

THE
KENTUCKY BAPTIST
HERITAGE



First Cedar Creek Baptist Church
Bardstown, Kentucky Organized in 1781
1854 building before 1972 renovation

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

A Short History of the First Cedar Creek
Baptist Church, Bardstown, Kentucky

The story of a church is truly His story. "Laborers together with God." It is the story of God and man through times of joy and sorrow, dedication and dereliction, response and repentance, programs and purpose. It is the story of families. There are descendants of two of the charter or early members of the church active in church membership today. The story of First Cedar Creek is tied in with the history of the Commonwealth of Kentucky. To put the story in historical perspective there are some interesting historical and geographical factors we need to note.

The pilgrimage of this people of God began when Kentucky was a wilderness without status. 1776-1780 the territory was known as Kentucky County of Virginia. In 1780 Virginia divided the territory into three counties, Jefferson, Lincoln, and Fayette. In 1784 Nelson County, Virginia was created from a part of Jefferson. In 1792 Kentucky gained her independence and became the Commonwealth of Kentucky.

The first adventurers came west from Virginia in the 1760s. Some passed through, some returned and probably a few stayed to brave the wilds of this beautiful but dangerous territory. Among those first were the Tinsely and Boone families of our Baptist heritage.

In 1780-81 others came and settled down. Among them were several preachers. It is significant at that early period they considered the establishing of churches a part of their call to the ministry. Two congregations were soon established. On June 18, 1781 Elders Barnett, Whitaker and Gerrard and 18 followers formed Severns Valley. Two weeks and two days later Cedar Creek Baptist church was established.

Spencer intimates that this congregation was as old if not older in time than the Severns Valley group but delayed the day of organization to July 4, for patriotic reasons. The memory of the bloody Revolutionary war was still fresh on their minds.

Joseph Barnett who had come to Nelson County from Virginia where he had served as pastor, officiated at the organizational service for the newly formed church. Without multitudinous precedent and ritual to recite, the service must have been a simple one. No reference is made to the credentials of those constituting the body but their future persistent adherence to faith and order suggest that their credentials were in order.

Barnett served for four years or longer and probably returned on several occasions to serve the church. He was appointed Gentleman Justice of Peace for Nelson County by Patrick Henry, Governor of Va., on May 24, 1785. On the same day he was also licensed to celebrate matrimony because he was a minister of the gospel.

Among the charter members were three prominent statesmen. James Rogers built Rogers Fort four miles west of Bardstown. He was a Justice of Peace. In 1785 he attended the Danville Convention which sought to form a government for Kentucky. He probably attended the Constitutional Convention at Danville in 1792. Though not acknowledged as a eloquent speaker he was author of numerous pamphlets. Among them was one on the holy spirit and another on closed communion. Because of religious differences he left Cedar Creek. In 1787 when South Kentucky Association of Separate Baptists was formed, Lick Creek was one of the eleven churches in that organization with James Rogers listed as pastor. After two years, they left that association and

joined Salem Association of Regular Baptists. Later Rogers returned to Cedar Creek. Two other judges were among the charter members. Atkinson Hill was the first judge of Nelson County and Judge James Slaughter was an outstanding citizen and leader in Nelson County.

For the settlers of the Bluegrass, the years of 1782-84 were very difficult. They were terrorized by Indian raids. It was unsafe to venture outside the forts. Little food was produced. Settlers suffered through the winter months from cold and hunger. Spencer observed that the religious affairs were in no better condition than their temporal concerns. There was no evidence of religious revival. The churches had been built up exclusively of persons who had been members before coming west. It is not known that a single baptism had been administered in Kentucky waters. In spite of difficulties, the church at Cedar Creek persevered.

In 1785 the church had 41 members. This was less than when they were organized four years earlier. When Cox's Creek was organized, members in that area probably transferred membership to that church. This is probably true in the case of Rolling Fork, Mt. Moriah, Lick Creek, Wilson Creek, Mill Creek, Salem etc. Cedar Creek was probably the mother church of some of these churches.

In 1785 Cedar Creek, Severns Valley, Bear Grass and Cox's Creek churches met at the latter to form Salem Association. The churches associated together to share fellowship and to hear inspirational messages. The association should serve in an advisory capacity when asked for help by the churches. It could not practice discipline or usurp the authority of the local congregation. For instance "no Queries could be received in this association, but such as had been debated in the churches, and come inserted at bottom of their letter".

There is not much information available concerning the activities of Cedar Creek from 1785-93. It seems that Joshua Morris became pastor during this period. He came from Virginia where he had been preaching with notable success for some twenty years. He was the founding father of the First Baptist Church of Richmond, Virginia, in 1780. He came to Kentucky in 1787. He became pastor of Brashears Creek, Shelby County and from there moved to Nelson County. After becoming pastor of Cedar Creek, he gave stability to the heretofore struggling organization. Under his leadership, preaching that had been of a seasonal nature became a monthly occurrence. During the same period he preached at Mill Creek, Severns Valley and probably at other churches while serving as pastor at Cedar Creek at two other times.

There is no record of meeting houses in Kentucky until about 1785. Cedar Creek probably had a building in 1786 when Salem Association met with them. But they did not have a deed to the property until 1793.

September 1793 Wm. and Nellie Abell deeded eight acres to Evan Williams and Anthony Foster, trustees for the Regular Baptist Society of Cedar Creek Church for five shillings (\$1.21). The parcel was to be theirs as long as they remained in union with Salem Association and faithful or nearly the same to the faith and order of the Regular Baptists. The land was on Beech Fork River and bounded on one side by trees. The only other point of survey was a spring. The exact location is still a matter of speculation. According to Mrs. Chester Keeling a log meeting house was built on the site. Her source of information was her grandfather, Reason Barnes, an adult member in 1850. He recalled that the building on this location burned.

The years of 1800-55, were known as ones of prosperity and growth. All was not easy. There were many ups and downs, but the years were marked by effective revivals, outstanding pastors, doctrinal purity and new church buildings. Cedar Creek felt the impact of the prevailing revival spirit. There were fifty baptisms in 1801-02 and

in 1816.

This was also a time of marked decline. In 1837 the membership dropped to 35. The following reasons are cited for this decline, lack of church discipline, growth of Campbellism and transfer of members to weaker churches.

The church emphasized not only doctrinal purity but also exact adherence to the christian life. Discipline was a part of the process of discipling. Hardly a year passed without the exclusion of from one to five members. The reasons varied: dancing; nonattendance; unethical business practice; disorderly conduct; gossiping; advocacy of infant sprinkling; and keeping profane company. During this period of decline, this emphasis decreased.

By 1826, the followers of Campbell began to separate from Baptist churches to form their own congregations. By 1833, the movement began to make great and deep inroads in the churches of Salem Association. The following resolution was passed by the association "that churches of this association be advised not to open their doors for preaching to any person holding the doctrine of Alexander Campbell or who called themselves Reformers of the christian order commonly called the New Lights."

The 1826 minutes of Salem Association made reference to the dire straits of some of the churches. "A letter from Salem church at Bardstown was received, stating that they were much reduced in numbers, that only two male members, old and infirmed, remained, had discontinued church meeting for some time." There is some feeling that some Cedar Creek members including former pastor, Joshua Morris, went to the aid of this struggling church.

In 1827, a log church building was erected on a plot of land across the road from the present building. This land was deeded to the church by Polly Bisset. This building was used until 1854, when the present building was erected. On Sept. 10, 1852, the church named B. Summers and John Troutman to superintend the building of the projected meeting house. They were to be assisted by trustees, Samuel Ross, Peter Abel and Reason Barnes. A few months later, in April, 1853, the church voted to start a subscription paper for the purpose of building the new meeting house. In September, another subscription paper was started to pay for the brick and lumber work. These papers were a type of pledge or commitment by church members to provide a certain quantity of money or goods for the purpose stipulated on the paper: grain; meat; sugar; tallow; and even whisky. Collections often involved a great deal of barter and bargaining.

The church minutes of January 13, 1855 implied the building had been completed. Interestingly, the church did not at that time own the land on which the building was built. It belonged to John Troutman. The minutes of September 4, 1854, stated that it was satisfied with the sale of the old meeting house and the exchange of land with Brother Troutman. The deed was dated two years hence. From 1785 to 1854, Cedar Creek was a member of Salem Association. The records indicate that the church was active in the organization. Nelson Association was organized in 1849 and five years later Cedar Creek affiliated with that body. Chambliss claimed that Cedar Creek sent messengers to the organizational meeting of the General Association of Kentucky baptists in 1837. But the minutes of the proceedings do not mention any messengers from Cedar Creek.

Chambliss called the years prior to 1855 "the zenith of Cedar Creek's prosperity and strength." Afterwards, the congregation encountered many difficulties and often weakness prevailed. In any event, there is no evidence that Cedar Creek ever bowed its head in defeat. The story is one of struggle and the march towards a better day.

The church took a backward step in 1856 when they reduced preaching from once a

month to once every other month. This change was short-lived. In June 1857 the church called Richard Slaughter, formerly of Hopkinsville, a graduate of Georgetown College to serve as pastor to preach once a month. Under his most capable leadership the church grew in number and spirit.

Soon the ugly monster of economic problems reared its head again to plague the church. In 1860, they still owed \$100 on the church building. They named John Troutman a committee of one to raise the money by subscription all the money he could on the debt and for him to pay the rest. They would then reimburse him. This was easier said than done. They continued to get behind on the pastor's salary. In desperation, they considered selling part of the church property to the Presbyterians. The action was postponed and later rejected. In 1861 they made another effort with subscription papers. This was only partially successful. The next was to request each member to pay 10 cents a month to the church. After a year's struggle the church decided to do the unheard of thing. They decided to take a public offering. In 1862, the church debt was cancelled.

The church was still behind with the pastor's salary. The pastor became increasingly unhappy with the situation. He declined the call in 1862. The next Sunday the church extended the call again and he accepted conditionally. His acceptance speech was harsh and unkind. The clerk's record said that the preacher used some remarks that were calculated to excite and wound the feelings of the members. The church retracted the call and delayed action until the next business session. Slaughter withdrew his name and requested letters of dismissal for himself and his family. The request was granted. He moved to Hardin County where he died of typhoid fever on Jan. 16, 1863.

