

HISTORY
OF
THE BELL COUNTY ASSOCIATION
OF
BAPTISTS

BY
HENRY HARVEY FUSON

Author of "The Pinnacle" and other
Kentucky Mountain
Poems.

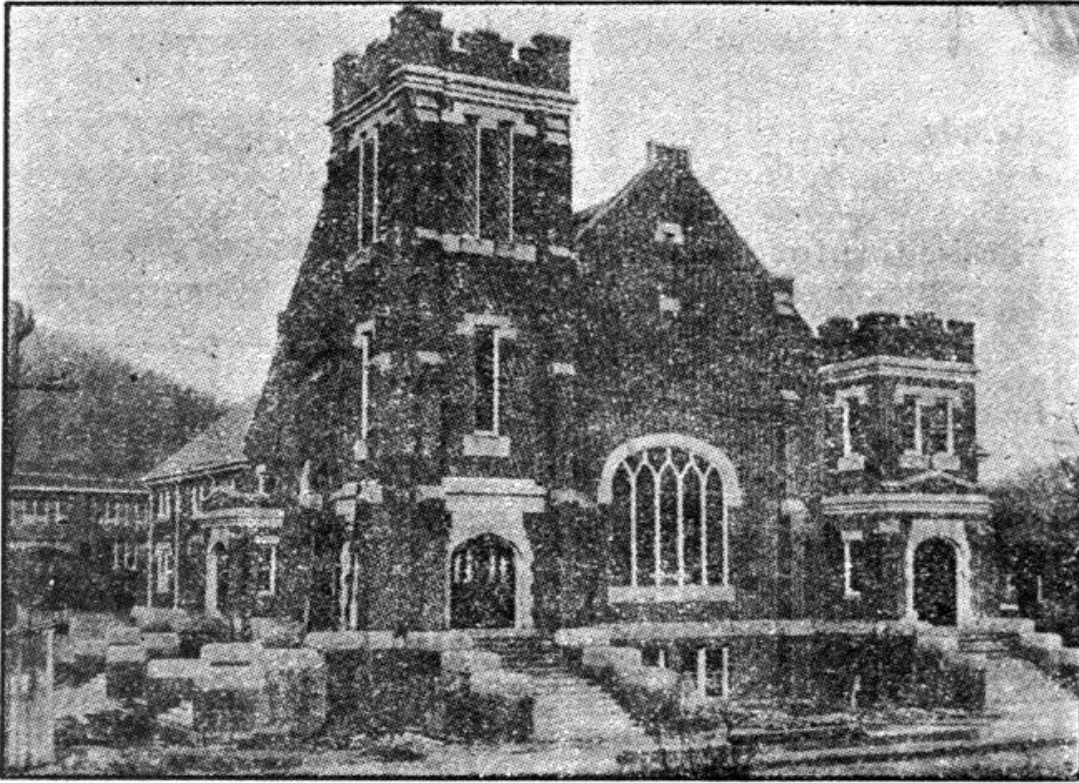
H. H. FUSON.,
2022 EASTERN PARKWAY,
LOUISVILLE, KY.

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"Enter into His gates with thanksgiving, and into His courts with praise; be thankful unto Him, and bless His name." Psalm 100:4.

Dedicatory Services



First Baptist Church House

Pineville, Kentucky

Sunday, March 23, 1919

Rev. S. A. McCord, Pastor

"I have heard thy prayer and thy supplication, that thou hast made before me; I have hallowed this house, which thou hast built, to put my name there forever; and mine eyes and mine heart shall be there perpetually." I Kings, 9:3.

General Dedicatory Services

10:30 A. M.

Prelude

“Praise God from Whom all
Blessings Flow” - - - - Congregation

Invocation.

“All Hail the Power of Jesus Name” - Congregation

Reading the Scripture (Matt. 27:33-50).

“Hark! Hark! My Soul!” - - - - Shelley
CHORUS CHOIR

Prayer.

“What Are They Doing in Heaven” - Sam N. Elsey

Sermon - - - - - J. B. DeGarmo

Gathering of Special Offering for Building Fund.

Responsive Reading.

Formal Dedication

LEADER—To the glory of God, the Father; to the worship of Jesus Christ, the Son; to the praise of the Holy Spirit, the Comforter; to the adoration of the Trinity:

ALL—We dedicate this house.

LEADER—For the ministry of the word; for worship in prayer and song; for the fellowship of the saints:

ALL—We dedicate this house.

LEADER—For comfort to those who mourn; for strength to those who are tempted; for grace to those who are afflicted; for every help to right living; for the salvation of men:

ALL—We dedicate this house.

LEADER—For the guidance of childhood; for the sanctification of the family; for the sacred unity of the home; for the purity of social life; for the teaching of temperance and chastity:

ALL—We dedicate this house.

LEADER—For the training of a good conscience; the teaching of a pure faith; the preaching of the plain and simple gospel of Jesus Christ; the maintenance of the New Testament order and ordinances; the cultivation of the missionary spirit and the spread of the truth, as it is in him, to the uttermost parts of the earth:

ALL—We dedicate this house.

LEADER—For the education of body and mind and soul; for the fostering of the truest patriotism; the best citizenship; the highest ideals; the noblest character; for the defense of all righteousness and unceasing war against all wickedness, in public and private life:

ALL—We dedicate this house.

LEADER—For the help of the poor; the relief of the needy; the instruction of the ignorant; for the consolation of the troubled; for peace to the distressed; for rest to the weary and heavy laden; for hope for the discouraged and disappointed; for the protection of the orphan, and the widow, and the friendless; for welcome to the stranger and wayfarer; for the promotion of the brotherhood of man, the fellowship of righteousness, and the bringing in of the kingdom of God.

ALL—We, the people of the First Baptist Church and congregation, here and now, consecrating ourselves anew, dedicate this house to the Father and the Son and the Holy Spirit.

Prayer of Dedication.

Benediction.

COMMITTEES

BUILDING COMMITTEE

T. J. ASHER, CHAIRMAN
M. BRANDENBURG, TREASURER
E. N. INGRAM
J. A. WHITAKER

FINANCE COMMITTEE

T. R. WARE, CHAIRMAN
A. B. GILBERT, SECRETARY
G. M. ASHER
R. B. RICE
J. M. GIBSON
DR. EDW. WILSON
MRS. W. L. MOSS

TRUSTEES

T. R. WARE
M. BRANDENBURG
A. B. GILBERT

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History of the Bell County Association of Baptists

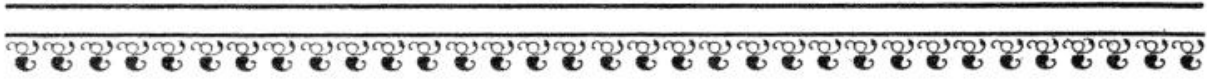
Over a Quarter of a Century
of Growth 1896--1922.



BY

HENRY HARVEY FUSON

Author of
THE PINNACLE AND OTHER
KENTUCKY MOUNTAIN POEMS



SCRIPTURE QUOTATIONS

ACTS 14:27

“And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles.”

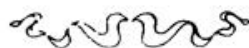
ACTS 15:41

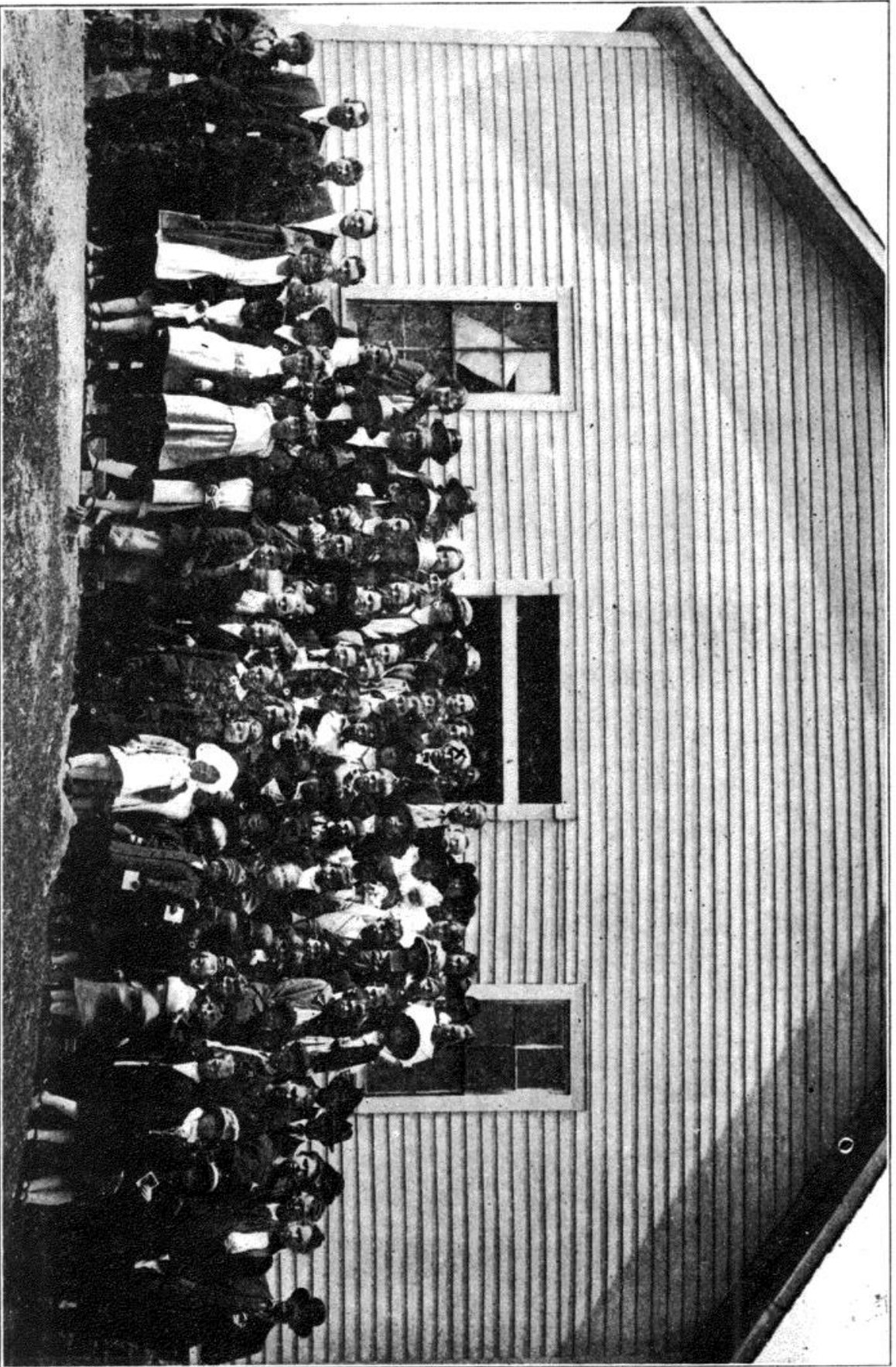
“And he went through Syria and Cilicia, confirming the churches.”

ACTS 16:5

“And so were the churches established in the faith, and increased in number daily.”

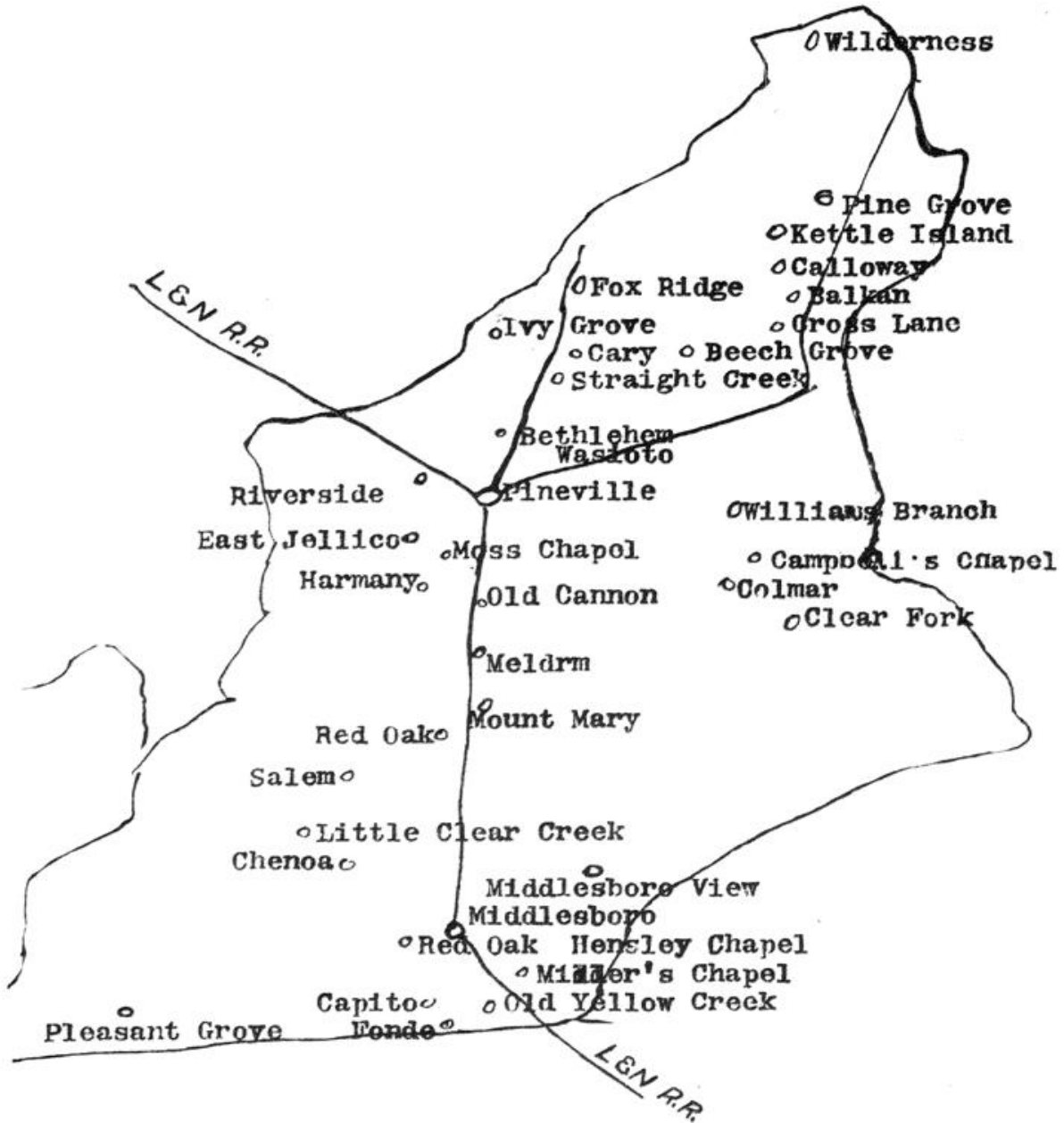
Selections by Dr. L. L. Henson.





