

HISTORY

..of the..

Greenup Association

..of..

Baptists in Kentucky

1841 — 1941



By L. H. TIPTON



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By

L. H. TIPTON

Pastor of the Unity Baptist Church

Ashland, Kentucky

TO

THE UNITY BAPTIST CHURCH

The oldest church in Greenup Association and of which I have had the honor of being pastor for the last five years.

TO THIS GREAT OLD CHURCH

and to

ALL THE FAITHFUL SAINTS

Who have labored in the great work of soul-winning, Church and Kingdom-building, for the past one hundred years in Greenup Association, this book is dedicated.

Foreword

The purpose of this book is to relate accurately the history of Greenup Association for the past one hundred years. The facts and figures and all information have been gathered from Baptist History and the Minutes of Greenup Association. We had access to about eighty-five Minutes of the Annual Sessions of Greenup Association. The other fifteen we have not been able to find. The oldest of these Minutes were gathered by Henry Easterling and D. Wood. We have in our possession sixty-eight of these Annual Minutes including about twenty of the oldest ones saved by Mr. Easterling. John R. Gilpin, the pastor of the First Baptist Church, Russell, Ky., has in his possession the Minutes gathered by Brother D. Wood. The others that we examined were found in the Library of the Southern Baptist Theological Seminary at Louisville, Ky.

We have written a brief sketch of the lives of about fourteen outstanding pastors and laymen who have served long and faithful in the Greenup Association, along with their pictures where we could find them.

We have prepared a Historical and Statistical Table covering the one hundred years of the Association. The minutes for the first few years could not be found. We have searched for five years for these.

Most of the history of the churches was gathered from the Minutes. Only a few churches responded by sending us the first hand information. We have it as accurate as we could get it.

The Association at its Centennial Session meeting with the Unity Baptist Church, voted that we print this history and include the Centennial message by Brother W. K. Wood, "Baptist Peculiarities," in it. This we were glad to do.

L. H. TIPTON.

Chapter I

HISTORY OF GREENUP ASSOCIATION OF BAPTISTS IN KENTUCKY—1841-1941

The Greenup Association is located in the northeastern corner of the State. According to Dr. J. H. Spencer in his History of Kentucky Baptists (Vol. II, Page 546), "The first Baptist preacher that settled in this region was John Young. He united with a church in the adjacent border of Ohio. After a time he induced this church to extend an arm to a point on Little Sandy River, about ten miles above the mouth of the stream, in Greenup County, Kentucky. This arm was fostered by Mr. Young, and ultimately became an independent church, under the name of Palmyra. Two other churches, one of which was called Union (now Unity) were raised up in adjacent neighborhoods, and the three were united with Ohio Association, which was constituted in Lawrence County, Ohio, November 11, 1820. In 1841, these three churches, having obtained letters of dismission, met at Palmyra meeting house and constituted Greenup Association. The ministers in this organization were John Young, Thomas Reynolds, Thomas Abrams and John Howell.

In August of 1845, the Association comprised the following churches: Palmyra, Union (Unity), East Fork, Liberty, Chadwicks Creek, New Bethel, and New Salem. These churches aggregated 369 members, and T. K. Reynolds had been added to the list of ordained ministers.

The growth of the Association in its early years was very slow. In 1849 it reported nine churches with 386 members. According to the circular letter written in 1850, four churches, New Bethel, New Salem, Friendship and New Hope, withdrew from the Greenup Association and Organized Friendship Association. The only ordained minister in this new body was T. K. Reynolds. The reason for withdrawing was given as:

"We being the minority of the body (Greenup Association), could not induce her by any entreaties that we could bring to bear nor any action we could enforce, to expel drunkards, or those that dealt out intoxicating drinks, so much so, that the sin lay not in the lay members only, but the ministry was engaged in the sin of habitual drinking." This breach was healed in 1854 with the churches coming back into Greenup Association.

The Association held its twenty-fifth anniversary session with the East Fork Church, in Greenup County, in 1886. Only five churches reported with 183 members. These churches were Palmyra, Unity, Pleasant Grove, East Fork and Mt. Sinai. In this meeting the necessity of prayer was stressed. In the next annual session held at Mt. Sinai, in Boyd County, a fellowship of union and love was held among the ministers of the Association. This resulted in an Associational

wide revival by 1868 which continued for many years. The increase was so great that, in 1873, the Association was comprised of twenty-three churches reporting a total of 1,129 members.

In 1876, eight churches, aggregating 291 members withdrew from Greenup Association to form Enterprise Association, on its Southern border.

In several of the meetings of the Association displeasure was expressed with churches and other Associations for receiving alien baptism. The following resolutions were adopted:

In 1873, "Having observed that some of our churches do not regard the request of this Association in regard to alien immersion, therefore,

Resolved, that if they do not desist, that we will withdraw our fellowship from them."

In 1880, "Resolved that we will not correspond with other Associations who will receive alien immersions."

From the beginning, Greenup Association kept up its correspondence with the General Association of Kentucky Baptists. In March, 1845, the General Association sent H. F. Buckner, subsequently the distinguished Missionary to the Creek Indians, to labor within the bounds of Greenup Association. The Association welcomed the Missionary in the following language:

"Resolved, that our beloved Brother H. F. Buckner, visit and preach the gospel to the most destitute parts in the bounds of our Association." Mr. Buckner labored about two years in this wide and destitute field and then entered upon his life's work among the Indians of the West. Through its own feeble efforts and the aid of the General Association, the body kept up its missionary operations a portion of the time from year to year.

In 1859 the following resolution was adopted: "Resolved that this Association cordially approve the objects of the General Association of Kentucky, and hereby declare ourselves auxiliary to that body, for the purpose of aiding in the diffusion of the gospel throughout the State.

"Resolved that we affectionately invite Elder W. M. Baldwin, Missionary of the General Association within our bounds, to visit our churches and solicit contributions for missionary purposes; and that we urge upon our brethren generally to respond liberally, 'every man according to his several ability', with the understanding that whatever amount may be collected shall be forwarded by Brother Baldwin to the Board of the General Association, as some return for their disinterested benevolence in sustaining a Missionary in our midst."

In 1869 the Association "voted that the Greenup Association appoint a local Board to co-operate and correspond with the Board

of the General Association of Kentucky Baptists." From year to year the General Association supported, in full or in part, a Missionary in Greenup Association. These have been in order as named: H. F. Buckner, W. M. Baldwin, W. Jayne, J. D. Crum, D. Wood, R. N. Reynolds, Mason Branham, W. T. Justice, Solomon Hensley, R. M. Miller, Charles E. Scott, L. F. Caudill, E. J. Sparks, W. B. Curnutte, V. B. Castleberry and G. G. Lanter.

Greenup Association has believed through the years that "It is more blessed to give than to receive." As results, she has contributed upwards of three hundred and thirty-three thousand dollars to all missions during the hundred years of her existence.

According to the circular letter of 1876 the Association was experiencing a great deal of trouble concerning unorthodox churches and uncalled ministers. An extract from the letter reads as follows, "To glance at the history of the ministers who have been extant in Northeastern Kentucky, for the last ten or twelve years, and perhaps longer; the facts therewith revealed are almost startling. Trouble coming in the churches, churches coming into the Association that are not orthodox, mainly because ministers have been ordained and set apart to the work who are ambitious, and some we fear, who are not called to the work. There are ministers sometimes set apart who are not orthodox in the faith, others who are not skilled in the doctrines of the church of Christ, consequently he cannot impart that instruction which is necessary to the spiritual growth of the church."

SUNDAY SCHOOL WORK

Little emphasis was laid on Sunday School work until in 1858 when a real beginning was made. The circular letter for that year emphasized the value of Sunday School work in very forceful words. As results from this effort two churches reported a combined enrollment of 150 in 1859. Year after year the Sunday School work was encouraged in reports and resolutions but very little was done until about 1880. Between 1880 and 1890 some sixteen churches organized Sunday Schools. These were, Bethsadia (1880), Theodosia (1880), Palmyra (1882), Willard (1882), Ashland, First (1883), Catlettsburg (1883), Locust Spring (1883), Mt. Pleasant (1884), Mt. Vernon (1884), Palestine (1884), Pleasant Valley (1884), Salem (1884), Wilson Creek (1884), Grayson (1886), Pleasant Ridge (1886), and Unity (1890).

In 1884 the combined Sunday School enrollment was 440 and by 1892 it had grown to 1,581. For the next eight years there was no increase but from 1901 the enrollment has steadily grown until today at the Centennial Session the combined Sunday School enrollment is 7,733.

The fiftieth anniversary of the Association was held with the Palmyra Church, the oldest church in the Association at that time, in 1891. Twenty-five churches were represented by messengers or by letters. Sixteen of these churches had Sunday Schools and fifteen were giving to missions regularly. One hundred and thirty baptisms were reported, making a total membership of 1,856.

During the next twenty years there was a steady advancement along most every line of church activity, more noticeable in the Sunday School and mission work. During most of this period Brother D. Wood was the Moderator and Brother F. Eugene May was Clerk of the Association. In 1899 at the close of the session Brother D. Wood made a strong appeal for all the churches in the Association to endeavor to do more for the Lord than ever before. He pointed out that the Association and the churches were better organized and that there was perfect harmony throughout the Association.

In 1912 Brother Mason Branham made a strong appeal for District Missions in the following words, "The need for District Mission work was never greater than 'now.' To meet this need calls for co-operation of all the churches, and pastors especially. The pastors are the ones to lead the churches. They oversee in all departments of the work for the Master. With twenty-nine churches in the Association and nearly all having pastors, only twelve contributed to Brother Rigg (District Missionary). This state of affairs ought not to be." As results from this appeal the Association directed the employing of a Missionary for full time to be centrally located on the field. Brother C. E. Scott was employed.

WOMAN'S MISSIONARY REPORT

In 1910 the first contributions were reported from the Woman's Missionary Societies in Greenup Association. With only a few organized Societies in the churches their reports did them credit; having contributed \$226.68 in 1910 and \$242.75 in 1911. By 1915 six churches: Ashland First, Catlettsburg, Louisa, Pollard, Russell and Unity, reported a combined enrollment of 110, contributing \$406.99. From that time on the enrollment and amount of gifts have steadily increased.

During the entire existence of the Woman's Missionary organized work in the Greenup Association they have given approximately \$75,000.00 for missionary causes. Our women have wrought well and deserve the highest praise for their efforts along missionary lines; and we commend them for their faithfulness and zeal in the work. They have not only given well but they have stimulated a missionary spirit in the women and children of the churches, through prayer, Bible study and missionary information.