This economic dilemma was widespread among the churches of that area. The Nelson District Board reported the association as follows. "There are even in the bounds of the association several destitute fields where the cause of Christ is suffering for missionary work----Shepherdsville, Bullitts Lick, Mt. Carmel. and Cedar Creek. These churches should receive from us a helping hand. "Later the Association helped these churches. Cedar Creek received \$25 for the year on condition that the church pay the pastor at least \$100 and \$5 a quarter to missions and Sunday School. From 1896 to 1899 the Association appropriated \$4 a month to Cedar Creek.

At the turn of the century, a brighter day began to dawn. In 1910 the total expenses were reported to be \$37.35. In 1928 the total expenses were \$755.93. At this time, the church went to fulltime preaching.

The reason for decline according to Chambliss was remissness of discipline. Few if any were expelled from 1855-58. In 1860 the tide turned and three members were reported to have been dancing. Samuel Barnes acknowledged the charge and was forgiven. Wickliffe Barnes asked for the case to be continued. Sister Lucy Bissette acknowledged the charge and said she was not sorry and would do it again. She asked to be excluded and was. Despite the incidence of dancing, drinking, and profanity, the leading cause for discipline seemed to be for non-attendance. However, from 1894-1928 only four members were excluded.

Sunday School made its appearance on the scene in the mid-nineteenth century. The beginnings were rocky and several references were made of re-organization of the Sunday School. But from these rocky beginnings Cedar Creek and Nelson Association developed by the mid-twentieth century one of the strongest Sunday School organizations in the state.

1915 marked the beginning of W.M.U. From its beginning this organization made

great contribution to the steady growth of the church.

These were years marked by exodus of church members. Many became "trunk Baptists." But with the organization and growth of new churches in the county many transferred their membership to these new churches. On one occasion, the association called attention to several churches that were about to disband because of such small membership and asked the stronger churches of which Cedar Creek was one, to encourage their members to move their membership to these weaker churches to strengthen them.

Cedar Creek did not look inwardly after moving into its new building. They were active in Nelson Association and the State Convention. The church's interest in missions during this period was manifest by the appointment of a committee to raise funds for missionary causes. It is noted that the church gave \$42.55 to the Cooperative Program shortly after the venture was started by Southern Baptists. This support has continued.

Cedar Creek entered its next period with a rich heritage and bright prospects. Steady growth was in evidence. The economic picture was much improved. Sunday School and W.M.U. were growing.

Marvin Masden came as pastor in 1928. The church became fulltime. Eighty-three persons were baptized during his six-year pastorate. The great depression had its effects. The pastor's salary decreased from \$480 in 1929 to \$236 in 1936. But, inspite of the hardships he said "Cedar Creek always treated me right."

Richard B. Cundiff succeeded Masden. The church grew to 190 members and attained a Standard-Al Sunday School.

At this time the church, as always, called pastors annually. In 1945, they called W. C. Corley to what he thought was an indefinite time. At the end of the first year he was asked to leave the business meeting while the church voted their annual call. He was take by surprise but absented himself from the proceedings. The church voted not to extend the call but asked Corley if he would serve as interim pastor until they could call another one. He agreed to do so. On the next Sunday he was called for an indefinite time. He accepted, and the church has never extended the annual call to another pastor.

Deacons were elected for life, unless they resigned or were disciplined by the church. In 1956 the church installed a rotating system for deacons. Since 1975, all deacons are active, honorary, retired or resigned.

Since the construction of the present building in 1855 various additions and changes have been made. In 1898 there was a hitching lot added. In 1954 a parking lot was purchased across the road. Later the parking lot was moved to the front of the new educational building. In 1948-49, an annex was added. This housed the Sunday School rooms. In 1962 the educational building was erected on a site adjacent to the church secured from Mr. and Mrs. Joe Nalley. In 1957, a three bedroom parsonage was built on highway 733 near the church. In 1972, a porch was added to the present building and a bapistry was installed in 1977.

The cemetery surrounds the church on three sides which prevents any significant increase in the size of the present building. For many years the deceased members were buried without charge. But upkeep became too much of a burden and in 1963 the church began to charge \$10 for members and \$15 to non-members. There has been some increase in fees. A reserved fund has developed through bequest that helps bear the expenses.

For many years the Cedar Creek Church suffered an identity crisis. There are many Cedar Creek Churches in Kentucky. At one time there were two in Salem Association. It was the Cedar Creek (formerly Chenoweth Run) located at Fern Creek that caused the change of name. In 1965, the Nelson County church applied to the State of Kentucky for a charter only to learn that the Cedar Creek in Jefferson County had already received its charter. Since no two churches could be chartered under the same name and in order to preserve the historical significance the name was changed to First Cedar Creek.

At the close of 1980 the church membership was 577 with gifts of \$51,195. The church is noted for good preaching, active Sunday school and organizations of missionary endeavour. The services are enriched with exceptionally good music program involving congregational singing and an excellent choir that is second to none. One of the highlights of the year is their Christmas Candlelight service held either at 11 p.m. on Christmas Eve or at 7 or 11 a.m. on Christmas Day.

Two hundred years have passed since the First Cedar Creek Baptist Church began its pilgrimage of Christian service. The story is heroic. The heritage is rich. But the future is before them with new challenges and new fields of service. They stand ready and willing to follow as they declare "lead on oh King eternal, we follow not with fear" but with faith.

-- J. D. Herndon

KENTUCKY BAPTIST HERITAGE

T A B L E
O F
C O N T E N T S

A Short History of the First
Cedar Creek Baptist Church,
Bardstown, Kentucky i

The Landmark Movement 2

The Relationship of John Burnam
to the First Baptist Church,
Bowling Green, Kentucky 5

A Brief History of Three Forks
Association 8

James Marion Frost, Jr., and
the Maysville Baptist Church .12

Samuel Trott in Kentucky:
Missionary and Anti-Missionary
Baptists.17

Pleasant View Baptist Church,
A Log Legacy 20

Church Anniversaries 23

Bibliography 25

Membership Application 26

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KENTUCKY BAPTIST HERITAGE

THE LANDMARK MOVEMENT

by
Franklin Owen

INTRODUCTION

The serious proportions of the rift that history might come to identify as the inerrancy movement of the last few years caused many to fear that the Southern Baptist Convention was on its way to fragmentation. The strong turn back toward unity has given us the bright hope that we have seen the worst of this strife and that we are already into a phase of re-unification and getting our minds back on our world mission task which may be the strongest cohesive force holding us together. What happens between now and at New Orleans where the 1982 Convention will meet, we hope will continue to confirm this brighter outlook.

The whole experience is remindful of previous rifts that threatened to divide the Convention, including the fundamentalist movement of the early part of the present century, and perhaps more specifically nameable, as the pre- and post-millennial controversy.

These and other issues have, at times, threatened the fellowship of the Southern Baptist Convention, but no controversy has been more heated than what is now known as the landmark movement of the prior century that so deeply threatened the survival of the body not long after it had come into being 1845.

THE GREAT REVIVAL

It is a little hard to tell from this distance whether and to what extent the landmark movement among Baptists caused or led, or perhaps simply participated fully in an era of growing denominational isolationism

and emphasis upon distinctions and separateness. The Great Revival at the turn of the 19th Century broke out at Gasper River, Muddy River and Red River Meeting Houses among the Presbyterians under the preaching of James McGready and John Rankin and swept through the Baptists, Methodists and others. These revival fires spread all across Transylvania and brought an unprecedented religious awakening that was followed by the above-mentioned trend, not only to increasing diversity, but complete separateness among a growing number of self-defining religious bodies. The heightened religious interest and growth of religious followings called out for doctrinal definitions, especially among the more free, non-creedal Baptist converts.

THE CAMPBELLITE MOVEMENT

There is no question that the soon to follow Campbellite movement greatly influenced the times and, particularly, evangelical free churches of the period. More especially still, there was a strong reaction to Campbellism among Baptists who saw its leader and his followers initially as a splinter body of heretics, gathering and regrouping all the Baptist "sheep" and properties possible for the new, now separated, movement.

The bitterness left in such trail formed perfect atmosphere among such folds for resistance toward and rejection of one another. Such questions as whether to receive each other's immersed children upon intermarriage and the policies regarding it were faced and the customs formed in a hot reactionary period. It became a time when many of the best minds were dedicated to skillfully articulated separateness. Distinctive differences were carefully, yea, meticulously defined.

JAMES ROBINSON GRAVES

New religious or ideological movements can spring up from sets of circumstances that make good seed-bed for same,

KENTUCKY BAPTIST HERITAGE

or they can sometimes simply be fathered and called for by an outstanding person of strong ideology and vigorous impact. Sometimes both of the above are involved, which seems the case in the Landmark Movement.

To whatever extent a person is to receive primary credit for launching the Landmark Movement, history has seen J. R. Graves as that person. There is not room or time in this treatment to dwell on his biographical data. May it suffice to say that he became editor of The Tennessee Baptist in 1848 in Nashville where he was pastor of what was to become Central Baptist Church.

Graves held a revival in 1852 at First Baptist Church of Bowling Green, Kentucky, where James Madison Pendleton was pastor. He greatly influenced Pendleton's able mind. Indeed, Pendleton was to be the theologian of the Landmark Movement and was destined to move to Tennessee as associate editor of The Tennessee Baptist. Thus, we see the partnership of Graves in Tennessee and Pendleton in Kentucky were the strong forces that consolidated, the atmosphere of the day and deeply planted the landmark imprimatur in the western areas of the states of Tennessee and Kentucky. The movement fanned out as it joined the westward migrations of the 1850s. Its influence in the old southwest area remains strong to the present day.

While with Pendleton at Bowling Green, Graves won Pendleton's acceptance of some very strict views regarding "alien" immersion and non-pulpit affiliation. At Graves' insistence Pendleton wrote a tract in answer to the question "Ought Baptists to invite pedobaptists to preach in their pulpits?" Graves with the Tennessee Baptist Publication at his disposal

gave great emphasis to this paper and called it "An old Landmark reset."

During the following years Graves used his paper. It was not then denominationally owned, following the common pattern at that time. He wrote books and preached his Landmark doctrines persuasively and energetically. By 1880 he boasted that most denominational newspapers had endorsed Landmarkism.

The basic tenets of Landmarkism are given by the Encyclopedia of Southern Baptists, Volume 11, Page 757.

