

THE
KENTUCKY BAPTIST
HERITAGE



William W. Marshall

Executive Secretary-Treasurer
Kentucky Baptist Convention

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

KENTUCKY BAPTIST HERITAGE

T A B L E

O F

C O N T E N T S

Wm. W. Marshall 1

Elkhorn Baptist Association and
Missions 2

The Origins and Development of
Kentucky Anti-Missionism 4

Baptist Resources 12

Membership Application 13

Manuscripts for publication are solicited. Material dealing with Kentucky Baptist in a general or specific way should be sent to the Kentucky Baptist Convention, P. O. Box 43433, Middletown, Ky. 40243. Manuscripts should be typed, double-spaced. Only those manuscripts submitted with a stamped, self-addressed envelope will be returned.

Permission is granted to quote or reprint any material, either in whole or in part, provided that credit is given to the Kentucky Baptist Heritage (including author, volume and date citation). The Kentucky Baptist Historical Society disclaims responsibility for statements whether fact or opinion made by contributors.

KENTUCKY

BAPTIST

HERITAGE

Kentucky Baptist Periodical

Vol. X

No. 2

Doris B. Yeiser, Editor

Published by the Kentucky Baptist Historical Society and the Kentucky Baptist Historical Commission

Published at:

Kentucky Baptist Convention
P. O. Box 43433
Middletown, Kentucky 40243

SOCIETY OFFICERS

George A. Jones President
Michael Duncan Vice President
Larry Smith Secretary
Barry G. Allen Treasurer

COMMISSION OFFICERS

Leo T. Crismon Chairman
Wendell H. Rone Vice Chairman
Doris Yeiser Secretary
Barry G. Allen Treasurer

SBC HISTORICAL COMMISSION

127 Ninth Avenue, North
Nashville, Tennessee 37234

Lynn E. May Executive Director
A. Ronald Tonks Assistant
Charles W. Dewese Director
Editorial Services

WILLIAM W. MARSHALL BECOMES NEW KENTUCKY BAPTIST LEADER

By James H. Cox

The man who could conceivably lead Kentucky Baptists into the 21st century, William W. Marshall, assumed the office of executive secretary-treasurer of the 146-year-old Kentucky Baptist Convention May 1, 1983.

Marshall, 51, a Frankfort, Ky., native, had spent much of his career to this point serving the Southern Baptist Foreign Mission Board, headquartered in Richmond, Va. Most recently, since 1980, he had been vice president for the Office of Human Resources of the board's Richmond staff.

His earlier assignments with that board included teaching English, history and biology at the Baptist school at Nazareth, Israel, 1957-58; associate secretary, Department for Missionary Personnel, Richmond, 1964-69; field representative for the Middle East, living in Nicosia, Cyprus; Beirut, Lebanon; and Munich, West Germany, 1969-76; and director of furlough ministries, Richmond, 1976-80.

Marshall was educated at Eastern Kentucky College, Richmond, Ky., and Georgetown (Ky.) College, from which he received a BA degree from Southern Baptist Theological Seminary, Louisville, in 1961, and the DMin degree from that institution in 1974. He received an honorary doctorate from Georgetown in 1982.

He married the former Alice Lee Gardner Aug. 10, 1957. She is an Owensboro native but grew up in Louisville, graduating from Atherton High School. She is also a Georgetown graduate and was Miss Georgetownian in 1957.

The couple has three children. Stephen Walter recently graduated from Samford University, Birmingham, Ala., where his sister, Sharon Jo, will be a junior this fall. Shawn Lee will be a high school freshman in Shelbyville, Ky., this fall.

Marshall was called to the ministry and ordained by Georgetown Baptist Church Feb. 17, 1965. For the next year, he planted and pastored Highlands Mission in Lexington, now Highlands Baptist Church.

He later pastored Rosalind Hills Baptist Church, Roanoke, Va., 1961-63.

Marshall succeeded Franklin Owen as executive secretary-treasurer of the Kentucky Baptist Convention. After 11 years in that post, Owen retired.

The new leader gave some interesting and revealing insights to himself which were reported in the Dec. 8, 1982 issue of Western Recorder, upon his election by the executive board.

Marshall said that, as he studied the profile established by the committee to recommend a new executive leader, he was overwhelmed by one of the statements there. It said: "This person should have full commitment to the philosophy of the Foreign Mission Board, and preferably be someone with missionary experience."

Marshall exclaimed that that "blew me out of the saddle!" He observed that he did not know of any state executive director profile "that has ever had that in it."

It said to him there is an interest in a "broader, deeper impact on world missions" from the state of Kentucky.

Concerning Bold Mission Thrust, Marshall defined the term as "using maximum resources available to Southern Baptists" in this era and time we live, harnessing it in "strategic planning."

He also expressed his concern that only a few states are taking the kind of leadership "it's going to take in the local church" to accomplish Bold Mission Thrust's goals.

Marshall surmised that, if Kentucky could reach a "kind of unusual level of resource development" that God might use it "even to motivate other Southern Baptists."

Summing up those thoughts, he declared that Bold Mission Thrust is a verbalized expression of "what I believe is a deep rumbling" from within the people of God (including Southern Baptists). He said that God is saying 'I have something I want you all to do that's more significant than anything I have done in Christian missions before.'

Marshall said Southern Baptists' only limitations are willingness to "seek to know the Father's will" and to "let go of ourselves and our resources" in a way never done before.

In his first report as executive secretary to the executive board, meeting May 9 at Cedarmore Baptist Assembly, Marshall shared some hopes and dreams he has for Kentucky Baptists during "our time together."

Among those, he pointed out that in 1987, Kentucky Baptist would celebrate 150 years of history together.

He called for celebrating the year by giving birth to "some new dreams" and "some new visions" which would be climaxed in that year as well as begun in that year.

"Don't you want to dream dreams?" he asked his audience in conclusion. "Don't you want Kentucky Baptists to sing a new song?"

"Of course you do! Let's work together toward that end."

(James H. Cox, Associate Editor, Western Recorder)

KENTUCKY BAPTIST HERITAGE

ELKHORN BAPTIST ASSOCIATION AND MISSIONS

by Harold G. Polk

The Elkhorn Baptist Association gave more than one million dollars to the Cooperative Program, special offerings, Associational Missions during the 1981-82 year. During the year Rev. and Mrs. Eric Fruge' were appointed as missionaries to France. Rev. and Mrs. David Walker were appointed as Home Missionaries to the greater Cleveland, Ohio area. From its very beginning Elkhorn has been a mission minded association.

This strong mission spirit was reflected in a very controversial meeting of the Association at Bryan Station on December 26, 1791. They were called together to consider a Memorial which requested the framers of the Kentucky Constitution to consider the subject of "religious liberty and perpetual slavery."¹ Previously, the Association had approved the report of the committee but this had caused considerable excitement among the slave holding members of the churches. The association took action to say that they disapproved the action taken at the last session. Spencer says that "a spirit of missions was manifest at this meeting." An offering was taken to pay expenses of some of the brethren to go on a mission to Tennessee.²

When Elkhorn was constituted in 1785 the Association adopted the Philadelphia Confession of Faith as a basis of their ministry. The influence of the Philadelphia Association is in evidence here and for many years to come.

A. D. Gillette described the Philadelphia Association as missionary from its birth. He wrote, "from its earliest history it was forward in the work of Domestic Missions."

The Philadelphia churches were dedicated to Biblical principles and committed to what was later called denominational continuity which motivated the spread of Baptists into the Carolinas and Colonial Virginia.³ Later, the message would be

carried by "the Traveling Church" across the Blue Ridge Mountains of Virginia, down the Warrior's Path, across the Watauga and Holston settlements, through the Cumberland Gap, up the Wilderness Road into what is now Central Kentucky.

John Gano's name appears in the minutes of the Philadelphia Association in 1752. He became the Association's itinerant missionary. After serving as pastor of the First Baptist Church of New York City in 1787 he floated down the Ohio River and arrived in Kaintuck. He became pastor of the Town Fork Baptist Church now known as the First Baptist Church of Lexington. At the next annual meeting he was elected as moderator of the young association. His influence in Elkhorn was felt for several years and he was greatly loved.⁴

The influence of Philadelphia was extended through the ministry of Luther Rice.

