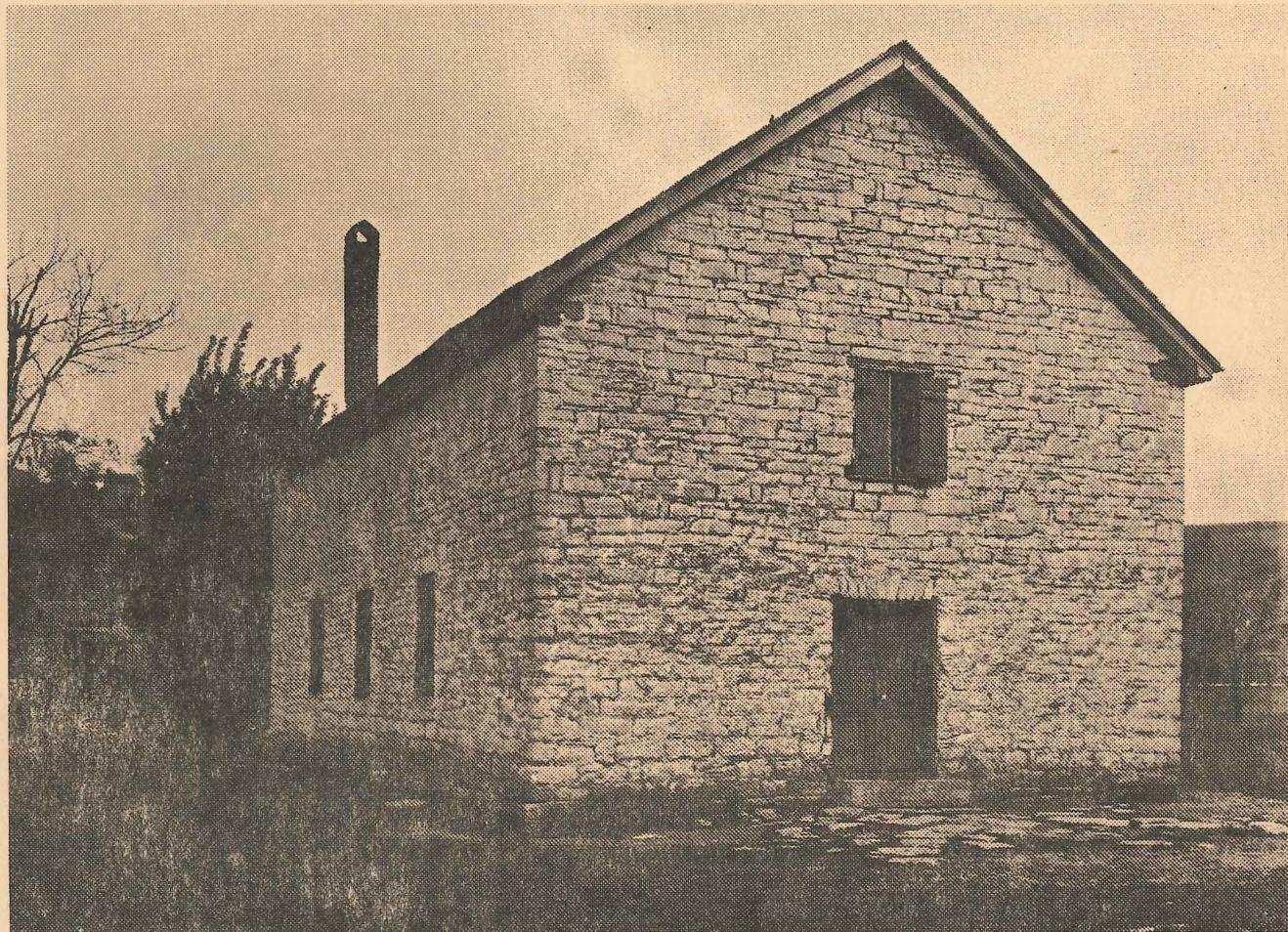


THE
KENTUCKY BAPTIST
HERITAGE



The Old Stone Meeting House
Located on Lower Howard's Creek in Clark County

A PUBLICATION OF
THE KENTUCKY BAPTIST HISTORICAL SOCIETY
THE KENTUCKY BAPTIST HISTORICAL COMMISSION

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BAPTIST
HERITAGE

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.....

