

THE KENTUCKY BAPTIST HERITAGE

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NEWSLETTER
of the
KENTUCKY
BAPTIST
HISTORICAL
SOCIETY



DR. LEO
T.
CRISMON
CURATOR-
PRESIDENT

(Return Requested)

VOLUME I

NUMBER 1

JANUARY 15, 1971

A Reprint Opportunity.....

PORTRAITS OF FORMER STATE SECRETARIES PRESENTED TO CONVENTION

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THINGS TO COME

IN FEBRUARY "THE LINCOLN FAMILY
AND THE BAPTISTS"
Dr. Leo T. Crismon

MORE ON FORMER STATE
SECRETARIES

On Thursday, December 3, 1970, the Kentucky Baptist Historical Commission presented the first, Series A, portraits of former State Baptist Secretaries to the Executive Board for the Convention for permanent possession and display in the Kentucky Baptist Building, Middletown.

Series A included the portraits of A.D. Sears, John William Black, and William Cooke Boone.

The portraits were provided through the William L. McQuary Studio, Brandenburg, Kentucky.

The program began with a dinner in Boone Lodge, Cedarmore, at 6:30 P.M. Wendell H. Rone, Sr., Owensboro, Chairman of the Historical Commission and Vice-President of the Historical Society, presided. Eugene Quinn, Secretary, Church Music Department, Middletown, led the assemblage in singing "Faith of Our Fathers," and Charles F. Jones, Second Vice-President of the Kentucky Baptist Convention, Pineville, led in the invocation.

After delightful fellowship around the table, Chairman Rone introduced the Kentucky Baptist Convention officers, as follows: John R. Claypool, Louisville, President; Harold Wainscott, Owensboro, First Vice-President; Charles F. Jones, Pineville, Second Vice-President; L.C. Ray, Louisville, Secretary; and Leo T. Crismon, Louisville, Associate Secretary.

PORTRAITS, CONT'd.

The program proper began with a vocal solo by Eugene Quinn, "For All The Saints. This was followed by the presentation of the portrait of A.D. Sears, General Agent in 1849-1850, by George R. Jewell, Secretary of the Commission and Society. There were no known living descendents of Sears in attendance to recognize. After the presentation, Eugene Quinn led the congregation in singing the first stanza of "O God, Our Help In Ages Past."

Chairman Rone then presented the portrait of John William Black General Secretary-Treasurer in the years 1939-1945. Harold G. Sanders introduced the following living descendents of Dr. Black at this time. They were: Harold E. Black, Jr., a grandson; Mrs. Harold E. Black, Sr., daughter-in-law; and Miss Ethel Black, daughter. Harold E. Black, Sr., a son, was unable to be present due to a last-minute emergency at LaGrange Reformatory, where he is serving as Warden. The congregation then sang the second verse of the afore-mentioned hymn, led by Eugene Quinn.

Leo T. Crismon, Vice-President of the Commission, and Curator-President of the Society then presented the portrait of William Cooke Boone, General Secretary-Treasurer in 1946-1961. Harold G. Sanders introduced Attorney W.C. Boone, Jr., his wife, Jamie, and the former responded to the presentation. The members of the Black family had also previously responded to the presentation. Eugene Quinn led the congregation in singing the concluding verse of the afore-mentioned hymn.

Lewis C. Ray, Secretary of the Kentucky Baptist Convention, Louisville, spoke on the subject, "Secretaries I Have Known and Loved." This covered the period from Dr. W.D. Powell, who served in the period 1908-1918 to the present time. Dr. Ray has been in the ministry over 55 years, and we were informed that he had made the frame which surrounded the Boone portrait.

Eugene Quinn led the congregation in singing the first two ver-

ses of the "Anniversary Hymn." At this point, K.B.C. President, John R. Claypool, formally received all three portraits after they were again and formally presented to the Convention by Chairman Rone. The congregation then sang the concluding stanzas of the above hymn.

The benediction was pronounced by Harold G. Sanders, Executive Secretary-Treasurer, bringing to a close a very heart-warming and appropriate service.

Monographs of the three former Secretaries whose portraits were presented to the Convention were printed with the program. They are to be found in Volumes I and III of the Southern Baptist Encyclopedia.

