

—THE—

Facts About the Faction

—in the—

First Baptist Church

Danville, Kentucky

(July 1, 1925—December 7, 1927)



Reprinted from Weekly Bulletin
Written by L. W. Doolan

"That Thou Mightest Know the Certainty of These Things"

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THE FACTS ABOUT THE FACTION

CHAPTER I. SOME GENERAL OBSERVATIONS

JESUS SAID: Ye shall know the truth, and the truth shall make you free. Without reviling or revenge, He often replied directly to the malicious mis-statements made against Him by His foes.

The apostle Paul again and again made his defence against slanderous accusers who would destroy him and his ministry. However painful and distasteful it may be, self defence is a duty of Christians oftentimes.

Our Pastor and the Church have never attacked even those attacking us. We have always spoken and acted only in self-defence, though we have thus endured repeated whispering campaigns of calumny. Nor do we now attack.

But our silence has been misconstrued by many as an admission of guilt of the things so secretly alleged. Yet we earnestly hoped that, among those more reasonable, right and truth would finally assert themselves.

Now, however, after three years of these undermining ways and means, and after a year since separate organization, this spirit of factiousness is as desperate as ever and seems settled into a permanent policy.

Pastors and others elsewhere report receiving anonymous letters vilifying our Pastor with brutal bitterness. Our evangelists as engaged during the last four years have been warned against us by such means.

We were not to be allowed to have even a Union Service in our Church addressed by President Mullins, if the leader of the faction could by repeated letters and other personal efforts have kept Dr. Mullins away.

Only this summer an attempt, under this same leadership, was plotted to try to have our Church expelled from our District Association. All this and much more still worse if possible, AFTER separation from us.

To be ourselves true to the truth and right, as to both our Pastor and Church, and to secure righteousness of records in years to come, we are forced to deal directly and decisively with the facts once for all.

We shall speak the truth in love and also in faithfulness, "nor set down aught in malice." Full proof may be had for every assertion made; and, when needed, names also will be supplied.

That there was for years a rule-or-ruin spirit in our Church is a matter of common remark among long-time members. Some of his own followers have said that one member has been church-boss for twenty years.

Under this regime, the Pastor could do anyone of three things: 1. Meekly submit to the power behind the throne; 2. Defend the democratic church against autocracy; or 3. Resign and run for his life.

Had this pastor been a hireling, he would have accepted the proffer, May 1st, 1928, of \$6,000 "from representatives of the opposition," on condition that he leave and not advise about taking back opposers.

But Jesus said: The hireling beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth and scattereth them. The good shepherd layeth down his life for the sheep. (John 10:12).

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CHAPTER II. SOME PERSONAL ALLUSIONS

THE APOSTLE PAUL more than once spoke of his personal life "from my youth up," but only when he was forced to do so by the personal accusations of his relentless foes. Some such "apostolic succession" demands some personal allusions by this Pastor. Yet only stern necessity justifies this departure from his preference and practice of a lifetime. Far be it from him to speak in any self-praise.

In the summer of 1924, I was making my home (again) in Rochester, N. Y., while writing lessons for our Southern Baptist Sunday Schools. This work had been urged on me for several years by the Editorial Secretary, Dr. E. C. Dargan, who had been one of my Seminary teachers. But I would not undertake it until temporarily relieved of pastoral duties. Hence, as so engaged, I declined several invitations to consider some of our largest and best Southern Baptist pastorates.

Then, On July 16th, 1924, came an invitation to visit this (Danville, Kentucky) Church. It came as a surprise to me, as I did not know this church was pastorless at the time. This letter, from G. W. Chesnut, Chairman of Deacons and Pulpit Committee, is too long for full quotation here; but it says these things: "...then too we are simply at a stand still.... Could you arrange to preach for us on July 20th? I hope you can and I feel sure it will be the Lord's will if you do come. I have known of your work for years in fact ever since you were in Louisville and I have assured our people in my judgment you would suit them but the question is will we measure up. So let me have a wire at once please." (Any reliable person may read these letters in full).

In answer, I telegraphed: "Greatly regret impossible to reach you next Sunday. See letter." My letter explained my situation as above stated and also that I was engaged for several Sundays in Rochester churches. It was not then my purpose to "prospect" at any church, except that I might come here en route to my old home at Shelbyville, Ky. So far as I was concerned, I supposed the correspondence would end here.

But on July 28th I received another long letter from the Chairman in which he says these things: "Dr. Cook was called to Danville last week to conduct the funeral of one of our members, and he remained over to preach for us twice Sunday. I showed him your letter and he strongly recommends you and says, if we can secure you, we cannot make a mistake in doing so.... At a meeting of the committee tonight, after hearing your letter and a number of other letters of indorsement in regard to your former pastorates, the committee would have voted unanimously to extend you a call, had I not suggested it wiser to have you visit us on the first Sunday in August, if possible. If for any reason you would not be open for that date, we would like to have you supply for us the following Sunday.... Our committee feels that you would get a unanimous call, and earnestly requests you to supply for us the first Sunday in August...."

Again I answered I could not come so soon but finally arranged to come on August 10th. With enthusiastic unanimity the Church insisted that I accept at once. Being convinced it was of the Lord's doing (certainly it was not mine), I began pastoral labors here August 17th. IN NO WAY, DIRECT OR INDIRECT, HAD I SOUGHT THIS PASTORATE. Now how can anyone truthfully say: "He didn't give us time to find him out.... He has been run from other churches.... He is unsound in doctrine, etc.?" Yet these are but a few barbs of many poisoned arrows shot out of the dark to destroy my ministry. "God forgive them, I do."

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CHAPTER III. SOME MORE PERSONAL ALLUSIONS

OUR LORD, though infinitely holy and lowly as He was, flung down His challenge to His foes, "Which of you convicteth me of sin?" Paul also dared them compare their records with his own. Much more, then, must this poor dust of a pastor need defend his reputation and record.

In a church meeting of August 17, 1927, in discussing an illegal motion (to oust the Pastor) E. W. Pope stated publicly that I was reared a Roman Catholic—which he cited as one reason for vacating the pulpit. How absolutely and absurdly false his statement was is seen in the following facts: All of my immediate family—children, parents, grandparents—were and are Baptists, excepting only my father's mother who was a Roman Catholic. But my father's father and his people were all staunch Baptists even in Ireland. So much for my Baptist stock. As for myself, I was converted in early boyhood and baptized into the same Church which later licensed and ordained me to preach. At that Church's centennial, it was my honor to deliver the principal address. More recently I conducted a successful revival in that Church. So the mis-statement cited above shows THAT Pope to be far from infallible.

Moreover, my malingers have again (always secretly) accused me of innumerable false statements and dealings, and even of social immorality—though nowhere else was there ever a breath of scandal attaching to my name. How silly and sinful all such insinuations and accusations are appears in answers to the following questions:

Why was I unanimously chosen valedictorian of my graduating class in Central University—after three years residence there? Why was I elected instructor in Greek during my Senior year, and on graduation appointed a member of the college faculty? Why was I later chosen as president of the University High School—which position I left after two years over Chancellor Blanton's stout protest against my leaving the School? Why, after a year in the Seminary at Louisville, was I chosen chairman of the student body? Why was I called (without my even knowing the position was open) to teach Hebrew and Practical Theology in the Southwestern Baptist Theological Seminary? Why was I repeatedly urged by my old Seminary teacher, Dr. E. C. Dargan, to write lessons for our Southern Baptist Sunday Schools? Why am I now, after years of such service, a trustee of the Southern Baptist Theological Seminary, the greatest School of Religion on earth? Why is it that I have NEVER sought any position in any way NOR EVER BEEN DISCHARGED FROM ONE? Is it more probable that these my close associates for years are all fools or knaves, or that I am the intellectual ignoramus or the moral monster my detractors paint me to be? Facing the facts just stated, neither of these alternatives is honestly possible.