Keep your face to the sunshine and you cannot see the shadow.

Helen Keller

P R O V I D E N C E C H U R C H

The following article on one of the oldest churches in Kentucky was submitted by Mr. J. Haynes Miller of Columbus, Ohio. It was prepared for the church's anniversary celebration in 1924 by Miss Lucy E. Jones.

"The Old Stone Meeting House, on Lower Howard's Creek in Clark County, Kentucky, is considered by many to be the oldest church in Kentucky. Her records go back to December, 1780. It was then a log Meeting House, and the Old Stone Meeting House was erected on the same site, about the close of the Revolutionary War, in 1782 or 1783, and this even antedated the creation of Clark County--which was June 1, 1792.

"This church, when built, had port holes for use in defending the worshippers against Indian attacks, and it is related that while one portion of the congregation watched the port holes from the gallery, the other portion worshipped and prayed, and this was alternated between the male members for several years. This congregation built the Log Meeting House and afterwards the Old Stone Meeting House--which is now (1924) in a good state of preservation, and is owned, and used by the Colored Baptists.

"Robert Elkin, the pioneer Baptist minister of all this section, who came from Virginia with the 'Travelling Church' was the first pastor of the Log Meeting House and the Old Stone Meeting House, and the grave of this noted pioneer preacher is practically unmarked. The 'Travelling Church,' as it was then called, is the oldest church organization in Kentucky, and met at the different homes for worship, until the Log Meeting House was built, and afterwards the Old Stone Meeting House, constructed of Kentucky marble.

"Many noted divines of pioneer days preached in this old church, and numbers of its members are sleeping their last sleep in the old church yard. Near-

by the turbulent waters of Lower Howard's Creek are rushing on and will do so for all time to come.

"In years gone by there were half a dozen large water mills, constructed of Kentucky marble, and several factories situated along the banks, and run by the waters of this famous creek.

"This picture cover was taken by the writer May 17, 1922, when the Department of History of the Woman's Club met at this historical church and spread their sumptuous 'basket dinner' under the spreading branches of the large old shade trees, where a century ago they had held their 'all-day basket meetings' surrounded by the same beautiful scenery, and listened to the roaring waters of the same old Lower Howard's Creek."

(Editor's note-- The Old Stone Meeting House described by Miss Jones was for many years the home of Providence Church. Spencer's History of Kentucky Baptists (I, 45) contains the following extracts from the church's record book:

"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 January, 1781, they, with other Baptists, formed themselves a body, in order to carry on church discipline, and, in September the 28th, 1781, became constituted by Lewis Cragg Craig and John Vivian, with the members, to wit (here follows a list of 42 names)."

They remained on the Holston

"till the first day of September 1783. Then a principle sic part of the members, with their minister being about to move to Kentucky, it was agreed they should carry the constitution with them."

"And now having arrived in Kentucky, and settling on the South side of the river, near Cragg's Station, but, through the badness of the weather and our scattered situation, nothing of importance was done till April 3rd, 1784."

"Through a turn of God's providence, the church chiefly moved to the north side of Kentucky and for the health and prosperity of Zion, we have appointed a church meeting a Bro. William Bushe's Nov. 27th. (1784)."

"The location of the church, Spencer relates, was on Howard's Creek, about three miles from Boonesboro."

JOHN GANO

In our last issue, we mentioned the importance of the memoirs of the pioneer preachers of Kentucky. The rarest of these is Biographical Memoirs of the Late Rev. John Gano, of Frankfort (Ky.): Formerly of the City of New York. Written principally by himself. New York, 1806.