BAPTIST TRAINING UNIONS

The first mention of Baptist Training Union work in 1919 when the First Baptist Church, Ashland, Ky., reported one union. In 1922 six churches reported Unions with a combined enrollment of 200. The work grew very slowly. By 1926 only three churches reported Training Union work and the combined enrollment had dropped to 181. During the next ten years the work held its own in spite of much opposition. In 1934 a report condemning the Baptist Training Union work was adopted by the Association. This stunned the work but it did not die. In 1936 only two churches out of thirty-three reported Unions. But in 1937 the work took on new life as six churches reported fourteen Unions with a combined enrollment of 343. And since then the enrollment has more than doubled.

The Association met in its seventy-fifth session in the Pollard Baptist Church, Ashland, Ky. The Annual Sunday School Convention was the first day of the session. Brother W. C. Pierce was the president. Thirty churches reported a combined enrollment of 2,918. Brother Pierce stressed the need for teachers to take the Teachers' Training course. At this session eight churches reported W. M. U. work with an enrollment of 143.

During the next twenty-five years, especially toward the latter part, advancement along all lines of the church endeavor is very noticeable, particularly in the Sunday School, Woman's Missionary Society and the Co-operative Program work.

The Southern Baptist Convention, in May 1919, launched a five year campaign to raise \$75,000,000. The apportionment of that amount for the Baptists of Kentucky was \$6,500,000, of which \$45,000 was the apportionment for Greenup Association. The Association accepted this apportionment and pledged themselves to raise it.

In 1919 the following resolution was adopted:

"Resolved: That this Association grant the privilege to the following churches: Olive Hill, Barretts Creek, Everman, Salem, Fullerton, South Portsmouth, Carr, Coal Hill, Leatherwood, Hunnewell, Union and Holly, to organize themselves into a new Association if they so desire and when organized they will be dismissed from us."

This new Association was called Tygarts Valley. In two or three years it was disbanded with all the churches coming back into the Greenup Association.

On November 1, 1925 the Association assumed control of the General Hospital in Ashland, Ky. After three or four years the Hospital was in liquidation. Three thousand patients had been treated. The indebtedness was allocated to the churches on the basis of per capita and membership and church contributions for the past five years. Part of this debt has not been paid as yet.

During the one hundred years there have been about 122 different churches in the Association. These churches have baptized about 17,000 persons into their fellowship and have given approximately \$333,000 to all Mission causes. Only God knows the lasting good that has been done.

“Therefore, let us too, with such a crowd of witnesses about us, throw off every impediment and the entanglement of sin, and run with determination the race for which we are entered, fixing our eyes upon Jesus, our leader and example in faith, who in place of the happiness that belonged to him, submitted to a cross, caring nothing for its shame, and has taken his seat at the right hand of the throne of God.” Heb. 12:1, 2 (Goodspeed).

Chapter II

BRIEF HISTORY OF THE CHURCHES

The record shows that there have been 122 churches in Greenup Association during the one hundred years of its existence. Eighty of these churches either have united with some other Association or do not exist at this time. Some of them never reported to the Association after they had been received, some reported for two or three years, and the rest ceased to exist after a period of service. Judging from the records of the Association, it seems to have been with lack of judgment, as is sometimes the case, which led to the constitution of many of these churches. Of the eighty churches that no longer exist we merely give the names, counties in which they were organized, and the dates indicating the year they were constituted and when they ceased to function as a church in Greenup Association, in chronological order.

Palmyra, Greenup, 1824-1899; Liberty, Johnson, 1841-1876; East Fork, Greenup, 1844-1887; Bethany, 1844-1850; New Bethel, Greenup, 1845-1861; Zion Hill, 1848-1854; Friendship, Boyd, 1855-1901; Harmony, Lawrence, 1856-1858; Pleasant Grove, Carter, 1857-1875; Macedonia, Greenup, 1858-1872; Mt. Zion, Pike, 1858-1876; Ashland, First, Boyd, 1858-1861; Mt. Sinai, Boyd, 1866-1873; Indian Run, Boyd, 1867-1901; Providence, Carter, 1867-1874; Union, Boyd, 1869-1876; Mt. Pleasant, Carter, 1869-1888; Pleasant Valley, Boyd, 1871-1894; Ararat, Boyd, 1871-1881; Flat Gap, Johnson, 1871-1882; Plum Fork, Greenup, 1871-1894; Grayson, Carter, 1873-1891; Mt. Lebanon, Carter, 1873-1876; Mt. Carmel, Greenup, 1873-1876; Mt. Nebo, Carter, 1873-1879; Lee's Chapel, Carter, 1873-1879; Kentucky, Greenup, 1874-1888; Bethel, Greenup 1874-1888; Mt. Vernon, Greenup, 1874-1894; Mt. Savage, Carter, 1874-1875.

Palestine, Boyd, 1875-1906; Hampton City, Boyd, 1876-1931; Wolf Creek, Carter, 1876-1932; Bellfonte, Boyd, 1876-1879; Sandy City, Boyd, 1876-1879; George's Creek, Lawrence, 1876-1880; Enterprise, Greenup, 1877-1879; Wilderness, 1877-1883; Trace Creek, Boyd, 1877-1883; Greenup, Greenup, 1877-1882; Theodosia, Boyd, 1879-1890; Bethsadia, Greenup, 1880-1898; Beulah, Carter, 1880-1898; Coalton, Boyd, 1884-1932; Willard, Carter, 1884-1924; Pleasant Ridge, Carter, 1885-1890; Ewing, Boyd, 1886-1888; Hebron, Boyd, 1886-1889; Star, Carter, 1886-1888; Spice Grove, Carter, 1887-1898; Hunnewell, Greenup, 1888-1919; Mt. Taber, Lawrence, 1888-1891; Deer Creek, Carter, 1888-1890; Wolf Creek, Carter, 1888-1932; Oak Grove, Greenup, 1888-1935; Enon, Carter, 1889-1891.

Pleasant Springs, Carter, 1892-1900; Buckeye Springs, Carter, 1893-1895; Rove Creek, Lawrence, 1894-1899; Grave Shoals, Law-

rence, 1895-1933; Macedonia, Greenup, 1895-1912; Music, Carter, 1895-1904; Old Steam, Greenup, 1895-1940; Providence, Boyd, 1895-1897; Gethsemane, Carter, 1896-1904; Stinson, Carter, 1896-1903; Strait Creek, Boyd, 1898-1900; Sandy City, 1899-1900; Fallsburg, Lawrence, 1903-1904; Princess, Boyd, 1904-1928; Brushart, Greenup, 1908-1919; Brushy Fork, Carter, 1908-1913; Friendship, Carter, 1909-1913; Coal Hill, Carter, 1910-1919; Little White Oak, Greenup, 1912-1914; Tygarts Valley, Greenup, 1913-1914; Garrison, Lewis, 1913-1914; South Portsmouth, Greenup, 1916-1935; Limeville, Greenup, 1932-1934.

The following is a brief history of the forty-two churches reporting to the Association in its Centennial Session in 1941, in chronological order in which they were constituted:

(1) UNITY CHURCH IN ASHLAND, KY.—1837

Unity Baptist Church was organized in 1837 and at that time was called Union. This church is located in South Ashland and has a membership of 650 at this time. Her pastors have been: John Young, 1837-1838; John Kelly, 1839-1840; Thomas Reynolds, 1840-1844; Thomas Kelly Reynolds, 1845-1873; Edward Chinn, 1874; J. A. Petit, 1875; T. K. Reynolds, 1876-1878; D. F. Lee, 1879-1880; Ruben N. Reynolds, 1881, 1882, 1885, 1891; Jacob Willis, 1883, 1884; Berl Akers, 1886, 1887; Mason Branham, 1888-1893; T. J. Rigg, 1894-1896; James T. Reynolds, 1897, 1898; D. Wood, 1889, 1890; A. J. Clere, 1891-1893; J. R. Reynolds, 1904; J. H. Willis, 1905-1911; Frank Hardin, 1912, 1913, 1915; L. F. Caudill, 1914; R. N. May 1917-1920, 1923; J. S. Thompson 1921, 1922; E. L. Edens, 1924-1936; L. H. Tipton, October 1936—date.

(2) CHADWICK'S CREEK CHURCH—1842

Chadwick's Creek Church is in Boyd County. It is the next to the oldest living church in the Association. It is located in the country and has never been very large in membership. Her pastors have been: No regular pastor is mentioned in the Association Minutes until 1873 when the record shows that T. J. Rigg is pastor; P. Pippetoe, 1874; No other pastor mentioned until J. D. Crum, 1885, 1891-1897; B. Akers, 1886; A. W. Ball, 1898-1900; H. G. Reynolds, 1901-1903; J. B. Simonds, 1904-1905; J. C. Johnson, 1907-1908; H. Phillips, 1921, 1935; W. C. Pierce, 1925-1930; Bryan Porter, 1930, 1933; Fred Dixon, Jr., 1931; Joel Cunningham, 1934; B. C. Caldwell, 1936; Forrest Sparks, 1937; W. H. Crofts, 1938 and Bryan Porter 1940-date.

(3) SALEM—1845

Salem Baptist Church is located in Greenup County on Lost Creek, Samaria, Ky., and was constituted in 1845. It was called New Salem until 1867. The following men have served as pastors:

T. K. Reynolds, J. Willis, G. C. Riffe, Noah Kiser, Wm. Smith, M. Branham, J. Stanley; A. M. McKinney, 1869-1872; J. Collins, 1873; D. F. Lee, 1874; C. A. Price, 1875; A. J. Dalton, 1885-1897, 1899; W. T. Justice, 1898; Sol Hensley, 1901-1905; W. T. Jayne, 1906, 1907; J. B. Simmons, 1908-1910; A. A. Adkins, 1911; J. W. Mullins, 1912-1914; H. C. Craft, 1915-1916; E. T. Ellis, 1917, 1918; Clark O'Banion, 1926-1928; W. B. Curnutte, 1928-1932; J. A. Miller, 1933; Nelson Webb, 1934, 1935; W. H. Ramey, 1936; Ralph Webb, 1937; Clark O'Banion, 1938-date.

(4) LOUISA CHURCH—1874

This church is located in the town of Louisa, Lawrence County, Ky. She has had the following pastors: W. Jayne, 1874; W. M. Parr, 1890; B. S. Akers, 1891; B. F. Caudill, 1897; L. M. Copley, 1889, 1903; C. E. Wren, 1904; W. J. Cooke, 1905-1907; G. G. Riggons, 1908; F. Hardin, 1910, 1911, 1929, 1930; Olus Hamilton, 1913-1915; W. A. Gaugh, 1916-1917; J. T. Pope, 1919; W. J. Simpson, 1922; B. R. Lakin, 1925; J. S. Thompson, 1927-1928; D. L. Brainard, 1935-1936; J. C. Hager, 1937-date.