Old Yellow Creek Church, Oldest Church in the Association, Organized 1842.

Location of Churches Bell County Association of Baptists





History of the Bell County Association of Baptists Over a Quarter of Century of Growth---1896-1922.

No history of the Bell County Association of Baptists, as it exists today, would be complete without some statement of the meeting of the North Concord Association in which the East Concord Association (now the Bell County Association) came into existence. This meeting was held at the Little Creek Baptist Church, on Left Fork of Straight Creek, Bell County, Kentucky, on the 13th day of September, 1895. The following resolution of separation was passed at this meeting:

“The committee on the division of the association beg leave to make the following report, to wit:

“We recommend the division on the following basis: commencing on the head waters of Stinking Creek and left hand fork of Straight Creek, and running with the Bell and Knox County line to the Whitley County line. We recommend that its part of the association, below said line in Knox County retain the name of the North Concord Association, and above the line in Bell County be called the East Concord Association. We recommend that the first annual meeting of the East Concord Association be held with the Walnut Grove Church, in Bell County, on Friday before the first Saturday in September, 1896, and that W. M. C. Hutchins preach the first annual sermon and act as moderator pro tem, and that W. M. Hoskins act as clerk pro tem. It is further recommended that the present moderator and clerk visit the new association at its first annual meeting to assist the brethren in their beginning.”

J. H. Begley
W. M. C. Hutchins
Jas. Hammon
William Amis

W. J. Caudill
T. M. Lock
J. Hopper, Chm. Com.”

Well do I remember the large trees in front of the church house on Little Creek, beneath which, on rude benches, the members and visitors of the association sat and listened to the fervent, eloquent words that fell from the lips of the best of our preachers. I can see again the great crowd as it sits there, beneath the wide-spreading branches of the trees, amid the hills that group themselves about in their dignity and repose, and can hear the words of Brother Steve Golden, that noble man of God, as they sweep out over the crowd to cheer and comfort the hearts of his hearers.

The business sessions were held in the church house just back of the trees, and I remember, while attending some of these sessions as a delegate, how I wished to be on the outside listening to the preaching. I cannot remember a time in my life when powerful oratory, whether from layman or preacher, but especially from the preacher, did not appeal to the inmost nature of my soul; and many of these mountain preachers were, and are still, endowed with remarkable powers of oratory. They are free from the formalities of the rhetorician—their words come with a freedom and spontaneity that go direct to the hearts of their hearers. They arouse in them those noble emotions that compel them to side with the larger and better things of life. All honor to these noble orators of God's cause! But for them life in this beautiful mountain region would be hard and prosaic! But for them the vision of the Prophets would fade from the minds of men! But for them the glory of Heaven would be a myth and men would go to their graves "unwept, unhonored, unsung"!

I was there as a delegate from Harmony church, Little Clear Creek, near Clear Creek Springs, and was more of an humble participant and an onlooker than anything else. Rev. W. M. C. Hutchins, now of Crab Orchard, Kentucky, who was one of the leaders in this meeting and who the next year became the first moderator of the East Concord Association, in a recent letter to Rev. W. T. Robbins, has this to say about the leaders of that meeting: "I think I remember the leaders in that movement. They were: S. Golden, W. J. Caudill, Wilk Amis, Caleb Slusher, T. M. Lock, John Begley, N. J. Brock, Joe Hopper, and myself."

Rev. W. T. Robbins, in the minutes of the association for 1920, under the heading "Report of Baptist History in Southeastern Kentucky", has this to say about the leaders in this movement: "The

following brethren were the most prominent in bringing about and perfecting a new organization: Rev. W. M. C. Hutchins, now of Crab Orchard, Ky., Rev. W. W. Mason, of Wasioto, Ky., Rev. M. S. Webb, Davisburg, Ky., Rev. R. G. Evans (Middlesboro, Ky.), Rev. Preston Turner (Ferndale, Ky.), Rev. Steven Golden (Barbourville, Ky.), Rev. Caleb Slusher, Rev. Noah Smith (Calloway, Ky.), and others who have gone to their eternal reward."

Recently my father, J. T. Fuson, who has been Clerk of Harmony Baptist Church for almost a life time and who has been one of the main workers in the North Concord, East Concord, and Bell County associations for more years than I remember, visited me, and, in reply to a question from me as to whom the leaders were, replied: "S. Golden, Moderator; John H. Davis, Clerk; Dink (Wilkerson) Amis and W. M. C. Hutchins". I told him I agreed with him as to the Moderator, but thought that W. J. Caudill was Clerk. I am most sure Brother Golden was Moderator, since the resolution of separation contains a suggestion that the officers attend the first meeting of the new association, and I find in these first minutes of 1896 that Brother Golden was in attendance. The Clerk evidently did not attend.

There is agreement, in a general way, of my father, Brother Hutchins, Brother Robbins and myself, as to the prominent men, and it is pretty safe to let these opinions stand as authoritative on the subject. Of this I am sure, at one time or another, all these men mentioned had a prominent voice in this separation. Many, many others, whom I am sorry we do not have the names of to honor in this connection, deserve a place in this history. But all honor to the noble, self-sacrificing men, who, in humbler positions, aided in this movement to better the Baptist cause! But all honor, too, to the noble women, who, in humbler position still, helped to forward this movement! To one and all, even to those who did the least, we hereby endeavor, in the strongest words, to do honor to their names! Heaven itself is filled with those who have little or no mention here on earth! Mention of our names here, in places of honor, is a mere breath compared with Eternity! This will pass away, but Eternity never!

The necessity for the division of the association was discussed for several years prior to 1895, and this necessity was based on the unwieldy size of the body. So many delegates and visitors came to each meeting of the association that only large and well-to-do communities could take care of them. Hence, on these grounds, a sep-

aration was necessary. At the meeting at the Little Creek Church, mentioned above, in 1895, the separation came; and the parent association, as stated above, was to retain the name North Concord and the new association to take the name East Concord. But, in 1907, the following resolution was unanimously passed, as offered by Rev. C. M. Reid: "Resolved, That we change the name of this association from the East Concord Association to the Bell County Association". Hereafter, in speaking of the association, I shall speak of it as the Bell County Association, even when reviewing the earlier meetings.

According to the resolution of separation, Rev. W. M. C. Hutchins was chosen Moderator of the Bell County Association at its first meeting with the Walnut Grove Church, Four Mile, in 1896. But the Clerk mentioned in the resolution failed to appear, and Brother Henry Rice, now of Harlan, Kentucky, was chosen first Clerk. Rev. Noah Smith was chosen Assistant Moderator and Rev. N. J. Brock, Assistant Clerk.

Eleven churches composed that first organization, as follows: Antioch, Walnut Grove (Four Mile), Pineville (Pineville), Little Creek (Left Fork of Straight Creek), Mt. Hope, Mt. Hebron (Straight Creek), Jack's Creek, Union, Harmony (Near Clear Creek Springs), Little Clear Creek (Near W. L. Fuson's), and Roost (Ferndale).

Some of the most active men of this meeting were, besides the Moderators and Clerks who have been mentioned, Rev. W. A. Borum, Rev. W. P. Slusher, J. T. Fuson (father of the author of this history), Rev. Preston Turner, Rev. J. H. Peace, Rev. M. S. Webb, J. F. Rice, Elijah Smith, L. D. Miracle, John Hendrickson, Rev. Thomas M. Lock, J. M. Robbins, Rev. S. Golden from the North Concord Association, Rev. R. G. Evans, Rev. J. W. Broughton, John Elliott, Rev. W. H. Partin. At least, these men's names appear most on the minutes of the association for that meeting.

At this meeting Rev. W. A. Borum was selected to preach the next annual sermon at Pineville with Rev. R. G. Evans as alternate.

The membership of the association at the time of organization was 704, with church property valued at \$3,425. The Pineville church alone had \$3,000 of this amount and the other churches combined had \$425. The churches with the names of the pastors and clerks follow:

Church	Pastor	Clerk
Antioch	William Gibson	Pleasant North
Roost	W. M. C. Hutchins	Gillis Turner
Mt. Hebron	G. W. Brooks	Mrs. Ellen Livingston

Union	Noah Smith	Thos. M. Lock
Jack's Creek	John Collett	John H. Napier
Mt. Hope	Noah Smith	W. C. Hoskins
Walnut Grove	Wm. H. Partin	Martha Hendrickson
Little Clear Creek	M. S. Webb	J. J. Evans
Harmony	R. G. Evans	J. T. Fuson
Little Creek	G. W. Brooks	N. J. Brock
Pineville		John Geisler

The list of ordained ministers as appended to the end of these first minutes were as follows:

Wm. Gibson, Ingram	Wiley Gibson, Pineville
Isaac Gibson, Pineville	W. A. Borum, Middlesboro
John Collett, Skidmore	J. W. Broughton, Skidmore
G. W. Brooks, Ingram	N. J. Brock, Lock
W. H. Partin, Pineville	Noah Smith, Calloway
M. S. Webb, Pineville	J. J. Evans, Pineville
W. M. C. Hutchins, Wasioto	J. M. Pittman, Wasioto
Preston Turner, Roost	R. G. Evans, Pineville



MODERATORS

In running over the historical table for the year 1922 I find that, among the moderators, Rev. J. G. Browning, of Middlesboro, has served longer than any of the others. He has been moderator 12 times, as compared with Judge J. R. Sampson 4, Rev. C. M. Reid 4, Rev. J. M. Roddy 3, Rev. R. G. Evans 2, Rev. W. M. C. Hutchins 1, and Rev. J. H. Peace 1. Rev. J. G. Browning was moderator in 1906, 1907, 1909, 1910, 1911, 1912, 1913, 1915, 1916, 1920, 1921, 1922; Judge J. R. Sampson in 1899, 1900, 1901, 1905; Rev. C. M. Reid in 1902, 1903, 1904, 1908; Rev. J. M. Roddy in 1917, 1918, 1919; Rev. R. G. Evans in 1897, 1898; Rev. W. M. C. Hutchins in 1896; and Rev. J. H. Peace in 1914. Of these men Rev. W. M. C. Hutchins has the distinction of being the first moderator. His greatest labors in connection with the work were performed with the North Concord Association in the years just preceding the separation, as one of the leaders in the separation, and as the first moderator. The very next year, 1897, after the organization of the association he moved to Garrard County, where he has resided since that time.

Rev. W. M. C. Hutchins was born in Bell County, Kentucky, six miles north of Pineville, on Straight Creek, April 8, 1862. He obtained a common school education and taught in the public schools from 1880 to 1889. May 30, 1880, he joined the Baptist church and was licensed to preach in the fall of 1881. He was ordained the third Sunday in June, 1882. He served as pastor in Bell County, of Pleasant Grove and Roost churches; in Garrard County, of Good Hope, Harmony and Freedom; in Lincoln County, of Ephesus, Tyroan, and Pleasant View; in Rockcastle County, of Broadhead, Scaffold Cave, Old Zion, and Poplar Grove; in Pulaski County, of Liberty church.

Rev. R. G. Evans, who acted as second and third moderators of the association, was born in Bell County, Kentucky, September 18, 1839, on the Evans Mountain, the divide between the headwaters of Cannon Creek, Four Mile Creek, and the central course of Little Clear Creek. He died in Middlesboro, Kentucky, February 3, 1905, and was buried in the Evans graveyard on Evans Mountain where his father, Rev. William Evans, and grandfather, John Evans, were buried before him.

This flat-top mountain, known as Evans Mountain from the fact that the Evanses settled it in the early days, was the scene of some stirring life in my boyhood days. The whole of the broad top, being a part of Log Mountain, was laid out in farms, covered with splendid crops in season and many apple orchards. Here Rev. R. G. Evans and his two brothers, Rev. John Evans and Rev. Ingram Evans, lived, struggled and led the hosts of the Lord thruout their long lives. All of them lived to good old age and died in full triumphs of the faith—such a faith as Roger Williams proclaimed on our Eastern Coast in the early history of this country.

