

THE KENTUCKY BAPTIST HERITAGE



Unveiling of the Cooperative Program Marker, First Baptist Church, Murray. Wendell H. Rone, Chairman of the Kentucky Baptist Historical Commission and Wm. W. Marshall, Executive Secretary-Treasurer, Kentucky Baptist Convention, on Sunday, July 28, 1985.

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THE MISSION WORK OF
THE ELKHORN ASSOCIATION
1785 - 1815

by
Larry Douglas Smith

Kentucky Baptists were active in missions even before Luther Rice awakened Baptists elsewhere to that evangelical undertaking. The origins of Kentucky Baptist interest in missions arose from two sources: Their evangelistic nature and the impact of the Great Revival. From these early sources, and through many troubled times, they would develop many and varied types of missions to numerous peoples across the face of the world. As the first missionary body in the West, the Elkhorn Association had a unique place in the development of missions. This article seeks to illumine the role of that association in the unfolding history of the Great Commission. Perhaps there is not a better time for such a story; it looks back at Baptist roots and forward toward our Bold Missions Thrust.

The early Baptist preachers of Kentucky were Separate Baptists, many of whom had suffered imprisonment for their beliefs in pre-Revolutionary Virginia. The evangelistic zeal of these men was well-known: They preached the gospel from one room churches, in private homes, on tree stumps, or from behind prison bars. Their preaching was the earthly cause of many changed lives from Ohio to Tennessee to Missouri.

While discussing the missionary nature of Kentucky Baptists, Spencer has unintentionally shown the extent of the Elkhorn Association's influence upon the early Baptists of Kentucky, as well as on those in Tennessee and Ohio. Ambrose Dudley and John Taylor were sent in 1790 to constitute what became the oldest church in Middle Tennessee.¹ O. W. Taylor, the former editor of the Tennessee Baptist paper and author of a book about early Baptists in Tennessee, indicates that the assistance was "now and then,"² suggesting multiple visits by these men to Tennessee. Spencer, however, recognized only one mission by these men, but does mention another by John Sutton and James Sutton.³ The Church sent a letter to the Elkhorn Association in 1791 by its messengers Richard Thomas and William Wilcox.⁴

John Taylor and John Gano were sent to minister to the first Baptist Church constituted in Ohio. This church had been formed by Gano's son, Stephen, and the father appears to have been the church clerk before moving into the Elkhorn Association.⁵

The Great Revival had a marked impact on the South Elkhorn Church, which reported to the Elkhorn Association in 1800 a total membership of 127 and only one baptism within the last year. The next year, as a result of this remarkable revival, the church reported a total membership of 438, with 309 baptisms within one year.⁶

The South Elkhorn Church brought before the Elkhorn Association in this year (1801) a request that missionaries be sent to the Indians. The Association appointed a distinguished committee consisting of David Barrow, Ambrose Dudley, John Price, Augustine Eastin, and George Smith. This group had three purposes. The first was to hear and determine if any of the ministers of the Association had received a "call" to preach to the Indians. If so, the committee was to give him credentials in the name of the Association to do missionary work

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among the Indians. Lastly, the committee was to establish a financial basis for any mission by collections and subscriptions from the churches.⁷

An ordained minister was not found for this mission. A man did volunteer, however, for this assignment. His name was John Young. Young had served in the Revolutionary War as a dispatch carrier for George Washington. After the war he settled in Jessamine County, Kentucky, where he became a member of the South Elkhorn Church.⁸ He appeared in the Elkhorn Association Minutes of 1801 as a messenger from that Church.⁹ Young may have been the instigating spirit behind the request of that church to send missionaries to the Indians.

Young was ordained in September, 1801, the month following the action of the Elkhorn Association. The ordination was performed by Ambrose Dudley, David Barrow, George Smith, Joseph Redding, Augustin Eastin, John Price, and Lewis Craig. Over forty years later Young stated that he "was ordained and sent as a missionary to the Indians . . . in the month of September, 1801."¹⁰ Thus began the first organized mission by Kentucky Baptists to the Indians.

Young's missionary journey took him through the Northwest Territory until he reached the Great Lakes. After obtaining credentials from a government official, he preached to the Indians living around Lakes Michigan, Huron and Superior. Young was "compelled to abandon the enterprise, on account of the treachery of a man he had employed as [an] interpreter."¹¹

One incident of this missionary trip was preserved by family tradition and recorded by Spencer.

Young met a council of Indian tribes to which he was sent, he was received in a friendly manner by all except a fierce young warrior, who walked back and forth, in a very angry mood, with a huge knife in his hand. Finally the missionary induced him to sit down by him; they smoked together, and peace was made.¹²

How long he labored and to what degree he was successful is not known. This paucity of information about so important an event in the life of Kentucky Baptists is regrettable.

Several other events which took place before Luther Rice came to Kentucky in 1815 fostered the missionary cause among Elkhorn Association Baptists. Starke Dupuy, well-known for his collection of hymns, published The Kentucky Missionary and Theological Magazine. This periodical, which was published in Frankfort beginning in May, 1812, was begun after Dupuy's unsuccessful attempts in the Long Run Association (1810, 1811) to have missionaries sent to the Indians. Unfortunately, the magazine became a casualty of the War of 1812. The first issue, which is the only one to have survived, was almost entirely related to the Carey Mission in India. Upon the demise of this magazine, Silas W. Noel began publishing The Gospel Herald, also from Frankfort. Noel used his paper to support his pet idea, a statewide connection of Baptists,¹³ but it also contained news about missions, especially that of William Carey. Through Noel's publication in 1813, the Elkhorn Association became aware of the fire which destroyed the printing press at Carey's station. The Association approved efforts to raise money for rebuilding the press. Samuel Ayres was to receive the contributions and forward the money to Philadelphia. Others assisting Ayres were Charles Buck, William Hubble, and Gabriel Staughter.¹⁴

Besides these two early papers, the formation of the Kentucky Baptist Society for Propagating the Gospel was influential in raising the missionary spirit in the Elkhorn Association. The first missionary society in the state was formed at the South Elkhorn Church in February, 1814,¹⁵ largely of people from the Elkhorn Association. Despite the strength and wealth of Elkhorn Baptists, the society made only feeble progress until the arrival of Luther Rice in 1815.¹⁶ Thus by the time of Rice's visit the Association had begun developing an effective missionary spirit. While the missionary spirit was still attached to the Association, it would soon be found more intensely in the missionary societies which were led by Elkhorn Baptists than in the Association.