(5) SANDY VALLEY CHURCH—1875

This church was organized in 1875 by Brother T. J. Rigg. It is located in Lawrence County, on Bellstrace near the Lawrence and Carter County line. This church has had the following pastors: T. J. Rigg, 1875-1878; John M. Johnson, 1879; R. Branham, 1879, 1881; H. Adams, 1880; John Clone, 1882; D. Wood, 1883, 1884; G. J. Justice, 1885-1887, 1898; M. Branham, 1890, 1902-1903, 1910-1913; Calvin Johnson, 1899, 1904; Eli Ratliff, 1904-1907; H. H. Rice, 1909-1910; James Church, 1913-1916; J. D. Adkins, 1917; L. D. Horton, 1918; J. S. Thompson, 1919; J. M. Clay, 1924-1929; D. L. Brainard, 1930; W. B. Curnutte, 1934-1937; Alonzo Outland, 1937—.

(6) FIRST BAPTIST CHURCH, ASHLAND, KY.—1883

This church is located in down-town Ashland, Ky. The pastors have been: W. T. Jolly, 1885-1893; L. H. Suddith, 1897-1898; A. K. Murphy, 1899; Ryland Knight, 1901-1904; J. M. Roddy, 1905; V. L. Stonwell, 1909; G. S. Kennard, 1910; D. Wood, 1911-13; W. C. Reeves, 1915-1921; Dr. R. L. Baker, 1922-1925; J. L. Robinson, 1926-1928; Dr. Ralph Herring, 1930-1935; Dr. Garis T. Long, 1936—date.

(7) CATLETTSBURG MISSIONARY BAPTIST CHURCH—1883

This church is located in Catlettsburg, Ky., Boyd, County. Her pastors have been: W. T. Jolly, 1885-1887; W. M. Parr, 1890; W. C. Pierce, 1896-1903, 1917-1941; W. R. McMillan, 1904; T. H. Plemons, 1908-1909; R. K. Kelly, 1910-1911; R. W. Grant, 1913; E. B. Gatlin, 1914-1915; Sam Sloan, 1940—date.

(8) MT. ZION CHURCH—1885

This church is in Lawrence County. It has had the following pastors: W. M. Newman, 1887-1888; G. J. Justice, 1890-1901; M. Branham, 1902-1903, 1922, 1923; J. R. Reynolds, 1904; H. H. Rice, 1905; M. M. Newman, 1908-1911; James Church, 1914-1916; H. Philipps, 1918, 1925, 1926; A. W. Ball, 1919; W. B. Curnutte, 1928-1933; Bascom Hillman, 1935-1938; E. T. Whites, 1940—date.

(9) DENTON CHURCH—1887

This church is in Carter County and was organized in 1887. It has had the following pastors: G. J. Justice, 1897; J. R. Reynolds, 1902, 1903; Sol Hensley, 1904, 1905; Mason Branham, 1908, 1913; H. H. Rice, 1909-1912, 1918-1919, 1923-1924; J. M. Clay, 1914, 1925-1927; 1930-1931; J. W. Mullins, 1916; E. S. Flynt, 1921-1922; P. Hunnicutt, 1928; D. L. Brainard, 1929; J. S. Hunnicutt, 1933; Frank Adkins, 1934; Sherman Woods, 1935-1936; Bascom Hillman 1940—date.

(10) UNION CHURCH—1887

This church is in Lewis County, near Stricklett, Ky., and was organized in 1887. It has had the following pastors: P. Reppetoe, 1887-1888, 1891-1900; James T. Reynolds, 1890, 1909-1910; R. N. Reynolds, 1901-1905; E. T. Ellis, 1912-1916; N. W. Kiser, 1918-1919; J. P. Mullins, 1926-1928; Vinson, 1929; V. B. Castleberry, 1930-1932; S. L. Branham, 1933; Paul Hutchinson, 1934; Sherman Woods, 1935-1940; O. D. Foster, 1941—date.

(11) EVERMAN CHURCH—1888

The Everman Church was organized in 1888 by A. J. Dalton, with twenty charter members. It was called Myrtle tree at first and was located on Long Branch. Later in 1911, it was moved to its present site and called Everman. It has had the following pastors: A. J. Dalton, 1887-1889; Sol Hensley, 1890, 1901-1903; N. M. Newman, 1891; W. T. Justice, 1898; A. J. Clere, 1900; J. C. Johnson, 1904; D. B. Tilghman, 1905; J. B. Stanley, 1906-1909; N. W. Kiser, 1910-1911, 1913-1915, 1918-1920, 1930-1932; Mason Branham, 1912, 1922-1924; E. T. Ellis, 1916; J. W. Mullins, 1917; Jesse Kilgore, 1921; R. N. May, 1925; V. B. Castleberry, 1928-1929; W. M. Smith, 1933-1936; Ralph Webb, 1937; Clark O'Banion, 1940-1941; Sherman Woods, 1941—date.

(12) GEIGERVILLE CHURCH—1888

Geigerville is located in Boyd County at Rush, Ky. It has had the following pastors: Mason Branham, 1888-1893, 1897, 1902, 1908-1909, 1913, 1921-1922; T. J. Rigg, 1894, 1903-1905; G. T. Justice, 1898-1901; R. N. Reynolds, 1906-1907; E. T. Billups, 1910-1912; J. W. Mullins, 1914; H. Philipps, 1915-1923; R. N. May, 1916-1917, 1933-1934; W. B. Curnutte, 1918; S. J. Sparks, 1919-1920; Eli Williams, 1924-1926; S. M.

Meade, 1927; W. K. Wood, 1928-1929; J. A. Banks, 1931; Bascom Hillman, 1935; Cletus Wiley, 1941.

(13) ELIZABETH JARRELL CHURCH—1889

This church was organized in 1889 and is located in Lawrence County. Her pastors have been: W. Jarrell, 1889-1896, 1902-1904, 1910; L. M. Copley, 1897-1900; J. C. Kazee, 1905; T. J. Rickman, 1908; G. M. Copley, 1908, 1911; S. F. Reynolds, 1912; C. Crabtree, 1915-1918, 1934; E. W. Lambert, 1921, 1923-1926; T. A. Banks, 1936-1940.

(14) KIRK MEMORIAL—1889

The Kirk Memorial Church was constituted in 1889, at Grahn, Carter County. It was organized by D. F. Lee and was named in memory of K. B. Grahn's son, Kirk, who died in infancy. The pastors have been: D. F. Lee, 1889-1893, 1908-1910; M. Branham, 1894-1898, 1914-1920, 1924-1926; D. F. Lawrence, 1899; T. J. Rigg, 1902-1907; J. M. Clay, 1911; E. T. Risenger, 1921-1922; L. A. Music, 1928; A. O. Allison, 1929—date.

(15) POLLARD CHURCH—1892

January 3, 1892, a council of brethren, S. Hensley, L. Mutters, J. D. Crum, N. B. Adkins, and J. S. Gilpin, came together and organized this church. Fifty-four persons mostly or wholly from Unity Baptist Church, entered the organization. It was first called the First Baptist Church at Pleasant Springs, later changed to Pollard Baptist Church. The following men have served as pastors: Sol Hensley, 1892-1893; T. J. Rigg, 1893-1894; D. Wood, 1894-1902; 1903-1907; S. O. Christian, 1902-1903; A. N. Morris, 1907-1908; M. Branham, 1908-1910; R. F. Doll, 1910-1913; W. C. Pierce, 1913-1918; C. H. Wilson, 1919-1921; W. K. Wood, 1921—date.

(16) FIRST BAPTIST CHURCH, RUSSELL, KY.—1894

The First Baptist Church at Russell, Ky., was organized in 1894, by T. J. Rigg. It is located in the town of Russell, Ky., Greenup County. The following men have served as pastors: B. F. Akers, December 4, 1894-April 14, 1896; B. F. Caudill, July 2, 1896-January 1, 1905; C. T. Kirtner, January 12, 1905-January, 1906; A. N. Morris, April 22, 1906-February 2, 1909; T. J. Rigg, April 1, 1909-July, 1911; Charles E. Scott, July, 1911-January, 1913; T. F. Carey, January, 1913-July, 1926; Charles A. Vandermulen, September, 1926-September, 1927; Thomas E. Baker, December, 1927-January, 1929; John R. Gilpin, April 1, 1929—Date.

(17) MT. OLIVET CHURCH—1895

This church is in Boyd County and was organized in 1895. The following men have served as pastors: G. J. Justice 1895-1897, 1899; R. N. Reynolds, 1898; T. J. Rigg, 1902; J. R. Reynolds, 1903, 1904;

H. H. Rice, 1905-1908; R. M. Miller, 1909; M. Branham, 1910; James Church, 1912-1916; C. Welch, 1929; T. Alfred Banks, 1934-1935, 1938-1941; W. H. Crofts, 1937.

(18) BARRETTS CREEK CHURCH—1896

This church was organized in 1896 with about thirty charter members. It is located in Carter County near Grayson, Ky. The following men have served as pastors: D. F. Lee, 1896-1897; Mason Branham, 1899, 1911-1912, 1923-1924; S. Hensley, 1901-1903, 1905; J. C. Johnson, 1904; H. H. Rice, 1906, 1907; C. Penix, 1908, 1910, 1913-1914; J. W. Mullins, 1916-1917; T. P. Edwards, 1918-1919; Lee Elam, 1920; E. W. Summers, 1921-1924; T. J. Rigg, 1925; Clark O'Banion, 1927; S. M. Meade, 1929-1931; L. C. Hall, 1933; J. R. Dorroh, 1934-1938, 1940; Delbert Clay, 1939; Nelson Webb, 1941.

(19) SUMMIT CHURCH—1898

This church was organized in 1898 in Boyd County, at Summit, Ky. The following men each served as pastors: J. R. Reynolds, 1898, 1902; S. Hensley, 1899-1901; D. Wood, 1903-1904, 1908; R. N. Reynolds, 1905-1906; M. Branham, 1909-1911; J. B. Stanley, 1912, 1922-1923; J. W. Mullins, 1913; J. B. Stanley, 1912, 1922-1923; H. H. Rice, 1915-1916; W. B. Curnutte, 1917-1918; W. M. Smith, 1919-1921; H. Philipps, 1924; Brother Fauts, 1925; T. J. Collins, 1926; J. M. Anderson, 1927; Fred Dixon, Jr., 1928-1930; R. N. May, 1931; Brother Hamilton, 1932-1933; J. S. Hunnicutt, 1934; Sherman Woods, 1937-1940; E. T. White, 1940; James F. Hall, 1941—Date.

(20) GLENWOOD CHURCH—1902

This church was organized in 1902 at Glenwood, Ky., Lawrence County. The following men have served as pastors: D. Wood, 1902, 1916; S. Hensley, 1903; W. T. Justice, 1905; H. H. Rice, 1909-1912; C. E. Scott, 1914; J. S. Thompson, 1919; E. S. Flynt, 1921-1922; Mason Branham, 1923; James Church, 1924; J. M. Clay, 1925-1928, 1930; D. L. Brainard, 1929; W. B. Curnutte, 1932-1933, 1935, 1940-1941; Sherman Woods, 1938.

