucky:

Records beginning the year of 1917 under the leadership of Rev. Pearl Hacker with quite a few members, and several Deacons, continued until the year of 1920.

Then there is no record of progress until the year of 1927. At this time Rev. F. M. Jones and Rev. D. W. Grubbs conducted a victorious revival with fifty additions.

Since the year of 1927 one preacher has been ordained and a good Sunday School has been in progress under the leadership of several Pastors.

First, Rev. D. W. Grubbs, followed by Rev. F. M. Jones, then Rev. A. G. Karnes, then Rev. H. B. Eversole (who was ordained by Hazelpatch Church), last now our Pastor is Rev. A. G. Karnes, followed by one hundred and seven members.

And we believe that the Lord is in the beginning and leadership of this church. We ask for the prayers of God's people that we may be able to build a house as we worship now in a school house. Our hearts' desire is to go forward in a great missionary work to the honor and glory of Jesus.

Rev. A. G. Karnes, Pastor.
Bro. Coleman Huston, Clerk.

BIOGRAPHIES

SOMETHING OF THE LIFE AND LABORS OF ELDER WILLIAM HOPPER

Elder Blaggrove Hopper, a Baptist minister, and his son, William Hopper, a licensed preacher, natives of North Carolina, came to Kentucky in the early part of the eighteenth century and settled in Knox County, in the Cumberland Valley, near where the village of Artemus is located. They united with Concord Church, the first or second church organized in Knox County, at or near Flat Lick, of which Blaggrove Hopper became pastor. He and his son William became very active in laying the foundation of the early churches in this section of the country. Blaggrove and William Hopper were the first Baptists, so far as known, to preach the Gospel of Jesus Christ in what is now Laurel County. They found a few Baptists living on the head waters of Laurel River, and formed them into an arm of Concord Church in 1815, William Hopper looking after them and preaching for them, being not yet an ordained minister. Later, this body sent a request to the Concord Church for his ordination to the full work of the ministry, which was

granted, and he was then ordained by that church. In February, 1819, this body, or arm of the church, petitioned for an examination and Presbytery, and on May 23, 1819, Providence Church was constituted as a Baptist Church of Jesus Christ with nineteen members, Elders Blaggrove and William Hopper composing the Presbytery. William Hopper was called as Pastor, and shortly afterward he and his wife placed their membership there and was Pastor until his death in 1861. David Weaver was Church Clerk. At this time he was the only Baptist minister in what is now Laurel County. In 1826 David Weaver was ordained to the ministry in Providence Church. William Hopper was one of the most prominent and useful pioneer preachers in the large region composed of the Counties of Knox, Whitley, Laurel and Clay, where he led in gathering converts, organizing churches and developing and establishing them in the faith of the Gospel of Jesus Christ. He was an unassuming man of marked ability and of dignified and commanding bearing, to whom his brethren looked as a safe and sane leader.

He was an able preacher and expounder of the Scriptures, an earnest pleader for the cause of Christ, universally esteemed by all, and loved and honored by his brethren. He was Moderator of the Laurel River Association at the time of its organization and was annually re-elected, except two or three times when he could not be present, until his death in 1861.

We today owe a debt of gratitude to him and his co-laborers, and to our God for the solid foundation on which they planted the churches and the good seed sown by them, which has, and we trust will continue to bear fruit to the honor and glory of God.

The writer personally knew Elder William Hopper from early boyhood, in his father's home, and heard him preach in the church near by, and heard him last in 1858, at the close of the session of the Laurel River Association, held that year with the church at Salem.

