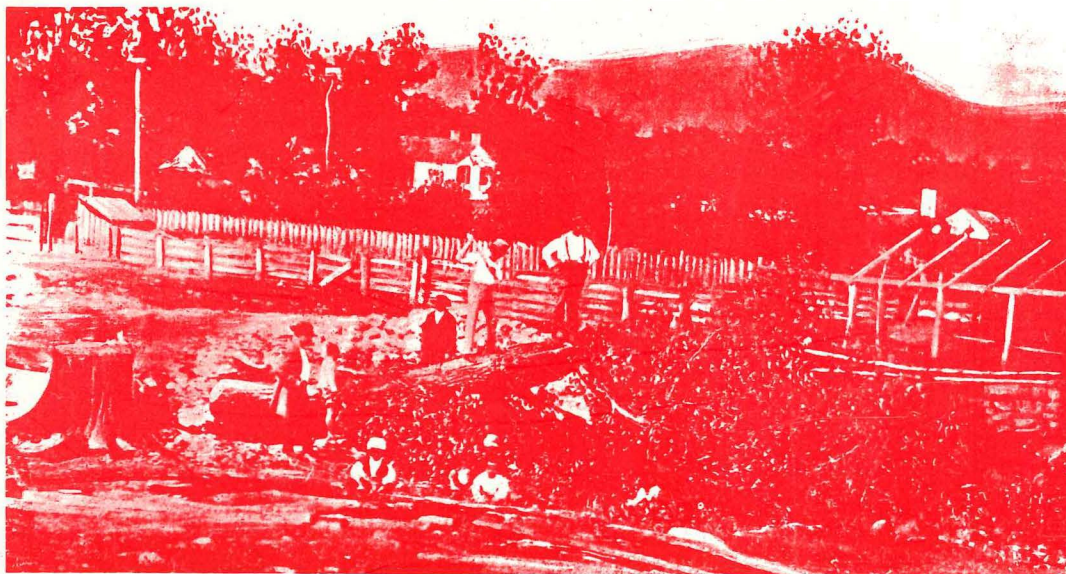


THE KENTUCKY BAPTIST HERITAGE

A PUBLICATION OF
THE KENTUCKY BAPTIST HISTORICAL SOCIETY



THE OLD ELM (1900) UNDER WHICH TINSLEY AND HICKMAN
PREACHED IN APRIL, 1776, AT HARRODSBURG
(Photo — Courtesy of Colonel George Chinn)



THE KENTUCKY BAPTIST
HISTORICAL COMMISSION

WENDELL H. RONE, SR., Th.M.
Chairman

GEORGE RALEIGH JEWELL, A.B.
Secretary

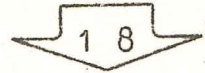
THE KENTUCKY BAPTIST
HISTORICAL SOCIETY

LEO T. CRISMON, Th.D.
President

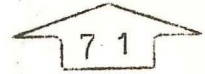
FRANKLIN OWEN, D.D.
Treasurer



THE KENTUCKY BAPTIST



HERITAGE



+++++
 VOLUME II, NUMBER 4 PAGES 77 - 100 OCTOBER, 1972
 +++++

TABLE OF CONTENTS

ANNUAL MEETINGS HELD AT CAMPBELLSVILLE COLLEGE

Front - Site of First Recorded Baptist Preaching in Kentucky at Harrodsburg in April, 1776, by Thomas Tinsley and Wm. Hickman.

Pages

77. Table of Contents.

Annual Meetings of the Society and Commission at Campbellsville College.

New Officers of the Society for 1972-1973.

78. Lewis Craig - The Pioneer Baptist Preacher Cont'd to conclusion.

96. Significant Anniversaries Among Kentucky Baptist Churches in 1973-1974.

The annual meetings of the Kentucky Baptist Historical Society and Commission were held on the campus of Campbellsville College on Friday, July 18, 1972, with the Commission meeting at 2:30 P.M. and the Historical Society meeting at 7:30 P.M.

A delicious evening meal was served by the school in the student dining hall at 6:00 P.M.

Dr. Paul Horner presented a brief but most interesting history of the school from its inception in 1906 as an academy, as a junior, and as a senior college. Dr. Robert Clark presented a brief and interesting history of the Campbellsville Baptist Church from 1791. Dr. Chester Badgett has been its pastor since about 1950. Dr. W.R. Davenport is president of the college.

FIRST PREACHING SITE

OUR 1972-1973 OFFICERS K.B.H.S.

Through the courtesy of Colonel George Chinn of the Kentucky Historical Society, and an ardent admirer of William Hickman, the editor received the picture of the large elm which stood by the site of the first recorded Baptist preaching in the state of Kentucky.

This memorable event took place in April-May, 1776. The aged Thomas Tinsley and the young William Hickman did the preaching.

The picture was made on April 6, 1900, when the tree was cut down.

W.W. Stephenson, who verified the picture, is in the background. Henry Cleveland Woods (with hat on) is in the picture. Others are not known. The site is now at the corner of Broadway and Greenville Streets in Harrodsburg, Kentucky.

President-Curator

Dr. Leo T. Crismon, Th.D.

Vice-President

Wendell H. Rone, Sr., Th.M.

Secretary

George R. Jewell, A.B.

Treasurer

H. Franklin Owen, D.D.

The only change in officers was the election of Dr. Owen to take the place of Dr. Harold G. Sanders, retired.

The Society and Commission hereby express their appreciation to Dr. Sanders for every encouragement and help given in our work. He was the moving and sustaining force in the origin of the Commission. He served well as Treasurer.

Lewis Craig

THE PIONEER PREACHER

By
LEWIS N. THOMPSON
(Continued)

Mr. Craig seems to have begun preaching before he was aware of the fact that he was preaching. In the agony of his soul he cried for mercy and also called on his hearers to repent—

"with loud voice he would warn the people to fly from the wrath to come, and except they were born again, with himself, 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 himself had hope of conversion, and after relief came to him, he went on preaching a considerable time, before he was baptized."

As we said, self-revelation and the call came together, and with the New-Name came the new tongue, and he began preaching, warning and exhorting men "to repent of and forsake their sins". He made this his work and he prosecuted it vigorously. He could speak, and did speak, with telling effect. His power lay, seemingly, in his wonderful "gift of exhortation". Rev. John Taylor says:

"Though he was not called a great preacher, perhaps there was never found in Kentucky so great a gift of exhortation as in Lewis Craig."

As a speaker he was said by one to be "impressive", but he was more than that, for "the sound of his voice made men tremble and rejoice". "Impressive," then, does not convey the true idea of him as a public speaker—he must have been, he was, most truly eloquent. That kind of speaking, "with a man's voice", which carries conviction to the hearer and makes him "tremble and rejoice", is genuine eloquence. He led men to conviction and on to decision, and many men, too. We may even see him as he stands before the people, addressing them about the all-important matter of fleeing the wrath to come:

"He was of medium height, rather stoop-shouldered, black hair, thick set and disposed to curl, a pleasant countenance, and a free speaker, his eye was expressive, his voice musical and strong and his manner earnest and impassioned."

There is your picture of this most mighty exhorter that Kentucky had known—a man whom men will stop to hear—must stop to hear, and, having heard, turn away trembling and rejoicing, fear and hope and hope and fear mingling—and carry the sound of that voice for weeks, yea, months.

Rev. John Taylor says:

"The first time I heard him preach, I seemed to hear the sound of his voice for months."