The library of the Southern Baptist Theological Seminary in Louisville has a copy, from which the following excerpt, dealing mostly with Gano's life in Kentucky, is copied (pp. 118-131):

The reason of my removal to Kentucky, I shall here state. One Mr. William Wood, came from that country, and gave a very exalted character of the state of it. He made several encouraging proposals to me to go there, said there was a prospect of usefulness in the ministry, the necessity of an old experienced minister to take care of a young church there, and flattering temporal prospects for the support of my family. For these reasons I concluded to remove. Besides, I was considerably in debt, and saw no way of being released, but by selling my house and lot. This I concluded would clear me, and enable me to purchase waggons and horses to carry me to Kentucky. I called a church meeting, and informed them of my intention. They treated it as a chimera, and thought they could stop me by raising my salary. They, with all possible coolness, left me to determine for myself. I, immediately, determined

to go, and desired them to look out for a supply. This aroused them, and they very affectionately urged me to tarry. I told them, if they had desired me to stay before I had put it out of my own power, I should then have given it up.

I sold my estate, and commenced my journey for Kentucky. I encountered more difficulties than I had calculated for. In going down the Ohio river, one of my boats unfortunately overset, and turned every thing into the river. They who were in her, narrowly escaped, by cutting the ropes which tied the horses, so that neither man nor beast were lost. But I lost some very valuable property which I never could replace. I also lost all the provender for my horses, which at that time was a very serious misfortune. However, as there were others in company from New-Jersey, and of my acquaintance, I was amply supplied with that necessary article. We landed at Limestone, on the 17th of June, A. D. 1787; and soon after set out for Washington, in Kentucky, where I safely arrived. I here preached to my companions and the inhabitants, from these words: "So we got all safe to land."

Mr. Wood, on my arrival, took me into his own house. The news of my arrival soon spread to Lexington; and Mr. Ambrose Dudley, and Mr. John Craig, came to see me, and urged me to visit Lexington, and preach. I went to Lexington, South Elkhorn, and Clear Creek, &c. and after tarrying a few days, I returned home. Soon after my return, I received a letter from Lexington, inviting me to remove among them, and enclosing proposals of what they would allow me. I also received another letter, of the same import, from Brother Elijah Craig, of Georgetown. I soon after moved my family to Lexington; and hired a house of Mr. Robert Parker, where we lived a twelve month. While here, I received a proposal of land from Brother Elijah Craig, with an invitation to come and see it. I went, and liked the land, but not the conditions. I, however, wished for a little time to consider of it; and I set the day I would give him an answer. Two days before the time came, while I was walking in the garden, General Wilkinson came to me and asked me, if I had fully determined where to settle. I told him, I had not; and that I then had but one day

to consider of Mr. Craig's proposal. He said he came to make me proposals to go to Frankfort; and wished me to go with him and see the plan of a town, which was in the hands of my son Daniel, at Frankfort. I went and was much pleased, and closed an agreement with him, that I would remove there, as soon as I could make it convenient.

My wife, in going to visit this place, had the misfortune to fall from her horse, which made her a cripple the remainder of her life. She was, soon after, seized with the pleurisy, which terminated her existence, after languishing a short time. We had but just got settled in our new habitation, when she was seized with the disorder; and happy for her, I trust, she soon removed to that building of God, a "*house not made with hands, Eternal in the heavens,*" to which she appeared resigned, and for which I hope, by the grace of God, she was prepared. But alas! I was too unprepared for such a shock. In all her lameness, I had her cheering company and conversation, and was enlivened by a hope of her recovery. But when this fatal stroke was given, I was bereft of all consolation, and had not the word and power of God sustained me through it, I must have sunk beneath the stroke.

The next fall I received a letter from a friend in North Carolina, with whom I had intrusted my little concerns there, informing me, that the man to whom I had sold my land, refused payment, alleging that I had sold him more than I ever had title to. This was both injurious to my purse and character; and led me to look over my old papers. I found the deed and the necessary papers; the deed was properly authenticated, and acknowledged and recorded in Rowan, where the land lay. I determined to go and settle the business; & accordingly, set off, and after a fatiguing journey arrived there. I got the county surveyor, and having traced part of the line, he found it would take in part of land which he claimed and occupied, and a spring which his family used; he therefore, begged me to desist, and said he would settle the matter without any further difficulty. I could have put him to much trouble and expence; but having

my object answered, I settled the matter with him.