ELDER DAVID WEAVER

Elder David Weaver was born in Claiborne County, Tennessee, April 29, 1791. He was converted and united with the Baptist church at Davis Creek, in his native county, at the age of eighteen, and came with his father's family to Kentucky, in the early part of the eighteenth century, and located at the head waters of Laurel River in what is now Laurel County. Elder Blaggrove Hopper and his son, William Hopper, a licentiate, from North Carolina, had located in Knox County and were members of Concord Church at or near Flat Lick, where Blaggrove Hopper became Pastor. These preachers visited the vicinity where the Weaver family lived and found a few other Baptists near and held meetings in the neighborhood, and soon after an arm of Concord Church was formed, and to that arm

converts were added, and at their request, Concord Church ordained William Hopper to the full work of the Gospel ministry. This arm was constituted in 1815 and William Hopper served it until it was constituted an independent church, (since known as Providence), on the 23rd day of May, 1819. Blaggrove and William Hopper composed the Presbytery, and William Hopper was called and accepted the pastorate and served the church faithfully until his death in 1861.

David Weaver was ordained to the ministry in 1826, by the same Presbytery that constituted the church. He at once became an active co-worker with William Hopper in gathering, organizing and developing the churches. All the older churches in Laurel and many in adjoining counties, in which their labors were extended, were organized by them. It has been said that while David Weaver was not as eloquent as was his co-laborer, William Hopper, he appears to have rivaled him in every Christian virtue and in the confidence and affection of the people. His gift was mostly evangelistic, earnest and impressive in exhortation, a musical voice and a sweet singer. He had the misfortune to lose his eye-sight in his advanced years and was not able to read or to travel without a guide. The people so loved him and loved to hear him preach that they went long distances for him and conducted him to church. The writer was often sent by his father to conduct him to church, a distance of five miles, and riding beside or before him on horse-back, he entertained the boy with Bible and other stories, in language suited to the boy's understanding, which was greatly enjoyed. The last time I went for him I was sadly disappointed by finding him in bed sick, and he said to me, "I may not go with you any more." Soon after that, when I heard of his death, I felt it as a personal loss, as I had learned to love him, like most other people, including the children that knew him. He was often in our home and was honored, respected and esteemed by the people generally.

ELDER GEORGE BROCK

Elder George Brock was born in Claiborne County, Tennessee, September 25, 1809. His father, Banner Brock, died in the army during the War of 1812, being one of a company of Tennessee volunteers, raised and commanded by his brother, Capt. John Brock. George grew up to manhood in his native county and State and moved to Kentucky in 1827, and settled in Laurel County. Here he united with Providence Church and was baptized by William Hopper in 1830. He was one of the charter members in the constitution of the church at Rough Creek in 1835, by William Hopper and David Weaver as the Presbytery. In July, 1837, he was licensed to exercise a public gift and on November 14, 1841, he was ordained to the public ministry, William Hopper and David Weaver composing the

Presbytery. Soon after he was called as Pastor of Rough Creek Church, where he ministered until his death, which occurred on February 18, 1879. He served other churches for short periods during his long pastorate of his home church.

He was an earnest, humble minister of the Gospel and a preacher of fair gifts, and much devoted to his sacred calling. He had a large family and a small farm to care for, but availed himself of such opportunities as he had to prepare himself for usefulness in the public ministry, and was wonderfully familiar with the Scriptures. He preached extensively in Laurel, Knox, Whitley and Clay Counties and was successful in leading many souls to Christ. Following the two first pioneer preachers—Hopper and Weaver—he was regarded as a safe counselor and leader, and was loved and highly esteemed by his brethren, and that he was a truly devoted and consecrated servant of God none ever doubted. His convictions were fixed on the fundamental principles of the Gospel, and led him to be an earnest contender for “The faith once for all delivered to the Saints.” He was respected and esteemed by all the people who knew him personally.

REV. HIRAM JOHNSON

Rev. Hiram Johnson was born January 20, 1827, in Laurel County, Kentucky, and was converted and joined the Baptist church at Old Rockcastle Church, in his early youth. While yet a young man he was licensed to preach, and in early manhood was ordained to the full work of the Gospel ministry. Salem Church was organized in 1847 while Hiram Johnson was still a member of Rockcastle Church and was called as Pastor of Salem Church at its organization, and remained its Pastor until his death, on February 16, 1910.

