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A
**HISTORY OF BAPTISTS
IN KENTUCKY**

BY
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P R E F A C E

One hundred and ten years had passed since the first Baptist church was planted on Kentucky soil, and the Baptists of the State had become a great denomination, before a history of their activities was written and put in permanent form. By the action of the General Association of Baptists in Kentucky in the session of 1876, the request was made that Rev. J. H. Spencer, D. D., proceed at once to prepare a History of Kentucky Baptists, "as he is enabled from facts, and documents now in his possession, and what others he may be able to procure, and that he report his progress to the next meeting of the General Association." Dr. Spencer after nine years of toil and sacrifice presented the manuscript to the General Association in 1885; which was soon published in two large volumes, covering the period from 1769 to 1885.

Sixty years passed since 1885 and nothing had been done officially to bring this great History by Dr. J. H. Spencer up to date until 1943. At the session of the Kentucky Baptist Historical Society, on December 7 of that year, a motion was made by Dr. S. L. Stealey, Professor of Church History in the Southern Baptist Theological Seminary, and unanimously passed that, "A Memorial be prepared and presented to the next session of the General Association to consider the bringing of the **History of Kentucky Baptists**, by J. H. Spencer up to date." Accordingly the Kentucky Baptist Historical Society presented to the General Association in 1944 the following:

"Whereas nothing has been officially done by the General Association to bring the 'History of Kentucky Baptists,' by J. H. Spencer up to date;

"Therefore be it Resolved that the General Association of Baptists in Kentucky in this session take such action as seems to be most advisable looking to the completion of Spencer's History for the period of 1885 to date.

"Be it resolved furthermore that the Kentucky Baptist Historical Society be commended and encouraged in the effort to gather and preserve all kinds of Baptist historical data, so necessary to the History of Kentucky Baptists covering this period of sixty years."

In view of the above resolutions, Dr. Leo T. Crisman, President of the Kentucky Baptist Historical Society, and Librarian of the Southern Baptist Theological Seminary, made the following motion in the session of the General Association in 1945:

"That a Committee be appointed by the Moderator of the General Association: (1) To determine the extent of material available; (2) To name a historian with whom the members of the committee are to work in closest co-operation; (3) Looking forward to the expenditures of sufficient funds to present to the General Association a general estimate of the amount involved to bring up to date, from 1885 to the present, Spencer's History, or to rework the earlier period, 1769-1885, using Spencer's History as a basis, and to write up the period from 1885 to the present."

A. T. Siler, the Moderator, appointed the following committee: Leo T. Crismon, Chairman, S. L. Stealey, and Wendell H. Rone. This committee reported to the General Association of 1946 as follows: "The members of the Committee in co-operation with the Executive Committee of the Executive Board of the General Association propose that Dr. Frank M. Masters, who has done extensive work in this field, be engaged for the task."

The author accepted the responsibility of the great task assigned and entered upon his duties December 1, 1946, and devoted all his time and energy to the undertaking. He soon found it advisable to make his own outline in chapters of the History of the Baptists in Kentucky without any reference to the plan of Dr. Spencer in his two volumes, but to utilize the part of his valuable material desired, revising such sections as could be revised with satisfactory results. After three years of tedious and prolonged research work, the manuscript was completed in October, 1949.

The author expresses his deep appreciation for the valuable historical material furnished by interested men and women in every part of the State. Histories of churches and associations, and biographical sketches were sent in without solicitation. The highest appreciation is expressed to the Historical Committee for their co-operation and help, with whom the author was permitted to work in the most harmonious relations. Mention is made of Mrs. Catharine Masters Rosser, who typed and retyped 1400 pages of the manuscript. Words cannot express my appreciation to Dr. W. C. Boone, General Secretary of the General Association, and to his Executive Committee in providing the financial support to make the writing of the History possible.

The author is also greatly indebted to the First Baptist Church, Princeton, Kentucky, and its pastor, H. G. M. Hatler, for providing office space in the church building, where the material for the history was compiled and written.

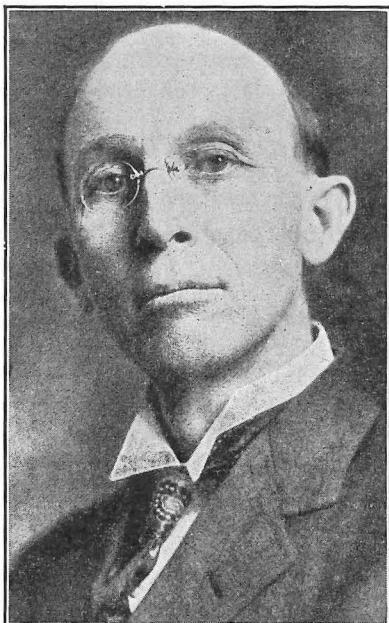
The first cash pre-publication subscription for the History was given by James W. Moffitt, Associate Professor of History in Furman University, Greenville, South Carolina, whose father was a life-long friend of the author.

F. M. MASTERS

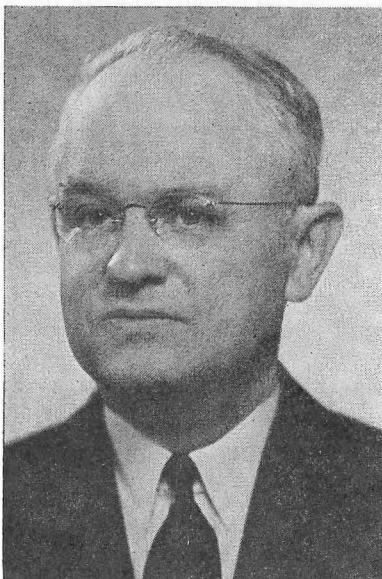
October 5, 1949. Princeton, Kentucky

PUBLISHER'S NOTE

Frank Mario Masters was born on July 28, 1870, in Franklin County, Texas. He was educated at Calhoun College, Oklahoma Baptist University, and the Southern Baptist Theological Seminary. He has served as pastor, college president and denominational worker in Texas, Oklahoma, Arkansas and Kentucky; author of "State Mission Catechism," "History of Ohio Valley Baptist Association of Kentucky," "History of Bethel Association of Kentucky," and "A History of Baptists in Kentucky."



THE AUTHOR
FRANK MARIO MASTERS



WILLIAM COOKE BOONE
EXECUTIVE SECRETARY, GENERAL ASSOCIATION OF BAPTISTS IN KENTUCKY

CHAPTER I

*

EXPLORERS AND EARLY SETTLERS

1769 - 1776

Daniel Boone, referred to as "the most famous of the American pioneers," was the first successful explorer of Kentucky. This distinguished frontiersman was a grandson of George Boone, who was born in Devonshire, England, 1666; and a son of Squire Boone, born November 25, 1696. George Boone left England with his family for America, August 17, 1717, and settled in Pennsylvania, about twenty miles above Philadelphia, in Berks County.

On September 23, 1720, the son, Squire Boone, married Sarah Morgan, a daughter of Edward Morgan, in accordance with the Quaker ceremony. Daniel Boone, the fourth son and the sixth child of this wedlock, was born in a backwoods cabin in Berks County, Pennsylvania, November 2, 1734 (N. S.). He grew to boyhood amid the almost unbroken forests of the Schuylkill Valley. Here, he, no doubt, acquired his first passion for the adventures of the hunt and for the solitude of the wilderness which became the ruling passion of his life.¹

After living in Pennsylvania over thirty years, Squire Boone moved with his family to North Carolina, and settled in the northwest corner of the state on the Yadkin River in Wilkes County, not far from Wilkesboro. The Yadkin region was then a wilderness filled with wild game. Here, a few years later, Daniel Boone married Rebecca Bryan, and engaged in hunting and farming. He became restless when the Yadkin region became more thickly settled and was eager for the solitude of the frontiers further to the west. "In 1761 he led a party of hunters into the southwestern part of Virginia to the headwaters of the Holston River. In 1764, he was employed by a party of land speculators to lead them into the Cumberland River country within the present boundaries of Kentucky."²

At the time of these early adventures of Daniel Boone, the colonial settlers along the Atlantic Coast, knew practically nothing about the vast wilderness country beyond the seemingly impenetrable mountains, later known as Kentucky. This unexplored territory formed a widely extended hunting ground on which Indian tribes of the North and South hunted wild game, including the buffalo and elk, and often met each other in bloody conflict. The tribes to the North were more to be feared by the early settlers, because of their easy access to the Kentucky territory, and the security of their hiding places from attack. Each and all of these tribes fiercely disputed the settlement of their hunting ground by the white pioneers. The explorers and early settlers had to contend with these savage tribes continually and were in constant danger of the tomahawk and scalping knife. There were only two practical routes of entrance to this unexplored country — the one by water down the Ohio River on the North — the other by land through the Cumberland Gap to the extreme southeast.³

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This is the unknown country, which Daniel Boone and others set out to explore. Boone says: "It was on the first of May, in the year 1769, that I resigned my domestic happiness for a time, and left my family and peaceable habitation on the Yadkin River, in North Carolina, to wander through the wilderness of America, in quest of the country of Kentucke, in company with John Finley, John Stewart, Joseph Holden, James Monay, and William Cool. We proceeded successfully, and after a long and fatiguing journey through a mountainous wilderness, in a westward direction, on the seventh day of June following, we found ourselves on Red-River, where John Finley had formerly been trading with the Indians, and, from the top of an eminence, saw with pleasure the beautiful level of Kentucke."⁴

John Finley referred to above, had made an adventurous tour into the unexplored wilds beyond the Cumberland Mountains in 1767 for the two fold purpose of hunting and trading with the Indians. Here on the Red River, Daniel Boone and his five comrades built a hut and camped for the Summer and Fall of 1769. They were located in the midst of abundance of wild game, including bear, buffalo, deer, elk and other game, besides fowls of all kinds, both land and water.⁵ These six men passed through many experiences in this strange country during the seven months they were camped together. There were no signs to indicate that the Indians were in their territory, thus they felt secure against any attack and began to go out on hunting and exploring excursions, by twos for convenience. On December 22, Daniel Boone and James Stewart were out on a hunting and exploring expedition, when they were suddenly captured by a band of Indians, but they managed to escape after being held seven days. When they reached their camp they found it plundered and deserted. What had become of their four companions? They never knew. These two men, Boone and Stewart, were left alone in a "boundless wilderness of forests, mountains, rivers, and lakes and their camp could be reached only by a journey of many weeks from the nearest settlements." In November, nearly a month before this sad occurrence, a younger brother of Daniel Boone, who had been honored by his father's name, Squire, set out from the Yadkin Country in North Carolina, with a young adventurer, in search of his brother, who was thought to be lost in the wilderness.⁶

It was on January 1, 1770, after wandering through the wilds of Kentucky for weeks, that they accidentally stumbled on the camp and the two brothers joined in a happy reunion. Of this occurence, Daniel Boone says, "About this time my brother, Squire Boon, with another adventurer, who came to explore the country, shortly after us, was wandering through the forest, determined to find me, if possible, and accidentally found our camp."⁷

Some days after the arrival of Squire Boone and his companion, Daniel and James Stewart went out on another hunting trip and again fell into the hands of the Indians, when Stewart was slain, but Boone fortunately made his escape. Later the young companion of Squire Boone disappeared and the two brothers were left alone. They prepared a little shelter to protect them from the winter's storms. They did not give up in despair, but continued hunting and exploring the unknown regions.⁸

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In the Spring of 1770 their ammunition and other supplies were running low, and it fell to the lot of the younger brother to return to North Carolina for a fresh supply. Daniel Boone says that on May 1, 1770 Squire "returned home to the settlement, by himself, for a new recruit of horses and ammunition, leaving me by myself, without bread, salt or sugar, without company with my fellow creatures, or even a horse or dog." It was during the months alone, that Daniel Boone made a tour on the Ohio. He says, "I surveyed the famous river Ohio . . . marking the western boundary of Kentucke." After three months' absence, Squire returned to his brother July 27, with ample supplies.⁹ The Boone brothers continued their wanderings through unexplored regions as far south as the Cumberland River, returning to their home in North Carolina March 1, 1771, after an absence of nearly three years.¹⁰

In the spring of 1770, James Knox, another pioneer hunter, led a company of forty men from Southwest Virginia through the Cumberland Gap westward on a hunting and trapping expedition. In October of the same year Knox with nine of these men sought fresh hunting ground in Central Kentucky. They toured the country south of the Kentucky River, exploring the territory of the Green River and the lower part of the Cumberland. They camped at one time near a flowing spring in what is now Wayne County, out from the present town of Monticello. Here they established a station for their skins and meat. They later moved to the west and camped on the Green River, near the present town of Greensburg, where all kinds of wild game were found. The Knox Party, known as Long Hunters, returned home in the Summer of 1771, and spread such a glorious report among the settlers of Western Virginia and North Carolina concerning the wonderful country they had visited, that the tide of emigration began soon to flow westward.¹¹

Following the exploring expeditions of Daniel Boone and James Knox, the latter with his Long Hunters, came the surveyors who invaded the new country, searching for fertile lands, marking out favorable locations for settlements and laying off imaginary towns in strategic places, some of which became real. In May, 1771, Captain Thomas Bullitt, of French and Indian war fame, led a party of surveyors down the Ohio River to the Falls, and established camp on the Bear Grass Creek, and explored what is now Jefferson and Bullitt Counties. The following August Captain Bullitt surveyed a tract of land where Louisville now stands, and laid off town lots. Three brothers from Virginia, James, George, and Robert McAfee, accompanied Bullitt down the Ohio to the Kentucky River, which they and others ascended, exploring the country, and making many surveys.¹²

In May, 1774 Colonel James Harrod, who had been a valuable member of Captain Bullitt's surveying party, left his Virginia home with thirty-one men for Kentucky, entering by the Ohio River. They finally reached what is now Mercer County, and on June 16, 1774 built the first log cabin in Kentucky, near where Harrodsburg is now located. Colonel Harrod and his men laid off town lots, on which cabins were erected. The place was first called Harrodstown in honor of James Harrod, but later was named Harrodsburg. There was an early attack on the place by the Indians and two of Harrod's men were slain.¹³

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Daniel Boone, after returning to North Carolina from his first exploring expedition, determined to bring his family as soon as possible, to live in Kentucky, which he claimed "to be the second paradise." On September 23, 1773, all arrangements having been completed, Daniel Boone and his family bid farewell to their relatives and friends and started on the long wilderness journey to Kentucky. They were joined by five other families, and by forty well armed men. This large company with their pack horses started toward their destination with great confidence, until October 17, 1773, when they were attacked by a large band of Indians as they were nearing the Cumberland Mountains. In the fierce engagement six of their men were killed, including Daniel Boone's oldest son. Under the protest of Boone the company retreated forty miles to a settlement on the Clinch River in Virginia, where the Boone family remained until 1775.¹⁴

In 1774 there were a number of surveyors from Virginia, who were exposed to a threatened Indian uprising. Governor Dunmore of that state employed Daniel Boone with one companion to go as far as the Falls on the Ohio River and warn them of the coming conflict. Boone and his comrade hastened from the River Clinch on their mission, delivered the warning message and led the alarmed surveyors through the Cumberland Gap, back to Virginia, having travelled over 800 miles, and covering a period of 68 days.

During 1774, Colonel Richard Henderson, born in Virginia in 1735, came to Kentucky, and formed a land company called Transylvania. Colonel Henderson, through this company, purchased from the Cherokee Indians the title to all the country South of the Kentucky River for the purpose of planting colonies, and selling land to the settlers. It was in connection with this land deal that Daniel Boone was employed to make extensive surveys and to cut a road through the wilderness to Cumberland Gap for Henderson's pack horses and wagons.

Daniel Boone with twenty-five men began laying the foundation of a fort on the Kentucky River on April 1, 1775, in what was to be Madison County, called Boonesboro in his honor. While the fort was being constructed, Boone and his company suffered from attacks by the Indians, which caused some of his men to desert and return to their home. About the 20th of April, Colonel Henderson arrived at the fort with supplies from Virginia and with forty men, which called for the erection of more cabins, and the completion of the stockade.¹⁵

As soon as the fort was completed, Daniel Boone determined to bring his family to Kentucky "at all hazards". He says, "On the 14th day of June 1775, having completed the fort, I returned to my family on the River Clinch, and soon after removed them to this fort." They arrived safely on September 8 at Boonesboro with twenty armed young men. Boone's wife and daughters were the first white women to stand on the banks of the Kentucky River. Squire Boone and his family soon followed. The four Bryan brothers, relatives of the Boones arrived with their families, and with thirty armed men. Early in the Spring of 1776 Colonel Richard Callaway with his wife and two daughters, and two other families settled in Boonesboro. In the fall of the same year Hugh McGary, Richard Hogan and Thomas Denton with their families, settled in Harrodstown.¹⁶

In March, 1775 Colonel Benjamin Logan came to Kentucky from Vir-

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ginia, built a fort, bearing his name, about one mile west of Stanford in what is now Lincoln County. One year later Colonel Logan brought his family to the fort soon to be followed by other families. Two years later Fort Logan was attacked by the Indians and a number of the inhabitants were murdered. In May, 1775 Simon Kenton with a company of men built a camp within a mile of the present town of Washington, in Mason County. They cleared a plot of ground and planted about an acre of corn with the grains, which they had brought from Virginia. In season they enjoyed the first roasting ears produced by a white man on the north side of the Kentucky River. Kenton and his company explored much of the surrounding country.¹⁷

The hostile feeling between England and the thirteen Colonies reached a climax when the Continental Congress adopted the Declaration of Independence, July 4, 1776. Following this momentous event, the many Indian tribes in all sections, took up arms, without delay in behalf of the English against the Colonies. The Tribes to the North of the Ohio River became a continual terror to the scattered settlements in Kentucky by their frequent and unexpected attacks.

On July 17, 1776, there was great excitement and distress in the settlement at Boonesboro over the capture of three girls by a band of savages. The captives were Jemima Boone, a daughter of Daniel Boone, and Elizabeth Callaway with her sister, Fannie, daughters of Colonel Richard Callaway. The young ladies were out in a canoe on the Kentucky River, in sight of the fort, when they were taken by the Indians and carried away. Their screams aroused the settlers, and soon their fathers, lovers, and others were in hot pursuit. They succeeded in rescuing the girls thirty-five miles from Boonesboro, and returned them to their homes the next day.¹⁸

On August 7, three weeks after this sad incident, there occurred an occasion of joy in Boonesboro, when Elizabeth Callaway, the eldest daughter of Colonel Richard Callaway was united in wedlock to Samuel Henderson, who helped to rescue her from the Indians. In this first marriage in Kentucky, the ceremony was performed by Squire Boone, the brother of Daniel, "who was an occasional preacher in the Calvinistic Baptist Church".¹⁹

The first government formed for the benefit of the early settlers of Kentucky was established by the Transylvania Land Company of which Richard Henderson was promoter, as already referred to. Henderson called a Convention to be composed of delegates from the four settlements, embraced in his territory, which met in Boonesboro in May, 1775, with all the formalities of a legislative body. A code of laws was passed, calling for a Court of Justice, the punishment of criminals, and condemning swearing and Sabbath breaking. Daniel and Squire Boone introduced bills to preserve the game, to protect the public range and to promote good breeding of horses.²⁰

The Transylvania Company had already established a land office in Boonesboro to make terms on which land would be sold to settlers. But before the end of the year the settlers were becoming dissatisfied with the government; with the increased price of land; and with the extravagant fees charged for surveying and handling the deal. In December, 1775 a petition signed by eighty-four men was sent to the Virginia legislature, requesting that the State take jurisdiction over all the territory claimed by the Transylvania Company.

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By an Act of the Legislature of Virginia, December 31, 1776, all the vast territory, extending from the Tennessee boundary to the Ohio River, was constituted into one County to be known as Kentucky County, Virginia. This act entitled the new county to two representatives in the Virginia State Legislature, to a County Court and to the various county officers. Harrodstown was chosen as the county seat, and the first court in Kentucky was held in September the following year.

At the close of 1775, there were not more than 300 inhabitants in all the settlements of the Kentucky territory. A census taken of Harrodstown in 1777 showed only 198 inhabitants. Probably at the same time there were not more than that number in both Boonesboro and Logan Fort together. During the first years of the War of the Revolution the coming of permanent settlers to Kentucky County had almost ceased. Individuals and companies were continually arriving but an equal number were returning to their former abode, due largely, no doubt, to the horrible Indian invasion from which there was no protection. The population of all the settlements remained about the same until the great immigration movement into Kentucky, which began during the year 1779. When the settlement began to be formed on the North side of the Kentucky River, the Virginia Legislature passed an Act, October, 1779, to put into operation a ferry at Boonesboro, which provided transportation for the settlers on both sides of the river. This was the first ferry in Kentucky, and the price across was fifty cents.²¹

The Virginia Legislature passed two Acts, which were beneficial to Kentucky County. In 1779 an Act was passed to open a Pack Horse road from Cumberland Gap through Kentucky County on account of the ever increasing emigration from that State into the Kentucky territory. In May, 1780 an Act of the Virginia Legislature made Kentucky more desirable for settlers. This Act called for the division of Kentucky County into three counties—Jefferson, with its county seat at Louisville; Lincoln with its seat of government at Harrodstown; and Fayette with Lexington as its seat. The formation of these counties provided three courts, three sets of county officers, and six representatives in the Virginia Legislature. Three years later, the three counties were formed into a Judicial District, and Judges were appointed. The first session of this Circuit Court was held at Harrodstown, March, 1783, after which Danville was made the permanent place for holding the Courts.²²

The great migration from Virginia, Maryland and North Carolina, which began in 1779, increased yearly following the war. When the Peace Treaty between Great Britain and the Colonies was signed November 30, 1782, it is estimated that there were already 12,000 people in Kentucky, and within the next two years this number increased to 20,000 souls. The early settlements were largely rural, and confined to a great extent to what is now known as the Blue Grass Section. The census of 1790 gives the population of the state, 73,677, at which time the population of Lexington was 834; Washington, 462; Louisville, 350; Bardstown, 216; and Danville, 150. There were other towns in the State, as Harrodstown, Boonesboro, and Maysville, but they were not included in this census.²³

That the trials of the early settlers were "manifold and severe" was evident from several viewpoints. They all suffered alike the perils and hard-

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ships of the long journey from their native states to the then far western wilds of the Kentucky country. Those from Northwest Virginia, Pennsylvania, New Jersey and Maryland came down the Ohio River in flat boats, landing at points where Maysville, and Louisville would be located. This route was long and hazardous because of the slowness and danger of the flat boats, and because, day and night, the river was watched by the Indians to plunder and kill. Then when the pioneers would arrive at the landing places, they would have to make their way through the unbroken wilderness to the locations, where settlements were to be made.

Those who emigrated from Eastern and Central Virginia and North Carolina entered through Cumberland Gap, and by pack horses, over mountains and plains, would finally reach their destination, after travelling hundreds of miles. There were no roads cut through the great forests, with the dense underbrush, nor bridges across the stream, and no protection from the rain and cold. After they would arrive at the places of settlement, they found no houses to live in, no fields cleared for planting, and no kind of supplies, to be obtained in the wilderness.

Some of the hardships of the early settlers in Kentucky are thus described by Theodore Roosevelt in "Winning of the West": "At the Falls, they were sickly, suffering with fever and ague; many of the children were dying. Boonesboro and Harrodsburg were very dirty; the inhabitants were sickly, and the offal and dead beasts lay about, poisoning the air and water. During the winter no more corn could be procured than was enough to furnish an occasional hoe cake. The people sickened on a steady diet of buffalo-bull beef, cured in smoke without salt, and prepared for the table by boiling. The buffalo was the stand-by of the settlers; they used his flesh as their common food, and his robe for covering; they made mocassins of his hide, and fiddle strings of his sinews, and combs out of his horns. They spun his winter coat into yarn, and out of it, they made cloth, like wool. They made a harsh linen of the rotted nettles. They got sugar from the maples."²⁴

One of the greatest trials of the pioneer settlers was their terrible trouble with the Indians, as already referred to in this chapter. These savage tribes were everywhere and all men were in mortal fear of their lives. The Indians claimed the entire territory of Kentucky as their best hunting grounds and opposed its settlement by every method of cruelty they could devise. Forts were built for protection, and the settlers were often kept in for weeks, from their farms and other outside duties. They attended their places of worship with rifles on their shoulders. It is estimated that between 1783 and 1790 over fifteen hundred settlers in Kentucky were massacred by these savage tribes or taken into captivity, but these pioneer Kentuckians knew no defeat. Their purpose was to conquer the enemy, subdue the land, and prepare the way for the teeming millions, who would come after, to enjoy the fruit of their sacrifices.

Another trial, which involved the early settlers was the continued dispute over land titles, resulting in long litigations, which engendered bitterness and alienations among the land owners. Individuals with land warrants were permitted to survey a certain amount of government bounty land. Often these surveys would over-lap one another, or several persons would locate

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on the same survey. A Kentucky historian says: "The laws of Virginia for the appropriation of lands were the greatest curse that ever befell Kentucky. Sometimes as many as five or six patents covered the same piece of land; and the occupant, besides the title under which he entered, frequently had to purchase two or three times more, or lose his home and labor."²⁵

Because of the defective titles referred to above, Daniel Boone lost all his fine land holding around Boonesborough and left Kentucky in disgust, and went to Virginia about 1892, and remained about two years. In 1794, he received information about the new country far to the west along the Missouri River, and in 1795 moved with his family from Virginia to the Femme Osage Country in the District of St. Charles about forty-five miles west of St. Louis. Here his wife, Rebecca Boone, died on March 18, 1813, at the age of seventy-four years.

Daniel Boone passed away September 26, 1820 in the home of his son, Nathan, at the age of eighty-six years. By an Act of the Legislature of Kentucky, the remains of Col. Daniel Boone and wife were removed, in 1845, to the cemetery at Frankfort, Kentucky, where "slumber many of Kentucky's noblest sons."²⁶

Much has been written and many opinions expressed as to the religious life of Daniel Boone. His parents, Squire Boone and Sarah Morgan Boone, showed their interest in the Holy Scriptures by giving Bible names to six of their children out of eleven. About three years after Daniel Boone married Rebecca Bryan in 1755, the great evangelist, Shubal Stearns, visited the Yadkin region in North Carolina, and greatly impressed the community with the gospel. As a result of these revivals, the Boone's Ford Baptist Church was organized by John Gano at the request of the Charleston Association in South Carolina and he was pastor from 1756 to 1760. This church was located "on the Davie (County, west) side of the Yadkin, not far from the river toward Jerusalem." The home of Squire and Sarah Boone, parents of Daniel, stood on the east side of the Yadkin in Boone Township, Davidson County. The Boone family must have had great influence in the Yadkin section to have the church and township in their name.²⁷

There are no records of any nature that show that Daniel Boone was ever a member of this church, but it is a historical fact "that Daniel Boone's family were members." It is also known that, either under the evangelistic work of Shubal Stearns or under the ministry of John Gano, Squire Boone, the younger brother of Daniel, was converted, united with the church and became a Baptist preacher. The brief records indicate that Daniel Boone's sympathies were with the Baptists. After the death of his wife in 1813, he later lived with his daughter, Jemima, and her husband, Flanders Callaway, who were located on a farm in Warren County, Missouri. In 1818, a Baptist church was organized in the Callaway home by Rev. J. E. Welch, missionary of the Triennial Convention, where Daniel Boone at that time was living.²⁸ Mr. Welch thus describes Col. Boone as he saw him at one of his meetings in 1818: "He was rather low of stature, broad shoulders, high cheek-bones, very mild countenance, fair complexion, soft and quiet in his manner, little to say unless spoken to..... He never made a profession of religion, but still was what the world calls a very moral man."²⁹

THE EXPLORERS AND EARLY SETTLERS

During the summer of 1819, a distinguished artist, Chester Harding, went out from St. Louis to take a sketch for a portrait of Colonel Boone. The old pioneer was so feeble, that he was supported by the same Rev. James E. Welch, who, two years before, constituted the Baptist Church in the same house. In a letter written to Sarah Boone, the wife of his brother, Samuel Boone, dated October 19, 1816, occurs Daniel Boone's conception of religion: "Relating to our famaly and how we Leve in this World and what Chance we shall have in the next we know Not for my part I am as ignerant as a Child all the Relegan I have to Love and fear god beleve in Jeses Christ Don all the good to my Nighbour and my self that I can and Do as Little harm as I Can help and trust on gods marcy for the Rest and I Believe god neve made a man of my prisepel to be Lost and I flater my self Deer sister that you are well on your way in Cristeanaty gave my Love to all your Childran and all my frends farewell my Deer sister"³⁰

CHAPTER II

THE PIONEER BAPTIST PREACHERS

1776 - 1785

Among the first permanent settlers in the wilderness territory of Kentucky were many of the people called Baptists, who were the pioneers in religion in Kentucky.¹ Along with these early settlers came the pioneer Baptist preachers, facing every danger, suffering hardship, visiting the settlers in their rude log cabins, comforting the bereaved families, whose loved ones had been murdered by the Indians, and preaching the gospel at every opportunity.

Squire Boone was evidently the first Baptist preacher to set foot on Kentucky soil. He was a son of Squire Boone and Sarah Morgan Boone, and a younger brother of the famous explorer. He was born in Berks County, Pennsylvania, not far from Reading, on October 5, 1744, and had the honor of receiving his father's name, Squire, which had been transmitted "through several generations of the Boones".² While Squire was yet a lad, his parents moved to North Carolina and settled in the Yadkin region in Wilkes County, where he grew to manhood. He was married to Jane Van Cleve, August 8, 1765, following the death of his father early the same year. To their marriage were born five children, all of whom were given Bible names—Jonathan, Moses, Isaiah, Sarah and Enoch, which indicates a knowledge of Bible characters. Squire spent a number of years with his brother Daniel in his hunting and exploring expeditions.

When Squire Boone became a Baptist and a Baptist preacher cannot be definitely known. He came in contact with the Baptists in Yadkin county in North Carolina, where he was reared. "The majority of the settlers from the Yadkin Region were Baptists and they from the beginning more than outnumbered all other denominations. Squire Boone himself was an itinerant Baptist preacher". It has been mentioned that he was "an occasional preacher in the Calvinistic Baptist Church" in 1776, when he performed the first marriage ceremony in Kentucky.³ The records show that in 1779 Squire Boone moved his family down the Kentucky and Ohio River to Louisville, where he purchased some lots and erected a cabin at the mouth of the Bear Grass Creek. Here "He signed the early petitions of 1779 and 1780 presented by the residents of Louisville to the Legislature of Virginia for the establishment of the town. He—a Baptist—is said to have preached the first sermon in Louisville".⁴

Squire Boone was also the first Baptist preacher in Meade County. This man from all the evidence available "certainly preached at a rude hunting camp at the Blue Spring near the head of Doe Run". On January 3, 1783, "Squire Boone entered 6000 acres of land on the Ohio River below the mouth of Doe Run" in Meade County.⁵

This first pioneer preacher rendered valuable service in several politi-

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cal relations. He was a member of the Virginia Legislature from Kentucky in 1783, and was also a member of the first Kentucky Convention held at Danville December 27, 1784, looking to the separation from Virginia. From 1787 Squire Boone was in and out of Kentucky for several years. He died in Harrison County, Indiana, in August, 1815, across the Ohio River from Brandenburg, Kentucky.⁶

The first recorded Baptist preaching done in Kentucky was by Thomas Tinsley and William Hickman at Harrodstown in the Spring of 1776, about four years after the appearance of Squire Boone and five years before a Baptist church was planted in Kentucky. There is nothing known of Thomas Tinsley, except in his relation to the first visit to Kentucky of William Hickman, who was not then an ordained preacher.

WILLIAM HICKMAN was born February 4, 1747, in King and Queen County, Virginia. His father, Thomas Hickman, and his mother, Sarah Sanderson Hickman, died while he and his sister were young children, who were left under the care of their grandmother. William's chances for an education were very limited, having but "little time to go to school". He "could read but little, and hardly write any".

At the age of fourteen, he was apprenticed to John Shackleford to learn a trade. His grandmother had given him a Bible and charged him to read it, as he was accustomed to do, when he was with her. Young Hickman was in a bad environment. He says: "I found them notoriously wicked. I soon fell into evil habits, for master, mistress, children, apprentices, and Negroes were all alike". Young Hickman neglected his Bible, left off praying and learned to curse and swear. He says: "I went often to church to hear the parson (Episcopal Rector) preach, when he was sober enough to go through with his discourse." In 1770, after nine years of service in his trade he married Miss Shackelford, his master's daughter, who was "fond of myrrh and dancing". Soon after their marriage they heard of the Baptists, then called New Lights, and learned that they "dipped a person all over in water". Later two pioneer Virginia preachers, John Waller and James Childs, visited the community where the Hickmans lived.

Hickman says' "Curiosity led me to go some distance to hear these babblers; the two precious men were John Waller and James Childs, from the north side of James river; when I got to the meeting the people were relating their experiences, but I could not get sight of the preachers till they were done, there was such a multitude of people. At last they broke; the two preachers sat together, I thought they looked like Angels; then each of them preached, God's power attended the word, numbers falling, some convulsed, others crying out for mercy; that day's worship ended; the next day they were to dip, as they called it in those days. I went home heavy hearted, knowing myself in a wicked state; I informed my wife what I had seen and heard — — she was much disgusted for fear I should be dipped too; she begged I would not go again, but I told her I must see them dipped. I went, and an awful day to me it was; one of those ministers preached before Baptism and then moved on to the water, near a quarter of a mile; the people moved in solemn order, singing 'Lord, what a wretched land is this, etc.' Though it was a strange thing in that part of the world, yet I think the people behaved orderly; a great many tears dropped at

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the water, and not a few from my eyes. The first man brother Waller led in had been dancing master to whom brother Waller said he had given a gold piece to learn him to dance, and now he was about to baptize him in the name of the Lord Jesus. I think eleven were baptized that day...

"In the fall of the next year I moved lower down to Cumberland county; there I shook off the awful feelings I have named above, and yoked in with a parcel of ruffians and took to dissipation, but with a guilty conscience. The Lord sent his servants in that part, as undershepherds, to hunt up his lost sheep, and pretty soon a number of our dear neighbors were converted to God... among the rest, my wife; though she once opposed me, she was the first effectually called of God."

She made a profession in the absence of her husband from home. He was displeased and told her to go and see Parson McRoberts (Episcopal) "that he would convince her that infant baptism was the right mode". She replied "that she was fond of hearing him preach, but that she would not pin her faith to his sleeves". For months he kept her from being baptized. Later under the preaching of David Tinsley, William Hickman was saved, February 24, and during the following April was baptized by Reuben Ford, who had baptized his wife the fall before.

Soon Hickman and the other converts organized a prayer meeting. In all there were nine men, women and young people, who carried on the prayer meeting. In a few years the result was the organization of the Skin-quarter Church and the nine men became ministers. Among these were William Hickman, George Smith, George Stokes Smith, John Dupuy, Edward Maxey, Jeremiah Hatcher and two others. On February 23, 1776, he left his home in Virginia with five companions, and after a journey of thirty-six days, arrived in Harrodsburg on April 1. Here Mr. Hickman found that Thomas Tinsley was preaching on the Sabbath days.

He says in his *Life and Travels*: "We got to Harrodstown the first day of April, 1776. Myself, Brother Thomas Tinsley, my old friend, Mr. Morton, took our lodging at Mr. Gordon's, four miles from town. Mr. Tinsley was a good old preacher, Mr. Morton, a good, pious Presbyterian, and love and friendship abounded among us. We went nearly every Sunday to hear Mr. Tinsley preach. I usually concluded his meetings. One Sunday morning, sitting at the head of a spring at this place, he laid the Bible on my thigh and said, 'You must preach today'. He said if I did not, he would not. It set me in a tremor. I knew he would not draw back. I took the book and turned to the 23rd Chapter of Numbers, 10th verse: 'Let me die the death of the righteous and let my last end be like his'. I suppose I spoke fifteen or twenty minutes, a good deal scared, thinking if I had left any gaps down, he would put them up. He followed me with a good discourse but never mentioned any blunders". The above quotation gives the only account of Thomas Tinsley, the second pioneer preacher in Kentucky. William Hickman was not an ordained preacher when he delivered his first sermon in Harrodsburg.

After William Hickman spent sixty days in Kentucky on his first visit in 1776, already referred to, he returned to Virginia, arriving on June 24 after an absence of about four months. He was ordained to the ministry

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in 1778 by Elders George Smith and James Dupree at the age of thirty-one, about two years after preaching the first sermon in Kentucky. Hickman spent eight years of active service in Virginia, enduring many hardships for the sake of the gospel.

On the sixteenth of August, 1784, Elder Hickman, with his family started on the long journey to Kentucky, and arrived on November 9 in what is now Garrard County, at the home of George Stokes Smith, his fellow worker in the ministry in Virginia. He speaks thus of this journey: "We took plenty of provision with us, and drove two milch cows, that gave milk for the children and my wife's coffee. The fatigues of the journey were too tedious to mention. We proceeded to the wilderness; it rained almost every day, which made it dreadful traveling; the waters were deep and no ferry boats the children and myself wet both day and night wet and dirty, poor spectacles we were, but thank God, all in common health; the Lord was with us through the whole journey.

"The next day which was Sunday, there was a meeting at brother Smith's, and, as unprepared as I was, I had to try to preach, though there were three other preachers there . . . old brother W. Marshall was there, and invited me to where he lived, a place called the Knobs. Some time afterwards I went to see him and we soon got acquainted he appeared to set some store by me, but thought I was tinctured with Arminianism. I thought he was strenuous on eternal justification, but never disagreed so as to have hard thoughts."⁸

On the fifth of April, 1785, Mr. Hickman moved his family to the North side of the Kentucky River. On the fourth Saturday of the same month, he and his wife united with the South Elkhorn Church, Lewis Craig, pastor. On January 17, 1788, Elder Hickman moved to Forks of Elkhorn, where his friends had persuaded him to locate, and had arranged to present him with one hundred acres of land. His soul winning preaching resulted in the constitution of the Forks of Elkhorn Church on the second Saturday in June 1788. He became pastor, which position, with the exception of about two years, he held until the day of his death on Friday, January 24, 1834, a period of forty-five years. He probably baptized more happy converts than any other pioneer preacher. John Taylor says, "His preaching is a plain and solemn style, and the sound of it like that of thunder at a distance but when in his best gears, his sound is like thunder at home, and operates with prodigious force on the consciences of his hearers".⁹

William Hickman was married twice and reared a large family. His oldest son, William Hickman, was long pastor in Kentucky. Captain Paschal Hickman, another son, fell in the bloody battle of the River Raisin January 1813 and in his honor, Hickman County was named. The friends of Mr. Hickman gave him a home with land. "Here they established Mr. Hickman . . . until his death, and when he passed away, he and both his wives (he was married twice) were buried in a blue grass pasture just outside the yard. There the Daughters of the American Revolution found their bones, which they removed to the lot in the Frankfort Cemetery, set apart for the burial of Revolutionary soldiers".¹⁰

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JOHN TAYLOR was probably the fourth pioneer preacher to visit Kentucky, followed by Joseph Redding, but like William Hickman, they remained only a short time.

John Taylor was born in Fauquier County, Virginia, in 1752. While a youth, his parents moved over the Blue Ridge Mountains and settled on the Shenandoah River in Frederick County. At the age of seventeen years, young Taylor heard the gospel preached by William Marshall, who later settled permanently in Kentucky. He began to read the Bible and pray. Many were converted and baptized. Among these were two brothers, Joseph and Isaac Redding, who began to hold meetings soon after they were saved. John Taylor says: "Under the preaching of the Reddings the poor rags of my righteousness took fire and burnt me to death". After great remorse and agony of mind for several months, he at last found peace and was baptized at the age of twenty years by the devoted "prisoner of the Lord" James Ireland. He soon began to warn sinners to "flee the wrath to come".

After beginning to preach, Taylor had such a desire to communicate with his friend, Joseph Redding, who had moved to South Carolina, that he set out to that State to be with him. They returned to Virginia the next Spring (1773) and labored in the gospel, sometimes together in the frontier settlements.

In the fall of 1779, John Taylor, set out to visit Kentucky. He came through the Cumberland Gap on horseback over the mountains, through the wilderness. At the same time, Joseph Redding started down the Ohio River in a flat boat with his family and some emigrants, principally from his churches. The Reddings were delayed by the wreck of their boat, and did not reach the Falls until March of the following year (1780). They suffered the cold of the severe winter, and soon after arriving, were filled with grief over the death of one of the children. Mrs. Redding was probably the first preacher's wife who came to Kentucky. Redding found the people of the Bear Grass Creek settlement so shut up in the fort for protection from the Indians that there was no opportunity to preach the gospel. John Taylor says, "All things bore such a gloomy appearance, as to preaching, that we returned again to Virginia, and resumed our former travels for about two years".¹¹

After returning to Virginia, John Taylor married, and later inherited some property from an uncle. He continued his ministerial labors until 1783, when he decided to move to Kentucky and make his permanent home there. Semple says: "Mr. Taylor also, about 1783, moved to Kentucky, and has been there, as he was in Virginia, a preacher of weight, wisdom, and usefulness".¹²

Mr. Taylor thus describes his experience on the way to Kentucky: "It was a gloomy thing at this time to move to Kentucky.... Without a single friend or acquaintance to accompany me, with my young helpless family, to feel all the horrors that then lay in the way to Kentucky, we took water at Redstone; and for want of a better opening, I paid for a passage in a lonely, ill fixed boat of strangers. The river being low, this lonesome boat was about seven weeks before she landed at Beargrass; not a soul was then settled on the Ohio between Wheeling and Louisville, a space of five or six hundred miles, and not one hour, day or night, in safety".

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After a few days at Bear Grass, John Taylor set out with his family on an eighty mile journey through the wilderness to Craig Station on Gilbert Creek in Lincoln County. He thus describes the mode of travel over this eighty mile distance: "Nearly all I owned was at stake. I had three horses. Two of them were packed, the other my wife rode with as much lumber besides as the beast could bear. I had four black people, one man and three smaller ones. The pack horses were led, one by myself, the other by my man; the trace, what there was, being so narrow and bad, we had no chance, but to wade through all the mud, rivers and creeks, we came to..... We only camped in the woods one night, where we could only look for protection from the Lord. One Indian might have defeated us; for though I had a rifle, I had very little skill to use it. After six days of painful travel of this kind, we arrived at Craig's Station, a little before Christmas (1783), and about three months after our start from Virginia. Through all this rugged travel my wife was in a very helpless state; for about one month after our arrival, my son Ben was born".

Here John Taylor began his long ministry in Kentucky, as will be seen in another chapter. Joseph Redding, Taylor's devoted yoke fellow in the ministry, continued his work in Virginia until 1789, when he came to Kentucky, to spend the remainder of his life.

Not until 1780 did the pioneer preachers begin to settle permanently in Kentucky. During this same year a great tide of emigration was flowing from Virginia into the new country, forming settlements. Among them were many Baptists. Some of the Baptist ministers in 1780 were William Marshall, John Whitaker, Benjamin Lynn, Joseph Barnett, James Skaggs, and probably others who are unknown. At this time there was not a Baptist church in all the territory of Kentucky.

WILLIAM MARSHALL was born in 1735 in the Northern neck of Virginia. He came from a very prominent family, and was reared in affluence. He was an uncle of the distinguished Chief Justice John Marshall, appointed to that high office by President John Adams. He was converted and baptized in 1768 in a great revival conducted by the Separate Baptists. John Taylor thus speaks of him: "He soon began to preach, and a flaming zealot he was. His preaching was of the loud thunder gust kind. His labors were mostly employed on the waters of Shenandoah River, west of the Blue Ridge. It was not long before the people became marvelously affected, and their cries would often drown Mr. Marshall's voice while preaching. To see one or more thousands of people gathered at a large meeting house, lately put up, without room to receive them, and in the dead of winter the people standing in the snow for hours together to hear the word, and hundreds at once crying out for mercy, or loudly rejoicing in hope".

Multitudes were saved in these meetings conducted by William Marshall, but not having been ordained, Samuel Harris, the great Separate Baptists' evangelist, traveled 200 miles to baptize the converts. The baptizing occurred in 1770, and was performed in the Shenandoah River. The South River Separate Church was immediately organized, and Marshall became its pastor following his ordination. It was in these services, that the two brothers, Joseph and Isaac Redding, were converted, and later, John Taylor, to which reference has already been made.

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Elder Marshall continued a fruitful ministry about twelve years before moving to Kentucky in 1780, where his labors were not as successful as they had been in Virginia, yet he rendered valuable service for several years. Accidentally falling from his horse, he was so injured, that he could not be active in the ministry for some time. During this period, he devoted his time to study, and made some hurtful changes in his doctrinal views. John Taylor writes thus about this special study: "He now studied consistently, beginning with God's decrees. There he found eternal justification, couched in the doctrine of election; and so on with the several links of his chain, till he was led to find out that the gospel address was only to certain characters which, when explained, were already righteous. . ."

When William Marshall found that his Baptist brethren could not endure such "strong meat" of the gospel, he began to doubt their Christianity and soundness in the faith. The Little Fox Run Church in Shelby County, where he held his membership, excluded him. He never returned to the church, but died a few years after at the age of seventy-five. John Taylor says of William Marshall, "In his days of success, he preached after the Apostolic mode, strongly urging repentance towards God and faith in Christ Jesus and with longing, heart melting invitations, exhorting every sinner in his congregation to seek the salvation of his soul".¹³

JOHN WHITAKER, who was one of the first pioneer preachers to settle in Kentucky in 1780, is supposed to have come from Maryland and probably arrived earlier than William Marshall. Though advanced in years, yet he was very active, and rendered valuable service in fifty miles of Louisville, aiding in constituting most of the churches in that section and was the first pastor of Bear Grass Church.

BENJAMIN LYNN, known as "the hunter preacher", according to the latest authority was born in Chester County, Pennsylvania in 1750. When only seventeen years of age, he left home and plunged into the forest region, Northwest of the Ohio River, where he spent seven years away from his people. Here he lived among the several tribes of Indians and became familiar with their language and customs. He visited the French settlements as far west as the Mississippi River and as far South as Natchez, "hunting, trapping and learning the country as he went".

In 1776, he visited the station at Harrodsburg, and remained there for a time, assisting the settlers in preparing for an Indian attack, and giving them the benefit of his knowledge and experience. He was a skilled Indian fighter and had achieved the honor of a Lieutenant. During the prolonged horrible siege of Harrodsburg, Benjamin Lynn was married to Hannah Sovereign, whose father was killed by the Indians. General George Rogers Clark records the marriage in his diary, which shows that on July 9, 1776, "Lt. Lynn married. Great merriment".

The date that Benjamin Lynn became a Baptist preacher is not known. However, it is certain that in 1780 there were three Separate Baptist preachers in Kentucky, William Marshall, Benjamin Lynn, and James Skaggs. In the Summer of 1782, he and James Skaggs gathered the South Fork Church, located in what is now LaRue County. This was the first Separate Baptist Church formed in the State. Lynn also led in the consti-

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tution of the Pottengers Creek Church in Nelson County, of which he became pastor. He was also pastor of South Fork and Level Wood Churches as long as he remained in Nelson County. Sometime after 1790, he moved into what is now Green County, where later he joined the New Lights, led by Barton W. Stone. Benjamin Lynn was regarded as a good preacher, a man of undoubted piety, and devoted to the cause of Christ. His name is perpetuated in Nolin River, and Lynn Camp Creek, and honored in Nolin Church, Lynn Camp Association, Lynn Association, and Lynnland Institute, which was utilized for the Kentucky Baptist Childrens' Home in 1915.¹⁴

JOSEPH BARNETT came from Virginia to Kentucky some time during 1780 and settled in what is now Nelson County. He was a Regular Baptist, and was active in the Ketockton Association in Virginia which was constituted in 1766. He was a faithful servant of the Lord, and rendered effective service in forming some of the earlier churches.

LEWIS CRAIG, a distinguished pioneer preacher in Virginia and Kentucky, was born in Orange County in old Dominion in 1737. He was the son of Toliver and Polly Hawkins Craig, who raised a family of eleven children, seven sons and four daughters. Three of the sons became Baptist preachers, Lewis, Elijah, and Joseph; while Betsy, the youngest daughter and child, married Richard Cave, a pioneer preacher, who came to Kentucky. Lewis Craig in early life married Betsy Landers. In 1765, Samuel Harris, a Baptist preacher of great power and prominence, visited Orange County, and under his ministry Toliver Craig and his family were converted and became Baptists. Many people in the community experienced salvation during the revival. When Elder Harris left, he exhorted the converts, who had special talents to exercise their gifts in holding meetings, though they had not been baptized, as Harris was not an ordained minister.¹⁵

Up to this time, Lewis Craig lived "in all kinds of vanity, folly and vice"; but under the preaching of Samuel Harris, he was convicted of sin, and struggled under a conscious load of guilt for days. John Taylor thus describes his condition: "Mr. Craig's great pressure of guilt induced him to follow the preachers from one meeting to another, and when preaching ended, he would rise up in tears, and loudly exclaim that he was a justly condemned sinner, and with loud voice warn the people to fly from the wrath to come, and except they were born again, with himself they would all go to hell together; while under his exhortation, the people would weep and cry aloud for mercy. In this manner, his ministry began before he himself had hope of conversion, and after relief came to him, he went on preaching a considerable time, before he was baptized, no administrator being near, many being converted under his labors".¹⁶

Shortly after his conversion, he was arrested and indicted by the Grand Jury "for holding unlawful conventicles and preaching contrary to law". John Waller was a member of the Grand Jury that indicted him. It was frequently remarked by the people "that there could be no deviltry unless swearing Jack was at the head of it. He was sometimes called the Devil's adjutant to muster the troops. To all this may be added his fury against the Baptists".

Craig observed that the Grand Jury was dismissed to go to a grog shop. In order to gain their attention, he bought them a mug of grog and

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while they were drinking, Lewis Craig began to speak thus: "I thank you, gentlemen of the grand jury, for the honor you have done me. While I was wicked and injurious, you took no notice of me; but since I have altered my course of life, and endeavoured to reform my neighbors, you concern yourselves much about me. I have gotten you this mug of grog to treat you with; and shall take the spoiling of my goods joyfully". When John Waller heard him speak "in that manner and observed the meekness of his spirit, he was convinced that Craig was possessed of something that he had never seen in man before". Waller began to attend their meeting, and became so deeply convicted of sin that he had no peace until he was saved about eight months later.¹⁷

Lewis Craig was baptized sometime during 1766, when James Reed was brought from North Carolina by Elijah Craig and two others to baptize the converts in Orange County, left by Samuel Harris the year before. It appears that Craig and his fellow workers were not persecuted for about three years, when another attack was made on the Baptists. Spencer says: "On the 4th of June, 1768, Lewis Craig, John Waller (now a preacher) and James Childs were seized by the Sheriff while engaged in public worship, and brought before three magistrates in the meeting house yard. They were held to bail in a thousand pounds, to appear in court two days afterwards. They were arraigned before the court as disturbers of the peace."

During the trial, they were vehemently accused by the prosecuting lawyer thus: "May it please your worships, these men are great disturbers of the peace; they cannot meet a man on the road, but they must ram a text of scripture down his throat". John Waller, who had been educated in the law, made his own defense and for his brethren, so ingeniously that they were somewhat puzzled, how to dispose of them. They offered to release them for a year and a day, if they would promise to preach no more in the county. This they refused to do and were committed at once to jail.

As they were moving from the Court house to the prison through the streets, they sang the hymn, "Broad is the road that leads to Death". A great crowd followed them, and the scene was awfully solemn. "After four weeks' confinement, Lewis Craig was released from prison, and immediately went down to Williamsburg, to get a release for his companions".¹⁸

In 1770 Lewis Craig was ordained to the ministry and became pastor of the Upper Spotsylvania Church, then with twenty-five members. During a revival in 1776 over one hundred were added to the church. He led in gathering three new churches during his ministry in Virginia. One year after his ordination, Lewis Craig was arrested in Caroline County, Virginia, for preaching the gospel, and sent to jail for three months. He continued as pastor of Upper Spotsylvania with great success, until 1781, when he moved to Kentucky.

ELIJAH CRAIG, a third son of Toliver Craig was born in Orange County, Virginia, in 1743. Immediately following his conversion he began preaching and exhorting with his brother, Lewis Craig, and other young Christians. He furnished his tobacco barn as a preaching place. He was or-

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dained to the ministry in 1771 and became pastor of the Blue Run Church, which he constituted. The church prospered under his ministry. "He was accounted a preacher of considerable talents for that day".¹⁹

Elijah Craig suffered persecution along with many other pioneer preachers in Virginia. While he was ploughing in his own field, the authorities sent the Sheriff to arrest him. He was taken before the magistrate of Culpeper, who at once ordered him to jail. Later he and three companions were brought to trial. One of the lawyers informed the Court that it would be better to discharge these men, as holding them advanced their cause rather than retarded it. But the Court decided otherwise and sent them to jail, to be fed on bread and water to the injury of their health. While in prison, they preached through the bars to all who came. After one month they gave bond for good behavior and were released. Later Elijah Craig was sent to jail in Orange County, Virginia, for the same offense of causing disturbances by preaching the gospel. He continued his ministry in Virginia until 1786, when he moved to Kentucky and was one of the pioneer preachers in the new country. His brother, Lewis Craig, preceded him five years before with the Traveling Church through the wilderness.²⁰

JOSEPH CRAIG, a younger brother of Lewis and Elijah, and the fifth son of Toliver Craig was also born in Orange County, Virginia, about 1747. Like his brothers, soon after he was saved, he began to exhort sinners to repent. While Joseph Craig with a number of preachers was holding services at Guinea Bridge Church, Spotsylvania County, Virginia, they were all arrested and carried before the Magistrate. Semple says: Among them was Joseph Craig, remarkable for his eccentric manners. On their way to the magistrate's house, Mr. Craig thinking it no dishonor to cheat the devil, as he termed it, slipped off the horse, and took to the bushes. They hunted him with dogs, but Asahel like, being light of foot, he made good his retreat."²¹

Joseph Craig came to Kentucky in 1781 with his brother, Lewis Craig, and the Traveling Church. Here his peculiarities were observed as in his ministry in Virginia. He was said to be "cracked some times", a "curious sort of man". But he said he was "cracked on the right side of his head". He claimed he "got the richest of any of the Craigs, but it was by farming". When Bryant's Station was attacked by the Indians, "Joe Craig, one of the first Baptist preachers in Kentucky, was there... He went out and threw himself on the ground, and wrestled and prayed, 'till at length he got up and came and told the women they might run the bullets, the Lord would save the city. Some of the women really believed he was a man of God if ever there was one".²² Joseph Craig was never more than a moderate exhorter, but it is said of him that "he maintained an unblemished reputation and was zealous, and diligent in his calling". He filled his place of service in Kentucky, as he had done in Virginia.

JOSHUA MORRIS, a prominent preacher in Virginia, came to Kentucky in 1788, where he spent the remaining years of his life in planting and serving churches. This distinguished brother was born in James City County, Virginia, in 1750. He was saved and baptized under the ministry of Elijah Baker, who suffered great persecution. Soon after his baptism Mr. Morris became active as an exhorter. He later moved into the vicinity

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of the Boar Swamp Church of which he became a member. While living here he began holding services at the home of one Mr. Franklin, near the town of Richmond, Virginia, where he baptized several converts. Later he moved into the town to live, and there constituted the First Baptist Church in Richmond in 1780 and became the first pastor.²³ In Kentucky, he first labored in Shelby County, where he gathered several churches. He then moved to Nelson County, where he died about 1837. Elder Morris was pastor of some of the oldest churches in Kentucky.

JOHN SHACKLEFORD was another preacher who suffered great persecution before coming to Kentucky to finish his ministry. He was born in Caroline County, Virginia, in 1850, and began his ministry at the age of twenty-two and was active for six years before he was ordained. During the six years Elder Shackleford spent a term in the Essex County jail.

Semple gives the following account of this imprisonment: On March 13, 1774, the day on which the Piscataway Church was constituted, a warrant was issued to arrest all the Baptist preachers, who were at the meeting. Accordingly John Waller, John Shackleford, Robert Ware, and Ivison Lewis, were taken and carried before the Magistrate. All were sent to prison except Lewis, who was dismissed, not having preached in the county. While in prison God permitted them to pass through divers and fiery trials; their minds for a season, being greatly harrassed by the enemy of souls, they, however, preached twice weekly, gave much godly advice to those, who came to visit them, read a great deal, and prayed almost without ceasing. They continued in prison from March 13 to March 21, which was court day, being brought to trial, they were requested to give bond and security for good behavior for twelve months, or go back to jail. Ware and Shackleford gave bond and returned home. Waller was released fourteen days later.²⁴

Soon after being released from prison, John Shackleford was ordained and became pastor of the Tuckahoe Church, which had been gathered by Lewis Craig. Though this was a small church, a great revival came to it in 1788, and Pastor Shackleford baptized about three hundred converts. In 1792, this servant of God moved to Kentucky at the age of forty-two years, where he continued his ministry under some trying conditions, as we shall see in another chapter.

JOHN GANO is referred to as one of the most eminent and learned pioneer preachers among those who came to Kentucky. He was born in Hopewell, New Jersey, July 22, 1727. In early life he professed conversion and united with the Presbyterian Church, of which his father, Stephen Gano, was a member, but his mother was a Baptist. He later united with the Baptist Church at Hopewell. He was soon convinced that he should preach the gospel and began to make preparation for that high calling.

In 1751, at the age of twenty-four years, John Gano accompanied a number of Baptist preachers to Virginia, who had been sent out as missionaries by the Philadelphia Association. On this tour, he preached his first sermon before being licensed or ordained. When the news of his preaching reached the Hopewell Church, they regarded him as out of order. On his return, he informed the churche that he did not mean to act disorderly. In 1754 he was ordained to the ministry and made several preaching tours through the Southern Colonies.

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He was married to Sarah Stites, a sister of the wife of James Manning, the founder and first president of Rhode Island College, which later became Brown University.

In 1762 John Gano assisted in the constitution of the First Baptist Church of New York City and immediately became the first pastor. When the War of the American Revolution began in 1776, he entered the Army as Chaplain and continued until the close of the struggle, when he returned to his pastorate in New York. Here he remained until 1786, when he was induced to move to Kentucky. He arrived with his family at Limestone, Mason County, on June 11, 1787, and preached his first sermon in the town of Washington. In a short time he moved to the neighborhood of Lexington, in Fayette County. He became a co-laborer with Lewis Craig, William Hickman, John Taylor, Ambrose Dudley, and other pioneer preachers, all of whom had preceded him to Kentucky.

This distinguished minister was in his sixtieth year when he arrived in Kentucky and was permitted to give ten years of active service as pastor and in building up the churches. He died near Frankfort August 9, 1804 in the 78th year of his age.²⁵

AMBROSE DUDLEY, another distinguished pioneer preacher to Kentucky, was born in Spotsylvania County, Virginia, in 1750. At the beginning of the War of the Revolution, he entered the American Army as Captain. While stationed at Williamsburg, Virginia, he was converted, and on returning home was ordained, and became pastor of the church at Spotsylvania. After preaching several years with good success, he moved with his young family to Kentucky, arriving at his destination in Fayette County, May 3, 1786. He settled six miles East of Lexington, and in a few weeks became pastor of the church at Bryant's Station. Later he was called to the care of the Davids Fork Church, which was organized out of the Bryant Church. He remained pastor of these two churches preaching at many other parts, through his natural life. During the revival of 1801, Pastor Dudley welcomed 421 members into the church at Bryant Station. He was moderator of the Elkhorn Association several times. He was in the formation of the Licking Association in 1810, and was elected moderator and served in that honored position until his death January 27, 1825, at the age of 73 years.

Ambrose Dudley is described as a man of fine natural gifts, with superior education and clear practical judgment. He was married in his youth to Miss N. Parker and at his death left eleven sons, three daughters, and nearly one hundred grandchildren. The Dudleys have contributed much to Kentucky Baptists as we shall see.²⁶

THOMAS AMMON was another pioneer preacher, who came to Kentucky from Virginia, where he was active in the ministry. The evidence is that he was a wicked youth, but experienced a remarkable conversion, and became a member of the Crooked Run Baptist Church in Culpeper County, and was later raised up for the ministry in that church. At the time Thomas Ammon began to preach, the established church in Virginia was persecuting Baptists for preaching the gospel "contrary to law". John Taylor says: "He began to preach in the time of hot persecution in Vir-

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ginia, and was honored as many others were, with a place in Culpeper prison for a testimony of his divine Master".

While Thomas Ammon was in prison, the tradition in the family is "that he preached through the windows of the prison to crowds, and that his voice was so strong that he could be heard for a mile in the open air, either preaching or singing". He was released from prison and after the close of the Revolutionary War, came to Kentucky, but it is difficult to determine the time of his arrival. Thomas Ammon was probably the first and only pastor of the Hickmans Creek Separate Baptist Church, in Fayette County, which was organized about 1790, and he was listed among its members, as an ordained minister. John Taylor states that he labored with Thomas Ammon in Kentucky as well as in Virginia; and also speaks of a young mother becoming "alarmed of her awful sins", because of the preaching of Thomas Ammon at Clear Creek Church, where John Taylor was pastor.

The Minutes of the Elkhorn Association for the session beginning May 30, 1789 indicates that Thomas Ammon was a messenger to the Association from South Elkhorn Church. Also in the Minutes of the Elkhorn Association for 1803, 1805-1808, Thomas Ammon was listed as an ordained minister in Brushy Fork Church, and a messenger to the Association.

Thus this old pioneer preacher was connected with the early Baptist work in Kentucky. His death occurred about 1811, and he was buried near Millersburg, in Bourbon County, but the place of his burial has not been located. The estate of Thomas Ammon, amounting to \$4,393.50, was settled February 16, 1815. Elizabeth Ammon, his wife, was living and received a child's share of the estate. Of the nine daughters, the one named Fannie will be connected with future Kentucky Baptist history.

Thomas Ammon owned a watch, made in London, which he carried, while in Culpeper jail before the Revolutionary War. This watch came into the possession of John Holliday, a grandson of Thomas Ammon, and a son of William Holliday and Fannie Ammon Holliday. John Holliday was born April 4, 1797, was converted in 1828, united with the Millersburg Baptist Church, where he was ordained the following year, and became pastor and served thirty years. He spent most of his active ministry in Bracken and Union Associations; and continued active in the work until 1876, nearly fifty years. This old preacher came to the close of life destitute, and in want. A well known preacher, J. M. Bent, visited him and called attention to his destitute condition in the *Western Recorder*, October 13, 1881, in which he stated "He is the grandson of one, who went to prison for his faith".

After John Holliday's death on October 9, 1881, at Millersburg, J. M. Bent gave a sketch of his life in the *Western Recorder*, November 24, 1881, and refers to his visit to the old preacher mentioned above as follows: "At this visit there was hanging on the wall the watch, that he had carried for years, which had been the property of his grandfather Ammon, which he wore in jail. What a Baptist relic is that watch, linking the present with

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the past". This watch was finally in possession of Mr. James Robert Bullock, Louisville, Kentucky, a grandson of John Holliday. On October 12, 1944, this same watch was presented to Dr. Ellis A. Fuller, President of the Southern Baptist Theological Seminary by Dr. James A. Stewart, pastor of the Broadway Baptist Church, where Mr. Bullock was a member. This old historic watch was placed in the museum of the Seminary, Louisville, Kentucky.²⁷

CHAPTER III

THE EARLY CHURCHES

1781 - 1785

At the close of the year 1780 there were many Baptists in the scattered settlements in the territory of Kentucky and at least six Baptist ministers, but no church had been constituted. But as the War of the American Revolution came to a close, there was a new influx of emigrants into Kentucky, especially from Virginia, among whom were Baptists, who desired the fellowship of a church home in the new country, which resulted in the gathering of three churches during 1781, namely, Severns' Valley, Cedar Creek and Gilbert's Creek.

SEVERN'S VALLEY

The Severn's Valley Baptist Church, now located in Elizabethtown, Kentucky, was evidently the first church planted in the great valley between the Alleghany and Rocky Mountains. The letter of the Severn's Valley Church to the Salem Association at its organization at the Cox's Creek Church, October 29, 1785, says: "Severn's Valley, constituted, June 18, 1781, no Pastor". During the year 1779 or 1780 Captain Thomas Helm, Colonel Andrew Hynes and Hon. Samuel Haycraft came from Virginia to Kentucky with their families and other emigrants and settled near where Elizabethtown now stands. They built three rude stockades in the dense unexplored forests of the Severn's Valley. Here on June 18, 1781, under the shade of a large sugar tree the first church in the territory of Kentucky was constituted and took its name from the valley where it was located.

Some of the original members of the church were Jacob Vanmeter and wife, Jacob Vanmeter, their son, Bennam Shaw, Jacob Dye and wife, and three colored persons, servants of Jacob Vanmeter. Thomas Helm and Elder John Gerrard should probably be numbered with the original eighteen members. The records show that Judge Samuel Haycraft was a member in 1787. John LaRue, and his brother-in-law, Robert Hodgen, were both early members after whom LaRue County and the town of Hodgenville were respectively named. At the organization of the church, John Gerrard was set apart as pastor. He came from Virginia with the colony of Samuel Haycraft, whose daughter he had married. After a short pastorate of eleven months, he was captured by the Indians and was never heard of afterwards.

Honorable Samuel Haycraft, the son of the pioneer Samuel Haycraft, gives a history of the work and worship of the Severn's Valley Church during its early history, which appears in the Minutes of the Salem Association in 1871, as follows:

"When the present wide spread and favored country was but a wilderness, when not a human habitation was to be found between Louisville, then

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called the Falls of the Ohio, and Green River, save a few families who had ventured here, a dense forest, and unexplored, and commenced a rude settlement, then the lamented John Gerrard, a minister of God, came like John the Baptist, 'The voice of one crying in the wilderness,' and finding a few of the disciples of the Lord Jesus Christ like sheep without a shepherd, on the eighteenth day of June, 1781, they were collected together, under a green sugar tree, and in church covenant they gave themselves to the Lord, and to one another, and were constituted a Baptist Church.

"Then, they did not occupy a house of worship, as at present; then, there were no waving harvests, or burdened fields of corn, or hospitable mansions to receive, shelter, and cheer the man of God, after delivering his message of peace, but in some humble log cabin, or rude, half-faced camp, or, perchance, under the shade of some spreading tree, the humble disciples met like brothers, surrounded by dangers, in a forest of unknown boundary, not knowing at what moment the savages would break in upon them. They had fears without, and fightings within. Could we, of the present day, look upon a group giving a correct representation of one of those religious assemblies, it might strike us as somewhat grotesque, if not ludicrous. Imagine the male members, partly in Indian costume, leather leggins, breech cloths, and moccasins, with hats made of buffalo wool rolled around white oak splints, and sewed together, and the females in the simple costume of bed gown and petticoat, all of buffalo wool, underwear of dressed deer skin, for as yet no flax, cotton, or sheep's wool was to be found in their wilderness home. The males sat with rifles in hand, and tomahawks at their sides, with sentry at the door; yet they feared God, and considered themselves highly favored, for they had the word of life dispensed, and sanctuary privileges.

". . . . The church, thus formed, was happy; they met as often as they could, and how sweet and refreshing the solemn words which fell from the lips of the man of God.

"But, alas! how inscrutable the ways of Providence. This infant church was soon called to bear a dreadful blow. In eleven short months the savage tribes who claimed the bloody ground, searched out the abode of civilized man, and in May, 1782, made an inroad, and the minister, Elder Gerrard, was taken captive, and he was never again heard of. Whether he was slain in the retreat, burned at the stake, or lingered in captivity, none now can tell. And, like Moses, the place of his sepulchre no one knows to this day. His ministry on earth was short, but the memory thereof was embalmed in the hearts of his surviving brethren".¹

The pastors who served the church to 1871 are given. "The church has enjoyed the preaching of Elders John Gerrard, William Taylor, Joseph Barnett, Joshua Carman, Josiah Dodge, Alexander McDougal, David Thurman, Colmore Lovelace, Russell Holloman, Robert L. Thurman, George H. Hicks, Jacob Rogers, Thos. J. Fisher, William Vaughan, John H. Yeaman, William L. Morris, J. Lansing Burrows, Preston B. Samuels, J. Tol Miller, William C. Jones, James C. Rush, and John LaRue Gutton, our

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present pastor (1871), together with the occasional preaching of visiting preachers, including some of the most distinguished in the State, also from distant states."

Out of the membership of the church have come the following preachers: "Josiah Dodge, James Haycraft, Isaac Hodgen, Colmore Lovelace, Jacob Rogers, Squire L. Helm, William L. Morris, Alexander W. LaRue, and J. H. Yeaman; the four last named, together with Isaac Hodgen, were descendants of the old fathers of the church."

A great revival broke out in the church in 1802 led by the venerable Joshua Morris, and 146 members were added to the church. Among those baptized were Isaac Hodgen, James Haycraft, John Holden and Josiah Dodge, "all of whom became preachers." In July, 1835 a protracted meeting commenced, led by "that eloquent divine and successful evangelist, Elder Thomas J. Fisher." The meeting lasted six weeks, resulting in seventy-one baptized, and ninety-two additions, which made the total enrollment 248 members.²

The church was represented at the constitution of the General Association of Baptists in Kentucky, October 20, 1837, by the pastor, J. Lansing Burrows, who had the honor of rehearsing his recollections of that first session, in a great Semi-Centennial Address fifty years later. This old historic church still retains its ancient name, Severn's Valley, though now the great church at Elizabethtown with fourteen hundred members. Over 167 years have intervened since John Gerrard first tended the little flock in the wilderness and that of Dr. L. E. Martin, the present pastor (1948).

CEDAR CREEK

The Cedar Creek Baptist Church, located in Nelson County about five miles southwest of Bardstown, was the second church gathered in Kentucky. Probably for patriotic reasons the church was organized on July 4, 1781, five years after the adoption of the Declaration of Independence. Joseph Barnett led in the organization, assisted by John Gerrard, pastor at Severn's Valley, formed sixteen days before.

Two prominent men are known to have been members of the Cedar Creek Church — James Rogers and Judge James Slaughters. James Rogers was a Baptist preacher in Virginia, who came to Kentucky in 1780, and led in building Rogers' Fort, four miles west of Bardstown in Nelson County. He served in two of the Conventions at Danville, which were held to devise plans for a government of Kentucky, separate from Virginia. He also wrote a pamphlet defending Restricted Communion, claiming that the ordinance is preceded by repentance, faith and baptism. He seems never to have been pastor of any church in Kentucky. Judge James Slaughters was a member of the Kentucky Legislature after Statehood in 1792.

Joseph Barnett was the first pastor of the church and served four years. On October 31, 1785, he preached the opening sermon before the Convention, which preceded the forming of the Salem Association, after which nothing is known of him.

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Joshua Morris was probably the second pastor of the church, and served for many years. He was also pastor of the Mill Creek Church in Nelson, and of Severn's Valley in Hardin County. He died at the age of 87 years in 1837 in Nelson County after a long and fruitful ministry in both Virginia and Kentucky. After the death of this beloved pastor the Cedar Creek Church had many changes of pastors, and many struggles for existence. Yet this old church has lived through 167 years and is now (1948) a member of the Nelson Association, having 320 members, with full time preaching by Glen Waldrop, pastor.

GILBERT'S CREEK

The Gilbert's Creek Church, the third planted on Kentucky soil, was organized in Virginia. The membership was composed of most of the members of the Upper Spotsylvania Church, who moved to Kentucky in the fall of 1781, under the leadership of their pastor, Lewis Craig.³ It must have been a solemn and impressive service, when the church and pastor assembled for the last time in their Virginia house of worship, before starting on their long and perilous journey of six hundred miles through the wilderness to the place where the church was to be located in Kentucky. The church and pastor stopped for a time at an extreme western settlement in Virginia to aid in constituting another traveling church on September 28th. Being an organized body, and having in their possession the church records, they could gather in church meetings on the way, and transact business.⁴

After this delay, the company moved forward through Cumberland Gap, probably crossing the Cumberland River at a point where Pineville is now located. They journeyed northward exposed to the cold and rain of the winter, and arrived in December in what is now Garrard County and settled on the south side of the Kentucky River. On the Second Lord's day in December 1781, after their arrival, they met in the first service as a Baptist Church of Christ on Gilbert's Creek about two and a half miles from the present town of Lancaster. There were about two hundred members, including four preachers. Lewis Craig remained pastor until 1783, when some marked changes occurred in the church.⁵

During 1782 only two churches were gathered — South Fork and Forks of Dix River.

SOUTH FORK CHURCH

The South Fork Church, originally called No-Lynn, according to tradition was constituted in, what is now, LaRue County in the summer of 1782 by Benjamin Lynn and James Skaggs. Dr. J. H. Spencer obtained the information concerning the origin of this church from the venerable Elder John Duncan, who had conferred with at least two men, who claimed to be present when the church was organized. This information received from Elder Duncan is that Benjamin Lynn had been preaching for a considerable time in the neighborhood and several persons professed conversion. As the result of Elder Lynn's ministry, a church was constituted under the boughs of a large oak tree, where the congregation continued to meet the remaining part of the summer.

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Immediately after the organization of the church seven persons were approved for baptism. As the Indians were now lurking in the surrounding forests, it was necessary for armed citizens to guard the candidates to the water of the Nolin River, and provide protection while Elder Benjamin Lynn baptized them. If this account is true, this was probably the first baptizing in Kentucky. This church was later divided over the question of slavery, but under the ministry of M. M. Brown, a reconciliation was effected and the church again prospered. Among the few preachers sent out by this church was John Hodgen, who became pastor of the church. He was a brother of the famous Isaac Hodgen. South Fork, a member of the Lynn Association, reported in 1947, over three hundred members with L. C. Allen, pastor.

THE FORKS OF DIX RIVER

The Forks of Dix River Church, located in Garrard County, was constituted by Lewis Craig in 1782. This was the fifth church to be planted in Kentucky, but very little is known about its early history, as the first book of records was lost.

Elder Randolph Hall was the first pastor. A manuscript biography of Hall's life written by John S. Higgins, his successor in the pastorate, says that Elder Hall "took the care of the church (Forks of Dix River), shortly after its constitution, which was in 1782." Elder Hall was a Virginian, and served through the War of the Revolution, but in what capacity is not known. He probably came to Kentucky with the flood of emigrants that poured into the new country, following the closing of the war. In 1801 he led in the gathering of the Sugar Creek Church in Garrard County, and became its pastor and at the same time was in charge of the Stony Point Church, in Mercer County. The pioneer Presbyterian preacher, David Rice, who came to Kentucky in 1783, had a preaching place at the Forks of Dix River, the following year, and it is believed that the Presbyterians and Baptists occupied the same place of worship for several years.

Elder Hall had an extensive good influence in the bounds of the South District Association which he served as moderator for a number of years. He was pastor of the Forks (Dix River) Church from 1782 to 1820, a period of thirty-eight years. He died in 1821 at the age of seventy years, after a long service as a soldier in the War of the Revolution, and as "a soldier of the cross."

Elder John S. Higgins was the second pastor of the church, succeeding the venerable Randolph Hall in 1820, and continuing about nineteen years. He was born in New Jersey, December 29, 1789, moved to Woodford County, and became an exhorter soon after his baptism in 1813. He was ordained to the ministry in Lincoln County in 1815. Elder Higgins preached extensively in the surrounding country in addition to his pastoral work. He gathered the church at Danville in 1823, and preached there until a pastor was secured. He lived on a farm in Lincoln County, where he died in 1872 at the age of four score years.

Burdette Kemper, the third pastor of this church, was born in Garrard County on a farm, February 24, 1788. At the age of thirty years, he married a

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daughter of Judge James Thompson of his county. He and his wife were converted and baptized in the Forks of Dix River Church, March, 1830 by the pastor, J. S. Higgins, and he was ordained to the ministry by the order of the same church in 1833. When Elder Higgins resigned in 1839, Brother Kemper became pastor and continued until his death in 1786. He served many churches and served as moderator of the South District Association for twenty-five years.

The Forks of Dix River Church entered into the organization of the South Kentucky Association in 1787, and also aided in forming the Tate's Creek Association in 1793. The church joined the South District Association after it was constituted in 1802, and has remained a member of that body until this time (1946), a period of one hundred forty-four years. At the time of the death of Elder Burdette Kemper in 1876, the church numbered 319 members. Dr. J. H. Spencer says "It is still (1885) one of the largest century-old churches in the state. The church at present is under the pastoral care of that excellent minister, Thomas M. Vaughan." In 1947 this old church has full time preaching, Elder W. H. Setzer, pastor, and a membership of one hundred and three.

At the beginning of 1783 there were at least 12,000 people in the territory of Kentucky and only five weak churches, and eight preachers to minister to their spiritual needs. During the year three other churches were added to that number — Gilbert Creek, South Elkhorn and Providence.

GILBERT'S CREEK

This church is not the same, as the Gilbert's Creek, constituted out of the Traveling Church from Virginia, by Lewis Craig in 1781, but is a Separate Baptist Church, gathered by Joseph Bledsoe in 1783 in the same location on Gilbert's Creek in Garrard County.

John Taylor, who was a member of the Regular Baptist Church of Gilbert's Creek during the winter of 1783-1784, gives the difference between the two organizations. He says, "Just before I got to Kentucky, Craig with a number of others, had left Gilbert's Creek, and moved to South Elkhorn and set up a Church there. The remnant left of Gilbert's Creek, kept up Church order; it was this remnant I united with, among them was George Smith, commonly called Stokes Smith, a valuable preacher; Richard Cave, then an ordained minister; William Cave, who afterwards became a very good preacher, and many other valuable members. . .

" . . Soon after, George Stokes Smith, and chief of the members at Gilbert's Creek, also moved to the north side of Kentucky (River); and a separate Baptist Church being set up at Gilbert's Creek, by Joseph Bledsoe, the old Church became dissolved and the separate Baptists chiefly took possession of the south side of the Kentucky River."

J. H. Spencer records that "In another place, Mr. Taylor says: 'The church I have been writing of, at Gilbert's Creek, was swallowed up, partly by Craig's members moving away, and partly by a Separate church settling there under the care of old Mr. Joseph Bledsoe, and, though the old gentleman is dead, it seems the church yet exists.'"⁶

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The Gilbert's Creek Church went into the organization of the South Kentucky Separate Baptist Association in 1787, and also went into the General Union of Separate and Regular Baptists in 1801, afterwards to be known as United Baptists. Soon after this union the church went off with a faction headed by two preachers, John Bailey and Thomas J. Chilton, and again assumed the name of Separate Baptists, but returned to the United Baptists in 1845. The church had a number of pastors and at intervals enjoyed spiritual prosperity. During the year 1828, in a revival season 101 members were added to the membership and in 1831 thirty-seven were added. Dr. Spencer says at the time of his writing that the church "was long a prosperous body, but for a number of years past, it has been declining. It is now (1885) without a house of worship and only has a name to live."

SOUTH ELKHORN

The South Elkhorn Church was gathered by Lewis Craig, and was composed principally of members, who were affiliated with the Upper Spotsylvania Church in Virginia which emigrated with Craig as a church to Kentucky in 1781 and settled as a church on Gilbert's Creek, and followed him from there to South Elkhorn in Fayette County. John Taylor says "South Elkhorn, not far from Lexington, was the fourth Church in which I had my membership. This was the first worshiping congregation of any kind organized on the north side of the Kentucky River, and early in the fall of 1783."⁷

In the summer of 1785, the preachers in the Gilbert's Creek Church and most of the other members moved to the north side of the Kentucky River and united with the South Elkhorn Church. In the summer of 1784, John Taylor moved into what is now Woodford County and took membership in the same church. William Hickman, John Dupuy and James Rucker, having come to Kentucky, united with this church in 1785. Lewis Craig was chosen pastor of the South Elkhorn Church at the time of its constitution in 1783, and the church prospered under his ministry until 1793, when he resigned to move to Bracken Association. John Shackleford was immediately called as his successor, and continued for about thirty-seven years. During Elder Shackleford's ministry many extensive revivals were experienced in the church. In the great spiritual awakening in 1801, there were 309 converts baptized into the fellowship of the church. In the winter of 1817, about 200 members were received in another revival, but the pastor and church passed through many trying experiences.

There arose a serious personal difficulty between Elijah Craig and Jacob Creath, Sr., two prominent preachers, which divided the church, and caused great disturbance in the Elkhorn Association. Later the church was wrecked by Campbellism, leaving only a small minority, until the church became extinct, but a new organization was formed out of some of the remaining material, which is still carrying on the work of the Lord under the same venerated name. The church of South Elkhorn in 1947 was a member of the Elkhorn Association, with full time preaching, and reported a membership of 624 members.

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PROVIDENCE

The Providence Church, like the first Gilbert's Creek, was organized in Virginia, and moved to Kentucky in a church capacity. The person prominently connected with the origin of the Providence Church was Captain William Bush, who was associated with Daniel Boone in his second exploring trip to Kentucky. The following inscription appears on the tombstone of Captain William Bush, in the old Bush burying ground about a mile north of Boonesborough: "He was the friend and companion of Daniel Boone and others in the early settlement of Kentucky." Captain Bush assisted Daniel Boone "in blazing the trail to Boonesborough in 1775." He was so pleased with the new country, that when he returned to his home in Virginia, he began at once to organize a colony. Captain Bush succeeded in gathering about forty families from among his kinsmen, neighbors and friends in Orange and Culpeper Counties, most of them being Baptists. No doubt this distinguished leader portrayed the new country as beautiful with fertile soil, its rivers filled with fish, and the huge forests alive with wild game. Accordingly, early in the year 1780, preparations began to be made for the exodus to "Kaintuckee" in the coming fall.

Some months before the time for the colony to start on the long journey, Captain Bush returned to Boonesborough in Kentucky "to select and locate farms" for the different families. He located the land on the north side of Kentucky River in what was to be Clark County, but he found that the Indians had become much more dangerous, since his first visit to Kentucky. They had allied themselves with the British in the War of the Revolution against the settlers. In the meantime, the Bush Colony had been formed and had reached the Holston River, December 1780, when their leader returned and advised them of the danger of going into Kentucky at that time. The colony was compelled to remain for three years, and during the time "raised three crops of corn." This patriotic colony made the hills ring with the firing of rifles, when the news of the surrender of Cornwallis on October 19, 1781, reached them.

When were the Baptists of this Colony constituted into a church is the main question. Had the organization already been formed when they reached the Holston River, December, 1780, or was the church constituted later? The following is taken from the records of the Providence Church: "December, 1780: Moved to the Holston, Brother Robert Elkin, minister and John Vivion, elder, and in January, 1781, they with other Baptists formed themselves into a body in order to carry on church discipline, and on September 28, 1781, was constituted by Lewis Craig, and John Vivion with the members to wit:- William Bush, Sr., Franky Bush, William Bush, Jr., Ambrose Bush, Lucy Bush, Phillip Bush, Franky Bush, John Bush, Sarah Bush... and continued there a constitution till the first day of September, 1783, then a principal part of the members with their minister, being about to move to Kentucky, it was agreed they should carry the constitution with them. This is an abridgement of the business on the Holston."⁸

This old record continues as follows: "Now having arrived in Kentucky and settled on the South side of the Kentucky River near Craigs Station; but through the badness of the weather and scattered situation, nothing of

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importance was done till April the 3, 1784. Then having met a Brother Elkins, appointed Brother Phillip Bush, Clerk, also received by letter Joseph and Milly Embry, and appointed church meetings on the fourth Saturday in each month." The church continued to meet in regular services every month "at or near Craig's Station until November 27, 1784." We find this record: "Through a turn of God's providence the church chiefly moving to the north side of Kentucky (River) and for the health and prosperity of Zion, we have appointed a church meeting at Brother William Bush's, November 27, 1874, the former Clerk not yet having moved to the north side, the church appointed Daniel Ramey, Clerk, also received John Johnson by letter."

Thus the Providence Church was the seventh Baptist organization to begin worship on Kentucky soil, though constituted in Virginia, January 1781, and the organization confirmed by Lewis Craig and his Traveling Church, September 1, following. On April 16, 1785, James Quisenberry, a Baptist preacher from Virginia, was received by recommendation, and January 14, 1786, Andrew Tribble, a preacher from the same state was received by letter. In June 1786, Squire Boone, Jr., was received by experience and baptism, and one month later Samuel and Mary Boone were also received by baptism.

In 1787, these pioneer Baptists erected their meeting house, which was built "of logs and had port holes for use in defending the worshippers from attacks by the Indians." Traditional records say, "that while one part of the congregation watched the port holes from the gallery, the other part worshipped." Before this log house was built, the church met from house to house for worship. This first house was built on Howard's Creek, and was known as Howard's Creek Church. Brother Elkin, the pastor, built his little house "in sight of the church building". The church increased in numbers by revivals.⁹

In 1790 a difficulty arose between Robert Elkin, the pastor, and Elder Andrew Tribble, which resulted in a division in the membership. The Elkin party retained the church constitution and changed the name of the church, from Howard's Creek to Providence. Elder Andrew Tribble took his followers and constituted the Unity Church in the same settlement. Robert Elkin continued pastor of the Providence Church until 1822, a period of forty-two years. The following appears in the Minutes of the North District Association, 1822: "Our venerable, well beloved and extensively useful brother in the Lord, Elder Robert Elkin, in the 77th year of his age, and the 51st of his ministry, rested from his labors in March (1822) last."

After the death of the beloved Elkin, the second pastor of the Providence Church was Elder Richard Morton, who accepted the pastorate, May, 1822, but on account of ill health, he was compelled to resign after a few months and was succeeded by Elder William Morton the following September. He served one year. Elder Richard Morton again became pastor, October, 1823, and continued until March 1872. Elder George G. Boone, the next pastor, was called March, 1828, and continued three years. During the Civil War period two well known ministers in Kentucky, R. T. Dillard, and C. E. W. Dobbs, served as pastors. Rev. T. C. Ecton, a young preacher, was pastor,

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1904-1906. Ambrose G. Bush was elected clerk of the church in 1845, and served until 1895, a period of fifty years.

On August 7, 1830, sixty-five members, fifty-one whites and fourteen colored, having become displeased with the rules and regulations of the church, withdrew and formed themselves into a body known as Reformers. On October 2, 1830, a motion was made "to know whether the Providence Church will or will not commune with members of Baptist churches that call themselves Reformers." In 1859 the church at Winchester was constituted mainly of members from the Providence Church.

In 1787, the church entered into the formation of the South Kentucky Association of Separate Baptists, and continued a Separate Baptist church, until the terms of the General Union between the Regulars and Separates, were ratified by a general Convention, "which met in the Old Providence meeting house in Clark County, on the Second Sunday in October 1801." Following this union, this old church united with the North District Association, and years later united with Boone's Creek Association. To this body, the church reported in 1946, 187 members, full time preaching, and Elder Jack Curtis, pastor. In 1947, E. D. Houghton, Georgetown, was pastor of the church, which reported 153 members.

BEAR GRASS

The Bear Grass Church was the only one constituted during the year 1784, but it was planted in a wide field of destitution, where the population was rapidly increasing. A number of settlements had already been made on the Bear Grass Creek, and in other parts of what was then Jefferson County. Louisville was a rapidly growing town in 1784, in which were sixty-three houses finished and more than one hundred cabins. The census of 1790 gave Louisville 350 inhabitants. John Whitaker was the only preacher located in all that part of Kentucky. One of his preaching points was on Bear Grass Creek about six miles from Louisville. He gathered the scattered Baptists from the surrounding settlements and in January, 1784, with the aid of James Smith, constituted the Bear Grass Church. This was the first church constituted in Jefferson County, and for a period of eight years was the only church within thirty miles of Louisville. John Whitaker was the first pastor, but how long he served is not known. There were nineteen members when the church went into the organization of Salem Association in 1785, and sixty-seven members when the Long Run Association was formed in 1803. In 1820 a revival occurred in the church, which increased the membership to one hundred and forty-six, but all was utterly destroyed by Campbellism and ceased to exist.

CLEAR CREEK

The Clear Creek Church in Woodford County was constituted by John Taylor, as a result of the first revival in Kentucky, led by this noted pioneer preacher. Many of the members of the South Elkhorn Church were living on Clear Creek, and among them the revival fires were kindled. During the Summer of 1784, John Taylor settled in Woodford County. He says: in a "little cabin (sixteen feet square, with no floor but the natural

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earth, without table, bedstead or stool)." He says, "On my settlement at home, I had nothing before me but hard labour, being entirely in the woods. . .After getting another little cabin up and fixed for winter; our first work was to make fence rails, and enclose all the land we intended to clear through the winter."

He then tells how the revival began. In the winter of 1784-5, they began to hold night meetings in their little cabins in the woods. "There seemed to be some heart melting move among the people. The first, I recollect, was at a night meeting at my little cabin; though the night was wet and dark, and scarcely a trace to get to my house, the little cabin was pretty well filled with people, and what was best of all, I have no doubt the Lord was there; a Mrs. Cash, the wife of Warren Cash, was much affected, and soon after was hopefully converted. Others were also touched to the heart, who afterwards obtained relief in the Lord."¹⁰

Mrs. Cash as far as known was the first fruit of the Lord "in the far famed Blue Grass Region of Kentucky." She was born in Virginia, the daughter of Elder William Basket, being one of thirteen children. Her father being a prosperous man in Goochland County, Virginia, she received a fair education for the times. In November 1783, she was married to a soldier, who had served in the war for Independence, by the name of Warren Cash. He was wild and reckless, and was illiterate, not able to read. After their marriage, they moved to Kentucky and settled in Woodford County. Soon after Mrs. Cash's conversion in the cabin, she won her husband to Christ and began to teach him with good results. He later became a useful preacher, due largely to the tutoring of his faithful wife.

As a result of this work of grace, the members of the South Elkhorn Church, who lived in the Clear Creek vicinity, agreed to go into the organization of a church nearer their homes. Accordingly, the Regular Baptist Church on Clear Creek was constituted. This was the tenth church gathered in Kentucky, and the second located on the north side of the Kentucky River. There were about thirty members in the constitution of the church, and among them were four ordained preachers — John Taylor, William Cave, James Rucker, and John Dupuy. The persons, who had been converted during the previous winter, had not been baptized, but as the revival continued on through the year about twenty were baptized into the Clear Creek Church.

During the winter of 1785 after the constitution of the church, the question of calling a pastor began to be agitated. John Taylor says: ". . .when this talk came to my ears, it gave me alarm, thinking the peace of the church might be broken on this question, for I had seen much trouble at times in Virginia, in choosing a pastor, where there was a number of preachers. . .Two of the preachers that were with us, Dupuy and Rucker, had been pastors in Virginia, and a number of their old flocks, then members of Clear Creek church, my own fears were, that we should have a heavy church contest, which of them should be the pastor; but the question was brought into the church, and the day fixed on to choose a pastor, help's sent for to Elkhorn and the Great Crossings to install (as they called it,) a pastor in the church. I think it was at our

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March monthly meeting, the help's came, perhaps six or eight. Lewis Craig acted as the moderator. His mode was to ask every member of the church, male or female, bond or free, who do you choose for your pastor. I think the church was now about sixty in number. I must confess it filled me with surprise, when the first man that was asked answered that he chose me; and my astonishment continued to increase, until the question went all round, only one man objected, but Lewis Craig soon worked him out of his objection, for it lay in thinking my coat was too fine."

It is interesting to hear John Taylor describe how he was installed as pastor of the Clear Creek Church. They met the next day and proceeded with the ceremonies. "After preaching had ended, the moderator, Lewis Craig, called the Church together, informing them, if they were of the same mind, they were the day before, I had agreed to serve them. The voice of the church being unanimous, those helps proceeded to instal me, as they called it, into the pastoral care of Clear Creek Church. Their mode was three of them to kneel down with me, while they all laid their right hands on my head. Two of them prayed, after which the moderator took my right hand into his, and gave me the solemn charge to fulfill the duty of a pastor to the church. After which he called forward the church, each to give me the right hand of fellowship, as their pastor. This soon produced more heart-melting effect than we had ever before seen at Clear Creek; what wrought most on my feelings was, almost every sinner in the crowded house, pushed forward, either looking solemn as death, or in flood of tears, to give me their trembling hands. From that day's meeting, an instantaneous revival took place in the settlement of Clear Creek. That summer I baptized about sixty of my neighbours, and a number of them among the most respectable."¹¹

The same year a house of worship was built, and the pastor's salary was fixed at seventy dollars, and the next year one hundred dollars was added, all to be paid in produce. The pastor kept the list, and gave credit to the members when the commodities were delivered. "Of the one hundred and seventy dollars, only forty was paid."

Elder Taylor remained as regular pastor for three years, and resigned because of some contention in the church. However, he continued to minister to the church until the Spring of 1795. In the great revival of 1800-02, the Clear Creek Church partook of the blessing and grew to about 500 members. During the twenty years following this great revival, the church had a number of pastors among whom were Jacob Creat, Henry Toler, and others at different times, but during the period the old church steadily declined. Under these discouraging conditions, some of the older members, began to turn to the founder and first pastor of the church, John Taylor, who was then living in Franklin County, twenty miles away.

On the third Saturday in January, 1822, the church extended a unanimous call to their dear former pastor, though he was now in his seventieth year. He did not agree to become pastor, but promised to visit them as often as he could, until they could secure a pastor. The church owned a commodious brick meeting house, but John Taylor preferred to hold services in the homes of the brethren, as in the old days. A revival began almost immediately, and continued through the year. More than 160 were baptized.

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The Clear Creek Church has remained a member of the Elkhorn Association and in 1947 reported a membership of nearly three hundred and full time preaching with Raymond Sanderson, pastor.

LIMESTONE

The Limestone Church, the eleventh planted in Kentucky, was located in what is now Mason County, near the mouth of Limestone Creek. When Mason County was established in 1788 by the Virginia Legislature, and Washington became the County seat, the church was moved to that place, and in August 1792 the name was changed from Limestone to Washington Church. The town contained 462 inhabitants in 1790 according to the United States census.

The Limestone Church was gathered in 1785 by Rev. William Wood, who became the first pastor. He bought a thousand acres of land where Washington stands, and helped to lay off the town in 1785. The first members of the Limestone Church were: Rev. William Wood, Sarah Wood, James Turner, John Smith, Luther Calvin, Priscilla Calvin, Sarah Starks, Charles Tuel and Sarah Tuel. The first ordinance of baptism witnessed in all that part of Kentucky was administered by the authority of this church in August, 1788, in the Ohio River in front of the place where Maysville now stands. A large assemblage of people came to witness the baptism. While the ordinance was being administered, a band of Indians assembled on the opposite shore of the river, and watched the procedure, with great interest, and heard the singing sounding across the waters. Those baptized were Elizabeth Wood, John Wilcox, Ann Turner, Mary Rose and Elizabeth Washburne.¹²

After the Limestone Church was located in Washington, they determined to build a house of worship though the country was still but thinly settled. While one party of the men was engaged in hewing the logs and putting them in place, others acted as guards and scouts to protect them from the savage tribes of Indians. The rifle was as important as the broad-axe in the erection of the building. It was planned to hold the memorable debate between Alexander Campbell and Rev. William L. McCalla of 1823 in this meeting house in Washington, "but the crowds were so immense and the weather favorable that the debate was held in a nearby Methodist Camp Meeting ground."

Elder William Wood continued as pastor of the Washington Church until 1798, when a difficulty arose between him and one of the brethren, and the pastor, refusing to make satisfactory concessions, was declared "not one of us." Nothing further is known of him. "The Washington Church has held a continuous existence from its constitution to the present time. It is now quite weak (1885). In 1875, it reported a total membership of only 21."¹³

The One Hundredth Anniversary of the constitution of this old church was held in February, 1885. Elder A. M. Vardeman was pastor at the time. Dr. J. H. Spencer, the author of the *History of Kentucky Baptists* then in press, was one of the principal speakers. He spoke at length of "One

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Hundred Years of Baptist History." Elder R. B. Garrett, then well known in the State, preached on "Who are the Baptists and What have they done for the World." Elder Cleon Keyes, a pioneer preacher in the Bracken Association, gave a "Reminiscence" of the old pastors and members of the church. Elder W. P. Harvey, then one of the young preachers in Kentucky, took an offering of \$170.00 to aid in repairing the old meeting house, which building burned in 1889, four years following Centennial, after which the church dissolved.

POTTENGER'S CREEK

Little is known about this church. It was located in the southern part of Nelson County, and gathered in 1785 by Benjamin Lynn, who became the first pastor. According to Asplund's Register, the church had thirty-eight members in 1790. This was one of the churches out of which the South Kentucky Association was constituted in 1788. The church passed out of existence sometime in 1804.

COX'S CREEK

Sometime during the year 1784, William Taylor, born in New Jersey, came to Kentucky from Virginia and settled in Nelson County on Cox's Creek. He began preaching in the cabins of the settlers and in a few months succeeded in finding a sufficient number of Baptists who were willing to enter into the forming of a church. On April 17, 1785, Elder John Whitaker and Joseph Barnett constituted the Cox's Creek Church with sixteen members. This church is located six miles north of Bardstown, in Nelson County, and is the thirteenth planted in Kentucky. Elder William Taylor was the first pastor of the new organization, and remained in that position until his death in 1809, a period of nearly twenty-five years. He spent much of his time traveling and preaching among the settlers in a large area of the country, often exposed to the treacherous Indians, hidden in the forests.

Moses Pierson, the second pastor of Cox's Creek Church was born in New Jersey in 1765, of strict Presbyterian parents. He followed William Taylor to Kentucky in 1784, and soon after married his daughter. Mr. Pierson was among the first converts, baptized into the church. He was ordained to the ministry in January, 1804, and on the death of William Taylor in 1809, was chosen pastor of the church, where he served until 1825. Elder Pierson was a very peculiar man and had little education. He was nick-named "Old Peradventure" because he used that word so often, but always mispronouncing it. His voice was harsh and unmusical, and yet regardless of all these disadvantages, this pioneer preacher labored twenty years, led in gathering several churches, and baptized many happy converts.

