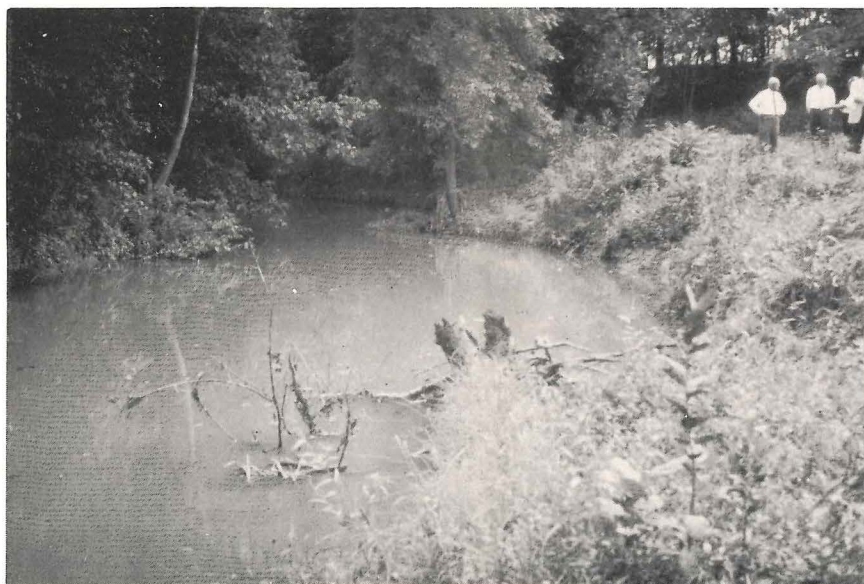


THE KENTUCKY BAPTIST

HERITAGE

A PUBLICATION OF
THE KENTUCKY BAPTIST HISTORICAL SOCIETY



SITE OF FIRST BAPTIST IMMERSION IN KENTUCKY
ON SOUTH FORK OF NOLIN RIVER IN 1782
(Near Hodgenville — Photo by Chester Igleheart)



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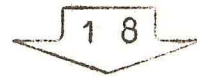
THE KENTUCKY BAPTIST
HISTORICAL SOCIETY

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Secretary



THE KENTUCKY BAPTIST



HERITAGE



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THE EDITOR NOW IN MAYFIELD

The editor (W.H. Rone, Sr.) became Dean of Graduate Studies leading to the Bachelor of Theology Degree at the Mid-Continent Baptist Bible College in Mayfield Kentucky, on June 1, 1972, after nearly thirteen years as pastor of the Bellevue Baptist Church in Owensboro.

One of the elective courses being taught this summer is A History of Baptists In Kentucky, 1770-1972, using the text of the late Dr. F.M. Masters.

As far as it is known, this is the first time this subject has been taught in any Kentucky school. The author is teaching the course. It is enjoyable.

The 1972 Annual Meetings of the Kentucky Baptist Historical Society and the Kentucky Baptist Historical Commission will be held at Campbellsville College on Friday, July 28, with the Commission meeting at 2:30 O'clock and the Historical Society meeting at 7:30 O'clock. The time is EASTERN DAYLIGHT TIME - and is in the AFTERNOON and EVENING.

The evening meal will be served by the college at 6:00 O'clock P.M., EDT.

The Society and Commission are meeting at Campbellsville through the gracious invitation of Dr. Davenport, President, and Dr. David Jester, Vice-President, and a member of the Commission.

Highlights of our annual meeting at Campbellsville will be a Brief History of the College (Beginning in 1906 as Russell Creek Academy) and the Campbellsville Baptist Church (Known as Pitman Creek 1791-1842), one of Kentucky Baptist's oldest extant churches, Dr. Chester Badgett-Pastor

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THE LIFE OF LEWIS CRAIG
THE "MOSES" OF KENTUCKY BAPTISTS

In this issue The Kentucky Baptist Heritage begins the account of the life of LEWIS CRAIG The Pioneer Baptist Preacher, by Lewis N. Thompson, and published by Baptist World Publishing Company, Inc., Louisville, in 1910.

It emphasizes the struggle for Religious Liberty and the famous "Traveling Church" which Craig led to Kentucky in September-December, 1781.

LEWIS CRAIG

THE PIONEER BAPTIST PREACHER

By

LEWIS N. THOMPSON

Pastor

Lewisburg and Ewing Baptist Churches

North Fork, Mason County, Ky.

1910

FOREWORD

At the meeting of the Bracken Association of Baptists, held at Millersburg, August, 1909, the writer and the Hon. John H. Jackson, of Minerva, and Mrs. Adrian B. Ratliff, of Sharpsburg, were appointed by that body as a committee to solicit funds for the erection of a suitable monument at the grave of the Rev. Lewis Craig, whose body lies buried near Minerva, Mason County.

Naturally we became anxious to know something about Lewis Craig, for we had heard little of him, and we must confess that our ignorance was somewhat embarrassing. Who was I to ask money to rear a monument to one of whose life and labors I knew so little? On making inquiry here and there I found that others knew no more than I, and so I sat about gathering such information as would assist me in presenting my cause in a way that would gain the attention of our Baptist brethren. Then, as I proceeded with my investigations, the thought came to me that these things should be written and published, in order that all Baptists, who wish to know, may have, in brief form, a sketch of the life, labors and character of one of our mighty heroes of faith.

In pursuance of this thought we have decided to place before you the facts as gathered from many sources. We indulge the hope that, as you read, your zeal may be renewed, your interest in true heroism be kindled anew, and that, if no more, you may gladly assist us in this work of honoring "our dead", who, though dead, yet speaks to us of the great mission of life—that of publishing the Glad Tidings of Good News, and of living and laboring for the churches of God.

This monument should be raised to that grand old Baptist hero—should have been raised long ago, for it is not to our honor as Baptists—as lovers of that soul-liberty for which Lewis Craig fought and suffered—that his grave remain unmarked. We should do this not only in his honor, but for the sake of the glorious cause that fired his very soul, the proclamation of which led his persecutors to hound him to jail, in an effort to silence his mighty voice in the great conflict for religious and civil liberty.

You may say—men do say—

"Each man makes his own Stature, builds himself.
Virtue alone outbuilds the Pyramids;
Her monuments shall last when Egypt's fall."

Lewis Craig built his own monument, and it shall "last when Egypt's fall"; but let us build one that the eye of man may see, and call to mind the glorious life of our most illustrious dead; and it may chance that the one who sees may be awakened to higher things in life, for—

"The aspiring soul is fired to lofty deeds
By great men's monuments, and they make fair
And holy to the pilgrim's eye the earth
That has received their dust."