Recent information received from Secretary Sanders states that portraits of Secretaries Jonathan G. Bow and O.E. Bryan have been completed; while those of Secretaries W.D. Powell, Calvin M. Thompson, Sr., Joseph W. Warder, William M. Pratt, John L. Waller, and George Waller are in process of being completed. A picture of James Madison Frost, Sr., is in the hands of the Commission. Pictures are still needed of all others who have filled the Secretary's Office.

Additional completed portraits will be presented to the Convention at an appropriate time in the future. -- Wendell H. Rone, Sr.

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COMMISSION TO MEET - JANUARY 19

The Kentucky Baptist Historical Commission will meet on Tuesday, January 19, at 7:30 A.M. for breakfast at Holiday Inn, Elizabethtown, Kentucky, in connection with the meeting of the Layman's Evangelistic Conference. Officers for 1970-1971 will be elected and new Commission members recognized.

-- Wendell H. Rone, Sr., Chmn.

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BE A MEMBER OF THE
KENTUCKY BAPTIST HISTORICAL SOC'Y
MEMBERSHIP

LIFE - \$25.00 ANNUAL - \$2.50
(Same for Churches)

A. D. SEARS

A. D. Sears (born in Fairfax County, Virginia, January 1, 1804; died in Clarksville, Tennessee, on June 15, 1891) came to Kentucky from Virginia in 1823 and settled in Bourbon County. At that time he had never heard a Baptist preach. In 1828 he married Ann B. Bowie. After studying the writings of Andrew Fuller and understanding the New Testament, he decided to join the "sect" he had earlier despised. On July 19, 1838, he and his wife were baptized by Ryland T. Dillard into the fellowship of the David's Fork Church.

He preached at Georgetown and Forks of Elkhorn (not being pastor at either place), and held meetings in Bracken Association and at Shelbyville, Burk's Branch and South Benson.

After conducting a meeting at the First Baptist Church, Louisville, he was called as pastor, serving until July, 1849.

For a year he was General Agent for the General Association of Baptists in Kentucky.

In July, 1850, he accepted the pastorate of the First Baptist Church of Hopkinsville, remaining until 1860, when the Civil War began.

He went South, and in 1864 attempted to return to Kentucky, but he was hindered by military authorities.

In January, 1866, he accepted the pastorate of the First Baptist Church at Clarksville, Tennessee, where he remained until his death.

-- Leo T. Crismon

JOHN WILLIAM BLACK

John William Black was born in Rowan County, Kentucky on December 13, 1875; died at Covington, Kentucky on May 15, 1950. Attorney, pastor, Kentucky Baptist leader.

After attending Newfoundland Normal, a private school, Black taught school in the mountains of Kentucky, became an attorney, and was elected county attorney for Rowan County.

On January 3, 1896, he married Jennie L. Adkins, by whom he had two daughters and nine sons.

In 1916, while county attorney, Black decided to enter the ministry and began preaching at Howard's Mill, near Morehead and Mt. Sterling, Kentucky, about May 1 of that year. He was ordained on June 1, 1916.

Although Black attended Southern Baptist Theological Seminary only a few months, he remained throughout life an avid reader and a student of the Bible.

A logical thinker and a pleasing pulpit speaker, he held pastorate in Levee, Jackson, Wheatley, and Dry Ridge, Kentucky. During his 13-year pastorate at Latonia Baptist Church, Covington, Kentucky, which began on May 1, 1926, he became recognized as one of the leading pastors of the state.

Black was clerk of Three Forks Association and moderator of Concor Association, a member of the executive board of the General Association of Baptists in Kentucky and of its appropriations committee for seven-year periods, moderator of the general association, and its general secretary-treasurer from 1939 to 1945.

-- George R. Jewell

WILLIAM COOKE BOONE

William Cooke Boone was born in Bowling Green, Kentucky, on February 8, 1892; died at Jackson, Tennessee, on July 9, 1970. Son of Arthur Upshaw Boone and Eddie Belle Cooke and descendent from Samuel Boone (1728-1816), he represented the fifth generation from Squire Boone II (1744-1815), pioneer Kentucky Baptist preacher, from whom every gene-

ration of Kentucky Boones has had at least one Baptist preacher.

W.C. Boone was educated at William Jewell College (A.B., 1912; A.M., 1913); at the Southern Baptist Theological Seminary (1912-1914) and at Columbia University (summer of 1923). Georgetown College conferred the D.D. Degree on him in 1928.