One of the most beloved pastors Cox's Creek ever had was Isaac Taylor. He was baptized by his venerable father, William Taylor, July 4, 1801, and was ordained to the ministry June 5, 1813. On the resignation of his brother-in-law, Moses Pierson, he became pastor of the church, on April 7, 1825, and labored in that capacity without stipulated salary until his death in 1842. This beloved brother was called to more churches than he was able to serve. He maintained a spotless reputation, and never betrayed the confidence the masses of the people had in him.

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Under the ministry of Elder V. E. Kirtley, the fourth pastor, the policies of the Cox's Creek Church seems to have changed. This brother was called to the pastorate by private ballot vote, and began his duties as pastor, January, 1844. He was paid \$100.00 for the year, preaching one Sunday in each month, but the second year he was employed to preach two sermons a month at a salary of \$150.00 a year. He was an energetic supporter of Baptist principles, and an enthusiast in evangelism. He stirred up the church on missions, but his zeal was misunderstood, and he was called the "monied preacher." He resigned, February, 1849, after a pastorate of five years.

The church was without a house of worship, the first nine years of its history. According to the records, a committee was appointed on February 17, 1792, to have the meeting house finished, which had been previously begun. This was a log house and was paid for by the contribution of property and produce, which could be used in completing the building. This log house was used for twenty-five years, when a brick house, seventy by forty-five feet, was erected on the same lot, and was ready to be occupied at the close of 1818. The pulpit at the side of the building was seven feet high, and was approached by steps. This second house of worship was used until January 1, 1871, when a more commodious building was dedicated. At the close of the dedication sermon preached by the pastor, Rev. P. B. Samuels and J. H. Spencer, then preparing the great *History of Kentucky Baptists*, gave a sketch of the first four Baptist churches in Kentucky.

On Thanksgiving Day, November, 1929, the Sunday school rooms which had been added to this same building, under the pastorate of A. H. Knight, were dedicated. The dedication sermon was preached by Dr. A. K. Wright, a former member of the church, and then pastor of the Baptist Tabernacle in Louisville. The service of song was led by Professor R. Inman Johnson, the head of the Music Department of the Southern Baptist Theological Seminary, and a son of a former pastor of the church.¹⁴

The Cox's Creek Church went into the organization of the Salem Association, October 29, 1785, and remained a member until dismissed, August 15, 1849 to enter into the formation of the Nelson Association. The church had only half-time preaching until 1879 when Elder J. M. Sallee was called for full time and occupied the new pastor's home. In 1947 the church reported to the Nelson Association 242 members and full time preaching with E. R. Cooper, pastor.

BRASHEAR'S CREEK

The Brashear's Creek Church was constituted in 1785 with eight members in Owen's Fort near the present town of Shelbyville. This was the first church located in what is now Shelby County and the fourteenth planted in Kentucky. The names of seven members out of eight are recorded.

Soon after the church was constituted, the Indian raids became so frequent, that no services were held for two years. During the winter of 1788-89 William Hickman visited Owen's Fort, from the Forks of Elkhorn, and preached to them on Saturday night and Sunday. He says "They insisted very hard for me to leave them another appointment, before I left."

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Elder Hickman visited them again in March, beginning on Friday and continuing until Wednesday, preaching day and night, at three or four different stations. They urged this man of God to continue to visit them. He says: "They promised, if I would, they would send me several loads of grain, and would, every time, send a guard to the river to meet me, and guard me back." As a result of the continued visits of Elder Hickman, a number was baptized, and the church grew.¹⁵

Joshua Morris settled among them as pastor, continuing the work of Hickman, and continued till sometime during the year 1800. At the meeting of the Long Run Association in its first session the Brashear's Creek Church reported 101 members. During a revival in 1810, the membership increased to 112, but as other churches began to be formed in Shelby County, there was a continued decrease. The last report of this body to Long Run Association as Brashear's Creek Church was in 1841; in 1842 its name had been changed to Clear Creek Church, and it reported as such through 1858 after which no further report appears. Probably the church at Shelbyville absorbed most of the members. The Brashear's Creek Church was "the mother church in this region of the State, and from it sprang all the early churches of Shelby County."¹⁶

RUSH BRANCH

The Rush Branch Church was the first gathered in what is now Lincoln County, and the fifteenth formed in the State. Very little is known about this church, except that it was organized in 1785 and located about two and a half miles from the present location of Stanford. It united to form South Kentucky Association in 1787. The church was gathered by John Bailey, who became the first pastor. The church went into the union of the Separate and Regular Baptists in 1801, and later became a member of the South District Association, which was divided on account of some doctrinal errors propagated by John Bailey, the pastor. The church went with Bailey's faction, and nothing more is known of its subsequent history.¹⁷

HEAD OF BOONE'S CREEK

This church was constituted in 1785, and was located in Fayette County. It is thought to have been gathered by Joseph Craig. The church united with the South Kentucky Association, either at its constitution in 1787, or the following year. It is known that the church had a membership of 74 in 1790, after which nothing more is known of it.¹⁸

GREAT CROSSINGS

This church was constituted May 28, 1785, by Lewis Craig and John Taylor. This is the third church formed on the north side of the Kentucky River and the seventeenth planted in the new country. It was located in what is now Scott County, near the present site of Georgetown. The following were the original members, who entered into the constitution of the church: William Cave, James Suggett, Sr., Robert Johnson, Thomas Ficklin, John Suggett, Julius Gibbs, Robert Bradley, Bartlett Collins, Jemina Johnson, Susanna Cave, Sarah Shipp, Caty Herndon, Jane Herndon, Hannah Bradley, Betsy Leeman and Betsy Collins.

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The next year after the organization of the church, Elijah Craig came from Virginia and settled on the land, now occupied by Georgetown, and became very prosperous. He was immediately called to the pastoral care of the new church, which he served for five years, when a difficulty arose between him and Joseph Redding, a very popular preacher who had recently come from Virginia and settled near Great Crossings. The difficulty was finally adjusted and Elijah Craig was restored to the fellowship of the church. In 1795, he entered into the constitution of a new church called McConnell's Run, but since known as Stamping Ground.

Joseph Redding was the second pastor of the Great Crossings Church, who entered upon his duties as pastor in 1793, and continued until 1810. During the great revival in the church in 1801-03, he baptized 361 converts. James Suggett became pastor in 1810, and served fifteen years. The church continued to prosper under his ministry and enjoyed several precious revivals. Jacob Creadth succeeded him in the pastorate, but served only one year. Silas M. Noel took charge of the Church as pastor on the first Sunday in January, 1827. During his first year, twenty-seven were added by baptism. During the year 1828 a very remarkable revival broke out under the preaching of Pastor Noel, Ryland T. Dillard and others, which resulted in three hundred and fifty-nine baptized. After this revival the church numbered five hundred and eighty-eight members.¹⁹

The Great Crossings Church, through the early years of its history, was served by many able ministers, among whom may be named Wm. C. Buck, John L. Waller, Wm. F. Broaddus, James D. Black, Howard Malcom, Duncan R. Campbell and Basil Manly, Jr. Ellis M. Ham was the pastor in 1946 and was succeeded by Ralph R. Hensley. This old church was one of the number that entered into the constitution of the Elkhorn Association and is still a member of that historic fraternity, to which Association the church reported 445 members in 1948.

TATE'S CREEK

The Tate's Creek Church of Regular Baptists was constituted in 1785, probably by John Tanner, and is located in Madison County, between Boonesboro, and the present town of Richmond. It was a very small body, and of slow growth. It was one of the six churches that formed the Elkhorn Association. The church was split in two factions when the Licking Association was formed in 1810, one faction going with that fraternity.

From these eighteen churches the first two associations in Kentucky were formed in the fall of 1785.

CHAPTER IV

REGULAR AND SEPARATE BAPTISTS

1742 - 1787

From the very beginning of Baptist activities in the territory of Kentucky there appeared two classes of Baptists, the Regular and the Separates, and later a third — the United Baptists.¹ These two groups of Baptists did not originate in Kentucky, but emigrated from the older colonies. These two kinds of Baptists were agreed on the fundamental principles, though they came to differ on some minor points. They both held that the Holy Scriptures are the only rule of Faith and Practice; the separation of Church and State; regeneration as a condition of church membership; the individual responsibility to God, and the freedom of worship; congregational form of church government; and the immersion of a believer as the only scriptural form of baptism. The churches that held to these essential principles were regarded as Baptist churches. Such churches rejected infant baptism as both non-scriptural, and contra-scriptural, and also agreed that baptism is symbolical of the great doctrine of redemption and in no wise a condition of salvation.²

The Philadelphia Association constituted in 1707 was the first and only cooperative Baptist body in America at that time. This Association in 1742 set forth what is known as the Philadelphia Confession of Faith, which was Calvinistic in doctrine, and advocated the "laying on of hands upon baptized believers", and "the singing of Psalms in the worship of God." The scattered churches which composed this association were so well established in sound doctrine, that deviations from accepted teaching in churches or individuals, scarcely caused a ripple. "Baptism by unbaptized or unauthorized persons was again and again repudiated" by this, the mother of Baptist associations. Baptist churches and associations, which adhered to the Philadelphia Confessions of Faith from 1742 on, were known as Regular Baptists.³

The Separate Baptists appeared as a result of the great Spiritual awakening in the New England Colonies in 1740-42 under the ministry of George Whitefield and others. It is well to observe the condition of the Baptists in 1740 outside of the Philadelphia Association, already referred to. Newman, the Baptist historian says, "Baptist churches were somewhat firmly rooted in Massachusetts, Rhode Island, New Jersey, Pennsylvania, Delaware and South Carolina and with feeble churches in Connecticut, New York, Virginia, and North Carolina. While the first Baptist churches in America were strongly Calvinistic, yet Arminian Baptist churches had multiplied in Rhode Islnd, Massachusetts, and Connecticut."

The First Baptist Church of Charleston, South Carolina had been almost wrecked by Arminianism. In Virginia, North Carolina and

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New York, the Arminian type of teaching prevailed. The First Baptist Church of Boston was considerably shaken by Arminianism about 1740. Calvinism had secured an almost undisputed control in the Philadelphia Association. Arminianism in the Baptist churches at that time was of the General Baptist type. There were many General Baptist Churches throughout the New England Colonies, while North Carolina was first settled by General Baptists. This was the status of American Baptists at the beginning of the Whitefield revival in the New England Colonies.⁴

In 1740 the Congregational Church was the Established Religion of the New England Colonies, except Rhode Island, and conformity to the Established Order was enforced by Civil law. To worship God publicly in any way except according to the ruling of the Established religion was a crime and the violators were punished by fines, imprisonments, whippings, and banishments. The Baptists had suffered these persecutions for over a century. Because of these conditions there was a general lapse in morals and a decay of godliness among professed Christians.

George Whitefield began his evangelistic labors in the Southern Colonies in 1737 and extended his ministry into the middle and New England Colonies in 1740. This distinguished evangelist was born in England in 1714, and entered the Episcopal ministry. He was associated with John Wesley, and shared with him a deep work of God's grace. Like Wesley, Whitefield was first Arminian in theology, but later became Calvinistic in his preaching. He declared "all men by nature are under sin"; that "the righteousness of Christ alone is the ground of justification of sinners to be received by faith." He placed first emphasis on "the absolute necessity of the new birth, which is solely the work of God's blessed Spirit." Enormous crowds of all classes, sects and denominations, heard his sermons, which often caused "shrieking, crying, weeping and wailing" among his hearers.⁵

The Whitefield revival and some of the results were thus described: "By the preaching of Mr. Whitefield through New England a great work of God broke out in that country, distinguished by the name of the New Light Stir. All who joined it were called New Lights. Many preachers of the established order became active in the work. Their success was so great that numbers of the parish clergy, who were opposed to the revival, were apprehensive that they should be deserted by all their hearers. They therefore not only refused them the use of their meeting-houses, but actually procured the passage of a law to confine all preachers to their own parishes. This opposition did not effect the intended object. The hearts of the people, being touched by a heavenly flame, could no longer relish the dry parish service, conducted, for the most part, as they thought, by a set of graceless mercenaries.

"The New Light Stir being extensive, a great number were converted to the Lord. These, conceiving that the parish congregations, a few excepted, were far from the purity of the Gospel, determined to form a society to themselves. Accordingly, they embodied many churches. Into these none were admitted who did not profess vital religion. Having thus separated themselves from the established churches, they were denominated

THE REGULAR AND SEPARATE BAPTISTS

Separates. Their church government was entirely upon the plan of the Independents, the power being in the hands of the church. They permitted unlearned men to preach, provided they manifested such gifts as indicated future usefulness. They were Pedobaptists in principle, but did not reject any of their members who chose to submit to believers' baptism.

"The Separates first took their rise, or rather their name, about the year 1744."⁶

While the Separate Societies protested against an unconverted membership, yet they practiced infant baptism. The converts, who united with these Separate Societies, were taught "to throw aside tradition and take the word of God only as their guide in all matters of religious faith and practice. This was in perfect coincidence with all Baptist teaching, and . . . ultimately led thousands, among whom were many ministers, to embrace" the Baptist faith and become Baptists. Little did Whitefield and others think that in the New-Light-Stir, "they were breaking up the fallow ground of their own ecclesiastical system, and sowing seed from which a sect (Baptist), that was everywhere spoken against, would reap a bountiful harvest."⁷

Baptists and Pedobaptists were often found in these Separate Societies. Thirty-one ministers were ordained pastors of these various local congregations between 1746 and 1751. Five of these were Baptists before they were ordained, and eight others became Baptists, soon afterwards. Isaac Backus, and Shubal Stearns, ministers among them, were two of the most important Baptist leaders of their generation.⁸

Isaac Backus was born in Connecticut in 1724, of Congregational ancestry. He was converted in 1741 during the Great Awakening and joined a Separate Society, which soon out numbered the Congregational Church. In 1747 Backus began to preach, and became pastor of the Separate Church in Middleborough, Connecticut. In 1751 he was baptized by Elder Benjamin Pierce and became a Baptist. Backus at first endeavored to maintain a church with mixed views on baptism, but so many difficulties arose from this practice, that he and a number of his members were fully convinced, "that truth limits church communion to believers, baptized upon a profession of their faith." A Baptist church was organized in the same town of which Backus became pastor. He was a great defender of the Baptist principles throughout New England, and led in contending for religious liberty.⁹

Many Baptist churches were formed out of the members of these Separate Societies. In a few cases almost an entire Separate Society would accept believers' baptism and be changed into a Baptist church. The Great Awakening meant much to the Baptists, though they had nothing to do in promoting it; "but as the work was begun and carried on almost wholly by Pedobaptists, from which denomination their fathers had suffered much, most of the Baptists were prejudiced against the work, and against the Calvinian doctrine by which it was promoted."¹⁰

In 1740 the First Baptist Church of Boston and Pastor Jeremy Condy bitterly opposed Whitefield in the great Boston Campaigns, where multi-

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tudes were converted. A number of the "more spiritual members" of the church, who had experienced such a deep work of grace in their hearts, became discontented with Pastor Condy's preaching. They withdrew and formed a separate band, which finally resulted in the constitution of the Second Baptist Church of Boston. On September 29, 1842, they addressed to the pastor and church, a letter setting forth their difficulties. They complained of Mr. Condy as denying "original sin;" explaining away "the corruption and depravity of human nature"; as denying "the doctrine of regeneration," as denying the operation of the Holy Spirit, as distinct from the operation of the human mind; and as "holding to falling from grace." This experience in the Boston Church is an illustration of what took place in many Baptist churches during this great revival period in New England.¹¹

Shubal Stearns, who was to become such a mighty Baptist influence in the Southern Colonies, was born in Boston, Massachusetts in 1706, and, like Isaac Backus, was one of Congregational ancestry. Stearns was converted under the personal ministry of George Whitefield and joined a Separate Society, and soon became a minister among them. He, like many of the Separates, after examining the Scriptures was convinced of the futility of infant baptism and of the importance of believer's immersion as the Scriptural form of baptism. He came out boldly as a Baptist, and was baptized on a confession of faith in Christ by Rev. Wait Palmer at Toland, Connecticut, in 1751, and was soon after ordained to the Baptist ministry. He labored two or three years in New England, but felt led by the Spirit to carry the gospel "where it was not known, and the great unexplored empire to the west loomed before his imagination. So possessed was he by the evident call of the Holy Spirit, that he talked among his kinsfolk, with the result that a company of sixteen of them started forth upon that historical mission."¹²

Stearns and his company departed in the Southwesterly direction and arrived in Virginia on Opeckon Creek, Berkeley County, where there was a Baptist church under the care of Elder John Garrard, who received him kindly. This, known as the Opeckon Baptist Church was constituted in 1743 and united with the Philadelphia Association in 1751, and, therefore, was recognized as a Regular Baptist Church. Here Stearns met with his brother-in-law, Daniel Marshall, who had returned from a mission among the Indians. Marshall, like Stearns, had been converted under the ministry of Whitefield, and was full of spiritual zeal. He was of the Presbyterian faith, but after arriving in Virginia, he and Mrs. Marshall came in contact with the Baptists, and learning of their "faith and order" were baptized, and he was licensed to preach the gospel.¹³

Newman says, "These Separate Baptists from New England brought with them the eccentricities of manner that characterized the New Light movement. It is doubtful whether any evangelist but Whitefield surpassed Stearns in magnetic power over audiences. His tones were peculiarly impressive and captivating, and his eyes seem to have had almost magical power over those upon whom they were fixed. Trembling, weeping, screaming and catalepsy were common effects of his highly impressive exhortations."¹⁴

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Stearns and Marshall labored for a short time as evangelists in Berkeley and Hampshire Counties, Va. (now W. Va.). Here they met considerable criticism and opposition, because of their animated preaching. Some of the more cold hearted of the Philadelphia Baptist Association. A Mr. Miller was sent to see what was the trouble. When he came, he was highly delighted with such warm hearted Christians, and said he would not take gold for them. Miller charged those who complained, should rather encourage such a good work. Soon the work of God was revived among those that complained.¹⁵

Stearns and his company soon left Virginia and moved into Guilford County, North Carolina and settled on Sandy Creek. Here they erected a little meeting house, and on November 22, 1755, constituted themselves into a church with sixteen members, known as Sandy Creek Church. Shubal Stearns was chosen pastor with Daniel Marshall to assist him.

Semple thus describes the situation: "The natives round about this little colony of Baptists, altho' brought up in the christian religion, were grossly ignorant of its essential principles. . .

"The doctrine of Mr. Stearns and his party was consequently quite strange. To be born again, appeared to them as absurd as it did to the Jewish doctor, when he asked, if he must enter the second time into his mother's womb and be born again. Having always supposed that religion consisted in nothing more than the practice of its outward duties, they could not comprehend how it should be necessary to feel conviction and conversion: But to be able to ascertain the time and place of one's conversion was, in their estimation, wonderful indeed—These points were all strenuously contended for by the new preachers. But their manner of preaching was, if possible, much more novel than their doctrines. . . The people were greatly astonished having never seen things in this wise before. Many mocked, but the power of God attending them, many also trembled. In process of time some of the natives became converts, and bowed obedience to the Redeemer's sceptre. These, uniting their labours with the chosen band, a powerful and extensive work broke out.—From 16, Sandy Creek Church soon swelled to 606 members; so mightily grew the work of God!"¹⁶ This was the first Separate Baptist church south of New England.

Daniel Marshall soon gathered a church at Abbot's Creek about thirty miles distant, and was called to become pastor. He arranged to move into the midst of the church, but a great difficulty was experienced in finding a minister to cooperate with Stearns, in ordaining him. They were informed that there were some Regular Baptist preachers on the Pedee River. "To one of these Mr. Stearns applied, and requested him to assist him in the ordination of Mr. Marshall.— This request he sternly refused, declaring that he held no fellowship with Stearns's party; that he believed them to be a disorderly set; suffering women to pray in public, and permitting every ignorant man to preach that chose: that they encouraged noise and confusion in their meetings. Application was then made to Mr. Henry Ledbetter, who lived somewhere in the southern states, and who was a brother-in-law of Mr. Marshall. He and Mr. Stearns ordained Mr. Marshall to the care of this new church."¹⁷

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In 1760 a church was organized at Little River, North Carolina, with five members, which increased to over five hundred in three years. In 1758 Marshall extended his labors into Virginia. Among his converts was Dutton Lane, who became a mighty power. Forty-two persons were converted in Lane's first revival effort, who were baptized by Daniel Marshall, and constituted into the first Separate Baptist Church in Virginia. Soon after Lane was saved, the power of God was effectual in the salvation of Samuel Harris, "a man of great distinction," who wrought mightily in Virginia in multiplying Baptists. James Read was raised up in North Carolina, who later, also became a great flaming evangel in Virginia.¹⁸

Newman, using the language of Morgan Edwards, states that by 1775 the Sandy Creek church "had spread her branches southward as far as Georgia; eastward, to the sea and Chesapeake Bay; and northward, to the waters of the Potomac. It, in seventeen years, became mother, grandmother, and great-grandmother, to 42 churches, from which sprung 125 ministers, many of whom are ordained, and support the sacred character as well as any set of clergy in America."¹⁹

The coming of the Separate Baptists to North Carolina, under the leadership of Shubal Stearns marked a new day for Baptists in the Southern States. Paschal says: "Had the Baptists in North Carolina, Virginia, South Carolina and Georgia continued after 1755 to develop along the line of the Philadelphia Confession of 1742 and the like Charleston Confession, it is safe to say that the Baptists of the South would not have been the great and numerous denomination they are today (1930). While in so far as they had an educated ministry they would have gained adherents and had a respectable and influential membership, their rigid Calvinism would have kept them from prosecuting missionary labors with success It must be regarded as the special blessing of our Heavenly Father that in 1755 He sent the Separate Baptists to our Providence."²⁰

It is well to note that "in the year 1760, from the most authentic accounts Baptists of every order in Virginia amounted to 5 churches, 5 ordained ministers, 2 licensed preachers, and about 500 members. Newman says that in Virginia "The progress of the Separate Baptist movement from 1760 to 1770 was almost unexampled in Baptist History. Under such evangelists as Samuel Harris and John Waller, whole communities were stirred to their depth and strong Baptist churches were established, where the Baptist name had scarcely been heard of a short time before." A writer, not a Baptist says: "The Separate Baptists tore the South from the Episcopalians at the very moment when the Colonies were being torn from the crown."²¹

In 1760 the Separate Baptist churches of North Carolina and Virginia formed the Sandy Creek Association, and for the next ten years, the progress of the Separate Baptists in these two states was without parallel. In 1770 the General Association of Separate Baptists was constituted in Virginia and continued until 1783, when this body was succeeded by the General Committee. The General Association held two meetings during the year for the convenience of the large constituency. The General

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Committee of Separate Baptists was created to be composed of at least four messengers from each association to meet annually to consider matters that may be for the good of the whole Society." The territory of the Committee of Separate Baptists was divided into four districts on each side of the James River. There was also an agreement in the General Committee that a Confession of Faith be adopted to afford a standard of principles for the future. The Philadelphia Confession of Faith was agreed to with some definite restrictions. The Separate Baptists of Virginia were represented in the General Committee in the consideration of all Baptist affairs.²²

Before the year 1770, the Regular Baptists were spread over the Northern neck of Virginia above Fredericksburg. The Ketockton Association constituted in 1766 was the representative body of the Regular Baptists, who took the Philadelphia Confession of Faith as their sole standard. In 1770 the association was composed of ten churches with six hundred and twenty-four members. For twenty years the churches of this body practiced the laying on of hands, immediately after a candidate was baptized. The Ketockton Association became so extensive in territory that other similar bodies were formed from it.²³

This was the general situation among the Baptists of Virginia and North Carolina, when they began to settle in Kentucky from these two states. It was unfortunate, however, that there had been a marked spiritual decline, as a result of the long war of Independence which absorbed the attention of the colonies. Thus the Separate Baptists as well as the Regulars had lost much of their evangelistic zeal before emigrating to Kentucky.

One significant fact, was that of the first twenty-five preachers, who settled in Kentucky, twenty of them were known to have been Separate Baptists in Virginia and North Carolina; of the remaining five only one was a Regular Baptist; yet after settling in Kentucky, eighteen out of the twenty-five subscribed to the Philadelphia Confession of Faith and identified themselves as Regular Baptists, while seven remained Separates. It is also a fact that at the close of 1785, of the eighteen churches, which had been constituted, eleven were Regular Baptists and seven Separate Baptists. Most of the churches on the South side of the Kentucky River, constituted prior to 1786, were Separates, while most of those on the North side of the same stream were Regulars.

When these two classes of Baptists first came to Kentucky there was practically no friction among them, as both agreed on the essential doctrines. The division between them was first manifest when the first associations were formed in the State. There were factions in each group, who began to magnify the minor points of difference, and at the same time to minimize the points of agreement. Often times, as we shall see, two Baptist churches would be located in the same community, and by the same name, one a Separate, and the other a Regular.

It is important to give some attention to the union of these divisions of Baptists. The first union was formed in North Carolina in May, 1786,

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under the head of United Baptists; when it was agreed that the name of "Regular" and "Separate" Baptists be "buried in oblivion." The Separates were very strict in that State in demanding an experience of salvation before baptism, hence the following points of agreement were adopted:

1. "We think that none but believers in Christ have a right to the ordinance of baptism; therefore, we will not hold communion of those who plead for the validity of baptism in unbelief.

2. "We leave every church member to decide for himself, whether he has been baptized in unbelief or not.

3. "We leave every minister at liberty to baptize, or not, such persons as desire to be baptized, being scrupulous about their former baptism."

Salvation before baptism had been a contention of the Separate Baptists from their beginning. They contended that regeneration before baptism was lost in the early part of the seventeenth century, when their work began and restored it.²⁴

The union of these two groups of Baptists was consummated in Virginia in 1787 under the head of the "United Baptists." The leaders of both the Regular and Separate Baptists of the State felt that the difference between the two connections was too slight to make a bar to fellowship. The Ketockton Association, representing the Regulars sent delegates to the General Committee of the Separates, at their meeting in 1786, who were cordially received, on an equal footing with the rest. The General Committee requested the different associations of the Separate Baptists to send delegates to attend their next meeting for the purpose of forming a Union with the Regular Baptists. The several efforts for union in the past were now being brought to a happy conclusion.

Many of the hindrances on both sides had been removed. The Regulars had become more evangelistic, while the Separates had somewhat modified their extreme enthusiasm in their revival work, which had been so offensive to the Regulars. Also the Separates had accepted the Philadelphia Confession of Faith, though with restrictions. The Separates declared on their part "that the doctrine of salvation by Christ and free unmerited grace alone, ought to be believed by every Christian, and maintained by every minister of the gospel." Then it was asserted, that "Upon these terms we are united; and desire hereafter that the names Regular and Separate be buried in oblivion, and that, from henceforth, we shall be known by the name of the United Baptist Churches of Christ in Virginia." This proved a happy, permanent union of the Baptists of Virginia. A communication of this action was forwarded at once to Kentucky urging a similar union of the Separate and Regular Baptists in that state, but all efforts failed until 1801, fifteen years later, which will be considered at that time.²⁵

It is in order to consider some of the peculiar customs and practices of both the Regular and Separate Baptists in Virginia and other states, which were brought to Kentucky by the pioneer preachers and introduced into the early churches. Only three of these practices will be mentioned in this connection — Ruling Elders, Laying on of Hands, and Washing the Saints' Feet.

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First, THE OFFICE OF RULING ELDERS was retained in some of the churches. This custom was probably introduced into the Baptist churches of Virginia by the zealous Separate Baptists, who may have received the practice from the Puritans in New England; it was brought to Kentucky. The churches and associations never defined the office, nor clearly understood its function. The Elkhorn Association in 1790 gives out the opinion "that the ruling Elder is a gospel institution." The Tate's Creek Association rendered the decision that "one ordained preacher and two elders" would have the authority to constitute a new church. The question continued to be raised in many of the Baptist meetings as to the proper function of this office, but no clear definition was ever given. After a few years the office ceased to exist in the churches.

LAYING ON OF HANDS AFTER BAPTISM was another peculiar practice among the early churches. This ceremony seems to have been a common custom of some of the Baptist Churches in England and in America in the 17th Century. The First Baptist Church of Providence, Rhode Island in 1652 made the laying on of hands a condition of coming to the Lord's Supper. When the Philadelphia Confession of Faith was adopted in 1742 from the London Confession of 1689, Article 31 concerning the Laying on of Hands was added, which read as follows: "We believe that 'laying on of hands' with prayer upon baptized believers, as such, is an ordinance of Christ and ought to be submitted unto by all such persons, that are admitted to partake of the Lord's Supper." The first churches of Virginia were members of the Philadelphia Association and when the first Association was formed in 1766 out of these and other churches, that body had the approval of the mother of associations. Many of the churches in Virginia practiced this ceremony.

John Taylor describes the ceremony in a statement in regard to the first baptizing in South River: ". . . the noted Samuel Harris travelled two hundred miles to administer this solemn ordinance—and an awfully solemn thing it was indeed to thousands, who had never witnessed such a scene before. I think fifty-three were baptized on that day, several young ministers came with Harris, as Elijah Craig, John Waller, with a number of others. The rite of laying on of hands, on the newly baptized, was practiced by the Baptists in those days: this practice was performed as follows: those upwards of fifty, stood up in one solemn line, on the bank of the river, taking up about as many yards as there were individuals—the males first in the line, about four ministers went together, each one laid his right hand on the head of the dedicated person, and one prayed for him, and after praying for three or four of them, another proceeded till they went through. It would appear as if that solemn dedication might be some barrier to future apostasy; for the prayers were with great solemnity and fervor, and for that particular person according to their age and circumstances."²⁶ When this ceremony was completed, the the baptized converts were then regarded to be in fellowship with the church.

The custom was brought from Virginia and introduced into the early churches of Kentucky, by some of the preachers from that State. The Elkhorn Association declared the churches were at liberty to practice or not

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practice the laying on of hands after baptism. In the session of May, 1788 corresponding messengers from the Salem Association refused to take seats in the Elkhorn body until explanation was made for tolerating such looseness in regard to laying hands on persons newly baptized. After a full explanation, the Salem messengers took seats in the body. The custom soon fell into disuse in the Kentucky churches and has never been revived.

THE WASHING OF THE SAINTS' FEET was also a practice among the early churches and associations. The subject of "feet washing" was discussed in the Elkhorn Association in 1787, and, the year following, it was agreed that "the Association has no right to interfere with the internal affairs of an orderly church". The South Kentucky Association of Separate Baptists in the session of 1788 declared the "washing of the Saints' feet is a duty enjoined on Christians." The few Regular Baptist Churches, which practiced the rite, soon discontinued its observance. The Separate Baptist churches, which failed to go into the union with the Regulars and Separates in 1801 continued to practice the custom. They claim, "That Baptism, the Lord's Supper and washing of the Saints' feet are ordinances of the gospel to be kept until the coming of our Lord and Master."²⁷

CHAPTER V

THE FIRST ASSOCIATIONS FORMED

1785 - 1800

Prior to the fall of 1785, each of the churches which had been planted in the territory of Kentucky was isolated from the rest by distance and by lack of any kind of organization through which they could work together in harmony. In view of this condition, the leading brethren began to discuss the propriety of an Association. Because of the division existing between the Regular and Separate Baptist churches, it was thought advisable to hold a preliminary meeting, preparatory to forming a permanent union.

John Taylor thus speaks of the situation: "We soon began to contemplate an association; for that purpose, and partly to bring about a union with the South Kentucky Baptists, we held a conference at South Elkhorn, in June, 1785, but failing in the union with the South Kentucky Baptists, we agreed to meet as an Association at Clear Creek, 1st of October, 1785."¹ Up to this time, eighteen churches had been constituted, eleven of these were Regular Baptists, and, seven, Separate Baptists. At least nineteen Regular Baptist preachers were in the new country, and eleven Separate Baptists, to minister to the spiritual welfare of the churches and to evangelize the settlements then scattered over a large territory.

THE ELKHORN ASSOCIATION

According to appointment a Convention met on June 25, 1785, with the South Elkhorn Church, located in Fayette County, near Lexington. Five Regular Baptist Churches sent messengers to this conference. South Elkhorn was represented by Lewis Craig, pastor, William Hickman, and Benjamin Craig. Clear Creek sent John Taylor, pastor, John Dupuy, James Rucker and Richard Cave. Great Crossings Church, constituted one month previous, was represented by Elijah Craig, pastor, William Cave and Bartlett Collins. Tate's Creek Church sent John Tanner, pastor, and William Jones. Gilbert's Creek Church had two messengers, George Stokes Smith and John Price. Lewis Craig was chosen moderator and Richard Young, clerk. Augustine Eastin, James Garrard and Henry Roach, being visitors, were invited to seats in the meeting. An agreement was then adopted that all matters, coming before the Convention, would be decided by majority votes.²

Two questions were raised and settled in this meeting. The first was, Whether the Philadelphia Confession of Faith adopted by the Baptists, should be strictly adhered to, as the rule of the Union; or whether a suspension thereof, for the sake of society, be best? The grave question was, whether there was any serious hope of effecting a union between the Regular and Separate Baptists. The Separates had persistently re-

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fused to adopt any Confession of Faith. If the pending Confession of Faith was adopted, the Separate Churches would either abandon their position, and accept the Confession of Faith, or reject the proffered union. The Convention adopted the Confession of Faith "to be strictly adhered to." The Separates rejected the union, and the breach was widened between them. There was great confusion in the churches caused by this continued division. In many instances, two churches would occupy the same community, bearing the same name. This condition continued about fifteen years.

The Second Question presented to this preliminary conference was the propriety of forming an Association. The question was decided in the affirmative and the churches were requested to send messengers to meet September 30, 1785, at the Clear Creek Church for the purpose of constituting an Association.

In response to this call, messengers from six churches met "in the house of John Craig on Clear Creek" in Woodford County, on Friday, September 30, at 3 o'clock, P. M., to form an Association. An opening sermon was preached by William Hickman. The text was Exodus 23:30, "By little and little will I drive them out before thee until thou be increased and inherit the land." The text and perhaps the sermon were very appropriate for the times. The messengers from these little churches, about to form an Association, had travelled a long distance and were in constant danger of Indian attack. The churches, which they represented, were located in thinly populated settlements, in the midst of a vast wilderness, which teemed with savage tribes, thirsting for their blood. The preacher, no doubt, exhorted the saints, on that occasion, to lean on Jehovah for protection from the repeated dangers, that they "be increased and inherit the land."

Messengers were sent from six churches as follows: Gilbert's Creek — George S. Smith and John Price; Tate's Creek — John Tanner, William Jones, and William Williams; South Elkhorn — Lewis Craig, William Hickman and Benjamin Craig; Clear Creek — John Taylor, James Rucker and John Dupuy; Great Crossings — William Cave, Bartlett Collins, and Robert Johnson; Limestone — Wm. Wood, Edward Dobbins. A constitution was adopted as follows: "Being assembled together, and taking into serious consideration, what might be most advantageous for the glory of God, the advancement of the Kingdom of the dear Redeemer, and the mutual comfort and happiness of the Churches of Christ; having unanimously agreed to unite in the strongest bonds of Christian love and fellowship, and in order to support and keep that union, We do hereby adopt the Baptist Confession of Faith, first put forth in the name of the seven Congregations met together in London in the year 1643, containing the system of Evangelical doctrines agreeable to the Gospel of Christ, which we do hereby believe in and receive."

The Association made the following comment on two articles of the Confession of Faith: "But something in the third and fifth chapters, we do except, if construed in that light that makes God the cause or author of sin; but we do acknowledge and believe God to be an Almighty Sovereign, wisely to govern and direct all things so as to promote His

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own glory. Also in chapter 31st concerning laying on of hands on persons baptized as essential in their reception into the church, it is agreed by us that the using or not using that practice shall not effect our fellowship to each other."

The term Regular Baptist was adopted in the following statement: "As there are a number of Christian professors in this country under the Baptist name, in order to distinguish ourselves from them, we are of the opinion that no appellation is more suitable to our profession than that of 'Regular Baptist', which name we profess."

On the following day, Saturday, October 1, 1785 the first Baptist Association west of the Alleghany Mountains, was constituted, to be known as Elkhorn. William Cave was chosen Moderator. He came to Kentucky from Virginia in 1781 and was a brother-in-law of Lewis Craig. The Association declared that all matters of business shall be determined by a majority vote.

The Gilbert's Creek Church, the oldest in the Association, sent in a request that a committee be appointed to confer with the church as to its standing. The Tate's Creek Church sent in a query concerning persons holding the error of unconditional salvation. The Association advised the churches to deal tenderly with such persons, but if they cannot be reclaimed, then exclude them. Another query was presented concerning Christians holding public office. The Association declared "that it is lawful for any Christian to bear office, either Civil or Military, except ministers of the gospel."

The policy was adopted, that hereafter no query shall be received in the Association, "but what is first debated in the church and inserted in the church letter." It was also agreed that Quarterly Meetings be appointed to be held with the churches at Tate's Creek, Great Crossings and Limestone.

Beginning August 15, 1786, the second annual session of the Association was held with the South Elkhorn Church, near Lexington. John Taylor was chosen Moderator, and Richard Young, Clerk. Three new churches were received—Town Fork, constituted with ten members, the previous July; Bryant's Station, in April, with eight members, and Boone's Creek, November, 1785, with fourteen members.

A request for help came to this session from a number of Baptists near the Forks of Dix River, in Garrard County. A committee, consisting of Ambrose Dudley, John Tanner, Benjamin Craig and Bartlett Collins, was appointed to visit them on the fourth Saturday in August. A church was supposed to have been constituted at the Forks of Dix River by Lewis Craig in 1782, but the appointment of this committee with two ministers presupposes some disorganized conditions among the Baptists at that point, demanding attention. It is known that the Forks of the Dix River Church entered into the formation of the South Kentucky Association in 1787, and remained in that body until 1793.

The committee appointed the year before to look into the standing of the Gilbert's Creek Church, reported the church dissolved. This church

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planted by Lewis Craig, out of the Travelling Church, had been absorbed by South Elkhorn, and a Separate Baptist Church had been constituted in the same place, by the same name.

In August, 1787, the third annual session was held with the Bryant's Station Church, located five miles northeast of the town of Lexington. Edward Payne was elected moderator. The following three churches were received: Hanging Fork of Dix River (later changed to Providence), located in Lincoln County, constituted by William Marshall, with twenty members in 1787 Coopers Run, a small church, constituted in 1787, located in Bourbon County, near the present site of Paris; and Marble Creek, later called East Hickman, gathered by William Hickman, June 15, 1787, located on the Southern border of Fayette County.

A query was presented, "Whether it is agreeable to scripture for churches to suffer men to preach and have the care of them as their minister that are trading and entangling themselves with the affairs of this life?" The answer was, "That it is not agreeable to scripture, but that it is the duty of the churches to give their ministers a reasonable support."

The subject of feet "washing" was discussed and referred to the next Association. It was agreed at that time "that the Association has no right to interfere with the internal affairs of an orderly Church." The query was presented — "What rule are we to receive Baptist members by from the old country, or elsewhere not of our Association?" The answer was: "All members coming from churches of our faith and order, bringing an orderly letter of dismission from said orderly church we advise to be admitted, and all Baptists coming from churches of other order by experience." It was agreed to enter into correspondence with the old Philadelphia Association, and with the Ketockton in Virginia by letter and by sending delegates, when convenient.

The Association met with the South Elkhorn Church in a Spring session, May 31, 1788. Corresponding messengers from Salem Association, William Taylor and Joshua Carman, made some objections to Elkhorn Association for tolerating the churches in practicing or not practicing, the laying on of hands on persons newly baptized. A committee consisting of Lewis Craig, Elijah Craig, and Ambrose Dudley was appointed to confer with this committee. After a conference of the two committees, on the subject involved, the difficulty was removed, and the visiting messengers took their seats in the body.

The following query was presented from the Limestone Church: "Whether churches belonging to the Association, that do not comply with that solemn duty of supporting their minister with a comfortable living, so as to keep them from worldly incumbrance, shall be held in the fellowship of this Association?" The subject was discussed but no decision was made on the question.

Eleven churches were represented and reported thirty-eight baptisms, thirty-five received by letter, and a total of five hundred fifty-nine members. Clear Creek Church reported one hundred forty-eight members, and Limestone, one hundred thirty. A table of statistics appeared in the minutes for the first time.

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The Association met with the Clear Creek Church, beginning October 25, 1788. Ambrose Dudley preached the Introductory Sermon and John Gano was elected Moderator. The Forks of Elkhorn, located in what is now Woodford County, was constituted in June, 1788, by the famous pioneer preacher, William Hickman; and the Buck Run Church, located in Woodford County, was constituted October 1st of the same year. The policy was adopted that it was disorderly for any of our churches to receive any excommunicated member from any of the churches of our denomination "without first having written information of the charges from the church which they come from."

At the meeting of the Association on May 30, 1789, with the Great Crossings Church, a letter was presented, which had been received from the General Committee of Baptists in Virginia, announcing that the Regular and Separate Baptists had united in that state, into one body, under the name of United Baptists, and recommending that the same thing be done in Kentucky. The Association replied to this communication, and agreed to drop the name Regular in all letters going out from the Associations. The South Kentucky Association of Separate Baptists received the same letter from this General Committee, and in response assumed the name of United Baptist Association in Kentucky.

In this session of the Elkhorn Association, a request was received from the United Association of Baptists, with their delegates desiring to discuss the question of uniting the two Associations. Their delegates, John Bailey, Joseph Bledsoe, William Bledsoe, and Andrew Tribble were invited to seats in the body. The Elkhorn body then appointed James Garrard, John Taylor, Robert Johnson and A. Eastin to confer with this visiting committee. This joint committee called a meeting to convene on the second Friday in the following August, at Harrod's meeting house, for the purpose of attempting to effect a union of the two Associations. The meeting was held as announced, but all efforts toward the union failed.

The main point of difference between the Regular and Separate Baptists was in their attitude to the Confessions of Faith. The Regulars adopted the Philadelphia Confession with some modification, as an expression of doctrine in their churches and associations. The Separates refused to subscribe to "any creed but the Bible." The Regulars also regarded the Separates as unsound in some of their teachings. They charged that some of the leading preachers of the Separates had adopted universalism, while others were Hell Redemptionists, and that most of them practiced "open communion." The Elkhorn delegates in this meeting answered the Separates, "that as long as so great a diversity of sentiment prevailed, with regard to the Bible, a union that would be for their mutual happiness, could scarcely be hoped for."³ The first Thursday in August was appointed a day of fasting and prayer in all the churches of the association.

The Second Session held in 1789, beginning on October 30, met with the Boone's Creek Church, located in the East part of Fayette County. The churches reported two hundred eighty-eight baptisms. John Gano preached the introductory sermon and was chosen Moderator.

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The Association was held in Lexington in 1790 beginning on August 27. James Garrard was chosen Moderator. The Indian Creek Church, in Harrison County, was received. Thirteen churches reported to this session one thousand three hundred sixty-five members. The Association expressed the opinion that the office of Elder, distinct from that of preacher, is a gospel institution.

The session of 1791 was held with the Coopers Run Church, in Bourbon County, beginning on August 26. James Garrard was re-elected Moderator. Four new churches were received as follows: Mays Lick, located in Mason County, twelve miles from Maysville, was constituted with four members by William Wood, and James Garrard, on November 28, 1789. The church grew rapidly, and in 1797, reported to the Association 43 baptisms and a total of 137 members. The Stroder Fork and Taylor's Fork, two small churches, continued but a few years and ceased to exist. Cave Spring Church was located in Tennessee. A committee was appointed, composed of Augustine Eastin, James Garrard and Ambrose Dudley to draw up a Memorial to be presented to the Convention to be held at Danville in April, 1792 for the purpose of adopting a State Constitution for Kentucky, requesting said Convention to take up the subject of Religious Liberty and perpetual Slavery, in forming the Constitution. The new constitution for Kentucky was adopted on April 3, 1792, and the State was admitted into the Union of States on June 1st of the same year, permitting slavery.

The session of 1792 met on August 31, and John Gano was elected Moderator. The Crab Orchard Church of Garrard County, formerly called Cedar Creek, was received into the body. This church was constituted by William Marshall, in 1791 with forty members, but had grown to four hundred as a result of a great revival. The Columbia Church located in the Northwest territory of the Ohio also came into the Association.

The first session of 1793 was held in May and John Gano was Moderator. Grassy Lick Church, in Montgomery County and Flat Lick, in Bourbon County were received into the body. A committee consisting of Ambrose Dudley, James Garrard, John Taylor, John Price and Augustine Eastin was appointed to visit South Kentucky Association of Separate Baptists to confer with them on the subject of union between the two bodies. The churches of both Associations arranged to send messengers to a meeting to be held at Marble Creek Church in Fayette County the following July. A large number of messengers gathered and agreed on the terms of union, but some of the Separates opposed the union in such a way as to defeat it. This so displeased four of the churches and a number of pastors of the South Kentucky Association that they withdrew, and went into the formation of Tate's Creek Association of United Baptists on the 23rd day of November following.

The subject as to the validity of baptism as administered by a Pedobaptist, brought over from the last session was up for discussion, but was answered evasively. Also a missionary spirit prevailed in this May session, when a sum of \$70.00 was appropriated to the expense of sending some brethren to Tennessee on a missionary tour.

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The second session of 1793 was held with the South Elkhorn Church, commencing on October 12. John Gano was elected Moderator. The Springfield Church, located in the county seat of Washington County, was received. At this meeting correspondence was begun with the four churches which earlier that same month had seceded from South Kentucky Association and which on November 23, 1793 organized themselves into Tate's Creek Association. In the meeting of Elkhorn Association in August, 1794, this relationship was dissolved because of dissatisfaction among the churches. However, in 1797 the correspondence with Tate's Creek Association was resumed.

In the session of 1794, Ambrose Dudley was elected Moderator and John Price, Clerk. In 1795, the Association met August 8, James Garrard was Moderator and only 18 baptisms were reported, though Elkhorn Association contained half of the Baptists of Kentucky.

In 1796, "we have the first intimation of doubt, as to the morality of selling intoxicating drinks. It comes in the form of a query from the Licking church, as follows: Whether the church is justifiable in shutting the door against a member of a sister church, that offers his membership, for the cause of retailing liquors according to law? The Association answers in the negative; but the presenting of the query proves that some church was unwilling to receive a liquor dealer into her fellowship, or at least, doubted the propriety of it."⁴

In the session of 1797 held with the Clear Creek Church, John Shackleford preached the introductory sermon, Ambrose Dudley was chosen Moderator, and John Price, Clerk. The Association gave an opinion on the subject of funerals as follows: "Funeral processions, attended with singing, conform too much to the anti-Christian customs and ought to be omitted in the churches of Christ. But there can be no impropriety in a servant of Christ preaching at that time and place, for he is to be instant in season and out of season. Christian prudence ought to decide on the subject. But to suppose a sermon necessary to the decent burial of the dead, we wish discountenanced." Another question was raised about pastoral support. "Are churches bound by the Scriptures to contribute to the support of the pastoral ministry?" The answer given was "God hath ordained that they who preach the gospel should live by the gospel."

The session of 1798 was held at the Forks of Elkhorn. Ambrose Dudley was chosen Moderator and John Price, Clerk. Two churches were received, as follows: Flower Creek and Lees Creek. In 1799 four churches were received, Hurricane, Elk Creek, Russell's Creek and Drennon's Creek (later New Castle). All of these four latter churches "were newly constituted."

Ambrose Dudley was Moderator of the session of 1800, which was held at Bryant's Station. Twenty-seven churches were represented, and reported eighty-two baptisms. One church was received and one reported dissolved.

The Association met with South Elkhorn in 1801 on August 8. David Barrow was Moderator and John Price, Clerk. Ten churches were received bringing the total up to thirty-seven, which reported three thous-

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and eleven baptisms and a total membership of four thousand eight hundred fifty-three. The Association now extended over a vast territory from Columbia Church, near the mouth of the Little Miami in Ohio, to Cumberland Settlement, in Tennessee. In 1802 there were forty-eight churches, with a membership of five thousand three hundred ten. Thus we see how this old fraternity has grown from six churches to this great proportion in seventeen years.

A great spiritual dearth prevailed in the Association from 1806 to 1809 during which time only fifty-two baptisms were reported. In 1813, Silas M. Noel began the publication of the GOSPEL HERALD at Frankfort, in which he advocated the organization of a general Baptist State body, but after a year's deliberation in the Elkhorn Association, the proposition was rejected. In 1814, the subject of Foreign Missions was brought before the Association, but no action was taken at that time. In 1840, a resolution was adopted, "recommending to all our churches, as far as they possibly can, to sustain Sabbath schools in their respective congregations."

In 1861, the churches of the Association had an aggregate membership of 7760, of whom 2671 were white, and 5089 were colored; while in 1871 only 2505 members were reported. From 1788 to 1880 "according to official report," there were baptized 25,138 converts to the churches of the Association. In 1880, twenty-eight churches composed the body with 3063 members. In 1925, there were 34 churches and 12,172 members. In 1947 the old historic body was composed of forty-four cooperating churches with 20,517.

Many distinguished brethren have presided as Moderator over this, the oldest Association, during the one hundred and sixty-three years of its history. Among the pioneer fathers who have served as moderators were, Lewis Craig, John Taylor, William Cave, John Gano, James Garrard, Ambrose Dudley, and others coming later just as worthy. Dr. E. L. Skiles, pastor of the First Baptist Church at Georgetown, is the present Moderator (1948).

THE SALEM ASSOCIATION

The small churches located in the more westerly part of the Kentucky Territory began to see the need of an Association, and made preparation for such a body. On Saturday, October 29, 1785, four Regular Baptist Churches sent their messengers to meet with the Cox's Creek Church, Nelson County, for the purpose of forming a Baptist Association. An opening sermon, appropriate to the occasion, was preached by Joseph Barnett from John 2:17. He was then chosen Moderator, and Andrew Paul, Clerk.

The letters from the four churches were read and the following facts recorded:

Seven's Valley, Hardin County, constituted June 18, 1781, 37 members, no pastor.

Cedar Creek, Nelson County, constituted July 4, 1781, 41 members, Joseph Barnett, pastor.

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Bear Grass, Jefferson County, constituted January, 1784, 19 members, John Whitaker, pastor.

Cox's Creek, Nelson County, constituted April, 1785, 26 members, William Taylor, pastor; a total of one hundred twenty-three members.

"The right of churches to associate, the nature, character and authority of an Association was opened by Brother Barnett. The constitution, principles and character of the several churches, proposing to associate, minutely inquired into, both in regard of doctrine and discipline, and left under the consideration, till Monday morning." (October 31).

After meeting on Monday morning, the report of the several delegates being read, and attended to, it was "Resolved, That the churches have adopted the Philadelphia Confession of Faith, and Treatise of Discipline, hereto annexed, and hold ourselves in full fellowship with the Philadelphia and Ketockton (Va.) Associations, and proper measures endeavored to obtain assistance from, and correspondence with the same."

This new fraternity thus formed assumed the name of Salem Association of Regular Baptists, which comprised all of the Regular Baptist Churches west of Frankfort, and was the second such organization west of the Alleghany Mountains. It may be observed that no reference was made in this first session about entering into correspondence with the Elkhorn Association, formed twenty-nine days before. It is probable that the Salem messengers, had not learned of the constitution of the Elkhorn body, since the churches of the two Associations were separated by a broad wilderness, filled with blood thirsty savages.

After the organization of the Association, several items of business were considered. It was "Resolved, That no queries be received in this Association, but such as have been debated in the churches, and come inserted at the bottom of their letter." They also "Resolved, That two days of fasting and prayer be held yearly, one on the fourth Saturday in March, the other on the fourth Saturday in November, to be a day of fasting and thanksgiving."

The second session was held on September 30, 1786, with the Cedar Creek Church, Nelson County. No reference was made to the Elkhorn Association. It was "Resolved that the yearly meeting be held at Nolin, an arm of Severn's Valley, and that all the preachers of the Association attend."

On October 6, 1787, the third session was held with Cox's Creek Church, Nelson County. Rules for governing the Association were adopted, not differing essentially from those in general use in such bodies, except two articles. The tenth article is in brief as follows: "In order to keep up union and communion among the churches that compose our body, we are to observe the same rules of discipline, as the members of an individual church do in case of personal grievances.....For the churches that compose our body stand, as touching fellowship, related to each other, in the same point of light as the members of an individual church to each other." The purpose

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of this rule was to maintain fellowship and exercise discipline among the churches, which composed the Association. The other rule adopted was number 21 in this constitution as follows: "Corresponding messengers from other Associations have a right to deliver their sentiment on any subject, and to vote as members of our body." This was a strange custom of some of the early associations to permit the corresponding messengers from other bodies to vote. A letter of correspondence was received from the Elkhorn Association, by the hands of John Tanner, Augustine Eastin, and Marias Hansbrough. The letter was received and the corresponding messengers were seated with all the privileges of the body.

The fourth session met with the Cox's Creek Church, October 4, 1788. The Brashears Creek Church, later called Clear Creek, located near the site of Shelbyville, and Rolling Fork, in Nelson County, were received. The Association now numbered six churches and one hundred eighty-eight members.

On October 3, 1789, the Association, again met with the Cox's Creek Church. The opening sermon was preached by the venerable John Gano of the Elkhorn Association from Acts 15:6. A query was presented by the Rolling Fork Church — "Is it lawful for a member of Christ's Church to keep his fellow creature in perpetual slavery?" The answer was: "The Association judges it improper to enter into so important and critical a matter, at present." There was a continued agitation of this subject. Later on two preachers, Joshua Carman and Josiah Dodge, broke away from the Salem Association and set up an Emancipation or anti-slavery church. Another question arose in this session — "As to whether the laying on of hands upon newly baptized persons was necessary to fellowship." The answer was in the negative.

At the session of October, 1790 with the Cox's Creek Church, the introductory sermon was preached by Augustine Eastin of Elkhorn Association. Two new churches were received, both in Nelson County—Hardin's Creek, Baldwin Clifton, pastor, and White Oak Run. The Association was now composed of eight churches and four hundred and four members, which reported one hundred and twelve baptisms. It was decided by the Association that the proper time to give the right hand of fellowship was after baptism. Another query was before the body, as to whether giving the hand of fellowship before baptism would be a breach of fellowship in the church. The question was referred to the next session, and then withdrawn.

The Association met on September 30, 1791, with the Cox's Creek Church for the fifth time in succession. The Bloomfield Church, located in Nelson County, which was constituted March, 1791, was received with thirty members and William Taylor, pastor. The churches reported to this session four hundred and thirty-two members. The Elkhorn Association presented a request to Salem for aid in revising the Articles of Faith, but the reply was that the messengers desired more time to consider the request and to obtain the will of the churches in the matter.

Severn's Valley Church sent a request that the Association appoint competent ministers to examine Josiah Dodge as to his ministerial qualifications. For this purpose the Association appointed James Garrard,

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William Wood, Mason County, William Taylor, pastor Cox's Creek Church, and Baldwin Clifton. These brethren, after examining the candidate, reported that they were entirely satisfied with his qualifications. The Association then "Resolved that Brother Josiah Dodge be ordained." The minutes state that their action was at the request of the Severn's Valley Church, of which Elder Dodge was a member. He was immediately called to the pastorate of that church and served several years. This was the first ordination of a preacher in the bounds of Salem Association.

The session of 1792 met with the Cedar Creek Church in Nelson County. The Chenowith Run Church, located about twelve miles Southeast of Louisville, was received. This was the second church constituted within the present limits of Jefferson County, and in 1846 the name was changed to Cedar Creek. John Taylor and John Price were received as corresponding messengers from Elkhorn Association. The 26th Article of Faith, was interpreted as not prohibiting Christians from marrying unconverted persons, but only persons of profane, debauched lives, or of heretical faith.

The session of 1772 was disturbed by the slavery question. Mt. Moriah Church in Nelson County, and Mill Creek in Jefferson County were received into the fellowship of the Association. Mt. Moriah is now a member of the Nelson Association (1945).

Two new churches were received in the session of 1794. In the session of 1795, a number of queries were sent in bearing on slavery. One question was, "Is it right for professing heads of families to raise up their servants without teaching them to read the Word of God, and not giving them sufficient food, raiment and lodging?" The Association answered that it is not proper to interpose in domestic concern. Another query, "Has the black slave a right to a seat in the Association?" Yes, provided he be sent as a messenger from his church. The Lick Creek Church in Nelson County, having divided on slavery, sent two sets of messengers, each party claiming to be the church. Both parties were rejected until they adjusted their differences, which was done before the meeting of the next Association.

In the session of 1796, there was further disturbance over slavery. Some of the churches accused the Association of tolerating this great evil. For this reason two churches had already withdrawn from the Association—Rolling Fork in Nelson County, and Mill Creek in Jefferson.

The Association met at Cox's Creek in 1797. Three new churches were received: Beech Creek, Shelby County, Harrod's Creek, Oldham County, and Long Run, Jefferson County. Long Run Church constituted in 1797, has had a long interesting history and still remains a member of the Long Run Association (1948). The Association advised the churches not to permit Elder Reuben Smith to preach nor to administer the ordinances, unless he unite with some Baptist church. The church of which he was a member had dissolved and he had failed to unite with any church. Later Elder Smith put his membership in Elk Creek, the oldest church in Spencer County, and became its pastor. The 1798 session of Salem Association was held with this church.

In 1799, the Association met with the Brashears Creek Church in Shelby County. Three new churches were received: Buck Creek and Bethel,

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in Shelby County, and Charlestown in Clark County, Indiana. The churches were admonished to be extremely cautious in restoring excommunicated ministers to their former standing.

The session of 1800 was held with the Simpson's Creek Church, in Nelson County, later known as Bloomfield. The Christiansburg Church in Shelby County, formerly called Six Mile; and Eighteen Mile in what is now Oldham County, near LaGrange, were received. The church at Port William located at the mouth of the Kentucky River where Carrollton now stands, applied for admission, but was rejected. This church resulted from a great union meeting held by the Methodists and Baptists, and the Confession of Faith presented to the Association was not satisfactory. Later the church adopted the Philadelphia Confession and was received into the Elkhorn Association in 1801. The church was moved to Ghent, and since has been known by that name. At this same session the Association advised the churches to dismiss, in the same way they were received, those members who hold to the doctrine of Hell Redemption, which means universal salvation. Many of the churches were hindered by this system of false teaching. The Association also advised the churches to bring no man into the ministry, except those, who give evidence of true piety, and promising gifts; that every proper means be used for the improvement of such gifts; and that the church in every case, call for assistants in ordination, two or three ministers, known for piety and abilities. There were now seventeen cooperative churches in the Association.

In 1801, the Association met in the meeting house of the Long Run Church in Jefferson County. Seventeen churches were represented, and seven new churches were received and added to this number, as follows: Corn Creek Church, located in what was later Trimble County; Little Mount, in what was later Spencer County; Sulphur Fork and Rock Lick in Henry County; Burk's Branch, in Shelby County; Kings Church in Bullitt County and Mt. Pleasant in Henry County.

Previous to this date, the minutes and circular letters were written and only one copy provided for each church, but at this meeting, it was agreed to have the minutes printed. The Association advised the churches to be extremely cautious about receiving members, who have divorced their wives, or husbands and married again, while their former companions were still living. Such should not be received without the assistance of one or more churches. Corn Creek Church sent in a query: "Is a Christian to take all manner of abuse from a ruffian, without making resistance?" Answer: "Yes, so far as the abuse amounts to language only." The Association defined the duty of a deacon thus: "To take care of the temporal concern of the church." Another question presented was: "Is it consistent with good order for a minister to hear experiences and baptize within the bounds of a church, without the church's consent?" The question was postponed and later answered, "No, he should not." It was agreed to enter correspondence with the Green River Association, recently organized.

The session of 1802 was held with the Cox's Creek Church. Rolling Fork, which left the Association in 1796 on the slavery question, was received back into the body. The Lick Branch Church, later known as La-

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Grange in Oldham County, was received with four others. A query was presented by the Hardin's Creek Church: "Is it advisable to receive the evidence of a credible person in the world, against a member who might publicly transgress, and yet deny it?"

As a result of the great revival of 1801-1802 the Salem Association increased to thirty-four churches with a membership of over two thousand four hundred, and its territory embraced nearly all the region between the Ohio and Green Rivers, west of the mouth of the Kentucky River.⁵

In 1803 all churches north of the Salt River were dismissed to form a new Association called Long Run, which left the mother fraternity only eleven churches with 792 members. By 1817 the Association had increased to thirty-one churches, which were scattered over at least fifteen counties, making it inconvenient to attend the meetings. Accordingly, eleven churches were granted the liberty to join a new Association. The messengers of the churches met at Goshen meeting house in Breckenridge County, in the following fall, and constituted the Goshen Association. This division left the Salem body in 1818 with twenty churches aggregating 1654 members. Between 1818 and 1840 nineteen new churches entered into its fellowship.

In 1833 a resolution was adopted advising the churches "not to open their meeting houses for preaching, by any person holding the doctrines of Alexander Campbell." This bold stand saved the Association from the heavy losses suffered by other associations as shown by statistics. In 1849, nine churches on the Northern border were dismissed to form the Nelson Association. This reduced the old Salem fraternity to twenty-two churches with 1784 members. A further reduction was made in churches and territory in 1859, when the Severn's Valley Association was constituted. In 1947, the old Salem body was composed of nineteen churches numbering 2927 members, located principally in Meade County. West Point is the largest church, numbering 344 members, with Rev. J. C. Nuckols, Sr., pastor, succeeded by Rev. George S. Munro in 1948.⁶

SOUTH KENTUCKY ASSOCIATION OF SEPARATE BAPTISTS

The Elkhorn and Salem Associations, as we have seen, were composed of Regular Baptist Churches. This third Association now to be considered, was composed of Separate Baptist Churches. There was formerly some controversy as to the date, when this South Kentucky body was organized, but the following record appears: "On the first Friday in October 1787, at Tate's Creek Meeting House, in Madison County, eleven churches, who were called Separate Baptists, were constituted an Association, on the Bible and was called South Kentucky Association" of Separate Baptists.⁷

There is no record of the names of these eleven churches, which went into the formation of this Association, but it is known by the best authorities that the following Separate Baptist Churches with their pastors were in Kentucky at that time: Boone's Creek, in Fayette County, Joseph Craig, pastor; Head of Boone's Creek, in Fayette County, Joseph Craig, pastor; Providence in Clark County (Howard's Creek), Robert Elkin, pastor; Forks

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of Dix River, in Garrard County, James Smith, pastor; Rush Branch in Lincoln County, John Bailey, pastor; Tate's Creek in Madison County, Andrew Tribble, pastor; Lick Creek (Buffalo), in Nelson County, James Rogers, pastor; Pottenger Creek in Nelson County, Benjamin Lynn, pastor; Nolin (South Fork), in LaRue County, James Skaggs, pastor; Huston's Creek, in Bourbon County, Moses Bledsoe, pastor; and Gilbert's Creek in Garrard County, Joseph Bledsoe, pastor.

The number of members in these churches cannot be known. This Separate Baptist Association at its organization had one more church than were in Elkhorn at that date, and five more than were embraced in the Salem Association.

The following declarations were made in this first session:

1. They "declared that they thought all ministerial difficulties should be settled by a company of ministers, and that, if any minister was supposed to preach any unsound doctrine, two ministers might suspend or stop him from preaching, until he could be tried by a sufficient number of ministers, and it was provided also, that the churches should have power to cite anyone, suspected of preaching unsound doctrine, before the ministers for trial."

2. They also defined what power there is in a gospel church: "To receive into her communion, and expel from it, such members, as she may choose, according to gospel discipline; also to choose their own pastor, or refuse him, when it shall appear, that he is no longer their pastor; also to excommunicate him for immoral conduct, as any other member."

There is no record of the meeting in May, 1788, as referred to in the minutes of 1791. The place of the fall meeting of 1788 is not known. The session was largely taken up in queries. The first was, "Whether the washing of saints' feet is a duty, enjoined on Christians?" The answer by the Association, "It is." The second question: "Is there any officer in the church, besides Bishop and Deacon?" The answer by the Association, "Agreed there is." The third, "Whether members should sit in the church to do business together, when irreconciled?" The answer: "Agreed, they ought not." The Association decided to write a circular letter and have it printed.

There is no official record of the session of 1790, but Asplund's Register records the names of the following churches in addition to those already named, as members of the Association at this date: Unity Church, Clark County; Hickmans Creek and Jessamine Creek, Fayette County; Head of Beech Fork, Head of Salt River, and Shawnee Run, Mercer County; Second Hardins Creek, and West Fork of Cox's Creek, Nelson County; and Second Forks of Elkhorn, later called Mt. Pleasant, Franklin County. The Association at this session embraced nineteen churches, totaling one thousand three hundred and eleven members.

In 1791, the Association met with Rush Branch Church in Lincoln County. At this meeting, a disturbance began, caused by the doctrine of Restoration from Hell, or "Hell Redemption". John Bailey had been propagating the doctrine, and soon after William Bledsoe embraced it. A query

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was presented: "Whether the association will hold a member in society, that propagates the doctrine of Restoration from Hell?" The Association agreed "that they could not." Two were neutral and John Bailey was in the affirmative. "Proof was given to the Association that John Bailey held and propagated Redemption from Hell." A presbytery consisting of James Smith, Joseph Bledsoe, Andrew Tribble, Robert Elkin and Thomas Ammon, was appointed to examine John Bailey and demand of him his credentials, if they thought fit. James Smith, one of the committee was accused of saying, that he believed that all men, for whom Christ died, would be saved. But after examining him, the Association agreed that he did not teach Redemption from Hell. At this point, the body saw fit to "agree to abide by the plan upon which the churches of our union was constituted, in October 1787, and May 1788." The question was raised, as to whether the ministers have the keys of the church and rule the same. The answer was in the negative.

The committee then reported "that John Bailey is no more of us as a minister of the gospel, or a member." It was then declared that the Association could not fellowship any person, who propagated the doctrine of eternal justification. Several petitions were presented, in answer to which Presbyteries were appointed to ordain preachers and constitute churches.

The session of 1792 was held with the Jessamine Church in Jessamine County. Correspondence was opened up with Middle District Association in Virginia. Two years later the churches were advised to style themselves United Baptists, in order to make the correspondence more agreeable to the Virginia Baptists, who had assumed the name of United Baptists, in 1787.

In 1793 there were two meetings of the Association. The first was held with the Tate's Creek Church, Madison County in June. Messengers came from Elkhorn Association, desiring union between the two bodies. It was arranged to call a convention, representing the churches of both Associations, to be held with the Marble Creek Church, later called East Hickman, in Fayette County, on the last Saturday in July. At this Convention, the Regular Baptists were tenacious for the Philadelphia Confession of Faith, and the union was not effected, as has been stated in another connection.

The final terms of union proposed by the Regular Baptists of the Elkhorn Association were deferred, for consideration till the meeting of the South Kentucky Association the following October. The items were rejected by that body by a large majority. When this decision was made, five ministers and four churches broke off from the South Kentucky Association. The dissenting churches appeared to have been Head of Boone's Creek, Jessamine, Forks of Dix River and Hickmans Creek. The seceding preachers were Thomas Ammon, Andrew Tribble, Robert Clark, James Smith and Thomas Shelton. These churches and ministers formed an Association, afterwards called Tate's Creek, to which the Unity Church, in Clark County was added the following year.

The loss of these preachers, together with the exclusion of John Bailey, and William Bledsoe for heresy, left the Association with a very weak ministry. But after this loss, the body affirmed its original principles as Separate Baptists in a series of questions and answers:

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1. "What was the Separate Baptists first constituted into a society upon, in Kentucky?" Answer. "The Bible."

2. "How did we become united with the Baptists in Virginia, called United Baptists?" Answer. "On a letter the Committee of Baptists, in Richmond, directed to be written to us in Kentucky, bearing the date, October 2, 1788, from under the signature of Reuben Ford and William Webber."

3. "Did those terms oblige us to receive any part of the Philadelphia Confession of Faith?" Answer. "No".

4. "Do we agree to abide by the constitution and terms of union with the United Baptists of Virginia," Answer. "We do."

In 1794 the Association met with Gilbert's Creek Church in Garrard County. No business of importance was transacted. The Pottenger Creek Church petitioned for the ordination of Joseph Milburn. Some Baptists about the mouth of Silver Creek desired to be constituted a church to move to the Illinois Country.

The session of 1795 was held at Shawnee Run in Mercer County. Two new churches were received, Cartwright's Creek in Marion County, and Spencer Creek in Montgomery County. Some brethren were appointed to install Elijah Summars, pastor of Blue Ash Church, since called Bethel, in Montgomery County. Messengers were appointed to the General Committee in Virginia, and the churches were requested to style themselves United Baptists.

At the session of 1796 with the Jessamine Church, an application from Tate's Creek Association for union and correspondence was rejected. Deep Creek Church applied for membership, but was rejected because it had received an excluded preacher into its fellowship.

At the meeting of 1797 with Howard's Creek Church, a presbytery was appointed to ordain Isaac Crutcher and Matthew Rogers.

In 1798, the Association met at Harlan meeting house in Mercer County. A new church on Red River, in Clark County, was received. It agreed to change its name from United Baptists, to the original name of Separate Baptists, but it desired to retain its relation with the United Baptists of Virginia.

The meeting of 1799 was held with the Gilbert's Creek Church, in Garrard County. Boffman's Fork Chruch petitioned the Association for a letter to join the Tate's Creek Association, but the request was denied.

It will be remembered that in the session of 1791, the Association excluded from its fellowship a number of persons, including two leading preachers for holding and teaching "Hell Redemption" or Universalism. The Association now advises the churches to open their doors and receive these persons without inquiring into their private opinions as to doctrine, provided they live orderly lives. Acting upon this advice, the Church at Rush Branch restored John Bailey to his former standing as a preacher and member, and called him as pastor. The Association then restored this "Apostate" church to membership, though it was known to be a Univer-

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salist Baptist Church. The other excluded members were restored without renouncing "their private sentiments." This action caused great confusion and division.

The session of 1800 was held with the Shawnee Run Church, Mercer County. Most of the records of this session were lost. The last session of this Association of Separate Baptists was held with the Tate's Creek Baptist Church, Madison County, in 1801. Thirty-one churches numbering 2382 members were represented at this last meeting.⁸

THE TATE'S CREEK ASSOCIATION

The Tate's Creek Association was the fourth constituted in Kentucky and the first under the style of "United Baptists." Five churches, which broke away from the South Kentucky Association June 17, 1793, met by their messengers at the Jessamine meeting house, Jessamine County, November 23, 1793, to form an Association under the name of Tate's Creek Association of United Baptists. These five churches, which left the South Kentucky Association to form this new fraternity, were Head of Boone's Creek, Forks of Dix River, Jessamine, Tate's Creek and Hickman's Creek. The five preachers who seceded with these churches were James Smith, Thomas Ammon, Andrew Tribble, Robert Clark and Thomas Shelton.

After the Association was constituted, a Committee, consisting of John Price, Andrew Tribble, Thomas Ammon, Robert Clark, and George Smith, was appointed to draw up rules of decorum and prepare a letter of correspondence to the General Committee in Virginia. Thomas Shelton was appointed to bear the letter, but was killed by the Indians before he reached Virginia. Helps were sent to aid Unity Church in Clark County, to assist in adjusting that church's difficulties.

The second session was held in 1794 with the Forks of the Dix River Church. The Unity Church was received. Inquiry was made as to whether the union with Elkhorn Association had been dissolved. Another letter was written to the General Committee in Virginia, but no one was appointed to bear it, this year. The body agreed that one preacher and two elders might have the authority to constitute a church.

The first session of 1795 was held in May with the Head of Boone's Creek Church. At the request of Otter Creek Church, Madison County, Andrew Tribble and David Thompson were appointed to ordain Peter Woods and Cornelius Bowman, if found qualified. Appointments were made for preaching and communion at several different churches.

The second session of 1795 was held in October with the Hickman's Creek Church, in Fayette County. It was agreed to send a letter of correspondence to the Holston Association in East Tennessee. A committee was sent to confer with the Elkhorn Association about union. The Elkhorn brethren received the committee in a most friendly spirit, and it was recommended that the ministers of the two Associations preach together and that the brethren mingle with each other to ascertain how nearly they were agreed in doctrine. In 1797 a correspondence was established between the two Associations, which continued.

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The Association met twice in 1796. The first session was held in May with the Tate's Creek Church, in Madison County. Carter Tarrant, corresponding messenger to Holston Association, East Tennessee, appointed at last session, was paid \$30.00 for the expenses of the visit. Peter Woods and Isaac Newland were appointed to visit the destitute brethren on Green River with the Gospel. The second session of 1796 met in October with the Forks of Dix River Church in Garrard County. The statistics of the membership of the churches were given as follows: Hickman's, 32 members; Tate's Creek, 176; Forks of Dix River, 61; Howard's Creek, 61; Dreaming Creek, 90; Head of Boone's Creek, 45; a total of four hundred sixty-five members.

In 1797, the Association met with the Head of Boone's Creek Church. Muddy Creek Church, consisting of twenty members, was represented the first time. A committee was appointed to look into the standing of the Hickman's Creek Church. In 1798, the Good Hope Church in Taylor County was received. In the session of 1799, the following churches were represented for the first time: Viney Fork, and Clear Creek in Madison County; Sinking Creek and Flat Lick in Pulaski County; Stony Point in Mercer County and Crab Orchard in Lincoln County.

The session of 1800 was held at Forks of Dix River. The churches of Boffman's Fork, in Fayette County, and Hurricane, in Lincoln County were received. Minutes were ordered printed. Peter Bainbridge, an excluded preacher, had been received into Forks of Dix River Church, during the year, which was regarded as disorderly. It was "agreed that this Association shall be known hereafter by the name of Tate's Creek Association." Hence no longer to be designated as an Association of United Baptists.

Three new churches were received in the session of 1801: White Oak, Flat Woods and Otter Creek. The hope was expressed, that, through the negotiations of Elkhorn Association, a General Union would be consummated. A query was presented: "Is an immersion performed by a Pedo-baptist scriptural," The answer: "No, it is not."

In 1800 the Association had twelve churches and five hundred seventy-nine members. In 1801 there were nineteen churches and one thousand eight hundred and twenty-three members, but in 1802 there were reported twenty-two churches, one hundred ninety-two baptisms and one thousand nine hundred and ninety members. This was the largest number of members ever before reported.

By 1809 the territory of the Association had become so large, that it was thought expedient to form a new Association of the churches located in the more southern part of its territory. Accordingly, six churches were dismissed, which entered into the constitution of the Cumberland River Association in October, 1809. The Tate's Creek fraternity was greatly prospering, but received a severe set back through the teachings of Alexander Campbell. So great were the losses that at the session of 1830 only nine churches with 502 members were represented. At this session the body voted unanimously to "drop correspondence with any and every association or church, where the heresy of Campbellism is tolerated." In 1840 the Association had increased to nineteen churches with 1124 members, but

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in 1865 about 500 colored members went out to form separate congregations. In 1880 there were twenty co-operating churches with 1952 members.

The session of 1947 was composed of twenty-eight churches with a membership of 6800. The First Church at Berea was the largest with 1228 members. O. B. Mulum was pastor and also Moderator of the Association; while the church at Richmond, county seat of Madison County, was the second in membership with E. N. Perry, pastor.

BRACKEN ASSOCIATION

Bracken Association was the fifth constituted in Kentucky. Messengers from eight churches with five hundred and thirty-nine members met at the Bracken Meeting House near the present site of Minerva, in Mason County, on Saturday, May 28, 1799, and formed the Bracken Association. A sermon was preached by the venerable David Thomas. James Turner, was chosen moderator, and Donald Holmes, clerk. Five of the eight churches which went into the organization had been dismissed from the Elkhorn Association for this purpose. These were Washington, Mays Lick, Bracken, later called Minerva, Stone Lick, and Locust Creek. The illustrious Lewis Craig, who moved to Madison County, from South Elkhorn Church in 1792, was regarded as the father of this Association. Other ministers were David Thomas and Philip Drake. William Wood, the pioneer preacher in Mason County, had been excluded by the Washington Church, the year before the Association was constituted.

At the meeting of the Association in the fall of 1799, following its organization in May, there were nine churches with six hundred members reported. Only one hundred thirty-nine baptisms were reported as the result of the "Great Revival" of 1801-2, but in 1805, there were nineteen churches with one thousand eight hundred and sixty-five members. From this time there was continued agitation over slavery, which resulted in the loss of several churches to the Emancipation Movement.

In 1812, fifteen churches reported to the Association about six hundred members. So discouraging was the situation, the question was raised as to the propriety of dissolving the Association. About that time Elder Walter Warder came to the pastor at Mays Lick, and of other churches in the bounds of the Association. By the year 1821, the number of the churches had increased to seventeen with 1522 members, but Alexander Campbell appeared on the scene, and caused great disturbance in the churches. In 1831, after the separation from Mr. Campbell's disciples sixteen churches remained with only 890 members. In 1838, 292 baptisms were reported and in 1847, there were sixteen churches with 1723 members. In 1862 the churches numbered twenty-six with 2575 members, but about one thousand of these were colored, who were dismissed at the close of the Civil War. The Association was composed of twenty-five churches in 1880 with 2523 members.¹⁰

In 1947 there were twenty-four churches, having a membership of 3161. The Carlisle Church was the largest with 347 members. Rev. Ira McMillen was the pastor, and also Moderator of the Bracken Association.

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THE GREEN RIVER ASSOCIATION

The sixth Association formed in the territory of Kentucky was the Green River. In June, 1799 about eight churches in the Green River country met by their messengers in a conference at Sinking Creek Meeting House in Barren County, to consider the propriety of forming an Association. This conference declared it was expedient for these churches to become associated together, and accordingly their messengers met on the third Saturday in June, 1800 with the Mt. Tabor Church, in Barren County, where the Green River Association of Regular Baptist Churches was constituted. Nine churches went into this union with about three hundred fifty members. Some of the preachers who went into this organization were: Alexander Davidson, Carter Tarrant, Robert Stockton, Robert Smith, John Mulkey, Alexander McDougal, and Baldwin Clifton.

A list of the churches which went into the organization is not on record, but it is known that the following churches were in the territory of the fraternity: Mud Camp, Mt. Taber, and Sinking Creek in Barren County; Brush Creek and Pitmans Creek in Green County; Dripping Springs in Metcalfe County; Mill Creek in what became Monroe County. The Severn's Valley Church, which left Salem Association on account of the Slavery issue was a member of Green River until 1803, when it returned to the Salem Association.

Green River Association was constituted at the beginning of the Great Revival and its growth was rapid. The third annual session was held July 31, 1802, at Mill Creek, Monroe County. Thirty churches were represented by messengers and reported one thousand seven hundred and sixty-three members which showed the numerical strength had multiplied more than five fold in two years. Robert Stockton, who came to Kentucky from Virginia in 1799, was chosen Moderator and John Chandler, Clerk. The famous pioneer preacher, Benjamin Lynn, who appeared in Kentucky in 1780, was present at this meeting and given a seat in the body. Elder Jonathan Mulkey, corresponding messenger from Holston Association, East Tennessee, Lewis Moore from Mero Association, (Tennessee) and Owen Owens, Salem Association were seated. Letters were also received from Elkhorn, Bracken and Neuse (North Carolina) Associations. The motion passed that it was "agreed to open correspondence with all the Baptist Associations in Kentucky." This shows that all the Associations were united, which included Elkhorn, Salem, Tate's Creek, Bracken, North District, South District, and Mero District, the last named having churches in both Kentucky and Tennessee.

A query was sent in from Beaver Creek — "Is it agreeable to scripture, for a man, having had a wife, who left him and married another man, and he, in her lifetime, married another woman, to be received into church membership under that circumstance?" Answer. "No." Query from Severn's Valley: "What duty to do with a church or member, that holds Redemption from Hell?" Answer. "We think a church holding that doctrine, ought to be excluded from the Association; and a member, who holds it, ought to be excluded from the church of which he is a member."

By 1804 the territory of the Green River Association had become so widely extended, containing thirty-eight churches with one thousand eight hundred and seventy-six members, that it was expedient to divide

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it into three parts. Accordingly, eleven churches having 457 members, located in Green and adjoining counties were dismissed to constitute Russell's Creek Association; and about as many were dismissed to form the Stocktons Valley Association, located in Cumberland and nearby counties. In the year 1812, the Green River body numbered thirty-three churches with 2499 members, whose territory had again become widely extended. At this time sixteen churches were lettered out to constitute the Gasper River Association.

The old Green River fraternity continued to prosper, experiencing many revival seasons, until 1890, when it numbered thirty-eight churches with 2951 members. In that year fifteen churches were dismissed to form the Barren River Association. This loss left the mother body with eighteen churches, with 1173 members. By the year 1840, the Green River Association had become thoroughly Anti-missionary, and excluded the missionary churches from its fellowship.¹¹

CHAPTER VI

THE CHURCHES THAT REMAIN

1785 - 1802

During the period, extending from the formation of the Elkhorn and Salem Associations in late 1785 to the close of the century, over one hundred Baptist Churches were planted in Kentucky. Many of these were small, weak organizations which soon ceased to exist. Many other churches were active until the Alexander Campbell period, when they were swept into that movement. Still others remained as lighthouses of the gospel, until the rise of Anti-missionism, when their lights went out. Only the churches constituted during the period of 1785 to 1802, which remain to the present (1949) will be considered in this Chapter.

BOONE'S CREEK

The Boone's Creek Church was constituted with fourteen members on Sunday, November 13, 1785. The church was located in the eastern part of Fayette County on the waters of Boone's Creek, which was named in honor of Daniel Boone. At the mouth of this Creek, Boone had four hundred acres of land, on which was a cave, where he took refuge from the Indians. Here was erected Boone's Station, where Daniel Boone must have remained for several years after leaving Boonesborough Station, December 29, 1779.

The Boone's Creek Church was gathered by John Taylor and John Tanner, and received into the Elkhorn Association in August of the next year. John Tanner was the first pastor. He had become a very strong hyper-Calvinist, and when a revival reached the church in 1787 he opposed it, claiming it was the work of the Devil, refusing to baptize the converts. The church sent for Elder William Hickman, who came and carried forward the meeting. David Thompson, who came from Virginia to Kentucky at an early day, was the second pastor of the Boone's Creek Church.

In May, 1823, the church went into the organization of the Boone's Creek Association. George G. Boone was ordained to the ministry in 1816 by this church, and was the first Moderator of the Boone's Creek Association. Elder Jeremiah Vardeman was called to the pastorate and began his labors in February, 1811. Elder G. G. Boone was pastor from 1827 to 1830, and during the time Samuel Boone was chosen a deacon. Dr. R. T. Dillard and Elder C. E. W. Dobbs were pastors during the Civil War period. Rev. J. Pike Powers was pastor from May, 1888 to 1889, and held a great meeting in which seventy members were added bringing the total membership to one hundred and sixty-four. Dr. C. L. Graham closed a four-year pastorate in July, 1909.

On June 25, 1920, Brother John T. Stallings was ordained to the ministry having been previously called as pastor. His father, Dr. William M. Stallings preached the ordination sermon. Rev. P. C. Luttrell became pastor in May 1921.¹

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In 1932 Elder J. A. Bass was pastor and served until February 1933, when Elder H. O. Niceley was called and continued until December of the following year. During these years, the Boone's Creek Church passed through one of her greatest trials. The church was divided during the pastorate of Elder J. A. Bass and went into the courts to settle the differences. When Elder H. O. Niceley succeeded Brother Bass as pastor, he endeavored to win back the opposing faction, by adhering to Baptist principles, but the litigation continued. The Boone's Creek Association met with the Boone's Creek Church, September 13, 1933, and adopted by unanimous vote the following statement: "We the Boone's Creek Baptist Association, representing twenty Baptist Churches in Clark, Fayette, Estill, Madison and Lee Counties, Kentucky, recognize the Boones Creek Baptist Church of which Brother H. O. Niceley is pastor as the historic and regular church in fellowship with the Association; whereas, an opposing faction in the church has in connection with this Association shown itself irregular and in violation of the principles of this Association.

"We commend this organization of which Brother H. O. Niceley is pastor for its stand for Baptist principles, and its adherence to ethical standards.

"We believe that any one who will investigate the relationship between this church and the Association and the record of the action on the part of the church will be fully convinced that the Boones Creek Church of which Brother Niceley is pastor of the regular body. P. S. This was not solicited by any member of the Boones Creek Baptist Church, nor the pastor.

"Respectfully submitted,
"Audley Haggard,
"C. G. Sproul,
"Everett Gravett.

These resolutions were adopted by unanimous vote."²

Elder Walter Walker was the next pastor following Elder Niceley. In 1946, this old church, in her 169th year of history, reported to the Association 542 members and Brother Lloyd Mahanes pastor for full time.³

BRYANT'S STATION

The Bryant's Station Church, located five miles northeast of Lexington was constituted of eight members by Lewis Craig and other "helps" on the third Saturday in April, 1786, and united with the Elkhorn Association the following August. The church derived its name from the nearby Station, which was first occupied by three brothers by the name of Bryant, who came from North Carolina to Kentucky in 1779, and settled there. Ambrose Dudley, who arrived from Virginia about the time the church was constituted became the first pastor, and served until his death, January 27, 1825, a period of thirty-nine years. The church prospered under Elder Dudley's pastorate for a number of years.

During the great revival of 1800-1803, 421 converts were added to the church by baptism and the membership was over six hundred. On August 26, 1801, two hundred and sixty-seven members were dismissed to

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constitute the David's Fork Church. The church continued to prosper until about the year 1809, when a difficulty arose with the Town Fork Church on a point of discipline, which resulted in a division in the Bryant's congregation. Both parties claimed the name and prerogatives of the church. Ambrose Dudley, the pastor, with a large majority, entered into the constitution of the Licking Association of Particular Baptists in 1810. Elder Dudley was succeeded by his son, Thomas P. Dudley, who continued as pastor for nearly half a century.

The minority of the Bryant's Station Church was recognized by Elkhorn Association, and was received into that body as the regular Bryant's Station Church. It was never possible to reconcile the two parties, though both congregations worshipped in the same house for nearly a century. The Particular Baptist Church at Bryant's Station had only two pastors through the ninety-nine years of its history—Ambrose Dudley and son, Thomas P. Dudley, the latter being an extreme Calvinist.⁴

The Sesqui-centennial of the regular Bryant's Station Church was held on April 15, 1936, in the sixth year of the pastorate of Rev. Howard M. Patton, who was ordained by the church as its pastor on June 14, 1931, at the age of nineteen years. The young pastor led the church to full time preaching, with a Sunday school, and other organizations essential to the work. On the Sesqui-centennial day, Pastor Patton was married to Miss Margarette Turner. In 1948 the church reported to Elkhorn Association 133 members, with J. R. Masterson, Lexington, pastor.

TATE'S CREEK

The Tate's Creek Church of Separate Baptists was constituted in 1786 by Andrew Tribble, who was immediately chosen pastor and continued to serve in that capacity until near the time of his death, December 1822. He was born in Virginia in 1741, and came to Kentucky in 1783 as one of the pioneer preachers.

The Tate's Creek Church is located in Madison County and united with the South Kentucky Association of Separate Baptists in 1787, but withdrew from that body with four other churches and formed the Tate's Creek Association of United Baptists and has been a member of that fraternity over one hundred and fifty years. This church prospered from the beginning while the Tate's Creek Church of Regular Baptists, located in the same community, ceased to exist after a few years. There were two hundred and ten members in 1790.⁵ In 1946 the church reported three hundred and seventy-one members to the Association and J. Edward Humphrey, pastor.

FORKS OF THE ELKHORN

The Forks of the Elkhorn Church located in Woodford County, was constituted on the second Saturday in June, 1788, under the leadership of the famous pioneer preacher, William Hickman, who was the first pastor. He remained pastor until his death on January 23, 1834, with the exception of about two years, from September 1807 to November 1809. Eight years after the constitution of the church there were one hundred and twenty-three members. During the great revival two hundred and

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sixteen converts were baptized by Pastor Hickman in the one year of 1801. The church united with Elkhorn Association in 1788, but became a member of the Franklin Association in 1821.⁶

During a period of more than fifty years, a century later, the Forks of Elkhorn Church enjoyed the pastoral services of several members of the faculty of the Southern Baptist Theological Seminary, Louisville, Kentucky. In the Fall of 1874, Dr. Franklin H. Kerfoot, later to become a professor in the Seminary, was chosen pastor, and served until 1877, when he was succeeded by Dr. John A. Broadus, who was pastor three years. Dr. George Riggan was called to succeed Dr. Broadus in 1880 and continued until his death in April, 1885. In May following, the church extended a call to Dr. John R. Sampey, who was ordained by a Presbytery invited by the church, on his twenty-second birthday, Sunday, September 27, 1885. Dr. W. M. Pratt conducted the examination of the candidate and Dr. J. P. Boyce preached the sermon.

Dr. Sampey remained pastor of this fine country church until 1891, six years. After an interval of thirteen years, he was called the second time in 1904, and continued until 1915, eleven years. He was chosen the third time in March, 1920, and served until 1926, five years, making a total of twenty-three and a half years of pastoral service. Great revivals were held during these years, and a great building program was put on by Dr. Sampey.⁷

The Forks of the Elkhorn Church is still carrying on. In 1946 there were three hundred and fifty-nine members, and J. Carroll Trotter, pastor.

SHAWNEE RUN

The Shawnee Run Church in the northern part of Mercer County, was constituted November 21, 1788, under the name of "the Separate Baptist Church of Jesus Christ on Shawnee Run." John Rice led in gathering the church and was the first pastor. He was from North Carolina, but was ordained in the Gilbert's Creek Separate Baptist Church in 1785, and was probably the first preacher ordained in Kentucky.

The church first united with the South Kentucky Association of Separate Baptists in 1790, but became a member of the South District at its formation in 1801, and has remained a member of that body. In 1947, there were three hundred and fifty-five members with Gilbert Sheley pastor for full time.

SALT RIVER

The Salt River Church was constituted in 1789 "on an Island formed by the water of Salt River, beneath a sugar tree about six miles South of Harrodsburg, in Boyle County, where the church met and worshipped in pleasant weather." In the winter the little congregation met for worship in the house of Henry French, whose family was faithful to the church. They were Separate Baptists and remained so until the union of the Regular and Separates in 1801. John Bailey was the first pastor and served about ten years, and was followed by John Rice, who continued about twenty-five years. S. Cook was the third pastor and continued six years.

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The Salt River Church experienced many trials in retaining a permanent place of worship. The first house was built of logs on the farm of J. Harlon. Not having received any deed, the church lost the lot at his death. During the year 1818 the logs of the first building were used in erecting a second house on a parcel of ground donated by James Dillard. The church failed to have the deed put on record, and at Mr. Dillard's sudden death, lost the property. In 1840, James Wiggins donated the present lot, but deeded it to the trustees of the church, and to their successors.

The church sent messengers to the South District Association in 1812 and reported seventy members. In 1843 there were eighty members, but in 1879 only fifty.⁸ In 1946, the report to the South District Association showed a membership of two hundred and three, and Earl Bell of Georgetown, Kentucky, pastor, who was succeeded by J. R. Estes in 1947.

ROLLING FORK

The Rolling Fork Baptist Church was constituted in the Autumn of 1788 "in a grove of ancient oaks near the Rolling Fork River" in Nelson County, and was received into the fellowship of Salem Association, October 4, 1788. The church was probably gathered by Elder Joshua Carman, who was the first pastor. He was a strong Emancipationist, and leader of the forces against slavery. At the meeting of the Salem Association at Cox's Creek, October, 1789, the Rolling Fork Church courageously presented the following question: "Is it lawful in the sight of God for a member of Christ's church to keep his fellow creatures in perpetual slavery?" The question was evaded, as appears in the following answer: "The Association judge it improper to enter into so important and critical matter at present." Through Joshua Carman's leadership and influence, Rolling Fork Church, except three members, withdrew from Salem Association in 1796, but returned in 1802.

About this time William Downs, a school teacher, united with the church, and after he was ordained to the ministry, became the second pastor. Some time later, Elder Downs was charged of being intoxicated, and to escape facing the charges, united with the Separate Baptists. The Rolling Fork Church, however, publicly excluded him in 1805, and requested the Salem Association to advertise him, as a warning to the churches. In 1809, the Salem Association met with the Rolling Fork Church. During the period of 1811 to 1823 the membership gradually declined, until there were only thirty-three members in 1823, and the following year the Salem Association announced the Rolling Fork Church "dissolved."

During the next five years the church made no report to the Salem Association. Many churches during this period became "the scenes of bitter controversy," and denominational differences, which condition may have prevailed in the Rolling Fork Church. As a result of a three years revival among the churches, extending into 1830, the little band of loyal members gathered at the home of Samuel Miller and reorganized the Rolling Fork Baptist Church, which returned to the Salem Association the following fall. Elder Samuel Carpenter was called to the pastorate

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by the little church at the June meeting in 1830, and continued until 1833, when he was succeeded by Elder Jacob Rogers, who served thirteen years.

Great haste was made by the newly reorganized church to secure a site and start building a log meeting house. At the July and August meeting, 1830, the walls were up and the roof on, and the building was occupied for these services. At the preaching day in September arrangements were made "for underpinning and chinking," and also for "painting with lime and sand." In October the floors were laid, doors made and hung, windows made, and the pulpit set up. In 1830, there were fourteen members, and in 1840, 69 were reported. On December 22, 1839, the log meeting house burned down. A lot was secured by a gift near the site of the log house on which a brick building 50 feet by 30 feet was erected. The first service in the finished building was on March 27, 1841. In 1854, there were thirty-one colored members, or about one-fourth of the membership. In 1849, the Rolling Fork Church went into the organization of the Nelson Association. The services of the church were discontinued for three years during the Civil War.

Twenty-nine ministers have filled the pastoral office during the one-hundred and sixty years of the church's history. Rev. R. B. Cundiff, the present pastor (1949) is now in his twenty-fourth year of continuous pastoral service. The church has been maintaining full time preaching since 1944. The old historic brick meeting house, built 108 years ago, has been "authentically restored and modernized for comfort, durability, and function."⁹

MAYS LICK

The Mays Lick Church, in Mason County, was constituted of four members, November 28, 1789, by William Wood and James Garrard. The church united with the Elkhorn Association in 1791, but joined other churches in forming Bracken Association in 1799. There was no permanent pastor until 1797, when Donald Holmes was called and served until 1801.

The Centennial of the Mays Lick Church was held November 28, 1889, during the pastorate of Z. T. Cody, who was then a student in the Southern Baptist Theological Seminary, Louisville, Kentucky.

The Sesqui-Centennial was held on Tuesday, November 28, 1939, under the pastorate of G. G. Lanter. During the one hundred and fifty years, twenty-nine pastors have served this old historic church, and among them may be found some of the Lord's most faithful servants. The names of these pastors with their terms of office are as follows: Donald Holmes, 1797-1801; Jacob Gregg, 1803-1805; Baldwin Clifton, 1808-09; William Grinstead, 1811-1813; Walter Warder, 1813-1836; Gilbert Mason, 1836-1843; S. L. Helm, 1843-1850; J. M. Frost, 1851-1852; W. W. Gardner, 1852-57; J. W. Bullock, 1858-62; Cleon Keyes, 1862-71; J. E. Carter, 1872-73; M. M. Riley, 1874-83; A. M. Vardeman, 1884-87; Zachery T. Cody, 1887-90; J. D. Simmons, 1891-92; H. H. Hibbs, 1892-97; Jacob Holly, 1898-1902; W. W. Horner, 1903-05; J. T. Campbell, 1905-06; B. P. Weaver, 1907; C. V. Waugh, 1909-10; L. M. Thompson, 1910-18; T. E. Smith, 1918-19; T. U. Fann,

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1920-23; G. H. Moore, 1924-27; M. Jackson White, 1928-31; A. D. Odom, 1931-37; and G. G. Lanter, 1937-39. J. F. Woodson was pastor 1941-42, and Roy C. Magill, 1943-45.¹⁰

In 1946 the Mays Lick Church reported to the Bracken Association two hundred and forty-six members and J. W. Kruschwitz, pastor, who resigned in early 1949 to become pastor of Sand Springs Church near Lawrenceburg.

INDIAN CREEK

The Indian Creek Church, located in Harrison County, was constituted in 1790 of eight members. Augustine Eastin, a very uncertain man, who came from Virginia in 1784, was the first pastor. He served until 1803, when he began to preach Unitarianism, and led off a number of members, whom he formed into a Unitarian Church, but after his death, the entire organization went off with Alexander Campbell.

Under the leadership of good pastors, the church increased to one hundred and eleven members by 1833, but the following year there was a division over "Hardshessim," which resulted in the loss of fifty members, and from which the church did not recover. In 1856 there were only thirteen members, but by 1880 the number had increased to forty-two.

The church entered the fellowship of the Elkhorn Association in August, 1790, but withdrew in 1813 to join with other churches in the formation of the Union Association. In 1946 this same Indian Creek Church reported only fifteen members, and Samuel S. Hill, Jr., Georgetown, Kentucky, pastor, who was succeeded by John F. Mullins in 1947.

BLOOMFIELD

The Bloomfield Church was constituted on March 12, 1791, "under the name of the Regular Baptist Church of Jesus Christ, at Simpson's Creek Meeting-house. The brethren, who then constituted this church were, at their own request, dismissed from the Cox's Creek Church, and on the above named day, after fasting and prayer, met and were constituted into a body by Brother William Taylor and Joshua Carman, and declared a Gospel Church of Jesus Christ."

"Immediately after being constituted, the church proceeded to call Brother William Taylor to go in and oversee them and Brother Carman to serve them as often as possible." "At the first meeting in 1793, Brother Taylor was directed to draw ten pounds out of the funds and Brother Carman five pounds for services rendered." The church was received into the Salem Association, October, 1791, under the name Bloomfield, but in 1849 it entered into the formation of the Nelson Association.

William Vaughan, one of the most eminent preachers of his time, was pastor of the Bloomfield Church from 1836 to 1868, a period of thirty-two years. During a revival in 1841, he baptized a boy of eleven years, by the name of Isaac T. Tichenor, who was to become a great leader in the Southern Baptist Convention.