Rev. R. G. Evans was the most eloquent of these brothers. Brother John was like the Disciple John of a sweet and lovable nature, while Brother Ingram was an exhorter after the type of Peter. Well do I remember, on one occasion, hearing Brother R. G. Evans preach on "The Hosts of Angels that Accompanied Jacob". I shall never forget how the eloquent words of the man so aroused his hearers, a mere handful on this occasion, that "Amen" came from the whole congregation time and time again, a thing unusual at the average country meeting. I was then returning from college, where I had been as a student, and had stopped on my way home seeing that preaching was going on at the church. I compared him as he preached with some educated men I had heard and the words that came to my lips, though not expressed at the time, were, "was ever such a sermon preached by mortal before?" His powers of oratory and inspiration took greater flight than I had ever witnessed before. I realized then and there how nobly inspired the man was and what a great light was soon to pass from the church (he was then getting pretty old)! I have often wished for this sermon in print so that it might be distributed to his brethren and friends. But, better still, it remains in my heart and in the hearts of the other hearers on this occasion, and who will say that this sermon shall pass from the earth before it has gathered a great host to its standard?

These three preachers were the sons of Rev. William Evans who was brother of my grandmother, Lucinda (Evans) Fuson, thereby making my father and the Evans brothers first cousins. John Evans, father of Rev. William Evans and of my grandmother, settled on Evans Mountain in the early days and was frozen to death in his old age near Kennedy Mountain overlooking Middlesboro, Kentucky, where he had wandered from the house on a cold winter's day.

Rev. R. G. Evans began preaching when he was sixteen years old and continued without cessation till the time of his death as an old

man. He was a member of Harmony Baptist Church, near Clear Creek Springs, on Little Clear Creek, at the time of his death, and had been pastor of this church for nearly forty years! Think of the record! Enough to make him immortal among men!

I sat under his preaching as a boy and have never heard more eloquent sermons in after years than I heard there from him. He had an unusually strong mind, a very vivid imagination, and the gift of language that went direct to the heart of the hearer, to uplift and exalt him. From the preachers I have known in the mountains personally, or have known of from the lips of others, I would class him with Rev. Eb Ingram, of Greasy Creek, who flourished during Civil War times; with Rev. S. Golden, of Barbourville; and Rev. Silas Miracle, who was reared on the headwaters of Little Clear Creek. In saying this, I have in mind his power as an orator and preacher. Others were far better organizers than he, as was Rev. W. M. C. Hutchins, but none of them surpassed him in the fine art of expression.

The labors of his many years were spent largely on Little Clear Creek, from its head to its mouth, and the neighboring regions. Here he lived the quiet life on Evans Mountain and preached up and down this creek. However, at times, his voice was heard far out over the confines of this mountain section. Wherever he was known he was loved and honored.

Most of his children live in and about Middlesboro, Kentucky.

Judge J. R. Sampson, of Middlesboro, Kentucky, who served four sessions as moderator, is the true type of layman. He is a godly man, earnest and zealous in the cause. He has sacrificed much of his business time as a lawyer for the cause of the church, the associational work, and school work. He has been a member of the Board of Trustees of Cumberland College (formerly Williamsburg Institute) for a number of years. He is a free giver and has probably done as much in a financial way, as well as in a spiritual way, for the cause of religion in this section as any man living in it. All honor to the layman who takes hold of the work, and works side by side with the preacher for the Great Cause!

Judge J. R. Sampson, the subject of this brief sketch, was born in Glasgow, Kentucky, April 27, 1852. His parents both died before he was fourteen years of age. He was taken to Louisville in 1867 where he lived until December, 1876.

He went thru the graded school there, and, in October, 1870, went to the law school of the University of Louisville, where he

graduated March 21st, 1872, with the degree of LL. B. But, in the meantime, he had been admitted to the bar, March, 1871.

He began the practice of law in 1871 but, finding this not sufficiently remunerative, he taught a country school for three months. But in 1872 he began the practice of law in earnest and has followed this profession from that day to this.

He was converted at a meeting held at Horse Cave, Kentucky, Baptist Church, and baptized there in 1867 at the age of fifteen. He became a member of the Chestnut Street Baptist Church, Louisville, in 1868 and continued as such until January, 1876, when he left Louisville and went to Columbia, Kentucky. Here he became a member of the Columbia Baptist Church and continued as such until 1883. For several years he was superintendent of the Sunday school there.

On April 14, 1884, after a trip to Colorado in 1883, he went to Williamsburg, Kentucky. At that time there was no Baptist church there. One had been organized in 1883, but the pastor had died and they had had no meetings since his death. Some of the members had joined the Congregational church, the only active church organization there then. About June or July, 1884, Brother Sampson and some others organized what is now the First Baptist Church of Williamsburg.

A year later, in 1885, the Mount Zion Association was organized, and about 1886 the association entered upon the task of building a college, with the result that Williamsburg Institute (now Cumberland College) began, in 1886, its splendid career.

In July, 1889, he went to Middlesboro, Kentucky, where in October of that year, in the office of Brother Sampson, the First Baptist Church of Middlesboro was organized. He was superintendent of the Sunday school here for years, as well as of the Sunday school at Williamsburg in the years before coming to Middlesboro. Of the Board of Deacons selected in that first organization Judge Sampson is the only remaining one, and Judge Sampson and Judge J. F. Bosworth are the only living members of that first organization. Brother Sampson is still a member of the Middlesboro church.

Brother Sampson was one of the prime movers in the effective organization of the Bell County Association and has been one of its most active workers.

Rev. J. G. Browning, of Middlesboro, the veteran moderator from the standpoint of number of years service, is one of God's noblemen. I have heard him tell over and over again and again (and the

best of it is that I have never tired of hearing him tell it), how that he was snatched from a drunkard's road, imbued with the spirit of God, and sent upon his way to build up the Kingdom of God in the hearts of men. The story of Paul's conversion is not more remarkable than that of this good man. Few people realize, as I do, the conditions out of which he emerged. I say this because of my personal acquaintance with the man and with my knowledge of the surrounding conditions.

He has been one of the faithful, untiring workers of this association. He is one of these agreeable, good-natured men who place the Kingdom of God above the petty jealousies of the hour. But, when it comes to fighting sin, in its very den, he becomes a terror to all the hosts of darkness. He uses the strong language of a prophet in Israel when facing these hardened hosts of sin. How noble his stand!

Rev. J. G. Browning was born in Knox County, Kentucky, June 28, 1858. He was converted December 26, 1879, and united with the Disciples Church, but one year later, in 1880, joined the Baptist church. He was ordained to the full work of the Gospel Ministry, May the 2nd Saturday, 1881. Elders James Bussell, William Burch, and Rev. Coleman acted as a presbytery.

He has at different times acted as pastor of the following churches: Old Red Oak, Old Yellow Creek, Miller's Chapel, Hensley Chapel, and Spruce Grove, at Shamrock. Twenty-eight years of this time he has acted as pastor of Old Yellow Creek Church, this being the oldest church within the bounds of the association, having been established in 1842.

During the ministry of Brother Browning he has baptized over 500 converts and has assisted in the organization of many of the churches. He has also aided in the ordination of many of the ministers.

He has stood for the time-honored doctrines of the Baptist church, and, in their defense, has had many a tilt with the heretics. He is truly a gospel preacher and is much loved by all his brethren. He has fought the battle for the cause of temperance as few men of the association have ever fought it. He knows the abuse of the liquor traffic and feels the tragic consequences of it.

Rev. C. M. Reid, formerly pastor of the Middlesboro church, was the lovable disciple who entered into close touch with his workers. He had a great heart like the Disciple John. Like the deep, quiet stream his noble life moved to its destiny—the boundless ocean of God.

I have labored with him shoulder to shoulder, have known him in his home, have known him in distress and sorrow, and have always found him the same lovable, trusting servant of God. He knew no sacrifice too great, no work too difficult, no by-ways too rough, for him to do all he could for his Master. Under his guiding hand the Middlesboro church, whose course had been a more or less variable one before his pastorate, became a living example of what a modern church in a good community can become.

He became pastor of the Middlesboro church in 1900 or 1901 and was pastor for ten years. He went from Middlesboro to London, Kentucky; from there he went to Colorado; and is still somewhere in the west.

Rev. J. H. Peace, who served as moderator of the church one year, was reared on lower Cannon Creek. I taught my first school, in 1895, not far from where his father lived. His father and all his sons and daughters were good, law-abiding people, and as noble-hearted as were to be found anywhere. They gave me the best of support in my first effort as a teacher, and, for this, I am under a thousand obligations to these good people.

They were good church members and hard workers. They sent their children to school regularly and gave them good counsel. In short, they were model citizens.

Brother Peace has had a hard struggle, as well as myself and others who have been associated with him, but thru it all he has persevered to the last. What a noble example is this to his generation! No greater tribute can be paid to a man, than that he was faithful to the end! This is true of Brother Peace!

He is brother-in-law of Rev. W. T. Robbins, brother Robbins having married his sister.

Rev. J. H. Peace was born in Whitley County, Kentucky, November 7, 1868. He united with Ferndale Baptist Church in 1892, and was baptized by Rev. Noah Smith, one of the pioneer preachers of this association. He was ordained by Rev. N. H. Powell, Rev. Preston Turner, and Rev. W. T. Robbins on October 13, 1900. He has had the care of the following churches: Ferndale, Mt. Mary, Riverside, Dorothy, Wasioto, and several in Tates Creek and Rockcastle associations.

He has been associated with the Rev. W. T. Robbins in the organization of the following churches: Williams Branch, Campbell's Chapel, and Clear Fork.

Much of the time he has been engaged in evangelistic work, with the result of over 1000 additions to the churches.

His father moved to this country over forty-five years ago.

THE CLERKS

In passing to the story of the clerks of this association, Henry Rice, now of Harlan, Kentucky, comes first. He was the first clerk in the organization of the association at Walnut Grove Church, Four Mile. He is a brother of J. R. Rice, deceased, of Pineville, and has many relatives in and about Pineville and Harlan. His people are strong Baptists and are to be found in the churches wherever you find the name.

O. V. Riley, deceased, formerly a lawyer of Pineville, Kentucky, and a graduate of the University of Kentucky, was the second clerk of the association. He came to Pineville from Central Kentucky as a young man, and was an active worker in church, Sunday school, and the association for many years. As a boy in school at Pineville he gathered me into his Sunday school class, as well as many other country boys who had come to town to go to school, and I remember distinctly the impressions from him of some of those great lessons he taught. I can now hear his voice ring out in beautiful language full of conviction. We students dearly loved him. I still have a book of Hawthorne's "Twice Told Tales" that he gave me in that Sunday school. It probably cost him about fifteen cents, but its worth to me cannot be calculated in mathematical terms. We often exchanged books in later years, and at the time of his death he had one of mine among his other books.

He did with enthusiasm whatever his hands found to do, and was known far and wide for his charity. Did we remember him, as he would have remembered us, in his last years? I tremble and fear to think of the answer.

He was county attorney of Bell County for one term of four years and was prominent in many ways in his party.

He moved to California with his family a few years ago, where he recently died. I would that I could place upon his grave one flower and drop a tear in token of the love that I bear in memory of him!

Brother W. T. Robbins has been clerk of the association for 18 years, much longer than any other clerk. I find he has served 9 years longer than all the other clerks combined. He has served three



REV. W. T. ROBBINS

times as long as I served. He is part and parcel of nearly all the association has done from its foundation. I find from the minutes that he began attending as a delegate in 1897, one year after the association was organized, and save a few years that he was away from the county, has been with it ever since. Today he is the association's most active worker.

Well do I remember the day that he walked into my school room on lower Cannon Creek, as a small boy, and wanted to know if he might come to school. I told him yes, for I have never turned one of them away. I went home with him and he showed me stacks of wrapping paper, paper taken from around the family bundles, that he had used up in his effort to learn to write. I am proud to know that I had the opportunity to add my copy for him to write by to one of the papers of this stack. I have had many pupils in my twenty-six years of work in the school room, but I have never had one more inspiring to me than Wilburn.

Here at his home, and in my school room, he exhibited those qualities that make the man—perseverance, an obedient disposition, and an eagerness after knowledge that is very rare. He and I became fast friends, companions from that time on. We walked by the clear streams and poured out our hearts to each other. Before he came I had been going out into the forest alone and had been pouring out my heart in anguish to God. Now I could communicate both with man and God as with soul to soul. How noble these walks and talks loom in my memory today! I cannot think of myself and what I have done without connecting it with the inspiration I got from him! God speed your steps, dear brother, for greater things!

Rev. W. T. Robbins was born in Bell County, Kentucky, October 29, 1876. His grandfather, Alexander Robbins, a Baptist preacher, came from North Carolina, bringing with him Wilburn's father, Wiley Robbins, about 70 years ago. He settled in Jackson County, Kentucky, and devoted himself to preaching and teaching in the public schools. Many of the churches in Jackson, Clay and Laurel counties were built up by this grandfather. He died just before Brother W. T. Robbins was born. His father came to Bell County soon after the death of this grandfather and located here.

