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HERITAGE

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Kentucky Baptist Historical Commission

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George Raleigh Jewell

George Raleigh Jewell passed away on October 5, 1993, at the age of 95. We dedicate this issue and this page to his memory.

George served *Western Recorder* for 37 years as secretary and assistant to the editor. He was a historian, writer, student and leader in Training Union.

When he did not know the answer or could not recall it readily, he searched until the answer was found. George was a scholar. He finished academy and junior college at Bethel College in 1924. He held a B.A. degree from University of Louisville, received in 1931.

He served the Kentucky Baptist Historical Society as secretary and treasurer for many years. From 1941-1957, with the exception of one year, George served as associate secretary of the General Association of Baptists in Kentucky. In 1958 and 1959 he served as the secretary of the general association.

As Dr. C. R. Daley wrote in June, 1963, "George Raleigh Jewell - A Jewell Indeed"—he was.

This Man Jewell had many jewells in his crown! God had given him many talents.

Editor

Editor's Chronicles

The Historical Commission has assumed the responsibility for publishing the *Kentucky Baptist Heritage*. The commission's purpose, as stated in the Constitution, is as follows:

(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) cooperating with the Southern Baptist Historical Commission and other Baptist historical groups.

The Commission sponsored its third Church History Workshop with First Baptist Church, Somerset; 26 participants represented churches in southeastern Kentucky. Another workshop is being planned for the Northern and Northeastern regions. The place and date are yet to be determined.

Members of the Commission are from each of the eight regions of the state. Churches needing assistance in writing their histories or observing anniversary dates are encouraged to seek assistance from these members.

Another phase of the Commission's work is to recognize, during the Kentucky Baptist Convention annual meeting, churches with significant anniversaries. Certificates are presented to those churches reaching anniversaries of 200, 150, 100 and 50 years. This group increases each year.

The Convention Archives is located in the Kentucky Baptist Building, Middletown, a suburb of Louisville. Your assistance is sought in gathering historical materials; church histories, articles with historical significance, historical pictures and photos, etc. State and other Baptists are urged to send historical materials including articles of interest about churches, people, events, etc.

Doris B. Yeiser

John Taylor (1752-1835)

Trustee for the Future

In April 1795, Elder John Taylor moved from the thickly settled part of Woodford County, Kentucky, to Campbell County (now Boone County).¹ A number of factors caused him to relocate on the Ohio River. He had sold all of his Woodford land except four hundred acres on Clear Creek, and his burgeoning family would soon need more land than this acreage. Several of his Baptist neighbors who were anxious to move to the Ohio wanted him to accompany them. Also Taylor hoped to escape the ill effects of a land dispute between himself and a prominent member of the Clear Creek Baptist Church.²

The personal preference of Taylor had always been “to live in a new country,” as he like to put it.³ By this term he meant a region where forests were being changed into fields and where settlements were being made. At heart Taylor was a frontiersman. Even though he was a preacher and a farmer, he was a man of the frontier. He was born on the frontier of the Virginia Piedmont. He grew to maturity on frontier of the Great Valley of Virginia. He performed his first itinerancy as a missionary in the Allegheny Mountains.⁴ He would live out his calling as a man of the cloth and as a tiller of the soil in numerous “settlements” in the Kentucky wilderness.

In June 1794, Elders Joseph Redding and John Taylor had organized the congregation that still regularly meets on this site in the community where we assemble this morning.⁵ It was named the Great Bend of Ohio Baptist Church. Later its name was changed to Bullittsburg in order to indicate the community that was growing up around it.⁶

When John Taylor joined the Bullittsburg Church in May 1795, he was forty-two years of age. he had already been a member of five congregations and had taken part in the constitution of a number of other Baptist churches. These churches were located in the present states of Virginia, West Virginia, Kentucky and Tennessee. The relationship that he had enjoyed with these congrega-

tions had given him an exceptional insight into the worship and work of Baptist churches.⁷ The historical record is indeed blessed by his having written these experiences in a volume titled *A History of Ten Baptist Churches*. This book of unusually rare narration came from a press in Frankfort, Kentucky in 1823. It concerns the ten congregations in which he held his membership. This book—in addition to his other writings that have survived the passage of time—gives an unparalleled view into the religious principles by which Taylor conducted himself and administered the affairs of Baptist churches.

By delving into his writings, one sees that a prominent purpose of his was to transmit to future generations a record of the principles that he had followed. In the preface of the first of the two editions of *A History of Ten Churches*, he wrote that his main object was “to benefit the young, rising generation.” Taylor invited the old and the wise to “take part with them if they can.”⁸ The earliest regular preacher and moderator of the Bullittsburg Church was indeed a trustee for the future.

One of the principles that Taylor advocated pertained to the relationship to of the preachers one another within a congregation. Taylor observed that among Separate and Regular Baptists in Virginia a congregation followed the practice of electing from among the ordained ministers who belonged to its membership one to be the “particular pastor,” as the title was called at Clear Creek in Woodford County.⁹ At that church Taylor had been chosen unanimously to fill this post, even though there were three older ordained men within the membership.¹⁰ To Taylor’s mind the arrangement did not prove to be satisfactory. After three years he resigned as the particular pastor at Clear Creek and took his turn with the other ordained ministers at serving as the preacher-moderator.¹¹ Taylor wrote, “We had now no heads and tails among us, or in other words we had no superiority and inferiority in the ministry. We were as equally matched horses to lay our shoulders to the yoke at once.”¹²

Given today’s multiplicity of church staffers and programs, one might ask, “What enduring value can be extracted from Taylor’s principle of equality among ministers?” Taylor seemed to

say that the absence of competition within the ministerials corps of a congregation in his day set an example for harmony, good order, and brotherly and sisterly love among church members and ministers. As for today, the bishop-like heads of modern megachurches within our own denomination might well lay to heart the implication of Taylor's principle that the pastor is a servant who ministers. Also we can say that the pastor should not be a master who by his dictatorial stance negates the priestly character of the church members. Thus the congregation has no place for the "lordly king," to use Taylor's term.¹³

Taylor wrote thus regarding equality among believers: "In the church of Christ there are no masters and servants, no king and subjects. They all have a King and Master, and He is in Heaven. As in Heaven there is no distinction between one saint and another, for neither here nor there has Christ any distinct relations. All are children; all are heirs and joint heirs with Christ. What a blessed republic is the church of Christ, either militant or triumphant."¹⁴ Without doubt, John Taylor looked to the future when he considered the role of ministers within the congregation.