HIS LIFE AND LABORS

Lewis Craig was born in Orange County, Va., about the year 1737, according to Dr. J. H. Spencer; about 1740 according to Dr. James B. Taylor. He was the son of Tolliver and Polly Craig. Tolliver was the only child of English parents, and was born in Virginia about the year 1710. At the age of twenty-two he married Polly Hawkins and settled in Orange County. These were the parents of eleven children, seven sons and four daughters. They all became Baptists; three of the sons were Baptist preachers—Lewis, Elijah and Joseph. Betsy, the youngest daughter and child, married Richard Cave, one of Kentucky's pioneer Baptist preachers.

We learn nothing regarding the early life of Lewis Craig, other than that he was reared on a farm, and that he received a very limited education. Early in life (how early we have not learned) he married Miss Betsy Landers. We find no record as to number of children born to them, but in his will, written June, 1821, he mentions four sons—Lewis, Elijah, John and Whitfield. Lewis and Elijah are named as his executors. This will was probated in the Mason County Court at the September term, 1825.

According to Mr. George W. Ranck, author of "The Traveling Church", he died in the summer of 1825, in his eighty-fifth year; according to Collins, the eighty-seventh.

We come now to the most important event in his life, that of his new birth. Up to the year 1765, or thereabout, he had lived, according to his own statement, "in all kinds of vanity, folly and vice", but now there came a change, an "awakening", which was wrought by the preaching of Samuel Harris. A deep sense of his guilt and condemnation came upon him. "He was convicted of sin"—his sin and his guilt.

Of this period in his life Rev. John Taylor writes:

"Mr. Craig's great pressure of guilt induced him to follow the preachers from one meeting to another. And when preaching was ended he would rise up in tears and loudly exclaim that he was a justly condemned sinner, and with loud voice warn the people to fly from the wrath to come, and except they were born again, with him, they would all go down to hell. While under his exhortation the people would weep and cry

aloud for mercy. In this manner his ministry began before he himself had hope of conversion, and after relief came to him, he went on preaching a considerable time before he was baptized, no administrator being near, many being converted under his labors."

Shortly after his conversion, and before his baptism, he was indicted by the grand jury "for holding unlawful conventicles, and preaching the Gospel contrary to law". It is recorded by Dr. J. H. Spencer that "when the jury by whom he was being tried went to a tavern for refreshments, he treated them to a bowl of grog, and while they were drinking it, got their attention and spoke to them to the following purport:

'Gentlemen—I thank you for your attention to me. When I was about this courtyard, in all kinds of vanity, folly and vice, you took no notice of me; but when I have forsaken all the vices, and am warning men to forsake, and repent of their sins, you bring me to the bar as a transgressor. How is all this?'"

John Waller, who was so profane and reckless that he was known as "Swearing Jack" and the "Devil's Adjutant", was one of the jury and the "meekness and solemnity of manner" of Mr. Craig impressed him so deeply that he could not be rid of it, and was finally, in about eight months, says Spencer, converted, and became a Baptist preacher—"the most picturesque of the early Baptist ministers of Virginia"—a whole-souled defender of the people whom he had once so bitterly opposed and reviled.

Dr. Spencer says of him in this connection:

"He subsequently became one of the most distinguished Baptist ministers of his generation, and, in his turn, endured persecution 'for preaching the Gospel contrary to law.' Mr. Craig was probably prosecuted no more in this case."

"On the 4th of June, 1768, Lewis Craig, John Waller and James Childs were seized by the sheriff while engaged in public worship and brought before the magistrates in the meeting-house yard. They were held to bail in a thousand pounds to appear at court two days afterwards. They were arraigned before the court as disturbers of the peace. In his speech the prosecuting attorney said: 'May it please your worships, these men are great disturbers of the peace; they cannot meet a man on the road, but they must ram a text of Scripture down his throat.'"

"Mr. Waller, who had been educated for the law, defended himself and his brethren so ingeniously that the court was much puzzled. However, the prisoners were required to give security not to preach again in the country for the period of twelve months. This they refused to do, and were committed to jail. As they

passed along through the streets of Fredericksburg, on their way to prison, they sang the old hymn beginning:

'Broad is the road that leads to death.'

A great crowd followed them and the scene was awfully solemn."

"During this confinement," says J. B. Taylor, "Elder Craig preached through the grates to large crowds, and was the means of doing much good". He remained in jail a month and was released. Hastening to Williamsburg, he soon secured the release of others. The letter following was brought by him from the deputy-governor to the king's attorney:

"Sir—I lately received a letter signed by a goodly number of worthy gentlemen who are not here, complaining of the Baptists; the particulars of their misbehavior are not told, any further than their running into private houses and making dissensions. Mr. Craig and Mr. Benjamin Waller are now with me, and deny the charge; they tell me they are willing to take the oath as others have. I told them then I had consulted the attorney-general, who is of the opinion that the general court alone had a right to grant licenses, and therefore I referred them to the court; but on their application to the attorney-general, they brought me his letter, advising me to write to you. Their petition was a matter of right and you ought not to molest these conscientious people so long as they behave themselves in a manner becoming pious Christians and in obedience to the laws—till the court, when they intend to apply for license, and when the gentlemen who complain may make their objections and be heard. The act of toleration (it being found by experience that persecuting dissenters increases their numbers) has given them the right to apply, in a proper manner, for licensed houses for the worship of God according to their consciences; and I persuade myself, the gentlemen will quietly overlook their meetings till the court. I am told they administer the sacrament of the Lord's Supper, near the manner we do, and differ in nothing from our church but in that of baptism and their renewing the ancient discipline; by which they have reformed some sinners and brought them to be truly penitent; nay, if any man of theirs is idle and neglects to labor and provide for his family as he ought, he incurs their censures, which have had good effects. If this be their behavior, it were to be wished that we had some of it among us. But, at least, I hope all may remain quiet till the court.

"I am, with great respect to the gentlemen, sir,
your humble servant, John Blair.

"Williamsburg, July 16th, 1768."

"When this letter came to the attorney he would have nothing to say in the affair. Waller and the others remained in jail for forty-three days and were discharged without any conditions. There is a report that Patrick Henry made one of his great speeches in their behalf. While they were in prison they continued to preach to the crowds that assembled. Mobs tried by their fuss and stir to prevent their being heard, but many did hear and were saved. The spread of the Gospel and of Baptist principles was equal to all their exertions. The Baptist cause became formidable to its enemies."

As was usual with these heroes of that day, and other days, their persecutions only served to increase their zeal, strengthen their courage and fired their hearts to larger efforts. They came forth from jail and went to work with greatly renewed energy. Like those of old, this servant had the spirit of his Lord, and he and his fellow-laborers knew that "the servant is not above his Lord".

Mr. Craig was baptized in 1766 or 1767, but was not ordained to the ministry until November, 1770. He had not been idle during this time, for he had gone "preaching abundantly in all the surrounding country:, and many had been converted under his preaching.

On November 20th, 1767, the first Baptist church north of Rappahanock and James rivers was organized, the "result of the efforts of Lewis Craig". This church was called Upper Spottsylvania, afterwards called "Craig's", and consisted of twenty-five members. For three years it was without a pastor. In November, 1770, Lewis Craig, having been ordained, became its pastor, and remained such till 1781.