Then, Lewis Craig was a true orator, whose voice rang out clear and strong, though musical, warning men of the "wrath to come", and held them for days and weeks. What a wonderful thing this, that of man's voice—the voice of God's preaching man—ringing in your ears to warn you to repent and calling you to "the Lamb of God which taketh away the sin of the world"! And what a glorious kindness, too, that the Lord send to us our brother, our fellow-man, to bring us, not the warning only, but the Gospel of Hope and Peace—Words of Life! Our brother-man, having been snatched as a brand from the burning, comes to us in love, with Love's message, to show us the path of life and to take us by the hand and lead us out of darkness into light—into the right way. All this, too, by the human voice bringing God's words saying, "Repent ye, for the Kingdom of Heaven is at hand"; "at hand" now, here, and at hand to you, just as you are; "repent ye". Lewis Craig was such a brother, bearing such a message.

We are glad to record that that eloquent tongue was not armed with mere battle-axe words to slay men with, but in "it was the law of kindness". He was a man who "dealt closely with the heart". He had a message of love, then, to bring to the hearts of those who stopped to hear him, and that was why they trembled and rejoiced as the sound of his voice fell on their ears. Dealing with the heart! Ah, that is the business of the preaching man; that the great duty of the churches of the land. Love is life, the life of men and of angels, for God is Love and God is Life. Rev. John Taylor says:

"As an expositor of the Scriptures, he was not very skillful, but dealt closely with the heart. He was better acquainted with men than with books. He never dwelt much on doctrine, but mostly on experimental and practical godliness."

We see, then, that a preacher his aim was to "kindle a flame of sacred love" in the hearts of men, and thereby lead them into "experimental and practical godliness". High aim! High calling! Truly, the noblest work of the ministry is to lead men to love God and to live a life of godliness among their fellows. From this we see that Mr. Craig had something else to do than merely seeking to do what so many insist upon doing—"indoctrinating", stuffing the head with theories, and leaving the heart bare of divine warmth. Alas, for all such! Of course he dwelt on doctrines, for in no other way could he reach the heart, for to "deal with the heart" and lead that out of the love of self into the love of God, one must deal first with the mind of the man, and in dealing with man's mind he must deal in doctrines, for truth without doctrine does not appeal to the man who has no knowledge "concerning sin, righteousness and a judgment to come". The heart cannot be touched until the understanding is reached through the

hearing. "He that hath ears to hear, let him hear." And Jesus said, "Go teach all nations"—"teaching them to observe all things whatsoever I command you." "Faith cometh by hearing"—hearing the doctrines concerning the Lord, sin, righteousness a judgment to come. Thus we judge that Lewis Craig dwelt much on doctrines, for under his mighty preaching many were converted, and his warm exhortations led the hearts of men to surrender to Him who gave Himself for them. No doubt the writer meant that he did not harp continually on what we call our "distinctive doctrines". This he may not have done—perhaps should not have done, for however well a man may be grounded—"indoctrinated"—in our distinctive doctrines, his mind may be void of saving faith, untouched by the healing rays of heavenly light, and his heart be cold and dead, because no divine love, heavenly heat, has penetrated it and kindled a flame of love to God and the neighbor. Too much of distinctive doctrines has often, alas, too often, blocked the way to simple child-like faith in the Savior, and that love which is life. It was the business, the high calling, of Lewis Craig to lead men to repentance, and this he did right well. His own deep conviction had made a lasting impression on his mind, and he believed, he preached, he warned men, in bold exhortations he persuaded them to repent; for to him the Kingdom of Heaven was a real kingdom, and, was at hand; and so, also, was the kingdom of hell a real kingdom, and it, too, was at hand. Knowing men better than books, he knew what they needed, and he brought that: "Repent of, and forsake your sins, for unless you do you must sink down into hell." That was doctrine, distinctive doctrine, too. He said to the jury that was trying him: "I am warning men to forsake and repent of their sins."

As a preacher of the Gospel he did a great work; more, perhaps, than the most of his day. We must not pass this by without commenting on one remarkable thing, and that is that he labored with his own hands for the "altogether indispensable, for daily bread". There is something wonderful about all this, and worthy of pondering. We are amazed, as we look back and see what those pioneer preachers brought to pass. We are led to feel and say, "There were giants in the earth in those days"! We cannot refrain here from quoting Thomas Carlyle, and also a passage from Dr. John A. Broadus, as their remarks fit in so well. Mr. Carlyle says:

"Two men I honor, and no third. First, the toil-worn craftsman, that with earth-made implement laboriously conquers the earth, and makes her man's. Venerable to me is the hard hand—crooked, coarse—wherein, notwithstanding, lies a cunning virtue indefeasibly royal, as of the Scepter of this planet.* * * * *Toil on, toil on; thou art in thy duty, be out of it who may; thou toilest for the altogether indispensable, for daily bread.

"A second man I honor, and still more highly: him who is seen toiling for the spiritually indispensable; not daily bread, but the bread of life. Is not he, too, in his duty, endeavoring toward inward harmony, revealing this, by act or by word, through all his outward endeavors, be they

high or low? Highest of all, when his outward and his inward endeavor are one, we can name him Artist; not earthly craftsman only, but inspired thinker, who, with heaven-made implement, conquers Heaven for us! If the poor and humble toil that we have food, must not the high and glorious toil for him in return, that we have Light, have Guidance, Freedom, Immortality? These two, in all their degrees, I honor; all else is chaff and dust, which let the wind blow whither it listeth.

"Unspeakably touching is it, however, when I find both dignitaries united; and he that must toil outwardly for the lowest of man's wants, is also toiling inwardly for the highest. Sublimar in this world know I nothing than a Peasant Saint, could such now anywhere be met with. Such a one will take thee back to Nazareth itself; thou wilt see the splendor of Heaven spring forth from the humblest depths of earth, like a light shining in great darkness."

Now, let us give the brief statement from Dr. Broadus:

"There is a famous passage of Chrysostom in which he bestows generous and exuberant eulogy on the country preachers around Antioch, many of whom were present that day in his church. He says, in his high-wrought fashion, that their presence beautified the city, and adorned the church, and described them as different in dialect (for they were Syrians), but speaking the same language in respect of faith, a people free from care, leading a sober and truly dignified life. He says that they learned their lessons of virtue and self-control from tilling the soil. 'You might see each of them now yoking oxen to the plough, and cutting a deep furrow in the ground; at another time with their word cleaning out sins from men's souls. They are not ashamed of work, but ashamed of idleness knowing that idleness is a teacher of all wickedness. And while the philosophers walk about with conspicuous cloak and staff and beard, these plain men are far truer philosophers, for they teach immortality and judgment to come, and conform all their life to these hopes, being instructed by the divine writings.'

"Not only in the first centuries, then, but in Chrysostom's day also, there were these uncultivated but good and useful men; and such preachers have abounded from that day to this, in every period, country and persuasion in which Christianity was making any real and rapid progress."

V

"Of Jesus' testimony not ashamed,
He told the godless man his daily sin,
And with his great commission fitly framed,

Appealed to mind, and plead the heart to win;
 And, like Hilckiah's son, he paused not in
 A temporizing mood with high or low;
 Imbued with Nathan's candor he had been,
 And to the guilty presence dared to go
 To cry 'Thou art the man!' and all his danger show."

Rev. John Leland says, "The Baptist ministers were imprisoned and the disciples buffeted."

James Madison, writing to a friend in Philadelphia in 1774, said:

"That diabolical, hell-conceived principle of persecution rages among some, and to their eternal infamy the clergy (of the State Church) can furnish their quota of imps for such purposes. There are at the present time, in the adjacent county, not less than five or six well-meaning men in close jail for proclaiming their religious sentiments, which are in the main quite orthodox."