1. The primacy of the local church.
2. A valid church is an assembly of Baptized (immersed) believers. Therefore, Pedobaptist organizations cannot be recognized as true churches, but are only human religious societies.
3. The above religious societies have no right to give authority to preach; therefore, their ministers cannot be recognized as gospel ministers. Thus, they cannot be allowed in pulpits of genuine churches (Baptist). Even if such above human societies should immerse, in what appears proper baptism, they are doing it as imposters, for they have no proper authority to baptize since they are not church.
4. "Graves also advanced the 'Church-Kingdom' idea." His logic went: Christ established a visible Kingdom and guaranteed its perpetuity. This Kingdom is composed of all true (Baptist) churches, which, therefore, have continuous existence. Graves freely filled in historical gaps with historical dissenters from the Roman Church, such as the Montanists, Paulicians, Waldenses, et al., to provide the needed continuity.
5. Close communion also was distinctive of the Landmarks. Only members

KENTUCKY BAPTIST HERITAGE

of a local Baptist Church were to participate in the Lord's Supper. It was held that the administration of the Lord's Supper should not extend beyond the reach of the discipline of the true church (Baptist).

6. "There was also a general opposition to Boards"; and such Convention organization as was becoming imperative for a growing denomination which seemed obligated to thus harness its strength and gird for Mission endeavor.

CONCLUSION

The Landmark Movement has had a profound influence not only on its own separate people who have become few in number, but in its residual influence upon our denomination from which it separated. Though the movement at no point was anything like unanimous in our earlier Baptist life, it does seem to have had a strong majority of sentiment in its favor under Graves and Pendleton. Furthermore, in our life today in many locales some of its tenets are still held by a majority of our own Baptist people. Although from its inception and its strongest days it did not get its tenets and customs authoritatively established in our denomination, some of its doctrines and polity are in full application, while others continue in sometimes greater but usually lesser diputation among us.

The Landmark Movement was the strongest high church thrust in the history of our low church denomination. According to L. L. Gwaltney, long time Editor of The Alabama Baptist. Though it was divisive and still tends to remain so in many localities, much good also came out of it and much of our churchmanship today is to be attributed to what we learned from landmarkism. "Landmarkists" largely

were the people of modern history who hammered out the orderliness of current Baptist polity, especially things that related to the autonomy of the local church, ordination, etc. They were masters of democratic polity. If for no other reason than this, we owe them much. The questions they raised and disputed were in large measure inevitable in the circumstances of their day. Though their answers took a harder line at points than are acceptable to many of us, they also had some right answers that have meant much to our Baptist life.

(The above paper was delivered at the 1981 meeting of the Kentucky Baptist Historical Society at Bowling Green, Kentucky.)

Sources:

Encyclopedia of Southern Baptists

Spencer, J. H. A History of Kentucky Baptists

Masters, Frank M. A History of Baptists in Kentucky

Gwaltney, L. L. The World's Greatest Decade - The Times and the Baptists

Neal, Julia Kentucky Baptist Historical Society Tour Notes - July 24, 1981

(Quotations from Encyclopedia of Southern Baptists)

"If you would be pungent, be brief; for it is with words as with sunbeams--the more they are condensed, the deeper they burn."

--Robert Southey

"Brevity is a great charm of eloquence."

--Cicero

KENTUCKY BAPTIST HERITAGE

(The following paper was expanded from comments made at the 1981 Kentucky Baptist Historical Society, Bowling Green, Kentucky.)

THE RELATIONSHIP OF JOHN BURNAM TO THE FIRST BAPTIST CHURCH, BOWLING GREEN, KENTUCKY.

By Leo T. Crismon

This paper is designed to preserve the record of the connection or relationship of John Burnam (1804-1891) to the First Baptist Church, Bowling Green, Kentucky.

Henry Burnam was born in England and came to Cecil County, Maryland, about 1750. His son, John Burnam, was born in 1761 in Elkton, Maryland. This John Burnam married Ann Fort, December 4, 1787. She was born in Wake County, North Carolina, and died in August, 1829, in Warren County, Kentucky. John Burnam moved to Boonesborough, Kentucky, in 1790 and to Bowling Green, Kentucky, in 1813, where he died in 1831.

The subject of this paper, John Burnam, was born in 1804 in Richmond, Kentucky, Madison County, and was brought by his parents to Bowling Green in 1813. In 1828 he married Sarah Davis Hines, who was born on June 19, 1812. She died on July 22, 1849, of epidemic cholera, in Bowling Green, at the age of 37 years. (See obituary, Baptist Banner, August 15, 1849, page 3, column 1.) He died on November 3, 1891.

John Burnam (1804-1891) was a member of the Kentucky Legislature from Warren County in 1844 and was Treasurer of the Confederate Provisional Government of Kentucky. (See Collins, History of Kentucky, 1874 ed. Vol. 1, pages 97, 353, and Vol. 2, page 738.) He erected a large brick residence which stood on Center Street, the location of the Bowling Green High School. It

was built before the Civil War. John Burnam was a strong southern sympathizer and as indicated above held the office of treasurer of the Confederate State of Kentucky. When the Union troops occupied Bowling Green the Burnam home was used by General William Starke Rosencrans for his headquarters. The Burnam family was forced to live in the rear of the building. He had left the city when the Southern troops evacuated the city. In 1869 St. Columba Academy was established in the Burnam house which St. Joseph Catholic Church had purchased. The building became a city high school in 1911 when the Catholic Church sold it to the city school board.

The First Baptist Church of Bowling Green was organized between May 9 and June 13 in the year 1918. At that time John Burnam was 14 years of age. In 1882 he wrote a manuscript account of the organization and life of the church. He gave the handwritten manuscript the title: SOME REFLECTIONS AND THOUGHTS CONNECTED WITH THE BAPTIST CHURCH IN BOWLING GREEN, KENTUCKY. In the present typed form it contains eleven pages (double spaced). He was not a pastor of the church, but he became a member in July, 1833. Some of the more noted pastors of the church and the recent pastors are listed here with dates of service:

William Warder, 1818 (or 1820)-1836
 James M. Pendleton, 1837-1857
 Thomas M. Vaughn, 1858-1861

 James M. Bent, 1869-1872

 William Lunceford, 1899-1903

 Finley F. Gibson, 1916-1918

 Jerome O. Williams, 1932-1934
 R. T. Skinner, 1934-1946
 Harold F. Purdy, 1947-1951
 H. Franklin Paschall, 1951-1955
 Joseph Richard Estes, 1956-1960
 Othar O. Smith, 1961-1968
 Rollin S. Burhans, 1969-1981

Now I take up the matter of the John Burnam manuscript, typed copies of which are in the Library of The Southern

KENTUCKY BAPTIST HERITAGE

Baptist Theological Seminary and in the Kentucky Library at Western Kentucky University. I do not remember seeing the original handwritten copy made by John Burnam in 1882, but I had to see because there is a notation on the original typed copy in the Seminary Library stating that I had the typing done by a staff member in the Library in October 1950, from a copy which had been provided by Dr. W. C. Boone who at that time was the Executive Secretary-Treasurer of the General Association of Baptists in Kentucky. Frank M. Masters, on page 116 of A History of Baptists in Kentucky refers to Dr. Boone as a great grandson of John Burnam and he stated that Dr. Boone "furnished the author with the old manuscript". Frank M. Masters was doing the research and writing that portion of his book about 1947, so it came to me two or three years after Dr. Masters made use of it. Dr. Masters states in the "Preface" (page v) of the book that he began work on the volume on December 1, 1946, and that he finished the work in October 1949. In the 1960's, before I retired from work in the Library, I wrote to Dr. Masters' daughter who did his typing in making an inquiry about the location of the manuscript. She replied that she remembered the manuscript and that she returned it to Dr. Boone when work was completed on it. As indicated above I had it later. I maintain that after I finished with it, it went back to Dr. Boone. No member of his family is able to give any help in locating the manuscript.

Later another branch of the Burnam Family became involved. I indicated that Wm. C. Boone was a great grandson of John Burnam. In Louisville I have known for over forty years a man named John Burnam Taylor. He is also a great grandson of John Burnam. Two or three years ago he told me that the John Burnam manuscript had been in his possession until he called the attention of W. C. Boone to it (during Dr. Boone's pastorate at Crescent Hill Baptist Church, 1940-1945.) He said

that he allowed Dr. Boone to see it and to use it and that it did not come back to him. John Burnam Taylor has a remarkable file of genealogical materials on his family. Although it is certain that the contents of the John Burnam manuscript have been preserved, the original handwritten manuscript would be a cherished possession.

Resolutions of Respect

At a meeting of the Main Street Baptist Church held November 4, 1891, the following resolutions were adopted:

Whereas our venerable brother, John Burnam, has been called to his reward, therefore be it resolved

1. That we pay sad tribute of respect to the memory of one who has devoted more than fifty years to the interests of this church.
2. That for his energy of character, his integrity of purpose, his public spirit and his constant devotion to the cause of truth, his name deserves to be held in grateful remembrance by this church and community.
3. That we tender to his family assurances of our deepest sympathy in their bereavement.

Ordered by the Main-Street Baptist Church, November 4, 1891.

Bowling Green, KY. Eugene A. Gerard
Church Clerk

--Western Recorder, November 19, 1891,
Page 7, Column 2.

"Every man is his own ancestor, and every man his own heir. He devises his own future, and he inherits his own past."

--H. F. Hedge

"Man is a special being, and if left to himself, in an isolated condition, would be one of the weakest creatures; but associated with his kind, he works wonders."

--Daniel Webster

"Silence is one of the hardest arguments to refute."