A second principle advocated by Taylor concerns salvation. As a teenager he had been awakened and converted under the aegis of Separate Baptist preaching. He came to see that the difference between the preaching of Separate Baptists and that of Regular Baptists in Virginia was more a matter of style instead of doctrine. Calvinism and Arminianism were the two prominent theologies of Taylor's day. Calvin in his time had stressed the sovereignty of God and the predestination of the elect, whereas Arminius had emphasized the free will of the sinner. In Virginia and Kentucky the doctrinal creed of most Baptists represented a blend of these two dogmas. It is difficult to say with whom this harmony arose.

We celebrate on this day the memory of Elder John Leland as a staunch advocate of religious freedom. He preached in Virginia during most of the Revolutionary War. On this day we Baptists celebrate Religious Liberty Sunday and recall the dedication of Leland and other preachers.

Leland expressed the blending of the two theologies by a pharmaceutical metaphor, as compounding three grains of Calvin-

ism with two grains of Arminianism.¹⁵ Andrew Fuller, of England, reconciled the two positions by coupling a special application of God's grace with a general atonement.¹⁶

Taylor's wife came from Leland's church in Culpepper County.¹⁷ Taylor was a friend of Leland, and he was also acquainted with the work and writing of Fuller.¹⁸ As a result, Taylor embraced Fuller and Leland's positions regarding the doctrine of salvation and preached that Christ tasted death for every human being. Taylor thus justified his inviting all sinners to repent and to find a hope in Christ as their Saviour. Taylor saw that laying the claims of Christ before the lost was the chief biblical message.¹⁹ He was a trustee for the future of the church.

A third principle that Taylor transmitted to posterity pertains to the role of women in the work of the church. Taking I Corinthians chapter 11 and I Timothy chapter 5 as his bases, Taylor wondered whether or not a woman of the spiritual nature such as was possessed by Mrs. John Price, a daughter of Elder John Gano, ought to be numbered as a deaconess of the church. Taylor asked whether or not such a woman should be invited to pray and prophesy in the church, provided she wore a covering on her head. He answered his own questions by writing, "Nothing but the pride or folly of man would object to it."²⁰ Taylor concluded, "It is a pity a church should lose any gift that is among them, merely because it is found in a female."²¹ Taylor was indeed a trustee for the future. Here he preserved the hope that some day women's gifts of ministry might yet be widely recognized among Baptist people.

The last principle that I will cover relates to the equality in the church of slaves and their owners. The preacher had a good deal to say in *A History of Ten Churches* about this subject. When Taylor discussed this principle he gave thanks that God is no respecter of persons.²² In 1800, while the Taylor family lived near the river bank here at Bullittsburg, six of Taylor's slaves were converted and baptized into the membership of this church. That was the year when the Great Revival was at its peak, sweeping mightily across Kentucky and neighboring states. Twenty other black people were baptized into the fellowship of this church during that year.²³

Taylor wrote in his book: "It is probable more slaves will go to Heaven than masters." ²⁴

Taylor also told of a revival two decades later at the Clear Creek Church. On a November Sunday thirteen converts were baptized—twelve blacks and one white. Taylor, who did the baptizing, wrote about this particular Sunday: "For the sake of convenience, I took two or three of them into the water at once, and when I would return them to the hundreds of their black friends on the shore, with tears of joy their friendly hands and arms would grasp them to their bosom. The air would ring with their thanksgiving and praise to God for His wonderful works of grace on the hearts of poor sinners." ²⁵

One of the black men baptized on that day was named Essex. As soon as his head was raised above the water he began to inquire for his master, who then stood weeping on the bank of the stream. The slave wanted to give his right hand to his master and soon did so. Taylor wrote: "Here master and servant meet on perfect equality." ²⁶ The preacher continued: "Jack and Harry or Essex has a master in the shop or on the farm, but not so in the church of Christ. There [in the church] they all have a Master and only one Master—Jesus Christ—and there they are all Christ's free men and on perfect equality with each other. There, as in the grave, the servant is free from his master, and the oppressor's voice [is] not to be heard. . . ." ²⁷

In Taylor's day, custom and economy kept this ideal from being applied in most circumstances. But Taylor's principle of racial and ethnic equality stated so eloquently in 1823 looked to the future and to the time when brothers and sisters throughout the whole world would be one in Christ.

It would appear that John Taylor saw further into the future than did most preachers in his day. He beheld the equality of ministers and members in the congregation. He trumpeted forth the call of the Gospel to all human beings. He saw an expanded role for women in the work of the church. He envisioned an ethnic and racial equality that has not yet been attained. Of a truth, Taylor was a trustee for time to come.

Chester R. Young *

*(This address was presented by Professor Young at the morning worship of the Bullittsburg Baptist Church on Sunday 6 June 1993, the 199th anniversary of the congregation, which is located in the Great Bend of the Ohio River near Burlington in present-day Boone County, Kentucky. This Sunday marked the beginning of a year-long celebration of the bicentennial of the Bullittsburg Church that will culminate in June 1994. Mr. Young has prepared for publication and third edition of Elder Taylor's famous book, *A History of Ten Baptist Churches*.)