As to my personal life, the location and dates of all my pastorates are given in "Who's Who in America" (1928-29 edition, which inclusion was wholly without my seeking) as follows: Madison, Ind., Henderson, Louisville, Bowling Green, and Hopkinsville, Ky., and Columbus, Ohio. AND NO CHURCH EVER ASKED ME TO RESIGN ITS PASTORATE, while ALL OF MY PASTORAL CHARGES HAVE ALWAYS STOOD BY ME LOYALLY.

I hereby offer ONE HUNDRED DOLLARS CASH to anyone financially responsible who will sign his statement to the effect that I was ever asked by any church to resign any pastorate I ever held. And I will give an equal sum to any such person who will publicly accuse me of gross immorality of any sort in my ministry anywhere. IS ALL THIS PLAIN ENOUGH?

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CHAPTER IV. "HOSANNA!"... "CRUCIFY!"

On Sunday, the crowd cried "Hosanna! Blessed is he that cometh in the name of the Lord!" On Friday next, they clamored "Crucify!"

At Lystra, the scenes shifted in only an hour from WORSHIPPING to STONING Paul.

If they so persecuted the All-holy Master and His noblest servant, what are incomparably lesser lights to expect?

The apostle answered, as he wrote to the young pastor Timothy: "All they that would live godly in Christ Jesus shall suffer persecution."

Every FAITHFUL pastor has so suffered more or less—much more when the inevitable opposition in his Church is craftily organized.

Always there is opposition to any pastor worth his salt, and almost always such opposition centers in some deacon-dictator.

But (Thank God!) MOST deacons are good men and "gain to themselves a good standing" as servants of Christ and His Church.

Only rarely is there a "short-horn" who regards it his chief function to horn-around or horn-out the pastor who will not submit to him.

Like Diotrephes (3 John 9), he "loveth to have the pre-eminence," and he does not scruple (if able) either to rule or ruin, or both.

Even if he be a "benevolent despot" (?), such an over-lord in a REAL Baptist Church is a menace and sure soon or late to meet his Waterloo.

The more's the pity, though, that even Jesus could not have always cast out the demon without sometimes tearing the mar also. (Mark 1:26).

As former church records show, this Church has generally been in financial straits in all its history—and recently BEFORE this pastorate.

The very first service of the present Pastorate was occupied in an attempt to raise funds for a deficit of several hundred dollars.

During his first two months the present Pastor's salary was unpaid until the Church borrowed \$600 with which to meet that obligation.

Therefore it will not do to say, as say some of the faction, that all was lovely in this Church until this Pastor came.

On the contrary, EVERY recent pastor has suffered most disagreeable experiences with the factious spirit which, until lately, prevailed.

At once, THIS Pastor's services became immensely popular. On all hands his praises were sung—even by those now his bitter enemies.

The chief factors of the faction (now fighting him and the Church) were loudest in Hosannas to "God's choice!... Just the man for us!" etc.

Congregations at all services grew and contributions poured in until the \$600 loan was returned unused, with big balances on hand monthly.

Every department of the work—Sunday School, B. Y. P. U., Mission Societies, and Prayer Meetings were abundantly prospered by the Lord.

Not yet having crossed the will of the church-boss, the latter acclaimed the Pastor "one of the greatest men in the S. B. Convention."

Soon, however, it became necessary—if the Church was to advance—for the Pastor-leader of the flock to differ with "the powers that be."

The latter shrewdly nominated and dominated the "Advisory Board" and pastors and church, all to his own advantage especially financially.

Any proposal for forward movements without his consent was frowned on, and appeal to the Church was considered the unpardonable sin.

Properly, the Pastor counselled referring all final decisions to the Church—whereupon he was marked for slaughter by the arrogant overlord.

Thus and then began the whispering and plotting campaign to discredit the Pastor which "for ways that are dark and tricks that are vain" has been without precedent in the Baptist church history of this State.

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CHAPTER V. A BARRAGE OF POISON GAS

The World-War resulted from the rule-or-ruin ambitions of an arrogant autocrat. So originated the factious fight in and against this Church. Naturally, unholy aims do not scruple to employ the foulest means—anything to gain its end. Hence the ruthless submarine and subtle deadly poison-gas. Hence also secret slanders retailed both persistently and privately in the faction's campaign of calumny.

Though the Pastor repeatedly publicly dared anyone, of financial responsibility, to father any one of these slanders, his challenge is yet untaken—as it will ever be. Yet many a mind, otherwise disposed to be fair, was hopelessly poisoned by this phosgene of falsehood:

"HE WROTE DR. EBERHART SAYING HE (the Pastor) IS A RED-HOT MODERNIST."

"HE WAS VOTED OUT OF THREE CHURCHES THAT WE KNOW OF."

"HE MADE AWAY WITH ABOUT \$1,000 OF THE CHURCH'S MONEY."

"HE USED BUILDING FUND MONEY WITH WHICH TO BUY OFFICE EQUIPMENT."

"HE TOOK AN OLD WIDOW'S CHICKENS IN FORCED PAYMENT OF HER DUES."

"HE REFUSED TO OFFICIATE AT THE BURIAL OF A POOR YOUNG MAN."

"HE ACCUSED A CERTAIN DOCTOR (Member) OF BEING A BOOT-LEGGER."

"HE PRETENDED TO FAVOR A DEACON WHOSE ELECTION HE OPPOSED."

"HE INTERFERED IN A MAN'S FAMILY, BREAKING UP THE LATTER'S HOME."

"HE WAS REARED A ROMAN CATHOLIC AND TO BE A ROMISH PRIEST."

"HE TRIED TO HAVE CATHOLICS REFUSED BURIAL IN THE CEMETERY HERE."

"HE MADE MEMBERS PROMISE TO VOTE FOR HIM BEFORE RECEIVING THEM."

"HE GAVE A WOMAN A DIAMOND RING TO JOIN AND VOTE FOR HIM."

"HE SAID HIS OLDEST DEACON COULD NOT BE DEPEND-ED ON."

"HE PREACHED THAT MEN CAME BY EVOLUTION FROM MONKEYS."

"HE MISTREATED HIS DAUGHTER FOR MARRYING AGAINST HIS WILL."

"HE THREATENED TO TURN OUT ALL WHO DID NOT EVERYWAY SUPPORT HIM."

There is not an atom of truth in any of these, and many others such, infernal lies. Yet this prevarication poison-gas accomplished deadly effect in alienating friends even when it could not align them with the foe. This while the Pastor treated these things with silent contempt. In addition numerous anonymous letters, vilifying the Pastor, were sent to those then known to be his friends. When marriages or funerals were to be held, the families were urged to secure any other minister for the service. In short, NOTHING however hellish was left unsaid or undone to destroy this Pastor's standing in the community and Church. Then, close on this barrage of devilish delusion, came the (of course secretly circulated) petitions for signatures that the Pastor be dismissed. More about this in Chapter VI.

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CHAPTER VI. THE BOMBS OF EXPLODED LIES

The countless canards secretly circulated against this Pastor are too numerous and tedious to mention—much less to refute in detail. In general, the Pastor replies to them all in this summary way:

1. As Frank M. Hunt said several times to the Pastor: "You are the worst-lied-about man who ever lived in Danville." In this instance Mr. Hunt may be implicitly believed.

2. The Pastor renews his standing offer of \$100 to anybody of financial responsibility who will openly charge him with any act or word of gross immorality or heresy. Why will no one accept this challenge?

But he should and does confess to one now serious mistake—that of regarding these devilish mis-statements and misdeeds with only SILENT contempt, when he should long ago have unmasked such craven cowardice.

However, there are two of the most persistent of these slanders of which more must be said. These two whispered far and wide, day and night, the absolute falsehoods: "He is an evolutionist" and "he was discharged as a Sunday School lesson writer on account of heresy." Notwithstanding the divine injunction, "Against an elder receive not an accusation except at the mouth of two or three witnesses" (1 Tim 5:19), these diabolical defamers have wrought incalculable harm to our Pastor and Church.