(21) HOLLY HILL CHURCH—1902

This church was organized in 1902. It is located in Lewis County, near Kinniconick, Ky., and the following men have served as pastors: P. Reppetoe, 1902-1903; R. N. Reynolds, 1904-1905; James T. Reynolds, 1909; W. N. Keiser, 1911-1912, 1916-1919; E. T. Ellis, 1913-1915; V. B. Castleberry, 1930-1932; Nelson Webb, 1938-1940.

(22) OLIVE HILL CHURCH—1902

This church was organized in 1902 and is located at Olive Hill, Ky. The following men have served as pastors: (No record in the Minutes of this church until 1916) J. S. Thompson, 1916-1918;

A. W. Damron, 1919-1920; W. B. Setser, 1924-1928; Alonzo Outland, 1935; J. P. Williams, 1938-1939; G. C. Shroeder, 1940; Clay Caudill, 1941—Date.

(23) WILSON CREEK CHURCH—1902

This church was organized in 1902 and is located in Carter County. The following men have served as pastors: J. B. Stanley, 1902, 1918; D. F. Lee, 1903; C. Penix, 1909; H. Phillips, 1910, 1912, 1913, 1917, 1929; N. W. Kiser, 1914; J. W. Mullins, 1915; Frank Adkins, 1931, 1941—.

(24) CARR CHURCH—1910

This church was organized in 1910 and is located in Greenup County, at York, Ky. The following men have served as pastors: (This church first reported to the Association in 1912) Johnson Hughart, 1913-1916; E. T. Ellis, 1917; A. J. Friends, 1919; W. S. Elam, 1920; 1922-1927; H. C. Craft, 1921, W. B. Curnutte, 1930-1933; J. A. Miller, 1936; H. C. Craft, 1940—Date.

(25) EMILY NORTHUP CHURCH—1915

This church was organized in 1915 and is located between Three Mile and Griffith Creek about eight miles from Louisa, in Lawrence County, Ky. The following men have served as pastors: A. Underwood, 1915 (three months); H. W. Lambert, 1915-1916, 1919; Carmi Crabtree, 1918; E. W. Lambert, 1921-1939; H. C. Grooms, 1940—.

(26) FULLERTON CHURCH—1915

This church was organized in 1915 and is located in Greenup County, Ky., on the Ohio River across from Portsmouth, Ohio. The following men have served as pastors: H. H. Rice, 1915; H. C. Craft, 1916-1917; W. M. Smith, 1928-1929; Sam Raborn, 1930; W. B. Curnutte, 1931-1934; G. G. Lanter, 1936; J. B. Measel, 1937; Ralph E. Webb, 1938—Date.

(27) SECOND BAPTIST CHURCH, ASHLAND—1920

This church was organized in 1920 and is located in the Normal section of Ashland, Ky., in Boyd County. The following men have served as pastor: W. C. Pierce, 1920, 1921; L. A. Music, 1922-1927; S. D. Grumbles, 1927-1928; G. G. Lanter, 1928-1930; Sam Branham, 1930-1931; T. P. Simmons, 1931-1936; W. T. Pelphrey, 1936-1939; C. C. Welch, 1939 (supply for three months); M. C. Denny, 1940—.

(28) FAIRVIEW CHURCH—1920

This church was organized in 1920 by W. C. Reeves with six charter members. It is located on Main Street in Fairview, a suburb of Ashland, Ky. The following men have served as pastors; W. C. Reeves, 1920-1921; James Smith, 1921-1922; T. J. Rigg, 1923-1926;

Eli Williams, 1926-1931; O. C. Anderson, 1931-1934; F. L. Belt, 1934 (three months); S. L. Branham, 1934-1936; V. N. Maggard, (supply) 1936; G. G. Lanter, March, 1937-November, 1937; S. L. Raborn, December, 1937—Date.

(29) GRAYSON CHURCH—1920

This church was organized in 1920 by J. G. Bow with sixteen charter members and is located in Grayson, Ky., Carter County. It has been served by the following pastors: B. F. Hyde, 1920-1921; E. W. Summers, 1922-1927; V. B. Castleberry, 1928-1930; David Brainard, 1930-1931; S. M. Meade, 1931-1934; Alonzo Outland, 1935—Date.

(30) CHERRYVILLE CHURCH—1921

This church was organized in 1921 and is located in Lawrence County. The following men have served as pastors: W. B. Curnutte, 1922-1926, 1928-1930, 1935-1937; Billy Ball, 1931; H. W. Lambert, 1933, 1934; C. E. Stephens, 1938; H. C. Grooms, 1939—Date.

(31) LEACH STATION CHURCH—1922

This church was organized in 1922 and is located in Boyd County, Ky., at Leach Station. The following men have served as pastors: R. N. May, 1922-1930; Joel Cunningham, 1931; Forrest Sparks, 1936—Date.

(32) HITCHINS CHURCH—1928

This church was organized in 1928 and is located in Carter County, at Hitchins, Ky. The following men have served as pastors: V. B. Castleberry, 1928; J. S. Thompson, 1929; D. L. Brainard, 1930; S. M. Meade, 1931-1933; A. O. Allison, 1937-1940; J. P. Williams, 1941—.

(33) VANCEBURG CHURCH—1929

This church is located at Vanceburg, Ky., and was organized in 1929. The following men have served as pastors: V. B. Castleberry, 1930-1932; S. L. Branham, 1933; B. F. Hyde, 1935-1936; Nelson Webb, 1937-1940; G. O. Cavanaugh, 1941.

(34) WURLAND CHURCH—1930

Wurland Baptist Church was organized in 1930 and is located in Greenup County. The following men have served as pastors: John R. Gilpin, 1930; D. L. Brainard, 1931; Billy Ball, 1933; L. D. Gibson, 1934-1936; V. N. Maggard, 1938-1939; Cletus Wiley, 1940—Date.

(35) RACELAND CHURCH—1931

Raceland Baptist Church was organized in 1931 and is located at Raceland, Ky., in Greenup County. The following men have served as pastors: D. L. Brainard, 1931-1933; Fred L. Nowak, 1934; R. C. Justice, 1935; W. B. Hoats, 1936-1937; L. A. Music, 1940—Date.

(36) CANNONSBURG CHURCH—1931

Cannonsburg Church was organized in 1931 and is located at Cannonsburg, Ky., in Boyd County. The following have served as pastors: Eli Williams, 1931; R. N. May, 1932-1933; V. N. Maggard, 1933-1936; S. M. Meade, 1936—Date.

(37) GREENUP CHURCH—1931

Greenup Baptist Church was organized in October 1931 by W. B. Curnutte. The following have served as pastors: V. B. Castleberry, 1931-1932; J. A. Miller, 1932-1934; S. L. Branham, W. B. Curnutte, 1934; S. M. Meade, 1935-1936; B. F. Hyde, 1937-March, 1938; Roy Hamilton, May, 1938—Date.

(38) ENGLISH MEMORIAL CHURCH—1932

English Memorial Church was organized in 1932 and is located in Carter County, Ky. The following men have served as pastors: Clark O'Banion, 1932, 1933; Nelson Webb, 1934-1937; Wm. Ramey, 1938-1939; J. P. Williams, 1941—.

(39) CENTRAL CHURCH, ASHLAND—1933

The Central Baptist Church was organized in January, 1933, by V. B. Castleberry. It is located in the heart of Ashland, Ky. The following men have served as pastors: V. B. Castleberry, 1933-1936; G. L. Youman, 1936-1941; L. W. Arnold, Summer of 1941—.

(40) SANDY HOOK CHURCH—1935

The Sandy Hook Baptist Church was organized in August, 1935 by G. G. Lanter. It is located in Sandy Hook, Ky., Elliott County. Through the united effort of J. W. Beagle, L. W. Martin, G. G. Lanter and others, a suitable building was built and dedicated April 4, 1938. Dr. J. W. Beagle of the Home Mission Board, preached the dedicatory sermon. The following men have served as pastors: G. G. Lanter, 1936; D. H. Calhoun, 1936; G. G. Lanter, 1937; Bert C. Caldwell, 1938-1940; Rans Hill, 1941—Date.

(41) DANLEYTON CHURCH—1939

The Danleyton Baptist Church was organized September 3, 1939 and is located on the East Fork in the Danleyton School District, in Greenup County, Ky. Their present building was erected and dedicated by June 2, 1940. Roy A. Hamilton was called to be the first pastor and is still serving.

(42) COAL GROVE CHURCH—1940

The Coal Grove Baptist Church was organized in 1940 and is located in Coal Grove, Ohio. This church was organized by Brother John R. Gilpin who was called to be the first pastor and is still serving.

Chapter III

BRIEF BIOGRAPHIES

According to Dr. J. H. Spencer in his History of Kentucky Baptists, and the Minutes of Greenup Association we learn the following concerning six of the pioneer preachers in the Association:

John Young was regarded as the father of Greenup Association. At what date he settled within its present bounds has not been ascertained, but he is supposed to have been among the earliest settlers on Little Sandy River. Mr. Young was a native of Virginia, and was born near Fredericksburg, June 24, 1764. In 1801 he was sent by Elkhorn Association to preach to the Indians. As to how long he remained with the Indians we have no knowledge. But soon after his return to Kentucky he moved to what is now Greenup County. He was given a grant by the government to a large boundary of land lying between the two Sandys. He settled upon said land and preached to the scattered settlers, selling boundaries of his land from time to time for the support of himself and family. He first located at Tygarts Creek; but after a short time moved to the mouth of the Little Sandy River, and from there to a point ten miles up the stream, where he spent the remainder of his days. He continued his faithful labors to a ripe old age and laid a broad foundation on which others have built. His grave may be seen at Laurel Station on the old E. K. Railway.

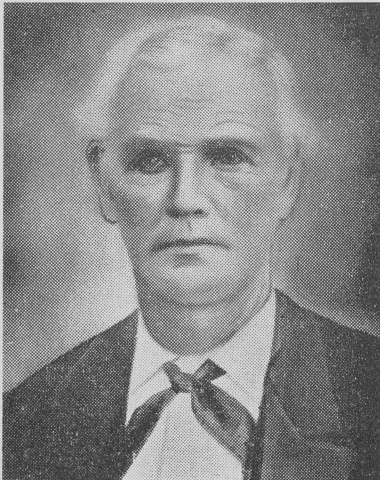
John Kelly often came over and preached on the Kentucky side of the Ohio River from where Ironton now stands. He had to cross on a crude ferry boat and sometimes it was disabled, causing him to swim his horse across the river to make his appointments. Arriving at the appointed place Brother Kelly often preached with his wet clothes on. It is said that a wicked boy saw him preaching in his wet clothes and greatly impressed and finally saved and grew to be a great preacher and baptized hundreds in the Ohio River and its tributaries. Brother Kelly was instrumental in making and gathering Baptists in the vicinity of Ashland and organizing them into a church in 1837, called Union Church (now Unity).