His name appears as a delegate from Rockcastle Church in 1847 and 1848 and in 1849 his name appears as a delegate from Salem. In 1847 the Clerk makes a note of the ordained and licensed ministers, naming him as a licentiate. I have not been able to learn from any source when, or by which church, he was ordained, but it is very probable that when he was called as Pastor to Salem, his ordination was by Rockcastle Church.

Elder Hiram Johnson was an able, active and popular preacher and was eminently successful during his long ministry in leading sinners to Jesus Christ and in building up and extending the cause of his Lord and Master whom he loved and faithfully served. He made an unusual and unsurpassed record, so far as I know, of sixty-three years as Pastor of his home church, and among the people with whom he had grown up and among whom his whole life was spent.

And never was a Pastor more loved by his church, and more loved and honored by all the churches among whom he labored. His

preaching was both doctrinal and evangelistic, following those pioneer ministers who gathered and constituted the first churches in this section of the State, and was esteemed a wise and safe counselor and leader.

He lived what he preached and was well established in the fundamentals of the Gospel, earnestly contending for the faith, and uncompromising for the truth. It was an inspiration to hear him preach, and often closed when one wished him to continue longer, like eating that which you like but quitting while you would like to eat more. He was universally esteemed and respected by all those who had the pleasure of knowing him.

ELDER W. T. BRYANT

Elder William T. Bryant was born in Knox County, Kentucky, on October 3, 1840. When he was twelve years of age, his father, Paschal C. Bryant, moved with his family to Laurel County, where the family have made their home ever since. He served through the war of 1861, and organized and was Captain of Company C, 49th Volunteer Infantry.

About the year 1869 he was ordained to the Gospel ministry, and was always a faithful and earnest advocate of the cause he espoused until his death, at his home, on May 10, 1915. During this period of forty-six years in the ministry, he served many of the churches within the bounds of the Laurel River Association as Pastor, being Pastor of the churches at Long Branch and Slate Lick at the time of his death.

His life was that of a true Christian soldier, and by his long life of devotion to his God and his fellowmen, he had the confidence and esteem of all the people who knew him, and whom he served so faithfully.

W. B. ESTES

Elder W. B. Estes was born in, or near, Jonesboro, Tennessee, February 23, 1837, and died at his home near Rockhold, Whitley County, Kentucky, on January 15, 1907. He came to Kentucky in 1857 and located in Laurel County and taught school for several years and followed his trade as harness and saddlemaker. He was converted in a meeting held with Mt. Pleasant Baptist Church, conducted by Elder John O. Sutherland, a noted preacher of Pulaski County, in 1866. He joined the church and was baptized. He was ordained in 1869 and from that date he was one of the most active and influential ministers in this section of the State. He was Pastor of a number of churches in this, Laurel County, and in adjoining counties of Whitley, Clay and Knox. He held many special or evangelical meet-

ings in this section of the State. He believed, taught and fearlessly and earnestly contended for "The faith once for all delivered to the Saints." He was an able, eloquent and popular minister and many were brought to Christ during his ministry of thirty-eight years.

JOHN W. MOREN

Elder John W. Moren was born January 8, 1830, in Laurel County, Kentucky, and died suddenly December 19, 1891, from heart failure, in the pulpit of the Mt. Pleasant Church as he closed a sermon from the text, "Sirs, what must I do to be saved?" His age was 61 years, 11 months and 10 days. His home had always been in the county of his birth. His funeral was preached on the following day by Elders Hiram Johnson and T. P. McCracken and his remains were laid to rest in the family burying ground on the old home farm. He joined the Baptist Church at Salem in March, 1861, and was baptized by the Pastor, Elder Hiram Johnson, the first Sunday in April, 1861. His membership remained in this church until his death. The church, being satisfied that he possessed the required Scriptural qualifications, called for his ordination, and on January 6, 1867, he was ordained to the full work of the Gospel ministry. The following Elders composed the Presbytery, namely: Hiram Johnson, George Brock, A. B. Blevin and Elijah Williams. He at once entered actively into his ministerial labors with earnestness and zeal, and his success in winning souls to Jesus Christ gave undoubted evidence that he was approved of God, and was a workman that need not be ashamed of his work. His preaching was plain, forcible, logical and instructive. His hearers were impressed with the fact that he was truly a man of God, endowed with the power of the Holy Spirit. His life was a model of purity and consistency. He was, in every sense, a good and faithful minister of Jesus Christ, bold and fearless in the presentation of, and in defense of, the faith "Once delivered to the Saints." He did much evangelistic work in this and surrounding counties and served quite a number of churches as Pastor—Mt. Pleasant, Liberty, Pleasant Grove, Slate Lick, London, Manchester, Long Branch, and was Pastor of Rough Creek Church at the time of his death. He was loved by Baptists and esteemed by all good people in the circle of his acquaintance. He rests from his labors and has received the victor's crown.

