

THE
KENTUCKY BAPTIST
HERITAGE



**Clear Creek Baptist Church, Elkhorn Baptist Association
New Location of John Taylor's Gravesite**

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

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.

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Manuscripts for publication are solicited. Material dealing with Kentucky Baptists 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.

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KENTUCKY

BAPTIST

HERITAGE

A Kentucky Baptist Periodical

Vol. XII

No. 2

Doris B. Yeiser, Editor

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

Published at:

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

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"THE TRAVELING CHURCH"

ELKHORN BICENTENNIAL CELEBRATION
John L. Hill Chapel of Georgetown College
September 30, 1985

W. Morgan Patterson

(Editor's Note: The writer of this article was requested to "tell the story" of the Traveling Church. This is the story as he told it rather than to have prepared copy for publication. It is our request it be published here.)

It is a fitting thing we do here this evening as we remember an event which occurred exactly 200 years ago today -- September 30, 1785, -- the founding of the Elkhorn Association. The records state that messengers from six Baptist churches in this central region of Kentucky gathered at the house of John Craig on Clear Creek in Woodford County and there formed the Elkhorn Association, the first Baptist association formed west of the Allegheny Mountains.

We as Baptists do well to celebrate our heritage in this manner, for it gives us an opportunity to become informed and knowledgeable about our past; it enables us to carry out the biblical admonition to teach our children how God has blessed and used their grandfathers and grandmothers in another day; and it ought to create in us a gratitude to God for the steadfast and unswerving faith of our Baptist forebears.

There has always been the danger that we would let our heritage become meaningless or unknown by ignoring it. But, this occasion and the year-long series of bicentennial events demonstrate that we want to honor those heroes and heroines of our Baptist family who lived in earlier generations, and we want to thank God for their example, their contributions, and their influence.

To know about such persons, many of whom are nameless, and to discover the depth of their faith and ministry in another day helps us to know who we are and the stuff of which we are made. In this way, we can learn about the

special traditions which have shaped us and made us a unique body. We can also profit from the mistakes of our fathers and mothers along with the many successes of faith which distinguished their lives. Such an examination likewise offers to us their children examples of living and dying for us to imitate in our own Christian pilgrimage as we try to live out the teachings of Jesus today. We need to be challenged to match their convictions, their sacrifices, and their dedication to Christ and his church as we live in 1985.

More than three hundred years ago, an English clergyman wrote: The study of "history maketh a man old, without either wrinkles or gray hairs; privileging him with the experience of age; without either the infirmities, or inconvenience thereof." (Hudson, p. vii)

Now we can see the truth of that observation as we note a most unusual chapter in the early history of Baptists in Kentucky. This remarkable story centers on the ministry of a man and his congregation of about 200 persons as they moved as a group in 1781 from Virginia to Kentucky. They are known as "The Traveling Church," and it is inspiring to sense their devotion to each other and to their pastor, and to see in action their faith in God.

The episode began sometime in 1781 when Lewis Craig, the pastor of a Baptist church at Upper Spottsylvania, Virginia, shared with his congregation his decision to move to Kentucky, which was then the westernmost part of the Colony of Virginia. Apparently, their love of him was such that most of the church decided to accompany him and his family on the long and arduous trek into the wilderness.

The first Monday in September, 1781, was set as the date of departure in the hope that their destination could be reached before winter arrived. Many preparations were made for this epochal move. A Captain William Ellis of the Continental Army, and an experienced woodsman, was enlisted as the military leader of the expedition. Lewis Craig served as the spiritual leader of the group, although there were several other Baptist preachers who went along too.

Besides church members, their children, and slaves, there were about 400 other emigrants who joined the train because of the margin of safety a larger group provided. Numbering 600 or more, it was the largest body of Virginians ever to set out for Kentucky at one time.

Personal belongings were carefully selected from their homes to take with them, since what they could carry in the wagons was limited, and before they crossed the mountains even the wagons would have to be left behind. Items related to the church were also taken: official books and records, its simple communion service, and its large pulpit Bible.

Finally it was time to leave. Horses and cattle were gathered and hitched up. Loaded wagons were moved into place. No doubt there were tearful good-byes said to those who stayed behind, excited children running around, and probably barking dogs. At one point the caravan stretched out three miles in length. On a smaller scale, it was reminiscent of the children of Israel headed for the Promised Land, and these new settlers spoke of a "western Canaan" to which they were headed in Kentucky.

The demands of the journey of 600 miles were great. The road for the

first several days was little more than an ill-defined trace, and after that it grew worse. They marched to Fort Chiswell on the eastern side of the Allegheny Mountains. There they gave up their wagons (exchanging them for some additional goods), and they loaded up their animals with their remaining possessions. Thus, they left the fort on foot, with the exception of some of the children, women, and the aged who rode horses.

Now their troubles multiplied. "Whenever they camped at the close of the day, though worn out with travel, the cooking and other duties must be attended to all the same. And there were no wagons to retire to. Each time, they had to wait until some sort of shelter was provided for the night. Sometimes it was a tent-like arrangement of poles and blankets and often such a hut as could be hastily contrived by leaning thick branches against a tree or rock. Every evening the bedding and a multitude of others things had to be unloaded from the pack-horses only to be loaded again in the morning....." (Ranck, p. 252).