In 1771 he was again arrested in Caroline County and placed in jail, and remained there for three months.

"He had several times preached there and was quite successful. He continued to visit this place to cultivate the seed sown; believers were added from time to time; Satan took alarm and stirred up opposition to Mr. Craig. A warrant was issued and he was arrested."

During his eleven years' pastorate of Upper Spottsylvania Church he had succeeded in gathering at least three churches in Dover Association. These were Tuckahoe, Upper King and Queen, and Essex. Upper Spottsylvania had prospered under his leadership, and many had been added to its membership, there being over one hundred additions in the year 1776. He had evidently served this church well and wisely, as well as "preaching abundantly in all the surrounding country"; but a change is at hand for this pastor and his people. No hint of any disagreement between himself and his charge is heard of—far otherwise, as we shall see.

The mind of Lewis Craig had turned toward the wilderness of Kentucky, and the time had come when the scene of his operations

as preacher and church organizer was to be shifted. Capt. William Ellis had visited Kentucky in the year 1779. He had come, it is said, on this trip in the interest of the Craigs, Ellises and Wallers, there existing some kind of connection between these families. All of these were evidently satisfied with the investigations of Capt. Ellis, for all broke up their homes in Virginia and journeyed to the Blue Grass Region of Kentucky and settled near each other.

This change took place in the year 1781. Lewis Craig was "now in the vigor and strength of manhood"—being a little beyond the age of forty. He had been in the ministry about fourteen years; his success had been extraordinary; his experience was wide and varied—beyond that of most men—and he was now well fitted for this new field of labor. But was he going alone? Did he, like so many preachers, leave his church behind? The answer to these questions reveals one of the remarkable things in modern history. He was not going alone; nor were the Craigs, Ellises and Wallers the only families that came with him; neither did he leave his church, as many do—must do. Almost the whole church had a mind to "go West and grow up with the country". One writer puts it thus: "So strongly was the church attached to him that most of its members came with him."

So, one Sunday morning early in September, 1781, the church gathered with its beloved pastor for one final season of worship at the house where they had met so often and so long, and also, to bid farewell to those whom they were to leave behind on the morrow, for on that day this congregation was to start in a body for Kentucky. We may be sure that that strange gathering created quite a sensation, for nothing like this had ever occurred. Gathered here was a whole flourishing church, pastor, officers, members, all ready for departure over the mountains, through bitterest hardships, into the then wild West. How this all came about—such singular unanimity—no writer tells us, but that such did happen is a fact, and a fact that meant much to the coming State of Kentucky—much every way; for, not only was a free church coming, but in it and with it were coming some of the best families of old Virginia to make homes here, and pave the way to freedom and civilization.

The day was set, the time for their departure was at hand, and this host of stout-hearted Baptists had assembled for the last time at their place of public worship—a very beautiful and fitting thing to do. What does that speak to us of love and devotion to the one spot where they had met so often, to sit together in humble worship of the great God?

As they are all gathered it may be well for us to take a look at a few of the more prominent ones who are preparing to cast lot with those of the "Dark and Bloody Ground", either on this expedition or a later one. There were many Baptist preachers here of Spottsylvania and adjoining counties; among these we notice Lewis Craig, the leader; Elijah Craig, "the bold exhorter", who had known much jail service for conscience sake; Joseph Craig;

Ambrose Dudley; William E. Waller; William Ellis, the aged; John Waller; Joseph Bledsoe, father of Senator Jesse Bledsoe, of Kentucky; William Cave; Simon Walton, and Capt. William Ellis. All these, excepting the aged William Ellis, either came at this time or shortly afterward. (William E. Waller came in 1783; Elijah Craig in 1785; Ambrose Dudley in 1786.) These were all mighty men of God.

Capt. William Ellis, son of the patriotic Ellis, who was imprisoned in 1775 for denouncing British tyranny, was chosen as the leader of this outgoing host. Having visited the new territory, he was familiar with the route and was chosen for this and other reasons. Lewis Craig was the religious leader, of course, and was the ruling spirit of this movement. What a wonderful man he must have been! Well does Mr. Ranck speak of him as "the magnetic pastor of Upper Spottsylvania Church", for such he was.

But this Sabbath is preaching day at Upper Spottsylvania as well as "Farowell Sunday". The congregation was large—too large for the little meeting-house—and a pulpit was erected in the yard and their pastor arose to speak to them. Let us quote from Mr. Ranck, who gives a delightful account of this last worship here, as conducted by Lewis Craig:

"The man who arose to address them was then about forty-one years of age. He was not an Apollo in figure, for he was of ordinary stature and was stoop-shouldered, but his eye was expressive, his voice musical and strong, and his manner earnest and impassioned. They all knew him. Many of them had participated with him in the 'great awakening' which followed the efforts of the zealous Samuel Harris in 1765, and well remembered the day when he so boldly arraigned the famous grand jury of which 'Swearing Jack' was a member. Some of them had been arrested with him on that memorable fourth of June, 1768, when he was seized by the sheriff while conducting public worship in the very building they now surrounded and had sung with him 'Broad is the road that leads to death', as they moved toward the Fredericksburg jail, while others in the crowd had not only witnessed this first case in Virginia of actual imprisonment for preaching contrary to the laws for the maintenance of the church establishment of England, but had heard the eloquent Patrick Henry, even then the acknowledged champion of popular rights in the colony—who had journeyed fifty miles on horseback to defend them. Many of them had heard the unflinching Craig preach through the grated window at Fredericksburg, others had ministered to him during his subsequent imprisonment in Carolina, and all had rejoiced in the prosperity of Upper Spottsylvania Church which had continued to grow from the time he became its regular pastor in 1770 until this autumnal Sunday in 1781.

"After the usual preliminary services he spoke. Only echoes of that farewell sermon have reached us. Tradition says that he recalled the sudden rise of the Baptists in Virginia ten years before the Revolution; their persistent struggle for religious liberty and their increase in spite of oppressive laws, royal power and a 'roaring dragon'. That he claimed for his people that, though the opening of the Revolution had found them already worn and weary from the long campaign for conscience sake, they had fought as gallantly for their civil rights as they had battled for their religious freedom. That he reminded them of the encouraging fact that now when the country was scorched and wasted and impoverished by the war, the rich and illimitable acres of a western Canaan were offered to them almost 'without money and without price', and declared in earnest and impressive words that it was a higher power that had pointed out the way and that the same far-seeing Providence that had ruled all the events of their past was leading forth to the 'wilderness' and would lead them to the end. He is said to have closed with one of his characteristic exhortations and with farewell words of solemnity and feeling as only such an occasion could inspire. The eyes and hearts of all were full, indeed. How deeply they were moved we may faintly imagine when we remember that they believed as he believed, and that they had passed as he had through the days and the scenes he had depicted.