REV. T. P. McCRACKEN

Rev. T. P. McCracken was born in Washington County, Tennessee, April 8, 1842, and was brought by his parents to Kentucky in early life and settled in Laurel County, where he ever afterward made his home. In 1861 he enlisted as a private in Company A, 24th Regiment, Kentucky Infantry, in the Federal army and served until the close of the war. He made a profession of religion and united with the Baptist church at Mt. Pleasant in 1870, and was ordained

to the ministry in December, 1871, and devoted the remainder of his life to this holy calling, faithfully and earnestly, to the end of his life on earth. He was endowed by nature with superior intellectual ability, and by knowledge of the Scriptures he, though unsought by him, occupied a position of leadership among his brethren.

His home and his ministerial labors were mainly among those with whom he grew up, and for many years and to the close of his life, he was Pastor of his home church, Mt. Pleasant. And no Pastor was ever loved and honored more than he was by his church and neighbors. His ministerial services were in much demand among the churches and surrounding territory. He was an able expounder of the Scriptures and uncompromising in defense of the truth. Brother McCracken was an humble, unassuming, lovable man whom all our people loved and delighted to honor, and held in high esteem within the entire circle of his acquaintance.

He was first chosen Moderator of the Laurel River Association in 1888 and annually re-elected until his death with the exception of three times, when he was unable to attend the sessions of that body.

The dear brother was suddenly taken ill while engaged in a fifth Sunday meeting of Laurel River Association held with the church at Slate Hill, on Saturday, April 30, 1916, and was hurriedly conveyed to the home of Rev. Jesse F. Jones and a physician called, who pronounced his illness pneumonia. He suffered until May 3, 1916, when his released spirit went to be with his Lord whom he had so faithfully served in the ministry for about forty-five years.

Blessed are the dead who die in the Lord. He rests from his labors and his work will follow him. He fought a good fight, he kept the faith; henceforth there is laid up for him a crown of righteousness which the Lord, the righteous Judge, shall give him at that day.

SOME PASTORS WHO HAVE SERVED THE ASSOCIATION

The following are some of the ministers who have served as Pastors of churches in the Association, have finished their labors and gone to their reward, of whom we have been unable to obtain important facts:

First is Pleasant Walters, who was the second minister ordained in the first church constituted (Providence); Frethius Parmon, first Pastor of Rough Creek; Robert Barton, J. B. Foley, Ezekial Jones, Henry Harmon, A. B. Belven, James Woodall, E. H. Revel, John M. Jackson, Joel Philpot, Frank Catching, N. E. Hammack, Levi Brock, William Brock, W. F. Bray, Henry S. Ponder, Blevin Asher and Dr. W. M. Stallings.

The writer has known all of these men except Frethius Parmon, who died about the time of the writer's birth. Have heard them all preach except Elders Parmon, Ezekial Jones and James Woodall.

(Furnished and written by D. R. Brock, London, Kentucky.)