In 1814, the subject of Foreign Missions was discussed in the annual meeting but no action was taken. The following year Luther Rice spoke to the body and between \$150 to \$200 was collected for the Burman Mission. Spencer says that from that time on Elkhorn churches were among the most liberal churches in giving to foreign missions.⁵

Elkhorn Baptists on the frontier were concerned about sharing the gospel with the Indians. Ministry to the Indians was referred to several times in the minutes of the annual meetings. Choctaw Academy had its origin as missionary work of Baptists especially the Great Crossing Baptist Church. It was located in Scott County between the years 1818 and 1845.

Richard M. Johnson was converted to Christ by Luther Rice who was an early advocate of such missions to the Indians. Johnson was instrumental in getting a Department of War Grant of \$6,000 for the academy. He later became Vice-President of the United States.

Marquis de Lafayette during his visit

KENTUCKY BAPTIST HERITAGE

to Kentucky in 1825 visited the school and was greatly impressed with the work being done for the Indians.⁶

In 1840 J. D. Black was appointed to labor among the churches within the bounds of the association. His work was to encourage the churches to sustain their pastors, that they could give their full time to the ministry. He held revival meetings or protracted meetings in destitute places. The association was so pleased with his work that the next year they appointed two missionaries.⁷ For Elkhorn this was the beginning of the ministry of Directors of Missions.

William Carey in England ignited a renewal of the missionary concern among English Baptists. Concern for Carey's missionary work was evident in the annual meeting of Elkhorn Baptists in 1813. Fire had destroyed Carey's printing shop at Seramore, India. The Elkhorn Association sent funds to help Carey rebuild the shop.⁸

Any discussion of missions in Elkhorn is incomplete without the labors of Woman's Missionary Union in developing a consciousness of missions in the churches.

The Woman's Missionary Union of Kentucky was organized at the First Baptist Church of Winchester an Elkhorn church.

Four women of Elkhorn have served in Kentucky WMU throughout its history. They are: Mrs. L. L. Roberts 1922-1924. Mrs. Encil Dean 1951-1955, Mrs. J. S. Woodward 1961-1965 1968-1971., Mrs. Horace Hambrick 1978-1981.⁹

Widespread interest in missions by the women of Elkhorn is reflected in a project at Oneida in 1902. The women of the association contributed the funds to build a cottage at the school. It was used as a dormitory for boys and later as a print shop.¹⁰ Interest in the association continues strong for the work at Oneida.

The Julia Woodward Mission Action Offering each year is an expression of concern for youth by awarding scholarships to aid with their college education. A summer missionary to work in the association, gifts for church extension. Friendship International and the Chaplain Ministry at Keeneland receives help from the offering.

Georgetown College from its beginning has been a missionary force in Elkhorn. Concern for the college and its growth was often discussed in annual meetings of the association. During the Decade of Progress Campaign Elkhorn and the college have once again joined hands to strengthen the vision of Elkhorn Baptists in missions.

The association is attempting to endow the Mission Impact Program of the Decade of Progress Campaign. This will mean a missionary-in-residence at the college available to speak in the churches of the associaton. It would bring mission conferences to the campus, send out student youth teams to represent the college, and provide a Christian Vocation Ministry.

This means Elkhorn Baptists need to give \$250,000 to endow this program till Jesus comes. No doubt this will strengthen our base for missions around the world.

Luther Rice was said to be a believer in tomorrow. Elkhorn Baptists share this same vision. In the spirit of William Carey we believe we should "attempt great things for God."

1

J. H. Spencer, History of Kentucky Baptists, (Lafayette, Tennessee: Church History Research and Archives 1976) pp. 13-14.

2

Ibid.

3

A. D. Gillette (ed), Minutes of Philadelphia Baptist Association 1707-1807.

4

Elliott Smith, The Advance of Baptist Associations Across America (Broadman 1979) ppp. 49-50.

5

J. H. Spencer, History of Kentucky Baptists (Fafayette, Tennessee: Church History

KENTUCKY BAPTIST HERITAGE

Research and Archives 1976) p.20.

Earliest Opposition to Missions

8

Minutes, Elkhorn Association, 1813.

9

Dixie Bale Mylum, Proclaiming Christ, (Woman's Missionary Union of Kentucky 1978) p.53.

10

Samuel W. Thomas, Editor, Dawn comes to the Mountains (Pinaire Lithographing Corporation, Louisville, Kentucky 1981) p.57.

Even before Luther Rice organized the Baptist Missionary Movement (1813). at least some Kentucky Baptist held doctrines that would later clash with those of the Missionary Movement. Local church autonomy was one of these doctrines. Being rooted among Kentucky Baptists through their Separate Baptist tradition, the doctrine was greatly promoted during the Anti-Missionary Movement by Alexander Campbell, as well as by the Landmark Movement.

(Harold G. Polk, Director of Missions, Lexington, Kentucky)

The second doctrine that pre-dated the Missionary Movement was built on the theology of the British Baptist John Gill. Overreacting to the free-will emphasis of John Wesley, Gill formulated a doctrine of salvation that denied man had the ability to freely decide for or against salvation. Gill believed that salvation was God's choice, and that nothing one could do would offset his decision. The earliest known Kentucky advocate of this position was William Marshall (d. 1808).²

THE ORIGINS AND DEVELOPMENT OF KENTUCKY ANTI-MISSIONISM¹

by Larry Douglas Smith

Anti-Missionism arose in response to the developing Baptist Missionary Movement. Historians have given several overlapping, and even contradictory, reasons for its development. Some have emphasized the important role played by anti-missionary leaders; others, the fact that missionary societies were organized outside the churches and thus had no biblical foundation. Still others stressed the role that the doctrine of predestination (hypercalvinism) played. Yet other have identified environmental (i.e., sociological, economic) factors as primary. Reason would seem to indicate that several of these historians would be wrong. Yet, historical movements, such as Anti-Missionism, seldom have only one origin or reason for existence. Each of the above mentioned positions has some degree of accuracy. While each of them allowed for secondary causes, most failed to see the movement developing and changing. Thus at different times different factors are more important in the development of Anti-Missionism. This article will show the beginning and growth of Anti-Missionism in Kentucky, giving special attention to the factors which promoted its continuing development.

Two doctrines thus existed prior to the Missionary Movement that would be interpreted by some to be contrary to the Missionary Movement. The doctrines of the church (ecclesiology) and of salvation (soteriology) would be supplemented by several other factors after the Missionary Movement began to take a structured form.

Earliest opposition after the rise of the missionary bodies was the refusal or cessation of correspondence with the Baptist Board of Foreign Missions, the administrative body of the national Baptist missionary society. The national board used exchanges of minutes and other documents with local associations as a means of publicizing their missionary work and soliciting funds. Lack of correspondence then would cut off the board from the associations and that avenue of communication with Baptists. Some Kentucky Baptist associations never entered and most soon rejected correspondence with the Board.

Although ecclesiastical and soteriological reasons played some role, opposit-

KENTUCKY BAPTIST HERITAGE

ion during the period up to 1820 rested upon objections to the people selected as missionaries and to the means or methods used to further the cause. Many problems began in Missouri and Illinois because of missionary behavior there. John Taylor's pamphlet, Thoughts on Missions (1820) summarized many of these problems: false reports of religious destitution, preaching for material gain, lust for power, insensitivity to religious needs and customs. Taylor's work, which he wrote more in order to reform missionaries than to do away with missions (the general interpretation of the pamphlet), was widely distributed.³ Because his work was largely misunderstood, causing many personal hardships, he refused an offer from an eastern publisher to re-issue the work. Taylor also condemned the missionary structure which he said was outside local congregations and thus a threat to their existence. Campbell and Landmark Baptists would use his arguments (and others) in order to advance local church control over religious life in the congregation. Anti-missionary leaders, whose motives sharply contrasted with Taylor's, would use his pamphlet in order to advance their own kinds of opposition to missions.⁴

In the same year that Taylor published his pamphlet, another aspect of Anti-Missionism came to the fore when the Licking Association added the word "Particular" to their name. The additional word indicated that the association adopted the doctrine of salvation earlier associated with John Gill: that Christ died for "Particular" individuals, making salvation solely dependent upon God's action in Christ, not on anything done by the person. This was the use of Gill's doctrine of salvation in order to refute the Missionary Movement. While for several years the circular letters of that body addressed to the churches of the association had contained explicit recognition of particular atonement, adding to the association's name marked a hardening of its soteriological beliefs.