"Unfortunately, but one other feature of these last touching services has survived—the farewell tribute offered by John Waller, beginning with this stanza:

'Great sorrow of late has filled my poor heart,
To think that the dearest of friends soon must part;
A few left behind while many will go
To settle the desert down the Ohio.'

"Mr. Waller's powers as a poet were not Miltonic, but he had been to the people who heard him much more than a poet, and his sympathetic words brought many an answering sob.

"The remainder of the day, after the dinner that the neighbors had provided, was spent in tearful communings, agonizing embraces and heart-rending scenes, for the emigrants knew what this separation meant. Some of them were aged, some were feeble, many were helpless women and not a few were poor. A weary journey of nearly six hundred miles stretched out before them.*****No wonder their hearts were breaking. They knew that for them there would be no return; that they were leaving home and old Virginia forever.*****The crowd slowly dispersed. The sun went down upon a strangely silent camp. For the first time the emigrants slept in their wagons—slept after many a prayer and many a tear.

"Before daybreak the next morning Capt. Ellis was astir and giving orders, and the repeated blasts of a horn completely changed the scene. In a few moments all was noise and bustle and excitement. There was no time now for anything but a 'campaign' breakfast, the gathering of horses and cattle, a general hitching up and the storing away of pots and skillets and eating utensils, and at the rising of the sun a mighty sound of tramping feet, clattering hoofs, creaking wagons and barking dogs announced that the start was made and the memorable journey commenced.

"This modern exodus was no small affair for its day and generation. The moving train included, with church members, their children, negro slaves and other emigrants (who, for better protection, had attached themselves to an organized expedition), between five and six hundred souls, and was the largest body of Virginians that ever set out for Kentucky at one time. And not only the members, but nearly everything else pertaining to Craig's Church, was going. Its official books and records, its simple communion service, the treasured old Bible from the pulpit--nearly everything, in fact, but the building itself was moving away together--an exodus so complete that for several years Upper Spottsylvania Church was without either congregation or constitution. There were few in that long procession, as it moved out upon the old Catharpin road, who did not turn to give a last lingering look at that silent, sunlit sanctuary. How little the sad gazers dreamed that days would ever come when that quiet, unpretentious building would echo with the thunders of one of the most tremendous struggles that modern times was destined to know. The church was located in the region in which occurred the battles of Fredericksburg, Chancellorsville and the Wilderness." (See "The Traveling Church", by G. W. Ranck.)

The church building was injured, but not destroyed, during the Civil War. Craig's Church of today occupies the same site as in 1781, and includes much of the original hand-made material that existed in Colonial and Revolutionary times.

We cannot attempt to follow this traveling church from the old meeting-house to its resting place in Kentucky, for that is foreign to our purpose, however interesting that may be, and it is very interesting, as you may see by reading "The Traveling Church".

At the close of the third week in September these Pilgrim Baptists rested on the Holston river at the place now known as Abingdon. Lewis Craig assisted in organizing a church here on the 28th of September. The records of the Providence Church show that there was a company of Baptists here. We give in this connection a copy of the record, as found in the History of Kentucky Baptists, by Dr. J. H. Spencer:

"A company of Baptists came from the older parts of Virginia to Holston river in December, 1780. Robert Elkin, minister, and John Vivian, elder, and in 1781 they, with other Baptists, formed themselves a body, in order to carry on church discipline, and, in September, 28th, 1781, became constituted by Lewis Craig and John Vivian.* * * Lewis Craig was at this time a Separate Baptist minister and was now on his journey to Kentucky, as known circumstances sufficiently prove, with the church that settled on Gilbert's creek, in December of that year."

Owing to the state of the weather there was a halt of some three weeks on the Holston river, but Mr. Craig was not idle. The church proceeded with its regular work, and the pastor was busy preaching, and this preaching brought forth fruit, for there were baptisms, as well as strengthening of faith to those who heard his hopeful preaching.

Late in October, or early in November, the church abandoned this halting place and moved forward, and about the first of December, some three weeks after leaving the North Fork of the Holston river, the travelers crossed the Cumberland Gap. They pressed onward, and before the middle of December they had reached the point chosen as a settling place—having decided to locate on a tributary of Dick's river, now known as Gilbert's Creek, two and a half miles southeast of the present town of Lancaster, Garrard County, which was at that time part of Lincoln county. The first thing done, now that the Pilgrims had reached their destination, was to make a clearing in the woods and establish "Craig's Station", "and there", says Mr. Ranck,

"and there", says Mr. Ranck, "in that lonely outpost, before the close of the second Sunday in December, 1781, they had gathered and had worshipped around the same old Bible they had used in Spottsylvania and had been preached to by their pastor, Lewis Craig, and by William Marshall, uncle of the celebrated Chief Justice Marshall of Virginia. And so met the first church that ever assembled in Central Kentucky—a church that had been organized long before and whose strange transplanting constitutes one of the most remarkable episodes connected with the early settlement of the Commonwealth".

In speaking of the pioneer Baptists of Kentucky, Davidson, in his History of Presbyterian Churches in Kentucky, says: "To them belongs the credit of having been the first to inaugurate the regular public worship of God and the organization of churches."

And Capt. Ed Porter Thompson, in Young People's History of Kentucky, says:

"The first*organized Baptist church was that of Rev. Lewis Craig, at Craig's Station, on Gilbert's Creek, in Garrard County, a few miles east of Lancaster. This church was organized in Spottsylvania County, Virginia,

and the members traveled together to Kentucky—a church on the road, regularly constituted for business as well as worship. The first one* organized in Kentucky (1783) was on South Elkhorn, five miles south of Lexington."

*This claim is not so. Severn's Valley (June 18, 1781) and Cedar Creek (July 4, 1781) antedate Gilbert's Creek. South Elkhorn was the first organized north of the Kentucky River.

W.H.R.