Where they were not imprisoned mob law was resorted to, and everywhere congregations were broken up by one means or another. Howe says, "A snake and a hornet's nest were thrown into their meeting, and even in one case firearms were brought to disperse them."

In speaking of Baptist ministers, Taylor says that they were

"Fined, pelted, beaten, imprisoned, poisoned and hunted with dogs; their congregations were assaulted and dispersed; the solemn ordinance of baptism was rudely interrupted, both administrators and candidates being plunged and held beneath the water till nearly dead; they suffered mock trials, and even in courts of justice were subjected to indignities not unlike those inflicted by the infamous Jeffreys."

Dr. Amritage says:

"For three months in succession three men of God lay in the joil at Fredericksburg for the crime of preaching the glorious Gospel of the blissful God—Elders Lewis Craig, John Waller and James Childs. But their brethren stood nobly by these grand confessors. Truly, in the words of Dr. Hawks, 'No dissenters in Virginia experienced for a time harsher treatment than did the Baptists. They were beaten and imprisoned; and cruelty taxed its ingenuity to devise new modes of punishment and annoyance. The usual consequences followed. Persecutions made friends for its victims; and the men who were not permitted to speak in public found willing auditors in the sympathizing crowds who gathered around the prisons to hear them preach from grated windows. It is not improbable that this very opposition imparted strength in another mode, inasmuch as it at last furnished the Baptists with a common ground on which to make resistance.'"

One of the battles fought by Baptists was that for separation of Church and State. In this conflict they stood almost alone, humanly speaking, but stood firmly, based, as they believed, on a principle of eternal right. They wanted no human authority for preaching the Gospel, believing that theirs was a divine authority. They needed no license from any earthly court, governor or king to allow them to worship God when and where they would. Their license was from Heaven, signed and sealed by the King of kings. Believing this, they went boldly about the work of calling men to righteousness; this these early heroes did, too, with most wonderful vigor, without fear and without doubt. And all this is a remarkable chapter in the history of this "sect" once despised among men.

Now, as you have seen, Lewis Craig began preaching before he was baptized (there being no administrator near), and at once he became an offender against certain laws of men, and therefore, must be called to account—as he said, "you bring me to the bar as a transgressor". Being a bold and mighty exhorter, he attracted attention and became conspicuous almost instantly. He was arrested, tried and sent to jail on charge of 'being a disturber of the peace'. Baptists had a wonderful knack at being disturbers of the peace by their preaching individual freedom in those days, as in some others. It was during this first trial that he so boldly arraigned the jury of which John Waller was a member. Part of his speech is preserved to us which is as follows:

"Gentlemen: I thank you for your attention to me. When I was about this court yard, 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?"

His question, "How is all this?" is rather interesting. Hitherto, while living "in all kinds of vanity, folly and vice", they took no notice of him, but now that a change had come over him he is noticed by being pulled up to the "bar as a transgressor. How is all this?" Well, it is thus: a true Soldier of the Cross had waked up and enlisted against the powers of evil, and had also joined in the battle for true liberty, civil and religious, for those Baptists, as those of all ages, stood for these, and his persecutors knew it right well. He is too bold, too mighty with that new tongue; he must, therefore, be put to silence. He had not become a transgressor, for he had repented of and was forsaking his sins, and warning others to do so. No; he was not an evil doer, but a burning and shining light, and must be placed under a bushel. To this end they put him in jail, for he refused to give bond to hold his tongue. All they asked was that he be silent twelve months. This he would not, could not, do, and so must be jailed. They cared nothing for living in "all kinds of vanity, folly and vice"; as to that, he could do as he pleased, but when it came to preaching "that way", he must be silenced. How miserably did his persecutors fail in silencing him! All that

they could do was to lock him up; beyond that they had no further control of him; they could not silence him. This fire from Heaven—Baptist love of Liberty—cannot be crushed out by man, not by nations of men.

"Juletta: Why, slaves, 'tis in our power to hang
ye."

"Master: ***** very likely,
'Tis in our power, then, to be hanged, and scorn
ye."

Lewis Craig had no fear of that earthly court, with its power to jail him, for it was in his power to be jailed, and, not "to scorn ye", but to scorn imprisonments, to love his enemies and to preach to them, through iron grates, the Gospel of love and liberty. It is manifest that there was no manner of fear, nor the faintest idea of remaining silent—preach he must, and by God's good grace, preach he would. See him, after his second trial, going with John Waller and James Childs through the streets of Fredericksburg to jail. Are they silent then? Nay, verily; they are singing—singing an old song that men seem to have forgotten—a song that made one feel, as a writer says of the scene about that jail, "awfully solemn":

"Broad is the road that leads to death,
And thousands walk together there;
But wisdom shows a narrow path,
With here and there a traveler.

* * * * *

"The fearful soul that tires and faints,
And walks the ways of God no more,
Is but esteemed almost a saint,
And makes his own destruction sure."

We see from this that he was not silenced, nor was he "almost a saint", nor was he in the least deterred from the work of proclaiming the Word, for although he was locked in

"a felon's cell—
The fittest earthly type of hell!"—

he turned that cell into a pulpit and began to preach boldly to the crowds that flocked after him and his comrades, warning those who were in the "broad road that leads to death" to repent and turn and find the "strait gate and narrow way". Silence him! How? Crush a spirit like his! Who could do that? Reader, friend, does this stir your heart and lead you to think of what they did and what they were, and inspire you to wish to be more valiant in the great cause of life?

Did this imprisonment injure Craig? Did his friends desert him? He was not injured thereby, but made the more useful. "Persecution is rather a badge of honor than an evidence of disfavor.

It is a call to STAND UP AND RECEIVE RECOGNITION." These stood up and were recognized as heroes. "Trials and persecutions are tests of character." "The things which may abide the fire must be made to go through the fire." "Good men bear trials, and, in them, lose their natural weakness."

"The good are better made by ill,
As odors crushed, are sweeter still."

Being a true man, having dug deep and laid his foundation on the Rock, and being possessed of that enduring quality common to true heroes, he manifested a willingness to "stand like an anvil", while his persecutors hammered on him, adhering steadfastly to those cherished principles, for whose proclamation and defence he believed himself to have been called.

As to his friends deserting him—no, never! William Hickman, in speaking of those times said:

"Baptists were despised, which caused Christ's sheep to huddle closer together and love each other better than when there was no opposition. A little before this time eight or nine Baptist ministers were put in jail at different times and places."

They "huddled closer together"! Mark the word, and lay it to heart, Oh ye who read! How different that from much that we see and hear in these days of much boasted peace! How vastly different to be despised by others, and to despise each other! The one "causes Christ's sheep to huddle closer together, and love each other better"; the other "scattereth the sheep and the wolf catcheth them".

Nor did these imprisonments fail of good to others besides these sheep that "huddled closer together". That, as you may see, was, and is, a wonderful blessing, but others were blessed also, for there were conversions from this jail-cell-pulpit preaching. Men were led to repentance and through this the Baptist cause grew in power. The lawyer who was prosecuting Elijah Craig said:

"The Baptists are like a bed of camomile; the more they are trodden the more they spread."