Campbellism

More significant opposition, in terms

of popular participation, was the attack upon the ecclesiastical (doctrine of the church) aspects of the Mission Movement. John Taylor attacked the missionary societies and activities because membership and, to a lesser degree, leadership was based upon financial support for the missionary group, usually in the form of membership dues. Those who made large contributions would be assured leadership positions, usually a seat on the board of directors, regardless of their ability to lead spiritual bodies. Taylor felt this contradicted the egalitarian nature of Baptist church government. While Taylor believed that the money basis of representation would destroy Baptist democracy in the local church, he also feared that it would corrupt the Missionary Movement, and he gave several examples of such corruption. A missionary organization based on money, instead of church membership, would be outside the control of local churches: thus, members in missionary societies might not be spiritually accountable to the congregation of which they were members. For Taylor, missionary societies organized outside local congregations ran the risk of not only destroying local church autonomy but of losing its spiritual and ethical soul. Alexander Campbell extended Taylor's criticism further, arguing that missionary societies outside the local congregation were contrary to the Bible. Taken together, the anti-democratic nature of the Missionary Movement and its lack of explicit support in Scripture form the key elements of ecclesiastical opposition to missions.

Beginning about 1824, Alexander Campbell pushed ecclesiastical objections to the fore, while continuing to press objections toward the missionaries and their means of raising money. Campbellism, as the movement associated with Alexander Campbell was known among Baptists, continued growing within Baptist churches until 1830, when associations began forcing them out. Baptist joined Campbell's "Reform Movement," as the movement associated with Alexander Campbell was known to his

KENTUCKY BAPTIST HERITAGE

followers, for many reasons, one of which was ecclesiastical opposition to missionary organizations.

As many Separate Baptists had not joined the Union of 1801, which had tried to unite Regular and Separate Baptists in Kentucky, the loss of Campbellites meant the loss of many Baptists whose doctrine of salvation was known as free will or Armenianism. The Kentucky area of strongest Campbellite strength was located in the same region as the predestinarian Licking Association.⁵ The geographical proximity of the centers of Baptist predestination and free will in the state leads to an interesting question: which influenced the other? Conclusive evidence was not found, but the indication is that the excesses of the Great Revival of 1800-1802 (concentrated in the east-central Bluegrass area--where both groups were strongest) slowly moved the Licking Association toward particular atonement (i.e., Christ death is only for certain people, already chosen by God). Their doctrine, in turn, led to the acceptance of the more clearly defined free will doctrine of salvation advocated by Alexander Campbell.

The Reform Movement was centered during the 1840s (the first dates we have that tell where adherents of the Reform Movement worshipped) just east of the area of the state's highest population density, a line running roughly through the middle of the Bluegrass region (central and north-central Kentucky) in some of Kentucky's richest agricultural land. U. S. Census figures for 1890 show Campbellism still strongly associated with the rural Bluegrass area of the state, as well as with high per capita expenditures for education and high personal incomes. The Reform Movement prospered in a wealthy, educated and rural environment.⁶

Other Ecclesiastical Opposition

Ecclesiastical opposition to missionary structures lead to the establishment of two other groups usually classified as anti-missionary. Besides the Campbell-

ites already discussed, United and Landmark Baptists also relied heavily on arguments related to church government and organization in discussions with the missionary forces. These two groups rose from a compromise effort known as the "Go-Betweens," a group that sought out middle ground between support and opposition to missions.

The United Baptists based their position on missions, which was neither to support nor condemn missions, on the Principles of Union, 1801. This document had sought to unite Separate and Regular Baptists by eliminating such divisive doctrinal positions as atonement as bars to Baptists fellowship. This document made no mention of missions as a test of fellowship, so United Baptists sought to leave the question to the churches and members.⁷

The author's survey of Kentucky Baptist leaders during the nineteenth century indicated that United Baptist preachers were baptized significantly earlier (age 20) than missionary and anti-missionary preachers (average age 25), while their ordination occurred slightly later (age 35) than anti-missionary preachers and more so than missionary preachers (age 27). On the average, therefore, United Baptist preachers had fully participated in church life for nearly fifteen years before ordination. This longer period of active church life before ordination may be responsible for this group's willingness to compromise on the subject of missions.⁸

United Baptists were strongest in the south-central area (along the Tennessee border), although their numbers had some strength in the western portion of the state. Growth was to the north, while several southern counties close to the Tennessee border had a lower percentage of United Baptists in 1890 than in the 1840s. These areas of strong United Baptist support were rural, but differed from Campbellite areas in being relatively poor and uneducated, but not so deprived as Primitive and Two-Seed Baptists areas (which will be discussed later).⁹

KENTUCKY BAPTIST HERITAGE

United Baptists suffered greatly as the century progressed from a lack of leadership. Two of their ablest leaders joined the missionary Baptists, surely taking a number of United Baptists with them.¹⁰ Campbellite growth in the south-central area of the state between the 1840s and 1890 may be attributed in part to this loss of leadership among United Baptists. The survey of Kentucky Baptist preachers of the nineteenth century indicated that United Baptist preachers were small farmers who owned no slaves.¹¹

The second group to grow from the Go-Betweens and the third group reflecting ecclesiastical opposition to missionary organization was Landmarkism. Originating in reaction to Campbell's ecclesiology, J. R. Graves and others formulated a "Baptist" hyper-ecclesiology (a doctrine of church that greatly stressed the importance of the local congregation) to stop Campbell's inroads into Baptist life. As Landmarkism had no institutional form, no accurate figures have ever been gathered concerning its membership. Its strongest support seems, however, to have come from areas where United Baptists existed, the rural and isolated south-central area of the state and into the western or Jackson Purchase area.

Neither the United or Landmark Baptists opposed the purpose of missions, the conversion of sinners. Yet both are generally included as anti-missionary because of their ecclesiology. As United Baptists left the question of missions to local churches, most pro-missionary Baptists left, leaving the group with a doctrine that permitted members to participate in missions, but with few who actually did. Landmarkers, however, fully participated in missionary organizations, not always to the delight of missionary Baptists. Landmark influence and attempts to reorganize the way in which missions was done can best be seen in the Gospel Mission Movement.

Primitive and Two-Seed Baptists

While usually agreeing with the

ecclesiology (the doctrine of the church) advanced by the aforementioned groups, Primitive and Two-Seed Baptists differed from those anti-missionary, as well as the missionary, advocates by advancing a doctrine of salvation (soteriology) that made missions appear to usurp God's responsibility in salvation. Following the lead of the Licking Association, Daniel Parker, and other, some Kentucky Baptists in the 1830s and following made this aspect of Anti-Missionism prominent.

In 1843 Primitive and Two-Seed Baptists were widely distributed across the state, with the exception of south-eastern Kentucky. In the next forty-seven years, this mountainous region, which prior to 1843 contained no known anti-missionary Baptists, was the area in which these anti-missionary Baptists grew.¹²

The U. S. Census of 1890 showed that anti-missionary Baptists who took the name Primitive were located largely in the state's eastern mountains. A secondary concentration existed in the Jackson Purchase counties (the extreme western portion of the state), while two Bluegrass counties of central Kentucky contained small numbers.¹³

At the same time Two-Seed Baptists were concentrated in the eastern mountains, slightly to the south of the Primitive Baptists. Other counties where Two-Seed Baptists were strong were located with the Bluegrass but outside its heart.¹⁴

The survey of nineteenth century Kentucky Baptist preachers showed that Two-Seed preachers owned (in 1830) an average of nineteen slaves. Survey data also indicated that Two-Seed preachers owned (in 1850) considerable amounts of land (an average of over 8,000 acres per preacher).¹⁵ Certainly, Two-Seed preachers were not drawn from the poorer classes, at least in the early days of the group. However, as these predestinarian Baptists expanded,

especially into eastern Kentucky, leadership then began to come from socio-economic classes.

Primitive and Two-Seed Baptists in 1890 were three times more likely to live in a community with little wealth, than would be the case if the population of the group and of wealth were randomly distributed. Per capita spending on education was significantly lower in countries with a relatively high percentage of anti-missionary Baptists. Certainly, part of this was due to the lack of schools in areas where pupils were few and too widely scattered to come together for instruction.¹⁶

The relationship between anti-missionary Baptists and the religious environment presented a startling discovery; Primitive and Two-Seed Baptists were strongest where membership in religious bodies was lowest, the eastern mountains.¹⁷ Geographic isolation and later ages for church membership, because of believers' baptism, partially account for this relationship. On the other hand, Anti-Missionism appeared to be a faith well suited for this region. Quarter-time (once a month) preaching, for example, would be all that people could attend, because of the distance to church. In this regard Anti-Missionism appeared to be a social compromise between no religion and the mainline denominations, which were beginning to insist on Sunday services every week. The widely scattered mountain people were more attracted to once a month worship services than to the weekly services, probably because of the distance between home and church. Thus, the predestinarian Baptist churches were places where people's religious needs could be met.