He attended the public schools at home and in Pineville, and taught school before he was hardly grown. After beginning the teaching profession he attended the preparatory department of Lincoln Memorial University, Cumberland Gap, Tennessee, where he left before finishing the department; attended the Knoxville Business Col-

lege, Knoxville, Tennessee, after which he spent a few years as stenographer and bookkeeper; then re-entered Lincoln Memorial University where he spent two winters preparing for the ministry; and spent one winter at the Baptist Theological Seminary at Louisville, Kentucky.

He taught twenty years in the schools of Bell County and elsewhere and now holds a life certificate for the state of Kentucky. He was once Secretary of the Bell County Board of Education and was a member of the Board of Examiners for four years. He is now a member of the County Board of Education.

He united with the Baptist church August, 1894; was licensed to preach October, 1897; and ordained February 12, 1898, in the Ferndale church.

He did not begin the active work of the ministry until 1909. From that time to the present he has been continuously at the work. He was called to his first pastorate in 1910, and since that time has had the care of eighteen churches. Most of the time he has been pastor of four churches and sometimes has had charge of as many as six. After he had taught school all day he would often walk eight or ten miles to keep his appointment with his church.

The State Board heard of the good work he was doing in the destitute parts of the association, and thru the influence of Dr. J. M. Roddy and Rev. W. C. Sale, he was appointed Missionary to do evangelistic work in the association.

He has attended many sessions of the General Association of Baptists of Kentucky and the Southern Baptist Convention, held at Atlanta, Georgia; Washington, D. C.; Chattanooga, Tennessee.

He has had charge of the following churches as pastor: Williams Branch, Fork Ridge, Dorothy, Pruden's Chapel, Clear Fork, Ferndale, New Liberty, Harmony, Bethlehem, East Jellico, Varilla, Flat Shoals, Beech Grove, Mount Hope, Old Yellow Creek, Wasioto, Kettle Island, and Riverside.

He has aided in the organization of the following churches: Campbell's Chapel, Fork Ridge, East Jellico, Mount Ralston, Tinley Chapel, Varilla, Flat Shoals, Antioch, Moss Chapel, Davisburg, Cary, Straight Creek, Highland Rim, Kettle Island, Crane Creek and Bell Jellico.

I was agreeably astonished when I read over the report in the minutes of the work Brother Robbins has done in the past eight years. It reads like a romance, and yet, knowing the man, it is so genuinely like him that I can no longer wonder. He has accomplished

it by keeping everlastingly at it, just as he did when he went to school. He walked from his home near Roost (now Ferndale) to Pineville to school and I have seen him stand before the stove to warm and cry because his hands were so numb that they hurt before the fire.

I would that our mountain boys could catch something of his spirit and rise to their great opportunities! 2921 days of labor! 3104 sermons! 5052 religious visits! 20 churches organized! 98 Sunday schools founded! 946 conversions; 765 baptisms! 429 received by letter! 1194 total increase in membership! 515 Bibles and Testaments sold! 11320 tracts distributed! 35489 miles traveled (mostly on foot)!!! in eight years! This would be a great work for a lifetime!

In speaking of myself in connection with the associational work, from a standpoint of modesty, I must be very brief. I think the only advantage I have over Brother Robbins is the fact that I attended one or two meetings of the association before he did—the separation meeting in the North Concord Association and the first meeting of the Bell County Association. I served six years as clerk, but he has served eighteen.

I was born August 21, 1876, on Little Clear Creek, Bell County, Kentucky. I grew up on the farm and early became accustomed to the hard work of it.

My father, J. T. Fuson, still lives on the farm, where he reared a family of eleven children, nine of which are still living. I am the oldest of the eleven. Thomas Fuson, who came into Kentucky from near Nashville, Tennessee, about the year 1800 and settled on the side of Pine Mountain opposite Chenoa, was my great-great grandfather. He was father of the Fuson family in Kentucky. He was grandfather of James Robinson Fuson, my grandfather, who died of smallpox during the Civil War. He got the smallpox from some of General Garrard's soldiers who called at the gate for something to eat. My grandmother, Lucinda (Evans) Fuson, died at the age of 82. My grandfather on my mother's side was Phillip Lee, who lived on Big Clear Creek, and died at the advanced age of over 80. I attended Little Clear Creek public school (near Piney Grove), 1883 and 1884, and the Clear Creek Springs School, 1885 to 1894; taught 1895-1901 in the rural schools of Bell County (one year), 1895, on lower Cannon Creek, 1896-1898 at the Clear Creek Springs school, 1899, 1900, 1901, at Laurel Fork (beyond Chenoa); served as County Superintendent of Bell County, 1902-1910; as superintendent of the city schools of Pineville, 1910-1912; and Principal of the 7th and 1st Dis-

tricts of Covington, Kentucky, 1912 to 1922, and am now (1923) Principal of the Fourth District Junior High School, Covington.

I attended school at Pineville, 1896 and 1897; at Cumberland College, Williamsburg, Kentucky, 1895, 1898-1901, 1904-1905; at the University of Cincinnati, Cincinnati, Ohio, 1912-1920. At Cumberland College I obtained the A. B. degree in 1905 and the B. S. at the University of Cincinnati in 1920.

I joined Harmony Baptist church, near Clear Creek Springs, Bell County, Kentucky, and was baptized by Brother Joseph Payne, August 5, 1890, in Clear Creek just below Clear Creek Springs. I was a member of Harmony church 1890 to 1902; First Baptist church, Pineville; 1902 to 1912, and the First Baptist church of Covington, 1912 to the present.

I organized the first Sunday school ever held in Harmony Baptist church, and was for a number of years Superintendent of this Sunday school, as well as the one at Pineville for five years.

Brother W. H. Gibson, of Middlesboro, of the firm of Gibson Brothers, was clerk for one year. He was a very faithful worker as a member of his church at Middlesboro, as clerk of the association and as member of the Executive Board of the association. He was one of the most faithful members that I ever labored with.

He has been a Baptist for about twenty-five years. He moved from Claiborne County, Tenn., to Middlesboro twenty-five years ago. Here he joined the First Baptist Church at 20 years of age. He has been a Deacon for eighteen years, and organized the Baraca Bible class in First Baptist Church fifteen years ago with seven men, and was the first teacher. The class has over 500 men in it now, which is the largest in Kentucky. He was also Baraca Secretary of Kentucky for five years. He is now member of the Bell County Board. Twenty-five years ago he commenced clerking in a clothing store in Middlesboro at \$25 per month. He went in the music and undertaking business in Middlesboro twenty-three years ago with \$500, and now has a nice business.



OTHER MEN WHO DESERVE MENTION

Rev. J. M. Ledford was born in North Carolina, July 8, 1837, and was brought to Bell County in 1837 or 1838. He was one of the very first Baptist preachers in Bell County to advocate ministerial support and the doctrine of missions. He preached without compensation in many parts of Bell County. He served as pastor of Stony Fork Church and organized Pleasant Grove Church on Williams Branch in August, 1880. He served as pastor of this church one year. Rev. W. M. C. Hutchins was converted under his preaching, was baptized by him, and afterwards married his daughter. He moved to Tennessee in 1882, and is still living at Glenalice, Roan County.

Years ago Rev. M. S. Webb lived on Ben's Fork of Little Clear Creek. On one occasion he lay ill while his crop was growing up in weeds—this he could not avoid—something had to be done. The neighbors banded together, took their hoes and teams, and worked all of his corn for him. I was a lad of 16 or 17 years and my father sent me to do some plowing. We worked hard all day, had a good dinner, cheered the heart of Brother Webb, and went away feeling that something had been done that day for the cause of Christ and the Brotherhood of man. I now look back upon that as my biggest day's work.

There on that sick-bed in his home I saw the same faithful, trusting servant of God that he had always been. There is no sham about Brother Webb; he is one hundred percent genuine. He is faithful to the least of his many duties.

He has been one of those silent workers who seeks not notoriety, nor cares to stand on the housetops and proclaim his deeds. He has worked faithfully in the association for many years and was satisfied to do his work and let others take the glory for it. Brethren, is this not one of the marks of a true Christian and a Disciple of Christ?

Rev. M. S. Webb was born in Pulaski County, Kentucky, September 9, 1861. He joined the Salem Baptist Church, Big Clear Creek, February, 1880, and was baptized by Rev. J. D. Mason. He was ordained at Salem Church by Rev. William Gibson and Rev. James Mason, June 26, 1891. He has been pastor of the following churches: Little Clear Creek, Harmony, Mount Hebron, Beech Grove, Greasy Creek, New Vine and Salem.

Rev. W. W. Mason is another one of these faithful men. He is a willing, hard worker and will preach you a sermon equal to one of the old prophets.

I cannot think of Brother Mason without thinking of the close relationship between him and my uncle, William Lafayette Fuson. Uncle Fayette, as we called him, lived at the upper end of the Fuson Settlement. He was a good man—a true Christian—but he enjoyed fun and a good joke as well as any man that I ever knew. Brother Mason enjoys a good joke, too. So, there you have one basis for the friendship. These men met often to sharpen their wits on each other, which was done with sallies of wit or by argument on disputed points of scripture. Many have been the times, as a boy, that I have listened to their wit and arguments with the greatest of delight.

Brother Mason attended the meeting at Little Creek Church when East Concord Association was taken from the North Concord. He was one of the workers in this movement, and has been identified with almost every movement, of any consequence, in the association since.

He was born November 10, 1857, in Bell County, Kentucky. He united with the Little Clear Creek Church in the Autumn of 1888 and was ordained to preach in the same church in 1889, thirty-two years ago.

He has been pastor of the following churches: Little Clear Creek, Upper Cannon Creek, Antioch-Ferndale, Mount Mary, Laurel Fork, White Oak Grove, Salem, Little Poplar Creek, and Locust Grove.

His work has been mainly in Bell, Knox, Whitley, Clay and Laurel counties, Kentucky; in Claiborne County, Tennessee; and in Lee County, Virginia. Most of his work has been of an evangelistic nature, where hundreds have been saved under his preaching.

He has always advocated missions and the support of the ministry.

He has been associated with the following brethren in his work: Rev. R. G. Evans, Rev. M. S. Webb, Rev. J. D. Mason, Rev. W. T. Robbins, Rev. A. J. Pridemore, Rev. T. C. Golden, Rev. Speed Bain, and Rev. Shelton Partin.

When I first knew Brother W. P. Slusher he was attending the meetings of the association when I was just a boy. He was one of the workers for the separation of the Bell County Association from the North Concord. He attended as a delegate the first meeting of the association, and was a member of the first Executive Board.

Later I knew him at his store on the Left Fork of Straight Creek

—a kind of general store. He always made you feel welcome about him and would take you to dinner in the most cordial way.

He has done much for the churches on the Left Fork of Straight Creek. He now lives in Pineville where he is engaged in business.

Rev. Preston Turner, of Roost, Bell County, Kentucky, was born in 1840 and died July 22, 1905, having reached the age of 65. He had belonged to the Baptist church 38 years, and for 35 years of this time had been a faithful and earnest preacher of the Gospel.

His labors were largely confined to evangelistic work. This was his field, and all thru his ministry it was his custom to take up a certain part of the year in holding series of meetings at different points thruout his neighborhood and surrounding country. In these meetings a great many people were brought to Christ.

He lived on Clear Fork of Yellow Creek, just up the creek from where Clear Fork enters Yellow Creek.

He was a faithful and devout man.

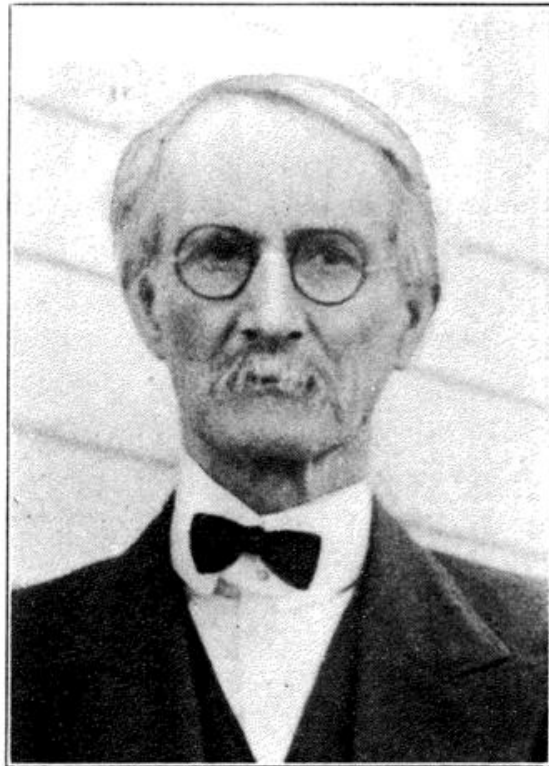
Rev. Eb Ingram, of Greasy Creek, who died years ago, was said by my father to have been one of the most eloquent preachers of his time. The first public school on Little Clear Creek was taught by him in 1852. This school was held in a small log cabin about a quarter of a mile up the branch from the old Billy Bull house. Shortly afterwards the school was moved to a large log house which sat in front of the present Clear Creek Springs school house. As a boy I remember waiting days and days in this old log house for the new one to be finished so that we could move into it. The new one is now the present school building. Scrub John Hoskins taught the school in 1855 and 1856, and was followed by Eb Ingram and Elisha Bingham. The school was closed during the war, after which Eb Ingram taught it again.

He was father of Tom Ingram and grandfather of Dr. M. R. Ingram.