As to the former slander, "HE IS AN EVOLUTIONIST," let him who loudly claims to be the father of the anti-"evolution" agitation in Kentucky state what he means by an "evolutionist." In his monthly magazine, Dr. J. W. Porter says editorially: "Evolution denies the inspiration of the Scriptures.... Evolution denies the reality of miracles.... Evolution laughs at the Virgin Birth and denies the deity of Christ." Dr. Porter's statements are not always dependable, but here is something at least definite in regard to the views of an "Evolutionist." Now, in direct reply to the above accusation and admitting such descriptive statements of "evolution," THIS PASTOR REPEATS HIS STANDING OFFER OF \$100 CASH TO ANYBODY OF FINANCIAL RESPONSIBILITY WHO WILL OPENLY CHARGE HIM WITH EVER ASSERTING BY SPOKEN OR WRITTEN WORD ANYONE OF THE THREE DENIALS JUST STATED AS ESSENTIAL TO "EVOLUTIONISM." Now let the miserable gossips, female and male, put up or shut up.

As to the latter slander, that "HE WAS DISCHARGED AS A SUNDAY SCHOOL LESSON WRITER," I simply quote these statements of the Editorial Secretary (Dr. E. C. Dargan) who engaged me for that task and with whom I continued in that capacity for the full limit of two years. He says "It is not just to you nor in accordance with the facts to say that you were discharged as a writer.... I regretted very much that you were annoyed by the actions of the extremists.... I did not see heresy in it. (These letters will be gladly shown by the Pastor to any reliable individual). Again, I affirm that I have NEVER sought any denominational position, and have never been discharged from one for any reason. On the other hand, I voted for the "Houston Confession of Faith," and have several times preached sermons in series through the older "New Hampshire Confession"—every syllable of which I have always believed and declared.

In this connection, I must refer again to some painful personal allusions. Some of the faction's gossips, seeking something damaging to my character, inquired by both letters and trips to former pastorates. Nothing such was found though sacredest family affairs were invaded ruthlessly. Once more I challenge these snoopers to "write it on the sky." But NEVER will that be done, fulfilling Revelation 2:20.

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CHAPTER VII. THAT SECRET (?) "PRAYER" (?) MEETING

Now that the barrage of poison-gas secret slander was wide-spread, it seemed the zero-hour for a more open attack. The would-be church-boss craftily instigated underlings to carry complaints to the then chairman of deacons (G. W. Chesnut) urging and over-urging him to call the deacons together to ask or order the Pastor to resign.

But he, better knowing Baptist polity and decent fair-play, refused to call any such meeting except on specified charges and in the presence of the Pastor accused. Since, to meet the Pastor face-to-face was the last thing in the world the conspirators would dare do, weeks passed before even such an irregular meeting was called.

Meanwhile a despicable plot to arouse antagonism against the Pastor was attempted to be worked. In clumsy camouflage, it was a so-called "prayer" meeting, though one of its chief fomenters, Dr. P. C. Sanders, was a man never known to lead in prayer. His medical practice leaves him much time for many matters outside of his own business. With a few others such, he called only those known to be factious sympathizers to a "prayer(?) meeting, Wednesday evening, July 1, 1925.

The reader may judge as to the irregularity and infamy of that alleged "prayer"(?) meeting in view of the following facts:

1. The Church had voted to hold no prayer-meeting that week, as it was Chautauqua week in which the mid-week meetings were invariably postponed. This announcement had been made publicly the Sunday before.

2. Instead of any public announcement of that "prayer" meeting, only a specially chosen number were privately asked to come. The Pastor's family at home knew nothing of such a service at the church.

3. In the presence of some of the Pastor's friends who came (uninvited), it was painfully plain that the promoters were by no means of a prayerful mind, and the meeting soon ended in evident confusion.

4. As it was soon seen to be only a plot to organize against the Pastor, his friends present severely denounced the conspirators face-to-face. Even the one asked to preside later disavowed his part in it.

5. Though called to array antagonism against the Pastor, it was held during his absence conducting Devotional Services (the second such service he had rendered) in the Baptist Assembly at Georgetown, Ky.

On the Pastor's return the following Saturday, loyal friends told him of the secret gathering. The next day, Sunday, he called an open meeting of the "Advisory Board" for the next (Monday) evening, at which he asked for any and all accusations to his face. Except irresponsible hear-say, no charges were produced, which left nothing to be refuted by him. Here, it was believed, the trouble-makers would see the folly of their course and desist from further plots.

Indeed, for weeks, until the deacon-dictator's return, the factious spirit seemed to subside, and the Church was moving on quietly and effectively at its work. No public allusion was made to the matter, as it was earnestly hoped no further would have to be. But the absent autocrat was not to be foiled,—of which more is in our next chapter.

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CHAPTER VIII. A DASTARDLY DEVILISH THING

After the abortive attempt of that secret "prayer" meeting even the malicious malcontents seemed about to quiet down. But a few of them, awaiting their overlord's return, so persistently plagued Chairman Geo. W. Chesnut that he finally yielded to call the deacons together.

At this meeting each was asked to state his grievance, if any, against the Pastor. M. J. Farris, Sr., first spoke saying that he himself had no complaint whatever, but that he had heard criticisms of the Pastor's sermon on "Evolution." He read that sermon three times one Sunday afternoon and found no fault with it. Frank West said: "Suits me all right." Clarence Shinkle condemned the meddling gossip about the Pastor's family concerns. Allen Terhune had nothing to say. Burt Wimble highly approved the Pastor and his work. **NOT AN ADVERSE WORD WAS SAID REGARDING THE PASTOR IN HIS HEARING,** and the chairman closed the meeting by saying: "Some of you **WOULD** have this meeting called; but you haven't put up, **NOW SHUT UP!**" Again it was hoped this would be done.

Not long after this meeting J. A. Chesnut returned, and a little later Evangelist "Charlie" Taylor, whom the Church had engaged for revival service in the fall, forwarded to the Pastor the letter below: (We reproduce it as exactly as possible, mis-spelling and all):

Harrodsburg Ky,

Rev Charley | Taylor.

Pasadenia, Calf,

My Dear Charley,

You no doubt will be surprised to get this, but I was in Danville to day I heard you was comeing there for a meeting, Is this

true? If so Have you looked in to the matter carefully,

Now from what I gath ered all the churches in town have turned the proposition down but the Baptist, and from what I can see and hear is that a bout seventy five percent are opposed to the presant pastor, and they are composed of the class that has always paid the money, and what they tell me to day they are opposed to any thing he does. In other words they will not co operate with him in any thing.

And the presant financial condition is at a low eb

I Asked one member what he thought Taylor could raise in case he came he said he did not think he could raise five hundred dollars, for all the meeting as the people simply would not give it, and the other churches will not help, and things are getting worse,

Now as a brother I feel its my duty to tell you this so you will know how things are before you come,

Now you understand its nothing to me in any way you do as you like, but should you fail then you will know you had a warning before you came, **YOU CANNOT RAISE THE MONEY.**

NOW I hope you will take this in the spirit in which I am send ing it I do not want to any one any harm and I know its big expense to you to move,

Of cours it cost the Baptis church at Danville nothing and if you fail, you fail, that all and I believe the majarity of them feel the same way, You cannot unite them with the present pastor, for any thing he wants the majarity is opposed to it.

You understand I am not placeing the blame on any one I am simple stateing the facts as the now are there, and you will find them so when you came,

Your friend,

(See Chapter IX for comments on this unsigned letter.)

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CHAPTER IX. LOVING DARKNESS RATHER THAN LIGHT

Only the Evil One could have incited the unsigned letter to Evangelist Charlie Taylor as published in Chapter VIII. The word "Devil" means "liar" (John 8:44), and that whole letter is a diabolical lie.

Its first word "Harrodsburg" is the thinnest sort of blind. The Baptist pastor there says he knows of no one in that city so concerned in Danville Baptist Church affairs as this letter would pretend. If of Harrodsburg, why should not the writer fearlessly sign his name?