While scattered pockets of strong anti-missionary sentiment existed outside the eastern mountains in 1890, they were the exception. Anti-Missionism was becoming a mountain-oriented ideology, associated with areas of low income and poor schooling.

Interpretation

Anti-missionism developed and changed during the nineteenth century. Attitudes toward missions hardened, as can be clearly seen in the several stages of the Licking Association's history. (1) Correspondence with the Baptist Board of Missions, the administrative body of the nationwide, Baptist missionary society, was refused in 1815. (2) Hyper-Calvinistic soteriology (i.e., God only chose some for salvation) was expressed in the association's circular letters of 1817 and 1818. (3) "Particular" was added to its name in 1820. (4) Non-fellowship was declared with those involved in benevolent (including missionary) societies in 1834. Although this process was not so pronounced or as well documented in other associations, development was there.

Empirical evidence indicated a changing attitude within Anti-Missionism which the historian must seek to explain. Ralph Linton provided a helpful tool for understanding the changing nature of Anti-Missionism. Every group creates symbols, some of which produce emotional responses and shape behavior. Once formed, these symbols play an increasingly important part in society. Though often without intrinsic value, these symbols represent something that has much importance for the group. These valuable symbols represent the group, giving the body identity and unity. Groups without such a symbol feel inferior and acquire one. Linton calls this symbol a totem.¹⁹

In periods of acute denominationalism, such as the nineteenth century, religious groups emphasize their distinctives. Baptists stressed their distinctive doctrine of baptism with missionary Baptists, needed their own identifying symbol or totem. Anti-Missionism became that totem, separating and identifying them for missionary Baptists.

A group whose identity is bound with a symbol will support that totem to the degree that identity is meaningful. Participation in a religious group is generally more meaningful than other bodies. Therefore, the symbols of that participation mean more. As totems become more integrated

KENTUCKY BAPTIST HERITAGE

into the community, they become sacrosanct, which prevents members from discussing the identity-symbol rationally. The nature of the symbol or totem is understood and assumed by all in the group; it is beyond question.

Totemism is useful for understanding Anti-Missionism in several ways. The totem (Anti-Missionism) was an ideology that became an identity symbol for these Baptists, who emphasized this doctrinal difference with other Baptists to give themselves a separate identity. Totemism also allows an insight into the hostility that often, but not always, appeared between missionary and anti-missionary Baptists. To attack the totem is to attack the individual. When a person is threatened, the flight of fight reflex appears. When the symbol of a group is attacked the members fight to maintain that totem because their existence and identity is based upon that symbol. When anti-missionary Baptists heard people speak well of missions, which was to attack their symbol, they reacted in self-defense, attacking those who attacked their totem.

The need for a religiously orientated totem was much stronger in the rural isolated portions of the state than in the urban areas. Where nearly everyone was a farmer, occupational identity was unimportant, whereas the opposite was true for urban areas. Religious identity, therefore, was more important in rural areas than in cities. Thus Anti-Missionism remained a rurally orientated religious movement.

A third area in which the totem is useful in understanding anti-missionary Baptists is in terms of world view. Predestinarian Baptists, perhaps because of their emphasis on God's role in the world, are more content with the world than missionary Baptists, who continually seek to change it. By establishing Anti-Missionism as a totem, its adherents are affirming God's continuing role in the world. In Summary, totemism explains

three aspects of the controversy over missions: emotionalism, ruralness, and world view.

Mountain Anti-Missionism

Anti-Missionism in the mountains of eastern Kentucky acquired an additional aspect in the post-Civil War period, a time of immense social turmoil and cultural change in that region. Economic development and exploitation of that region destroyed the life of quiet simplicity which had drawn people there. They now become miners and lumbermen. In addition to this occupational change, unresolved problems remaining from the Civil War produced conflicts and divisions within the area, such as the family feuds.

New cultural situations reduced the ability of old techniques to meet individual's needs. Anxiety, therefore, resulted from changing cultural patterns. People responded differently to the changing lifestyles deriving from the introduction of lumbering and mining into the region, but each sought to have his own needs met.

Rapid cultural change in the mountains brought a cultural reaction on the part of its inhabitants. This nativist movement was an attempt to revive or perpetuate selected aspects of the previous culture. Nativism in the Kentucky mountains was the response of a submissive subculture facing a dominant and aggressive main culture. By concentrating on some selected aspects of their older subculture, individuals could free themselves of the anxiety created by new lifestyles and were thus free to engage in the selected aspects of the new culture. Farmers could now become miners and lumbermen without feeling that they had betrayed their cultural heritage.²⁰

Anti-Missionism met individual needs by giving these Baptists an identity unlike that of the dominant culture. In an area of little formal religion, Anti-Missionism provided the main means of restructuring the ideological foundation of society. Concentrating on spiritual beliefs, instead of material factors, allowed believers

Baptist churches. The plan that Isham used by sending the deacons and lay preachers out to the mission points from the Mother Church each Sunday afternoon set the pattern for the "Church Centered Mission Program" that was later developed and used by the Kentucky Baptist State Mission Board and the Home Mission Board of the Southern Baptist Convention.

Rev. L. O. Griffith succeeded Isham at Whitesburg in 1957. He publicized the methods and programs well. He was called to serve as the Assistant to the General Secretary of Kentucky Baptists, and later became Director of Promotion for the Home Mission Board. Many of the leaders of the Home Mission Board served in the mountains and caught the vision of "The Church Centered Mission Program." These men were: L. O. Griffith; Lewis W. Martin; A. B. Cash; J. S. Bell and Wendell Belew.

Isham was active in revivals as an evangelist. There were times when he felt God was calling him into fulltime professional evangelism. Yet he loved the church and had a concern for the growth of the local church.

Isham moved to Whitesburg before the highway was built in Letcher County. He moved in by train. The L&N Railroad had built into that area to remove the coal from the inner mountain recesses. The only way to drive an automobile out was to go to Jenkins, Ky., and through Virginia and then back into Kentucky through the Cumberland Gap at Middlesboro.

A. S. Petrey and Isham were close friends. Isham succeeded him in the pastorate at Whitesburg. Bro. Petrey founded the church at Whitesburg. A. C. Hutson was the first pastor. Then Bro. Petrey came from Hazard to be the second pastor. He asked Isham if he would come to succeed him at Whitesburg so that he could go back to work with the Hazard Baptist Bible Institute. Isham became a trustee of the school and delivered commendation addresses several times. He held 12 revivals with Bro. Petrey. He bought a tent and held tent revivals in coal camps

where often there would be 1000 people living and no church. Lay people helped regularly, such as: Edison Lewis; George Hale; Burley Hale; Tom Hale; the Eichelburger family; Herbert Haynes; M. D. Lewis and others. Professional singers were used as Mr. & Mrs. David Hughes from Newport and Brother Lynn a former opera singer.

One revival that he preached for Bro. Petry at Walkertown Second Baptist Church, now Petry Memorial, was of great influence at that time. Over 100 people were converted and one hundred were baptized on a Sunday afternoon in the Kentucky River. At the baptizing, Bro. Petry lined the people up diagonally across the river from bank to bank. Most of the candidates for baptism were men. Petry began baptizing from the North side of the river. There were probably 1,000 people watching, lining the river bank and the new highway bridge crossing the river near the baptismal spot. This was probably in 1928 as Isham remembers. Another great revival was at Leatherwood, a logging camp. Isham would ride horseback to preach in inaccessible places such as going up Carr Creek to cross the mountain to go to Hindman to preach in the court house.

Isham was warmly accepted by the "Old Regulars" and was regularly called on to preach with them in funerals and special occasions. G. Bennett Adams, a leading "Old Regular" preacher, who later became County Attorney and Judge for Letcher County for years, came regularly to borrow books from Isham to read even though the "Old Regular" belief was not to have a trained ministry and God would "fill their mouths: with the sermon.

Great revivals were experienced at Whitesburg and in coal camps along the headwaters of the Kentucky River. Missions were started and sustained by the Whitesburg Church. Isham worked tirelessly in many civic activities and acted as disbursing agent for the Red Cross from his own home and other agencies, in times of flood, mine disasters, food and clothing shortages, in the depths of the depression and sickness epidemics.