ORDAINED MINISTERS

Abney, Wesley	Conway, Kentucky
Alcorn, W. W. J.	Burr, Kentucky
Anderson, George	Withers, Kentucky
Asher, David	London, Kentucky
Baker, J. R.	R. 3, London, Kentucky
Bryant, W. T.	R. 3, London, Kentucky
Brewer, C. G.	Lily, Kentucky
Brock, F. R.	Lida, Kentucky
Cornelius, A. C.	Mershons, Kentucky
Cornette, E. T.	Mershons, Kentucky
Clouse, G. C.	Livingston, Kentucky
Cunagim, Louis	Dees, Kentucky
Durham, Wm. M.	Johnetta, Kentucky
Durham, T. J.	Conway, Kentucky
Dunn, Alex	Abel, Kentucky
Dunn, W. M.	Corbin, Kentucky
Eversole, H. B.	Hazel Patch, Kentucky
Hacker, G. Pearl	Hazel Patch, Kentucky
Holt, Simeon	R. 2, London, Kentucky
Jones, J. F.	London, Kentucky
Jones, Furman	Bernstadt, Kentucky
Karnes, A. G.	Hazel Patch, Kentucky
Mason, J. T.	Reading, Ohio
Mitchell, E. L.	London, Kentucky
Parker, D.	Gauley, Kentucky
Parker, N. B.	Gauley, Kentucky
Ponder, H. L.	Gauley, Kentucky
Reams, J. F.	Langnau, Kentucky
Sams, Hardin	Livingston, Kentucky
Smith, Hays	Conway, Kentucky
Stokes, W. A.	Livingston, Kentucky
Stubblefield, Thomas	London, Kentucky
Woods, Matt	Middlefork, Kentucky

ARTICLES OF FAITH

Ordered we have articles of faith printed as follows:

Motion by David Asher that Principles of Union be printed in the Minutes. It is so ordered.

Article 1. We believe in one living and true God, the Father, the Son and the Holy Ghost, equal in essence, power and glory, yet these are not three, but one God.

Article 2. We believe in the Scriptures of the Old and New Testament are the written word of God, and the only infallible rule of faith and practice.

Article 3. We believe in the fall of Adam and the corruption of human nature, and the impotency of man to recover himself by his creature ability.

Article 4. We believe that sinners are justified in the sight of God by the righteousness of Jesus Christ imputed to them.

Article 5. We believe the saints will continue in a state of grace, and not one of them shall finally be lost.

Article 6. We believe there will be a resurrection of the dead and a general judgment, and the happiness of the righteous and the punishment of the wicked will be eternal.

Article 7. We believe the visible Church of Christ is a congregation of faithful persons who have attained fellowship with each other, and have given themselves up to the Lord and one another, having agreed to keep a Godly discipline, agreeable to the rules of the Gospel.

Article 8. We believe it to be the duty of all churches to make an abridgement of their principles as deducted from the Scriptures as their covenant or constitution.

Article 9. We believe that Jesus Christ is the Great Head of the church, and the government is with the body.

Article 10. We believe that baptism and the Lord's Supper are ordinances of the Lord, and to be continued by His church until His second coming.

Article 11. We believe that true believers are the only proper subjects for baptism, and that immersion is the only proper mode.

Article 12. We believe we have no right to admit any to commune with us at the Lord's table but orderly baptized church members.

Article 13. We believe it to be the duty of all churches to keep a record book and record of their official church acts.

CONSTITUTION

Article 1. This body shall be styled the Laurel River Association of Baptists.

Article 2. The object of this body is to promote Baptist interests within its bounds, to help all our Baptist institutions in the State and to preach the whole Gospel to the whole world.

Article 3. This body shall be composed of messengers elected by the Baptist churches in its jurisdiction. Every church consisting of one hundred members or less shall be entitled to five messengers, and for each additional hundred or fraction thereof one messenger.

Article 4. This body shall be wholly advisory and shall never assume any ecclesiastical authority.

Article 5. The Moderator shall at each annual meeting of the body appoint from the male messengers a nominating committee, whose duty it shall be to name all committees to report at each meeting of this Association.

This committee also shall name an Executive Board of not less than twelve members distributed over the Association. Not more than two shall belong to the same church. This Executive Board shall meet once a month, and five members shall constitute a quorum. The Moderator shall be chairman of said Executive Board.

Article 6. This body shall, on meeting annually, elect by private ballot (after they have been nominated) Moderator, Assistant Moderator, Clerk and Assistant Clerk, whose duties shall be such as custom imposes upon them.