¹J. H. Spencer, A History of Kentucky Baptists (Cincinnati: J. R. Baumes, 1885), Vol. 1, p. 570.

²O. W. Taylor, Early Tennessee Baptists, 1769-1832 (Nashville: Executive Board of the Tennessee Baptist Convention, 1957), p. 98.

³Spencer, Kentucky Baptists, Vol. 1, p. 570.

⁴Elkhorn Association, Minutes, 1791.

⁵A. H. Dunlevy, History of the Miami Baptist Association (Cincinnati: Geo. S. Blanchard & Co., 1869), pp. 16, 17, 25.

⁶Spencer, Kentucky Baptists, Vol. 1, p. 543, and Elkhorn Association, Minutes, 1800, 1801.

⁷Elkhorn Association, Minutes, 1801.

⁸Spencer, Kentucky Baptists, Vol. 2, pp. 547-548.

⁹Elkhorn Association, Minutes, 1801.

¹⁰Spencer, Kentucky Baptists, Vol. 2, p. 548.

¹¹"Orgins of Baptist Missions to the Indians," The Baptist Banner and Western Pioneer, Vol. 11 (July 25, 1844), p. 1. This account also stated that Young was accompanied by a man named Riddle.

¹²Spencer, Kentucky Baptists, Vol. 2, p. 548.

¹³C. R. Daley, "Baptist Papers in Kentucky," Baptists in Kentucky, ed. Leo Taylor Crismon (Middletown Kentucky Baptist Convention, 1975), p. 185-186.

¹⁴Elkhorn Association, Minutes, 1813.

¹⁵S. H. Ford gave the date as 1813 (History of the General Association of Kentucky", Christian Repository, Vol. 8, p. 480. Here he cited from an unspecified edition of The Gospel Herald). This date, however, is unacceptable for three reasons. A Kentucky missionary society was not likely to have arisen before the return of Luther Rice to the United States. Rice was baptized in India in November, 1812, and arrived back in the United States in September, 1813. The time factor thus rules out the February, 1813 date. Secondly, the Kentucky society would probably have arisen after the Richmond, Virginia society. John Taylor cited this as fact. (Thoughts on Missions, p. 18.) Since the Richmond Society was not formed until October, 1813, the February, 1813

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date is too early for the first Kentucky Baptist missionary society. Lastly, Ford believed himself to be copying from The Gospel Herald. All authorities state that the Herald followed the publication of The Kentucky Missionary and Theological Magazine. The latter ceased publication in February, 1813. To include an announcement of the formation of a missionary society in the Herald several months after the meeting had taken place would have been inappropriate. In all probability, the 1813 date is a typographical error, common to many such publications.

¹⁶Taylor, Thoughts, p. 18.

* * * * *

These twelve Jesus sent forth, and commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not:

But go rather to the lost sheep of the house of Israel.

And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.

And into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence."

--Matthew 10:5-11

* * * * *

And Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Amen.

--Matthew 28:18-20

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A History of Georgetown College1829-1985

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Paper Delivered at the
Meeting of the Kentucky
Baptist Historical Society
at Georgetown, KY.
April 12, 1985.

J. Robert Snyder

Some Highlights, 1798-1985

- 1798 - The Rittenhouse Academy is founded in Georgetown, KY.
- 1814 - Luther Rice inspires the building of Baptist colleges.
- 1829 - The Ky. Baptist Education Society starts a new college.
- 1839 - Rockwood Giddings assumes the presidency for one year.
- 1845 - Howard Malcom develops a sound curriculum.
- 1861 - The Academy Building is finished as civil war breaks out.
- 1872 - Basil Manly, Jr. sponsors a new elective curriculum.
- 1894 - The Chapel-Library-Gymnasium is completed.
- 1895 - J. J. Rucker leads the building of Rucker Hall for women.
- 1904 - W. Branham is Georgetown's first Rhodes Scholar.
- 1914 - Dean John L. Hill reorganizes the curriculum and faculty.
- 1925 - A new gymnasium is finished.
- 1930 - The Chapel burns as a major economic depression begins.
- 1947 - The enrollment doubles as veterans return from WW II.
- 1949 - The John L. Hill Chapel is dedicated.
- 1958 - Kentucky Baptists decide not to move the school.
- 1962 - The basketball team is second in the NAIA Tournament.
- 1965 - The Cralle Student Center is finished
- 1967 - The Science Center is dedicated at homecoming.
- 1972 - A new 4-1-4 curriculum is adopted by the faculty.
- 1975 - A renovated Giddings Hall for administration is finished.
- 1979 - The college celebrates its Sesquicentennial Anniversary.
- 1984 - The HYPER Building is dedicated as part of the Decade of Progress.