- 1 John Taylor, *A History of Ten Baptist Churches*, 1st ed. (Frankfort, KY., 1823), p. 81.
- 2 *Ibid.*, pp. 76-78.
- 3 *Ibid.*, pp. 76-77.
- 4 *Ibid.*, pp. 288-99.
- 5 Bullittsburg Church, Minute Book A (MS., Office of Church Historial, Burlington, Ky.) pp. 1, 47.
- 6 Elkhorn Association, "Minuters," in William Warren Sweet, *Religion on the American Frontier*, 4 vols. (Chicago, 1931), 1: 468,471.
- 7 Taylor, *Ten Churches*, 1st ed., pp. 5-81 passim.
- 8 *Ibid.*, p. iii.
- 9 *Ibid.*, p. 61.
- 10 *Ibid.*, pp. 50-53.
- 11 *Ibid.*, pp. 53-62.
- 12 *Ibid.*, p. 62.
- 13 *Ibid.*, p. 113.
- 14 John Taylor, *A History of Ten Baptist Churches*, 2d ed. (Bloomfield, Ky.), p. 208.
- 15 David Benedict, *Fifty Years Among the Baptists* (New York, 1860), p. 144.
- 16 *Ibid.*, p. 135.
- 17 L. F. Greene, ed., *The Writings of the Late John Leland* (New York, 1845), p. 600; Taylor, *Ten Churches*, 1st ed., pp. 39-40.

- 18 Taylor, *Ten Churches*, 2d ed., p. 53.
- 19 Ibid., pp. 203, 246, 247.
- 20 Ibid., p. 204.
- 21 Ibid., p. 205.
- 22 Taylor, *Ten Churches*, 1st ed., p. 156.
- 23 Bullittsburg Church, Minute Book A, p. 183.
- 24 Taylor, *Ten Churches*, 1st ed., p. 112.
- 25 Ibid., p. 156.
- 26 Ibid.
- 27 Ibid., pp. 156-57.

The Shepherd of the Hills

Rev. Francis Russell Walters

History is filled with stories of men and women who have pioneered the introduction of their Christian faith into new territories. The Apostle Paul set the example through his missionary journeys into Asia Minor. His example was followed by such giants of the faith as William Carey in India and David Livingstone in Africa.

Lesser known, but no less important was the ministry of F. R. Walters, who went into the remote areas of southeastern Kentucky in the early part of this century.

Francis Russell Walters was born on May 22, 1879 in LaFollette, Tennessee to J. M. and Elizabeth F. Walters (Kelly, p. 19). Little did his parents realize that he was destined to become a giant in spreading the gospel of Jesus Christ. Few men in modern history have had more impact on a region than did F. R. Walters on the mountains of Kentucky.

As a 16 year old boy, Francis attended a revival meeting at the College Hill Church in LaFollette. It was there he heard the evangelist proclaim that God could save even a boy. He left the church that night in August 1895 with that message "ringing in [his] ears" (Walters, p. 1). Later that same night he knelt down beside his bed and "repented and the Lord saved [him]" (Walters, p. 2). He was baptized the following December by John Roach, pastor of the First Baptist Church of LaFollette. His remembrance of the occasion was that it occurred in Indian River "on a snow day" (Walters, p.1).

In the spring of 1896 Francis began to feel the call into the ministry and "was definitely settled on the call before that year closed" (Colvin, p. 11). Fifty years later he wrote, "I have had no doubts of my call since and have given my best efforts to that end with joy" (Walters, p. 1).

Soon after he had settled on his call to the ministry, Brother Walters, as he was widely known, began to preach at every opportunity. On April 9, 1905 he was ordained to the gospel ministry

and began his first pastoral ministry at Caryville Baptist Church in Caryville, Tennessee. Later that year he accepted the call of the Jacksboro Baptist Church in Jacksboro, Tennessee, because it would allow him to get the Christian education and training he needed by attending Carson-Newman College (Colvin, p. 110).

During his years as pastor and student he met a young lady whose family had moved to LaFollette from Huntsville, Tennessee. He had met her at church while he was teaching a young people's Sunday School class and soon determined that he wanted her to be his partner for life. On Christmas eve, 1906, he and Lettie Newport were married in her home (Walters, p.3). She studied music at Carson-Newman and Cumberland College in Williamsburg, Kentucky; also under a private teacher in Corbin, Kentucky. Mrs. Walters taught scores of young people to play the piano and organ over the years, always on the condition that they would be willing to play the instrument in their home church (Colvin, p. 11).

On October 1, 1908, Brother Walters became the pastor of the First Baptist Church of Corbin, Kentucky. It was while he was at this church that both the Home Mission Board and the State Mission Board started seeking his services for enlistment work. On September 1, 1909, he began a working relationship with missions which lasted until he retired from "board work" on December 1, 1949 (Colvin, p. 11).

His primary interests were in evangelism, organizing new churches and in stewardship. The gracious members of the Corbin church allowed him to work extensively in missions. He spent five months at one time in Ohio developing stewardship programs for Baptist churches in that state. He also spent time organizing Sunday Schools and led in building or doing major repairs to eleven churches (Colvin, p.11).

A series of events began in 1914 that would solidify Brother Walters' mission calling for the rest of his life. Early that year, Mr. Britt Lyttle, a member of the Manchester Baptist Church in Manchester, Kentucky wrote to Dr. W. D. Powell, secretary, State Board of Kentucky Baptists (now the Kentucky Baptist Convention) requesting help in finding a pastor for the church. In the letter he stated that the condition of the church was poor. They had been

without a pastor for years; the Sunday School had been discontinued, and the church was about to fold up (Kelly, p. 29). Not too promising for a prospective pastor.

Dr. Powell contacted Brother Walters and asked him to go and see what he could do. In July Brother Walters drove the 12 hour trip from Corbin to Manchester in a horse-drawn buggy. Because the Baptist church was in such disrepair and considered unsafe, he preached two services in the Presbyterian church. Following that, the Baptist church was cleaned, repaired and Brother Walters came as often as possible to preach. In August 1916 he accepted the call as pastor of Manchester Baptist Church.