Reports reached them of Indian raiding parties up ahead, and so they decided to wait for a time at Black's Fort (where Abington, Virginia is now located). This delay was a terrible disappointment because of the nearness of winter, but they made the best of their weeks at this place. "Bullets were moulded, ammunition gourds replenished, venison 'jerked', pack-saddles repaired, extra deer-skin moccasins made, clothing given special attention, and every effort was made to strengthen the sick and feeble for the hardships yet to come." (Ranck, p. 253).

During this period of waiting, Lewis Craig ministered to his flock, and

to others, through his preaching. As a result, there were baptisms, washing of feet, and many prayers. Also, "during this halt at Abingdon, news reached them that the British had surrendered at Yorktown, and the patriotic settlers made the hills ring with the firing of rifles and their loud rejoicing."

Early in November they resumed their march moving along a trail etched out of the wilderness by the buffalo herds. Before long they encountered hostile Indians, perhaps attracted by the campfires. Fortunately, they were driven off, but they did manage to kidnap and kill one member of the expedition. The weather also turned bad with rain, then sleet and snow. Swollen streams still had to be crossed, temperatures plummeted, clothes could not be kept dry, food became moldy, and discomforts mounted. At one point, it took nearly three weeks to travel thirty miles.

Once in Kentucky, they passed the sites of what later became Barbourville, London, Mt. Vernon, Crab Orchard, and Stanford. The congregation of Lewis Craig decided to locate on a tributary of Dick's River, now known as Gilbert's Creek, 2 1/2 miles from the present town of Lancaster. "The final halt was made and the wanderings of the Traveling Church were over." (Ranck, p. 259). No records remain to tell how many died on the way, how many were killed by Indians, and how many were injured for life by exposure. But it was a long and terrible trip, and those who made the journey never forgot it. Nevertheless, they thanked God for delivering them into a new land where they could practice their Baptist beliefs without persecution from an oppressive Anglican church.

At Gilbert's Creek, a clearing was made and Craig's Station was established. On the second Sunday in December, 1781, they gathered and worshipped around the same old Bible they had used in Spottsylvania, and Lewis Craig preached to them. A church was one of the first buildings constructed, and this brings to its culmination the story of a transplanted congregation and one of the "most remarkable episodes connected with the early settlement of the Commonwealth" (Ranck, p. 260).

Although the 600-mile trip for the Traveling Church was concluded in this manner, it perhaps must be added that in 1783 Craig and most of his congregation moved to South Elkhorn, about five miles from Lexington. Craig served this church for another nine years and then moved to Mason County. During his ministry in Kentucky he was active in founding and strengthening Baptist work in many communities.

We are so far removed from that day by time and the changes which have been made, that it is almost impossible for us really to understand their problems and concerns and priorities. Difficulties and hardships of these early settlers were accepted as the normal ingredients of day-to-day life such as the threat of Indian raids, abominable traveling conditions, exposure to severe winters and inadequate shelter, lack of medical facilities, the nearness of death, and hard, backbreaking work and endless toil. Yet, against this background, they were found faithful. It is to be seen in their attendance and support of their churches. It is to be seen in an aggressive evangelism and the forming of new congregations. They loved God and their churches more than life itself, and may we follow in their train.

An anniversary such as this enables us to be reminded of who we are and not to forget our origins. We should never become so sophisticated that we fail to appreciate our fathers and mothers of another day or neglect to thank God for them.

And finally, such a celebration as this encourages us to contemplate the hand of God through the history of the people called Baptists. In this way, perhaps we can trace something of the work of the Holy Spirit in the Elkhorn Association over the last 200 years.

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ORDINATION IN KENTUCKY BAPTIST HISTORY

by

Larry Douglas Smith

Baptist controversy in recent days has sparked numerous and contradictory statements on the nature of "Baptist" ordination. The Southern Baptist Convention advised churches against ordaining women, hence attempting to influence ordination practices within the convention. The Kentucky Baptist Convention, however, advised churches that "churches ordain", thus denying either SBC or KBC influence on that practice. This brief article will examine frontier Kentucky ordination practices, their origin, and development until the present.

Early Kentucky Baptists brought their ordination practices to the state from Virginia and other coastal areas. Two very different practices existed. Separate Baptists used presbyteries, composed of ordained preachers from several different area churches, to examine and ordain prospective men. Thus, the Separate Baptist tradition emphasized the role of the Baptist community in the ordination procedure. The presbytery appears to be a continuation of the Congregational heritage of the Separate Baptists. The New England ministers controlled access to their ranks, similar to a guild organization. Separate Baptists retained this method of inducting ministers for many years, bring it with them to Kentucky.

Regular Baptists emphasized the contrary position, the primacy of the local congregation in the selection of ministers and their ordination for the gospel ministry. The most important of the early Regular Baptist associations, the Philadelphia Association, repeatedly rejected requests from churches that it assist in ordaining men to the ministry. Thus, the Regular Baptist tradition emphasized the independence and autonomy of the local congregation in ordaining ministers.

Baptist preachers in early Kentucky were predominately from the Separatist tradition. Spencer, the Kentucky Baptist historian, asserts that twenty of the first twenty-five Baptist preachers in the state had been Separate Baptist preachers in Virginia. Beginning in the 1760s, if not before, in western Virginia Separate and Regular Baptists met in their evangelistic outreaches. Here a merging of the traditions occurred that was carried into Kentucky. The first association in the state, the Elkhorn, reflected something

of this compromise reached in the merger of Regular and Separate Baptists. The association followed the Regular Baptist practice of having an explicated Confession of Faith, the Philadelphia Confession, yet it followed the Separate tradition by asserting the role of the Baptists community in ordination. Other associations, including the Tate's Creek, South Kentucky, Russell Creek, Salem, and Long Run, assisted in ordaining men for the gospel ministry, displaying the Separatist Baptist heritage of community cooperation in ordaining.