--Josh Billings

This is not true I called Dr. Boone's attention to it while he was General Secy of Ky B. artists and after he was pastor of Cres. Hill Bapt ch. Boone took it to the Seminary library to remain there. However he

KENTUCKY BAPTIST HERITAGE

WILLIAM COOKE BOONE. GENEALOGICAL TABLE

Squire Boone I, 1696-1765

Samuel Boone - Daniel Boone - Squire Boone II
1728-1816 1734-1820 1744-1815

Squire Boone III married Anna Grubbs
1760-1817 (1784) - 1843

Higgason Grubbs Boone married Martha Maria Edwards
1806-1883 (1833)

Arthur Upshaw Boone married (1891)
1860

* * * * *
John Burnam married Ann Fort
1761-1831 -1829
Henry Burnam

Giles Cooke * John Burnam married Sarah Davis Hines
1804-1891 (1828) 1812-1849

William Cooke..... married Nancy Hall Burnam
1833-1907 (1859) 1836-

Arthur Upshaw Boone married (1891)..... Eddie Belle Cooke
1866

William Cooke Boone
1892-1970

JOHN BURNAM TAYLOR GENEALOGICAL TABLE

Josephus Flavius Taylor married
Fannie Joan Taylor

J. Frank Taylor married (1901).....
James M. Bent married Sarah Burnam
1841-1893 (1871) 1847-1934

.....Olivia McClelland Bent
1873

John Burnam Taylor
Sept 8/1906 - Aug 27/1982

took it there and allowed them to copy it and he retained the original Burnam self.
John Burnam Taylor

KENTUCKY BAPTIST HERITAGE

A BRIEF HISTORY OF THREE FORKS ASSOCIATION

by J. S. Ball Hindman

Three Forks Association is composed of thirty active Southern Baptist churches, two in Letcher County, five in Leslie, five in Knott and eighteen in Perry. There was a time when all of the Missionary Baptist churches in a five county area were affiliated with Three Forks.

At a meeting in the Hindman Baptist Church in 1900 a group of Baptists from the Booneville Association authorized the organization of Three Forks Association. The organization was perfected at the first annual meeting with Beech Grove Baptist Church on November 16, 1901 with seven member churches, namely, Beech Grove, Bush Branch, Hindman, Hazard, Dwarf, Johnson and Riverside. A. S. Petrey was elected as the first moderator. During his life time in the area, Petrey served as moderator sixteen terms.

In a very real sense, Three Forks is the lengthened shadow of that pioneer missionary, Asbel Petrey. Its early history is vitally linked with the mission work of Hazard First where Brother Petrey served as pastor for eighteen years.

Petrey was born in Whitley County, Kentucky. He was born again at his home church on little Cane Creek. He was in the first graduating class of Cumberland College at Williamsburg. While he was at Cumberland College, his English teacher, Dr. Johnson, asked him to write an essay on John Bunyan. His teacher was impressed with his essay and told him that he had a definite impression that God wanted him to preach the glorious gospel of Christ. The words of his teacher stabbed him in his innermost heart, for he had been struggling with this decision. After he surrendered to preach, he expected to be pastor of a church with a least five hundred members. However, at the annual meeting of Mt. Zion association in Whitley County, a Mr. Prestridge brought a message on foreign missions. At the climax of his message he said, "Oh, brethren, pray God that He will lay His hands on Asbel Petrey

and on some other young men here to carry the gospel to the needy foreign fields." Petrey saw his responsibility to a lost world and in his heart he said, "Here am I, Lord, send me." The fascination of a large church vanished and he was willing to win souls anywhere.

In the summer of 1897, some of Petrey's friends employed him to do evangelistic work in the mountain counties. One of the revivals he held was in the courthouse at Hazard which resulted in seventeen conversions. Baptists of the missionary kind had no church in Hazard. Just before he left Hazard, Dr. R. R. Baker and Pearl Combs told him that they had been praying much about a Baptist work in Hazard and begged him to come back and establish a church.

The next day he started by wagon to Jackson where he would get a train to Winchester and from there by train he would return to Williamsburg. On his way to Jackson when they came to Lost Creek, the son of the Presbyterian pastor of Hazard pointed to some logs lying across stones in a shady nook and said, "That is the only Baptist church building in Perry County." Petrey had grown up in a community where everybody who was a member of any church was a Baptist. He could not stand the thought of so many people without a Baptist witness. Here was a vast land from London to Hyden, to Hazard, south to Whitesburg and west to Jackson and not a single Missionary Baptist Church on the highway.

Petrey had a good position as a teacher in Cumberland College. He owned his own home near the college and was teaching teachers from ten counties. He told his wife of the great need in the Hazard area. After they had prayed about the challenge, they decided that it was God's will that they come to Hazard as missionaries. He resigned his teaching position and went to Hazard to make arrangements to move his family to Perry County. After an arduous journey, he arrived with his family in Hazard on February 10, 1898 when the French-Eversole war was coming to a close. Later he baptized survivors from both sides of that bloody war.

On August 27, 1898, the First Missionary

KENTUCKY BAPTIST HERITAGE

Baptist Church of Hazard was organized, the first in Perry County and the second in a five county area (Hindman was the first in the larger area in 1897). After a year of back-breaking work, a beautiful house of worship was constructed. Twelve years later the building burned. But faith would not be denied. A brick structure replaced the burned building. Some of the materials were brought by flat boat up the Kentucky River, sixty miles from Jackson, Kentucky.

During his eighteen years at Hazard, Petrey organized a number of Baptist churches in the area. For one year he was pastor at Hindman, visiting the church one Sunday a month. On his way to Hindman, he met some people at Dwarf who asked him to hold a revival in the school house. As a result, the Dwarf Church was established. For sixteen years the Hazard Church permitted him to go to Dwarf one Sunday each month for services. Three splendid preachers came out of that ministry.

In 1909, Petrey assisted in services at Whitesburg. Forty-six persons were converted and a church was constituted. Later the Whitesburg Church asked him to preach for them one Sunday each month. The Hazard Church agreed to let him go. He rode horseback the forty miles and never missed an appointment. Some years later, he served the Whitesburg Church full time for three and one half years.

In 1914, Petrey held a revival at Cornettsville which resulted in the organization of the Mount Olivet Church.

One of the last churches he built was at Walkertown. He began his work as pastor of what is now Petrey Memorial Church in 1922 and served this church until his retirement.

Dr. Lewis W. Martin made a great contribution to the Association as pastor of the Hazard Church for five years and Home Board missionary for seven years. During his missionary work he went to difficult places, lived in a trailer

while holding a Vacation Bible School and preaching in a revival. In 1934, Martin held a revival on the left fork of Mason's Creek at Viper and organized Lone Pine Church. Marion Brashear was called as the first pastor of Lone Pine and served the congregation forty years. He is still assistant pastor. Recently Lone Pine built a modern church building and a beautiful parsonage. Mike Caudill, a native of Hazard and a graduate of Cumberland College, is now serving as pastor.

D. C. Stevens was pastor of the Hazard Church for a time and did effective mission work in the area. He made a real contribution to the training of young ministers.

H. G. M. Hatler was one of God's noblemen. He served as pastor at Hazard for seven years. He was a warm hearted evangelist and was used of the Lord to win many to Jesus in the area.

O. B. Gabbard has devoted his life to our people. He was pastor at Lothair for many years. He is a strong Baptist, loves Three Forks Association and the Baptist cause. He was moderator of the Association from 1951 to 1954.

Dr. L. O. Griffith served as moderator of the Association for nine years during which time he virtually did the work of a director of missions while he was leading the Whitesburg Church in a church centered mission program, establishing thirteen missions in Letcher County. He had as his church motto, "Sharing the Gospel." He led his church to purchase a large bus and had the first bus outreach program in the association.

J. C. Dance and his wife were devoted missionaries in our area for many years. In 1939, the Executive Board of the Association asked Brother Dance and J. S. Bell to hold revival services in the courthouse in Hindman in an effort to persuade the Baptist Church there (the first Southern Baptist Church organized in this five county area) to come back into the Association and call a Southern Baptist minister as pastor. The Association agreed to pay the expenses of this effort. These men held a revival in

KENTUCKY BAPTIST HERITAGE

the spring and again in the fall of 1939. At the close of the second revival, the church at Hindman voted to come back into Three Forks Association and they called Bell to be their pastor. He accepted the call on Christmas Eve, 1939. Through the assistance of the State Mission Board of Kentucky Baptists, a church centered missions program was started which resulted in the salvation of many souls and the organization of five churches: Smithsboro, Montgomery, Caney, Dark Hollow and Mousie. Four of these churches are affiliated with Three Forks Association. The pastorate of Bell extended over a period of thirty-five years.

We note some highlights of certain sessions of the Association. During the eleventh session, there was emphasis on Foreign Missions and systematic giving. A strong appeal was made for the support of the ministry. At that time, there were 830 enrolled in the Sunday Schools of the nine churches.

At the fifteenth session, it was stated: "Most of the members of our churches are non-paying, non-praying members who are not anxious for the advancement of the Cause."

At the eighteenth session, there was alarm over the commercialism in the area due to many mining camps being built.

Three Forks pledged \$37,315.05 to the "75 Million Campaign" in the early twenties. This was seven thousand more than their quota.

At the thirty-seventh session, A. S. Petrey was honored. A history of Petrey's work was authorized and appropriate plaques were placed in the churches where he had served as pastor.

In 1903, there were 42 baptisms reported by seven churches which had a total membership of 332 and church property valued at \$2900.00. That year the churches gave \$25.56 to mission and \$33.81 to other benevolences. Nothing was reported for local expenses.

In 1980, the churches reported 377 baptisms, a resident membership of 5618 and church property valued at \$4,419,000. They reported a Sunday School enrollment of 4872 and Vacation Bible School enrollment of 5153, total offerings \$1,085,826, Cooperative Program gifts of \$99,508 and total mission gifts of \$222,471.

Now a brief word about some of the churches:

SECOND CREEK CHURCH was organized under the leadership of J. W. Walker, who served the church as pastor until 1931.

FIRST CREEK was organized on August 6, 1933 and the first pastor was Isadore Childers. Boyd Campbell purchased a building for the church.

TYPO CHURCH was organized in 1950 under the leadership of A. S. Petrey, J. E. Howell, and Shafter Couch.

The WOOTON CHURCH began as a mission of the Hyden Church in 1958. It was organized in 1960 with 26 charter members and Chester Culver was called as pastor.

Under the direction of L. O. Griffith and Richard Bryant, work was begun at LEATHERWOOD mining camp in 1946. Leatherwood Church was organized in 1947. A tent was purchased by the Kentucky State Mission Board and Three Forks Association, which served as a place of worship for a time. The church has come through trials of changing economy and destruction of their building by fire but they continue to bear a witness for Christ through the faithfulness of laymen like C. A. Easterling.

The HYDEN CHURCH was first organized in 1896 through the labors of A. S. Petrey but due to circumstances, it was disbanded. It was reorganized in 1908 and has continued to proclaim the gospel in this county seat town. The church has one mission, Short Creek.