Brother Walters and his family moved to Manchester on November 1 as full time pastor and mission worker with the joint support of the church and State Board of Kentucky Baptists. Mrs. Walters organized the first Woman's Missionary Society and Vacation Bible School in the Booneville and Irvine Associations (Walters, p.3). On May 1, 1967, due to an extended illness, Brother Walters stepped down as active minister and became Pastor Emeritus (Colvin, p. 11).

During those fifty-one years, he served in almost every capacity known to Baptists. He was moderator of Booneville Baptist Association thirteen times, moderator of Goose Creek Baptist Association and held many other offices in these associations (Colvin, p. 11).

For most of his ministry, Brother Walters averaged preaching once per day. For many years he preached six or eight each weekend and two or three times during the week. He preached revival meetings in every Baptist church in the two county area, numerous times in some. Any man of God traveling through the area could take advantage of his "Prophet's Room," many going miles out of their way to sleep there and to enjoy the home cooking that went with the room.

For thirty-seven years Brother Walters' Sunday schedule was: 10:00 a.m. - teach Sunday School; 11:00 a.m. - preach morning sermon, Manchester Church; 2:00 p.m. - preach, Oak Grove Church, Jackson County; 4:00 p.m. - preach at one of his monthly churches; 6:00 p.m. - teach adult Training Union; 7:00 p.m. preach

evening sermon, Manchester Church. With this busy schedule, he always made time for anyone needing counseling.

For many years he led a Pastors' Fellowship which moved from church to church in Jackson County, featuring Bible study and preaching sessions. Each local church provided a meal and other fellowship opportunities. Brother Walters used these as opportunities to help other pastors with their ministries and studies.

Through the years F. R. Walters had a tremendous influence for world missions in a largely anti-missionary part of Kentucky. In addition to his own efforts, he became the bridge for many denominational workers gaining access to the minds and hearts of the people (Colvin, p. 11). He worked hard to see that good men were called to be pastors of area Baptist churches by writing letters of solicitation throughout the state (Walters' letters).

Brother Walters also influenced the political life of the area. Although he never gained public office himself, he would spend weeks in an effort to see that the best men were elected to responsible places of service (Colvin, p. 11).

For fifty-four years he was shepherd of the flock for Manchester Baptist Church. "The Shepherd of the Hills," "Mr. Kentucky Baptist of the Mountains," and other titles were given him in a futile attempt to describe the tremendous ministry of this great servant of God.

For years it was his practice to take a tent, belonging to his church and the State Board, into remote areas of the counties at least four times a year to hold revival meetings, sometimes starting a Sunday School and church. The churches throughout the area today are testimonies of his effectiveness (Kelly, p. 21).

On July 25, 1963, the Direct Missions Department honored him at the Mountain Missions Conference and presented him with a Certificate of Merit "in recognition of faithful service in the mountains of Kentucky for over half a century" (Colvin, p. 11).

April 3, 1966, was "F. R. Walters Day" at Manchester Church. In reviewing his sixty-one year ministry, Brother Walters quoted the apostle Paul, "By the grace of God I am what I am and His grace was not bestowed on me in vain" (Walters, p. 1). In his speech he told how he had to borrow clothes to perform his first

baptism... “The pants were short, shirt very tight, socks white wool, the water shallow, but I baptised them in the name of the Father, Son and Holy Spirit” (Walters, p. 2). His first marriage ceremony was performed as “the couple stood on a flat rock beside a spring of water” (Walters’ letter).

Francis Russell Walters died on February 11, 1970. “The Shepherd of the Hills” had gone to his reward for a lifetime of devotion to his Lord. Words contained in a telegram from the State Mission Board on the sixty-first anniversary of his ordination best describe his life’s work: “Your ministry has been a high water mark for Kentucky Baptists. Few will ever attain and none will ever surpass your record” (Colvin, p. 11).

On December 6, 1970, a bronze memorial tablet was placed on the front of Manchester Church which reads, “Beloved pastor of Manchester Baptist Church for 54 years. A pioneer in the establishing and building of churches. Moderator of Booneville Baptist Association for many years: this plaque is dedicated to [F. R. Walters] in recognition of his faithful service to the Lord Jesus Christ and the people of Southeastern Kentucky” (Colvin).

Compiled by James E. Hensley, Jr.

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5. Personal letter to A. B. Colvin from F. R. Walters.
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Tates Creek Association

Centennial Meeting 1893

The centennial meeting of the Bates Creek Association met at Bates Creek Baptist Church in August 1893. For years Brother Anderson Tiffin Chenault had been the moderator, but that year he gracefully gave way to Elder Andrew Jefferson Tribble, grandson of the first moderator, Andrew Tribble who organized the Bates Creek Church. The letters from the churches showed, for the year, 142 baptisms, increased by letter 58, by relation 8, with 2523 members in all. A change in regard to district missions was made; instead of 11 district boards, provisions were made for three in Madison, Lincoln and Garrard counties, respectively, who were to meet on court days.

Bro. Joel Edward Cosby had for years this work on his heart. Bro. Speed Smith saw that the orphans home was not neglected. Bro. J. G. Pond looked after the ministers aid society.

After dinner on the second day the centennial program was carried out. French Tipton made a pleasant address giving many facts in the early history of the Baptist in connection with the first settlement of Kentucky. He gave a rather amusing account of the church disciplines of those times. Members were excluded for looking on at a dance, for playing thimble and for playing on a fiddle. Mr. Tipton said, "Absurd as this seems to us, it shows a higher state of piety than does the present laxity of our church."

The hospitality of the people was most cordial and the provisions for messengers and visitors was most bountiful and it was a grand and glorious occasion.

Messengers from Bates Creek Church were Wingfield Cosby, age 89, Bro. Jones, Andrew Jefferson Tribble, David Munday, William O. Chenault, Anderson Tiffin Chenault, Eson Burgin, William Cosby, Joel Edward Cosby, W. A. Burgin, Albert Reed and Squire Huguley.