1. The Beginning (1798-1839)

The founding of Georgetown College was part of a general movement towards higher education across America in the early 1800's. By higher education, we mean that education beyond the basic English and classical academies of the period. The movement sought to fill a void because there was no tax-supported public school system. Georgetown College was the first Baptist college founded west of the Appalachian mountains that slowed the movement of pioneer families moving out of Pennsylvania and Virginia to the west. Luther Rice, a pioneer Baptist missionary in India, returned to the United States in order to organize Baptists so that they could support both missions and ministerial education from their center of operations in Philadelphia. Part of his energy went into the building of colleges; one of the states touched by his enthusiasm was Kentucky. Interest intensified in Kentucky not only to meet the challenge laid down by Rice, but also to meet the threat of religious dissension on the frontier that was splitting both Baptist and Presbyterian churches. As a result, Issachar Pawling gave his estate in 1827 for the training of regular Baptist ministers in Kentucky. Silas Noel from his vantage point in Frankfort led twenty-four Baptist leaders to charter a Kentucky Baptist Education Society in 1829.

A committee of leaders from Georgetown met the members of the education society and offered the use of the defunct Rittenhouse Academy founded by Baptist minister Elijah Craig in 1798. A number of similar academies had received land grants in order to help them build buildings in which to train students so that they go on to the new state sponsored Transylvania University in Lexington. Unfortunately, religious dissension had undercut this grand scheme of higher education. The education society accepted the Georgetown offer and placed the new Baptist school in Georgetown; but before it could get underway in 1830, its first president, William Staughton of Philadelphia, died in route to the west. Again, the religious divisions arising out of arguments over Reform Christianity and the teachings of Alexander Campbell spilled over into Kentucky and nearly killed Georgetown College. Some of the original trustees withdrew and tried to build a Western Baptist Theological Seminary near Cincinnati. But Rockwood Giddings, formerly of Colby College in Maine, was induced to become president in 1839. He raised a new endowment; began the construction of Recitation Hall, and hired two new and permanent faculty members, Jonathan Farnam and Danford Thomas. Unfortunately, Giddings died that same year - 1839.

2. Firm Foundations (1840-1865)

In 1840, the versatile Howard Malcom arrived in Georgetown from Philadelphia. He found only a few students and a half-finished building. Kentucky Baptists responded to his call for money to finish Recitation Hall, build Pawling Hall for ministerial students, and send students from all over the state to Georgetown. His curriculum was a mixture of required courses in the classics and in other liberal arts subjects. Students began to come from the states of the Mississippi River valley such as Arkansas, Mississippi, Missouri, and Louisiana. They organized themselves into the Tau Theta Kappa and Ciceronian Literary Societies to entertain the student body and to get ready for the required orations at graduation time. Professor Farnam built a female seminary down the street, but the girls could meet the college men only at church services in the new Georgetown Baptist Church built near the

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campus under the leadership of President Malcom. The war with Mexico heightened tensions among the student body, but disputes over slavery finally led to the resignation of the popular president. He admitted to having voted for the emancipation candidate for the Kentucky constitutional convention of 1849.

Duncan Campbell assumed the presidency in 1852, and launched a significant endowment campaign. The enrollment jumped to over two hundred young men in the academy and men's college - several came all the way from Canton, China. The Western Baptist Theological Seminary in Covington was moved to Georgetown; one-third of the graduates of the college went on to become ministers. Travel became a little easier as a railroad was finished from Louisville to a site within a few miles of Georgetown. As a result of all these influences, the graduation class of 1860, when you combine the female seminary with the men's college, was the largest of the nineteenth century for Georgetown College. But then in the spring of 1861, as the literary societies were dedicating their new building on the campus, word reached the community about the firing on Ft. Sumter, S.C. and the beginning of the American Civil War. Some students rushed to mount a confederate flag atop Recitation Hall, but the president of the trustees had it cut down. The school was then closed as students joined the competing armies. However, within a year, some found their way back to school as it reopened. Georgetown College survived the war without major damage.

3. Reform and Coeducation (1866-1893)

At the end of the Civil War, President Nathaniel M. Crawford and the small faculty struggled to rebuild the small student body mostly from the local area. Small gangs of regulators roamed the country-side as the wounds of the war were slow to heal. In 1871, Basil Manly, Jr. became president of the college. An outstanding leader of the Southern Baptist Convention, he probably accepted the job because it involved the only combination of a men's college, an academy, a female seminary, and a theological seminary then operating in the south. He shifted the curriculum to an elective model following the lead of Harvard University. Graduation continued to be a major social event for the region as hundreds of alumni, friends, and parents drove buggies to Georgetown to hear the young graduates give their final orations and receive their two diplomas; one in Latin from their literary society and one in English from the college. On one occasion, two confederates veterans were welcomed back and given their diplomas even though they had hastily left the school to fight for the South in 1861 without graduating. An alumni association began to raise endowment and money for an addition to Pawling Hall which was completed in 1879. But Basil Manly, Jr. saw fit to move on to the relocated Southern Baptist Theological Seminary which has been resurrected from the dead in South Carolina and moved to Louisville, Kentucky in 1877.

The movement of the Southern Seminary ended the dream that Georgetown College campus could become the major center of Baptist life in the western and southern parts of America. But the new president, Richard M. Dudley, was a master preacher, fund-raiser, and recruiter of faculty from the east. The new teachers had the new degree: Doctor of Philosophy. The enrollment rose as three new railroads were completed to run through Georgetown; a local rail system carried students right to the front door of their dormitories. It was a major event in 1877 when the first passenger

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train came through from Cincinnati headed for Chattanooga; it was decked out in the flags of the four states through which it was to pass. Professor J. J. Rucker raised money to build a new women's dormitory across the street from the men's college and in 1892 the two institutions were joined together - one of the first coeducational experiences in the nation. Rucker Hall was soon complimented by the Chapel-Library-Gymnasium across the street.