Having finished the fort, the settlers proceeded to locate land and build cabins. One of the first buildings erected was a church. It was located on a hill some half mile from the fort. Here, "in spite of privations and in spite of the tomahawk and the scalping knife, Lewis Craig pushed on the work of his Master not only at Gilbert's Creek, but at other frontier settlements also, for in 1782, that year of Kentucky's gloom and sorrow, he gathered and constituted a church at the forks of Dick's river and preached at Spuire Boone's Station, on Clear Creek, near the present Shelbyville, the first sermon ever delivered in Shelby County or in that part of the State. But the pioneer Baptists, thrifty as well as devoted, were soon attracted by the magnificent land in what is now so widely known as 'The Blue Grass Region,' where Capt. Ellis had already settled, and early in the fall of 1783 Craig and most of his congregation moved to South Elkhorn, about five miles from Lexington, where they established the first worshiping assembly of any kind organized north of the Kentucky river. This removal would have been a death-blow to the church at Gilbert's Creek but for the timely reinforcement from the old 'stamping ground' in Virginia. Craig and his party had barely reached South Elkhorn when William E. Waller, brother of the long converted 'Swearing Jack', and himself a Baptist minister, with a number of others of the same faith arrived at Gilbert's Creek from Spottsylvania County, and about the same time the body of Baptists from the adjoining county of Orange, that Mr. Craig had constituted at the Wolf Hills (Abingdon), came safely through the wilderness and settled near the station. For the best part of three years they had watched and waited at the little post on the Holston for a favorable chance to set out on the bloodstained and Indian-haunted trail to Kentucky—a chance which came with the formal ending of the Revolutionary War in 1783. Later on in the same year John Taylor, the Baptist minister and historian, with his family and servants, also reached the settlement, after a three months' trip from Virginia, and thus alternately weakened and strengthened and sometimes reorganized the church at Gilbert's Creek, which existed during the period of immigration and with fortunes still varying for many years thereafter. It declined during the late great war between the States, and by 1865 the brick house which had succeeded the little log church on the hill had become a ruin and ceased to be used. Later on the congregation disbanded, and now little remains to mark the site of one of the most notable sanctuaries of the early Kentucky pioneers but the graves and gravestones of its departed members are in the old church yard that surrounds it.

"Is there a spot in this Commonwealth more worthy of an enduring memorial than the silent hill top where finally rested the ark of 'The Traveling Church'—a memorial to perpetuate the story of that heroic march and in honor of those undaunted champions of civil and religious liberty, the Pilgrim Fathers and Mothers of the West?" (Traveling Church—Ranck)

We come now to the church at South Elkhorn, organized, as we have seen, by Mr. Craig in 1783. He was pastor here for nine years, but labored in the meantime "abundantly in all the surrounding country". During this period Elkhorn Association was formed, and many other Baptist preachers moved to that region of the State. Elkhorn Association was organized in 1785. Mr. Craig was the moderator of the preliminary meeting for the organization.

While he was pastor of South Elkhorn Church he organized, with the assistance of Rev. John Taylor, Great Crossings Baptist Church, May 28th, 1785; then in April, 1786, he organized a church at Bryant's Station; and in July, 1786, he organized Town Fork Church. It would seem that he was connected with the organization of most of the early churches of Elkhorn Association.

The year 1792 finds him ready for another change of field. Because of some unfortunate land deals he became embarrassed and decided to make this last change. He moved to Mason County and purchased a farm about three miles from Dover, on the road to Minerva. He left his old home behind, but did not leave the spirit of an organizer, for he went to work at once, and by 1793 he had gathered and organized the Bracken Church, near the town of Minerva. He was the first pastor. He is recognized by his biographers as "the father of Bracken Association".

"This is the oldest daughter of the old Elkhorn fraternity, and the fifth association constituted in Kentucky. According to an arrangement made by Elkhorn Association, messengers from eight churches met at Bracken meeting-house, near the present site of Minerva, in Mason County, on Saturday, May 28th, 1799. A sermon was preached by the venerable David Thomas. James Turner was chosen moderator, and Donald Holmes clerk. After proper consideration, Bracken Association was constituted in due form. Five of the churches, viz: Washington, Mayslick, Bracken (now Minerva), Stone Lick and Locust Creek, had been dismissed from Elkhorn Association. The ministers of the new fraternity were Lewis Craig, David Thomas, Donald Holmes and Philip Drake. The venerable and illustrious Lewis Craig was regarded the father of this Association." (Spencer).

He remained pastor of Bracken Church up to and including the year 1807. In the year 1808 he preached the introductory sermon at the Association, and in 1812 he was a messenger from Bracken Church. From that date his name is not found in the old minutes of the Association.

In 1808, when he preached at the Association, which met at Mayslick, his text was, "Walk about Zion, and go round about her: tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following". He was not a messenger that year, but the minutes make this statement: "Bro. Lewis Craig was invited to a seat with us."

In the year 1794 we find him at work on the first court house ever built in Kentucky—the old Washington court house. Washington was the first county seat in the State. It was established in 1786 by the Virginia Legislature, but was laid out the year before by Rev. William Wood and Arthur Fox. William Wood was a Baptist preacher. The court house was not built till 1794, and our church builder and church organizer did the stone mason's work on that historic old house. Early on the morning of the 13th of August, 1909, this old landmark was struck by lightning and was totally destroyed by fire. Since 1848, the county seat having been moved to Maysville, the court house had been used as a school building. In the Lexington Herald of January 16th, 1910, we find the following in regard to this old landmark from the pen of Sue M. Caldwell:

"In 1794 the court house was built by Lewis Craig, who combined the professions of stone mason and preacher. A faithful pioneer of the Baptist church, the Bracken Association, at its recent meeting at Millersburg, took steps toward erecting a suitable monument over his grave at Minerva, Mason County, a movement more timely than the Association realized, since the monument erected by his own hands, which had stood for one hundred and fifteen years as a testimonial to the honest, enduring character of his work was so soon to be destroyed. Chiseled on a stone above the main door were the initials of the builder, L. C., and the date, 1794. The structure stood upon a slight elevation about one hundred and fifty feet back from the street."

Lewis Craig brought one of the first Baptist churches to Kentucky that was ever on her soil; he organized the first Baptist church (north of the Kentucky River) ever organized in Kentucky (South Elkhorn); he organized the first Baptist Association in Kentucky; he built the first church house of any kind in the State; he was the organizer of many of our first churches, and the "father of Bracken Association", and also built the first court house of our State. Nevertheless, no stone marks the grave of this wonderful pioneer preacher and builder. Have we honored him as he deserves to be honored? Really, have we honored him at all?

From the year 1812 we find no record of his doings up to his death. One writer says that he remained actively at work up to the day of his departure. This is the only conclusion that one could reach, for hitherto he had been a very busy man and his health remained good to the end. We cannot believe that he laid by to rust out. He died, as has already been recorded, at

the home of his granddaughter, Mrs. Craig Childs, near Minerva, in the summer of 1825. His body lies in a grave on the road from Dover to Minerva, unmarked and unkept, and yet Lewis Craig was one of our most illustrious pioneers. Why have we thus failed to honor him? Let Baptist people lay this to heart.

HIS CHARACTER
An Estimate by the Writer
I.

"As unto him by Chebar's sacred stream
The angel came, with mandate from on high,
There came to one, a youth, the Spirit's gleam
And bade him tell the wicked they should die;
And bade him watch upon the walls and cry
That woe should come to the impenitent:
O, son of man, if thou forbear, on thy
Unshriven soul the curse of blood is sent!
Then rise and warn mine erring people to repent."

In the preceding sketch of the life of Lewis Craig, we have given all the facts that we have been able to gather. It is to be regretted that nothing more can be found, for a full history of the life and labors of such a man are well worthy of preservation.