Gypsie Lee Cosby Jones

Tates Creek Association

August 1936

I was a little, nine-year-old, country girl, when I attended the Tates Creek Association Meeting at Tates Creek Baptist Church in 1936. I attended with my mother, Deloris Bernice Witt Cosby, and other ladies from the Buffalo Mission on Jacks Creek Road.

I wore the pink smocked crepe-de-chine dress with the hem let out and faced. It was at the height of the "Great Depression" and this was the only Sunday-Go-To-Meeting dress I had. As usual, my long golden curls were tied with a pink satin ribbon at the neck. The Annual Association Meeting was always taken seriously by my family, since my great-grandparents, Wingfield and Amanda Hudson Cosby, joined the Tates Creek Baptist Church by letter in 1837.

We motored across Clay Lane from Jacks Creek in a 1927, black, four door Chevrolet, with a red stripe around it. When we reached the church, cars were parked in the yard and up and down Boonesborough Road. Super highways were unheard of at that time. The church was filled with people from all over Madison County. The day was hot, ladies fanned themselves with cardboard fans, and a crystal pitcher, full of ice water, was placed on the pulpit for the moderator. Fresh garden flowers—zinnias, marigolds and roses—graced the church. Ladies wore white hats trimmed with flowers and white gloves. Some of the ladies had bobbed hair and had gotten a marcel from the beauty parlor. They also wore silk dresses with butterfly sleeves and silk stockings with a seam in back. Gentlemen wore "blue serge" suits and white starched shirts that were ironed as slick as a ribbon.

Rankin Helfin, the pastor, greeted everyone with a winning smile. A bountiful dinner was served under shade trees, where a great time of fellowship was enjoyed.

I slept all the way through the afternoon business session. As we started the drive home, we stopped by "Whitehall"—the home of Cassius Clay—and enjoyed the remains of a once beautiful place.

Upon arrival at Cosmable Farm (my home), the sugar maple trees beckoned to me. I quickly changed into a cotton dress that was made from a feedsack and trimmed with rickrack. I ran, carefree, through the bluegrass, barefooted, climbed into my tree house and then jumped into an old tire swing that hung from a black walnut tree and swung high into the sky.

I slept upstairs and, on this night, rain on the tin roof gave me the feeling that my world was secure and nothing could possibly disturb it.

Over 50 years have passed since I attended the Tates Creek Association. I am in the autumn of my life, and yet the memories of that hot August day in 1936 will always remain in my many fond memories of the past.

Gypsie Lee Cosby Jones

Historic Tates Creek Baptist Church

This May addition to the history of Tates Creek Baptist Church deals mainly with the May 6, 1990, "Dedication of the New Addition." Herein, one can find much that took place at the church on this day, as well as much that was said by the church historian (that member of the Special Activities Committee chosen to coordinate the events of the day).

Rain poured from the sky and dashed against the windows of Republican on this historic day of dedication. David Brandenburg and James H. Jerry Jones, Jr., met the people with umbrellas as they left their cars. Robert Moss Day and Jonathan Bentley gave out the programs, Gypsie Lee Cosby Jones presided at the guest register, Laurence Rudin Wells video taped the program, Betty Brandenburg took photographs; Harry Jones, Mike Bentley and Charlie Malchaski served as ushers.

An antique ante bellum lamp from historic Goshen Hall (built in the 1850's by Waller Chenault and now owned by the Day family) cast a soft glow in the lobby, reflecting against the fanlight over the swinging doors. Flowers were placed in the windows and on each side of the pulpit in loving memory of Helen Baker, Mr. and Mrs. Ben Broaddus, the Chenault-Harris family (1786), the Wingfield Cosby family (1837), Nick Dunaway, Hime and Bessie Dunnagan, the Hale-House family, Mr. and Mrs. William I. House, Ed Kelly, Mr. and Mrs. Scott Park, Samie Sebastian, Author Sebastian, Kevin Siscko, Christopher Whitaker, Mary Wiseman, Jerry Yinger, DL and Ida Brandenburg, Bennie and Margaret Johnson. Pink roses and baby's breath were placed in front of the baptistry in memory of Deloris Bernice Witt Cosby.

The historic Bible that was given to the church in either 1851 or 1852 was placed on the old communion table. Lovely crystal holders with lit candles graced each side of the Bible.

The congregational singing of "Rock of Ages" and "God Be with You" was so touching on this historic day.

Dr. John Cabell Chenault, descendent of the Rev. David Chenault, spoke briefly. He appeared to be very pleased for the opportunity to participate in this historical day of the Tates Creek Baptist Church.

A lovely reception was held in the new addition. Southern pink punch and tea cakes were served from a table covered with a lace cloth. An arrangement of spring flowers by Wilma House, and a silver candelabra with lit candles attributed to the beauty of the table. (Our thanks to Stella Cobb for making the tea cakes.)

The Old Boonesboro Road and the surrounding countryside were the breath of spring time, revealing nature in all of its splendor. The little cemetery in the church yard, and the Overton Harris Cemetery (seen in the distance), seemed so silently reverent on this day.

As around 179 people left the church, the sun came out, time seemed to stand still, and for a brief moment, the dedication on the third Sabbath of March 1852 was felt on this historic occasion.

DESCENDANTS OF THE STONE MEETING HOUSE ATTENDING THE DEDICATION SERVICE

Dr. Thomas Cole Phelps - Frankfort and Sleepy Hollow

Dr. John Cabell Chenault - Frankfort

William Anderson Chenault - Louisville

Louise McCowan Lacazette - Versailles

Judge James Chenault - Richmond

Douglas Chenault - Richmond

Sara Chenault Smith - Richmond

Maranda Elizabeth Smith - Richmond

Ann Chenault Agee - Richmond

William Christopher Harris - Richmond

Harry Jones - present member of Tates Creek

Eddie Jones - present member of Tates Creek

Jerry Parrish Dimitrov - Richmond

Eugenia Haden - Richmond

Anna Todd Haden - Richmond

Tanya Morgan Huff and daughter Jaclyn -

Richmond (Tanya is a present member)

Michael Bentley and his son Jonathan -
Richmond (Mike is a present member)
Cecil Park - present member
David Brandenburg - present member
Nina Kanatzar Reed - Richmond
Jo Ann Allen - Richmond
Jennie Marie Sowers - Richmond
Oliver Wingfield Cosby, III - Richmond
Garett Parke - Richmond
Maude Ella Park - Richmond
Gypsie Lee Cosby Jones - present member and
church historian

Carlisle Chenault Gwynne Saufley, who gave the lovely “Christian door” for the front entrance of the church in memory of the Harris-Chenault family, visited the church on Saturday, May 5, 1990.