4. Stability, Rhodes Scholars, and War (1893-1918)

The period that spanned the turn of the century was a time of stability, but also rapid change in the life of the nation and Georgetown College. The four major buildings of the campus seemed to be sufficient for the small student body of about four hundred young men and women. The fine faculty of about ten professors was led by Arthur Yager and John Metcalf. Traditions such as graduation orations and the literary societies went ahead with some modifications, but student interest began to shift to intercollegiate athletics, oratorical contests among colleges, greek letter social fraternities and sororities, and going to Lexington on the interurban railroad to spend the afternoon. Georgetown faculty members helped organize the Kentucky Intercollegiate Athletic Association to regulate contests in football, basketball, and track. Professor Metcalf sponsored the publication of the first yearbook in 1898 just before the opening of the Spanish American War. In 1900 the whole region and the students at the college were captivated by the trial in Georgetown of the alleged killers of Kentucky Governor William Goebel. It lasted off and on for seven years. The dynamic Baron D. Gray came from Birmingham, Alabama to lead the college in 1901; he secured a matching endowment grant from the Rockefeller Foundation and an increased student body before he resigned to head the Southern Baptist Home Missions Board in Atlanta.

Professor Arthur Yager became the first faculty member to become president of the college in 1908, and he sought to organize the alumni and friends of the school to complete the local share of the Rockefeller matching grant proposal. In the meantime, the state of Kentucky sought to firmly establish a tax-supported public school system and two normal colleges in the eastern and western ends of the state to train new teachers. In turn, colleges such as Georgetown began to revise their admission standards and graduation requirements. Professor Yager became interested in the Rhodes Scholar Program and four young Georgetownians were selected to attend Oxford University in England. After sixty years of service, Professor J. J. Rucker died in 1910 as the town finally voted "dry", perhaps in honor of Rucker who was a stout prohibitionist. The curriculum was reorganized around "majors" under the new Dean, John L. Hill. But the biggest change in the life of the college students was the coming of World War I. Most of the male college students either joined the armed forces and went overseas, or joined the Student Army Training Corps that drilled on the college football field.

5. The Twenties and Thirties (1919-1942)

After the end of the war in 1918, Georgetown College made plans to remember the sacrifices of the war and move ahead to an enlarged student body and buildings. The fund-raising campaign of the 1920's soon merged into a southwide \$75 million campaign run by Southern Baptists. But the

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agricultural recession cut into receipts, although another Rockefeller Foundation grant did benefit the college. One outgrowth of the time was the location of a Baptist summer Assembly on the campus to which both adults and young people came in the summer for about ten years. In the academic area, the college received accreditation and proceeded to enlarge its programs in business, religion, and home economics. Greek letter organizations were banned temporarily and student attention shifted to fine intercollegiate athletic teams in both football and basketball - they even beat U.K. one year. Students led the effort to build a new gymnasium which was finished in 1926. Various pageants celebrated the 100th anniversary of the college in 1929; but a great tragedy occurred in 1930 when the Chapel-Library-Gym Building burned with a loss of most of the college's library.

The period of the 1930's opened with the school and student body staggering under the effects of the loss of the library and the severe economic depression across the land. A new heating plant and Arts & Crafts Building were soon completed. Shepard Jones was the 5th Rhodes Scholar. But business affairs of the college were not in good shape as a new president, Henry Sherwood, took office in 1934 along with a new Dean, Robert T. Hinton. The debt was soon refinanced and management of the endowment was moved to Louisville. The curriculum was revised to include required courses in science, world history, literature, and physical education. Enrollment rose despite a dispute with the Kentucky Baptist Convention over the baptism of the President of the college. The National Youth Administration helped students stay in school by paying them for work on the campus. The college drama group, the Maskrafters, performed plays every semester, while the college choir established a tradition of performing Handel's Messiah at Christmas time. But after the bombing of Pearl Harbor in 1941, the student body declined as the men rushed to join the armed forces in World War II.

6. Rebuilding (1943-1959)

The college was at a low point when Dr. S. S. Hill arrived in 1943 in the midst of World War II, but he insisted that all buildings be refurbished. Kentucky Baptist support was renewed and trustee selection was returned to the convention. Enrollment slowly picked up, but there was a sudden surge in 1947 as hundreds of veterans came to school on the GI Bill which paid part of their tuition. Temporary housing had to be brought in to handle them, and a new phenomina - married students descended on a new part of the campus, the Warrendale Trailer Court. Dr. Hill's biggest concern was the building of a new Chapel Building as the symbol of the religious concern of the institution. The John L. Hill Chapel was dedicated in 1949 with a week-long series of services. It was soon followed by the Cooke Library, the Bristow cafeteria, Lewis auditorium, and the Nunnelley Music Building. Orlin Corey directed Shakespearean plays and a new play called simply "Job." But enrollment ebbed again as the draft took some male students during the Korean War.

The latter part of the decade of the 1950's came under the leadership of Dr. Leo Eddleman who led the school to a new enrollment high of 1400 in 1958. The school celebrated its 125th anniversary with a pageant entitled, "Fit for a Kingdom" directed by Orlin Corey. The Ford Foundation made an endowment contribution, and loans were arranged with the federal

government to finance the building of Anderson Hall for Men and Knight Hall for Women on Jackson Street. Football was out, then back in, but basketball under Bob Davis got the most attention as the Tigers went to the national NAIA tournament. International students came from Korea, Israel, Cuba, and Nigeria. But the big news was the effort to merge Georgetown College into a Kentucky Baptist University with its major unit in Louisville. Georgetown's friends and alumni rose to the occasion and the proposal was defeated, although Campbellsville and Cumberland Colleges were allowed to become four year schools under Baptist sponsorship along with a new school, Kentucky Southern College in Louisville.