Another young man, Joseph M. Weaver, who in early manhood pro-

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fessed conversion and united with the Methodists by immersion, but in less than a year after that became dissatisfied, united with the Bloomfield Church "on his Methodist Baptism." "At a meeting on June 12, 1852, Brother J. M. Weaver was licensed to preach the Gospel" and the next year he entered Georgetown College. After leaving College, he was ordained and became pastor of several churches. On January 1, 1865, he accepted a call to become pastor of the Chestnut Street Church, Louisville, Kentucky. On July 5, 1879, Dr. Weaver received regular baptism at the hands of Dr. J. P. Boyce, President of the Southern Baptist Theological Seminary.¹¹

In 1869 Elder Thomas Hall succeeded pastor William Vaughan, who died March 30, 1876, and Pastor Hall conducted the funeral service in the Bloomfield Church, April 2. In 1847 the church reported to the Nelson Association two hundred and eighty-one members, with Rev. George Chil-dress pastor for full time.

CRAB ORCHARD

The Crab Orchard Church, formerly known as Cedar Creek, was constituted by William Marshall in 1791 of forty members, dismissed from the Gilbert's Creek Church. William Bledsoe was chosen pastor, and was succeeded in 1802 by Jeremiah Vardeman who served until 1810. During the year 1808, a new house of worship was erected at Crab Orchard, in Lincoln County, and the name was changed from Cedar Creek to Crab Orchard Baptist Church. Moses Foley succeeded Jeremiah Vardeman, as pastor in 1810, and continued until 1858. During Brother Foley's pastorate, the church greatly prospered, attaining at one time to over four hundred members.¹²

The Crab Orchard Church united with the Elkhorn Association in 1791, but went into the Lincoln County Association in 1924. In 1946 the church reported two hundred and ninety-two members, with J. C. Chapman, pastor, and in 1947, N. C. Ferguson was pastor.

CAMPBELLSVILLE

The Campbellsville Church was known for more than half a century first as Robinson Creek and Pitman Church, and then as the Pitmans Creek Church. Honorable H. S. Robinson, Campbellsville, Kentucky, furnished the author some valuable records concerning these early churches.

The Robinson Creek Church was constituted in 1791 at the residence of John Harding, who with his two brothers, Abraham and Thomas, had come from Virginia and settled two miles west from where Campbellsville now stands. The little band built a meeting house on the East bank of the Weant Creek, known as the Robinson Creek meeting house. Here was started a grave yard, where many of the early pioneers were buried.

The church united with the South Kentucky Association of Separate Baptists soon after its constitution. When the Green River Association was formed in 1800 the church became a member of that body, according to the following records: "The Pitman and Robinson Creek Church" sent mes-sengers to the Green River Association and reported twenty-one members.

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In 1801 the "Pitman and Robinson Creek Church" sent messengers to the same Association and reported eighty-three members. But the records of the Green River Association of 1802 state that the Robinson Creek Church sent messengers and reported forty-two members. Likewise the same year the Pitman Creek Church sent messengers and had seventy-five members. This shows there had been a division in the church. Fortunately Mr. Robinson furnished the records of the two churches, which reported to the Green River Association in 1802. He says: "In April, 1802, it was desired to build a church house on Pitman Creek, and certain members were dismissed for that purpose. A Pitman Creek Wing was organized and they built a church house in August, 1802 on a branch of Pitman Creek about two miles west of Campbellsville."

"In December of the same year both the Robinson Creek and the Pitman Creek Churches were united under the name of Pitman Creek Church, and after that, used the church house that was built by the Pitman Wing." Mr. Robinson thus describes this meeting house: "This house on the Pitman branch was built of hewed logs, thirty by thirty feet square, covered with clap-board, held down with heavy poles. They worshiped in that house until 1806 without any floor, no doors, nor windows; no chincks between the logs. Then in the same year, 1806, they took up the celebrated subscription to finish the meeting house."

The Pitsman Creek Church went into the organization of the Russell's Creek Association, when that body was constituted out of Green River in 1804. The church had sixty-six members at that time and the pioneer Baldwin Clifton was pastor. Isaac Hodgen, the second pastor of the church was "one of the most famous preachers of his generation." John Harding succeeded Isaac Hodgens at his death in 1826, and continued as pastor about twenty years.

After Taylor County was formed in 1848, the Pitmans Creek Church moved in 1852 into Campbellsville, the new county seat, and was styled the Campbellsville Baptist Church, which for more than ninety years has been a lighthouse in all that secton. Ths great church reported 945 members to the Russell's Creek Assocation in 1946, and Harvey F. Morrison as the distinguished pastor.

The year 1792 was one of spiritual barrenness for the Baptists of Kentucky. Only two small churches were gathered during the year, and the number of baptisms reported was at the minimum. This low state of religion was due largely to the political excitement over whether Kentucky should be admitted into the Union, as a slave or free State. A Convention was appointed to be held in Danville in April, 1792, to adopt a Constitution preparatory to entering the Union. The Anti-Slavery party was busily engaged in an effort to make provision to abolish African slavery in the new Constitution. On the other hand the Pro-Slavery party was putting forth every effort to protect its slave property.

Many of the leading preachers, not only of the Baptists, but of other denominations, were absorbed in their effort to destroy slavery root and branch in the coming Convention. The trouble existing among the Baptists of the State over this disputed question was illustrated in the actions

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of the Elkhorn Association during 1791. At the regular session of that body in August, a strong committee was appointed, consisting of James Garrard, Ambrose Dudley and Augustine Eastin to prepare a memorial on "the subject of Religious Liberty and Perpetual Slavery" to be presented to the Constitutional Convention to be held in April, 1792.

The Association was called to meet in a special session with the Great Crossings Church, September 8, to hear the report of this committee, which was presented, and adopted. The adoption of this memorial aroused to action the slaveholding members of the churches. As a result a special session of the Elkhorn Association was called to meet at Bryant's Station on December 26, when it was resolved, "That this Association disapproves of the Memorial, which the last Association agreed to send to the Convention on the subject of Religious Liberty and the Abolition of Slavery."¹³

The Constitutional Convention met on April 3, 1792, and was composed of five delegates from each of the nine counties, then existing. David Rice, the leading Presbyterian minister in the State, who had been writing with ability against slavery, was a member of the Convention. There was also a number of Baptists, both ministers and laymen, who were prominent members of the body. The ministers were James Garrard, later Governor of the State, John Bailey and George Stokes Smith, who were strongly Anti-Slavery. The laymen were Colonel Robert Johnson, Thomas Lewis, Robert Fryes, William King, Jacob Froman and Richard Young.

After a long heated discussion, the Pro-Slavery party carried the convention, and Kentucky was admitted into the Union on June 1, 1792, as a slave state. This did not end the agitation of the Slave question in the Baptist churches and associations. The confusion and contention continued for thirty years, when at last it became evident that nothing could be done by the pastors and churches to destroy the Slave system.

A new day dawned, when Kentucky became an independent commonwealth and had a place in the Union of States. The Indians, who still were such a terror, could now be driven out and would not be permitted to visit the Kentucky Country as warriors any longer. The tide of immigration began to pour into the new State with an ever increasing stream, composed of a higher type of citizenship. There was great excitement in Lexington, the first Capitol, on the morning of June 4, 1792, when Isaac Shelby of Lincoln County was inaugurated the first Governor of Kentucky, and the first State Legislature met two days after the inauguration.

The Baptists were more active during the year 1793. The political storm of the previous year was over, and the attention of the people was directed to the future. Eight new Baptist churches were organized during the year, two of which deserve special mention.

BRACKEN

The Bracken Church, located in Mason County, was constituted in June, 1793, with ten members dismissed from the Washington Church. The famous pioneer preacher Lewis Craig, who had come into this section the year before from Central Kentucky, led in the organization of the

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church, and probably was the first pastor. In 1795, the new church, with forty-five members, united with Elkhorn Association, but in 1799 with one hundred and fifty-six members, it went into the formation of the Bracken Association, in the Bracken meeting house, then located about five hundred yards northwest of the present village of Minerva. At this time there were four ordained preachers in the membership of the church, including Lewis Craig, Philip Duke, William Holton and John King. One or the other of these served as pastor during the early history of the church.

About 1805 there was a division over the question of slavery, with a pastor for each division, but the two congregations held their services in the same house of worship. When the Anti-slavery Society dissolved, the division in the church was healed, and Jesse Holton became pastor of the united church in 1815, and continued until 1829. The sad report was given that Holton went over to Campbellism and took with him all the church of two hundred fifty-one members, except thirty-seven. The Campbellites claimed the house of worship, but permitted the Baptist minority to hold services once a month in it.

Elder A. D. Sears, who was well known among Kentucky Baptists, became pastor of the church in 1840. He said, "the building was dilapidated and situated a few hundred yards west of the village" of Minerva. This faithful preacher held a meeting in the Methodist church house, when a deep snow was on the ground. During his two years' pastorate, Brother Sears had the Articles of Faith re-adopted, and by process of law restored the church building to the Baptists. A. W. LaRue, a young preacher, succeeded Elder Sears in 1842 and the church prospered during his pastorate. The old meeting house, built by Lewis Craig, and rescued from the Reformers was so dilapidated that it was unfit for worship. The amount of \$3000.00 was raised for the erection of a new building in the village of Minerva. Since 1850 the church has continued to decline in membership.¹⁴

About 1900 the meeting house ceased to be occupied as a place of worship by the Baptist church. The house was used as a community center until 1930, when the property was sold by the only four remaining members to a private citizen for \$280. This money was turned over to the Bracken Association to be used for enclosing the grave of Lewis Craig. An iron fence set in concrete was built around the graves of him and his wife, and a bronze tablet was hung on the fence recording a brief biography of his life. In October, 1930, the unveiling ceremonies were held with Dr. John R. Sampey as the principal speaker.

The old Bracken meeting house is still standing and is being used for a tobacco barn. On June 6, 1947, the author visited this old historic building and viewed its desolation. Lewis Craig was a member of the Bracken Church in 1812 as he was a messenger to the Bracken Association that year. He, no doubt, remained a member until his death in the summer of 1825.

MILL CREEK

Mill Creek Church in Nelson County was constituted on Saturday before the fourth Sunday in December, 1793, of nine members. The church was

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probably gathered by William Taylor, who supplied them with preaching until 1799, when John Penny visited them and became pastor in 1800. Joshua Morris, who came to Kentucky in 1788, began preaching once a month, while William Taylor was still pastor, but became full pastor in 1809. In 1816, Jeremiah Vardeman and George Waller assisted the pastor, Joshua Morris, in a revival meeting, as a result of which sixty-eight were baptized. In 1878 there were one hundred and nine members.¹⁵

The Mill Creek Church united with the Salem Association in 1794, and joined in forming the Nelson Association in September, 1849. In 1946 the church reported one hundred forty-six members to the Nelson Association and Glenn Yarbrough, pastor.

ELK CREEK

The Elk Creek Church, located in Spencer County, was constituted with ten members, April 27, 1794, and united with the Salem Association the following fall. Joshua Carman was probably the first pastor. In 1803, this church under the name of Buck and Elk joined with twenty-three other churches in forming the Long Run Association. At that time there were one hundred forty-nine members, and by 1837 this number had increased to one hundred eighty-eight. But prosperity was not to continue. The church known permanently as Elk Creek, declared non-fellowship with "Conventions, Theological Seminaries, and Societies, that give membership for money," and in 1839 withdrew from Long Run Association. A minority of twenty-one members protested against this action, and were promptly excluded. This excluded minority organized and declared themselves the Elk Creek Church, and was received into the Long Run Association. The noted George Waller was called to the pastorate and served nine years and under his ministry the church increased to eighty-eight members. The Anti-missionary forces soon split up and went out of existence.¹⁶

In 1946 the Elk Creek Church reported three hundred ninety-eight members to the Long Run Association and Glenn A. Irons was pastor, who was succeeded by Ralph E. Lattimore in 1947.

EMINENCE

The Eminence Church, for nearly a century known as Fox Run, located on the northern border of Shelby County was constituted, January 26, 1794, with fifteen members. The church was gathered by John Whitaker and Joshua Morris and organized in the house of James Hogland. William Marshall, who wrought so well in Virginia as a soul winner, soon became a member and preached among them. He had embraced the teaching, that all the elect were "eternally justified" hence there was no need of preaching the gospel to sinners which Marshall refused to do. The church rejected his doctrine, which caused much disturbance, and excluded him from fellowship. Marshall remained out of church relation the rest of his life.

The church united with the Salem Association in the fall of 1794, but withdrew in 1803 to aid in forming the Long Run Association, and in 1839 it became a member of the Sulphur Fork fraternity.¹⁷

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The Fox Run Church was moved to the town of Eminence in 1867, and in 1901 it took the name of that place. When the Henry County Association was constituted in 1915, the Eminence church became a member of that body. In 1946 there were three hundred eighty-one members and Raymond Scroggins was pastor, who was succeeded by J. T. Burdine in 1948.

LICKING

The Licking Church was constituted of eight members, October, 1794, in the home of William Decourcey, in what is now Kenton County. The church was first named Mouth of the Licking, but was changed to Licking in 1820, and retained that name until 1942, when it was changed to Cold Springs, after the town in which the church is now located. The church under the name of Licking, united with the Elkorn Association in 1795, but withdrew in 1803 to aid in forming the North Bend fraternity; and in 1827, under the name of Licking went into the Campbell County Association, to which a membership of seventy-three was reported.

John Smith, who lived in Columbia, Ohio, was the first pastor and probably served only a few years, and was soon succeeded by Bethuel Riggs, who preached much in the adjacent communities. John Beal was the next pastor and according to tradition handed down by older members, he served about ten years from 1807 to 1817, which embraced the time of the war of 1812. During this ten years there were twenty-one members received for baptism. After a period of twenty-three years, the church only numbered twenty-eight members. From 1817 to 1827 there were received ninety-four members by baptism, and the total membership was seventy-three. During this period some of the pastors were Christopher Wilson, John Stevens and Robert Ware.

From 1827 to 1840 fifty converts were received by baptism, and the total membership was seventy-two. About 1832 Elder James Vickers settled in the community and became one of "the most distinguished" pastors, and served the church a number of years. Brother Vickers attended the General Association of Baptists in Kentucky in Louisville in 1857 and A. W. LaRue thus described his action in that body: "Old Brother Vickers, from North Bend Association, closed up, on one occasion, with one of his peculiar exhortations. Such a flood of tears, and such an old fashioned shakehands, many people present never witnessed before. All were impressed with the true greatness of the man. Some frozen hearted Christians, who had not shed a tear in twenty years, wept like children. In short it was a feast to hear his simple, melting eloquence."

During the two decades of 1840 to 1861 one hundred and ninety-eight persons were baptized into the fellowship of the church.¹⁸ In 1876 there were eighty-seven members of the Licking Church. In 1946, the church under the name of Cold Springs reported two hundred and fifteen members to the Campbell County Association and Rans Hill, pastor.

BULLITTSBURG

The Bullittsburg Church, located on the Ohio River, below Cincinnati, in the open country, was constituted in June, 1794, with seven members,

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gathered by Joseph Redding and John Taylor. The church first grew only by immigration. John Taylor says that under his pastorate there was only one person baptized in five years and that he was excluded two months later. But during two years of the great revival of 1800, one hundred and fifty-two members were received by baptism. Since that time this country church has enjoyed almost uninterrupted prosperity. In 1811, there was added one hundred and seventy by baptism, bringing the total membership to three hundred and nineteen, and it was increased to three hundred and ninety-five in the revival of 1817. In another revival in 1824, there were one hundred and eighteen additions. Robert Kirtley and James A. Kirtley, father and son, were pastors of this old church seventy-six years in succession, beginning about 1826.

J. H. Spencer says that during the first seventy-eight years of the church's existence, nine hundred and seventy-four members were received by baptism, eight church colonies were sent out, twenty-seven members had been licensed to preach the gospel, fourteen ministers ordained, and forty pastors had served the church.¹⁹

In 1796 the Bullittsburg Church united with the Elkhorn Association, and reported one hundred ninety-seven members to the session of 1802; and it was one of the nine churches that formed the North Bend Association in 1803. In 1946 the church reported one hundred and ninety-two members, and W. F. Gardner was pastor.

STAMPING GROUND

The Stamping Ground Church, formerly known as McConnell's Run, located in Scott County, was gathered by William Hickman, who preached in barns and homes of the people, resulting in a number of baptisms. Out of these baptized converts and some members dismissed from the Great Crossings Church, the McConnell's Run Church was constituted of thirty-five members on the fourth Sunday in September in 1795. William Hickman, Ambrose Dudley and William Cave led in the organization. Elijah Craig was the first pastor but served only a few months because of the infirmity of age. William Hickman was the second pastor and continued ten years. During the year 1801, one hundred and fifty-six members were added by baptism, and in the following year twenty-four others were baptized. Jacob Creath succeeded Mr. Hickman in 1805 and served four years. During his pastorate only two were baptized, and the membership decreased from one hundred and seventy-seven to one hundred and fifty members.

In 1819 the McConnell's Run Church was moved to Stamping Ground, where a new meeting house was erected, and it took the name of the Stamping Ground Church. In 1838 James D. Black began his pastorate and served thirty years, during which time, he baptized over a thousand converts. This beloved brother was born in Virginia in 1794, and came to Kentucky in 1807, and is said to be "the most successful pastor" the church has ever had. When Mr. Black resigned at the close of 1857, the Stamping Ground Church had two hundred and fifty white members, which made it the largest in Elkhorn Association next to the First Church, Lexington.²⁰

This old church is still a member of the Elkhorn Association and re-

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ported three hundred and fifty-two members to the session of 1946, and E. L. Brannon, pastor, for full time, who was succeeded by W. S. Webster in 1948.

FALMOUTH

The Falmouth Church, for seventy-five years called Forks of Licking was constituted, June, 1795, and was gathered by Alexander Monroe, who came from Virginia to Kentucky in 1789. He was the first pastor and served about thirty years. The new church united with the Elkhorn Association the following August, and remained a member, but in 1803, it went into the constitution of the North Bend, and in 1817 it became a member of the Union Association. In 1872 the name of the church was changed from the Forks of Licking to Falmouth, and in 1880 it numbered one hundred and sixty-three members. The church has had a large number of short pastortes.²¹ Falmouth is the county seat of Pendleton County.

The Falmouth Church reported to the Union Association four hundred and ten members in 1947 and M. P. Dulaney, Jr., pastor for full time, who was succeeded by Carl Sears in 1948.

DEEP CREEK

The Deep Creek Church, located in Mercer County, was constituted in 1796, and the same year it applied for admission into the South Kentucky Association of Separate Baptists, but for some reason it was rejected. However it was admitted the following year. When the South Kentucky Association was divided in 1801, the Deep Creek Church went into the South District division.

James Keel, a native of Virginia, came to Kentucky after 1790, and was the first pastor and continued until 1813. He was succeeded by Joel Gardner, who served twenty-five years. B. F. Keeling was the third pastor, and was followed by David Bruner, who continued in the pastoral office for twenty-two years. In 1810 the church reported forty members, but two years later that number had increased to seventy-five, while in 1879 there were two hundred and twenty-three members.²² In 1948 the church reported 346 members to the South District Association and Rev. Marshall Black, pastor.

GOOD HOPE

The Good Hope Church, according to all available records, was constituted in 1796 on Muldraugh's Mill Creek in what was to be Taylor County with about twelve members, designated a United Baptist Church, and remained such. In 1798, "as a new church, represented by Elder Edward Tanner" it was received into the Tate's Creek Association. In 1803 the church united with the Green River Association, and the year following joined in the formation of the Russell's Creek fraternity, reporting twelve members. Elder Edward Tanner, the first pastor, was succeeded by Elder David Elkins, who continued until 1811. Elder John Chandler was pastor from 1811 to 1826, when he resigned at the age of seventy-one years, to be succeeded by his son, Horatio Chandler, who served until 1840, fourteen years. In 1834 he wrote thus of the Good Hope Church: "She has been struggling for ex-

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istence for a number of years." About the same date the church "approved of the Baptist State Convention, with a desire that the constitution be amended."

The first house of worship was erected some time after the church was organized. This house was a log cabin about twenty feet square with one door, but no shutter, no windows, cracks not closed, no chimney, no stove, round logs for seats, and "mother earth for the floor." In the winter the church worshipped in the houses of its members. This cabin house was used for a few years, when a second building was erected about half a mile away. This new building was covered with board shingles, fastened on with pegs, had two doors, and one window, but no shutters were provided for six years. There was no stove or fire place put in until 1834.

The Good Hope Church entered into the constitution of the Lynn Association in 1856, and reported 250 members to that body in 1879, which was then the largest church in the Association. In 1893 the church became a member of the East Lynn Association at its organization, and is still a member of that body.

Many pastors have served the Church during its one hundred and fifty-two years of existence, in addition to those already mentioned. Elder David Miller enjoyed the long pastorate of twenty-one years, from 1840 to 1861. Elder W. T. Underwood was pastor from 1872 to 1881, nine years. Elder W. T. Short was pastor at three different times, closing his last pastorate in 1917. He was followed by William Kirtley, who continued to 1922, to be followed by T. S. Curry, who served until 1931, nine years. D. L. Druin was pastor from 1931 to 1945, fourteen years. In 1946, the church reported to East Lynn Association two hundred forty-six members, and W. R. Simmone, pastor, while in 1947, two hundred fifty-two members and Carl Loy, pastor.²³

HARRODS CREEK

The Harrods Creek Church is located in Oldham County half way between La Grange and the Ohio River. The first settlement in the county was made near where the church was constituted in 1797. William Keller, a native of Virginia, was the first pastor, and remained in that position until his death, November 6, 1817. At that time there were two hundred and seventy-nine members. Benjamin Allen was the second pastor, who continued to 1831, when there were two hundred and nine members. Mr. Allen went off with Alexander Campbell and carried almost the entire membership with him. The small minority left called the distinguished George Waller, who increased this minority to forty members in two years. The record of the church, January 15, 1837, showed that he was still pastor.

Many well known ministers served this old historic church, during its one hundred and fifty years of history, yet the great majority of them served short periods. When the Centennial Anniversary was observed August 28, 1898, W. S. Splawn was pastor. He later experienced a great ministry in Texas. O. L. Powers, who also became a leader among Texas Baptists, was ordained by the Harrods Creek Church as pastor in June, 1901. Among those who took part in the ordination service were Dr. B. H.

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Carroll of Texas, and Drs. A. T. Robertson and George B. Eager. Dr. Robertson preached the ordination sermon.

Rev. E. L. Veach, who became pastor in 1921, had the distinction of having served the longest period of any pastor in the history of the church. He closed his work as pastor in 1945, after twenty-four years of service. The Harrods Creek Church united with the Salem Association in the fall of 1797, the same year it was constituted; but withdrew in 1803 to enter into the constitution of the Long Run Association. In 1855 with sixty members the church joined the Sulphur Fork Association, and in 1879 reported ninety members to that body. In 1947, a membership of one hundred and sixty was reported. The one hundred and fiftieth Anniversary of the church was observed October 19, 1947, Rev. John S. Farrar, pastor.²⁴ Rev. Dewey Hobbs was pastor in 1948.

HAZEL CREEK

The Hazel Creek Church, now located in Muhlenburg County, near Greenville, is the oldest existing church west of the Louisville and Nashville Railroad except Severns Valley, in Elizabethtown. A young preacher, Benjamin Talbot, who came into the community with the early settlers, gathered four Baptists, besides himself, two men and two women, and constituted them into the Hazel Creek Baptist Church, on December 3, 1797. The nearest church was at a distance of fifty miles.

Benjamin Talbot was the first pastor, and he continued in that position until his death in November, 1834. He had the gift of prayer and exhortation, which was very effective. He was born in North Carolina, but his entire ministerial life was spent in Kentucky. He preached the introductory sermon at the Gasper River Association six times and was Moderator from 1824 to 1830 inclusive.

Elder J. B. Dunn, born in North Carolina in 1805, was the second pastor. He was converted and baptized into the Muddy River Church, near Russellville, Kentucky, in 1833. He was ordained to the ministry the same year, and became pastor of the Hazel Creek Church in 1835 and served until 1840. Elder J. U. Spurlin, born in Christian County in 1824, was pastor from 1847 to 1853, and again in 1860. He was baptized by A. W. Meacham and ordained in July, 1845. Many faithful men of God served this old country church during the first century of its existence. The Centennial was held in August, 1897, and the Sesqui-Centennial in August, 1947.

The first mention of a house of worship was in 1800, when a log building was erected. The second house was a log structure erected in 1807 on the ground donated by William Bell, Sr. The third house was dedicated in 1859. The present house is a modern frame building, with extra rooms.

The Hazel Creek Church has been a member of a number of Associations. In 1799, messengers were sent to the Mero Association, constituted in 1796, and located on the northern border of Tennessee. When the Mero body dissolved in 1803, and the Cumberland Association took its place, the church became a member of that fraternity until 1806, when she went into the organization of the Union Association. In 1810 the church united with

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the Red River Association, organized in 1807, and remained until 1811, and became a member of the Green River Association, but withdrew the following year to aid in forming Gasper River. In 1907, the Muhlenberg Association was constituted, and the Hazel Creek Church became a member of that fraternity.

The membership has been increased generally with the many great revivals in the church's early history. Thirteen colonies located in five counties have gone out from this mother church. There were one hundred and twenty-three members in 1838, one hundred and thirty-three in 1876, and two hundred and fifty members were reported to the Muhlenburg Association in 1947 and Elder Fred Fox, pastor.²⁵

VINEY FORK

The Viney Fork Church, located in Madison County, was constituted in 1797 of about twenty members. The church was gathered by the pioneer preacher, Christopher Harris, who was the first pastor and continued about sixteen years. He came from Virginia in 1795 and settled in Madison County. The membership of the church was small until the great revival of 1800, when two hundred and fifty-one members were reported in 1801. This large membership was reduced from time to time by dismissions to form new churches, so there were only seventy members left in 1825. As a result of a revival in 1828, the church reported one hundred and sixty-seven members, but two years later all except forty-six members went off with the Campbellites. In 1880 about one hundred members were reported.²⁶

The same Viney Fork Church reported to the Tate's Creek Association in 1946, one hundred and nineteen members and W. R. Royal, pastor. He was succeeded by Rev. Bill Beeney in 1947.

LONG RUN

The Long Run Baptist Church was constituted in 1797, and united with the Salem Association. This is one of the oldest Baptist churches near Louisville with a continued existence. The church went into the Long Run Association, which was constituted in the Long Run meeting house, September 16, 1803. It is not definitely known who gathered the Long Run Church, but evidently John Penny was the first pastor.

The first meeting house was built of logs, but was later replaced with one built of stone. In 1844, this stone house was too small for the congregation, and was torn down and another building was erected in 1845. The church meetings seem to have been held in the homes of the members from December, 1844 to April, 1845, but the church meeting on Saturday before the first Lord's Day in May, 1845 was held in the new meeting house. This new house of worship was built of brick and a large foundation was provided from the stones of the foundation and walls of the old stone building, which probably was not more than 24 by 42 feet, while the present building is 40 by 60 feet.

Recent historical evidence has revealed that "The extension of the building in 1845 covered five or six graves at the rear end of the building, and tradition has it that one of these graves is that of Abraham Lincoln,

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I, the grandfather of our late President. Two of these graves are known to be those of the grandparents of Thomas Crask, who often stated that they were buried beneath the church, and there 'are keeping company with Abraham Lincoln.'

During the long history of Long Run Church, many members have been dismissed to form new churches. In 1802 members were dismissed to form the South Long Run Church. The Flat Rock Church, later called Pleasant Grove, was constituted, March, 1805 of members of the Long Run Church, who went out in a peculiar way. Many of the members of the Long Run Church were gathered at a log rolling, where the question was raised whether one would ever be justifiable in telling a falsehood under any circumstances. The following illustration was proposed: "Suppose a man has five children. The Indians came and killed four of them, and the fifth one being hidden away near by, the savages then ask the father if he has another child. Would he be justifiable in telling them that he had not?" The dispute grew warm, and the members of the church engaged in it. The matter got into the Long Run Church, and split it. A party of seven, who held that lying was justifiable under some conditions, withdrew, and constituted the Flat Rock Church, three or four miles to the west.

In 1812, a third colony was dismissed to form the Dover Church, which left the parent body only sixty-two members. This number was reduced to forty-five in 1821, but in 1827, through seasons of revivals, the church attained to 272 members. During the same year, 1872, the Long Run Church sent out members to form the Floyd's Fork Church, which was later known as Fisherville. In 1872 the church numbered 230 members, which was reduced by sending a colony to constitute the Pewee Valley Church. In 1880, the old church numbered 183 members. In 1920, the church reported sixty-three members; in 1942, sixty-one members, but in 1948, one hundred seventy-five members, full time preaching and Rev. J. C. Stone, pastor.

The pastors of the Long Run Baptist Church, as has been worked out for the past, are as follows: John Penny, 1797; Joseph Collins, 1805; Joel Hulsey, 1817; John Dale, 1825; John Hume Sturgeon, 1833; John Dulaney, 1844; and Samuel H. Ford, 1861. Walter Ellis Powers became pastor of the Long Run Church in 1862 and served until 1892, a period of thirty years. Elder Powers was Moderator of the Long Run Association thirty-four years out of thirty-seven. He was elected to that position in 1880, and continued until 1916. A research committee now at work on the history of this old church, will no doubt report some interesting historical facts in the near future (1949).²⁷

MT. STERLING

The Mount Sterling Church, located in the county seat of Montgomery County, was constituted in 1798 and united with the Elkhorn Association the same year, reporting thirty-nine members. David Barrow, a noted preacher, who came from Virginia to Kentucky in 1798, at once became pastor of the new church. A comfortable house of worship was erected.

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In 1804, the church left the Elkhorn Association and joined the North District. During the next year the pastor and church withdrew from that fraternity, and organized an Emancipation Association, later changed into an Emancipation Society. Pastor Barrow had preached against slavery and the slave holding members had the strength to exclude him, but he was restored at the end of two years. After the death of Elder Barrow, November 14, 1819, the Emancipation Society dissolved, and in 1823 the Mt. Sterling Church returned to the North District Association. John Smith, familiarly known as "Raccoon Smith", was called to the pastorate, but he soon became a most ardent disciple of Alexander Campbell and took the entire church into the Campbell camp.

There was no Mt. Sterling Church from that time until 1870, a period of forty years, when a new organization was gathered by J. Pike Powers. This distinguished preacher was sent to Mt. Sterling as a missionary to establish the Baptist cause. One of the leading men of the few Baptists left, said to Powers, "My young brother, there is no place for the Baptists here just now; and I believe it impossible for you to do any good, besides I do not know of any place which can be secured where you can preach." The preacher replied, "I am here in obedience to the command of my Master, and if no house can be secured, I will preach from the street corners." A place was provided at once in an old Masonic Hall, where Powers preached his first sermon.²⁸

The new Mt. Sterling Church reported eighty-seven members in 1878, and in 1945 reported to the Bracken Association two hundred and seventy-eight members and Harry G. Jacobs, pastor. At that time the church took a letter of dismissal to return to the Elkhorn Association, and it became a member of that body in 1946.

BEAVER DAM

The Beaver Dam Church, located in what is now Ohio County, was constituted on March 5, 1798, with four members by Elder James Keel, who was the first pastor and served five years. He was succeeded by Benjamin Talbot, in 1803, who continued as pastor until 1833. In 1804, a great revival prevailed in the church, resulting in fifty-two converts being received by baptism in one regular service. In 1811 and 1812, the church enjoyed another gracious revival, in which one hundred and thirty persons were added to the membership by baptism.

The Beaver Dam Church in 1798 united with the Mero Association, located in North Central Tennessee, bordering on Kentucky. The church remained in that body until 1803, and then became a member of the Cumberland Association, which took the place of the dissolved Mero fraternity. In 1806, Beaver Dam and other churches went into the organization of the Union Association, located in the Southwestern part of the State, which soon dissolved. During the same year the Cumberland Association divided and the northern part of the territory was called Red River, and the Beaver Dam Church joined this body in 1810, but a year later united with the Green River Association, which was constituted in 1800. In the year 1812, the church went into the formation of a new Association called Gasper River, remained in that fraternity until 1866, and then united with the

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Daviess County Association, constituted in 1844. In 1901, this old church at last found a permanent home in the Ohio County Association, which she helped to organize.

Many consecrated pastors have served the Beaver Dam Church during the one hundred and fifty years of thrilling history. Two of the most noted men among the early pastors were Alfred Taylor and J. S. Coleman. Alfred Taylor was born in Warren County, Kentucky, July 19, 1808, and was ordained to the ministry, May, 1834. He introduced the custom of holding protracted meetings, which were bitterly opposed by many of the older ministers. He was greatly blessed in this work. In one twelve-month period of his early protracted meeting experience over five hundred converts were baptized. Elder Taylor was pastor of the Beaver Dam Church at three different times. His first pastorate extended from 1836 to 1846.²⁹

J. S. Coleman was born near Beaver Dam, in Ohio County, February 23, 1827. He was converted under the ministry of Alfred Taylor, who baptized him into the fellowship of the Beaver Dam Church on March 10, 1838. He was ordained to the ministry by this same church October, 1854, and at once became pastor and served until 1870. Elder Coleman was pastor of the Beaver Dam Church at three different periods, making in all nineteen years.

The place of worship of the Beaver Dam Church is an interesting story. There was no special place until 1807, when the first log meeting house was built, having only a dirt floor, and no provisions for warming in the winter. The second house was a large well finished log building, erected in 1839. This log house was replaced by a commodious frame building in 1868, which burned down soon after being completed. The fourth church building was erected in 1869, and was in use until 1920, when the present house was erected. This splendid building was dedicated in 1924, and remains a monument of the untiring work of C. C. Daves, who was pastor from 1921 to 1932.³⁰

The report of the Beaver Dam Church to the Ohio County Association in 1946 shows over seven hundred members. Dr. Chester Badgett was pastor.

SOMERSET

The Somerset Church, for many years known as Sinking Creek, located in the county seat of Pulaski County, was constituted with twenty-one members on June 8, 1798, by four preachers, Isaac Newland, Peter Woods, Henry Brooks and John Turner. The new church united with Tate's Creek Association the following October, reporting twenty-eight members. This number was increased to over one hundred members during the revival of 1801, and to one hundred ninety by 1812. The church went into the constitution of the Cumberland River Association in 1809, later united with the South Kentucky Association of United Baptists, and in 1904 entered into the formation of the Pulaski Association.

Thomas Handford was the first pastor and the new church prospered under his ministry. One of the early pastors was Daniel Buckner, who began in 1839, and served fifteen years. His son, R. C. Buckner, became a preacher, went to Texas, and was the founder of Buckner Orphans Home located near Dallas in that State. In 1850, the church divided on missionary societies, and the Pitmans Creek Church was formed in the same county,

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composed of the opposing faction. The trouble was carried to the Cumberland River Association, which resulted in dividing that body, and the Cumberland River Association, Number 2, of Anti-missionary Baptists came into existence in 1861.³¹

Elder Green Clay Smith was pastor of the Somerset Church in 1882. W. E. Hunter became pastor in 1912, and continued active twenty-eight years. During this time the commodious brick house of worship was erected. Rev. D. L. Hill was the next pastor and continued until 1944. The church reported 1406 members to the Pulaski Association in 1947, and Rev. Preston L. Ramsey, pastor.

MILL CREEK

The Mill Creek Church, located in Monroe County, near Tompkinsville, was constituted in 1798, and was gathered by John Mulkey. He probably came with the first immigrants to Southeastern Kentucky from North Carolina by the way of East Tennessee. Mulkey extended his ministry through that section including Green and Adair Counties. The earliest records show that on September 11, 1798, John Mulkey and John Wood were chosen messengers to the Mero District Association on the Cumberland River. In 1799, John Mulkey was granted license to perform marriage ceremonies.

The Mill Creek Church united with the Green River Association in 1802, reporting forty-two baptisms, and a total of 120 members. In 1805, the church entered into the constitution of the Stocktons Valley Association, where it remained until 1830, when the Barren River Association was formed. This old church, according to its reports was large and prosperous, until John Mulkey, the pastor, led off a faction of the members into the Christian Church, headed by Barton W. Stone. Later another party went off with Alexander Campbell, and the remnant was left divided on the subject of missions. In 1885, the old historic church, "was feeble, and ready to die, scowling at missions, theological schools, benevolent societies, and money hunting preachers." In 1946 the church reported 198 members to the Barren River Association, and Joe Richey pastor.³²

MUDDY RIVER

The Muddy River Church, located near Russellville, in Logan County was constituted in 1798 under the ministry of Elder Lewis Moore, who came to Kentucky from North Carolina in early 1798 and settled on Mud River, Logan County, when the county was sparsely settled. He became pastor of the newly organized Muddy River Church, and continued until 1812. The church at that time reported sixty-four members.

Elder Leonard Page was the second pastor, who served from 1812 to about 1821. Elder Page was born in Virginia, September 29, 1762, moved to Kentucky, and settled on Whippoorwill Creek, Logan County, seven miles west of Russellville. Elder Page and family united with the Muddy River Church, about ten miles from his home on Whippoorwill. This pioneer preacher, then about 56 years of age, was full of the missionary spirit and began at once to evangelize the thinly settled county. Within two years Elder Page led in forming the Union Church near his home on Whippoorwill;

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two years later, he organized the Mt. Gilead Church in Todd County; and in 1818 he constituted the church at Russellville and became its first pastor.

Elder Page was succeeded by Elder Philip Warden at Muddy River Church. He was born in Ireland in 1765, and came to America with his parents, and settled in Fayette County. He was converted about 1800, and was baptized into the Forks of the Elkhorn Church, by the famous pioneer preacher, William Hickman. In 1813, Elder Warden settled in North Logan County, and was ordained to the ministry, September, 1815. About 1821 he was called to the Bethany and Muddy River Churches in Logan County, and to Hazel Creek Church near Greenville, in what became Muhlenberg County. He continued pastor of the Muddy River Church until 1823. Elder O. H. Morrow was the fourth pastor of the Muddy River Church. He had been licensed by the Sulphur Springs Church in Simpson County, Kentucky, and was ordained September 13, 1833 at the request of the Muddy River Church, which had called him as pastor. Elder Morrow baptized several converts, but his work was cut short by strife and division in the church.

In 1830, there were forty-three members, and forty in 1831. There are no records of the Muddy River Church from 1833 to 1868. When the Bethel Association was formed in 1825, the Muddy River Church refused to go in the organization, but remained with the Red River Association, which was an anti-mission body, repudiating evangelism, Sunday schools, and all missions.

In 1868, the Muddy River Church came into the Bethel Association. Whether the missionary members in the church prevailed, or a new church was constituted cannot be known for lack of records. Elder G. W. Trennary was the first pastor after the church became a member of the Bethel Association. This church has had an unbroken history since 1868. The report to the Bethel Association in 1878, showed 94 in Sunday school, \$160 for pastor's salary, and \$23 contributed to missions.

Dr. W. S. Ryland of Bethel College became pastor in 1882 and served five years. B. F. Page, a grandson of Leonard Page, the pioneer preacher, was called to the church in 1891 and served ten years. Dr. R. H. Tandy, President of Bethel College, was pastor during the years, 1917 and 1918. In 1923, Elder W. E. Florer became pastor and continued twelve years. In 1942, Brother Florer was called back to the church and remained pastor until 1946. In 1948, Rev. Hoyt Robertson was pastor, and the church reported 182 members, and 72 pupils enrolled in Sunday school.³³

CHRISTIANSBURG

The Christiansburg Church, in the Northeast part of Shelby County was gathered in 1799, and received into the Salem Association the following year. This church was first called Six Mile Creek, then Six Mile until 1836, when it took the name of the village in which it was located. In 1803, the church with one hundred and eight members entered into the forming of Long Run Association.

Little can be known about the pastors of the church and the length of time they served, except Abraham Cook, Joshua Rucker, W. W. Ford, and Thomas M. Daniel are known to be among the pastors.³⁴

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The Christiansburg Church no doubt entered into the constitution of the Shelby County Association in 1872. The report to that body in 1946 shows a membership of two hundred and fifty-six, and Jack Gray, pastor. Rev. Allan Watson became pastor in 1948.

NEW CASTLE

The New Castle Church, in Henry County, was constituted of eighteen members on April 6, 1799, by William Hickman and others. This church was first known as Drennon's Creek, and it united with the Elkhorn Association in August, 1799 under that name, but in 1804 joined the Long Run Association, reporting twenty-six members.

In a great revival during the years 1811-1812 the membership increased to eighty-six. Silas M. Noel and Jeremiah Vardeman conducted a revival in 1827, which resulted in one hundred and sixty-five baptisms and the membership increased to three hundred and ten. In 1835, under the preaching of John S. Wilson, one hundred and thirty-six converts were baptized and the membership numbered three hundred and seventy-five. In 1847, the New Castle Church united with the Sulphur Fork Association reporting four hundred and twenty-seven members, but in 1915 it became a member of the Henry County Association, and the report to that body in 1946 showed two hundred and twenty-five members, and E. P. Russell, pastor.³⁵

GHENT

The Ghent Church, located in Carroll County on the bank of the Ohio, eight miles above the mouth of the Kentucky River, is known as the migratory church, having changed its location four times. This church had its origin in a "Union Meeting" held by the Baptists and Methodists at Port William, now called Carrollton, during the winter and spring of 1800. A Baptist Church was constituted in this place, on April 5, 1800, by William Hickman, and Joshua L. Morris, "on the doctrine and discipline of the Holy Scriptures." Not adopting any Baptist Confession of Faith, when the Port William Church applied for membership in the Salem Association the following fall, its petition was rejected. But after adopting the Philadelphia Confession of Faith, application was made to the Elkhorn Association in 1801, which was accepted, and the church with a membership of about one hundred was received into that body. In 1804, the church united with the Long Run Association, and in 1814 the name was changed from Port William to McCool's Bottom, and it joined the Concord Association. The last move made by this church was to the village of Ghent from which it derived its present name.

Joshua L. Morris was the first pastor and served about three years. John Scott, who was born in Virginia, came to Kentucky in 1786 and accepted a call to the church in 1803. A record of the Ghent Church says, "Brother Scott served the church more or less through life, without compensation, and gave to it the lot of ground, on which the house stands in the town of Ghent." Lewis D. Alexander became pastor in 1837, and served twelve years.³⁶ The Ghent Church probably went into the organization of the White Run Association in 1900, to which it reported in 1947, three hundred and ten members, and J. T. Williams, pastor.

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CORN CREEK

The Corn Creek Church, located in Trimble County, eight miles north of Bedford, was constituted by the old pioneer preacher John Taylor in the fall of 1800 of about twenty members. The church united with Salem Association the following year, but went into the organization of Long Run in 1803, and then into the formation of the Sulphur Fork Association in 1826.

The church, following John Taylor's peculiar teaching about the pastoral relation, did not have a regular pastor for twenty-seven years. He contended that the church should be administered to by the preacher, or preachers, who happened to be members of the church. For this reason the church did not begin to prosper until 1826. In 1864, there were three hundred and thirty-three members, but in 1879, only ninety-eight members were reported, the decrease probably being due to the loss of the large number of slaves following the Civil War.³⁷

The Corn Creek Church reported to the Sulphur Fork Association in 1946, one hundred and twenty-nine members, and M. M. Turner, pastor, who was succeeded by James Barry in 1947.

There were other churches organized during this period, still in existence, but the author has not been able to obtain necessary records.

CHAPTER VII

CHURCHES THAT REMAIN (CONTINUED)

1801 - 1841

A large number of churches were organized during this period, which are still in existence, but the records of only a limited number could be obtained. Some of the most important churches in historical value, formed during the forty years have been omitted, because no historic records were available. The history of some of the churches are very brief because of the brevity of the records. Many of the churches of this period observed the one-hundredth anniversary, and the century of the churches' activities, were rehearsed, but other churches passed over the event without notice.

BETHLEHEM

This church, located in Allen County, three miles north of Scottsville, was constituted, January 27, 1801, under the name Difficult and was probably gathered by the pioneer preachers, Joseph Logan and John Hightower, who settled early in that section. The names of the eight original members appeared as follows: James Atwood, and his wife, Margaret; William Strait, and his wife, Dorcas; William Thomas, and his wife, Mary; Thomas Spillman, and Polly Richey. Elder Joseph Logan was the first pastor, and led the church to unite with the Green River Association in September, 1801, and it reported eighty-eight members. Elder John Hightower was the second pastor, and was followed in succession until 1811 by Alexander Devin, Alexander Davidson, and Samuel Greathouse. The name of the church was changed from Difficult to Bethlehem. Elder Zachariah Emerson was the next pastor and continued until 1845, when he was succeeded by Elder Mordecai F. Ham, who served more than forty years.

The Bethlehem Church remained a member of the Green River Association until 1830, and then became a member of Barren River, but in 1875 united with the Bays Fork Association, which assumed the name of Allen Association in 1913. The membership has been uniform throughout the church's history. In 1812, there were 112 members; in 1912, 142; and in 1942, 169. In 1948, the 147th year of the church's existence, there were 182 members, and Rev. H. B. Powell, pastor for one-fourth time.¹

TRAMMELL'S FORK

The Trammell's Fork Church, also located in Allen County, was gathered in 1802 and the same year united with the Green River Association, reporting 70 members. Elder John Hightower was probably the first pastor, and was succeeded by Elder John Howard, who served "very acceptably a number of years." Elder J. Hickman, the next pastor, continued until about 1840, and was succeeded by Elder Younger Witherspoon. In 1843, Mordecai F. Ham was ordained to the ministry by the Trammell's Fork Church. He immediately became pastor and served at least forty-five years.

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This church left the Green River Association in 1812, and joined with fifteen churches in forming the Gasper River Association, was one of thirteen that formed Drake's Creek Association in 1820, and was one of three churches that entered into the formation of the Bay's Fork Association in 1841.² In 1927 this church reported to the Allen Association, 146 members, and in 1948, 182 members, with preaching one Sunday a month, Rev. Odell Willoughby, pastor.

NEW LIBERTY

New Liberty, long known as Twins Church, located in the northern part of Owen County, was constituted with thirty members, June 23, 1801. Elder John Price, who came to Kentucky from Virginia prior to 1800, and John Davis, led in the organization of the church. The pioneer preacher, William Hickman, gives an account of the origin of the New Liberty Church. He says: "In those days I went down and visited my friends on Eagle Creek, and baptized a number there. Soon after that, a large and respectable church arose there, and Brother John Scott moved among them, and has long been their pastor." Elder Scott continued as pastor about twenty-five years, and left the church with 213 members. Elders Cornelius Duval, B. F. Kenney and Hugh Montgomery served as pastor in succession until 1838, when Elder Lewis D. Alexander became pastor and continued until his death in 1863, a period of twenty-five years. During his long pastorate 746 converts were baptized. Since that period, it has often changed pastors, and has not prospered as formerly.³

The New Liberty Church entered into the organization of the Concord Association, September, 1821, and remained a member until 1924, when the Owen County Association was formed. At that time there were 210 members and Rev. R. E. Brown, pastor. At the 140th anniversary in 1941, the church numbered 279 members, and Dr. E. F. Wright was pastor. In 1948, it reported to the Owen County Association, 262 members, 191 enrolled in Sunday school and Rev. C. E. Butler, pastor full time.

GRAVE CREEK

This church, located in Henderson County, was constituted of fifty members in 1803, and the following year united with the Cumberland Association, which was composed of churches in Kentucky and Tennessee. When this Association divided in 1806, and the Red River Association was formed in 1807, the Grave Creek Church became a member, and in 1808 it erected the first Baptist meeting house in Henderson County. Some of the early pastors were Elder William Boulin, John Welden, Job Dobbs, John Davis and William Hatchett, but the dates of service are not known.

At the Centennial held in 1903, a history of the church was written by Elder T. A. Conway, in which he portrayed some of the difficulties through which the church passed during the century of its existence. In 1831, the members were divided over the teachings of Alexander Campbell, and those who adhered to the Articles of Faith, adopted by the church at its organization, withdrew and continued as the regular Baptist church; while the rest became identified with the Campbell movement. In 1820, the Highland Association was constituted of thirteen churches scattered over a large territory, seven of which had originally been members of the Red River Associa-

THE CHURCHES THAT REMAIN (Continued)

tion. Grave Creek Church became a member of this body. In 1835, a resolution was adopted in the Highland Association advising the churches which supported "the missionary scheme" to be excluded from the fellowship with the body. The Grave Creek and three other churches withdrew, and formed the Little Bethel Association the following year. In 1868 the church went into the Henderson County Association, and united with the Ohio Valley in 1888.

This old church seemed to have declined, following the centennial in 1908. The report to the Ohio Valley Association in 1937, showed 48 members. It made no report in 1938, and in 1939 it disappeared from the records permanently.⁴

TEN MILE

The Ten Mile Church, located in Gallatin County, was constituted about 1804 and received into the North Bend Association in 1806, but in 1831 it united with the Ten Mile Association, formed October 7 in the meeting house of this same church. The first pastor was William Bleddsoe who served one year. Elder David Lillard was the third pastor, and he continued in that relation forty-two years. He was an early settler and united with the Ten Mile Church, where he was ordained to the ministry and immediately became pastor. The church grew under his long ministry to around four hundred members. Elder Lillard led in the organization of the Ten Mile Association and was the first Moderator and served in that honored position until his death in 1861.

The Ten Mile Church reported 381 members in 1856, but after dismissing many members to form other churches, only 126 members were reported in 1882. In 1932, after fifty years, the church numbered 171 members, but in 1948, twelve years later, reported to the Ten Mile Association, 278 members, 138 enrolled in Sunday school, full time preaching and Rev. William Smith, pastor.⁵

BARBOURVILLE

The Cumberland Baptist Church, later the First Baptist Church, Barbourville, was constituted, March 12, 1804, by Elder William Jones and Elder Matthews, two ministers from Tennessee. The original members who went into the organization were Elijah Foley, Isaac Martin, Lemuel Hibbard, James Parker, Sarah Bailey, Martha and Elizabeth Barbour. In August following the organization, Elijah Foley was elected pastor and conducted the services in the homes of the members. At a business session of the church held on the first Saturday in March, 1814, Samuel Jammerson and Peter Engle were appointed trustees and were authorized to superintend the building of the first meeting house, which was erected on a level elevation about five miles southeast of the court house in Barbourville on the north side of the Cumberland River.

The second church building was a log structure erected in Barbourville in 1833, and it was used for both church and school. The third meeting house was a frame building, erected at the corner of Main and Pine Streets and was dedicated June 18, 1893. The present brick house at the corner of Main and High Streets was built in 1922, and an additional story was added in 1941. At the business meeting of the church on the first Saturday in October, 1813, a petition was presented by William Hooper and Thomas Arthur,

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Sr., to form the "arm" of the church at the Concord meeting house, Flat Lick asking that the "arm", which had been formed there, be established as a separate church. On the following Saturday, Elders Elijah Foley, Moses Foley, Sr., Joseph Stephens, Andrew Evans, Thomas Prichard and Peter Engle complied with the request and duly constituted the Concord Baptist Church. This was the first "arm" of the church at Barbourville to become a separate organization; and accordingly on the first Saturday in November, 1813, seventy-five members were granted letters to unite with the Concord Church, which has had a continued active existence of 135 years. In 1948, this church reported to the Concord Association 190 members, full time preaching and Rev. G. R. Williams, pastor.

The Barbourville Church, under the name Cumberland, went into the organization of the Stocktons Valley Association in 1805 and probably remained a member of that body until the South Union Association was organized, September, 1815. When the North Concord Association was formed in 1843, the Barbourville and Concord Churches united with that body and they are still members (1948).

Thirty pastors have served the Barbourville church during its 145 years of existence. Elijah Foley was the first pastor, who preached a short time in Virginia, before coming to Kentucky. Moses Foley, Sr., the father of Elijah, was the second pastor, who came to Kentucky from Virginia in 1815, and settled in Knox County, on the Cumberland River, about four miles from Barbourville. Blackgrove Hopper was the third pastor. He came from active pastoral work in Holston Association in Virginia to Kentucky about 1813, and became active in laying the foundation of Baptist churches in Knox and adjoining counties.

The length of service of many of the thirty pastors of the Barbourville Church appear to have been short. The longest pastorate in the history of the church was that of Dr. H. C. Chiles, who served from 1934 to 1947, when he resigned to accept the pastoral care of the First Baptist Church, Murray, Kentucky. Over 800 members were added to the church during his pastorate, and the budget increased from \$3,806.33 to \$21,789.81. The church reported to the North Concord Association in 1948, 1212 members and Rev. Fred Tarpley, pastor.⁶

The outstanding achievement of the Barbourville Baptist Church was the founding of the Barbourville College in 1899. We are indebted to the records of the General Association of Baptists in Kentucky for the account of the founding and the work of this school. "The school was founded by the Baptist church at Barbourville in behalf of the Baptist cause." In 1900 the following record appears: "This is a new institution, incorporated as a stock company on the 1st of last February. The school opened, however, in a rented building on January 1st, with Rev. L. R. Baker as principal. A lot has been bought, and it is hoped a building will be ready by October 1st. There were 170 pupils, of both sexes, and 4 teachers. It is proposed to put the school under the direction of the neighboring district associations."

The report on Education to the General Association, June 16, 1901 states: The Barbourville College has "been hampered by lack of a building,

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but a good lot has been secured, and a brick building will soon be erected." In June, 1902 the report says: "A good beginning has been made at Barbourville. Principal W. L. Brock has closed a good year. He has had 150 pupils. There are six teachers. The campus contains four acres, and with a brick building is valued at \$10,000. The Institute is controlled by a Board of Trustees, all of whom must be Baptists, and who are chosen by the contributors. It is under the patronage of the North Concord Association."

In June, 1903 the report says: "The Baptists of Barboursville have done well in planting this Institute. The campus and the brick building are valued at \$10,000, and these have been furnished by our brethren there." In June, 1908, the report gives the following: "John Parker, President, has an attendance of 225, its income from tuition amounting to \$2,000.00. There are seven teachers; no endowment."

The property was deeded to the Home Mission Board of the Southern Baptist Convention. "The purpose of the school is to prepare students for college, and teach the Bible to all grades, but the work has been greatly hindered by lack of boarding accommodations for its pupils." In the report of June, 1909, the following appears: "The Barbourville Baptist Institute under President J. B. Arvin, has an enrollment of 219, of which 91 are males and 128 females, and one ministerial student. The school has 7 Professors and teachers, and 9 Trustees. Barbourville needs a boys dormitory and help to pay off its debts."

No further reports of the Institute were made to the General Association or to the Baptist Education Society, of Kentucky, since the property had been deeded to the Home Mission Board. J. L. Creech was President of the school 1910-11, and again 1911-13. H. E. Nelson was in charge, when the Institute closed in 1935.⁷

PROVIDENCE

The Providence Baptist Church, located in Warren County was constituted on the last Saturday in September, 1804, with nine members, which increased to twenty-six in 1812. Jesse Boyce was appointed the first deacon, but after serving for eight years, he was dismissed from the office because his wife was not a member of the church. Elder John Martin was called as the first pastor with the understanding that he was to have no salary, except what might be given him as a free will offering. He continued as pastor until 1808, when he was deprived of his pastorate, because he was in fellowship with a disorderly church, but the church recalled him in 1813. In 1812 Elder Martin baptized Joseph Taylor, who became a Baptist preacher and was pastor of the church. He was the father of Alfred Taylor, who became such a power in the ministry in the years to come.

The Providence Church united with the Cumberland Association in 1805, but it joined the Red River Association when it was formed out of the Cumberland in 1807; and the church became a member of the Green River Association in 1809.

The Gasper River Association was organized September 26, 1812, in the meeting house of the Providence Church, which became a member of that

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body. The Clear Fork Association was also organized in the Providence Church in 1860. Providence became a member of that body and remained until the Warren Association was constituted in 1890. In 1818, Elder Keel, the pastor of the Providence Church was dismissed by letter to go into the organization of a Baptist Church in Bowling Green. At a church meeting September 26, 1821, quite a discussion prevailed whether to wash the saints' feet, but the majority vote was against introducing the practice. During the pastorate of J. M. Pendleton in 1853 sixty members were received, and under his leadership a second house of worship was erected, and Dr. J. R. Graves, editor of the Tennessee Baptist, preached the dedicatory sermon.

Elder W. C. Taylor, the son of Alfred Taylor, and grandson of Joseph Taylor, was pastor about ten years and D. L. Mansfield was pastor twenty-one years. The church experienced years of disturbance growing largely out of severe discipline. In 1815, John Neay was excluded from the church for becoming a member of a Masonic fraternity. In 1820, two of the brethren fell out over a money deal. One borrowed silver money from the other and paid it back in paper money. This matter was in the church four years. Both were excluded, and then restored. Later, one was excluded the second time, and the other dismissed by letter. A strange incident occurred in the church in 1840. Alfred Taylor conducted a two weeks' meeting, which proved a failure. He closed the meeting, and went to his horse to ride away. The members prevailed on him to remain for the night service, and make one more trial. The result was a great revival and forty-nine converts were received for baptism.

The Centennial Anniversary of the Providence Church was held, September, 1904 and was a great occasion. Addresses were made on Saturday by Dr. W. P. Harvey of Louisville, and Dr. J. S. Dill, pastor at Bowling Green. On Sunday the sermon was preached by H. Boyce Taylor, pastor at Murray, Kentucky, who was the fourth generation of the Taylors to preach in that church. The history of the church for the century was read, and it was published in the minutes of the Warren Association (1907). In 1948, the church in its 144th year reported 160 members, half time preaching and Rev. L. A. Stewart, pastor.⁸

SANDY CREEK

The Sandy Creek Baptist Church, located in Butler County, eight miles south of Morgantown, was constituted on June 15, 1805, with forty members, thirty-seven whites, and three blacks. Elder Benjamin Talbot was the first pastor, and continued until his death in 1834, a period of twenty-nine years. A log meeting house was erected, and the church began to prosper. In January, 1835, Elder Alfred Taylor was called to succeed the lamented Ben Talbot, and served two years. Elder William Childress was the next pastor and served ten years, 1837 to 1847. In 1840, while Elder Childress was still pastor, the second log meeting house was built.

Elder Alfred Taylor was pastor the second time for two years, followed by a short pastorate of Elder J. S. Coleman, who was just entering the ministry. About 1850, while Elder J. H. Felts was pastor the first Sunday school was organized. In 1880, during the pastorate of Elder J. H. Newman,

THE CHURCHES THAT REMAIN (Continued)

the third house of worship was erected, not far from the first "old log house" built by Brother Ben Talbot. The third house was a frame building and has met the needs of the church 69 years, but was being replaced by a more commodious frame building in early 1949.

The Centennial of the Sandy Creek Church was held in June, 1905, when Elder James P. Taylor, the son of Alfred Taylor, was pastor. A history of the church was read and published with the title "A Brief History of the Sandy Creek Church for One Hundred Years" and signed by James P. Taylor, Dunbar, Kentucky. This, the first Baptist church in Butler County, has dismissed members to form the following churches: Bethel Church, in 1848, still (1949) worshipping in a large log meeting house erected in 1872; Union Church, constituted in 1860; Richland, in 1861; and Big Muddy, in 1875. The Sandy Creek Church entertained the third annual session of the Gasper River Association in 1814, and reported to that same body in 1948, 263 members and Rev. H. E. White, pastor.⁹

SALEM

The Salem Church in Livingston County was constituted on June 22, 1805, in the home of Matthew Sellers with sixty members, gathered from the country forty miles around, most of whom brought their letters from Virginia and North Carolina. The names of the original members, as appear on the old record, show fifty-three white members, and seven black. Elders Daniel Brown, Abel Teague and William Buckley composed the presbytery in the organization of the church. In 1808 messengers were sent to the Red River Association, constituted the year before, requesting admission into that body. The messengers presented one special doctrine, as follows: "We believe in the doctrine of particular election of grace; we believe that God's elect ones shall be called, converted, regenerated, and sanctified by God's Holy Spirit." In 1813, the Salem Church went into the organization of the Little River Association, and remained a member until the Ohio River Association was formed on October 13, 1883.

Elder Daniel Brown, a native of South Carolina, was the first pastor of the Salem Church, and held services in the homes of the members for three years, before the first meeting house was erected. In June, 1806, the church "appointed the Lord's supper to be observed at the house of Frederick Fulkerson in August beginning on Friday before as a fast day." Another record says: "The church agrees to meet at Brother Seller's home, the second Sunday and Saturday in each month as monthly meetings, and at Brother Fulkerson's, the fourth Sunday and Saturday, as their branch church meeting."

In 1808 a log meeting house was built on the land of Mr. William Champion, near the waters of Sandy Creek. This rude old log house served every purpose until 1822, when the increased congregation required a larger and better house. Accordingly a new house was built on Mr. Drury Champion's land about three-fourth of a mile from the site of the log house. This new building was of wood, constructed of studding split out of trees, and the weatherboarding was long clapboard, as they were split out. In

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1827, the church decided "to build a shed running the whole length of the house in order to accommodate the large crowds that gathered from miles around to hear the word of God proclaimed." This house was in use at the Centennial of the church, held in 1905.

The controversy over missions and anti-missions continued in the Salem Church and Little River Association for a decade. The trouble started in the Salem membership, when one J. H. Farmer, the clerk, secured the adoption of the following resolution: "That this church renounce all fellowship for missionary churches, and we will have nothing to do with them in any respect, and if any member of this church shall approve of that caste, he or she or they are to have a letter of dismission, the letter stating the reason for which they were dismissed." Through the courageous leadership of Elder William Champion, who had been brought up in the Salem Church, and later pastor, the anti-mission forces were finally eliminated, when peace and harmony again prevailed.

Elder Abel Teague was the second pastor of the church. He served only a few years, preaching the introductory sermon of the Little River Association in 1837. Elder William Buckley, the third pastor, 1823-1825, was described as a "man of experience" and "good preaching ability." Elder James W. Mansfield, the fourth pastor, began his pastorate in 1825 and continued twelve years. Elder William Champion, to whom reference has been made, began his work as pastor in 1837, and continued until 1875, a period of thirty-six years. Eight ministers served as pastor from 1875 to the Centennial year 1905, and beyond. W. H. Utley was pastor 1875-1878; Bennett Barnes, 1878-1881; J. S. Miller, 1881-1882; J. E. Roland, 1883-1885; W. R. Gibbs, 1885-1888; Collin Hodge, 1889-1890; E. B. Blackburn, one year; J. J. Franks, 1892-1896; 1897-1900; and U. G. Hughes, 1902-1912. C. R. Barnes was pastor 1912-1914.

A number of churches have gone out from the membership of old Salem. The Union Church went out in 1810; Deer Creek, 1820; Crooked Creek, 1835; Friendship, 1841; Good Hope, in 1842; Dunn Springs, later called Shady Grove, 1844; Caldwell Springs, 1844; Dyers Hill, 1846; and a considerable portion of Pinckneyville, 1852. Due to continued loss of members, in forming the above named churches, the membership was never very large. In 1927, the church reported 105 members, and in 1947, 132 members. The church reported to the Ohio River Association in 1948, 137 members, half time preaching and Rev. Orman Stegall, pastor.¹⁰

GOSHEN

The Goshen Baptist Church, in Breckenridge County, was constituted of eleven members, November 23, 1808, by three pioneer preachers, Warren Cash, Walter Stallard and Alexander McDougal. The church united with the Salem Association after the organization, and in 1817 went into the organization of the Goshen Association, which took the name of this church. In 1902, the church joined in the formation of the Breckenridge County Association.

Elder J. H. L. Moorman, one of the leading preachers in Goshen As-

sociation in his day, was the first pastor of the Goshen Church. He was followed in succession by Elder Christopher Wilson, Samuel Anderson and Simeon Buchanan. Elder D. Dowden, moved from Leitchfield, where he was pastor, to Breckenridge County, and became pastor of Goshen and other churches, serving until about 1879, when he was succeeded by the distinguished preacher, S. L. Helm, in his old age. Helm continued pastor until his death, October 26, 1885. There are no records of the Centennial of the church being held in 1908. In 1927, there were 154 members and half time preaching, and in 1948, one hundred members, full time preaching and Rev. Robert Harris, Louisville, Kentucky, pastor.¹¹

GEORGETOWN

The First Baptist Church at Georgetown was constituted of twelve members—eight men and four women—in 1810 at the Scott County Court House, which was erected between 1792 and 1796 at a cost of \$1600. Elder George Biggs, who led in the organization of the church, was the first pastor and served four years. Elder Theodorick Buleware, was the second pastor, 1814-1818. The church services were held in the court house until 1815, when the first "meeting house" was built according to the following account which appeared in "The Telegraph" of Georgetown, February 9, 1912: "At a meeting of the commissioners in Georgetown for the purpose of carrying into effect the building of a meeting house in said town, upon examining the amount of subscription papers, find that upwards of \$1,000.00 is already subscribed. All good citizens who feel interested in the accomplishment of this laudable undertaking are called on for their assistance." This house was completed in 1815 according to the above effort, and was a brick structure, located in the northwest part of town near the Big Spring Branch.

During the pastorate of Elder W. C. Buck, 1827-29, the first Sunday school was organized. While Dr. George C. Sedwick was pastor, a new house of worship was erected on the corner of College and South Hampton Streets, and dedicated, June 23, 1842. This building had a high steeple, and one large room, which served for preaching and Sunday school. The old meeting house left vacant was occupied by the colored Baptists. Dr. Duncan R. Campbell was pastor from 1846 to 1850, and was elected President of Georgetown College in 1852 and served until 1856. Dr. James L. Reynolds was elected President of Georgetown College in 1849, and continued until 1851, when he was pastor of the Georgetown Church, 1850-1853. Dr. J. M. Frost, Sr., was pastor, 1852-1853; Elder A. W. LaRue, 1853-1857, and Elder Thomas J. Stevenson, who became pastor at twenty-one years of age, and served through the Civil War period, 1859-1865.

Following the war, Dr. Henry McDonald was pastor, 1869-1877; and Dr. R. M. Dudley, 1877-1879, and President of Georgetown College, 1872-1892. Under the leadership of Dr. Z. T. Cody, who was pastor, 1887-1901, the present church building was erected at a cost of \$20,000, and the first service was held in a large Sunday school room, January 22, 1892. Dr. E. B. Pollard followed Dr. Cody, and the next pastor was Dr. F. W. Eberhardt, who was succeeded by Dr. W. W. Stout. In 1905, a home was built for the pastor at a cost of \$5,000; and in 1909-10, the church building was re-

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modeled, and enlarged, including the adding of Sunday school rooms. Rev. Arthur House Stainback was pastor in 1945, and was succeeded by Dr. E. L. Skiles in 1946, who is the present pastor (1949). The church at Georgetown reported to the Elkhorn Association in 1948, 1298 members, 1153 enrolled in Sunday school and \$11,894.00 contributed to missions, education and benevolent objects.¹²

HIGHLAND

The Highland, the first and oldest Baptist church in Union County, was constituted in the house of Brother Henry Morris, near Highland Creek, March 17, 1812 of eight members as follows: Henry Morris, Jane Morris, Sarah Wade, James Davis, John Buck, Aquilla Davis, Frances Berry, and Mary Berry. Elder John Bourland, together with help from other Baptist churches, assisted in the organization. Having no house of worship, the congregation met regularly for six years in the private homes of the members for services. Later an old log meeting house was erected, with which "a great deal of tradition was connected." During the pastorate of Elder John Graham, the Highland Church became a member of the Little River Association in 1814.

In November, 1820, the well known and distinguished pioneer preacher, W. C. Buck was called as pastor and during that same year, the Highland Church assisted in organizing the Little Bethel Church in Union County. At the beginning of Elder Buck's pastorate, the Highland Association was constituted. This beloved pastor continued work with the Highland and other churches in Union County until 1835, when he moved to Louisville to succeed the lamented John S. Wilson as pastor of the First Baptist Church in that city. In March, 1824, the Highland Church assisted in organizing a church in Morganfield, in Union County. Elder William Thompson was the next pastor. He entered upon his duties in August, 1835. In August, 1843, the Highland Church instructed her messengers to the Highland Association to "oppose all benevolent institutions as a bar to fellowship." This action resulted in a division in the church on the subject of missions. Both parties claimed to be the Highland Baptist Church, and both factions continued to hold the regular services in the same building until 1846, when the anti-mission faction, which had been excluded, left the field and went out of existence. The excluded faction, however, took away the records.

In March, 1848, letters were granted to members to constitute the Uniontown Baptist Church. The Highland Church has twice had the privilege of entertaining the Ohio Valley Association. During the Centennial year 1912, the church contributed to all purposes \$448.75 including the pastor's salary.

In April, 1920, Rev. D. F. Shacklette accepted the pastorate and served faithfully until his death in April, 1932. During this time the church began to decline. A number of the older members died, and others moved away, while many of the younger members "got caught in the whirlpool of the Catholic immorality and were swept into the world." Hence the old church went out of existence, the property was sold and the proceeds were used in the upkeep of the cemetery.¹³

THE CHURCHES THAT REMAIN (Continued)

BUCK CREEK

Buck Creek, the oldest Baptist church in McLean County, was first an "arm" of the church at Beaver Dam, and was constituted into a church of eleven members, August, 1812, under the name of the church at Tanner's Meeting House, which was changed to Buck Creek Baptist Church, June 5, 1841. All the records of the first twelve years of the church's history were destroyed in the burning down of the home of the clerk, Frederick Tanner. The Centennial historian says: "During the first forty years of the church's history little is said of the pastor and his work. For years there was no reference to preaching except an occasional note that some preacher was invited to preach on certain Sundays."

Elder Job Hobbs was probably the first pastor, and no doubt served but a short time, when he was succeeded by "the famous pioneer, Elder Benjamin Talbot." The church became a member of the Gasper River Association in 1818, and reported fifty members; but later united with the Goshen Association. In November, 1844, the Buck Creek and eight other churches entered into the formation of Daviess County Association. Elder George Render, who was licensed and ordained by the Buck Creek Church was the next pastor, and was succeeded by Elder Thomas Downs, the hard working farming preacher, who served as pastor a number of years, prior to 1840. Under the leadership of the next pastor, Elder K. G. Hay, the church began to make provision for pastoral support, with a definite amount. J. S. Coleman succeeded Elder Hay in 1855, and continued until 1869, and was again pastor, 1873-1878, and again, 1884-1887, making about twenty-one years of service. J. M. Peay was pastor, 1870-72; B. F. Swindler, 1878-1884; B. F. Jenkins, 1886-1891; W. P. Bennett, 1891-93; D. J. K. Maddox, 1893-96; T. M. Morton, 1896-1902, again, 1903-1906; and J. J. Clore, 1902-03.

The first meeting house was built of logs, located three miles west of Livia, on the Glenville road, and was known as the Tanner's Meeting House. In 1840 to 1841, the church built a log house on Buck Creek Hill, a point one mile west of Nuckols. In 1856-57, they built a frame house on the same lot, which was fully paid for in 1860. In 1892, the church determined to build a new and better house, but there was a difference of opinion as to the best location for the proposed building. Some of the members desired to build on a lot adjoining the old location, but sufficient funds could not be secured to build on that lot. Finally in 1894, the church proceeded to build on a lot located about half way between Livia and Nuckols on the Owensboro and Livermore road. The building was completed and occupied July, 1894, but many of the members opposed the new location and the church divided. Letters of dismissal were granted to those dissatisfied members, who formed themselves into the Old Buck Creek Church.

The Buck Creek Church has been "a prolific mother of churches." Members were dismissed during the century to form the following churches: In 1820, the Green Briar Church was constituted; in 1840, Mt. Liberty; in 1846, Brushy Fork; in 1854, Oak Grove (Utica); in 1865, Glenville; in 1879, Woodward Valley; in 1885, Livermore; and in 1894, Old Buck Creek. Scores of churches between the Green River and the Ohio have been organized from the above named daughters of the historic Buck Creek Church.

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Rev. John A. Bennett was pastor of this old church from 1906 to 1924, and reached the climax of his pastorate in the observance of the Centennial, August, 1912. In 1926, the church numbered 162 members, and Rev. Albert Maddox was pastor. In 1935, Rev. S. T. Skaggs was pastor, and the church reported 187 members. In 1945, Rev. Arthur Holland was pastor and 200 members; while in 1948, the church reported to the Daviess-McLean Association 202 members, and Rev. Lester Wright, pastor.¹⁴

NEW UNION

The New Union Church, formerly known as Union, located on the Russellville and Hopkinsville road in Logan County, was constituted October 5, 1813, of eleven members, "by a Presbytery composed of Elders Lewis Faulkner, Samuel Basham, and Leonard Page." Elder Leonard Page was the first pastor, who came from Goochland County, Virginia, and settled in the community. The first meeting house was built of logs, which was replaced by a brick building located about a mile from the old site. The membership of the church rapidly increased by letters, but the members were scattered over a large territory. Several new churches were constituted with members dismissed from this, the first church constituted in that section of Logan County.

On December 2, 1815, a colony of members was dismissed to constitute the Mt. Gilead Church, in the village of Allensville, Todd County, where the Bethel Association was organized ten years later. In November, 1818, ten members were dismissed by letter to constitute a church at Russellville, the County seat of Logan County. In April, 1819, twelve were dismissed by letter to organize the Pleasant Grove Church, later known as Spring Valley. In December, 1850, twelve members were dismissed by letter to form the Dripping Springs Church; and in 1853 a colony was sent out to constitute the Green Ridge Church, in north Logan County.

Elder Leonard Page continued as pastor of the Union Church until 1831, when he joined the Alexander Campbell movement and was excluded for heresy. William Warder was the second pastor, and was succeeded by L. H. Millikin in 1836. H. B. Wiggins became pastor in 1842; James Lamb, 1846; W. D. Pannel, 1855; L. J. Crutcher, 1858; and John J. Felts, 1863. After the Civil War, the old brick meeting house was left to the colored Baptists, and a substantial building was erected on the Russellville-Elkton highway, and that house is still occupied for worship (1949).

After the war, the following pastors served the church in succession. E. N. Dicken, 1868; W. M. Jordan, 1870; S. P. Forgy, 1873; John G. Kendall, 1876; G. F. Bagby, 1879; T. W. Bibb, 1882; P. H. Lockett, 1884; Charles P. Shields, 1886; J. B. Shelton, 1888; and A. C. Dorris, 1889. From 1890 to 1933, many of the pastors were ministerial students in Bethel College. The membership of the church has never been large. In 1929 there were 172 members, but in 1949, after twenty years, 184 members.

Nine ministers have been ordained by the Union Church, one of whom was C. P. Shields, the first graduate of Bethel College (1857), and a member of the faculty of the old college for a number of years. Mrs. S. Y. Trimble, a daughter of Hon. James T. Morehead, went out from this church with her

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husband, Elder S. Y. Trimble, as missionaries to Africa in 1856. Mrs. Trimble was a grandmother of Miss Mary Nelle Lyne of Logan County, who went out as a missionary to China in 1917. In 1948, the church reported 184 members to the Bethel Association and Rev. J. B. Jackson, Jr., pastor.¹⁵

WALTON'S CREEK

The Walton's Creek Baptist Church, in Ohio County, was constituted July 9, 1814, composed of thirty-eight members dismissed from the church at Beaver Dam. The church was organized with the assistance of Elders Benjamin Talbot, Joseph Taylor, and George Render, and united with the Gasper River Association the following year. The church remained in that body until 1897, when the Daviess-McLean Association was constituted, and in 1901 became a constituent member of the Ohio County Association. Eighteen different ministers have served this church during the first century of its history. Elder Benjamin Talbot was the first pastor, and served eighteen years. Elder David J. Kelley, the second pastor, served three years, when he was succeeded in May, 1836 by Elder Alfred Taylor, who served as pastor at four different times, 1836-1842; 1845-47; 1849-1857; and 1860-63. This noted preacher held the first protracted meeting in Ohio County in 1837, which resulted in 146 converts baptized, and of this number over 80 came for baptism in one day's service.

Elder Judson S. Taylor succeeded his father as pastor, July, 1863, and continued until February, 1869. Elder W. P. Bennett and L. C. Tichenor conducted a meeting in the church, January, 1846, in which 95 members were received by baptism. Elder J. F. Austin was pastor of the church, 1869-1871; Elder W. P. Bennett, 1871-1881; Elder J. T. Casebier, 1881-1889; Elder J. A. Bennett, 1889-1892; Elder D. J. K. Maddox, 1892-3; Elder Hiram Brown, 1893-1901; Elder E. W. Coakley, 1901-02 and Elder L. P. Drake, 1902-1906.

The first meeting house was built of logs soon after the church was organized. In 1827, this house was sold, and a new log house, 24 by 30 feet, was erected on the same lot. In 1887-89, the log house was taken down, and a frame building was erected, which was in use at the Centennial of the church in 1914. This church, being one of the oldest in Ohio County, was the mother of several churches. In July, 1838, twenty-nine members were granted letters to constitute the New Hope Church in Muhlenburg County; and in December, 1856, forty-nine members were dismissed to organize the church at West Point. In September, 1896, fifty-eight members were given letters to form the Central Grove Church. During the pastorate, of Elder O. M. Shultz, August, 1906, to April, 1909, thirty-one members were granted letters of dismissal to constitute the Centertown Church, and a mission Sunday school was established at Rough River School House. At this time there was a marked improvement in the spiritual and business life of the church.

Elder Clay O. Bennett was pastor, 1909-1912; Elder E. B. English, 1912-13; and Elder J. A. Bennett was pastor in 1914, and wrote the history of the church for the Centennial celebration, July 9, 1914. There are very meagre records of the church since that date. In 1925, the church reported to the Ohio County Association, 196 members, and Rev. J. A. Bennett, pastor; in 1935, 186 members, and Rev. J. H. Boswell, pastor; and in 1948, 200 members, and Rev. Frank C. Riley, pastor.¹⁶

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WALNUT STREET

The Walnut Street Baptist Church, Louisville, Kentucky, traces its origin to 1815, when in that year, the First Baptist Church of Louisville was constituted by Elder Hinson Hobbs with fourteen members in the house of Mark Lampton, near where the Marine Hospital then stood, Preston and Chestnut Streets at present. The Minutes of the Long Run Association, September, 1815, says: "A church from Louisville applied for admission and was received." The church reported at that time twenty-two members, thirty-one members in 1816; fifty-one in 1819, and seventy-two in 1820.

Elder Hinson Hobbs was the first pastor, and was succeeded by Elder Philip S. Fall, who served four years, in which the church grew to 107 members. Elder Fall, became a leader of the movement, headed by Alexander Campbell. During the next five years the pulpit was supplied by Benjamin Allen and John B. Curl, under whose labors the membership increased to 294. In 1831, both of these ministers adopted the views of Alexander Campbell, and took half of the members with them. No report was made to the Long Run Association that year. Under these conditions George Waller, a well known preacher, became pastor, and he continued until 1834, when he was succeeded by J. S. Wilson, pastor at Elkton, Todd County, who was pastor until his death, August 28, 1835. The church had grown to 306 members. The records state that in 1836 "a man of princely presence, W. C. Buck, who had been an officer in the War of 1812, became pastor, and remained until 1840. In 1841, as a result of a great revival, the membership was increased to 697. In 1842, 559 colored members were dismissed to form the First Colored Baptist Church of Louisville, leaving only 279 members in the First Church.

In 1838, during the pastorate of Elder W. C. Buck nineteen members withdrew from the First Baptist Church to organize the Second Baptist Church under the pastoral care of Elder Reuben Marcey, who served one year and was succeeded by Elder F. A. Willard. In 1840 the church reported only forty-two members, but in 1842 under the pastorate of Elder Thomas S. Malcom, 96 members were reported. In March 1847, Dr. T. G. Keen, a very distinguished minister became pastor and remained two years. In 1848, the church reported to the Long Run Association that "Elder H. Goodale has been dismissed and set apart as a missionary to China."

On January 1, 1842, the East Baptist Church, in Louisville, was organized with three males and seven females from the First Church. The records reveal that "They occupy a comfortable brick house on Green Street between Logan and Preston, capable of great enlargement, and situated in what has been heretofore a very destitute part of the city." This church was organized by Dr. W. C. Buck, who was the first pastor, and who led in the construction of the building. Dr. A. D. Sears became pastor of the First Baptist Church in 1843, and was the last pastor. The report showed that the church had, at that time, a Female Missionary Society, which contributed \$153.50 to the American Indian Mission Association.

In 1849, both the First and Second Churches of Louisville were pastorless; but both churches desired the services of "a rarely gifted" young man,

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Elder Thomas Smith, Jr. He visited both, and was unanimously called by each church. The History of the Walnut Street Church says: "The First Baptist Church occupied a house jointly with the Free Masons at Fifth and Green (now Liberty) Streets; while the Second Church was just abandoning the old place on the north side of Green Street, between First and Second, and was building on the corner of Third and Guthrie." Elder Thomas Smith, Jr., who had accepted the call to both churches, led in their union in one body.

On October 12, 1849, the members of the two churches met in a joint meeting in the house of worship of the First Church, and adopted the following resolution: "Resolved, By the First and Second Baptist Churches of the City of Louisville, Kentucky, now in session, that the churches do now unite together and form one church, and that the entire list of members now in full fellowship in both churches, be considered members of the church so formed. And from and after the adoption of this resolution, the First and Second Baptist Churches of Louisville cease to exist as separate organizations."

The newly formed church purchased from Rev. E. P. Humphrey, 99 by 164 feet of ground on the northwest corner of Fourth and Walnut Streets, and the church took the name of Walnut Street Baptist Church. Under the leadership of their young pastor, Elder Thomas Smith, they began to erect a house of worship, which "was the wonder and pride of the city." The Historian says: "Nothing to compare with it had been known in Kentucky." Dr. W. B. Caldwell, a prominent leader in the building enterprise said: "When the building was begun, the aggregate wealth of the members of the church did not equal the amount that was finally expended on the buildings."

On March 6, 1851, the young pastor, Elder Thomas Smith, died. A tablet was placed on the wall of the church with the inscription "A good minister of Jesus Christ." While the members mourned their loss, they were faced with the important task of securing a pastor capable of leading in the great building program. Finally on November 21, 1852, Dr. W. W. Everts, "a man of excellent gifts and scholarly attainments" was called "on a salary of \$1500 and \$100 to bring him." He accepted the call, and began his labors January 23, 1853. The church grew under his ministry "in numbers, wealth and power." Twenty feet were added to the church building under construction running back to the alley. The new building, was finished and dedicated, January 22, 1854. The pastor preached at 11 A. M. on the dedication day, Rev. John Finley at 3 P. M. and Dr. William Vaughan at night. The records state that: "A large concourse of people was assembled at each service, and the hearts of the members were softened with gratitude for the great blessing conferred on them by the Great Head of the church. It will be truly a memorable day in the history of this church."

In 1854, the Walnut Street Church sent out members to form the Portland Avenue, and Chestnut Street Churches. On November 11, 1855, during a revival at the Walnut Street Church, Mrs. Everts, the pastor's wife, and other ladies were distributing tracts and giving invitations to individuals to attend the meeting. They visited a boarding house and gave tracts and in-

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vitations to some young actors. Two of the young actors were impressed and came to the meetings, abandoned their theatrical profession and united with the church, one of whom was George C. Lorimer, who became a mighty power among Baptists of America.

In 1857 the Southern Baptist Convention met in Kentucky the first time, and the sessions were held in the Walnut Street Baptist Church. It was then and there, that a young man, Dr. James P. Boyce, offered a proposition to raise \$100,000 in South Carolina to establish a Theological Seminary at Greenville, in that State, provided the sum of \$100,000 could be raised elsewhere. The proposition was accepted, and action was taken by the Convention to carry it out.

On July 10, 1859, Dr. Everts resigned his pastorate at Walnut Street to become pastor of the First Baptist Church, Chicago. In September, 1860, the church reported 487 members, and "the finances in a deplorable condition." In October, 1861, Rev. George C. Lorimer, who had become a prominent minister, was invited to occupy the pulpit to January 1, 1862 at a salary of seventy-five dollars a month. He responded to the invitation, and on December 6, he received a call to become permanent pastor, which he accepted, and entered upon his duties in January, 1862. In February, 1863, the amount of \$300 was added to the pastor's salary, making the amount \$1500.

Dr. Lorimer closed his pastoral relation with the church, April 1, 1868, to accept a call of the First Baptist Church, Albany, New York. Dr. A. T. Spalding, Mobile, Alabama, was called to succeed Dr. Lorimer and served until October, 1871, when the pulpit was supplied by Dr. W. M. Pratt, until Dr. M. B. Wharton, who was called January 23, 1872, entered upon his labors the following April.

In 1869, a Baptist church was organized on Cable Street, which was later moved to Franklin Street and named accordingly. The Broadway Baptist Church was constituted, May 19, 1870, in the lecture room of the Walnut Street Baptist Church, and soon occupied a house of worship on Broadway. During the pastorate of J. L. Burrows, the Broadway building burned in December, 1875, and the pastor lost his valuable library, sermons and rare manuscripts. Dr. J. W. Warder became pastor of the Walnut Street Church, July, 1875, and continued until July 4, 1880, when he resigned to accept the work of Secretary of State Missions in Kentucky.

The church called Dr. T. T. Eaton to the pastorate, who entered upon his duties May 1, 1881. In 1888, the church numbered 1549 members, and contributed \$34,040.00 to the various objects. At a business meeting, November, 1899, a resolution was adopted to sell the church property at Fourth and Walnut Streets for a consideration of \$120,000 and move to a new location. The final services were conducted in the old building, April 1, 1900. The congregation moved to a building on the northwest corner of Second and College Streets, and there remained while a commodious house of worship was being built at Third and St. Catherine Streets "on a beautiful lot in the heart of the residential part of the city." The new building was first occupied March 9, 1902, and was completed and dedicated November 16, the same year. In 1901, the church numbered 1663 members with \$41,154.62 contributed to all purposes.

THE CHURCHES THAT REMAIN (Continued)

Dr. T. T. Eaton died suddenly with a heart attack on June 29, 1907, at Grand Junction, Tennessee as he was changing trains on the way from the General Association at Mayfield, Ky., to Blue Mountain, Miss. On October 2, following Dr. Eaton's death in June, Dr. Henry Alford Porter was called as his successor, and preached his first sermon on Sunday, November 17, 1907. Dr. Porter came to Walnut Street from the First Baptist Church, Oklahoma City, and remained five years and eight months, when he accepted a call to the Gaston Avenue Baptist Church, Dallas, Texas, and entered upon his duties January 1, 1913. Dr. H. L. Wimburn, pastor at Arkadelphia, Arkansas, was called to succeed Dr. Porter, and began his pastorate, January, 1914, and after four years, returned to the First Baptist Church, Arkadelphia.

Dr. Finley F. Gibson was called to the Walnut Street Church, from the Grace Street Church, Richmond, Virginia, in 1919, and continued until 1941, a period of twenty-three years. At the beginning of Dr. Gibson's pastorate, the church numbered 1,116 members, and contributed \$28,992.58 for all purposes; but in 1936, the report showed 3661 members, 2769 enrolled in Sunday school, and \$57,126.28 contributed to all causes. In 1941, the membership had increased to 3924, the enrollment in the Sunday school to 3279, and \$25,516.83 contributed to missions and benevolences.

Dr. Kyle M. Yates, Professor of Old Testament Interpretation in Southern Baptist Theological Seminary, since 1926, was called to the pastorate of the Walnut Street Church, in early 1942, and continued until 1946, when he accepted the pastorate of the Second Baptist Church in Houston, Texas.

Dr. William R. Pettigrew, after ten and one-half years as pastor of the Citadel Square Baptist Church, Charleston, South Carolina, began his pastorate with the Walnut Street Church, on September 1, 1946. Since that date, there have been a total of 1285 additions. The Sunday school averaged in attendance 1236 pupils for the first six months of 1946, but averaged 1688 for the same period in 1949. The church reported to the Long Run Association in 1948, 157 baptisms, a total of 4696 members, 3209 enrolled in the Sunday school, \$118,788.00 for local current expenses, and \$100,072.00 for all missions and benevolent causes. The physical equipment has been greatly expanded and beautified.¹⁷

FRANKFORT

The Baptist church at Frankfort was constituted with thirteen members on February 25, 1816. According to the records, the church had its origin as follows: "At a meeting of a number of Baptists at the house of Simon Beckham in the town of Frankfort to consult on the propriety of establishing a church in this place, Brother S. M. Noel was requested to act as Moderator and J. Dudley, Clerk." The following resolutions were adopted: "Resolved that it is expedient to proceed without delay in suitable arrangements, preparatory to the constitution of a Baptist Church at Frankfort.

"Resolved that Silas M. Noel, D. James, John W. Woolridge, Charles Buck and J. Dudley to be a Committee to prepare a constitution or Church

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Covenant and submit the same to the next meeting for inspection.

"Resolved, that we now adjourn to meet again at this place on the 28th of January 1816."

At a meeting in the house of Simon Beckham, at the time appointed, the Committee appointed to prepare a constitution or Church Covenant reported, which, when read, was unanimously adopted. It was then agreed that Brethren John Taylor, S. M. Noel, Elijah Stapp, Charles Buck and J. Dudley be a committee to prepare Rules of Discipline and Decorum for the government of the contemplated church and present them at the next meeting. They agreed that Sunday the twenty-fifth day of February next be fixed for the constitution of a church in Frankfort, and that a friendly invitation be given to the churches at Big Spring, Mt. Pleasant, South Benson, Forks of Elkhorn and Great Crossings, informing them of their intentions, and soliciting their friendly aid on the occasion.

At the time and place appointed, visiting brethren were invited to take seats, to aid with their counsel, and to act with all freedom. All members, who desired to go into the constitution of the church, were requested to present their letters. Accordingly, the following complied with the request and thus became charter members of the church: John Taylor, Benjamin Edrington, John Epperson, Elijah Stapp, Simon Beckham, J. Dudley, Elizabeth Taylor, Polly Hickman, Sally Cunningham, Patsy Ransdale, Betsy Laufbourrow, Sally Bacon, and Jane Daniel. The vote was unanimous "for us now to go into the constitution of a church." The Constitution or Church Covenant was read and unanimously adopted. The church then unanimously invited Brother John Taylor to exercise his privileges as a Gospel minister among us."

The first regular business meeting after the organization of the church, February 25, 1816, was held on March 15, 1816." "In the State House" on April 27, 1816, Rev. John Taylor was called to act as pastor, and Brother S. M. Noel was invited to "attend with Brother Taylor," but later declined. The Lord's Supper was "to be observed on Sunday after the fourth Saturday in November 1816 at the residence of Sister Polly Hickman to commence at early candlelight." The first reference to finances occurred in the Minutes of the meeting on the fourth Saturday in December, 1816. It was agreed to raise fifty dollars from the members. A committee was appointed to "assess the same on the male members." This committee reported to a later meeting as follows: "Brother Beckham assessed \$16.17; Brother Taylor \$13.33; Brother Edrington, \$6.17; Brother Woolridge, \$10.66; Brother Dudley, \$13.67."

On February 22, 1817, Elder Henry Toler was called as the first regular pastor of the church. Up to this time the services were held in private houses, the court house and the state house. There was only one church house in Frankfort and on January 25, 1818, the trustees of the "House of Worship" tendered the use of said house to the Baptist church to accept on the fourth Saturday in each month. In January, 1821, Elders Jacob Creath and Philip S. Fall were called to preach to the church alternately. In 1824, Porter Clay, a brother of the Hon. Henry Clay, was ordained to the ministry and was pastor of the Frankfort Church, 1825-1829. Elder

THE CHURCHES THAT REMAIN (Continued)

Silas M. Noel, who preached the first sermon at the constitution of the church, served as pastor from 1823 to 1825.

At the church meeting, April 16, 1827, a committee was appointed to raise funds to build a house of worship. The house was erected on Lewis Street, and the first service was held in it on the second Saturday in November, 1827. There are no records from 1831 to 1836. Elder George Blackburn was pastor in 1836. Elder Silas M. Noel was again pastor, and served two years. Elder George C. Sedwick began his pastorate, May, 1837, and closed October, 1838. He received a salary of \$500 for the year's service. Elder J. M. Frost, Sr. was pastor from December 15, 1839, to March, 1841, during which time there was a division in the church. The party, known as Particular Baptists, sometimes called "Ironsides," withdrew from the church and held regularly their own meetings. They opposed all missions, and every form of benevolence. This group comprised some of the oldest members of the church, of whom most soon died, and in a few years the organization ceased to exist.

During the next forty years, there are no records of the date, nor length of service of the pastors. Hence only the names of the pastors can be given, which are as follows: A. Goodeil, Brother Chadbourn, John W. Goodman, C. Lewis, L. W. Seeley, Joseph W. Warder, A. Broaddus, J. B. Thorpe, T. C. McKee, Green Clay Smith and J. M. Lewis. Elder George F. Bagby was the twenty-third pastor, and served from 1886 to November, 1890, at a salary of \$1200 a year. Dr. M. B. Adams was pastor from January, 1898, to March, 1910. The church building was remodeled and improved in 1904, and the same year the first church bulletin was printed regularly. During the four year pastorate of Dr. F. W. Eberhardt, 1910-1914, a new pipe organ was installed and a mission church built on Wilkerson Street under the direction of W. S. Farmer. The pastor's salary was \$2000 per annum. Rev. Fred Brown was pastor one year, followed by Rev. J. T. McGlothlin, who served, 1916-1921. Rev. Chesterfield Turner came to the church as pastor in 1921 and continued until December, 1832. The Sunday School plant was completed in 1928 at a cost of \$84,000. Ross E. Dillon, pastor, 1933 to 1937, refinanced the building debt, and installed a church office.

Fred T. Moffatt became pastor July 1, 1937, and now is in his twelfth year (1949). During this period the entire church debt has been paid, the plant greatly enlarged, the auditorum "completely renovated and transformed, Educational Director, and Financial Secretary added to the staff, the Unified Budget adopted and Building Fund began." The total membership of the church, in 1948, numbered 2593. Of this number 1865 are resident members, and 728 non-resident.¹⁸

BOWLING GREEN

The First Baptist Church, Bowling Green, was constituted in 1818. The exact date is not known. The church was organized under the leadership of William Warder, who was the first pastor, and who served one fourth time in connection with the pastorate at Russellville, until his death, August, 1836. He received a salary of one hundred dollars a year. In January, 1837, J. M. Pendleton entered upon a pastorate of twenty years for full time, preaching twice on Sunday, with a weekly prayer meeting at a salary of \$400 a year.

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This was the largest remuneration received by any pastor in all that section of Kentucky. The new pastor was married to Miss Catherine Garnett, Glasgow, Kentucky, March 13, 1838, and they took their honeymoon on horseback to Louisville, Kentucky.

The old meeting house became inadequate to accommodate the growing congregation, and a lot was bought on Main Street at \$7.00 per foot on which was erected a new building. The new house was occupied in 1854. Dr. Pendleton closed his pastorate, January 1, 1857, and moved to Murfreesboro, Tennessee. From 1857 to 1866, the following pastors served in succession: Thomas M. Vaughan, Thomas H. Storts, and Henry Ray. In 1866, George Hunt, a former president of Bethel College, served three years, and was succeeded by James M. Bent, who served three years. C. E. W. Dobbs was pastor, 1874-1880; J. F. Hardwick, 1881-1883; M. M. Riley, 1883-1891; W. A. Mason, 1891-1893; and E. V. Baldy, 1893-1899. William Lunsford, who was pastor, 1899-1903, resigned to promote the Old Ministers Relief Program of the Southern Baptist Convention.

J. S. Dill was pastor from 1903 to 1911, and was succeeded by L. W. Doolan, who served from 1911 to 1915, and under his pastorate, the present commodious church building was erected at a cost of about \$125,000, and dedicated on June 13, 1915. Dr. E. Y. Mullins, president of the Southern Baptist Theological Seminary, preached the dedicatory sermon before an audience of 2454 people by actual count. Finley F. Gibson became pastor in 1916, but closed his services in 1918 to become pastor of the Grace Street Church, Richmond, Virginia. Charles L. Greaves was pastor, 1918-1922; J. E. Hampton, 1923-1928, and H. B. Cross, 1928-1931.

Jerome O. Williams began his pastorate in 1932 and resigned in 1934 to become Business Manager of the Sunday School Board, Nashville, Tennessee. R. T. Skinner succeeded Dr. Williams and continued until 1946, when he was elected editor of the Western Recorder. Harold J. Purdy, the present pastor, is in his third year (1949). The church numbers 2470 members.¹⁹

Some additional historical data concerning the early history of the church at Bowling Green was found in an old manuscript written in long hand by Brother John Burnam, who came to Bowling Green in young manhood and lived there as a member of the Baptist church the rest of his life. Dr. W. C. Boone, General Secretary of the General Association of Baptists in Kentucky, who furnished the author with this old document, is the great-grandson of John Burnam.

This manuscript is the only record that gives the names of some of the charter members of the First Baptist Church, Bowling Green, including the following: "Daniel Smith and wife, Thomas McNeal, mother, sister; Woody Grub and wife, John Moorman and wife, John Thompson and wife, Brother Burgs and wife, and old Brother Keel, a superannuated preacher and wife—and some others not recollected." He thus writes of Elder William Warder, the first pastor of the Bowling Green Church, who served eighteen years: "No preacher was more beloved than Brother William Warder as pastor. For efficiency, he was not surpassed, as a gospel preacher, he was in the first rank, as a good man, unequalled."

THE CHURCHES THAT REMAIN (Continued)

Deacon Burnam writes concerning Philip S. Fall, who turned so many Baptists to Alexander Campbell, while he was pastor in Louisville. He says: "This young man Some 20 years old professed to be converted and was Baptized in 1818 or 19 by Elder Isaac Hodgens, and Very Soon commenced preaching (and was called the boy Preacher). The writer recollects to have heard him preach Several times in the year 1820 in Bowling Green. His youthful appearance, (21 years old), his ability to preach was attracting large crowds to hear him." He was extraordinarily accomplished, as to education and scholarship, being a native of England. Brother Burnam thus writes of Elder Jeremiah Vardeman the well known pioneer preacher in Kentucky: "In the year 1820, When Elder Vardeman was expected, There being no Hous of Worship, (The wether being warm) a brush Arbor was made on what (is known as the Tom Barnett lot,) where the People by hundreds assembled to hear the Great Revivalist—Vardeman, (Great in more ways than one, whose stature and weight was 275 to 300 pounds)."