Philip Ferrill Enlow and Charlotte Ruth Enlow were born in the parsonage. After a sudden illness that nearly took his life Isham felt the need for a change of pace. Marzella at the same time was recuperating from surgery at the Kentucky Baptist Hospital in Louisville. Eugene lived for 3 weeks in the home of Bro. O. M. Shultz, pastor at the Jenkins Church, and formerly a President of the Kentucky Baptist Convention, during this period while Isham was in the hospital at Jenkins, Kentucky. This was June 1936.

MOVE TO BLUEGRASS

In December 1936 Isham was called to be pastor of the Burgin Baptist Church, Burgin, Ky. Burgin was in the heart of rich farming area and the church had well-to-do farmers as leaders. Here Mrs. Enlow taught high school as she had done at Fleming High School while living at Whitesburg. The church was renovated and a basement was built under the church. Youth work was emphasized. Isham took part in Associational work in an active way, but the mission opportunity was limited. As Isham regained his health he was ready to accept greater challenges again.

THE CALL TO THE DRY RIDGE CHURCH

On May 1, 1939, Isham was called to be pastor of the Dry Ridge Baptist Church, Dry Ridge, Ky. This was a strong and influential church in Northern Kentucky and the strongest church in Crittenden Association. Here a young seminary student by the name of A. B. Colvin came to help in youth work one summer. A. B. Colvin is now well known as a leader in Kentucky Baptist work serving many years as Director of Missions and Assistant to the Executive Secretary.

It was at Dry Ridge that both Eugene and Philip graduated from high school and started to Georgetown College. Eugene was ordained to preach by the Dry Ridge Baptist Church on August 30, 1942. Forty preachers attended the ordination with over 400 people filling the auditorium that Sunday afternoon. Kentucky Baptist leaders who led the program of ordination were: Dr. O. M.

Huey; Dr. George Ragland; Dr. W. W. Stout; Rev. J. O. Carter; and Deacon and lay preacher Edison Lewis. Eugene went to Georgetown College aided by the Enlow Fund that had been established years before with Bethel College and moved to Georgetown when Bethel united with Georgetown during the Depression. This fund was established to aid in the payment of tuition for students for the ministry.

Evangelism continued to burn in Isham's heart. He rented a tent that would seat 300 people and placed it in a 4 acre field on the north side of town. The revival was planned for a months duration. Rev. B. R. Lakin from Indianapolis was invited to preach the first night. Lakin announced it over his radio broadcast and the field was completely filled with people to hear him preach. Isham preached, Eugene led the singing. Ralph Huffman, a young preacher just called to preach, also helped preach. Encil Deen, a layman from Lexington, played his violin, and Tommy, his son, played the piano. Others assisted in the preaching and music as the revival continued. The revival touched all of Grant County in its spiritual impact. Isham was elected as secretary to the Kentucky Baptist Pastors Conference while here. He also served on the Executive Board of the State Convention many terms.

THE CALL TO FLORIDA

The beckoning, warm breezes of Florida were felt and on December 1, 1944, the Enlows moved to Belle Glade, Florida, where Isham became the pastor of the First Baptist Church. At Belle Glade a great growth in the church occurred and two education buildings were built. The ministry there included a mission to the migrant workers who lived in migrant camps while working in the harvesting of winter vegetables. Isham asked the Home Mission Board to assist the church in the work and minister to migrants around the Lake Okeechobee area. As a result, the Home Mission Board appointed Rev. & Mrs. Sam Mayo as the first missionaries for migrant ministries for the Southern Baptist Convention.

After a pastorate of five years at Belle Glade, two churches calling him at the same time, Isham accepted the pastorate of Hopewell Baptist Church, Plant City, Florida. The other church was in Sarasota. Although Hopewell was a smaller church, since it contacted him first, he felt God's leading through this to move to central Florida in the heart of the citrus groves. The Belle Glade Church called Dr. S. S. Hill to be interim pastor and then pastor. Dr. Hill had retired as President of Georgetown College and had often visited Isham at Belle Glade. Dr. Hill died there while pastor.

After three years at Hopewell, Isham was elected District Missionary for the Florida State Convention. The task was to co-ordinate the work of three Associations, South Florida, Ridge and Shiloh. Isham served in this rapidly expanding work until retirement in 1957.

While serving as Missionary he advised and participated in constituting a total of 28 churches and missions in Florida. Some of these are among the stongest Baptist Churches in Central Florida today.

Upon retirement there came a change of activity. The calls for greater service and broader fields were heard. These came in revivals, schools of missions for the Home Mission Board, and interim pastorates. There were twenty-six interim pastorates where Isham and Marzella went to live in the parsonage and be pastor and wife to a church while the church was trying to find God's man to be pastor.

It would be difficult to mention churches where special recognition should be given. But the mark of the interim pastorate of the Enlows will forever be upon such churches: First, North Jacksonville; North Central, Gainesville; Oak Griner, Ocala; Immokalee (two times); Webster Avenue, Lakeland (two times); Starke; Fernandino Beach; Lemon Heights, Palatka; Inwood, Winter Haven; Golf View, Lake Wales; Carol Estates, Gainsville and many others.

In brief summary Isham feels his greatest contributions were in the establishing of new missions and churches in Kentucky and Florida, and the preaching of revivals from Virginia to West Texas.

The span of Isham Enlow's active ministry covers a period from when he preached his first sermon at 16 until the summer of 1974, at age 82, when he was asked to preach a revival at Central Baptist Church, Lake Wales, Florida. He had to decline because of Mrs. Enlow's ill health.

His pastoral ministry was 32 years in Kentucky and his work in Florida was for 32 years, until the time of entering the Beacon-Donagan Manor with Mrs. Enlow on May 6, 1976. Total blindness had come because of glaucoma and Mrs. Enlow had increasing arteriosclerosis. Mrs. Enlow passed away March 4, 1982 and was brought back for burial at Hodgenville, Ky.

Isham was 92 on October 2, 1982. When Isham returned to Kentucky for Mrs. Enlow's funeral, Dr. John Marston Houchens interviewed him and taped an hours conversation concerning the history of Long Ridge Baptist Church for the church's records. He was amazed at the clarity of mind and ability to recall events, people, and history of Baptist work in Owen County sixty years ago.

At that time Dr. Houchens told him he had had more influence on his life, as a young man, than any other man except his father.

MARZELLA ENLOW AND THE BOONE FAMILY

Marzella Phillips and Isham Enlow were married June 10, 1919. They had met at Georgetown College. Marzella had gone home to Covington, Ky., to teach a year in Holmes High School while Isham finished his Th. M. degree at Southern Baptist Seminary, Louisville, Ky.

Isham was called to be pastor of a full time church, Long Ridge Baptist

Church, Owenton, Ky. So the parsonage at Long Ridge became the honeymoon home for Isham and Marzella.

After a full life as a pastorswife and seeing her three children, Eugene, Philip, and Charlotte (Mrs. William McClatchey) grown and married, she experienced the rigors of life and the illnesses that come with age. She passed away at Ft. Myers, Florida on March 4, 1982 and was buried in Red Hill Cemetary, Hodgenville, Kentucky on March 8. Rev. Isaac McDonald, pastor of Hodgenville Baptist Church presided at the service in Hodgenville. Eugene gave a brief eulogy and Isham, at the graveside, gave the parting prayer and blessing.

In reading a portion of Marzella's diary dated August 24, 1909, she told of visiting her great Uncle Tom Cookendorfer at his farm near Falmouth, Kentucky. She wrote, "Uncle Tom told me about my ancestors when I was there on a visit in 1909." Then she wrote "Daniel Boone was a 4th great uncle to me - Marzella Phillipps."

Then she listed the names of her descendancy from the Boone family which ran primarily down through the female line. In studying The Boone Family, a book by Helen Spraker written in 1921, from the Library of the Southern Baptist Seminary, I have traced the lineage from the Boone family. Since Squire Boone was the first preacher to perform a wedding ceremony in Kentucky, preach the first sermon in Louisville, and could have been the first Baptist preacher in the State, and since he was a brother to Daniel, this makes the connection important in the fact that Marzella's heritage is also connected to the earliest Baptist leadership in Kentucky through the Boone family. Hence both Isham and Marzella are members of the early Baptist families in Kentucky.

Marzella's line with the Boone family is traced through Elizabeth "Betsy" Boone, the daughter of Squire Boone, Sr., and Sarah Morgan Boone,

who married William Grant on Yadkin River, N.C. about 1750. She was the older sister of Daniel and Squire Boone, Jr. and she and her husband came to Kentucky with them.