While seeking for facts, dates and the like, my admiration for this Baptist hero has been awakened; and, at this late date, I have learned to love him for what he was as well as to admire him for what he did and suffered. In this spirit of love and admiration I come now to give any who may wish to read, my estimate of the man as a man among men. This may not be worth while, but I shall, at any rate, gratify my own whim, if such feeling be a whim. I judge, however, that it is not a mere whim, for as I have looked into the history of Lewis Craig and his times, I have come into touch with many illustrious characters—fearless, faithful men, who loved the cause of their Lord and Master—Baptist heroes who stood out like mighty giants against all comers and braved all the evils and bitternesses of that remarkable age. Of these, Lewis Craig was not, by any sort of calculation, the least.

It is ever good for us to come into touch with these manly spirits, and to learn how they behaved in the midst of the great conflict, the greatest, perhaps, when all is considered, of any age—the battle for religious and civil liberty. Those men fought for the dearest and highest earthly boon. So, I do not consider it a whim to honor our "illustrious dead", Lewis Craig, nor any true "soldier that battles with thought for a sword".

From those who have written of him we have gotten such facts as lead us to the conviction that he was possessed of all those noble qualities that go to make a man truly a man. He is spoken of as the "unflinching Craig", "Lewis Craig, the magnetic pastor of Upper Spottsylvania Church", "the master spirit of the traveling

church", a "religious leader", "a peacemaker among contending parties", "the fearless leader", "the indomitable Craig", "the famous Lewis Craig", "the illustrious Craig", "the meekness of Mr. Craig"; and such like statements. Then, we have a man of lofty courage, abounding zeal, simple faith as that of a little child, meekness, free spoken and a great peacemaker. This is the man as revealed to us by his contemporaries and biographers. What other conclusion, then, can we reach than that he was "a remarkable man", whose life must have been truly noble? It is not in vain, then, that we record these things about him, for, in the language of a master writer, Mr. Thomas Carlyle (speaking of his father):

"It is good to know how a true spirit will vindicate itself with truth and freedom through what obstacles soever; how the acorn, cast carelessly into the wilderness, will make room for itself and grow to be an oak. This is one of the cases belonging to that class, 'the lives of remarkable men', in which it has been said, 'paper and ink should least of all be spared'. I call a man remarkable who becomes a true workman in this Vineyard of the Highest. Be his work that of palace building and kingdom founding, or of delving and ditching, to me it is no matter, or next to none. All human work is transitory, small in itself, contemptible. Only the worker thereof and the spirit that dwelt in him is significant."

The founding of churches, and calling of men to repentance, is not "transitory", nor "small in itself", for that is not mere "human work", for the spirit that dwelt in Lewis Craig was the spirit of a son of God, and the work that he did here, while about his Father's business, has remained and will remain; for his works were directed toward winning immortal souls to Christ, and he won many and paved the way that many more should come to Him. Mr. Carlyle was speaking of the building of earthly houses and of founding earthly kingdoms. Lewis Craig was a builder for eternity, dealing with that which is real and everlasting, and his works are not dead, nor shall they die.

"All that is real remaineth,
And fadeth never:
The hand which upholdeth it now sustaineth
The soul forever."

He was "a man healthy in body and mind, fearing and diligently working on God's earth with contentment, hope and unwearied resolution". And, "like a healthy man, he wanted only to get along with his task". We see clearly that his life was "no idle tale", but "an earnest toilsome" one, well worthy of honoring and of emulating, for the end in view was not that of selfishness, but of service to his kind--he lived for men, he lived for us.

"The man who lives for self, I say,
He lives for neither God nor man."

"Ye children of men, attend to the word
 So solemnly uttered by Jesus, the Lord,
 And let not this message to you be in vain,
 "'Ye must be born again'".

"And Jesus* * *said, Verily I say unto you, Except
 ye be converted, and become as little children, ye
 shall not enter into the Kingdom of Heaven."

In considering the life and character of any true worker among men we must ever look into one particular event in their lives—one without which all others are in vain—The Spiritual New-Birth. There is too often the danger of overlooking this chiefest of all concerns here below. With this out all that is worth while is out, and the life of man here is but an empty dream, a breath of wind that passes away. This New-Birth is the dawning of the New Day and the coming of the New Name.

Spiritual light began to dawn on Lewis Craig in the year 1765, when he was about twenty-eight years of age. Under the guidance of the Lord, Samuel Harris was the preacher who brought this light to him. "The Lord gave the Word"—"His Word is Light"—and Harris, His messenger, brought it to young Craig.

Now, this dawning of Light, the rising of the Sun of Righteousness, on the spiritual darkness of the man was the most important occurrence in his life. Without this all the rest, whatever good natural qualities he may have possessed, was in vain; for unless the light had dawned on his soul and exposed the evils there, he would have remained in darkness, which is, and ever is, Spiritual Death. From this time, then, 1765, we "may date his spiritual majority; his earthly life was now enlightened and over-canopied by a heavenly. He was henceforth a man". And with this, also, began his struggles with the Prince of the Power of Darkness—a conflict through which he passed and conquered, coming off more than victor, for he became a prince, being born a "son of the King".

By the coming of light to this benighted soul we see that he was thrown into a state of bitterest anguish, and that he passed consciously through a season of great sufferings, caused by his deep sense of guilt. He cried out in bitterness of soul, "I am a justly condemned sinner"! Just how long this lasted we are not informed, but it must have been a considerable time. To him the Word of God was a sharp two-edged sword, and more; it was a fire sent to burn into the heart of the man to consume the dross. "Is not my Word like a fire, saith the Lord: and a hammer that breaketh the rock in pieces?" He did not run from the fire, nor did he strive to escape the hammering. He was willing to pass through the furnace to allow the fire to do its perfect work; he longed to be purified, that he might escape the wrath to come—that other fire that is not quenched unless a man repent of and forsake his sins. Evidently he was not afraid of the light nor of the burning

from Heaven, however painful they might be to his agonizing soul; for it is recorded that he followed the preachers from meeting to meeting, that more light might be turned on his inner darkness; and he hoped, too, that thus rest might come to his over-burdened spirit. In all this we can get some measure of the genuineness of the man, and see much of the workings of his mind while under such deep conviction. "Though He slay me, yet will I trust in Him," is the firm resolve of ever true seeker after light and forgiveness; once awakened he cannot hide, and would not if he could. Deep down in him is the unquenchable desire that the whole infernal horde of evils lurking in him be routed, cost what it may. Knowing, as we do, the vast importance of genuine conviction of sin, we cannot but admire this spirit so markedly manifest in Lewis Craig, the self-confessed, "justly condemned sinner".

In this deep agony, under the sense of guilt, we see that he was yearning for God in every cell of his being. He cried aloud. Thus it ever is with the truly repentant and deeply earnest seeker after God: "My heart and my flesh crieth out for the living God." "As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God. When shall I come and appear before God? My tears have been my meat day and night." This cry of his was not in vain; it was not folly on his part; for, as said Phillips Brooks,

"there is a gulf that separates man-life from God-life, and which no man ever yet crossed save as he stretched out both his helpless hands to God, and felt a hand, too powerful not to trust, clasp them and lift him, whither he knew not, till lo! the gulf was crossed and he had entered on the new life that they live who live in God!"