The WHITESBURG CHURCH, Joe Brown, pastor, is sponsoring three missions: Colson, Eolia and Premium. This church, through the years, has reached out into Letcher County to evangelize the area.

COMBS CHURCH was organized on November 6, 1926 and S. C. Couch was called as pastor. The church has established four missions

KENTUCKY BAPTIST HERITAGE

which have become churches: Typo, Yerkes, Confluence and Big Willard.

PETREY MEMORIAL CHURCH began as a mission of Upper second Creek in 1922. Petrey led in its organization and was pastor for 18 years. Under the leadership of J. E. Howell, Big Creek and Allais were established as missions.

BIG CREEK became a church in 1953. Under the leadership of Archie Everage and Drew Martin, the church has made tremendous progress. It became full time with Drew Martin as pastor in 1970. They have sponsored a bus program, built an activities building, and purchased Video equipment which enables them to tape the Sunday morning services and broadcast over Hazard TV.

The MONTGOMERY CHURCH began as a mission of Hindman Church under the leadership of Archie Everage and Charlie Young. In 1957, it was organized as a church and Archie Everage was called as pastor. He has served the church ever since that time. Their building burned on Montgomery Creek and they have built one of the most modern buildings in the area near Carrie, Kentucky.

The MOUSIE CHURCH began as a mission of Hindman in 1941 and became a church in 1957 with Floyd Titsworth as the first pastor. Mousie took over the mission of Caney, which was begun by Hindman, and under the leadership of Titsworth constructed a building designed by Commodore Slone, who for many years was a teacher at Alice Lloyd College. The Mousie Church, maintains a bus ministry.

The CANEY CHURCH, sponsors a Social Ministries service in the community and offers a spiritual ministry to Alice Lloyd College students and faculty.

SMITHSBORO CHURCH began as a mission of Hindman in 1950, was organized as a church in 1957 and was served by Pastor Jesse Bourne for about twenty years. When Carrs Fork Lake was formed, the church located near Sassafras where they have built an attractive modern building.

LOTHAIR CHURCH was organized in 1922 as the result of a tent revival led by A. C. Hutson. The first building was built of native stone in 1925. The

present building on Hemlock Street in Lothair was begun in 1961, later finished and veneered with brick. The church is now building a Sunday School addition.

RED HILL CHURCH began as a mission of Duane Church and was organized in 1941. The building was enlarged, a gas heating system and baptistry installed in 1968.

AIRPORT GARDENS and BLUEGRASS began as missions of First Church, Hazard. The present building of Airport Gardens was dedicated on Nov. 6, 1966. The present pastor, James Hamblin, became pastor of the mission in December 1969 and has served faithfully. The mission was constituted as a church on August 13, 1972 with 100 charter members. The church is now building an addition of 8 Sunday School rooms. On Oct. 16, 1980, the Bluegrass Mission was constituted into a church and Herbert Haynes was called to be pastor. He has been serving the mission for some time.

The YERKES and CONFLUENCE churches are the result of the Combs Church mission work.

The JEREMIAH CHURCH has recently completed a beautiful auditorium.

The HINDMAN CHURCH building burned and it is difficult to rebuild due to inflation.

THUS WE SEE that ALL OF OUR CHURCHES came into being through the BOLD MISSION minded pastors and churches united in fellowship as Three Forks Association.



KENTUCKY BAPTIST HERITAGE

JAMES MARION FROST, JR.
AND
THE MAYSVILLE BAPTIST CHURCH

by

John T. Simpson, Jr.

There are some interesting, and little known, facts about the connections of James Marion Frost, Junior and Kentucky Baptists. Of special interest to this writer are the connections of Reverend Frost with the First Baptist Church, Maysville. In 1871 the Maysville church was without a pastor. During the regular church meeting of January 5, George W. Sulser, church clerk, was instructed to extend an invitation to Elder J. M. Frost, Sr. to hold a series of meetings with the church. Elder Frost was to pick the time and date. He accepted the invitation to come from Harrodsburg and hold the meetings. These meetings were instrumental in uniting a divided church.^{1,2}

The Maysville church desired to call Elder Frost as their pastor. He declined the invitation suggesting that a younger man was needed. He did agree, however, to remain with the church until they called a pastor. Following his suggestions, the church wrote to the Reverend Henry McDonald, of Georgetown, Kentucky, and asked him to recommend a student of the senior class of the Georgetown College.³ During the regular church business meeting of February 9, 1871, the recommendation of the Reverend McDonald was received and acted upon.

The letter from Reverend McDonald recommended Brother James Marion Frost, Junior. It was a very complimentary letter, and a pleasant surprise for his father.⁴ Elder Frost was serving as moderator pro-tem at this business meeting. Upon the motion of Brother McDaniel, "a committee was appointed to ascertain what amount can be raised as a salary for Brother Frost, and report same at an adjourned meeting to be held on (the) next sabbath

night."⁵ The committee had seven members, two men and five ladies who were Brothers Power and George S. Sulser, and Sisters Henrietta Tureman, Mary S. Alexander, Lucretia Jacobs, Sarah Ball, and Eliza McClanahan.⁶ On February 12, the following resolution was adopted without a dissenting vote:

Resolved that we invite Bro. J. M. Frost, Jr., to visit us and act as our pastor, to commence as soon as he can conveniently come among us, and to remain at least until after he graduates at College. Also, that we agree to pay him while he is with us at the rate of \$500 per year. --That at the end of the above mentioned time, both parties shall be at liberty to make such other arrangements as shall seem to either desirable.⁷

During the April 1871, business meeting, Brother J. M. Frost, Jr. presented his church letter and was received into the fellowship of the church. This meeting took place after a worship service held in the residence of Sister Parke. The church building was under repair and not useable.⁸

The first recorded matter of business brought before the church by Brother Frost concerned the interest of the church in Sabbath School. He was to arrange for a visit by Brother L. B. Fish, the state Sabbath School Superintendent, concerning this matter. Since the church building was not useable, Brother Frost was to secure a suitable place for a general meeting.

On May 4, 1871, J. M. Frost, Jr. was called to be the pastor of the Maysville Church for the following year. A committee composed of Brothers E. F. Metcalfe, James H. Pecor, and F. M. Weedon were appointed to "raise the pastor's salary."¹⁰

At the regular meeting of the church on May 18, Professor Martin H. Smith moved that the church ordain J. M. Frost, Jr. Brethren J. M. Frost, Sr., and S. I. Helm were to be invited to assist in the ordination. June 11, 1871, was selected as the day for this service. Other sister churches were also to be invited to participate.¹¹

After that motion carried, Brother Frost

KENTUCKY BAPTIST HERITAGE

"arose in open meeting and formally accepted the call of the church to become her pastor for the ensuing year, and fixed the 7th day of June, next, as the time he should, the Lord willing, be with us, and enter upon his pastoral charge, or duties."¹²

After examination on July 11, 1871, Brother Frost was set apart by ordination for the Gospel ministry by a council composed of the Reverends Henry McDonald of Georgetown, A. F. Baker of Versailles, George W. Givens of Augusta, J. M. Frost, Sr. of Harrodsburg, M. M. Riley of Dollarburg (Dover), and a large number of brothers representing sister churches. The service followed this format:

Ordination Sermon ...Rev. Henry McDonald
 Reading the Scriptures...Rev. Gilbert Mason
 Ordaining Prayer...Rev. George W. Givens
 Presenting the Holy Scriptures... Rev. J. M. Frost, Sr.
 Charge to Candidate...Rev. Henry McDonald
 Hand of Ministerial Fellowship... Rev. Mason Owens
 Hand of Fellowship for Church and Council ... Rev. Cleon Keyes
 Benediction by ...The Pastor¹³

On July 6th, 1871, Martin H. Smith addressed the church during the business session. His subject was the increased interest in Sunday School as shown by increased attendance. He asked, "How may we best excite in Church members a proper degree of interest in its continuous prosperity?" The pastor made many remarks on this subject, but no motions were made.¹⁴

J. M. Frost, Jr. was converted at the age of thirteen. He publicly professed Christ as his Savior and joined the Can Run Church in Fayette County at that age. In 1867 he was licensed to preach by the New Liberty Church in Owen County. In June of 1871 he returned to Georgetown from Maysville to graduate from college.

From Georgetown he proceeded to New Liberty, Kentucky, where he married Miss Nannie Riley that same week. Together they proceeded to Maysville, where he was at once set apart for the christian ministry by ordination. Within a single week he crowded three major experiences of life.¹⁵

On the Saturday before the fifth Sunday in October, 1871, the Bracken Sunday School Convention met and called upon H. P. McIlvain, I. D. Briggs, and J. M. Frost, Jr., to draft a constitution for this organization. At this convention, held with the Sharpesburg Church, Reverend Frost reported 128 scholars in the Maysville Sunday School. The Convention discussed three propositions that day. The discussion on proposition number two raged on through an afternoon session, an evening session, and the next day's morning session. Reverend Frost spoke against the affirmation of the proposition several times. The proposition was, "Is it right to employ unconverted persons to teach in the Sabbath School?"¹⁶

The purpose of the Bracken Sunday School Convention was "to promote the interests of Baptist Sunday Schools within the boundaries of the Bracken Association, and, as far as possible establish Sunday Schools where they do not now exist."¹⁷ On March 30, 1872, the Maysville Church and Reverend Frost served as hosts for the second¹⁸ session of the Convention's meeting.

Through his tenure as pastor of the Maysville Church, Reverend Frost was an active participant in the affairs of the Bracken Sunday School Convention. His name frequently appears in the minutes of the Convention. On September 29, 1872, the number of scholars in the Maysville school stood at 175, with 25 teachers. Under Reverend Frost's leadership the school took up weekly contributions¹⁹ for the state work and for the school. By March, 1873, the Myasville school reported 16 classes with an average attendance of 140 scholars. They used the Uniform Lessons, and the school was conducted the entire year. Eight profes-

KENTUCKY BAPTIST HERITAGE

sions of ²⁰faith were reported from the school.