This first treading of Lewis Craig meant much spreading, as is seen in the case of John Waller, "Swearing Jack", "The Devil's Adjutant", as he was called because of his profanity and extreme recklessness, who was one of the grand jury, as you have seen, that indicted Craig in the year 1765. Mr. Craig's bold arraignment of the jury and his words of deep earnestness so impressed Waller that they resulted in his conversion, and he became a Baptist preacher—"the most picturesque of the early Baptist ministers of Virginia". From being "The Devil's Adjutant", he was led to be the Lord's whole-souled messenger of the Light of Life. Thus the indictment of Lewis Craig before God and before himself, and, in the end, proved a great blessing to Craig, Waller and many hun-

dreds more. (Waller baptized over two thousand in Virginia and organized eighteen churches.) "Happy the persecuted on account of righteousness, for theirs is the Kingdom of Heaven." Mr. Craig was "not the convict with the officers of the law on his track", but the shining mark at which the shafts of persecution were aimed, all of which fell at his feet, doing him no harm. In all this he was having "fellowship with the World-Redeemer", and was doing His work. "The servant is not above his Lord."

As Jesus "returned from (the desert) in the power of the spirit into Galilee", so Craig came forth from prison with renewed zeal. The persecutors would silence him, but he would not be silenced. "We must obey God rather than men." And God had called him to go and speak to the people "all the words of this life". Well may our Baptists be proud of those old heroes, whom no threats or jails or burnings could terrify—could silence. "Had they each a thousand lives" they would no doubt have given them gladly for the cause of their Master. The spirit of the dauntless Craig could not be crushed. He had a mission that he must fulfill, and full well he knew that, though "imprisonment for crime is the shadow of hell; imprisonment for character is the gateway to glory". His courage was the rather increased than diminished. "Courage and Christianity are identical." He became the more effective, because both zeal and courage were strengthened and his desire to do more good was inflamed.

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

We should notice, briefly, the spirit manifested by Mr. Craig while under persecutions. Though a man of unflinching courage, he exhibited a spirit of meekness, and accepted his persecutions in the spirit of his Master, and thus was he blessed and proved a blessing to others. Here we may learn a much-needed lesson. Meekness is not weakness, not want of courage, but the evidence of the highest courage. Lewis Craig was not weak. He was strong—strong to do and to bear. Our Master was not weak, but He was meek. He said, "I am meek and lowly in heart", and we must learn of Him. He places meekness in that catalogue of qualities that go to make up true manhood—"Blessed are the meek, for they shall inherit the earth." This spirit as manifested in Craig was one reason why the Baptists spread so; not because they were persecuted simply but because of the spirit awakened under persecutions. The meek possess the earth. If, as Baptists, we ever possess the earth, it will not be with the battle-axe or the sword, but with that meekness that finds its way to the hearts of men, and leads them to say, "These men have 'been with Jesus'."

The meekness of Mr. Craig was greatly blessed in the awakening of John Waller, for it is recorded that "he was so deeply impressed by the meekness of Mr. Craig and the solemnity of his manner, that he did not recover from the awful impression until he found peace in Jesus, about eight months afterwards. He subsequently became one of the most distinguished Baptist ministers

of his generation, and, in his turn, endured persecutions, 'for preaching the Gospel contrary to law'." (Mr. Waller was in jail one hundred and thirteen days, besides being subjected to other abuses.)

And who knows where all this devotion to principle, love of men, spirit of meekness will lead? When will the effects ever cease? "His works do follow him."

"The truly brave are truly meek,
And bravely bear both shame and pain.
They slay, if truly brave men ever slay,
Their foes, with sweet forgiveness day by day."

How much all this meant for us! How grateful we should be for what we today enjoy of civil and religious liberty! How greatly should we honor those by-gone heroes, who fought our battles for us! Beyond all question the persecutions of Lewis Craig and his fellow-laborers means a great deal to us. It is said of Jesus, "With his stripes we are healed". It may be said by Kentucky Baptists, in a sense, by the suffering of those old heroes we are free.

"While centuries dawn and die away
The world still keeps their record vast,
And gathers ripened sheaves today
From seeds that fell in ages past."

We shall give you here a quotation on the duty that lies before us in our day in "bearing our Cross", as this is an ever-present duty and privilege:

"The early Christians bore their cross midst persecutions, imprisonments and death. They showed us that Christianity is not effeminate, but heroic, virile, noble. Christianity has won for us religious liberty so that no longer do we have to bear the cross of persecution, imprisonment and death as they did. Yet the same courage and equal fortitude is demanded of Christians today in bearing their cross amidst the hosts of lusts, anxieties, doubts, worldliness and unrighteousness. 'In the world ye shall have tribulation', will always be true. Evils will always strive to imprison spiritual joy and gladness, and there will always be danger of remaining dead in sin. There must be conflict in gaining the Christian victory for ourselves, but it is on the highest plane in making the heart clean and the mind pure. Courage, fortitude and sterling virtue are exercised as much in the Christian life today as in the time of the Lord. And as an everlasting and graphic picture of what each must do to become a genuine Christian, it is written that Jesus himself took His cross and bore it to the place of crucifixion.

"Our crosses may differ. One may be the apparent loss of great gain in being strictly honest. Another may be to bear the burden of always being bright, gentle and true

to those who are ungenerous, unappreciative and brutal. Another may be to bear up with faith in perpetual adversity. Yet for our encouragement let us know that, whatever our cross may be, the virtues of Jesus will win out in every trial if they are not forsaken, if we patiently bear the cross to the end."

The great battle for religious liberty was fought for us; that other for personal liberty from the besetments of sin, we must fight for ourselves, and that battle is ever before us, for "the Kingdom of Heaven is at hand," demanding that we know the truths of that kingdom, and, knowing be free. "Ye shall know the truth and the truth will make you free." The test of one's sincerity is his willingness to obey the Lord, and He says, "If any one will come after me, let him deny himself, and take up his cross and follow me daily".

VI

"There were men with hoary hair
Amidst that pilgrim band—
Why had they come to wither there,
Away from their childhood's land?

"There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow serenely high,
And the fiery heart of youth.

"What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?—
They sought a faith's pure shrine!

"Ay, call it holy ground,
The soil where first they trod;
They left unstained what there they found—
Freedom to worship God."

Wherever civilization would come there must come a pulpit; more important is the pulpit than armies and navies, however needful these may be.

In those early days of our State mighty men came to prepare homes for their loved ones and to open the way for coming generations, and the most mighty among those pioneers were the lowly men—Tinsley, Hickman, Lewis Craig and many more. There is nothing more important than this matter of man speaking to his fellow-man of his soul's eternal welfare; and so, in the Providence of God, arrangement is made to this one great end—churches are founded, preachers are ordained, and man is pointed to a home beyond, and the voice of God is heard "concerning sin, righteousness and a judgment to come" through the preached Word. These "men fan the flames of human love and raise the standard of civil" and religious "virtue among mankind"—and more, win the hearts of men to Christ.

Craig and his church were outposts of civilization. They brought the Ark of the Covenant with them. The most sacred thing in that camp of pilgrims was their old church Bible. Hitherto this had been a light to their way and a lamp to their feet, and its divine truths were to lead them on and on till at last they should be gathered, one by one, on that eternal camping ground, into that one fold of the one Good Shepherd.

It was no new thing, nor is it yet a new thing for a man, or set of men, to move from their native land to possess new territory, but it was a "brand new thing" for a whole church "to pull up stakes" and move away to a strange land, and pitch tent there and begin to sow seeds for an endless harvest. This was what Craig's church did.