In fact, the bond-paper of this letter bears the same water-mark as that used by a certain DANVILLE business firm (though their letter-head was cut off with a pen-knife), one member of which firm has been the Pastor's bitterest opponent. The type-writing, mis-spellings, poor punctuation, bad grammar, and peculiar phrases all conform exactly with other writing by the same hand. This latter opinion is the judgment of ALL who have compared these documents—though it is of course as difficult to convict the writer of an anonymous letter as it is to identify any midnight incendiary or assassin.

Further, the mis-statement that "seventy five percent are opposed to the present pastor" and "anything he wants the majority are opposed to it" is silly in view of the fact that ONLY FIFTY-ONE per cent of actual opposition would depose any Baptist pastor on earth, and do so legally. When this Pastor asked (Nov. 8, 1925) for a public expression by the Church, the response was overwhelmingly in his favor. Yet at that time the ring-leader had already gone far in organizing opposition.

Finally, as all men of honor agree, any anonymous scurrilous letter is its own proof of foul falsehood and contemptible cowardice. It is all the more dastardly and devilish when done blasphemously in the name of devotion to Christ.

As if in divine denial of the scoundrel's appeal to assumed avarice in the evangelist, Charlie's services were as well rewarded as in his meeting here two years before, and over 100 professed faith in Jesus as Savior. How many of these would have gone hellward if that fiendish hypocrite could have kept this revival away—simply to glut his hate toward our Pastor and Church?

Moreover, in the campaign of calumny against this Pastor, many such letters were sent to the Pastor's friends in Danville and elsewhere. In only one section of this city, nineteen such letters are reported, and only a few of those receiving them have ever recovered from this poisoning of their minds. It is far easier to inject poison than to eject it, in the case of both bodies and minds.

But other "ways that are dark and tricks that are vain" were employed in these desperate tactics. Immediately after John Chesnut's return, several secret night meetings of some of the deacons were held. Of the meetings so held, the Pastor was not at all informed though he was at home meanwhile. As the Pastor learned later, John Chesnut and Allen Terhune got up a list of charges against the Pastor—and on these, in the Pastor's absence, the deacons present voted to order him to resign. A deacon who refused to countenance such an illegal procedure was informed by the deacon-dictator that he should at once resign as being "out of harmony" with other deacons.

The Pastor Ordered by Some of the Deacons to Resign

The trap thus set secretly was now ready to be sprung. Since no more deacons could be inveigled into the plot by the lie that ALL others had signed it, the Pastor received a summons to a meeting Sunday afternoon, Nov. 1, 1925, which ended with their setting the date, Dec. 31, 1925, for his departure from the Church. (Chap. X records this reply.)

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CHAPTER X. AUTOCRACY vs. DEMOCRACY

Referring to the meeting of some of the Deacons, Sunday afternoon, Nov. 1, 1925, the following statements further should be made:

Chairman Geo. W. Chesnut protested against official meetings of the Deacons except in the Pastor's presence whenever possible. In this he was correct, since deacons are only helpers, NOT BOSSES, of the Pastor.

Yet these Deacons (not all) met time and again for the purpose of accusing and convicting the Pastor on secret, trumped-up charges, and IN HIS ABSENCE AND WITH NO HEARING WHATEVER they sentenced him to official death. And this while ONLY THE CHURCH can dismiss any pastor.

When they finally did summon him before their august body, they absolutely refused to allow him to know what were the counts in their indictment against him. These, they said, were strictly private for them alone to know. Not even the Church should hear these charges.

Think of a "trial" in which the accused was to be convicted and condemned with no open charges or hearing! The heartless Jews had decency enough to accuse Christ and do so openly, even though their charges were false. Heathen Felix would not try the apostle unaccused or unheard (Acts 25:16).

People of fair minds, how do such methods appeal to you? How can you square them with any spirit of fair-play for which all honest men stand? Yet exactly so was this Pastor condemned, and the date of his execution fixed for a definite time—December 31st. How can any high-minded man—not to say Christian and Baptist—consort with such schemers?

At the end of that meeting, after all the Deacons had spoken freely while the Pastor had said scarcely a word, they asked him to answer at once. This he declined to do unless and until they published their charges. At their absolute refusal to do so, he refused to answer except in his own time and way. At this he returned to his sermon-work.

By close questioning of one who (though yet friendly to the Pastor) had consented to the plot, the secret charges were found to be only those as already recited and refuted in Chapter V (to which the reader is referred). The Pastor's long-standing public offer of \$100 to any one financially responsible party who will father such charges is as yet un-taken—and will forever be.

In order to have his "day in court" (since his accusers had already had their day and some nights), the Pastor mailed to every home in the Church a letter calling for a meeting at which he might be heard. This was for the following Sunday morning, November 8, 1925. After a short sermon, he proceeded with his statement as briefly outlined above. When the faction attempted to place one of its number in the chair, the Pastor explained that (1) this was not a business meeting, (2) that its action need not be accepted as legally binding on anyone, and (3) that the latter sort of meeting could be called at any later time the Church approved. He therefore refused to allow the faction to take possession of a meeting called at his great expense.

With a few other interruptions, he completed his statement to the Church, and then asked all members who would support his ministry to show it by standing. So nearly all arose that no one wished a count.

THE FACTS ABOUT THE FACTION

CHAPTER XI. SMOLDERING EMBERS FLARE UP

After the Church's so pronounced endorsement of the present pastorate, it was devoutly hoped that the factious few would, as Baptists, either abide by the Church's will or promptly and quietly withdraw. We far preferred they would pursue the former course. The pastor declared the doors of his heart and the doors of the Church as open as ever to all, asking only that they come in brotherliness and peace. Meanwhile for many months he made no pulpit reference whatever to the matter, and urged that the members should cease discussing it.

But this hope was in vain. Early in 1927 the chairman of deacons died, his last words in the Church expressing his grievous regret that he had ever been inveigled into having anything to do with the scheme. It is quite universally believed that, had George Chesnut lived only a year or two longer, he would have quelled the evil spirit which added fuel to the dying fire and fanned it into flame. On the other hand his successor became more determined than ever to dominate or destroy.

Besides ceaseless secret slanders, as so often refuted above, there was attempted the usual method employed by church bosses—ASSASSINATION BY STARVATION, in order if possible to murder the minister and all his family. Solemn covenant-vows to support the Church while in its membership were repudiated by himself and all whom he could lead. He and his servile followers "cut" all church services, except those (especially business meetings) in which they tried by all means fair and foul to obstruct the Pastor's work. They urged everybody whom they could in any way influence to stay away from all meetings of the Church, and even sought to get members of the choir to desert and the janitor to resign. In short, nothing was left undone to destroy the Pastor, and if need be the Church also.

Soon it seemed timely to organize thoroughly. Meeting nightly in a down-town law-office, they established headquarters with a large committee in charge. These circulated the canards spoken of above and also new ones invented to affect any special need. A HOUSE-TO-HOUSE canvass was made in both city and country with petitions binding the signer to oppose the Pastor until he was forced to leave. Most members flatly refused; but many agreed to the faction's subtle plea that this would instantly secure harmony in the Church, even though it would be "peace at any price." Business and social favors were proffered in return for signatures; while others signed without realizing what they were promising. Scarcely any expressed personal opposition to the Pastor as man or minister; but, Pilate-like, were willing to let him be crucified to quiet his murderous foes. And none was ever allowed to get from under this bond, however sorrowfully many came to regret it.

Now it was time to strike again—this time more openly. On Sunday, July 10, 1927, the disgruntled deacons (not all) announced a business meeting of the Church on Tuesday evening, July 12th. Revising their order to be more properly a request, the Pastor urged that such a meeting be allowed. This, though its object was not then specified, and also though two days allowed too little time for the Church's rallying itself against their several months of secret campaigning.