A transitional period began at the time of the Great Revival, reflecting the influence of Regular Baptists and their Philadelphia Confession of Faith. The ordination process was gradually shifting toward a larger role for the local congregation. But the churches were not to act totally alone. The Salem Association (1800) made the following statement: "The churches are also advised to introduce no person into the ministry, except such as give evidence of true piety and promising gifts; that every rational and proper means be used for the improvement of such gifts, and that, in bringing them to ordination, the church should, in every case, have the assistance of at least two, but rather three ministers, esteemed for piety and ability." The Russell Creek Association (1804) still recognized the equal authority of church and presbytery in ordination. The approval of both groups was recommended to the churches. As late as 1811, the Severns Valley Church asked the Salem Association to advise it on the ministerial qualification of a candidate. Presbyteries were slow to lose their name, though they slowly evolved into the present ordination counsel.

The movement toward only "churches ordain" was arrested by the missionary movement, beginning in 1814, and the creation of state-wide Baptist organizations, beginning in 1820. The missionary movement crossed congregational lines; its impact on ordination brought people from various congregations together. One example is the ordination of Sampson Birch. For the ordination of this Indian who was studying at the Choctaw Academy near Georgetown, ordained ministers from both the Great Crossings and Buck Run Churches participated in the ordination service. The state organizations with their emphasis on denominational connectionalism likewise affected ordination practices.

Three factors shifted the emphasis away from community involvement in ordination to the solo practice of individual churches: a renewed emphasis in Philadelphia Confession of Faith, the Reformation (or Campbellite Schism), and the development of the Landmark Movement. All were strongly anti-connectional,

emphasizing the exclusive role of the local congregation in all matters. Hence, the belief that "churches ordain" falls within the Baptist heritage of the Regular Baptists and their Philadelphia Confession of Faith, the Campbellite tradition, and the Landmark practice.

On the other hand, those who assert the role of the larger Baptist community in the ordination process fall within the Baptist Tradition of the General Baptists, the Separate Baptists, the Missionary Movement, and Baptist connectionalism. These groups asserted the preference, or the necessity, that local churches look to the larger body in determining the ministerial qualification of a candidate.

The trite statement, "Politics makes strange bedfellows", applies to the contemporary question within Baptist life. The political group within Southern Baptists ranks most closely tied with the anti-connectional Landmark tradition advocates, through the Southern Baptist Convention (1984), community involvement by advising participating church on ordination requirements, while the political group with strongest ties to the connectional groups, including the missionary movement, advocates, through the Kentucky Baptist Convention, the anti-connectional position that "churches ordain".

COMPETITION & REJECTION:

The Campbellite Influence on the Landmark Movement

by

Larry Douglas Smith

Many divergent streams merged to create Baptists as we are today. Many of those streams go back to the eighteenth century. Two nineteenth century groups, representing different streams, took various elements within Baptist life to extreme positions, which eventually separated them from the main Baptist body. These streams, as well as the separated groups, continue to influence Baptists. Moreover, the second of these groups was influenced by the first to move away from Baptist life. In some theological areas, Landmarkism, the latter of the two groups, tried to out do Campbellism, the earlier of the two groups. On other points, however, Landmarkism adopted beliefs opposite those of the Campbellites. This article will point out the major areas where Landmarkism put itself in competition with Campbellism by adopting and emphasizing similar beliefs and where Landmarkism rejected Campbellite emphases.

The "Reformation" preached by Alexander Campbell greatly affected Baptists, especially those in the Old West and the Old Southwest. Perhaps, a quarter of all Baptists in Kentucky joined him and left, or were forced from, the main body of Baptists. Although Baptists in other states probably suffered less loss of membership, his influence was also pronounced in the midsection of the country. John R. Graves, the founder of Landmarkism, was a strong opponent of Campbell. Like Campbell, however, he was born outside the region he was to influence. Campbell was born in Ireland and Graves in Vermont. The areas where the two movements competed over nearly the same position are presented first, then the points that separated the two positions.

Ia. Competiting on "Sola Scriptura"

All forms of eighteenth century Baptists placed great weight on the Bible, especially in relation to creeds or other doctrinal statements. The Bible, however, received different emphases. Regular Baptists used it primarily as a theological source book, from which to gather their doctrinal statements. The Separatists used the Bible to establish and maintain an experiential religion.

Alexander Campbell placed the Bible, or at least his interpretation, at the center of his religion, as shown by the following mottoes. "No creeds, but the Bible." "Bible names for Bible things." However, the two parts of the Bible were not equal. In his famous "Sermon on the Law" (1816), he asserted the superiority of the New Testament over the Old. In interpreting the Bible Campbell took what might be called the Zwinglian approach: Throw out everything not commanded by Scripture. Only those things explicitly cited by Scripture were allowed. Thus, creeds, associations, missionary societies, and other aspects of Baptist life were attacked.

Graves was not to be outdone in his devotion to the Bible. In the "Cotton Grove Resolutions" of 1851 he uses the same principle as Campbell (Scripture only) to reject those societies not organized along the pattern that he felt the Jerusalem Church was. In his later (1880) and more systematic work, Old Landmarkism: What Is It?, Graves expounded the doctrine that "the New Testament, and that alone, as opposed to all human tradition in matters, both of faith and practice. . ."