Now, as we are speaking of that, let us try to see if this "brand new thing" throws any light on the character of our old hero. Does it? Was he a Moses? In a sense, he was—God's chosen leader, to lead a free people into a field that must be conquered and held for the Lord of hosts; to plant here a church in whose very soul was the love—undying love—of civil and religious liberty. He was the leader of a free church to the territory where true freedom should reign. This love of God and love of liberty led to this movement—really did it all. This church was to be, and was, a mustard seed that came to grow and grow, and overshadow other territory and start other trees to growing. Then, as to leadership, we see that he was a true leader—of necessity, must have been, for those intelligent people would not have followed him in a body through all the hardships that came upon them. Intelligent people will not follow a weakling simply because they are attached to him. Lewis Craig was no weakling, but a strong man, and those who came with him knew him to be such and trusted him as such, and loved him because he was strong. And another thing should be remembered, they trusted him not only as a true leader, but as a brother and a companion. "His company was very interesting."

He was a man, then, that men could love and did love. No wonder that we read, "So strongly was his church attached to him, that most of its members came with him".

The question comes naturally, Why did they leave their old homes? Was there not room in that land for preaching Baptist doctrines? Was there no need of work there? There was need of work there and that work was done, and well done. But these had turned their faces to a resting place from bitterness and persecutions, not that they feared these, but because they were led—led of a will to be free, but also led of Him who ruleth over all, for the good of all.

Now, it is more than manifest that Craig was not seeking ease simply by this move from Virginia, nor seeking to shirk the responsibility of preaching righteousness that he might possess a Blue Grass farm, for he did not stop preaching, never ceased, till his eighty-seventh year; did not leave off founding churches, for

he followed that on to the organization of old Bracken; and one writer says that he founded others after the organization of Bracken, but of these we find no account. What was he seeking, then? Tradition says that he said it was because he believed that the Providence of God—that which had led him through trials, persecutions, imprisonments, church-building and soul-winning, to September, 1781—was leading him out to the wild West and would lead him and them on to the true Canaan above. That this was a fact is beyond dispute.

He came as a worker, a pathfinder, an organizer—"a voice crying in the wilderness, prepare ye the way of the Lord, make His paths straight". This was what he did; this was what he came to do, and ah, how well he did it! He was simply being led, and he recognized the good and constant leadership of the Lord. That his desire was to be located in a land where he might be free, and worship God according to the ruling passion of his heart—in freedom—is very manifest. That he should prefer the open fields to jails could crush, nor prevent him from exercising his God-given right to preach the Word, whether in jail or out.

The Rev. W. H. Milburn, D.D., in his book, "The Lance, Cross and Cane", in speaking of the tide of immigration that set in toward Kentucky about the close of the Revolution, says:

"The Baptists, who had long been trampled upon and persecuted by the State Church in the 'Old Dominion', and had waged a manly war against the tyranny of parsons and church wardens, now victorious by the abolition of the establishment, were glad to find an 'ampler ether, a diviner air', among the canebrakes and woods of Kentucky, where they could not only be free to worship God according to the dictates of their consciences, but also from the supercilious airs and opprobrium with which the 'first families' of the tide-water districts were used to treat them; and they often sought their new homes in large numbers embodied as churches and congregations, and as such formed other settlements."

The traveling church was a symbol, in a sense, of what every church should be—an army, whether small or great, seeking to capture new fields, and found an earthly home where souls may be born anew and fitted for that house of "many mansions."

VII.

"He's the Noble—who advances
Freedom, and the cause of Man."

"Is't death fall for Freedom's right?
He's dead alone that lacks her light!"

"God lives, God creates, God reveals his truth, God
bows the heavens and comes down that man may be free."

Freedom of conscience, unlimited freedom of mind, has been from the first the trophy of the Baptists.—Bancroft.

The article on religious liberty in the amendments to the American Constitution was introduced into it by the united efforts of the Baptists in 1789.—Dr. H. M. King

In the infinite wisdom and mercy of the Lord he created man free, in order that He may lead him in freedom to the highest possible good. True freedom is this, having power to choose between that which is good and that which is evil, the freeman chooses the good and follows that regardless of all the sufferings that may come upon him in the attainment of his object. It is the true freeman who suffers persecutions, railings, imprisonments, even death itself, that he may follow that which is truly good, so that, in the end, he may confirm the good and true in himself, and lead them to be truly free. It is the freeman that makes sacrifices, who buffets his body that he may keep it under, for the purpose of bringing a knowledge of true goodness to men.

In the wisdom of the Lord He leads us gently by that which He has planted within us—love of liberty. He has ever led men thus and not otherwise—to force him is to destroy the man, for, to be responsible, man must be free.

Now, for the love of liberty, Lewis Craig was imprisoned. You will say that he was free to choose to not preach the Kingdom of Heaven as he was preaching it—he might have heeded the judge and left off preaching for a year or indefinitely. That he had the liberty to make such a choice is true, but such having been made, Lewis Craig ceased to be a freeman, ceased to be a hero, and so ceased to be a son of God; for being set for the defense of the Gospel meant that in all things they, and "we should obey God rather than men". True freedom means, in the largest sense, implicit obedience to God. For him to be silent, then, meant for the hero to throw down his arms and turn traitor—turn to be the worst of slaves.

By the love of freedom the heroic Craig and his gallant church turned their faces toward the wilderness and braved all the dangers and hardships incidental to a final location on soil where no judges, with blood-hounds, would hound them to jail or hinder them from worshipping God according to the dictates of their own consciences. The Lord was leading him and them from within, by the love of that which is man's dearest boon—liberty. And thus, also, God was planting this tried and true hero of the Baptist faith in a land where true freedom should become the reigning principle among the people and make of them, for generations and generations, the most devoted and mighty advocates of liberty among men, both as to civil and religious freedom.

He came to our State the leader of one of the first organized churches of any denomination, one of the first Baptist churches of the state, a free church, holding to all the principles of true liberty of conscience—a believer in a "free Church in a free

State". He labored, even struggled, to gather and maintain such a church. This was the work of his life. Steadily he followed this one thing on to old age--on till he had founded Bracken Church and Bracken Association of Baptist churches. When we speak of him as "the father of the Bracken Association", we speak of a wonderful thing, for this has been a great organization--greater for real and lasting good than any mere earthly army in any land, for many sons and daughters of the King have been born here. Little did this lowly Lewis Craig know of the mighty forces that he, as father of this body, was setting in motion. He hoped, to be sure, and believed, but did not know. Let us believe that he knows now and that he can and does visit in spirit these chosen ones upon whose shoulders rests the task that he laid aside so long ago.

My brethren, the works of Lewis Craig should not be forgotten. For the benefit of our children and those who come after them, they should not only be recorded, but graven in stone. How can we forget and fail to honor our heroes of the past who opened the way that the light of life might shine in upon our souls?

VIII.

" 'Through suff'ring perfect,' stern decree!
 It frights the coward heart of man;
 Till he, from carnal mind is free,
 His blessing seems a ban.
 And 'whom God loves'—O high estate!
 'He chasteneth him'; his fires are lighted
 To burn the dross that lies innate,
 To rouse the soul that rests benighted.

Thou sacred ministry of pain,
 By thee high Pisgah's top we gain;
 O ministry of sorrow, lo!
 Through thee our angels come and go
 With messages of love and truth—
 From struggle, strength; and joy from ruth:
 To that pure light that shall abide
 We rise by something crucified."

"And he said unto me, These are they which came out of great tribulation. * * * For it became Him, for whom are all things, and by whom are all things, to make perfect * * * *through sufferings."