An account of calling a pastor in 1836, after the death of Elder William Warder, is given in this valuable manuscript: The writer says, "Daniel Smith, the oldest male member in the church was called to the chair, as Moderator, who opened by prayer, after which he stated the object of the meeting was to call a pastor. There were several aged members present, and silence seemed to prevail for a time, when a young member arose and read a resolution, the purport of which was that Brother J. M. Pendleton be called as a permanent pastor at a salary of \$400 per annum. A 'damper' seemed to prevail, the amount, being beyond the reach of the church, as stated by the Moderator. At length the question was taken by rising, when the result was unanimous—an effort was at once made, when the pledges of the brethren and sisters was equal to the task. Brother Pendleton entered upon his duties as pastor on the first day of January 1837 and labored faithfully and zealously for 20 years."

The writer also gives accounts of some of the meetings held in those years. He says "During the Stay of Brother Pendleton with the Bowling Green Church, There was Several Very Interesting Meetings. . To wit, in the months of March & April, 1840, Elders John L. Burrows, & Alfred Taylor came to B. Green, (stopped at the home of the writer), and Bro. Burrows did all the Preaching and Bro. Taylor with the Pastor did the Mixing, Visiting and Instructions—Bro. Burrow's Labors in the Pulpit was owned and blessed of God. The result being on the Second week at the close, 26 were added by Baptism, on the 3rd Lord's day 26 more were received by Baptism. . Many others professed conversion. This was a meeting never to be forgotten by the members."

This writer tells of another meeting: "Then a meeting long to be remembered (in Several respects) was held by Elder J. R. Graves in April 1852. As a preacher, Rev. J. R. Graves was at that time rarely equalled, he could hold a congregation spellbound for two hours & a half, a number were added to the church during this meeting.—"

There were many other interesting events recorded in this manuscript concerning pastors and evangelists connected with the Bowling Green Church, but space forbids giving further consideration.

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HOPKINSVILLE

The following is an account of the organization of the First Baptist Church of Hopkinsville. The New Providence Baptist Church, was constituted on June 6, 1818 at the private residence of John Pursley, situated about one mile west of the town of Hopkinsville, on the north bank of the West Fork of the Little River, near the Princeton road. The following ten names constituted the original members: James Payne, Sally Tally, Charles Thrift, Keziah Thrift, John Pursley, Grace Pursley, Henry Roland, Lucy Slaughter, Robert Slaughter, and Winnie Payne, colored. Elder James Payne, "a man of more than ordinary ability" was the first pastor. On the first Sunday in August the church agreed to build a meeting house in the western part of town, and this church was to be known as the "New Providence Baptist Church."

Elder James Payne resigned as pastor on December 19, 1819; and was succeeded by Elder William Tandy, who entered upon his duties as pastor, December 20, 1820. Elder William Warfield became pastor, November 8, 1823, and continued until 1827, when he was succeeded by Elder Robert Rutherford. In August, 1833, J. M. Pendleton was received by letter, and was ordained to the ministry the following November, and was pastor of the church until August, 1836. During Elder Pendleton's pastorate, the name of the church was changed from New Providence to Hopkinsville Church, and Elder R. T. Anderson was called to serve as pastor for half of his time.

In December, 1841, Rev. T. G. Keen was called to the pastorate and continued until 1847, when he was succeeded by Elder Samuel Baker, who preached once a month for one year, after which he was called for full time at a salary at \$650 a year. Elder A. D. Sears became pastor in 1850 at a salary of \$650, which was increased to \$750 the next year, and to \$1150 in 1857. During the pastorate of Elder Sears, Bethel Female College was established in Hopkinsville. He resigned in 1864, and was succeeded by Dr. T. G. Keen, who had been called for a second pastorate, in which he continued until 1883, a period of nineteen years.

On April 2, 1884, Rev. J. N. Prestridge, pastor at New Castle, Kentucky, was called at a salary of \$1200. Dr. Prestridge tendered his resignation in June, 1889, and was succeeded by Rev. Charles H. Nash, who entered upon his duties, April 16, 1890, and served fifteen years. An eligible lot for a new church building was purchased, located on Main Street. The church building was completed and occupied in 1894.

Dr. Millard A. Jenkins was called to succeed Dr. Nash in 1906, and served two years, when he resigned and entered upon his long pastorate in Abilene, Texas. In June, 1909, Dr. C. M. Thompson became pastor and continued until 1918. Under Dr. L. W. Doolan's pastorate from 1919 to 1924, the 75 Million Campaign was put on in the church, and the quota of \$75,000 was paid in full. Also during his pastorate, the Christian County Baptist Association was constituted in the fall of 1923. In November 1924, Dr. Doolan was succeeded by Rev. Perry Crumpton Walker, who came to Hopkinsville from a pastorate in Mississippi, and continued as pastor to 1947, a period of twenty-three years. He was succeeded by Dr. W.

THE CHURCHES THAT REMAIN (Continued)

Peyton Thurman, the present pastor. The church reported in 1948, 1542 members, and the Second Baptist Church, constituted in 1910, reported 1145 members, and Rev. J. H. Maddox, pastor.²⁰

PARIS

The Baptist Church at Paris, the county seat of Bourbon County, was constituted in the court house on February 18, 1818 under the leadership of Elder Jeremiah Vardeman and David Biggs. The eight original members were Joel Prewett, Rachel Johnson, James and Phoebe Prichard, Agnes Pullen, George Bryan, Hanna Gorham, and Nicholas Talbott. Of these charter members, George Bryan, a former soldier in the Revolutionary War, appears to have had superior advantages educationally, since he chronicled the early events of the young organization in his own handwriting, which has been preserved.

Elder Jeremiah Vardeman was the first pastor of the Paris Church and served until 1826. The first house of worship was completed in March, 1822, located on the corner of Winchester turnpike and Pleasant Street. Several ministers supplied the church with preaching from 1826 to the coming of William Vaughan in 1833, as the second pastor. In 1832 the church had grown to 455 members, including 153 colored. For the past five years there had been strife and division in the Baptist churches of Kentucky occasioned by the ministry of Alexander Campbell and his adherents. At this time a definite move was on to unite the Reformers led by Mr. Campbell, and the "Christians" led by Barton W. Stone. In December, 1832, the Paris Church adopted the "Act of Separation." The membership had already been divided by the preaching of the Reformers, but when the final separation came only 48 members were left to the Baptists. In January, 1833 these were reorganized, and made a new beginning. The historian says, "This small group was undaunted, and by January, 1876, members received into the church totaled 512."

William Vaughan was succeeded in 1836 by Elder A. Goodell, and he in turn by G. C. Sedwick, each of the latter serving one year. R. T. Dillard was pastor, 1838-1842; J. W. Kenney, 1842-1844; J. R. Davis, 1844; G. G. Goss, 1845-47; T. J. Drane, 1847-48; E. Dow Isbell, 1848-49; S. L. Helm, 1849-51; J. M. Frost, Sr. 1851-53; J. R. Yeaman, 1853-54; and J. B. Link 1854-58. In 1857, the colored members of the Paris Church were organized into a separate church, called "The African Baptist Church," now the First Baptist Church Colored on Eighth Street.

Elder George Varden was pastor of the white church through the entire Civil War period, 1858-1870. During his pastorate the old church building and pastor's home were sold, and a new site bought for \$1000, which was on Sixth, formerly Locust, and Main Streets. The new house of worship was built at the new location during 1867-68, in spite of the depression following the destructive War between the States.

Many well known preachers occupied the pulpit in the new building through the years. John Kingdom was pastor 1870-1872; C. S. McCloud, 1872; A. Meyer and L. H. Salin (converted Jew) 1872-1874; A. N. White, 1874-78; S. F. Taylor, 1878-1882; J. A. French, 1882-87; E. T. Alderman,

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1887-1890; H. F. Daniel, 1890-91; A. J. Ramsey, 1891-96; F. W. Eberhardt, 1896-1901; G. W. Argabrite, 1901-06; and W. A. Simmons, 1904-06.

During the pastorate of Rev. G. W. Clark, 1906-11 the present commodious house of worship was erected and dedicated December 18, 1910. E. M. Lightfoot was pastor, 1910-12; O. R. Mangum, 1912-16; Arthur Fox, 1919-22; L. S. Gaines, 1922-27; Ross E. Dillon, 1927-1933; A. Warren Huyck, 1933-38; Charles F. Smith, 1938-1941; J. R. Davis, 1941-44, and William McLean Grogan, 1944-46. On June 16, 1946, fifty-five members withdrew from the First Baptist Church and formed the Central Baptist Church on High Street.

Rev. John Howard Whitt became pastor November 1, 1946, a short while after he was released from the United States Army, and led the church in promoting every department of work. The church reported to Elkhorn Association in 1948, 1122 members, 331 enrolled in Sunday school and Rev. S. H. Cockburn, pastor. The Central Church, constituted two years before, reported 152 members, 213 enrolled in Sunday school, and Rev. J. Bill Jones, pastor.²¹

RUSSELLVILLE

An old church manual says: "The Russellville Baptist Church, was constituted in the town of Russellville, Logan County, November 24, 1818 by Elders Leonard Page, Ambrose Bourne and Sugg Fort, with ten members as follows: Spencer Curd, Drury W. Poor, John Poindexter, Thomas Grubbs, William Kerchival, Catherine Owens, Elizabeth Rollins, Mary Kerchival, Catharine Curd, and Betsy Poor. Brethren from sister churches were present. The church adopted ten articles . . . of its belief." In February, 1819, Leonard Page was chosen pastor to preach once a month on the second Lord's day and Saturday before. On September 19, 1819 the church joined the Red River Association. At the close of Elder Page's pastorate, January, 1821, the church reported 102 white members, and 69 colored.

Elder William Warder succeeded Elder Page, February, 1821 to preach half time, and to receive for his services from \$300 to \$400 according as the members agreed to pay. In September, 1828 the church left the Red River Association and united with Bethel Association, organized three years before. In 1831, the balance of the debt was paid on the union meeting house, which was owned jointly by the Baptists and Cumberland Presbyterians. In the latter part of 1832 and in early 1833 a revival prevailed, which resulted in many additions. Among these were the Longs and the Nortons, who were to do so much for the church, and who were later to become well known in Baptist ranks. Elder Warder closed his pastorate in July, 1836, and died one month later.

After a number of short pastorates by Elder R. T. Anderson and others, Elder Samuel Baker became pastor in 1841 at a salary of \$600 and use of parsonage for full time preaching. On March 1, 1844, the church was incorporated under the style of "Russellville United Baptist Church." In May, 1847 two pastors were employed to succeed Elder

THE CHURCHES THAT REMAIN (Continued)

Samuel Baker; Elder E. D. Brown, for three-fourth time, at a salary of \$300 and Elder W. I. Morton, for one-fourth time, \$100.

Dr. W. W. Gardner began his pastorate, December, 1857, and served twelve years. The Southern Baptist Convention met in Russellville in 1866 during Dr. Gardner's pastorate. He resigned in 1870 to head the new Theological department in Bethel College. Elder W. W. Chambliss was the next pastor and served two years. He was succeeded by Dr. Samuel Baker, who began his second pastorate in 1872 at a salary of \$1200, and parsonage. When this beloved pastor resigned in 1885, the church was established in sound doctrine, in increased membership, and in a knowledge of the Scriptures. On December 23, 1880, Colonel Thomas Grubbs, the last of the charter members of the church, passed away at the age of 94 years.

Dr. S. M. Provence was called to the pastorate of the church in 1885, and resigned, October, 1887 to become pastor of the First Baptist Church, Boonville, Missouri. Dr. Jonathan G. Bow succeeded Dr. Provence, and served two years. On April 17, 1898 the contract was let for a new church building, and on the fourth Sunday in April, 1903 the building was dedicated, and the dedicatory sermon was preached by Dr. E. C. Dargan of the Southern Baptist Theological Seminary. Dr. W. C. James became pastor May 1, 1906, and after serving two years was followed by Rev. Charles Anderson. During the pastorate of Rev F. L. Hardy, in June, 1917, the church raised funds to send Miss Mary Nelle Lyne, one of the members, to China as a missionary under the Foreign Mission Board, Richmond, Virginia. On June 12, 1918 the one hundredth Anniversary of the church was observed with a special service. The sermon was preached by the pastor, F. L. Hardy, and the history of the church was read by the Clerk, A. C. Hodgen.

Dr. W. W. Landrum came as pastor of the church, August 19, 1919, after long service in the territory of the Southern Baptist Convention. After six years' service as pastor and professor in Bethel College, he became so infirm that he was made pastor emeritus, and he passed into the beyond, January 24, 1926.

Dr. C. B. Jackson was called to succeed the lamented Dr. Landrum, June 27, 1926. The contract for an educational building was signed June 15, 1927, to cost \$17,967.50, exclusive of furnishings. The first service was held in the new addition, November 27, 1927. Dr. Jackson resigned in the spring of 1935 to accept a call to the First Baptist Church, Greenville, Texas, and was succeeded by Dr. J. P. Scruggs in September, who served five years.

Dr. E. L. Skiles became pastor, July, 1941, and resigned September 15, 1943 to accept a call to the Bainbridge Street Church, Richmond, Virginia. Dr. William Peyton Thurman became pastor, January 1, 1944; and continued until 1947, when he responded to a call from the First Baptist Church, Hopkinsville. The First Church, Russellville, reported to the Bethel Association in 1948, 896 members, 474 enrolled in Sunday school, and Dr. Howard D. Olive, pastor.²²

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GLASGOW

The Glasgow Baptist Church was constituted on Saturday, January 10, 1818 of thirteen members at the home of Richard Garnett by a Presbytery, consisting of Elder Jacob Locke, Moderator, Ralph Pettit, Cornelius Deweese and William Warder. The first service was held at the Garnett home on the second Saturday in February, 1818. William Warder was Moderator, and was called as the first pastor, and served until April, 1821, when he was succeeded by Elder Pete Bainbridge, who continued until October, 1825. William Logan was the first deacon, was also church clerk, 1818-1827, and later served as treasurer for a period. In 1828, during the pastorate of Elder Jacob Locke, 1825-1829, a weekly prayer meeting was started to meet on Sunday evenings, and the practice of meeting at that time continued thirty years, since there was no preaching service held on Sunday evening. After two short pastorates, those of Elder Joseph W. Davis and Thomas Scrivner, Elder Jacob Locke was called to the pastorate the second time, in August, 1832 and continued until August, 1842. In 1837 the church arranged to have preaching two Sundays in the month.

The Glasgow Church united with the Green River Association soon after its organization and remained until 1840, and then went into the forming of the Liberty Association. The church had a steady growth until 1828, when it was disrupted by the teachings of Alexander Campbell. After recovering from this division, the church received another set-back caused by the anti-mission controversy in the Green River Association, which hindered the progress of the work.

During the pastorate of Elder Robert W. Thomas, 1850-1852, "a roomy comfortable" house of worship was erected, which was "an oblong two story brick building" located on a lot given by Richard Garnett. The house was dedicated in 1851, and the sermon on the occasion was preached by Elder J. M. Pendleton, pastor at Bowling Green. During all the years prior to this time the church held services in the meeting house owned jointly by the Old School Presbyterians, Cumberland Presbyterians, and Baptists. In 1852, the General Association of Baptists in Kentucky was held in the new Glasgow Baptist Church house.

An interesting event transpired in the church congregation, when on March 13, 1938, Miss Catherine Garnett, a faithful member, and Elder James Madison Pendleton, pastor at Bowling Green, Kentucky, were married. The ceremony was performed by Elder Jacob Locke, the pastor. Elder Pendleton became pastor of the Glasgow Church in 1842 in connection with his pastorate at Bowling Green, and continued until October, 1849.

In 1867, the pastor, Elder Nathaniel Y. Terry, recommended to the church that Peter Murrell, a former slave, a man of good mind, and much force of character be ordained to the Baptist ministry. The pastor also suggested that a house of worship be erected, and that the negro members of the Glasgow Baptist Church be released to form their own church. Brother Terry, the pastor, preached the ordination sermon of Peter

THE CHURCHES THAT REMAIN (Continued)

Murrell, the distinguished colored brother, and presented him the Bible, which he had taught Peter to read. When the Baptist church house was completed, Uncle Peter and his colored flock moved in.

In 1875, at the close of the second pastorate of Elder Nathaniel Y. Terry, and during the pastorate of Elder Ernest Petri, 1876-1877, the Glasgow Baptist Church led in establishing Liberty College in Glasgow, which meant much to the church through the years. In March, 1894 Elder Nathaniel Y. Terry, in his third pastorate, was assisted in a meeting by J. M. Bruce, President of Liberty College, which resulted in seventy additions to the church, forty-three being by baptism. A new brick house of worship was erected on the foundation of the old church house, which was commodious, and which met the needs of the growing congregation. On the fifth Sunday in June, 1895, Dr. T. T. Eaton, pastor of the Walnut Street Church, Louisville, Kentucky preached the dedication sermon.

Dr. J. W. Loving became pastor in February, 1900 and was married to Miss Heiter Dickinson of Glasgow, April 8, 1901. Rev. George C. Cates, a noted evangelist, assisted Pastor Loving in a meeting, September 23 to October 6, 1901, which resulted in seventy-four baptized, and a total of 119 additions. Dr. A. Paul Bagby, was pastor, 1908-1911; Rev. W. H. Williams, 1912-1914; Rev. Ira D. S. Knight, 1914-1918; Rev. Pope A. Duncan, 1918-1923; and Rev. John A. Easley, 1923-1928.

In February, 1929, Dr. Joseph A. Gaines began his duties as pastor and continued to 1941, during which time the membership increased from 780 to 1200. This beloved pastor died April 8, 1941, after months of suffering. The funeral service was held in the church, led by Rev. W. H. Moody, pastor at Bardstown, Kentucky.

Rev. Sam Ed Bradley, Educational Director of the Church, entered upon his work as full pastor, February, 1941, and continued until February, 1946, when he accepted a call from the church at Fulton, Kentucky. Rev. Charles W. Knight, Jr., succeeded Brother Bradley and served until November 1947. Dr. Victor Bradford Curry began his pastorate, June 24, 1948. Plans have been adopted to erect a three story brick building, one hundred by sixty-five feet to house all the Sunday school from the nursery through young people's department, to be built on an adjoining lot to the present building. The church reported to the Liberty Association in 1948, 1314 members, 946 enrolled in the Sunday school, and \$16,735.00 contributed to mission and benevolent causes.²³

LEXINGTON

The first Baptist church constituted near the town of Lexington was Town Fork. The church derived its name from a branch of Elkhorn, which flowed through the town of Lexington, and along this stream were early settlements. The Town Fork church was organized with ten members, in July, 1786 located about two miles from the town, and it united with the Elkhorn Association the following August. Among the original members were Edward Payne, William Payne, William Stone, and Thomas Lewis. The preachers present were Lewis Craig, John Taylor, Ambrose Dudley and Augustine Eastin. The "great and good" John Gano was the first pastor, and served from 1786 to 1803.²⁴

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Elder Jacob Creath was the second pastor of the Town Fork church, having entered upon his duties in 1804. The church reported 91 members in 1813. During these years the church was cursed with division and strife, which terminated in the division of the Elkhorn Association and the wrecking of the Town Fork Church.

In 1817, there was a church on Mill Street called the First Baptist Church of Lexington of which Dr. James Fishback became pastor and continued until 1827. This church was a member of the Elkhorn Association. Dr. Fishback "was very liberal both in doctrine and practice." Later he "gave considerable help and encouragement to the Reform movement," led by Alexander Campbell, "often meeting with them and advocating sentiments of union of believers."²⁵ It was stated in another connection that Alexander Campbell preached in the First Baptist Church, Lexington, October, 1823, on his first visit to Kentucky, and Dr. Fishback the pastor, was greatly impressed with the man and message. In 1827, the First Baptist Church of Lexington began to call itself "The Church of Christ on Mill Street."

The church under the changed name sent messengers to the Elkhorn Association in 1827 in session at David's Fork. The following resolution was adopted: "It is with deep and sincere regret that this Association learned that an unhappy difference has taken place in the First Baptist Church at Lexington, so as to rend that Church as it were assunder, on account of an attempt made by part of the Church, lead on by Dr. James Fishback, to change her denominative name. The difficulty has run so high that both parties claim to be the church—and have exercised in distinct and separate bodies the privileges and business of Churches; so that Dr. Fishback and his party have excluded 7 of the most prominent members opposed to them; and those opposed to Fishback and his party proceeded to exclude Dr. Fishback and his party to the number of 42 members; This association . . . being satisfied, that the first Baptist Church of Lexington, is the regular church at that place, received her letter to the exclusion of that presented by Dr. Fishback and his party; and they would earnestly advise the first Baptist Church at Lexington to use her best exertion, in charity, to restore the fellowship and harmony in the Church; and the Association would also most solemnly warn that part of the Church attached to Dr. Fishback, of the awful danger and alarming tendency of causing division in society by the introduction of a system of things by which the name and character of the Baptist denomination would be essentially changed, and we adjure them in love to return to the Church from which they have rent themselves."

The records of the Association thus describe the procedure: "Two letters were presented to the Association purporting to be from the 'First Baptist Church at Lexington.' One under the original name of the First Baptist Church at Lexington, and the other under the name of 'The Church of Christ on Mill Street.' A motion was made to read both letters, which was overruled; the causes of division of that church being set forth in discussion. And on motion the letter, with the original name and style of the Church, was read by a unanimous vote, and the Messengers therein named took their seats."

THE CHURCHES THAT REMAIN (Continued)

Dr. Fishback continued as pastor of around 40 members under the name of Church of Christ for about nine years, but the church did not prosper, and the pastor and little band returned to the First Baptist Church, Lexington, from which they had seceded, and a happy union was effected in 1836, when Dr. Fishback was a messenger to the Elkhorn Association for the last time as he died the following year. His biographer says, "Dr. Fishback was a fine scholar, and excellent speaker, and an easy fluent writer. But he was unstable in all his ways."²⁶

Elder Jeremiah Vardeman became pastor of the First Baptist Church, Lexington, in 1827 following the division and continued until 1830. He became firmly established in the Baptist position and stayed the forces toward Campbellism in the church. Elder J. B. Smith was pastor in 1831 and stood firm for the Baptist position. Dr. R. T. Dillard, a very able man who had come to Kentucky from Virginia in 1817, was pastor, 1832-1835; and restored peace and harmony in the church. Dr. Silas M. Noel became pastor in 1835 and continued until his death, May 5, 1839. William F. Broaddus was pastor, 1840-1845; when the church reached three hundred members; William M. Pratt, 1845-1863; W. H. Felix, 1863-1869; George Hunt, 1869-1873; L. B. Woolfolk, 1873-1878; Lansing Burrows, 1879-1884; J. C. Hiden, 1884-1887; W. H. Felix, 1887-1898, and Preston Blake, 1898-1908.

J. W. Porter was pastor, 1908-1922, and led in a great church building program. Dr. George Ragland was ordained to the ministry by order of the church in 1922, and became pastor and is now in the 27th year of service (1949). The church numbered 1082 members in 1948.²⁷

HARMONY

The Harmony Baptist Church, in Caldwell County, was constituted in the house of William Lester on Friday, November 7, 1823 of seventeen members. The first effort to form a church in the Lester community is described in the records as follows: "Under the directing of a kind providence some person or persons were influenced to set on foot subscriptions for the purpose of building a meeting house in the vicinity of William Lester and finding the undertaking likely to succeed, all the members of the Eddy Grove, Dry Fork, and Muddy Fork Churches were of the unanimous opinion that the establishing of a church at the site of the proposed new meeting house would be a blessing to the neighborhood."

Accordingly all who were interested in such an enterprise agreed to meet at the house of William Lester on Saturday before the First Lord's Day in July, 1823. Nine brethren and sisters met to consider the organization of a church, but some were indifferent and it was agreed to hold another meeting in the same home on Saturday before the second Lord's day in October, and that all, who were interested, should obtain letters in the meantime from their various churches. At this meeting eight brethren were present at the appointed time and place and made all arrangements to constitute the church in November.

On Friday, November 7, the following met at the home of William Lester and presented their letters of dismission from their churches to become charter members of the new church to be constituted: Elder Balaam

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Ezell, Major Groom, John Ginnings, Thomas Draper, Benjamin Snellings, William Snellings, Robert Draper, William Mallory, Elizabeth Draper, Elizabeth Ezell, Christine Groom, Rachel Ginnings, Sarah Snellings, Sally E. Snellings, Vincent Snellings, Lucinda Mallory, Fanny Snellings. These seventeen members covenanted together and by the Presbytery were formed into a church, which was to be known as Harmony Baptist Church. Services were held on Saturday and Sunday following and a number of others presented their letters and came in as members. It was agreed to let the contract for finishing the meeting house out to the lowest bidder. Brethren William Lester and Major Groom were appointed to attend to this business on the 17th day of the month.

The Harmony Church was supplied with preaching by various ministers until September, 1825, when Elder Dudley Williams was called, as the first pastor. He was well known in Little River Association, having served as Moderator of that body for six years. At the business meeting in June, 1836 there was an extended discussion as to the propriety of building a new meeting house. The church agreed to building a new house of worship on the Harmony situation thirty by fifty feet of brick to be well finished, provided subscriptions could be obtained to meet the demand. A committee was appointed to obtain subscriptions. The records show that the church began to hold services in the homes of the members, but in February, 1838 permanent arrangements were made to hold services in the school house. In April, 1839 the new meeting house was again under consideration, when a committee was appointed to raise funds to purchase additional land.

In the latter part of 1839, and in early 1840, unfavorable reports began to be circulated against the pastor, Elder Dudley Williams, which caused great confusion in the church. A certificate was presented to the church charging immorality. On June 15, 1840, Elder Williams wrote the following to the church: "Dear Brethren: This will inform you that I withdraw myself as a member of your body, and am no longer accountable to your tribunal." He was finally excluded from the church. Dr. J. H. Spencer says: "His name disappears from the associational records, about 1839."

In August the same year Elder James Mansfield, one of the most useful and highly esteemed ministers in West Kentucky, was called and became the second pastor of the Harmony Church. Elder Mansfield informed the church by letter that, as pastor, he would not come as a partisan to any in the church trouble, but to preach the word without favor; and that it would be necessary to change the day of meeting from the first Lord's day in the month to the fourth and Saturday before. The church accepted his proposition and agreed to give him one hundred dollars for twelve months' service beginning in August, 1840. A committee was appointed to have the doors and windows of the meeting house painted and otherwise made ready to occupy. At the September meeting a janitor was elected to keep the house clean, and to make fires in the winter, to receive \$30 for the twelve months.

In 1842, William C. Caldwell, and Alfred Wilson were ordained to the gospel ministry by the Harmony Church. In January, 1844 William

THE CHURCHES THAT REMAIN (Continued)

Acred, colored, the property of Benjamin Quisenberry "was granted license to exercise his gifts in preaching until he was satisfied as to his qualifications." Also T. W. Matlock was ordained by the church, December, 1852. In August, 1850 the Little River Association met with the Harmony Church, which reported 127 members. After thirteen years of service, Elder Mansfield closed his pastorate in 1853. For the thirteen years his salary amounted to \$1308.50, and he had received \$923.67. The sum of \$248.50 was raised, and an effort was made to get the balance from unpaid pledges.

In December, 1853, Elder J. F. White was called, accepted and became the third pastor. In May, 1854 the church, in order "to improve the singing among us organized singing classes, expected to carry the different parts," classed off so as to have seven tenors, six basses, and six lady trebles. In April, 1858 Elder White offered his resignation as pastor, and in May, 1859 Elder J. U. Spurlin, well known in West Kentucky, was called at a salary of \$150 for monthly preaching. In January, 1860 the church experienced a great revival, when thirty whites and twenty-nine colored, the servants of the members of the church, were received by baptism.

A committee which had been appointed on erecting a new church building, reported "in favor of a house fifty by sixty feet to work in all the old material, that is possible to work in." The committee was requested to inquire into the cost of such a building. In January, 1861 another great revival came to the church, in which a large number, both of whites and colored, were baptized. In January, 1862 a revival continued seventeen days, resulting in sixty-two members received by baptism, of whom six were colored. Many of those baptized from this meeting, lived in the Harmony Church, in their posterity. In April, 1864 charges were brought against Enoch, a colored brother, the property of L. B. Sims, who was excluded.

Elder J. U. Spurlin, who led the church through the long War between the States, resigned in 1867, and in May of the same year, Elder William Gregston, who had served churches in Little River Association, was called to the pastorate, and began his labors at once. He continued until the May meeting in 1882, when Elder R. W. Morehead, who had resigned the church at Princeton, was called as pastor. He served the New Bethel Church, Lyon County, in connection with the Harmony Church, which agreed to pay him \$250 for one year to preach two Sundays in a month. After continuing nine years, Elder Morehead closed his labors with the Harmony Church, and was succeeded in 1891 by Elder Ben M. Bogard.

At the church meeting February, 1892 a weekly prayer meeting was established. Elder J. H. Coleman was called to succeed Elder Bogard in May, 1894 and agreed to accept the pastorate if an agreement could be reached in regard to the salary. At the business meeting on the fourth Saturday in September, 1894 the request came that the Sunday service be dismissed and that the pastor and congregation attend a revival meeting at Otter Pond, conducted by Brother Bob Ramey under a tent. The motion prevailed and the Harmony Church was dismissed to attend the meeting at Otter Pond, which resulted in the organization of the Otter Pond Baptist Church.

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Elder Coleman continued as pastor until December, 1898 when Elder J. H. Spurlin was called to the pastorate. He continued until 1902—four years. The church had various ministers to supply the pulpit until January, 1906 when Elder T. C. Carter became pastor, and continued until September, 1920—a period of fourteen years. Professor O. W. Yates of Bethel College, Russellville, was called to the pastoral care of the Harmony Church in October, 1920 to preach the first Sunday in each month and Saturday before 3 P. M. at a salary of \$500 for the year beginning December, 1920 to December, 1921.

In October, 1934 Dr. O. W. Yates resigned to accept a position with Ouachita College, Arkadelphia, Arkansas. Rev. Buel T. Wells was called in July, 1935 at a salary of \$400 for twelve months, and continued as pastor until August, 1941. Rev. Luther Dorsey was the next pastor, who began his pastoral duties March, 1942 and was succeeded by Rev. T. N. Shaddox in July, 1944. Rev. Fred Wood became pastor in June, 1947.

At the business meeting, Saturday, September 17, 1948, the motion prevailed that the trustees be authorized to represent the church in entering into a necessary building contract with the Otter Pond Baptist Church, and to borrow money for the building not to exceed fifteen thousand dollars, and to pledge the credit of the church jointly with the Otter Pond Church to pay the said amount. On Sunday morning, September 18, the motion carried that Brother Jimmie Mitchell of Otter Pond Church act as Treasurer of the building fund of the new church to be called Midway. The Finance Committee of the Midway Church reported to the Harmony Church on February 13, 1949, cash in bank \$21,434, and borrowed \$15,000 with which to erect the building.

On March 13, 1949, the motion carried "That Harmony Baptist Church be closed out on the second Sunday in April, and Clerk be instructed to begin to close the records, with the authority to grant letters for three months from date. Also that the Trustees of the Harmony Church be instructed to dispose of the church building the way they think best."²³ The Otter Pond Baptist Church constituted September 8, 1895, took similar action about the same time, to dissolve by granting all members letters of dismission.

On Sunday, April 17, 1949, at 3 P. M., a group of the former members of the Harmony and Otter Pond Baptist Churches met in a new commodious meeting house, which had been erected jointly by the two congregations, for the purpose of constituting themselves into a new church organization. A Council was formed, composed of the ordained ministers present, consisting of H. G. M. Hatler, Shirley DeBell, F. M. Masters, John Ivey, and T. N. Shaddox. H. G. M. Hatler was elected Moderator of the Council, and Shirley DeBell, Secretary. A petition was presented to the Council by Fred Wood, the last pastor of the two dissolved churches, setting forth the need and desire for the new church, together with the proposed Articles of Faith, and Covenant. The Council then recognized the 163 members, who presented their letters, as charter members of a regular, constituted church, under the name of Midway Baptist Church, Caldwell County, Kentucky. Dr. Fred Wood was then elected pastor, and Homer

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Mitchell, clerk. A sermon was delivered to the new church by H. G. M. Hatler, pastor of the First Baptist Church, Princeton, and who was then Moderator of the Caldwell Baptist Association.

LITTLE BETHEL

The Little Bethel, the second Baptist church planted in Union County, was constituted September 14, 1820, of the following nine members: William Hammock, Jeremiah Collins, Asher Cox, Charles Buck, Wm. C. Buck, Peggy Young, Sarah Collins, Elizabeth Young, and Christopher Young. Elder William C. Buck gathered the church and was the first pastor and served until 1835—fifteen years. The church, soon after it was constituted, went into the organization of the Highland Association, and remained a member of that body until 1836. In the meantime, the Association interfered with the churches in their work of promoting the missionary enterprise. The Little Bethel Church excluded nine members and two deacons for adhering to the Association against an act of the church.

The Association nullified the act of the church, hence the withdrawal, and the forming of the Little Bethel Association. Elder Richard Jones succeeded Elder Wm. C. Buck in the pastoral office in 1837, after which the church has been served by the following pastors in succession: J. W. Collins, John Withers, T. B. Rushing, M. H. Utley, N. Lacy, Collin Hodge, J. C. Hopewell, J. M. E. Bell, S. W. Martin, J. J. Barnett and J. B. Haynes. The pastors, who served this church after 1890 are unknown. In 1920, Rudolph Lane became pastor and served ten years. In 1927 the church numbered 100 members, and in 1947 it numbered 34 members, and Rev. A. L. Doer was pastor.²⁹

HENDERSON

The First Baptist Church in Henderson was constituted at the home of James W. Clay on August 12, 1839 of thirty-five members. One of the charter members was Lydia Hickman Lockett, a daughter of the noted pioneer preacher, William Hickman. For one hundred years some of the Lockett family have been members of the Henderson Church. Elder J. L. Burrows, who came to Kentucky in 1836, led in the gathering of the church, and was the first pastor. The present lot at the corner of Elm and Center Streets was purchased from Mr. James Alves. The first deacons were Fountain Cunningham, and John C. Cheaney. Elder Burrows resigned in 1840 to become pastor of the Sanson Street Baptist Church, Philadelphia. He returned to Kentucky in 1874 to accept the pastorate of the Broadway Church, Louisville.

Elder H. B. Wiggins was the second pastor of the Henderson Church. He was ordained to the ministry by the Glasgow Baptist Church at Glasgow, Kentucky, and was described as a man of fine culture and esteemed for his piety and usefulness. He was followed in succession by Elders George Matthew, Sidney Dyer and A. R. Macey, concerning whom we have no knowledge. Elder I. T. Tichenor, a native of Spencer County, was the next pastor. He became a great leader among Southern Baptists. Elder John Bryce, a native of Virginia, and a man of eminent ability, came as pastor in 1851, and served eleven years. In 1860, he was assisted by George C. Lorimer in a revival, which resulted in a number of additions to the

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church. Among this number were three young men, George F. Pentecost, William Harris, and Paschal Hickman Lockett, all of whom became well known ministers of the gospel. P. H. Lockett, first became a prominent jurist, and later a preacher. He was county judge of Henderson County for twenty years, and was pastor of the Henderson Church during the last two years of his service as county judge, and rendered great service. His last pastorate was at Trenton, in Bethel Association, where he died on July 30, 1890.

In 1862, Elder H. D. Stratton became pastor of the church, and caused quite a commotion, by having a brother excluded for attending a circus. Under the pastorate of Dr. J. M. Phillips the church was brought from a mission church receiving aid from the Baptist State Board of Missions, to self support. Dr. George H. Simmons, the next pastor, started a movement to erect a needed church building, and also led in opening a mission at Audubon.

Dr. J. M. Sallee, began his pastorate, in 1891, and led the church in the erection of the present house of worship. The cornerstone was laid in 1893, and the house was soon completed. Dr. F. W. Taylor became pastor in 1899, and was succeeded by Dr. Leonard W. Doolan, who resigned in 1904. Dr. Doolan was succeeded by Dr. Cecil V. Cook, who served to about 1910, and was followed by G. W. Clark, F. W. Hardy and Dr. O. R. Mangum. Rev. Logan B. English followed Dr. Mangum and continued until 1931, when Rev. Brown B. Smith was called and served until 1944. In 1945, the church reported 1211 members, and Rev. E. Keevil Judy, pastor, In 1948, the church helped form the West Kentuckiana Association.³⁰

NEW BETHEL

The New Bethel Baptist Church, in Lyon County, was constituted in the home of John Cammack on April 4, 1812 of twenty-three members, whose names were as follows: John Stone, Moses Arnold, John Duncan, Stephen Bennett, John McElroy, Andrew Jones, Elizabeth Jones, Nancy Stone, Martha Sullivant, John Stone, Jr., George Owens, Samuel Hill, Polly Hill, Joseph Cobb, Ann Cobb, William Jones, Morning Stone, John Aldredge, William Chandler, Nancy Arnold, and two named Pertle, whose initials are not given. The preachers, who took part in the organization were James Rucker, Washington Thurman, and the pioneer Daniel Brown. Brown had a part in the forming of the Red River Association in 1807 and of the Little River in 1813; and also led in the gathering of the Eddy Grove Church in 1799, and of the Salem Church, Livingston County, in 1805. For sixteen years the church had no regular pastor, but was served by various preachers in that section.

In January, 1828 Elder James Mansfield became the first pastor and served until 1853, a period of twenty-five years. He is described as "one of the most laborious, useful and highly esteemed preachers, that ever labored in Kentucky." He was a native of Virginia, came to Kentucky in 1815, and settled in Caldwell County in 1819, and united with the New Bethel Church, which licensed him to preach on May 20 the following year. In 1825, the Donaldson Church desired him as pastor, and at the request of the church, he became a member and was ordained as its pastor,

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and remained twenty-five years. He was also pastor of the Harmony Church from 1840 until his death on Sunday, October 20, 1853. Mrs. Mansfield left the New Bethel Church \$100 in her will.

Elder Joel E. Grace was the second pastor. He served from 1845 to 1858, and was succeeded by Elder Collin Hodge, who was pastor until 1860. Elder Seldon Y. Trimble was pastor for nine years during the Civil War from 1860 to 1869. He and Mrs. Trimble had spent some years as missionaries to Africa. He was the father of Hon. S. Y. Trimble, Hopkinsville, and of the late H. L. Trimble, Russellville. Elder William Gregston, and Elder Milton C. Cockrill served three and one years respectively. Elder R. W. Morehead began his pastorate of the New Bethel Church in 1874, and continued twenty-six years. He was also pastor at Princeton and at the Harmony Church.

Since 1900 fourteen pastors have served the New Bethel Church as follows: T. A. Conway, 1901-1902; M. E. Miller, 1903-1909; F. M. Wilson, 1909-1910; J. N. Henson, 1910-1916; J. G. Hughes, 1917-1918; J. W. McGavack, 1918-1920; J. C. Lilly, 1920-1922; Grady Herndon, 1922-1924; L. J. Knoth, 1924-1927; G. O. Cavanah, 1927-1930; H. A. Egbert, 1930-ten months; C. H. Wilson, 1931-1944; and Dale F. Taylor, 1945-1948.

The New Bethel Church entered into the organization of the Little River Association in August, 1813 with sixteen other churches, and remained in that body until the Caldwell Association was formed in 1924. The church erected the first meeting house in 1824 on a plot of ground given by Larkin Bennett. This being a small building it was enlarged in 1824, but burned down in 1831. The present house of worship was built of brick in 1832, located about a mile north of the site of the first house, on a lot given by Leasil Stone, the father of Captain Stone. This building has been kept in good repair. It is located midway between Kuttawa and Fredonia, on the east side of the highway named for Ollie James, in a beautiful grove of sugar maples.

In 1948, the New Bethel Church reported to the Caldwell Association 136 members, Rev. Reed Rushing, pastor, and that a home for the pastor had been purchased.³¹

GILEAD

The Gilead Baptist Church, located near Glendale, in Hardin County, was constituted March 17, 1824, by Elder Warren Cash, who came to Kentucky from Virginia in 1784 after having served as a private four years in the Colonial Army. He had previously married Miss Susannah Baskett, a daughter of a Baptist preacher, in Fluvanna County, Virginia, who was a fair scholar. In the spring of 1785, he and his wife were converted and became members of the Clear Creek Church, where John Taylor was pastor. He was twenty-five years old when he was converted, and was so illiterate that he did not know the alphabet. His wife began to teach him, so that when he entered the ministry, he was able to read the Bible.

Warren Cash came to Hardin County in 1806 and organized the Bethel Church and became pastor. He became pastor of the Gilead Church, and

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continued until 1840. The following members went into its organization: Warren Cash, Abraham Cash, Bailey S. Tabb, Jacob Vanmeter, Mary Combs, Hetty Briscoe, Catherine Drury, Oliva Drury, Sarah Drury, Catharine Cash, Susan Cash, Ruth Vanmeter, Nancy Vanmeter, Sarah Tabb, Kitty Glover, Deborah Cash, Elinor Best, Penelope Stark, Rebeckah Vanmeter, and Millie Shepherd. The church was admitted to membership in the Salem Association, September, 1824, and Elders Warren Cash and Bailey S. Tabb were enrolled as messengers. In 1825, the same two messengers attended the Salem Association and reported thirty-one members, and in 1831, the church reported 64 members.

In 1840 the membership divided on the subject of missions, when Warren Cash, the pastor, led off a large part of the members, and organized an anti-mission church under the name of "Regular Baptists." Both organizations worshipped in the same house for a number of years. The original church called as pastor, Elder James Nall, who served until 1842, when he met sudden death in falling from his horse. In 1852, Elder W. L. Morris, a native of Hardin County was chosen pastor and served until 1857, when he was succeeded by Elder J. Tol. Miller, who continued ten years. In December, 1857 the church began to hold weekly prayer meetings, and on April 4, 1858 a Bible class was organized. On October 22, 1859 the church agreed to pay \$30.00 to become a life member of the General Association of Baptists in Kentucky, according to the revised constitution of that body.

The "Regular Baptists" were still holding services in the meeting house in 1859, and a committee was appointed to confer with them, as to whether they would permit the Gilead Baptist Church to occupy the house on the second Sunday in each month. The use of the house for the extra Sunday was denied. On April 21, 1860, Elder J. Tol. Miller was called to preach twice a month, notwithstanding the "Regular Baptists" refused the meeting house for the second Sunday. The church reported at this time, the amount for the pastor, \$112.00; for Home Missions \$23.50; for the sexton \$16.00; for minutes \$1.00; sacramental purposes, \$1.00; total \$147.50. The following appears on the records, December 21, 1861: "Owing to the health of our pastor, and the large army encamped in our neighborhood, there has been no meeting from the 24th of August to December 21, 1861."

When the Lynnland College opened in the fall of 1868, Rev. G. A. Coulson, a Baptist minister, who had united with the Gilead Church was appointed the first principal of the school, with authority to conduct its affairs. He is described as "An imprudent, ambitious young man, with a stubborn conviction of self sufficiency." He soon began to preach contrary to Baptist teaching, which caused disturbances in the churches, and hurt to the school. His preaching, his peculiar doctrine in the Gilead and other churches caused the Salem Association to sound the alarm against Coulson, who claimed no promises are made to the unbaptized. The matter was brought into the Gilead Church, and as a result of the confusion, the pastor, Elder J. Tol. Miller, left the meeting, taking with him forty members, who declared themselves the Gilead Church, and proceeded to organize as such and called as pastor Elder J. H. Brown, who claimed the first

THE CHURCHES THAT REMAIN (Continued)

Saturday and Sunday in each month. The Coulson party, also claiming to be the Gilead Church, occupied the fourth Saturday and Sunday in each month. Dr. J. M. Weaver of Louisville, Dr. J. H. Spencer, Dr. R. M. Dudley, and others were called in counsel over the trouble, and after repeated conferences, a compromise was reached, October, 1869. Elder Coulson and his family had already received letters, and a few months later Elder Miller was given a letter and went to Texas. The church, because of the trouble, was pastorless from August, 1868 to June, 1871. Letters were granted the colored members in January, 1871.

In August, 1872 a committee was appointed to consider repairs on the meeting house, which reported "That the Free Masons had agreed to repair the house, put on a good substantial roof, and put the house in first class condition", provided they were permitted to put in an upper floor with stairway to be used as lodge rooms. The church accepted the proposition, and met in a school while the repairing was in operation. In April, 1875 the church organized a Sunday school.

Elder N. G. Terry became pastor in March, 1877, and continued until October, 1884. A committee was appointed in April, 1880 to find a location for a new church building. The arrangements were made to take down the old building, and erect a new one, which was completed and ready to occupy in February, 1881. Elder W. H. Williams became pastor in January, 1885, and the church agreed to have preaching two Sundays in each month. Elder O. L. Bronson became pastor January 1, 1889; Elder J. B. Moody in July, 1891, and Elder John D. Jordan in June 1892 "for two Sundays in each month with a guaranteed salary of \$400.00 per year and as much additional as the church could raise." Elder J. T. Barrow became pastor in May, 1898, and served until his sudden death by accident, July 10, 1899. Elder W. H. Bringle became pastor in 1899, and served until 1901, when he was succeeded by Elder J. B. Hunt who continued until June, 1909.

Rev. J. W. Vallandingham was pastor from January, 1910 to 1917. A special church meeting was held on April 30, 1916 to consider the question of moving the church house to Glendale, since the Kentucky Baptist Children's Home had been located there. After full discussion the vote stood, thirty-five in favor of moving, and forty-one, opposed.

Rev. J. T. Dougherty was pastor 1917-1919, and was succeeded by Rev. E. V. May, who led the church in the Seventy Five Million Campaign. On May 1, 1922 Rev. E. D. Davis became pastor and the church reported 344 members. Rev. J. E. Darter was pastor from 1924 to 1943. The church reported to Severn's Valley Association in 1944, 407 members, 228 baptisms, and Rev. Logan M. Thomas, pastor; in 1945, 679 members and Rev. H. Bernard Deakins, pastor; and in 1948, 594 members and 301 enrolled in Sunday School. The Kentucky Baptist Children's Home family at Glendale worship in this church.³²

SIMPSONVILLE

The Simpsonville Baptist Church, located in Shelby County, was constituted, April 22, 1830, with forty-three members. Elder John Dale was the first pastor and served thirteen years. The church united with the Long Run Association at its annual meeting at New Castle the follow-

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ing September. In 1834, the membership of the church had increased from 43 to 177. This growth was the result of several real revival meetings. At this date the colored members numbered about eighty, who had a separate meeting house of worship, and their own pastor and deacons, but they transacted their church business under the direction of the white brethren. In 1868, there were 242 colored members, and 174 whites. About that time, the negro members requested letters to organize the Negro Baptist Church of Simpsonville.

In 1887, the Simpsonville Church withdrew from the Long Run Association and united with the Shelby County Baptist Association, which had been organized in 1872. In 1917, under the leadership of the pastor, W. B. Harvey, an attempt was made to erect a new house of worship, but because of the conditions occasioned by the World War, the matter was deferred indefinitely. Under two succeeding pastors, O. M. Huey and M. T. Rankin, the building proposition was revived and some progress made in the thinking of the membership. Rev. E. J. Trueblood was called to the pastorate in 1921, and all plans were completed to build. The contract was let in May, 1923, ground was broken in June, and the following October the cornerstone was laid. The speakers for the laying of the cornerstone were Dr. W. O. Carver and Dr. H. W. Tribble, of the Southern Baptist Theological Seminary. The building was completed in June, 1924, and the dedication sermon was delivered by Rev. A. M. Parrish, pastor of the church at Taylorsville.

The Simpsonville Church has made continued progress in the new building. At the 97th anniversary in 1927, Dr. H. W. Tribble was pastor, and the record showed 183 members at that date, and Miss Bettie Gaines had been a teacher in the Sunday school for fifty years. At the Centennial Anniversary, in 1930, the church reported 236 members and Rev. G. G. Gilcup, pastor. In 1940, the church numbered 253 members with Rev. Findley B. Edge as pastor, while in 1948 the membership had increased to 303 with Rev. Mark R. Osborn as pastor.³³

OWENSBORO

The First Church in Owensboro was constituted on Saturday before the second Sunday in May, 1835 in the Seminary building, then under the direction of Mr. George Scarborough, consisting of eight white Baptists, and eighteen colored. The names of white members were: Leonard Daniel, John Stout, George N. McKay, Mariah Daniel, Elizabeth Stout, Parmelia A. Triplett, Aagelina McKay, and Lucy Pickett. The Presbytery of recognition was composed of Elders Thomas Downs and Reuben Cottrell. After the organization of the church was completed, Elder Reuben Cottrell was called as pastor, and served until 1839. During the first five years of the church's existence no meeting house was erected, but the congregation worshipped in the court house, and in the school building, where the church was first constituted. There are no records as to the erection of the first house, except it was known to have been built of brick the latter part of 1840. In December, 1841 the church voted to give the Methodists and Presbyterians the use of the church building when not needed for the Baptist services.

Elder J. L. Burrows was the second pastor of the Owensboro church.

THE CHURCHES THAT REMAIN (Continued)

He succeeded Elder Cottrell in 1839. This distinguished preacher came to Kentucky from New York, his native State, in 1836, and taught school in Shelbyville in connection with his ministry. He led in the organization of the church at Henderson, and became the first pastor, for one Sunday in the month. In March, 1839 Elder Burrows came to Owensboro and began a great meeting in the court house, which continued six weeks and resulted in over one hundred baptized into the fellowship of the First Baptist Church. The revival spread to neighboring churches and large numbers were baptized. He continued as pastor in Owensboro until 1840, when he resigned to accept the call to the Sanson Street Baptist Church, Philadelphia, but he returned to Kentucky in 1874 to become pastor of the Broadway Baptist Church, Louisville.

John G. Howard was pastor of the First Church, 1840-43; Alfred Taylor, 1843-44; and again 1847-48; David E. Burns, 1845; V. E. Kirtley, 1849-1851; S. L. Helm, 1851-53; R. C. Buckner, 1854-55; A. B. Smith, 1856-58; James M. Dawson, 1859; B. T. Taylor, 1860-61; A. B. Miller, 1862-64; J. C. Maple, 1865-69; and C. C. Chaplin, 1870-73; A. B. Miller later moved to Texas and was pastor at Bonham and other places. Elder R. C. Buckner also went to Texas and founded the great Buckner Orphan's Home. In 1858, the old church property was sold for \$2,500, and the present location of the church was secured, and a new building was completed in 1860. During the years 1870-73, a pastor's home was purchased at a cost of \$3000.00.

T. C. Stackhouse served as pastor, 1783-77; J. S. Coleman, 1878-79; J. B. Solomon, 1880-1885; J. S. Felix 1886-1890; J. H. Boyet, 1890-92; Fred D. Hale, 1893-96; G. L. Morrill, 1896-1900; E. Pendleton Jones, 1900-1903; T. N. Compton, 1904-1906; L. B. Warren, 1907-1910; Millard A. Jenkins, 1911; E. E. Bomar, 1912-1918; W. C. Boone, 1919-1927; Robert E. Humphreys, 1927 to date. During the pastorate of Dr. J. S. Coleman, a great revival prevailed, resulting in about 150 members being added to the church. The membership increased to 1200 during the pastorate of Dr. Fred D. Hale. In 1910, during the pastoral ministration of Dr. L. B. Warren, the church numbered 1500 members. Sunday school rooms were built at a cost of approximately \$9,000, while Dr. J. S. Felix was pastor.

In 1917 during the pastorate of Dr. W. C. Boone, a great building program was put on, and a new house of worship was completed at a cost of over \$200,000, and was dedicated, October 19-24, 1924. The Centennial of the church was observed, May 5-12, 1935, and the following former pastors were present and delivered inspiring messages: Millard A. Jenkins, E. Pendleton Jones, E. E. Bomar and W. C. Boone. At that time, the church numbered 1978 members. In 1948 there were 2317 members.

The First Baptist Church has dismissed members to form other Baptist churches in Owensboro. In 1866, separate existence was granted the colored Baptist church, then under the direction of the First Church, and the property was given them. This is today designated as the Fourth Street Baptist Church. In 1896, about 500 members withdrew to form the Third Baptist Church. Several members were dismissed by the First Church in 1908 to constitute the Hall Street Church, which reported 1013 members in 1948. What was known as the Crabtree Mission, under the First Church was organized into a church in 1946, and reported 339 members

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in 1948. The following churches were organized of members dismissed from the Third Baptist Church, making them the indirect descendants of the First Church: Buena Vista, 1920; Seven Hills, 1908; and Eaton Memorial, 1940.³⁴

RICHLAND

The Richland Baptist Church, located in Hopkins County, was constituted on February 3, 1837, of a small group of Baptists, who were out of harmony with the anti-mission action of the Highland Association. They believed they were led of the Lord in constituting a Baptist church, in which missionary effort and benevolent institutions would have a large place. Accordingly, Elders John Bourland and Timothy Sisk were invited to assist in the organization. Timothy Sisk was the grandfather of Rev. E. G. Sisk, well known in Little Bethel Association, where he is still serving (1949). Elder John Bourland was the first pastor. A meeting house was erected in 1838 probably of logs. In May, 1840 Elder Joseph Board, and wife, Eleanor, united with the church by letter, and Brother Board was called as second pastor and served until 1854, when he was succeeded by Elder J. M. Ezell.

Four brethren were baptized, licensed to preach, and ordained to the ministry by the Richland Church as follows: N. A. Hibbs was baptized in 1842, licensed in 1847, and ordained in July, 1855. John O'Bryan was baptized in 1842 at the age of fourteen years, licensed in September, 1855, and ordained in September, 1856 at the age of twenty-eight years. This brother organized fourteen churches in Little Bethel Association, became pastor of the Richland Church in January, 1859, and served, alternating with other preachers, for approximately 49 years. He came to the end of the way at the age of 85 years. E. B. Osborn was baptized in 1888, licensed to preach in 1898, and ordained in January, 1899. The fourth brother sent out by the Richland Church was Major Harlan Utley, who was baptized in 1891, licensed, in 1900, and ordained in 1903. After a ministry of 34 years, Brother Utley died in 1937.

In 1840, six members were dismissed by letter to go into the organization of the Liberty Church, which later divided over the point that a faction, led by the pastor, denied that a member of a Baptist church has a right to belong to a secret order, and Free Masonry in particular. The present Liberty Church was constituted in 1883, and reported to the Little Bethel Association in 1948, 97 members, and Rev. C. R. Curtis, pastor.

The Richland Church celebrated the One Hundredth Anniversary on May 30, 1937. The program was conducted by the pastor, R. A. Utley. The history of the church was read by Jesse Brown. The speakers of the occasion were J. S. Shadrick, T. E. Finley, George D. Park, and Hollis S. Summers. At that time, the church numbered 157 members, and in 1948 reported to the Little Bethel Association 191 members and Rev. J. W. Robinson, pastor.³⁵

LAWRENCEBURG

The Baptist church at Lawrenceburg, the county seat of Anderson County, was constituted on June 23, 1834, of eighty-five brethren and sisters of the "Regular and United Baptist Denomination." After a sermon

THE CHURCHES THAT REMAIN (Continued)

by the distinguished Dr. Silas M. Noel, the church was organized with the following officers: J. P. Lancaster, moderator; William A. Hickman, clerk; Eli Penny and J. G. Wingate, deacons; and Elder J. H. Walker was called the first pastor, but declined. The church then ordained Elder T. J. Fisher to the ministry, and called him as pastor, but he refused to serve. The church had no pastor for one year and nine months, but Eli Penny acted as Moderator, and the church did not miss a business meeting during the time.

Elder Isaac E. Duvall, the first pastor, was called in March, 1836, and served one year. In April, 1837 Elder William Vaughan became pastor and served eight years, the longest pastorate in the first century of the church's history. Two brethren were licensed to preach in 1842—William Blair on the first Saturday in August, and Robert Rhodes Lillard, on the first Saturday in October. The church was without a pastor for one year, following the resignation of Elder William Vaughan in 1849. The records of the church for the following ten years are missing. In August, 1859 Elder R. C. Buckner, then pastor at Salvisa, visited nearby Lawrenceburg, and under his leadership, the church was organized, and Elder William B. O'nan was called as pastor. The records state that Miss Mary Bowen went into the reorganization. What was involved in this reorganization is unknown to the author. Elder W. B. Smith was pastor, 1860-1863; Elder S. T. Thomas, ordained by the church, pastor 1863-1865; Elder Thomas M. Vaughan, son of Dr. William Vaughan, 1865-1870; Dr. J. M. Frost, 1870-1873; and Dr. W. P. Harvey, 1873-1877.

Elder Thomas A. Reed became pastor in 1877, and served until 1879, when he and his wife, a former Miss Mary Coffield, went to Africa as missionaries, where the wife died. Elder Reed did not return to Africa. In a fire in Lawrenceburg in October, 1884, the records of the church from 1879 to April 1885 were destroyed. During the time Elder M. A. Simmons was pastor. Rev. W. J. Williams was pastor 1886-1887; Rev. H. T. Hungerford, 1887-1889; Rev. Weston Bruner, 1889-1894; Rev. W. E. Gwatkins, 1896-1900; Rev. A. S. Pettie, 1900; and Rev. W. T. Amis, who resigned after eight months to become pastor in Hot Springs, Arkansas. Rev. George Green was called as pastor 1904, and served to 1906; Rev. H. T. Searcy, 1906-1910; Rev. S. M. McCarter, 1910-1915; and Rev. R. R. Ray, February 1915-June 1, 1916.

The Lawrenceburg Church has had two houses of worship. The first was a frame building located on Woodford Street, which was sold in 1852. The church worshipped in the Methodist meeting house until 1870, when the present building was completed. This house was remodeled and equipped for Sunday school work and was dedicated on July 8, 1916. The dedicatory sermon was preached by Dr. W. D. Powell, who secured pledges to the amount of \$37,223.25, the balance due on the building. Rev. Norman W. Cox was pastor from December 24, 1916 to August 4, 1918, and was followed by Rev. Walter P. Binns, who served until 1923. In May, 1921 Dr. Norman W. Cox returned for a revival meeting, which resulted in 81 members added to the church in the ten days. Dr. Cox is now pastor in Meridian, Mississippi (1949). In 1911, a Sunday School Institute was held in the church by the State Sunday School Secretary, Louis Entzminger,

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April 11-16, as a result of which the Sunday school was graded, the number of the classes doubled, and the attendance almost doubled.

The Centennial Celebration of the church was held June 23-24, 1934, Rev. E. N. Perry, pastor. The sermon Saturday was preached by Rev. W. D. Moore, a pioneer preacher in the association, who passed from this life in 1938. The Centennial sermon was delivered by Dr. Walter P. Binns, a former pastor, who became President of William Jewell College, Liberty, Missouri, in 1943. The closing sermon of the Centennial was preached by Rev. John T. Stallings, the son of Rev. W. M. Stallings, who was a former beloved pastor. Rev. Paul G. Horner became pastor in 1939 and served until 1944, when he was succeeded by Rev. T. G. Waller. In 1948, the Lawrenceburg Church reported to the Baptist Association, constituted in 1826, 542 members, and W. Levon Moore, pastor.³⁶

LEITCHFIELD

The church at Leitchfield, first called Beaver Dam Creek, was constituted, May 29, 1804, "on the principles of Salem Association, holding believer's baptism by immersion and the doctrine of election, and final perseverance of the Saints." Elders Alexander McDougal and Isaac Edwards, two pioneer preachers to Kentucky, organized the church and submitted the following:

"Be it known to all whom it may concern that we the subscribers being here unto duly called by a number of Baptist professors in order to constitute and set apart as a church a body of Christians distinct with full authority to exercise the Gospel discipline. We have, therefore, by the authority of Jesus Christ constituted and set apart them as a church, distinct and independent of all other Christian societies to live, do, and act according to the Word of God in all wisdom and prudence in the name of the Father and of the Son and of the Holy Ghost, three persons, but one God forever, Amen." Eleven male members and ten female members went into the organization of the church, and fifteen members were added to these in the next few years. On the second Saturday in June following, Benum Shaw was chosen deacon, William Brown, clerk, and James Hornback, writing clerk. The following fall of 1804, the Beaver Dam Creek Church was received into the Salem Association, and in 1809, James Hornback, and Mahu Harris were appointed messengers to the same Association. In 1811, the church reported 33 members, and in 1812, 44 members. In 1815, John Morgan was church clerk, and in 1816, Owen Willis filled the same office. After the Goshen Association was constituted in 1817, the church united with that body.

In 1826, by motion it was unanimously agreed "to erase that part of the rules of decorum, which refers to the church being constituted on the Philadelphia Confession of Faith." The church unanimously agreed in 1832 to give Brother Peter Bruner "liberty to exercise a public gift in the way of the gospel among us or sister churches." On June 13, 1835, Brother Daniel Barton presented a motion to move the meeting house to another place, no doubt to the village of Leitchfield, but the motion laid over till next meeting. At the meeting July 11, the vote was taken in regard to moving the church house, but a large majority voted against

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moving to Leitchfield. A committee was appointed to report about the two places, on which the church might be located. This committee reported on May 11, 1836, in favor of moving to Leitchfield, but the church "decided in favor of the place on Patterson's land near Philip's hole." At the business meeting the following June the church voted "to disannul what she had done at the last meeting." The following year, 1837, the Baptist church on Beaver Dam Creek constituted an "arm" on Bear Creek.

In August, 1840, a motion was made "to try the strength of the church to see who was missionary and who was anti-missionary." This motion was out of order according to the rules of the church. The motion was then made to send a letter to Goshen Association. The majority was opposed to this motion. After that the anti-missionary party left the meeting house, leaving only seven members in the house, "who were unwilling to leave the United Baptist Church." The seven members left, after the anti-mission group went out, "concluded that they were the church and organized themselves to do business." They also agreed to send a letter to the Goshen Association. In April, 1841 the church met in the house of William E. Wortham and sent Brother B. G. Rogers "to visit the Regular Baptist Church composed of the anti-mission forces, and request from the clerk a list of those, who have left the Beaver Dam Creek Church and joined them," but the clerk refused to give the list and Brother Rogers so reported.

In June, 1842 the church agreed to move to Leitchfield and took the name of that town. Elder John Jones was unanimously called as pastor. The names of only two pastors are given prior to the church's moving to Leitchfield. The records of the meeting in February, 1836 state: "Whereas Brother Martin Utterback, in a short time will move from this state, the church took up the matter of calling another preacher to attend them." Elder Utterback moved to Grayson County in 1818. He had long labored in the Salem Association and preached the introductory sermon before that body in 1811. He spent the last years of his ministry in Illinois. The church then called Elder Frederick Meredith, during the latter part of 1836. In February, a Brother Thomas was called as pastor, but left the church in a few months because of ill health, and was succeeded the following May by Elder Simeon Buchanan, who was well known in Goshen Association. In August, 1848 Elder Joshua Armstrong became pastor, and continued until 1852. About that time Elder Darnell Dowden moved to Leitchfield, and became pastor of the Baptist church there, and of some country churches where he labored about ten years. He was elected moderator of the Goshen Association in 1855 and served through the War until 1885, except four years.

Elder Thomas W. Pierce became pastor about 1866, and continued until 1873, when he moved to Hardin County. The church records state that Elder J. H. Fullilove "was serving as pastor in 1878, and continued until January 16, 1886." Elders W. H. Williams and J. D. Jordan served one year each. Elder A. U. Boone accepted a call to the churches at Leitchfield and Smith Grove and entered upon his duties as pastor of both churches March 1, 1888, but lived at Leitchfield. In 1890, Elder

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Boone resigned to give all his time to the Smith Grove Church. Elder J. C. Burkholder became pastor in May, 1890 and was succeeded in July, 1891 by Elder W. H. Williams. Elder H. F. Burns, Louisville Seminary, was pastor, 1894-1896; Elder J. W. Vallandingham, 1896-1900; Elder E. B. Stoneham, 1901-January, 1902; Elder H. W. Williams, September 3, 1903-September 7, 1905; Elder Benjamin Connaway, June 26, 1906-March 10, 1910; and Elder J. T. Betts, 1911-1912. W. D. Ryland was pastor, 1913-1915; E. B. Gatlin, 1917-1918; Olus Hamilton, 1919-1921; A. C. Baker, 1922-1924; M. A. Cooper, 1925-1927; E. B. English, 1927-1929; A. B. Pierce, 1930-1934; T. E. Wortham, 1935-1940; C. J. Smyley, 1941-1943; and the present pastor, Clinton B. Coots, January 9, 1944 to the present (1949.)

The Leitchfield Church reported to the Goshen Association in 1930, 286 members; in 1940, 346 members; and in 1948, 492 members, and 372 enrolled in the Sunday School.³⁷

CHAPTER VIII

THE COMING OF OTHER DENOMINATIONS

1776 - 1790

While the Baptists were the pioneers in Kentucky, in doing the first preaching, and planting the first churches, other Denominations of Christians were gathering permanent congregations of their faith.

PRESBYTERIANS

It is certain there were individual Presbyterians among the first settlers of Kentucky. William Hickman speaks of his old friend, "Mr Morton, a good pious Presbyterian" at Harrodsburg in the Spring of 1776. James George, Richard and Samuel McAfee were Presbyterians, as were Judge Richard Henderson and Benjamin Logan.

The first Presbyterian minister to settle in the territory of Kentucky was David Rice, a native of Virginia, a graduate of Princeton, and for thirteen years pastor in his native state. Mr. Rice visited Kentucky early in 1783, not with the intention of becoming a resident, but solely in search of land for his children. He did not purchase an acre because of the shameless spirit of land speculations which he found rife everywhere. During his stay, Mr. Rice preached as opportunity afforded, and was received with joy by the Presbyterian settlers, who urged him to come and live among them. He indicated, if they desired to be organized into a church, that he would consider coming.¹

On his return to his home in Virginia, Mr. Rice met more than a thousand people on their way to Kentucky, so great was the migration in that direction. Sometime later a paper was presented to him with some three hundred signatures of men, entreating him to come and plant a Presbyterian Church among them. Mr. Rice appeared with this petition before the Hanover Presbytery, which recommended that he accept the call as providential. In October of 1783, he moved to Kentucky with his family and settled in the region of Danville, where he preached in private homes.²

Later Mr. Rice describes the religious conditions he found among the Presbyterians, who had requested him to settle among them. He says, "After I had been here some weeks, and had preached at several places, I found scarcely one man, and but few women, who supported a credible profession of religion. Some were grossly ignorant of the first principles of religion. Some were given to quarreling and fighting, some to profane swearing, some to intemperance, and perhaps most of them totally negligent of the forms of religion in their own houses. I could not think a church formed of such materials as these could be called a church of Christ. . . Many of these produced certificates of their having been regular members in full communion and in good standing in the churches from which they had emigrated, and this they thought entitled them to what they called Christian privileges here. Others would be angry and raise a quarrel with neighbors if they did not certify, contrary to their knowledge and belief, that the bearer was a good mortal character. I found indeed

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very few on whose information I could rely respecting the moral character of those who wished to be church members."³

In the Spring of the year, 1784, Mr. Rice gathered three large congregations near Harrod's Station, at Danville, Cane Run and the Salt River Settlement. Houses of worship were erected without delay and during the following years churches were organized in them all. Rev. Adam Rankin arrived from Virginia in October, 1784 and organized a church in Lexington under the name of Mt. Zion, becoming its pastor, and later he took charge of the congregation at Mt. Pisgah, located about eight miles southwest of Lexington. During the same year, Rev. James Crawford, also from Virginia, settled at Walnut Hill. In 1786, Rev. Thomas Craighead from North Carolina and Rev. Andrew McClure from Virginia were added to their number. With the seven ministers then in Kentucky and with five ruling elders, the first Presbytery was organized in the Court House at Danville on Tuesday, Octboer 17, 1786, and designated Transylvania. Rev. David Rice was Moderator and Andrew McClure, Clerk. The territory of the Presbytery included the District of Kentucky, and the settlements on the Cumberland River, extending into what is now Tennessee, and also settlements on the Miami in what is now Ohio.

Dr. Davidson says, "In 1786 the Presbyterians and Baptists had an equal number of congregations, viz., sixteen of each denomination, but the latter had greatly the advantage as regards preachers, boasting of no fewer than thirty; while the Presbyterians could count only seven. These two were for some years the only prominent sects in the country."⁴

A historian writes thus of the Presbyterians and Baptists at that period: "The Presbyterians and Baptists composed a large proportion of the population. The first having ample claims to literature, the latter but little, either in possession, or expectancy, deeming learning unnecessary in expounding the Scriptures. The Presbyterians, in common with the Roman Catholics and Episcopalian, admit infants into their Church. The Baptists on the contrary differ essentially from them on these subjects. Their members must be of discreet years. Their own children are admitted into their own church only upon conditions of their making certain declarations of experienced religion, and giving assurance of divine acceptance, which but few educated people can, or will do. The result is, that when a Baptist has educated his son for the higher occupations in life, there are three chances to one, against his becoming a member of his father's church. There are yet more chances against any other well educated man's becoming a member of the Baptist Church in Kentucky. While the Presbyterians receive children into their congregation, raise them up members, educate them in their own faith and practice; for which reason they ever after remain in the same church. The consequences are not more obvious than important. Presbyterians are found qualified for every department, civil, ecclesiastic, military, and forensic. They have, therefore, divines, lawyers, doctors, politicians, judges, governors, and legislators."⁵

The Presbyterians were the pioneers in promoting public education in the Kentucky territory. A Board of Trustees was appointed by the Hanover Presbytery, in Virginia, in 1783, with Rev. David Rice, Presi-

THE COMING OF OTHER DENOMINATIONS

dent, to establish a public school or seminary in the new country. In February, 1785 a school was organized in the house of David Rice, near Danville, designated Transylvania Seminary, which was the first school taught in Kentucky.⁶ From 1780 to 1783, there had been granted by the Virginia Legislature 20,000 acres of escheated land, located in Kentucky County and one-sixth of the surveyors' fees, for the purpose of supporting public education, which was incorporated by the Trustees into an endowment to support the Transylvania Seminary. This land was unproductive for years, providing only a meagre support for one teacher.

In 1788 the Seminary was moved to Lexington, because of the literary and commercial advantages of this flourishing town. But the move proved almost disasterous to the school. The leading men of the place were deeply tinctured with French infidelity, which greatly influenced the Trustees. By 1794, this skeptical sentiment so prevailed that the head of the Institution was ejected and his place was filled by Rev. Harry Toumlin, who was an Englishman by birth, and by profession a Baptist preacher, but in sentiment a rank Unitarian.

The Presbyterians, having lost the control of Transylvania, withdrew, and opened up the Kentucky Academy at Pisgah in Woodford County. The Kentucky Legislature endowed this academy with 6,000 acres of land. In 1798, Harry Toumlin became Secretary of State under Governor James Garrard. On December 22, the same year, the Transylvania Seminary and the Kentucky Academy were merged, and styled Transylvania University. The school was placed under the control of a Board of twenty-one Directors, the majority of whom should be Presbyterians, and some of them ministers. Departments of law and medicine were added in 1799. The school possessed a literary library of thirteen hundred volumes, besides a library of law and medicine.⁷

The Presbyterians controlled the University for about thirty years. The land endowment had become very valuable, and the Institution prospered. In 1818, another crisis arose and it was found that there were only seven Presbyterians on the Board of Trustees out of the twenty-one members. The attempt was made to secure as head of the University a man "known for piety, orthodoxy and learning." Three noted Presbyterians and "the Rev. Luther Rice of the Baptist persuasion" were elected to the position. Neither of these men accepted the appointment.

The Rev. Horace Holley of Boston was elected President, the charter was changed, the old Board of Directors was turned out in February, 1818 and in their place a set of men was appointed, "not one of whom, whatever other merits they might have had, made any pretense to religion." "The President was in habit of holding up to ridicule the evangelical tenets of human depravity, the efficacy of prayer, the real personality of the devil, the creation of the world in six days, and the doctrine Christ crucified." The Presbyterians surrendered all attempted control of Transylvania and founded a new college at Danville under the direct control of that denomination, which opened in 1823 as Centre College.⁸

With all their educational and other advantages, the Presbyterians were not able to keep pace with the rapid growth of the Baptists. They

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were greatly reduced in numerical strength following the great revival, because of the years of litigation, which resulted in the loss of the Cumberland Branch, and the New Lights, led off by Barton W. Stone. They reported only thirty-five preachers and one thousand three hundred forty-eight members in 1809.

THE METHODISTS

The Methodists were the third major denomination, to come to Kentucky and to establish societies. A Methodist historian gives the following account of early Methodism in Kentucky: "There were no Methodists among those first immigrants who came to Harrodsburg, Boonesboro, and Saint Asaph's for the very good reason that the pioneers of that migration were from the 'back countries' of Virginia and North Carolina, and Methodism had not reached those 'back countries' at that time. Methodism had its birth in England, when, on the night of May 24, 1783, John Wesley 'felt his heart strangely warmed'. Twenty-five years later the movement reached America. Robert Strawbridge, an Irish local preacher, came to this country and settled in Maryland. In 1763, he gathered together a group of fourteen persons and organized them into a Methodist 'Society', the first to be organized in America at the time Kentucky was first settled, Methodism had been in existence only thirty-seven years, and in this country only twelve years. There were only ten preachers and about two thousand members, and fully half of these were in Eastern Maryland. There were only three hundred in Virginia, practically all of them along the Eastern shore. Middle and Western Virginia and North Carolina had none at all."⁹

During the year 1783, Francis Clark, a local preacher, accompanied by John Durham, a class leader, and some others came from Virginia, and settled about six miles from the present site of Danville. Clark organized the first Society of Methodists in Kentucky sometime during the year 1783. At an early date, Thomas Stevenson and wife came from Maryland and settled in Mason County. Arnold says: "The home of Thomas Stevenson was undoubtedly the birthplace of Methodism in Northern Kentucky."

At the annual conference held in Baltimore in 1786, a new circuit was created called Kentucky circuit. Benjamin Ogden and James Haw were sent to the new circuit. According to Methodist authority, Benjamin Ogden was a young man of twenty-two years, and just admitted on trial, while James Haw was an older man, an Elder, who had supervision over the whole field. In 1787, the Cumberland Circuit was formed out of Kentucky; and in 1788, the Kentucky Circuit was divided and became the Lexington and Danville Circuits, and all were supplied with preachers. "At the end of the Conference year of 1787-8 these faithful men reported 479 white, and 64 colored members."¹⁰

In 1780, Bishop Francis Asbury visited Kentucky and held the first Annual Conference commencing on April 15, which met in a Methodist log meeting house, the first erected in the State, located at Masterson's Station five miles northwest of Lexington. Asbury came to America from England in 1771, and landed in Philadelphia. In 1772, he was appointed by John Wesley, as Superintendent of the work in America at the age of twenty-six years. He was later ordained Bishop.

THE COMING OF OTHER DENOMINATIONS

A voluntary company, consisting of Rev. Peter Massie, John Clark, and eight others guarded Bishop Asbury from Virginia to Kentucky with rifles. Asbury speaks thus of this journey: "I was strangely outdone for want of sleep. Our way is over mountains, steep hills, deep rivers, and muddy creeks—thick growth of weeds for miles together, and no inhabitants but wild beasts and savage men. I slept about one hour the first night, and about two the last. We ate no regular meals; our bread grew short and I was much spent." On his way he "saw the graves of the slain—twenty-four in one camp—who had a few nights previous, been murdered by the Indians."¹¹ To the first Conference, were reported twelve preachers, six circuits, and one thousand three hundred seventy-two members, of these one hundred and seven colored.

To attend the Conference in Kentucky in 1792, Bishop Asbury and his party suffered many hardships. He came on horseback through the Cumberland Gap over the wilderness road. They encountered heavy rains and were compelled to swim the Laurel River to get to Rockcastle Station, where the people were wicked, and they were forced to pay a dollar a bushel for corn with which to feed their horses. They had to swim the Rockcastle River and other rivers. Asbury says: "How much I have suffered in this journey is only known to God and myself. What added much to its disagreeableness is the extreme filthiness of the houses." In connection with the conference he says, "I am too much in company and hear so much about Indians, convention, treaty, killing and scalping, that my attention is drawn to these things more than I could wish. I found it good to get alone in the woods and converse with God."¹² The report to this conference showed an increase in membership during the year of 251 whites and 15 colored, making a total of the four circuits, 2,059 whites and 109 colored.

The Methodists had an almost unrestrained zeal in their work and worship. Singing was a very prominent feature in their worship. Great emotion, and physical manifestation characterized their services. At the first annual conference, the historian says, "Here a tolerably large log house had been erected, which was crowded day and night with shouting converts or anxious inquirers. There were no altars or mourners' benches, but the floor was often covered with persons groaning for redemption, and the woods resounded with the shouts of the converted."¹³

The Methodists made rapid progress following the great Revival. In 1800, they reported 1742 members, in 1810, 7800; in 1820, 15,670; in 1830, 28,189; and in 1846, 37,000. From 1890, they remained the largest denomination next to the Baptists.

CATHOLICS

The Catholics were among the first emigrants who settled in Kentucky. Two Catholic families, those of William Coomes, and Dr. George Hart, settled in Harrodsburg in 1775. Here Mrs. Coomes opened a school, which was attended by her children and by those of other settlers. This was, no doubt, the first elementary school taught in the territory of Kentucky. Dr. Hart was among the first physicians in the early settlements, if not the first. In 1783, these two families, with other Catholics, settled in Nelson County,

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not far from Bardstown. Here the Coomes family secured possession of several tracts of land, one of which, containing 105 acres, was given to the Catholic Church.

The Reverend Charles Whelan was the first priest sent to Kentucky. He arrived with other emigrants in the Spring of 1787. He visited the different settlements and gathered the Catholics and administered the sacrament in their homes, which were regarded as church altars. In 1793, another priest, the Reverend Stephen Theodore Baden, arrived and for thirty years rendered sacrificial service, and did his utmost to establish Catholic settlements. The Reverend Anthony Salmon came in January, 1799.

Two families, Anthony Sanders and Jeremiah Webb, who were loyal Catholics, came to Bardstown. The site of the St. Joseph Church was practically a gift of Mr. Sanders. In 1785, a large colony of Catholics came from Maryland and settled on the Pottenger Creek in Nelson County. By 1787 there were about fifty Catholic families in the new County of Kentucky, and in 1793 this number had increased to about three hundred families.¹⁴

CHAPTER IX

THE GREAT REVIVAL OF 1800

1799 - 1803

What is known as the Great Revival, which reached its climax in Kentucky during the years 1800-1803, was the most wonderful spiritual event of modern times. The beginning and progress of this great spiritual awakening was a continuous miracle of God's grace. The moral and spiritual condition of the people at that time was not conducive to such a revival. The religious forces were weak, while the powers of wickedness, infidelity and greed were thoroughly entrenched in the hearts and lives of the people.

According to the census of 1790, the population of Kentucky was 73,677, while by 1800 the population had increased to 220,955. In 1790, there were forty-two Baptist churches in the territory of Kentucky, with a membership of 3,105, or a little less than one Baptist to every twenty-three of the population of the State. In 1800, the reports showed 106 churches and 5,119 members, or one Baptist to every forty-three of the population, which was a falling off of nearly 100% in the number of the Baptists in proportion to the increased population.

The Methodists reported to the Annual Conference in 1800, six circuits in Kentucky and 1,714 members. "There was a spiritual dearth throughout the land" says Arnold, the Methodist historian. The same spiritual condition prevailed among the Presbyterians. Barton W. Stone, speaking for that denomination says, "Apathy in religious societies appeared everywhere to an alarming degree. Not only the power of religion had disappeared, but also the very form of it was waning fast away."¹

From 1795 to 1800 the most serious impediment to the progress of the gospel in Kentucky was the rapid spread of French infidelity among the masses of the people. Of all the infidel literature, which had made its way among the pioneers of the entire Mississippi Valley, *The Age of Reason* by Thomas Paine was the most vicious in its influence. This strange man was born in England, came to America and espoused the cause of the Colonies in the American Revolution. He visited France about 1792 and found the entire Nation given over to infidelity largely through the influence of Voltaire. Paine soon learned that the strongest passion of the French people was their hatred of revealed religion and sacred things. He began at once to write a book against the Bible as the Word of God, entitled *The Age of Reason*, which was published in 1794. J. M. Peck, the pioneer Baptist says: "Amongst the less informed classes, the 'Age of Reason' was a popular book and obtained extensive circulation, while Bibles were obtained with difficulty and found a place only in religious families." Peck also says, "It was the general opinion among intelligent Christians that toward the close of the century, a majority of the population were either avowedly infidels or skeptically inclined. There were few men of the professions of law and physic who would avow their belief in the truth of Christianity."²

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It was during such a religious dearth that the great revival had its origin among the Presbyterians in what is now Logan County, Kentucky, under the leadership of Rev. James McGready. He was born in Pennsylvania, and moved with his parents to North Carolina in his youth. McGready entered the Presbyterian ministry "without any religion." In a revival, he was brought to realize his ruined, lost condition and sought the Lord, and found "conscious salvation." His preaching was as much changed as he himself was. He began work for the Lord in North Carolina in his new experience with marked results. His messages aroused the consciences of the sinners, awakened the unsaved church members, and promoted precious revivals. These revivals were "bitterly opposed by church members, and McGready was fiercely persecuted, even to the extent of endangering his life."³

A number of McGready's members in North Carolina moved to Kentucky and settled in what was called the Green River Country, and called for his services. McCready arrived in 1796, and began work with three small congregations—Red River, Gasper River and Muddy River, all located in Logan County. At that time, Mr. McGready was about thirty-three years of age, and full of fiery zeal." He was one of the "Sons of Thunder," "an uncompromising reprobate of sin in every shape," and the "curses of the law lost none of their severity in falling from his lips." McGready in his preaching emphasized the vital themes of regeneration, repentance and faith, and aroused his hearers on the subject of experimental religion. He was primarily an evangelist.⁴ His voice was like a trumpet and could be heard with ease several hundred yards, nor was it harsh or uncomfortable.

He drew up a solemn covenant for his congregations. Every Saturday evening, every Sunday morning, and one whole Sabbath in each month, was to be observed as a season for special prayer for an outpouring of the Holy Spirit in Logan County, Kentucky, and throughout the world. He obtained the signature of his members to the Covenant. The signs of a spiritual awakening began to appear. At a regular sacramental meeting in the Gasper River Congregation in May, 1797 church members began to approach Mr. McCready, inquiring about their spiritual condition. His preaching had alarmed those members who were resting on a false hope. Finally one of them, a female, found "the sure Rock," and began at once to visit her neighbors from house to house, and they were awakened to their lost condition.⁵

In July, 1798 the revival spirit was again manifested at Gasper River. Godless church members were convicted of their sins and saved. Men began to leave their business and go alone into the woods, and spend the time in weeping and praying. By the following September, the revival was extended to Rev. McGready's congregations on Muddy River and Red River. The religious interest became general in all the territory of these congregations. But about this time there was a marked disturbance in the work of the revival which caused a decline of interest and some division in the congregations. This changed condition was ascribed by Mr. McGready to the active and discouraging methods of Rev. James Balch, a strict Presbyterian minister, who was visiting in the

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vicinity of the churches. He opposed the preaching of McGready and "turned the whole into ridicule."⁶

During the year 1798, the Baptists gathered the first two churches in all that region of the State; the Muddy River Church, near Russellville, and Hazel Creek, near the present site of Greenville.

In July, 1799 at a sacramental meeting, held with the Gasper River Presbyterian congregation, the interest was deeper than ever before, and many burdened souls were saved. Men and women, overwhelmed with conviction, fell to the floor and would remain prostrate and motionless for hours, but when they arose with the shout of victory, they would testify that they were conscious through the experience. This was the beginning of the "falling exercises" that prevailed so extensively during the great revivals, especially among Presbyterians and Methodists.

The same falling experience often prevailed in the revival in Virginia in 1785, among the country Baptist churches. Semple says "The manner of conducting the great revival was somewhat extraordinary. It was not unusual to have a large proportion of a congregation prostrate on the floor; and, in some instances, they have lost the use of their limbs; no distinct articulation could be heard, unless from those immediately by; screams, cries, groans, songs, shouts, and hozannas, notes of grief and notes of joy, all heard at the same time, made a heavenly confusion, a sort of indescribable concert."⁷

In June, 1800 a sacramental meeting was held in McGready's congregation on Red River, which was followed by the most wonderful revival to date. The Presbyterian ministers, who attended these services in addition to Elder James McGready, were John Rankin, William Hodge, William McGee, and his brother, John McGee, who was a Methodist preacher. Dr. Davidson thus writes of this meeting: "The public services were animated and tears flowed freely; but nothing special was noticed until Monday. While Mr. Hodge was preaching, a woman, at the extreme end of the house unable to repress the violence of her emotions, gave vent to them in loud cries. During the intermission which succeeded the services, the people showed no disposition to leave their seats, but wept in silence all over the house.

"Such was the state of things when John McGee, the Methodist, rose in his turn to speak."⁸

John McGee gives his experience in this service as follows: "At the close of the sermon, Messrs. Hodge, McGready, and Rankin went out of the house; my brother and myself sat still. The people seemed to have no disposition to leave their seats. My brother felt such power come on him, that he quit his seat and sat down on the floor of the pulpit A power which caused me to tremble was upon me. There was a solemn weeping all over the house. Having a wish to preach, I strove against my feelings. At length I rose up and told the people I was appointed to preach, but there was a greater than I preaching, and exhorted them to let the Lord God Omnipotent reign in their hearts, and to submit to him, and their souls should live. Many broke silence; the woman in the east

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end of the house shouted tremendously. I left the pulpit to go to her, and as I went along through the people, it was suggested to me; 'You know these people are much for order—they will not bear this confusion. Go back, and be quiet.' I turned to go back, and was near falling. The power of God was strong upon me; I turned again, and, losing sight of the fear of man, I went through the house, shouting and exhorting with all possible ecstasy and energy, and the floor was soon covered with the slain. Their screams for mercy pierced the heavens, and mercy came down. Some found forgiveness, and many went away from that meeting feeling unutterable agonies of soul for redemption in the blood of Jesus."⁹

McGready relates how all classes were concerned in the revival on Red River: "There you might see profane swearers, and Sabbath breakers, pricked in the heart crying out 'What must we do to be saved?' There were frolicers, dancers, crying for mercy. There you might see little children, ten, eleven, or twelve years of age, praying and crying for redemption in the blood of Christ in agony of distress."¹⁰

A family recently from North Carolina heard of the proposed meeting at Red River, and came in their wagons with supplies and camped beside them. At another sacramental meeting held soon after, others followed the example of this family, and came in their wagons and camped. When McGready saw the results of "this spontaneous camping," he published it far and wide that the sacramental meeting to be held at Gasper River in Logan County the following July would be a camp meeting.

Impelled by curiosity, a great concourse of people assembled from a distance of forty, fifty, and a hundred miles to attend this meeting. The campers had no tents, nor cabins, as in after years, but slept in their wagons, or under temporary shelter, formed of bed covers. There was built for worship a large shelter, covered with boards, and seated with hewn logs. Near the center of this place was "the stand, a ruled platform, or temporary pulpit, constructed of logs and surrounded by a handrail."

The preachers for this meeting were James McGready, William Hodge, William McGee, all Presbyterians, and perhaps some others. The services continued for four days, from Friday until Tuesday morning. No special interest was observed till Saturday evening, when two pious females were conversing together about the state of their souls, in a manner that deeply affected some persons standing by. "Instantly the divine flame spread through the whole multitude. Many of the unconverted became so deeply affected that they fell powerless on the ground, and cried aloud for mercy. Ministers and pious Christians passed among them, giving them instructions and encouragement to close with Christ, as he is offered in the gospel. In this way the night was spent, and before the Sabbath morning, a goodly number obtained peace and joy in believing." Before the meeting closed on Tuesday morning forty-five precious souls passed from nature to grace. This was 'the first camp meeting' of Christendom.¹¹ Here the camp meeting originated with the Presbyterians and soon became immensely popular. Later they took the name of General Camp Meeting, on account of the Methodists joining in with the Presbyterians. The Baptists were invited to come in as churches, which they refused to do, but many individual Baptists worked in these revivals.

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During the year 1800, ten sacramental meetings were held in the Cumberland and Green River Country, and as a result, 340 converts were added to the Presbyterian churches. There were only four of the preachers of that religious body, McGready, Hodge, McGee and Rankin, who engaged in promoting these meetings, while all the rest of their ministerial brethren "disapproved and discountenanced the work from its commencement as spurious."

Barton W. Stone, one of James McGready's converts in North Carolina, had to come to Kentucky to become pastor of two Presbyterian churches—Cane Ridge, in Bourbon County, and Concord, in Nichols County, located only a few miles apart. In the Spring of 1801, Mr. Stone, having heard of the great revival among the Presbyterians in Logan County, visited that section and attended one of the camp meetings. Elder Stone says: "There, on the edge of a prairie in Logan County, Kentucky, the multitudes came together, and continued a number of days and nights encamped on the ground; during which time worship was carried on in some part of the encampment. The scene to me was new, and passing strange. It baffled description. Many, very many fell down, as men slain in battle, and continued for hours together in an apparently breathless and motionless state—sometimes for a few moments reviving, and exhibiting symptoms of life by a deep groan, or piercing shriek, or by a prayer for mercy most fervently uttered. After lying thus for hours, they obtained deliverance. With astonishment did I hear men, women and children declaring the wonderful works of God, and the glorious mysteries of the gospel. Their appeals were solemn, heart-penetrating, bold and free. Under such addresses many others would fall down into the same state from which the speakers had just been delivered."

Mr. Stone continues: "Two or three of my particular acquaintances from a distance were struck down. I sat patiently by one of them, whom I knew to be a careless sinner, for hours, and observed with critical attention, every thing that passed from the beginning to the end. I noticed the momentary revivings as from death—the humble confession of sins—the fervent prayer, and the ultimate deliverance—then the solemn thanks and praise to God—the affectionate exhortation to companions and to the people around, to repent and come to Jesus. I was astonished at the knowledge of the gospel truth displayed in the address. The effect was that several sunk down into the same appearance of death."

He continues, "My conviction was complete that it was a good work—the work of God; nor has my mind wavered on the subject. Much did I then see, and much have I since seen, that I considered to be fanaticism; but this should not condemn the work. The Devil has always tried to ape the works of God, to bring them into disrepute. But that cannot be a Satanic work, which brings men to humble confession and forsaking of sin—to solemn prayer—fervent praise and thanksgiving, and to sincere and affectionate exhortations to sinners to repent and go to Jesus the Saviour."¹²

At the close of the camp meeting in Logan County Mr. Stone returned to his congregations and filled his appointment at Cane Ridge on the Lord's Day at 11 o'clock. Multitudes collected anxious to hear the news from the pastor, concerning the revivals he had attended. Mr. Stone

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says, "I ascended the pulpit and gave a relation of what I had seen and heard; then opened my Bible and preached from the words, 'Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned.' On the universality of the gospel, and faith as the condition of salvation I principally dwelt, and urged the sinner to believe now, and be saved. . . . The congregation was affected with awful solemnity, and many returned home weeping."

Mr. Stone hastened to Concord Church to preach at night. He says: ". . . at Concord, two little girls were struck down under the preaching of the word, and in every respect were exercised as those were in the south of Kentucky, as already described. Their addresses made deep impressions on the congregation."

On the next day Mr. Stone returned to Cane Ridge to hold services in the home of William Maxwell. Here he heard of the good effects of the meeting on the Sunday before. Many had found the Lord and were rejoicing in Him, while others were solemnly engaged in seeking salvation. Mr. Stone says, that among those saved "was my particular friend, Nathaniel Rogers, a man of first respectability and influence in the neighborhood. Just as I arrived at the gate, my friend Rogers and his lady, came up; as soon as he saw me, he shouted aloud the praise of God. We hurried into each other's embrace, he still praising the Lord aloud. The crowd left the house, and hurried to this novel scene. In less than twenty minutes, scores had fallen to the ground—paleness, trembling, and anxiety appeared in all—some attempted to fly from the scene panic stricken, but they either fell, or returned immediately to the crowd, as unable to get away. In the midst of this service, an intelligent deist in the neighborhood, stepped up to me, and said 'Mr. Stone, I always thought before that you were an honest man; but now I am convinced you are deceiving the people.' I viewed him with pity, and mildly spoke a few words to him—immediately he fell as a dead man, and rose no more till he confessed the Saviour. The meeting continued on that spot in the open air, till late at night and many found peace in the Lord.

"The effects of this meeting through the country were like fire in dry stubble driven by a strong wind."

Soon after the Cane Ridge experience, Mr. Stone held a five days' meeting with his church at Concord, and the whole country was set in motion to attend the services. He says, "To give a true description of this meeting cannot be done; it would border on the marvelous."¹³

A General Camp Meeting began at Cane Ridge Church on August 6, 1801 under the leadership of the pastor, Barton W. Stone, and continued one week. This was the most remarkable of all the camp meetings held in Kentucky, not only for what took place there, but also because of the incredible number of people, who attended. Dr. Davidson says "Cane Ridge was a beautiful spot, in the vicinity of a country church of the same name . . . in the county of Bourbon, about seven miles from Paris, it was finely shaded and watered, and admirably adapted to the purpose of an encampment."¹⁴

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This meeting was attended by thousands of people, who came by all kinds of conveyances, and from great distances. It was reported by a statistically inclined person that he counted 143 carriages and wagons, 500 covered sledges, and 500 without covers, making in all 1143 vehicles. There were 500 candles, besides lamps, to illumine the camp at night. The total number of people in attendance has been variously estimated from ten to twenty thousand. One of the Presbyterian ministers, John Lyle, recorded in his diary that there were from 800 to 1100 communicants present.¹⁵

Mr. Stone said: "The roads were literally crowded with wagons, carriages, horsemen, and footmen, moving to the solemn camp. . . . Four or five preachers were frequently speaking at the same time, in different parts of the encampment without confusion. . . . Free salvation urged upon all by faith and repentance. . . . Many things transpired there, which were so much like miracles, that if they were not, they had the same effects as miracles on infidels and unbelievers, for many of them by these were convinced that Jesus was the Christ, and bowed into submission to him. . . . So low had religion sunk, and such carelessness universally had prevailed, that I have thought that nothing common could have arrested the attention of the world; therefore these uncommon agitations were sent for this purpose."¹⁶ An attendant on the Cane Ridge Camp Meeting reported: "There were eighteen Presbyterian preachers present at the meeting and that Baptists and Methodists were also represented there with ministers, 'all being either preaching or exhorting the distressed with more harmony than could be expected'."¹⁷

There is no record of the name of any Baptist preacher taking part in the Cane Ridge Camp Meeting, but Rev. William Burke, a Methodist minister attended, but received no invitation by the Presbyterians to preach or to have any part in the services, though he arrived on Friday, the first day of the meeting. Rev. Burke says: "On Sunday morning, when I came on the ground, I was met by my friends, to know if I was going to preach for them that day. I told them I had not been invited; if I was, I should certainly do so. The morning passed off, but no invitation. Between ten and eleven I found a convenient place on the body of a fallen tree, about fifteen feet from the ground, where I fixed my stand in the open sun, with an umbrella fixed to a long pole and held over my head by Brother Hugh Barnes. I commenced reading a hymn with an audible voice, and by the time we concluded singing and praying we had around us, standing on their feet, by fair calculation ten thousand people. I gave out my text . . . 'For we must all stand before the judgment seat of Christ,' and before I concluded my voice was not to be heard for the groans of distress and the shouts of triumph.

Hundreds fell prostrate to the ground, and work continued on that spot till Wednesday afternoon. It was estimated by some that not less than five hundred were at one time lying on the ground in the deepest agonies of distress, and every few minutes rising in shouts of triumph. . . . I remained Sunday night, and Monday and Monday night; and during that time there was not a single moment's cessation, but the work went on, and old and young, men, women, and children, were converted to God. It

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was estimated that on Sunday and Sunday night there were twenty thousand people on the ground. They had come far and near from all parts of Kentucky; some from Tennessee, and from north of the Ohio river; so that tidings of Cane Ridge Meeting was carried to almost every corner of the country, and the holy fire spread in all directions."¹⁸

The Great Revival throughout was marked by many physical exercises but the "falling" seems to have been the most common. Dr. Davidson says, "The numbers affected in this singular manner were astonishing. At Cabin Creek Camp-Meeting, May 22, 1801, so many fell on the third night, that, to prevent their being trodden upon, they were collected together, and laid out in order on two squares of the meeting-house, covering the floor like so many corpses. At Paint Creek Sacrament, 200 were supposed to have fallen; at Pleasant Point, 300; but these accounts are beggared by the great meeting at Cane Ridge, August 6, 1801, when 3,000 were computed to have fallen."¹⁹

Barton W. Stone in referring to the "falling exercises" says, "The falling exercise was very common among all classes, the saints and the sinners of every age and of every grade, from the philosopher to the clown. The subject of this exercise would, generally, with a piercing scream, fall like a log on the floor, earth, or mud, and appear as dead. Of thousands of similar cases, I will mention one. At a meeting, two gay young ladies, sisters, were standing together, attending the exercises and preaching at the time. Instantly they both fell, with a shriek of distress, and lay for more than an hour apparently in a lifeless state. Their mother, a pious Baptist, was in great distress, fearing they would not revive. At length they began to exhibit symptoms of life, by crying fervently for mercy, and then relapsed into the same death-like state, with an awful gloom on their countenances. After awhile, the gloom on the face of one was succeeded by a heavenly smile, and she cried out, precious Jesus, and rose up and spoke of the love of God—the preciousness of Jesus, and of the glory of the gospel, to the surrounding crowd, in language almost super-human, and pathetically exhorted all to repentance. In a little while after, the other sister was similarly exercised. From that time they became remarkably pious members of the church."