At the Bracken Sunday School Convention meeting of March 29 and 30, 1873, the Bracken Church reported 50 scholars, 6 teachers, and 2 superintendents involved in Sunday School in the village of Minerva. The school was organized in September, 1872, according to Superintendent J. N. Barbee's report of June 28, 1873.²¹

On November 29 and 30, 1873, the Bracken Church hosted the Convention. The host church reported 40 scholars, 4 teachers, 100 volumes in the library, and they were not using lesson papers. The Maysville school report was given by the pastor. He reported 160 scholars, 17 classes, 17 teachers, and then the following comment, "not as punctual as necessary."²² During the meeting, Reverend Frost addressed the members discussing the topic, "How to Teach." The minutes of the Convention record this statement, "discussed by Bro. J. M. Frost, Jr., whose remarks were eloquent, full and elaborate."²³

During his time as pastor, J. M. Frost, Jr. accomplished several needed tasks for the Maysville Baptist Church. Upon coming to the church, the new pastor set to work to free the church of debt. During the December 3, 1874, business meeting it was reported that the church debt, secured by the individual notes of S. S. Miner, J. H. Pecor, J. T. Strode, and George W. Sulser, had been paid "by collections made by Bro. Frost."²⁴

Another task Reverend Frost completed for the church was a revision of the membership lists. In March, 1872, Reverend Frost reported ¹⁴⁰active members in the church.²⁵

On September 5, 1875, the following communication was received by the church from Reverend Frost.

Maysville, Ky.
Sept. 5th, 1875

Beloved Brethren & Sisters:

To sever the pastoral relation, which through nearly five years time has been forming and each year growing stronger, is an unpleasant task on the part of your pastor. But following the directions of Providence he came into you midst, and now following the same Providence, he must bid you, the people of his first charge-- a people whom he dearly loves, and who by many manifestations have shown that love to be reciprocated, must bid you adieu. I therefore tender the Church my resignation as pastor, to take effect Sunday, Sept. 19th, and ask that it will be acted upon immediately. I shall never forget your many kindnesses, both as individuals, and as a church. There are very many pleasant memories of my work with you, these shall ever be oasis in my life. To multiply words is unnecessary. I will preach to the church a farewell sermon two weeks from this evening, the day set for this resignation to take effect. As I leave you following the demands of duty and go into another field, a field demanding all the energies of my young manhood, I earnestly request that your prayers and good will may follow me.

Yours in the everlasting hope,
J. M. Frost, Jr.²⁶

As requested, the church did accept Reverend Frost's resignation. In order to show their appreciation and love for their resigning pastor, the church, on September 23, 1875, adopted the following letter.

The Baptist Church in Maysville, to the Pilgrim Baptist Church at Lexington, sendeth Christian salutations; Beloved Brethren:

Since our late pastor, the Rev. J. M. Frost, Jr., under the guidance of Providence has thought it his duty to dissolve his connection with us, which has continued so long and so happily, for the purpose of uniting with you as pastor, we send you this letter in token of our confidence in Bro. Frost and love toward him. He has

KENTUCKY BAPTIST HERITAGE

been our pastor four years and a half, a period of unbroken prosperity. During all that time he has labored zealously and successfully for the cause of Christ in our midst. Under his ministry nearly a hundred persons have united with our Church, and in every way we have been built up and strengthened. He leaves us with the sincere love of the Church, and the profound respect of this entire community. While we deeply regret his loss to us, we congratulate you upon having secured the services of so sincere and earnest a worker, and so pure a Christian gentleman. We commend him to your hearts and homes, and above all to your faithful cooperation in every good word and work. That the blessings of Providence may attend his labors among you is our sincere prayer.

--Done by order of the Church at a special meeting held on Thursday night, Sept. 23d, 1875.

Professor Martin H. Smith has characterized the pastorate of Reverend Frost as perhaps the most prosperous and harmonious in the history of the church. The pastor and the people seemed to be united through the bonds of respect and loyalty. Their object was to labor together faithfully for the extending of the Lord's kingdom.²⁸

Upon his graduation from Georgetown College, Georgetown, Kentucky, James Marion Frost, Jr. was called to the pastorate of the Maysville Baptist Church. This was his first pastorate. On June 11, 1871, Brother Frost was formally set aside for the work of the ministry by ordination at the hands of the council called together by the Maysville Church. During his time as pastor in Maysville, Reverend Frost strengthened the Sunday School work in the church. He helped the church become free of debt. Many souls were won to the Kingdom of our Lord through his preaching. As a pastor, Reverend Frost sat on many counsels conducting the affairs of the Bracken Association

and helping sister churches. He was one of three men called upon to write the constitution of the Bracken Sunday School Convention. He was very active in this Convention. Even in this, his first pastorate, J. M. Frost, Jr. showed the traits that were to make him a leader among all Southern Baptists. Traits that were to be used by the Southern Baptist Convention in the formation and development of the Sunday School Board of that Convention.

END NOTES

- 1 "Minutes of the Maysville Baptist Church", unpublished journal of the First Baptist Church, Maysville, Kentucky, entry dated January 5, 1871.
- 2 Martin H. Smith, History of the Maysville Baptist Church (Maysville, Ky.: Thos. A. Davis, Excelsior Book and Job Printer, 1875) p. 42.
- 2 Smith, pp42.
- 3 "Minutes of the Maysville Baptist Church", entry dated February 9, 1871
- 4 Smith, pp 42
- 5 "Minutes of the Maysville Baptist Church", entry dated February 9, 1871.
- 6 Ibid.
- 7 "Minutes of the Maysville Baptist Church," entry dated February 12, 1871.
- 8 "Minutes of the Maysville Baptist Church", entry dated April 6, 1871.
- 9 Ibid.
- 10 "Minutes of the Maysville Baptist Church", entry dated May 4, 1871.

KENTUCKY BAPTIST HERITAGE

- 11
Minutes of the Maysville Baptist Church, entry dated May 18, 1871
- 12
Ibid.
- 13
"Minutes of the Maysville Baptist Church", entry entitled "Ordination of J. M. Frost, Jr.", copied February 27, 1872.
- 14
"Minutes of the Maysville Baptist Church". entry dated July 6, 1871.
- 15
Smith, pp. 45.
- 16
"Minutes of the Bracken Sunday School Convention", an unpublished journal of the First Baptist Church, Maysville, Kentucky, pp. 6-8.
- 17
"Minutes of the Bracken Sunday School Convention", p. 2.
- 18
Ibid. p. 11
- 19
"Minutes of the Bracken Sunday School Convention", p. 23
- 20
Ibid., p. 27; Ibid., p. 31.
- 21
Ibid., p. 38
- 22
"Minutes of the Bracken Sunday School Convention", p. 39.
- 23
"Minutes of the Maysville Baptist Church", entry dated December 3, 1874.
- 24
Ibid., entry dated March 7, 1872.
- 25
Ibid., entry dated September 5, 1875.
- 26
Ibid., entry dated September 23, 1875
- 27
Smith, pp. 44, 45.

THE BAPTIST NAME

Many people assume that Baptists got their name from John the Baptist. This is not the case. Like most religious groups, Baptists were named by their opponents. The name comes from the Baptist practice of immersion.

The first known reference to these believers in England as "Baptists" was in 1644. They did not like the name and did not use it of themselves until years later. The early Baptists preferred to be called "Brethren" or "Brethren of the Baptized Way." Sometimes they called themselves the "Baptized Churches." Early opponents of the Baptists often called them Anabaptists or other less complimentary names.

Baptists rejected the name Anabaptist, not wishing to be confused with or identified with the people who bore that name. (In fact, the true Anabaptists were not fond of that name either, because it had unfavorable overtones from early church history.) Even as late as the eighteenth century, many Baptists referred to themselves as "the Christians commonly (tho' falsely) called Anabaptists."

Perhaps the most startling practice of early English Baptists was their total immersion for baptism after 1640. Crowds would often gather to witness a Baptist immersion service. Some ridiculed, as did Daniel Featley, describing the Baptists as people who "plung'd over head and eares." The nickname "Baptist" was given to describe the people who practiced this strange form of baptism.

--H. Leon McBeth
Baptist Beginnings
The Baptist Heritage
Series

KENTUCKY BAPTIST HERITAGE

SAMUEL TROTT IN KENTUCKY:
MISSIONARY AND ANTI-MISSIONARY BAPTIST
by
LARRY DOUGLAS SMITH

Though little known now, Samuel Trott was a principal leader of the anti-missionary or, as they preferred to call themselves, Old School Baptists from at least 1830 until his death in 1867. Allied with both missionary and anti-missionary Baptists in Kentucky, he is best known for his opinions presented in the pages of the anti-missionary periodical The Signs of the Times. People from all over the country wrote to ask his opinion on certain verses of Scripture or doctrinal position. Since the Kentucky phase of his life saw the change from missionary to anti-missionary Baptist, this article will focus on that aspect of his life, leaving for a later time the continued development of his thought and ministry.

Samuel Trott was born in 1783, somewhere in New Hampshire. Spending his boyhood in that state and also in neighboring Vermont, he later moved to Massachusetts. Somewhere he became convinced that God was calling him into the Christian ministry. Desirous of an education in preparation for the Presbyterian Ministry, he moved to New Jersey to attend Princeton. Having already attained some education, he was able to get a job teaching school in one of the little villages outside Morristown, New Jersey. While living in the home of a Presbyterian clergyman in the town where he taught, Trott made a diligent examination of the Greek Scriptures. He concluded that the Baptist faith and practice concerning the theology and practice of Baptism by immersion was correct.

Trott received "Baptist" baptism by Elder Parkinson in

December, 1810. After becoming a member of the Baptist church at Morristown, the church licensed him and at the end of the year called him to preach. On August 30, 1812, he was ordained. He was later described by a clerk of the church as "a man of very strong reasoning powers, unflinching in his conviction of duty, and irreproachable in conduct." However, he further added that Trott's "view" of Scripture doctrines were rigidly Calvinistic, and were presented by him strongly in every sermon, therefore his preaching was not popular." As he also preached at this same church after his ministry in Kentucky, he probably developed the strong opinions of Calvinism during his absence from this congregation. He was here part of the denominational leadership, being chosen to write the circular letter of the New York Baptist Association in 1815.

Trott remained at Morristown until June of 1815, when he moved west. From the time he left Morristown to the date when he joined the McConnell's Run Baptist Church in Kentucky, Trott's life remains hidden from the historian. He mentioned in a letter that he once lived in Ohio, probably around the Cincinnati area, but no other source has been found to throw more light on his actions during this period.