One thing in the character of Craig we must not pass over lightly, for it is a matter of importance, and gives us a pleasing view of the man, as to his inner life, and his dealings with his fellowmen.

That one most beautiful characteristic is summed up in one word—Peacemaker. Rev. John Taylor says of him: "He was a great peacemaker among contending parties." This, then, was his mission, and it is clearly to be seen that, in his case, peace "grows by

what it feeds on". The business of his life was that of peace-making—between man and man and man and God. He was a man of peace bringing a knowledge of the God of peace to his fellows. Surely, "The beauty of the Lord our God" was upon him. "He was a great peacemaker!" Was not this a real test of his character? He was not learned, not brilliant, perhaps, but was a great peacemaker. "As an expositor of the Scriptures, he was not very skillful, but dealt closely with the heart. He was better acquainted with men than with books." He was a man, then, that dealt with the heart, dwelling but little on church doctrines, "but mostly on experimental and practical godliness". That was how he made peace, between man and man and man and God, and how he founded churches, and why so many of them lived and still live—heart-religion being the only religion that lives and makes peace. All this in the life of that lowly worker in the Lord's Vineyard is well worthy of pondering.

"There are the brilliant, who exhilarate, charm and exhaust; the beautiful, the fair, who suggest invidious comparison, sow emulation. There are the learned, who impress with a mass of facts that impose too great burdens upon the mind; ponderous tomes of thought, innumerable problems, syntheses that startle with their evidence of toil. * * * * But how much greater is artless wisdom and love? * * * * He who brings the peace of the Lord brings the results of all high processes."

This last was what Lewis Craig did—he brought the peace of the Lord, thereby making others happy and learning in large measure what this meaneth, "Happy the peacemakers, because they will be called sons of God"—not be sons of God simply, but shall be called such, shall be recognized among men as such. They knew him to be a peacemaker and knew also that he was a son of God.

"Still in thy right hand carry gentle peace,
To silence envious tongues."

It is written, "The liberal soul shall be made fat: and he that watereth shall be watered also himself". Mr. Craig had been busy through life sowing seeds of peace and goodness; and he was reaping the harvest, peace of soul, and the honor of his fellowmen; "practical godliness" was coming home to his own heart and life, more and more, as he was making for the end of his long journey.

Dr. J. B. Taylor says:

"His last days were distinguished by increased spirituality of mind. His trials had been greatly sanctified to his good, and like a little child he yielded quietly to the will of his Father."

Thus we see that he had conquered and was coming off more than victor, for he was reaping a harvest of good to his own soul; he

was becoming like a little child, getting ready for entrance into that home prepared for those who gain the spirit of the little child.

"Rightly indeed he fares, who, all his days,
 With heart elate and purpose fixed and true,
 Turns not aside in devious, aimless ways,
 But fronts the life-work he has planned to do".

"O, view him down the vista of the years,
 When, like the vision seen on Patmos' Isle,
 His locks are white as snow; and now he bears
 The weight of age with the benignant smile
 Of one whose heart a stranger is to guile;
 He sees his starry crown laid up in heav'n—
 His earthly days well o'er, in which, erewhile,
 He in his Master's cause has nobly striv'n,
 And to apostate man the holy warning giv'n.

"His course is finished; 'tis enough, and now
 He lays him down, with tranquil heart, to die;
 With glory's prelibation on his brow,
 He bids his weeping household all draw night,
 And speaks a blessing to them from on high—
 Then falls asleep, to wake in paradise,
 'Mid sweet acclaim of thousand souls, who, by
 His work of love were led to seek the skies,
 And over sin and death triumphantly to rise."

Lewis Craig, having lived well—living manfully, heroically—living and laboring for his fellowmen—knew well how to die. So it is not surprising to learn that this aged man should say, shortly before the dying hour, "I am going to the home of my granddaughter to die", and then go on, "with solemn joy", to the place designated, and, in a few hours, pass on, "with little pain", to that home prepared for all who live and labor as he did. This occurred in the summer of 1825. Rev. John Taylor says that he was forewarned of his departure. He was so tranquil, so perfectly at peace, so beautiful in soul, that we may see a halo of light about that good, gray head, as he went, "with solemn joy", in the twilight of his life, down to the "River of Rest".

We may say that he was taken home "like a shock of corn fully ripe". He "had finished the work that was given him to do", and finished it, too, as we have seen, very much as became a true man—a genuine workman and no idle time-server. Having done his day's work, he had the end in view, and was looking forward with joy to the last great change, that of laying aside his earthly tabernacle for the one "not made with hands, eternal in the heavens". As said one,

"He looked forward into an everlasting country, where through the immeasurable deeps shown a solemn, sober hope".

That garment that he wore, by which he was recognized among men, was laid away in a grave near Minerva, Mason County, to moulder back to dust. It had served him well and served him long, but, as all things must change here and be cast off, that the wearer may put on a new garment—"he clothed upon with his house from Heaven"—he, too, must put off his earthly tabernacle and pass out of sight of men.

"And is he dead, whose glorious mind
Lifts thine on high?
To live in hearts we leave behind
Is not to die."

Having fought his battle and conquered, in the spirit of a little child, and yet as a brave man, we see him

"* * * * * Sustained and soothed
By an unfaltering trust, approach the grave
Like one who wraps the drapery of his couch
About him, and lies down to peaceful dreams."

"One life is continued into the other, and death is only the passage."

"How tells upon the destinies of men
Th' influence of a single holy one!
His words and way lead up to Heav'n and when
He sleeps in death, th' effects are scarce begun;
'His works do follow him,' and as upon
The mount of God he stands, his struggles o'er,
'Tis bliss to know what he in Christ has done—
His crown is gemmed with those who've gone before,
And those who still will come till time shall be no
more!"

SIGNIFICANT ANNIVERSARIES AMONG
KENTUCKY BAPTISTS

1973 - 1974

CHURCH ANNIVERSARIES

I. OBSERVING 190TH ANNIVERSARIES

<u>NAME</u>	<u>ORGANIZED</u>	<u>COUNTY</u>	<u>ASSOCIATION</u>	<u>YEAR</u>
SOUTH ELKHORN	1783	FAYETTE	ELKHORN	1973

II. OBSERVING 185TH ANNIVERSARIES

<u>NAME</u>	<u>ORGANIZED</u>	<u>COUNTY</u>	<u>ASSOCIATION</u>	<u>YEAR</u>
FORKS OF ELKHORN	JUNE 14, 1788	WOODFORD	FRANKLIN	1973
ROLLING FORK	SEPT.—, 1788	NELSON	NELSON	1973
SHAWNEE RUN	NOV. 21, 1788	MERCER	MERCER	1973

III. OBSERVING 180TH ANNIVERSARIES

<u>NAME</u>	<u>ORGANIZED</u>	<u>COUNTY</u>	<u>ASSOCIATION</u>	<u>YEAR</u>
MILL CREEK	DEC. 21, 1793	NELSON	NELSON	1973
EMINENCE	JAN. 26, 1794	HENRY	HENRY COUNTY	1974
ELK CREEK	APRIL 27, 1794	SPENCER	LONG RUN	1974
BULLITTSBURG	JUNE—, 1794	BOONE	N. KENTUCKY	1974
COLD SPRINGS, 1st.	OCT.—, 1794	CAMPBELL	N. KENTUCKY	1974