7. Steady Growth (1959-1973)

The 1960's were a time of growth in Central Kentucky and at Georgetown College under the leadership of Dr. Robert Mills, the new president. One of his first objectives was to see that each student had adequate and fire-proof living quarters. Anderson and Knight Halls were expanded, but the biggest project was the development of the South campus with twelve housing units for about six hundred students. In academics, the college underwent Self-Studies in both 1961 and 1971 leading to renewal of its accreditation. But criticism was directed at low faculty salaries and the number of faculty holding the doctorate. Salaries were raised substantially in coming years along with a TIAA retirement plan and medical insurance. Performance groups excelled throughout the period, but the highlight was probably a joint production of the Sound of Music that packed the Hill Chapel for two nights in 1963. The football team went undefeated in 1965 under Coach Lester Craft, and the basketball team went to the finals of the NAIA tournament in Kansas City. Desegregation brought Black students to the campus, and the new federal basic opportunity grants made it possible for students from families of modest means to attend college somewhere. At the same time, Kentucky Baptists launched another fund-raising effort called Christian Education Advance in 1962. A major gift to Georgetown College was the Cralle Student Center that fulfilled a major dream of supporters of the college who saw the need for a Dining Hall/Student Activities Building in the center of the campus. A new Science Center was dedicated at homecoming in 1968.

As the 1970's began, the major problem for students on all college campuses was the Vietnam War; enrollment at Georgetown actually reached an all-time high in 1967 at peak of the conflict. Georgetown students celebrated Peace Week and a War Moratorium Day, but they were keenly aware of demonstrations throughout the country at other campuses. In the meantime, the Challenge of the Seventies Campaign got underway trying to raise endowment and refurbish Giddings Hall. The Brown Foundation of Louisville gave a major gift for the project. A new 4-1-4 curriculum with a January interterm was adopted in 1972; but a community government proposal failed to pass the faculty. It was a time of change - thank goodness, the Vietnam War ended in 1972.

8. A Decade of Progress (1974-1985)

Giddings Hall, the renovated administration building, was dedicated in 1975 under the leadership of President Robert Mills, and it soon symbolized the revitalization of the campus. Sponsors were found for most of twelve

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new dormitories that formed a new south campus where Rucker Hall had been located. The compulsory chapel requirement of one hundred years duration was dropped in favor of a co-curricular program that gave students credit for attending a wide variety of cultural and religious events. The January interterm lasted for about ten years, and tour groups went to Israel, the Soviet Union, Europe, and New York City for college credit. But in 1979, the faculty reorganized the curriculum yet again returning to a more traditional semester plan. The core of required courses retained a balance of the sciences, humanities, foreign languages, social sciences, religion, and physical education, but it added a new requirement in public speaking. The college choirs, drama group, and forensics all continued to do well. Alumni interest continued through such people as T. Fount Baker of Nicholasville who set a record by attending seventy-eight graduation ceremonies. But a major problem was the inflation set off by the oil crises of 1973 and 1979. Costs went up sharply, although they were partially offset by the new federal government aid programs to students such as student loans, educational opportunity grants, and work study. Hundreds of public school teachers came back to school to satisfy tough state certification requirements and receive the Master of Arts in Education degree.

The college welcomed a new president, Dr. Ben Elrod, in 1978 just in time for the celebration of the 150th anniversary of its founding. A special program, "The Hall of Presidents," drew a standing room only crowd to the Hill Chapel. President Elrod soon thereafter received a standing ovation on the floor of the Kentucky Baptist Convention as he pledged to renew cooperation with the convention. Plans were soon under-way for a Decade of Progress Campaign to enlarge the endowment and build a new Health, Physical Education, and Recreation Building. The gymnasium that was built in 1925 had simply worn out, though fine athletic teams continued to use it. The Brown Foundation of Louisville offered a one million dollar grant for endowment if friends of the college would match it with two million dollars. Other funds were to be raised to renovate the old gym and add some new facilities to a HYPER complex. The endowment challenge was matched and an almost new gym was dedicated under President W. Morgan Patterson in 1984.

9. Summary

All educational institutions are sustained basically by the dreams of their constituencies: parents, alumni, friends, trustees, and faculty members who hope that young people will somehow survive a brief four year span in their lives and receive a quality education. As most American colleges of the early nineteenth century, Georgetown College was the product of several sets of dreams; local community leaders wanted a good education for their young men, while Baptist leaders were more interested in a mix of secular and theological training for an educated regular Baptist ministry. Later on, the secular mainstream expanded to include educating young women as well as men, and acquainting them with the classics and public speaking through the literary societies. An expanded search for academic quality led to a more varied elective curriculum with core courses in the arts and sciences taught by instructors with the new Doctor of Philosophy degree. In more recent years, the social and entertainment dimensions of the college grew to include both social fraternities and sororities in addition to many performing groups in music, forensics, drama, and intercollegiate athletics.

KENTUCKY BAPTIST HERITAGE

In the mid-twentieth century, the campus was expanded to include several housing complexes and a new science center. Private donations made possible the construction of a student center, a music building, a library, and the HYPER Center. At the same time, operating income continued to come from student tuition, grants from the Kentucky Baptist Convention, and a modest endowment. First railroads, then interstate highways made travel to Georgetown fairly easy as the twelve hundred young men and women came from all over the United States and foreign countries such as Israel, Korea, Cuba, China, and Nigeria.