John Howell, one of the pioneer preachers in Greenup Association, was born in Bedford, Va., about 1783. In 1835 he settled in what is now Boyd County, Kentucky, near the present site of Ashland. Here he labored with much zeal in the Master's vineyard and was instrumental in gathering Union (Unity) Church in 1837. In this church he was ordained to the full work of the ministry, by John Young and John Kelly. He, however, took charge of no church, but devoted himself to laboring among the destitute with great zeal, for about twenty years. In 1854 he moved to Illinois, where the Lord called him in death the following year.

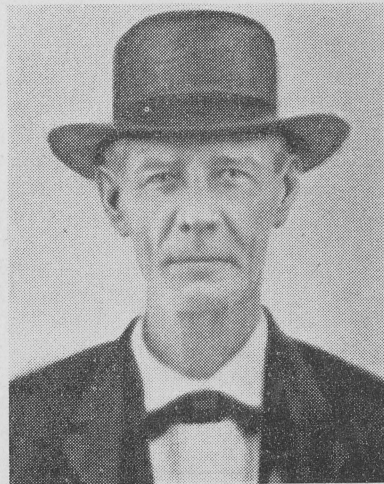
Thomas Abrams was among the pioneer preachers of Greenup Association and was reputed to be a faithful and good man. He

appears to have been raised up to the ministry in Palmyra Church, in which he was licensed to preach in 1839. He was in the constitution of Greenup Association, was one of its first Moderators, and frequently presided over its meetings for a period of twenty-five years.

Thomas Reynolds was born in South Carolina in 1785. When he grew up, he became very dissipated, and continued in the paths of sin till he was past middle life. In 1825 he moved to Pike County, Kentucky. Thomas Reynolds was the father of a large family of children. One day he came home from a drinking spree and found that his wife had dressed all the children and was ready to take them to the County Judge in order to find homes for them. This awakened the manhood in him and he asked his wife for a few hours to consider the matter. He went away into the woods and poured out his heart to God in repentance and accepted Jesus Christ as his Saviour. He came home and told his wife that he was saved and that God had called him to preach the gospel. This was in 1836. He was baptized by Ezekiel Stone into the fellowship of Union Church, in Johnson County. Two years after this he moved to what is now Boyd County, and united with Union (Unity) Church. In 1840, at the age of fifty-five, he was ordained to the ministry. He pastored several churches in Greenup Association and at South Point, in Ohio. Having experienced the great evil of drunkenness, he became an ardent, earnest, and intelligent advocate of temperance. After ten or twelve years of faithful and courageous preaching Thomas Reynolds was called home to be with the Lord, June 28, 1851.



T. K. Reynolds

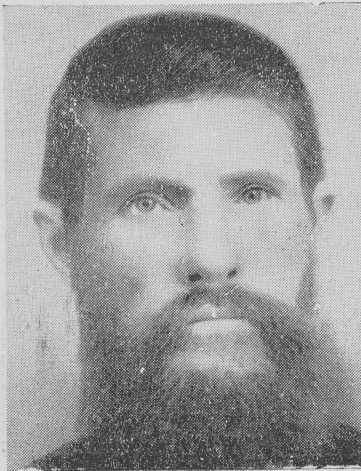


J. D. Crum

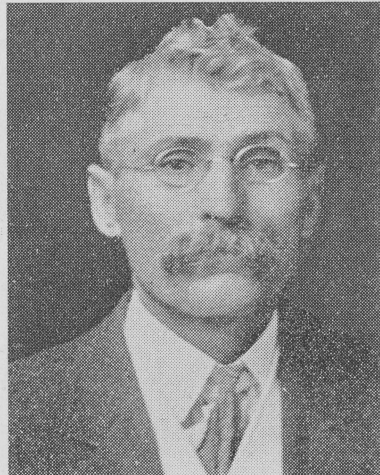
Thomas Kelley Reynolds, son of Thomas Reynolds was born in Rutherford County, N. C., December 29, 1815. He was saved and baptized into the Unity Baptist Church in 1838. In the same year he was married to Miss Letitia Crum, sister of the well known J. D. Crum, of Boyd County. Brother Reynolds once plowed the ground where Ashland now stands. He was ordained to the gospel ministry in 1845 and from that time on he was among the most active and efficient preachers in Greenup Association for about thirty years, when his health failed. During his ministry he baptized 1,147 persons, and on account of his failing health, secured the services of other ministers to baptize 500 others, who were converted under his ministry.

Brother Reynolds was Moderator of Greenup Association for twelve years and was Clerk for seven years. In 1885, after forty years of strenuous work his emaciated form and shattered nerves caused him to cease his active ministry. It is said that except during the three years that he served the Board of the General Association, he labored in his holy calling, almost entirely without pecuniary compensation. In 1902 he was called in death to await the crown of righteousness laid up for him, which the Lord, the righteous Judge shall give him at the coming of Jesus.

His son, Ruben N. Reynolds, was baptized by Elder J. D. Crum and was ordained to the gospel ministry in 1879. For twenty-seven years or longer Brother Reynolds was pastor of country churches and did district mission work in Greenup Association. He is remembered as one of the faithful ministers and mission workers of the Association.



Riley Branham

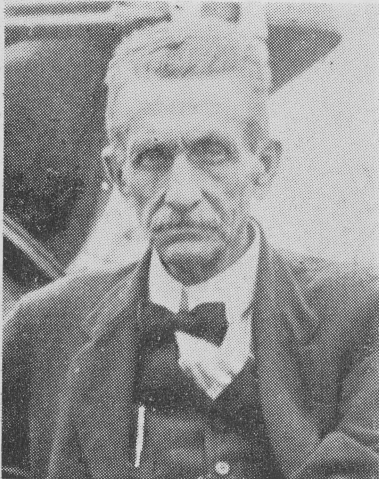


Mason Branham

J. D. Crum was a contemporary of Elder T. K. Reynolds, though he is not considered as one of the pioneer preachers in the Association. For many years Brother Crum was a faithful and devoted member of Unity Baptist Church, in Boyd County. He was licensed to the ministry in 1866 and was ordained in 1867. Brother D. Wood says of him, "Elder J. D. Crum, who has been a preacher in Greenup Association for more than forty years, is above seventy years old. He has been pastor of fourteen churches, besides serving his Association for a number of years as missionary; has baptized between 800 and 900 persons, and perhaps no other preacher of this country had so many funeral occasions as he." He died in 1904.

Riley Branham was born in 1828. He began preaching in Greenup Association in 1868. He was pastor of several churches. It is said that he was a man of strong convictions and possessed strong natural powers of oratory and did much preaching for about fifteen years. He died in 1884.

Mason Branham, the son of Riley Branham, was born in 1857. He began his pastoral services in Greenup Association in 1887 as pastor of Hebron and Starr Churches. Besides these churches he has been pastor of Mt. Pleasant, Unity, Geigerville, Sandy Valley, Palestine, Willard, Kirk Memorial, Barretts Creek, Mt. Zion, Denton, Pollard, Princess, Summit, Brushy Fork, Mt. Olivet, Everman, Wilson Creek, Glenwood and Wolk Creek Churches. Besides serving as pastor he served as district missionary for many years. He was elected Moderator of Greenup Association in 1914 and was re-



D. Wood



F. Eugene May

elected for the next eight years. After forty years of faithful pastoral and missionary service Brother Branham retired in 1927. He did great and lasting good in the service of his Lord. Two of his sons, Sam and Everett, and a grandson, Mason, are following in his steps and preaching the gospel of the Son of God. He died in 1933 at the age of seventy-six.

Brother D. Wood was born in Johnson County, Ky., December 18, 1851. After finishing school he taught for several years. At an early age he entered into church work and was one of the leaders in the Greenup Association for forty-five years. All of this time he was pastor and missionary and for twenty years he was Moderator of the Association. No other one has served so long as Moderator. His love for the churches could not be surpassed. He tried to help every church in the Association. It was due to his untiring efforts that the Association was built to the present high standard. He oft times walked for many miles to the churches to meet his appointments. It is said that he raised sweet potatoes and sold them for twenty-five cents per bushel in order to give fifty dollars to church building. Brother Wood was known as an organizer of great ability, as pastor and missionary of the highest type. His work in the bounds of Greenup Association touched thirty-five of the forty-two churches.

In the 1911 Minute we find a summary of the outstanding gifts and traits of some of the early Association leaders as Brother Wood knew them. He said, "Where is the 'Young' with his lands? Where now is the 'Kelley' who is willing to swim? Where is the 'Reynolds' to shoulder great burdens at his own expense? Where is the 'Crum' to enter the homes of the rich and poor alike and revolutionize families by his songs and prayers? Where is the 'Branham' with his oratory and his strong natural convictions? Where! Oh where! are the men we need?"

Let us live to learn their story,
Who have suffered for our sake;
To emulate their glory,
And follow in their wake."

After Brother Wood had served as Moderator of the Association for twenty years the following resolution was offered and unanimously adopted by the Association in 1914: •

"Whereas, D. Wood, having served as Moderator for twenty years with ability and patient, faithful Christian manhood, and with one ambition, only to forward the Master's everlasting Kingdom, therefore,

Be it resolved, that the thanks of this Association, with the full assurance of confidence in his Christian character, and appreciation of his unselfish work, be extended to him."

After fifty-one years as a tireless pastor and missionary worker, D. Wood fell on sleep in November 1930, at the ripe old age of seventy-nine.

F. Eugene May, a layman, was elected Clerk of the Greenup Association for the first time in 1896 and served as Clerk at different times for seventeen years, longer than any one else ever held this position in the Association. He is still living and is about seventy-six years old now.



Henry Easterling



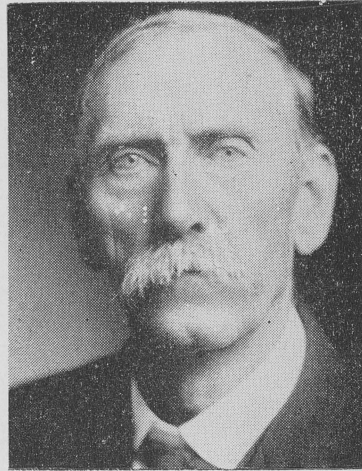
D. J. Caudill

Henry Easterling was born in 1822. At the age of forty-one he was elected Clerk of Greenup Association and served for eight years, 1863-1870. While he was Clerk he gathered and saved about twenty of the Annual Minutes of Greenup Association, the first one for the year 1849, which is the oldest one that we have found anywhere. After his death in 1913, these Minutes were kept by his son, Robert M. Easterling, and after his death, his son R. Dennis Easterling fell heir to them. R. Dennis Easterling is a member of the Unity Baptist Church and is a Trustee of the church. Henry Easterling was a layman and lived to be ninety-one years old.