Ib. Church as the Local Congregation

Searching Scripture, Campbell could find no reference that clearly referred to a religious body other than the local congregation. Hence non-biblical bodies or groups must be rejected. All institutional forms of relating local congregations, such as associations, state conventions, etc., were rejected. Graves would not be outdone on this point. All local congregations not organized on the New Testament model were not "true" churches. Hence, they were to be rejected. Non-Baptist churches, since they by definition did not follow the organizational example of the Jerusalem Church, which Graves felt Baptist churches did, were to be viewed as secular organizations. Graves even carried local church autonomy to an extreme that Campbell would have rejected. Landmark churches were so independent of each other and of all other bodies that people seeking to join those local congregations had to be "baptized" by those churches. Baptism was as necessary for the Christian changing local church affiliation as for the former heathen who had just repented.

IIa. The Historical Church Discontinuous/Continuous

Campbell sought to return Christianity to its New Testament purity. Sometime since Jesus, Campbell believed that the church had been corrupted. The existence of so many different religious denominations was proof to him of the historic failure of Christianity. Campbell thus adopted the idea that pure, or what he came to call, "restored" churches were discontinuous with the primitive Christianity that he sought to practice.

Graves, however, rejected the idea that the entire church was corrupt and needed restoration. He sought to emphasize the historic continuity between local congregations and the Jerusalem Church. A succession of Baptist churches and leaders had maintained, he argued, the pure faith throughout the ages. These pure churches were the ones that believed. Successionism was not an original part of the Cotton Grove Resolutions, but was introduced by Graves through his support and publication of Orchard's History of Baptists. The position has sometimes been called the "Trail of Blood", because it traced the history of "Baptists" through various persecuted groups throughout history.

IIb. The Local Congregation and other Congregations

Although both groups focused entirely on the local congregation as the only religious body approved by the New Testament, the two leaders and their movements followed separate paths in their teachings regarding the relationship among the various churches. Campbell hoped to avoid denominationalism by removing all creeds and accepting only the New Testament.

The essentials of the faith were reduced to believing that Jesus was the Messiah and personally submitting to baptism were all that was necessary to belong to the local congregation. He thus accepted a wide variety of doctrinal variations within his community. To this broad church view Graves and Landmarkism reacted by rejecting both ecumenical relationship and the laxity of doctrine that made such relationships possible. Adopting their pure church policy, they sought to make their churches pure in doctrine and in practice. Each individual was subject to rigid examinations of his life and beliefs. While such practices existed long before the Landmark Movement, they renewed them and narrowed the limits, particularly in the area of doctrine, that were acceptable. The regenerate members must maintain regenerate beliefs. The local congregation must be "pure" in ethics and theology.

IIC. A Revivalist or Rationalist Outlook on Religion

The two groups differed remarkably on their views of religion. Campbell emphasized salvation as an experience brought on by the revelation that Jesus of Nazareth is the Messiah. Although Campbell, at least in his early days, rejected societies to spread Christianity that did not mean that he was opposed to the spread of Christianity. On the contrary, many of the most important leaders of the Campbellite Movement were outstanding evangelists or revival preachers. The salvation experience was at the center of religion. This experience came only by accepting Jesus as the Messiah. Graves, on the other hand emphasized the doctrines that one must believe to be a member of the local congregation. In his classic, Old Landmarkism, Graves argues that one must accept all ten statements of faith that he presented in that work in order to be considered an "Old Landmarker". If one only accepted nine of the ten, one could not be considered an old Landmarker. Since only Landmarkers were "saved", failure to believe the entire list of doctrinal statements led to damnation.

IIId. Differences on Biblical Inspiration

Campbell, who had attended the University of Glasgow, was familiar with "modern" biblical scholarship. By down playing the authority of the Old Testament, Campbell side-stepped many of its historical problems. Moreover, in dealing with the New Testament, some passages were more "authorative" than others. In dealing with miracles, for example, Campbell said that they pointed to a supernatural spiritual truth. As their importance was not historical but as guides to what was believed to be more important, he again avoided being drawn into controversy over those aspects of the Bible which the "modern" mind had trouble accepting.

Graves, on the other hand, received little formal education, but through self-study prepared himself to teach school. His closely woven doctrinal scheme was totally dependent on the absoluteness of Scripture. If the mundane matters could be proven untrue historically, then the spiritual teachings of these passages, and the entire Bible, were called into doubt. Once the basis of their faith was called into doubt, then their rationalistic interpretation began to crumble.

Conclusion

Both Campbell and Graves reflected different eighteenth century streams of Baptist life. Both streams made great headway among Baptists, particularly in the middle part of the country. Yet the streams that carried them away from organized Baptist life continue to this day. Both streams, for example contribute to the current political difficulties among Baptists. From the Landmark-Rationalistic tradition developed the current innerancy branch of the SBC. If every word of Scripture, in its original manuscript, is not innerrant, then one cannot be saved. From the Campbellite-Revivalistic tradition comes the "moderate" position of cooperation and an experiential religion centered on Jesus. In the transition to this position new factors have been introduced into each of these historic traditions. Campbell's introduction of extreme congregationalism into the Revivalist tradition was rejected by most Baptists. Hence the revivalist stream of Baptist history has cooperated more in evangelistic enterprises. Generally speaking they have usually controlled the SBC since its inception in 1845. In recent years the rationalistic-Landmark tradition have cooperated among themselves to an extent unheard of previously. Pooling their efforts, and using modern political techniques, they have dominated the SBC since 1979.