Article 7. No person shall be eligible for Moderator for more than two years in succession.

Article 8. Visiting brethren may be invited to seats with us during our annual session.

Article 9. New churches may be received upon application accompanied by their constitution and articles of faith.

Article 10. This constitution, except Article 4, may be amended by a two-thirds vote of the members present at any regular meeting.

Article 11. This constitution, with the amendments that may be passed from time to time, shall be printed in the minutes of each session of this Association.

RULES OF DECORUM

1. The Association shall be opened and closed with prayer.
2. One person only shall speak at a time, who shall rise and address the Moderator.
3. No member shall be interrupted except by the Moderator, when he shall violate the rules of decorum.
4. The speaker shall confine himself to the subject under consideration, fairly stating the case. Shall make no remarks reflecting on other speakers.
5. Messengers shall remain until the close of the Association unless excused.
6. No person shall speak more than three times except by permission of the Association.
7. There shall be no laughing or whispering during the session.
8. No appellation except that of "Brother" shall be used during the session.
9. The names of the messengers shall be enrolled by the Clerk and called as often as the Association may require.
10. The Moderator may speak on any subject under consideration, asking his assistant or some brother to preside, but shall have no vote except in case of a tie.
11. Every motion properly made and seconded shall be considered and voted on unless withdrawn by the mover.
12. Corresponding messengers or ministers invited to seats with us may make any motion or debate any subject before the Association.

ORDER OF BUSINESS

First Day

1. Call to order by Moderator, Assistant Moderator, or Clerk.
2. Preaching of the Introductory Sermon.
3. Presentation of letters and enrollment of messengers.
4. Rules of Decorum read by Moderator.
5. Election by private ballot (after being nominated) of the officers of the Association.
6. Appointment of Nominating, Finance and Divine Service Committees.

Noon

7. Report of Nominating Committee, naming the committees and completing the standing committees.
8. Invitation of churches for membership.
9. Letters from corresponding Associations called for and messengers invited to seats.
10. Report of Executive Board.
11. Church pledges for District Missions.
12. Selecting time and place of next meeting.
13. Electing preacher and alternate for Introductory Sermon.

Second Day

14. Devotional service—10 minutes.
15. Reading minutes of previous day; correcting and approving same.
16. Report of Committee on Correspondence and naming of corresponding messengers.
17. Report of the following standing committees: Co-operative Program, Missions, Sunday Schools, Orphans' Homes, Temperance, Layman's Movement, B. Y. P. U. and W. M. S., and Obituaries.
18. Doctrinal sermon at eleven o'clock (preacher elected by Executive Board previous to meeting of Association).

Noon

19. Report of Nominating Committee, naming chairmen of standing committees and members of Executive Board.
20. Report of Finance Committee.
21. Special committees.
22. New business.
23. Reading, correcting and approving minutes.
24. Adjournment.

Respectfully submitted,

Executive Board.