When that special meeting was assembled, the faction was allowed—the Pastor and Church offering no opposition—to choose its own moderator, though all intelligent Baptists know that the Pastor is ex-officio the moderator of his Church. That "trial" will be next described.

THE FACTS ABOUT THE FACTION

CHAPTER XII. A "TRIAL" WITHOUT ANY CHARGE

Both Pastor and Church were willing enough to grant the meeting as asked for by some (not all) of the Deacons, as Chapter X explained. The object of all called meetings should be specified in the call, but though this was not done in this case it was well known that it was their intention to use this meeting to oust the Pastor if they could.

When the hour arrived (Tuesday evening, July 17, 1927) the house was packed in more senses than one. Besides the old faction, most of whom had been boycotting services for some time (except at business meetings where they could make trouble), there were scores present many of whom had been seen only rarely if ever, in the Church for months and years. This mixed multitude had been run in by a free taxi service in the city and country to vote out a Pastor whom many of them had never heard preach so much as even once. But they had heard numerous secret stories of awful things which he had said and done. Influenced by such slanders, they had signed an agreement to work against the Pastor as long as he remained.

Here in these secret signatures was **THE FIRST WEDGE SPLITTING THIS CHURCH, AND IT WAS SHAPED, SET AND DRIVEN BY THE DEACON-DICTATOR AND HIS ALL TOO WILLING TOOLS.** Let this statement of absolute fact be burned indelibly into the minds of all whom it may concern and who care to be true to the truth. **THIS PASTOR STANDS READY TO GO TO GOD'S JUDGMENT-BAR WITH THIS STATEMENT ON HIS LIPS.**

As all intelligent Baptists know, a pastor is ex-officio the moderator of his church. Yet neither he nor his friends objected to the faction's choice of Jay W. Harlan to preside at this meeting, though it was well known that he was sympathetic with the Pastor's enemies. It was moved by E. W. Pope and seconded by Ernest Cook that "the pulpit of this church be and is hereby declared vacant."

The only "argument" by the faction's spokesman was "He can't get co-operation here." To this the Pastor replied that he had already the hearty co-operation of the great majority of the Church, and the minority of malcontents should suffer for their own sins. Even Jesus could not get the co-operation of one of the apostles and those whom Judas could mislead—but surely nobody should condemn the Savior on such grounds!

Then, as being the principal, if not only, object of their attack, the Pastor publicly asked for an open statement of their charges. To our surprise, Pope's answer was: "WE HAVE NO CHARGES"(!!!). Yet the "trial" went on, when any court of justice on earth would have quashed such an indictment and instantly dismissed the case. Again and again, no less than a half dozen times from various parts of the house, came the demand "What are the charges?" to be answered even by the Judge himself, "THERE ARE NO CHARGES."

When at last the vote was taken, by eight tellers all appointed by Judge Harlan and only two of whom were friendly to the Pastor, the count as reported was 218 to 212, and the Pastor was upheld. Under the unprecedented and untoward circumstances stated above, after many months of ward-heeling against a Church and Pastor going quietly about their work, **ANY MAJORITY WHATEVER WAS A COMPLETE SURPRISE** except to those who trusted in God. Had the vote been anything like a fair expression of the whole Church's will, this Pastor would readily have acceded to even the foiled minority. Would the faction accept the verdict of their own "trial" conducted in their own way?

THE FACTS ABOUT THE FACTION

CHAPTER XIII. ANOTHER "NIGHT-RIDERS" RAID

Had the chief factors of the faction been Baptists in spirit and in truth, they would have accepted the verdict of their own court for at least a single year. The latter is the shortest time for which, as a quite universal rule, pastors are ever regularly called.

However, it was painfully plain that the ring-leaders were far from intending to behave as genuine Baptists should. In a later chapter we will prove by their own statements that they treated the Church as if it were subject to the orders of Deacons or Trustees.

Therefore, in order to protect itself from such viciously unbaptistic control, on July 17, 1927 (the next Sunday after the above vote) the Church formally and unanimously adopted these RESOLUTIONS.

"1. No one shall henceforth be elected to, or deposed from, the pastorate of this Church except at a formal meeting of the Church, which meeting shall be held after at least two weeks' public notice of such meeting, said notice stating the meeting's specific object and being given from the pulpit at a previous Sunday's services.

"2. The pastoral relation shall not be terminated in less than thirty days after formal notice of such termination, except by the mutual consent of the Pastor and the Church.

"3. These resolutions or rules can be changed only by at least a two-thirds vote of the Church one month after the Church shall have approved consideration of such change."

As is perfectly plain, the Resolutions in no way discriminate for or against any party, but apply alike to all. They safeguard the rights of all by allowing time for a fair hearing of all concerned.

Yet, because he personally disapproved of them, the Clerk (then Allen Terhune) refused to record them on the Minutes of the Church. Here was something new under the sun—the idea that a servant of an organization would be lord over all to it and dictate what action it might or might not take according to his pleasure. Nevertheless, the record by the Clerk pro tem. (Clarence Coleman) is the authoritative record as certified by many witnesses.

Notwithstanding all the above facts, at the very next monthly meeting (August 17th, 1927) they made another desperate attempt to destroy this Pastorate. For some weeks the women of our W. M. S. had arranged and announced a missionary pageant to be given on this date. It was planned to have only a brief business session—and then the quite elaborate presentation of the missionary message. All was ready at the appointed hour and quite a number of visitors were present from out of town. No word whatever had come of any interruption of these plans.

But what was our astonishment to see the house again packed with the forces of the faction—mustered from all parts of city and county. Not a few were prominently on hand who had not for years, if ever, been seen at a mid-week meeting of the Church—some of these rarely at any time. Against stout protest that such a motion was in violation of the Resolutions set forth above, and also shamefully inconsiderate of the plans the women had made for this service, Ernest Cook moved that the pulpit be declared immediately vacant. Placing their moderator, J. A. Prall, in the chair, they forced a vote. After a prolonged and heated discussion, they announced the count 147 to 47, and declared the pulpit to have been vacated. No wonder the Kentucky Court of Appeals declared this "election" void, and even leaders of the faction afterward admitted it had no binding force. **BUT WHAT A FIENDISH SPIRIT IT SHOWED!**

THE FACTS ABOUT THE FACTION

CHAPTER XIV. DESPERATION AND DISGRACE

That snap-judgment "election" of August 17, 1927, was not only nullified by the Kentucky Court of Appeals in its decision published November 2, 1927, but it was also acknowledged void by the faction's attorney in his statement (before witnesses) August 20, 1927.

No other view of it could have been justly held because: 1. It violated directly the Church's resolution of July 17, 1927, requiring at least two weeks' public notice of any such election; 2. It forced a vote on the Pastorate in only one month after a formal vote had been taken and taken in the faction's own way; 3. It was a sudden attempt of a secretly worked-up plot with no notice whatever to the Church.

To find the Church's will regarding so high-handed a procedure, immediately after the said "election" the Pastor published to all the Church a call for a special conference on Sunday morning, August 21.

To offset such a meeting, the following notice appeared in both local papers of Saturday, August 20, 1927: "FIRST BAPTIST CHURCH—There will be no services of any kind at the First Baptist Church on tomorrow, August 21, 1927. By order of the Board of Deacons."

Will any true Baptist believe that a few deacons, or any number of them, have any such authority to set aside absolutely all services without even consulting the Church? Yet this is just the sort of arrogant autocracy which THESE (not all) Deacons assumed throughout—AND THIS IS THE SPIRIT WHICH CAUSED THE TROUBLE IN THIS CHURCH.

But the worst was yet to come. Knowing full well that the Church would disavow such dastardly tactics, the faction's attorneys (for by this time they had engaged three lawyers and tried to retain almost all the local bar) entreated the Pastor not to bring the matter before the Church but to agree to another election with no open discussion.