Sarah Grant, 9th child of Elizabeth and William Grant married Capt. John Saunders (Sanders) in 1775 in North Carolina, and came to Kentucky in 1779 with the Bryans and Boones. The Bryans settled Bryan Station. There were 12 children born to this union. The Craigs, early Baptist preachers, used their home as a preaching place.

Nancy Sanders Williams - 5th child of Sarah Grant and Capt. John Sanders (formerly Saunders) born March 11, 1784, Bourbon County, Kentucky.

Angelina S. Williams Cookendorfer, daughter of Nancy Sanders, had two sons, Christopher Columbus Cookendorfer and Thomas Jefferson Cookendorfer.

Christopher Columbus Cookendorfer married Sarah Cushman as second wife. Four daughters were born to this marriage. One was Mary Elvina (Molly) Cookendorfer who married Thomas H. Phillips in Cincinnati May 6, 1888. These are the parents of my mother, Marzella Flora Phillipps Enlow.

It is with pleasure and Christian pride that the three children, Eugene, Pastor of Beechmont Baptist Church, Louisville, Ky., Philip, active deacon and Chairman of many major Committees in the First Baptist Church, Norfolk, Va., and Charlotte (Mrs. William McClatchey), along with her family, are members of the First Baptist Church, Ft. Myers, Fla., have this continuous family tie with pioneer Baptist families of Kentucky, and can pass this goodly heritage to their children.

As Isham Enlow has recently passed his 92nd birthday he is residing in Beacon-Donagan Manor, 8400 Beacon Blvd., Ft. Myers, Fla. He still has the same fire of faith, a zeal for Christ, and a sense of the Lord's presence with him as when preaching in the mountains of Kentucky or starting new

A PSALM OF DAVID

churches in the citrus belt of Florida.
He truly is "A Man of God."

Direct Male Lineage of Eugene I. Enlow:

Abraham born 1723 Maryland - died 1808,
Washington County, Pa.

Isom born 1771-72 - died Oct. 14, 1816,
Hodgenville, Kentucky

Abraham born Jan. 26, 1793 - died Dec. 14,
1861

Isham born Sept. 6, 1819 - died July 20,
1867

Abraham born Dec. 8, 1860 - died March 28,
1936

Isham born Oct. 2, 1890 -

Eugene Isham

ANNUAL MEETINGS OF THE SOCIETY

1983 - July 29 - First Baptist Church,
Williamsburg

1984 - July 27 - First Baptist Church
Murray

1985 - July 26 - Open to Invitation

All meetings are open to the public.
Reservations are acceptable for the
tours sponsored by the Society during
the meetings and for any meal functions.

The Southern Baptist Historical Society
and the Historical Commission of the
Southern Baptist Convention will be meet-
ing in Nashville, Tennessee on April 25,
26 and 27.

In great attempts it is glorious even to
fail.

-- Cassius

I will praise thee with my whole heart:
before the gods will I sing praise unto
thee.

I will worship toward thy holy temple,
and praise thy name for thy lovingkind-
ness and for thy truth: for thou hast
magnified thy work above all thy name.

In the day when I cried thou answeredst
me, and strengthenedst me with strength
in my soul.

All the kings of the earth shall praise
thee, O Lord, when they hear the words
of thy mouth.

Yes, they shall sing in the ways of the
Lord: for great is the glory of the
Lord.

Though the Lord be high, yet hath he
respect unto the lowly: but the proud
he knoweth afar off.

Though I walk in the midst of trouble,
thou wilt revive me: thou shall stretch
forth thine hand against the wrath of
mine enemies, and thy right hand shall
save me.

The Lord will perfect that which concerneth
me: thy mercy, O Lord, endureth forever:
forsake not the works of thine own hand.

Psalms 138

To be ambitious of true honor and of the
real glory and perfection of our nature
is the very principle and incentive of
virtue; but to be ambitious of titles,
place, ceremonial respects, and cibil
pageantry, is as vain and little as the
things are which we court.

-- Philip Sidney

#####

FUTURE

When all else is lost, the future still
remains. -- Christian Nestell Bovee

JOHN TAYLOR AND THE ANTI-MISSIONARY MOVEMENT

by Larry Douglas Smith

He was an old man when it happened, and old men often do foolish things. Since he lacked any education, he could not fully understand what he wrote or what would be its influence. Before he had time to think of the results to the missionary enterprise, he published his infamous pamphlet against missions. Later, however, he saw the evil of his ways and became a missionary Baptist.

Such is the caricature of John Taylor presented by most Baptist writers. Having come to my first knowledge of John Taylor through his History of Ten Baptist Churches, I assumed that there must have been two John Taylors. Upon learning that the same John Taylor who wrote Ten Churches also wrote the pamphlet Thoughts on Missions and because I am interested in missions, I read Taylor's pamphlet. What I found there was sharp criticism of missionary character and methods. Some of these charges are naive, while others are profound. To correct the false picture of Johnny Taylor, as his friends knew him, and his ideas about missions is the object of this paper.

In order to understand Taylor's pamphlet we need to know something about him as a person. Probably the first characteristic that someone would notice about Taylor would be his habit of speaking what was on his mind. Often this straightforwardness would hurt other people, as in the following stories about Taylor.

A young preacher, of considerable talents and ingenuity, being appointed to preach at the stand on an association occasion, took for his text the vision of waters, in Ezekiel (47): 'And he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through the waters; the waters were to the loins. Again he measured, and the waters were risen to swin in.' The young preacher divided his subject into four parts- according to the depth of the water. Ankle-deep was the doctrine of repentance. Knee-

deep, of assurance. He had spiritualized and rankled along under these two divisions until nearly an hour had been consumed. Taylor was sitting behind him on the stand, with his head bowed, and resting on his hand. His utter dislike to all speculative preaching was well known, and his posture revealed his disapprobation of the sermon. The preacher closed up his second division, 'up to the knees.' 'Thirdly, said the preacher, 'we go a little deeper--where the waters reach the loins.' Taylor raised up, pointed out his finger, and, as though the preacher had almost gone beyond hearing, called out, 'Young Man, come ashore, you are deep enough, deep enough.'

On another occasion, a young man, who was an assistant teacher in Col. Johnson's Indian School, was appointed to fill the stand on Sabbath, at the Elkhorn Association. It occurred at Stamping Ground. His text was, 'What is man?' He announded three divisions. His first division was Man, physically considered, which gave him an opportunity of showing all the knowledge he had of anatomy. Taylor never preached over three-quarters of an hour. He always preached the gospel. It was evident that he was disgusted with the wordy display the young orator was making, and many eyes were on him to see how he would bear up under the infliction. The preacher passed from his first division, and announced, "We shall consider, secondly, what is Man, morally?" Taylor rose from his seat, deliberately drew out his watch, moved toward the front of the stand, and exclaimed, loud enough to be heard by the bast concourse, 'One hour gone, and gone forever, and notherin said.'

Taylor spoke with his same ^{blunt} honesty to his missionary friends. His pamphlet charged the missionaries with dishonesty, lust for money and power, as well as destroying Baptist polity.

The missionaries were dishonestly presenting the religious needs of the Missouri Territory. John Mason Peck and James Welch, a Kentuckian that Taylor knew

at least by reputation, reported in The Latter Day Luminary, the journal of the nation-wide Baptist missionary society, that the territory, soon to be a state, contained little religious influence. Taylor, having visited friends in Missouri, knew that Missouri contained many Baptist preachers, a large number of whom had moved from Kentucky. Furthermore, the behavior of the missionaries was alienating many people, not contributing to the spread of the gospel.

The reason underlying this dishonesty was the missionaries' lust for money and power, which are intimately related. Money leads to power, and vice versa. Taylor condemned what seemed to be strong-armed tactics used against poor farmers by the western missionaries in order to raise money for the gaint church building in St. Louis, to which the contributors would never attend and had no interest in attending. Listen as Taylor describes Luther Rice's appeal for money before the Elkhorn Association.

(Rice) got to the place on Saturday evening after the meeting had adjourned, and though a year before, the association had decided that there should not be collections made on the Lord's day, a few leading men encouraged Luther, in the prime part of the day to preach a Missionary sermon, and make a collection. When Luther rose up, the assembly of thousands, seemed stricken with this appearance. . . He also being a stranger, every eye and ear was open; his text was 'Thy Kingdom come.' He spoke some handsome things about the kingdom of Christ; but every stroke he gave seemed to mean MONEY. For my own part I was more amused with his ingenuity than edified by his discourse, and more astonished at his art in the close, than at any other time. He had the more pathos the nearer he came getting the money, and raising his arms as if he had some awfully pleasing vision, expressed without a hesitating doubt, that the angels were hovering over the assembly, and participating in our heavenly exercise, and just

ready to take their leave, and bear the good tidings to heaven of what we were then about, in giving our money for the instruction and conversion of the poor heathens; and as if he had power to stop Gabriel's flight, in the most pathetic strain cried, stop angels, til you have witnessed the generosity of this assembly. About this time, perhaps twenty men, previously appointed, moved through the assembly with their hats, and near two hundred dollars were collected.