There were other physical exercises that appeared in the great revival as the jerks, the dancing, laughing, singing and running exercises. "The jerks", says Mr. Stone, "cannot be so easily described. Sometimes the subject of the jerks would be affected in some one member of the body, and sometimes the whole system. When the head alone was affected, it would be jerked backward and forward, or from side to side, so quickly that the features of the face could not be distinguished. When the whole system was affected, I have seen the person stand in one place, and jerk backward and forward in quick succession, their head nearly touching the floor behind and before. All classes, saints and sinners, the strong as well as the weak, were thus affected. I have inquired of those thus affected. They could not account for it; but some have told me that those were the happiest seasons of their lives. I have seen some wicked persons thus affected, and all the time cursing the jerks, while they were thrown to the earth with violence. Though so awful to behold, I do not remember

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that any one of the thousands I have seen ever sustained an injury in body. This was as strange as the exercise itself."

In regard to the dancing exercise, Mr. Stone states, "This generally began with the jerks, and was peculiar to professors of religion. The subject, after jerking for awhile, began to dance, and the jerks would cease. Such dancing was indeed heavenly to the spectators; there was nothing in it like levity, nor calculated to excite levity in the beholders. The smile of heaven shone on the countenance of the subject, and assimilated to angels appeared the whole person. Sometimes the motion was quick and sometimes slow. Thus they continued to move forward and backward in the same track or alley till nature seemed exhausted, and they would fall prostrate on the floor or earth, unless caught by those standing by."

Mr. Stone speaks of the singing exercises as the most curious and most unaccountable of all the physical marks of the revival. He says, "The subject in a very happy state of mind would sing most melodiously, not from the mouth or nose, but entirely in the breast, the sound issuing thence. Such music silenced everything, and attracted the attention of all. It was most heavenly. None could ever be tired of hearing it." The laughing exercise commenced early in the great revival. It was confined to religious persons and often was witnessed in young converts. This holy laugh was not mirthful nor did it provoke mirth. The running exercises were nothing more than an attempt on the part of persons feeling something of the bodily agitations, to run away and thus escape them.²⁰

The Baptists were generally exempt from these exercises during the great revival that so sorely afflicted the Presbyterians. There was some excitement in the falling and jerking exercises in the upper Green River country and in the part adjoining Tennessee, where the Separate Baptists were most numerous. Many individual Baptists, who may have joined in the union meeting of the Presbyterians and Methodists, were no doubt affected by these extraordinary exercises. But the Baptist churches and pastors of Kentucky did not join with the Presbyterians in their great sacramental services, which were a part of the revival, because of their restricted communion principles. Collins says: "The Baptists escaped almost entirely those extraordinary and disgraceful scenes produced by the jerks, the rolling and the barking exercises, etc., which extensively obtained among some other persuasions of those days. The work among the Baptists was deep, solemn, and powerful; but comporting with that decency and order, so emphatically enjoined in the scriptures."²¹

According to the records, the great revival began among the Baptists in a union meeting with the Methodists in the northern part of the State, at the mouth of the Kentucky River, where the town of Carrollton now stands. We are indebted to John Taylor for some information concerning this meeting, who was present and took part in the services in the Spring of 1800. Mr. Taylor says: "From the dull feelings of my heart, I took a text which suited my own state—'Lord help me'. . . After which they continued on in prayer, praise, and exhortation, with much noise at times, until late at night. Some were rejoicing, having lately obtained deliverance; others were groaning in tears. . . . Many of the people tarried all night. . . . to converse with me; I never heard the question (What shall we do

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to be saved?) more prevalent at any time in my life. . . . A number of them neither lay down, nor slept through the whole night. . . . About sunrise next morning, I took my leave of this blessed company of the young disciples. . . . I had no desire to use food that day; I rode on with pensive reflections, calling up in my mind past days, when I hoped the candle of the Lord shone on me; but by the multiplicity of the business of this little world, my affections had been stolen off from the Lord; my eyes would not only swim but overflow with tears as I rode along by myself.”²²

The revival resulted in a church being constituted, known as Port William, which applied for membership in the Salem Association, but was rejected because the Articles of Faith were not satisfactory. The church was received a year later into the Elkhorn Association and is now located at Ghent, Carroll County.

In the meantime John Taylor returned to his home at Bullittsburg, a settlement on the Ohio River below Cincinnati, where he was pastor. He said, “I almost dreaded to go home, fearing I should be as I had been unprofitable among them. Poor Bullittsburg now appeared like a forsaken cottage in the wilderness.” When Mr. Taylor arrived he learned that there had been a marriage in the community, which was followed up by a series of dancing parties, in the home of one of the leading members. He held a service at night near the place of the dance, but few people attended service. Services were to be held in the meeting house the following Sunday. He said, “I never had been so thoroughly cowed down by discouragement, through the course of my ministry as now.”

Referring to Sunday service, Mr. Taylor said, “Soon after I began, a set of feelings overtook me, that exceeded any I ever felt in public speaking; they consisted of a profuse weeping that I could not suppress. . . . the whole assembly seemed to reciprocate the same feelings, perhaps there was not a dry eye in the house. . . . What the Lord did at this meeting, entirely broke up all the dancing in the settlement.” The revival began in this church, and spread over the settlement “like wild fire,” and continued about two years, during which time 152 members were added to the Bullittsburg Church by baptism and a large number by letter.²³

A great revival began in 1800 in the Clear Creek Baptist Church in Woodford County, where Richard Cave was pastor, and resulted in 346 by baptism. William Hickman led in many revivals with great results. During 1801 he baptized two hundred and sixteen souls into the Forks of the Elkhorn Church, where he was so long pastor. Hickman says he baptized more than five hundred in the course of two years.

The revival began in the Severns Valley Church in 1801 conducted by the venerable Joshua Morris. The church record exhibited the following: “In September 1801, prayed at opening and received seven members by experience. . . .”

“In November, had no business, but to praise God and receive twenty members” “In December received nine members.” “In January 1802, received twenty-two members” “In this manner the

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work continued until one hundred and forty-six members were received," which was by baptism.

At South Elkhorn, the oldest church north of the Kentucky River, the revival began under the pastor, John Shackleford, who preached the gospel through prison gates in Virginia. In 1800 this church numbered 127 members, but during the revival period of two years, there were added 318 members by baptism. At Bryant's Station Church, where Ambrose Dudley was pastor, there were 170 members in 1800, but during the revival period 421 members were added by baptism. The Great Crossings Church, Scott County, Joseph Redding, pastor, reported 107 members in 1800, but during the revival 407 were baptized into the fellowship of the church.

In something like this proportion, the churches increased in membership in different sections of the State. The growth of the associations in churches and membership was very marked. In 1800, there were six associations, 106 churches and 5,119 members. At the close of the great Revival in 1803, there were ten associations, 219 churches, and 15,495 members, which was a clear gain of four associations, 113 churches, and 10,380 members. In 1801, the churches of the Elkhorn Association reported 3,011 baptisms.

The results of the revival in Kentucky in addition to the large number of people saved, and added to the churches, were exceedingly beneficial in many ways. Before the revival the morals of the people, largely under infidel influence, were very bad. J. M. Peck writing to *The Christian Review* in 1852 says: "Infidelity received its death blow during that revival period . . . Not a few continued infidels and scoffers, but they were shorn of their strength. So many of their number had been converted, some of whom became efficient preachers of the gospel, that infidelity could not longer boast. . . Multitudes of strong-minded men, proud of their habits of free-thinking, were converted in so sudden and impressive a mode as to perplex and confound their associates."²⁴ The effects of the revival on Christians was permanently good. They became more imbued with the spirit of Christ and experienced a clearer view of the spirituality of religion. The mere form of religious morals, ceremonies, and saying the Catechism gave way to the necessity of the new birth.

CHAPTER X

DENOMINATIONAL RESULTS OF THE GREAT REVIVAL

1801 - 1810

That the great revival of 1800 produced far reaching spiritual results in the salvation of thousands of people of all classes and caused a marked change in the social orders of the day cannot be denied. But on the other hand, great evils resulted in the division of some of the denominations, and in the forming of other religious sects in Kentucky, which intensified sectarian strife, and engendered continued religious controversy for years to come. This denominational situation was due largely to the fact that multitudes of the real converts in the revival were ignorant of Bible teaching, and untaught in the vital doctrines essential to the Christian life. Thus they were easily led away by any new religious movement. The three then existing denominations effected by the revival were the Baptists, Methodists and Presbyterians, which will be considered in order.

THE BAPTISTS

The climax of the fruit of the revival on the Baptists of Kentucky was the healing of the unhappy division between the Regular and Separate Baptists, as had occurred in the uniting of these two classes of Baptists sixteen years before in North Carolina and Virginia. Several efforts had been made to unite these two forces in Kentucky, which had resulted in failure. But under the more favorable conditions in 1801, while the revival fires were burning in the churches, a final effort was made which succeeded. Articles of agreement were drawn up and accepted by all the associations involved.

Looking to this end, the Elkhorn Association, which was composed of Regular Baptist churches, appointed a committee in the session of 1800, to visit the South Kentucky Association of Separate Baptists and to join with that body in calling a convention for the purpose of effecting a union. The South Kentucky Association responded by appointing a committee to confer with the similar committee from Elkhorn. After considerable discussion this joint committee agreed on terms which, it was hoped, would be satisfactory to the churches of both associations.

The terms were ratified by the South Kentucky Association and a convention was called to be composed of two messengers from each church in both associations. This proposed convention was held in the Old Providence meeting house on Howard's Creek, in Clark County on the second Saturday in October, 1801. The terms of the union were unanimously approved by the convention and referred back to the churches for their final adoption. According to the records available, the proposition for union met with no opposition from any quarter. It will be observed, however, that the agreement was entered into only between the Elkhorn and South Kentucky associations; but under the terms of the General Union, the agreement was speedily accepted by all the Baptists of the State.

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The following are the exact terms of the Union:

"We the committees of Elkhorn and South Kentucky Associations, do agree to unite on the following plan:

1. That the Scriptures of the Old and New Testament are the infallible Word of God, and the only rule of faith and practice.
2. That there is one only true God, and in the Godhead, or divine essence, there are Father, Son and Holy Ghost.
3. That by nature we are fallen and depraved creatures.
4. That salvation, regeneration, sanctification and justification are by the life, death, resurrection and ascension of Jesus Christ.
5. That the saints will finally persevere through grace to glory.
6. That believers' baptism by immersion is necessary to receiving the Lord's Supper.
7. That the salvation of the righteous and punishment of the wicked will be eternal.
8. That it is our duty to be tender and affectionate to each other, and study the happiness of the children of God in general; to be engaged singly to promote the honor of God.
9. And that the preaching (that) Christ tasted death for every man, shall be no bar to communion.
10. And that each may keep their associational and church government as to them may seem best.
11. That a free correspondence and communion be kept between the churches thus united.

Unanimously agreed to by the joint committee:

AMBROSE DUDLEY
JOHN PRICE
JOSEPH REDDING
DAVID BARROW,

ROBERT ELKIN,
THOMAS J. CHILTON
DANIEL RAMEY,
MOSES BLEDSOE,
SAMUEL JOHNSON.

Universal harmony prevailed among the churches, as they were, at that time, experiencing the most powerful and extensive revival that had ever been witnessed by them or their fathers. The large territory of South Kentucky Association was divided into two associations, which took the name of North District and South District. By this means the South Kentucky Association of Separate Baptists was buried. The distinguishing names "Regular" and "Separate" were dropped and all the Baptists of Kentucky took the name of "United Baptists." In 1802 and 1803, all the churches and associations in the State were in full correspondence, and the terms Regular and Separate Baptists were no more in name and all Baptists for a period of years were known as United Baptists; finally the term "United" was dropped and the name Baptist remained to designate a great denomination. Thus the revival proved a great blessing to the Baptists of Kentucky, though they did not join as a denomination with others in promoting it.¹

METHODISTS

The Methodists greatly prospered as a result of the revival of 1800; however one of their historians claims they did not apparently increase in number as rapidly as other denominations, due "to the six months' probation

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required before receiving persons into membership." The Camp Meetings, which originated in the revival party of the Presbyterians, were taken up by the Methodists, and became one of their greatest agencies in reaching the multitudes, who attended these immense gatherings, where there were acres of campers. Singing was a very prominent feature of these meetings. They would often mingle "rude ditties" along with Wesley's hymns such as "The Devil Hates the Methodists."

All the shouting and "the bodily exercises" which characterized the Methodist revivals, were regarded as a token of divine powers, which drew the multitudes to these meetings. Also their prayers were uttered in the loudest voice of the petitioners and with an intonation peculiar to themselves, while loud responses of "Amen," "Glory to God" would be heard all through the congregation. Also the Methodists' claim to a "Broad Catholicity" made them very popular with the masses of the people. The preachers would exhort sinners "to get religion, and then join any branch of the church they pleased"; "One church is just as good as another"; "We are all aiming to get to the same place;" "Join wherever you think you can live happiest." In times of great rejoicing in their revivals, the private members could be heard to say that they "loved Baptists and Presbyterians just as much as they did Methodists." This claim to liberalism and broadness gave them great influence over the people.²

The Methodists were very weak numerically at the beginning of the revival in 1800, when they reported only 1,742 members, but at the close of this period in 1810, they had increased to 7,057 members. At the close of the Alexander Campbell controversy when the Baptists had been reduced to 39,957 members, the Methodists reported 28,189 members.

PRESBYTERIANS

The great revival produced adverse results among the Presbyterians, though it originated in that denomination. There soon arose a marked division in the Presbyterian ministry over its means and methods of conducting the revival services, as led by James McGready in South Kentucky, and in the northern part by Barton W. Stone. Those ministers who favored the revival and led in promoting it, were known as the revival party; while those who opposed the revival movement, were designated anti-revivalists. The anti-revivalists continually made their protests against the methods and results of the meetings being held. They condemned what they regard as some of these disorders: ". . . undue excitement of animal feeling; disorderly proceedings in public worship; too free communication of the sexes; the promulgation of doctrinal errors; and the engendering of spiritual pride. . . ." The strict Calvinists among the Presbyterians were greatly disturbed about the tendencies of the revival party "to accept 'the doctrine of grace as held by the Methodists,' and otherwise dilute the 'excellent standards' of the Confession."³

The development of affairs, as a result of the revivals in Logan County and the surrounding country gave the strict Presbyterian leaders no little concern. One of the main results of the revival in that section was the formation of so many new churches calling for a larger increase of ministers than could be supplied out of so small a number, who could meet

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the educational requirements of the Presbyterian Church. In view of this situation the Kentucky Synod, in its session at Lexington, October, 1802, formed the Cumberland Presbytery, to include the revival section to deal with the conditions there. This new Presbytery consisted of ten ministers of whom Thomas B. Craighead, Terah Templin, John Bowman, Samuel Donnell, and James Balch were anti-revivalists. The other five, James McGready, William Hodge, William McGee, John Rankin, and Samuel McAdow, were the promoters of the revival. This revival party soon attained a majority in the Presbytery and began to supply preachers and exhorters according to the demand. This policy of licensing candidates for the ministry, who were deficient in educational requirements, was bitterly opposed by the anti-revival men in the Presbytery.

Dr. Davidson thus speaks of the situation: "Illiterate exhorters, with Arminian sentiments were multiplied, till they numbered seventeen. . . . These exhorters, burning with zeal, traveled incessantly through the vacant congregations upon their 'circuits,' (a device borrowed from the Methodists two years before) exhorting without the formality of a text." Furthermore, candidates for the ministry were examined on their religious experience and on their motive for entering the ministry, while but little attention was given to their educational qualifications. There was danger that these lesser exhorters would soon dominate the Kentucky Synod.⁴

It was evident that the anti-revival party and other strict Presbyterians would do something about the conditions, which had developed in the Cumberland Presbytery. The first action was taken at the meeting of the Kentucky Synod in October, 1804 when a committee was appointed to attend the earliest meeting of the Cumberland Presbytery to investigate the conditions and report back to the next meeting of the Synod. Only one member of the committee attended and he was discarded by the Presbytery as a spy. The next meeting of the Synod was held at Danville in October, 1805 where many irregularities of the Cumberland Presbytery were reported. A commission was appointed, composed of ten ministers, and six elders, with full synodical power to deal with the situation.

This commission met on December 3, 1805 in the Gasper River meeting house, and was in session nine days. One writer says, "This commission was composed of all the men in the anti-revival party of the Synod, who had rendered themselves most obnoxious to the other party." The charges against the Presbytery were: "They did license a number of young men to preach the gospel, and some of them they ordained to preach the gospel and administer the ordinances of the Church, contrary to the rules and regulations of the Presbyterian Church in such cases made and provided for; and, whereas, these men have been required by said Presbytery to adopt said Confession of Faith and Discipline of said Church, no further than they believe to be agreeable to the Word of God."

The Commission called the men, who had been licensed or ordained by the Cumberland Presbytery to appear and be examined as to their fitness to preach; but they refused to submit to the examination by this commission. They were, then, prohibited from exhorting, preaching or administering the ordinances. The Commission also called the older ministers, who had sup-

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ported this irregular licensing and ordaining the young men to the ministry, and cited them to appear before the next meeting of the Synod.

After the Commission had delivered its verdict, the revival party organized themselves into a Council and adopted the following: "That they would not cease preaching on the account of any interdict of this commission; that they would refrain from any official action; that they would continue to foster the revival, and keep the revival churches alive; and that they would labor for a reconciliation with the Synod and the Presbyterian Church."⁵

THE CUMBERLAND PRESBYTERIAN CHURCH

At the meeting of the Synod in October, 1806 the Cumberland Presbytery was dissolved, because of its irregularities and its members were added to the Transylvania Presbytery. The Council now became the medium of communication with the Synod, and the General Assembly. During a period of four years repeated attempts were made to reconcile the differences between the Council and Synod without success.

The Council made a final effort toward reconciliation in 1809, by submitting to the Synod the final ultimatum, the chief point of which was that those who chose might be allowed reservation from the Fatalistic Teachings of the Confession of Faith, but the Synod would not agree to this demand. At this time James McGready, under whose ministry the great revival began, and William Hodge, one of his associates, being genuine Calvinists, withdrew from the Council, made terms with the Synod and remained in the Presbyterian Church. This left the Council with only four ordained ministers. Those who remained in charge of the affairs of the excluded Presbytery felt the need of providing for themselves and for the people, whom they had been instrumental in leading into the way of salvation. Accordingly, on February 4, 1810, Samuel King, Finis Ewing, and Samuel McAdow met in Dixon, Tennessee, and organized, or rather reorganized the Cumberland Presbytery, independent of the Presbyterian Church, and ordained Ephraim McLean to the ministry. Thus did the Cumberland Presbyterian Church come into existence to take a position among what are termed orthodox denominations of Christians.⁶

In the meeting of the first Synod of the new Cumberland Presbyterian Church in 1813, it dissented from the Westminster Confession of Faith as to Reprobation, Limited Atonement, and the Calling of the Elect only. In polity, it was distinctly Presbyterian; but in theology, it claimed to mediate between Calvinism and Arminianism.⁷

The new denomination had a rapid growth from the very beginning. At the first meeting of the Cumberland Presbytery in 1810, there were four ordained ministers, six licensed preachers, and seven candidates for the ministry. In 1813 there were three Presbyteries, which met in Sumner County, Tennessee, and created the Cumberland Synod. In 1820, the Cumberlands were not only numerous in Western Kentucky and Tennessee, but had many flourishing congregations in Alabama, Indiana, Illinois, Missouri, and Arkansas. In 1826, there were eighty ordained ministers, who reported over three thousand conversions. In 1829, the General Assembly was

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created with six Synods and thirty Presbyteries. In 1834, available statistics showed nine Synods, thirty-five Presbyteries, over three hundred ordained preachers, more than ten thousand professions during that year, and a membership of above 50,000.

In 1825, a college was located in Princeton, Kentucky, which opened, March, 1826 in a large "hewn log house" with six students. The school was styled Cumberland College and chartered as an Industrial School, which provided employment for the students to assist them in paying their expenses. The college flourished under the control of the Cumberland Church until 1842, when it was abandoned and opened as Cumberland College in Lebanon, Tennessee, which is now Cumberland University. The school at Princeton was operated by the citizens of the town in a discouraging manner until about 1856, when the institution became extinct.⁸

While the Cumberland controversy was under way among the Presbyterians in South Kentucky, and North Central Tennessee, a similar agitation was raging in the northern part of the State, caused by the revivals conducted by Barton W. Stone and his Presbyterian helpers. The anti-revival party could not permit what they regarded as disorderly and unscriptural methods of conducting revivals to continue. They also charged that the preaching of Stone and his associates was anti-Calvinistic. Accordingly, when the Synod of Kentucky was in session in Lexington, September, 1803, a committee was appointed to labor to bring them "seriously and affectionately to converse" with the revival men "to labor to bring them back to the standards and doctrines" of the church. The ministers visited by this Committee were Barton W. Stone, Robert Marshall, John Thompson, Richard McNemar and John Dunlavy.⁹

These five men, perceiving that the decision of the Synod would be adverse to them, withdrew from the authority of that body and entered their protest. The Synod at once suspended them and declared their churches vacant. Mr. Stone informed his two congregations, Cane Ridge and Concord, that he could no longer serve them as a Presbyterian preacher, and that, if he continued to preach to them, it would be to build up the Redeemer's Kingdom, not to preach Presbyterianism. Mr. Stone and his ministerial associates formed at once, what was known as the Springfield Presbytery. Under the authority of this new independent body, Stone and his associates went forward preaching and forming churches. By 1804, fifteen churches composed the Presbytery, seven of these being in Ohio and eight in Kentucky. Cane Ridge and Concord Churches left the Presbyterians and went with Pastor Stone. They were strengthened by several promising ministerial recruits.¹⁰

THE CHRISTIAN CHURCH STARTED

Finally Stone regarded the Springfield Presbytery a handicap, and to this all his leaders agreed. On June 28, 1804, the Presbytery met at Cane Ridge, only nine months after its organization. Here in a document, entitled the "Last Will and Testament of the Springfield Presbytery" they announced to the world the "dissolution of the body." This was a ludicrous way of throwing the Presbytery overboard. Six ministers, including Mr. Stone, signed the document. The Presbyterian leaders condemned this action of Stone as "profane."

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Stone and his followers adopted the name "Christian" as the Bible term to designate God's people. He says in his memoirs by Rogers: "Having divested ourselves of all party creed and names and trusting alone in God in the word of His grace, we became the laughing stock of all the sects around us." After the Springfield Presbytery dissolved, each local organization that formed that body became independent of all denominational control; each particular church having the right to choose its own pastor and admit members. They determined henceforth never to delegate the right of government to any set of men whatever and to take the "Bible alone for their creed." The name "Christian" and the substitution of "the Bible for all human creeds" became very popular. The pastor of the Silver Creek and Paint Lick Presbyterian Churches joined the new Christian band. Malcolm Worly of the Turtle Creek Church, Ohio, was set apart to the gospel ministry among them. They were greatly encouraged in the progress of the "Christian Church" which was "founded on the New Testament alone."¹¹

Mr. Stone had not gone very far in promoting the new organization until the question of baptism began to claim the attention. Robert Marshall, one of the strongest of Stone's associates, had become satisfied that the Baptists were right on baptism. Stone tried to convince Marshall of his error, but as the discussion continued, Stone began to doubt the Scriptural validity of the baptism as practiced by the Pedo-baptists. A meeting was held to consider the subject, and as a result, they became so convinced that they could no longer forbear, and decided that immersion should be observed. They agreed, however, that those who chose to be immersed, should not despise those who held to sprinkling and vice versa.¹²

The question then arose, who will baptize us? The Baptists would not baptize them, unless they should become Baptists. There could be found no one among their number, who had been baptized, and thus qualified to administer the ordinance. Robert Marshall, who was such an advocate of immersion at first, and who had convinced Stone that he should be immersed, went back to Pedo-baptism. Then Stone endeavored to win him back but failed.¹³

Mr. Ware, Stone's biographer, gives an interesting account of the first baptizing by the "Christian Church" so recently formed. A young lady requested baptism at the hands of Mr. Stone in June, 1807. Mr. Stone announced the baptizing at Paris, Kentucky, seven miles from Cane Ridge Church on Stony Creek. The young woman desired to be baptized first. There could be no Baptist preacher found, who would do the baptizing under the circumstances. A curious crowd had gathered to see what the new order was going to do. The decision was reached, that a command to teach is a command to baptize. Then Stone baptized Elder David Purviance; then David Purviance baptized Elder Reuben Dooly. Stone was the last baptized.¹⁴

The subject of Baptism continued to engage the attention of the new order. Stone and others began to conclude that Baptism was ordained "for the remission of sins," and ought to be administered in the name of

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Jesus Christ to all believing penitents. Stone says "that at the Concord Church a great meeting was in progress, and many came forward as was the custom, and the usual prayers and instructions were observed, but none seemed to be comforted. The words of Peter rolled through my mind, 'Repent and be baptized every one of you in the name of Jesus Christ for the remission of your sins and ye shall receive the gift of the Holy Spirit.' I quickly arose and addressed them in that language to comply with Peter's command. I was never fully led into this teaching, until it was fully revived by Brother Alexander Campbell some years after."

THE COMING OF THE SHAKERS

No sooner had Barton W. Stone begun to get his new Christian Church well established in 1805, than all was disturbed by the appearing of a strange religious cult among his followers, known as Shakers. Mr. Stone says, "The churches and preachers so grew and were multiplied, that we began to be puffed up at our prosperity. But our pride was soon humbled by a very extraordinary incident—the coming of three missionaries from the Shakers in New England."

The Shaker Sect originated with a woman, Ann Lee, born in England in 1736. She married Abraham Standly, who died a few years later. In 1770 she began to profess to have direct revelations from heaven, and became the founder of a new faith. Her disciples soon gave her the name of "Mother Lee." With nine members of her Society she emigrated to America in 1774 and settled seven miles from Albany, New York. A revival having broken out at New Lebanon, New York, attended by physical manifestations, many of the converts were added to the new Cult.¹⁵

Ann Lee represented in her person the Second Coming of Christ to the Earth. That is, Christ had his first appearance in the man Jesus, but he had now appeared the Second time in a woman, Ann Lee. This two-fold appearance of Christ completes the Sex-Cycle, which is the reason why there should be no more marriages, since this re-incarnation of Christ in Ann Lee was the Resurrection, hence the marriage relation ceased.

The name Shaker was given to this Sect, because of the bodily exercises in their worship, as dancing and other physical movements. However, their official name is "The United Society of Believers in Christ's Second Appearing." Some of the main points emphasized in their system were: divine healing, spiritualism, visions, dreams, prophecies, revelations from heaven, speaking in tongues, sanctification, testimonies, etc.

In 1784, Mother Ann Lee died, but left full directions as to the future policy of the Society. In 1787, Joseph Meacham, formerly a Baptist preacher, became the leader, and established a settlement of Shakers at New Lebanon, New York, which became their headquarters. Meacham was one of the three missionaries who visited Kentucky, the other two being Benjamin S. Youngs, and Issachar Bates. When the news finally reached the Shakers' headquarters in New York that similar bodily performances, common among them, were practiced in the great camp meeting at Cane Ridge, three years before, they arranged to send the three above named

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missionaries to Kentucky to look into the conditions there. They left New York on the morning of January 1, 1805, on foot with one horse to carry their baggage and arrived at Paint Lick, Madison County, Kentucky, after having been on the road sixty days, and having travelled over twelve hundred miles.

These missionaries began their mission work with great zeal. They visited Cane Ridge and Stone permitted them to preach to his congregation. They presented a letter from their headquarters as follows: "We testify to the people that Christ had made His Second appearance here on earth and the poor lost children knew it not." The missionaries approved of the revival as good as far as it went, but insisted that it did not go far enough, and that they had come to teach the "way" more perfectly. They made great inroads on the members of the new "Christian Church" headed by Barton W. Stone. These three men crossed the Ohio from Kentucky and visited Malcolm Worley, pastor at Turtle Creek above Cincinnati, one of Stone's popular preachers. Worley accepted the new faith with many of his people and deeded his valuable land holdings of 4500 acres on which to build a Shakertown Colony in that State.

In less than a month, Richard McNemar and family united with the sect. On the following July 29 John Dunlavy fell in with them. In February, 1806, Matthew Houston became a Shaker. Many members of the churches, where these ministers were pastors, followed them into the new order.

Barton W. Stone was enraged over the loss of so many of his leaders to the Shakers. He speaks of them as "Wolves in Sheep's clothing." He said, "They are a set of worldly minded, cunning deceivers whose religion is earthly, sensual and devilish."¹⁶ But another writer says, "that the Shaker propagandists drained off the fanatical element from Stone's movement."

The missionaries hastened down to Gasper River in Logan County and found a fruitful field. Here the Rev. John Rankin, pastor of the Presbyterian Church, along with his congregation, embraced this strange religion. As a result of the great revival in that section, there was a large number of converts, untaught, who were waiting for religious leadership. The Shakers found the harvest ripe and "the laborers few." A Shakertown was located in Logan County as a result of this missionary tour.

Mercer County was next visited, where three missionaries had such success that a Shakertown Colony was established on the Kentucky River in that county. Many prominent names appeared on their rolls. Their converts were not confined to the common people. Their main message was to urge all to confess their sins to the Shaker leaders, and forsake such sins immediately. The sin of marriage was especially emphasized. Husbands must forsake their wives and wives must give up their husbands. Many did forsake the marriage state. Space will not permit giving an account of lives and homes wrecked by this Shaker movement in Kentucky. Their treatment of those who endeavored to break away from the colonies is a story of horror. They are now practically extinct.¹⁷

In 1810 after the Presbyterians had eliminated all the revival element in their ranks, they reported only 1348 members, while the Baptists reported 16,555 members and the Methodists 7,057.

CHAPTER XI

BAPTIST PROBLEMS AND PROGRESS IN THE DISTRICT ASSOCIATIONS

1802 - 1813

The many churches constituted as a result of the great revival made it necessary to increase the number of associations. At the close of 1800, there were six such bodies, but at the close of 1810 the number had increased to fifteen. Also as a result of the same revival the Separate and Regular Baptists were united in one body, as has already been described. When the long standing division of sixteen years was healed, and the associations entered into full correspondence, it appeared that "the golden age" of Kentucky Baptists had come. But in some instances the union was only external and "the leaven of malice and wickedness began to work." There was no general state body with which the churches could co-operate and all progress in spreading the gospel must be made through the associations scattered over the state. Hence in order to determine the progress made by the Baptists of Kentucky in these district bodies and the difficulties encountered, it will be in order to give brief attention to the associations constituted during this period.

When the last session of the South Kentucky Association of Separate Baptists was held in 1801, thirty-one churches were represented in that meeting, embracing a large territory. The final action taken in this last session was to resolve to divide this territory into two associations, with the Kentucky River as practically the dividing line. The churches south of this river were to compose the South District Association, and those on the north side, the North District Association. The churches of which these two associations were constituted had all been Separate Baptists, but since the union with the Regular Baptists in 1801, they had taken the name of United Baptists, as was mentioned in another connection.¹

THE NORTH DISTRICT ASSOCIATION

The messengers from twenty-four of the thirty-one churches, aggregating 1928 members, met with the Unity Church in Clark County on the first Friday in October, 1802 and constituted the North District Association. About the same time the churches south of the river went into the organization of the South District Association. The extent of the territory embraced in the North District body can be observed from the location of the churches which entered into its organization. These churches were Spencer Creek, Lulbegrud, Bethel, in Montgomery County; Providence, Unity, Red River, Upper Howard's Creek and East Fork in Clark County; Boffman's Fork, in Fayette County; Salt Lick, and Bald Eagle, in Bath County; Mt. Pleasant, in Franklin County; Tate's Creek, in Madison County; Salem and Station Camp, in Estill County; Jessamine, in Jessamine County; Grier's Creek and Hopewell, in Woodford County; while the location of five churches cannot be known. The preachers in the Association were as follows: David Scott, Robert Elkin, Leonard Turley, James Quisenberry, James Craig, Isaac Crutcher, Moses Bledsoe, Charles Finnell, Daniel Wil-

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liams, John Davis, Edward Kindred, Henry Blackgrove, James Haggard and Mahalaleel Shackle.

One of the peculiar practices adopted by this new body was to seat corresponding messengers from other associations as members with authority to vote and take part in the transaction of business. In the session of 1804, a party from the South District Association, headed by Thomas J. Chilton, the Clerk of that body, requested the North District body to join with them in charges against two of their ministers—Jeremiah Varde-man and John Rice—but the Association refused to recognize this party or to consider their request. The slavery question was greatly agitating the churches and associations about this time.

The Elkhorn Association in session on August 10, 1805, passed the following resolution: "This Association judges it improper for ministers, churches, or associations, to meddle with emancipation from slavery, or any other political subject; and as such we advise ministers and churches to have nothing to do therewith in their religious capacities."² This action of Elkhorn was directed against the preachers, who were accused of giving offense to the slave-holding members of the churches by their preaching against slavery. Among the preachers so charged, was David Barrow, who had moved from Virginia in 1802 to become pastor of the Mt. Sterling Church. He was a very strong preacher, and was opposed to slavery. Also William Hickman, pastor at Forks of Elkhorn, George Smith, Carter Tar-rant and others opposed the system of slavery.

This vexing question was introduced into the North District Association, October, 1805, by five corresponding messengers from Bracken Association. After these messengers from Bracken were seated and given all the privileges of the body, they brought five charges against David Barrow, the strongest man in the Association, on account of his sentiment on slavery. The Association heard Mr. Barrow in his own defense, and rendered the decision, that his apologies were satisfactory, but some of the churches determined to get rid of him; and new provisions were made for his expulsion.

The Providence Church, Clark County, and Boone's Creek, in Fayette, brought in a question: ". . . how a church shall deal with a minister who propagates doctrines that are unsound or pernicious to peace and good order?" The following answer to this question was prepared and adopted: "The Association advises that a church, in such case, withdraw all the power they gave such a preacher; and that two preachers may suspend, or stop such a preacher from preaching, until he can be tried by a council of five ministers, whose decision, in such case, ought to be obeyed until, reversed by the Association." A council of five preachers was then appointed to proceed immediately to try Mr. Barrow.

At the next meeting of the Association, in 1806, the following appears in the Minutes of that session: "A committee or council of five ministers re-por-ted: That, agreeable to the provision made last Association, for the trial of ministers, they had been dealing with brother David Barrow, for preaching the doctrine of Emancipation, to the hurt and injury of the

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brotherhood. And the Association, after considering the foregoing report, and hearing what brother Barrow had to say, in justification of his conduct, on that subject, and brother Barrow manifesting no disposition to alter his mode of preaching, as to the aforesaid doctrine, they proceed to expell him from his seat in this Association." The Association then "appointed a committee to deal with brother Barrow, in the church at Mt. Sterling, at the next monthly meeting, and report to next Association."³

Immediately after David Barrow was expelled from the North District Association and from the Mt. Sterling Church, where he was pastor, he and others began to rally the forces to organize an Emancipation Association. "A meeting was called to convene at New Hope, in Woodford County, on the 29th of August, 1807. Eleven preachers and nineteen other messengers, were enrolled as members of the meeting. Preliminary steps were taken for the organization of an Association." On September 26, 1807, the messengers from seven churches met at the Ebenezer meeting house, in Mason County, and constituted an Emancipation body styled, "Baptized Licking-Locust Association, Friends of Humanity." Two new churches were received, making nine, with 1902 members. Carter Tarrant was chosen Moderator, and David Barrow preached one of the opening sermons. A strong, lengthy circular letter was prepared and sent out, condemning slavery in all of its forms, and describing the wickedness of the system.⁴

Some entered this society by choice, others had been expelled from the churches and associations of which they were formerly members. Their purpose was to endeavor to secure the complete freedom of human beings in bondage. Elders Donald Holmes, David Barrow, Carter Tarrant, Jacob Gregg, George Smith and a number of others joined in the contest against the slave system. Most of these officiated as pastors where slavery was tolerated. Rev. David Barrow was by far the strongest advocate of the abolition party. He was a man of highest order of talent, and well educated for his day. He was driven to the extremes to which he attained, because of the harsh actions taken against him by the slave owners in the churches.⁵ The society was composed of twelve preachers and twelve churches with about three hundred members.

In the session of 1807 the North District Association proceeded to annul and revoke the act of the last meeting of the Association in expelling Elder David Barrow from his seat in the Association. But the matter had gone too far. The Association, by this unbaptistic act, had lost three churches and two leading preachers to the abolition society, who refused to return in response to this action.⁶ The Association also lost heavily in the Alexander Campbell controversy. After the final division, the body met at Upper Howard's Creek Church in July, 1831, with eleven churches represented, aggregating 950 members and three preachers.

In 1837, the anti-missionary forces so prevailed that correspondence was dropped with all the neighboring missionary associations. In 1859, the name "Old Baptist" was assumed, which indicated that it was strictly an anti-missionary body. In 1880, only nine churches were reported with 417 members, and it continued to decline until it finally went out of existence.

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THE SOUTH DISTRICT ASSOCIATION

The South District Association met in its first session in 1802 with the Salt River Church, located in what is now Anderson County. This new organization was formed out of the churches south of the Kentucky River, which previously belonged to the old South Kentucky Association of Separate Baptists. This body was in correspondence with all the associations in the state, except Tate's Creek. When the motion was made to admit that association to correspondence a heated debate arose. Jeremiah Vardeman and John Rice, two prominent preachers, advocated with great zeal entering into this correspondence and succeeded in carrying the proposition by one vote.

The minority submitted to the results, but claimed the vote illegal and determined to bring the matter before the next session, which was held in 1803 with McCormacks Church, in Lincoln County. The venerable Joseph Bledsoe was elected Moderator and Thomas J. Chilton, Clerk. Mr. Chilton also preached the opening sermon. The messengers from twenty-four churches composed the body. When the corresponding letter from Tate's Creek Association was presented the discussion became intense. John Bailey and Joseph Bledsoe led the opposition, while Jeremiah Vardeman and John Rice earnestly favored accepting the letter of correspondence. The motion was defeated by a large majority, and the corresponding letter from Tate's Creek Association was rejected.

The time for the separation of the two factions had come. Jeremiah Vardeman and John Rice at once withdrew from the body followed by a number of their adherents. This minority group immediately organized themselves under the name of the South District Association, but the majority body in session in the house resented the action, claiming the name and all the prerogatives of the Association. But the following year all the associations recognized the minority organization as the orderly South District Association and with the same unanimity rejected the majority body.

The first meeting of this new South District Association, of which the records have been preserved was held in September, 1806 with the Cartwright's Creek Church, located in what is now Marion County. This session was represented by fifteen churches, aggregating 987 members. These churches were: Forks of Dix River, Gilbert's Creek and Sugar Creek in Garrard County; Deep Creek, Stony Point, Shawnee Run, and Unity, in Mercer County; Salt River, in Anderson County; Rush Branch and McCormacks, in Lincoln County; Doctors Fork and Hanging Fork (Providence), in Boyle County; Pleasant Run and Buffalo Creek, in Washington County; and Cartwright's Creek (Lebanon), in Marion County. The preachers were Randolph Hall, James Kell, John Rice, Jeremiah Vandeman, James Rogers and Owen Owens.

The Association seems to have had a steady growth from 1817, when a revival prevailed in the churches for several years. In 1820, the Association was composed of twenty-one churches with 1703 members; in 1860, it numbered twenty-six churches with 3147; and in 1880 twenty-four

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churches with 2594 members. This Association is now a prosperous body (1946) with twenty-nine cooperating churches and 10,522 members. The largest church in 1947 was the Lexington Avenue, Church, Danville, with 1335 members and R. R. Couey, pastor; while the second largest was the First Church, Danville, with 1075 members and with W. E. Todd, pastor. The latter was succeeded in 1948 by Ray E. Roberts.

THE SOUTH KENTUCKY ASSOCIATION OF SEPARATE BAPTISTS — NUMBER TWO

It has been narrated, that, when the test vote was taken in the South District Association in 1803 over receiving the corresponding letter from the Tate's Creek Association, the minority withdrew and organized the present South District Association, while the majority party remained in the house and continued the transaction of business. One of the first questions raised was whether to approve the reception of John Bailey. This brilliant preacher had been excluded by the old South Kentucky Association of Separate Baptists in 1791 for preaching Universalism, or Redemption from Hell, but he was restored to fellowship in 1799, without ever having renounced his heresy. In 1803 when a query was submitted as to whether "the association approbate the reception of John Bailey" he was approved in the following resolution: "Upon hearing his willing submission to our association and church government; also (to) the terms of union with Elkhorn Association, they do." After this action the corresponding messengers present from Elkhorn Association, at once, withdrew from the body.⁷

This Association met in 1804 at Rifes meeting house, Lincoln County, with messengers from twenty-two churches, aggregating 827 members. John Bailey was elected Moderator, and Thomas J. Chilton, Clerk. The name of South District Association of separate Baptists was adopted. They then declared "The Scriptures of the Old and New Testaments a sufficient rule for both faith and practice, exclusive of all human compositions, set up as orthodox, either in Associations or churches." It was stated in a Circular Letter issued in a conference held in October, 1804 that their corresponding letters and messengers had been rejected by Elkhorn, North District and Green River associations. The Association now stood alone, having been cut off from all correspondence with other Baptist bodies. This was the only Association of Separate Baptists in the South at that time. There was no other similar body with which this one could correspond by letter or messengers.

In the session of 1805, the question of open communion was discussed, but the decision was against the practice. However, this same Association adopted the following in 1873: "Resolved that no person has the right to debar one of God's children from his table."

In 1806, the name of the body was changed to South Kentucky Association of Separate Baptists, omitting the term "District" and substituting "Kentucky." Russell's Creek and Cumberland River associations attempted to draw this South Kentucky body into the general union of Baptists, but received the following reply: "This Association is willing

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to unite with all Christians, on the Old and New Testaments, as the only rule of faith and practice." This Association has been anti-missionary from its origin, both in theory and practice. In 1816 it resolved not to be a party to any missionary institution.

In 1819, this South Kentucky Association of Separate Baptists comprised about fifty churches with approximately 2000 members. The territory was so extended, that it was thought expedient to form a new association. Accordingly, Thomas J. Chilton, Michael Dillingham, James Prather and Richard Shackleford, some of their leading preachers, were appointed to meet the messengers at Little Mount Church, in what is now Larue County, for the purpose of preparing and adopting a Constitution. The new organization was called Nolynn Association of Separate Baptists, consisting of fifteen churches with about eight hundred members. This left the mother Association in 1824 only twenty-six churches with 1281 members. The New Lights under Barton W. Stone took off 311 members in 1827.

The followers of Alexander Campbell in 1831 drew off more members. By these disturbances, the Association lost twelve churches, so that by 1834 the body was reduced to sixteen churches with 725 members. By 1874, the mother body comprised twenty-nine churches with 1312 members. In 1876, several churches were dismissed to form a new organization by the name of East Kentucky Association of Separate Baptists. The original South Kentucky body was corresponding with Nolynn and East Kentucky Associations of Separate Baptists in 1880. The report is that there are still separate Baptist churches scattered over Kentucky (1946). One of the principal Articles of Faith adopted in 1873 was "The Baptism, the Lord's Supper and the Washing of the saint's feet are ordinances of the gospel, that should be kept until the coming of the Lord and Master."⁸

THE NORTH BEND ASSOCIATION

The North Bend Association, a small body, was constituted at Dry Creek meeting house, in what is now Kenton County, on Friday, July 29, 1803, composed of messengers from nine churches, with 429 members. The growth of this Association was very slow until 1811, when the churches enjoyed a revival, and 277 converts were baptized. Again in 1817 a revival began and continued two years, resulting in 728 baptisms, and the number of churches was increased to sixteen with 1453 members. In 1825 there were twenty-five churches dismissed to form Campbell Association, which became Campbell County Association in 1830. In 1831 four churches were dismissed to form Ten Mile Association. "In 1880 it comprised thirteen churches aggregating 1412 members. During sixty-two of the first 77 years of its existence, its churches reported 4549 baptisms."⁹ The Association was composed of thirty-two churches with a membership of 12,088 in 1946, of which the Bullittsburg Church, organized in 1794, was the oldest. In 1947 the Latonia Church, Covington, was the largest with 1,930 members of which John E. Huss was pastor.

THE LONG RUN ASSOCIATION

The Salem Association, in its nineteenth session, dismissed twenty-four churches north of the Salt River, whose messengers met at the Long Run

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meeting house in Jefferson County, on the 16th day of September, 1803, to form a new association. The opening sermon was preached by the noted John Taylor from the text, "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord" (1 Cor. 15:58). After the enrollment of messengers, James Dupuy, who came to Kentucky from Virginia in 1788, was elected Moderator, and William Ford, Clerk. The name "Long Run Association" was adopted, and the new body tendered correspondence to Salem and Elkhorn associations.

It was agreed unanimously that the Association be constituted on the Philadelphia Confession of Faith, "excepting some things contained in the 3rd and 5th articles, if construed so as to make God the author of sin. Also, in the 31st article, respecting laying hands on newly baptized persons, that the using or not using that ceremony, be no bar to fellowship." Two new churches were received — East Floyd's Creek, and Port William. These twenty-six churches are located in Jefferson, Shelby, Spencer, Henry, Trimble, Carroll, Oldham, and Anderson Counties in Kentucky, and Floyd County in Indiana.

The session of 1804 was held with the Six Mile Church in Shelby County. Four new churches were received. The most important of these was Drennon's Creek, which had been a member of the Elkhorn Association since 1799, and was later located in New Castle, the county seat of Henry County, and took the name of that town. This was probably the largest church in the state at that time.

The meeting of 1805 was held with the Brashear's Creek Church. The subject of Free Masonry was discussed, and it was decided that "any member of our society is condemnable in joining a Freemason lodge."

From the constitution of the Long Run Association, till 1809, a great spiritual dearth prevailed in all the churches, and there was very little increase. But the revival spirit began to be manifested, and an increased ingathering was reported to the Association in the fall of 1809. In 1810 the churches reported 956 baptisms, and five new churches received. The Association then numbered forty-one churches with 2025 members. The six churches located in Indiana in 1812 went into the Silver Creek Association in that state. The question was raised in the session of 1811 as follows: "Is it not advisable that the ministers, belonging to the churches of this Association, visit the churches round, and preach to them once a year?" The answer was "yes, so far as ministering brethren will voluntarily engage in this good work." John Taylor, William Hickman, and a number of others gave their consent to put in practice the above.

In 1813, the twenty-four churches, which entered into the organization of the Long Run Association had grown to thirty-nine, and the 1619 members had increased to 2739. In 1815, the First Baptist Church, Louisville, located at Fifth and Green Streets, was received. George Waller became Moderator in 1817, and served until 1841, a period of twenty-five years. In 1880, W. E. Powers was chosen Moderator, and continued in that honored

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position to 1916, presiding over every session during that long period, except three years. A. B. Knight was the third Moderator in length of service, beginning in 1866, and continuing to 1877, a period of twelve years.

In 1826, seven churches were dismissed to go into the forming of the Sulphur Fork Association, which left the Long Run body with twenty-three churches, aggregating 2721 members. The numerical strength of the Association was greatly reduced by the Alexander Campbell controversy, but it began to prosper after the division. Many new churches were received from year to year. The Second Baptist Church, Louisville, constituted September 30, 1838, was received the following year. The East Baptist Church, Louisville, was admitted in the session of 1842. The Walnut Street Church, Louisville, constituted in 1849 by the union of the First and Second Churches, was received into the Association the same year.

The Long Run Association continued to prosper until the Civil War period, when the body numbered twenty-six churches with 5350 members in 1861, but it lost over 2000 colored members, as a result of the war. In 1871 some of the churches were dismissed to go into the constitution of the Shelby County Association the following year, which left twenty-two churches with 2691 members. By 1880, the number of churches had increased to twenty-five with a total membership of 3820. In 1912, there were forty-four churches, aggregating 14,808 members. In 1925, the number of churches had increased to fifty-five with a total membership of 23,086.

In 1947, the Association was composed of seventy-five churches, besides mission stations, with a total of 55,183 members. Walnut Street Church was the largest, reporting 4,573 members, and Dr. W. R. Pettigrew, pastor, who was also Moderator of the Association. The second largest church reporting in 1947, was the Parkland Church with 2,273 members, and Dr. H. Leo Eddleman, pastor.

THE RUSSELL'S CREEK ASSOCIATION

In 1804, the Green River Association was composed of thirty-eight churches with 1876 members, and its territory had become very large. It was thought expedient, therefore, to divide the Association into three parts. Accordingly, eleven churches containing 457 members were dismissed to form the Russell's Creek Association. Messengers from these eleven churches met in the meeting house of the Pitman's Creek Church, in what is now Taylor County, on September 8, 1804, and constituted the Association styled the Russell's Creek Association of Baptists. Eleven short Articles, denominated "Principles of Union" were adopted. The names and location of the churches by counties are as follows: Brush Creek, Mt. Gilead and Meadow Creek, in Green; Good Hope and Pitman's Creek, in Taylor; Trammells Creek, in Metcalfe; Zion in Adair; South Fork of Nolynn and Otter Creek, in Larue; Liberty, in Marion; and Lynn Camp in Hart. The ordained ministers who labored in the Association were William Mathews, Elijah Summars, Thomas Skaggs, Thomas Whitman, Jonathan Paddox and Baldwin Clifton. Quarterly meetings were appointed to be held among the churches according to the customs. A query from the Pitman's Creek Church was answered to the effect "that in ordaining a minister both the church and presbytery should be satisfied with the proceedings."

The second annual session was held in 1805 with Brush Creek in

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Green County. A spiritual dearth prevailed, during which there was an average loss of one member to each church. A strange motion was made and carried "that it is expedient to have the Lord's Supper administered at our Associations."

The third session was held with Meadow Creek Church, in Green County, September, 1806. A query was presented: "Is it agreeable to the gospel for a man to marry again, when his wife has left him, and is living in adultery?" The answer given by the Association was, "We think it is, if the man gave her no cause to leave him." The answer was withdrawn at the next session. Another query was: "Is it not the duty of the Association to adopt some measures to extend the preaching of the gospel to places that are destitute, at least to the frontiers of our own State?" The answer: "We think it is, and for that benevolent purpose, we recommend to the churches we represent to open subscription for either money or property, and forward to our next Association."

The Russell's Creek fraternity gradually decreased in numbers from the time of its beginning until 1810, when it numbered twelve churches, with only 374 members. An attempt was made at the session of 1810 to form a union with South Kentucky Association of Separate Baptists, or at least to maintain a friendly correspondence. But the matter was dropped, because that Association was holding in fellowship Cooper's Run and other churches, which Elkhorn Association had excluded for denying the Deity of Christ.

In 1811, a gracious revival visited the churches, which resulted within two years in an increase of membership from 353 to 1119, and in the addition of five new churches. When Luther Rice visited the Russell's Creek Association in 1815, he was most cordially received and an offering of \$114.50 was taken, and placed in his hands for Foreign Missions. After the Kentucky Baptist State Convention was organized in 1832, the Association advised the churches to take into consideration the propriety of forming a society auxiliary to the Convention "for the purpose of promoting the preaching of the gospel." In the session of 1834, the State Convention recommended that, "The churches which are favorable to the Convention, are advised to become auxiliary thereto, and raise funds for its objects. . . ."

In 1836, protracted meetings were introduced into the Association, when four such meetings were appointed, and preachers to attend them. Generally three preachers were expected to assist in each meeting, which usually continued from five to eight days. When the General Association of Baptists in Kentucky was announced to be organized in October, 1837, the Association endorsed the movement and sent seven prominent pastors, as messengers to that first meeting. In 1856, several churches were lost to Lynn Association, which was constituted on its northwestern border. In 1861, the churches of the Russell's Creek body numbered twenty-six, with a total of 2187 members. During the next ten years about 300 colored members were lost. But in the next ten years the gain was greater than the loss; as the Association numbered thirty-two churches with 2349 members in 1871.

The subject of alien baptism was before the body at the session of that year, and the sentiment of the messengers was expressed as fol-

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lows: "Resolved, that the Association does not consider any person baptized, unless he has been immersed in water, in the name of the Trinity, by the authority of a regularly organized Baptist Church."

The churches of the Association in 1880, numbered thirty-three, aggregating 2668 members. In 1915, the old Association had increased to forty-four churches with 4,407 members; while in 1925, there were thirty-nine churches, aggregating 5503 members. In 1947, forty-six churches made reports to the Russell's Creek Association, showing 6742 members. Six of these churches reported full time preaching.¹⁰

THE STOCKTON'S VALLEY ASSOCIATION

When the Green River fraternity divided in 1804, about eleven churches were dismissed to form an Association in Cumberland and surrounding counties. The messengers from these churches met in 1805 and constituted the Stockton's Valley Association, but nothing is known of the proceedings of this first session except the records of 1806 speak of the preceding year as "our first Association."

The meeting of 1806 was composed of the messengers from the following churches: Sinking Spring, in Fentress County, Tennessee; Clear Fork (formerly Stockton's Valley), in Clinton County; Otter Creek and Beaver Creek, in Wayne; Brimstone (now Mt. Zion), Roaring River and West Fork in Overton County, Tennessee; Cumberland and Mill Creek in Monroe; Casey's Creek in Cumberland; and Blackburns Fork, Salt Lick, Mashecks Creek (afterwards called Words Run) and Caney Fork (since called Big Spring), unknown. These fourteen churches reported 680 members.

The third session of Stockton's Valley was held at Mill Creek, in what is now Monroe County, in 1807. Isaac Denton preached the opening sermon. He was the first preacher to settle in the territory of the Association, and was indeed the father of the organization. He was born in North Carolina, came to Tennessee where he was converted and baptized in 1792. He moved to Kentucky in 1798 and settled in Clinton County. In the revival of 1801 many of the settlers were saved and became Baptists. On April 1, 1801, he constituted the Stockton's Valley Church after which the Association was later named. The name of the church was afterwards changed from Stockton's Valley to Clear Fork. In the organization of the body, John Mulkey was elected Moderator and William Wood, Clerk. The eighteen churches reported that year ten baptisms and 806 members.

About this time, the New Lights, the followers of Barton W. Stone, came into the Association. Two preachers, two churches and members of three other churches went off with Stone, but were all excluded from the Association. These dark days were followed by a revival in 1811, as a result of which the churches increased in three years to seventeen, and the membership from 416 to 891.

Lewis Ellison was one of the leading preachers in the Stockton's Valley Association from its beginning. He was pastor of the old Salem Church near Burkesville in Cumberland County for thirty years, which

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church still exists (1946). This pioneer preacher was Moderator of the Association from 1810 to 1833, and he preached the introductory sermon nine times. The Stockton's Valley body began to go Anti-missionary in 1835 and has remained largely such to the present (1947).¹¹

THE RED RIVER ASSOCIATION

The Red River Association of Baptists was constituted at Fort's Meetinghouse, afterwards called Red River Church, Robertson County, Tennessee, not far from the Kentucky line, on April 15, 1807. Twelve churches went into the organization, three in Tennessee, eight in Kentucky, and one unknown. Those located in Kentucky were Dry Creek, Muddy Fork of Little River and Mount Pleasant of Little River in Trigg County; Muddy River in Logan; McFarland's Fork of Pond River and West Fork of Red River, in Christian; Grave Creek in Henderson; and Dry Fork of Eddy Creek in Lyon.

In the session of 1808, nine other churches were received bringing the total number to twenty-one, with 550 members. In 1813 there were forty churches with 1791 members, extending over a large territory in Kentucky and Tennessee, which made it necessary to form a new Association to be known as Little River. The most noted of the ministers, who labored in the Red River body was Reuben Ross, who arrived in July, 1807 from North Carolina and settled in Robertson County, Tennessee. He served as Moderator seven years and led out the missionary forces in 1824 to form Bethel Association.

THE CUMBERLAND RIVER ASSOCIATION

The Tate's Creek Association in annual session in 1809 with the White Oak Pond Church, Madison County, dismissed six churches from the south part of its territory to form another association according to the terms of the general union. These churches were Double Springs, in Lincoln County; White Oak, Sinking Creek, Forks of Cumberland, and Union, in Pulaski County; and Big Sinking in Wayne County.

These six churches, together with Beaver Creek, and Otter Creek Churches in Wayne County, met by their messengers at Sinking Creek, Pulaski County on the first Saturday in October, 1809, and constituted the Cumberland River Association. The number of the churches is not given in the records of the first session, and there are no minutes available of the second session, but the records of 1811 show thirteen churches with 447 members, and that five new churches had been added since its constitution two years before. Some of the preachers, who labored among the churches at this time were as follows: Richard Barrier, Isham Burnett, John Smith, Stephen Collier, Wesley Short, Thomas Hansford, Thomas Hill, Thomas Wolverton, Moses Foley, Malachi Cooper, Peleg Baker, Joseph M. James and Richard Collier.

The Sinking Creek Church, where the Association was formed, was constituted in what is now Pulaski County on June 8, 1798 with twenty-one members. Thomas Hansford was the first pastor. The Sinking Creek Church is now the First Baptist Church of Somerset.

The Cumberland River Association experienced a great revival in the churches in 1811 and 1812, as a result of which, 368 baptisms were reported

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to the session of 1812. The Hurricane Church, located three miles from Barbourville, in Knox County, was received that year. This was the largest church in the Association. In 1825, nine churches located on the southern part of its territory were dismissed to form the South Concord Association, leaving fourteen churches, numbering 903 members. This number was practically doubled during the revival in Kentucky, that began in 1837, lasting for more than a decade.

Through the years the Cumberland River Association was nominally missionary, but there was continually growing an anti-missionary element, which began to defeat every effort to promote any form of benevolent work. This condition continued until 1861, when the Association divided, and eleven churches with 683 members organized an anti-missionary Association. The original missionary body located in a mountainous, sterile section did little towards spreading the gospel beyond its own bounds. In 1881, seventeen churches reported 1422 members. In 1903, Monticello and other churches went into the organization of the Wayne County Association, and the Cumberland River body went out of existence.¹²

THE LICKING ASSOCIATION

The Association known as Licking was constituted, August, 1810, having its origin as a result of a division of Elkhorn Association. After five years of dissension and bitterness the Elkhorn fraternity was finally rent in two factions. The circumstances which led to the division were the result of an unfortunate business transaction between the pastor of a Baptist Church and one of his members. The preacher was Elder Jacob Creath, Sr., pastor and member of the Town Fork Church, near Lexington, and Thomas Lewis, a layman of considerable wealth. They made an exchange of slave girls, and Pastor Creath gave his note to Lewis for the difference in value of the two servants. Soon after the transaction, the Negro girl Creath had bargained for, died and he refused to pay the note given to Lewis. The matter was brought before the Town Fork Church of which both were members, and the church decided in favor of Pastor Creath. This decision was regarded by many as an outrage of justice. Elijah Craig, now much absorbed in business and not as useful in the ministry as in former years, published a bitter pamphlet, "A Portrait of Jacob Creath."

Town Fork Church thought it expedient to call a council to meet in July, 1807 to consider the matter. This council consisted of forty-two delegates from sixteen churches, which remained in session four continuous days. Elder Creath was unanimously acquitted of all charges. This decision of the Council caused much dissatisfaction in many of the churches, and enraged a number of the most prominent ministers in the Elkhorn Association. There was much excitement in the Association and beyond. Joseph Redding, a popular pioneer preacher, long pastor at Great Crossings Church, made three charges against Creath in the Town Fork Church, which were considered. Redding withdrew one charge, and the church acquitted Creath of the other two.

In the session of the Elkhorn Association in 1808, the church at Bryant's Station brought three charges against the Town Fork Church, for

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disorder, but the Association cleared the church of all three charges. This decision caused more strife and engendered more bitterness.

The Elkhorn Association met with the South Elkhorn Church in 1809, and to the disappointment of the body, ten churches were not represented in any way. The seriousness of the situation was now more manifest. In February, 1809, the Bryant's Station Church, Ambrose Dudley, pastor, held a business meeting, the proceedings of which exhibited to what extent the fires of malice had spread. The following is an extract from the church records, secured by Dr. Spencer: "Received a letter signed by a number of our brethren who have thought it would be most for the glory of God, and for the peace and happiness of society, under our present distress, to call a meeting on the first Tuesday in March, to meet at the Forks of Elkhorn, in order to dissolve the Elkhorn Association, which was agreed to. And Brethren Ambrose Dudley and Leonard Young are chosen to attend the said meeting, and let the brethren know that we chose to meet at what they call the New Elkhorn Association at Bryant's."

The meaning of the above proceedings is that the minority of Elkhorn Association proposed to meet and dissolve that body without consulting the majority, and then meet again and reconstitute the body according to their own plan. The purpose of it all was to form a new Elkhorn Association so as to leave Jacob Creath and all those who supported him on the outside. The slavery question, which was playing havoc in so many churches in Kentucky at that time, was no doubt at the root of the whole trouble.

The circular letter signed by seven ministers was sent out to the churches inviting them to meet by messengers, at Bryants on the second Saturday in August, 1810, and the same day that the real Elkhorn Association was to meet at Clear Creek in Woodford County. Thus the two bodies met at the same time, and both organized under the style of Elkhorn Association. The majority body sent overtures to the minority party pleading for reunion, and to let the past be forgotten. The minority replied: "You are in possession of our difficulties, until they are removed, we remain a distressed and grieved people." They also expressed their conviction that it was best for the two bodies to remain separate. There was no hope of a reunion at the time. Before the minority session closed they took over the name Licking Association.

The churches represented in the constitution of this new Association were Tate's Creek, Bryants, Dry Run, East Hickman, Brush Fork, Raven Creek, Stony Point, Flat Lick, Elk Lick, Mill Creek and Rock Bridge. Ambrose Dudley was elected Moderator and served in that capacity until his death in 1825, and John Price was elected Clerk. The other ministers besides these two, who entered into the organization, were Joseph Redding, John Barnett, Lewis Corban, Richard Thomas, John Conner and Bartlett Bennett.

The second session was held with the Stony Point Church in Bourbon County in 1811. The following churches were received: Boone's Creek, Mt. Carmel, Little Huston and Second Town Fork.

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The Licking Association, apart from the division with Elkhorn, did not differ in doctrine nor polity from surrounding associations, during the first five years of its existence. There was no difference in doctrine from Elkhorn. The departure of this fraternity from the faith and order of Baptists in Kentucky will be considered in another connection.¹³

THE UNION ASSOCIATION

The Union was a small Association formed during this period, but it continued only about six years when it dissolved. According to Benedict, the Church Historian, this Association "was formed in the Southwest part of the State in 1806." The location and extent of its territory can be determined by the churches, which are known to belong to the body. Some of these churches were: Hazel Creek and Nelson Creek, in Muhlenburg County; Beaver Dam, in Ohio County; Providence, Bays Fork and Union, in Warren County; Midway and Sandy Creek, in Butler County; and Sulphur Springs, in Allen County. What the trouble was in this organization is not definitely known, only it is certain that this body was never in harmony with the neighboring associations. This fraternity made application for correspondence with the Red River Association in 1809, but the offer was declined for the reason that there was a want of similarity in doctrine.

The Union Association dissolved in 1812, and the Red River body placed the following item in its minutes: "The brethren, who formerly composed the Union Association, heretofore advertised in our Minutes as disorderly, have given satisfaction and are now in our union." According to available records, some of the churches of this dissolved body had already united with the Green River Association, and later in the year some went into the newly formed Gasper River fraternity, and in 1820, several of them went into the Drake's Creek Association.

THE GASPER RIVER ASSOCIATION

The Gasper River Association was constituted at Providence Church in Warren County, September 26, 1812, and took its name from a small stream which flowed through its territory. Edward Turner was elected Moderator, and Thomas Downs, Clerk. This organization was a result of the division of the territory of the Green River Association at its annual session held July 12, 1812, with the Dripping Springs Church, located in what is now Metcalfe County. The dividing line, agreed to, ran nearly north and south through what is now Allen County, and the sixteen churches west of this line were to compose the new Association.

The territory of the Gasper River body was very extended at first as may be seen from the location of the churches. Bay's Fork, Union, Ivy, Smiths Grove, Mt. Zion and Providence Churches were located in Warren County; Trammels Fork, Middle Fork, and Sulphur Springs, in Allen County; Center, in Logan County; Hazel Creek, in Muhlenberg County; Sandy Creek and Midway, in Butler County; Beaver Dam, in Ohio County; Lick Fork in Simpson; Salem in Barren; and Lick Creek, unknown. The Union Church in Warren County was the oldest church in the new Association, but after going into the formation of Drake's Creek Association in 1820, it finally dissolved.

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After the organization of the new Association, messengers were appointed to solicit correspondence with the surrounding Baptist bodies. The Articles of Faith, Constitution and Rules of Decorum, were adopted and ordered to be printed in the minutes. The session of 1813 was held with the Bays Fork Church, in Warren County, with twenty-one churches represented, which reported 1334 members. The Association continually increased in the number of churches, yet decreased for several years in the aggregate membership.

In the session of 1817, there were twenty-four churches with only 1097 members. During the session of the same year, the Association agreed to correspond with the Baptist Board of Foreign Missions, but three years later the correspondence was discontinued. In the session of 1818 the motion carried to support the Kentucky Foreign Mission Society, but before the session closed the motion was reconsidered and support was withheld. Smiths Grove Church was dismissed to join Green River, and Tanners and Panther Creek, were given letters to go into the constitution of the Goshen Association. In 1820 the territory of the Gasper River fraternity was divided and thirteen churches were constituted into the Drake's Creek Association, reducing the mother body in 1821 to eleven churches with 693 members.

In 1833, after the elimination of the Campbellite forces, a new spirit began to be manifest in the Association. Elder D. L. Mansfield had become one of the most useful preachers in that section. There were frequent visits to the churches of such men as William Warder, John Q. Wilson, D. J. Kelley and others, who infused new life into them. In 1835, protracted meetings were recommended by the Association, and appointments were made for such meetings at Hazel Creek, and Beaver Dam Churches. In 1837 three protracted meetings were appointed to be held at Walton Creek, Stony Point and Cave Spring Churches. Five preachers were appointed to hold the revival services at the first two named churches, and four preachers, to hold the meetings at the other church. A little later Alfred Taylor was the leader in the lower Green River Country in the protracted meeting work. The opposition to these revivals was intense, especially among the older preachers.

In 1946, the territory of the Gasper River Association was practically limited to Butler County. There were twenty-three churches aggregating 4,276 members. The Sandy Creek Church, constituted in 1805, was the oldest in the Association, with a membership of 247, and Elder H. E. White pastor. The church at Morgantown was the only one having full time preaching in 1947. Its membership was 299, and Elder Weldon Marcum, pastor.

THE LITTLE RIVER ASSOCIATION

The Little River Association was constituted, November, 1813, at the Eddy Grove Church in Caldwell County, three miles South of Princeton. This Association is the result of the division of territory of the Red River Association, which contained forty churches extending from Clarksville, Tennessee, to near Henderson, Kentucky. The plan of dividing this vast territory was by a line beginning about six miles west of Clarksville, and

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running west of Hopkinsville, Kentucky, to the Ohio River near Henderson. The nineteen churches located west of this line were constituted into what is styled the Little River Association.

As far as can be ascertained the following named churches composed the new Association: Blooming Grove, and Cubb Creek, Tennessee; Big Creek, Cypress, Dry Creek, Dry Fork, Eddy Grove, Flat Creek, Muddy Fork, New Hope, New Bethel, Providence, Salem, Sinking Fork of Little River, Saline Creek, Tirzah, Unity, Little River and Mt. Pleasant. These churches aggregated 1028 members. Among the ordained ministers were Josiah Horn, John Wall, Dudley Williams, Thomas McLean, Henry Darnell, Fielding Wolf, M. B. Roland, Daniel Brown, James Rucker, Colden Williams, John Dorris and Thomas Ross.

The first Minutes of this body in existence are for the session of 1817. "A circular letter from the Baptist Board of Foreign Missions was handed in and read." The Association then "Resolved to recommend to the churches to set apart the first Monday in each month to unite in the general concert of prayer meetings, for the purpose of imploring the blessing of Almighty God on the Missionary effort."

In 1818, the Association met with the Grave Creek Church in Henderson County. Thomas Ross was elected Moderator, and Isaac McCoy, missionary to the Indians, preached the introductory sermon. The Association thus became interested in Indian Missions, and resolved to form a Society to promote that cause. There were some indications of interest in missions within the bounds of the Association. The Minutes state, "Paid Brother Thomas Ross for his services in the missionary business." An interesting query was presented by the Salem Church: "What shall be done in receiving a member, dismissed from a church not in our faith and order, but he having faith in his baptism?" The answer was: "We advise the church to receive him on a profession of his faith in Christ, and baptize him agreeable to our order."

In the session of 1819, the Association declined to answer a question, as to the propriety of educating young men called to preach the gospel, claiming a lack of information on the subject. In the following year, 1820, the Association declined to express an opinion concerning the educational enterprise, which had been inaugurated in Philadelphia. By the year 1821, the anti-mission element in the Association, though in the minority, had become so determined in their opposition to all missions, that a division was threatened. To avoid this disaster, the Association decided to drop all relations with the Baptist Board of Foreign Missions, and to break all correspondence with two neighboring associations for the sake of peace. The experience of the Association with the Alexander Campbell movement and the final fruitage of anti-missionism will be considered under another head.

Many fruitful preachers have labored in Little River Association through its nearly one century and half of history. Elder James Mansfield was one of the most useful and highly esteemed ministers who ever labored in Western Kentucky. He was born in Virginia in 1794, baptized into the

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fellowship of the Danville Church in Kentucky and moved to Caldwell County in 1819. He united with the New Bethel Church in what is now Lyon County, and was licensed to preach in 1820. He was pastor of Donaldson and New Bethel Churches for twenty-five years and in 1850 led in the constitution of the First Baptist Church of Princeton. He had been pastor of the Harmony Church in Caldwell County thirteen years at the time of his death, Sunday, October 15, 1853. He served as Moderator of the Little River Association fourteen years.

Elder A. W. Meacham, born in Christian County, Kentucky, in 1818, served in the Little River Association for thirty years. He was elected Moderator twenty-four times, and preached the introductory sermon at nine sessions. In a letter to Dr. J. H. Spencer, dated June 1, 1880, Brother Meacham says: "I have aided in the constitution of 25 churches, and have baptized 4000 persons, more than 20 of whom, to my knowledge, have engaged in the ministry." He died December 11, 1902.

Elder R. W. Morehead spent forty-five years of his ministry in the Little River Association. He was born in Logan County, Kentucky, in 1834, and began his pastorate at Cadiz in Trigg County at the close of the Civil War. He later moved to Princeton and was pastor there and of Harmony Church in Caldwell County. He was pastor of the New Bethel Church in Lyon County five years. He was Moderator of the Association three years, clerk thirteen years, preached the introductory sermon six times, and was a member of the Executive Board through many years.

Elder John T. Cunningham, born in Trigg County, October 26, 1859, was the oldest living preacher in Little River Association, in 1949. He has spent his long ministry of nearly seventy years as a member of that body. He served as its moderator five years, preached the introductory sermon five times, and served on the Executive Board of the Association twenty-seven years. He has been pastor of the Oak Grove Church fifty-five years. He was ordained by this old church, as its pastor, May, 1890.

In 1882, there were fifty-eight churches in this old historic body with 5339 members. In 1946, the number of churches was thirty-one with 3225 members. Eddy Grove Church, which was constituted in 1799, where the Association was organized, was the oldest in all the territory. The church dissolved in 1850, and a stone monument now marks the place where the old meeting house stood, with the inscription: "The Little River Association organized in 1813." This Monument is located on United States Highway 62 on the right, about three miles southwest of Princeton. The oldest church now in existence is Mt. Pleasant in Trigg County, formed in 1810, which now has a membership of 329, and Elder J. R. Guess is pastor. The only other church which went into the formation of Little River Association in 1813, still in existence, is New Bethel, located in Lyon County.¹⁴

* * * * *

Though there had been strife and division in many of the district associations during this period, yet marked progress was made. Some of the churches and associations were purged of much dross, and thereby greatly strengthened. In 1810, a glorious work of God's grace began to be manifested with an out-pouring of His Spirit. That year, the churches of

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Long Run Association reported 956 baptisms, and during the following two years 605 members were reported by the churches of Elkhorn Association. During the same period 1098 members were added to the churches of North District Association. As a result of this general spiritual awakening, the membership of the churches in the State was increased to approximately 20,000 in 1812, and that in spite of the strife and division, we have seen.

In 1810, the population of Kentucky was 406,511, and the number of Baptists reported that year was 16,650, which gave one Baptist to every twenty-four of the population. This was the condition of Baptist affairs in Kentucky in 1812, when the great Missionary Awakening began, which will be considered in the following chapter.

CHAPTER XII

THE FOREIGN MISSION AWAKENING

The final fruitage of the Foreign Mission Awakening in America was in 1812, when in February of that memorable year two ships sailed, on board of which were two bands of the first missionaries of the gospel, who were bound for a foreign country. It is of special interest to observe how God in his providence in a mysterious way thrust American Baptists to the forefront at the very beginning of the great Foreign Mission Movement. This awakening of the Baptists to missionary activity came as the result of two of these missionaries, Adoniram Judson and Luther Rice, each on separate ships, after arriving at their destination in India, becoming Baptists. The mighty impulse to missionary success among Baptists can be presented only in relation to these two men embracing the Baptist faith. Their life and work need to be considered briefly to set forth the Foreign Mission Awakening.¹

Adoniram Judson was born in Malden, Massachusetts, August 9, 1788. He was the son of Adoniram Judson, a Congregational minister, who had great expectations of his son becoming a great man. In 1800, when Adoniram was fourteen years old, the family removed to the old town of Plymouth. In 1804, the young man entered Rhode Island College, two weeks later changed to Brown University, where he graduated with honors in 1807 at the age of 19 years. In October, 1808, he entered the Theological Institute at Andover as a special student, since he was neither a professing Christian nor a candidate for the ministry. He was converted and united with the Third Congregational Church, at Plymouth, May, 1809 at the age of twenty-one years. At the same time he dedicated his life to the ministry in the Congregational Church.²

Early in the session of 1809-10, the young preacher became seriously concerned about the work of foreign missions. He was greatly influenced in that direction from the reading a sermon of Dr. Claudius Buchanan, a chaplain of the British East India Company, on the "Star in the East," from Matthew 2:2, which described the progress of the gospel in India. "This sermon fell like a spark into the tinder of Judson's soul." Six months after reading the "Star in the East", February, 1810, Judson made his final resolve to become a missionary to the heathen. He was the first to feel the call to Foreign Mission service at the Andover Seminary.³

Unknown to Judson and his companions at the Seminary, the same impressions were being made on the hearts of a band of young students at Williams College. Among this number was Luther Rice, who was to become associated with Judson in promoting the work of Foreign Missions among American Baptists.

Luther Rice was born in the little town of Northborough, Massachusetts on March 25, 1783. Both parents were members of the Congregational Church, but the Rice home was not known for its religious atmosphere. However, a devoted, pious aunt directed Luther's Christian training. He became a Christian after long agony of soul and united with the Congregational Church in his home town, March 4, 1802, at the age of nineteen years.

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Evangelistic enthusiasm marked his Christian life from the beginning. Through the influence of a near-by preacher, who saw the young man's zeal and consecration, Rice was induced to enter an Academy called Leicester. On October 11, 1807, Luther Rice entered Williams College, a consecrated Christian. He had not been in college long until his thoughts began to turn to the heathen world, and their need of the gospel. Here Rice was associated with several young men, who experienced the same impressions. These students were Samuel J. Mills, James Richards, Gordon Hall, Francis Robbins, Samuel Loomis, and Bryan Cree.⁴

These young men formed themselves into a secret Society of inquiry on the subject of missions. They discussed missionary obligation, consecration, needs, and the fields. They were accustomed to meet under a haystack near the college campus for prayer, where they prayed for the conversion of the heathen.⁵

In 1809, Luther Rice and some of his associates at Williams College entered Andover Theological Seminary, where they found Adoniram Judson, from Brown, Samuel Newell, from Harvard College, and Samuel Nott, from Union. The interesting question is which one of this little band, that met at Andover was the first to suggest the missionary idea to the rest, or which one was the earliest to consecrate himself to the great task of foreign missions? Dr. W. O. Carver says, "Every one of them deserves the reverent recognition of the Church of our Lord. This band of young men is one of the most significant groups of disciples of Jesus ever united in prayer and consecration, since the first Apostles who waited on the Master and took up his mission. Samuel John Mills, Jr., was no doubt the master of the group and, so, 'the father of foreign missions in America.' But Judson is the best known of the group and it was his name more than any other that was on the lips of the centennial celebrants at the dedication of the Haystack monument in 1909."⁶

What steps will this band of young men take to carry out the fixed purpose of their lives to become foreign missionaries? These devoted students first made their desires known to their teachers and then to several influential ministers. These conservative leaders advised them to submit their plans before the General Association of Congregational Churches of Massachusetts, which was to convene in Bradford the following day, June 27, 1810. A memorial was written by Judson expressing the desires and purposes of the group, which was signed by Adoniram Judson, Samuel Nott, Samuel J. Mills, and Samuel Newell. The names of Luther Rice and James Richards were originally signed, but had been stricken out, for "fear of alarming the Association with too large a number."

In response to this petition, this General Association organized The American Board of Commissioners for Foreign Missions, which was the missionary organization of Congregational churches. On September 18, 1811, this Board met in Worcester, Massachusetts, and appointed Messers. Adoniram Judson, Samuel Nott, Samuel Newell and Gordon Hall missionaries to labor under the direction of the Board in Asia, in such parts as Providence should open the most favorable doors. On February 6, 1812, in the old Tabernacle meeting house, Salem, Massachusetts, the five young

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men including Luther Rice, were ordained to the gospel ministry, and as missionaries. Judson was married to Miss Ann Hasseltine on February 5, the day before his ordination. On February 19, he and Mrs. Judson, and Mr. and Mrs. Samuel Newell embarked at Salem on the Caravan bound for Calcutta.⁷

On the ship Harmony, which sailed out from Philadelphia on February 18, was the other little band of missionaries, composed of Luther Rice, Gordon Hall, and Mr. and Mrs. Samuel Nott. Because of weather conditions the Harmony did not leave the American shores until February 24. Dr. William Johns, an English Baptist Missionary, who had been in America soliciting aid for William Carey, was associated with Rice on the ship.⁸

While on this long voyage Adoniram Judson and Mrs. Judson changed their religious views and were converted to the Baptist faith. It is well to be reminded that Judson was a Congregationalist, the son of a Congregational preacher and had been sent out by a Congregational board, from which he received his support. Dr. B. H. Carroll, Jr., in *The Genesis of American Anti-Missionism*, gleans from all the sources, and shows how this change of views came about:

1. The instructions given to the five missionaries directed them to baptize the "credible believers and their households." But the instructions forbade them to admit any but the first named class to church membership.

2. Judson knew that when he reached India he would have to meet Dr. William Carey and the English Baptist missionaries there, and he was fearful that he would be called upon to give a reason for the faith that was in him.

3. The first point of difficulty was in applying the analogy of the Abrahamic covenant to the Christian church. According to this theory, and to his instruction, he must baptize the still idolatrous servants, and children, young and old, of those who believed.

4. This theory left him unbaptized, as not being at the time of his christening a proper subject. Judson thus comes to the conclusion "That I, who was christened in infancy on the faith of my parents, have never yet received Christian baptism."

5. The question then arose as to the mode of baptism and the meaning of the Greek word, which the King James translators anglicized into baptize. Judson said, "But throughout the whole New Testament, I could find nothing that looked like sprinkling, in connection with the ordinance of baptism. It appeared to me, that if a plain person should, without any previous information on the subject, read through the New Testament, he would never get the idea, that baptism consisted in sprinkling."

6. In these researches, his devoted wife took the Pedo-baptist side. At first she endeavored to dissuade him from pursuing the investigation. In a letter to her parents she says, "I tried to get him to give it up, and rest satisfied in his old sentiments, and frequently told him, if he became a Baptist I would not"

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7. Judson remained true to his conscience, his Bible, and his God. He did not allow himself to be swerved by his affection for his wife, his own temporal interest or false sentimentality.⁹

Judson and his associates arrived in Calcutta, June 17, 1812, but the ship Harmony on which Luther Rice and his companions sailed, did not reach Calcutta until August 10, nearly two months later. These two small boats sailed the seas at the time of world wide disturbances. Napoleon was making Europe tremble, and England and the United States were in a state of war. It was dangerous to be on the high seas. An embargo had almost shut off shipping. It was fortunate that the missionaries had taken advantage of the opportunities of sailing at the time they did before conditions became such that they might have delayed their sailing indefinitely.

Though Luther Rice had engaged in some discussions on the Baptist position with the Baptists on board during the voyage, yet when he arrived in Calcutta, he was apparently still firm in his early views. Mr. Judson thus writes of the arrival of Rice six weeks after his own: "At that time I was deeply involved in the subject of baptism, which I had begun to investigate on shipboard, and I soon learned that some of the passengers from Philadelphia were in a similar position, and that Mr. Rice had rather distinguished himself by reading everything within his reach, and manifesting uncommon obstinacy in defending the old system. Soon after my baptism, he came to live with me in order to enjoy better accommodations than he found elsewhere. At first he was disposed to give me fierce battle, but I held off, and recommended him to betake himself to the Bible and prayer." On September 6, 1812, Mr. and Mrs. Judson were baptized by Rev. William Ward of the English Baptist Mission. On September 17 after his baptism, Judson preached a sermon from Matthew 28:19, "Go ye into all the world and teach all nations, baptizing them, etc."

Luther Rice was present and spoke thus of the sermon: "His object was to show what baptism is, and to whom it is to be administered. I have some feeling of difficulty on this subject, which I find myself reluctant to disclose to my brethren. May the Lord himself lead me in his own right way." About three weeks later Rice conferred with his Congregationalist friends, Gordon Hall and Samuel Nott, which disclosed the uncertainty of his mind on the subject. On October 12, he wrote his brother Asaph: "Brother Judson has become a Baptist. I am endeavoring to investigate thoroughly the subject of the sacred ordinance of baptism."

Rice made the final decision and was baptized on November 1, 1812. He wrote his parents the following day: Yesterday I was baptized by Rev. Mr. Ward, and enjoyed the privilege of uniting with the Baptist Church in Calcutta in celebrating the sacred ordinance of the Lord's Supper. It was a comfortable day to my soul."¹⁰

The change to the Baptist faith of these three consecrated missionaries marked a new age for American Baptists. Edward Judson says, "When the tidings reached America that Mr. and Mrs. Judson and Mr. Rice, Congregational missionaries, sent out by the American Board, had been immersed at Calcutta, the Baptists throughout the whole land were thrilled with a glad surprise. God had suddenly placed at the disposal of the Baptist denomination three fully-equipped missionaries. They were already in the field, and action must be prompt."¹¹

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Judson and Rice were perplexed over the situation at Calcutta, as the British East India Company was threatening to return them to America, but they were permitted to sail for the Isle of France. They were also concerned about their relations to the boards. They could no longer work under the Congregational Board, which sent them out, since they had become Baptists. Some of the leading Baptists of America were corresponding with them concerning the Baptists in the United States taking up their support. It was decided on the Isle of France that Luther Rice return to America and make adjustments with the members of the Board, which sent them out, and endeavor to enlist the American Baptists in the work of Foreign Missions. Rice was single, while Judson had a family; and it was also thought advisable for Rice to return on the account of his depleted health.¹²

On March 15, 1813, Rice bade farewell to the Judson, expecting to return when his mission to the homeland was finished, but they never met again. He arrived in New York, September, 7, 1813, after a long voyage caused by delays. He proceeded to Boston at once to confer with the American Board and formally severed his connection with it. After a rude reception by the American Board, Rice visited a number of influential Baptists in and around Boston, and called together some prominent leaders, to confer about the Boston Baptist Foreign Mission Society, which had already been founded to look after Judson's support. Some thought this organization was sufficient to undertake the support of the eastern mission field. Rice, however, favored a larger organization to be represented by the Baptists of the entire country as far as practicable. His views prevailed and he set out to rally the Baptist forces.¹³

Rice visited New York, Philadelphia, Baltimore, Washington, Richmond, Charleston, Savannah, and many smaller towns. The Charleston Association under the leadership of Dr. Richard Furman, arranged to bring the subject of missions before the churches of South Carolina and Georgia. Rice's plan was "That local societies, organized wherever possible, become auxiliary to one larger organization, in each State, and that the State organizations thus formed, send delegates to form one great, general society, its executive officers to be located at some one central point."¹⁴

The Philadelphia Baptist Missionary Society sent out a circular letter to all the friends of missions to meet in Philadelphia and perfect a General Organization. This meeting was held, beginning on May 18, 1814, with twenty-six preachers and seven laymen. Then and there was organized the General Convention of the Baptist Denomination in the United States for Foreign Missions, later known as the Triennial Convention. Dr. Richard Furman of South Carolina was chosen President, and Dr. Thomas Baldwin of Boston, Secretary. Mr. and Mrs. Judson, who by this time had been providentially located in Rangoon, to begin their prosperous mission in Burma, were appointed missionaries of the newly organized Convention. Rice, who hoped to join them soon, was appointed for "a reasonable time" as the agent of the Board of this Convention. Thus begins Luther Rice's great work of Traveling Agent among American Baptists collecting mission funds, arousing a denominational consciousness and deepening the interest in missions.¹⁵

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Luther Rice made his first visit to Kentucky in 1815; and was very cordially received in most of the associations, of which at that time there were twenty-one. There was some mission interest in the associations before the arrival of Luther Rice, but the Baptists of the state had never been brought to face the task of foreign missions, until presented by this dynamic man, Luther Rice. He visited the following places in Kentucky: Maysville, Washington, Lexington, Georgetown, Harrodsburg, Bardstown, Richmond, Louisville, Shelbyville, Frankfort, Versailles, Campbellsville and Glasgow.¹⁶

Rice attended the Elkhorn Association, August 14, 1815. "A Circular Letter from the Revd. Luther Rice, Agent of the Baptist Board of Foreign Missions for the United States, addressed to the Moderator of this Association, was handed in by himself, read and contents considered; the purport of which was to present thro' the Association to each Church in our union, a copy of the 'Report' of said Board for 1815—and by means of a Secretary, to keep up a correspondence with that board; whereupon Elder Silas M. Noel was appointed the Secretary—and pamphlets, called the Reports, were afterwards distributed to each Church through their Messengers and paid for, which the Association hopes will be satisfactory to the Churches, as they contain much useful information on the state of the Society." There was raised in cash for Burma Missions the sum of \$150.00 or \$200.00. From this time on according to the records the churches of Elkhorn Association have been liberal in contributions to Foreign Missions.¹⁷

In September 1815, Rice visited the Russell's Creek Association in session with the Sand Lick Church. "At this meeting the mission spirit seemed beginning to make new impress on the minds and hearts of the denominational, as shown by article 2 of this business record. 'The Rev. Luther Rice, agent of the Baptist Board of Foreign Missions for the United States, was present, and after reading a circular address, presented the Association with fifteen copies of the first annual report of said board. . . . inviting a correspondence with the board, and tending to incite the missionary spirit. Accordingly, Brother Rice was invited to preach a missionary sermon on the Lord's Day. After Brother Rice had preached a collection was made for the purpose of the aforesaid mission, which, with a small sum collected on Monday, amounted to \$87.75.' The following was also adopted. . . . 'Whereas, Brother Hodgens has heretofore collected \$24.00, under the direction of the Association, for missionary purposes, he is directed to add it to collection in the hands of Brother Rice, which, with interest, and \$1.25 from Good Hope Church, amounts to \$114.40.'"

Notice was then given: "That the friends of missionary extension have appointed to meet at Mt. Gilead Church on the Friday before the fourth Saturday in October, with the view of forming a missionary society, when all the friends to propagating the gospel among the poor, benighted heathens, and of man, may have an opportunity of lending their aid to so benevolent an object. It is expected that Brother Luther Rice will be present to aid in the business." It was also agreed "to correspond with the Board of Foreign Missions for the United States, and appoint J. Chandler for that purpose."¹⁸

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Rice was also present at the Salem Association in sessions at Wilson's Creek Church in Nelson County on the second Friday in October, 1815. "Bro. Rice was invited to a seat with us." He presented a circular letter from the Baptist Board for Foreign Missions.¹⁹

Luther Rice visited several associations in Kentucky during the fall of 1816, according to a letter to his brother dated October 29. of that year which gives some conceptions of his travel and trials: "The next Sabbath, at the North District Association, Montgomery County, Kentucky, 290 miles; raining all the week, excessively bad roads, mountains, rivers, creeks, and mud — my health began to be impaired. The following Sabbath, with the Franklin Association, near Frankfort, Ky., only about 100 miles, riding for the whole week, nearly three days of which were spent in Lexington, preaching, hearing preaching, visiting, and necessary business, etc. The following Friday I was at the Union Association in Knox County, Ky., and left it the same evening, intending to be with the Caney Fork Association, in Warren County, Tennessee on the Sabbath."²⁰

How this man Rice must have stirred the hearts of multitudes of Baptists in these great associational gatherings throughout Kentucky on the subject of Foreign Missions. Rev. Jesse Mercer, born 1769, for whom Mercer University, Macon, Georgia, was named, says: "Mr. Rice was a powerful preacher. His thoughts were often original, and most generally expressed with a pathos and energy peculiarly his own. There are thousands in these United States, who will long recollect his fine appearance in the pulpit, and the valuable instructions they have received from his sermons."²¹

By the close of 1815 there was much interest and an increased zeal manifested among the churches of the state in favor of foreign missions. Early in 1816 at least six missionary societies are known to have existed in Kentucky. The Kentucky Baptist Society for the Propagating of the Gospel held its meetings in Lexington. Besides this state society were the Green River Country Society, the Bardstown Society, the Mt. Sterling Society, and the Washington Society in Bracken County—all auxiliary to the Baptist Board of Foreign Missions in Philadelphia.²²

Luther Rice, in his many tours through Kentucky and other states, found that the members of Baptist churches more readily responded to mission appeals than the pastors themselves. He saw the importance of the relation between education and foreign missions and began to advocate a trained ministry as the greatest need of the hour. He greatly influenced Baptists to give attention to founding schools for the training of preachers. During all his life foreign missions was nearest his heart, but in later years he became absorbed in educational work only because he perceived its vital relation to the success of his first love—missions. Luther Rice literally burned out his life in the cause of his Master, and died on September 25, 1836, at the age of fifty-three years.

It may be observed that nearly all Baptist enterprises of our day were inspired and created by the untiring efforts of Luther Rice, including denominational papers, Baptist state and national organizations and Christian colleges.

CHAPTER XIII

THE RISE OF ANTI-MISSIONISM

1817 - 1823

Most of the associations in Kentucky, which Luther Rice visited during the years 1815-1816, received him very cordially and generally responded with liberal offerings. Had it not been for the alarm sent out by a few preachers, who were jealous for church independence, and distressed about something new being introduced, there is no doubt that Kentucky Baptists would have been almost a unit on foreign missions, and would have joined together in the support of that great object. But soon severe criticisms began to be directed against Mr. Rice because of his methods of organizing missionary societies, instead of utilizing the churches and associations in Kentucky as proper agencies for promoting the foreign mission enterprise.

Early in 1817 the germ of the anti-mission spirit was at work in some of the churches which later developed into bitter opposition to missions and theological education. During this period the opposing forces were identified with two noted leaders, around whom they gathered—the venerable John Taylor and the eccentric Daniel Parker.

Of the piety, usefulness, and practical good sense in general of John Taylor, there can be no doubt. He was regarded as an earnest, consecrated, self-sacrificing, conscientious minister of the gospel. He was a real Baptist. No one can read the account of his conversion, or his effort to evangelize Kentucky for Christ, without feeling that he was a converted and honest man. "He was the victim of the prejudices engendered by his lack of education and his early environment. Yet all his good qualities but served to give respectability and force to his opposition to the mission cause. It is pleasant to recall that in his later life he was more in sympathy with the mission movement and less timorous of the bug-bear which he had been the first to raise."¹

John Taylor came to such an unfavorable conclusion as to the methods of foreign missions as carried on through the General Board and Missionary Societies that in haste he published a thirty-four page pamphlet, in 1820, which was widely read. He expressed his strongest objection to the enterprise of missions, and probably the following sentence expresses his purpose in writing the pamphlet: "I consider these great men are verging close to an aristocracy, with an object to sap the foundation of Baptist republican government."² He states also: "The deadly evil I have in view is under the epithet or appellations of Missionary Boards, Conventions, Societies, and Theological Schools, all bearing the appearance of great, though affected sanctity, as the mystery of iniquity did in the days of Paul, when the Man of Sin was in embryo."³

John Taylor was present when Luther Rice visited the Elkhorn Association in 1815, and presented the cause of foreign missions, and preached on that occasion. Taylor says, "When Luther rose up, the assembly of thousands seemed stricken with his appearance. A tall, pale-looking, well-

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dressed young man, with all the solemn appearance of one who was engaged in the work of the Lord, and perhaps he thought he was. He also being a stranger, every eye and ear was open; his text was Thy Kingdom Come.' He spoke some handsome things about the Kingdom of Christ; but every stroke he gave seemed to mean money. For my own part, I was more amused with his ingenuity than edified by his discourse, and more astonished at his art in the close, than at any other time. He had the more pathos, the nearer he came getting the money, and raising his arms, as if he had some awfully pleasing vision, expressed without a hesitating doubt, that the angels were hovering over the assembly, and participating in our heavenly exercise, and just ready to take their leave, and bear the good tidings to heaven of what we were then about, in giving our money for the instruction and the conversion of the poor heathens. . . . About this time, perhaps twenty men, previously appointed, moved through the assembly with their hats, and near two hundred dollars were collected.

"Though I admired the art of this well-taught Yankee, yet I considered him a modern Tetzel, and that the Pope's old orator of that name was equally innocent with Luther Rice, and his motive about the same. He was to get the money by the sale of indulgences for the use of the Pope and Church. Luther's motive was thro' sophistry and Yankee art, to get money for the Mission, of which he himself was to have a part."⁴

Taylor also attacked the method for obtaining money for the cause of missions, and the missionary program. "The very many modes, and artful measures of those great men to get money, are disgusting to common modesty. They begin with missionary societies; then they create a great Board of different officers, and then select the most vigorous and artful agent they can find, to create more societies of different grades, as Female Societies, Cent Societies, Mite Societies, Children Societies, and even Negro Societies, both free and bond; besides the sale of books of various kinds, and in some instances the sale of images. Every Missionary to a foreign country is authorized to follow all these arts, as well as common begging to get money; so that no set of men ever yet seen on the earth, manifest a greater thirst by these various modes of peddling to get money. Their shameful cravings are insatiable."⁵ Taylor continues: "... that scarce a man who attends Baptist worship at all in Kentucky, has not seen Luther Rice or heard of his mighty fame, in making merchandise of the people through feigned words, and from the strongest symptoms of coveteousness."⁶

John Taylor also condemns the efforts of the home missionaries to establish churches. "Why this mighty solicitude in these men to constitute churches? The motive is obvious. In the first place, these will be fine tales to write to the great board; and secondly, every church thus set up by themselves will be under their own immediate control."⁷ He then scores Judson. "In Rangoon, the pupils have correspondence with the greatest men in the nation, the King not excepted, so that in future, should some wrong-headed, conscience-bound fellow ruin the missionary affair in Burmah, Mr. Judson may fill some high office in the Kingdom, and be a favourite in the King's palace."⁸ He continues: "Money and power is the watch-word of the whole scheme; aiming at Lordship over God's heritage"

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"But all this is to show us how great they are, and what a mighty body of people belong to them; which claim is founded on the several associations agreeing to correspond with them; the tenor of which gives them a free hold all over the United States, where Baptists are found; and that it is not unreasonable to ask their vassals for money wherever they find them."⁹

This thirty-four page tract by John Taylor, written at the age of sixty-seven years with considerable ingenuity and in the kind of style that appealed to the illiterate, was scattered among the churches of Kentucky and by 1821 was producing a bountiful harvest of anti-mission sentiment. Such arguments could not fail to produce hurtful results. This pamphlet was read by people who had seen and heard Baptist preachers preach from jail windows in Virginia. Their fears and ignorance formed a fertile soil in which to plant the seed of prejudice against the Lord's work.

Daniel Parker also appeared on the scene during this period, a contemporary with John Taylor, as the most persistent and effective opposer of missions who ever labored in Kentucky and other states. This eccentric man was born in Culpeper County, Virginia, reared in Georgia in extreme poverty and ignorance, baptized in 1802, and licensed to preach soon after. In 1803 Parker removed to what is now Dixon County, Tennessee, and united with the Trumbull Church, where he was ordained, May 20, 1806. During the same year he moved to Sumner County, Tennessee, where he united with the Hopewell Church. A few years later, he settled on the Ridge in the same county near the Kentucky line. Here he remained until 1817, when he moved to the southeastern part of Illinois, where he spent most of his life and did his most mischievous work.

In 1815, the subject of missions was introduced into Concord Association in Tennessee of which Daniel Parker was Moderator but he did not commit himself on the subject. The whole question was referred to the churches, the majority of which reported to the session of 1816 their opposition to "the mission business." Parker opposed the whole scheme of foreign missions. "He told the Association in plain terms, that if they do not drop the correspondence and cease their missionary operations, he would burst the Association."¹⁰ From this occasion till his death, Mr. Parker condemned missions, theological seminaries and all benevolent societies, with a tireless energy and perseverance, and with all the means at his command. He traveled extensively in Kentucky for several years, sowing the seeds of discord with what seemed an inspired hand.

In 1820, Parker published a pamphlet of thirty-eight pages, which was "A Public Address to the Baptist Society," in opposition to the Baptist Board of Foreign Missions. This address was republished in 1824, at which time it was printed in Lexington, Kentucky, along with another pamphlet on the same topic, rehashing the same arguments, but addressed to Maria Creek Church.