He felt the call to the ministry in February, 1912, while a student in William Jewell College. He was ordained at Memphis, Tennessee, on March 24, 1914.

Pastorates were First Baptist Church, Hernando, Mississippi (1914-1916); Marianna, Arkansas (1917-1918); First Baptist Church, Owensboro, Kentucky (1918-1927); First Baptist Church, Roanoke, Virginia (1927-1930).

From 1930 to 1932 he served as President of Oklahoma Baptist University. Returning to the pastorate he served the First Baptist Church, Jackson, Tennessee (1932-1940), and Crescent Hill Baptist Church, Louisville, Kentucky (1940-1945).

He became executive secretary of the Executive Board of the General Association of Baptists in Kentucky (now Kentucky Baptist Convention) on January 1, 1946. He served ably in this position until his retirement in the summer of 1961, moving then to Jackson, Tennessee, where he organized the Woodland Baptist Church (1965) and served as its pastor through 1967.

He published two books: WHAT GOD HATH JOINED TOGETHER, Nashville, 1935; and WHAT WE BELIEVE, Nashville, 1936. He conducted tours through Europe and the Near East from 1925 until after his retirement.

W.C. Boone married Ruth Trotter, daughter of Mr. and Mrs. I.P. Trotter, on September 1, 1915. Children are: Mrs. Ruth Fusselle, Grenada, Mississippi; Mrs. Martha Foust, Jackson, Tennessee; Mrs. Nan Arendall, Mobile, Alabama; A.U. Boone II, Austin, Texas; and W.C. Boone, Jr., Louisville, Kentucky.

-- Leo T. Crismon

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CORRESPONDING SECRETARIES, GENERAL AGENTS, ETC. - KY. BAPTISTS

CORRESPONDING SECRETARIES

GENERAL AGENTS

John L. Waller	1837-1838	James M. Frost, Sr.	1844-1845
George Matthews	1839	Younger R. Pitts	1846
F.A. Willard	1840-1841	James D. Black	1848
Thomas S. Malcolm	1842-1843	A.D. Sears	1849-1850
Danford Thomas	1844-1845	W.W. Gardiner	1850
Duncan R. Campbell	1847-1848	Virgil E. Kirtley	1852-1854
Henry Day	1849	Andred Broadus	1855
D.G. Hatch	1850-1851	H.R. Puryear	1856
F.C. McCalla	1852	G.W. Robertson	1857
Samuel H. Ford	1853	*Andrew Broadus	1859
J.M. Cooper	1854-1856	°R.L. Thurman	1862-1863
Andrew Broadus	1857-1859		
J.M. Bennett	1860-1861		
**William M. Pratt	1862-1866;	* Known as Corresponding Secretary and General Agent in 1859.	
	1878	° Known as Corresponding Secretary and Treasurer.	
S.F. Thompson	1866-1871	** Known as Superintendent of Missions and General Agent	
A.B. Cabaniss	1872-1878	+ Known as Secretary-Treasurer in 1930-1932. Beginning of term General Secretary in 1928.	
J.R. Ware	1879-1880	# Known now as Executive Secretary-Treasurer.	
J.W. Warder	1880-1900		
J.G. Bow	1901-1907		
W.D. Powell	1908-1918		
O.E. Bryan	1918-1921		
+C.M. Thompson, Sr.	1921-1938		
John W. Black	1939-1945		
W.C. Boone, Sr.	1946-1961		
#Harold G. Sanders	1961-		

William Hickman

By LEO T. CRISMON
President Kentucky Baptist Historical Society

An address delivered in chapel
of the Southern Baptist Theological
Seminary, January 30,
1947.

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In the years just prior to 1876 the nation began to prepare for the celebration of the 100th anniversary of the signing of the Declaration of Independence. It was to be observed not only politically, but in other ways, especially as an event in the religious history of our country.

Different denominations began a few years before 1876 to plan for the celebration. Northern Baptists prepared and published a volume entitled THE BAPTISTS AND THE NATIONAL CENTENARY to which Baptists in the South also contributed.

As far as I am able to determine, the Southern Baptist Convention did not make plans for celebrating the occasion and in the minutes of the Convention for 1876 there is no reference to the centenary.

Baptists within the states however did observe the centenary; I note especially in Missouri (Duncan, Robert S., HISTORY OF THE BAPTISTS IN MISSOURI, p. 273) and in Kentucky.