Although Taylor objected to some of the ways missionaries spent and some means by which they gathered money, his most strenuous objection was the way missionaries related the gospel to money. Luther Rice refused to preach at an association in Virginia unless an offering was collected. For Taylor, the gospel had been freely given to Christians; therefore, they in return should give freely of what had been given them.

Taylor saw their lust for power as destructive for Baptist democratic polity. The western missionaries attempted to force a constitution upon a small group of Baptists, numbering four whites but who owned some slaves who might also join the church. Not one in this group would be there for a year, nor belonged to a Baptist group in harmony with the Union that united Regular and Separate Baptists in 1801, but who also attended a church not far from their rented land.

Taylor also related this story regarding the missionary Baptists' lust for power: at a meeting of the Baptist Mission Society of Kentucky only eleven men met to choose twelve officers. Their president is the highest officer in their board. Gabriel Slaughter having filled that office by election for several years, some of the Scott (County) members of this society being displeased with Slaughter's national politics, were determined to oust him from his office of president; and for that purpose brought forward fifteen young fellows, apparently of the looser sort, to join the society, and each paying his dollar down that day, entitled him to a

vote, and by about one hour's caucusing in private, those young fellows brought forward their ballots, and to a man voted against Slaughter's appointment to office; by which poor Gabriel was shut out of his presidency in the Kentucky Board of Missions. What can a serious spectator think of all this political juggling in religious matters?

Taylor saw the following as keys to power: money, starting churches, corresponding with associates, the use of specialized knowledge arriving from theological education.

This was the rough side of John Taylor's personality. Many historians having seen this side assume that Taylor was hypercalvinistic. Yet, such an assumption clearly cannot be made by one who has read his pamphlet carefully. Listen to what Taylor said of Luther Rice:

Indeed, I have some charity for Mr. Rice after all; for I have heard him exult that a Mrs. Stout of Lexington was converted under his preaching. If he is a good man, this is more to him than all the money he ever collected, or ever will.

This is certainly not the statement of a hypercalvinist.

In response to missionary Baptist boasting of their suffering and privations for the Lord, which Taylor did not believe, Taylor described several of his own missionary experiences.

Taylor often went on missionary trips with Joseph Redding. Once, after Taylor had spent the night at Redding's, so as to get an early start, their horses wandered off during the night. The next morning brought a violent rain. After searching until none o'clock, the two men had to decide what they would do.

There was but little time to council; for the meeting was fifteen miles distant and a very mountainous way. It appeared to us awful to disappoint a meeting. The rain slackening a little, off we set. To make this fifteen miles in about three hours, something more than walking was needful. The rain set in afresh; we ran, we walked, we perspired and received the rain from above, till there was not a dry

thread on us, and met about twenty people about half after twelve.

It is not likely that someone who ran fifteen miles in the rain to preach would actually hypercalvinistic.

Despite his outspoken bluntness, John Taylor had a tender side, for he was known to his contemporaries for reconciling contenting parties. Taylor was part of three reconciliation efforts known to the author: the controversy between William Marshall and the Fox Run Church (now Eminence), the generational dispute in Elkhorn Association in 1805, and the longstanding dispute between Elkhorn and Licking associations.

The tender side of Taylor can also be seen in his active support of young preachers, as the following account by a missionary Baptist preacher illustrates.

You are apprised that old preachers are not always tender and affectionate to young ones, even when there is nothing forbidding such a course on their part. But Bro. T. Delighted in their company, and had a happy way of encouraging them and stimulating them. He sentimentally drank into the belief that the prosperity of the church and the conversion of sinners were very intimately connected with the faithful preaching of the everlasting gospel.

As illustrative of the above, when I was a young man, under very many doubts whether it was required of me to endeavor to preach or not, I came from the Green River Association to Elkhorn as a corresponding messenger, and there, for the first time, was introduced to Bro. Taylor. After having been together several days, through his management, it was my lot, at a night meeting, to endeavor to preach. With fear and trembling the task was performed. The state of feeling was pleasant in the congregation. An exhortation and some delightful songs followed, and the time had arrived, as we supposed, for dismission, when the old Brother arose and remarked, that when Paul came to Jerusalem, and Peter, James, and John saw the gift that was in him, they gave him the right hand of fellowship. And then observed, that though neither Paul, Peter, James nor John was there, yet there were several old preachers and other brethren present; and he thought they perceived the gift that was in their young brother, and he

proposed they give him the right hand of fellowship as a young minister. Very soon his venerable arms were round me, imploring the divine blessing to rest on me, which was followed by others in very solemn manner...if it was ever my lot to preach, this was one of the best occurrences of my life ...in my desponding moments the recollection of that scene (has) increased, and aided to keep me from sinking under my own weight...If all the aged ministers were to take more pains to encourage the young, unaspiring ministers, who greatly need their assistance, how much good might result therefrom.

With an understanding of the plain-spokenness and the tenderness of John Taylor, we can better understand what Taylor was trying to say in his pamphlet. He concluded that work with the statement that he was a well-wisher of poor, deluded missionaries. While many missionaries were corrupt and thus outside his well-wishes, the majority of Kentuckians that he knew associated with the missionary movement had merely been deluded.

The problem with the pamphlet was not that it was anti-missionary, as is the general charge, but that Taylor criticized the then current personnel and to a lesser degree the organization without presenting his own positive views on the subject. The anti-missionary movement would take Taylor's criticisms of the Baptist missionaries and use them in their own propaganda. Because they rejected his motive of reforming missionaries, Taylor never joined any of these anti-missionary groups and none of them claim him as one of their founders. In conclusion, we can say that Taylor's pamphlet gave particulars of missionary abuses which he wanted eliminated, but which anti-missionary leaders used to justify their own actions and beliefs.

- ¹For a detailed examination of this pamphlet see my "John Taylor and Missions: A New Interpretation," The Quarterly Review XLIII (April-June, 1982), 54-61.
- ²S.H. Ford, "Biography of John Taylor," The Christian Repository VIII (June, 1859), 407
- ³Ibid., pp 407-408.
- ⁴John Taylor, Thoughts on Missions(Frankfort: n.p., 1820), pp. 12-13, and passim.
- ⁵Ibid., p. 9.
- ⁶Ibid., pp. 10-11, and passim.
- ⁷Ibid., pp. 11-12, 23.
- ⁸Ibid., pp. 13-15.
- ⁹Ibid., pp. 21-22, and passim.
- ¹⁰Ibid., p.21.
- ¹¹Ibid., pp. 26-29, esp. 28.
- ¹²J. H. Spencer, A History of Kentucky Baptists (Cincinnati: J. R. Baumes, 1885), Vol. I, pp. 14, 285; Vol II, p. 154. Minutes, Long Run Baptist Association, 1803, 1804. James E. Welch, "John Taylor, " Annals of the American Pulpit, W. B. Sprague (ed.), Vol. VI, p. 158. Minutes, Elkhorn Association, 1805, 1808-1820.
- ¹³Ford, "John Taylor," Christian Repository VIII, pp. 408-409. Ford cites a letter by Walter Warder.
- ¹⁴Taylor, Thoughts on Missions, p. 34.
- ¹⁵Ibid., pp. 33-34.

BAPTISTS IN KENTUCKY 1776 -1976

A BICENTENNIAL VOLUME

Edited by Leo T. Crismon

Twelve Kentucky Baptists tell the story of two hundred years of preaching in Kentucky

Copies may be ordered from:

Franklin Owen, Executive Secretary
 Kentucky Baptist Building
 P. O. Box 43433
 Middletown, Kentucky 40243

Reduced Price - \$3.00

#

EXTRACTS FROM A LETTER TO REV. JOHN TAYLOR
OF KENTUCKY, DATED DEC. 10, 1830

I, John, who am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, have lately received a book and a letter from an old friend whom I have not seen for more than forty years, which gives me great satisfaction.