A word here in honor of him is not out of place, since he performed such valuable services as teacher and preacher in Bell County. I wish I had more facts concerning his life to fill out this brief sketch.

Rev. J. A. McCord was born in Christian County, October 1, 1875. He was brought up on the farm. His parents, D. J. McCord and Serenah E. McCord, were sturdy Baptists. He is the third son in a family of six, five boys and one girl.

As a boy he attended the Sunday school and church of his parents, Old West Mount Zoar in Bethel Association. At the age of sixteen he was converted and joined the church. In December, 1895,



REV. J. G. BROWNING

at the age of nineteen, he was licensed to preach. In January, 1896, he was called to the pastorate of Palestine Baptist Church. In the same month he entered Bethel College, Russellville, Kentucky, as a ministerial student. He was pastor of a church at Kirkwood, Tennessee, while he was in college.

His work as pastor has extended into five different states. Upon leaving the seminary he became pastor of the First Baptist Church, Forrest City, Ark., where he remained two years. He then went to Sardis, Mississippi, where he remained two and one-half years. He spent two years at Fairfield, Ill., and four years at Pinckneyville, after which he came to Pineville, Kentucky.

He was pastor at Pineville from 1915 to 1919. It was under his inspiring leadership that the church was induced to build one of the best churches in the state at a cost of forty-five thousand dollars. The church was dedicated March 23, 1919, with Evangelist J. B. DeGarmo preaching the sermon. On that day 1400 people were present and \$15,000 was raised in cash and pledges, thus providing for all outstanding indebtedness. The church membership in the four years was increased from 75 to 300.

Brother McCord is now engaged in evangelistic work, under the State and Home Boards, in Southeastern Kentucky.

Rev. W. H. Partin, who is still living, is a veteran of the Civil War, was born December 23, 1840. He was converted during the Civil War, near Vicksburg, Miss., during the Christmas of 1863. He united With Greasy Creek Church on his return from the war. He was ordained to the full work of the gospel ministry during the year of 1893 by the Old Antioch Baptist Church at the head of Turkey Creek in Bell County. The Presbytery was composed of Elders W. M. Gibson, Charles Bays and Eb Goodin. His work has been in the churches of Bell and Knox Counties. He is a gifted speaker of unusual power.

Rev. M. C. Miracle was born March 15, 1880, on Hance's Creek, in Bell County. He was converted while working in the mines near Mount Mary Church and later united with the Williams Branch Church. The Presbytery was composed of Elders J. F. Wilson, A. D. Hill, W. T. Robbins and Deacon Andy Maynes. He has acted as pastor of the following churches: Williams Branch, Campbell's Chapel, Mount Mary, Wasioto, Ferndale, Clear Fork, Meldrum. Many persons have been led to the Savior through his efforts as an evangelist. He has been a very useful servant of Jesus Christ.

Rev. Noah Smith was born in Bell County, 1851, and united with Union Church, Kettle Island, about forty-three years ago. In a short time after he was ordained to the full work of the gospel ministry. He was pastor of the following churches: Jesse's Creek, Harlan County; Asher Church, Clay County; Wallen's Creek Church, Harlan County, and in Bell County, he served Ferndale Church which he had organized parts of two years and Union Church over twenty years. There were hundreds of persons led to the Savior through his efforts. He died about twenty-one years ago at Calloway.

Rev. A. L. Hensley was born March 29, 1878, in Clay County, Kentucky. He united with Blanche Church in July, 1915. He was ordained to the full work of ministry November 11, 1917. The Presbytery was composed of Elders W. T. Robbins, J. F. Wilson, F. M. Lamb. He has served the following churches as pastor: Blanche Church, Cary Church, Ivy Grove, Highland Rim, Beech Grove. He has baptized 87 persons during his ministry. He is truly a man of God.

Rev. S. H. Marsee was born about forty years ago and in early life united with the Primitive Baptist Church, but finding himself out of harmony with their doctrines he united with the Missionary Baptist Church in January, 1910. From the very first he felt himself impelled to preach the gospel. He was ordained June 1st Sunday, 1910. The ordaining council was composed of Rev. J. G. Browning, Moderator; Rev. Chas. B. Fultz and the Deacons of Old Yellow Creek Church. He has held many very successful revivals in different parts of Bell County and 447 converts were added to the churches thru his efforts. He has also held the pastorate of many churches, but his work seems to be mostly along evangelistic lines.

He is truly a man of God. We need more like him in this field. He ought to be turned loose to devote all his time to the work of the ministry.

Rev. Caleb Slusher was born in Bell County, Kentucky, about 1836, and died in 1903. He was ordained by Freedom Baptist Church, 1886. The ordaining council was composed of Elders R. G. Evans, Ingram Evans, James W. Taylor. He acted as pastor of Freedom and Little Creek Churches. He was a very faithful servant of Jesus Christ.

Rev. C. H. Elliott was born in Bell County, Kentucky, on Right Fork of Straight Creek. His father and mother are Mr. and Mrs. J. M. Elliott. He united with Union Church the second Saturday in May, 1903, and was ordained to the work of the ministry, July 15,

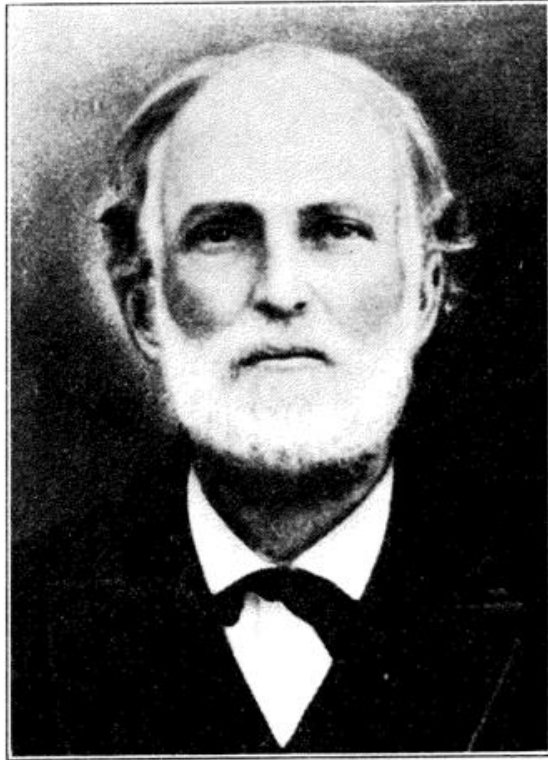
1903. He has served the following churches as pastor: Mount Hope, Freedom, Piney Grove, Straight Creek, Calloway, Beech Grove, Kettle Island. His work as a pastor has extended over a period of twenty years. He has baptized over 500 persons into the churches of Bell County. Rev. Noah Smith, Rev. C. Slusher and Rev. D. Wallace acted as a Presbytery in his ordination. He aided in the organization of the following churches: Kettle Island, Straight Creek, Calloway. He is a very faithful man of God, and the churches ought to see to it that his hands are loosed so he can devote all of his time to the ministry.

Rev. James Bussell was born in Claiborne County, Tennessee, March 12, 1851. He united with Cave Spring Church, 1874. He moved to Bell County, 1874, and was ordained by Rev. R. G. Evans, Rev. Ingram Evans, and Rev. J. T. Evans in Cannon Creek Church, 1885. He served as pastor of Red Oak, Old Yellow Creek, and Cannon Creek. He has baptized 1,505 during his ministry. He has served as pastor nearly thirty years. He has married 704 couples. He now lives at Shawanee, Tennessee, at the ripe age of 74. We regret that much of his ministerial life has been spent in Tennessee instead of Kentucky. But the years he spent with us were of great value to us.

Dr. E. W. Miracle, the subject of this sketch, was born on Brownie's Creek, Bell County, Kentucky, March 21, 1873. He was educated in the public schools of his neighborhood and the Academy at Wells Spring, Tennessee and the Hospital College of Medicine, Louisville, Kentucky. He taught school six years and devoted twenty years to the practice of medicine.

In 1913 he united with the Primitive Baptist Church and the day he was baptized he began preaching. However, his preaching did not suit his church, as he preached that Christ died for the sins of the whole world. On August 12, 1923, he united with Pineville Church, and on August 19, 1923, he was ordained to the full work of the ministry.

During the very short period he has been with the Baptist Church he has accomplished a great work. During the month of September, 1923, Dr. Miracle working with W. T. Robbins, built a new house of worship on Brownie's Creek, and since that time he has organized a new church and added over twenty members to the church. Besides this, Dr. Miracle has been continuously holding meetings in various parts of Bell County with wonderful results. He is now pastor of the Cross Lane church and the Old Yellow Creek church, the first being the youngest church in the county and the latter being the oldest church in the county.



REV. R. G. EVANS

ORDAINED PREACHERS AS SHOWN IN THE MINUTES OF 1922

Here I am giving the names and addresses of the ordained ministers of the association as they appear in the minutes for 1922. Sixteen ordained ministers were reported in 1896, but in 1922 there are fifty-seven. Growth is shown in the number of preachers as well as in other features of the association. Of these sixteen preachers, only three of them—Isaac Gibson, M. S. Webb, and J. J. Evans—appear on the minutes for 1922. Over a quarter of a century has seen most of them pass away, some of them have moved away, and three of them are still with us. The list follows:

Baker, J. J., Pineville, Ky.
Barnwell, C. E., Davisburg, Ky.
Branson, J. W., Bosworth, Ky.
Brock, Samuel, Middlesboro, Ky.
Browning, J. G., Middlesboro, Ky.
Bryant, A., Kettle Island, Ky.
Burkley, Oscar, Middlesboro, Ky.
Carmany, W. M., Bosworth, Ky.
Collett, D. A., Cleida, Ky.
Carmack, Jobe, Chenoa, Ky.
Earles, C. C., Middlesboro, Ky.
Elliott, C. H., Straight Creek, Ky.
Evans, J. J., Davisburg, Ky.
Farley, G. W., Middlesboro, Ky.
Fultz, Chas. B., Middlesboro, Ky.
Fielden, W. E., Pineville, Ky.
Gibson, Isaac, Four Mile, Ky.
Hamlin, Vincient, Middlesboro, Ky.
Hensley, A. L., Cary, Ky.
Hill, M. L., Cardinal, Ky.
Hurley, F. A., Wasioto, Ky.
Johnson, Thomas, Tinsley, Ky.
Johnson, George, Pruden, Tenn.
Kellems, F. R., Hulen, Ky.
Kelly, L. C., Pineville, Ky.
Kirk, W. B., Straight Creek, Ky.
Loveday, W. J., Fork Ridge, Ky.

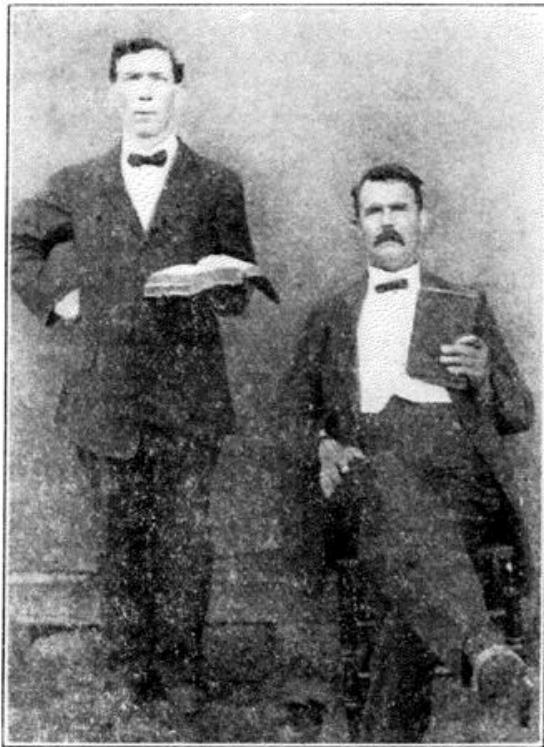
Lovell, W. M., Shamrock, Ky.
Mason, R. M., Chenoa, Ky.
Mason, J. D., Pruden, Tenn.
Martin, Sam P., Middlesboro, Ky.
Mason, W. W., Wasioto, Ky.
Miracle, E. W., Pineville, Ky.
Miracle, M. C., Calvin, Ky.
Murray, J. M., Pearl, Ky.
Mirick, John, Arjay, Ky.
Marsee, S. H., Shamrock, Ky.
McCord, J. A., Pineville, Ky.
Markham, Thomas, Middlesboro, Ky.
Newport, J. M., Fonde, Ky.
Partin, W. H., Four Mile, Ky.
Partin, W. C., Middlesboro, Ky.
Presley, W. C., Middlesboro, Ky.
Robbins, W. T., Wasioto, Ky.
Robbins, Wiley, Colmar, Ky.
Robbins, J. A. Wasioto, Ky.
Robbins, E. B., Calvin, Ky.
Slusher, W. P., Pineville, Ky.
Smith, John J., Pineville, Ky.
Smith, George, Colmar, Ky.
Stringer, A. L., Cary, Ky.
Underwood, E., Shamrock, Ky.
Van Bever, James, Colmar, Ky.
Wilson, J. F., Cary, Ky.
Walden, William, Blanche, Ky.
Wiseman, Thomas J., Middlesboro, Ky.
Webb, M. S., Davisburg, Ky.
Young, E. K., Balkan, Ky.