In the year of our Lord, one thousand and seven hundred and eighty-six, Andrew Tribble gathered the Tates Creek Separate Baptist Church at the Stone Meeting House where the stream crossed the Old Drive Road. The “Meeting House” was under the protection of the William Hoy Station at Shallow Ford. According to the Draper Manuscripts, Hoy’s Station was located on a beautiful tract of land, but on no water course. The county of Madison was a magnificent, untamed wilderness at this time.

Andrew Tibble had the pastoral care of a church in Albemarle County, Virginia in 1771. It being near the residence of Thomas Jefferson, “that statesman” frequently came to Mr. Tribble’s meetings. *The Virginian*, and especially the able and learned R. C. Howell, assert that Mr. Jefferson conceived the idea of popular government for the American States while observing the sessions of the little church of which Mr. Tribble was pastor. Mr. Tribble was a great admirer of Jefferson, and often referred to him in his sermons at the “Stone Meeting House.”

Some of the early members were William Irvine and Green Clay, delegates from Madison County to the Virginia Convention

that ratified the Constitution of the United States. Archibald Woods, David Crew, Higgason Grubbs and William Irvine were trustees at Boonesborough. Other members included Col. Samuel Estill, William Chenault, Abraham Newland, John Burnam, Thompson Burnam, Curtis Field, Ebenezer Parks, George Boone, Squire Boone, Thomas Shelton, Wingfield Cosby, Josiah Phelps, Daniel Bentley, Robert Rodes, Bird Deatherage and hundreds of other prominent pioneer families.

David Chenault, S. L. Helm and Gen. Green Clay Smith were among the distinguished pastors of Tates Creek Baptist Church.

The Stone Meeting House burned in April 1850 and was relocated at the Old Factory Spring near Thomas Parrish's Shop, at the crossing of the Bonnesborough and Clays Ferry dirt roads in 1851. The Greek Revival Style building which was named Republican was dedicated on the third Sabbath of March 1852.

"Honor and majesty are before him, strength and beauty are in his sanctuary" Psalm 96:6



Sketch by Janey Day

Tates Creek BC
A Church on a Windswept Hill by Moonlight

High on a windswept hill stands an old church so stately and still.

Boonesborough Road winds lazily by, and a soft breeze blows on a moonlit summer's night.

I stand in awe of God and respect his power upon the land.

Suddenly music swells the air, "Amazing Grace" is sung divinely, while an old organ blends so sweetly.

The glow of flickering oil lamps reflects against the fan light like dancing shadows on a wall.

HE MAKETH ME TO LIE DOWN IN GREEN PASTURES, HE RESTORETH MY SOUL is read from Psalms, the presence of God is felt and my cup runneth over.

For a brief interlude time seemed to stand still, moonlight streamed through the windows, and "this hallowed place," "this special place," had entertained angels unaware.

Gypsie Lee Cosby Jones

1930's

All Day Meetings and Dinner on the Grounds

May we always remember the people of Tates Creek Baptist Church who left us with memories of the all day meetings and dinner on the grounds during the 1930's. The height of the Great Depression was experienced by everyone.

Everyone looked forward to a two-week revival, with baptizings in Deatherage's and Hall's pond and the Kentucky River. There was old-time preaching, singing of old hymns and good southern cooking. Each family would bring enough food to feed "Cox's Army." Ladies talked of quilting, household showers for newly married couples, and who would be hostess for the preacher the next Sunday. Men traded fish stories, talked politics and about the drought.

In the early church, dinner was spread on the ground; however, in the thirties, it was served on tables covered with tablecloths, under the trees.

Baskets were filled with chicken that was fried with lard in an iron skillet. Baked chicken with cornbread dressing, dumplings, buttermilk biscuits, light rolls, cornsticks, fresh garden vegetables, and beefsteak tomatoes sprinkled with course salt were abundant. There were also sliced sugar cured and salt cured and salt cured hams, right out of the smokehouse, and half-runner green beans cooked with salt bacon in an iron kettle. There was chocolate pie with flaky lard crusts, apple stackcakes, angel food and white butter cakes, fresh lemonade with lemon slices floating atop it, and a block of ice from the Richmond Ice Plant. Hand cranked freezers were full of different flavors of homemade ice cream.

Children played hopscotch, ring-around-the-roses, and London Bridge is falling down.

Singing, which featured quartets, trios and solos, accompanied by Zelia Deatherage on the old pump organ, was enjoyed in the afternoon. After Zelia's death in 1936, Sophia Brumfield played the organ. The singing could be heard as far as White Hall School and Tom Brumfield's. Some of the songs were: Wayfaring

Stranger, Sweet By and By, When They Ring Those Golden Bells for You and Me (this was a favorite song of Zelia Deatherage and was sung at her funeral in the church in 1936), If I Could Hear My Mother Pray Again, Shake Hands with Mother Again, I Like the Old Time Way, Did You Think to Pray, and with the coming of radios, Turn Your Radio On, Get in Touch with God, Turn Your Radio On.

Courting couples sat in back of the church passing notes to each other.

During this time, everyone called the church “Republican,” which is the official name of the building. Reverend Rankin Helfin was an extremely popular preacher and seemed to be a natural communicator. He was attending seminary in Louisville.