ELIJAH CRAIG: THE MINISTER AS ENTREPRENEUR

by

Jack Birdwhistell

In their meeting at the Baptist church at Bryant's Station in August, 1787, the messengers to the Elkhorn Baptist Association were faced with this "Query" ("queries were questions concerning church practice which were frequently brought before associational meetings"): "Whether it is agreeable to scripture for churches to suffer men to preach and have care of them as their minister that are a trading and entangling themselves with the affairs of this life?"

Although no names were mentioned, the question probably had in mind none other than Elijah Craig, then pastor at Great Crossings, who was indeed involved in "trading and entangling" himself "with the affairs of this life." One of the most unusual and controversial of the early Kentucky Baptist preachers, Craig, although hardly a model for a modern bi-vocational pastor, certainly lived a life full of "human interest" for modern readers.

Born in Orange County, Virginia, about 1743, of a family of remarkable brothers, Elijah Craig enjoyed the young manhood of a fairly well-to-do Virginia planter. The tranquility of the neighborhood was disturbed in 1764, however, when the Baptist preachers David Thomas (a Regular) and Samuel Harris (a Separate) began to hold meetings. Under conviction of his lost estate, Craig began to hold meetings for prayer and preaching in his tobacco baran. When these meetings resulted in several conversions, Craig journeyed to North Carolina to bring James Read, another Separate preacher, to Virginia to baptize these new converts, including Craig himself.

Ordained to the ministry in May, 1771, Craig became pastor of the newly organized church at Blue Run, where his preaching soon gained the attention of the Virginia authorities. Like his older brother, Lewis (1737-1827), Elijah Craig was imprisoned for preaching the gospel "contrary to" the Anglican religious establishment. In the words of David Benedict, a Baptist historian of the early nineteenth century,

He was accounted a preacher of considerable talents for that day; which, united to his zeal, honored him with the attention of his persecutors. They sent the sheriff and posse after him, when at his plough. He was taken and carried before three magistrates of Culpepper. They without hearing arguments, pro or con, ordered him to jail. At court, he, with others, was arraigned. One of the lawyers told the Court, they had better discharge them; for that oppressing them, would rather advance than retard them. He said, they were like a bed of camomile; the more they were trod, the more they would spread. The Court thought otherwise, and were determined to imprison them. Some of the Court were of the opinion, that they ought to be confined in a close dungeon; but the majority were for giving them the bounds. After staying there one month, preaching to all who came, he gave bond for good behavior, and came out. He was

also confined in Orange jail, at another time.

In 1781, Lewis Craig moved his family and many of his Upper Spottsylvania Baptist congregation to the new land of Kentucky, settling at Gilbert's Creek (near present-day Lancaster) in December of that year. By 1783 much of this famous "traveling church" had located in Fayette County at South Elkhorn. Among those who joined forces with Craig's party after they reached the Bluegrass were Robert Johnson () and his family, former members of the church at Blue Run. Largely due to the dispersal of "the traveling church," Baptist congregations emerged at various settlements throughout the Bluegrass, including one (1785) at Robert Johnson's station at the Big Crossing, on Elkhorn Creek in what is now Scott County. In late September, 1785, representatives of five of these churches met at Clear Creek (John Taylor, pastor) to organize Elkhorn Baptist Association. The minutes of that meeting include this entry: "Bro. Elijah Craig invited to a seat with this association." The former tobacco barn exhorter had arrived in the Bluegrass!

Precisely when Elijah Craig came to Kentucky is not clear. He was "requested to take a seat" at the associational meeting of August, 1786, and a year later he appears in the minutes as the minister at Great Crossings. Meanwhile, Craig had been busy in one of the major business activities on the Kentucky frontier--speculation in land. About this time, he acquired much of the land near the Royal Spring in Scott County and "invented" a town which he called Lebanon (later, Georgetown). Here he began to expand into other businesses, including the manufacture of paper, the making of rope from the abundant hemp of the Bluegrass region, and the distilling of whiskey from the finest Kentucky corn. Whether Craig truly invented the process for making Bourbon Whiskey is open for debate. Ann Bevins, historian of Scott County, attributes to Newton Craig, Elijah's nephew, the tradition linking the preacher to the process. That Craig was involved in distilling, however, is certain. In fact, distilling according to law was not frowned upon by the pioneer Baptists. Abuse of alcohol, however, was a grave matter.

Craig also showed an interest in education. In 1787, he advertised in the Kentucky Gazette, published in Lexington, the opening of a "classical school" in Georgetown. The actual history of this school is not known.

In his spare time, evidently, Craig preached on the first Sunday of each month at Great Crossings--until the arrival in the Bluegrass in 1789 of Joseph Redding (1750-1815) a highly effective Baptist preacher.

Evidently the church at the Crossings chose up sides--some wanting Craig as preacher, others, Redding (both men appear as messengers to the association in August, 1790). At the next annual meeting, however, the association became involved in what had become a donneybrook of a church fight at the Crossings. Craig had been excluded from the church, taking about thirty of the members with him. The two parties were eventually reunited, but the feud between Craig and Redding simmered until 1795, when Craig withdrew to enter into the constitution of a new church at McConnell's Run (now Stamping Ground). That same year, Craig was chosen to preach the "introductory sermon" at the associational meeting held at Cowper's Run Church, a reflection that he was still held in high esteem by his peers.