Here I found and obtained another companion. She was the widow of Captain Thomas Bryant, and daughter of Colonel Jonathan Hunt. She was a communicant in a Baptist church in that neighborhood. As she could not adjust her matters, so as to go immediately, with me, to Kentucky, I went to Charleston, in South Carolina, where I had formerly visited. Here, I was pleased to find many remaining evidences of the fruits of my former labours. I tarried here, upwards of three weeks, at the house of Mr. Richard Furman. As Mr. Furman was about to take a short journey, he requested me to take charge of his church during his absence, which I did. From here, I went farther Southward, and after an absence of nine weeks and three days, I returned to my wife. I visited an association while here and found many difficulties among them. The idea of having a moderator, was considered as dis honouring Christ. Their requesting liberty of the moderator for every thing which they wished to do, was considered as too conformable to the custom of worldly assemblies, and an infringement of christian liberties. But, after much altercation on these points, they agreed to them; and the association was conducted with much decorum.

The September following, I returned to Kentucky; but without Mrs. Gano, as she was not then ready to remove. The next spring I went to North Carolina, but found it would be inconvenient for my wife to remove before fall; I therefore made a visit to New York and Rhode Island, accompanied by my wife's son, Morgan Bryant. My old friends were much pleased to see me; and I arrived back again, by the time my wife had appointed to go to Kentucky. I preached at many places in my tour to New England; particularly, in New Brunswick, where I preached twice to very crowded assemblies. On my return to Kentucky, I preached at Philadelphia, and many places in the states of Maryland and Virginia, agreeable to appointments I had made, four or five months previously. We started for Kentucky, on the 30th of September, 1794, and arrived safely without any thing material taking place. On my return, I found the family

all well; and that a report of my son William being drowned, which I had heard while in Carolina, was without foundation. Here a new scene opened. My wife, saw children that had families, whom she never say before; and my children, saw a mother whom they had no knowledge of. This, I believe, made them feel mutually awkward.

The Town Fork church, of which I was a member, and whose meetings I endeavoured constantly to attend, had been highly favoured, during my absence, by the neighbouring ministers, especially, Mr. Dudley, who had generally attended their church meetings and had administered at their communion seasons. The church meeting was frequently held at Frankfort, though there was no settled church there of any denomination. Mr. Hickman had frequently preached in the assembly room of the state house; and Mr. Shannon, a Presbyterian minister, had given some encouragement, that he would preach there some part of his time. I agreed to supply them every first and third sabbath in the month; and Mr. Shannon the remainder. I supplied them, in this way, through the winter; and also the church at Town Fork, which kept me constantly employed; for the distance between the two places was nearly twenty miles.

Several of the members of the Town Fork Church, frequently expressed to me their wishes, to have me live nearer to them; and finally carried it to the church. I thought it my duty to make the reply, that it was out of my power to procure a settlement among them; but if they could devise any method to render it possible, I had no objections to try it. Accordingly, they appointed one or two men to inquire, and see what could be done. In the mean time Mr. Lewis offered me a small place of about thirty acres, the greatest part of which was cleared. He proposed giving me a lease of it, during my life, provided I lived there; which was to be his proportion toward my support. I concluded to except this offer; and, accordingly, in March 1796, I moved there, and continued for two years, but found it very inconvenient. We had no stable for the cattle,

and but a small house, hardly sufficient to contain our family. I had no means of making my accommodations better, except I sold my property at Frankfort. This I did not wish to do, as I had but a life lease of it. I thought, if I returned to Frankfort, and sold part of my property, and expended the proceeds of the sale on the remainder, it would be preparing a more comfortable home for my family, and which would not terminate at my death. Accordingly, in the spring of the year 1798, I returned to Frankfort, and erected a comfortable log house, which I was prevented from entirely finishing by the cold weather's setting in. In October, of that year, I had the misfortune to fall from a horse, and fracture my shoulder-blade; which rendered that arm useless for some time. Soon after this misfortune, I was seized, in my bed one morning, very suddenly, with a paralytic stroke, which affected the whole of one side of me, one ear, an eye and half of my face, and rendered me almost speechless. This remained for about ten months, when I partially recovered. I have now, abundant cause to sing of the mercies and goodness of the Lord, that during my illness, my reason was as good as ever it was. I, even at this time, am more or less afflicted with it; but I have rode on horse back, riding but a few miles in a day. I have preached several times at Frankfort, setting in a chair.