IV. OBSERVING 175th ANNIVERSARIES

BEAVER DAM	MARCH 5, 1798	OHIO	OHIO COUNTY	1973
MILL CREEK	EARLY IN 1798	MONROE	MONROE	1973
MT. TABOR	NOV. 5, 1798	BARREN	LIBERTY	1973
MUDDY RIVER	1798	LOGAN	LOGAN	1973
SALEM	1798	ESTILL	BOONE'S CREEK	1973
FLAT LICK	JAN. 26, 1799	PULASKI	PULASKI COUNTY	1974
NEW CASTLE	APR. 6, 1799	HENRY	HENRY COUNTY	1974
SOMERSET	JUNE—, 1799	PULASKI	PULASKI COUNTY	1974
CHRISTIANSBURG	1799	SHELBY	SHELBY COUNTY	1974
FINCHVILLE	1799	SHELBY	SHELBY COUNTY	1974

V. OBSERVING 150TH ANNIVERSARIES

BLACK GROVE	1823	WEBSTER	OHIO VALLEY	1973
DANVILLE FIRST	1823	BOYLE	SOUTH DISTRICT	1973
DONALDSON	1823	CALDWELL	CALDWELL	1973
DEER CREEK	1823	CRITTENDEN	OHIO RIVER	1973
ROCKY SPRINGS	1823	WARREN	WARREN	1973
THREE SPRINGS	1823	HART	LIBERTY	1973

<u>NAME</u>	<u>ORGANIZED</u>	<u>COUNTY</u>	<u>ASSOCIATION</u>	<u>YEAR</u>
GILEAD	MAR. 17, 1824	HARDIN	SEVERNS VALLEY	1974
TRACE CREEK	OCT. 2, 1824	GRAVES	GRAVES COUNTY	1974
ELKHORN	1824	TAYLOR	TAYLOR COUNTY	1974
NEW SALEM	1824	WAYNE	WAYNE COUNTY	1974

VI. OBSERVING 125TH ANNIVERSARIES

BETHANY	FEB. 26, 1848	WARREN	WARREN	1973
BETHEL	MAR. 18, 1848	BUTLER	GASPER RIVER	1973
POOLE	MAR. 20, 1848	WEBSTER	GREEN VALLEY	1973
EPHEBUS	MAY 24, 1848	CLARK	BOONE'S CREEK	1973
CAMPTON	JULY 8, 1848	WOLFE	RED RIVER	1973
SOUTH UNION	1848	CHRISTIAN	CHRISTIAN CO.	1973
UNIONTOWN	1848	UNION	OHIO VALLEY	1973
CHERRY HILL	1848	HENDERSON	GREEN VALLEY	1973
BRAMLETT	1848	CARROLL	WHITES RUN	1973
NEW FRIENDSHIP	1848	HARRISON	CRITTENDEN	1973
CLEAR FORK	1848	RUSSELL	RUSSELL CO.	1973
STEPHENSPORT	1848	BRECKINRIDGE	BRECKINRIDGE CO.	1973
NICHOLASVILLE	FEB. 10, 1849	JESSAMINE	ELKHORN	1974
MT. CARMEL	APR. 13, 1849	OHIO	OHIO COUNTY	1974
NEW LIBERTY	JUNE 9, 1849	GRAVES	GRAVES COUNTY	1974
MACEDONIA	AUG. 11, 1849	DAVIESS	DAVIESS-McLEAN	1974
SINKING FORK	1849	CHRISTIAN	CHRISTIAN CO.	1974
NEW HOPE	1849	LOGAN	BETHEL	1974
GRASSY RUN	1849	GRANT	CRITTENDEN	1974
HOPEFUL	1849	PULASKI	PULASKI CO.	1974
FREEDOM	1849	ROCKCASTLE	ROCKCASTLE	1974

VII. OBSERVING 100TH ANNIVERSARIES

PLEASANT HILL	JAN. 4, 1873	MUHLENBERG	MUHLENBERG CO.	1973
NEW CONCORD	1873	GRAVES	GRAVES COUNTY	1973
PLEASANT VALLEY	1873	HICKMAN	WEST KENTUCKY	1973
DAVID'S CHAPEL	1873	FULTON	FULTON CO.	1973
CRESTWOOD	1873	OLDHAM	SULPHUR FORK	1973
COVE HILL	1873	CARROLL	WHITE'S RUN	1973
CLIFTY GROVE	1873	PULASKI	PULASKI CO.	1973
MT. CALVERY	1873	CASEY	CASEY CO.	1973
BRUSH GROVE	1873	WASHINGTON	CENTRAL	1973
GRASSY SPRINGS	1873	JACKSON	JACKSON CO.	1973
PROVIDENCE	APRIL—, 1874	BALLARD	WEST UNION	1974
MT. VERNON	APRIL 25, 1874	SIMPSON	SIMPSON	1974
MULDRAUGH HILL	NOV. 14, 1874	MARION	CENTRAL	1974
SHADY GROVE	1874	BALLARD	WEST UNION	1974
SUGAR CREEK	1874	LIVINGSTON	OHIO RIVER	1974
DYCUSBURG	1874	CRITTENDEN	OHIO RIVER	1974
HOPEWELL	1874	GRAVES	GRAVES CO.	1974
BEECH RIDGE	1874	SHELBY	SHELBY CO.	1974

<u>NAME</u>	<u>ORGANIZED</u>	<u>COUNTY</u>	<u>ASSOCIATION</u>	<u>YEAR</u>
SANDERS	1874	CARROLL	WHITE'S RUN	1974
JUNCTION CITY	1874	BOYLE	S. DISTRICT	1974
PLEASANT RUN	1874	CLAY	BOONEVILLE	1974
BIRCH LICK	1874	JACKSON	JACKSON CO.	1974
CORINTH	1874	WHITLEY	MT. ZION	1974

VIII. OBSERVING 75TH ANNIVERSARIES

KARN'S GROVE	FEB. 24, 1898	DAVISS	DAVISS-McLEAN	1973
SUMMERSVILLE	SPRING of 1898	GREEN	RUSSELL CREEK	1973
SACRAMENTO	MAY 8, 1898	McLEAN	DAVISS-McLEAN	1973
LOUISVILLE E. PKWY.	MAY —, 1898	JEFFERSON	LONG RUN	1973
LOLA	JUNE 30, 1898	LIVINGSTON	OHIO RIVER	1973
SEDALIA	JULY —, 1898	GRAVES	GRAVES CO.	1973
HAZARD, FIRST	AUG. 27, 1898	PERRY	THREE FORKS	1973
DELMONT	1898	TRIGG	LITTLE RIVER	1973
ROSEBOWER	1898	McCRACKEN	WEST UNION	1973
PLUM SPRINGS	1898	WARREN	WARREN	1973
CEDAR POINT	1898	PULASKI	PULASKI COUNTY	1973
FRY'S CREEK	1898	CASEY	CASEY COUNTY	1973
FAIRVIEW	1898	LINCOLN	LINCOLN COUNTY	1973
CLEAR CREEK	1898	ROCKCASTLE	ROCKCASTLE	1973
TIDAL WAVE	1898	WHITLEY	MT. ZION	1973
DENTON	1898	CARTER	GREENUP	1973
SUMMITT	1898	BOYD	GREENUP	1973
BEECH GROVE	JULY 21, 1899	GREEN	RUSSELL CREEK	1974
SULPHUR WELLS	1899	GRAYSON	GOSHEN	1974
SHREWSBERRY	1899	GRAYSON	GOSHEN	1974
POPLAR GROVE	1899	HANCOCK	BLACKFORD	1974
BELLEVIEW	1899	TODD	LOGAN	1974
NEW ENTERPRISE	1899	PULASKI	PULASKI CO.	1974
GROVE RIDGE	1899	CASEY	CASEY CO.	1974
SAND STONE	1899	WHITLEY	MT. ZION	1974