After preaching to the church at McConnell's Run for five months, Craig relinquished his duties to William Hickman (1747-1834), one of the noblest of the pioneer Baptist preachers, best known for his nearly thirty years as pastor at Forks of Elkhorn. In his autobiography, Hickman describes his relation to the church at McConnell's Run:

About this time Bro. John Scott, from Scott County, came to one of our meetings, and invited me to come to his neighborhood and preach, which I did. I preached in a barn of Mr. Ficklin and I hope not in vain. After this I attended many times, and at his own house; some old Baptists living near, together with the new converts, formed a very respectable church for business under the care of Brother Elijah Craig. As he lived in Georgetown, and was a good deal of his time under bodily complaints, he advised the church to get some preacher to attend them stately, and he would come as often as he could; they called me to attend them one year.

In the summer of 1796, Jacob Gregg, a much traveled preacher from Virginia, visited Kentucky and recorded his impressions of his old friend, Elijah Craig:

His riches do not make his mind more happy. He complains of being unwell. Bro. Kay having informed me of a young man in Mason who had lately hung himself, Bro. Craig told of an old member in the Crossings who had just done the same thing.

Craig was evidently not very active in the McConnell's Run Church. In January, 1798, John Payne, one of the more influential members, was instructed to visit Craig because of his "non-attendance." In spite of this, Craig continued to represent McConnell's Run at associational meetings through the meeting of August, 1802. Meanwhile, the old dispute between Craig and Redding had been rekindled by an invitation by McConnell's Run to Redding to preach for them "as often as he could make it convenient." In early 1801 Craig published a pamphlet, "A Few Remarks on the Errors That are Maintained in the Christian Churches of the Present Day," in which he argued that pastors of churches should not be paid for their labors but that they should travel the same thorny way of the laity, of labor, cares of this life, etc."

The church at the Crossings took Craig's pamphlet as a direct attack on their pastor, Joseph Redding; and the McConnell's Run Church, where Craig was still a member, accused him of "falsehood, perverting the scriptures and slandering in the highest degree the ministers of the gospel and Baptists in general." In the midst of the turmoil, which included an attempt by a council of sister churches to settle the problem, Craig left McConnell's Run (October, 1802) to become a member of the church at Silas, in Bourbon County.

In the meantime, Craig had enjoyed great success in his business dealings. According to the research of Fred J. Hood, professor at Georgetown College, Craig was one of the wealthiest men in Scott County (second only to Robert Johnson of the Crossings). According to tax records for 1800, Craig owned over 4,000 acres of land, eleven horses, thirty-two slaves, and extensive business operations in both Georgetown and Frankfort. His wealth, however, was not able to buy him peace in the ecclesiastical realm.

In 1805, Craig became involved in yet another church fight, one that was to divide historic Elkhorn Association. It all began with a dispute between Jacob Creath, pastor of Town Fork (near Lexington) and at McConnell's Run, and Thomas Lewis, a wealthy member of Town Fork, over a business deal which involved an exchange of slaves. Craig, who evidently had a low regard for Creath, published a pamphlet, "A Portrait of Jacob Creath," which accused the latter of misdeeds of a more or less serious nature. No copy of this pamphlet has survived; but according to David Benedict, it was "a personal phillipic" against Jacob Creath, "written with a pen dipped in poison."

Before the controversy broke in full force, Craig moved his letter from Silas to Marble Creek (later East Hickman) in Fayette County. The churches in the association divided into "pro-Creath" and "anti-Creath" parties; the latter group of churches eventually leaving Elkhorn in 1809 to become Licking Association. Craig's pamphlet led the Town Fork Church into a feud with Marble Creek, which, after initially supporting their eminent new member (Craig) spent most of their church business time during 1807 trying to decide how best to deal with him. In April, 1808, the church appointed a certain Brother Carr to "wait on Brother Craig and inform him of the church's dissatisfaction and request him to attend our next stated meeting in order to give satisfaction if possible."

But it was not possible. His health failing, on May 13, 1808, Elijah Craig penned the following last will and testament:

I, Elijah Craig of the County of Scott and State of Kentucky being in a low state of health but of sound mind & memory do make this my last will and Testament, and first it is my desire that all my Just debts be paid, and in order to make a provision therefore I do hereby authorize my executors hereafter to be named to sell rent or have all or any of the Estate which I may possess at the time of my death if they think proper and the money accruing from them such sale first to be applied to the payment of my debts as aforesaid and the balance (if any) to be applied as hereafter directed. I give to my son Simeon Craig One Negro boy named Harry to wait on him and to his heirs forever and forty pounds per year for life. I give to my son John D. Craig the sum of Four hundred dollars and should there yet be a balance remaining my will and desire is that such balance be equally divided between my children to wit Joel, John, Lucy and Mary.

And I do hereby authorize and fully empower my Executors to Execute deeds for my lands or lots which I may have sold in my life time, and for which no deeds have as yet been made, and in all things relative to my Estate to wit in the same manner as I would and all their person

And lastly I constitute and appoint my friend John Hawkins, my friend Josiah Pitts and my son John D. Craig to my Executors to this my last will and Testament hereby making void all other wills by me heretofore made.