In the spring of the year 1798, I preached on Lord's day in the assembly room of the state house. My son Stephen, who lives in Providence, (Rhode Island), this year paid me a visit, but did not stay long. He went to Cincinnati, (Ohio), to see his brother John. My youngest son William, was then a clerk in my son John's Prothonotary Office. He was anxious to have a collegiate education; and his two brother's encouraged him in it. He, accordingly, with his brother Stephen, came over to consult me upon it, and I consented. They started for Rhode Island, and went by the way of Cincinnati, and I accompanied them as far as my son Richard's, at Eagle Creek. Here I took my last leave of my son William, who appeared much affected, and afterwards, said he had taken his last farewell of his Father. They proceeded on their journey and proposed visit-

ing Doctor Thane, whose wife was sister to him. The dear youth reached them, sick with a fever, of which he soon after died. He died, resigned to his fate, and hopes of a blessed immortality; as I afterwards learnt by letter from my son Stephen. Though his death much affected me, yet when I heard he died resigned, it appeared to me that it was all right; and that God had done all things well. My sincere wish is, that all my children may live, 'till they are prepared to die; and that my prayers may be redoubled for them, knowing that ere long, both they and myself, must quit this stage of action, and go to judgment. I see now, nothing worth living for; but to be more devoted to God, and the advantage of my family, and the church of God. And, indeed it appears to me latterly, that I have lived beyond my usefulness; but I know I must wait for God's time, when he will unravel all the mysteries of his Providence. I sometimes wonder, why God ever conducted me to Kentucky, when so little fruit or good effect of my poor labours have appeared, at least to myself! why, in this half dead condition, I am yet continued in life! Yet, I have more cause to wonder, that ever God made me instrumental of good, at any time of life, or any where in the world; and that now I should be laid by, as an instrument out of use.

Thus far the narrative is written by Mr. Gano himself. An account of the remaining days of this godly man, is compiled from the documents of his son Daniel.

In September of the year 1798, Mr. Gano fell from his horse and broke his shoulder blade, of which he so far recovered, as to attend the succeeding session of the assembly; but which, it is probable, was the cause of the paralytic stroke, as mentioned by him in the pages preceding. This visitation of Divine Providence, he sustained with holy fortitude and composure. Although, this continued with him till his death, yet he preached several times supported in his bed; and attended every association, except one, until death. During his last illness, he frequently talked to his wife of the approach of death, with the

greatest composure; and often requested his friends not to shed a tear for him for he should arrive at *home*.

The Town Fork Church of which Gano (1727-1804) writes became in later years the First Baptist Church of Lexington.

AN INSIDE LOOK AT THE CAMPBELL CONTROVERSY

As historians of Kentucky Baptists have long realized, the controversy which erupted in the 1820's between the followers of Alexander Campbell and the Baptists of Kentucky has been formative for our history (and even our present church life). To condense the story, more than one-third of the Baptists in the state, during a five-year period, withdrew from Baptist churches into "Christian Churches" or "Churches of Christ." Often whole congregations changed to Campbell's teachings.

A more personal look at these events is provided by a remarkable set of letters between Spencer Clack of Bloomfield, a staunch defender of the Baptist faith, and Philip S. Fall, pastor of the First Baptist Church of Louisville and, later in the correspondence, pastor of a Baptist Church in Nashville which was becoming "Campbellized" through his influence.

The letters, collected by Kentucky Baptists' tireless researcher, George Raleigh Jewell, reflect Clack's agony over the course his friend was taking. The division between them becomes even more poignant when we realize that in 1823, Clack and Fall were partners in a Baptist school in Louisville, "for the gratuitous education of young men for the gospel ministry."