The record shows that Georgetown College has turned out more than its fair share of teachers, businessmen, lawyers, doctors, scientists, college president, Rhodes Scholars, coaches, and homemakers among the many occupations that make up American society. But the most enduring dream has been the sense that the school was training future church leaders in order to fulfill in a small way the great commission of the gospel of Matthew "to go and teach all nations." Hundreds of graduates have taken their places as foreign missionaries, ministers, and church leaders all over the world and on virtually every board of both the Kentucky Baptist Convention and the Southern Baptist Convention. The dream of the original founders that they would place a combination men's college, female seminary, academy, and theological seminary in Georgetown, Kentucky to serve the southwestern part of the United States of America and beyond was not completely realized. But Georgetown College can be proud of the record it has achieved in offering a quality liberal arts education in a Christian context. This was the dream of Rockwood Giddings, Howard Malcom, Duncan Campbell, Basil Manly, Jr. and thousands of other members of the Georgetown College family over the past one hundred and fifty six years.

Endnote

This paper is basically a summary of my book entitled:

Robert Snyder, A History of Georgetown College
(Georgetown, KY., 1979).

* * * * *

FUTURE MEETING DATES/PLACES

March 21, 1986.	Owensboro
March 20, 1987.	Louisville
1988.	To be determined

KENTUCKY BAPTIST HERITAGE

JOHN TAYLOR GRAVESITE

by
Harold G. Polk

As the Bicentennial of the Elkhorn Baptist Association was drawing near, interest revived in the ministry of John Taylor, the first pastor of the Clear Creek Baptist Church in Woodford County and a moving force in early revival efforts on the frontier. It was discovered by Earl S. Bell, Scott Nash, and Earl Goins that his grave and those of his family were on a farm in Franklin County and were not accessible to the public and needed more care than they were receiving.

The Elkhorn Baptist Association became interested in moving the graves to Clear Creek Baptist Church. The cooperation of the Kentucky Baptist Convention in advancing funds made it possible for the project to be completed.

Clear Creek Baptist Church is located on highway 169 in Woodford County and the graves may be seen by those wishing to visit the site.

The cost of the project was \$10,000, and the expense has been paid by the Elkhorn Baptist Association. Many friends of the preservation of Baptist history have contributed to this project.

John Taylor made the journey from Virginia to Kentucky and is especially known for his book Ten Churches. Elkhorn now possesses one of the original copies of the book.

Elkhorn Baptist Association was organized at the Clear Creek Baptist Church and in the future will erect a monument there to commemorate the constitution of the Association.

The Clear Creek Baptist Church is celebrating the Bicentennial of the church this year, so it is a major event in the life of the church to have the first pastor's grave on the church property.

Baptists are invited to visit this historic site and learn more about the ministry of this great man.

KENTUCKY BAPTIST HERITAGE

A TRIBUTE -- TO A CHURCH, A MAN, AND
A DENOMINATION OF CHRISTIANS ...

by

Wendell H. Rone, Sr.

TO A CHURCH:

Calloway County, Kentucky, was formed from Hickman County, on January 15, 1823. It was the second County to be formed in the Jackson Purchase. Its first County Seat was at Wadesboro. After the organization of Marshall County, in 1842, the County Seat was established at Murray. The community had no organized Baptist work at all at first. A small Primitive Baptist Church, known as Union, was located outside of the village to the southeast. The nearest Missionary Baptist Churches were at Sinking Spring (1831), Locust Grove (1841), and Jonathan Creek (Elm Grove - 1846). They received an appeal from some Baptist men and women in the village to help them to be organized into a New Testament Church. Those Churches responded, and six Ministers and a Deacon formed a Presbytery on April 23, 1846 and organized a Church of eleven members, with at least four of them coming from the Sinking Spring Church.

In this manner began the life and ministry of a congregation of Missionary Baptists in this now flourishing and significant area of Kentucky which was to be the "proving ground" for a "more excellent way" of supporting the Missionary and Benevolent work of the Southern Baptist Denomination of Christians. It was not originated in the headquarters of the Denomination or the State Conventions, as some believe; but, it actually came out of the "mill" of Church experience, and was utilized by the churches through their instruments of organized life -- the Association and Convention.

"The United Baptist Church of Christ at Murray," at it was first known, now the First Baptist Church; was from its beginning a strong doctrinal, missionary, and evangelistic body of Baptists. But, because of the slow numerical growth of the town prior to 1900, it had only 112 members in January, 1897, and 40 of them were non-resident. However, a new Pastor, fresh out of the Southern Baptist Seminary at Louisville, Kentucky, had been called - "unseen, unsampled and unheard, at a salary of \$400.00 per year." Thus began a relationship which was destined of the Lord to last for thirty-four years. All of Kentucky Baptists, and eventually Southern Baptists, would be blessed by that relationship. We pay a tribute of thanks to the First Baptist Church of Murray, Kentucky, this day for being the people in the place where a special person under the leadership of the Spirit of God could put into effect a plan to support world-wide Missions which would bless millions.

TO A PERSON:

HARVEY BOYCE TAYLOR (1870-1932) was the single young man who came to Murray to pastor the Baptist Church here on January 1, 1897. On September 29, 1897, he married Miss Mamie Peay, the daughter of Dr. J. M. Peay (1832-1888), outstanding Western Kentucky Baptist Minister. Their

first child, H. Boyce Taylor, Jr., was born on October 10, 1899. The second child, Frances Katherine Taylor, was born on December 30, 1901. Mrs. Taylor was born in 1876 and died in 1959, at age eighty-three. The son died in 1979. Brother and Mrs. Taylor are buried in the Murray Cemetery, north of the city.