CHURCHES AND OFFICERS FOR 1922

The churches, with the names of the pastors, clerks and Sunday school superintendents and the year of organization, follow:

Church	Year Org.	Pastor	Clerk	Superintendent
Antioch-Chenoa ..	1910	W. W. Mason	Shelton Evans	.....
Antioch-Ferndale.	1915	J. A. Robbins	.....	.....
Balkan	1914	E. K. Young	L. C. Seward	L. R. Jones
Beech Grove.....	1911	A. L. Hensley	C. H. Elliott	Gillis Wilson
Bethlehem	1906	W. T. Robbins	Jas. M. Elliott	Scott Onkst
Blanche-Arjay ...	1910	A. L. Hensley	Emily Black	John Wilkerson
Bosworth .....		.....	.....	.....
Cary	1917	A. L. Hensley	W. F. Dunn	.....
Clear Fork.....	1912	M. C. Miracle	C. G. Turner	.....
Crane Creek.....	1921	J. H. Peace	James Smith	.....
Calloway	1922	C. H. Elliott	J. A. Campbell	Chas. Smith
Colmar	1922	Wm. Lephew	J. M. Richardson	J. H. Peace
Capito	1922	S. H. Marsee	E. V. Cullum	W. S. Ramsey
Davisburg	1912	.....	.....	.....
East Jellico	1912	Dave Rowe	Lum Williams	.....
First Middlesboro.	1889	Sam P. Martin	C. F. Otey	S. M. Reams
First Pineville....	1889	L. C. Kelly	J. M. Gibson	J. J. Poster
Fox Ridge.....	1922	W. T. Robbins	John Onkst	John Onkst
Fonde	1910	J. M. Newport	Thelma Garland	J. C. Baldwin
Fork Ridge.....	1910	.....	.....	.....
Harmony	1860	J. J. Baker	Whorton Fuson	.....
Highland Rim.....	1920	.....	.....	.....
Hensley Chapel...	1915	Sam Brock	Lula Hensley	J. A. Hensley
Ivy Grove.....	1915	A. L. Hensley	Katherine Lewis	.....
Kettle Island.....	1920	W. T. Robbins	Lucian Yaden	.....
Little Clear Creek	1863	W. R. Brooks	M. J. Miracle	.....
Middlesboro View	1902	E. S. Walton	R. L. Stewart	.....
Miller's Chapel....	1906	Chas. B. Fultz	John Pick	Carma Lambert
Moss Chapel.....	1915	J. J. Baker	Georgia Slusher	Leonard Evans
Mt. Mary.....	1914	J. W. Branson	J. C. Barnett	R. W. Barnett
Mt. Zion.....	1914	M. L. Hill	.....	.....
New Liberty.....	1897	W. T. Robbins	Dude Partin	Leonard Evans
Old Cannon Creek	1891	W. T. Robbins	A. H. Peace	Walter Peace
Old Yellow Creek	1842	J. W. Branson	W. H. Turner	J. M. Turner
Page	1920	J. A. McCord	W. J. Cudd	.....
Piney Grove	1914	C. H. Elliott	Jas. Durham	James Simpson
Pleasant Grove....	1915	J. M. Murray	R. M. Murray	Minnie Martin
Red Oak.....	1919	J. W. Branson	D. M. Maxwell	J. W. Mason
Riverside	1903	J. H. Peace	R. T. Hendrickson	Chas. Woods
Salem	1860	J. J. Baker	D. H. Brummett	.....
Sterling	1918	S. P. Martin	Sanford Jenkins	.....
Straight Creek....	1919	C. H. Elliott	W. B. Kirk	B. B. Burchett
Stony Fork.....	1921	S. H. Marsee	C. W. Cinnamon	Kate Eagler
Varilla	1914	.....	.....	.....
Williams Branch..	1910	J. A. Robbins	John Robbins	Arlie Jenkins



REV. J. H. PEACE
and REV. W. M. C. HUTCHINS

MISSIONARY EFFORT

Below will be found a table showing the combined missionary money of the association for the years from 1896 to 1922. This shows an increase from \$70.70 in 1896 to a budget of \$8,858.63 in 1922. These budget objects include: Bell County Missions, State Missions, Home Missions, Foreign Missions, Orphans' Home, Minister's Relief, Hospital care, Education, etc.

I have added a column on church expenses, which shows that up to, and including, 1898, there was no report on this item. Also from 1914 to 1911 inclusive, and from 1918 to 1922 this was merged with pastors' salaries. The other years are given as shown in the minutes.

In 1920, \$70,285 was pledged to the \$75,000,000 campaign. Quite a showing for the association in its missionary effort.

Year	Budget Objects	75-Million Camp	Church Ex.
1896.....	\$ 70.70	.....	No report
1897.....	44.60	.....	No report
1898.....	62.65	.....	No report
1899.....	53.70	.....	No report
1900.....	97.05	.....	\$1,403.00
1901.....	63.88	.....	464.00
1902.....	110.59	.....	46.70
1903.....	224.32	.....	Combined
1904.....	370.96	.....	Combined
1905.....	203.70	.....	Combined
1906.....	360.76	.....	Combined
1907.....	1,178.65	.....	Combined
1908.....	2,328.21	.....	Combined
1909.....	924.83	.....	Combined
1910.....	1,188.33	.....	Combined
1911.....	1,142.21	.....	Combined
1912.....	624.04	.....	846.00
1913.....	469.07	.....	290.00
1914.....	986.02	.....	157.25
1915.....	965.19	.....	660.82
1916.....	857.84	.....	301.54
1917.....	1,429.06	.....	1,397.00
1918.....	1,456.48	.....	Combined
1919.....	1,602.61	.....	Combined
1920.....	8,850.86	\$70,285.00	Combined
1921.....	9,874.27	72,800.00	Combined
1922.....	8,856.63	73,549.00	Combined

BOARD WORK AND MISSIONARY EFFORT

On page six of the first minutes a resolution was passed as follows, creating the first Executive Board of the association:

“Dear Brethren: Your committee on nomination of an Executive Board for our association beg leave to offer the names of the following brethren to constitute that Board: Bros. Thos. M. Lock, J. W. Broughton, W. P. Slusher, Jas. Collett, and N. J. Brock. We recommend that this Board meet at once and organize by the election of a Chairman, Secretary, and Treasurer, and make out a plan of work for the ensuing year. Also that they meet once a month thereafter and give close attention to the needs of the destitute portions of our associational territory. Also that they endeavor to stir up the churches of our association to contribute funds for the use of the Board to carry on evangelistic work in our field, so that they may employ brethren to give their time and labor to the work of soul winning in the neglected portions of our boundaries.

“Respectfully submitted,
N. J. BROCK
JOHN ELLIOTT.”

Here are the seeds of the Board work and Evangelistic work well planted. They knew then clearly what the association needed. Their ideas have been confirmed by the large showing that the Board and the Evangelist are now making.

We find the Board next year making a short statement, saying they could do nothing but hoped something could be done for the future.

I find no further mention of the Board till in 1902, when the Board, composed of W. H. Gagle, Chairman, J. T. C. Noe, J. H. Peace, C. M. Reid and H. H. Fuson, Secretary, makes a lengthy report saying that they had kept Colporteurs N. H. Powell and P. N. Taylor at work for the months of May and August. The report showed that these men spent eight days each in the work, sold 88 books and gave away a large number of tracts. Jointly they traveled 90 miles, visited 90 families and preached nine sermons.

This was a small beginning, but what a showing for last year on this meagre beginning! The Board for the first time had something to report!

The Board reports from 1902-1907 show that the churches were not responding with any funds, that Colporteurs would work for only a short time, and that the Board was handicapped and could do little. But in 1907 the Board, composed of H. H. Fuson, Chairman; W. H. Gibson, Secretary and Treasurer; A. W. Bryant, C. M. Reid, and J. G. Browning, made a lengthy report, in which they showed that another beginning had been made. Brothers J. G. Browning, Joseph Brady, and John Brady, were employed to hold some meetings; seven meetings were held and 109 joined the church; a number of Sunday Schools were organized; and \$87.39 was turned over to the Board for this work. Pledges for the next year were made to the amount of \$117.65. Here the first small sum of money came to the Board from the churches and good results came immediately. They say tall oaks from little acorns grow, and I truly believe the tree has grown up from the acorn planted here!

The work went on after 1907, part of the time the Board had an Evangelist, part of the time funds were too low, but some work was accomplished in a small way. But in 1910 Brothers N. H. Powell, and W. T. Robbins organized a church at Piney Grove under the direction of the Board. Eighteen were converted during the meeting. This effort, though small as it may seem, started an evangelistic movement that has meant much for the Board and the association since.

The report for 1911 showed that, thru the efforts of the brethren W. W. Mason, M. S. Webb, Hiram Mullins, S. H. Marsee, W. T. Robbins, John Brady and Joseph Brady, and J. H. Peace, that six new churches had been added to the association's roster. This report shows that evangelistic work of the Board was broadening and getting more workers interested.

After 1911 and up to 1914 the work of the Board went on as usual; but on July 1, 1914, Brother W. T. Robbins was appointed Associational Missionary by the Executive Board, composed of Rev. J. G. Browning, Chairman; Rev. W. C. Sale, Financial Secretary; C. G. Turner, Secretary; Mrs. M. Brandenburg, Treasurer; Rev. Mack Miracle, G. M. Asher, and Rev. J. M. Roddy, at a salary of \$50 per month. Here the Board had done what the Executive Boards had

been trying to do all these years. The results are shown in Brother Robbins's report which I give in the following statistical table:

Year	Labor	Sermons	Conversions	Baptisms	By Letter
1915	431	179	144	64
1916	809	344	286	123
1917	358	109	71	29
1918	372	62	54	39
1919	380	70	40	40
1920	395	114	90	72
1921	399	138	111	54
1922	398	139	133	78
	2921	3552	1155	929	499

Year	Totals	Churches Org.	S. S. Org.	Families Visited	Bibles, Books, Tracts	Miles Traveled
1915	208	3	13	985	.....	4,692
1916	409	5	30	1378	.....	8,112
1917	100	0	12	480	.....	3,546
1918	93	1	12	520	.....	3,860
1919	80	1	18	614	.....	5,089
1920	162	2	13	972	.....	7,076
1921	165	2	14	725	.....	4,636
1922	211	2	13	653	.....	4,489
	1428	16	125	6327	11,825	37,011

The Executive Board, as elected at the 1922 session of the association, is composed of the following members:

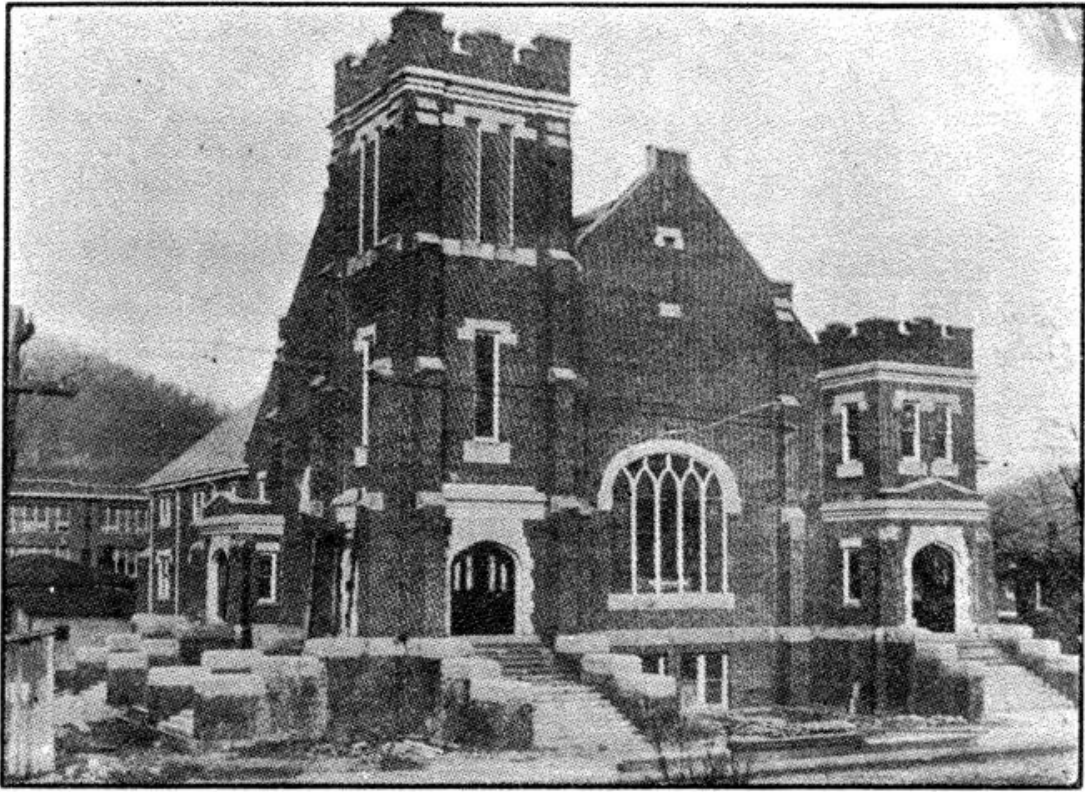
- Rev. L. C. Kelly, Chairman, Pineville
- Rev. Sam P. Martin, Vice-Chairman, Middlesboro
- T. R. Ware, Secretary and Treasurer, Pineville
- Cecil Owsley, Middlesboro.
- Judge J. R. Sampson, Middlesboro.
- R. T. Hendrickson, Four Mile.
- E. V. Cullum, Ralston.
- J. C. Barnett, Middlesboro.
- C. G. Turner, Colmar.
- Rev. J. M. Newport, Fonde.
- Rev. C. H. Elliott, Straight Creek.
- J. E. Spangen, Manring, Tenn.
- W. L. Cooper, Balkan.
- I. J. Porter, Pineville.
- W. H. Gibson, Middlesboro.