* * * * *

Bloomfield, Ky.
June 7th, 1825

Dear Brother Fall:

Your letter, long since received, I should have answered ere this had it not been for the pressure of business on my hands. I wrote two or three sheets on Campbell's doctrinal sentiments, but could never find time to copy them--in which, among other things, I objected to his antinomian sentiments. The Apostle expressly affirms that "sin is a transgression of the Law." Now it is evident that if the law be abrogated then is not sin--if we sin no atonement--if no atonement, verily Christ has died in vain. See also Rom. III:19-31 to IV:15. I shall not enlarge. This Law, by whatever name it may be called, is of universal obligation. Also, how could all the world become guilty before God?

Another point--his manner. He (Campbell) represented all who hold the sentiments which he opposed, as desirous of becoming teachers of the Law, as ignorant, not knowing what they said or whereof they affirmed. Than which no person can be more untrue--more ungenerous, more vain. We do not wish to be teachers of the Law, in the sense that the Jews were teachers of the Law. But while we preach Justification by faith, we establish the Law. For the Law is not made void by faith.

As to his method of expounding, instead of preaching from a single text, I have nothing to object. Let every one pursue that method by which he can be most useful. Saul's armour will not fit every one. But to set up his rule as the only perfect one--or as the best--contradicts matter of fact. The blessing of God has attended the preaching of Vardeman¹ & Hodgins² more than that of the Bishop³. What God approves, let no man despise.

1 Jeremiah Vardeman (1775-1842), one of the most famous of the early Kentucky Baptist preachers, especially as a revivalist.

2 Isaac Hodgen (1780-1826), an influential pastor, anti-Campbell, in Larue and Green County.

3 Campbell, who preferred the scriptural title "Bishop" to "Reverend."

I wish very much to see you. Many other things very objectionable in Campbell's Creed, &c. I will explain to you via voice. I have not time now--worn out with fatigue, and afflicted with a bad cold. I write this scrawl in my school.

Brother McKay will tell you how I am doing.

My best respects to Sister F.

Yours sincerely

S(pencer) Clack.

P.S. Perhaps I may be in Louisville some time next month.

Over a year later Clack wrote again to Fall.

Bloomfield, Ky.
Nov. 7, 1826

Dear Brother Fall:

I am yet following the old trade--my school is very full--and my labor great. Our new meeting house is nearly finished--it will be a very nice house when plastered.

Beauchamp's confession is now printing. It will contain about 140 pages. When done, we shall put to press John Taylor's History of the Ten Churches, continued to the present time with several important articles never before published. It will contain 300 pages, be printed on the best paper and neatly bound at 75 cents a copy to subscribers (of The Baptist Recorder, published at Bloomfield, Ky.). I will send you a prospectus and wish you to procure subscribers. Also, let me know to whom prospectus may be sent with hope of success. The small price of the book will enable many persons to purchase.

Let me hear from you occasionally--give us now and then a communication for the paper (The Baptist Recorder). How do you like the "signs of the times" as pub-

lished in The Recorder? Brother R. T. Dillard is the author, a Particular (That is, he belonged to the Particular Baptists).

Our paper increases in the number of its subscribers almost every week. I regret that I have scarcely any time to devote to its columns. I have not even the time to make the most judicious selection, and as for brother George (Waller), he is like a comet, very irregular. I have not seen him since the Long Run Affair.⁴ He has recently taken a tour among the Particulars, some account of which he publishes in the next Recorder. The Catholicks are increasing. The present year is their jubilee. Two priests are going around & holding conferences. These are public meetings in which one propounds a question and the other answers it.

I expect to have my hands full with the Deists of New Harmony⁵. I am astonished to find that nine-tenths of the Baptists maintain the very principles for which the Deists contend--"the knowledge of the true God, His perfections included, attainable independent of the Bible."

It is growing late. I have been to meeting tonight. Congregation very full and attentive. Returned home. Had no paper but these scraps. Thought it better to write on them, than not at all. Hope my old friend will receive this epistle with as much pleasure as if it were written on vellum. Rode 16 miles today and preached. Am sick and weary. Must retire to rest.

Farewell,

SPENCER CLACK

⁴ The debate in Long Run Association about Campbell's teachings which resulted in several churches leaving the association. Waller (1777-1860) was a vigorous defender of Baptist Ways.

⁵ New Harmony, Indiana, was the home of a group of Deists, led by Robert Owen, devoted to setting up a Utopian Society.