HISTORICAL LIST

Yr.	Place	Moderator	Annual Sermon	Clerk
1831	Providence	Wm. Hopper	David Weaver	Benj. Catching
1832	Mt. Pleasant	Wm. Hopper	Wm. Hopper	Abraham Baugh
1833	Indian Creek	Wm. Hopper	David Chenault	Abraham Baugh
1834	Rockcastle	Wm. Hopper	Wm. Hopper	Abraham Baugh
1835	Lynn Camp	Wm. Hopper	Frathias Parman	Abraham Baugh
1836	Union	David Weaver	David Weaver	Benj. Catching
1837	Rough Creek	Wm. Hopper	David Weaver	Abraham Baugh
1838		Wm. Hopper	Frathias Parman	Abraham Baugh
1839	Robinson Creek	Wm. Hopper	David Weaver	Abraham Baugh
1840	Mt. Pleasant	Wm. Hopper	Wm. Hopper	Abraham Baugh
1841	Indian Creek	David Weaver	David Weaver	Abraham Baugh
1842	Rockcastle	Wm. Hopper	Wm. Hopper	Abraham Baugh
1843	Bethlehem	Geo. Brock	Geo. Brock	Abraham Baugh
1844	Liberty	Wm. Hopper	John C. Ray	Abraham Baugh
1845	Richland	Wm. Hopper	John C. Ray	Abraham Baugh
1846	Lynn Camp	Wm. Hopper	Pleasant Waters	Abraham Baugh
1847	Union	Wm. Hopper	Geo. Brock	Abraham Baugh
1848	Rough Creek	Wm. Hopper	Wm. Hopper	Abraham Baugh
1849	Friendship	Wm. Hopper	Geo. Brock	Abraham Baugh
1850	Otto Creek	Wm. Hopper	Hiram Casteel	J. C. Westerfield
1851	Providence	Wm. Hopper	G. B. Foley	J. C. Westerfield
1852	Mt. Pleasant	Wm. Hopper	Geo. Brock	Abraham Baugh
1853	Robinson Creek	Wm. Hopper	Pleasant Waters	Abraham Baugh
1854	Indian Creek	Wm. Hopper	Hiram Johnson	Abraham Baugh
1855	Bethlehem	Wm. Hopper	Geo. Brock	J. C. Westerfield
1856	Liberty	Wm. Hopper	Robt. Barton	J. C. Westerfield
1857	Richland	Wm. Hopper	Hiram Johnson	J. C. Westerfield
1858	Salem	Wm. Hopper	Geo. Brock	J. C. Westerfield
1859	Mt. Zion	Wm. Hopper	Hiram Johnson	J. C. Westerfield
1860	Lynn Camp	Wm. Hopper	G. B. Foley	J. C. Westerfield
1861	Cane Creek, White Lily	Wm. Hopper	H. D. Harmon	J. C. Westerfield
1862	Slate Hill	Hiram Johnson	Geo. Brock	Peter Earnest
1863	Fellowship	G. B. Foley	Pleasant Waters	J. C. Westerfield
1864	Meadow Creek	G. B. Foley	H. D. Harmon	J. C. Westerfield
1865	Rough Creek	G. B. Foley	Wm. K. Davis	J. C. Westerfield
1866	Robinson Creek	G. B. Foley	Hiram Johnson	J. C. Westerfield
1867	Providence	H. D. Harmon	H. D. Harmon	J. C. Westerfield
1868	Cane Creek	H. D. Harmon	J. P. Foley	J. C. Westerfield
1869	Slate Lick	Geo. Brock	Z. Sutton	Levi Jackson
1870	Little Goose Creek	Geo. Brock	J. W. Moren	Levi Jackson
1871	Union	Hiram Johnson	S. Taylor	Levi Jackson
1872	Liberty No. 2	Hiram Johnson	J. W. Moren	T. J. McWhorter
1873	Friendship	Hiram Johnson	A. B. Belvin	J. W. Moren
1874	Salem	Hiram Johnson	J. W. Moren	J. W. Moren
1875	Rough Creek	Hiram Johnson	W. B. Estes	J. W. Moren
1876	Mt. Pleasant	Hiram Johnson	J. W. Moren	D. R. Brock
1877	Horse Creek	J. W. Moren	W. B. Estes	D. R. Brock
1878	Mt. Zion	Hiram Johnson	T. P. McCracken	D. R. Brock
1879	Long Branch	Hiram Johnson	A. G. Whitt	D. R. Brock
1880	Slate Hill	Hiram Johnson	W. B. Estes	D. R. Brock
1881	Providence	Hiram Johnson	J. W. Moren	D. R. Brock
1882	New Salem	Hiram Johnson	W. B. Estes	D. R. Brock
1883	Green Hill	Hiram Johnson	J. W. Moren	D. R. Brock