UPON THE WORD OF HONOR OF THE FACTION'S LEGAL SPOKESMAN, J. W. Harlan, that the leaders of the faction had agreed on their honor to ABIDE FINALLY AND FULLY BY THIS ONE MORE VOTE, the Pastor consented to call off the announced plans for a Church conference Sunday, August 21, 1927.

Then, as legal representative of the faction, Mr. Harlan proposed a vote by the Church on the afternoon and evening of September 14, 1927. The Pastor's personal agreement to this was approved by the Church on August 28, 1927, and the Church also approved a detailed agreement to govern the taking of this vote.

In brief, that AGREEMENT provided: (1) That the vote be taken on the following resolution without debate by anyone: "Resolved, that the pulpit of the First Baptist Church of Danville, Kentucky, now occupied by Dr. Leonard W. Doolan, be and is hereby declared vacant." (2) That this vote be taken by secret signed ballots by only members personally present. (3) That the CHURCH RECORD SHALL CONTROL AS TO THE ELIGIBILITY OF ALL VOTING. (4) That THE RESULT OF SAID VOTING SHALL CONTROL. In the event the majority of the votes cast are against said resolution, THE SAME SHALL BE ACCEPTED BY ALL THE MEMBERS OF THE CHURCH. (5) That the members of the Church after voting shall immediately leave the auditorium, and that the men in charge of the voting shall not suffer or permit anyone to solicit votes within the church building.

THIS SOLEMN AGREEMENT WAS SIGNED BY L. W. DOOLAN AND JAY W. HARLAN.

THE FACTS ABOUT THE FACTION

CHAPTER XV. OUTRAGEOUS SIN AND SHAME

Only 17 days elapsed between the Church's granting the faction another vote and the election (Sept. 14, 1927), but they were filled with feverish hurry on the part of the faction. They set up campaign headquarters with a general chairman in charge, and sent automobile loads of workers to poll every member who could by any means be induced to vote with them. Men and women gave up almost all their time to these ward-healing schemes. Some who had never been willing to do any personal work for the church spent days canvassing to "railroad him right out" (as one of their deacons said.)

Meanwhile the Pastor was strictly observing his voluntary promise not to mention the matter in the Church services, and NEITHER HE NOR ANY OF HIS FRIENDS EVER ASKED OR OFFERED ANYONE A SINGLE CENT for any purpose whatever connected with this campaign. Nor had they any general organization whatever except the Church.

But how dreadfully different the ways of the faction! As some of them boasted, they had several hundred dollars campaign fund, and more at hand if wished. Members at a distance (as at Lexington, Williamsburg, Louisville, and even Indianapolis) were offered or paid railroad fare and other "expenses" if only they would come and vote with the faction. Names will be given when needed, but we now cite this as a specimen case: William Stimburger of Junction City was offered (by "Dick" Martin) 10 gallons of gasoline, a gallon of oil, and a good day's wages to come these five miles to vote against the Pastor. (He came at his own expense and voted the other way.)

When the hour arrived for opening the polls, the faction at once began ignoring its solemn agreement. (1) The latter required that all, except only the OFFICERS of the election, leave the auditorium immediately after voting. But John Prall assumed to PRESIDE (though never an election officer) and to remain throughout—until insistent objection was made. (2) No solicitation of votes was to be made in the church building, but the faction set up headquarters in the Ladies Parlor to which Mrs. Effie Drake made continuous trips to and from the faction's officers of election. In sheer self-defense, the Pastor and a few of his friends entered the vestibule to protest and to protect the unwary. (3) Some of the latter were told deliberately by some of the faction: "Well, if you WILL vote for the Pastor, go and vote "YES,"—an absolute falsehood, since "Yes" meant FOR the resolution to vacate the Pastorate.

Rumors are rife that some tenants were threatened with eviction unless they voted "right," and John Chesnut actually raised the rent of two families for voting against his will. Cash in hand was offered to buy votes (proof furnished when needed), and one weaker brother was piloted drunk by Dick Martin down to the ballot-box. At least two (now prominent in the faction's church) were half drunk—which partly explains why Dick Martin assaulted the Pastor in the vestibule of the Church and why Bob Arnold broke out in a terrible torrent of profanity when the faction's defeat was announced.

Altogether, the faction's shameful conduct was undoubtedly the most scandalous occurrence ever in a Baptist Church in this State. Considering such vicious and venal means, and the further fact that the faction's officers used an old discarded and incorrect membership list, only the power of God could have delivered from the mouth of the lion, giving the Pastor a majority of 17 in a total vote of 395 to 378.

THE FACTS ABOUT THE FACTION

CHAPTER XVI. ANOTHER "SCRAP OF PAPER"

Civilization stood aghast when the Kaiser-Huns tore up their treaty with Belgium, and defiantly stamped it under their feet. Likewise, in these parts, Baptists and others were astonished at the faction's doings immediately after the election just described.

The mutual agreement, signed by their legal representative J. W. Harlan and the Pastor, included exactly these words: "THE RESULT OF SAID VOTING SHALL CONTROL. IN THE EVENT THE MAJORITY OF THE VOTES CAST ARE AGAINST THE RESOLUTION, THE SAME SHALL BE ACCEPTED BY ALL THE MEMBERS OF THE CHURCH." That whole agreement was written by the faction's attorney, Jay W. Harlan, and signed by the Pastor without altering a word, though its negative vote (requiring members to vote "NO" if the Pastor should REMAIN) was decidedly confusing to many and disadvantageous to him.

This solemn signed agreement was formally approved by the Church in allowing another election, and was published in written form to all of the members. EVERY voter knew this fact and voted with it in mind. Moreover, Jay W. Harlan stated in the presence of three witnesses that the leaders of the faction had absolutely agreed on their word of honor that this election would settle the whole question finally.

Yet, in deliberate disregard of their own proposition and solemn covenant, as morally and legally binding as such an agreement could be, the very NEXT NIGHT they gathered in the garage where Allen Terhune was employed and devised ways and means of breaking their own word (we omit "of honor" in this case). Then the following night, Friday, with brazen illegality they actually met in the Church auditorium where only two days before the Church had repudiated all their schemes! The Pastor and his family, chancing to pass by at that hour and surprised to see a meeting going on, decided to stop and learn what was its object.

J. W. Rawlings was haranguing the crowd and denouncing the Pastor—though he (Rawlings) had again and again told the Pastor of having defended him against John Chesnut's detractions. Also he had twice suggested to the Pastor that he be engaged to "help you straighten out that bunch." But here he was now advising that same "bunch" to take possession of the Church's property for half-time for separate services and take it "peaceably if possible, forcibly if necessary" (to use his exact words).

This astounding advice was sure of success he said, basing his confidence on an old statute which he had recently found. It was Section 322, Kentucky Statutes, as follows: IN CASE A SCHISM OR DIVISION SHALL TAKE PLACE IN A SOCIETY, THE TRUSTEES SHALL PERMIT EACH PARTY TO USE THE CHURCH OR APPURTENANCES FOR DIVINE WORSHIP A PART OF THE TIME, PROPORTIONED TO THE MEMBERS OF EACH PARTY." It appears that this law, of whose existence scarcely any living Baptist or Kentuckian knew, was enacted more than a hundred years ago, under pioneer conditions of worship and to meet the emergency of the then raging "Campbellite" schism. Rarely, if ever, had it been cited, since it was utterly un-American.

Emboldened by this counsel, the faction set out at once to work up a "petition" to the Trustees to grant them half-time exclusive use of all the Church's property. By their usual methods of getting "signatures" (?), they presented in Sept. 16, 1927, an alleged list of 17 names. Yet E. W. Cook and Jay W. Harlan, violating both the majority rule of Baptist churches and also their own solemn agreement (signed by Mr. Harlan) to abide by the election just held, granted the faction's absurd demands. The other Trustee, B. G. Fox, absolutely refused to do so and on every rightful ground—be it said to his everlasting honor.