ANNUAL SERMONS

In running over the table for preachers of the annual sermons for the association I find Rev. J. G. Browning has preached 5, Rev. R. G. Evans 3, Rev. J. H. Peace 3, Rev. W. M. C. Hutchins 2, Rev. J. M. Roddy 2, Rev. G. W. Pope 1, Rev. S. H. Tabb 1, Rev. B. P. Roach 1, Rev. John Brady 1, Rev. W. T. Robbins 1, Rev. Thomas Marcum 1, Rev. J. A. McCord 1, Rev. J. W. Branson 1, Rev. L. C. Kelly 1, Rev. Sam P. Martin 1.

J. G. Browning stands at the head of the list both as moderator and as to number of annual sermons preached. He well deserves the honor.





First Baptist Church, Pineville

MEMBERSHIP

The membership has grown steadily from the beginning. A drop-back occurred occasionally, but on the whole the numbers kept rising. The following table will show this growth:

Year	Membership	No. of Churches
1896.....	704	11
1897.....	919	13
1898.....	931	15
1899.....	1066	15
1900.....	1208	15
1901.....	1206	15
1902.....	1250	15
1903.....	862	14
1904.....	1070	14
1905.....	1144	16
1906.....	1044	17
1907.....	1365	17
1908.....	1530	17
1909.....	1693	18
1910.....	1975	24
1911.....	2119	30
1912.....	2267	33
1913.....	2240	29
1914.....	2540	32
1915.....	2750	35
1916.....	2761	39
1917.....	3121	40
1918.....	3161	35
1919.....	3060	35
1920.....	3528	39
1921.....	3888	40
1922.....	3148	45

I think it is nothing short of miraculous how the association has grown in a quarter of a century, from 704 members and 11 churches in 1896 to 3148 members and 45 churches in 1922. Brethren, realize what this means and take heart in the work! The last ten years show the greatest growth and expansion; the other years were years of preparation, praying and waiting.

This result is due to no one member of the association, but rather to the team-work of the whole organization. But I can see the hand of the Clerk and Missionary in much of it, and no doubt he has been one of the big factors in this expansion.

OTHER ITEMS IN THE STATISTICAL TABLES

Church property has increased from \$3,425 in 1896 to \$162,725 in 1922; pastors' salaries from \$4.70 in 1896 to \$30,771.95 in 1922; missions from \$65 in 1896 to \$8,856.63 in 1922.

In all these items of the statistical table I am giving what is to be found in the minutes only. Of course, this is all I have to go by. These figures show conclusively, however, how the drift is toward a larger, more active, church work, and how, by organization in the association, the work has been accomplished. The variableness in these figures comes largely from the fact that many of the churches failed to make reports. If the facts had all been reported the growth would have been shown to be more gradual and the figures would be much larger, no doubt.



LIST OF CHURCHES, DATES OF ORGANIZATION AND MINISTERS EFFECTING THE SAME

1892. Old Cannon Creek—Wm. C. Hutchins, Noah Smith, Preston Turner.
1911. Beech Grove—C. H. Elliott, J. T. Elliott, Green Hamlin.
1906. Bethlehem—M. S. Webb.
1922. Capito—S. H. Marsee, J. R. Barnwell.
1912. Clear Fork—W. T. Robbins, M. C. Miracle, J. H. Peace, James Van Bever, A. D. Hill.
1922. Calloway—C. H. Elliott, C. E. Barnwell, W. T. Robbins.
1912. East Jellico—J. W. Perry, John Carroll, W. T. Robbins, Grant Hubbs, J. R. Hembree.
1922. Campbell's Chapel—W. M. Lephew, E. B. Robbins, W. T. Robbins.
1910. Fork Ridge—J. G. Browning, C. M. Reid, W. T. Robbins, W. M. Carmany.
1910. Williams Branch—J. H. Peace, M. C. Miracle, W. T. Robbins.
1912. Mount Ralston (Near Capito)—W. L. Loveday, W. M. Carmany, George Johnson, Jobe Carmack, J. W. Perry, W. T. Robbins.
1914. Tinley Chapel (Near Chenoa)—W. C. Sale, W. T. Robbins.
1914. Varilla—E. S. Rogers, M. C. Miracle, W. A. Cowan, W. T. Robbins.
1915. Antioch-Ferndale—W. W. Mason, M. C. Miracle, W. A. Cowan, J. A. Robbins, W. T. Robbins.
1915. Moss Chapel—J. J. Baker, M. C. Miracle, E. B. Robbins, F. A. Hurley, W. T. Robbins.
1917. Cary—J. F. Wilson, A. L. Hensley, W. T. Robbins, M. L. Hill, J. R. Barnwell.
1918. Straight Creek—C. H. Elliott, W. B. Kirk, A. L. Chadwell, W. T. Robbins, J. T. Elliott.
1920. Highland Rim—A. L. Hensley, J. F. Wilson, W. T. Robbins.
1916. Davisburg—M. S. Webb, J. F. Wilson, W. T. Robbins.
1920. Kettle Island—Lewis Lyttle, C. H. Elliott, W. T. Robbins.
1921. Crane Creek—W. R. Cheek, M. C. Miracle, W. T. Robbins.

1921. Bell Jellico—W. H. Partin, Thomas Johnson, J. R. Hembree, Isaac Gibson, B. F. Burch, R. M. Mays, Dan Roe, W. T. Robbins.
1922. Fox Ridge—Will Walden, A. L. Stringer, A. L. Hensley, Lewis Ketron, A. Bryant, W. T. Robbins.
1923. Cross Lane—Dr. E. W. Miracle, W. T. Robbins.
1904. Mount Mary—C. H. Otie, J. H. Peace.
1897. New Liberty—Wasioto, John Carroll, George W. Brooks.
1914. Pine Grove—C. H. Elliott, M. S. Webb, J. T. Elliott, John Collett.
1923. Meldrum—L. C. Kelly, C. E. Barnwell, M. C. Miracle.
1915. Pleasant Grove—J. M. Murray, C. E. Barnwell.
1919. Red Oak—E. Underwood, J. W. Branson.
1903. Riverside—John Carroll.
1902. Middlesboro View—A. L. Chadwell.
1910. Fonde—C. H. Otie, J. M. Newport.
1863. Little Clear Creek.
1860. Harmony.
1842. Old Yellow Creek.
1860. Salem.
- Wilderness—C. H. Elliott, Pleas Bennett, Henry Hubbard.



SUNDAY SCHOOLS

Sunday School attendance, contributions, and number of schools, have shown some variation from year to year, but on the whole there has been an enormous increase. In 1896 there was one Sunday school reported with \$1.87 as a contribution; but in 1922 there were 33 Sunday schools with an attendance of 2981 and contributions of \$1,496.48. This is no record to be ashamed of. It is a good thing to take an accounting like this occasionally that we may really see what has been accomplished.

The reason for variableness in Sunday school affairs comes from the fact that many country communities are interfered with by high waters of the streams and bad weather in the winter time. Many times church houses cannot be reached by but only a few. This fact stops Sunday schools and cuts down the average. Then in some churches Sunday schools will flourish for a time and then discontinue on the account of the lack of suitable leaders or a dearth of spiritual fervor. Knowing these conditions I am surprised at the wonderful showing that has been made.

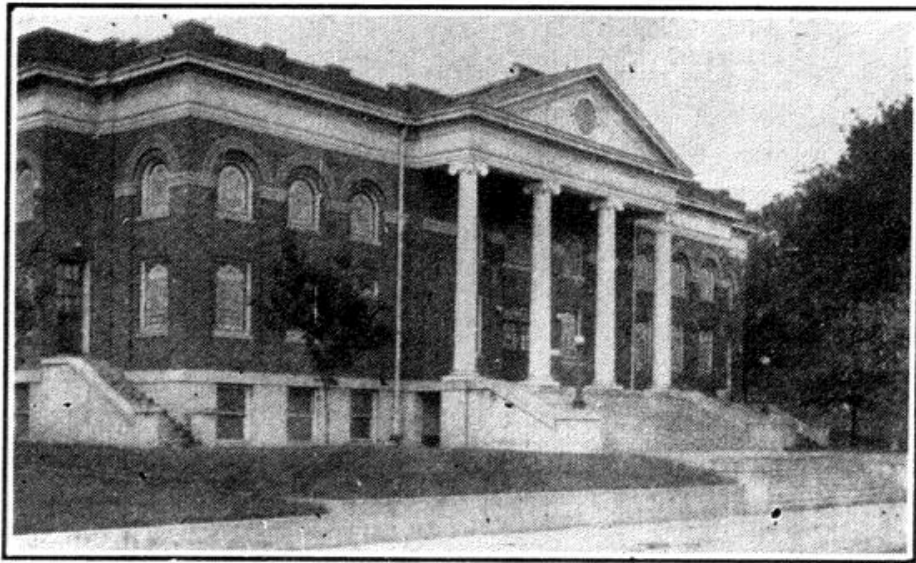
At a time when I was trying to establish and run a Sunday school in Harmony church, Sunday schools were few and far between, but these few Sunday schools, as small as they were, have become mighty forces in this day. A quarter of a century has shown progress and we rejoice that the small seed of yesterday has become today the mighty oak.

The following table tells the interesting story:

Year	No. of Schools	Attendance	Contributions
1896.....	1	...	\$ 1.87
1897.....	5	246	30.00
1898.....	4	278	83.94
1899.....	4	231	130.28
1900.....	7	344	160.00
1901.....	6	358	247.00
1902.....	6	472	185.92
1903.....	5	439	221.17
1904.....	11	864	279.13
1905.....	11	791	304.63

1906.....	13	890	318.74
1907.....	16	1134	407.55
1908.....	13	1290	406.36
1909.....	16	1381	489.86
1910.....	14	1245	585.61
1911.....	15	1107	460.70
1912.....	22	1500	582.00
1913.....	12	1061	251.94
1914.....	18	1237	387.95
1915.....	33	1639	626.89
1916.....	32	1711	659.00
1917.....	19	1148	252.00
1918.....	27	1575	570.00
1919.....	24	1596	822.00
1920.....	32	2192	568.46
1921.....	25	2014	3,141.49
1922.....	33	3273	1,496.48





First Baptist Church, Middlesborough

FIRST BAPTIST CHURCH OF PINEVILLE

The First Baptist Church of Pineville, Ky., was organized June 7th, 1889. There were thirty charter members, to wit: John Q. Pearce, Mrs. Girtie Pearce, J. C. Hargis, J. C. Clark, Mrs. J. C. Clark, Charles Blanc, Mrs. Veal, Mrs. Bettie Blanc, John Bowman, Wm. Bowman, Joseph Bowman, Mrs. Sallie Bowman, J. S. Hargis, Mrs. Amanda Hargis, O. V. Riley, J. H. Estes, Mrs. Ida G. Estes, Miss Cynthia Austin, Annie Moyer, Catherine Partin, J. H. Shy, Mrs. Minnie Shy, Mattie Shy, B. F. Allen, Hannah Allen, Paralee Miller, F. L. Blanc, C. J. Hargis, Mrs. America Bingham, Mrs. Lucinda Bingham and Miss Fannie Base. Of these only one remains a member, and she is Miss Cynthia Austin. She has given much of her life to the work of the church and is yet one of our most faithful members.

The Presbytery of organization consisted of Rev. R. C. Medaris, Rev. J. N. Bowling, Rev. J. R. Hicks, clerk of Presbytery, and John Q. Pearce. The Presbytery was held in the public school building. On July 6th, 1889, Rev. R. C. Medaris was unanimously elected the first pastor. Third Saturdays and Sundays of each month were to be the regular meeting days. On Sept. 5th, 1891, arrangements were made whereby the two Sundays, first and third, should be regular preaching days.

Rev. George Hendrickson was second pastor, resigning on Nov. 18th, 1891. The church seems to have been without a regular pastor from that time until April 1st, 1892, when Rev. C. W. Freeman was elected for one year at a salary of \$500, to preach two Sundays a month.

At the expiration of the year, in which the Rev. Freeman was called as pastor, the following appears in the church minutes: "Owing to financial embarrassment, the church does not feel able to employ a pastor for the ensuing year." The church was without a pastor from April 1st, 1893, until August 9th, 1894, when Rev. W. A. Borum was elected and served faithfully until January, 1896.

The next records found are dated Sept. 14th, 1902, when Rev. R. M. Mays was chosen as pastor and served until Sept. 1st, 1903, when Rev. E. L. Andrews was elected and served until August 1st, 1904.

Rev. Lucius Robinson was elected as pastor and served until July, 1905.