Yr.	Place	Moderator	Annual Sermon	Clerk
1884	Mt. Ararat	Hiram Johnson	N. E. Hammock	D. R. Brock
1885	Union Rockcastle	J. Philpot	W. R. Cheek	Andrew Jackson
1886	Slate Hill	Hiram Johnson	W. F. Bray	Andrew Jackson
1887	Union	Hiram Johnson	J. W. Moren	Andrew Jackson
1888	Pigeon Roost	T. P. McCracken	A. P. Smith	Andrew Jackson
1889	Liberty No. 2	T. P. McCracken	J. W. Moren	Andrew Jackson
1890	Pleasant Grove	T. P. McCracken	T. P. McCracken	Andrew Jackson
1891	Salem	T. P. McCracken	W. R. Cheek	Andrew Jackson
1892	Mt. Pleasant	T. P. McCracken	Hiram Johnson	Andrew Jackson
1893	Grassy Springs	T. P. McCracken	T. P. McCracken	Andrew Jackson
1894	Macedonia	T. P. McCracken	N. E. Hammock	Andrew Jackson
1895	New Hope	T. P. McCracken	W. T. Bryant	Andrew Jackson
1896	Slate Hill	T. P. McCracken	D. Parker	Andrew Jackson
1897	Pine Grove	T. P. McCracken	N. E. Hammock	Andrew Jackson
1898	London	T. P. McCracken	W. T. Bryant	Andrew Jackson
1899	Mt. Ararat	T. P. McCracken	C. G. Brewer	Andrew Jackson
1900	Providence	T. P. McCracken	D. Parker	Andrew Jackson
1901	Laurel River	T. P. McCracken	H. B. Helton	S. A. Lovelace
1902	Union Rockcastle	T. P. McCracken	G. P. Hacker	Andrew Jackson
1903	Corinth	T. P. McCracken	W. T. Bryant	Andrew Jackson
1904	Slate Lick	T. P. McCracken	W. L. Brock	Andrew Jackson
1905	Oak Grove	T. P. McCracken	T. P. McCracken	S. A. Lovelace
1906	Friendship	T. P. McCracken	W. F. Bray	Andrew Jackson
1907	Sinking Creek	T. P. McCracken	W. F. Bray	S. A. Lovelace
1908	Hawk Creek	W. T. Bryant	A. C. Cornelius	S. A. Lovelace
1909	Pleasant Grove	W. T. Bryant	W. L. Brock	S. A. Lovelace
1910	Salem	T. P. McCracken	T. P. McCracken	S. A. Lovelace
1911	Pleasant Run	W. T. Bryant	A. C. Cornelius	S. A. Lovelace
1912	East Pittsburg	T. P. McCracken	David Asher	S. A. Lovelace
1913	Mt. Pleasant	T. P. McCracken	David Asher	S. A. Lovelace
1914	Pine Grove	T. P. McCracken	H. C. Combs	S. A. Lovelace
1915	London	T. P. McCracken	T. P. McCracken	S. A. Lovelace
1916	New Hope	A. C. Cornelius	David Asher	B. F. Johnson
1917	Pilgrims Rest	A. C. Cornelius	G. E. Childress	B. F. Johnson
1918	East Pittsburg	A. C. Cornelius	David Asher	B. F. Johnson
1919	Slate Hill	A. C. Cornelius	H. L. Thornton	B. F. Johnson
1920	New Salem	A. C. Cornelius	David Asher	B. F. Johnson
1921	Liberty	David Asher	Fred M. Jones	B. F. Johnson
1922	Green Hill	A. C. Cornelius	John F. Reams	B. F. Johnson
1923	East Bernstadt	D. B. Johnson	H. L. Ponder	Dan M. Ponder
1924	Pleasant Run	D. B. Johnson	D. Parker	Dan M. Ponder
1925	Friendship	John F. Reams	John F. Reams	Dan M. Ponder
1926	Salem	John F. Reams	A. C. Cornelius	Dan M. Ponder
1927	Slate Lick	David Asher	H. L. Ponder	Dan M. Ponder
1928	Lily	David Asher	E. L. Mitchell	Dan M. Ponder
1929	Union	A. C. Cornelius	C. G. Brewer	Dan M. Ponder
1930	Pine Grove	A. C. Cornelius	H. L. Ponder	Dan M. Ponder

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