You inform me of your age, your labors, your success, the state of your family at large, and that your wife, Betsy, my old friend, is yet living. God bless her precious soul, and the body attached to it. It brings fresh to my mind the winter of 1779 and '80, which was the coldest winter that America has ever known; and yet, to me, it was the warmest that ever I knew. At several other periods of my life, I have had more success than I had at that time, but never had the spirit of prayer and travail for souls, to an equal degree. It was then your dear partner fell in love with the blessed Jesus and was baptized; not to gain admission into the kingdom, which is righteousness and peace, but to prove her love and obedience to him who had delivered her from the power of darkness, and translated her into the kingdom.

Your travels have been great, your success encouraging. "They that turn many to righteousness, shall shine as the stars forever and ever." When the ministers of Jesus shall be called to give an account of their stewardship, if, like their masters, they can each say, "behold I, and the children which God hath given me--here, Lord, are the proofs of my ministry--the seals of my faithfulness--the souls thou hast given me." It will be a crown of rejoicing in the day of the Lord. But, notwithstanding success is very desirable yet the promise is made to the faithful. Noah, a preacher of righteousness, was very unsuccessful; all his hearers but seven were destroyed; but, as he was faithful, he obtained the promise, and became heir of the righteousness which is by faith.

Whenever I had evidence that God had blessed my imperfect labors for the salvation of sinners, it has given me much more joy than the favors of the rich, or the applauses of the great.

I have been reading the writing which came to Jehoram from EliJah, ii, Chron. 21, 12. Jehoram, the son of Jehoshaphat, did not reign, until after Elijah was translated; but, as he carried his hands and feet with him, it is possible he might have written in the other-world; granting this, how could he have sent his letter down to Jehoram? It is true, that after this, he descended to the holy mount, and was one of the six who formed an assembly far more pompous and astonishing, than the millions of Xerxes; but, in this case, it is hard to believe that Elijah came post from heaven, and dropped the writing into the letter-box of Jehoram. Devines think the letter was prophetically written by Elijah, before his translation, and left in the hands of Elisha, to be delivered to Jehoram at a given time. This might have been the case, for Josiah and Cyrus were prophesied of by name, and the work they should do, described, long before they were born; and yet, when we read this writing, it will preponderate in the mind, that the writing was posterior to the crimes. Why may we not conclude that Ezra, or some transcriber, put the name of Elijah, where it should have been Elisha? Admit this, and all is easy.

This same Jehoram died at the age of forty years, (see the twentieth verse of the same chapter) and Ahaziah, his youngest son, succeeded him, being forty-two years old; two years older than his father, and yet his youngest son. In 2 Kings, viii. 26, the same Ahaziah, is said to have been twenty-two years old when he began to reign.

Dr. Gill owns there is an error here, not in the translation, but in the Hebrew. As I am not skilled in Bible mending, I shall here observe, that, considering the many transcriptions and translations the Bible has passed through, it is more to be wondered at, that there are no more errors in it, than that there are so many. A great part of the Bible carries such evidence with it that it is of divine origin, that when I read it, I feel, if possible, more than certain, that it is the book of God; and, like its author, incomprehensible. How dim the golden verses of Pythagoras, and the morals of Seneca appear, when the true light shines from the Holy Scriptures. Let all the legislators, philosophers, wise men and wits, that are now living, combine together to form a code of laws, and place it beside Romans xii., 9, 26, (which can be distinctly read in a minute and a half, containing hardly two hundred words,) and it will sink into insignificance and folly.

The books and letters which you yourself, Mr. Chambers, and Mr. Norwood have had the goodness to send me give me to understand that there is a strife among you, about the ancient order of things, and the Baptist way, which has split some of the churches, and excited the minds of many. In these northern climes, the strife is between the ancient order of free and accepted masons, and the seceding masons, which has also split many churches, run down many ministers, and become a question at the polls of elections. But, in the section of country where I live and preach, neither of the excitements prevail. The lot assigned me, seems to be to watch and check clerical hierarchy, which assumes as many shades as a chameleon, sometimes requesting the civil law to support it; and when that fails, denouncing the vengeance of God against all who will not support their dogmons. If this does not

frighten the people into their service, good words and fair speeches are restored to, in order to deceive the hearts of the simple; and all advisable arts are practiced to make a gain of the populace, gain them to their party to make it strong, and gain their money to support them in ease and splendor.

A new order of things has taken place in the religious department, since I began to preach. Then, when I went to meeting, I expected to hear the preacher set forth the ruin and recovery of man, and labor with heavenly zeal to turn many unto righteousness. His eyes, his voice, and all his prayers, and deportment, gave evidence that his soul travailed in birth for the salvation of his hearers. But now, when I go to meeting, I hear high encomiums on Sunday-Schools, tract societies, Bible societies, missionary societies, anti-mason societies, etc., with a strong appeal to the people to aid with their money those institutions which are to introduce the millennium; assuring the people that "every cent may save a soul." I do not wish to be the bigoted old man, who always finds fault with new customs, though ever so great improvements; but, when I see the same measures pursued that were in the third century, I am afraid the same effects will follow.

I have had my day, and it is nearly over. On a serious reflection, I cannot much condemn myself, that I have not devoted as much of my time in my ministerial labors, as human and civil duties admitted; but, have much cause of self-condemnation when I reflect on the languor of soul, and indifference of spirit that have beset me when preaching eternal realities. It is a wonder that ever a holy God should have crowned my imperfect labors with any success; and yet, amidst all, I have great joy to think that I have not altogether "run in vain, nor labored in vain." I have followed traveling, preaching, and baptizing, ever since I saw you last, as much as sickness and family cares would admit, and have not varied materially in any thing; and now, even while I am writing, the old gray headed sinner has to pray, "God be merciful to me a sinner."

Every child has left me; myself and wife

keep house alone. We have neither Cuffee nor Phillis to help or plague us. My wife is seventy-seven years old, and has this season done the housework, and from six cows has made eighteen hundred pounds of cheese, and two hundred and fifty pounds of butter. She and myself entertain a great regard for yourself and lady.

Rev. John Taylor, who lives, or ought to live, in the town of Regeneration, Grace-street, Penitent alley, at the sign of the cross, and next to glory.

296.108 Leland, John
The writings of the late Elder
John Leland

Rare Body Area

BAPTISTS AND WORLD MISSIONS
by Catherine B. Allen (The Baptist
Heritage Series)

The historic saga of Southern Baptist revolves around one central work: missions. With Matthew 28: 19-20 and Act 1:8 as their watch-words, Southern Baptists have gained a sense of worldwide mission concern.

The structures of Southern Baptists were first shaped to accommodate missions. Once established, these structures also channeled united efforts in education, benevolence, and other areas. Desire to cooperate in missions has balanced the basic Baptist tenet of independence.

In pursuit of missions, Southern Baptists are entering the 1980's as the nation's largest evangelical denomination. They appoint more missionaries than any other evangelical group. They are possessed of a calling to preach the gospel to every person, and they have set a target date of A.D. 2000 to reach this goal.

RELATING TO JOHN TAYLOR:

John Leland in The Writings of the Late Elder John Leland (pages 600-602) in "Extracts from a Letter to Rev. John Taylor, of Kentucky, dated Dec. 10, 1830" states in closing:

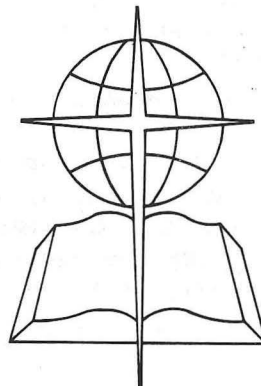
Rev. John Taylor, who lives, or ought to live, in the town of Regeneration, Grace Street, Penitent Alley at the sign of the cross, and next to glory.

J. H. Spencer in Vol, I, A History of Kentucky Baptists, p. 63

Mr. Taylor was uneducated, in the popular meaning of the term, but was a man of a remarkable strong, clear intellect, and of calm, sound judgement. As a writer he was crude, but always strong and eminently practical. "Everything he ever wrote," said the distinguished William Vaughn, "is worth reading." He was very familiar with the Bible, and, as a preacher he was plain, practical and a undantly successful. He was, like Boone, a pioneer by nature. His History of Ten Churches published in 1827, is, by far, the most valuable contribution that has yet been made to the history of the early Baptists of Kentucky.

This brief sketch of his life has been here presented that the reader may have some slight knowledge of his character, and his labors, but he cannot be dismissed. His name and labors are interwoven with the whole texture of Baptist History in central Kentucky from 1783 till 1835.

= # = # = # =



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

Mail to: Kentucky Baptist Historical Society
Kentucky Baptist Convention
P.O. Box 43433
Middletown, Kentucky 40243