In the introduction to the first pamphlet, published in 1820, Parker says: "It is evident that great talents have been engaged and much time and money spent to vindicate the mission plan, and yet but little said or done against it. It makes me shudder when I think I am the first one (that I have any knowledge of), among the thousands of zealous religions 11

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of America that have ventured to draw the sword against the error, or to shoot at it and spare no arrows; and more particularly, when I know that I lack that qualification that is pleasing to the Spirit of the world, for I have no education but to read, and have no knowledge of the English grammar only as my Bible has taught me; but all the apology I shall make for my grammatical errors are, that God has chosen the foolish things of this world to confound the wise—therefore I will venture."¹²

Parker proposes to show the part of the mission objects he opposes, and what part he is willing to support. "We stand opposed to the mission plan in every point and part where it interferes with or is connected with the ministry, either in depending on the church to give them a call, or seminaries of learning to qualify them to preach, or an established fund for the preacher to look back upon as a support, and when the Board assumes authority to appoint the fields of their labor, we believe they sin in attempting a work that alone belongs to the Divine Being. . . . the object of the missionary societies in respect to the ministry, we are opposed to in every point." Mr. Parker charges that the Board purposes to control the ministry by fixing "the field of their labor and the amount of their compensation." He continues, "I ask who has the right to appoint the fields of the labors of the preacher? Certainly the authority that has employed him. Well, then, the Board acts consistent with their principle, for they have employed preachers and sent them out, and pay them for their labors, and to the Rev. Luther Rice as high as \$8.00 a week, besides his traveling expenses." He then condemns the Board for paying Rice such an enormous salary.¹³

Finally Parker says on his last point: "My object on this point is to show the moral evil that I see in the mission system, and where it causes our brethren to sin, which is the reason we can have no fellowship with them in the mission spirit, and lays us under the heart-rending necessity of denying fellowship with them, while engaged in it."¹⁴

About the year 1826, Daniel Parker published another noted pamphlet, setting forth what he called the Doctrine of the Two-Seeds. He does not claim to have been the first to advocate this teaching, but accredits this honor to an old brother in Tennessee, whose name is not known, whom he heard discuss the subject about the year 1810, and whom he rebuked for holding such heresies. After studying the subject for sixteen years, Parker became convinced that the doctrine was true, and set forth the whole system of Two-Seedism in a pamphlet. This is one of the most destructive heresies ever introduced in Kentucky. Several preachers of considerable local influence adopted these views, and became the rankest anti-mission advocates possible. Parker prepared the way for Alexander Campbell, when he appeared in Kentucky in 1823 to reap a bountiful harvest.¹⁵

It is difficult clearly to define this Two-Seeds doctrine, which is evidently a revival, with some modification of the ancient speculative philosophy of Manacheas. One author says, "It is a very disgusting form of the Gnostic heresy." When the General Association of Baptists in Kentucky was constituted, October 20, 1837, Daniel Parker's Two-Seeds Doctrine was clearly stated, and printed in the first minutes, quoted in part

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as follows: "The Anti-missionary spirit owes its origin to the notorious Daniel Parker. He was the first person called Baptist that lent a hand to the Infidel and Papist in opposing the proclamation of the Gospel to every creature, and the translation and circulation of the Scriptures in all languages and among all people. Possessing a strong native intellect, and a bold, adventurous imagination—with a mind cast in nature's most capacious mold, but for want of cultivation admirably calculated to be the receptacle of notions the most crude, extravagant and chimerical, he generated an Utopian scheme of theology, the tendency of which was to subvert all practical religion. The grounds of his opposition to missions were—that the devil was an eternal 'self-subsistent being' (to use his own phrase); that though God created all, yet the devil begat a part of mankind; that those begotten of the devil were his bona fide children, and to their father they would and ought to go; and of course, sending them the gospel and giving them the Bible, were acts of such gross and supreme folly that no Christian should be engaged in them! On the other hand he taught that the remaining portion of the human family were the actual sons of God from eternity, and being allied to Jesus ere 'the morning stars sang together and all the sons of God shouted for joy,' by the nearest and dearest ties of consanguinity, being no less than 'particles' of his body—bone of his bone and flesh of his flesh, the Redeemer would, *nolens volens*, take them to mansions prepared for them in bliss; and hence Mr. Parker very wisely concluded, that if such were the case, the Lord has very little use for the Bible or Missionary Societies!"¹⁶

But there were many who embraced only half of the doctrine of Mr. Parker, and though they manifested no great apprehension for the subjects of the Prince of Darkness, yet they expressed great alarm lest the missionaries should help the Lord to perform his work, and convert the souls of some in a way God never intended should be. They were such staunch friends of the Lord's doing all his work, that they set upon and terribly assailed their missionary brethren, for fear they should by some means assist the Lord in the salvation of the elect. In their zeal against these ambitious strides of the missionaries, they have occasioned great disturbance and distress—and destroying the Peace of Zion, the progress of religion has been greatly retarded, and the influence of many ministers and churches utterly paralyzed.

Dr. J. M. Peck, of pioneer Home Mission fame, who knew Daniel Parker well, and engaged with him in public discussion on Missions, gives a portrait of his personality. Peck says: "Mr. Parker is one of those singular and extraordinary beings whom divine Providence permits to arise as a scourge to His church, and a stumbling-block in the way of religious effort. Raised on the frontier of Georgia, without education, uncouth in manner, slovenly in dress, diminutive in person, unprepossessing in appearance, with shrivelled features and a small, piercing eye, few men for a series of years have exercised a wider influence on the lower and less educated class of frontier people. With a zeal and an enthusiasm bordering on insanity, firmness that amounted to obstinacy, and perseverance that would have done honor to a good cause, Daniel Parker exerted himself to the utmost to induce churches to declare non-fellowship with all Baptists

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who united themselves with any of the benevolent (or as he called them 'new fangled') societies."¹⁷

In doctrine that singular and original man was antinomian. His disastrous career closed in Illinois and Indiana in 1833 when he removed to Texas, and no doubt laid the foundation for the mission trouble that came to that state years after.

During this period of the rise of anti-missionism under John Taylor and Daniel Parker, the Baptists of Kentucky made considerable spiritual progress. A general revival among the cooperating churches began in 1817 and continued about three years, during which hundreds were added by baptism. The missionary spirit prevailed in the associations, where the influence of Taylor and Parker had not reached.

In 1818, the Salem Association earnestly recommended the churches to contribute to missionary purposes and also expressed the opinion that Education Societies greatly conduced to the promotion of the Redeemer's Kingdom. During a six-year revival period prior to 1821 in Bracken Association, the aggregate membership of the churches was more than doubled. In 1820 a revival prevailed in the Green River Association, when five hundred and two baptisms were reported. A revival began in the churches of North Bend Association in 1817, during which two hundred and seventy-eight were baptized. A revival prevailed in the Long Run Association during the same period, resulting in one hundred and thirty-eight converts baptized. In 1818 the Russell's Creek Association heard a report read from the Board of Foreign Missions giving an account of the prosperity of Baptist Mission work, "which being good news from a far country, was like cold water to a thirsty soul."

"A most powerful revival" began in the churches in the Cumberland Association in 1820, which more than doubled the membership.

The Kentucky Missionary Society established a school for Indian children, near Georgetown, Kentucky, known as the Choctaw Academy, which opened with eight children in the Spring of 1819. The number of students increased from year to year until it became a large flourishing school. In 1820, there were 31,639 Baptists in Kentucky, while the population of the state was 564,317, giving in round numbers, one Baptist to every seventeen of the population.¹⁸

CHAPTER XIV

THE ALEXANDER CAMPBELL MOVEMENT

1809 - 1823

The purpose of giving special consideration to the life and work of Alexander Campbell is for the reason that this distinguished Reformer was associated, for nearly two decades, with the people called Baptists, in such a way as to result in one of the greatest and fiercest religious controversies recorded in American church history. He introduced this raging conflict among the Baptists of Kentucky, where it terminated in the division of the opposing forces, and the forming of another denomination. Here in Kentucky this noted Reformer not only set forth a system of theology contrary to the Baptist faith, but he became the greatest opposer of all missionary activities of all who ever appeared in the State.¹

Since the religious career of Alexander Campbell before he appeared in Kentucky is of such extraordinary importance, it is very necessary, therefore, that brief attention be given to his life, prior to that time.

Alexander, the son of Thomas and Jane Campbell, was born in Antrim County, Ireland, September 12, 1788. His father, who was a prominent minister in the Seceder Presbyterian Church was born in Down, Ireland, February 1, 1763, and educated in Glasgow University, Scotland. After the birth of Alexander, the father, Thomas Campbell, moved his family from Antrim County, Ireland, to Market Hill in Armah County, where he labored part time as a probational minister and engaged in teaching school.²

In 1798, when Alexander was about ten years old, the father accepted a good pastorate at Ahorey, not far from Rich Hill. He placed Alexander in an elementary boarding school and later sent him to an academy where he spent two or three years. When the son was seventeen years of age, he became an assistant to his father, who had opened an academy at Rich Hill. Here Alexander developed intellectually under the guiding hand of his father. During this time of teaching, Alexander, after a long struggle under conviction of sin, was converted, and received into the Seceder Presbyterian Church at Ahorey, where his father was pastor.

In the meantime, Thomas Campbell, the father, began to make many influential friends among the Independent Sandemanian Sect, who opposed all creeds, observed the Lord's Supper weekly, and contended for the literal interpretation of the Scriptures, claiming to speak only where the Word of God speaks. There was at Rich Hill one of these independent congregations, which was supplied with preaching by the Sandemanian ministers, among whom one James Walker was the most prominent. He had left the State Church and joined with the Independents. Thomas Campbell would preach to his own church in the morning and hear the Sandemanian ministers in the evening. Under this influence Thomas Campbell soon began to advocate a more frequent observance of the Lord's Supper, but he made little impression on his Presbyterian congregation while his Presbytery was indifferent in to this theory.³

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After several years of pastoral work combined with teaching, the health of Thomas Campbell began to fail, and his physician advised a sea voyage across the Atlantic. He heeded this advice and sailed for America on April 8, 1807, leaving his family in Ireland to follow later. He landed in Philadelphia in May, 1807, and found on his arrival that the Synod of the Seceder Presbyterians was in session. He presented his credentials and was cordially received and assigned work in Washington County in Western Pennsylvania. He located in the town of Washington which had a population of about five hundred people. Soon many of his Ireland friends began to arrive from the vicinity of Rich Hill, and they continued to come until he was surrounded by many of his old parishioners from Ireland. Among these immigrants was James Foster and his company, who were strict Sandemanians. The Seceder congregations, though weak in a thinly settled country, were delighted with the new minister and regarded him the strongest preacher in their midst.⁴

During the Summer of 1808, Thomas Campbell arranged for his family, left in Ireland, to join him in America. Accordingly, Alexander with his mother and sisters took shipping on October 8, but one week later the vessel was wrecked off the coast of Scotland, where they spent two weeks. They found it was impossible to obtain passage for some time, and since winter was coming on, they decided to settle in Glasgow, Scotland, that Alexander might attend the University there. He was nineteen, and there had been no opportunity for him to attend college. His education had been so haphazard, that it was necessary for him to take private class work in addition to his college classes. His course of study included Latin, Greek, French, Logic and Philosophy.⁵

While in the University of Glasgow, young Alexander did not affiliate with the Presbyterian church, though a member, but attended services regularly at a great Tabernacle, seating over two thousand people. There Greville Ewing was pastor. He was one of the strongest adherents to the Sandemanian Cult. This wing of the Sandemanians under Greville Ewing practiced sprinkling for baptism, held to infant baptism, and observed the Lord's Supper weekly. The young student, Alexander, came completely under the influence of Ewing and absorbed his teachings. The biographer says: "Alexander's stay at Glasgow, while it left his main purpose unaltered, was destined to work an entire revolution in his views and feelings in respect to the existing denominations, and to disengage his sympathies entirely from the Seceded denomination and every other form of Presbyterianism."

"The change seems to have been occasioned chiefly through his intimacy with Greville Ewing. This gentleman seemed to take a special interest in Alexander and in the family, and performed so many kind offices in their behalf, that he became greatly endeared to them."⁶

While the son, Alexander, was pursuing his studies in the University at Glasgow, Thomas Campbell, the father, was contending with the Seceder Presbyterians in America. He had delivered a sermon before his several congregations, condemning the irregular observance of the Lord's Supper, and advocated that the members of other branches of Presbyterians,

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as well as the Seceders, who were neglecting the ordinance, should all join in its observance weekly. At the next meeting of the Presbytery complaints were made that Thomas Campbell had "failed to inculcate strict adherence to the Church standard and usages, and had even expressed his disapproval of some things in said standard and of the uses made of them." The Presbytery requested the accused to state his private views. He then arose and pleaded for Christian liberty and fraternity, but spoke against partyism and contended for the Bible as the only standard of faith. But the Presbytery found him deserving of censure for not adhering to the "Secession Testimony." The accused protested against this.⁷

The case was submitted to the Synod at its next session and Thomas Campbell saw that, if the decision of the Presbytery was adopted, he would be excluded from the Seceder Presbytery ministry. He prepared a communication, which he read before the Synod, making some concessions. The opposition, however, developed in his Presbytery to such an extent that he found it his duty to separate himself from all connections with such an intolerant religious body. He then presented to the Synod a formal renunciation of its authority. It is stated that "his withdrawal from the Seceders occasioned no interruption in his ministerial labors" though the doors of their churches were closed against him. Large numbers attended his ministration, wherever it was in power to hold services. Large portions of the congregations were from the Seceder Presbyterian churches, because of the influence he exerted over them in Washington and Allegheny Counties.

Thomas Campbell's plan of Christian Union based on the Bible appealed to different classes. He received a special help from his many friends from Ireland, who shared his Sandemanian views. Some of his followers were not members of any church organization. He gathered around him a heterogeneous crowd of church members and those of no church. A special meeting was called that a definite plan of cooperation might be set forth. "The time appointed having arrived, there was a very general assembling at the place designated. All seemed to feel the importance of the occasion and to realize the responsibilities of their position." Thomas Campbell then laid before the assembly the platform for Christian Union and closed with the slogan: "That where the Scriptures speak, we speak, and where the Scriptures are silent, we are silent."⁸

When this slogan was announced there was confusion and division. Some said it condemned infant baptism, others said this practice should be condemned. The result of this preliminary meeting was the organizing of all the followers of Thomas Campbell with all their diversity of opinions into the "Christian Association of Washington." The first action of this new organization was to appoint Thomas Campbell to prepare a "Declaration" which meant rules and regulations. The Declaration for the "Christian Association" was not to be the constitution of a church, as then and now existing, but to be a Declaration of a purpose to institute a society of "Voluntary Advocates for Church Reformation."⁹

During the Summer of 1809, while Thomas Campbell was busy preparing the Constitution for the "Christian Association," he arranged for

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his family to join him in America. Alexander, the son, finished his seven months' session at the University of Glasgow, May, 1809, and spent the summer in Hellensburg, Scotland, a seaport town, tutoring, while waiting for a suitable ship in which to sail for America with his mother and sisters. They entered on the voyage, August 5, 1809, and arrived in Philadelphia, October 5, having spent several days in New York. The family set out at once for Washington, Washington County, Pennsylvania, at a distance of three hundred and fifty miles over a rough road crossing the Alleghany Mountains. The meeting of the mother and children with husband and father, from whom they had been separated so long, was very affecting.

The meeting of the father, Thomas Campbell, with the son, Alexander, after the long separation, was of mutual benefit, because of the changed religious experiences through which each had passed. It is known that the father related to the son in detail the religious trials and persecutions, which he had suffered at the hands of the Seceder Clergy, while he was trying to promote Christian Union. He described how he was slandered for the truth's sake and driven out of the Synod. Alexander was filled with indignation at the treatment his father had received from the Seceder ministry.

The Declaration for the Christian Association prepared by Thomas Campbell, already referred to, was being issued from the press, when Alexander, the son, arrived. He read the document carefully as it came from the press. The Biographer says: "To all the propositions and reasonings Alexander Campbell gave at once his hearty approbation, as they expressed most clearly the convictions to which he had himself been brought by his experience and observation in Scotland, and by his reflections upon the state of religious society at large."

Young Alexander turned from every remunerative offer made him that he might give his support to "the principles and views presented in the Declaration and Address." He agreed with his father to devote himself to the ministry and resolved never to receive any compensation for his labor. The father advised the son to take up the Divine Book and devote at least six months to its study.¹⁰

Many of the members of the Christian Association, who lived in the community of Buffalo Creek, decided to erect a house of worship, where they could meet and carry out the principles of the Society, to be known as the Brush Run meeting house. A stand was placed on the site under the trees and Alexander Campbell was requested to deliver the first discourse, which he did, using the text, "Though thy beginning was small, thy latter end should greatly increase" (Job 8:7). This sermon was delivered September 10, 1810, two days before his twenty-second birthday.¹¹

Thomas Campbell soon became greatly concerned about the directions the Christian Association was taking, though it was "under the regular ministration of Alexander and himself;" and yet the Society was rapidly "taking the position of a distinct religious body." He saw that instead of putting an end to partyism in religion, he was adding another party.

While Thomas Campbell was aware that the Seceder Presbyterians would have nothing more to do with him, he turned to the Regular Presby-

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terians, and made an effort to unite the Christian Association with their Synod, which was to meet in Washington, October 10, 1810. He laid a formal request for the union before the Synod, and was invited to make a statement of his case before the body. The Synod made a lengthy reply to the request closing thus: "And further for the above and many other important reasons, it was resolved, that Mr. Campbell's request to be received into ministerial and Christian communion cannot be granted."

Finally, Thomas Campbell decided that the Christian Association should be constituted into a church, "On account of the continued hostility of the different parties," and for "the enjoyment of those privileges and the performance of those duties which belong to the church relation."

It is well to observe that the Christian Association of Washington, Washington County, Pennsylvania, founded by Thomas Campbell, after his separation from the Seceder Presbyterian Synod, was composed of all classes of members. Out of the mixed multitude made up of church members, and non-church members, believers and unbelievers, baptized and not baptized, a New Testament church is about to be organized after the Apostolic order. Beginning May 2, 1811 was the date set for changing the Christian Association into a church.

Thomas Campbell announced the requirements for membership in the new Church. He "deemed it proper that each member should give some personal and public evidence of a fitting knowledge of the way of salvation; and he proposed therefore that each member should be required to give a satisfactory answer to the question: 'What is the meritorious cause of a sinner's acceptance with God?'" All stood the test question, except two who were rejected. On Saturday, May 4, a meeting was held at Brush Run in the unfinished meeting house for the purpose of completing the church organization composed of those who had met the test questions. Some one asked whether James Foster, the Sandemanian was a member, not being present when the test question was propounded. Some said he was not a member, but Alexander Campbell said, "Certainly, James Foster is a member, having been with us from the beginning, and his religious sentiments being perfectly well known to all." The test question was not given to James Foster, nor to any other person after this.

The organization of the church was completed by appointing Thomas Campbell, Elder, and choosing four deacons, James Foster, John Dawson, George Sharp, and William Gilcrest. Then Alexander Campbell was licensed to preach. One of the Psalms was sung in the old metrical version as the Seceders sang. Thus the Christian Association of Washington was constituted into a church by Thomas Campbell and Alexander Campbell at the Brush Run meeting house on Saturday, the fourth day of May, 1811.¹²

On the following day, Sunday, May 5, the newly organized church met to hold the first communion service. Sermons were preached by Alexander Campbell and by his father, Thomas Campbell. "James Bryant and one or two others, who had given satisfactory answers to the test question proposed by Thomas Campbell, did not partake with the rest at the Lord's Supper, which according to the custom of the Independent churches in

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Scotland was now celebrated weekly." Joseph Bryant replied that he did not consider himself authorized to partake of the supper, as he had not been baptized. Two other persons refused for the same reason. These were Margaret Fullerton, a daughter of a Baptist, and Abraham Altars, whose father had been a Deist.

The stand taken by these three, demanding immersion, raised a perplexing question for the new organization to answer. If these persons had been willing to submit to sprinkling according to Greville Ewing's type of Sandemanism there would have been no trouble. Alexander Campbell, who had been licensed to preach by the new church, still held to infant baptism and admitted he had given little or no consideration to the form of baptism. Joseph Bryant, who demanded baptism, was a very influential man in their midst. He had led in building the Brush Run meeting house, and later, would be united in marriage to Dorothea Campbell, the sister of Alexander.¹³

It is interesting to observe how this situation was met. After a period of two months following this communion service, Thomas Campbell consented to immerse these three persons. The baptizing took place July 4, 1811, in a deep pool on Buffalo Creek, about two miles above the mouth of Brush Run. The pool was narrow and so deep that the water came up to the shoulders of the candidates when they entered it. Thomas Campbell, then, without going into the water, stood on a root projecting over the edge of the pool, and bent down their heads until they were buried in the liquid grave, in each case, repeating the baptismal formula. This first baptism in the new church brought more trouble to Thomas Campbell. James Foster, the Sandemanian preacher from Rich Hill, Ireland, was not pleased with the manner of the baptism, claiming that he did not "think it congruous that one who had not himself been immersed, should immerse others."¹⁴

Another interesting action took place in the new Brush Run Church. On January 1, 1812, Alexander Campbell was ordained to the ministry by the same body that licensed him some months before. He had received only sprinkling for baptism and had not changed his views either as to the act or subject of baptism. On September 1, 1812, the certificate was recorded in the Court House of Brooke County, West Virginia, that he might have legal authority to perform marriage ceremonies. This is the only ordination Alexander Campbell ever received. It took place in the Brush Run meeting house in less than a year after the church had been organized out of the Christian Association. He did not begin to consider seriously the subject of infant baptism until some time after the birth of his first child in March, 1812. He finally came to the conclusion that such a practice was contrary to the teaching of the Scriptures. Later he took up the study of the form of baptism.

His biographer says that Alexander Campbell "applied himself to the Scriptures, and searching out critically the significance of the words rendered baptism and baptize in the original Greek, he soon became satisfied that they could mean only immersion or immerse." He was convicted also that baptism was a divine, positive command and set about to receive baptism at the hands of one, who himself, had been baptized. He had formed the

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acquaintance of a Baptist preacher by the name of Mathias Luce, who lived above Washington. He decided to request him to administer the ordinance. On the way to visit Elder Luce, Alexander stopped at his father's home to confer with the family. Dorothea Campbell, his sister, told him that she was convinced that she had never been baptized. When the father, Thomas Campbell, saw that Alexander was determined to be baptized he said, "I have no more to add. You must please yourself."¹⁵

On Wednesday, June 1, 1812, Elder Mathias Luce, in company with two other Baptist preachers, Elders Henry Spears and David Jones, went to the place for the baptizing, which was to be performed in the deep pool on Buffalo Creek, where Thomas Campbell had baptized the three persons from the "root." A large concourse of people assembled to witness the novel scene. Thomas Campbell, who at the last moment, decided to be baptized, delivered a long address giving full reasons for the step he was taking. On this occasion Elder Mathias Luce, a Baptist preacher, baptized Elder Alexander Campbell and wife, Elder Thomas Campbell and wife, Dorthea Campbell, and James Hanen and wife, seven in all.

Alexander Campbell, now twenty-four, had stipulated with Elder Luce, that "the ceremony should be performed precisely according to the pattern given in the New Testament, and that, as there was no account of any of the first converts being called upon to give what is called a 'religious experience,' this modern custom should be omitted, and that the candidates should be admitted on the simple confession that 'Jesus is the Son of God.' There was no Baptist church at Brush Run to hear such "religious experiences," and hence Alexander Campbell was not baptized into "The Brush Run Baptist Church." The organization in which these seven baptized persons held their membership was not a Baptist church.¹⁶

The second baptizing at Brush Run is thus described: "At the next meeting of the church at Brush Run, which was on the Lord's day succeeding the baptism of the seven, thirteen other members, and among them James Foster, requested immersion, which was accordingly administered by Thomas Campbell, each one making the simple confession of Christ as the Son of God." On subsequent occasions others were in like manner baptized so that the majority of the church soon consisted of immersed believers, upon which the other individuals, who had been members of the Christian Association, "abandoned the cause, being unwilling to follow the reformatory movement any further." Immersion was finally adopted in the Brush Run Church as the only Scriptural baptism, and infant baptism was "finally and absolutely rejected as human invention," and "the simple confession of Christ, made by the early converts to Christ, was acknowledged as the only requirement which could be scripturally demanded of those who desired to become members of the church."¹⁷

The church at Brush Run, having adopted immersion as the only form of baptism, and having rejected infant baptism, was in great disfavor with the large number of Pedo-baptists in the community, but was more pleasing to the Baptists, who were quite numerous east of Washington along the Monongahela River. This territory was occupied by the Red Stone Baptist Association constituted in 1776, which was composed, at that time,

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of thirty churches with over a thousand members. Some of the preachers of the Association, who were friends of the Campbells, solicited the Brush Run Church to join that body. But the records show that Mr. Campbell at first did not favor the union and made objections to the Red Stone Association, but that he later withdrew his objections.

Alexander Campbell claimed the Red Stone Association was under the control of the "Clergy" who were the ruling elements in all its sessions. He seriously objected to the Philadelphia Confession of Faith, adopted by the Association, which he declared contained "a fair proportion of the unscriptural theories and speculations usually found in such standards." He also contended that immersion itself with the Baptists was not the same as it was in the Brush Run Church. Baptism with the Baptists, he claimed, was merely a command, a sort of front door by which they entered the church; while to Brush Run "it was a discovery, which had the effect of readjusting all their ideas of the Christian institution . . . the primitive confession of Christ, and a gracious token of Salvation." He also said, "I had no idea of uniting with the Baptists, more than with the Moravians or the mere Independents. I had unfortunately formed a very unfavorable opinion of the Baptist preachers as then introduced to my acquaintance, as narrow, contracted, illiberal and uneducated men. This, indeed, I am sorry to say, is still my opinion of the ministry of that Association . . . The people, however called, were much more appreciated by me than their ministry. Indeed, the ministry of some sects is generally in the aggregate the worse portion of them."

In the fall of 1812, Alexander Campbell attended the Red Stone Association as a visitor to see for himself. He says: "I . . . returned more disgusted than I went. They invited me 'to preach,' but I declined it altogether, except one evening in a private family, to some dozen preachers and twice as many laymen. I returned home, not intending ever to visit another Association.

"On my return home, however, I learned that the Baptists themselves did not appreciate the preaching or the preachers of that meeting. They regarded the speakers as worse than usual, and their discourses as not edifying—as too much after the style of John Gill and Tucker's theory of predestination. They pressed me from every quarter to visit their churches and, though not a member, to preach for them. I often spoke to the Baptist congregations for sixty miles around. They all pressed us to join their Red Stone Association."¹⁸

The matter of uniting with the Red Stone Association was laid before the Brush Run Church in the fall of 1813, and it was agreed to unite with that body on certain conditions. A document of ten pages was prepared by Mr. Campbell, setting forth the terms of becoming a member, showing a willingness to cooperate with the Association, "provided always that we should be allowed to teach and preach whatever we learned from the Holy Scriptures, regardless of any creed or formula in Christendom." There was a protest by a minority against admitting the Brush Run Church, but "the proposition was discussed at the Association, and, after much debate, was decided by a considerable majority in favor of our being received."

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Thomas Campbell favored very earnestly the Brush Run Church, of which he was pastor, being received into the Association as it took away from the church the odium of forming another religious body. The minority who opposed the admission of the church in the Red Stone Association was led by Elders John Pritchard, William Brownfield, and Elijah Stone. They kept up the fight year after year, but could do but little, because of the strong following of Mr. Campbell, who was busy fortifying his position. He made a tour through the East, visiting a number of cities and raised sufficient funds to purchase a lot and erect a meeting house in Wellsburg, West Virginia, near his home, located some three miles from the Cross Creek Baptist Church, where Elder John Pritchard was pastor, and who resented the erection of such a house of worship on the territory of his membership.¹⁹

The Red Stone Association met in a memorial session with the Cross Creek Baptist Church, August 30, 1816. The opposition to Alexander Campbell had been gathering force in the Association during the past year. There were thirty-one churches represented in this session, twenty-nine located in Pennsylvania, one in Virginia and one in Ohio. The messengers from Brush Run with twenty-eight members, were Alexander Campbell, James Foster and George Sharp. Mr. Campbell, well knowing the opposition that was being engendered against him, said to his wife on the way to the Association, "I do not think they will let me preach at this Association at all." On Saturday of the meeting, Mr. Campbell was nominated for one of the preachers for Sunday, but his nomination was defeated by Elder John Pritchard, pastor of the entertaining church. Mr. Campbell, then left for his home three miles away, not intending to return. His friends in the Association determined to have him preach Sunday, if possible.

Elder Benjamin Stone, one of the preachers appointed for Sunday, became ill, and a delegation hastened to Mr. Campbell's home and assured him there was an opening for him to preach. As he rode up, Pastor Pritchard went out and met him, saying: ". . . you must preach today." The preacher of the hour now in his twenty-eighth year, delivered the famous "Sermon on the Law," which was discussed "pro and con"; many said "This will never do. This is not our doctrine. We cannot let this pass without a public protest from the Association." Others thought it not best to cause any disturbance in the body. After the session of the Red Stone Association, Mr. Campbell continued his preaching tour, occasionally baptizing individuals, who would believe the gospel, and confess Christ after the primitive method.²⁰

In 1818, Mr. Campbell started the Buffalo Seminary, and was so closely confined to the duties of establishing that institution, that he was not aware of the opposition that was steadily increasing against him in the Red Stone Association. It had become doubtful whether he could be seated as a messenger from his church at Brush Run in the session to be held September, 1823. Mr. Campbell's biographer says "The 'Sermon on the Law', which had been printed, furnished a favorite ground for heresy, and the minority, led on by Elders Brownfield, Pritchard and the Stones, was full of expedients to gain the ascendancy in the association, and to thrust Mr. Campbell and his friends out of it."

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During the Summer of 1823, two important events occurred in the career of Alexander Campbell. The first event was the beginning of the publication of a monthly paper known as the Christian Baptist. There was some debate over what name should be given the new publication. Since the term "Baptist" was a party designation, there was some consideration of the matter. "As the reformers were, however, at this time identified with the Baptists, it was thought expedient, in order to avoid offending religious prejudice, and to give greater currency to the principles which were to be presented, to make this concession so far as the name of the paper was concerned, qualifying 'Baptist' by the word 'Christian'." The object of the publication was set forth clearly: The 'Christian Baptist' shall espouse the cause of no religious sect, excepting that ancient sect 'called Christians first at Antioch.' Its sole object shall be the eviction of the truth and the exposing of error in doctrine and practice. The editor, acknowledging no standard of religious faith or works other than the Old and New Testament, and the latter as the only standard of the religion of Jesus Christ, will intentionally at least, oppose nothing, which it contains and recommend nothing which it does not enjoin." The first number of the new publication appeared July 4, 1823. The editor's first attack was on the "clergy", who had taken away the key of knowledge from the people, and kept them in ignorance, "by assuming to be the only authorized expounders of the will of God."

The second incident that occurred in the Summer of 1823 was that Mr. Campbell had received and accepted a challenge for a debate with Elder W. L. McCalla, a noted Presbyterian minister, of Augusta, Kentucky, which was to take place in the town of Washington in that state in late fall. He had held a debate with Rev. John Walker, a Seceder Presbyterian minister, in June, 1820 in Ohio, and gave out the following challenge at the close of the discussion: "I this day publish to all present that I feel disposed to meet any Pedo-baptist minister of any denomination of good standing in his party, and I engage to prove in a debate with him, either *viva voce*, or with pen, that Infant Sprinkling is a human tradition, and injurious to the well being of society, religious and political." This debate was published and many copies had appeared in Kentucky, which led W. L. McCalla to challenge Alexander Campbell for the debate.²¹

It became more apparent, as the meeting of the Red Stone Association drew nigh, that Alexander Campbell would not be seated as a messenger from Brush Run. Since the McCalla debate was approaching, which would take him into Kentucky, he thought it best, if possible, to evade being discredited by the Baptists in being denied a seat in the Red Stone Association. He determined, though the time was short, "to defeat the project, in a way his enemies little expected, but which was in strict accordance with Baptist usages."

The plan was very simple, but it took ingenuity to put it into operation. A number of the members of the Brush Run Church lived in the vicinity of Wellsburg, West Virginia, located near the Ohio State line, a short distance from Mr. Campbell's home, where a meeting house had been erected with funds he had gathered in the East, already mentioned. Mr. Campbell

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"announced, therefore, to the Church at Brush Run that for special reasons, which it was not at that time prudent to disclose, he desired from them letters of dismission for himself and some thirty other members in order to constitute a church in Wellsburg." These letters were granted on August 31, 1823, and the second church of the Reformation was constituted in the town of Wellsburg, Brooke County, West Virginia. Thomas Campbell and two others were appointed messengers from the Brush Run Church, to the Red Stone Association, and Alexander Campbell decided to attend as a visitor. There was much surprise in the Association when the messengers learned that Alexander Campbell was not a messenger from Brush Run. A motion was made to seat him as a visitor, but objections were raised, and a long "debate ensued, which occupied much time."²²

CHAPTER XV

ALEXANDER CAMPBELL IN KENTUCKY

1823 - 1831

The occasion of Alexander Campbell's first visit to Kentucky was to engage in the proposed debate with Rev. W. L. McCalla, which had been arranged to begin October 15, 1823, in the town of Washington, in Mason County. On October 1, Mr. Campbell set out from Wellsburg, West Virginia, on horseback to Kentucky to meet his opponent. He was accompanied by Sidney Rigdon, then pastor of the Baptist church at Pittsburg, but who had become a strong supporter of the Reformation, and who within seven years was to become head of the Mormon Movement. They rode three hundred miles through Ohio and arrived at Washington, Kentucky, the place of the debate, on October 11. The discussion opened on scheduled time, October 15, and continued seven days. Plans had been made to hold the debate in the log meeting house of the Washington Baptist Church, but the crowds were so immense and the weather favorable, that the place was changed to a nearby Methodist camp meeting ground, where the great throng could be comfortably accommodated.¹

Mr. McCalla in his opening address laid down three propositions concerning infant baptism. He said, "I will produce a divine command for infant baptism," next "I will produce probable evidence of apostolic practice of infant baptism," and then, "I will produce positive evidence of apostolic practice of infant baptism." Mr. Campbell took the definition of baptism found in the Westminster Confession of Faith, that "Baptism is a sacrament of the New Testament, ordained by Jesus Christ." He said, "We will go then, to the New Testament and not to the Old, to ascertain the nature, design, and subjects of this ordinance. We shall appeal to the words of Jesus Christ for the institution of baptism We shall have nothing to do with Moses in this matter, however useful Moses may be in others. No doubt our opponent will feel his creed honored and will acquiesce in our method as correct."²

Mr. Campbell was surrounded by a large company of Baptist preachers, who supported him in the debate. They were delighted that one had appeared, who could meet the Presbyterian champion McCalla in such a scholarly way and win such a complete victory. Jeremiah Vardeman, "probably the most influential and popular preacher who ever lived in Kentucky," then in his forty-eighth year, was chosen by Mr. Campbell as his moderator in the debate. Walter Warder was pastor where the debate was held. He was being used of God in "winning thousands of souls to Christ in Mason, Fleming, Bracken, and Bourbon Counties It seemed to him that God had raised up Alexander Campbell for such a time as this." Jacob Creath and William Vaughan were known to have been present. All regarded Mr. Campbell as a Baptist, he having been a member of a Baptist Association in Pennsylvania, and as far as they knew, he was still a member.

The Baptists so overwhelmed him with compliments for his success in the debate that he decided to introduce himself more fully to them in his

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room. The following are his own words: "Brethren, I fear that if you knew me better you would esteem and love me less. For let me tell you that I have almost as much against you Baptists as I have against the Presbyterians. They err in one thing and you in another; and probably you are each nearly equidistant from original apostolic Christianity. I paused; and such a silence as ensued, accompanied by a piercing look from all sides of the room, I seldom before witnessed. Elder Vardeman at length broke silence by saying: 'Well, sir, we want to know our errors or your heterodoxy. Do let us hear it. Keep nothing back'."

Mr. Campbell stated that on account of the toil of the day, he knew not where to begin on such a great task, but said: "I am commencing a publication called the *Christian Baptist*, to be devoted to all such matters, a few copies of which are in my portmaniteau, and, with your permission, I will read you a few specimens of my heterodoxy". Then all said, 'Let us hear — let us hear the worst error you have against us'. I went upstairs and unwrapped the first three members of the *Christian Baptist* that ever saw light in Kentucky. I had just ten copies of the first three numbers."

To this group of Baptist preachers Mr. Campbell read extracts on "the clergy" and an article on "Modern Missionaries," to which Elder Vardeman replied, "I am not so great a missionary man as to fall out with you on that subject." Mr. Campbell said, "I then distributed my ten copies amongst the ten most distinguished and advanced elders in the room, requesting them to read these numbers during the recess of the debate, and to communicate freely to me their objections."

The preachers in the main were evidently pleased with the *Christian Baptist* and with Mr. Campbell himself according to the records of his biographer: "At the close of the debate the Baptist preachers were so much pleased with the result, and so tolerant of what they found in the '*Christian Baptist*', that they requested Mr. Campbell to furnish them with printed proposals for its publication, in order to extend its circulation, and urged him to make an immediate tour through the State." He could not comply with their request to tour the state at this time, but promised to visit them in the autumn one year hence, and at that time tour "a considerable portion of the State".³

Immediately after the debate Mr. Campbell preached at Mays Lick Church in Mason County, and Bryant's Station in Fayette County, where Jeremiah Vardeman was pastor. Lexington was the principal town visited, where he was given a great hearing. The services were held in the large meeting house of the Baptist church, whose pastor was Elder James Fishback, a man of fine appearance. He was formerly a Presbyterian, but becoming convinced on baptism, he entered the Baptist ministry and built up one of the largest Baptist churches in the West. The Lexington meeting was far reaching in its influence among the Baptists. To this city came Baptist preachers from all parts of Northern Kentucky to hear the new champion. They went early to the church house to welcome the distinguished brother. The preachers sat in the pulpit, waiting his arrival to present him to the overflowing house. Mr. Campbell spoke two hours on "The Divine Glory of the Son of God" taken from the first chapter of Hebrews.

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After the sermon, a number of Baptist preachers gathered at the home of Dr. James Fishback, the pastor, among whom were John Taylor, Silas M. Noel, Jeremiah Vardeman, and Jacob Creath, who discussed, questioned, and modified the sermon. They all recognized in the new preacher a great personality. Jacob Creath was completely won over to Mr. Campbell, and was among the first converts to the Reformation. Jeremiah Vardeman apparently wavered, James Fishback was neutral, but Silas M. Noel, and John Taylor stood firm from the beginning. Noel was strong intellectually, well grounded in the faith and fluent with the pen. John Taylor, then seventy-one, was well versed in the Word of God, but uneducated. He was at this time one of the leaders in the anti-mission movement, already related.

Taylor says: "The night after preaching, we sat up very late, and had much conversation, as also next morning. Noel and myself slept together that night—we exchanged thoughts about the new preacher . . . I heard a number of things from Campbell which made me stare; in some of which I withheld him. Elder Chilton was speaking of a good work going on—sinners weeping and crying for mercy. I saw Mr. Campbell raise his hand, and with a loud crack of his finger, and a scornful look at Chilton, say: 'I would not give that for it; if a sinner weeps when I preach, I know that in some way I have deceived him.' Silas Noel accompanied Mr. Campbell to Shelbyville, and then to Louisville, and from there he returned home sad but determined.⁴

The debate, being so popular among the Baptists, prepared the way for the rapid spread of Alexander Campbell's views throughout the state. The conditions were favorable for such a man as he, to gain a good following among the Baptists. There was no state organization to draw the Baptist forces together. The only means of unification were twenty-five scattered, loosely organized district associations. There was no Baptist school to train leaders, no denominational paper to diffuse information and expose error, and an untrained ministry, incapable of dealing with such a foe as Alexander Campbell. The anti-mission forces in Kentucky were gaining ground in the fall of 1823, and became allies of Mr. Campbell, who joined with them in opposing all missionary and benevolent work.

Campbell's fierce condemnation of "a salaried clergy, his opposition to missions, and ministerial education, made him popular with many Baptists." A "big" man like Alexander Campbell taking sides against missions and salaried preachers gave encouragement to all the anti-mission group, though many of them rejected his doctrine.⁵

Hyper-Calvinism, which was constantly gaining ground in Kentucky, enabled Mr. Campbell to gain many adherents.

Dr. J. B. Jeter of Virginia says: "Another cause which favored the progress of the reformation was the prevalence of hyper-Calvinistic, or antinomian views in many Baptist churches. Having adopted, in its main points, the Calvinian theology, they were led by their system into speculations as unpopular as they were sterile The people generally becoming disgusted with such dry, and unsatisfying speculations, were ready

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to attend on any ministry which promised them a more palatable, if not a more nutritious diet. In churches of this sort Mr. Campbell found his way prepared before him.

"His opposition to Chrisian missions, and other benevolent enterprizes, gained him many friends. The antinomian Baptists were, almost without exception, hostile to all combined and self-denying efforts among Christians for spreading the knowledge of the Gospel."⁶

After about three months' stay in Kentucky Mr. Campbell returned to his home in Wellsburg, West Virginia, and set out at once to publish the Campbell-McCalla Debate. He also commenced to urge his plea for the Reformation on a large scale in the *Christian Baptist*, which was rapidly increasing in circulation. He intensified his attack on the "clergy" and everything they were supposed to foster. This led him to condemn more fiercely Sunday schools, missions, education, and even Bible societies, as then conducted, because he regarded them as perverted to sectarian purposes.

The new church constituted at Wellsburg, West Virginia, by Alexander Campbell in September, 1823, to escape exclusion from the Red Stone Association, was received into the Mahoning Association in September, 1824, which was located in Ohio, composed of churches west of Washington County, Pennsylvania. The church sent as messengers Alexander Campbell and two others to bear the petitionary letter. Mr. Campbell had many friends among the Baptists in that Association, who welcomed him and the church into their membership. The sixth item on the minutes read as follows: "At the request of the Church of Christ at Wellsburg, it was received into this Association." Then occurs the following: "In conformity with the rules of the Association, Mr. Campbell presented on this occasion a written statement of belief which he had prepared, and which was duly received and entered upon the records." Hence two churches—Brush Run and Wellsburg—had accepted "the ancient order of the gospel," and also two associations—Red Stone and Mahoning—were controlled by the Campbells.

After becoming a member of the Mahoning Association in September, 1824, Mr. Campbell hastened to pay his promised visit to Kentucky. This second visit resulted in unsettling many Baptists in their church relations, since the doors of scores of churches were open to him, and he had large hearings everywhere. He came in contact with many of the leading pastors of the State, and found to his delight, that the *Christian Baptist* was being extensively read, and causing "considerable excitement." At Mt. Sterling, Mr. Campbell completely won the pastor, John Smith, nicknamed "Raccoon," who carried the entire church with him into the Reformer's camp.⁷ In November, he visited Louisville where P. S. Fall was pastor of the church. Mr. Fall became one of his most loyal disciples which almost wrecked the Baptist cause in Louisville.⁸

About this time such leaders as Silas M. Noel, Walter Warder, William Vaughan and some others just as faithful saw the storm gathering, and the imminent danger of the churches being disrupted. These men saw that many Baptists were becoming wild over the doctrine presented by Mr. Campbell on this second tour. The question with these leaders was what

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could be done to stem the tide that seemed to be sweeping all before it. On the other hand many good brethren thought it would be more prudent to modify and direct the course of the Reformation, rather than to make a direct and decided attack.⁹

Alexander Campbell closed his second tour in Kentucky in November, 1824 and returned to his home in West Virginia. The proceedings of the Mahoning Association in session, August, 1826, showed that that body was completely dominated by the Campbell forces. At the session of the same association in 1827, Walter Scott, who was soon to complete the "ancient order of the gospel" was appointed missionary "to travel and labor among the churches." This man, who was such an important factor, in the Alexander Campbell program, was born in Scotland in 1796, brought up in the Scotch Presbyterian Church and educated in the University of Edinburg. At the age of twenty-two he arrived in America and became associated with one Mr. Forrester, in Pittsburgh, Pennsylvania. Forrester was in charge of a congregation of the immersion wing of the Sandemanians, commonly called Scotch Baptists. Scott soon denounced Presbyterianism, was immersed, and, being a thorough scholar, was employed as a teacher in Mr. Forrester's school. Here he met Alexander Campbell, and a strong attachment grew up between them. He entered at once upon his duties as missionary of the Mahoning Association and proved to be Mr. Campbell's greatest agent in restoring the "Ancient Gospel." During the year, Mr. Scott, in his missionary work, made a startling announcement, that he had discovered the new order of the gospel, which was (1) Faith, (2) Repentance, (3) Baptism, (4) Remission of sin, (5) The Holy Spirit, (6) Eternal life, if faithful to the end. He was thrilled over how the New Order was being received. Some of his adherents declared these truths should be preached to the whole world.¹⁰

Alexander Campbell was now securely entrenched in the Mahoning Association through his own efforts, and those of Walter Scott. The Red Stone Association was almost wrecked by the Campbell force in 1826, which led the Baptists to decide to draw the lines on the Philadelphia Confession of Faith at the session of 1827. Ten churches out of twenty-three declared in their letters adherence to that confession. These ten churches organized themselves as the Orthodox Red Stone Association and proceeded to exclude the thirteen churches, which withdrew to a nearby building, where Alexander Campbell delivered a sermon. One year hence these thirteen churches were formed into what was known as the Washington Association under the direction of Mr. Campbell. He was now thoroughly established in two associations in Ohio and Pennsylvania, and there appeared to be no way to dislocate him. At the same time Kentucky was proving a most fertile field to plant his system of doctrine and practice among the Baptists, where thousands were turning to the "New Order of the Gospel." The revival in Kentucky in 1827-1828 was more beneficial to Campbellism, than to the Baptists, though the revival prevailed in the Baptist churches. Over 15,000 persons were baptized during this period, but the additions to the churches were much the largest where the disciples of Mr. Campbell were more numerous. In some sections there was great confusion in the churches, sometimes approaching anarchy. It was very

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disturbing to the faithful Baptists to witness hundreds baptized "for the remission of sins" at the hands of those formerly known to be orthodox Baptist preachers. Mr. Campbell claimed that Jeremiah Vardeman baptized according to his formula, but if this was true, it was known later that this eloquent preacher repudiated the Campbell system. John Smith, who took Mt. Sterling Church away from the Baptists, boasted that within a year, he had baptized six hundred sinners, and "capsized" 1,500 Baptists. The revival was of little benefit to the Baptists, but greatly strengthened the Reformers.¹¹

By 1828, the Campbell system of doctrine had crystallized into a distinct creed which was propagated with great persistence. It was the plan of Mr. Campbell to remain in his relation with the Baptists. He says: "I do intend to continue in connection with this people (Baptists) so long as they will permit me to say what I believe; to teach what I am assured of, and to censure what is amiss in their views or practices".¹²

Alexander Campbell remained in complete control of the churches in the Mahoning Association until 1829, when the breaking time came, and the result of the separation was carried into Kentucky. This division came when two or three fragments of churches left to the Baptists in the Mahoning body united with the Beaver Baptist Association, a small fraternity located in the "Western Reserve in Ohio." This little Association in session August, 1829, in the Providence Church, near Pittsburg, withdrew fellowship from the Mahoning Association as set forth in the following Resolution: "We believe it to be our duty to the public, and to our brethren in general, to give some information respecting that (Mahoning) Association. It arose chiefly out of the Beaver, and progressed regularly until A. Campbell and others came in. They now disbelieve and deny many of the doctrines of the Holy Scriptures, on which they were constituted." This is shown from the following eight articles:

1. The Mahoning Association maintains "that there is no promise of salvation without baptism."
2. They maintain that baptism "should be administered to all who say that they believe that Jesus Christ is the Son of God, without examination on any other point."
3. That "there is no direct operation of the Holy Spirit on the mind prior to baptism."
4. That "baptism procures the remission of sins, and the gift of the Holy Ghost."
5. That "the Scriptures are the only evidence of interest in Christ."
6. That "obedience places it in God's hand to elect to salvation."
7. That "no creed is necessary for the church but the Scriptures as they stand."
8. That "all baptized persons have a right to administer that ordinance."¹³

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This document was printed in the Minutes of the Beaver Association and scattered far and wide among the Baptist churches, and wherever received, it was enthusiastically commended. Mr. Campbell's biographer thus speaks of the Beaver document: "Here, by the aid of a Mr. Winter, and one or two other preachers who were violently opposed to Mr. Campbell, they induced the Association to publish a circular anathematizing the Mahoning Association and Mr. Campbell as 'disbelieving and denying many of the doctrines of the Holy Scriptures; of which alleged heresies they went on to present a portentous list. This document was circulated with great diligence, republished in the Baptist papers with commendation, introduced by Dr. Noel into the minutes of the Franklin Association in Kentucky, and its preamble quoted as an introduction to decrees by the Appomattox Association in Virginia, denouncing Mr. Campbell's writings and all persons holding the views expressed in the Beaver publication. These proceedings at once brought matters to a crisis, and induced the Baptists almost everywhere to separate the Reformers from their communion. A spirit of discord and intolerance seemed to sweep over the land, creating everywhere embittered feelings and high handed and arbitrary decisions on the part of churches and associations".

Mr. Campbell personally denounced the Beaver document as a "tissue of falsehoods" and charged Mr. Winter, the chief promoter of the anathemas, as an immoral character, and then asks: "Who is making divisions and schisms? Who is rending the peace of the churches? Who are creating factions, swellings and tumults? We who are willing to bear and forebear, or they who are anathematizing and attempting to excommunicate? Let the umpire decide the question. For my own part, I am morally certain they who oppose us are unable to meet us on the Bible; they are unable to meet us before the public; and this I say, not as respects their talents, acquirements or general abilities, but as respects their systems." "I am for peace, for union, for harmony, for co-operation with all good men"¹⁴

A copy of this Beaver document was sent to Elder Silas M. Noel, pastor of the Frankfort Church, which was communicated to the Franklin Association in its annual session with the Forks of the Elkhorn Church, September 19, 1829, accompanied by a letter from the Frankfort Church, evidently written by Pastor Noel. This letter gave several reasons, why there should be a complete separation from all those who advocate and adhere to the Alexander Campbell system of doctrine and practice. The danger of delay is emphasized in this letter: "By our forbearance, and their partial success among the Baptists, they have become vain and impudent. They have, as they think, waged a war of extermination against our altars, our church constitutions, and our faith. They blaspheme the Holy Spirit, by denying and deriding his direct and invincible influence in the work of regeneration, before baptism; that sinners are saved by grace, sovereign and free, and justified by the righteousness of Christ imputed. Even these fundamental doctrines are ridiculed, reviled"

Note the concluding words of the letter: "Brethren, the reckless spirits of the day have opened wide the floodgates of detraction, and

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abuse against your church order, your covenants, your constitutions, and your faith. They sacrilegiously insult the spirits of the pious dead, by deriding the sanctity of their hope and the triumphs of their faith. The men who have borne the burden and heat of the day; who have preached Christ through the iron grates of prisons, and hymned his praise amid the blaze of kindling fires, are numbered with bigots and enthusiasts . . . all these heralds of mercy are ranked with lying prophets, and you are modestly invited to record your infamy by adjuring their faith and hope."¹⁵

When the document from the Beaver Association in Ohio and the letter from the Frankfort Church were presented to the Franklin Association in session September 19, 1829, the following action was taken and recorded in the minutes: "The request of the Church at Frankfort, that the report of the Beaver Baptist Association, made in August 1829, in relation to the Mahoning Association, be published in our minutes, was taken up and agreed to; and our Churches advised to discountenance the several errors and corruptions for which Mahoning has suffered excision from the neighboring associations as contained in said report." It was evident that the Franklin Association was not ready for such decisive action. Dr. Noel no doubt saw the evils of delay, but could not arouse the messengers of the churches to the impending danger to the peace and prosperity of Zion.

There were nine associations in 1829 around which the battle would rage for control the coming year. These associations were Elkhorn, Bracken, Boone's Creek, Tate's Creek, Franklin, Baptist, Long Run, South District and North District. Everything was very encouraging for the "Current Reformation" in 1829. Elkhorn Association passed the following resolution at the session at Lexington in 1829: "We entreat the brethren to be cautious in taking improper and unwarrantable liberty with the character of those who may differ from them in sentiment, and with whom we stand connected by the strongest ties and obligations." The Elkhorn Association also passed a precautionary resolution at the same session pertaining to membership in the body which proved to be a wise action. "Resolved, That hereafter the churches composing this association shall be represented by vote in the following manner, to-wit: Every church shall be entitled to two votes; if composed of one hundred members, three votes; and one vote for every additional one hundred members."

All appeared to be lost to the Baptists in Bracken Association in 1829. For eight years Walter Warder had served as Moderator, but he was defeated by Elder Jesse Holden, one of Mr. Campbell's faithful supporters in that Association. Also "Raccoon" John Smith, one of the strongest preachers of the opposing forces, was a visitor and spoke at length, denouncing the Philadelphia Confession of Faith. He remained over and made a tour of the churches. But it was an interesting story of how defeat was turned into victory in the Bracken Association in 1830.¹⁶

There was a decided majority favoring Campbellism in the North District Association in 1829, and also a large majority in both Tate's Creek and Boone's Creek, the same year. The Baptist Association copied into the minutes of 1829 the erroneous tenets pointed out by the Beaver Association, and advised the churches to receive no applicants into membership, nor preachers

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into their pulpits, who held these errors. Sulphur Fork Association likewise copied into her minutes the action of the Beaver Association, and warned the churches against the heresies for which Mahoning was cut off. The Licking Association, an anti-mission body, adopted the policies of Mr. Campbell in regard to Missions, Benevolent Societies, and Theological Education, but rejected his theology. In the Long Run Association of 1829 no action was taken against the prevailing heresy.

The Baptist leaders in the fall of 1829, including such men as William Vaughan, Silas M. Noel, George Waller and others, were becoming convinced, as they viewed the situation, that nothing but a complete separation of the alien element from the churches would ever solve the perplexing problem. On the other hand the followers of Mr. Campbell, led by "Raccoon" John Smith, Jacob Creath, Sr., Jacob Creath, Jr., Josephus Hewitt, and others, were becoming more confident that they would control the associations of 1830, and take them over.

Two events, however, transpired during the memorable year of 1830, which led to the final separation of the Reformers from the Baptist churches in Kentucky. The first was the publication and distribution of Mr. Campbell's "Extra on the Remission of Sins," early in the year. The document contained sixty pages, and was distributed so as to reach all the associations, which were to meet in late summer and early autumn. After the publication of the "Extra" there was no longer any doubt as to Mr. Campbell's position on the design of baptism, being essential to the salvation of a soul. This document hastened the day when Mr. Campbell's followers would be separated from the Baptists. Dr. B. H. Carroll, of Texas, said, "When he brought out that 'Extra' the 'fur began to fly.' All over the land the Baptists rose up . . . and their leaders began to reply to his 'Extras.' Yet Mr. Campbell's biographer calls this "Extra," "such a presentation of the nature of primitive Christianity, and of the simplicity, completeness, efficiency and excellency of the gospel, as had never been exhibited since Apostolic times."¹⁷

The second cause, which led to the final separation of the opposing forces was the call for the meeting of the Franklin Association in a special session in Frankfort on the second Friday in July, 1830. There was a prompt response to this call by all the nineteen churches of the Association, which were represented by seventy-four messengers. Corresponding messengers were seated from Elkhorn, Long Run, Concord, Licking and Sulphur Fork Associations. Some of the ministers present from outside of the Franklin Association, invited to sit in council, were: John Bryce, George Blackburn, George Waller, Ryland T. Dillard, George C. Sedwick, Joel S. Bacon, Herbert C. Thompson and James Seymour. The introductory sermon was preached by Elder George C. Sedwick; while William W. Ford was Moderator, and Henry Wingate, Clerk.

This was probably the most important called session of any association ever held in Kentucky. The principal object of it was to define Campbellism, and to warn the churches against its devastating influence. This was done in a circular letter printed in the minutes and sent to all the churches in the Association. This letter was written by "the learned, pro-

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found and eminently godly Silas M. Noel," which set forth in a clear positive statement the teachings of Alexander Campbell, taken from his own writings. This circular letter was scattered among the churches in all the associations before their meetings, later that year. The letter contained an introduction and thirty-nine Articles extracted from Mr. Campbell's two periodicals—*The Christian Baptist* and *The Millennial Harbinger*.

The introduction of this circular letter appears in part as follows: "Dear Brethren: You will learn from our Minutes, the results of this called session of our Association. Before Alexander Campbell visited Kentucky, you were in harmony and peace; you heard but the one gospel, and knew only one Lord, one faith, and one baptism. Your church constitutions were regarded, and their principles expounded and enforced, by those who occupied your pulpits Often were you favored with refreshing seasons from on high, and many of your neighbors and your families were brought to a knowledge of the truth Have not these happy days gone by? In place of preaching, you now may hear church covenants ridiculed, your faith, as registered upon your church book denounced; and yourselves traduced; while the more heedless and unstable adjure the faith, and join with the wicked, in scenes of strife, schism and tumult. The fell spirit of discord stalks in open day through families, neighborhoods and churches. If you would protect yourselves as churches, make no compromise with error; mark them who cause division; divest yourselves of the last vestige of Campbellism.

"As an Association we shall esteem it our duty to drop correspondence with any and every Association, or Church, where this heresy is tolerated."

Space will not permit the quoting of the entire document, which contained thirty-nine articles or sections, extracted from Mr. Campbell's publications, setting forth his confessions of doctrine and practice.

The sending out of this wonderful document, adopted by the called session of the Franklin Association, stirred the churches and associations throughout Kentucky, and in less than six months almost a dozen associations took action, declaring their separation from all the Reformed forces. The Franklin Association met in regular session with the South Benson Church, September, 1830, following the extra session in July. By resolution the association requested the churches to close their pulpits to the preachers of the "Current Reformation" and no longer observe the Lord's Supper with them.¹⁸

The North District Association divided in April, 1830, and the majority of the churches led by Raccoon John Smith declared for the Campbell movement, repudiating creeds, which they regarded as "a yoke of bondage." Ten churches with a membership of eight hundred, out of two thousand two hundred and sixty-five in the entire association, met with the Goshen Church in June, and declared themselves the regular North District Association.

The great struggle for supremacy by the contending forces, occurred in the Elkhorn Association in its annual session, August 14, 1830, with the Silas Church, Bourbon County. Elder Jacob Creath, Sr., Jacob Creath, Jr.,

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and Josephus Hewitt were all formerly members of the church at Versailles; but prior to the meeting of the Elkhorn body in August, Jacob Creath, Jr., took membership in Providence Church, Josephus Hewitt, moved his membership to South Elkhorn Church, while Jacob Creath, Sr., retained his membership at Versailles. These three churches were entitled to only three messengers each, according to the action of the Association in the session of 1829, but there was quite a confusion in the opening session of the first day, when ten messengers from each of these three churches appeared demanding seats. The messengers from these churches were reduced to the required number by the enforcing of the constitution, and the body was then orderly organized for business.

According to the minutes, "Raccoon" John Smith and nine other corresponding messengers from the majority part of the North District Association, as referred to above, appeared before the body requesting recognition as the regular North District Association, and demanding that their corresponding messengers be seated. Messengers also appeared from the minority part of North District. The request of the majority was rejected and the minority of ten churches was recognized as the regular North District Association. Thus John Smith, the most influential disciple of Mr. Campbell in the seat, was deprived of a seat in the Elkhorn Association. A resolution was then adopted "that the church at Versailles be dropped from further correspondence with this Association." The Providence Church was likewise dropped for non-conformity to the rules and for receiving into her membership a preacher, Elder Jacob Creath, Jr., who in faith and practice had departed from the constitution and had become identified with Alexander Campbell.

A committee was then appointed "to confer with the church at South Elkhorn for having departed from the faith and constitution of this Association, and for having disregarded the rule, relative to an equal apportionment of representation in this body." This old first Kentucky Association then took a definite stand against the Reform Movement by resolution that all churches and ministers having membership in it be excluded from further connection in this Association.¹⁹

The next great conflict with Mr. Campbell's Reformed Movement took place in Bracken Association, which met the first Saturday in September, 1830, at Washington in Mason County. The Campbell group had been very active in preparing for this session, expecting to be in control as they had been the year before. But William Vaughan was to be reckoned with in the coming session. He had returned to Bracken Association after an absence of two years in another state. There was intense interest and excitement on both sides of the controversy as the time approached for the Association to meet in the town of Washington, where Mr. Campbell made his first appearance in Kentucky a half a dozen years before.

Thomas Campbell, the father of Alexander, was present at this meeting. He had written a letter to his wife prior to the session, which gives an insight into the situation from his viewpoint: "I . . . am . . . to attend the Bracken Association, to meet at Washington, Mason County, Kentucky . . . I can give you no adequate idea of the weight and heat of the work in Ken-

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tucky. The outrageous and malevolent opposition is ripening the harvest for the reformers. A. Campbell, Campbellism, Campbellites, heretics, are the chorus, the overword, the tocsin of alarm, in the mouths of the opponents, in almost every sentence, from one end of Kentucky to the other . . . You cannot conceive what a terrible dust our humble name has kicked up. If it were not coupled with the pure cause of God—the Ancient Gospel of the Savior and the sacred order of things established by his holy apostles, I should tremble for the consequences!"²⁰

When the messengers gathered for this memorable session of the Bracken Association the first Saturday morning in September, 1830, made up of two opposing factions, it was difficult, says the historian, "to tell which side was in the majority." But when the vote was taken for Moderator, William Vaughan was declared elected, which showed a Baptist majority. The Mays Lick Church having divided, each group sent messengers, each claiming to be the regular Mays Lick Church. It was soon "Resolved that the majority be recognized as such; the minority having embraced a system of things called *Reformation*, thereby departing from the principles of the United Baptists in Kentucky and of the Association." Two letters were also received from the Bethel Church, both claiming to be the original church. In this case it was resolved that the minority be recognized as the church, the majority having departed from the original principles of the United Baptists and of this Association. The separation from the Reformers was completed in the Bracken Association in the session of 1831 with the Mayslick Church. William Vaughan led the association to a triumphal victory.²¹

The South District Association in session with the Shawnee Run Church, Mercer County, August, 1830, adopted the following resolution: "Whereas, Alexander Campbell's writings have exerted a destructive influence over many of the Baptist churches, in Kentucky; so as to produce schisms and divisions among the brethren: therefore, Resolved, That this Association advise and recommend to the churches composing this body, the propriety of discountenancing the aforesaid writings, together with such preachers as propagate the disorganizing sentiments of Alexander Campbell."

South Concord Association lost about one-fourth of its membership to the Reformed movement. During 1830 Alexander Campbell in person visited several churches, and spent eight days with the Monticello Church, where the pastor, the aged Thomas Handford, and a number of members embraced his doctrines.

The Tate's Creek, the once most prosperous Association, which met in August, 1830, was almost entirely under the control of the Campbell forces. This body was composed of twenty-five churches with 2661 members, but after the division, only five churches with one hundred fifty-six members were left to the Baptists. However, later in the year this number was increased to nine churches with nine hundred and thirty-two members. The division was occasioned by a resolution introduced to withdraw fellowship from every church that favored the heresies of Alexander Campbell.²²

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The Russell's Creek Association in session with the Pitman's Creek Church, September 18, 1830, refused to permit Elder John Steele to preach the introductory sermon because he had adopted the views of Alexander Campbell since the last session. The Association adopted certain principles of union, expressing their views of the fundamental doctrines of the Scriptures. The body then resolved, "That we advise the churches, that if any member shall, after admission, persist in discarding said principles of union, to exclude such member from fellowship." It was resolved further, "That no church, nor any members thereof, invite or permit any teacher or preacher to preach in their private houses, or meeting houses, who is known to be hostile to the principles of union; who maintains the abrogation of the moral law, or denies the agency of the Holy Spirit in the conversion of sinners, and in the sanctification and perseverance of believers."²³

The Concord Association took decided action on the "Current Reformation" in its meeting with the Hopewell Church in Henry County, October 27, 1830. The minutes of this session record the following: "From the request of the majority of the churches composing this Association, expressed in their letters, and some of them directly requesting the Association to devise a proper course to be pursued by them towards those modern teachers of theology, commonly called Campbellites, we offer the following advice: . . . We believe the churches should not invite them to preach in their meeting houses. . . That we should not invite them into our homes to preach, nor in any way bid them God speed, nor their heretical doctrines." The following was added: "We advise you, brethren, to be particularly on your guard. When they are talking about the Spirit, we believe they only mean the written word; and when they speak of regeneration, they only mean immersion in water."²⁴

The Long Run Association was forced to meet the Alexander Campbell issue in the 1830 session, held at New Castle on the first Friday in September. Two churches, Pond Creek and Goose Creek, under the leadership two reformed preachers, sought admission in the Association without any creed or confession of faith, but both were refused admission. Buck Creek and Bethel Churches sent up a memorial, requesting the Association to take a stand on the Reform Movement, led by Alexander Campbell. The following was adopted, in answer to the request of these two churches: ". . . As the writings of Alexander Campbell are in direct opposition to the existence and general dictates of our constitution, we, therefore, advise our brethren that they discountenance those writings, and all those who support that course of rebellion against the principles of our Associational existence." This positive statement was neutralized by the following closing sentence: ". . . that they exercise great tenderness in relation to those among us, who think differently from us." This compromised resolution prolonged the grief of division and strife in the Association until the division later, which resulted in the loss of five churches.

The division in the Green River Association did not occur until 1831. The orthodox churches after the division met one year hence at Smith's Grove on August 2. This new organization was composed of those individuals and churches, which were unalterably opposed to every phase of the doctrines advocated by Alexander Campbell. The Association agreed

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to "drop all religious intercourse with such of these as have forfeited their membership among us, by departing from the doctrine and order of this Association and the general union of Baptists."²⁵

The Bethel Association took a stand against Campbellism in the session of 1831 by adopting a circular letter written by William Warder, pastor at Russellville, condemning the heresy. The records show that the Association lost five preachers and about seventy members in the division. Isaiah Boone, who was in the organization of Bethel Association, was the only preacher of prominence, lost to the Baptists.²⁶

The division between the Baptists and the Campbell elements in the churches was well nigh completed at the close of 1832. The excluded members and churches had become an independent organization, which meant a separate denomination with distinct doctrines and practices, the very opposite to that of the Baptists. Dr. A. W. Fortune, in speaking of the Disciples as a distinct communion, says: "The story of the origin of the Disciples brings before us one of the strange contradictions of religious history. Here was a movement for union which led to further division. Here was a movement to reform the Baptist Church (sic) according to the order of the New Testament, which resulted in making the Baptists more loyal to their traditions and in launching a new communion committed to those reforms."²⁷

The available statistics of the Baptists in Kentucky in 1829 give thirty-four associations, six hundred fourteen churches, and 45,442 members; but the report in 1830 showed a loss of forty churches and 5,485 members largely as a result of the division. In 1832, an additional decrease of 4095 members was reported, which made a total loss of 9580 members in three years. The total membership in 1832 was 35,862, and in 1835, 39,806, which showed a gain of only 3,947 members in three years; and still 6,636 members less than reported in 1829. Had the anti-missionary forces in the churches been cut off at that time, which was done later, there would have been a further reduction of at least seven thousand members.

The reformers led by Alexander Campbell, after having been separated from the Baptists, and formed into a denomination probably numbered about ten thousand members, but after the union with the Christian Church led by Barton W. Stone, the number was increased to about 20,000 members. The Methodists at that time (1830) reported six districts, fifty-one circuits and stations, ninety-three preachers and 28,189 members. The Presbyterians had about fifty ministers and around six thousand members.²⁸

CHAPTER XVI

THE FOUNDING OF GEORGETOWN COLLEGE

1829 - 1840

The year 1829, when Georgetown College was founded, was one of "trouble, turmoil, and confusion." The Reformed movement under Alexander Campbell was the all-absorbing topic of controversy in the churches. It reached the climax of bitterness and strife, in the division of the two opposing forces two years later. In addition to the Campbell disturbances the anti-mission forces, who had received encouragement from Mr. Campbell, were hostile to all educational and missionary effort and sought to counteract the progress already made in these enterprises. They did not regard schools and missionary organizations at all essential to make effective God's program in the world. The Baptists, who were earnestly endeavoring to promote the entire commission given by the Lord Jesus, were in the minority as we shall see.

The question raised by some of the faithful leaders under the prevailing, perilous conditions was "What are the greatest needs? What institution should be established first, to provide the surest way out?" After taking the situation under consideration, a number of enterprising Baptists, in different sections of the state, felt that providing for the education and training of young ministers to preach the gospel and lead the churches was no doubt the greatest need of the hour. A generation of preachers had appeared inferior, in training and experience, to their pioneer fathers; and what could be expected of the future Baptist ministry unless provision should be made for their education? In view of these facts, a few men purposed to establish a college under the control of the General Union of Baptists, though there was no state organization to unite the churches in supporting such an institution.

The two men, who led in the movement to establish a college in Kentucky, were Rev. Silas M. Noel and Mr. Issachar Pawling. Elder Noel was pastor of the church at Frankfort and had received the degree of Doctor of Divinity from Transylvania University at Lexington, in 1824. He was born in Henderson County, Virginia, August 13, 1783, and was converted in 1810 and baptized by William Hickman into the Forks of Elkhorn Church. Mr. Issachar Pawling was born in New Jersey, October 19, 1757, and came to Kentucky in early life and settled in the Blue Grass region. Here he acquired a considerable fortune and was "desirous to set apart a fund for the education of Baptist ministers, and candidates for the Baptist ministry."¹

Soon several Baptist ministers and laymen were enlisted to support the college. An application was made to the State Legislature for an Act of incorporation which was granted in January, 1829, to incorporate the Trustees of the Kentucky Baptist Education Society as follows: "Be it enacted by the General Assembly of the Commonwealth of Kentucky, that Alva Wood, Silas M. Noel, W. H. Richardson, Jeremiah Varde-man, John Bryce, David Thurman, Gabriel Staughton, Joel Scott, Peter Mason, Thomas P. Dudley, Peter C. Buck, Jephthah Dudley, Benjamin Tay-

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lor, George W. Nuckols, George Waller, Guerdon Gates, Ryland T. Dillard, Benjamin Davis, William Johnson, Samuel McKay, Thomas Smith, C. Van Buskirk, James Ford and Cyrus Wingate, shall be and are hereby constituted, a body politic and corporate, to be known and designated by the name and style of 'The Trustees of the Kentucky Baptist Education Society', and by that name shall have perpetual succession and a common seal Be it further enacted that they are hereby invested with full power and authority, in their corporate capacity, to purchase, or receive by donation, demise or bequest, any lands, tenaments, hereditaments, moneys. . . . and to hold same . . ." The following month after the above charter was obtained, Issacher Pawling made his will.²

The Trustees of the Kentucky Baptist Education Society held a meeting in the Baptist meeting house in Lexington, on Wednesday, February 11, 1829. Among the members of the Board present, were Alva Wood, Thomas P. Dudley, James Ford, Silas M. Noel and others. Silas M. Noel was Chairman, and Thomas P. Dudley was Secretary. The object of this meeting was stated in the following Resolution: "Resolved, 'That we will use of our best efforts for the promotion of general literature, under the patronage of the Baptist denomination, and to obtain adequate funds and buildings for education purposes'." In the afternoon session, a committee was appointed, composed of Silas M. Noel, Thomas P. Dudley, Alva Wood, John Bryce and Gabriel Staughton "to draw up and present to Brother Pawling an expression of our grateful acknowledgements for his liberality as manifested in the donation already made to the 'Kentucky Baptist Education Society', and his zeal in the cause of God and truth."

It is stated "that the amount of donation from the first patron, now in the hands of the Trustees, in money, property, and notes on individuals is estimated at Seventeen Thousand Dollars". In addition to this, Mr. Pawling had given assurance of eight or ten thousand more, which would make a perpetual fund of twenty-five thousand dollars. It was agreed that the gift was "to be a perpetual fund; no part of the principal is to be expended, and the interest is to be applied exclusively to the education of such Baptist preachers, or candidates for the Baptist ministry, as adhere to the articles of the General Union of Baptists in Kentucky, no part of it to be applied to the benefit either of teachers or scholars of any other description."

Dr. Silas M. Noel, acting as Agent for the Kentucky Baptist Education Society located at Georgetown, went East "for the purpose of procuring a President for the College and apparatus necessary for its equipment." The trustees in a meeting at Versailles June 9, 1829, took up the difficult question of locating the college. For six months there had been deep interest on the part of trustees on this subject of location. Notices had been given out in the press that the trustees were ready to receive bids from different counties, which might desire the proposed college to be located in their midst. Harrodsburg, Mercer County, offered \$20,000 for the location of the college there, and Georgetown, about \$25,000 in money and property. The Board of Trustees submitted a proposition to Georgetown: "That upon condition they secure to the Board \$20,000, with interest payable semi-annually — the principal payable in five years, and the Ritten-

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house Academy with its appurtenances (estimated at about 6,000 dollars,) then the said institution shall be fixed permanently at Georgetown." The Board of the Kentucky Baptist Education Society, in session at Frankfort, July 8, 1829, decided to locate the college permanently at Georgetown. The Rittenhouse Academy, referred to above, was founded in 1798 by an Act of the State Legislature and the Trustees were authorized "to raise by lottery and subscription sufficient sums for the erection of buildings, and the purchase of books and necessary apparatus." The Act also provided that 6000 acres of land be given to the Academy. The trustees were given the power to decide all courses of study. Colonel Robert Johnson was one of the trustees, who was active in the Great Crossings Church, and prominent in the affairs of state, as a member of the Legislature. This academy had ceased to exist, at the time of locating of the college at Georgetown, hence the property was available for the use of the new institution.³

In the meantime Dr. S. M. Noel reported from the East that Dr. William Staughton would accept the Presidency of the new college. This distinguished man was born in England, January 4, 1770. He was the first Corresponding Secretary of the American Baptist Board of Foreign Missions; and also was one of the founders of Columbian College, along with Luther Rice, and was chosen its first President in 1821. Accordingly, the trustees met, September 2, 1829, and elected Dr. Staughton as the first President, and decided to open the college at once. Dr. Noel received his letter of acceptance from Philadelphia dated September 19, 1829, which reads: "Dear Sir: Your favor of the 4th inst., announcing my election to the Presidency of the college about to be established at Georgetown, Kentucky, I have received. In the fear of the Lord and humbly imploring his gracious assistance, I solemnly accept it."

On November 2, 1829, Dr. Staughton wrote Dr. Noel from Washington: "I have tried, but found it beyond my power, to reach Georgetown by the time of the meeting of the Kentucky Baptist Education Society. I have sent on, by wagons, my books and some other articles, which I have directed to Georgetown In expectation of shortly seeing yourself and the managers, face to face, and uniting our counsels for the advancement of sound learning, and the cause of our Redeemer, I am respectfully yours, William Staughton." While on the way to Georgetown, Dr. Staughton was taken ill at Baltimore, and died ten days later at Washington, D. C., on December 12, 1829, at the home of his son. The report of his death cast a gloom of sadness and disappointment over the citizens of Georgetown and Scott County.⁴

The Board of Trustees met in Frankfort on January 8, 1830, and passed the following resolution: "Resolved that the Professor of Mathematics, and the Teacher in the Preparatory Department, commence the operations of the College on Monday, the 11th instant, under the direction of the committee of Visitors until the arrival of the President and other Professor." The death of Staughton evidently had not reached Georgetown at that time. Leland W. Meyer says: "It was in this simple and unostentatious manner, that the first Baptist college in the United States west of the Alleghany Mountains opened its door to prospective students at Georgetown." This first

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session was housed in the Rittenhouse Academy buildings, and closed on June 11, 1930. The announcement was made that the second session would begin on Monday, July 26, following.

The trustees made repeated efforts to secure a President of the college by the opening of the second session. The announcement was made on June 15, the Dr. Irah Chase, of Newton, Massachusetts, would consider the Presidency of the college and that he was on the way to Georgetown in company with Dr. Joel S. Bacon.

At the meeting of the Board of Trustees, June 21, 1830, Dr. Chase stated that it was not possible for him to accept the position. Dr. Bacon was then unanimously elected and accepted and became the first regularly installed President of Georgetown College. Dr. Bacon was a graduate of Hamilton College, and was in charge of a classical school in Princeton, New Jersey. The new President delivered an inaugural address on the morning of the opening of the session, July 26, as had been announced. The faculty was composed of the President, two professors and two tutors, and other vacancies were to be filled during the session. On April 18, 1831, the following members of the faculty for the second year were elected: Rev. Joel Smith Bacon, A. M., President; Rev. George W. Eaton, A. M., Professor of Languages; Thornton F. Johnson, Professor of Mathematics; Samuel Hatch, M. D., Professor of Chemistry; William Craig, A. M., Tutor; William F. Nelson, A. B., Preparatory Department; and F. E. Treruchet, French Language.⁵

When Dr. Bacon entered upon his duties as President of Georgetown College, July 26, 1830, the disciples of Alexander Campbell were being separated from the Baptists in Kentucky. "The lines began to be drawn" which resulted in the cutting off the Reformers from the Baptist churches and associations. One writer says, "The war waxed hotter and hotter," which caused a division in the Board of Trustees of Georgetown College. Professor J. E. Farnam thus describes the situation: "There was a lack of confidence on the part of the Baptists generally in certain members of the Board. Several of these, though Baptists when elected, had become 'Reformers,' between whom as the followers of Alexander Campbell and the Baptists, a 'religious war' had sprung up and was producing in the Board and out of it, legitimate fruits of jealousy and distrust. There were also in the Board representatives of the Anti-mission Baptists, headed by Thomas P. Dudley, who was subsequently made its presiding officer." Professor Farnam continues: "There were also of the Scott County subscribers, some who refused to pay their bonds to the college on the ground that if they should pay them, the Board of Trustees would (as it was charged had already been done) make use of the principal of the endowment fund which it was claimed was to be kept intact."

"Among this class of recusant subscribers was Uriel B. Chambers, editor of the **Baptist Chronicle and Literary Register**, then published in Georgetown, and the only Baptist paper in the state. He refused to pay his note to the college on the pretext that the trustees were misapplying the funds, entrusted to them; and as he applied to the circuit court for an injunction inhibiting the further use by the said Board of the principal of the

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Scott fund and the Pawling fund. The injunction was issued, continued in force in relation to the Pawling fund till 1836, when the injunction was dissolved. It was also charged by Mr. Chambers that the location of the college at Georgetown was secured by fraud, by procuring bonds in considerable sums from men known to be bankrupt in order to make up the \$20,000, thus defeating Woodford County by false showing.

"These charges, whether true or false, had the effect to impair the confidence of the Kentucky Baptists in the Board of Trustees as then constituted."⁶

At the close of the session of 1832, Dr. Bacon, harrassed for two years with law suits, annoyed by the division in the Board of Trustees, and discouraged by the lack of Baptist support, resigned and left the State, and spent a long life in many high and important positions in the work of his Lord and Saviour. The Presidency of the College was at once offered to Luther Rice, but he refused to turn away from his connection with Columbian College. The position was offered to Dr. Silas M. Noel, but he had severed his relations with the College and was interested in the Western Baptist Convention, which founded the Western Baptist Theological Institute in Covington, Kentucky, years hence.

The Presidency of the College was vacant, but the faculty seemed to remain complete, except Professor Thornton F. Johnson, who left Georgetown for a position in another state; but he was invited to resume his position in Georgetown and was "assured that they who wrought to revive it were honest and earnest in their endeavor to make it useful." He entered upon his task the first Monday in May, 1834. Professor Leland W. Meyer thus describes Professor Johnson's administration: "Only nine students entered; the week, however, closed with eleven. Seven of these were the sons or wards of Reformers, and but one or two Baptists." The "Baptists were beginning to feel that the College no longer represented their fundamental doctrines and ideals, and were withholding their support from it The first year averaged some twenty-five students; the second, about sixty. Two additional Professors were employed, and the school became extensively popular. Professor Johnson entered upon a third year, 1836. The first session of this year closed with one hundred and four students. During this year, the trustees and Baptists considered it expedient to appoint a Baptist President. In this, T. F. Johnson, who was the soul of the school, and had made it what it was, concurred."

The college was without a President from 1832 to 1836, which were years of great discouragements. The Baptist Banner spoke of Professor Johnson as "a Campbellite" and referred to the college as "a Campbellite Theological School" and added, "They have hitherto been an incubus upon the College." In September, 1836, the announcement was made that Rev. Benjamin F. Farnsworth, A. M., formerly Principal of the New Hampton Institution, Massachusetts, an "Old Baptist" of the right stamp had been elected President of the college, and had accepted the appointment. It was also stated that, "It is believed that the College will now be redeemed from the Gospel-in-the-Water disease." The Baptist Banner was of the opinion that "President Farnsworth is just such a man as the Baptists have ever

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wanted at the head of the institution." Another periodical said: "We are in no small degree gratified to learn that this institution, gotten up by the Baptists — but afterwards usurped by the Campbellites — has been recovered to the denomination, whom we hope will now gather around it, aid it liberally with their prayers — their influence — and their money." The Boston Christian Review announced: "This institution is said to be rising from its recent difficulties. It is now under the control of the Regular Baptists, and there is an efficient Faculty of which Rev. E. F. Farnsworth is the head." The new President "made it a point to place Baptists on his faculty."⁷

The bright prospect for Georgetown College under the administration of the new President was not to be realized. Professor Thornton F. Johnson claimed that since he had done so much for the college he should have greater liberties in its management, but soon he found that the Baptist President would assert his authority in the coming session. Professor Johnson's first inclination was to open a Female School in Georgetown, but he abandoned that project. He, being encouraged by the number of prospective students, resolved to start a school distinct and apart from Georgetown College. Under the influence of Johnson and others, the new college was chartered to be known as Bacon College, in honor of Sir Francis Bacon, to be under the control of the Reformers. Preparations were made to open the college to students on the very day that Georgetown College was to open its first session under the new President. Professor J. E. Farnam says, "On the morning of the day on which the college was to open, placards were to be posted through the town, setting forth that 'Bacon College' would commence its first session in Georgetown on that day with a full faculty headed by Rev. Walter Scott as President, and T. F. Johnson as 'Professor of Mathematics and Civil Engineering.' Among those named as its Trustees were several, who were Trustees of Georgetown College The truth was 'Bacon College' was but another attempt to supplant Georgetown College by an institution controlled by the disciples of Alexander Campbell."

"The immediate consequence was that the Georgetown College, opening with President Farnsworth and one assistant as its faculty, matriculated some 20 pupils whilst the Bacon College with its six professors, ample buildings, and a host of local, active and jubilant friends, 'entered upon its roll-call the first day of its session more than one hundred names.' President Farnsworth, stunned by this 'act of treachery,' as he termed it, 'on the part of Professor Johnson,' and disheartened by the seeming indifference of the Baptists generally to the success of their college, after a few weeks of unsuccessful effort to induce them to come to his succor, tendered his resignation to the Board," October, 1838.

It was evident early in 1837 that the condition of Georgetown College was precarious. The following appeared in the Christian Review in June: "Our hopes, respecting the resuscitation of Georgetown College, Ky., have been disappointed. The Legislature of Kentucky have seen fit to incorporate another institution, called Bacon College, to be erected in the same town, and to be under the control of the Campbellites. This measure appears to

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have sprung from sectarian motives and local influence. The result will probably be that one or both institutions will be ruined."⁸

When Dr. Farnsworth resigned the Presidency of that institution in October, 1838, it was "left to work out its own destiny under the shadow of a flourishing rival institution." In view of this discouraging situation, a convention of friends of the college was held in Lexington in the spring of 1838, with the view to secure if possible an adequate endowment. This Convention was called at the suggestion of John L. Waller, editor of the *Baptist Banner*, which had succeeded the *Baptist Chronicle* as the organ of the General Union of United Baptists of Kentucky. The conclusion arrived at "was that the trustees of the college be advised to put an agent into the field at once to collect funds and procure students for the college at Georgetown, and as soon as practicable to reorganize its faculty by the appointment of a president and the necessary professors; and the name of Rev. Rockwood Giddings, pastor of the Baptist church at Shelbyville, was presented by John L. Waller as a candidate for the Presidency."

At a meeting of the Board of Trustees held on October 13, 1838, the month in which President Farnsworth had resigned, Rev. Rockwood Giddings was elected President of the College "with the understanding that he employ as much time as he may deem necessary in traveling through the State for the purpose of procuring donations to an endowment fund for the college, and in presenting to the Baptists the importance of an educated ministry, and as essential to this, the endowment of their literary institution at Georgetown. After some weeks of consultation with the leading Baptist ministers of the State, by correspondence and by personal interview, and after being assured by several members of the Board not in sympathy with the Missionary Baptists, that they would resign, and give place to others acceptable to the friends of the college, Mr. Giddings accepted the Presidency, and entered at once upon the work set before him—leaving the administration of affairs at Georgetown in the hands of three professors and a tutor."⁹

This distinguished young minister was born in New Hampshire in 1812, and graduated at Waterville College, Maine, at the age of twenty-one years of age, and was ordained to the ministry in 1835. He came to Kentucky and became pastor of the Shelbyville Church early in 1838. Professor J. E. Farnam, who graduated with him from Waterville College, and came with him to Georgetown says: "Mr Giddings was a man of uncommonly prepossessing personal appearance. He was about six feet in height, finely proportioned, with dark hair and eyes, a countenance beaming with benevolence and frankness, and at the same time indicative of great firmness of purpose. He was beloved by all who knew him."¹⁰

Up to the time of the coming of President Giddings to Georgetown, the college occupied the Rittenhouse Academy buildings and some rented quarters. We are indebted to Professor Leland W. Meyer for the account of President Giddings' administration. "His term was limited to one year, but 'it was long enough to demonstrate that he was the most successful administrator that had yet presided over the affairs of the College He performed . . . important service to the College in securing harmony

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among the trustees in the management of the institution. He also made a strenuous and successful effort to increase the endowment fund, and secured subscriptions amounting to about \$100,000, a large portion of which, however, was not paid in owing to the subsequent financial distress which affected the whole country.' Yet, a large portion of the subscription was paid in and out of this fund for endowment was taken enough to complete the central building on the campus, called 'Giddings Hall,' in his honor. He it is said, with Dr. J. E. Farnam who was his classmate at Waterville College, Maine, and who came with him to Georgetown 'drew the plans for this noble old edifice, so simple and sincere in its architecture—so pure and classical in outline' Giddings Hall was the first building erected by the College."

Rockwood Giddings "was not to live to see this noble structure completed; 'consuming labor destroyed the frail body of the eager young President He had been known to preach five times in twenty-four hours, besides baptizing a number of candidates and attending to the other religious duties of the Sabbath; and one of his sermons was more than two two hours long." His death cast a gloom over the community.¹¹

Giddings sank in the pulpit and was carried to his home in Shelbyville, where he died on October 29, 1839, at the age of twenty-seven. Dr. J. M. Pendleton said, "He was a young man full of promise His presidency infused new life into the friends of the College, and they looked for a long and prosperous administration of its affairs. But his career was a short one. It was in October, 1839, that I stood by his sick-bed and on the 29th day of the month he breathed his last. From then till now, his death has been to me one of the unsolved problems of Providence."¹²

In the midst of President Giddings' one year of arduous labor, Georgetown College was relieved of the rival college, Bacon. The announcement was made on May 2, 1839, that the Trustees had located that college in Harrodsburg, which was approved by Alexander Campbell. Liberated from this rival institution, "Georgetown College grew and prospered." Bacon College went out of existence in 1850 for lack of sufficient endowment. Dr. Howard Malcom was elected in 1840 to succeed President Giddings, and was also called to the pastorate of the Baptist church at Georgetown. He was qualified to carry on the good work of Rockwood Giddings, and remained in office ten years, during which time Georgetown College was firmly established and entered upon its long useful history.

CHAPTER XVII

MISSIONS AND ANTI-MISSIONS IN THE DISTRICT ASSOCIATIONS

1814 - 1836

The Baptist Associations constituted in Kentucky during this period came in direct conflict with the various forms of Anti-Missionism led by John Taylor, Daniel Parker and later by Alexander Campbell. The purpose of these opposing forces was to quench the spirit of missions engendered by Luther Rice and his associates. Later in the period the missionary battle was waged against "Hardshellism" and "Campbellism" combined. The conflict continued in the churches and associations for more than a quarter of a century as we shall see in considering the associations formed during two decades.¹

BURNING SPRING

This Association was constituted in 1814 of eleven churches with 403 members located in Morgan and surrounding counties. Most of these churches had been dismissed from the North District Association. At first this new organization was in harmony with the General Union of Baptists in Kentucky, but the Association adopted the name of Regular Baptists, and soon became anti-missionary in theory and practice, opposing all benevolent and missionary societies. In 1860 there were only thirteen churches with 560 members, but in 1880, twenty years later, the Association numbered thirty-one churches with 1376 members, and its territory extended over at least ten counties.

This Association was generally well supplied with preachers, especially when its territory was enlarged. The records show that "the preachers were nearly all very illiterate, and differed greatly in doctrine and practice." Many of the older ministers were hyper-Calvinists in doctrine, while the younger preachers were divided in their views, some holding to Daniel Parker's Two-Seed theory, and others to Arminianism. Under these conditions the Burning Spring Association never made any contribution toward spreading the gospel and finally went out of existence.

Daniel Williams, came to Kentucky in an early day, from either Virginia or North Carolina. It is known that he served in the War of the Revolution. He was described as "a plain pious old preacher," who led the churches in the Upper Licking Valley to obtain letters from the North District Association in 1814 to go into the Burning Spring organization. This brother was an early settler in Montgomery County, where he preached to the Lulbegrud Church. Here he purchased 100 acres of land and according to the court records of Clark County, the deed was dated June, 1784. He moved to Morgan County in 1805, then a wilderness, and settled upon the side of West Liberty, cleared a farm and "preached the first sermon ever delivered in that county." This old pioneer preacher obtained license to perform marriage ceremonies September 22, 1795. He died in 1820 at "a good old age" and was long remembered by the old citi-

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zens of Morgan County. Elder Daniel Williams was the grandfather of Mr. E. W. Williams, now living in Georgetown, Kentucky, having reached the age of seventy-six years. (1949.)²

FRANKLIN

The Franklin Association was constituted in 1815. The name was derived from the county in which most of the churches, which composed the body, were located. The session of 1816 was held with the Mt. Pleasant Church in Franklin County. John Penny was chosen Moderator, and John Scott, Clerk. The latter also preached the introductory sermon. At this session twelve churches were represented, with 819 members. A revival began at this meeting and continued through the ensuing year, which resulted in 351 converts baptized. The reports to the session of 1820 showed that the number of churches had increased to nineteen with 1709 members.

This Association was in full sympathy with the Foreign Mission movement at its constitution. This sentiment was soon changed through the influence of John Taylor, who became connected with the Association during the year 1816. The correspondence with the Board of Foreign Missions was discontinued in three years. The majority of the churches were missionary, but were greatly hindered by the anti-mission minority. A new day dawned for missions, when the eminent and goodly Silas M. Noel became pastor of the Frankfort Church about 1820. He led the mission forces forward in spite of the opposition to all missions in the Association.

In 1821, the Franklin Association sustained a considerable loss in churches and preachers, when the Concord Association was constituted on the northern border of its territory. But the loss was regained by 1824 as a result of "gracious revivals", which prevailed in the churches. In the session of 1840 an Executive Committee was appointed, whose duty should be to employ a missionary to labor in the destitute part in the bounds of the Association. A resolution was also passed, recommending Georgetown College "to the prayers and liberality of the churches." At the meeting of 1844, the Agent for Indian Missions was permitted to take up a public collection. Not until 1848 did the Franklin Association enter into correspondence with the General Association of Baptists in Kentucky.

In 1854 the Lebanon Church in Franklin County expelled several members for joining a temperance society. At the next session of the Association, the Lebanon Church was kindly advised "to reconsider their action, and re-instate those brethren into their fellowship." But the church continued expelling members, who joined "the interdicted society." The Association then took action, declaring the grounds for such expulsions insufficient, and that another church receiving such expelled members would be acting in harmony with the will of the Association. The subject of reading sermons from the pulpit was before the session of 1857, and the following was passed: "We do not approve of reading sermons from the pulpit, as a common custom, in our denomination."

Some very eminent pastors labored in Franklin Association through its history. Among these were William Hickman, the son of the pioneer preacher by the name; Silas M. Noel; J. M. Frost, Sr.; Porter Clay, a son of Elder

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John Clay of Virginia, and brother of the statesman, Henry Clay; Joseph M. Taylor, and many others.

In 1850, the Franklin Association numbered seventeen churches with 2821 members; but in 1860 the number had increased to nineteen churches with 3125 members, which was reduced to about 2500, caused by the loss of the colored members at the close of the Civil War. In 1882, seventeen churches reported about 2500 members. In 1946, there were nineteen churches, which reported 6954 members, while in 1948, the same nineteen churches reported 7,247 members. The First Church, Frankfort, was the largest in the Association, reporting 2,593 members in 1948, and Dr. Fred T. Moffatt, pastor.³

SOUTH UNION

The South Union Association was constituted at Clear Fork meeting house in Whitley County, on the third Friday in September, 1815. The churches which went into the organization were located principally in Knox, and Whitley Counties, and some of them came out from Stockton's Valley Association. No published statistics of the Association could be found until the session of 1830 when there were eighteen churches with 489 members. The available records show that the Association was generally inefficient in its early history. The churches were either anti-missionary in sentiment or entirely indifferent on the subject.

In 1880 this Association reported seventeen churches with 1275 members. In 1946, there were thirty-seven churches with 3830 members, and sixteen churches reported contributions to missionary causes. In 1948, the membership had increased to 3998. The Association embraced a small territory bordering on the Tennessee line and many of the pastors of the churches live in that state. The oldest churches in the Association now in existence are Cumberland River and Redbird, both constituted in 1810, and Jellico Creek, in 1809.⁴

CONCORD

The Concord Association, which was to become a prosperous body, was constituted at White's Run Church in Carroll County, September 28, 1821, of eight churches, six of which were dismissed from the Long Run Association. Thomas Craig was chosen Moderator, John H. Morris, Clerk, and Silas M. Noel preached the introductory sermon. In 1826, the body numbered twelve churches with eight hundred and forty members. In 1829, the importance of distributing Bibles among the people was emphasized, and the organization of Bible Societies was recommended. In the following year the Association as a body was requested to give advice to the churches as to the preaching and teaching of the followers of Alexander Campbell. The response was as follows: First, the "churches should not invite them to preach in their meeting houses." Second, "That we should not invite them into our houses to preach, nor in any way bid them Godspeed, nor their heretical doctrine. We advise you, brethren, to be particularly on your guard. When they are talking about the Spirit we believe they only mean the written word; and when they speak of regeneration, they only mean immersion in water." The result was that the Campbellites never gained a foot-hold in this Association.

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In 1831, the Ten Mile Association was constituted on the northeastern border of the Concord body, which reduced it to eleven churches with only seven hundred and ninety-eight members. But during the next ten years, there was a constant growth, and by 1841, there were fourteen churches aggregating one thousand four hundred and thirty-three members. In 1840 an effort was made in the Association to supply its destitute territory with the gospel. Accordingly, arrangements were made to hold ten protracted meetings during the ensuing year.

It had been a custom among the churches of the Concord Association to thank publicly their pastors for their long terms of service rendered "without money and without price." In 1838, William C. Buck, Agent of the General Association of Baptists in Kentucky, constituted the year before, visited the Association and succeeded in persuading a number of the churches to pay \$100.00 each to the pastor for a year's service, thus giving a pastor with four churches a salary of \$400.00 per year. This plan met with stern opposition. The preachers who received remuneration from the churches enlisted by Elder Buck were reproached by the opposers as "hirelings" and "money hunters." This plan of paying pastors was classed as "Missionary schemes."

Several churches divided into two violent parties, which soon set up each a mission and anti-mission church. This relieved the Association of the usual strife, occasioned by two factions working together with antagonistic views. In 1842, the first resolution favoring Georgetown College was adopted, and young men were advised to enter that institution.⁵

In 1880, the association comprised thirty-three churches with 4299 members. Nine churches were dismissed in 1900 to go into the constitution of the White's Run Association, and in 1924 the Owen County Association was formed embracing Owen County, after which the Concord Association dissolved.

BOONE'S CREEK

The Boone's Creek Association was constituted at the Mt. Gilead meeting house in Fayette County, May 28, 1823, which was composed of messengers from four churches as follows: Boone's Creek and Mt. Gilead, dismissed from the Elkhorn Association; and Boggs Fork and Hickman, from Tate's Creek Association. Elder George G. Boone was chosen Moderator, and B. W. Riley Clerk. A meeting was held at Mt. Gilead the following September when the same officers were reelected and two churches were received.

The first anniversary session convened with Boone's Creek Church, September, 1824, and it was composed of nine churches with nine hundred and sixty members. At the annual meeting in 1825, Friendship and Nicholasville Churches were added to the fellowship. The Association met with Friendship Church, at Winchester, Kentucky, in 1828, and was composed of thirteen churches with a membership of 1,835, of which 869 had been received by baptism during that year. This large ingathering had been received according to Alexander Campbell's teaching, "for the remission of sins." In 1829, the Association numbered thirteen churches with 1800 members. In 1830 the separation between the Baptists and Campbellites began and by

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1836 the body was reduced to seven churches with only four hundred and twelve members. The Association then assumed the attitude of a missionary body and began to prosper. The churches were visited with a gracious revival in 1838, which increased the membership to five hundred and one. The Association received another setback in 1840, when the division came over missions, but within three years the membership increased to eight hundred and thirty-two. In 1877, there were seventeen churches with 1284 members.

During the existence of the Association from 1823 to 1882, 3738 converts were baptized unto the fellowship of the churches. In 1946, the Boone's Creek Association numbered twenty-seven churches with 5478 members, and in 1948 it numbered thirty churches with 5578 members. The Central Baptist Church, located in Winchester in Clark County, was the largest in the Association with 1106 members, with Dr. T. Emerson Wortham, pastor.⁶

BETHEL

Bethel Association, later to become one of the most wealthy and prosperous in the state, was constituted on October 29, 1825, at Mt. Gilead Church, Allensville, Todd County, as a result of a division in the Red River Association. A doctrinal difference arose in that body about 1816, which led to a division about a decade later. In 1820, the Licking Association withdrew from the General Union of Baptists, and assumed the name of Particular Baptists and accepted Antinomianism *in toto*. Some disturbances over this doctrine had already been manifested in the Red River Association.