(Bloomfield, Nelson County,
Ky.)
Monday morning, Nov, 1826

Brother Fall:

Enclosed you will find some scraps written last night after my return from meeting. Being sick and much fatigued, I have written in a bungling manner. Perhaps you can make out the meaning. My hand so trembles that I can hardly write this morning. But no more excuses--Let me hear from you. Will you engage in writing a series of essays on the true church? I make this request, because, in the first place, I think you are qualified to write on that subject; in the second place, because I know that many persons who read the Recorder have but indistinct ideas respecting the nature of the Kingdom of Jesus Christ; and thirdly, because it will excite inquiry and result in good. From the communications, you will perceive that the Recorder is not attached to any party in the Baptist Church. Men who differ very much in opinion freely respect their views. In this way, truth is elicited. A few individuals, however, who are able to write, could do more than has yet been done, by the scattering, unconnected, and sometimes contrary communications which have appeared. In fine, I have to observe that I am not induced by any pecuniary considerations to solicit your assistance in the defence and dissimilation of truth. If you have at any time supposed, guessed or conjectured (as I hear you have) that I am hostile to you, you have egregiously erred. If you have entertained such thoughts, bury them in oblivion, and come forward in the true spirit of brotherly kindness, in full confidence that truth will be successful, to the help of the Lord.

I must close--my school claims my attention.

My best respects to Sister Fall.

I am somewhat better this morning.

Yours in Christian love &
confidence,

S(PENCER) CLACK

Bloomfield, Ky.
May 9, 1827

Dear Brother Fall:

Since I wrote to you last I have received two letters from you. Your first letter arrived when I was in Jessamine County. It was at that time expected that Campbell would come this way, and being consigned to the care of the Post Master, he opened it with the expectation of finding some appointments from Bishop Campbell. Mr. Holmes and George Waller also read it. There you see it was impossible for me to comply with your request. Indeed, about that time I was very seriously indisposed, and even now, I am not free from affliction.

The church in Louisville, you say, did not renew her old Creed.⁶ Our informant was Matthew Elder who was present at the time Brother Noel⁷ baptized, I think, 13, and he no doubt thought what he said was true, for he is no Creed man. At least we believed his word, nor have we had any report to the contrary till your letter was received.

As to the call of Silas M. Noel to the church in Louisville, we published on his own written authority.

You blame us for admitting Edmund Waller's⁸ communication. You suppose that it will be taken for granted that I approve it, because it passed without remark. Now the truth is I did write remarks

6 While Fall had been pastor in Louisville, the Baptist Churches in 1824, had evidently noted to do away with their creed, the Philadelphia confession of Faith, and use the Bible alone. This was standard practice in churches which followed Campbell

7 Silas M. Noel (1783-1839), for many years pastored the Baptist church in Frankfort, was one of Campbell's staunchest opponents, here using his influence at Philip Fall's former church in Louisville.

8 Edmund Waller (1775-1842), was another Kentucky Baptist pastor who opposed Campbell's views.

on that communication. I handed them to the printer, who, fearing to offend Mr. W., never published them. But I took the liberty in the late paper to remark that any further communications on Campbell's Testament should be attended with criticism. To condemn without criticism will but enhance the value of the work. As to George Campbell's translation and dissertations, I have long since esteemed them as an invaluable production, and one which should be in the hands of every preacher.

Of McKnight I know little, With Doddrige I have had a pretty extensive acquaintance. His translation & critical notes are valuable auxiliaries to the biblical student--and such we should all be. How far these translations and Campbell's Testament so called often I cannot say, for I have not had leisure.

Let me drop a word of advice. When you visit this country, I entreat you to preach Christ and Him crucified alone. Say as little as you can of your reformation principles.⁹ You may depend upon it that unless more toleration, more love exists, a division will take place among the Baptists--which may God avert. Campbell has not the strength you suppose. Edmund Waller preaches to 700 Baptists, not one of whom espouses the reformation. Very few in George's (George Waller's) churches--very few in Jack's--Taylor's &c. Fishback¹⁰ is loving popularity which I sincerely regret. I love him. On Campbell's account we have lost some subscriptions, but have gained many. For this reason, then, most opposed to him, write, & wish this writing read. My friend & brother, do, I beseech you, use moderation, & may the Lord bless you!