The Marble Creek minutes for May, 1808, record that Brother Carr, in his attempt to meet with Craig "was informed of his illness on the way and proceeded no further."

Evidently Craig died soon thereafter, since the will was probated in June of that year. According to family tradition, he was buried near the Great Crossings in a graveyard which no longer exists. A portrait of Craig is purported to have been lost when fire struck the library of Georgetown College in 1935.

Thus lived and died one of the most colorful of the early Baptist preachers in Kentucky. As Jacob Gregg had noted earlier, his business success did not seem to make him happy. He was involved in almost incessant controversy of one kind or another after coming to Kentucky. In church life, he remained fiercely loyal to the old Separate Baptist ways of Virginia. John Taylor, who knew Elijah Craig both in Virginia and Kentucky, capsuled his life this way: "Of the three Craig brothers," wrote Taylor,

Elijah was considered the greatest preacher of the three, and in a very large association in Virginia, Elijah Craig was among the most popular for a number of years. His preaching was of the most solemn style - his appearance as a man who had just come from the dead, of a delicate habit, a thin visage, large eyes and mouth, of great readiness of speech, the sweet melody of his voice, both to preach and sing bore all down before it; and when his voice was extended, it was like the loud sound of a sweet trumpet. The great favour of his preaching, commonly brought many tears from the hearers, and many no doubt turned to the Lord by his preaching: he was several times a prisoner of the Lord for preaching: He moved to Kentucky at a later date than his other brothers, his turn to speculation, did him harm every way - he was not as great a peace maker in the church as his brother Lewis, and that brought trouble on him: but from all his troubles he was relieved by death, when perhaps he did not much exceed 60 years of age, after serving in the ministry say 40 years.

CONSTITUTION OF THE KENTUCKY BAPTIST HISTORICAL COMMISSION

(Proposed to the Kentucky Baptist Convention for Approval
on 11/12/85)

Article I. Name.

The name of this body is the Kentucky Baptist Historical Commission, an agency of the Kentucky Baptist Convention. The depository of the Kentucky Baptist Historical Collection shall be designated by the Kentucky Baptist Historical Commission.

Article II. Purpose.

The purpose of the Commission shall be: (a) the gathering, preserving, and servicing of materials of historical interest to the Kentucky Baptist Convention; and engaging in the dissemination of such historical information as may be deemed wise; (b) the giving of assistance and encouragement to churches, associations, agencies, and institutions of the Convention in gathering, preserving, and using their historical information and records; and sharing copies of such records with the Commission for its archives; (c) the cooperating with the Southern Baptist Historical Commission and other Baptist historical groups. (d) to relate to the Kentucky Baptist Historical Society which is an auxiliary of the Kentucky Baptist Historical Commission.

Article III. Membership.

The membership shall consist of twelve (12) commissioners elected by the Convention, one (1) from each of the eight regions (insofar as possible), one (1) at-large member, and three (3) permanent members: the curator of the Collection, the Kentucky member of the Southern Baptist Historical Commission, and the president of the Kentucky Baptist Historical Society. The nine (9) members shall be nominated by the Committee on Nominations of the Kentucky Baptist Convention for election to three-year staggered terms, and be rotated in accordance with Article IX of the Constitution of the Kentucky Baptist Convention.

Article IV. Officers

The officers of the Commission shall consist of a Chairman, a Vice-Chairman, a Secretary, and a Treasurer. Such officers shall be elected annually by the Commission at its first meeting following the November meeting of the Kentucky Baptist Convention. The officers shall constitute the Executive Committee which shall (a) make budget recommendations to the Commission, (b) plan the semi-annual meetings, and (c) act in behalf of the Commission between its meetings.

Article V. Collection and Curator.

The Commission shall supervise the Kentucky Baptist Historical Collection, which will be housed at the designated depository. It shall do so through the Curator of the Collection, who shall be the Librarian of the institution so designated as the despository. The Curator will make an annual report to the Commission, which will become a part of the

Constitution of The Kentucky Baptist Historical Commission

Commission's report to the Convention. Other personnel employed to work with the Kentucky Baptist Historical Collection, such as archivists, secretaries, and/or others, would do so under the approval, direction, and supervision of the Curator. Such personnel may serve with or without pay with the concurrence of the Curator and the Commission. The policies of the Collection will be in accord with the overall policies of the institution designated as the depository, and subject to modification upon written notice to the members of the Commission and by approval of the majority of the Commission. The Curator's staff will be responsible for identifying and marking all materials placed in the Kentucky Baptist Historical Collection. Modification of this plan and operating procedure shall be subject to agreement, at the time of need, by the Curator and by a majority of the Commission, acting on behalf of the Kentucky Baptist Convention.

Article VI. Meetings.

The Commission shall meet at least semi-annually with its first meeting in December, and the date of its other meeting(s) shall be set at the discretion of the Commission.

Article VII. Committees.

The Commission shall create such committees as it deems appropriate to carry out its purpose.

Article VIII. Finances.

The Commission shall make annual budget requests for expenses through the regular channels of the Executive Board of the Kentucky Baptist Convention. The Executive Board of the Kentucky Baptist Convention, through the office of the Business Division Director, shall serve as the custodian of the funds of the Commission. The Commission shall not create any liability or indebtedness. In the event the Commission ceases to exist, all assets, including the Kentucky Baptist Historical Collection, shall become the property of the Kentucky Baptist Convention.

Article IX. Parliamentary Authority.