THE FACTS ABOUT THE FACTION

CHAPTER XVII. APPEALING TO CAESAR

"Dare any of you, having a matter against his neighbor, go to law before the unrighteous and not before the saints?" (1 Corinthians 6:1). Thus the apostle, by divine inspiration, forbade church-members suing each other at law except purely in self-defense—even as he himself appealed to "Caesar" thrice. But not so with this faction.

Immediately after, Trustees Cook and Harlan, deliberately violating their solemn pre-election agreement which Jay Harlan had SIGNED, had assumed to give away all of the Church's property for half-time, the faction set about securing its own preacher and organizing separately for all its services. Yet they loudly assert that the Pastor and his supporters "split the Church"!!

As Baptists and Americans, the Pastor and Church refused to recognize the utterly unconstitutional action of these two trustees, and services as usual were announced for the Sunday of October 2, 1927. To force us into submission, late in the afternoon of the Saturday before, G. Glasscox and Sam Fox (a very "profane person, as Esau") appeared in the name of the faction before the Circuit Court Clerk and were granted an injunction to restrain the Pastor "FROM GOING ON SAID PROPERTY ON ANY OF THE SUNDAYS SET APART TO THE DIVISION OPPOSED TO HIM." An amended notice later included with him "ALL THE FACTION WHO FAVOR THE SAID DOOLAN."

What outrageous spectacle for a democratic community and church! A pastor, regularly elected and thrice specially sustained by his congregation, and the majority of the members unquestionably with him, but SHUT OUT OF HIS OWN PULPIT AND THEIR OWN CHURCH-HOME! But, in the absence of the Circuit Judge who alone could hear and dissolve this iniquitous injunction, we would not disregard even this form of law. To enjoy some service somewhere, the Church assembled that day in the county court-house. It was concluded that the Church must now follow the example of the great apostle and "appeal to Caesar."

Before a special judge (Basil Richardson, of Glasgow, Ky.), the faction sought (Thursday, October 20, 1927) to have their injunction sustained until made permanent against the Pastor "and all those who favor him." By this time the Church had engaged the legal services of Hon. Joseph Robinson of Lancaster, Ky. The attorneys' briefs were read (with no other hearing of witnesses) by the judge while he was AT THE SAME TIME hearing a suit against the Southern Railway for damages to a carload of mules! While the latter case was going on in his court, the judge handed down his decision in favor of the faction. Indeed, he went far out of his way to reflect on this Pastor's course and to say that he wished the law more rigorous so as to "remove the pastor from any church where a considerable number cannot conscientiously worship at services held by him"(!). By the latter terms, the State would destroy the rights of the majority not only in all Baptist churches but also in all democratic government anywhere.

Gloating with hilarious glee over their "victory," the faction's publicity committee hurried this written opinion into the newspapers and scattered it far and wide for propaganda purposes. Then, for five weeks, pending the decision of the Court of Appeals, this community and Commonwealth witnessed the unprecedented and scandalous scene of the ejection of a Baptist church from its own home, in which intruders bent every effort to plunder and disrupt the entire Church family. Even the Sunday School records were rifled and carried off, and classes arrogantly divided and demoralized. The action now haughtily boasted they would soon have the Church's property for full time, and their plot to dominate or destroy would be finally complete. In fact, they published advertisements of themselves as "THE REGULAR SERVICES OF THE FIRST BAPTIST CHURCH."(!). Also, while only a FACTION they granted and received "church" letters and actually observed the Lord's Supper(!). But a reckoning day was to come.

THE FACTS ABOUT THE FACTION

CHAPTER XVIII. OUR DENOMINATION'S DEBT TO OUR CHURCH

We all of us, as loyal Baptists, earnestly hope that the burden of debt now almost crushing our Southern Baptist enterprises will ere long be removed. But there is one important item of denominational obligation which never will be paid or even duly recognized. It is that due the First Baptist Church of Danville, Ky., for fighting out, at terrific cost in faith and finances, a BAPTIST BATTLE for Christ's cause in this State.

As stated in Chapter XVII, the faction had appealed to the obsolete Statute No. 322, and special Judge Basil Richardson had upheld their appeal. That statute allowed a mere minority faction to demand and be granted its proportion of exclusive use of all the church's property solely at the will of a trustee or two without consulting the church! Unless surrendering our New Testament principles of Baptist polity, it only remained for us to carry on our appeal up to the highest court.

In due course, the Kentucky Court of Appeals, the highest legal tribunal of this State, on November 1, 1927, handed down its fully written decision in this case. The following quotation shows how absolutely that judgment squares with our Baptist tenets through all the centuries:

"A Baptist church is a pure democracy, and in all matters relating to its government, the election of its officers, its articles of faith, and in the management of its affairs the local congregation is supreme and a majority of the congregation present and voting on any question decides the question finally until the decision is likewise revoked by the congregation.... The congregation is supreme and there is no appeal to any ecclesiastical or civil authority from the judgment of the majority. A BAPTIST CONGREGATION MAY SAY TO ALL THE WORLD AND ALL MANKIND THAT 'MINE ARE THE GATES TO OPEN AND MINE ARE THE GATES TO CLOSE.' No power may interfere with the authority of the local congregation in these matters. ANY PRO-NOUNCEMENT OF THIS OR ANY OTHER COURT TO THE CONTRARY WOULD BE AN INVASION OF THE INHERENT RIGHTS OF A BAPTIST CONGREGATION GUARANTEED TO IT BY THE CONSTITUTION OF THE UNITED STATES AND THIS STATE."

Thus this written decision, now being the law of the land, wiped forever off our legal code that ridiculous statute. How this truly democratic declaration must stir all genuine Baptist hearts, especially in this State! For now our God-honored principle of "a free church in a free State," for which many of our Baptist forefathers suffered imprisonment and even death, was secured to our posterity. How disastrous it would have been otherwise. Had that obnoxious statute held, ANY FACTION IN ANY BAPTIST CHURCH IN THIS STATE COULD HAVE FORCED AN EXCLUSIVE DIVISION OF TIME IN ITS USE OF ALL THE CHURCH'S PROPERTY. Nearly all churches are more or less cursed with factional elements, and no large church could carry on work on such a part-time basis.

Therefore this silly statute, contained enough dynamite to blow to bits every one of the more than 2,000 Baptist churches in Kentucky! Indeed, had not our Church have won our contention in this case, other factions elsewhere were waiting ready to split their churches exactly by this same means, from which they were deterred only by our success.

All honor, then, to those valorous souls standing like Stonewall Jackson for principles reaching far beyond all local boundaries! And no less honor to our legal counsel, Joseph E. Robinson of Lancaster, Ky., who with matchless, fearless skill led us to victory! Kentucky Baptists can never fully repay our Church for such heroism and faith.

THE FACTS ABOUT THE FACTION

CHAPTER XIX. DRIVING THEIR WEDGE THROUGH

Both Church and State had now spoken with decisive voice upholding the Pastor and Church. Otherwise, this Pastor would have been bound (1) By his signed and published word of honor, (2) By the Church's rule of the majority; (3) By the verdict of the Supreme Court of this State.

These same conditions were equally as binding morally and legally on the FACTION as on the PASTOR and Church. A GOOD rule works BOTH ways. But, as wrote our attorney J. E. Robinson, it was "Heads, I win; tails, you lose" in the minds of these mutineers. In defiant disregard of all of the above, they continued separate services (in the county court-house) which they advertised in the public print as "THE REGULAR SERVICES OF THE FIRST BAPTIST CHURCH." One is moved to exclaim: "O cheek sublime! O monumental gall!" at their own proclamation of their illegal untruthfulness. Yet we held our peace.

In just one month and a week after the Court of Appeals' decree, the faction sent to a business meeting of the Church (December 7, 1927) a list of 120 names alleged to be asking for letters of dismission. The list contained names of some not then, and of others who had NEVER been members of our Church. Several names occurred more than once, and others were wrongly spelled, showing that they were not bona fide signatures. Yet on the guarantee of the messengers, letters were granted to those of the number who were really in our membership.