By April, 1817, Trott and his wife, Elizabeth, were active in the McConnell's Run Church (later known as Stamping Ground). At this time two other men, James Suggett and Thomas Henderson, both of whom were leaders in the missionary movement among Kentucky Baptists, also preached for the church. Trott, however, was the first pastor since 1796 to be a member of the church, a statement on the mobility practiced by the transient, itinerant Baptist preachers. In return for supplying the church's pulpit once a month, it furnished him rent for a farm that he

KENTUCKY BAPTIST HERITAGE

could work in order to support his family. In addition he taught at the nearby school. He retained this church connection until February, 1818.

James Suggett and Thomas Henderson were both leading members of the Kentucky Baptist Mission Society. Founded in the wake of the missionary upsurge created by Luther Rice, although created before he made his 1815 visit to Kentucky in which five other missionary societies were begun, the Kentucky Baptist Mission Society was the strongest and most productive of these early missionary societies. It was centered in the Lexington-Georgetown-Frankfort area and was closely associated in personnel with the Elkhorn Association. For some time the Society had been attempting to begin an Indian school (they called it a seminary). This attempt led to conflict with the general board of the Triennial Convention, which rejected the idea of Kentucky Baptists to educate Indians in Kentucky amidst civilized surroundings.

Many of the early records of the society are lost, but what we have reports that prior to June, 1818, Trott was its corresponding secretary and the Salem Association Minutes record a letter from Trott. On June 27, 1818, Trott was elected agent for the society and also recommended by the Board as a person well-qualified to take charge of the Indian school.

Trott's responsibility as agent was to secure funds in the east; his eastern background was probably the factor which led to his selection. Leaving his family in Cincinnati, he began his tour on December 2, 1818, going by way of Pittsburg to New York. He then worked his way down the coast, through Philad-

elphis and Washington, D. C. to Charleston.

During this trip the Panic of 1819, as it is called, began. The Second Bank of the United States which had supported the wild land speculation that followed the War of 1812, took steps in late 1818 to curtail credit by tightening loan requirements and repayment procedures. Debts to the bank were counted in the millions, most of which could never be repaid. Economic times were difficult in the West, and this depression lasted until 1824. Some interpreters of anti-missionism point to this economic downturn as the force that led to the origins of Anti-Missionism. Unfortunately, we have no evidence one way or another as to the impact that this Panic had on the origins of Anti-Missionism or Samuel Trott.

When Trott reached Charleston, he learned of the reconciliation between the Kentucky society and the general board. Although he had intended to go farther, he returned to Kentucky, arriving there in April, 1819. Thereupon he reported to the society and resigned. His opponents would later state that the society "discontinued his agency." In arguing with John Waller and John Mason Peck in the Baptist Banner, Trott indicated that he had joined the Kentucky Mission Society because it was independent of the Triennial Convention. Though admitting he was then "more foolish" than he later was, even in 1818 he "could not . . . countenance the pride, arrogance and pomposity, as well as other things connected with the General Board."

While worried about what Trott's writings would do to the Baptists in Illinois and Missouri, Waller repeated charges against Trott that the latter had been a paid agent for the Kentucky Mission Society. Peck charged that Trott "was always rather ultra in doctrine, verging towards antinomian fatality, rather narrow in his views, and tinged with a little bigotry." Even given

KENTUCKY BAPTIST HERITAGE

Peck's propensity to label all his opponents "antinomian," one can easily see that Peck did not think highly of Trott. Peck continued his attacks on Trott, saying that "his preaching never proved very instructive, interesting, or useful, anywhere." Waller, however, provided the crowning insult, "when we select an opponent, we shall choose one with larger 'calibre' than friend Trott."

Whether Trott's statements can be taken at face value is of course debateable. Was Trott's hostility manifest only toward the General Board? Or was he vexed because in his absence another was chosen to head the Indian school? Or was he just trying to put his past, foolish actions into the best light possible? Did the Panic of 1819, by reducing contributions to the Indian School, make him rethink his support of the missionary body? One thing is certain; Trott was actively and intensely involved in the Kentucky Baptist Mission Society before he went East. Not so, upon his return. Something happened during this trip which completely turned his missionary support into hospitality. Probably other factors, especially soteriological, figured into the decision, but the local society's reconciliation with the national body must have played some part.

After leaving the society, Trott remained in Kentucky as pastor of the Dry Run Church, Licking Association. The 1819 letter to the association reported 85 members, of whom 22 had been restored that year. A reasonable interpretation of such a large number of restored people would be that a reconciliation occurred within a divided church. Trott's role in this event, if indeed any reconciliation occurred, is not known.

Nor were matters in the association any better. Ever since its separation from the Elkhorn Association, the Licking had been continually troubled. To this historically troublesome atmosphere, Trott contributed another, when he introduced and led in the passage of a motion to add the word "Particular" to the association's name, making it the Licking Association of Particular Baptists. Prior to this and apparently without Trott's influence, in 1818, the Licking Association's circular letter clearly advocated the doctrine of particular atonement. In truth, therefore, Trott could state that the addition of the word "Particular" to their name clarified their stand on atonement. However, John Taylor, who was both close to the Baptists of Kentucky and held a good opinion of Trott, felt that the term was not understood by most.

Trott remained at Dry Run until late 1820 or 1821, when he returned East. Trott's three to five years in the state saw a complete turn around on his position on Missionary organizations. He was likely correct in identifying the affiliation with the national body as a major reason for his leaving the ranks of Missionary supporters. He certainly interpreted this move as a stab in his back and as an attempt to discredit him in the East, where he had assured supporters of the independence of the Kentucky Mission Society. But we must not neglect the influence of particular atonement. As this doctrine would be the backbone of his attacks upon the missionary enterprise in later years, a reasonable assumption is that it had some role in his "conversion" from missionary to anti-missionary Baptist.

After returning East, Trott pastored several churches in New Jersey, Delaware, and Virginia. He was active in the Black Rock Convention, one of the Milestones of the Old School Baptists. During the Civil War, he was one of several anti-missionary Baptist preachers imprisoned illegally. Although the conditions of confinement were relatively mild, his health deteriorated and he died shortly after the war.

KENTUCKY BAPTIST HERITAGE

PLEASANT VIEW BAPTIST CHURCH

A Log Legacy

In the early 1880's a small group of Baptists in the McGaha Community in Adair County where Butler Creek runs into Sulphur Creek, felt the need of a church. They came together, organized the Pleasant View Baptist Church. They, probably, had a Brush Harbor meeting and met in homes. In 1884, Allen McGaha, even though he was not a member, donated one acre of land in a beech grove on the hill above Sulphur Creek and the mouth of Butler.

There were twelve charter members among who were: Fletcher Gilpin and wife, Adeline, Brother Tim Larkin, Dehart Bryant and wife, Mandy, and Brother Johnson, one early pastor. The names of others were not known. Joe Pierce and Rice Harmon were very early members. The members cleared the land and built a log structure, 26 feet by 32 feet, covered with hand-riven boards and poles were used for rafters. Each family in the community donated two hewn logs and these were transplanted to the side by yokes of oxen. A day was set and the men in the community met at the site and notched logs, and constructed the building in a few days. A large flat stone weighing hundred of pounds was placed at the entrance. The church was completed in 1884.

According to the best information available, Spurgeon Bryant was the first pastor. This was the only church in this community and it grew rapidly for about twenty years. Revivals were held and many people were saved and joined the

church.

Shortly after the church was organized it joined the South Cumberland River Association of United Baptists and had a great spiritual influence in the community, but in 1906 a preacher by the name of John Thomas held a revival and preached doctrines contrary to the New Testament, such as sinless perfection, Baptism of the Holy Ghose speaking in tongues and other doctrine.

Many of the members accepted these teachings and the church and community were torn asunder. Many members left the church but the more stable ones remained. Brother Moxley from Casey County held a revival at Allen School House on the hill above the church and organized a community church which met in the school house. Many of the dissenters joined this group. Much ill will existed in the community because church excluded many of the dissenters. They met together and composed a song something like this:

The Devil knows somewhere about
how the Baptists turned us out,
Hallaha, hallelujah to the Lamb,
I am sanctified and know I am.

The division hurt the church since many of the members joined other groups such as Church of God, Methodist and Separate Baptist and the Community Church led by Preacher Moxley.

In 1909, Reverend I. M. Grimsley, a staunch Baptist, moved into the McGaha Community. He and his family strengthened the church. He pastored the church most of the time from 1909 to 1922. He held revivals and taught

KENTUCKY BAPTIST HERITAGE

school in the church and held several singing schools. Brother Grimsley's daughter, Jessie, was saved and joined this church under the preaching of Brother W. L. Porter, father of James C. Porter. She married Carl Loy and has been a faithful helpmate of Brother Loy's for 40 years.

The church never recovered from the split over John Thomas' preaching in 1906 and in 1915, thirty-four members obtained their letter and left the church. This left twenty-five members. But, the faithful members held on and many souls were saved in spite of the division.

In 1921 the church called N. B. Roach as pastor. Rev I. M. Grimsley moved to Russell Springs to send his children to school. In 1924, Bro. C. E. McCubbins from Green County, became pastor and served as pastor five or six years. In 1930, Rev. W. L. Porter was called as pastor and served some two years.

The church became inactive. They did not report to the Association from 1931 to 1935. The church building was not repaired. The board roof leaked and some of the logs rotted. In 1938, Rev. J. L. Kimbler moved into the community and the church called him as pastor and they met together and put a new metal roof on the church and ceiled the inside and the interest increased. Bro. Kimbler served as pastor until 1941 and the church again called C. W. McCubbins who served one or two years. In 1944 they again called Bro. J. L. Kimbler. There was no report to the association in 1945. Bro. Kimbler was pastor in 1947. The church last reported to the association in 1948. Bro. Walter Compton was pastor.

Charlie Gilpin born 1880, the son of Mr. and Mrs. Fletcher Gilpin, charter members of the church joined the church as a young boy and was faithful to the church

for over half a century. He served as deacon, clerk, Sunday School Superintendent, janitor and teacher.

Mrs. Leora Floyd's father and mother were among the early members of the church, having joined the church in 1910. She was a faithful member until she moved out of the community in 1922. She has provided much information about the church and community. She is 82 years of age and lives at Russell Springs and still attends church at Pleasant View.

The church last reported to the Russell County Association in September 1948. The church became inactive for several years.