As the sun was setting, everyone climbed into their cars and started the trip home. It was always a day that enlightened the hearts of everyone, as only country folks could understand. Memories—sweet, precious memories—of a time when life was laid back and a little slower will always remain in the hearts of people who experienced all day meetings and dinner on the grounds at “Republican Church.”

Gypsie Lee Cosby Jones

Reflections of a Spring Day in 1988

On a balmy spring day in 1988, I stood at Shallow Ford Bridge and reflected on historical memories of the Stone Meeting House that had been handed down from one generation to another.

The ecstatic beauty of white dogwood trees in full bloom entwined with redbuds, purple violets, and the smell of fresh green mint—ever so lovely on this spring day. The waters of Shallow Ford rippled by giant sycamore trees and on into Tates Creek. Robins sang melodious songs and little gray squirrels frolicked, scampering up and down an old oak tree. I was reluctant to leave this tranquil place that was truly nature in all its wonderful splendor.

I drove down the old Clays Ferry (Lexington) Road on this day, passing homes of early settlers to the present Tates Creek Baptist Church, located on the Old Boonesborough Road, that was built in 1851. I admired this antebellum church of Greek Revival style architecture, standing so stately on the windswept hill. I paused in the churchyard and viewed beautiful Goshen Hall in the distance, which had been built by Waller Chenault sometime in the 1850's. Then I turned the key of the church door and slowly entered. I reflected upon slaves entering the side door, climbing the stairs to the gallery and blending their voices in song with their masters, who sat below in the sanctuary. Bees were buzzing in the north wall, as they have done for years. I wondered where the old factory spring, Parrishes shop, the middle horse rack and style block once stood. A Victorian rose back sofa, oil side lamps and the pump organ remain as reminders of the past when "Amazing Grace" was sung in the glow of lamplight, reflecting dancing shadows on the historic walls.

Before I realized, time had flown by, the sun was setting over Goshen Hall and smoke swirled purple over Clays Ferry Hill. I laid my pen down, walked out, silently closed the door, leaving all memories within the church walls. A soft breeze blew through the cedar trees; a bluebird darted across old Boonesborough Road into

a honeysuckle covered fence.

I knew the hand of God had touched this special place, and the reflections of two centuries seemed like only yesterday.

“Consider the Lilies of the Field, how they grow;
they toil not, neither do they spin.”

Matthew 6:28

Gypsie Lee Cosby Jones

Markers Tell History of Kentucky

“What city in Kentucky was purchased for \$5.00? What husband and wife are buried in the same coffin at their request?” The answers to these and other questions can be found throughout the roadways of Kentucky. The Kentucky Historical Society Marker Program was established in the 1920s to commemorate historic sites, events, and personalities throughout the Commonwealth and to provide an attraction for tourists. A part of the Kentucky Historical Society’s budget since 1964, the program also has assistance from county chairmen, an editing committee, an advisory committee, and a review committee. These people evaluate proposed markers and determine their merits. The review committee decides which markers will be done during the fiscal year while other requests remain on the list until the next review committee meeting.

Before a subject can be considered for a historical marker, the request must be in writing and fully documented. Copies of references should be submitted with the application. Requests to mark a site, building, person or organization significant to national, state or local history must be submitted on a standard form obtained from the Kentucky Historical Society and approved by the county marker chairman. The steps leading to final approval and erection of a marker are lengthy and can take up to a year to complete.

The guidelines prohibit accepting marker requests for individuals who are living, for purely genealogical or family interest, or to promote the financial benefit of an individual or business. Requests will also not be accepted for a cemetery, unless an outstanding person or event is associated with the cemetery. Churches will be marked only if the congregation has existed uninterrupted for at least 150 years, the building is over 100 years old and has been used continuously by that congregation, or it has unique architectural features.

When research begins, the materials submitted must be verified and all additional sources checked. A text is then written and

sent to the county chairman for approval and the editing committee for their comments. After these procedures, the marker is then ordered.

All the markers become the property of the state of Kentucky and are maintained by the Kentucky Historical Society in conjunction with the Department of Transportation. County chairmen and interested individuals keep the Society advised of the condition of the markers in their area, and the Society repaints or repairs marker damage.

Through historical markers, the wealth of Kentucky's history is made accessible to the public in excerpts which stimulate an interest in communities all over the state. Although some markers are state funded, the Society encourages interested individuals and organizations to sponsor them. The present cost is \$1,200.

If you have any questions concerning the Kentucky Historical Society Highway Marker Program or *Update: Guide to Kentucky Historical Highway Markers*, please contact Dianne Wells at (502) 564-3016.

(Source: *Circuit Rider* July/August 1992)

Schools in West Kentucky Baptist Life

I Timothy 4:13

Prepared and distributed during the July 12, 1993 Centennial Rally of West Union, West Kentucky and Graves County Associations. It reflects the early history of education in this western area of the Commonwealth.

Education has always been a significant part of Baptist life in the Jackson Purchase. While Baptists have never made specific educational requirements for ordination, many congregations have sought men with formal training, and the frontier minister was often the best-educated man in his community. In this area, there has been a strong desire for local schools, under local control, to respond to the convictions of our people while encouraging education.

The first Baptist school developed in the bounds of what was then West Union Baptist Association, in Hickman County, was a girls' academy (or "Female Seminary"), the first high school west of the Tennessee River in Kentucky. While it was incorporated in 1850, a building existed as early as 1846, and there are hints in the records of activities in the 1830's. The building burned in 1854, and was not replaced, evidently due to war clouds on the horizon.

The "War Between the States," as it was known here, involved much spiritual destitution along with the financial and social costs, but by 1870 interest in higher learning led Elder Willis White, often called "Father" White, to lead in developing what was intended as another school for girls. White, a county judge, was pastor of the Clinton church, Moderator of West Union Association, and pastor of other churches, including Columbus. A well-trained Massachusetts lady, Miss Amanda Melvina Hicks, a cousin of Abraham Lincoln, was called to be Assistant Principal and stayed until 1894, serving as President from 1880 on.