The minutes of the Bethel Association of 1826 related the beginning of trouble. "In the year 1816, an unpleasantness was manifested by some of our older brethren in the ministry, towards some of our doctrinal views, namely, the calling on sinners, in our congregations, to repent of their sins, and believe the gospel; and that the invitations of the gospel were to all to whom it was preached.

"Secondly, the nature and extent of the Atonement of the Lord Jesus Christ, then became a matter of controversy, tho' not serious, until certain baptists, from the upper counties of this state, settled among us. At first, they manifested an appearance of friendship and fellowship towards our churches and ministers, which led us to suppose they were desirous to return into the general Union again. We, therefore, upon their application, received them into our churches. But, alas! Some of them, so soon as they obtained a standing amongst us, manifested a party spirit, which soon found its way into our Association. Things now become serious especially at the Associations, from year to year. Instead of meeting in love, for the mutual edification and comfort of each other and to preach the glorious gospel to sinners, it became a scene of contention, which reflected on us, as a religious society, and greatly injured the cause of God among us."

This state of things continued to grow worse in the Red River Association until 1824, when a resolution was adopted in that session, calling for a convention, to be composed of messengers from all the churches, to attempt to adjust the doctrinal differences, and to report to the next session of the Association in 1825. Accordingly twenty-four churches sent

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their messengers, who met with the Union Church, Logan County, on November 24, 1824. After being organized, the causes of grief were called for and the only one discussed was whether the preaching of the atonement was general or universal in its nature. After discussing the subject, the Convention by a unanimous vote agreed, after all that had been said on the subject of the atonement, "to live together in peace and harmony, bearing and forbearing with each other." When this convention thus determined to recommend to the churches to bury their contentious weapons and exercise brotherly love and Christian forbearance, many rejoiced at the prospect of peace and harmony among the brethren and in the churches—but alas! it was of short duration.

When the Association met in 1825, it was found that sixteen churches determined not to receive the advice of the Convention. Some of the letters breathed an uncharitable temper, in a greater degree than had been witnessed on any former occasion. The Association, then, resolved to divide peaceably, and to grant the churches freedom to unite with either body, that is, to remain in the Red River body, or go into the organization of a new association. The money in the treasury was to be divided equally.

The messengers from ten churches met with the Mt. Gilead Church near Allensville, in Todd County, to consider the constituting of a new association. On the first day the introductory sermon was preached by Isaac Hodgen of Russell's Creek Association. Elder William Warder was chosen Moderator, and Sugg Fort, Clerk. It was voted that it was in order to constitute an association. On the following morning, October 29, a permanent organization was formed by electing Reuben Ross, Moderator and Sugg Fort, Clerk. Reuben Ross, the real father of Bethel Association, continued in the office of Moderator for twenty-six years. He had already served in that capacity in the Red River Association for eight years.

The messengers of the Russellville and Union Churches, Logan County, Kentucky, dissented from the organization and withdrew from the session. The Muddy River Church, the oldest in the Association, located in Logan County, remained with the Red River body. The following churches entered into the organization of the Association: Red River and Drake's Pond in Robertson County, Tennessee; Spring Creek of West Fork and Little West Fork in Montgomery County, Tennessee; Mt. Gilead in Todd County, Kentucky; New Providence, later Hopkinsville, and Bethel, in Christian County, Kentucky; and Pleasant Grove, Logan County, Kentucky. The messengers of these eight churches resolved themselves into a cooperative body, under the name and style of Bethel Baptist Association. Three new churches located in Todd County, Kentucky, were received as follows: The Elkton Church, organized with sixteen members, October 15, 1825, with the pastor, John S. Wilson; the Lebanon and Mt. Zion Churches with their pastors, Isaiah H. Boone and Robert Rutherford, respectively.

The Constitution, Abstracts of Faith, and Rules of Order of the Red River Association were adopted as the plan and form of government. Brother Stephen Trabue of the Mt. Gilead Church, was appointed treasurer and instructed to "call on the treasurer of the Red River Association for our portion of the monies now in his hand." The Finance Committee re-

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ported \$11.25 for minutes in Kentucky money, and \$3.00 in Tennessee money, and the Clerk was instructed to have 500 copies of the minutes printed and distributed according to membership.

The constitution stated: "New churches may be admitted into the Association who are to petition by letter and delegates, and upon examination, if found orthodox and orderly, may be received by the Association, manifested by the Moderator's giving the delegates the right hand of fellowship." Also, "The Association has power to withdraw from any church in this union, which may violate the rules of this Association, or deviate from the orthodox principles of religion." The custom of writing circular letters was adopted in the first session, and a committee consisting of Reuben Ross, William Tandy and Sugg Fort was appointed to prepare a letter to be read before the next session and sent to all the churches.

The new Association was composed of eleven churches with 949 members, while the Red River, the mother fraternity, had twenty churches with 1268 members. Bethel started on her mission, holding that the sacrifice of Christ was adequate for the redemption of all men; that God used means in bringing men to salvation, and, that it was the duty of ministers to preach the gospel to all men, warning all to repent and believe the gospel, while the Red River body believed and taught a limited sacrifice in the death of Christ, that God would save the elect without human means, and that ministers were not to preach the gospel to unregenerated sinners, nor to warn them to repent and believe on Christ. Bethel Association started on her wonderful mission completely separated from the anti-mission party of the Red River body, as described above. In the second session held with the Bethel Church in Christian County, in 1826, a program of circuit preaching was adopted which was "to embrace all the churches in our Association."

In the session of 1832 a resolution was passed heartily endorsing the Kentucky Baptist Convention, constituted in March of that year, and messengers were appointed to attend the next meeting. John S. Wilson, pastor at Elkton, Todd County, went as a messenger and brought back a favorable written report of the meeting which was read before the Bethel Association. The following resolution was then immediately adopted: ". . . . That this Association look upon the 'Kentucky Baptist Convention', in its effort to preach the glorious gospel, to the needy, as doing a good and great work." The Bethel Association contributed \$61.00 to the treasury of the Convention at its first session.

At the meeting in 1834 one of the churches requested the body to consider the propriety of raising funds for the purpose of educating young men who might be called to preach the gospel. The Association was deeply impressed with the importance of such a measure and took steps to put it into operation. In 1835 an Education Society was organized and trustees were appointed. Following the Association, \$33.00 was sent to this Board, and the first beneficiaries of this fund were two young preachers, L. H. Millikin and James Lamb, who were in school. In 1839 two young preachers in Georgetown College were aided by this Board. One of these young men was W. W. Gardner.

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Missionary work was established in the Association in 1839 and a missionary was appointed who made encouraging reports. There was a continued increase of interest in missions and education until Bethel Association became a great missionary body, and in less than thirty years from its origin, founded two colleges, Bethel at Russellville, and Bethel Female College, at Hopkinsville. The progress numerically during the first thirty-five years of its existence was greater than that of any other association in the state.

In 1860 there were sixty-two cooperating churches, aggregating 7312 members. These churches were located in Logan, Simpson, Warren, Christian and Todd Counties in Kentucky; and in the counties of Montgomery, Robertson, and Steward in Tennessee. In this territory were the important towns of Springfield, Clarksville, Franklin, Bowling Green, Russellville, Elkton, Hopkinsville and many smaller towns and villages, in all of which were live Baptist churches. The membership of the churches was reduced in number in 1868, when 1,864 colored members withdrew.

From 1883 on there was a continual decrease in its territorial boundaries. The churches in Tennessee withdrew from the mother association and became affiliated with similar bodies in that state. In 1900 the churches of Simpson County received letters of dismission to constitute an association of the name of the county. The churches of Warren County withdrew to form another association. In 1923 letters of withdrawal were granted to twenty-four churches to form the Christian County Association. Bethel Association was then limited to twenty churches located in Todd County and part of Logan. In 1946, these churches reported 4456 members and in 1948, 4942 members. The First Church, Russellville, was the largest, reporting in 1948 a membership of 896, and Dr. Howard D. Olive, pastor. The Muddy River Church is the oldest, constituted in 1798, but it has not had a continuous history.⁷

GOSHEN

The Goshen Association was constituted in the fall of 1817 of eleven churches dismissed from the old Salem fraternity for that purpose. It is supposed that the messengers from these churches met with the Goshen Church, from which the new organization took its name. It is not known where the first anniversary session was held, but the session of 1819 met with the Concord Church in Grayson County, at which time there were eighteen churches with four hundred and forty-seven members. Thomas Downs preached the introductory sermon, and James H. L. Moorman was elected Moderator, and he continued in that position until his death in 1834. James Moorman was chosen Clerk.

The session of 1820 was held with the Rock Spring Church in Daviess County when twenty-one churches were represented, which reported one hundred and seventy-eight baptisms, and a total of seven hundred and seventy-three members. During the next few years the growth of the churches was slow. About 1832 Daniel Parker's Two-Seeds doctrine began to be manifested in some of the churches, and out of it grew strong opposition to missions. In 1833, two of the leading preachers of the Association—James H. L. Moorman and David J. Kelley—were appointed missionaries of the newly organized State Convention.

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The same year, 1833, the Cloverport Church sent to the Association the following query: "Should it, or should it not, be a matter of dealing, in a church, or a bar to communion, for a member of a church, either to join, or not to join, the Baptist Board of Missions, the Bible society, the Sunday-school society, the Kentucky Baptist Convention or the Temperance society?" The Association answered the query as follows: "We believe that members ought to be left to their own choice, respecting the joining of any of those institutions; and we believe that it ought not to be a matter of dealing, in any church, or a bar to communion, either to join, or not to join, any of these institutions."

The missionary party was greatly weakened in the loss of J. H. L. Moorman, the Moderator, and D. J. Kelley, by death during the following summer. At the session of 1834, the Little Flock Church sent in a query, requesting the Association to reconsider their action of the year before, and to send the query back to the sovereign churches for their approval or rejection. The association refused to reconsider the matter. In 1835 the Hopeful Church sent in a query: "Is the Association in favor of the Mission System or not?" The reply was: ". . . That the Association do not think that they are prepared to give an answer, at this time, further than to say, that the churches should be left to their own choice upon the subject of missions; but would advise the churches not to make the joining, or not joining, of the missionary society, a bar to communion, or a matter of dealing." This action shows the anti-mission party was gaining strength in the Association at that period.

At the session of 1835 Rock Creek Church presented a query on the subject of Communion. The Association gave the following answer: "First, we believe that it is wrong to commune with unbaptized Christians of any denomination. Secondly, the general tenor of the New Testament throughout forbids it. Thirdly, the universal usage of all orderly Baptist churches forbids it."

In 1839, the Goshen Association opened up correspondence with the General Association of Baptists in Kentucky, and became auxiliary to that body. This brought the missionary matter to a head, and committed the Association to the mission system. By 1842, the anti-mission forces had withdrawn, and the Association was left free in promoting all mission interests.

In 1844, nine churches with one thousand one hundred and forty-five members were dismissed to go into the organization of the Daviess County Association. In 1860, there were thirty churches in the association, aggregating 2346 members. In 1877, fourteen churches, having 1320 members, were dismissed to form the Blackford Association.⁸

In 1948, the Goshen body was composed of sixteen churches, which reported 2214 members. Leitchfield, the largest church, reported four hundred and ninety-two members, and Clinton B. Coots, pastor.

NOLYNN

The Nolynn Association of Separate Baptists was constituted at Little Mount Church, in LaRue County, November, 1819. This body originated from

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the division of the South Kentucky Association of Separate Baptists, which had split off from the South District in 1803, after the Regular and Separate Baptists had united in 1801. This division of the South Kentucky Association of Separate Baptists to form the Nolynn fraternity was not for any doctrinal reason, but for convenience, since these Separate Baptist churches were scattered over every part of the state. In 1822, the Nolynn body was composed of fifteen churches, with five hundred and eighty-five members, which occupied a large territory, extending from the Ohio River across the central part of Kentucky into Tennessee.

The Nolynn Association gradually receded from Baptist principles, and had no correspondence with regular Baptist bodies. The churches were strictly anti-missionary in practice, and required their preachers to render gratuitous labor. This body, according to latest records, was in correspondence only with the little East Kentucky Association of Separate Baptists, and with the mother fraternity of South Kentucky Association of Separate Baptists. Nothing is known of these bodies at present (1948).⁹

HIGHLAND

The Highland Association was constituted at the Highland Church in Union County, September, 1820, of thirteen churches, 12 of which had been dismissed from the Little River Association. The total membership was 429. The names of these churches were: Bethel, Cypress, Canoe Creek, Cane Run, Flat Creek, Grave Creek, Highland, Providence, Salem, Tirzah, Unity, New Hope and Little Bethel. The preachers who cared for these churches were William C. Buck, Benjamin Bourland, William Davis, John Christian and Benjamin Berry. Most of the churches and preachers leaned toward hyper-Calvinism, and soon opposed all mission and benevolent societies.

In 1830, the Association numbered fifteen churches with four hundred and eighty-six members. At that time a Bible Society was organized with Elder William C. Buck as president. This aroused such opposition to missions that in 1835 Little Bethel, Highland and Grave Creek Churches, withdrew from the Highland body and constituted Little Bethel Association the following year. The missionary preachers left the anti-mission forces and joined in the work of the new Association. The Highland body by 1877 had assumed the name of Regular Predestinarian Baptists, and later went out of existence.¹⁰

DRAKE'S CREEK

The Drake's Creek Association was constituted October 6, 1820, of thirteen churches, as a result of the division of the territory of the Gasper River Association, by a line running from Russellville to Bowling Green on to Green River. The following churches south of that line composed the new body: Bays Fork, Salem, Union, Sulphur Spring, Trammels Fork, Middle Fork, Lick Fork, Mt. Zion, Bethany, Ivy, New Hope, Ebenezer, and New Bethel. Some of the above churches were the oldest in the Green River section. This was a great missionary territory.

The Association began its mission with bright prospects. Some of its preachers were men of ability and experience, but there were trying times

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ahead. Three of the pastors of churches had to be cut off for immorality, drunkenness, and falsehood, and the work of the Association was retarded for ten years. In the session of 1833 at the New Salem Church in Simpson County, there was great rejoicing that the awful scourge of cholera, which had raged for the past two years, had passed, and that the churches reported three hundred and twenty-nine baptisms. But in the session of the year previous, the Association had advised "the churches and members thereof to abstain from joining temperance, Bible, tract and missionary societies, and the Sunday School Union."

In 1835, the churches were advised to have no correspondence with the Kentucky Baptist Convention, also that correspondence be dropped with neighboring associations. In 1841, the name of the body was changed to "Drake's Creek Baptist Association United Upon the Doctrine of Predestination and Election," by which "clumsy" name, the fraternity was designated for thirty years. In 1879 there were thirteen churches aggregating two hundred and seventy-three members. This is the last historic reference made to this anti-mission fraternity, which was soon to cease to exist.¹¹

SOUTH CONCORD

This Association was constituted of eleven churches in the Big Sinking Meeting House in Wayne County on the fourth Saturday in October, 1825. The following churches were dismissed from the Cumberland Association to form this fraternity: Big Sinking, Otter Creek, Cedar Sinking, Stephen's Creek, Pleasant Point, New Salem, New Hope, White Oak, Monticello, Bethel and Concord, all aggregating 462 members. These churches were located in Wayne and adjoining counties, and were supplied with the following ministers: Elders Matthew Floyd, Richard Barrier, William Smith, Henry Tuggle and Thomas Hansford.

The session of 1826 met with the Bethel Church in Wayne County in October. Thomas Hansford preached the introductory sermon; Matthew Floyd was chosen Moderator, and served seventeen successive years; and John Dick, Clerk, who served fifteen years. Two new churches, Beaver Creek, and Jordan were received into the union. Corresponding messengers were received from Cumberland River, Stockton's Valley and South Union Associations. Three "general meetings," afterwards called "section meetings," were appointed to be held at Monticello, White Oak and Big Sinking meeting houses within the ensuing year. Ministers were named to attend these meetings and preach to the people. This was the first method of mission work in the territory of the Association.

In 1832 the thirteen churches of the Association reported 386 members, and ten years later seventeen churches reported 1892 members. During 1842 an attempt was made to withdraw correspondence from all the associations, which were adopting the "Mission System." As a result of this action, Big Sinking, New Salem, White Oak, Cedar Sinking, New Salem, Welfare, Big Creek and Pleasant Grove churches demanded the Association to resume the suspended correspondence, or to grant them letters of dismission. Letters were granted these churches which afterwards formed South Cumberland River Association, thus reducing South Concord to eleven churches with 572 members.

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In 1866, as a result of a revival, the churches reported 363 baptisms. In 1876 the twenty-four churches reported 1554 members. There were twenty churches in the Concord Association in 1946 with 3564 members, and twenty-one churches with 3673 members in 1948. Bethel constituted in 1810 is the oldest church. Only one church, New Haven, has full time preaching. Its pastor is Rev. Ross Dobbs.¹²

NEW SALEM

New Salem Association, located in Letcher, Floyd, Perry, and Pike Counties, was constituted in 1825, composed of New Salem, Mud, Sandlick, Stone Coal, Owen Fork, Union, Raccoon and Louisa Fork churches, which were dismissed from the Burning Spring Association, an anti-missionary body formed in 1814. The New Salem fraternity made little permanent progress, numbering only fourteen churches with 758 members in 1844. In 1873, there were eighteen churches with 834 members, when the term "United Baptists" was dropped and the name "Regular Baptists" was adopted.

In 1875, the following resolution was recorded in the minutes: "Resolved, therefore, That we, as the Regular Baptist Association do declare a non-fellowship with all modern institutions, called Benevolent: such as missionary, Bible and tract Societies, Sunday School Union and Masonry, and all societies set on foot by men, whether secret or open religious or political, outside of the word of God." Some of the members of the Union Association, one of its correspondents, filed an objection against the above resolution in 1876. In response to this, the New Salem body records the following in their minutes: "We . . . do declare a non-fellowship with all modern institutions: such as missionary Baptists and all societies set on foot by men or devils, outside of the word of God."

As a result of these resolutions, nine churches demanded letters to form a new Association, which took the name of Sand Lick. This also was an anti-missionary Association, but rejected the hyper-Calvinistic doctrine as held by the self-styled "Old Baptists" of the times. In 1880, New Salem Association numbered twelve churches with 377 members, but like all such anti-mission bodies soon ceased to exist.¹³

SULPHUR FORK

The Sulphur Fork Association was constituted in July, 1826 of nine churches dismissed from Long Run. The organization was completed by electing Elder Alan McGuire, Moderator, and John A. McGuire, Clerk. The introductory sermon was delivered by Isaac Foster. The churches which went into the organization were: Sulphur Fork, North Six-mile, Pigeon Fork, Rock Lick, and East Fork in Henry County; Patton's Creek, Union Spring and Friendship in Trimble County; and Lick Branch in Oldham County.

The session of 1827 was held in September with the Union Spring Church in Trimble County. Corn Creek and Providence Churches were received. Correspondence was accepted from Long Run, Concord, and Franklin Associations; and later correspondence was extended to Licking, Elkhorn, Salem, Baptist and some other associations. A query on Campbellism was presented by one of the churches, but no action was taken "inasmuch as we are not apprised of what Campbellism is, we are not prepared to

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answer that query." But about three hundred members were lost to the Association in the separation of the "Campbellites" from the Baptists. In 1830, the Friendship Church divided, and the majority with the pastor, Isaac Foster, joined the Campbell forces.

In 1837, Elder R. W. Rickett, a popular preacher among the Antinomians, came into the Sulphur Fork Association as pastor of the Mt. Pleasant Church, and was later chosen Moderator. He at once introduced anti-missions into the association. Though in the minority, they endeavored to destroy all missionary activity. Finally when the anti-mission party was driven out, it constituted the Mt. Pleasant Regular Baptist Association, which was strictly anti-missionary.

This division cost the Sulphur Fork body about three hundred members, but left the Association free to propagate the mission work, which it failed to do for several years. In 1845, it resolved to take a collection for Indian missions and in 1847 a contribution of eleven dollars was made for the same purpose. In 1848, the work of the General Association of Baptists in Kentucky was presented, and the amount of \$202.35 was contributed. During the following year the Association made an attempt to provide its own territory with the gospel. A committee was appointed to gather funds and secure a missionary. With \$145.00 collected, Elder W. W. Foree was chosen, and began work as the first missionary in the bounds of the Association, January 1850.

As early as 1848 the Fox Run Church in Shelby County reported a Sunday school with seventy-five scholars, but the Association took no action on the Sunday school subject until 1857, when it was recommended that the churches establish Sunday schools, but they did not heed the recommendation. The Sunday school work was not mentioned again until 1864, when an Associational Sunday School Convention was endorsed.

The subject of alien immersion was introduced in 1858 with a query, and was discussed, but no definite action was taken until the following year, when a report was made on the subject by B. T. Taylor. This report was adopted, rejecting all alien-baptism.

After the elimination of Campbellism and anti-missionism, the Sulphur Fork Association had a steady growth. In 1882 there were twenty-five churches and 2709 members. From the constitution of the Association in 1826 to the session of 1882, 4802 converts had been baptized into the fellowship of the churches. In 1946, the Association reported sixteen churches with 2848 members, and in 1948 it reported 2974 members. Harrod's Creek is the oldest church, constituted in 1797, and the next oldest are Corn Creek and Eight Mile, each organized in 1800. The largest church in the Association is DeHaven Memorial, in LaGrange, C. J. Alford, pastor.¹⁴

THE BAPTIST

This Association called Baptist was constituted of messengers from four churches at Glen's Creek meeting house, in Woodford County, in October, 1826. These four churches were Salt River, Hillsboro, Glen's Creek, and Fox Creek. This Association, though it has had a continued history of 120 years, yet came into existence in contention and strife.

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There was a small party in Elkhorn Association in 1824, who desired that body to exercise some authority over the churches, in order to maintain a stricter discipline, and more uniform doctrine among them. This would have called for a revision of the constitution of the Elkhorn Association. In view of this, a committee had been appointed "to revise the constitution and, if, in their opinion, it is necessary to make amendments thereto, and report to the next association." At the session of 1825, this committee reported in favor of leaving the constitution without "revision or amendment." A committee was then appointed consisting of J. T. Johnson, James Fishback and Rhodes Smith, who were men of ability, to prepare a letter on the "Nature and Power of a Baptist Association" and report same the following Monday morning. The letter was presented at the time appointed, and was adopted by a majority of "ten to one." The minority was greatly offended and some left the session, declaring they would never again attend the Elkhorn Association.

The messengers of Glen's Creek church were so offended that they resolved, after consideration, to form a new association. The Glen's Creek Church, then sent out a circular letter to fourteen churches inviting them to send "delegates" to her meeting house on a certain day for the purpose of forming a new association. This letter stirred up considerable strife among the churches of both Elkhorn and Franklin Associations. One of these letters, sent to the North Elkhorn Church, received a sharp reply, evidently written by Silas M. Noel. But in 1826, Hillsboro, Clover Bottom and Glen's Creek churches from Elkhorn Association obtained letters of dismission; and Salt River, Fox Creek and Goshen churches obtained letters from Franklin Association, but with the advice not to constitute another association.

Messengers from these churches and from Grier's Creek met at Glen's Creek, and after the introductory sermon and some business, Grier's Creek Church withdrew, and, since Goshen and Clover Bottom were not represented, there were messengers from four churches which constituted themselves into an association, styled the "Baptist Association." They adopted the Philadelphia Confession of Faith, as their Constitution, the preamble of which was regarded as unbaptistic, since they styled themselves "the authorized Delegates of the Baptist Churches of Jesus Christ."

The new Association, despite the false theory on which it originated, was soon established on Baptist grounds, and conducted its operations in full accord with the neighboring associations and in full correspondence. The four churches, which went into the constitution of the body, were composed of 593 members. Only two preachers went into the organization, Elder John Penny and John Edwards, but Edwards soon left the state.

At the session of 1827, the Baptist Association was enlarged by the addition of Goshen, Providence and Clover Bottom Churches. In 1828 Unity was received. In the session of 1829, the Little Flock Church was received, and the churches were advised not to receive any members into their fellowship, or preachers into their pulpits, who were in any way the followers of Alexander Campbell. The session of 1840 was held with the Goshen Church in Anderson County when the Association's five churches

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reported only 251 members, but the Association then being in harmony, began to experience a healthy growth from that time. The session of 1846 recommended to the churches to consider favorably the General Association; in 1850 it was agreed to open correspondence with that body, and in 1852 the Association resolved to become an auxiliary to it.

Following the Civil War the Baptist Association had a rapid growth. It numbered twelve churches with 875 members in 1860; in 1870, fifteen churches with 1406 members, but in 1882, nineteen churches with 1999 members. There were sixteen churches with 4747 members in 1948. In 1948, the Sand Springs Church was the largest, reporting 867 members and Rev. Roy A. Hamilton, pastor; and Lawrenceburg Church the next largest with 542 members. The Goshen Church is the oldest, being constituted in 1812.¹⁵

CAMPBELL COUNTY

This Association was constituted at Brush Creek Church on Friday, September 21, 1827, of eight churches with 347 members, which had been dismissed from the North Bend Association. The churches constituting the body were Licking, now Cold Springs, Four Mile, Bank Lick, Wilmington, Brush Creek, Twelve-Mile, Alexandria and Flower Creek. The ordained ministers who ministered to these churches were Robert Ware, Elam Grizzle, George Vice, William Gosney, John Stephens, George Graden and John Taylor. Elder John Stephens was elected Moderator and served in that position, with the exception of one year, until 1840.

A spirit of discord and dissension prevailed in the Association from its organization, extending over a period of about twelve years, which greatly retarded its growth. The first disturbance was caused by the Alexander Campbell division, by which the churches lost more than they had gained between the years 1827 and 1833. Soon after this division the work of the Association was paralyzed by the determined opposition of the large anti-mission minority in the churches. In 1829 the organization of Bible Societies was presented to the Association, but nothing came of it.

The following year, there were appointed four "yearly meetings" to be held during the succeeding year. The subject of employing one or more preachers to labor in the destitute places in the territory of the Association was discussed in the session of 1835. It was agreed to appoint a meeting to be held at Brush Creek Church the following October "to consider the propriety, or impropriety, of setting at liberty one or two ministering brethren, to devote their time to preaching . . . for which they shall be paid." In this meeting "it was agreed to let the matter rest."

Nothing further was done until the session of 1839, when Bank Lick Church sent up a query as to whether or not the Association was "missionary in spirit" and would "support the board."

The Association, desiring to maintain peace among its members, answered the query thus: "We have had nothing to do with the missionary question, whether home or foreign, since the meeting at Brush Creek (in 1835) where it was agreed to let the matter rest. We are not connected with, or known as auxiliary to, the Baptist Board of Foreign Missions. As to what we are in spirit is known between us and our Master."

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As the result of a revival in 1839, the Association increased from eight churches with 370 members in 1838 to ten churches and 757 members in 1840. The revival pervaded the meeting of the Association in 1839 with such power that a number of persons were converted and baptized in the session. For these "disorders" the North Bend Association dropped correspondence with the Campbell County fraternity, until the act was rescinded the year following.

Shortly after the session of 1840, the more extreme anti-mission members split off from the churches and with like members from the churches of North Bend Association organized themselves into what was styled the "Salem Association of Predestinarian Baptists." But even after this schism the Campbell County Association was not entirely free from the anti-mission spirit. In the session of 1844, it was recommended that the churches become informed with the object of the Indian Mission Association and act as their Christian duty and as prudence might dictate. At the same session some "lay brethren" sent in a letter suggesting the propriety of employing one or more ministers to labor in the territory of the Association. To this end the churches were requested to send one member from each church to convene at the Alexandria meeting house to consult, and then act as the churches requested. The messengers came to the agreement not to do anything at present about employing missionaries.

In a few years after the anti-mission forces split off, conditions began to improve. In 1848, the Association recommended Georgetown College, and the Western Baptist Theological Institute at Covington; and in 1849 a collection of \$12.40 was taken up for the benefit of two aged needy preachers. An offering of \$23.50 was contributed to the General Association in 1851. Since that time this fraternity has been a missionary body.

In 1850 the Association was composed of fourteen churches with 1047 members; and ten years later, fifteen churches, and 1823 members. In 1880, the number of the churches had increased to seventeen, but the membership had decreased to 1780 in number. In 1946, the Association was composed of twenty churches with 6504 members; and in 1948 the same number of churches reported 6602 members. The First Baptist Church, Newport, the largest in the Association, reported 2059 members in 1946 and W. H. Rone, pastor, who was succeeded by O. J. Steger. Dayton, the second largest church, reported 608 members in 1948, W. R. Cole, pastor.¹⁶

BARREN RIVER

The Barren River Association was constituted September 15, 1830, at the Mt. Pleasant meeting house of fifteen churches from the Green River Association. The churches aggregated 830 members. The churches were located south of a line drawn from Glasgow to Scottsville, and are as follows: Concord, Glover's Creek, Mt. Pleasant, Skagg's Creek, Dover, Doughty's Creek, Mt. Vernon, Pleasant Hill and Peter's Creek in Barren County; Bethlehem, Puncheon Camp, and Mt. Gilead in Allen County; Fountain Run in Monroe County; Dripping Spring in what is now Metcalf County; and Liberty in Smith County, Tennessee. The ordained preachers, who held their membership in these churches, were Zechariah Emerson, George Hern, John

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H. Baker, Levi Roark, Joshua Welburn, Augustine Clayton, Andrew Nuckols, Benjamin Bailey and Thomas Scrivner. The last named, the most prominent leader of the missionary party, was elected Moderator.

The new Association, being composed of churches from the old Green River fraternity, inherited some elements of discord from that mother body, which retarded its progress for more than a decade. Andrew Nuckols, a preacher of ability, who held the Two-Seeds doctrine of Daniel Parker, caused considerable disturbance. He led in securing the adoption of the following resolution in the session of 1835: "Motioned that we declare non-fellowship with the Baptist State Convention and all like institution of the day."

During the following year, Nuckols became involved in a difficulty with the Pleasant Hill Church, where he held membership. This resulted in his exclusion along with all those who followed him in holding Parker's Two-Seeded heresy. The excluded party led by Nuckols declared themselves the church and in turn excluded the majority. At the meeting of the Association in 1836, the majority group of the Pleasant Hill Church was recognized as the church. The Association, then, proceeded to withdraw fellowship from Glover's Creek and Mt. Vernon churches for retaining Andrew Nuckols as pastor, whom they styled "an excluded member." Immediately the resolution adopted the year previous was taken up and passed as follows: "Resolves, that the act of the last Association, which declares a non-fellowship with the Baptist State Convention and all like institutions, ought to be, and the same is, hereby rescinded."

Following the adoption of this resolution, the messengers of six churches, with 145 members withdrew from the body, and later formed what was known as Barren River Association of Regular Baptists. The going out of these churches did not eradicate the disturbing element from the Association, as some of the most violent opponents of missions, who did not accept Daniel Parker's Two-Seeds doctrine, advocated by Nuckols, remained.

A revival prevailed in the churches in 1838 which resulted in four hundred seventy-six baptisms. But by 1840, the revival had subsided, and the irritating subject of missions and benevolent societies was brought before the Association. The missionary party, being in the majority the following was adopted: ". . . it is hereby Resolved by this Association, that joining any of the benevolent societies of the day, or contributing to its funds, or refusing either to join or contribute, shall not be made a bar to union and fellowship; but that all shall, . . . be left to exercise their own free will." The anti-mission party submitted for the present, but set out to gather a majority for the next session, in order to repeal what they regarded as an "obnoxious resolution."

When the Association met in 1841 with the Peter's Creek Church, Elder Thomas Scrivner, the recognized leader of the mission forces, was elected moderator. The one absorbing question with the opposition was to achieve the repealing of the resolution of the previous year. After a long and exciting discussion, the vote was taken, which resulted in twenty-four votes for, and twenty-four, against. The Moderator cast the deciding

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vote against the motion to rescind the resolution. Immediately the defeated anti-mission party, representing six churches, withdrew from the house. Messengers from these six churches, composed of 358 members, met the same fall with the Concord Church and constituted what is styled, "The Original Barren River Association of the United Baptists." This was known as Barren River Association Number 3.

The churches of Barren River Association were now freed from all the extreme anti-mission forces, and had the liberty to contribute to all mission and benevolent causes without association censure, but many of the churches did not avail themselves of this liberty for several years. The first contribution to missions by the advice of the Association was in 1845, when an offering was taken by Sidney Dyer, agent for Indian Missions. In the session the following year several ministers were requested to visit New Hope, a weak pastorless church, and preach as often as possible but no means of support was mentioned. In the session of 1848 a collection of \$15.65 was raised and equally divided between the three preachers, with the request that they continue to supply the church with preaching. This was the beginning of mission work in the Association, though in a small way.

In 1851 it was "Resolved, That we as an association become auxiliary to the General Association of Baptists in Kentucky." The churches contributed very little to the General Association, but the preachers made liberal subscriptions and paid them in mission work. In 1853, twelve preachers reported 415 days of labor, 225 baptisms, and the receipt of \$57.25 from the brethren. This led the Association to appoint a missionary board to receive contributions from the churches and appoint missionaries. Elder Thomas Scrivner, the heroic leader, was appointed the first missionary by the Association. His labors during the succeeding year resulted in 311 professions of faith, 141 for baptism, and \$44.50 was received from the Board for his services.

The growth of the Barren River Association was very slow prior to 1842, but from that date to 1850, it increased from eleven churches with 704 members, to seventeen churches with 1635 members. There were thirty churches with over 2500 members in 1860. In 1880, thirty-five churches reported 3875 members. In 1946, the Association reported 46 churches and 7414 members; and in 1948, the same number of churches reported 7676 members. The church at Tompkinsville, Raymond Jones, pastor, was the largest in the Association, reporting 451 members in 1948, and was the only one located in a town. The Temple Hill Church, Joe Richey, pastor, was the only one having half time preaching, while the remaining forty-four churches supported preaching only one Sunday in each month.¹⁷

LAUREL RIVER

The Laurel River Association was constituted of five churches, which emanated from South Union, on September 30, 1831, at the Providence meeting house, in Laurel County. These churches were Mt. Pleasant, Rockcastle and Providence in Laurel County; and Indian Creek and Lynn Camp in Knox County, all of which aggregated 153 members. The principle preachers

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were David Weaver and William Hopper. David Weaver was born in Tennessee in 1791. He came to Kentucky, and after he was ordained to the ministry in 1826, he labored in Laurel, Knox, Whitley and Clay Counties, until his death in 1854. William Hopper was one of the most prominent preachers in the South Union Association and led in the formation of the Laurel River body. The new Association was organized by electing him Moderator, and he continued in that position, except two years, until his death in 1861.

The growth of Laurel River Association was slow until 1843, when the churches experienced a gracious revival, resulting in 242 being received by baptism. In 1860 the Association was composed of seventeen churches with only 795 members. During the Civil War the churches were greatly disturbed by the political conditions of the times. In 1863, the London and Robinson Creek churches introduced into the Association the following query: "Do we fellowship the principles of secession and rebellion against the Government?" The Association answered, "Nay." This action made the political views of the members of the churches a test of fellowship. This decision remained on record until 1867, when the following was adopted: "This Association believes it committed an error in making politics a test of fellowship; therefore, we rescind said act." At this same session the first mission report was printed. Elder Hiram Johnson, one of the leading preachers, was the first missionary. His report was as follows: "I have been engaged 65 days, delivered 60 sermons, traveled 525 miles, baptized 31, attended five prayer meetings, visited 13 churches and collected \$38.00."

In 1868 the Association numbered twenty-two churches with 1263 members, but it was decided to divide the territory with Laurel River as the dividing line. Ten churches with an aggregate of 524 members located south of the Laurel River were constituted into an Association, called Lynn Camp. The mother Association made a rapid increase and soon regained the loss in the division. In 1870, sixteen churches reported 885 members; in 1880, twenty-eight churches, showed 2008 members; while in 1882, twenty-nine churches reported 2193 members. During forty-four years of the first fifty-one, there were baptized 3064 converts, and added to the churches. In 1946, the thirty-nine churches reported 5304 members, and in 1948 thirty-eight churches reported 5438 members. The London Church was the largest, reporting 1205 members in 1948, and George W. Phillips, pastor.¹⁸

TEN MILE

The Ten Mile Association was organized, October 7, 1831, with the Ten Mile Church, in Gallatin County, of nine churches dismissed from the North Bend and Concord Associations. These nine churches were Ten Mile, Lick Creek, Dry Ridge, Providence, Grassy Creek, New Salem, Poplar Grove, Mt. Zion and New Bethel, aggregating 383 members. The ministers who were in the organization were David Lillard, Christian Tomlin, Joseph Crouch and A. D. Landrum.

David Lillard was chosen Moderator, which position he occupied for thirty years, and he was pastor of the Ten Mile Church for more than forty years. During the early history of this new Association, there was small increase in membership caused by internal contentions. In 1841 the twelve

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churches reported only 472 members, which showed the little increase of fifty-six members in a decade. But in 1842 a great revival prevailed in the churches, and 752 baptisms were reported to the Association in the fall of that year, which brought the membership up to 1296. During the revival which continued into the next year, the need of more preachers was so greatly felt, that a day was appointed by the Association for "humiliation and prayer to God," that He would send more preachers in the field, now "white unto harvest."

It was not until 1845, that the Ten Mile Association made the first move in favor of missions, when messengers were appointed to the General Association. In the session of 1848 a resolution was adopted, "...to appoint a minister to ride in the bounds of this Association." But there is no record that indicates that this action was ever put into effect. It was a sad situation, when the very popular moderator, Elder David Lillard, was not a promoter of mission work. During his long pastorates in the Association, he refused to receive any compensation for his services. In the session of 1867, an Associational Mission Board was appointed, and a strong appeal was made to the churches for the support of a missionary, but only one church responded with a \$10.00 contribution, and hence no worker was appointed.

The Association favored the mission enterprise of the state, and passed a resolution favoring the benevolent work of the General Association, but for the lack of knowledge of the subject, its intentions were ineffective. There was some friction in 1846 over Masonry, but finally a reconciliatory resolution was passed ". . . . that Masonry shall not be considered a test of fellowship."

In 1850 the Association numbered seventeen churches with 104 members; in 1860, nineteen churches with 1706 members; while in 1880, only fourteen churches with 1785 members. In 1946, there were fourteen churches and 3222 members, and in 1948, the same number of churches reported 4443 members. The Warsaw Church is the largest with 454 members, and Robert Willets, pastor. The Ten Mile Church, constituted in 1804 is the oldest, which has full time preaching with Elder W. M. Smith, pastor.¹⁹

CLARK'S RIVER

The Clark's River Association, an anti-mission body, was constituted of seven churches, in the New Salem meeting house in Calloway County on the third Sunday in November, 1831. This was the first Association constituted in Kentucky west of the Tennessee River. The churches which went into the organization were Beaver Dam, Barren Fork, Bethlehem, East Fork, New Salem, New Hope, and Shiloh. Some of these churches were in the constitution of the Obion Association in 1828, located almost entirely in Tennessee.

In 1830, non-fellowship was declared for all churches that "would suffer its members to join the Masons, or frequent their lodges." This resolution caused great disturbance and revealed the fact that some of the most prominent and efficient members of the churches were Masons, and that two preachers were also members of the indicted fraternity. As a result of

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this strife, seven churches of the Obion Association, located in Kentucky withdrew, and formed the Clark's River Association which made little progress. In the session of 1837 the fifteen churches, then composing the body, reported 508 members. In 1845 effort was made to unite three anti-mission associations, the Obion, Soldier's Creek and Clark's River, but the attempt failed. The Clark's River, like all anti-mission bodies, gradually declined, until 1868, when it dissolved.²⁰

WEST UNION

The West Union Association was constituted at Gum Spring Church in McCracken County of ten churches in the fall of 1834. The Clark's River Association formed in 1831 of nine churches, though willing to tolerate Masonry, already referred to, was hyper-Calvinistic in doctrine, and opposed to missions and benevolences. However, some of the churches were in favor of missions, and desired a separate association. A Convention was called to meet at Wadesboro Church in Calloway County, December, 1832, composed of messengers from ten churches, aggregating about 500 members. This is all that is known of this convention and there are no records of any meeting in 1833. But in 1834 the messengers from the following churches met at Gum Spring, McCracken County: Wadesboro, West Fork of Clark's River, and Sinking Spring, in Calloway County; Gum Spring and Ohio in McCracken County; Trace Creek, Mayfield and Little Obion, in Graves County; and Emmaus and Clinton, in Hickman County. These messengers resolved to form a new association, styled Union Association of United Baptists. Later the word "West" was prefixed to distinguish the new body from another association in the state called Union. The organization was completed by adopting a Constitution, Rules of Decorum, and Abstract of Faith. The next session was held with the Wadesboro Church, but no records of the meeting are available.

The Association met with the Trace Creek Church in Graves County in 1836. James P. Edwards, who was known as the father of the Association, was elected Moderator. He also preached the introductory sermon, and J. C. Wilkins was chosen Clerk. Fourteen churches were represented with 397 members. In 1837 the session was held with the Little Obion Church, in Graves County, when Durin Alcock preached the opening sermon, J. P. Edwards was re-elected Moderator, and A. E. Daniel was chosen Clerk. Two new churches were received, and the membership was increased to 408. About 1840 a revival began in the churches and continued about three years, which resulted in a total of twenty-nine churches with 1474 members in 1843. An Executive Board was appointed to conduct missionary operation, and the following year the board reported seven months of missionary labor and a balance of \$125.00 in the treasury.

Trouble began in the Association in the session of 1844. The constitution was amended so as to permit individuals to bring all kinds of queries before the Association through the committee on arrangements. The West Union fraternity at that time comprised all the Baptist churches in that part of the state except the anti-missionary churches. There appeared to be a number of inefficient preachers, some of them reported as unsound in doctrine. A resolution was adopted, declaring that any minister, preaching

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the doctrine of apostasy should be considered in opposition to the gospel of Christ, and contrary to the abstracts of faith adopted by the Association. This was intended as a warning to such preachers, but no names were mentioned. A resolution was also adopted, condemning open communion, which was directed against the Columbus and Paducah churches, which had been reported as practicing free communion. A committee was appointed to visit these churches and report its findings to the next session of the Association.

The way the charges brought against the Paducah Church were conducted, proved to be an unfortunate affair, which caused continued agitation among the churches of West Union Association for more than two decades. The church at Paducah was constituted in 1840 by Elders J. P. Edwards and Willis White, pioneer preachers in West Kentucky. A young preacher, A. W. Meacham, was called as the first pastor. In 1842 Elder Thomas L. Garrett, Hardinsburg, Kentucky, was invited to assist the pastor in a protracted meeting, which was successful and made the visiting preacher very popular in the church. Young Meacham soon resigned and Elder Garrett was called to succeed him in 1843. His biographer says, "Mr. Garrett was a preacher of marked ability and superior acquirements. But he was ambitious and dictatorial, and, possessing an unhappy natural temper, he could not tolerate opposition."

When Elder Garrett ascertained that the church at Paducah, under A. W. Meacham's pastorate, had permitted persons of other denominations to partake of the Lord's Supper, he objected to the letter from that church when presented to the Association in 1843, though he was its pastor at that time. A committee was appointed by the Association in 1844 to investigate the report against the Paducah Church, and to report the findings one year hence. Elders William E. Bishop and J. P. Edwards were on this committee, which reported that, though the church at Paducah had suffered two women of the Reformers to commune a considerable time before Elder Garrett became pastor, yet the church now declared herself against open communion. When the report of this committee was read, Elder Garrett pronounced it false, which resulted in a long debate. The church through her messengers, acknowledged all former errors and was retained in fellowship by a vote of twenty-eight to nineteen.

In the session of 1846 some of the churches sent in complaints in their letters that the Association had made a mistake in retaining the Paducah Church in fellowship, and that the action of the last session should be rescinded on the grounds that the acknowledgement of the church was not included in her letter. But at the session of 1847 the church did acknowledge her error in the letter, and the Association expressed satisfaction by a vote of thirty to twelve. The difficulty with the Paducah Church was then settled, but the conflict continued under a new form.

Elder T. L. Garrett continued to charge that Elder J. P. Edwards had knowingly and wilfully made a false report to shield the guilty church at Paducah. Two churches, Humphrey's Creek and Lovelaceville, complained in their letters to the Association in 1847 of the treatment of Mr. Garrett toward Mr. Edwards, and requested that means be adopted to adjust the

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difficulty between the two ministers. The discussion of this subject consumed the greater part of three days. The Clerk of the Association records that on the fifth day of the session, the attempt was made to prosecute the investigation relative to the charges made by Elder Garrett against Elder Edwards. "But after much altercation, no progress having been made, and said Elder T. L. Garrett, having, for several days, treated this Association with much indignity, it was moved by Elder J. E. Grace, that we now suspend proceedings, and expel Elder T. L. Garrett for contempt." Mr. Garrett then moved that it be decided by vote whether the body had the right to expel a member for any cause. The question was decided in the affirmative, whereupon Mr. Garrett withdrew from the body. But Elder Grace's motion was put to a vote and Garrett was formally expelled from the Association, but this did not end the trouble. In July, 1848, four churches, Mt. Olivet, Little Obion, Liberty and Salem, withdrew from the Association on account of the Garrett difficulty, and by their messengers constituted the Mt. Olivet Association. This small body of four churches, aggregating 199 members, espoused Elder Garrett's quarrel, and denounced the mother Association with a series of bitter resolutions for having expelled Elder T. L. Garrett for the purpose of "blasting his reputation, and thereby covering up the guilt of Elder James P. Edwards; and as having been guilty of the most flagrant violation of truth and justice." West Union Association replied, at length, to the charges made by the new organization and published a detailed account of the whole affair in the minutes of 1848. Mt. Olivet Association reiterated these charges in the next two sessions. West Union dropped the matter and made no further reference to it.

In 1846 during the Garrett-Edwards trouble, the subject of alien baptism was brought up in the Association and the churches were advised by resolution not to receive any applicant for membership, except they had been legally baptized by a Baptist minister. The church at Blandville petitioned for membership in the Association, but when it was learned that the church had received into its membership a Campbellite woman without baptizing her, the church was not received until acknowledgements were made, and a promise not to repeat the act. The Association then adopted a resolution, "... That, if any of the churches of this Association shall persist in such practice, it will become the unpleasant duty of this Association to withdraw from such churches." This resolution was re-adopted in 1858.

At the same session of 1846, the Association passed the following concerning Sunday schools: "Resolved, That we regard the Sunday-school as a great blessing to the church, community, and particularly to the rising generation; and therefore recommend S. W. King, the Sunday school agent, to the Christian sympathies and co-operation of our churches."

During these years of internal strife the West Union Association decreased in numbers, as well as declining in spiritual power, but later she regained her former standing. In 1860, there were fifty-five churches with 2899 members. In 1870, eleven churches were dismissed to form the Blood River Association. In 1880 the Association was composed of forty-four churches with 3138 members, but increased to forty-eight churches in 1882 with 3479 members.²¹

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In 1946 thirty-nine churches reported 12,937 members, and in 1948, 13,833 members. The Immanuel Church, Paducah, was the largest, reporting 2306 members in 1948, and no pastor. The second largest church was the First Church, Paducah, reporting 1471 members, and T. R. Brown, pastor.

LITTLE BETHEL

Little Bethel Association was constituted at Flat Creek meeting house in Hopkins County, on Saturday before the second Sunday in September, 1836 of four churches, which had split off from the Highland Association, a rank anti-mission body. These four churches were Grave Creek, in Henderson County; Bethel, in Muhlenberg County; Highland and Little Bethel in Union County. The reason given for withdrawing from the Highland Association was "the violent opposition of a majority of that body to the benevolent institutions of the day" and "its repeated violation of the spirit and letter of its constitution."

The new Association was organized by electing Timothy Sisk, Moderator, and A. M. Henry, Clerk. The meeting then proceeded to adopt the constitution of the Highland Association, by adding the following article nine: "Whereas the benevolent institutions of the day have been a bone of contention in Highland Association, to the destruction of the happiness of that body, which contention has led to our separation from the same, we do solemnly agree to abide by the nine articles of General Union of Baptists in Kentucky, of 1801, leaving each church, and every individual member thereof, to his own discretion and sense of duty; to give or not to give to such things, and that this Association shall never have the right or power to intermeddle with churches or individual members thereof, in regard to them; and further, they shall never be made a bar to fellowship in this our union." Also the rules of decorum of the Highland Association were adopted, and the new body assumed the name of Little Bethel Association.

The first anniversary meeting was held with the Bethel Church in Muhlenberg County, when three new churches were received, viz: Bethel in Henderson County, Unity in Muhlenberg County, and Richland in Hopkins, which increased the number to seven churches with 163 members. Small and weak as was this young fraternity, it was imbued by the spirit of missions. Resolutions were passed recommending Sunday schools and benevolent work, and a committee was appointed to raise funds to support a missionary within its bounds. The following year Wm. Morrison was appointed missionary at a salary of \$300.00 a year. In 1839 Elder R. Jones was employed at the same salary, and the churches were advised to hold protracted meetings during the year. The Association increased from seven churches with 163 members in 1837 to fifteen churches with 812 members in 1841. On the other hand the Highland Association, an anti-mission body, decreased from fourteen churches with 619 members in 1835 to fourteen churches with 362 members in 1840. Little Bethel continued to support missions in its territory, to foster a Bible Society in its midst, and to contribute to Indian Missions, and so enjoyed a high degree of prosperity. But the anti-mission Baptists, on one hand, and a large Catholic population on the other, strongly opposed the operation of the Bible Society. Elder L. W.

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Taliaferro, one of the Colporteurs, reported that the opposition was so great that he could neither sell Bibles or give them away.

In 1848, the Richland church was divided on the subject of Free Masonry, and the matter was brought before the Association and discussed at great length. The following decision was finally reached: "We do not know that belonging to the Free Masons, or any of the secret institutions, is a violation of the gospel, therefore, we do not declare non-fellowship for any brethren who may belong to such institutions, or may wish to do so." This did not end the disturbance; for there was a division in the Friendship Church in 1850, and the matter was again brought before the Association. The following resolution was offered and adopted by a vote of thirty to twenty-eight: "Seeing that brethren's identifying themselves with the Freemason Lodge produces unkind feelings among us, therefore, Resolved, That we advise them to discontinue frequenting the Lodge, and endeavor to carry out the principles of charity, benevolence, fidelity and temperance, in and through the church of God." The question was never again raised in the Association.

The subject of alien baptism was brought before the session of 1854, by a query of the Liberty Church, which was answered as follows: "We advise the churches in our Association, not to receive any into their communion, who shall not have been baptized by a regularly ordained Baptist minister." The subject of alien baptism was again presented to the Association in 1873, when it was "Resolved that the reception of all such immersions is inexpedient and unscriptural."

In 1850 the Little Bethel Association reported twenty-seven churches with 1837 members, and in 1860, thirty-two churches with 2389 members. At the session of 1868, thirty-six churches were reported with 2952 members; but eight churches, aggregating 879 members were dismissed to enter into the constitution of the Henderson County Association. In 1880 there were thirty-seven churches with 2348 members, and in 1882, thirty-nine churches and 2941 members. From the time of the constitution of the Association in 1836 to its meeting in 1883 there were baptized into the fellowship of the churches 7989 converts, exclusive of those baptized in 1840 of which there is no minute available.²²

In 1948 the Association was composed of forty-one churches with 7915 members. The First Church, Madisonville, reported 1535 members and Harold D. Tallant, pastor.

CHAPTER XVIII

THE KENTUCKY BAPTIST CONVENTION

1832 - 1837

The Kentucky Baptist Convention, constituted in 1832, was the first state missionary organization formed by the Baptists in Kentucky. At least two attempts had been made prior to this time to organize a state body to provide for a more extended field of cooperation in missionary endeavor than that of the district association.

At the beginning of the Missionary Awakening in 1813, Dr. Silas M. Noel, later pastor at Frankfort, proposed to the Baptists of Kentucky a plan for forming "A General Meeting of Correspondence." The purpose of such a meeting was to afford an opportunity for ministers and other members of the churches from all parts of the state, to meet at least once a year to consider the best methods of advancing the Redeemer's Kingdom. The call for this meeting was made in the first number of the *Gospel Herald*, edited by Dr. Noel, and issued in August of that year. The subject of this general meeting was taken up in the Elkhorn Association, which referred the matter to the next session, where the whole proposition was rejected.

The subject of a general state organization was again agitated in 1827 through *The Baptist Recorder*, edited by Spencer Clack and George Waller, which they started Dec. 15, 1825 (?) under the name of the *Baptist Register*. John S. Wilson of Bethel Association was also strongly in favor of such a meeting, but at that time the ever increasing strife in the churches and associations over Campbellism and the continued opposition of the anti-mission forces to every organized effort made the proposed plan impossible.

The interest in a general body was revived in 1831 under the leadership of Dr. S. M. Noel, then pastor at Frankfort, supported by Rev. John S. Wilson, pastor at Elkton, Todd County, and by other interested leaders. The condition of the Baptists in Kentucky had never been more discouraging than in 1831-32. The perplexing question then was how to obtain a constituency as a basis for representation in a general state meeting. The churches and associations at that time were still so confused and divided by the Campbellite schism of the year previous, and by the revival of the anti-mission forces, that they could not be depended on to support any kind of missionary meeting. But in spite of these difficulties Dr. Noel sent out a call to the friends of missions to meet in Frankfort, December 11, 1831, to consider a constituency for a state organization. One hundred and fifty-three messengers responded to the call of this heroic leader, and met at the time and place announced. Dr. Noel delivered a stirring address, emphasizing the necessity of forming a common union for the cause of missions, that the gospel might be speedily sent to every part of Kentucky.

Out of these messengers a society was formed under the name of the "Frankfort Association Auxiliary to a Kentucky Baptist Convention" to

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be constituted later. This auxiliary association issued an address to the Baptists of Kentucky setting forth the objects of the proposed Convention and urging them to form similar associations as speedily as practicable "to meet by their representative, in a State Convention that some plan or system may be devised and adopted to effect the purposes and objects above stated."¹

The following appeared in *The Baptist Chronicle and Literary Register*, a monthly of Georgetown: "That the Baptists are criminally remiss in the dissemination of the gospel is known to all. A determined effort to rouse the churches from their present dormant state ought to be made by every one who loves our Lord Jesus in sincerity. I propose, in order that we may no longer delay that which ought long since to have been done, that a convention of the brethren from every part of the state, be held."² Soon many of the churches began openly to oppose such a convention, while many others were hesitating and suspicious of the propriety of constituting such a body.

The Convention was called to meet in Bardstown on March 29, 1832 to continue for three days. Fourteen delegates were present from the three auxiliary societies, viz: Frankfort, Lexington and Georgetown, and twenty from nine churches—a total of thirty-four. In addition to these, the following visiting ministers were invited to seats: George Waller, David Thurman, Jacob Locke, William M. Brown and Joshua Morris. These brethren were strong supporters of the Convention, but were not messengers. The only available record shows that at the close of 1832, there were in Kentucky, thirty-seven Baptist associations, 608 churches and 35,862 members after a loss of about 10,000 who went with Alexander Campbell.³

The Convention was organized by electing Silas M. Noel, Moderator; George W. Eaton, Samuel Carpenter and Herbert C. Thompson, Corresponding Secretaries, and Henry Wingate, Clerk. The sermon introductory to the business of the body was delivered by Rev. Ryland T. Dillard, then pastor of the First Church, Lexington. A committee with S. M. Noel, chairman, was appointed to draft a constitution for the government of the Convention which was adopted as follows:

"1. This Convention shall be known by the name of the Kentucky Baptist Convention.

"2. It shall be composed of those, and those only, who belong to, or are in correspondence with, the general Union of Baptists in Kentucky.

"3. Any Church, Auxiliary Society, or Association, belonging to the Baptist connexion, shall be entitled to three representatives, qualified as in article second.

"4. The representatives of the Churches, Societies and Associations, when assembled in Convention, shall have no ecclesiastical jurisdiction over the Churches or Associations, nor act even as an advisory council in cases of difficulty between Churches; nor shall they interfere with the Constitution of any Church, or Association, nor with the articles of general union.

"5. The Convention, when met, shall elect a Moderator, three Corresponding Secretaries, Clerk, Treasurer, and as many other members as

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the Convention may, from time to time, think necessary; who, together with said officers, shall be an executive board; a majority may constitute a quorum for business. During the recess of the Convention, its business shall be transacted by the executive committee, who shall have power to fill vacancies in their own body, and shall submit a report of their proceedings to each annual meeting.

"6. The Convention shall, annually, collect and publish a statistical account of the Churches and Associations in this state—devise and execute plans for supplying destitute churches and neighborhoods with the gospel of Christ, and have power to disburse monies contributed by the Churches and Associations in the manner specified by the contributors, provided special instructions are sent.

"7. All monies contributed by the Churches, Associations, and others, to aid traveling preachers, and to advance the benevolent views and objects of the Convention generally, shall be specifically appropriated to those purposes.

"8. The Convention shall send forth men of tried integrity and usefulness to preach the gospel."

Two remaining articles relate to the time and place of meeting and the amending of the constitution.⁴

The Convention was held in the Presbyterian meeting house, and while the session was engaged in business, crowds assembled and met every day and night in the Baptist meeting house "where a number of mourners repeatedly pressed forward requesting an interest in the prayers of God's people, among whom were some of the family of Bro. Carpenter, the statedly officiating pastor at that place."⁵

The Executive Board of the Convention was appointed for the ensuing year according to the Constitution, composed of its officers, Silas M. Noel, George W. Eaton, Samuel Carpenter and Henry Wingate, with the addition of George Waller, David Thurman, Spencer Clack, R. T. Dillard, John Bryce and George Blackburn.

A committee previously appointed to prepare an address to the Baptists of Kentucky made their report, which set forth the object and design of the Convention. The report is given briefly in part: "BELOVED BRETHREN IN THE LORD: Having assembled in Bardstown, Ky. agreeably to an invitation given in the public papers, for the purpose of forming a State Convention, we present for your examination the result of our consultations. . . . Since our arrival in this place we learn that, but for the short notice given, there would have been a much more numerous meeting of the brethren.

"A few of our brethren have suspected that the movers of this meeting were actuated by some other than the avowed object, and desire to usurp ecclesiastical authority over the churches. Such fears are wholly groundless." The letter sets forth the command of the exalted Christ to His disciples "to go into all the world and preach the gospel to every crea-

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ture." The letter pointed out the destitution in the churches and the need of evangelizing the great section of population of the state then without the gospel. It was pointed out that it was not the purpose of the Convention "to legislate for God's churches; not to form an ecclesiastical court over the Churches and Associateins. . . .but we invite you to meet us in Convention, that we may know each other, and learn the condition of the different parts of the state and mutually cooperate in preaching the gospel to every creature, and aid in sustaining the actual laborers."⁶

There was raised and put into the hands of the treasurer \$190.68 $\frac{1}{4}$ for the aid of the Convention during this meeting.

"During the session of the Convention there were much preaching, exhortation, praise and prayer. There was doubtless, a deep and solemn interest manifested by the listening crowds. Many were awakened, and we trust not a few renewed. Six were received and baptized on Lord's day." There were twenty-five ministers present in the Convention. It was resolved that "this Convention will hold an adjourned meeting at New Castle, Henry County, on the third Saturday in October next."

The Kentucky Baptist Convention met as announced in the adjourned session in New Castle on Saturday, October 20, 1832. The introductory sermon was preached by Dr. S. M. Noel, who was also re-elected Moderator.⁷ A committee, appointed at Bardstown in March, charged with the duty of establishing a weekly Baptist paper, as an organ of the Convention, recommended The Cross and Baptist Banner. This Baptist weekly, published at Frankfort, was edited by Elder Uriel B. Chambers, who assumed all financial obligation, which was to be defrayed from the proceeds of the paper. One copy had appeared prior to this adjourned meeting. This paper was united with The Baptist Weekly Journal of Cincinnati to form The Cross and Baptist Journal with the issue of March 23, 1834. An earlier weekly Baptist paper to appear in Kentucky was the Baptist Monitor and Political Compiler, "published every Tuesday at the town of Bloomfield." It began publication in April, 1823 and continued into 1824. The Baptist Recorder, which began publication in Bloomfield in December, 1825 was a semi-monthly.

James Madison Pendleton, a young licensed preacher of twenty-one years, then in school at Hopkinsville, attended this called session at New Castle in company with John S. Wilson, who had baptized young Pendleton into the Bethel Church three years before.

Dr. Pendleton gave an account of this called session over a half century later as follows: "Here my personal knowledge of the Convention begins. Rev. John S. Wilson wished me to go with him to New Castle, and we went on horseback—he from Todd County, and I from Christian. He had made appointments to preach on the way, at Russellville, Bowling Green, Munfordsville, Elizabethtown, Bardstown, Bloomfield and Shelbyville.

"The Convention at New Castle was not numerously attended, but some choice spirits were there. I saw Dr. Noel, a fine looking man, somewhat inclined to corpulence, and as competent to say a good deal in few words as almost any man I have seen. Dr. George W. Eaton, then of the Faculty of

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Georgetown College, was there and said eloquent things. Dr. Ryland T. Dillard was present, a fine specimen of manly beauty, and the words he spoke were words of wisdom. A few other ministers were there, among whom was Blackburn, of Woodford County; but they have all passed away. I am, as far as I know, the only man living (1887), who was at the Convention at New Castle in 1832."⁸

The first annual meeting of the Kentucky Baptist Convention was held in Lexington, beginning on Saturday, May 25, 1833. The sermon, introductory to business, was delivered by Rev. George Waller. Elder S. M. Noel was chosen Moderator, and Henry Wingate, Clerk. There were only 27 delegates known to have been present, which represented ten Auxiliary Associations and four churches. Ten missionaries had been employed by the Executive Board during the year. They reported ninety weeks of labor and over 400 baptisms. The receipts reported were \$595.52½, which had been overdrawn in paying the missionaries, leaving a small indebtedness. A resolution was adopted that an adjourned meeting be held at Russellville on the third Saturday in October, 1833, and that the annual meeting of the Convention be held hereafter on the third Saturday in October in each year.⁹

There is no written record of the adjourned meeting of the Convention at Russellville available, except the account given by Dr. J. M. Pendleton. He says, "There was an adjourned meeting of the Convention at Russellville in October of the same year; though Dr. Spencer in his history does not refer to it. I remember well Rev. William Warder was moderator, and the ministers present were George Waller, John S. Wilson, William C. Warfield, Robert T. Anderson, Daniel S. Colgan, and others. Of the laymen present, there was no better specimen of a Christian gentleman than Dr. A. Webber, of Hopkinsville. The Convention transacted very little business, but passed a number of resolutions."¹⁰

The second annual meeting of the Convention was held in Louisville, commencing October 18, 1834. Rev. S. M. Noel was chosen Moderator, and Rev. U. B. Chambers, Recording Secretary. The introductory sermon was preached by Rev. Alfred Bennett, New York, agent for foreign missions of the Triennial Convention. At the close of the sermon an offering of \$27.62½ was taken up for domestic missions. This was a gloomy, discouraging meeting. There were only fifteen messengers present; five of these representing three churches and ten coming from the Auxiliary Associations. The treasurer's report showed an income of only \$339.17½, a little over half of the amount received the previous year.

The cloud of gloom and discouragement was cast over the Convention when the report was given that four of the faithful men of the Lord's vineyard had fallen victims to the dreadful disease of cholera. They were David Thurman, Herbert Waggener, James H. L. Moorman and David Kelley. The last two named were missionaries of the Convention.

J. H. Spencer, describing the discouraging condition says, "It was sufficiently manifest that the Convention, which was unpopular from the beginning, was constantly becoming more so. The friends of the organiza-

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tion made strenuous efforts to sustain it. But their efforts were in vain. It was manifestly falling to pieces. Some of the district associations passed resolutions against it . . ." To add to the confusion, a new paper, called the Baptist Banner, was started in Shelbyville, edited by Dr. J. S. Wilson, M.D., and issued bi-weekly, as a rival (or probably in opposition) to The Cross and Baptist Journal, which had been adopted the year before as the organ of the Convention.

A committee composed of John S. Wilson, George Waller, U. B. Chambers, John Scott, Silas M. Noel and Samuel Haycraft was appointed to consider the best plan of extending the usefulness of the Convention in preaching the gospel in all parts of the state. It was resolved "That an adjourned meeting of the Convention be held in Frankfort, commencing on the 2nd Saturday in January next."¹¹

The adjourned meeting of the Convention which met at Frankfort early in January, 1835, had a very small attendance. The records stated that there were ten ministers and seven delegates present. Rev. S. M. Noel, the moderator of the previous meeting, being absent, George Waller was chosen moderator pro-tem. The introductory sermon was preached by John S. Wilson. The financial condition of the Convention was at rock bottom. In order to meet the obligation to the missionaries, the Executive Board had made an appeal in the Baptist papers for \$1000.00 to be paid in \$10.00 subscriptions. The Convention adopted this action of the Board, and raised \$140.00 of the amount before the adjournment of the body.

The main business of this adjourned session was to hear and consider the report of the committee appointed at the annual meeting October, 1834, with John S. Wilson, chairman, to devise plans for the more extended preaching of the gospel in the state. The report was lengthy, and much of it obscure. They recommended seven propositions or principles. Four of these they averred had been received by the churches, and they attempted to sustain the other three by scriptural quotations.

"First, that the church is the only and consequently, the highest ecclesiastical authority and government delegated to men by Jesus Christ, the King of Saints.

"Second, that all other associations or councils are not only subordinate to the authority of the churches, but can act in no other capacity than to advise or help them in doing good.

"Third, that this advice and help has been long found highly important; for concert or united strength, has accomplished, by the blessing of God, a thousand-fold more, in the triumphs of the Redeemer's Kingdom than without it could have been done.

"Fourth, the special call by the Holy Spirit of God, to the work of the ministry; and by the voice of God in the church, the consecration and sending forth of such men to the great work."

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The three remaining propositions were sustained by Scriptures:

1. ". . . that while the care of souls rested on the ministers, the care of ministers' bodily wants rested on the brethren."

2. ". . . that the call to the ministry includes all the time and talents of the person called."

3. That there is "subordination and coincidence in the arrangements for systematic labour . . . and, although we have now no living Apostles, yet the principle they acted on must be as necessary now, as then."

The committee then recommended a plan of work which was adopted by the Convention as follows: "Let the State be divided so as to make an Eastern, a Middle and a Western Division . . . Let the Convention now, and at each Annual Meeting hereafter, elect, without nomination, by private ballot, one brother in each division, who . . . shall, by each voter, be thought best qualified to help all the ministers and churches in his division; who shall be denominated the Helping Evangelist in the _____ division of Kentucky. His duty to consist in giving himself wholly to the work; visiting every United Baptist minister in his division (if possible) at his own house; and by patient continuance in conversation and explanation, help him to engage, in addition to his pastoral duties (if any), with right views and feelings, in the field of evangelical labour; consulting with him as to his wants for himself and family, his means of support, his income (if any) from the brethren, what difficulties are left, his prospects of doing good etc. etc." The Helping Evangelist, in behalf of the Convention was to engage to supply these deficiencies for the minister and "make a faithful record of the whole agreement in a book."

After the adoption of the report of the committee, the Convention proceeded to elect three of the strongest men in the State as Helping Evangelists—W. C. Buck, for the Eastern Division; George Waller, for the Middle, and W. C. Warfield, for the Western.¹²

The paragraph of the report concerning Helping Evangelists caused considerable controversy and increased the opposition to the Convention. J. M. Pendleton, who attended the Frankfort meeting, spoke thus to this action: "The report" of the committee was "rather a strange paper . . . It was written by Wilson, and concurred in by the other members of the committee; and while Wilson was exceedingly brilliant as an exhorter, he was not very happy as a writer."¹³

The third annual meeting of the Kentucky Baptist Convention was held in Louisville October, 1835. One of the items of business was to hear the report of the Executive Committee concerning the work of the Helping Evangelists appointed at Frankfort in January. Elder W. C. Buck accepted his appointment for the Eastern District and began his labors very acceptably, but was forced to leave the work because of sickness in his family. Rev. George Waller accepted the work, but for some reason declined to serve. Rev. William C. Warfield declined the appointed task, stating that he would necessarily be absent from the state part of the year.¹⁴

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Dr. J. M. Pendleton speaks thus of this meeting of 1835: "It met with the First Church, on Fifth and Green streets. It was a time of sadness and sorrow. The pastor, the beloved John S. Wilson, had died the preceding August, and the church made great lamentation over him. He was followed to his grave by a loving band of sincere mourners. It was arranged for Dr. Noel to preach a funeral sermon on Sunday morning of the Convention. His text was Luke xii:37—'Blessed are those servants whom the Lord, when he cometh, shall find watching.'

"I remember well the majestic form of the preacher, and how his deep emotion was indicated by his quivering lip and tearful eye."¹⁵

The minutes of the meeting contain the following: "The congregation was large and solemn—whose grateful generosity to Brother Wilson was manifested by the contribution of \$133 after the sermon for the benefit of his widow and six children." Brother Wilson was about forty years old at his death, and had been pastor of the Louisville Church only a short time. He gathered the church at Elkton, Todd County, in October, 1825, and was the first pastor. In 1834, the year before his death, he led in a revival at New Castle, which resulted in 136 baptisms. During the same year a revival commenced under his preaching at Shelbyville, where 142 converts were baptized.

Pendleton said: "There was but little business done at this meeting of the Convention, and there was not much to justify the hope that the organization would ever accomplish a great deal." At that time John L. Waller was editor of *The Baptist Banner*, which was founded the year before by James Wilson, M.D., with S. M. Noel and R. T. Dillard associate editors.¹⁶

The Convention met in an adjourned session at Greensburg on May 21, 1836. The introductory sermon was preached by W. C. Buck. William Warder was chosen Moderator and Henry Wingate, Clerk. Some of the leaders were Robert Rutherford, J. M. Pendleton, Rockwood Giddings, John L. Waller, W. C. Buck, William Warder and some others. The treasurer reported \$284.08, and that settlement was made with the missionaries.¹⁷

The Green River Association, in which Greensburg was located, declared by resolution "That the churches should not make the Kentucky Baptist Convention a test of fellowship, nor the cause of hurt among brethren." Dr. Pendleton refers to this meeting thus: "The Convention, however held an adjourned meeting at Greensburg in May, 1836, and in the meantime the stroke of death had fallen on William C. Warfield and Walter Warder, whose brother, William, died in August following. Thus the workers were ceasing, while the work demanded earnest prosecution. Prospects were gloomy, and the friends of Zion wept in secret places."¹⁸

The fourth annual session of the Kentucky Baptist Convention met in Louisville on Saturday, October 22, 1836. Dr. S. M. Noel, the Moderator, was not present. The attendance was small, but several of the leaders in the work of the Convention were in attendance. J. M. Pendleton and Robert Rutherford were messengers from Bethel Association; Rockwood

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Giddings and J. L. Waller came from the church at Shelbyville; William Vaughan came as pastor from the Bloomfield Church, and W. C. Buck was a messenger from the Louisville Missionary Association, also Louisville Female Missionary Association. Several messengers represented Female Missionary Societies.

The Convention was organized for business by electing R. T. Dillard, Moderator, and John L. Waller, Secretary pro-tem. The introductory sermon was preached by William Vaughan. Helping Hand Evangelists were appointed in the place of those who were chosen one year before, but who failed to serve. Elder John S. Scott was elected in the Eastern Division; Elder Johnson Graham was given the Middle Division, and Elder Robert Rutherford, the Western Division. Rockwood Giddings made a motion, seconded by William Vaughan, that "the Executive Committee are to employ an agent to promote the objects of the Convention by procuring pupils and funds for the Georgetown College and by obtaining subscriptions and collecting money for "The Baptist Banner." A resolution was then adopted calling for "special prayer for the Divine blessing on the college at Georgetown, and that the Holy Spirit may be poured out upon the faculty and students, and that instructions there given may be sanctified to the enlargement and extension of the Redeemer's kingdom." The last Saturday in February, 1837, was then set apart as a day of prayer for the college.

Rev. Rockwood Giddings who seemed to be a progressive leader, introduced a resolution, calling for steps to be taken ". . . to learn the number and size of the churches in every county, and how many are supplied with weekly or monthly preaching, and how many are destitute; and as far as practicable, point out the inviting fields of labor." There were many visiting brethren present, representing various state associations, and the Triennial Convention. Corresponding messengers were appointed to the General Association of Indiana; to the Western Baptist Convention of Cincinnati; to the Illinois Baptist Convention, and the Baptist Convention of Tennessee. It was also agreed to open correspondence with the Baptist General Association of Virginia "by sending them a copy of our minutes. . . ."

On the Lord's day at the Baptist church, Elder R. T. Dillard preached at 11 o'clock; Dr. Alfred Bennett at 3 o'clock and Elder William Vaughan at "candlelight." The following significant resolution was adopted: That all the Baptist churches generally, and all the associations set "apart the first Saturday in November next, not only in humiliation, prayer, and fasting to the Great Head of the church not only for a revival of religion, but also that he would send forth more laborers into the great harvest of the world and to spare his faithful ministers," This last annual session of the Convention closed to meet in an adjourned session in Georgetown, Scott County, on Saturday before the first Sunday in June 1837.¹⁹

The adjourned session of the Convention met in Georgetown according to plan at 11 o'clock on Saturday, June 3, 1837, and was organized by electing Dr. Silas M. Noel, President, and J. L. Waller, Secretary pro-tem. In the absence of the brother named to preach the sermon, S. M. Noel was chosen for that duty. His text was "Let us build up the walls of Jerusalem,

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that we be no more a reproach." Neh., 2:17. Many of the leading brethren were absent. There were only 26 present, including 16 persons from Scott County, of whom six were females, leaving only ten to represent the rest of the state.

The committee appointed at the last annual meeting to put into operation the Giddings resolution, calling for a survey of the counties of the state, failed in their effort. The committee stated that reports were received from only twenty-one counties, and the counties where the Baptist work was the strongest made no report. A resolution was adopted recommending The Baptist Banner "to the Baptist Churches of Kentucky as worthy of their patronage, and that we will individually use our exertions to increase its circulation." On motion it was resolved "that our brethren be requested to form in every church a Sunday School and a Bible Class, and that, in the future, the monthly concert of prayer be on Lord's day evening, preceding the first Monday in every month."²⁹

The most important action of this adjourned meeting at Georgetown was to make provision for the constitution of a general organization to be superior in many ways to the Kentucky Baptist Convention.²¹

The fifth annual session of the Kentucky Baptist Convention was held in Louisville, October 21, 1837, the day after the General Association was constituted. The meeting was called to order by Moderator Elder W. C. Buck, and Elder J. M. Pendleton was appointed clerk, pro-tem. A committee was appointed to settle with the treasurer, and report their finding to a called session on Monday, October 23, as follows, which was adopted: "In pursuance of an order of the Kentucky Baptist Convention, we your committee, have examined the report of C. Quirey, Treasurer . . . and find the following result, to-wit:

In the hands of the Treasurer.....	\$339.28
In the hands of Elder S. M. Noel.....	403.30
Balance due the Convention.....	742.58

On motion a committee was appointed in behalf of the Convention, consisting of John L. Waller, William Colgan, and Charles Quirey, "to make a final adjustment of its accounts, and to transfer the residue of its funds to the Treasury of the General Association." Thus the Kentucky Baptist Convention went out of existence in October 23, 1837, to be succeeded by the General Association of Baptists in Kentucky.²²

CHAPTER XIX

THE GENERAL ASSOCIATION AND ITS FIRST FRUITAGE

1837 - 1840

The enemies of missions and of all benevolences regarded the supposed failure of the Kentucky Baptist Convention as a victory for their cause. But the Convention with all the criticisms against it prepared the way for a permanent state organization, which proved to be an agency in making the Baptists in Kentucky a great host.¹ Before the Kentucky Baptist Convention adjourned the session at Georgetown, June 3, 1837, the following significant resolution was unanimously adopted: "Resolved, that this Convention recommend to the Baptist churches and Associations of Kentucky to appoint delegates to meet in Convention in Louisville, on Friday, the twentieth day of October next, for the purpose of devising more efficient plans than the existing Baptist State Convention, to supply the destitute places wih the preaching of the gospel."²

"The Baptist Banner" emphasized the necessity and importance of such a proposed general meeting. "The condition of the Baptist churches in the state demands that something be done and be done speedily . . . We now have in the state upwards of 500 churches, with but a little over 200 ministers, and an aggregate of 40,000 members . . . Even these 200 ministers, owing to the culpable neglect of their churches, in most instances, do not give themselves wholly to the work. Most of them are poor men, and have families to support. Hence they have to toil all the week in the fields, or in their shops, and on the Lord's Day preach to churches that would suffer them to die in want, and their families be reduced to beggary, rather than to give of their carnal things."³

"Agreeable to previous notices, a number of delegates and brethren from various associations and churches met in the Baptist meeting house in the City of Louisville, on Friday the 20th of October, 1837, for the purpose of organizing a General Association of Baptists in Kentucky." Louisville at that time had a population of about 25,000 and one Baptist church with 380 members.

"A sermon introductory to the proceedings of the meeting was preached by Elder William Vaughan from Acts XX:24—"But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Elder Vaughan, the preacher of the hour, was regarded "as the greatest of the Baptist pulpit." He was pastor at Bloomfield in Nelson County and was then in the fifty-second year of his life. He was born in Pennsylvania, February 22, 1785. Brother Vaughan was a strong supporter of the General Association through his long life of ninety-two years.⁴

"The meeting was called to order by Elder W. C. Buck, when on motion, Elder George Waller was appointed chairman, and Brethren John L. Waller and J. M. Pendleton, secretaries pro-tempore." W. C. Buck, who

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was pastor of the church in Louisville, was born in Virginia in 1790 and was in his forty-seventh year. George Waller, the first chairman, was born in Virginia in 1777 and for a period of over forty years was "among the ablest, most laborious and successful preachers in the State." In 1817 Elder Waller was elected Moderator of the Long Run Association and occupied that position continuously for twenty-five years. John L. Waller, a nephew of George Waller was at the age of twenty-eight years, though not then an ordained minister, but he lived to become a great preacher and leader among the Kentucky Baptists. J. M. Pendleton was a young preacher of twenty-six years, and was beginning his long pastorate of twenty years at Bowling Green.

A committee on credentials was appointed and reported the delegates and brethren in attendance from churches and associations. Their report showed fifty-seven delegates, composed of twenty ordained ministers, one licensed preacher, and thirty-six private church members, representing nine associations, out of forty-three. The twenty-one preachers represented the best ministerial talent in the state. Most every section was represented by the fifty-seven delegates, some of them coming a long distance.

Elder J. P. Edwards, a pioneer preacher of West Kentucky, represented West Union Association. He gathered the churches at Paducah, Mayfield, Clinton, Columbus and others. Gilbert Mason, pastor of the church at Washington, Mason County, was the only delegate from Bracken Association, where most of the churches had been devastated by Campbellism. Elder Abner Goodele, the young pastor at Paris, was the only representative from Elkhorn, the mother of associations in Kentucky and the burying ground of pioneer preachers. Even the eminent Silas M. Noel, pastor at Lexington, who led so heroically in promoting the Kentucky Baptist Convention was not present at this meeting; but in less than two years he answered the summons of death. Elkhorn, like Bethel Association, had been shorn of nearly all her ministerial strength, while Long Run and Russell's Creek sent large delegations.⁵

A committee of leading brethren was appointed to prepare a constitution for the body, who reported the results of their labors as follows:

"1. This body shall be called the General Association of Baptists in Kentucky.

"2. This Association shall be composed of representatives from such Baptist Churches and Associations in this state, as are in regular standing.

"3. Every such church and association contributing annually to the funds of this Association shall be entitled to a representation.

"4. This Association shall, in a special manner, aim to promote by every legitimate means, the prosperity of the cause of God in this state.

"5. It is distinctly understood that this Association shall have no ecclesiastical authority.

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"6. At each meeting of this Association there shall be elected by ballot a Moderator, Recording Secretary, Corresponding Secretary, Treasurer and eleven Managers, who shall constitute a Board of Directors for the management of all the business of this Association during the recess of its annual meetings, and annually report to the same their proceedings.

"7. The Moderator, Secretaries and Treasurer, shall perform the duties usually performed by such officers in similar Associations.

"8. All associations contributing to this, and cooperating in its designs, shall be considered auxiliary to it.

"9. A General Agent may be appointed by the Association or Board of Managers, whose duty it shall be to survey all the destitution, the means of supply, etc., and report regularly to the Board, so as to enable it to meet the wants of the destitute. He shall also raise funds, and in every practical way promote the designs of the Association, for which he shall receive a reasonable support.

"10. Any visiting brethren in good standing, as such shall be entitled to sit in counsel in the annual sessions of this Association, but shall not have the right to vote.

"11. The annual meetings of this Association shall be on Saturday before the third Lord's day in October.

"12. This Constitution may be amended or altered (the 5th Article excepted) at any annual meeting, by a concurrence of two-thirds of the members present."

According to the newly adopted Constitution, eleven brethren were appointed to serve as the Board of Managers, as follows: B. F. Farnsworth, William Colgan, C. Van Buskirk, T. R. Parent, W. C. Buck, John B. Whitman, all from Louisville; George C. Sedwick, Frankfort; William Vaughan, Bloomfield; James M. Pendleton, Bowling Green; E. A. Bennett, and J. C. Davie.⁶

R. B. C. Howell, pastor First Baptist Church, Nashville, Tennessee; Alfred Bennett, agent of the Board of Foreign Missions; Noah Flood, of Missouri; Silas Webb, M. D., Alabama; and Thomas G. Keen, Philadelphia, soon to be pastor at Hopkinsville, were invited to "sit in counsel with us." Corresponding delegates were appointed to the General Association of Virginia; to the Tennessee Convention and to the General Convention of Western Baptists. Brother J. Nall from Forks of Otter Creek, Hardin County, stated that the churches in his vicinity expected some expression of the tenets of the Association; whereupon the following was adopted: "Resolved, That the principles held by the United Baptists of this State, are the sentiments avowed by this body, and in this attitude we commend our object to the churches above named, and to all others in the state."⁷

Unlike the Kentucky Baptist Convention in its beginning in 1832, the General Association in its first meeting set forth a well defined policy. The first object of this new state organization was to correct the evils of

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the churches for neglecting the financial support of their pastors. To this end Elder W. C. Buck introduced the following resolution, which was unanimously adopted: "Resolved, That it is the opinion of this Association, that nothing ever will be effected of a permanently beneficial character towards supplying the churches in this state with a stated ministry, until the churches can be influenced to practice upon the principle that they that 'preach the gospel, should live of the gospel.' Resolved, therefore, that one of the primary objects of this Association should be to effect this important measure upon the part of the churches."⁸

The question of pastoral support was raised in the circular letter. "How many preachers of the gospel in our state, live of the gospel? . . . Is it a wonder then that God has withheld the light of His countenance from them who would starve at the very foot of the altar, those that wait upon it? This covetousness . . . has driven many of our most pious, devoted and useful ministers to seek new homes in the more new and more western states. Neglected by their churches to whom they had long and faithfully preached, with penury and starvation staring them in the face, many a faithful minister of Jesus has been almost compelled to beg his way to a new country, where, by working with his own hands, he might be enabled to provide food and raiment for his children! . . . what must be said of the Baptist churches of Kentucky, cradled in affluence and munificently blessed with every temporal good, who have starved into exile many of the most useful ministers of Jesus?" Words of condemnation were also spoken in this circular letter against those preachers who opposed the churches supporting their pastors.⁹

The importance of ministerial education was emphasized in a resolution introduced by Elder Rockwood Giddings, pastor at Shelbyville, as follows: "Resolved, That in the opinion of this Association, it is highly important to the interests of the church, and the advancement of the Redeemer's kingdom in our state, that adequate facilities for obtaining an extensive and thorough education be offered to such pious and gifted men among us, as in the mind of the churches, are called of God to the sacred work of the Ministry." The churches and bodies comprising this body were urged "to take this subject under candid and prayerful examination; and . . . to take such measures as shall be best calculated to secure the object."¹⁰ It was also stated in the circular letter that "There is neither scripture nor common sense for saying that a man, if he is called to preach, ought to go immediately to work, and use no endeavors and avail himself of no opportunity to obtain an education." In this connection a resolution was unanimously adopted "That it is the imperious duty of all to pray fervently in the closet and family, and in the public assembly, that God will convert our young men, bring them into the church, and call them into the ministry, that our churches may be supplied with the gospel of God."¹¹

The duty of supporting foreign missions was also set forth in the circular letter as a policy of the Association. "In providing for our own destitution, let us not forget to let our prayers and alms ascend before God in behalf of the idolatrous millions of earth. Foreign missionary opera-

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tions in modern times, owe most of their success under God, to the Baptists . . . We cannot look upon this enterprise with indifference."¹²

The policy was also adopted setting forth that the best method of reaching the destitution of the state, was by means of the district association. This policy was given in the following resolution introduced by Elder W. C. Buck: "Resolved, That in the opinion of this Association, it is the duty of every auxiliary Association, to ascertain the amount of destitution within its own limits; and if possible to supply such destitute portions with the gospel."

"Resolved, further, that when auxiliary Associations are unable to supply their own destitution, and expect aid from the General Association, they be requested in their report to state particularly the resources which they possess, the labor to be performed, and the amount necessary to secure the requisite supply."¹³

Brother W. C. Buck, pastor of the First Baptist Church, Louisville, was unanimously chosen General Agent of the Association, which he accepted. The amount of \$62.43 $\frac{1}{4}$ was collected during the session. The motion carried that 500 extra copies of *The Baptist Banner* be ordered for that week, "containing as much of the doings of this Association as can be inserted."¹⁴

The account of the preaching in this first session was recorded thus: "That Elder William H. Thomas preach tonight (Saturday) at candlelight; Elder R. B. C. Howell on tomorrow at 11 o'clock, and Elder Alfred Bennett at candlelight in this house. Also that Elder William Vaughan preach at 11 o'clock at the Methodist Church, on 4th Street, and Elder G. C. Sedwick in the same house at candlelight."¹⁵

When the General Association adjourned, the preachers and members returned to their homes only to find the opposition to organized missions, and especially to theological education, more intensified and determined than ever. There were agitation and confusion in many of the associations in the latter part of 1838. But on the other hand, the revival, fires kindled in the church at Louisville, where the meeting was held, spread rapidly to other churches in the state, resulting in nearly seven thousand baptisms during the year.¹⁶

1838

The second session of the General Association of Baptists in Kentucky was held at Bowling Green, commencing on Saturday, October 20. There were fifty-two delegates present, representing twelve churches and five associations. William C. Buck was elected Moderator. He also preached the sermon, introductory to business from Daniel 7:27. Elders John L. Waller and J. M. Pendleton were appointed Secretaries.

All the churches and associations sent up an offering by their messengers except the Bethel Association, which enclosed a statement that "during the past year the churches appropriated their liberality to sustain

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protracted meetings at different points, and the happy result has been, that 456 have been baptized in our bounds."¹⁷ The whole amount contributed was \$203.91.

The Association regarded the efforts of their General Agent, Elder W. C. Buck, chosen one year before "as having been, under God, incalculably beneficial to the interests of the denomination . . ." and resolved "that we feel perfect confidence in his piety and prudence." It was noted that there was keen disappointment that he had not been permitted to serve the entire year. The First Baptist Church of Louisville, where Elder Buck was pastor, "esteemed his labors too valuable to her to be surrendered entirely to the General Association." The Board of Managers, however, succeeded in securing the services of this distinguished brother as General Agent for three months. Brother Buck in his first report to the Board stated that he began his first trip among the churches on April 16, 1838, and labored thirty-one days, averaging at least three hours of pulpit work every day. He was kindly received by some churches, and very coldly by others. He gave an example of prejudice being so keen against the General Association in one particular church in Shelby County, that, had not providence directed the family of a brother from another neighborhood to attend services that day, he would have been forced to go out of the community to get his dinner. He reported \$77.41 collected for the General Association; secured \$272.89 for China missions, and obtained subscriptions of \$1671.50 on pastors' salaries. His expense account for the month is interesting. It include horse shoeing 75¢, ferriage, 12¢, toll gate fare 25¢, keeping horse in Louisville for four nights \$2.00.¹⁸

Brother Buck did not begin work the second month until June 25. On this tour he spent seventeen days, received \$117.76 for China missions and obtained subscriptions of \$976.00 toward the increase of pastors' salaries, but reported no contributions for State missions.¹⁹ During the third month of his service, he attended the annual sessions of five district associations—Salem, Middle District, Franklin, Long Run and Concord, but reported no collections. He recommended in his final report "that the most efficient class of missionaries that can possibly be employed in your State are the pastors and local preachers of our churches, who should be immediately set at liberty from secular employment, and engage wholly in the ministry;" and "that the most successful means to accomplish all this is by an efficient agency in your service, whose duty it shall be to visit every church in the state."²⁰ This is a brief account of the work of the first General Agent (Secretary) employed by the General Association of Baptists in Kentucky.

The total amount reported for missions in the state was \$840.77. The church at Bowling Green contributed \$22.50, which was the largest amount from any church, and the Louisville Female Missionary Society sent in \$49.00. The Board of Managers was instructed to appropriate one hundred dollars to (West) Union and Little Bethel Associations, on condition that each give satisfactory assurance, "that two hundred dollars will be raised by each of said Associations or a sum sufficient for the support of a Missionary in their respective bounds."²¹

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A motion carried to endorse The Baptist Banner, published in Louisville, "among the most efficiently edited papers in the west," having about 1600 subscribers. It was then voted "That, if the proprietors will consent to the arrangement, this Association will take the editorial department of that paper under its immediate patronage, upon the same terms that the present editor is now compensated." The following was then adopted: "Resolved, That in case such arrangement be made, Brother John L. Waller is hereby appointed our editor with a salary of one thousand dollars."²²

Sabbath schools were recommended "as efficient means of communicating religious instruction and as deserving the patronage of our denomination," but nothing further was done.²³ The Association, by motion of Elder George Waller, voted "that we hail with pleasure the appointment of Elder R. Giddings to the presidential chair of the Georgetown College, and pledge him our co-operation and our prayers in his efforts to build up that institution."²⁴

Many of the churches enjoyed a great spiritual awakening during the year. The First Baptist Church in Louisville received 142 members by baptism, and the Second Baptist Church there was constituted. The church at New Castle reported 312 received by baptism. Revivals also prevailed in many of the associations. The churches reported to Salem Association 714 baptisms; to Elkhorn 668, and to Gasper River 591. The year marked the beginning of protracted meetings, which were meetings of days, for the purpose of bringing the lost to a knowledge of salvation. Alfred Taylor baptized over six hundred converts within six months in such meetings. These protracted revivals became very offensive to the anti-mission brethren.

The session at Bowling Green, "after a pertinent exhortation and an affecting prayer by the Moderator, adjourned, sine die, singing the hymn, 'Blest be the Tie that Binds' and giving each other the parting hand."

"W. C. Buck, Moderator.

"John L. Waller, James M. Pendleton, Secretaries."²⁵

1839

The annual session of the General Association was held with the Baptist church at Shelbyville, Samuel Baker, pastor, beginning on Saturday, October 19. One hundred and fifteen messengers were enrolled from five associations and thirty churches. The churches at Owensboro, Lexington and Maysville were represented the first time.

Brother Cyrus Wingate, of the Greenup Church of Owen County, in the Concord Association, was elected Moderator, John L. Waller, Corresponding Secretary, Benjamin R. Pollard, First Baptist Church, Louisville, Recording Secretary, and Charles Quirey, Second Church, Louisville, Treasurer. The election of a General Agent was referred to the Board of Managers, who later appointed Elder George Mathews. J. L. Waller was continued as the editor of the Baptist Banner at the same salary.

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The sixth Article of the Constitution was so amended as to increase the membership of the Board of Managers from eleven to fifty, and nine members present were to constitute a quorum. Louisville was adopted as the meeting place of the Board.

Considerable interest was manifested in the General Convention of Western Baptists with headquarters in Cincinnati which had been started in 1833. Since this Convention was to meet in Louisville, Kentucky, June next, a delegation of brethren was appointed to attend, and was instructed "to devise if possible, in conjunction with our brethren in other States, some plan of general operations to extend over the western valley." Brethren W. C. Buck, C. Wingate, J. E. Tyler, F. A. Willard, W. Vaughan, G. Waller, John L. Waller, R. T. Dillard, J. M. Pendleton and S. Baker were appointed delegates to this Convention.

The Association expressed great concern about the evils of the liquor traffic. The resolution was adopted that "we petition the Legislature of Kentucky (most respectfully) to repeal all laws authorizing the sale of intoxicating drinks, or the adoption of such other measures as they, in their wisdom, may think best calculated to put a stop to the crime of intemperance."

Unabated confidence was expressed in the Baptist Board of Foreign Missions, and an offering of \$40.75 was taken and delivered to their Agent, Elder A. Bennett. After prayer, the Association adjourned "to meet again on the Saturday before the 3d Lord's-day in October next, at Elizabethtown, Hardin county, Ky."²⁶

1840

The General Association of Baptists in Kentucky met with the Severn's Valley Baptist Church in Elizabethtown according to appointment. Elder D. S. Colgan was elected Moderator, and S. Haycraft, Secretary pro tem. Later John L. Waller, was chosen General Agent for the ensuing year, because "his general acquaintance with our denomination in this State eminently qualify him for that responsible position."²⁷

The interest of the American Baptist Publication and Sunday School Society in Philadelphia was recommended "to the Ministers and Churches of this State, since it is only by Ministers' acting as agents that a spirit of reading can be excited—and the objects of the Society be attained."

The committee on resolutions presented the following resolution, which was sustained in an appropriate speech by Elder John M. Peck, and was immediately adopted: "Resolved, That we regard with heartfelt gratitude to God, the success that has attended the efforts of the American Baptist Home Mission Society, to supply the destitute portions of this country with the preaching of the Gospel; and pledge to that Society our prayers, our sympathies, and our co-operation in their great and benevolent enterprise."²⁸

John M. Peck, the pioneer missionary to the West, was born in Connecticut in 1789, and became interested in mission work under the personal influence of Luther Rice. He received an appointment from the Triennial

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Convention in 1817, and set out for his field of labor in a one horse covered wagon with his wife and three children. Upon reaching St. Louis he organized a church there in 1818.²⁹

Great rejoicing marked this session of the General Association at Elizabethtown, over how "God has, in a very glorious manner, out-poured his Holy Spirit during the past year, and especially upon this State, adding many thousands to the Churches represented by his Association." John L. Waller reported as follows: "Since the organization of this Association, and almost entirely through the instrumentality of its friends, about THIRTY THOUSAND have been added by baptism to our denomination in Kentucky! Its organization was blessed to the conversion of many souls in the 1st Baptist church in Louisville; and from the day of its organization to the present, there has been a revival season in our churches. The last year has been a time of much prosperity: it is believed that not less than TEN THOUSAND have been added to us by baptism! The more the churches and Associations act upon the plans of this Association, the more the Lord attends and blesses them."³⁰

The report of the Board of Managers set forth very clearly the condition of the churches in 1840, and the mighty task before the Baptists of Kentucky. The problem of providing the destitute sections with the gospel was due largely to the lack of qualified preachers to give themselves wholly to the ministry and to look to the churches for support. This report of the Board showed only nine churches with full time preaching as follows: Henderson, H. B. Wiggin, pastor; Bowling Green, J. M. Pendleton; Shelbyville, S. Baker; Frankfort, J. M. Frost, Sr.; Paris, Geo. C. Sedwick; Covington, J. T. Robert; First Baptist Church, Lexington, W. F. Broaddus; African, Lexington, L. Ferrill; African Church, Louisville, H. Adams; First Church, Louisville, John Finley; Second Church, Louisville, F. A. Willard. "But even for the above, we should thank God and take courage; for only a few years ago, there were but two churches in the State supplied with pastors. Some other churches have preaching twice a month, but far the larger portion have preaching only once a month, while very many have no preaching at all!" The report continues: "The number of the churches in the State is rising, 700. The whole number of efficient ministers does not exceed 250. So that if each minister were a pastor, in the proper acceptation of the word, 450 churches would be left entirely destitute." An encouraging statement was: "The District Associations, with very few exceptions, it is believed, are amply able to sustain the requisite Missionaries in their bounds." Elder W. C. Buck, while General Agent, was "wonderfully successful" in enlisting the churches and associations to co-operate in giving the gospel to the destitute places.³¹

Some of the district associations, which were endeavoring to supply their own territory with the gospel as recommended by the General Association were the following: Union, located in the counties of Hickman, Calloway, McCracken and Graves; Little Bethel, in the counties of Henderson, Union, Livingston, Hopkins, and Muhlenberg; Gasper River located largely in Muhlenberg, Ohio, with some churches in Warren, Logan and Todd; Elkhorn, the oldest and strongest with churches in the counties of Woodford, Fayette,

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Jessamine, Scott and Bourbon; the South District, whose churches were in the counties of Washington, Mercer, Lincoln and Garrard; Franklin, including Shelby, Henry, Franklin and Owen counties; Bracken situated in the counties of Bourbon, Nicholas, Fleming, Bracken, Lewis and Mason; Cumberland River for which no particulars were given; Russell's Creek, including Green, Adair, Barren, Hart, Russell, Marion and Nelson; Salem Association for which no counties were named; and Bethel situated in the counties of Todd, Christian, Logan, Simpson, Warren and some in Tennessee. The General Association was assisting West Union and Little Bethel in the supporting of their missionaries, but all the others named were supplying their own fields.³²

On the other hand the Board reported two classes of opposers to the mission work in every part of the territory. "The first are those who profess to feel for the destitution of the State, and express great desire to remedy it; but yet are industriously opposing our efforts as anti-scriptural and disorganizing. Such are the sentiments, which prevail in the Green River and Drake's Creek Association, and in perhaps a majority of the churches of the Stockton's Valley Association They think it very scriptural and right to unite with turnpike and banking companies, etc., by means of money, but because membership is obtained by money in the General Association, it is anti-scriptural and wrong! The amount of their ethical acumen is this; that it is right to give your money for any worldly purpose, but exceedingly wrong to do so for a religious one!"³³

The second class of objectors mentioned was those who "hold that it is wrong to preach the gospel to sinners; and who esteem it gross heresy to call on unregenerate men to repent and believe the Gospel." This class makes up "the Licking Association of Particular Baptists, the Otter Creek Association of Regular Baptists, the Bethlehem Association, the Highland, and a small body, of less than three hundred members, who claim to be the Tate's Creek Association By Claiming to be Baptists, these Associations have brought great reproach on the name."³⁴

The General Agent, Elder George Mathews, who succeeded Elder W. C. Buck, reported he had spent 194 days on the field, and during that time visited 100 churches, besides several towns and villages, traveled 2165 miles, preached 163 sermons and collected \$306.30.