On the next Tuesday (Dec. 12, 1927) this letter was received:

"Dear Sir: The following listed Baptists HAVE AFFILIATED WITH US ON STATEMENT AND REQUEST THAT THEIR NAMES BE DROPPED FROM THE LIST OF THE FIRST BAPTIST CHURCH. If you care to send me letters covering these names, I will be very glad to receive them. (Signed) Allen C. Terhune, Clerk."

This list (of 254 names) also carried names of some not then, and of others who had never been, members of our Church, and also names not spelled as the parties spell their own names. Also there were names of not a few who were known to be loyal to our Church. Since, however, it purported to be OFFICIAL (as a license signed by a County Clerk must be presumed genuine), the Church granted letters for all except a few known to be glaring mistakes.

In view of the latter fact, the Church then adopted the rule that "For the present at least, no more letters shall be granted except on personal request of the applicant in person or by signed letter individually." In spite of this statement (sent at once to Allen Terhune), it has been the practice of the faction's church to receive deserters from our church without even asking a letter in any way—a most miserable breach of Baptist comity. Not a few have been told the falsehood that we would not grant letters on ANY conditions to such as wished to join the faction's church! This in Jesus' name!

Far, far worse still. Allen Terhune's list, following his statement that "the following HAVE AFFILIATED WITH US ON STATEMENT and REQUEST that their names be dropped from the list of the First Baptist Church" includes MANY who to this hour say that THEY NEVER IN ANY WAY AUTHORIZED ANYONE SO TO USE THEIR NAMES! Of these many we cite only three names here: M. J. Farris, Sr., Mrs. A. E. Hundley, and J. W. Rawlings (the latter being one of the faction's attorneys).

WHO TOLD THE TRUTH—ALL THESE, OR ALLEN TERHUNE?
BOTH STATEMENTS CANNOT POSSIBLY BE TRUE.

THE FACTS ABOUT THE FACTION

CHAPTER XX. ANOTHER DIABOLICAL LETTER

Two years since we were much shocked to learn from "Charlie" Taylor that an enemy of our church here had written him an anonymous letter regarding Charlie's engagement to conduct our revival that year. The letter vilified our Pastor and tried to induce Charlie to cancel his arrangement for these services with us.

Then, last January 1st, Dr. Mullins informed our Pastor that the ring leader of the faction which had gone out from our Church had written him trying to keep him from his engagement to preach at the Union Service in our Church. But Charlie Taylor and Dr. Mullins, being honorable gentlemen, kept their engagements with us—and we hoped that our work would not be again interfered with in such unprincipled ways.

But our next evangelist, Dr. W. M. Vines, told our Pastor of the letter below which he received last summer—which again attempted to interfere with our evangelists as engaged for our special services. It was scrawled in capitals to disguise the author's handwriting, and its envelope bears the date "June 12, 1928." We reproduce it as nearly exactly as a typewriter can copy it—mis-spelled words and all.

Dear Sir—

I see by the local papers that Dr. Doolan has engaged you to conduct a revival here in Oct - Feeling quite sure that Doolan has not acquainted you with the conditions and in order that you may not be sacrificed - I am taking the liberty to give you an opportunity to escape - Doolan has demoralized five other churches besides ours that we know of - He will sacrifice any body to carry his point - Since dividing our church - some of his members have joined our ch others have joined other chs - When he came to us ours was one of the best organized c'hs in the state - He caused fric - in less than 6 months - Then all the deacons but one met with him and asked hom to resign he went out that w'k organized, made a very bitter attack on the deacons then took a vote as to who would cooperate with the pastor - He won by a small majority - The conservative members thinking of course he would resign just let him alone until our members began to scatter when we organized a new c'h - The his flock began to come to us & other denominations - I can safely say that 1-2 of other denominations would be glad to see him leave this community - He doesn't have anything to do with his married daughter & husband - doesn't permit his wife to visit them - I am giving you the names of prominent Ky Baptist ministers whom you may write to for information - I am sure no preacher who is acquainted with him would undertake to affiliate with him—

Dr. F. W. Eberdt, Georgetown Ky Pastor 1st ch.
Dr. M. B. Adams Pres - Gtown College
Dr J. W. Porter - Lexington Ky. Pastor Immanuel Bap -
Dr. W. O. Gibson - Hustonville Ky
Dr. Roy Gabbert Perryville Ky

COMMENTS BY OUR PASTOR: The above, like ALL anonymous scurrilous letters, is as Dr. Vines called it—a cowardly and dastardly thing. It also reeks with falsehood as every member of this Church knows. Its desperate, devilish object was to injure the Pastor, and to accomplish that the author is perfectly willing to see souls lost in hell—without evangelism. No one, with the slightest claim to Christian character can do other than condemn it in severest terms. It is but just, however, to say that Brethren Gibson and Gabbert utterly repudiate any such use of their names and they bitterly denounce this letter and its writer—whoever the scoundrel is.

THE FACTS ABOUT THE FACTION

CHAPTER XXI. WHAT SHALL THE HARVEST BE?

Now that the faction has organized as a church (Dec. 1, 1927) only its future course can give the human answer to the above query. Surely every Christian heart could wish only co-operation, not competition, between these two bodies of the same name of faith. In this earnest desire the only alloy is our fear based on the facts of the present and past. The chief of these facts is, that, even **SINCE ORGANIZING AS A CHURCH**, the faction continues its efforts to destroy our Church. In unrighteousness such as this, there never can be peace. (Isaiah 32:17).

1. Leaders of the faction-church, some of them deacons, continued to beset members of our Church to leave us to join them. This in other cases than those of any supposed disaffection—which latter they fan into a flame whenever possible. On our part, we publicly and privately urge our members to let those of other churches wholly alone in the matter of fellowship. No true Christian or real Baptist steals sheep.

2. Again and again, **AFTER** their organizing as a church, members of the faction have done their worst to obstruct our revival services. We have previously published their anonymous letters to "Charlie" Taylor and Dr. W. M. Vines in which they attempted to keep these evangelists from coming to our Church. John Chesnut wrote and sent to President Mullins trying to keep him from coming to a community service in our Church. This was weeks **AFTER** the faction had left our Church.

3. On the evening of May 1, 1928, a non-Baptist called at the Pastor's home. He stated that he had come as a messenger "from a conference of their representatives" (the faction), and was authorized to offer the Pastor a gift ("not a bribe" as he expressed it) of **SIX THOUSAND DOLLARS (\$6,000)**. The only conditions were that the Pastor would leave his Church and not advise the Church about taking back the former members (of the faction). That offer, in effect a bribe, was spurned by both Pastor and Deacons. But it betrayed the animus of the faction as being a **PERSONAL MATTER** against him. Yet, we ask again, as the faction had its own church, why try to interfere with ours?

4. So late as August, 1928, over a half-year after the faction had become a "church," John Chesnut and others of the faction worked up a conspiracy to have our Church "turned out" of S. District Association. Their plot miscarried when the pastor whom they selected to make the motion saw (as he stated to our Pastor) "there's no Christianity in that crowd," and refused to be a party to so foul a transaction. Once again we ask, Why not let our Church and our Church's affairs alone?

5. The location of their new church-building, within less than a square of the First Church, reveals their plan to disregard all Baptist comity—else why two Baptist churches almost on the same block? In view of the awful need of kingdom-means at home and abroad, of the discredit brought on Christ's name in this community, of the south-wide disgrace upon our Baptist name, of the sad disruption of families and of friendships of years' standing, and of the attempted destruction of both a Pastor and Church, we ask those responsible for it all, as was asked of the Huns in the World-War, "**WHAT WILL YOU SAY TO GOD?**"

We therefore most earnestly urge, as the **VERY FIRST STEP** toward the "peace of Jerusalem," that **ALL INTERFERENCE WITH THE MEMBERS, PASTOR, AND WORK OF THE FIRST CHURCH** shall absolutely and at once cease. On our part, we solemnly engage then to "walk by that same rule." As for the rest, the divine answer is: "He that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."