This cry of Mr. Craig was the stretching out of both hands unto God, who reached down and lifted him above the waves into the Ark of perfect safety, and henceforth he could sing,

"I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings."

I must ask you to dwell a little longer on this particular event in the life of one who became such a wonderful power in the hands of God for calling men to repentance, for this event made all of the rest possible. Seeing himself as a helpless sinner led him to look up and see the "justly condemned sinner's" Savior, and the glorious sight worked wonders in the life of Lewis Craig. "Self-revelation is at once the greatest blessing that can come to man—and that which casts him into deepest anguish." The kingdom of Heaven is a kingdom of Light and Love, and when these two regenerating principles pour into an awakened soul, they stir up and put to rout the evils hiding there; the imperfections are brought to view, and more, for the man feels justly condemned, and comes into a state of great pain. All birth is through travail.

One very remarkable thing that I wish to call your attention to in the case before us is, that the light which came to him through the preaching of Samuel Harris was at once a revelation and a call, and almost instantly these two joined hands, and, in the midst of his bitter sorrows, he began preaching—and that before he was aware of it, and men were converted. The revelation and the call should ever go hand in hand—seeing what I am should be, and is, a call to what I ought to be. Our revelations and tribulations help to reveal our spots, those that must be washed out by the blood of the Lamb. Godly sorrows—those "that work a repentance that needeth not to be repented of"—are the foothills to the everlasting heights of life. Lewis Craig moaned bitterly over his lost and seemingly hopeless condition, but this sorrow, this deep sense of guilt, was the work of a soul struggling upward and outward, from under his load of sin, into the new life—the new Day.

That he was greatly benighted is plain. He saw himself helpless, ruined, lost; and, seeing, cried for the light, cried for deliverance. He did not cry in vain, for to every humble, burdened, benighted sinner who cries, "God be merciful to me, the sinner," "the Morning cometh". His morning came. It is ever thus and ever will be with every regenerating soul; that soul must come up out of darkness into the Light of Life. There is comfort in knowing that—

"The flowers must lie buried in Darkness
Before they can bud and bloom;
And the sweetest and warmest sunshine
Comes after the storm and gloom."

After bitterest grief and repentance Lewis Craig did emerge into the light of day and walked in that light, onward, steadily, faithfully to the end of a long and glorious life. Thus, it was with him, as it ever is with the lowly, the poor in spirit, "Blessed are they that mourn: for they shall be comforted"—shall be made strong for the labors and trials of the journey through all the bitternesses, over all the obstacles of life, into true usefulness and peace, and on and on unto the perfect day. These wrestlings of his with terror and sorrow, because of guilt and night in his soul, brought at last the morning, and the New Name. As Jacob wrestled through the night, becoming fixed on a new basis by the morning, so, also, when "the sun rose upon" Lewis Craig, a prince of God was settled—fixed as a preacher of righteousness and as a servant of righteousness.

It is written, "Ye shall be sorrowful, but your sorrow shall be turned into joy".

"Shallow experiences, the heart slightly convinced of sin and weakness, have shallow consolations. But he who has stepped low, who has felt that deep, exquisite music of contrition, who has groaned down to the centers of self, feels under him the Everlasting Arms. There is rest in that uplift. There is a power there inexhaustible, reliant, jubilant."

We should learn a lesson of contrition from these by-gone heroes of faith, for theirs were not "shallow experiences". Their self-revelations led them to dig deep, in agony and tears, and lay their foundations on the Everlasting Rock. As I have read of the rending soul-agony through which so many of these men passed, I know not whether to weep or smile; but I remember that One who knew, and knows, said: "Agonize to enter in at the strait gate; * * * * because strait is the gate and narrow the way which leadeth unto life, and few there be that find it."

Lewis Craig agonized; he entered in; he found the way, and walked therein, humbly, uprightly, never faltering, until he reached the heights of the Everlasting Hills. So, "Blessed are they that mourn: because they shall be comforted". To him this deep conviction was no mere "passing dream", a thing to be forgotten on the morrow, but it was the shaking of the whole man, for as the winds make the mighty oak to tremble and threaten to uproot it, so was he shaken to the very center of his being. This tearing up of the sub-soil was the work of God, the Divine Plowman, and then, as now, and as ever, with those who shall be truly "born again"—

"Deep driven shall the iron be sent
Through all thy fallow fields, until
The stubborn elements relent
And lo, the Plowman hath His will!
He ploweth well, He ploweth deep,
And where He ploweth, angels reap."

We have seen what all this deep plowing did for Mr. Craig. He was being saved, was saved; was being fitted, and was fitted, for the long, toilsome life in the Vineyard where he, too, would plow and sow; and, having put his hand to the plough, he did not turn back, nor even look back, proving thereby that he was "fit for the Kingdom of Heaven".

III.

"The soul is dead that slumbers; ease
Is fatal to a spirit made
To toil, to suffer, thus to seize
The prizes set. For each is laid
Some task to do, some height to win
Before the man can enter in
The realm of real light and joy,
Pain hath no pow'r so to destroy
The best in us as soft content,
For that corrodes which lies unspent."

With the New-birth comes the New-day. Ah, such a day as it is! It is not a holiday, one in which we shall idle about, trying to be happy, suiting our newly-found religion to our fleshly love of ease—not by any sort of means. With this new morning comes a call to "don our working clothes", to gird on the armor of a Christian soldier, and begin the work of that Day, the setting of

whose Sun is not now, not ever, for it is the dawning of Endless Day, and thus of endless work and delight therefrom. The joy of joys is that born of doing well and wisely the task allotted us, here and hereafter.

Lewis Craig was born into the Kingdom of Heaven a worker, an organizer, a builder, a leader, and he went about this work at once. Before he was baptized men were converted under his preaching, and he had been imprisoned for this preaching. With him, then, the New-Birth and the New-Day and the new-work were born together. Oh, that this were true of all who begin to build on the Rock! He did not wait for an education before going about the business of his life, that of calling men to repentance. It is recorded that his "education was limited", meaning that he had received little schooling. It was not necessary that he should be highly educated in order that he be noble in his life, lofty in his character, and inspiring in his soul. But it was necessary that he be true to the best that was in him, and this he was; and it was thus, too, that he became a true man, a true worker on the chosen line of his life. From all that we learn of him we find that he was no idler, but an organizer and a church builder, and, in the meantime, was farming, doing the work of a stone mason—whatever his hands found to do to advance the cause of man, that he did—and, though a peacemaker, he did "not go dancing in the woods of peace", but stuck manfully, faithfully to his task. His religion, then, was no juiceless thing, without salt, or salt without savor, "fit only to be trodden under foot of men". We see that he had barely begun his ministry when he became a target for those who would crush out the power of his preaching. Almost instantly he became conspicuous, like a candle on God's altar, like a city set on a hill, and must needs be silenced "for preaching the Gospel contrary to law". Happy that man who carries within a light so full that he need only to let it shine—happy, though he be "hailed" as a transgressor of the laws of men! What matter if he were thus slandered, and hounded to jail? This only proved him all the greater and more genuine.