Through the vigorous and prayerful leadership of the Pastor and Deacons the Church, in 1900, adopted a Budget Plan of support for Mission and Benevolent Causes and did away with many canvasses by many agents representing many causes. The great appeal was for a unified plan to support all the work. Brother Taylor preached and taught the Church, while Mrs. Taylor served as the W.M.U. President in the Church and in the Association in 1899-1903, teaching the women and leading them to give to Missions. By 1905 the Murray Church had led the whole Blood River Association to have a Budget for Missions, probably the first in the State of Kentucky. Brother Taylor served as the Treasurer of the Association for many years. Annual Associational Reports from 1905 through succeeding years show that District, State, Home, and Foreign Missions were receiving budgeted amounts by percentage in the Association. The plan was working in the Church and in the nearest District Association. And Pastors and Churches far and near were beginning to take note and inaugurate the plan elsewhere.

Brother Taylor began serving on the Kentucky Baptist State Board of Missions in 1905, and continued to do so through 1926. He attended the majority of sessions of the General Association (now State Convention) through 1925, and other members of the Murray Church attended on occasions where he did not. He constantly advocated by prayer, preaching and pleading that the Baptists of Kentucky adopt the "Budget Plan," as it was called. Other brethren, as wise and able as he, soon became ardent supporters. In 1913, Brother Taylor preached the Annual Sermon before the General Association at Somerset from John 2:25-3:8 and Matthew 6:33 on the Theme: "Kingdom Building." The Association voted that the Pastor furnish the denominational papers with copies of the sermon for publication in full. It was also passed at that session that the Moderator appoint a Committee of Five to consider the Unification of our work to cut down on unusually large representations of interests at our District Associations. Brother Taylor was made Chairman of the Committee. They reported in 1914, and the Plan was adopted in 1915 at Jellicoe, Tennessee-Kentucky, and the Committee of Nine appointed with instructions to fully implement the Plan by 1916, which they did. Brother Taylor continued as the Chairman of the "Budget Committee" in 1915-1918 in the early days of the Plan's operation in Kentucky. Rev. O. E. Bryan became Corresponding Secretary in 1916 and served through September, 1921, in Kentucky. He also implemented the Plan. His later connection with the Seventy-Five Million Campaign (1923-1924) and as Corresponding Secretary of the Tennessee Baptist Convention (1924-1933) enhanced it in Tennessee. In 1925, it became the Cooperative Program of Southern Baptists, the best plan ever devised among us to unify our efforts to "preach the Gospel to every creature."

We, therefore, this day, pay tribute to one of God's choice servants in whose dedicated mind and heart was planted the Plan; but, at the same time, we are aware that the Church he loved and served provided the place for it to reach fruition. We, in consequence, pay tribute today to both.

KENTUCKY BAPTIST HERITAGE

TO A DENOMINATION:

One of the major qualities of the life of Brother H. Boyce Taylor and the Church he served, First Baptist of Murray, was loyalty to the Southern Baptist Denomination. The Convention is one year older than the Church, having been organized in 1845. Brother Taylor never at any time discouraged one bit the Church's support of the Denomination and its work. On the contrary, he led the way by example and precept in full support of our Baptist life and work. The Church's support of Missions was so great that Dr. J. F. Love, Executive Secretary of the Foreign Mission Board of the Southern Baptist Convention, said at the Brazilian Baptist Convention in Rio de Janeiro, Brazil, in 1922, when Brother Taylor was introduced, that "I want you to know that this man is Pastor of the greatest Missionary Church in the world." The support of extra missionaries at home and abroad was supplemental to the regular giving to Southern Baptists causes, as the record shows, including the Amazon Valley Baptist Faith Mission work of the 1920's. With joy, we pay tribute to our Denomination for its challenging Mission Program. May we, one and all, rededicate and reconsecrate ourselves to the ever-challenging task of World Missions. The Great Commission of our Lord Jesus Christ served as the "marching orders" of the First Baptist Church of Murray, Kentucky, and her Pastor, H. Boyce Taylor, in 1900 and on. May we continue what they so faithfully began, in this year of our Lord, 1985. Matthew 28:16-20.

--Wendell H. Rone, Sr., Chairman
The Kentucky Baptist Historical Commission

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It takes an endless amount of history to make even a little tradition.--Henry James

Tradition is an important help to history but its statements should be carefully scrutinized before we rely on them.--Joseph Addison

The main thing is to make history, not to write it.--Otto von Bismarck

The men who make history have not time to write it.--Metternich

There is nothing that strengthens a nation like reading of a nation's own history, whether that history is recorded in books or embodies in customs, institutions and monuments.--Joseph Anderson