Kentucky Baptists launched plans early for celebrating the occasion. In 1873 in the report of the General Secretary to the General Association mention was made of the approaching 100th anniversary and the propriety of entering into the celebration with the rest of the nation.

To Kentucky Baptists it was a double celebration, for the first record of Baptist preaching in Kentucky points to April and May, 1776 as the time with Thomas Tinsley and William Hickman as the preachers.

There is a reference to "divine services" having been performed by Rev. John Lythe, of the Church of England, at Boonesboro, in May, 1775, but it is not generally agreed that this consisted of the preaching of the Gospel.

Thomas Tinsley was an older man and we do not know when he came to Kentucky, or anything else about him other than that he preached at Harrodsburg on Sundays as early as April, 1776.

William Hickman was not a preacher when he came to Kentucky, but after being associated with Tinsley he says, "I generally concluded his meetings. One Sunday morning, sitting at the head of a spring at this place, he laid his Bible on my thigh and said, 'You must preach today.' He said that if I did not, he would not. It set me in a tremor. I knew he would not draw back. I took the Book and turned to the twenty-third chapter of Numbers and tenth verse: 'Let me die the death of the righteous, and let my last end be like his.'"

"I spoke fifteen or twenty minutes, a good deal scared, thinking if I left any gaps down he would put them up. He followed me with a good sermon, but never mentioned my blunders" (SKETCH OF THE LIFE AND TIMES OF WILLIAM HICKMAN, SR., by W.P. Harvey, p. 6). William Hickman was at that time twenty-nine years of age.

At the first mention of keeping the national centenary, the name of William Hickman was linked with the occasion. An engraved plate was prepared for printing a "Dollar Roll" or "Family Roll" to be presented to subscribers of the fund to be raised. These certificates had on them a picture of William Hickman and the dates "1776-1876."

The original picture from which the engraving was made now hangs in the library of the Filson Club on Breckenridge Street in Louisville. His picture was also placed at the center of a group picture of all the preachers attending the meeting of the General Association at Walnut Street Baptist Church in Louisville on May 25, 1876. Dr. James P. Boyce was in that group.

I have one of the pictures hanging in my office now and there are two others in the library and the original from which they were made. The Seminary had not at that time moved to Louisville, but Dr. Boyce had already moved his family here and was working toward raising the endowment of \$500,000.00 necessary to secure the seminary financially.

The central emphasis in the centennial campaign in Kentucky was to raise Kentucky's part of this endowment, \$300,000.00. The centennial certificates were issued to all who contributed \$1.00 to that cause within the state.

There was also one prepared with the pictures of the seminary professors on it, to be issued to those outside the state of Kentucky who contributed \$1.00 toward the \$200,000.00 to be raised outside of Kentucky. Mr. J.O. Anderson, treasurer of the seminary, has one of those which was issued to his father, J.H. Anderson, in 1876 or 1877.

William Hickman was born in King and Queen County, Virginia on February 4, 1747. His parents died when he was a small boy and he and his sister were cared for by his grandmother until he was fourteen years of age. Then he was apprenticed to John Shackelford. His grandmother until he was fourteen years of age. Then he was apprenticed to John Shackelford. His grandmother had given him a Bible with the charge not to neglect reading it. But because of the evil habits of the family to which he had been apprenticed he soon fell into wickedness and neglected the reading of his Bible and praying.

In 1770 he married his master's daughter who was also "fond of mirth and dancing." He said that he went to hear the minister of the established church preach "when he was sober enough" to go through his discourse." A little later he and his wife began to hear the Baptists preach and were both converted.

Mr. Hickman was converted on February 24, 1773 and was baptized the following April. He and other converts at the time organized a prayer meeting which resulted in the organization of Skinquarter Church a few years later; and all the nine men involved became ordained ministers.

In 1776 William Hickman "heard of a country called Kentucky." He left his home in Virginia on February 23, 1776 and arrived at Harrodsburg, Kentucky on April 1. Here he began to preach, due to his earlier experience and to his association with Thomas Tinsley. He left Kentucky on June 1, 1776 and returned to Virginia.

To the joy of his brethren he continued to preach and he conducted many successful revivals. He conducted the funeral service for an old lady who was buried in "the consecrated burial ground of an Episcopal church in which only Episcopalians were expected to be buried, and on which preachers of other denominations were not allowed to preach, so he had to 'preach outside.'"