"So thou be good, slander doth but approve
Thy worth the greater."

He was not baptized when first arrested—a new convert preaching contrary to law, and preaching repentance, at that! He must be silenced!

"Malicious censures, which ever,
As ravenous fishes, do a vessel follow
That is new trim'd."

And, for this reason, this new convert, this mighty exhorter must be hauled to the bar as a transgressor. This young son of Thunder was a new and flaming light, and the enemies to freedom of speech must needs put him behind bars to silence him. How well they did it has been seen, and may be noticed again.

Beyond all doubt he was a man of sterling worth. He may not have been "considered a great man", "a great preacher", but if one

is to be judged by what he is and by what he brings to pass, surely he was a great man and a great preacher, though not so regarded by his contemporaries. In speaking of the organization of churches in his day, one of the writers said: "You may be sure that Lewis Craig was always at the front." "By their fruits ye shall know them," and by "the fruits" we pronounce him one of our great Baptist heroes, a worker that needed not to be ashamed, for his works were many and lasting—still last and will still be lasting to many ages.

Then he was great and good—great because good, and great because he was an ardent, humble worker in the Vineyard at a time that called for men of unflinching, heroic courage. He was a true hero and not a hero in any times of "piping peace". Foes were upon every hand—enemies to religious and civil liberty hounded his track; jails awaited him; sufferings were his lot, yet he did not flinch, did not hold his peace, but worked manfully on. He met all these and conquered them. He was a hero because, as a sincere man, he believed in his calling, believed in his work, and was willing to be tested. Let us reflect here, in the language of another:

"If hero means sincere man, why may not every one of us be a hero? A world all sincere, a believing world: the like has been; the like will again be—cannot help being."

The like was in the days of those gallant Baptist champions of the rights of men. No more heroic, more manly men than these are to be met with in all history—our Baptist heroes.

As a man, then, among men, Lewis Craig was a worker, a companion, a brother—not "a decayed log floating down the stream of misused destiny", calling himself a Christian. He worked incessantly, but mingled with the world and was kind. "His company was very interesting." It was thus, as a diligent, faithful working man, that he became attractive, and men followed him. He did not live in vain. No true work-brother lives in vain.

To so live, as he lived, that we may be a benediction to those whom we meet is one of the highest privileges of life. That statement is not mere sentimentality, but it is true to life; it is the royal road that leads to happiness, here and hereafter.

"That man who lives for self along
Lives for the meanest mortal known."

What men need is not a strained effort at being good or doing good, but manly living as a friend of men—all men. This man—this man of true stability and of loving meekness—that meekness which is the outgrowth of true strength, was a blessing, not to his friends alone, but to his enemies, his persecutors, as in the case of John Waller and others who must needs hear the voice of God's preaching man—their fellowman and their brother.

Any man who loves men can follow this path that Lewis Craig followed, whatever his work may be.

"It is the man who lives for all and not for himself alone who scales the heights of aspiration's lofty dream and finally gains everything that his heart has longed for, that his soul has earnestly prayed to possess."

"He comes among us; 'tis not ours to ask
Of buried years whate'er his past might be,
If he but vindicate in this, his task,
A claim to manhood's true nobility."

Lewis Craig, like every other true workman of the past, belongs to us; his history is a part of our own—in large measure helped to make ours possible. By the manner and in the spirit that he did his work,

" * * * * he vindicated in this, his task,
A claim to manhood's true nobility."

IV.

"Ere then, redeeming grace had warmed his heart—
O, joy untold! he knew his sins forgiven;
He loved all human kind, and longed t' impart
The peace he felt, and lead them up to Heaven;
And earnestness became the hallowed leaven
That made his godly calling all sublime,
And gave him pow'r to look, like holy Stephen,
Steadfastly up into the heav'nly clime,
And view what glory his, when done with fleet-
ing time.

"The coal from off the altar touched his lips,
And through his soul diffused the fire divine;
Then to the work, as strong man who equips
Himself to run, he bore salvation's sign.
'Twas not his thought that he himself must shine,
Or e'er be lifted up with human pride;
But to be counted faithful his design,
And sow the Gospel seed both far and wide,
And for his Master's flock the heav'nly food provide.

"He gave himself unto the blessed work,
And studied much to show himself approved,
As one within whose heart no shame should lurk
For teaching ill the truth of him he loved;
And aye he felt that him it much behooved
To be ensample to the struggling few
Whom faith, and love, and glorious hope had
moved
To climb the Holy Hill they brought to view:
And cheering lessons from his walk the halting
drew."

(TO BE CONTINUED)

IS IT TIME TO RENEW ?

Several Members of the Historical Society have failed to renew their 1972 Membership in the same.

Please check and renew soon.

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SOME MORE PORTRAITS

At the spring meeting of the Executive Board, Kentucky Baptist Convention, Series D Portraits of former General Agents-Superintendents of Missions (Executive Secretaries) were presented to the Convention. Those presented were of Robert Livingston Thurman (1815-184) who filled the office in 1861-1866 and William David Powess (1854-1934) who served in the period 1907-1917.

Monographs on the above men were prepared and presented by George R. Jewell, Secretary of the Kentucky Baptist Historical Society and Commission.

President Harold Wainscott received the portraits on behalf of the Convention.

At the same meeting the twenty-year service of Garnett B. Morton, Business Manager of the Executive Board of the Convention and also keeper of the financial records of the Historical Commission and Society under Treasurer Harold G. Sanders, was recognized. He was presented a love gift from the Convention by its president.

ON OPERATION MINUTE HUNT

Check back on the January, 1972 issue on The Kentucky Baptist Heritage and see if anything has been done to complete the files of the minutes of your association which are missing from the archival material at the Louisville Seminary.

While in Nashville attending the recent meeting of the Southern Baptist Historical Society and Commission, the editor was able to locate several duplicate lists in the possession of the Society and Commission.

Also, since the minutes of the Kentucky Associations were microfilmed up through only the year 1957 or 1958; it would be wise to complete the files in Louisville and for the Associations to bring the microfilm record up to 1970 or 1971. Some associations have already done this.

In the meantime, also be on the lookout for old church minutes and urge the churches which have not done so to have their minutes microfilmed.

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THE 1972 ANNUAL MEETINGS

FRIDAY, JULY 28 2:30 P.M. EDT
7:30 P.M. EDT

AT CAMPBELLSVILLE COLLEGE
CAMPBELLSVILLE, KENTUCKY
Evening Meal at 6:00 P.M. EDT