COOPERATIVE PROGRAM DAY AT FIRST BAPTIST CHURCH, MURRAY

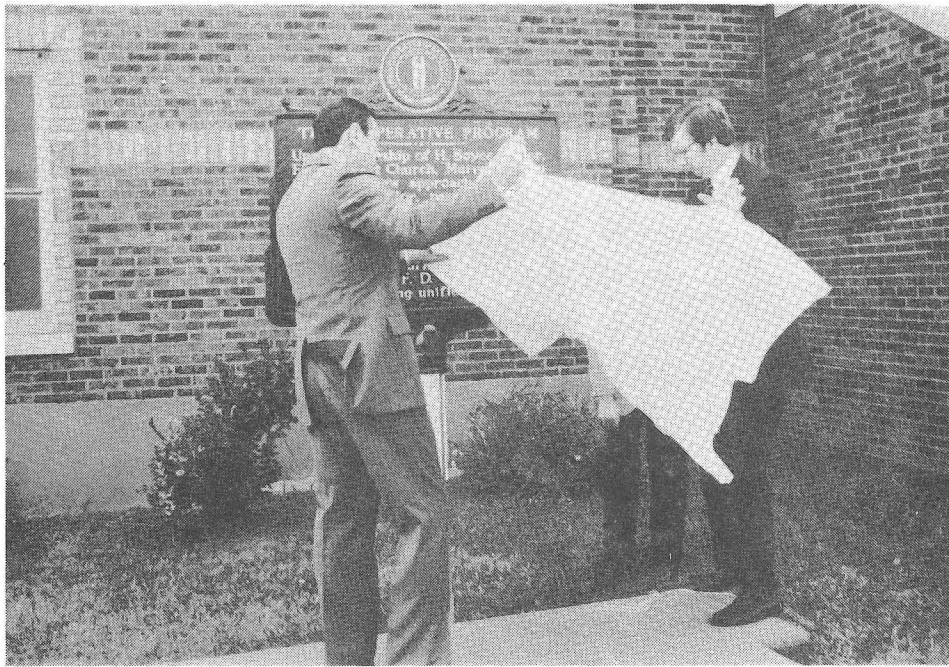
Sunday, July 28, 1985

The Kentucky Baptist Convention voted in November, 1981 to place an appropriate marker on the grounds of the First Baptist Church, Murray, Kentucky indicating Kentucky's part and the part of First Baptist Church in the beginning of the Cooperative Program, and authorized the Committee appointed in 1979 to implement the action with the Executive Board's approval.

This was finally accomplished on Sunday, July 28, 1985 at the appointed site. Dr. William W. Marshall, Executive Secretary-Treasurer, brought the morning message on the Cooperative Program as a world-wide mission endeavor for all Southern Baptists. Immediately following the service, the unveiling of this long awaited marker became a reality. Those participating in the service were Pastor Greg Earwood, Wendell H. Rone, Chairman of the Kentucky Baptist Historical Commission, Michael Duncan, President of the Kentucky Baptist Historical Society, H. C. Chiles, former pastor of First Baptist Church, and Wm. W. Marshall. Many of the church members stayed for the ceremony after which the church served a covered dish luncheon in fellowship hall.



Wm. W. Marshall, Executive Secretary-Treasurer, Kentucky Baptist Convention, Middletown, Kentucky, speaking on the Cooperative Program, First Baptist Church, Murray, Kentucky.



Dr. Wm. W. Marshall, Executive Secretary-Treasurer, Kentucky Baptist Convention, and Pastor Greg Earwood, unveil the Cooperative Program Marker at First Baptist Church, Murray, Kentucky, July 28, 1985



Officers of the Kentucky Baptist Historical Commission and Historical Society. Barry G. Allen, Treasurer of the Commission and Dir. of Business Division, Executive Board; Wendell H. Rone, Chairman of Commission; Doris Yeiser, Secretary of both the Commission & Society, Administrative Assistant in Executive Office; Michael Duncan, President of Society & Pastor, Eminence Baptist Church.

KENTUCKY BAPTIST HERITAGE

CHURCH ANNIVERSARIES OBSERVED

According to records at SBC Historical Commission and KBC Executive Board Office, Middletown, the following churches have observed a special Anniversary during the year 1985. Congratulations to these churches.

175th Anniversary - Constituted 1810

<u>Church</u>	<u>Association</u>
Center	Logan County
Georgetown	Elkhorn
Little Flock	Long Run
Plum Creek	Long Run
Red Bird	South Union
Union Missionary	Ohio River
Whites Run	Whites Run

150th Anniversary - Constituted 1835

<u>Church</u>	<u>Association</u>
Bethlehem	Mt. Zion
Big Creek	Russell Creek
Crooked Creek	Ohio River
Indian Creek	Monroe
Lick Fork	Laurel River
New Hope	Muhlenberg
Owensboro, First	Daviess-McLean
Pleasant Grove	Daviess-McLean

100th Anniversary - Constituted 1885

<u>Church</u>	<u>Association</u>
Bullitt Lick	Nelson
Caneyville	Grayson County
Liberty	Grayson County
Livermore	Daviess-McLean
Locust Grove	Upper Cumberland
London, First	Laurel River
Long Lick	Elkhorn
Monroe	Liberty
Morehead, First	Bracken
Morgantown, First	Gasper River
New Hope Missionary	Grayson County
New Zion Missionary	Booneville
Pleasant Grove	Mt. Zion
Poplar Grove	Russell County
Powersville	Union
Repton	Ohio River
Woodbine Missionary	Mt. Zion
Zions Cause	Blood River

KENTUCKY BAPTIST HERITAGE

75th Anniversary - Constituted 1910

<u>Church</u>	<u>Association</u>
Arjay	Bell
Big Leatherwood, First	Pine Mountain
Central	Boones Creek
Fonde	Bell
Hopkinsville, Second	Christian County
Kirkwood	Mercer
Lower Turkey Creek	Wayne County
Maulden Missionary	Irvine
New Cypress	Muhlenberg
Newman	Daviess-McLean
Powderly	Muhlenberg
Salem	Bell
West	Fulton
Whitley City, First	McCreary County

50th Anniversary - Constituted 1935

<u>Church</u>	<u>Association</u>
Calvary	Mercer
Corinth	Laurel River
High Point	Graves County
Maretburg	Rockcastle
New Clover Creek	Breckenridge
New Mt. Zion	Mt. Zion
Oak Grove	West Kentucky
Pinkard	Elkhorn
Sandy Hook, First	Greenup
Suwanee Furnace	Caldwell-Lyon

25th Anniversary - Constituted 1960

<u>Church</u>	<u>Association</u>
Airline	Green Valley
Calvary	South District
Calvary Missionary	Nelson
Central	Ohio River
Fern Creek	Long Run
Hillcrest	Christian County
Immanuel	Nelson
Immanuel	South District
Pitman Valley	Taylor County
Plain View	Bracken
Pleasant Ridge	Russell Creek
South Fariston	Laurel River
Yorktown	Long Run

KENTUCKY BAPTIST HERITAGE

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.

KENTUCKY BAPTIST HERITAGE

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