S(PENCER) C(LACK)

Nelson County, Kentucky
Bloomfield, 28th of Dec.,
1827

Bro. Fall:

It has been many months since we exchanges an epistle. I can assure you that it has not on my part been for the want of

respect to you, but I would have you to ascribe it to a disposition not to be troublesome as I well know that my scrawls are scarcely worth reading, and must in some measure be a tax on your time to read them. But, be that as it may, it affords me gratification to write to a friend and one whom I think is devoted in an immense degree in furthering the best interest of mankind.

It gives me great pleasure to hear of your popularity & usefulness in Nashville. Young Mr. Bass tells me that you have fine congregations and are much esteemed. May our blessed Lord Jesus prosper you in all things which may be consistent with his word and will. I suppose you hear all the news from Kentucky both religious and political. You have seen Dr. Fishback's book and the reply. This is a bad move for the cause of the church in Lexington. Indeed, I can hardly imagine how the Baptists prosper as well as they do in Kentucky concerning the great variety of sentiments that prevail. A great part of the noise I think is produced by our preachers for mere popularity and with a view to get a name. Heaven will never bless the sowers of discord. The fuss about reformation is all perfect stuff and worse than chaff among us Baptists. It is true, we want much reformation in practice in almost every respect, but the noise about creeds and the ancient order of things,¹¹ and many other things sound to me as idle talk calculated to do much harm. Every church has a right to do as they please, and we should not be too free to blame them for doing as they think is right. We ought to make great allowances for the frailty

9 Campbell saw his movement as a new "reformation," a return to the New Testament Christianity. The term came to be used to identify the movement.

10 James Fishback was pastor of the Baptist church in Lexington, but adopted the views first of Barton Stone and then of Campbell.

11 The restoration of the "ancient order of things," as found in the New Testament was one of the slogans used by Campbell and his followers.

of Man--it is true when I look around and see one preacher trying to serve four or five churches it seems strange to me that he does not unite them all in one and become their pastor. We are going on in our church about as usual. Mrs. Holmes and Mrs. Clack have been baptized, and Mr. Holmes also, with fifteen or twenty more the past summer.

Brother Clack has more on his hands than he can attend to. He has gained much on the affections of the people. Here they like him for his good peaceable disposition as well as his unaffected piety. For the want of time he does not sustain himself as he might in the Editorial Department of the paper. He writes too much for the time he has. He ought to write less and be more particular.

I see Bishop¹² Cammel (Campbell) in his last number¹³ is ridiculing him. This is a poor way for Christians to act, one with another. Clack's object is to promote peace and fellowship among brethren. Cammel seems to pursue the opposite course. He seems to be so astonished and has committed himself in saying that his reply was not published. I should like to hear from you. Do call on us if you should come to Kentucky.

I give Bishop Cammell credit for exposing many things, but cannot but believe that his writing do upon the whole as much harm as good. They are calculated to please the speculative part of this community who care but little about real piety. Fuller says that we rather strive to make men better Christians than to fill their minds with peculiar notions.

In conclusion, Brother Fall, suffer me to say a word by way of caution. You have great talents. Do not, as many others who have gone before you indulge in any kind of new notions in religion. Excuse my plainness as I love you as a Christian.

SAMUEL MCKAY

Please write me a line.

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2:45 P.M. - Site of former Blandville
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4:05 P.M. - Historic Church-Arlington
4:30 P.M. - Former Baptist College-Clinton
5:30 P.M. - Evening Meal and Sightseeing
7:00 P.M. - Historical Society Meeting

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P.O. Box 43433
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I need a dinner reservation for people.

I need overnight lodging at Holiday Inn,
Mayfield on the 29th: Single () Double ().

Signed

Address

City _____ **Zip** _____

12 Campbell referred the biblical title "bishop" to the then prevalent title "Reverend."

13 McKay here has reference to The Christian Baptist, Campbell's monthly paper which was widely read in Kentucky.

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