Mr. Hickman was ordained in 1778, when he was thirty-one years of age, and two years after he began to preach. He left Virginia in August 1784 and settled near Lexington, Kentucky in April, 1785. He and his wife joined South Elkhorn church.

In January 1788 he moved to Forks of Elkhorn where friends had persuaded him to locate, and had arranged to make him a present of one hundred acres of land. Many conversions resulted from his preaching there, and the Forks of Elkhorn Church was organized on the second Saturday in June 1788 with him as pastor. He remained pastor of this church from that time until his death on January 24, 1834 with the exception of about two years, from September, 1807 to November 1809.

On a fast day in 1805 (perhaps Thanksgiving) he preached a sermon from the text, Isaiah 58:6 "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" He declared non-fellowship for all slaveholders.

At that time abolition agitation had been carried from Virginia into Kentucky, and he had just a few years before made another trip back to Virginia (1791). Emancipation preachers and churches, and an emancipation association were found in Kentucky at that time.

In September, 1807 according to the minutes of Forks of Elkhorn Church "Bro. William Hickman came forward and informed the church that he was distressed on account of the practice of slavery, as being tolerated by the members of the Baptist Society, therefore he declared himself no more in union with us and Elkhorn Association. Therefore the church considers him no more a member in fellowship."

That happened nineteen years after he became pastor of the church and almost two years after his sermon before the church in opposition to slavery. For the period of about a year and eleven months, John Shackelford served as pastor of the church. "He saw those who had been converted under his ministry, alienated and ungrateful to him."

In the earliest roll of membership of the church the name of William Hickman, Senior stands first. At this time, perhaps, someone wrote after his name "Withdrew," and the record was never changed.

The records show that on "The second Sunday in November, 1809, William Hickman came forward and offered his membership and after some conversation, he was restored to membership and his former standing."

In an address before the Kentucky Baptist Historical Society, at Ashland, Kentucky on Thursday, June 24, 1909 Dr. W.P. Harvey stated, "Mr. Hickman puts himself on record as a conscientious Christian and against an evil that he regarded as colossal, and sooner or later destined to threaten the existence of the Union. Seeing that the agitation was premature, and at the time hopeless, without apology or retraction, for the sake of peace among the churches and his own usefulness, he left the matter with God, who in his own time and way brought about the emancipation of slavery, thus vindicating the wisdom and foresight of his servant." He was half a century ahead of his brethren in social reform.

The man so honored in the national centenary in 1876 was in 1807 to 1809 considered as holding views dangerous to Baptists in Kentucky, the colony of a slave state prior to 1792, made a state in 1792 and counted a slave state in later years (1818-1860) when there was a contest in Congress over slavery, a state where every effort of the emancipation Baptists was opposed from about 1789 on, and a state which went into the Southern Baptist Convention in 1845 when the old Triennial Convention refused to send out as missionaries any who held slaves.

When Campbellism was introduced into the community of Forks of Elkhorn in 1830 William Hickman, though eighty years of age, stood firm with the majority of his people in opposing that doctrine.

He regained the confidence and admiration of his people. When he died the church passed the following resolution:

Resolved, the members of this church wear crepe on their left arm thirty days in memory of our aged and revered Brother William Hickman, Senior, who departed this life on Friday, the 24th of January, 1834, and that fifty dollars of the monies to be raised for the benefit of our pastors be appropriated to furnish suitable tomb stones to cover his and the remains of his two wives.

William Hickman's pastorate (1788-1834) at Forks of Elkhorn almost coincides with that of Dr. John R. Sampey at the same church a century later (1885-1926, three pastorates). Some of you students have been charged with exercising an "apostolic succession" in regard to some churches and succeeding pastors from the same state. At Forks of Elkhorn, involving about fifty years (1875-1926) there was such an "apostolic succession" of seminary professors, Franklin H. Kerfoot (1875-1880), later to become seminary professor), Dr. John A. Broadus (1877-1880), Dr. George W. Riggan (1880-1885), Dr. John R. Sampey (1885-1891, 1904-1915, 1920-1926, totaling twenty-three and one-half years).

Recently a history entitled FORKS OF ELKHORN CHURCH, by Ermina Jett Darnell, has been published.

NOTE: This article was published in the Western Recorder, April 10, 1947.