In April 1967 a Mrs. Vertis McGaha and Mr. and Mrs. Conover came and visited Bro. James C. Porter and reported that the man who owned the farm from which the church property had been donated had cut three large trees and moved them from the property and claimed since no services had been held at the church that the property went back to the owner of the farm. A lawyer was contacted in Columbia and he found a record of the deed to the farm which stated that an acre was excluded from the farm for the church. Since no deed could be found he stated that the church would have to be reorganized, trustees elected and a signed affidavit signed by trustees and notarized in order to obtain a legal title to the church property with evidence taken that this was a Missionary Baptist Church.

Bro. Porter presented these facts to the Russell County Association District Board and in April 1967, the Board authorized Bro. Porter to contact the members and reorganize the church. Bro. Porter contacted the six resident members: Sophie McCorkle, Illa Coffey, Lenora Burton, Sam Hadley, Mary Hadley and Martha Alley. On Sunday after, April 17, 1967 a service was held and after

KENTUCKY BAPTIST HERITAGE

worship, Bro. Porter called the members together for the purpose of reorganizing the church. Bro. James C. Porter was elected pastor and Sophia McCorkle, as Clerk and regular services were to be held on the first and third Sunday afternoons in each month. In a regular business meeting, June 4, 1967 the church voted to repair the church and to landscape the grounds. The church met in regular session, July 2 and elected trustees, James C. Porter, chairman, Sophia McCorkle, Illa Coffey and Lenora Burton. Messengers were elected to the Russell County Association and the letter was sent to the association, meeting with Providence Church. Sophia McCorkle, Illa Coffey, Sam Hadley and Mary Hadley served as messengers and the church was received back into the Association.

The church was rebuilt, a utility building was built and a circular drive was made and the grounds landscaped. The grounds were fenced and surveyed. A legal title was obtained to the property.

Today, the Pleasant Grove Baptist Church is thought to be the oldest log church building in continuous use in the region. People come from several states each summer to see it.

ONLY TODAY

*Yesterday's sun went down last night
And the sun of tomorrow is yet to
rise;
Only the sky of today is bright
Over the path where our journey
lies.*

*We who would come to the goal at
last
Must wait not to dream beside the
way;
There is hope in the future and help
from the past,
But for work there is only today.*

--Unknown

FOR THE BEAUTY OF THE EARTH

For the beauty of the earth,
For the glory of the skies,
For the love which from our birth
Over and around us lies:
Christ our God, to thee we raise
This our hymn of grateful praise.

For the wonder of each hour
Of the day and of the night,
Hill and vale, and tree and flow'r,
Sun and moon, and stars of light:
Christ our God, to thee we raise
This our hymn of grateful praise.

For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above,
For all gentle thoughts and mild:
Christ our God, to thee we raise
This our hymn of grateful praise.

For thy church that evermore
Lifteth holy hands above,
Off'ring up on ev'ry shore
Her pure sacrifice of love:
Christ our God, to thee we raise
This our hymn of grateful praise.

For the joy of ear and eye,
For the heart and mind's delight,
For the mystic harmony
Linking sense to sound and sight:
Christ our God, to thee we raise
This our hymn of grateful praise.

For thyself, best Gift Divine!
To our race so freely giv'n;
For that great, great love of thine,
Peace on earth, and joy in heav'n:
Christ our God, to thee we raise
This our hymn of grateful praise.

Amen.

--Baptist Hymnal

*"No peace was ever won from fate by
subterfuge or agreement; no peace is
ever in store for any of us, but that
which we shall win by victory over
shame or sin -- vistory over the sin
that oppresses, as well as over that
which corrupts.*

--Ruskin

KENTUCKY BAPTIST HERITAGE

HELP

I will lift up mine eyes unto the hills, from whence cometh my help.

My help cometh from the Lord, which made heaven and earth.

He will not suffer thy foot to be moved: he that keepeth thee will not slumber.

Behold, he that keepeth Israel shall neither slumber nor sleep.

The Lord is thy keeper: the Lord is thy shade upon thy right hand.

The sun shall not smite thee by day, nor the moon by night.

The Lord shall preserve thee from all evil; he shall preserve thy soul.

The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

-Psalm 121

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"Adopt the pace of nature: her secret is patience."

--Ralph Waldo Emerson

CHURCH ANNIVERSARIES

This is the anniversary year for a number of churches. Churches observing their 200th anniversary are South Fork Baptist Church, Lynn Association and Forks of Dix River Baptist Church, South District Association.

Other churches having their 100th anniversary this year, possibly with special celebrations are:

<u>CHURCH</u>	<u>ASSOCIATION</u>
Fellowship	Anderson
Mt. Hebron	Bell
Powell's Valley	Boone's Creek
Gumlick	Crittenden
Lawrenceville	Crittenden
Sharon	Graves County
Park City	Liberty
Hustonville	Lincoln County
Gamaliel	Monroe
Beaver Lick	Northern Kentucky
Repton	Ohio river
Cumberland	Pulaski
Flat Rock	Rockcastle
Burkley	West Kentucky
English	Whites Run

 "Solitude, though it may be silent as light, is like light, the mightiest of agencies; for solitude is essential to man. All men come into this world alone and leave it alone."

--Thomas De Quincey

Annual Meeting - 1983
 First Baptist Church
 Williamsburg, Kentucky
 July 29

Annual Meeting - 1984
 First Baptist Church
 Murray, Kentucky

KENTUCKY BAPTIST HERITAGE

QUOTATIONS

"Peace is indivisible."

--Maxim Litvinov, July 1, 1936

"I pledge you, I pledge myself, to a new deal for the American people."

-- Franklin D. Roosevelt,
July 2, 1932

"Yesterday the greatest question was decided which ever was debated in America; and a greater perhaps never was, nor will be, decided among men." --John Adams, referring to resolution which preceded

Declaration of Independence,

July 3, 1776

"What we seek is the reign of law, based upon the consent of the governed and sustained by the organized opinion of mankind."

--Woodrow Wilson, July 4, 1918

"It is fatal to enter any war without the will to win it." Gen. Douglas MacArthur, July 7, 1952

"You shall not press down upon the brow of labor this crown of thorns; you shall not crucify mankind upon a cross of gold." --William Jennings Bryan, July 8, 1896

KENTUCKY BAPTIST HISTORICAL COMMISSION

1. Program of Work

1. The Kentucky Baptist Historical Commission shall be responsible for organizing and increasing the membership and promoting the interests of the Kentucky Baptist Historical Society whose membership shall be open to all interested individuals.

2. The Commission will be charged with the responsibility of directing a program of work which will include the following:

- (1) The gathering, preserving, and servicing of materials of historical interest to the Ken-

tucky Baptist Convention; and engaging in the dissemination of such historical information as may be deemed wise;

- (2) Giving assistance and encouragement to churches, associations, agencies, and institutions of the Convention in gathering, preserving, and using their historical information and records; and sharing copies of such records with the Commission for its Archives;
- (3) Cooperating with the Southern Baptist Historical Commission and other Baptist historical groups;
- (4) Reporting to the Convention on a program basis.

2. Finances

1. The Commission shall make annual budgetary requests for expenses through regular channels to the Executive Board.

2. The present assets and future income of the Kentucky Baptist Historical Society shall be retained by the treasurer of the Kentucky Baptist Convention on a cumulative basis for use as directed by the Commission.

(NOTE: As adopted by the Kentucky Baptist Convention May 16, 1966.)

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 "There is hardly anything that someone cannot make worse and sell cheaper. He who considers price only, is this man's lawful prey."
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--John Ruskin

BAPTIST RESOURCES

The purpose of this page is to furnish our readers with the Title and Author of books which reflect the history of Baptists.

Gano, John. BIOGRAPHICAL MEMOIRS OF THE LATE JOHN GANO OF FRANKFORT.
New York: Southwick and Hardcastle. 1806.

Hickman, William. A SHORT ACCOUNT OF MY LIFE AND TRAVELS, FOR MORE THAN FIFTY YEARS: A PROFESSED SERVANT OF JESUS CHRIST.
Originally published 1828: republished 1873 and this typed copy 1969.

Ranck, George C. THE TRAVELLING CHURCH. Louisville, Kentucky: Baptist Book Concern, 1891.

Ranck, George C. A HISTORY OF LEXINGTON, KENTUCKY.

Taylor, John. A HISTORY OF TEN CHURCHES. Cincinnati, Ohio: Art Guild Reprints. Inc.

Bond, Gladys, Dixie Froman, McDonald, John L. HISTORY OF GHENT BAPTIST CHURCH.

Newman, A. H. A CENTURY OF BAPTIST ACHIEVEMENT. Philadelphia, 1901.

Spencer, J. H. A HISTORY OF KENTUCKY BAPTISTS. Louisville, 1886: Reprinted Lafayette, Tennessee - Church History Research and Archives, 1976.

Sample, Robert Baylor. HISTORY OF THE BAPTISTS OF VIRGINIA. Originally published in 1810: Revised in 1894, reprinted in 1972, Polyanthos, Inc., New Orleans, 1972: Reprinted by Church History Research and Archives Affiliation, Corp. Lafayette, Tennessee, 1976.

ENCYCLOPEDIA OF SOUTHERN BAPTISTS, Broadman Press, 1958.

Cathcart, William. BAPTIST ENCYCLOPEDIA. Philadelphia, 1883.

Masters, Frank M. A HISTORY OF BAPTISTS IN KENTUCKY. Louisville, Kentucky, 1953.

Benedict, David. HISTORY OF THE BAPTIST DENOMINATION. First published in 1813; reprinted in 1971, Books for Libraries Press, 1971.

The Lancaster Woman's Club. PATCHES OF GARRARD COUNTY. Danville, Kentucky, Bluegrass Printing Co., 1974.

Twelve writers. BAPTISTS IN KENTUCKY 1776-1976. Edited by Leo T. Crismon, Louisville, Kentucky 1975.

A MEMBERSHIP APPLICATION OR RENEWAL OF MEMBERSHIP
TO THE
KENTUCKY BAPTIST HISTORICAL SOCIETY

Name _____ Date _____

Address _____

_____ Zip Code _____

Desiring to be a member of the Kentucky Baptist Historical Society, I hereby make application for membership.

It is my understanding that upon the payment of annual dues I will be entitled to receive all the publications of the Society for the corresponding year, as well as its other privileges.

Signed _____

Annual Dues \$5.00 (Personal and Institutions)

Life membership \$25.00

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