D. J. Caudill, a layman, was elected Clerk of Greenup Association in 1885 and served for eight years, 1885-1892. He was a native of Carter County and resided at Willard, Kentucky, for many years. He assisted Brother D. Wood in gathering many of the old Minutes which are now in the possession of Brother John R. Gilpin at Russell, Kentucky.



Solomon Hensley



James T. Reynolds

Solomon Hensley was born in 1848. He began pastoral service in Greenup Association in 1885 when he was licensed to preach. His first pastorate was at Mt. Pleasant in Carter County in 1886. He continued to serve as pastor and Missionary in Greenup Association until his death in 1909. He is remembered as one of the beloved ministers of Greenup Association.

James Thomas Reynolds was born in 1852. His father's name was Ruben Reynolds, who was a son of Elder Thomas Reynolds, who was in the organization when Greenup Association was constituted in 1841. James Thomas Reynolds has a son, J. R. Reynolds, who is also a preacher and has done pastoral work in Greenup Association. So that it can be said that from the beginning of the Association Elder Thomas Reynolds and his heirs have been preaching the gospel in Greenup Association. James T. Reynolds began his pastoral work in the Association in 1890 as pastor of Union Baptist Church, Lewis County. He continued his pastoral service until his death on March 22, 1911. His last pastorate was the same as his first, Union Church in Lewis County, in 1910.

Brother W. C. Pierce was born in 1865 at Dycusburg, Kentucky. His work began in Greenup Association in 1896 when he was called to be the pastor of the Catlettsburg Baptist Church. He held this pastorate until 1903 when he went to Tennessee. Ten years later, in 1913, he was called to be pastor of the Pollard Baptist Church and continued in this pastorate until 1918, giving half-time service. In

**W. C. Pierce****Mrs. W. C. Pierce**

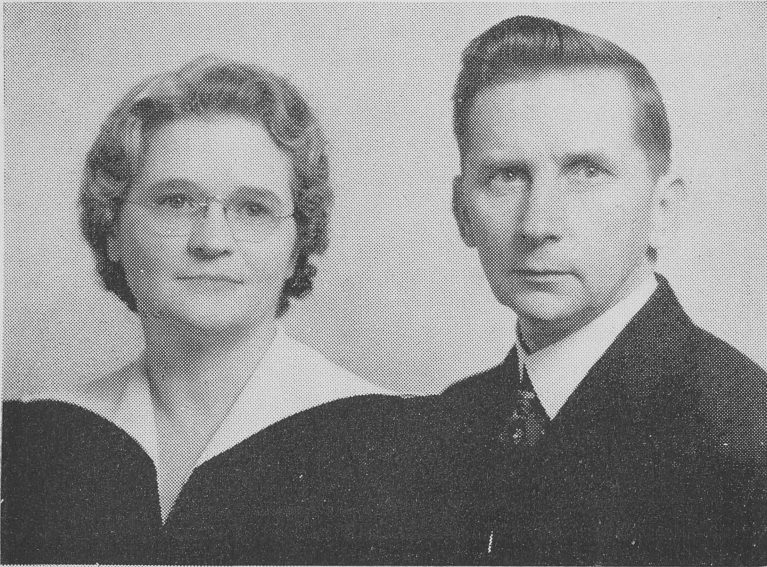
1917 Brother Pierce was called back to the Catlettsburg Baptist Church and remained in this pastorate until his death, May 21, 1941.

Brother Pierce never sought public recognition among his brethren. He seldom spoke in public assemblies unless called upon to do so. He stood foursquare for Christian principles and refused to compromise on any issue that was wrong. He fought for prohibition and against the liquor and gambling crowd all of his ministry. Probably one of the greatest phases of his ministry was carried on as he passed out gospel tracts. If he had a hobby, this was his hobby. He made it his business. It is said that he married approximately 5,000 couples. It was his custom to give each couple, after he had married them, a good tract and good advice before they left his parlor. He never solicited weddings. The couples came to him.

For fifty-two years this great saint of God gave his all to the glorious ministry of the gospel of Jesus Christ. The last message that he brought before the Greenup Association, meeting in a Rally Day Session in the Pollard Baptist Church in March 1941, was "Growing Old Gracefully." He lived his message and was a perfect example of one who was growing old gracefully. Greenup Association will long feel the influence of this great man of God who spent thirty-five years in her midst as pastor, and two years as Moderator.

One of the secrets of the great life of Brother Pierce may be found in the fact that his wife was a great woman, a true "help meet." He was married to Miss Jenny Peay, daughter of Elder John

M. Peay, prominent Baptist preacher in Western Kentucky, in July 1893. In the 1941 Session of Greenup Association, Mrs. W. C. Pierce was voted to be a model woman and wife and a worthy example for any other woman to emulate. Just before his funeral, I asked Mrs. Pierce for a statement about her husband and she said, "I have lived with him for forty-eight years. He was in the home just as you saw him in public. I have never detected one selfish note in his life." And let me say that this was one of the most noble couples that I have ever had the privilege of knowing.



Mrs. W. K. Wood

W. K. Wood

Of the living pastors, Brother W. K. Wood has served the longest in Greenup Association. He was called to be the pastor of Pollard Baptist Church in Ashland, Ky., in 1921 and has been their pastor ever since. When he was called the church had 251 members and 260 enrolled in Sunday School. Today, 1941, the church has 1,329 members and 1,374 enrolled in Sunday School. Today the church has modern, well equipped church building containing about seventy-four or more rooms and a beautiful brick parsonage near by. Brother Wood has remained with this church through seed-time and harvest, and his faithfulness has been rewarded and will yet be rewarded. Besides pastoring this church, Brother Wood has been a blessing to many other churches and communities in revival services. In his twenty years of service in Greenup Association he has stood for and preach-

ed the gospel truth, the Word of God, without compromise. He is fundamental but not a Fundamentalist. He is modern but not a Modernist. He is a God called, Holy Spirit led preacher, who is continually working at the task.

Before we close this article we should mention at least one other man. Brother W. B. Curnutte has served as colporter and pastor most of the time for the past twenty-four years. He began his work in Greenup Association in 1917. Much of his work has been done in the homes as he witnessed for Christ and either sold or gave away good books, tracts, etc. Brother W. C. Pierce said, "I think that Brother Curnutte is the best colporter that I have ever known." His work may not be rewarded much in this world but God will not forget his labor of love.

Besides these mentioned, there are many other pastors and missionary workers who have served faithful and done a good work in Greenup Association. Because of lack of space we can't mention them all. The tables and charts on other pages in this booklet will show the extent of their labors. Then there have been other outstanding laymen and women who have done what they could in the Master's service. One blessed day, praise His Name, even now we can say, "Unto him that loved us and washed us from our sins in his own blood—To him be glory and dominion forever and ever."

Chapter IV

BAPTIST PECULARITIES

By W. K. Wood

On this memorable occasion, it is well that we look back over the marvelous history of Baptists. This Association filled with glorious history outstrips in age most of the modern cults of today who claim so much for themselves, but whose history all lies within the age limit of this Association. The Campbellites, the Hardshells, the Nazarinians, the some seventeen different kinds of Holiness, Christian Scientists, and the Russellites, are all too young to do much boasting when compared to the Baptists of this Association whose lineage goes back to the days of the Lord Jesus Christ.

I. Baptists are a peculiar people in name and in organization. Certainly the name Baptist is of divine origin. It came from heaven. God gave it to John. The name Baptist was given John because of the work God gave him to do. God named him and commissioned him. The record shows that Jesus was baptized by this Baptist preacher. This made him a Baptist. All the charter members of the church Jesus organized were Baptist. After an all night prayer meeting, Jesus called unto him his Disciples and out of them he chose twelve whom he named Apostles. These according to the divine record were baptized by John the Baptist and became the charter members of the first Baptist church in all the world. Now if Jesus, who is the head and founder of the church, was a Baptist, and the church members were Baptist, what else could it be but a Baptist church. It had everything in it that goes to make up a Baptist church.

1. The Apostles were in it, "God set some into the church first Apostles."
2. They had an ordained minister. "He ordained twelve to to preach."
2. They had an ordained ministry. "He ordained twelve to Gospel of the Son of God.
4. They had the ordinance of Baptism, for it is said, "Jesus himself baptized not but His Disciples."
5. They had the Lord's Supper with Jesus and he told them to observe it in memory of Him until He comes.
6. They could exercise church discipline for Jesus said, "Tell the church."

7. It was to this church he delivered the keys of the kingdom, namely the Word of God and the Spirit of God.
8. This church undoubtedly kept some record of finance as Judas was Treasurer.
9. This church had a church roll at Pentecost of at least one hundred and twenty names.
10. Three thousand were added to this church at Pentecost, and the Lord has seen to it that members have been added and added ever since.

II. Baptists are a peculiar people in that they have a succession or perpetuity from the days of Christ to this present hour. Jesus said it and history proclaims it. "On this rock I will build my church and the gates of hell shall not prevail against it." "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." If there were no history written this promise of divine inspiration would be enough to prove that Baptists have existed from the days of Jesus to the present time, however, our history has been preserved by others. Alexander Campbell said, "From the apostolic age to the present time the sentiments of Baptists and the practice of baptism has had a continued chain of advocates and public monuments of their existence in every century that can be produced."

James Clark Ridpath, a Methodist, author of "Ridpath History of the World," said, "I should not readily admit that there was a Baptist church as far back as 100 A. D., though without doubt there was a Baptist church then as all Christians were then Baptist."

An investigation was made by the King of Holland in 1819 as to the history of churches and a chapter is devoted to the Baptists. From this chapter we quote, "That Baptists may be considered the only Christian community which has stood since the days of the Apostles and as a Christian society has preserved pure the doctrines of Gospel through all ages."

Certainly as we come together to celebrate the one hundredth anniversary of Greenup Association we should be able to say with all of our hearts.

Faith of our fathers living still,
In spite of dungeon, fire and sword;
O how our hearts beat high with joy,
Whene'er we hear that glorious word
Faith of our fathers, holy faith
We will be true to thee till death.

Our fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they, like them, could die for thee.
Faith of our fathers, holy faith,
We will be true to thee till death.

Faith of our fathers, we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows how,
By kindly words and virtuous life;
Faith of our fathers, holy faith;
We will be true to thee till death.

III. Baptists are a peculiar people in their message and mission. They received their message and commission from the Lord Jesus Christ. The commission to make and baptize and teach disciples was given to Baptists.