The Parliamentary Authority of the Commission shall be Roberts Rules of Order (latest revised edition) except and unless the Commission shall make special rules to the contrary.

Article X. Amendments.

This constitution may be amended by a vote of two-thirds of the members present when the vote is taken, provided that: (a) any amendment shall be presented to all members in writing thirty days prior to the meeting in which it is voted, and (b) any amendment must also be approved by the Executive Board of the Kentucky Baptist Convention.

CONSTITUTION OF THE KENTUCKY BAPTIST HISTORICAL SOCIETY

(As Proposed for approval by Kentucky Baptist Convention
on 11/12/85)

Article I. Name.

The name of this organization shall be the Kentucky Baptist Historical Society.

Article II. Purpose.

The purpose of the Society shall be to encourage the writing/publication and preservation of histories related to Kentucky Baptists and to provide a forum for the presentation of such histories as deemed appropriate. Any and all collected materials shall be deposited in the Kentucky Baptist Historical Collection under the supervision of the Kentucky Baptist Historical Commission.

Article III. Commission Auxiliary.

The Society shall be an auxiliary of the Kentucky Baptist Historical Commission and shall make a report to the Commission each year. The Society shall operate within the authority of the Constitution of the Kentucky Baptist Convention through the Kentucky Baptist Historical Commission.

Article IV. Membership.

Members of churches affiliated with the Kentucky Baptist Convention shall be eligible for regular membership in the Society. The following categories of regular membership shall be recognized: (a) individual, (b) family, and (c) life. All dues shall be paid annually except those choosing life memberships. Interested persons who are not members of churches affiliated with the Kentucky Baptist Convention, and institutions, shall be eligible for Associate Membership. Associate Members shall have all the privileges of regular membership, except they may not vote or hold office in the Society. All Associate Members shall pay annual dues. All membership dues shall be determined by the Society.

Article V. Officers.

The officers of the Society shall consist of a President, a Vice President, and a Secretary-Treasurer. These officers must be members of the Society. The President and Vice President shall be elected for a period of one year. They may not serve more than three (3) consecutive one-year terms, after which they may not hold the same office until at least one year has passed. The office of Secretary-Treasurer shall be held by the Director of The Business Division of the Executive Board of the Kentucky Baptist Convention. The duties of the officers shall be those customarily associated with the offices of President, Vice President, and Secretary-Treasurer. The President of the Society shall make an annual

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report to the Kentucky Baptist Historical Commission. The Secretary-Treasurer shall submit a written report to the President to be incorporated in the report to the Commission. The Vice President shall be responsible for the planning of the program at the meetings of the Society. In the event of death or resignation of an officer, the choice of a successor shall be made by the current Nominating Committee of the Society. The Curator of the Kentucky Baptist Historical Collection shall serve as an ex officio officer.

Article VI. Committees.

The standing committees of the Society shall be the Executive Committee, the Nominating Committee, and the Membership Committee. The Executive Committee shall consist of the officers of the Society and three (3) members at-large, representing the east, west, and central parts of the state. These members at-large shall be nominated by the Nominating Committee of the Society and elected at the annual meeting of the Society. The Nominating Committee and the Membership Committee shall be appointed annually by the President and Vice President. Other committees shall be created by the President as needed. A quorum shall consist of those committee members attending a called session after all have been notified in writing five (5) days prior to the meeting.

Article VII. Meetings.

There shall be at least one annual meeting of the Society to which the entire membership is invited. Additional meetings may be held at any time and place during the year according to the wishes of the Society, or upon the call of the Executive Committee.

Article VIII Publications.

The Society shall publish at least one issue of The Kentucky Baptist Heritage annually and any other materials as determined by the Executive Committee. The editor shall be selected by the Executive Committee following the annual meeting, or as a vacancy might require.

Article IX. Finances.

The Society shall receive dues from its members in accordance with Article IV, Membership. The Society from time to time may receive funding assistance from the Kentucky Baptist Historical Commission as the Commission deems appropriate. The Executive Committee shall have charge of all the business of the Society between meetings, and shall have the authority to expend funds as necessary. The Executive Board of the Kentucky Baptist

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Convention through the office of the Business Division Director shall serve as the custodian of the funds of the Society. The Society shall not create any liability or indebtedness. In the event the Society ceases to exist, all assets shall become the property of the Kentucky Baptist Historical Commission.

Article X. Amendments.

Proposed amendments to this Constitution must be presented in writing to the Executive Committee prior to the annual meeting of the Society. The Executive Committee will present all proposed amendments to the Society during the business session of the annual meeting. Adoption of amendments will require a two-thirds (2/3) vote of members present, and approval by the Executive Board of the Kentucky Baptist Convention, upon recommendation by the Kentucky Baptist Historical Commission.

Approved Kentucky Baptist Historical Commission 4/12/85
Approved Kentucky Baptist Historical Society 4/12/85
Approved Executive Board 5/7/85

A New History Help for Your Church

Many Southern Baptist churches have weak history programs. But this doesn't have to be true. The new *Resource Kit for Your Church's History* contains 23 items to assist your church with its history needs. A *Church History Committee Handbook* is a basic kit item. Ten how-to pamphlets focus on:

- Locating, preserving, and microfilming church records
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- Observing Baptist Heritage Month

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Order the *Resource Kit for Your Church's History* from the HISTORICAL COMMISSION, SBC, 901 Commerce Street, Suite 400, Nashville, TN 37203-3620.

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