Before the college opened, in 1874, preachers requested the

addition of a ministerial department, and Clinton College became a co-educational four-year institution, with as many as 200 students in some years, until it closed in 1915. During the same period, area Methodists operated Marvin College at Clinton, where Alben Barkley was trained. The Clinton College campus was sold to the Board of Education, and is the current site of an elementary school, with the original columns at the front.

Also, a bankrupt "college" at Blandville was purchased by West Union Association in 1886 and re-opened as a Baptist school, which struggled to operate until 1910. Trustees for both of these schools were elected by area associations, and Graves County Baptists also attempted in 1887 to open a college at Wingo. These were closer to boarding high schools, but served a definite purpose in encouraging reading and progress as the area grew in population.

Ministerial training in the Purchase between the two world wars was left to H. Boyce Taylor's West Kentucky Bible School at Murray and the Hall-Moody Institute, Martin, Tennessee, with a few men going to the seminary at Louisville, or Union University at Jackson, Tennessee.

Shortly after World War II, many in West Kentucky began discussing a "preachers' school," and men like O. C. Markham, Curry O. Simpson and E.D. Davis agreed to teach. Brother Calvin M. Hudson made a motion to develop such a school in the annual meeting of West Kentucky Association, October 6, 1948, and Dr. L. W. Carlin taught the first class on the night of January 10, 1949, in the basement of the old First Baptist Church building in Clinton. From that humble beginning, "B.B.I." became Baptist Bible College, and then Mid-Continent Baptist Bible College, now on its beautiful new campus between Mayfield and Paducah.

R. Charles Blair, Director of Missions

A Walk of Faith

- In 1707, the Philadelphia Association of Baptist Churches was established, first in what is now the United States.
- In 1751, the Charleston (South Carolina) Baptist Association was formed, first in the southern colonies.
- In 1796, Mero District Association was formed by churches in Kentucky and Tennessee, first to be developed in these areas.
- *In 1803, 190 years ago, the **Cumberland Baptist Association** replaced and enlarged Mero District, first to include churches in “western” Kentucky. The area west of the Tennessee R. was Chickasaw ground.
- In 1807, **Red River Baptist Association** was formed by churches in the northern part of Cumberland Association, coming closer to us.
- *In 1813, **Little River Baptist Association** was formed in western Kentucky, still bounded on the west by the Tennessee River.
- In 1814, the “Triennial Convention” of Baptist churches was formed.
- * In 1818, 175 years ago, the Jackson-Shelby Purchase was completed, and white settlers could legally move into land west of the Tennessee.
- *In 1823, 170 years ago, **Western District Baptist Association** was formed, including Tennessee and Kentucky churches (now only Tennessee).
- *In 1828, 165 years ago, **Obion Baptist Association** was formed in western Tennessee, probably including Kentucky churches. **Poplar Grove Baptist Church**, near Hickman, oldest in the present West Kentucky Association, was formed in that same year.
- In 1834, **West Union Baptist Association** was formed in the Purchase. 1994 will be their 160th anniversary.
- *In 1848, 145 years ago, **Mount Olivet Baptist Association** was

formed, with churches scattered throughout the Jackson Purchase.

*In 1853, 140 years ago, the **Beulah Baptist Association** was formed in west Tennessee, including the Kentucky churches of Hickman (formed in 1846), Poplar Grove, Madrid Bend, and possibly others.

In 1870, **Blood River Baptist Association** was formed out of West Union.

*In 1893, 100 years ago, **Graves County** and **West Kentucky Baptist Associations** were formed, **West Union** became Ballard and McCracken Counties, and **Mount Olivet** dissolved.

* Five or ten year anniversaries being celebrated in 1993.

Associations in **Boldface** type refer to associations of **West Kentucky** and/or **Graves County Baptist Associations**.

R. Charles Blair



BAPTIST HISTORY WRITING CONTEST

In celebration of the 150th anniversary of the Southern Baptist Convention in 1995, the Historical Commission, SBC, is sponsoring a "Baptist History Writing Contest." All Southern Baptists (and non-Southern Baptists writing on Southern Baptist topics) are invited to participate.

All entries must be postmarked no later than December 31, 1994. First-place winners in each category will be awarded \$200 plus a certificate. Second- and third-place winners in each category will receive certificates. Categories are as follows:

Category A

Books dealing with history of Southern Baptist institutions, persons, issues, events, etc.

Category B

Histories of local churches and associations

Category C (1)

Unpublished manuscripts (3,000-5,000 words) focusing on "The Spirit of Southern Baptists, 1845-1995" by students and lay historians

Category C (2)

Unpublished manuscripts (3,000-5,000 words) focusing on "The Spirit of Southern Baptists, 1845-1995" by professional historians

For more information about the contest (including an Entry Form), write the Historical Commission, SBC, 901 Commerce St., Suite 400, Nashville, TN 37203-3630.

"MY FAVORITE BAPTIST HERO"

To help celebrate the 150th anniversary of the Southern Baptist Convention in 1995, enter the "My Favorite Baptist Hero" writing contest!

The first-place winner in the children's division (grades 4-6) will receive \$30.00 and a plaque. The second-place winner will receive \$20.00; the third-place winner will receive \$10.00.

The first-place winner in the youth division (grades 7-12) will receive \$50.00 and a plaque. The second-place winner will receive \$30.00; the third-place winner will receive \$20.00.

All entrants will receive a certificate of participation.

Requirements:

1 Entries must be accompanied by a completed entry form.

2 Entries should be no longer than 400 words (for children's division) or 700 words (for youth division), handwritten or typed double-spaced. Essays will be judged on content and creativity.

3 Entry should be written about an important person in Baptist history.

Entries will be accepted January 1 - December 31, 1994.
To receive an entry form or for more information, write the Historical Commission, 901 Commerce St., Suite 400, Nashville, TN 37203-3630 or call (615) 244-0344.



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