Baptists were there to receive it, no others were there, so how could they receive it. Catholics alone claim to have been there but their claim goes up in smoke, for the want of bishops, cardinals, and pope. Certainly Episcopalians, Presbyterians, Lutherans and Methodists were all too young to be there. We know that the Campbellites who depend upon water works to get to heaven, celebrated their one hundredth anniversary in 1911. Baptists were not only there to receive this commission but they are the only people who can carry it out. By the carrying out of this promise they will bring glory to Christ in the church for all ages to come. It must not be compromised. If we follow it we will preserve to the world the one baptism given therein by our Lord. It will separate us from alien immersionists and all others who are not sticklers for Baptist baptism. Our baptism in itself makes us a peculiar and a distinctive people.

Baptists were not in the days of Jesus a unionistic people. One cannot think of Jesus, the head and founder of the Baptists, having fellowship with the devil. He was never known to unionize with the Pharisees though they were the great religionists of his day, neither did He give them a chance to exploit their teaching or their personality in His pulpit. Sad is the day when teachers or preachers of heretical faith are given the chance to teach or to preach in our churches.

V. I. Masters once said, "The seed bed of church unionism is in the hearts of the backslidden, complacent and world conforming, professed religionist."

If we stay with the great commission there can never be spiritual union with those who hold and practice error. Baptists have the

truth, Baptists have all the truth. They are custodians of the truth. They are not nearest to the truth, they have the truth, the truth is in His doctrines and His doctrines is the truth. To compromise our doctrine is to sell the truth. Shall we abandon it to them that hate the Lord or shall we prove an undying love to Jesus by keeping his commandments and faithfully proclaiming His word.

IV. This leads to the fourth and one of the most important things that makes Baptists a peculiar people, namely their doctrine.

1. The Bible is their rule of faith and practice. "To the law and to the testimony they speak not according to this word it is because there is no light in them." Those who reject the word think lightly of Jesus.
2. Another doctrine peculiar to Baptists, and we hear very little of it today, is the depravity of man. Since the fall of man "There is none righteous, no not one." There is none that doeth good, there is none that seeketh after God. Every faculty of man has been ruined by sin.
3. Baptists are a peculiar people that they believe in the doctrine of election "according to the foreknowledge of God the Father through sanctification of the Spirit and belief of the truth." Thank God even so at this present time there is "a remnant according to the election of Grace."
4. There is another great doctrine peculiar to Baptists which they treasure and hold dear to their heart, it is the doctrine of salvation by Grace. "For by Grace are ye saved through faith; and that not of yourselves, it is the gift of God, not of works lest any man should boast. For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."
5. Baptists are a peculiar people in that they are sticklers for the order of repentance and faith as taught and preached by Jesus and the Apostles, "Repent ye and believe the Gospel." "Repentance toward God, and Faith toward our Lord Jesus Christ." "Except ye repent ye shall likewise perish." "He that believeth not shall be damned." God's word is not faith and repentance but repentance and faith.
6. Baptists are a peculiar people in that they believe with all their heart and soul in once for all salvation. God never saved any man twice. Certainly the Saviour who saves has power to keep the one he saves. It isn't hard for people who are really saved to believe this great truth. The Psalmist declares "He forsaketh not his Saints, they are preserved forever," and Paul would say, "I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things

present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus, our Lord." "The soul that on Jesus hath leaned for repose, I will not, I will not desert to its foes: That soul, though all hell should endeavor to shake, I'll never, no never, no never, forsake."

V. Baptists are a peculiar people in that they recognize no ecclesiastical power nor organization having any lordship over the churches. With most of the religious denominations of today there is some kind of ecclesiastical jurisdiction over each particular congregation. The Catholics have an autocratic form of government and their people are subject to a so-called infallible pope. There are others who have an episcopal form of government governed by a general body with a graded series of courts and with a supreme court whose decisions must bind all within their denominations. Baptists are opposed to all such, they hold that a New Testament church is a local congregation of baptized believers bound together in love for preaching of the Gospel and to keep of the ordinances until Jesus comes, and not an organized denomination. Each Baptist congregation is complete in itself and has final say over its own affairs. There is no appeal from the church to an executive board, association, or convention. Greenup Association is today one hundred years old, but it cannot dictate to a church one day old. Jesus would say, "Tell it to the church." It is the only pure democracy on the face of the earth. In His Baptist democracy we find equality. Baptists are saved just alike, they are baptized alike, they have one vote alike without regard to race, education, wealth, age or sex. The members are equal, the majority decides. Surely we can say it is a democracy of the people, for the people and by the people.

You will remember that it was on one Saturday afternoon that Thomas Jefferson was attending a business meeting of a Baptist church, having witnessed their procedure he endeavored to give the Constitution of the United States to the people, for the people, and by the people. Patterned after this Baptist church.

VI. This leads us to the sixth peculiarity of Baptists, namely the separation of Church and State. B. H. Carroll says, "The state, a secular body for secular ends can never be united to the church, a spiritual body with spiritual ends, without irreparable injury to both. United with the state the church can never obey Christ. There cannot be a union of church and state without persecution for conscience sake and there cannot be free speech by the church against national sins when the state holds the purse. There cannot be a pure and converted ministry when politicians appoint the preachers. The blackest pages of American history are those which record the evils of the union of church and state in Massachusetts, Connecticut

and Virginia, in every one of them Baptists were persecuted unto blood and stripes and imprisonment. They whipped Obediah Holmes, imprisoned Clark and Roger Williams. In Connecticut our Baptist fathers had the choicest part of their farms and gardens sold under the sheriff's hammer to raise the funds for the building of a house of worship for another denomination and for the support of its preacher, who had virtually no congregation in that community. In Virginia, Craig Lundsford, Waller and others were imprisoned, the products of Baptist farms were seized to support cock-fighting, horse racing."

Have you stopped to consider where we are headed for in Kentucky today with a Legislature and a Governor supporting a measure taxing Baptists and others to give money for the transportation of Catholic children to Catholic schools? It is high time that Baptists were protesting with all their might and main and make their voices sound like the rumbling thunders in the Legislative hall at Frankfort.

Bancroft says: "Freedom of conscience unlimited freedom of mind, was from the first the trophy of Baptists."

Judge Story writes: "In the code of laws celebrated by them in Rhode Island, we read for the first time since Christianity ascended the throne of the Caesars, the declaration as conscience shall be free."

Another has said: "If the power of Rome is unbroken, it will be on the anvil of a Baptist conscience."

Have the Baptists of Kentucky lost their conscience? Are we willing to be taxed to support Catholic schools? Baptists have fought, suffered, bled, and died for the right of every man to worship God according to the dictates of his own conscience, but how will Baptists vote when it comes to elect a legislature, to tax them to support Catholics against his conscience?

If we are to have soul liberty, there must be the entire separation of church and state. For this Baptists have suffered through all ages and their contention is traced through rivers of blood and tears.

Mrs. Hutchinson, during the reign of Charles I, wrote of the persecuted Baptists: "O pitying skies, is there nowhere beneath your encircling dome a land where this agony can cease, because the soul is free?"

O that God would give us another statesman like Patrick Henry, to rise in the halls of Congress for the defense of our Baptist heritage. Thank God for His coming to aid of Baptist preachers in Virginia. I had the privilege, the honor, and the thrill of standing between the pew, yea with my unworthy feet on the same spot where Mr. Henry stood when he said, "Give me liberty or give me death." And as

we cross the threshold of another century of Baptist history in Greenup Association, may we resolve to keep this heritage of Baptist right on even unto death?

O my brethren, what a debt of gratitude we owe to God for the great and good men of this Association who have made this hour possible to us.

Time would fail me to tell of Reynolds and Crum, who were pioneers to these mountains. Of Kelly who swam his horse across the Ohio River and preached the Gospel in wet clothes. Of Riley Branham who never dipped his colors, but gave to us a noble son in the person of Mason Branham, whose stand for Baptist truth was never questioned. He is living still in the person of two sons and a grandson who are proclaiming the Word.

Then there was D. Wood, with guiding hand carried us through many a storm. J. W. Mullens and T. J. Rigg were such a blessing to us all.

Who will ever forget the Christ-like spirit filled W. C. Pierce, who by precept and example evangelized and stabilized Greenup Association for more than thirty years? These have all obtained "a good report through faith." "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and sin which doth so easily beset us, and let us run with patience the race that is yet before us. Looking unto Jesus, the author and finisher of our faith, who for the joy set before him, endured the cross and thought lightly of the shame, and is set down at the right hand of the throne of God." "For consider him that endured such contradiction of sinners against himself, lest ye be weary in your minds.

"Wherefore lift up the hands which hang down and the feeble knees; and make straight paths for your feet." "Be not ye carried about with devils and strong doctrines . . . and the God of peace make you perfect to do his will, working in you that which is well pleasing in his sight.

Indeed we should be gloriously happy for this wonderful occasion that brings us together. Baptists have met the foes of the past, they have rested for these years upon the mountain of eternal truth, they have proclaimed this truth and are continuing to proclaim it until they are called unto the Lord's glorious presence. They are a people whose heart is the Lord Jesus and as a church built out of the material prepared by John the Baptist, set up during the personal ministry of our Lord as firm and as sound in doctrine as the rock of ages, whose ordinances set forth in picture the only and all sufficient Saviour, whose membership is equal, where every member is a king and priest, and where no one dare wear a crown.

These churches have stood and are standing on eternal promise that the gates of hell shall not prevail against them. They are increasing in strength and influence and are lifting the light of the world to those who set in darkness. They are a people whose history, like the path of the just is a shining light that shineth more and more under the perfect day.

I love thy kingdom Lord, the church of thine abode,
The Church our blest Redemeer saved, with his own Precious blood.

I love thy church, O God, Her walls before thee stand,
Dear as the apple of thine eye, and graven on thy hand.

For her my tears shall fall, for her my prayers ascend;
To her my cares and toils be given, till toils and cares shall end.

Beyond my highest joy, I prize her heavenly ways,
Her sweet communion, solemn vows, her hymns of love and praise.

Sure as Thy truth shall last, to Zion shall be given,
The brightest glories earth can yield, and brighter bliss of Heaven.