IX. OBSERVING 50TH ANNIVERSARIES

PADUCAH, WEST END	JULY —, 1923	McCRACKEN	WEST UNION	1973
LOUISVILLE, SHAWNEE	JULY 23, 1923	JEFFERSON	LONG RUN	1973
PROVIDENCE, VICTORY	AUG. 23, 1923	WEBSTER	LITTLE BETHEL	1973
CEDAR CROSS LOUISVILLE,	DEC. 1, 1923	ALLEN	ALLEN	1973
EAST AUDUBON PROVIDENCE,	DEC. 6, 1923	JEFFERSON	LONG RUN	1973
SECOND	1923	WEBSTER	LITTLE BETHEL	1973
BLACK GROVE	1923	WEBSTER	OHIO VALLEY	1973
BROWDER'S CHAPEL	1923	BARREN	LIBERTY	1973
GLEN LILY	1923	WARREN	WARREN	1973
RAVENNA, WILLIAMS MEM.	1923	ESTILL	BOONE'S CREEK	1973

<u>NAME</u>	<u>ORGANIZED</u>	<u>COUNTY</u>	<u>ASSOCIATION</u>	<u>YEAR</u>
BOONEVILLE	1923	OWSLEY	BOONEVILLE	1973
BLACKWATER #1	1923	JACKSON	JACKSON CO.	1973
LOYALL, FIRST	1923	HARLAN	UPPER CUMBERLAND	1973
LIGGETT	1923	HARLAN	UPPER CUMBERLAND	1973
MELDRUM	1923	BELL	BELL COUNTY	1973
LOUISVILLE, HIGHLAND PK. 2nd	JUNE 8, 1924	JEFFERSON	LONG RUN	1974
CRIDER	1924	CALDWELL	CALDWELL	1974
HOLLAND	1924	ALLEN	ALLEN	1974
LEXINGTON, GRACE	1924	FAYETTE	ELKHORN	1974
SOUTH IRVINE	1924	ESTILL	BOONE'S CREEK	1974
PARKSVILLE	1924	BOYLE	SOUTH DISTRICT	1974
NEVISDALE	1924	WHITLEY	SOUTH UNION	1974
KECK	1924	KNOX	LYNN CAMP	1974
GREENROAD	1924	BELL	NORTH CONCORD	1974
BARBOURVILLE HIGHLAND PK.	1924	KNOX	NORTH CONCORD	1974
E. WILLIAMSON	1924	WEST VA.	PIKE	1974

X. OBSERVING 25TH ANNIVERSARIES

LOUISVILLE, BETHLEHEM	JUNE 27, 1948	JEFFERSON	LONG RUN	1973
ASHLAND, WILDWOOD	AUG. 8, 1948	BOYD	GREENUP	1973
ALTONA	OCT. —, 1948	MARSHALL	BLOOD RIVER	1973
TINYTOWN	OCT. —, 1948	TODD	BETHEL	1973
BLOOD RIVER	1948	CALLOWAY	BLOOD RIVER	1973
LYNNVILLE	1948	GRAVES	GRAVES COUNTY	1973
FRIENDSHIP #2	1948	LARUE	LYNN	1973
COLD SPRING	1948	MEADE	SALEM	1973
ROCK HAVEN	1948	MEADE	SALEM	1973
LOUISVILLE, SYLVANIA	1948	JEFFERSON	LONG RUN	1973
FRIENDSHIP	1948	BRECKINRIDGE	BRECKINRIDGE CO.	1973
FORKS OF ELKHORN, CALVARY	1948	FRANKLIN	FRANKLIN	1973
SAND SPRINGS	1948	ROCKCASTLE	ROCKCASTLE	1973
HYATTSVILLE	1948	GARRARD	SOUTH DISTRICT	1973
BUFFALO	1948	ROCKCASTLE	LAUREL RIVER	1973
CHEVROLET	1948	HARLAN	UPPER CUMBERLAND	1973
MANITO HILL	1948	BELL	BELL COUNTY	1973
MEADOW GROVE	1948	WHITLEY	MT. ZION	1973
AFLEX	1948	PIKE	PIKE	1973
GLENWOOD	1948	PULASKI	PULASKI COUNTY	1973
WORTHINGTON	FEB. 2, 1949	GREENUP	GREENUP	1974
SHELBYVILLE, HIGHLAND	FEB. 13, 1949	SHELBY	SHELBY COUNTY	1974
GREENVILLE, SECOND	APR. 3, 1949	MUHLENBERG	MUHLENBERG CO.	1974
MIDWAY	APR. 17, 1949	CALDWELL	CALDWELL	1974

<u>NAME</u>	<u>ORGANIZED</u>	<u>COUNTY</u>	<u>ASSOCIATION</u>	<u>YEAR</u>
BLUE BALL	DEC. 4, 1949	HARDIN	SEVERNS VALLEY	1974
BALTIMORE	1949	HICKMAN	WEST KENTUCKY	1974
PRINCETON, NORTHSIDE	1949	CALDWELL	CALDWELL	1974
MORTON'S GAP, SECOND	1949	HOPKINS	LITTLE BETHEL	1974
LINCOLN MEM.	1949	LARUE	LYNN	1974
BLACKWATER 2ND	1949	JACKSON	BOONEVILLE	1974
BIG HILL	1949	JACKSON	JACKSON CO.	1974
BAXTER, 1ST	1949	HARLAN	UPPER CUMB.	1974
RIVER RIDGE	1949	HARLAN	UPPER CUMB.	1974
HOSMAN	1949	BELL	BELL CO.	1974
OAKDALE	1949	BELL	BELL CO.	1974
BARNAUGH	1949	BOYD	GREENUP	1974
ISABAN	1949	WEST VA.	PIKE	1974

XI. OBSERVING 10TH ANNIVERSARIES

GREENVIEW	JAN. 3, 1963	BOONE	NORTHERN KY.	1973
LOUISVILLE,				
MIDLANE PARK	JUNE 30, 1963	JEFFERSON	LONG RUN	1973
PRINCETON, HIGHLAND	1963	CALDWELL	CALDWELL	1973
PINEY GROVE	1963	CALDWELL	CALDWELL	1973
MANNINGTON	1963	HOPKINS	LITTLE BETHEL	1973
BETHEL	1963	WARREN	WARREN	1973
BROOKVIEW	1963	JEFFERSON	LONG RUN	1973
CARDINAL HILL	1963	JEFFERSON	LONG RUN	1973
FAIRMOUNT	1963	JEFFERSON	LONG RUN	1973
SOUTHSIDE	1963	WHITLEY	MT. ZION	1973
ACORN	1963	PULASKI	PULASKI CO.	1973
OAK GROVE, 1ST	1964	CHRISTIAN	CHRISTIAN CO.	1974
PADUCAH, VICTORY	1964	McCRACKEN	WEST UNION	1974
HARTFORD, 2ND	1964	OHIO	OHIO COUNTY	1974
HENDERSON, LAWDALE	1964	HENDERSON	GREEN VALLEY	1974
BASHFORD MANOR	1964	JEFFERSON	LONG RUN	1974
CLOVERLEAF	1964	JEFFERSON	LONG RUN	1974
SOUTH PARK	1964	JEFFERSON	LONG RUN	1974
LAMBERT, FIRST	1964	FLOYD	ENTERPRISE	1974