Rev. L. B. Arvin, Rev. S. H. Tabb, Rev. R. M. Mays and Rev. W. C. Sale served the church as pastors from July, 1905, to June 1st, 1915, when Rev. J. A. McCord was elected pastor and served until May 1st, 1919, resigning on April 27th, 1919. The church was without a regular pastor until Jan. 1st, 1920, when Rev. L. C. Kelly took charge as pastor, which position he has held continuously since that date.

The first church building was erected in 1890 at a cost of about \$3,500.00. This was used for worship until the completion of the present building, out of which comes this article. The new building was dedicated in March, 1919.

The Pineville church has undergone many discouraging features, owing to having been located in a mountain boom town. Its membership has changed so fast in that new ones are coming and old ones are going continually. The growth of the church really began under the leadership of Rev. W. C. Sale and his good wife. They were the most indefatigable workers that had been the fortune of the church to come in contact with. They especially did a great work with the young people and the church is still reaping benefits from their work in the young life of the church.

The greatest visible work of the church was done during the pastorate of Rev. J. A. McCord, who, in less than four years, more than doubled the membership, built a new church and pastor's home, now valued at from \$90,000 to \$100,000. The pastor now has one of the finest homes in Pineville and the membership has one of the largest and best equipped churches in any rural community in Kentucky.

Rev. Kelly has done a wonderful work as pastor. During the four years of his pastorate there have been over two hundred added to the membership. In 1906 the Sunday School averaged about 55; in 1923 it averaged around 375. In 1906 the membership was about 100; now it is over 600. In 1906 the collections for all purposes were around \$450; in 1923 they were over \$25,000. During the last ten years the growth of the church has been phenomenal in many ways and has far exceeded the most sanguine hopes. The work of Rev. McCord and Rev. Kelly, augmented by a faithful few of the church, added to the splendid work of Rev. Sale and his wife, has made the church what it is today.



FIRST BAPTIST CHURCH OF MIDDLESBOROUGH

The First Baptist Church of Middlesborough was organized in a small shack, the office of J. R. Sampson, at Middlesborough, Kentucky, September 23rd, 1889. At that time there were no streets, sidewalks or permanent buildings of any kind in Middlesborough. Its streets, laid out to the extent they were in use, were marshes and mud puddles. There were very few people there and none who regarded it as home.

The church was organized by council, composed of Rev. R. C. Medaris, Rev. L. M. Sharp and Rev. L. Close. Brother Medaris acted as Moderator and Brother Sharp as Secretary. It was organized with the following charter members:

J. F. Bosworth	J. S. Chambers
W. J. Eastman	J. C. Teague
Mrs. Mary Eastman	J. C. Tarvin
Stella Eastman	Clinton Cribins
W. G. Eastman	J. R. Sampson

Articles of faith and church covenants were adopted and the church was thus organized. A church meeting was held with Brother Medaris as Moderator and J. C. Teague as Clerk; and W. J. Eastman, Clinton Cribins and J. C. Teague were elected Trustees, and J. C. Teague was elected Church Clerk.

A building committee, composed of J. F. Bosworth, W. J. Eastman and J. C. Teague, was appointed; and J. R. Sampson and J. C. Teague were appointed to draft a church constitution, which was afterwards adopted.

The Middlesborough Town and Land Company agreed to give to all church denominations a lot for buildings and was to donate all brick and stone and unused lumber needed in erecting such buildings.

On October 26th, 1889, the church made a contract with W. J. Eastman to build the church, complete, for \$920.00, he to donate \$200.00 of that amount. The building, not very imposing, but ample for all purposes, was completed. Brother Medaris supplied for the church, from time to time, and held a meeting at which the church membership was materially increased.

On October 10th, 1890, Rev. Wm. Shelton, from the Franklin Street Church at Louisville, was called and began his pastorate in

November, 1890, and continued with the church until March, 1892, when he accepted a call to Dalton. A few years later Brother Shelton, in the prime of life, died.

Rev. Everett Gill, a young seminary student, supplied for the church several months, from April to November, 1892, when his duties at the seminary required his whole time. Later he went as a missionary to Italy and has been there ever since, and is now at the head of all the Italian missionary work.

Rev. W. A. Borum, who accepted a call to the church, began his pastorate December 4th, 1892, and continued until January 13th, 1897, when he accepted a call to the church at Somerset, Kentucky.

Rev. J. B. Holly, who had just completed a year at the seminary, began his pastorate of the church in May, 1897, and continued until August, 1898.

Rev. George W. Perryman was the next pastor of the church and began his work in November, 1898. The church and Sunday School increased under Brother Perryman's pastorate and very soon outgrew the building. They then enlarged the building and installed the first pipe organ in Middlesborough. Brother Perryman, in 1900, was called to the Baptist Church in Knoxville, Tennessee, and a few years later died.

Rev. C. M. Reid began the pastorate of the church in 1901 and continued his labors with the church until 1910. Under his ministry the church grew, during which time the church had several very successful revivals. It was through him that the present Baraca Class was organized, through him the church was enlarged and through him a number of Sunday School rooms were added. Brother Reid went from here to London, Kentucky, and then into missionary work in Colorado, where he is now living and working.

In 1910 Rev. J. M. Roddy was called to the pastorate of the church, and upon his return from a trip to the Holy Land, in January, 1911, he began his work as such. He was full of zeal and devotion and was consecrated to the service of the Master. He was untiring in his efforts to build up the church. Withal, he was a man of marked executive ability, not only in directing the activities of the church, but also in its business affairs. The church had never occupied the place or exerted the influence it could have done in the community theretofore, but, under his direction, it became not only an influence for good among Baptists, but also among the people of the entire city. He took a part in every public movement for the moral and social uplift of the community. To his active advocacy and

efforts, more than to any other man, was due the final success achieved in voting prohibition in Middlesborough, after many failures; and then it was that the city was forever relieved of the curse of open saloons.

The church needed a better location, a modern building and a pastor's home. The pastor's home was secured, and then he began his efforts to secure an effective church building. First, the most desirable lot in the city, the one now occupied by the church, was secured, and by small contributions by men, women and children, of 5 cents and up, the money was raised to pay for it. Thus, working for several years, the church was ready to begin to build. The services of Mr. Palmer Sharp were secured to generally superintend the building, and Mr. A. B. Miller was secured to superintend the work. The building was designed by Brother Roddy, and he devoted a great deal of his time during the years getting ready to build and was about the building during construction every day. Finally it was completed. This building was the most imposing and splendid church structure in all this mountain section at the time it was built, and was one of the best planned for Sunday School work, with ample departments for all of the classes. It was dedicated the 13th day of March, 1917. Brother Roddy preached the dedicatory sermon, and in two years it was fully paid for.

In 1920 Brother Roddy was called to the Dederick Avenue Church at Knoxville, and accepted the call in October, 1921. He was then in poor health and in a short time he suffered a nervous collapse. He suffered fearfully for more than a year. Doctors and great specialists all agreed that recovery was impossible, and, at times, announced he could live but a short time. They asserted that nothing but a miracle could save him; but when God's children pray, as they did for Brother Roddy's recovery—everywhere he was loved—the dear God will, if necessary, perform a miracle in answer to their prayers. Brother Roddy has almost entirely recovered and is now pastor at Springfield, serving the God who hears and answers prayer, and who, no doubt, has answered the prayers for his recovery.

The present pastor, Rev. Sam P. Martin, accepted the call to the church November 1st, 1921, and began his labors as pastor January 22nd, 1922. His first service began with a revival meeting, in which he was assisted by Rev. Paul Montgomery and wife as singers. He at once entered into the work of soul winning. He soon had the church crowded, and as the result of his wonderful appeal to church members and sinners, a very deep spiritual interest became manifest

in all. Many were converted and there were added to the church membership in that meeting over two hundred.

Brother Martin is fully consecrated to his work. He seems to think of nothing but of saving the lost and developing the church into God-honoring men and women.

He has done and is doing a wonderful work with the young people and children in the many organizations to which he devotes a great deal of his time and attention. He is constantly on the go, night and day, and seems to feel that the day is wasted in which he has not talked to some lost sinner and persuaded him to accept Christ. Hundreds have been added to the church through his untiring labors, and the membership of the church has been more than doubled. He insists upon and urges all of the members to work and give of their time, money and talent to God and His service. He is a most earnest evangelist, and as pastor he seeks to instill into all of the members a desire to be soul winners. He has succeeded in enlisting a large body of the members in active and earnest co-operation for the upbuilding of the church and for the betterment of the cause of Christ. The new church now has a membership of 950. The Sunday School has an average attendance, from Sunday to Sunday, of 700. It has the largest men's class in the State. From Sunday to Sunday a large hall is crowded with from 200 to 300, and often many more, men, young and old, to whom their teacher, Brother T. R. Hill, always brings a wonderful message, of interest to the men, with a strong appeal for better living, for more useful citizenship, and for the acceptance of Christ. The class is composed of men of all religious faiths, and some of none at all; of many nationalities—American, German, English, French, Greek, Italian—who attend from Sunday to Sunday to hear the message delivered by Brother Hill. From this class many have been added to the church, and by attendance there many have heard the story of Christ and His redeeming love, some of whom have probably never heard it before.

To accommodate the Sunday School the church now plans a much-needed extension of the church building. It has also purchased in the West End a lot and plans to build a church there.

Thus, from this small beginning in 1889, and under the leadership of splendid and devout men as pastors, this church has grown until now it is one of the largest church organizations in this section of the State and is doing a great work for the glory of God. They

feel sure that, under the splendid leadership of the present pastor, the church will continue to be a blessing to the mountain section of the State and in its extended missionary work will carry a blessing to lands throughout the whole world.



CONCLUSION

In conclusion, what are the deductions to be made from this quarter of a century, and over, of Baptist history in this association? What are the things that stand out as mile-posts of progress? What direction are they taking? What direction should they take?

I think all of us would say, aside from the work of the ministers in the churches and the work of evangelists, that the Executive Board has been the one big achievement of this association, as it must surely be of all our organized work. From small beginnings, with no funds to support it, this Board has evolved into an efficiently managed organization with sufficient funds, from local aid and from the State Board, for doing some very effective work.

I think the future work of this association lies in the direction of a stronger Executive Board yet—one that is provided with sufficient funds to employ a Missionary as the Board does now with a number of assistants to aid him in the work. When this is done even much larger results may be expected.

I deplore the fact that this Board has been so greatly enlarged within the last year. No doubt the association had good reasons for so enlarging it. I can see something of the idea of making it more representative in doing this, but, as a rule, when an organization of this kind goes beyond a certain number every member added tends to weaken the body that much. A board of six or eight could get together more easily and could function far better than a larger board. It is almost impossible to get so large a board together between the associational meetings and even then, at the meetings, it would be difficult to get a quorum for business.

As far as possible the Board should be kept a laymen's Board. I say this with no idea of discountenancing the power and influence of our ministers. No, but with the idea of keeping our laymen at the work as an organization in support of these very ministers. The work of the ministry is more important than the work of any board, and will always be, and the strength of a board is to be measured in terms of the aid it can be to the ministry. In view of these facts, would it not be well for the ministry to aid in organizing these boards largely from the ranks of the laymen? What a power laymen can be when working in this way side by side with the ministry!

The Missionary is the active worker of the Board. He and his assistants will come to the aid of the churches and will help the pastors and members to keep up their work. To scan the work of Brother Robbins is sufficient to show how important this work has been. In many cases the dead have been brought to life!

The writer of a history like this knows what the lack of information means to make this history what it ought to be. But records have not been kept by our preachers, in many instances, some are slow about sending in information and others neglect it altogether. In the future minutes keep this history in mind and get the following as the years go by:

1. The names and some facts of all the preachers who have gone before—those who have labored from the time of pioneer days down to the present. Print these facts in the minutes from time to time. Then the historian can get at the facts.
2. A short sketch of each church. This is very important and should not be neglected.
3. A short sketch of each and every person that dies in any or all of the churches. This should be done every year and followed up as a policy.
4. A short sketch of each and every minister. These sketches can be included a few at the time each year until all are included. This would not take very much space and would be very valuable for the future.
5. A short sketch of the more prominent laymen, board members, faithful deacons, etc.
6. A short sketch of the more prominent women workers, the officers of the women's organizations, board members, etc.
7. Keep the minutes the same size for convenience in binding.
8. Exclude much of the general things in the minutes, cut down very long reports to smaller proportions, and include more of local affairs. This will increase the efficiency of the whole organization. People who do much hard work like to be mentioned in the minutes, that is human nature.
9. Make a map of Bell County showing all the churches and Sunday schools and keep it up to date.
10. Make a collection of pictures of churches and prominent people in the association. Preserve them.
11. Pastors should keep a record of their work. A small book carried along with them in their pockets will be convenient for this. When it is filled it can be put away and a new one obtained.

These books need not cost over fifteen or twenty cents.

12. All ministers, whether pastors or evangelists, should keep a record of their work in this or some similar way.
13. Make an index, alphabetically arranged, of all preachers now living or who have lived within the bounds of the association.
14. If this is done no one will feel slighted—you will have the facts before you. Then the extension of the history will be an easy matter.

Of course, the most important worker of the association is, after all, the pastor of the local church. He is called of God to preach, is selected by the church for the work, and is responsible to God and the members of the church for the care of the flock. Strong pastors, an active membership, and piety and good works among all, make the church what it ought to be under God—one that brings souls into the Kingdom and trains them as workers in the Lord's vineyard. The Executive Board and the Missionary are aids to the pastors and churches in their great work.