HISTORICAL AND STATISTICAL TABLE OF GREENUP ASSOCIATION, KENTUCKY, 1841-1941

Place	Time	Moderator	Clerk	Preacher of Annual Sermon	Text	Number Churches	Baptisms	Total Members	Sunday School Enrollment
Palmyra	1841	Thomas Abrams				3			
Union (Unity)	1842	Thomas Abrams				4			
	1843	Thomas Abrams				4			
	1844	Thomas Abrams				5			
	1845	Thomas Abrams				8		369	
	1846	Thomas Abrams				8			
	1847	Thomas Abrams				9			
	1848	Thomas Abrams				9			
New Salem	1849	Thomas Abrams	P. Barber	Thomas Abrams	Eph. 5, 6-8	9	8	386	
Union (Unity)	1850	Thomas Abrams	P. Barber	Thomas Abrams		9			
Unity	1851	Thomas Abrams	P. Barber			5		266	
East Fork	1852	Thomas Abrams	Wm. Jacobs	John Kelly	Matt. 28:20	8	13	228	
Liberty	1853	Thomas Abrams		James Kelly		8			
	1854	Thomas Abrams				13			
New Salem	1855	Thomas Abrams	T. K. Reynolds	Harrison Smith	Gen. 1:3	13	135	486	
Friendship	1856	Thomas Abrams	P. Barber	W. J. Smith	Matt. 7:24-27	11	65	513	
Harmony	1857	Thomas Abrams	P. Barber	James Kelly		11			
Palmyra	1858	T. K. Reynolds	Wm. Jacobs	James Kelly	Heb. 12:1	11	46	506	
Unity	1859	W. M. Baldwin	T. K. Reynolds	G. E. Leonard		11	38	466	150
Ashland, First	1860	H. Adams	J. Q. Adams	W. M. Baldwin	Deut. 5:29	11	5	455	
Palmyra	1861			W. W. Davidson		12	33	452	
Palmyra	1862	L. Mutter	F. Harding	L. Mutter	I Kings 17:24	12	4	492	
Unity	1863	T. K. Reynolds	H. Easterling	T. K. Reynolds		12			
	1864	T. K. Reynolds	H. Easterling						
	1865	T. K. Reynolds	H. Easterling						
East Fork	1866	T. K. Reynolds	H. Easterling	J. Mutter	Heb. 11:26	5	23	183	
Mt. Sinia	1867	T. K. Reynolds	H. Easterling	T. K. Reynolds	I Cor. 1:10	8	89	320	
Pleasant Grove	1868	T. K. Reynolds	H. Easterling	L. Mutter	Prov. 16:1	13	203	614	
Palmyra	1869	T. K. Reynolds	H. Easterling	J. D. Crum	I King 17:24	15	192	756	
Mt. Pleasant	1870	T. K. Reynolds	H. Easterling	Riley Branham	Heb. 11:1	16	145	869	
Chadwick's Creek	1871	T. K. Reynolds	M. D. L. Burns	Riley Branham	Psalms 97:1	20	204	975	
Flat Gap	1872	G. C. Riffe	D. J. Crandill	J. D. Crum	Acts 9:6	23	62	1010	
Mt. Pleasant	1873	M. D. L. Burns	D. J. Crandill	W. Jayne	Titus 2:14	23	106	1129	
East Fork	1874	T. K. Reynolds	D. J. Crandill	H. G. Reynolds	John 15:1, 2	25	125	1257	
Unity	1875	T. K. Reynolds	D. J. Crandill	D. F. Lee	Rom. 6:23	29	205	1471	
Pleasant Valley	1876	W. Jayne	D. J. Crandill	J. D. Crum	Luke 19:8	31	119	1581	
Palmyra	1877	G. C. Riffe	T. K. Reynolds	J. Willis	Luke 2:10	24	170	1384	
Kentucky	1878	G. C. Riffe	T. K. Reynolds	G. W. Given		24		1131	
Sandy Valley	1879	G. C. Riffe	T. K. Reynolds	G. C. Riffe	Genesis 3:9	24	234	1917	
Palestine	1880	G. C. Riffe	T. K. Reynolds	Riley Branham	I Tim. 4:16	23		1761	
Salem	1881	G. C. Riffe	T. K. Reynolds	R. N. Reynolds	Genesis 3:14	22	12	1566	
Wilson Creek	1882	G. C. Riffe	J. Willis	J. P. May	Heb. 2:11	22	60	1131	
Catlettsburg	1883	G. C. Riffe	J. Willis	W. P. Walker	Acts 4:20	17	34	1126	
Ashland, First	1884	W. S. Barnett	D. S. Dibble	W. J. E. Cox	James 1:24	15	52	743	440
Pleasant Valley	1885	W. T. Jolly	D. J. Caudill	D. F. Lee	Psalms 84:11	16	172	953	450
Palmyra	1886	W. T. Jolly	D. J. Caudill	G. T. Justice	Ex. 4:15	23	177	1365	636

Bethsadia	1887	John M. Burns	D. J. Caudill	J. Willis	I Kings 17:13	30	181	1521	481
Sandy Valley	1888	John M. Burns	D. J. Caudill	S. Hensley	Matt. 21:28	34	198	1862	494
Mt. Zion	1889	D. Wood	D. J. Caudill	G. T. Justice	Neh. 4:6	38	112	2112	1325
Myrtle Tree	1890	D. Wood	D. J. Caudill	M. Branham	I Tim. 4:16	32	105	1809	1256
Willard	1891	D. Wood	D. J. Caudill	W. T. Jolly	Mark 16:15	31	130	1856	1466
Hampton City	1892	D. Wood	D. J. Caudill	D. Wood	II Chr. 20:15	28	138	1673	1581
Geigerville	1893	D. F. Lee	T. J. Rigg	A. J. Dalton	Ezk. 37:10	29	96	1553	1102
Elizabeth Jarrel	1894	D. Wood	T. J. Rigg	L. Mutter	Neh. 6:3	31	232	1561	669
Salem	1895	D. Wood	T. J. Rigg	R. N. Barrett		32	226	2060	849
Mt. Olivet	1896	D. Wood	F. E. May	B. S. Akers	Matt. 25:29	28	306	2118	1059
Ashland, First	1897	D. Wood	F. E. May	G. T. Justice	Psalms 95:12	31	259	2384	1130
Catlettsburg	1898	D. Wood	F. E. May	D. Wood	II Cor. 13:5	31	213	2513	1235
Oak Grove	1899	D. Wood	F. E. May	S. Hensley	Mark 16:15, 16	34	116	2558	1396
Willard	1900	D. Wood	F. E. May	Ryland Knight		27	148	2185	1111
Barretts Creek	1901	D. Wood	F. E. May	B. S. Akers	Acts 8:20	32	195	2188	1525
Pollard	1902	D. Wood	F. E. May	Ryland Knight	Deut. 29:29	31	227	2407	1869
Catlettsburg	1903	D. Wood	F. E. May	B. F. Caudill	Acts 2:47	34	209	2621	1877
Louisa	1904	D. Wood	J. B. Barbee	Ryland Knight	Mt. 28:18-20	35	152	2328	1734
Summit	1905	T. J. Rigg	J. M. Roddy	Wm. McMillan	Zech. 4:6	28	147	2580	1607
Salem	1906	A. A. Adkins	F. E. May	A. N. Morris	I Cor. 3:10	28	114	2160	1202
Mt. Olivet	1907	Wm. Jayne	A. N. Morris	D. Wood	Psalms 11:3	29	150	2662	1810
Elizabeth Jarrel	1908	Wm. Jayne	A. N. Morris	A. N. Morris	I Tim. 3:15	29	207	2317	1564
Willard	1909	D. Wood	F. E. May	T. H. Plemons	Exodus 33:14	33	332	2790	2266
Catlettsburg	1910	D. Wood	F. E. May	T. J. Rigg	John 17:18	35	236	3037	2319
Louisa	1911	D. Wood	R. N. May	E. T. Billups	Romans 3:24	28	142	2656	1785
Russell	1912	D. Wood	R. N. May	Frank Hardin	Col. 1:8, 9	29	346	2897	1134
Barretts Creek	1913	D. Wood	R. N. May	James Church	II Cor. 8:14	31	90	2775	2356
Unity	1914	Mason Branham	R. N. May	Olus Hamilton	Matt. 26:26	30	100	2523	2378
Glenwood	1915	Mason Branham	R. N. May	T. F. Carey	Romans 3:24	29	294	2491	2922
Pollard	1916	Mason Branham	R. N. May	W. C. Reeves	I Peter 3:15	33	151	2726	2918
Salem	1917	Mason Branham	S. M. May	W. C. Pierce	Mark 1:38	34	70	2605	2556
Russell	1918	Mason Branham	S. M. May	A. J. Friend	I Kings 1:7	34	129	2616	2508
Catlettsburg	1919	Mason Branham	S. M. May	J. W. Mullins	Matt. 25:10	31	98	2786	2204
Unity	1920	Mason Branham	S. M. May	T. F. Carey	Genesis 43:9	23			
Grayson	1921	Mason Branham	F. E. May	W. M. Smith	Eph. 4:1-6	28	215	2963	2496
Pollard	1922	Mason Branham	F. E. May	E. S. Flynt	Jude 3	31	210	2565	3319
Glenwood	1923	R. L. Baker	F. E. May	R. L. Baker	Romans 6	31	179	2534	2606
Louisa	1924	R. L. Baker	F. E. May	Mason Branham	Acts 1:8	33	176	2838	3392
Olive Hill	1925	R. L. Baker	F. E. May	E. L. Edens	I Cor. 16:16	31	510	3115	3583
South Portsmouth	1926	W. K. Wood	F. E. May	W. K. Wood	Rev. 3:1	32	265	3387	3973
Ashland, Second	1927	W. K. Wood	L. A. Music	J. M. Clay	John 12:32	30	249	3417	4466
Fairview	1928	E. L. Edens	G. G. Lanter	J. T. Renfro	Titus 3:8	36	254	3792	4798
Russell	1929	E. L. Edens	G. G. Lanter	G. G. Lanter	Mt. 28:18-20	35	342	4117	5659
Summitt	1930	W. C. Pierce	John R. Gilpin	John R. Gilpin	Rev. 1:20	39	304	4314	5880
Ashland, First	1931	W. C. Pierce	John R. Gilpin	S. M. Meade	Matt. 22:42	36	436	4701	6329
Catlettsburg	1932	V. B. Castleberry	John R. Gilpin	Ralph Herring	Prov. 22:1	42	536	4939	6778
Pollard	1933	V. B. Castleberry	John R. Gilpin	T. P. Simmons	Acts 16:9	37	574	5023	6784
Ashland, Central	1934	Ralph Herring	John R. Gilpin	Eli Williams	Luke 10:39-42	38	221	4772	6118
Louisa	1935	Ralph Herring	S. M. Meade	Nelson Webb	I Peter 1:3	36	367	4959	6224
Fairview	1936	A. O. Allison	S. M. Meade	Alonzo Outland	II Cor. 5:21	33	264	5064	6118
Unity	1937	A. O. Allison	S. M. Meade	Dr. G. T. Long	Mt. 28:18-20	33	295	5231	5840
Cannonsburg	1938	G. L. Youman	B. C. Caldwell	J. C. Hager	Col. 1:9-20	37	395	5665	6816
Grayson	1939	G. L. Youman	B. C. Caldwell	Sherman Woods	Luke 23:5, 6	38	370	6014	7680
Louisa	1940	L. H. Tipton	Forrest Sparks	Ralph Webb	Gal. 6:14	42	647	6667	8608
Unity	1941	L. H. Tipton	Forrest Sparks	L. A. Music	Jude 1-4	42	468	7039	7733