The Board of Managers reported thus concerning Georgetown College: "Since your last meeting, it has pleased our all-wise and kind Father to take from us our beloved Giddings, who had been so instrumental in building up our College in Georgetown. When this Association was last in session, he was confined on a bed of sickness, from which he never arose We are happy to announce to you that the Trustees of the College have secured as President, Elder Howard Malcom, a brother who, for literary attainments, ardent piety, untiring industry—for every qualification calculated to adorn the pulpit and the presidential chair of the College, holds a place in the front rank of the distinguished men of our denomination. We congratulate the Baptists of Kentucky and of the West upon this valuable acquisition." At that time there were reported eight or ten young Baptist ministers studying in the college.³⁵

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In connection with this meeting of the General Association of 1840, the Kentucky and Foreign Bible Society and the Robert's Fund and China Mission Society held their regular annual meetings.

It was evident that the Baptists were in a far better condition in 1840 for a great forward movement than ever before. The separation from the anti-mission forces had already begun, and was to be completed in the next few years as we shall see. At that time there were fifty associations, missionary and anti-missionary, 711 churches, and 49,308 members. The population of Kentucky in 1840 was 779,828, which gave one Baptist to every fifteen of the population.³⁶

CHAPTER XX

THE PERIOD OF ELIMINATION

1833 - 1841

For nearly two decades two factions existed in many Baptist churches in Kentucky, missionary and anti-missionary. Similar conditions prevailed in the associations, composed of churches with some kind of a mission program, and of other churches, which opposed every missionary and benevolent effort. Such associations were often turned into a session of debate over missions, education, and pastoral support. Where these conditions prevailed, it was impossible to make any definite advance. Those members of the churches, who were willing to support the ministry or aid in preaching the gospel to the destitute, were often hindered by the opposing members, some of whom claimed that "God needs no help to do His work."

The following incident taken from the records of a church near Scottsville by Dr. J. H. Spencer illustrates the spirit of the anti-mission element in the churches: A Mr. McMurray gave one dollar to a missionary. Charges were made against him "for disorderly conduct", and he was cited to attend the next church meeting and answer the charges. When his case was called, he spoke as follows: "Brother Moderator, I have labored very hard. . . . to accumulate what little of this world's goods I possess. I thought I had a right to dispose of it in any way that I deemed fit. . . . But it appears that I was mistaken. I wish to do right. . . . Here is the key to my corn crib, this one will admit you to my meat house, and this third one unlocks my money drawer. Take them and dispose of my possessions as you think most to the glory of God." Laying the keys on the clerk's table he resumed his seat. His wit saved him from exclusion at the hands of the church.¹

The Kentucky Baptist Convention, formed March, 1832, caused an immediate division in some of the associations, but the complete elimination of opposing forces did not occur until after the organization of the General Association of Baptists in Kentucky five years later. The division sometimes occurred, when the anti-mission churches and fragments of churches withdrew, and formed their own associations; while on the other hand the missionary churches and fragments of churches would separate from the anti-mission majorities, and form missionary associations. By this method the anti-mission churches and individuals were eliminated in a few years.

THE LITTLE RIVER ASSOCIATION constituted in 1813 was the first association to divide. In the session of that body in 1832 a motion was made to drop correspondence with the Red River Association, which at that time was strictly an anti-mission body. After a long discussion, the motion carried to drop the correspondence, which indicated that the mission party was in the majority. This action was fiercely discussed in the churches during the following year, and led to the division of the Little

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River Association in the memorable session held with the Mt. Pleasant Church in Trigg County, August 16-19, 1833.

When the Association met, William Buckley, a leader of the anti-mission forces, was elected Moderator, and John Draper of the missionary party, Clerk. Letters from a number of churches to the Association contained protests "against the doctrine of the General Atonement, and declared they were unwilling to hold in fellowship any who held that doctrine; but this Association, knowing that toleration is given in the terms of union amongst us, and that one or more of Our Churches were constituted on those principles; and that in all the Churches in this Association, there is more or less difference of opinion on that subject; we having lived together in peace and prosperity, would not consent to violate that sacred covenant.

"To violate our covenant would be the more unjust, inasmuch as we have been, for years past, in the practice of receiving members, coming to us from the United Baptists—and we have always considered ourselves of that order, and we are called by that name.

"After various efforts by the dissatisfied party to extort propositions on which the Association could divide in a friendly manner we constantly affirmed that we had no such propositions to offer; but closely adhere to the principles of General Union. And after various propositions and motions, the following motion was offered by E. Mansfield, to-wit: 'I move that the question be taken (Whether the Association will support the principles of the United Baptists; or will they usurp dominion over the consciences of men'). The question being taken, the result was twenty-six in favor of the General Union, it being a majority of the Association.

"We then proposed that we should live together in peace and in brotherly love, upon the principles of General Union, allowing the brethren on either side to entertain their own views relative to our own confession of faith; which they refused, by rending themselves from us; and the Moderator resigned his office by saying, 'Brethren, I resign my office as Moderator of the Little River Association.' The messengers from the following churches withdrew from the Union; viz: Cubb Creek, Dry Creek, Dry Fork of Eddy, Eddy Grove, Muddy Fork of Little River, Crockett's Creek, Sinking Fork of Little River, Saline Creek, and Tennessee." These churches aggregated 409 members. After these messengers withdrew, Dudley Williams, took the chair as Moderator and the body continued in business.²

The seceding messengers gathered in a grove the following day, leaving the missionary party in possession of all the records and the house, thus continuing as the Little River Association. However, the anti-mission party claimed the same name and all the prerogatives of the original body. Elder William Buckley who led in the division, was chosen as the first Moderator of the anti-mission forces, and served three years. In their session of 1834 the following was adopted: "The missionary proceeding with the Baptist Convention and all the train of benevolent institutions (falsely so called), we believe to be unscriptural and anti-christian, and to belong to the kingdom of darkness."³

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This anti-mission party prefixed the word "Original" to its title and was thereafter styled "Original Little River Association", but made slow progress. In 1880 this anti-mission fraternity had decreased to nine churches with 191 members. At that same date the Little River Association reported fifty-seven churches with 4,944 members.⁴ In 1932 the former reported 5 churches and 49 members (two churches not reporting their membership), and the latter reported 28 churches and 3629 members.⁵

THE HIGHLAND ASSOCIATION, constituted September, 1820, was composed of thirteen churches, 12 of which had been dismissed from Little River Association, and seven of which had formerly been members of the Red River Association, and some others of Union. Most of the churches and pastors were inclined toward hyper-Calvinism, and generally opposed missionary and benevolent societies. In 1830 the Association was aroused to action in opposing all missionary effort, when W. C. Buck, then pastor of the Little Highland Church, organized a Bible Society in the Association, and became its president.

The opposition to such a society continued to increase, and reached such heights in 1885, that four churches, Bethel, Little Bethel, Highland and Grave Creek, withdrew from the Association and the following year constituted Little Bethel Association, a strictly missionary body. After the division the Highland Association assumed the name of Regular Baptists, and in 1877 became known as Regular Predestinarian Baptists. In 1880 only ten churches remained with about 200 members, while at the same time Little Bethel Association reported thirty-seven churches with 2348 members.⁶

THE BARREN RIVER ASSOCIATION No. 2 was constituted with the Glover's Creek Church in Barren County, July, 1837 of six churches with 145 members, which had broken off from the Barren River Association, for tolerating the Kentucky Baptist Convention and missionary organizations. The messengers from these six churches organized under the name of "Barren River Association of United Baptists united upon the principles of sovereign grace." In 1839 they took the name of "Regular Baptists," and in 1851 declared "We do believe the doctrine of Two-Seeds, as set forth in the Bible."

One of the first actions of this split off Association was to declare "non-fellowship with the Baptist State Convention, missionary (societies), and all their unscriptural tributary streams and Arminian doctrine." This anti-mission body continued to decrease in strength until 1887, when it numbered only three churches with fifty-three members, and ceased to exist at that date.⁷

THE BETHLEHEM ASSOCIATION OF REGULAR BAPTISTS was constituted of four fragments of churches out of the Stockton's Valley Association which they left for tolerating the Kentucky Baptist Convention. The Messengers from these four churches met with the Clear Fork Church in Clinton County, November, 1838, and organized themselves into an Association under the name of "Bethlehem Anti-Mission Baptist Associa-

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tion", but two years later substituted the word "Regular" for "Anti-Mission", and thus took the name of "Regular Baptist Association."

In the constitution adopted appears the following: "We believe the modern mission system, in all its various branches, is unscriptural; for which we resolved to have no fellowship with either associations, churches or individuals, who do directly, or indirectly, favor them." The reason set forth for withdrawing from the Stockton's Valley Association was that the mother fraternity "had fallen into disorder by favoring the Baptist State Convention and modern-mission system, through her correspondence with disorderly Barren River Association." This anti-mission, "hard-shell" body never attained one hundred members, and soon dissolved.⁸

THE OTTER CREEK ASSOCIATION was constituted in 1839 of seven fragments of churches in the territory of Louisville, which had separated from the missionary churches as a result of the confusion on the subject of missions that arose after the formation of the Kentucky Baptist Convention. This anti-mission body became so afflicted with antinomian doctrine, that all religious activites ceased.⁹

THE MT. PLEASANT ASSOCIATION, located in Henry and adjoining counties, was composed of five anti-mission churches, which separated from the Sulphur Fork Association in 1840, on the grounds that the majority supported the mission program, which the minority would not support.¹⁰

THE GREEN RIVER ASSOCIATION, organized in 1800, met in 1839 when the anti-mission party was in the majority and brought charges against Bowling Green, Glasgow, and Mt. Olive churches "for having joined, or represented themselves, as churches, in the General Association." At the same time correspondence was dropped with Gasper River Association for holding "missionary churches in her body." The missionary party then submitted a proposition that "the Association come to a friendly division," but the proposition was deferred till the next annual meeting.

Accordingly messengers from eight churches including Glasgow and Bowling Green, called a Convention for consultation, which convened at Glasgow on June 12, 1840. They resolved to "withdraw from said [Green River] Association . . . and labor for the extension of the Kingdom of Christ." The messengers then resolved, "That it is expedient now to organize a new association on principles securing the invaluable privilege of serving God agreeably to the requisitions of his word." Thus a new association was constituted and called Liberty, which was a missionary body freed from all opposing forces.¹¹

SALEM ASSOCIATION of Predestinarian Baptists, located in Boone and surrounding counties, was formed in 1840 of six churches, which had split off from the North Bend Association, because the anti-mission churches could not control that body. They adopted a hyper-Calvinistic creed, and declared their unqualified opposition to all missionary and benevolent causes. The North Bend Association, having been freed "from

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the spirit of contention," by having been separated from these churches, was "granted a gracious revival."¹²

THE TATE'S CREEK ASSOCIATION of Predestinarian Baptists, located in Madison and near-by counties, was formed of five anti-mission churches which separated from Tate's Creek Association of missionary Baptists before 1830. The Richmond Church was identified with this anti-mission body.¹³

THE ORIGINAL BARREN RIVER ASSOCIATION, a strictly anti-mission body, originated in 1841, as a result of the second division in the old Barren River fraternity, when four churches split off, opposing all societies, organized for the spread of the Gospel.¹⁴

THE SOLDIERS CREEK, another anti-mission association, was constituted in 1842, of seven churches, located in Calloway, Graves, and Marshall Counties, which had split off from other associations in that section. Soon there was considerable disturbance in the new organization, when two churches were charged with having received members of missionary Baptist Churches into their fellowship without re-baptizing them. Finding it impossible to adjust the matter, the Association dissolved; but reorganized the following year with six churches, leaving the two offending churches on the outside.¹⁵

THE STOCKTON'S VALLEY ASSOCIATION, in 1835 declared "an unfellowship with the practice of the Baptist Convention and all other societies, moved by money under the garb of religion." This was re-emphasized in 1836. In 1841, Renox Creek and Caseys Fork, in Cumberland County, asked the association to rescind this action. The action was not rescinded and the churches were excluded. Later four other churches were excluded from representation in the Stockton's Valley body. These six churches constituted a new Association called Freedom and a missionary program was adopted.¹⁶

THE PANTHER CREEK ASSOCIATION was constituted in 1842 composed of three small churches which were in opposition to the methods of missions promoted in the Goshen Association. The anti-mission members of the Panther Creek Church in Ohio County, withdrew and formed two small churches October, 1840. These two churches, with one other anti-mission church constituted the Panther Creek Association. The opposers of missions of the Goshen Association gathered into these churches, which freed the Goshen fraternity from all opposition to mission and benevolent societies.¹⁷

By the close of 1843, seventeen anti-mission associations had been formed, composed of 204 churches, 84 ordained preachers and 7877 members. In 1850 they had increased to 25 associations, 266 churches and 9476 members. The pastors of the churches and leaders in the associations, though divided among themselves in doctrine, united in their continued assault on the General Association, and its auxiliaries as unscriptural, but claiming that their churches and associations were composed of the "Original Baptists." They were designated as "Old Baptists," "Old School Baptists," "Regular Baptists," and one association, "Anti-Missionary

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Baptists". They regarded the churches cooperating with the General Association as "Soft Shell Arminian Baptists." The preachers among them filled their sermons "with bitter ludicrous satire" against missions, Sunday schools, protracted meetings, Bible societies, colleges and especially "larned preachers." They would misapply their text, if necessary, to meet the situation.¹⁸

Dr. J. H. Spencer repeated the substance of a sermon by an anti-mission preacher as was given him by Elder M. F. Ham of Scottsville, Kentucky. The preacher's text was, "Let there be no schisms in the body," (1 Cor. 12:25) but he read it "Let there be no schemes in the body." He then began with great earnestness to denounce "the mission scheme," "the Sunday school scheme", "the Bible society scheme", "the protracted meeting scheme", and other schemes. He would continue to thunder out in repetition, "Let there be no schemes in the body."¹⁹

CHAPTER XXI

PROMOTING ORGANIZATION

1841 - 1849

The elimination of anti-missionism from the churches, and associations made it possible to perfect the necessary organization to promote the program of missions and benevolence. Thus this period is characterized by increased organization of the friends of missions for the spread of the gospel in all the world. At the beginning of 1841, the General Association was supporting in measure the American Baptist Board of Foreign Missions, located in Boston; and the American Baptist Publication and Sunday School Society, Philadelphia. The Baptists of Kentucky continued in close auxiliary relation to these great national Baptist organizations, until the Southern Baptist Convention was constituted. Due consideration will be given to all these relations from the proceedings of the General Association from year to year.

1841

The General Association met in the fourth annual session in Russellville, on Saturday, October 16. Elder Samuel Baker, pastor at Shelbyville, preached the introductory sermon, Elder Daniel S. Colgan, Columbia Church, was chosen Moderator, and J. M. Pendleton, Bowling Green, Recording Secretary. By unanimous vote the Association expressed "the highest confidence in the ability of the President and Professors of Georgetown College, and cordially recommend that institution to the prayers and patronage of our brethren and the community generally." A resolution was adopted emphasizing the importance of "the establishment and fostering of Baptist churches at our county seats and other towns."¹

The report of the Board of Managers of the General Association was presented by Elder John L. Waller, the General Agent. The Report was in part: "A retrospect of the dealings of our Heavenly Father towards the Baptists of Kentucky during the past year, is eminently calculated to excite in our breasts emotions of the liveliest gratitude and thanksgiving. The note of discord, which but a few years ago was so loud and portentous, is now only occasionally heard, and in tones so indistinct and subdued, as no longer to alarm the friends of union and harmony. During no period in the history of our State have our churches enjoyed so much peace, concert of action, and prosperity." The report stated, one missionary in Elkhorn Association, Elder James D. Black, "attended twenty protracted meetings: 323 have been received for baptism."

The General Agent reported "passing through 31 counties, and the boundaries of 13 associations, he traveled 4270 miles (on horseback) and preached 357 sermons, visited 98 churches in which were 12,274 members, 52 ordained and 23 licensed preachers." After this report, Elder John L.

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Waller was continued General Agent for the ensuing year by a unanimous vote.²

1842

The General Association met in the fifth annual session, on October 15, with the Bloomfield Church in Nelson County, where Elder William Vaughan was pastor. Elder Thomas S. Malcom, pastor of the Second Baptist Church, Louisville, Kentucky, delivered the introductory sermon, Elder W. C. Buck was chosen Moderator and Elder Thomas S. Malcom, Recording Secretary. Brother Buck at that time was pastor of the East Baptist Church, in Louisville, which he had led in organizing some months before.

John L. Waller, submitted his last report as General Agent to this session, in which he emphasized the severe money panic, which prevailed throughout the country, and "few churches that were able to give any assistance towards supplying the destitute of the State." But he also reported "that few of our ministers have been idle. . . . We have enjoyed one continual revival season. The additions to the churches have been unusually large." The summary of the report gave 10,153 received by baptism during the previous associational year, and 2,388 by letter.

Deep interest was expressed in Indian Missions, and by resolution "the proposed plan of a Western Indian Mission Association" was highly approved, and recommended to the denomination in the State, also "a hearty cooperation with other States in the Convention to be held in Cincinnati the last Thursday in this month, in order to perfect such an organization." A strong delegation of leading brethren was appointed to attend this proposed Convention and represent the General Association.

The Kentucky Baptist Ministers' Meeting, organized at Frankfort, January 10, 1835, met on Thursday, October 13, before the opening of the General Association on the following Saturday. This was the first time the proceedings of the ministers' meeting were published in the minutes of the General Association. The introductory sermon was preached by Elder Thomas G. Keen, pastor at Hopkinsville. The meeting was called to order by Elder J. M. Pendleton the Chairman of the preceding year, after which President Howard Malcom, of Georgetown College, was appointed Moderator, and Elder T. G. Keen, Secretary.

Part of the program was given to hearing the Christian experience and call to the ministry of the oldest and youngest ministers present. The record on this point reads: "Elder Isaac McCoy, as the oldest, . . . gave an interesting history of his early impressions, his conversion, call to the ministry, and the causes which led to his mission among the Indians. Brother Wm. Blair, the youngest minister, then related his experience and call to the ministry." There were enrolled the names of twenty-three ministers in this meeting.

The Kentucky and Foreign Bible Society, organized in Lexington, May 3, 1839, auxiliary to the American and Foreign Bible Society met in Bloomfield on Friday, October 14, the day before the meeting of the General Association. This session of the society was well attended.

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The following Bible Societies, auxiliary to the State Organization, were represented by delegates: Shelby County Bible Translation Society; Goshen Association Bible Society; Green River Bible Society; Gasper River Bible Society; Bowling Green Bible Society; Louisville Second Baptist Church Bible Society; and Georgetown Bible Society. Seven leading brethren were enrolled as delegates by having paid in a definite sum, which entitled each of them to become life members, and also directors of the American and Foreign Bible Society. Also nine other ministers and thirteen laymen were delegates by subscriptions.

Elder John L. Waller, Louisville, was elected President, Elder A. D. Sears, Louisville, Corresponding Secretary and Bro. Arthur Peter, Louisville, Recording Secretary. The motion prevailed that the securing of a General Agent be referred to the Board of Managers of the Society. Elder Samuel Baker sustained the following resolution "by an able speech": "That the work of supplying the world with pure translations of the word of God is specially appropriate to the general principles of the Baptists." During this meeting there was raised \$110.75 for Bible work. The treasurer reported \$833.04 had been contributed during the previous year.³

The China Mission Society also met in connection with the General Association at Bloomfield on Friday, October 14, at 4 P. M. Elder W. C. Buck was chosen Chairman, and Elder T. S. Malcom, Secretary. The constitution was amended so that the name of the Society would be changed to "China Mission Society of Kentucky Auxiliary to the American Baptist Foreign Mission Board, Boston." This Society was first constituted under the name of "The Roberts Fund and China Mission Society." Elder Issachar J. Roberts, before going to China as a missionary in 1836, transferred all his property, then valued at \$30,000 to a Society, styled, "The Roberts Fund and China Mission Society," whose Board was located in Louisville, Kentucky. Roberts set apart this property for the support of himself and others while in China. Elder John L. Burrows, one of the leaders in the General Association, was employed as General Agent. He traveled among the churches during the years 1837-38 and collected funds for the Roberts Fund and China Mission.

This Society published the *China Mission Advocate*, a monthly periodical of 32 pages, edited by John L. Waller. The object of this publication was to diffuse a knowledge of missionary labor throughout the immense empire of China. Georgetown College was kept supplied with copies of this missionary magazine. When the Roberts Fund was exhausted the support of Mr. Roberts was assumed by the China Mission Society of Kentucky.⁴

1843

The sixth annual session was held at Georgetown commencing on Saturday, October 14. Elder William Vaughan of Bloomfield preached the introductory sermon from Galatians 3:13. "Christ has redeemed us from the curse of the law, being made a curse for us." The motion prevailed to request Brother Vaughan to furnish a copy of the sermon to the General Association for publication. Elder W. C. Buck, pastor East Baptist Church,

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Louisville, was elected Moderator, and James H. Bagby, Louisville, Recording Secretary.

The Indian Mission Association constituted in Cincinnati, October, 1842 was earnestly commended to the favor of the churches and the blessing of the God of Missions." Elder Isaac McCoy had been chosen Corresponding Secretary of this new Indian Association, and continued to serve in that capacity until his death, June 21, 1846.

A resolution was unanimously adopted, making the General Association of Baptists in Kentucky auxiliary "to the American Baptist Home Mission Society, according to the provisions made in the seventh article of the constitution of said Society." A number of brethren were then appointed delegates to that Society to be held in Philadelphia, April 23, 1844. The Association also very tenderly endorsed The Baptist General Convention of Foreign Missions, as having supported such individuals as Judson, Boardman and others. Therefore "We pledged ourselves to the Board of Managers to pray for their great enterprize, and to hold ourselves accessible to the calls for aid."

The session was very much impressed with the general conditions of Georgetown College as shown in the following resolution introduced by Elder J. M. Pendleton: ". . . . it has given the General Association peculiar pleasure to meet at the seat of Georgetown College. We have formed an acquaintance with its honored President and well qualified Professors, in whom we have the utmost confidence. We have learned with unspeakable gratification, that there are in the college twenty-four young ministers, and that the number of students has been greatly increased. We have inspected the College buildings, the Library, the Cabinet, and a part of us have attended the recitations; and while we have seen much to approve, we have seen nothing to censure. We most cordially commend Georgetown College to the prayers and liberality of the churches."

The report of the Board of Managers stated that since the resignation of Elder John L. Waller, as General Agent one year ago, the Board had sought in vain to find one qualified to fill the position and the report urged upon the General Association in session "the indispensable necessity of immediately appointing a General Agent."

To this session a summary of the statistics was given, which revealed the Baptist situation in 1843. There were thirty-nine district associations, cooperating with the General Association, and seventeen anti-mission associations, separate and distinct in their work. The thirty-nine cooperating associations, reported 625 churches, 262 ordained, and 58 licensed ministers, 7271 baptisms, 1803 received by letter and a total of 59,302 members. The seventeen anti-mission bodies reported 204 churches, 82 ordained and 12 licensed ministers, 476 baptisms, 266 received by letter and a total of 7877 members. There was a total membership of 67,179, including all the Baptists in the State.⁵

1844

The General Association met on Saturday, October 19, with the Baptist Church at Henderson, which was constituted in 1839. Elder George

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Mathews was serving as the third pastor, having been preceded by Elders John L. Burrows, and H. B. Wiggins. The introductory sermon was preached by Elder Thomas G. Keen, pastor at Hopkinsville. President Howard Malcom of Georgetown College was chosen Moderator, and Brother F. C. McCalla, Recording Secretary. Early in the year the Board of Managers employed Elder James M. Frost, Sr., pastor at Georgetown, as General Agent. He had served eight months. Elder Frost was born in Jessamine County, Kentucky, in 1813, and was educated in Shurtleff College, at Alton, Illinois. He was ordained to the ministry in 1833, and in 1840 became pastor of the church at Frankfort, where he served three years before coming to Georgetown as pastor. He was succeeded in the ministry of his old age by his distinguished son, James M. Frost, Jr.

The plan of operation of the new General Agent was regarded as "most happily calculated to secure efficiency and permanancy." His plan was "instead of merely taking collections after public addresses, personal application had been made, and subscriptions obtained for five successive years." This rendered an annual visit to the same churches unnecessary, and also enabled the Board to form an estimate for the ensuing year. The Board of Managers reported that Elder Frost, as General Agent "obtained in twenty churches subscriptions, amounting to \$632.00 for five successive years, making an aggregate of \$3160.00. These subscriptions are due the first Saturday in September, annually."

The following gives the report of work done by the General Agent: "The agent collected, after public addresses, etc., \$167.00 and also received \$316.00 of the subscription due Sept., 1844, making \$483 obtained in cash, and leaving \$300 due in good subscriptions. The agent travelled 1500 miles, preached 105 sermons, made 36 missionary speeches, and aided in protracted meetings at Danville, Bardstown, Burlington, and East Hickman. The agent obtained ministerial labor, to be expended among the destitute, to the amount of \$145 for five years, making \$725. The agent thus obtained in cash, subscriptions and ministerial labor, the sum of \$4053." The Board voted a salary of \$750 per annum to the agent, but he generously refused to accept anything above his expenses, thus donating his services. He was by unanimous vote continued as General Agent for the ensuing year. Also the Headquarters of the Board of Managers was moved from Louisville and located at Georgetown.

Immediately on the adjournment of the General Association at Henderson, the "Ministerial Education Society" was organized with Rev. Ryland T. Dillard, President, and Professor B. T. Elewitt, Georgetown, Secretary. Some of the most distinguished leaders among the Baptists of the state were placed on the Board of Managers. The object of the Society "shall be to aid, in acquiring a suitable education, such indigent, pious young men of the Baptist denomination, as shall give satisfactory evidence to the churches of which they are members, that they are called to the gospel ministry."

There had been raised \$500 by individuals at the last session of the General Association toward the erection of a college building at Georgetown

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to house young ministers. The Treasurer of the College, Brother Arthur Peter, reported that in addition to the \$500.00 Elder W. W. Gardner, a graduate of Georgetown College and pastor at Shelbyville, "had obtained in cash and notes the sum of \$3500, and that a three story brick building had been erected, since named Pawling Hall, which would accommodate thirty beneficiaries when completed, which would be in about three months." The amount of \$141.00 was raised in subscriptions in the meeting and several pledged their support in behalf of this Ministerial Society to assist needy young men in preparing for the ministry.⁶

1845

Before the meeting of the General Association at Georgetown in October, a great far reaching organization was constituted the previous May, known as the Southern Baptist Convention. For a period of thirty years, from 1814 to 1844, the American Baptists, North and South, had co-operated in conducting their mission work through the Board of the Triennial Convention. The southern churches had been continuously represented in this Convention by many able leaders, and they had contributed their part to the societies. But the Baptists of the southern states had identified themselves with slavery; while at the North the sentiment against the system of slavery in the South was growing rapidly.

In 1843 a small association, under the title of the American and Foreign Baptist Missionary Society was organized in Boston on anti-slavery principles. The denominational press indicated that the acting Board of the Triennial Convention would no longer tolerate slavery. The Alabama State Convention memorialized the Board of Foreign Missions with respect to their discriminating against slave holders in making application for foreign mission work; and stated that no funds would be forwarded to the Societies until the matter was adjusted. The American Foreign Mission Board, among other things said in reply to the Alabama resolution, "One thing is certain, we can never be a party to any arrangement which would imply approbation of slavery."

This reply was condemned by the Board of the Foreign Missionary Society in Virginia, which requested the churches and associations of the Southern States to send messengers to meet in Augusta, Georgia in May 1845. In response to this call, 310 delegates from eight southern states and the District of Columbia met in the suggested city on May 8, and organized the Southern Baptist Convention. There was no point of doctrine involved in the separation, but under the circumstances the Baptists of the South thought it more expedient for them to carry on their own mission work, according to their own methods, and with their own constituency. Two Boards were constituted—the Foreign Mission Board, located in Richmond, Virginia, and the Domestic Mission Board, in Marion, Alabama.⁷

The Southern Baptist Convention was one of the principal subjects considered at the session of the General Association of Baptists in Kentucky in October, at Georgetown. Dr. J. B. Jeter, pastor of the First Baptist Church in Richmond, Virginia, was recognized as the President of the Foreign Mission Board of the Southern Baptist Convention, located

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in that city a few months before. Dr. Jeter delivered a special address to the China Mission Society of Kentucky, the day before the meeting of the General Association.

A resolution was adopted pertaining to union with the Southern Baptist Convention as follows: "Resolved, That union among the various societies and associations of Baptists in the south, southwestern and western States and Territories, is essential to the accomplishment of the greatest amount of good. Resolved, That in order to accomplish this union, we dissolve our auxiliary connection with the American Baptist Home Mission Society, and become auxiliary to the Southern Baptist Convention. Resolved, that the terms of the auxiliaryship to the Southern Baptist Convention be the same as those by which we were connected with the American Baptist Home Mission Society."

The China Missionary Society of Kentucky advised that Rev. Issachar J. Roberts "place himself under the direction of the Board of Managers for Foreign Missions of the Southern Baptist Convention." That society also agreed to "pay over the funds now in the treasury, with any additional funds that may be collected during the ensuing year, to the Treasurer of the Board of Foreign Missions in Richmond, with the understanding that such funds shall be appropriated to the support of Rev. Issachar J. Roberts, and his assistants, in China, as far as may be necessary to their support."

The following brethren were then appointed to represent the General Association in the Southern Baptist Convention to be held, in Richmond, Virginia, commencing on June 10, 1846: Elders Ryland T. Dillard, John L. Waller, Howard Malcom, James M. Frost, A. D. Sears and G. Mathews.

Rev. J. M. Frost had served very acceptably as General Agent during the past year, and presented to the General Association, at Georgetown, a very encouraging report. He said: "I have travelled 1820 miles, preached 105 sermons, made almost as many missionary addresses, visited about 30 counties, attended five associations, each of which invited me to take up a collection on the Sabbath for the General Association, and passed resolutions favoring the object . . . I have received \$1,436 . . .

"A great deal of missionary labor has also been performed among the destitute, and at weak points. The church at Owensboro, Daviess County, a very important point, was visited by me, . . . and arrangements were made to pay the entire debt upon their meeting house, of \$1000 or \$1200. The church at Hodgenville, LaRue County, . . . has paid off a considerable portion of the debt upon their meeting house, and it is hoped that upon the plans presented, . . . they will soon raise the entire amount of \$600 or \$700.

"The missionary feeling in this State is ripening. I have met very little opposition in the whole course of my agency . . .

". . . There are now several fields which should be occupied immediately, viz: Madison County and vicinity, Sharpsburg and vicinity; a part of Grant County, Pendleton County and Harrison County, western part of Louisville, Hardinsburg, etc."

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The Board of Managers said in their report that "the General Agent, Rev. James M. Frost, has labored during the year greatly to the satisfaction of the Board. For his services we have paid him \$500." Mr. Frost closed his work as General Agent and became pastor at Covington. The financial reports showed \$1468.64 for the General Association; \$1344.26 for the Kentucky and Foreign Bible Society; \$245.12 for the China Mission Society of Kentucky, and \$176.50 for the Ministerial Education Society.

The summary of the statistics in the minutes showed that the numerical strength of the cooperating Baptists of the state was as follows: 42 district associations, 672 churches, 322 ordained and 97 licensed ministers, 2885 baptisms, 1561 received by letter, a total of 60,158 members and a net gain of 556 members for the year. The following showed the strength of the anti-mission forces: 16 associations, 194 churches, 76 ordained and 10 licensed preachers, 273 baptized, 154 received by letter, a total of 7488 members, and a net loss of 73 members. Because of some discord existing in The Western Baptist Theological Institute, the General Association declared that Institution "ought not, under present circumstances, to receive support of the Baptists of Kentucky."⁸

1846

The Association met with the Baptist church at Danville on Saturday October 17. President Howard Malcom of Georgetown College was re-elected Moderator, and F. C. McCalla was again elected Recording Secretary. The introductory sermon was preached by Rev. J. M. Frost, then pastor at Covington. Elder Y. R. Pitts, pastor at Great Crossings and other churches, was chosen by the Board of Managers, early in the year as General Agent to succeed Rev. J. M. Frost.

It seems that Brother Pitts only gave part of his time to the work of General Agent. He says in his report: "Confined as I was by previous engagement, to supply the pulpits of three churches, I did not anticipate doing a great deal in this agency. Nearly all of these churches, in this vicinity, that were able to contribute, had done so previously, so that a meagre field was left for me to glean. In my operations, I have been pleased to find the Baptists generally friendly to the effort In the prosecution of my duties I have found that the frequent calls by agents upon the same individuals to contribute to the objects for which they are soliciting funds, is operating injuriously to the mission cause. And I have inquired, Is there no remedy?" Elder Pitts reported he had visited seventeen counties and found great destitution. The Treasurer reported a total of \$1279.44 received for the work of the General Association.

On May 13, 1846, the United States Congress declared war on Mexico, which continued two years. Kentucky called for ten thousand troops, but 105 companies were formed of nearly twice that number. As is always the case in war, the churches suffered the loss of enterprising young men in Christian services as well as being retarded in the work of the Kingdom.

It was noted "That The Western Baptist Review, edited by J. L. Waller, is a periodical fully meeting the high expectation of the denomination, whose interests it advocates." It was also voted to "recommend THE

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BAPTIST BANNER AND WESTERN PIONEER, also the SOUTHERN JOURNAL to the brethren throughout the South and West."⁹

1847

The General Association adjourned at Danville to meet at Versailles, but since the new meeting house there was not ready, the session was held at Maysville, in Mason County, beginning October 17. Rev. Sydney Dyer, Louisville, preached the introductory sermon. W. C. Buck was elected Moderator, and F. C. McCalla, was reelected Clerk, Dr. J. B. Taylor, Corresponding Secretary of the Foreign Mission Board, Richmond, Virginia, was seated as a visitor.

A special committee was appointed to report later in the session on the Western Baptist Theological Institute. This committee recommended that a committee of five be appointed "to confer with the Trustees of said Institution, and adopt such measures as may be necessary to make said Institution effectual in carrying out the objects of the charter, for the Baptists of this State, upon the plan and basis upon which it was chartered in Kentucky."

By resolutions the body highly approved the Board of Domestic Missions of the Southern Baptist Convention and did "regard with interest the claims of said Board upon the Baptists of Kentucky, to furnish their proportion of the aid in prosecuting the great work assigned it by the Southern Convention." The work of the Foreign Mission Board, Richmond, Virginia, was also heartily commended and the churches were "affectionately urged to sustain the Board by their fervent prayers and their liberal contributions." A resolution was adopted "That the Baptist Mission Journal, the organ of the Foreign and Domestic Mission Board, published by H. K. Ely, Richmond, Virginia, be recommended to the patronage of our brethren in this State, and also the Indian Advocate."

Great concern was expressed in the meeting at Maysville over the failure of the Board of Managers to secure a General Agent to succeed Elder Y. R. Pitts, who closed his short term of service at the last session of the General Association. The Board reported that, "Six missionaries have been in the field more or less of the year Preached about six hundred sermons, travelled near four thousand miles; received into fellowship one hundred and seventy; a flourishing Sunday school has been taught at one of the stations; a comfortable meeting house has been built at another. Considering the disadvantages we have been subjected to for the want of a general agent, there is great cause for devout gratitude to God and for encouragement in your labors."¹⁰

There was considerable disturbance in the Bracken Association at the time of the meeting of the General Association at Maysville, concerning charges that had been preferred against Elder Gilbert Mason, who was pastor of the Washington Church in 1837. He was the only delegate from Bracken Association in the constitution of the General Association.

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In 1845 Elder Mason became involved in a personal difficulty with some of the members of the churches, where he was pastor, and reports were extant, involving his personal character. A council was called to meet at the Lewisburg Church, which obtained all the evidence and recommended that the Washington Church exclude Elder Mason, unless he made a satisfactory adjustment of the whole affair. He made a written statement, which was acceptable to the Washington Church, but was rejected by Mays Lick and Maysville Churches. At the meeting of the Bracken Association in September, 1847 the Washington Church was excluded from the Association for ignoring the decision of the Council.¹¹

The Kentucky Baptist Ministers Meeting, in the Baptist church at Maysville, October 14, in connection with the General Association, passed the following resolution concerning Mr. Mason: "Whereas, Elder Gilbert Mason was found guilty of certain charges by an able and competent Council, and subsequently declared to be disorderly by a district Association, Therefore, Resolved, That we cannot associate with Elder Gilbert Mason as a minister of the gospel; and further, that his name be stricken from the list of the members of this society."¹²

But the trouble was not ended. Later a number of churches in sympathy withdrew from the Bracken Association and under the leadership of Mr. Gilbert Mason in late 1847 organized the Washington Association of four churches, which was increased to six. The two rival associations continued with much confusion in the same territory until 1856, when Gilbert Mason returned to Virginia, after which the Washington Association dissolved and the churches returned to Bracken, the mother body, and harmony again prevailed.¹³

1848

The eleventh annual session was held in Bowling Green, commencing on Saturday, October 14. There was a large attendance. Eleven district associations were represented, besides the same number of churches. Two prominent young laymen came from Bethel Association — George W. Norton, and Nimrod Long—whose wealth was to contribute to the spread of the gospel in the coming years. Elder Duncan R. Campbell, pastor at Georgetown, preached the introductory sermon from Ephesians 4:11, 12, "And he gave some pastors for the work of the ministry." Theme — The pastoral office considered in relation to the present wants of the West." Elder R. T. Dillard was chosen Moderator and Brother Junius Caldwell, Clerk.

The Board of Managers had secured the services of Elder J. D. Black as General Agent early in 1848. It was voted unanimously "that this body regarded with high estimation the faithful and judicious manner in which our beloved Brother J. D. Black, general agent, has discharged the duties of his agency, during the past year." Elder Black was born in Virginia in 1794, and came to Kentucky with his parents in 1807. He had been pastor of about sixteen churches in Kentucky, and had served as missionary of Elkhorn Association. During his long pastorate of the Stamping

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Ground Church, near Georgetown, the report showed he baptized over a thousand converts into the fellowship of that church.

Ten state missionaries had been employed during the previous year. The General Agent, Elder J. D. Black, had led in organizing twelve associations for more efficient cooperation with the policies of the General Association. The Board of Managers was instructed by the Association "to take into consideration the propriety of employing three missionaries to labor in the Green River Association, whose business shall be to preach as well as to lay the plan of organization practiced by the General Agent, before the Churches, and urge its adoption upon them."

The committee appointed at the last session in relation to the Western Baptist Theological Institute, located in Covington, Kentucky, reported: "That they met with the Trustees of the Western Baptist Theological Institute at two different times, and made every possible effort to have the Institution placed and conducted upon the plans of its original founders; but utterly failing in their efforts, and finding the entire interest of the Institution endangered, attempts having been made to sell and transfer the property to another State, thus perverting the Institution from its original design," the committee applied to the Legislature of Kentucky in concurrence with the Kentucky Trustees and obtained a temporary amendment to the charter, thus securing the interest of Kentucky and the South in the institution. The committee then recommended, "the Western Baptist Institute, as worthy of your entire confidence, and well calculated to meet the wants of our denomination in the West in relation to ministerial education." This committee also stated "That the election of S. W. Lynd, D. D., president of the Western Baptist Theological Institute, meets our hearty approbation."

At the meeting of the Kentucky Foreign Mission Society at Bowling Green on Friday, October 13, the constitution was so amended that the name of the Society was changed to "The Kentucky Baptist Foreign Mission Society, Auxiliary to the Southern Baptist Convention." Also the churches favoring the missionary enterprise were requested "to make their contributions for Foreign Missions through the treasury of this Society."¹⁴

1849

The twelfth annual session was held with the First Baptist Church, Lexington, Elder William M. Pratt, pastor, commencing on Saturday, October 20. The introductory sermon was preached by Elder Samuel Baker, pastor at Russellville. A motion prevailed that the sermon be published, and an offering was taken to defray the expenses of publication. Elder D. G. Hatch, Georgetown, was elected Moderator, and Elder A. R. Macey, Clerk, pro tem. The Constitution was amended so that the annual session of the General Association "shall hereafter commence on the Monday after the 3rd Sunday in October," instead of on Saturday before the third Sunday.

The report of the Board of General Managers described the past year as one of "trial and difficulty" as "disease has prevailed over our land and many of our ministers have been confined at home." The Board reported

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that Elder A. D. Sears, pastor of the First Baptist Church in Louisville, had been appointed General Agent in early summer, "but in consequence of the prevalence of disease through the country, and of his own ill health, he has laboured but two months in our service, and of course, has accomplished but little in collecting funds and organizing the churches, as auxiliaries to the General Association." The report showed that in the two months of service Brother Sears traveled over 800 miles, preached 57 sermons, met with four associations, visited forty-seven churches, and collected \$245 in cash, besides the amounts he collected from two associations. This statement is quoted from him, "I still cherish the opinion, already advanced before the Board, that all unnecessary obstructions out of the way, an efficient agent can raise in Kentucky from three to five thousand dollars per annum." A. D. Sears was born in Virginia, January, 1804, and came to Kentucky in 1823. He was converted, baptized and he and his wife became members of the David's Fork Church, in Fayette County. He was ordained to the ministry in 1840, and at once became missionary in the Bracken Association. In July, 1842, he conducted an eight weeks' protracted meeting in the First Baptist Church, Louisville, resulting in 125 baptisms. He was chosen pastor, and remained until 1849, when the First Baptist and the Second Baptist Churches of Louisville united and formed the Walnut Street Baptist Church.

Ten State missionaries were employed during the previous year and made encouraging reports. Elder L. D. Alexander labored on the Ohio River in what is now Carroll County and constituted a Baptist church in Carrollton with 24 members. The financial exhibit showed \$3512.98 collected for the work of the General Association, and \$2353.33 for the Kentucky and Foreign Bible Society.¹⁵ Elder A. D. Sears continued as General Agent through 1850 and laid the foundation for a changed mission policy in the General Association.

CHAPTER XXII

A DECADE OF BAPTIST OPERATION

1850 - 1859

The beginning of this decade marked politically the dawning of the most momentous period in American History. This was the time of the gathering of the clouds before the coming storm. The events of these ten years were slowly but surely tending toward an inevitable conflict which would involve every state in the Union. Slavery was the one absorbing question, which would become the occasion of dividing the nation. The anti-slavery movement had already grown to tremendous proportions in the North and was extending into the slave states of the South.

The abolition movement was well on its way into Kentucky in 1845, when a strong anti-slavery paper was established in Lexington. The slavery question was pervading every phase of society and the churches did not escape the agitations. Pages were devoted to the discussion of the subject in the *Baptist Banner*, and other denominational papers. In 1849 the Constitution of Kentucky was revised for the third time since admission into the Union and after a long heated discussion in the Constitutional Convention, provisions for the continuation of slavery were made. Elder John L. Waller was a member of this Convention, and made a pro-slavery speech, to the dissatisfaction of many of his brethren who opposed slavery. The United States Census of 1850 gave the population of Kentucky as 982,405 inhabitants of which 210,981 were slaves.¹

However, the Baptists of the state were highly prosperous at the beginning of this period and continued to make encouraging progress from year to year. They had few internal interruptions to impede their forward movement. The long controversy of twenty years over Campbellism, and anti-missionism was then in the past, and the one important task was to correct any defects in the policies of the General Association, that the cause of missions might be more successfully promoted. In 1850, the main body of Baptists comprised forty-three district associations, seven hundred fifty-seven churches and 65,489 members. The anti-mission faction was gathered into twenty-five small associations, embracing two hundred sixty-six churches, and 9476 members. Altogether there were sixty-eight associations, 1023 churches and 74,965 members.²

1850

The thirteenth annual session of the General Association was held with the Baptist church at Covington, commencing on Monday, October 23. Rev. W. W. Gardner, pastor at Maysville in Mason County, preached the introductory sermon, and Daniel G. Hatch was chosen Moderator.

Elder A. D. Sears served as General Agent part of the year and spent most of his time in holding protracted meetings in destitute places and with weak churches. In his final report, he gave some interesting and important information concerning some of the places visited. He thus reports

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concerning the Salvisa church, located in the northern part of Mercer County, "I remained and preached fifty sermons for them. The Church became greatly revived. Seventy were received into its fellowship In and around Salvisa, nearly \$40 per year, for five years, were secured for the General Association. Fifty dollars were raised to finish their Meeting House. A pastor was called, for two Sabbaths in each month, and \$200 promptly pledged for his support."

His report continues, "The first week in January, I visited Henderson, where I continued and preached seventy sermons to the Church and congregation; during which ninety professed religion, about forty of whom were baptized, and united with the Baptist Church The first week in April, I visited Hopkinsville, and preached fifty sermons to the Baptist Church. Forty were baptized, and the final result determined my location as the Pastor of the Church."

The report continues, "I tarried in Greenville seven days, and preached fourteen sermons; and also organized a Baptist Church of 26 members. Greenville is a pleasant village of 600 inhabitants—the county seat of Muhlenberg County. The Presbyterians have a fine female school at this place. The little church, constituted by me, has pleasant prospects ahead They have already secured the services of Brother H. B. Wiggin, as Pastor The Hon. Mr. Rumsey has given the church a lot in a favorable position, and considerable progress has already been made, in obtaining subscriptions, in order to build a meeting house." It is well to note in this connection, that though material had been placed on the ground for the erection of the meeting house, the enterprise was abandoned for the want of means, and the church dissolved on August 20, 1853, and the ground was returned to the owner. Another Baptist church was organized in Greenville nineteen years later on June 12, 1869.

Elder Sears reported in the *Baptist Banner* June 26, 1850, that the towns of Madisonville and Morganfield "have always been without Baptist churches; . . . nor do they know much about us or our doctrines. We visited . . . them . . . and are satisfied that in each one visited a Baptist church might be constituted." Speaking of Madisonville, Sears says, "We think few villages in Kentucky can produce a more intelligent, and even fashionable congregation than Madisonville."

Elder Sears closed his work as General Agent and became pastor at Hopkinsville. In his final report he made a suggestion that in choosing a General Agent, "more attention ought to be paid to his qualifications to make good impressions than to his ability to obtain liberal collections." He also suggested that "the Board adopt a rule, requiring at least a recommendation from a majority of the churches in the Association before the missionary go forth under the authority of the Board. Such a course will invariably secure the confidence of the District Association as well as induce the affection of the churches."

A definite program of policy to secure the following desirable ends was adopted.

DECADE OF BAPTIST OPERATIONS

"1. The awakening anew of general interest among the Baptists of Kentucky, in the objects of the General Association.

"2. The representation of every district Association in Kentucky, in the General Association.

"3. The establishment of a Baptist Church in every County Town in Kentucky, and the sustaining of missionary labor in destitute places of our State.

"4. The circulation of Baptist literature throughout the State."

To accomplish these new duties it was "Resolved, that it shall be required of the General Agent:

"1. To visit the district Associations, and endeavor to secure their representative cooperation.

"2. To survey the destitution of the State, and recommend to the Board, from time to time, suitable men to act as Missionaries for these destitute parts.

"3. To have supervision of the Colporteur system.

"4. And to act as circumstances may dictate, as Agent, General Missionary, colporteur, etc, etc."

The Baptist Banner and the Western Baptist Review were both strongly recommended "as highly deserving the patronage of our ministry and people."³

1851

The Association met in Hopkinsville on Monday, October 20. Honorable J. P. Campbell, a member of the entertaining church, banker and U. S. Congressman, was chosen Moderator, and Elder R. T. Anderson of Bethel Association preached the opening sermon. Early in the year Elder Wm. W. Gardner was chosen General Agent and entered upon his duties in April.

This distinguished minister was born in Barren County, Kentucky, October 1, 1818, was licensed to preach in 1839, and graduated from Georgetown College in 1843. His first pastorate was at Shelbyville, 1844-1847, and he was pastor of the Mays Lick Church in Mason County ten years, except a portion of 1851 when he was in the position of General Agent.

His report to the General Association in October influenced that session to make some important changes. He says: "When I entered upon my duties as your General Agent, it was my intention to continue one or more years . . . But I soon learned that the state and tendency of our benevolent operations in Kentucky were very different from what either the Board or myself had supposed, and I was convinced that a change was greatly needed. Wherever I went, I found that the Agents of other Societies had preceded me, and done what could be done; and that the Pastors and Churches were complaining of the number and expense of agents, while some of the ablest churches either had, or were talking of adopting some

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plan by which they might keep agents out. Under such circumstances, . . . I resolved to abandon the work, believing that we were doing more harm than good, with so many agents in the field."

Brother Gardner then suggested that all the Societies operating independently be combined with the General Association. He further states: "I have conversed with a large number of ministers and laymen, and they all approved of the plan, and it is believed that as much more money may be raised, . . . and much more saved, than can be done with the present arrangement . . . Allow me to name Brother V. E. Kirtley as a suitable man for such an agency." After receiving this report of the Agent, and adopting the report of the Board, the General Association adjourned at 4 P. M. to the call of the Moderator, to give place to the meetings of the other Societies.

The Kentucky and Foreign Bible Society was called to order Monday, 4 P. M. October 20 by the President, Rev. John L. Waller and the following resolution offered by Elder A. D. Sears, Hopkinsville, was unanimously adopted: "Resolved that this Society be now dissolved, and that our Treasurer and Secretary are hereby directed to transfer the funds and papers of the Kentucky and Foreign Bible Society to the Treasurer and Secretary of the General Association of Baptists in Kentucky.

"John L. Waller, President.
"I. T. Tichenor, Secretary."

The Kentucky Foreign Mission Society was called to order at 4. P. M. Monday, October 20 by Rev. James M. Pendleton, Chairman, and the following resolution was adopted: "Resolved, that this Society be now dissolved; and that our Treasurer, and Secretaries are hereby directed to transfer the funds and papers of the Kentucky Foreign Mission Society to the Treasurer and Secretaries of the General Association. Adjourned until the next meeting in course.

"James M. Pendleton, Chairman.
"V. E. Kirtley, Secretary."

After the adjournment of the Societies, the General Association was called to order by the moderator. A resolution was unanimously adopted, recommending that the Board of Managers appoint Rev. V. E. Kirtley as General Agent. He served until May, 1854. This successful Baptist leader was born in Fayette County, Kentucky, April, 1818. He was converted and united with the Pitman Creek Church at the age of nineteen, was licensed to preach two years later and entered Georgetown College. He was ordained at Frankfort in 1841, and was pastor of a number of churches, including Owensboro, and Bardstown. Brother Kirtley was eminently a practical man, and was connected with the denominational life of the Baptists of Kentucky through the years.

In 1850 John L. Waller again became editor of the Baptist Banner and in May, 1851 the name of the paper was changed to the Western Recorder. The first issue of the renamed periodical appeared June 4, edited by John L. Waller, with R. L. Thurman and A. W. LaRue on the editorial staff. The paper was recommended as "eminently worthy of the patronage of our

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denomination" and it was "Resolved, That our ministers be earnestly requested to use their influence to extend the circulation of the Recorder." Also the Western Baptist Theological Institute, Covington, Kentucky, was recommended as furnishing "ample facilities for acquiring a Theological education," and it was "Resolved, That our young Ministers should, as far as possible, avail themselves of these facilities, that they may become able Ministers of Jesus Christ."⁴

The death of the venerable Jacob Vanmeter occurred on December 12, 1850, in Meade County, at the age of seventy-eight years. He was the last survivor of the original band that went into the organization of the Severn's Valley Church on June 18, 1781, under a sugar tree then standing at Hynes' Station about one mile from Elizabethtown.⁵

1852

At the meeting of the General Association at Glasgow, on Friday, October 15, Rev. John L. Waller was chosen Moderator, and Rev. A. R. Macey, Clerk. Rev. J. B. Taylor, Corresponding Secretary of the Foreign Mission Board, Richmond, Virginia, and Rev. T. F. Curtis, Corresponding Secretary of the Home Mission Board, Marion, Alabama, were invited to seats in the body. A series of sermons was delivered by various ministers on Home Missions, Bible Operations and Foreign Missions. This was the method of presenting these great causes. Ten sermons were preached in various places in Glasgow on Sunday, including one to the Negroes.

By resolution the churches were requested "to commence a regular system of operations for the purpose of sustaining the Bible cause, the Foreign, Domestic and Indian Missions, and that each pastor be requested to bring one of those benevolent institutions before his churches every three months, and take up a collection for each during the year, and forward the amount collected for each to the Treasurer thereof." The object of this policy was to place more responsibility on the pastors in gathering funds in the support of the various interests.

The report of the Board of Managers indicated that the concentration of all the state societies under one Board, with one Agent, at the last session, seemed to meet the approval of the denomination generally, and promised to be more systematical, and to produce a larger amount of useful labor for less expenditure of the scanty means usually obtained for missions and Bible purposes in our state. The General Agent, Rev. V. E. Kirtley, reported that he had "traveled 4702 miles, and obtained on subscription and otherwise, \$5018.33; preached on various subjects, and was cordially received, as your General Agent by all those with whom I had the pleasure of meeting." He was continued for the ensuing year at a salary of \$1000 and expenses. The motion prevailed that "the missionary and colporteur features shall hereafter be combined in the labors of the missionaries of this body." The supply of the religious destitution of the state was adopted as "an object of first importance."

The Western Baptist Review had changed its name to the Christian Repository and together with the Western Recorder was recommended as worthy of extended support and a needed increased circulation.⁶

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1853

The sixteenth annual session was held with the Baptist church at New Castle, the county seat of Henry County, and opened at 2:30 P. M. Thursday, October 13. Two well known ministers were chosen Moderator and Clerk, S. L. Helm, and S. H. Ford. Brother Helm, the Moderator, was pastor at Owensboro, and a brother of the late John LaRue Helm, the twenty-fifth Governor of Kentucky. He was born in Hardin County, May, 1816, and was in the thirty-seventh year of his age. S. H. Ford, the Secretary, at that time was associated with Elder John L. Waller in the editorship of the *Western Recorder and Christian Repository*, but at the death of Editor Waller the following year, Brother Ford became the sole editor of the *Christian Repository*, later changed to *Ford's Christian Repository*, of which he continued as editor through his long life.

There were three classes of members of the General Association in the session at New Castle, which was the result of the amended constitution; first, elected messengers from Baptist churches and associations; second, life members, composed of those who paid \$30.00 into the treasury of the body, and third, annual members, who paid in one dollar. The record showed twenty members from fourteen district associations, seven from five churches, 62 life members, of whom eight were women and twenty annual members.

By resolution, it was declared that the interest in the *Western Recorder and Christian Repository* would be greatly increased "by more frequent contributions from the brethren, and earnestly we call their attention to this subject." Also the editors of these periodicals were respectfully requested "to place the merits and claims of our educational and missionary organizations more frequently and prominently before their readers." *

In a report made concerning the Western Baptist Theological Institute, it was stated by resolution that the trustees of said institute had agreed to divide the property equally between the trustees acting for the Western States and those acting for the Southern States with the opening "of two Theological Seminaries, one for the North and one for the South, instead of one central one as heretofore contemplated; and, whereas, the present acting board have definitely dissolved, and appointed committees to obtain the sanction of the Kentucky Legislature at its next meeting to such division, and also to locate the Institute for the South at Georgetown, instead of Covington." The General Association, then by resolution heartily approved the idea of locating the Institute for the South at Georgetown, and that they would "lend their influence to consummate this aim of the Trustees." It was then resolved "That this Association shall always regard the Institute as the enterprise of the Southwest, and not of Kentucky alone; and we shall insist on its being always conducted as an Institute of all the States properly interested in its benefits." The Institute failed to thrive at Georgetown College as was expected.

A strong report was presented on Temperance, condemning the use of intoxicating liquors as a beverage, and as an enemy to "all moral reforms and defies the spirit of progress." The report says: "The making, selling and drinking of all intoxicating liquors, as a beverage, by professed Christians,

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is a barrier and hindrance to a proper growth in the Christian graces, inconsistent with Christian character, degrading to the cause of Christ; and that it should be so held up and condemned by all ministers before all the churches . . . we hail it (the present Temperance movement) as an opening field of great usefulness, in which all good men can serve God and their country, in extermination of this great evil from this, our beloved land; and to this end, by the grace of God, we will labor and pray." This report showed that the Baptists of Kentucky condemned the liquor business a century ago, when the use of intoxicating liquors as a beverage was interwoven with the social habits of the people.

The Board of Managers in their annual report said: "Perhaps in no year since the organization of the General Association has more missionary labor been performed than the present." Rev. V. E. Kirtley, General Agent, reported that he had secured in cash and subscriptions the amount of \$6288.14, of which \$3072.19 was in cash. He had traveled 3569 miles and raised for all purposes between eight and ten thousand dollars. Eight state missionaries had been employed. They made encouraging reports. For ten years the Board of Managers had been located in Georgetown, but a resolution was adopted removing the headquarters to Louisville, and the name, Board of Managers, was changed to the term Executive Board, and Thursday after the first Lord's Day in November was set as the time for the annual meeting to be held in Louisville.⁷

1854

Walnut Street Baptist Church, Louisville, was the place of meeting of the General Association which convened on Thursday at 10 o'clock, October 12, when a total of 137 messengers were enrolled. Elder William Vaughan delivered the annual sermon, and Elder S. L. Helm, pastor of the East Baptist Church, in Louisville was continued Moderator. The plan was adopted to appoint committees to report on each of the various causes. During the sessions, reports were presented by committees on the following interests: The Claims of the General Association, The Importance and Plans of Systematic Benevolences; Domestic Missions, Foreign Missions, Bible Cause, Education, The Religious Press, Sunday schools, Indian Missions, and German Missions. The term Home Missions designated the work in the district association and in the state at large. By motion it was "Resolved, That Home Missions are of paramount importance, and demand the cordial and united support of the Baptists in Kentucky."

Elder Jacob Weller was appointed a missionary to the German people in and around Louisville in December, 1853, and a German Church was reported organized on April 23 of the present year with eight members. Brother Weller reported a Jewish Rabbi and wife had been converted and baptized, which brought the number up to ten members.

The first report on Sunday schools ever presented to the General Association was read by Elder J. W. Warder, the chairman of the committee. The report outlined the Sunday school situation in Kentucky at that time among the Baptists. It stated that ". . . a very small proportion of the Churches probably not one-fourth have Sunday schools, and many of them

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in a very sickly condition, scarcely maintaining an existence; that one of the greatest difficulties in maintaining such schools is the want of pious and devoted teachers, who are willing to sacrifice a little ease that they may instruct little children; that such schools, properly sustained, may be instrumental in leading thousands to Christ; that the average attendance of the Sabbath School of the Walnut Street Baptist Church in this city is about one hundred and sixty, and might be greatly increased with the proper effort, that the number of children in this city not in Sunday school will probably number five thousand."

The report of the Committee on the Religious Press was the occasion of more concern than any matter presented, as the report set forth a general dissatisfaction of the Baptist papers then existing. It was claimed that the Religious Press did not give the churches and people the necessary information. "Your Committee, without wishing to censure any particular paper, or editor, are [is] compelled to report that, in our opinion, the Religious Press does not at present meet the wants of the denomination. We have papers enough, but we have not the power of the press. Our papers discuss ably and well the peculiar doctrinal questions of our denomination; they give sufficiency of local views. Yet we feel convinced that much of that censorious spirit, violent denunciation or invective, that finds its way into the Religious Press, is hurtful to the cause of Christianity, and should be supplanted by earnest appeals to brotherly love and charity.

"This difficulty could be removed by editors, under the present system, if they would only learn that Baptists love peace more than strife; and gentle words, rather than a railing tongue."

The committee made a supplemental report that a proposition had been made by Brother S. H. Ford, the proprietor of the Western Recorder, to sell the paper at cost to him, to "a joint stock company, for the purpose of purchasing the Western Recorder, and directing this periodical enterprise, for the benefit of the Baptist denomination." Measures were at once adopted for the attainment of this end.

The report of the missionaries laboring in different sections of the State under the direction of the Executive Board are all interesting and encouraging, but only one will be mentioned. Elder James H. Brown, missionary in Long Run Association preached thirty-one sermons in Portland, near Louisville and organized a church with fourteen members, and raised in subscriptions \$704.45 for building a house of worship. Brother Brown reported a lot had been secured "by six noble brethren of the Walnut Street Baptist Church in Louisville for the benefit of the Baptists in Portland." The records show that this old historical Church, Walnut Street, with W. W. Everts as pastor, after having made a large outlay on their own building, had contributed during the year to outside causes \$2,036.36, including \$300 on the lot for the Portland Church.⁸

Elder V. E. Kirtley, who was chosen General Agent in November, 1851, served in that capacity to May, 1854, when he resigned "from a sense of duty to a helpless family and for the cause of Christ in another field." It was "with reluctance" that the Board accepted his resignation, so successfully had he led as General Agent during the three and one-half years of service.

DECADE OF BAPTIST OPERATION

Elder J. H. Brown, then missionary pastor at Portland, was chosen General Agent the following August and served sixty-four days. During this short time, he traveled over 600 miles; visited thirty-three churches and three associations; preached fifty-one sermons and collected for the causes of the General Association \$400.15.

On October 19, two days before the meeting of the General Association, John L. Waller, then editor of the Western Recorder, passed away. "His health had been, during the last ten years of his life, in a precarious condition; and, on several occasions, his recovery from sudden and severe attacks of illness had been despaired of."⁹

In the Kentucky Baptist Ministers Meeting in session on Friday, October 11 in Louisville, a committee was appointed "to devise some plan in reference to the services to attend the interment of J. L. Waller, LL. D., in the Frankfort Cemetery." This committee reported, "The committee appointed to report suitable service to be had on the occasion of the removal of the remains of Rev. J. L. Waller, LL. D., to the Cemetery at Frankfort, for final interment, beg leave to report: That they have conferred with the immediate family of Brother Waller and find that some suitable ceremonies on the occasion of the removal of his remains would be grateful to their feelings. We therefore, recommend the following as a suitable exercise for the occasion: That the mortal remains of Brother Waller be removed from this city to Frankfort, on the morning of Friday, the 27th day of October; and that the following brethren be appointed a Committee to superintend the removal, viz: Elder William Vaughan, S. H. Ford, J. D. Black, R. T. Dillard, S. W. Lynd, D. S. Colgan, T. J. Fisher, J. M. Pendleton, D. R. Campbell, Y. R. Pitts, W. W. Everts, W. M. Pratt, A. D. Sears, S. L. Helm, James H. Brown, V. E. Kirtley, W. W. Gardner, T. J. Drane, C. Lewis, E. G. Berry, Thomas M. Vaughan, R. L. Thurman, A. W. LaRue, Andrew Broaddus, and Smith Thomas; and that Elder William Vaughan be requested to preach on the occasion, at the arrival of the corpse at Frankfort, after which voluntary addresses will be made; and that the proceedings be published in the Recorder, with the request that other papers in our State copy this report."

The committee reports the following: .

"Resolved, That a subscription be now opened and circulated throughout the West, and South, asking for contributions of one dollar and upwards, to purchase a lot, and erect a suitable monument over Brother John L. Waller's grave.

"Resolved That whatever, if any, may be left after the expenses of said lot and monument are paid, be given to Brother Waller's orphan children." A committee was appointed to receive the money, purchase the lot and superintend the erection of the monument. Committees were also appointed in the counties of Kentucky and in other States to solicit subscriptions, and to remit the money as soon as possible.

The Committee on Obituaries "feel that in an ordinary obituary they are incapable of doing justice to the memory of Rev. John L. Waller, LL.D. His wide spread fame, well established reputation, and preeminent talents, demand that the ablest mind in the denomination should be selected to write

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a suitable history of his life . . . A great man has fallen and our denomination has lost an able advocate; and the Baptist ministers one of their brightest ornaments." It was further resolved "that we tender to the bereaved family and relations of our deceased brother the warmest sympathies of our hearts; and assure his orphan children that their interest and happiness will ever be dear to the Baptist ministers of Kentucky."¹⁰

1855

On Thursday, November 8, 1855, at 11 o'clock, the General Association met again in annual session, with the Walnut Street Baptist Church, Louisville. Letters were read from twenty district associations, and twenty-one churches, and the messengers were enrolled. The names of thirty-one ministers and twenty-seven laymen were enrolled as life members of the Association, who had paid \$30 into its funds. Elder S. W. Lynd, D. D. professor in the Western Baptist Theological Institute at Georgetown was chosen Moderator, and President D. R. Campbell, of Georgetown College, preached the opening sermon. Hereafter missions in Kentucky will be designated by the term State Missions.

Rev. A. M. Poindexter, Richmond, Virginia, delivered "a thrilling address" in behalf of the Foreign Mission Board of the Southern Baptist Convention, after which an offering of \$651.50 was taken up for Foreign Missions. Immediately a strong resolution was adopted expressing "devout gratitude to God" for the success that was attending the labors of the Foreign Mission Board.

It was "Resolved, that we recommend to the Trustees of Georgetown College to enter upon immediate measures to raise one hundred thousand dollars as an additional endowment fund, and that we pledge to them our hearty cooperation and influence." It was also recommended that President D. R. Campbell be appointed "their agent to raise the endowment fund and that he be requested to take the field for that purpose."

The Report on Education brought "the cheering news from the Bethel High School, located in Russellville, in the southern part of our State", that arrangement had been made to change the Bethel High School to Bethel College. A number of Female Schools was reported to be in a flourishing condition. Among these were Georgetown Female Seminary, Bethel Female College, Hopkinsville; New Liberty Female College; Maysville Female College; Kentucky Female Institute, Louisville; Eclectic Female High School, Columbia; Glasgow Female High School; Lafayette Female College and Henry Female College. Besides these, some Baptist High Schools for both male and female, located over the State, were reported in a flourishing condition.

The Baptist Almanac of 1855, as quoted in the Minutes of the General Association, showed the strength of the Baptists of the United States as follows: Number of associations 687; churches, 14,193; ordained ministers 9,492; licentiates 593; baptized in 1854, 64,924; and total membership, 1,190,609. These figures fall far short of our actual numbers because of the missing minutes of the district associations.

DECade of Baptist Operations

In February, 1855, the Headquarters of the General Association was located in the Walnut Street Baptist Church, 4th and Walnut Streets, where rooms were fitted up for that purpose. Also the offices of the Western Recorder and the Christian Repository, were removed to the same building.¹¹

A young minister, R. C. Buckner, pastor at Albany, Clinton County, in Freedom Association, was a messenger, who, in the years ahead, founded the great Buckner Orphan's Home, near Dallas, Texas.

1856

The General Association met at Henderson on May 9, according to the change of date made in the Constitution at the last meeting. The number of messengers was very small, representing only ten associations and nine churches in the entire state. The number of life members present was reduced to the minimum, and many of the leading brethren were not in attendance. Two causes probably contributed to the small representation. Only six months had intervened since the last session of November 8, 1855; and also it was reported that the preceding winter was "unprecedented in this country for its duration and cold."

Elder John Bryce, pastor of the entertaining church, was chosen Moderator, and the annual sermon was preached by Elder Henry McDonald, pastor at Greensburg. A large number of messengers was appointed to represent the body in the Southern Baptist Convention, to be held in Louisville in May, the following year. The building of a Baptist College at Columbia, Kentucky was warmly and heartily approved. After a sermon by Elder A. M. Poindexter, Richmond, Virginia, on Sunday at 3:00 P. M., a collection was taken for Foreign Missions, amounting to \$69.45.

The names of twenty ministers were enrolled in the Kentucky Baptist Ministers Meeting, which convened on Thursday, May 8, in the Baptist church in Henderson. A resolution was adopted "That, hereafter ministers who enroll their names as members of this body, shall be so considered until they are dismissed by request or vote of the Annual Meeting; and that any member who shall absent himself from the Annual Meeting of the body without sending a communication or otherwise showing good cause for absence, shall be voted out of the membership."¹²

1857

The twentieth annual session was held with the Walnut Street Baptist Church, Louisville, commencing at 10 o'clock, Tuesday morning, May 5. Messengers from seventeen associations, and fifteen churches, besides forty-nine Life Members, were enrolled. Brother E. B. Bartlett, a laymen, Covington, was chosen Moderator, and Brother J. M. Cooper, another layman, Stanford, Clerk. A letter from the Female Baptist Missionary Society of the Henderson Church was read, and Elder John Bryce, pastor, was entered on the list of delegates, as their representative. Later in the session Elder Bryce offered the following resolution, which was adopted: "That we recommend to the pastors of all our churches to use their best efforts to form Female Missionary Societies in their respective churches, for the purpose of raising funds by monthly contributions in aid of the General

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Association, to be forwarded to the Treasurer of this body by their delegates, or otherwise; and we also request all our Missionaries to form such societies in churches destitute of pastors, in their respective fields of labor."

The Committee on Order of Business called for four hours to be given to the consideration of State Missions. The lengthy report of the Executive Board expressed the approval of the plan adopted at the last session a year ago, of employing four General Agents, located in four districts covering the entire state instead of one General Agent. The claim was that these four General Agents would be in closer touch with the missionaries in the district associations, and would have a more definite knowledge of the needs of the fields. The total receipts for all missions during the year, including State, Domestic, Foreign and Indian were \$6067.33.

A great many prominent brethren were seated as visitors and corresponding messengers from other State Organizations, due to the meeting of the Southern Baptist Convention in Louisville on May 8, the day following the adjournment of the General Association. This was the first meeting of the Southern Baptist Convention in Kentucky, which had a larger number of messengers than any other state, with Virginia coming second, and South Carolina, third. R. B. C. Howell, of Virginia, was re-elected President and William Carey Crane, Secretary. Some of the men, who were leaders in the work of the Convention, were: A. D. Sears of Kentucky, J. B. Jeter, J. A. Broadus and J. L. Burrows, Virginia; J. P. Boyce, and Basil Manly, South Carolina; J. R. Graves, Tennessee; and some others. J. B. Taylor was Corresponding Secretary of the Foreign Mission Board, Richmond, Virginia, and Russell Holman, Corresponding Secretary of the Board of Domestic Missions, Marion, Alabama.¹⁰

The report on Temperance to the General Association revealed the distressing conditions that prevailed in Kentucky, in the popular use of intoxicating liquors as a beverage. The report says in brief, "The use of intoxicating liquors, as a beverage, has ceased to be made a secret . . . It is becoming frequent, as in days of old, to use them at the private table, to offer them upon the side-board to the casual guest . . . It is assigned a throne in the social hall, . . . Again, fashion is very powerful; even in vice it has its cycles—dancing, horse racing, drinking, etc."

The report further states: "The next thing tending to the increase of intemperance may be set down to the fault of the ministry; not, however, to the exemption of the laity . . . They preach salvation by grace, but wink at a continuance in sin . . . they preach doctrine, but forget reproof, correction . . . even ministers think a temperance lecture in a church on Sabbath evening, or a discourse against gambling; going to the theatre; covetousness, or any known sin is altogether inconsistent with their duty, as if these things might not be pointed out as dishonoring to God, . . . and injurious to men. This results in a laxity of discipline upon the part of the churches. Members are permitted to drink to intoxication, and no kindly effort made to reclaim them."¹¹

DECADE OF BAPTIST OPERATIONS

1858

At the meeting of the General Association at Georgetown, on June 18, a number of names appeared on the reports for the first time. Among these were Elder George C. Lorimer, pastor at Harrodsburg, Elder J. H. Spencer, Bays Fork Association, Elder C. Keys and Brother H. Yancey, Lewisburg, Mason County, and M. T. Sumner, newly elected Corresponding Secretary of the Board of Domestic Missions, Marion, Alabama. Elder William M. Pratt, pastor at Lexington was chosen Moderator, Brother J. M. Cooper, Standford, Clerk, and Elder S. L. Helm, pastor at Covington, preached the opening sermon from Romans 10:1.

The Executive Board reported according to the instructions of the last session, that they proceeded to divide the state into six districts and secure General Agents for each. Only two men were employed — Elders J. Waldrop, and B. C. Branham, but "both of whom soon became discouraged and resigned, the former continuing but a few days, and the latter only about two months." "We regret very much our failure to supply the districts with Agents, for we believe that this is the only method by which our operations can be carried on successfully." Elder Andrew Broaddus was Corresponding Secretary. His only duty was to keep the records for the work done by the missionaries. He issued a request, in the absence of any General Agents, to all the pastors in the State "to take up collections in their respective congregations". But this effort resulted in receiving less than one hundred dollars "which confirms us in the belief that Agents must be sent to visit the churches and press our claims upon them".

The offerings for the year for all mission causes amounted to \$4,344.92. The report on Domestic Missions showed that all the states had contributed \$36,345.57 for both Domestic and Indian Missions; of this sum Kentucky Baptists contributed \$514.17 for Domestic Missions and \$619.45 for Indian Missions, making in all \$1,134.46.

The following resolution was adopted "That it shall be the duty of the General Agent to endeavor, the coming year, to ascertain, as accurately as possible, the number of our churches in the State, the number destitute of preaching at least once a month, and the number that have preaching twice a month; and also ascertain the number of ministers in the State, ordained and licentiates; and the precise fields most destitute of the Gospel ministry, and the kind of ministers needed to supply them". And also to obtain "correct information as to the amount of missionary labor and money expended throughout the State, especially through the District Associations, and secure such information for publication in our next annual report".

The Western Recorder was highly approved "especially as far as it is free from the personal and unchristian bitterness, which often characterized the religious press." Fifty ministers were enrolled in the Kentucky Ministers Meeting, and a strong program was enjoyed.¹²

1859

The Association met in Bowling Green for the third time, commencing

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on Friday, April 29. Elder James S. Coleman, pastor at Beaver Dam, Ohio County, was elected Moderator, and Elder William L. Morris, pastor at Hodgenville, Clerk. Elder A. B. Smith, LaGrange, preached the introductory sermon from Matt. 28:19, 20. "The sermon was able and Baptistic throughout."

The Executive Board reported, that on account of the lack of funds the number of missionaries appointed had been limited. "If we had possessed the means of supporting them, instead of eighteen or twenty Missionaries employed during the year, we believe there might have been double that number in active service. So that we have lacked means rather than men to do the work." The cause of the decrease of funds was stated. "A great many will not inform themselves as to the objects contemplated by the General Association, as they might do, by incurring the small expense of taking and reading our religious periodicals. Ignorant of what we are doing, and cherishing suspicions as to the honesty of those whom we send out as agents, they are afraid to make investments, lest they encourage impostors and throw away their money upon unworthy objects. We believe that there are honest hearted brethren, who really believe that the whole missionary enterprise is a trick, contrived to fleece the churches for the purpose of feeding hungry agents . . . Great forbearance should be exercised, therefore, towards this class of brethren and all pains taken to remove their unfounded prejudices."

The Board also states: "Another obstacle to our success is the want of proper regard for the Home Mission (State Missions) enterprise especially. Many argue that, inasmuch as all in Kentucky might hear the Gospel if they would, there is no obligation to send it to their neighborhoods and what they give, they appropriate to Foreign or Indian Missions." During the previous year, \$1,670.38 was contributed to Foreign Missions, and \$729.57, to Indian Missions, a total of \$2,399.95; while \$4,602.45 was contributed to the work in the State. This report caused "a very interesting discussion . . . and on motion the further consideration of the report was postponed" to 10 o'clock the following day. A special committee was appointed with Elder George Hunt, pastor of the Stamping Ground Baptist Church, as chairman, to report on "the Report of the Executive Board," at the hour appointed. This report was very lengthy and only added confusion to the mission situation, and never became effective.

A tract by Dr. W. W. Gardner on Communion was cordially commended to the Baptists of Kentucky and also the Works of the late John L. Waller, recently published. There were enrolled sixty-four ministers in the Kentucky Baptist Ministers Meeting in Bowling Green, the largest number in the history of the body.¹⁶

During this period under consideration, the term "Landmark" first found a place in the Baptist vocabulary and became the occasion of a widely extended controversy. The term "Landmark," or "Old Landmark," first appeared in 1854, when Elder J. M. Pendleton, pastor at Bowling Green, wrote a series of four articles to the Tennessee Baptist at the request of the editor, Elder J. R. Graves, on the question, "Ought Baptists to Recognize Pedobaptist Preachers as Gospel Ministers?" Elder Pendleton

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says . . . that the "four articles . . . were afterward published in pamphlet form under the title 'An Old Landmark Re-Set.' Brother Graves furnished the title, for he said the 'Old Landmark' once stood, but had fallen, and needed to be 'reset.'"¹⁷

These four articles, entitled "An Old Landmark Re-Set", were limited to one subject, viz: "Ought Baptists to Recognize Pedobaptist Preachers as Gospel Ministers?" One authority considered the title appropriate "because there had been a time when ministerial recognition and exchange of pulpits between Baptists and Pedobaptists were unknown. This was an old landmark, but in the course of years it had fallen. When it was raised again it was called 'an old landmark reset.' Hence the term 'old landmarkism'; and of late years, by way of abridgement, 'landmarkism.'"¹⁸

The 'gist of the arguments of Elder Pendleton in "An Old Landmark Re-Set" is: "The unwarranted substitution of sprinkling for baptism of itself invalidates the claim of Pedobaptist Societies to be considered churches of Christ. But there is another fact which renders their claims utterly worthless. It is the element of infant membership in those societies. . . . Pedobaptists, then, so far as an overwhelming majority of their subjects of baptism is concerned, have no baptism. They have improper subjects, even if the action was right. But the action is wrong. They sprinkle or pour water, refusing to do what Christ commanded.

"If Pedobaptists fail to exemplify the precepts of the New Testament in reference to the subjects and action of baptism, they have no churches of Christ among them. . . . If Pedobaptist Societies are not churches of Christ, whence do their ministers derive their authority to preach? Is there any scriptural authority to preach which does not come through the church of Christ? And if Pedobaptist ministers are not in Christian churches, have they any right to preach? That is to say, have they any authority according to the gospel? They are doubtless authorized by the forms and regulations of their respective societies. But do they act under evangelistic authority? It is perfectly evident to the writer that they do not. . . .

"Now, if Pedobaptist preachers do not belong to the church of Christ, they ought not to be recognized as ministers of Christ. But they are so recognized whenever Baptist ministers invite them to preach or exchange pulpits with them. As to calling on them to pray, it is a different matter; for men ought to pray, whether they are in the church or not.

"It is often said by Pedobaptists that Baptists are inconsistent in inviting their ministers to preach with them, while they fail to bid them welcome at the Lord's table . . . It is a flagrant inconsistency . . . Let Baptists cease to recognize Pedobaptist preachers as ministers of the gospel, by inviting them to preach, and the charge of inconsistency will be heard no more.

"Our refusal to commune with Pedobaptists grows out of the fact that they are unbaptized, and out of the church. We say they have no right to commune as unbaptized persons. Pedobaptists, however, have as much right to commune unbaptized, as they have to preach unbaptized. That is to say, they have no right to do either.

"And another thing follows: the official acts of Pedobaptist preachers

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have no validity in them. Their falsely so called baptisms are nullity—their ordinances are a nullity. Immersions administered by them ought to be repudiated by Baptists."

In conclusion Dr. Pendleton states that he had said nothing of the Reformers, otherwise known as Campbellites "as they reject infant baptism they cannot be placed in the same class of Pedobaptists." But he says, "... ministerial and religious intercourse between Baptists and Campbellites would be utterly unjustifiable. They differ fundamentally in their views of repentance, faith, regeneration, justification, the influence of the Holy Spirit, the design of baptism, etc., etc. They are not 'agreed' and cannot 'walk together.' An attempt to do so would involve deep hypocrisy, and culpable sacrifice of principle."¹⁹

A number of leading Baptists and some Presbyterians took issue with Elder Pendleton's positions. John L. Waller, editor of the **Western Recorder** replied in an editorial, Sept. 20, 1854. J. L. Burrows, pastor of the First Baptist Church, Richmond, Virginia, replied to the Landmark tract in the **Baptist Memorial**, February 1855, of which he was editor. S. W. Lynd, pastor at Georgetown, replied in the **Western Recorder**, January 10, 1855.

W. W. Everts, pastor of the Walnut Street Baptist Church, wrote a series of three lengthy articles which appeared in the **Christian Repository** in the January, April and May issues of 1855. To all these J. M. Pendleton replied. Pastor Everts expressed his regret of what he termed an "ill timed or unnecessary controversy" and that it was a bad policy "to widen unnecessarily the disaffection between religious denominations" instead of uniting "in a grand crusade against Paganism, . . . Romanism, . . . and Infidelity." Brother Everts held that baptism was prerequisite to communion and fellowship, but took issue with Elder Pendleton that "the right to pray and preach is our individual right, anterior to church relations or ordinances properly developed . . ."²⁰

The occasion of John L. Waller's reply to the Landmark articles grew out of the charges of the **Presbyterian Herald** stating that the Baptists were High Churchmen for holding such views. The editorial in part is as follows: "This invidious charge is based solely upon the fact that Rev. J. M. Pendleton, pastor of the Baptist Church at Bowling Green, Kentucky, in a series of articles in the **Tennessee Baptist**, has undertaken to defend the position that Pedobaptist ministers, nor ministers of any persuasion, except Baptist, are gospel preachers, and that they should not be treated as such. Now, while we admire and love Brother Pendleton for his earnest piety, eminent usefulness, and profound varied scholarship, we insist and charge that . . . it is not honest—in our opponents to seize upon the views of one of our brethren, standing solitary and alone, no matter how honored and how beloved he may be, and use them to bring reproach and odium upon the whole Baptist denomination. Our opponents well knew that the views of Brother Pendleton are not the views of Baptists, past or present. These views are something new under the Sun. They are published as 'New Issues.' . . . Brother Pendleton is a single and solitary advocate, of all our distinguished men, who has stepped forth in defense of such ultra sentiments."²¹

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This editorial was written one month before Brother Waller's death, and is contradictory to what he wrote in the *Christian Repository*, January 1852 on the "Reformation." His conclusions at that time were, "If the Romish Church was the true Church, then the founders of the Reformed Churches were deposed and excommunicated; and if she was not (the true church), then they (Reformed churches) have no ministry, no ordinances, no ecclesiastical existence. If she was not the Church of Christ, then they are not the Churches of Christ, themselves being witnesses."²²

"An Old Landmark Re-Set" was put to the test in the Southern Baptist Convention at Montgomery, Alabama in 1855. Dr. John A. Broadus thus describes the scene: "After the organization, (of the Convention) some one offered, as usual, a resolution inviting ministers of other denominations to sit with us and participate in our deliberations. This was at once sharply objected to, and there arose a debate which lasted a whole day. Presently the words 'Old Landmark' were used; and some of us from the distant portions of the South, upon asking what in the world that meant, were told that Rev. J. M. Pendleton, of Kentucky, had published in Nashville a tract entitled 'An Old Landmark Re-Set.' In this he was said to have maintained that it was a former custom of Baptists not to give any invitation or to take any action which might seem to recognize ministers of other persuasions as in a just sense ministers. These were also the views of Rev. J. R. Graves, editor of the 'Tennessee Baptist,' published at Nashville. These honored brethren, and a number of others from that part of the country, maintained these 'Landmark' views with great earnestness and ability. After the day's discussion, it was proposed to end the matter by letting the resolution be withdrawn, upon the understanding that those who saw no objection to its passage would concede thus much to the views of their brethren, who objected so strongly. Some present thought already that there was no such extreme difference of opinion among us as appeared to exist. The controversy in the next few years rose high, and in some quarters threatened division. But it has now long been felt by most brethren that we could agree to disagree upon the matters involved, and that the great bulk of us were really not very far apart."²²

There was no division among the Baptists of Kentucky over the pamphlet "An Old Landmark Re-Set." On January 1, 1857, Dr. J. M. Pendleton left the pastorate at Bowling Green, and moved to Murfreesboro, Tennessee, where he became the head of the new Theological Department of Union University. The year following, he became joint editor of the *Tennessee Baptist* with J. R. Graves, retaining his college position. Being strong for the emancipation of slavery, and opposed to the Confederacy, Dr. Pendleton broke politically with Dr. Graves and the College, and moved to Upton, Pennsylvania, where he spent a greater portion of his life. The position of Dr. Graves on Baptist polity and practice in the years ahead will be considered only as related to Kentucky Baptist history.

CHAPTER XXIII

TWO DECADES OF DISTRICT ASSOCIATIONS

1841 - 1861

During this period twelve associations were constituted, auxiliary to the General Association of Baptists in Kentucky. These were Liberty, Greenup, Bay's Fork, Freedom, North Concord, Daviess County, South Kentucky, Nelson, Lynn, Irvine, Clear Fork and Crittenden.

LIBERTY

The Liberty Association was constituted at Mt. Tabor Church near Glasgow, July 31, 1840, of messengers from the following churches, which had withdrawn from the Green River Association: Mt. Tabor, Bowling Green, New Hope, Three Springs, Salem, Mt. Olive, Glasgow and Liberty Hill. Elder Jacob Locke was chosen Moderator, Richard Garnett, Clerk, and J. M. Pendleton, pastor at Bowling Green, preached the opening sermon. The Union Chapel Church was received into the union and the messengers seated. Correspondence was solicited by vote with Barren River, Bethel, Russell's Creek, Gasper River, and Goshen Associations—all missionary bodies. The claims of the American and Foreign Bible Society were presented, and a collection of \$31.30 was taken up to promote its objects. The recommendation was adopted that each church in the Association hold a protracted meeting during the ensuing year.

The next session of the Association was held with the Salem Church in Barren County, beginning on August 14, 1841. The number of churches had increased from eight to eleven which reported 225 baptisms and a total of 908 members. A Board was appointed consisting of fifteen members to conduct the missionary affairs of the Association. This Board reported to the session of 1842 that Elder Moses Aiken had labored six months in mission work, and Elders John Jones and James Locke six weeks each, and that, after paying these brethren for their labors, a balance of \$23.00 was left in the treasury. Moses Aiken was appointed to continue as missionary for the following year, at the close of which he was elected by ballot at a fixed salary of \$300 per annum to be supplemented by whatever amounts might be received from his field of labor.

In the session of 1843, the Association recommended that the churches "observe the first Saturday in January and July, as days of fasting and prayer of God, that he would continue his blessings, pour out his spirit more copiously on the churches." The churches were especially urged to pray the Lord to send laborers into his harvest.

The subject of Sunday schools was brought before the Association, in 1844 stating by resolution, "That the best interests of our churches and our country may be greatly promoted by the organization and fostering of Sunday schools." A brief report was submitted in 1856 stating, "There are but few schools in operation in our Association." A resolution was adopted

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in the same session, requesting the pastors to establish a Sabbath school in every church of the Association.

In 1846, the churches were advised to support their pastors "that they might give themselves wholly to the work." Each preacher present was called upon to subscribe the number of days of labor among the destitute that he would be able to perform during the ensuing year. The subscription amounted to 257 days of preaching. According to the records this plan worked well and was carried on about ten years. In 1856 Elder John G. Durham was appointed missionary to work under the plan of the General Association, which was to send an agent into the field to collect the necessary funds with which to pay the missionary.

Liberty was a missionary Association and prospered from the beginning. In 1850, there were 29 churches with 1772 members; in 1860, 25 churches with 1797 members; in 1870, 31 churches with 2787 members; and in 1880, 50 churches with 3872 members. From the constitution of the Association in 1840, to the session of 1882 there were baptized into the fellowship of the churches 7401 converts.¹ In 1948, there were 40 churches and 7559 members. The Glasgow Baptist Church was the largest reporting 1314 members and Dr. Bradford Curry, pastor.²

During the 108 years of history, many well known brethren have served as moderator a number of years each. J.M. Pendleton, while pastor at Bowling Green, was Moderator six successive years, 1843 to 1849, and again in 1855. Elder N. G. Terry was chosen Moderator in 1865, and was re-elected twenty-six times. W. J. Puckett served nine years, T. F. Grider five years, and the late J. A. Gaines, while pastor at Glasgow, served from 1930 to 1936. The present Moderator, Rev. Leon Larimore, long pastor in the Association, was elected the seventh time in 1948. T. F. Grider, the present clerk was in his twenty-first year of service in 1949.

GREENUP

This Association, located in the extreme northeastern part of the state, was constituted in the later part of 1841 in the meeting house of the Palmyra Baptist Church. Elder John Young may be considered the father of this Association. He was born in Virginia, June 24, 1764, and came to Kentucky, after the close of the War of the Revolution and united with a church in the adjacent border of Ohio. Brother Young later induced this church to extend an arm in Greenup County, Kentucky, on the Little Sandy River, about ten miles above the mouth of that stream. Under the leadership of Elder Young, this arm became an independent church in 1824 under the name of Palmyra. Two other churches, one of which was called Union, were raised up in nearby communities, and these three churches united with the Ohio Association, which was constituted, in Lawrence County, Ohio, November 11, 1820. In 1841, these three churches were dismissed from that body to form the Greenup Association.

The ministers who went into the new organization were John Young, Thomas Reynolds, Thomas Abrams and John Howell. Elder Thomas Abrams was chosen Moderator and served in that honored position until 1857, a period of sixteen years. He was licensed to preach in the Palmyra

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Church in 1837 and was known as a faithful preacher. In the session of August 1845, the Association was comprised of the following churches: Palmyra, East Fork, Union (Unity), Liberty, Chadwick's Creek, New Bethel and New Salem, all of which aggregated 369 members. In March of this same year the General Association sent Elder H. F. Buckner to labor in the territory of the Association. He was cordially received. He was requested to take collections for the General Association, and each church was advised to appoint a solicitor of funds for that purpose. After two years' labor in this great destitute section, Elder Buckner left Kentucky for his life work among the Creek Indians in the West.

In the session of 1849, there were nine cooperating churches aggregating 386 members. Through the feeble efforts of the Association and with the continued aid of the General Association, mission work was carried on in this vast destitute territory, but with meagre results for several years. The crying sin among the churches was the intemperate use of intoxicating drinks. Elder Thomas Reynolds labored earnestly against this great evil, but made little headway and, becoming discouraged in his efforts against this fixed habit, left the Association in 1846. His son, Elder Thomas K. Reynolds, seems to have kept up the fight against the drunkenness in the churches. As a result of the discussions there was a division in the Greenup Association. Four churches withdrew with 106 members and constituted the Friendship Association on December 29, 1850, with Elder Reynolds as Moderator.

The new fraternity set forth the reason for the division in the following paragraph in their circular letter: "We being the minority of the body (Greenup Association), could not induce her by any entreaties that we could bring to pass, nor any action we could enforce, to expel drunkards, or those that dealt out intoxicating drinks, so much so, that the sin lay not in the lay members only, but that the ministry was engaged in the sin of habitual drinking, and the moderator has frequently taken too much of that bowl." This temperance association reported at its first anniversary in 1851, five churches, three preachers, 59 baptisms and 221 members. A few months later an occasion of division arose, and in 1854 the body dissolved, and the churches returned to the Greenup Association, which still did not prosper, though the breach had been healed.

In 1860 the eleven churches reported 455 members, but in 1867 the number of churches had been reduced to eight with only 320 members. But a revival began in 1868 and continued for several years, the result of which was that the number of churches increased to thirty-one with 1581 members in 1876. Eight churches were dismissed to form the Enterprise Association on the southern border, which was constituted in November, 1876.

At this time there was confusion over alien baptism. The Mt. Pleasant Church had received such baptism, which was the occasion of adopting the following resolution: "Resolved, That we will not correspond with other associations who will receive alien immersions." To the session of 1880, twenty-three churches reported 1761 members.

When the 50th anniversary was held in 1891 with the Palmyra Church,

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twenty-five churches reported 1856 members. Sixteen of these reported Sunday schools, and fifteen were contributing regularly to missions. In September, 1941, the centennial session was held with the Unity Church, Ashland, Rev. L. H. Tipton, pastor, who presented the "History of the Greenup Association, 1841-1941"; and the centennial address was delivered by Rev. W. K. Wood, then pastor of the Pollard Church, Ashland, on "Baptist Peculiarities."

In 1946 the Association was composed of thirty-eight churches with 7248 members. The largest of these churches, at that date, was Pollard in Ashland, reporting 1391 members, and Rev. Donald Wells, pastor; while the second largest was the First Baptist of Ashland with 1228 members and Rev. Carroll Hubbard, pastor. Unity Church, Ashland, constituted in 1837 was the oldest.³

BAYS FORK

The Bays Fork Association was constituted in 1841 of Bethel and Trammels Fork Churches in Allen County, and Rocky Spring, in Warren County, which were dropped from the Drake's Creek Association in 1840 for being too closely allied with missionary bodies, through their pastor, Elder Jesse L. Hickman. These three churches sent messengers to meet at Rocky Spring Church in 1841, and organized themselves into "The Drake's Creek Association of United Baptists." Elder Younger Witherspoon, the only preacher among them, was elected Moderator and J. W. Whitten, Clerk. The next meeting was held in 1842 with the Trammels Fork Church, and the number of churches had increased to five. The third session was held with Bethel Church, Allen County, in 1843, when three additional churches were received and a total of 543 members was reported. At the fourth annual session, held with the Hanging Fork Church in Barren County, Elder M. F. Ham, who had been ordained a short time before, preached the introductory sermon. In 1845, the Association met with the Rocky Spring Church, and was composed of messengers from seven churches with 594 members. On motion at this meeting the name was changed from Drake's Creek, to "Bays Fork Baptist Association."

M. F. Ham, who was to become a leader in the Bays Fork Association in the years ahead, professed conversion in 1838 and was baptized by Elder Jesse L. Hickman, and became a member of the Trammels Fork Church. He was licensed to preach January 1, 1842, and was ordained to the ministry April 1, 1843. He joined hands with Elder Younger Witherspoon, the Moderator of the Association, who at that time was the only preacher in the bounds of the Association. In 1848, Isaac McMurray and John Durham were ordained. These four preachers labored earnestly to cultivate the large field, where the antinomian and anti-missionary teachings were prevalent.

A new day began to dawn. A gracious revival commenced and continued until 1851, as a result of which, the number of churches increased from seven with 667 members to ten, with 1086 members. Spiritual prosperity continued during the decade ending in 1861, when seventeen churches reported 1756 members. A loss in membership occurred in the severance of the colored members during and after the Civil War, which had not been regained

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in full in 1876; notwithstanding over 1600 members had been received by baptism into the churches during that period. In 1880, twenty-one churches were represented, and reported 2216 members, while in 1882 twenty-three churches reported 2235 members. From its organization in 1841 to the meeting of the session in 1882, 4040 converts were baptized into the fellowship of the churches.

Elder M. F. Ham was a leader in the Association for half a century. He was chosen Moderator in 1848, and was elected at intervals twenty-two times down to 1891. He became pastor of Trammels Fork Church at his ordination in 1843 and continued forty-five years, and was also pastor of the Bethlehem Church about forty years. He served the Scottsville and Bethel Churches twenty-five years. He baptized hundreds of people during his long ministry.⁴

At the meeting of the Bays Fork Association with the church at Scottsville in 1913 "upon motion, it was ordered that the name Bays Fork be dropped and Allen be substituted as the name of this Association." From that time the name "Allen Baptist Association" became permanent. At this same session, Elder J. S. Meador was elected Moderator, and H. T. Tracy, Clerk, the thirteenth time. The introductory sermon was preached by W. D. Powell, then Corresponding Secretary of the State Board of Missions.

In 1922, the Allen Association met with the Bays Fork Church, in Warren County, and the afternoon devotion was conducted by Elder M. A. Cooper, pastor at Scottsville. Elder J. S. Meador was chosen Moderator and W. T. Nichols, Clerk. Rev. M. M. McFarland was given time to speak in the interest of the General Association. The session of 1931 was held with the Big Spring Church. Elder W. T. Steenbergen was elected Moderator, and Berlin W. Law, Clerk. Frank M. Masters, Jr., a student in Bethel, conducted the devotional in the afternoon session, and Dr. C. L. Niceley, Educational Secretary of Bethel College, prepared and read the report on Christian Education. In the session of 1941 twenty-seven churches were represented and reported 92 baptisms, and 3872 members.

In 1948, the twenty-eight churches reported 4355 members. Dr. A. Earl Meadors was chosen Moderator the eleventh time. For twenty-five years he had been a leading pastor in the Association. He has served as pastor of nine of the churches in the Association, and many churches in adjacent territory. Through the years he has held from ten to fifteen revival meetings per year. The church at Scottsville, the county seat of Allen County, is the largest church and reported 404 members. It has full time preaching. Rev. C. W. Devine is pastor. The churches are all rural except Scottsville and have only part time preaching.⁵

FREEDOM

The Freedom Association was constituted in November, 1843 of six churches, which had been cut off from Stockton's Valley Association, because these churches refused to submit to the anti-mission policies of that association. These six churches located in Cumberland and Clinton Counties, Mill Creek, Cumberland River, McFarlands Creek, Skaggs Creek, Caseys Fork, and Renox Creek, later Salem, each sent messengers to convene at the

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Beech Grove meeting house for the purpose of forming a new association. Elder Thomas Scrivner preached the introductory sermon and was elected Moderator and Elder Rice Maxey, Clerk. The organization was named "Freedom Association of United Baptists." A circular letter was prepared setting forth the reason for forming a new association, and it was attached to the minutes.

The session of 1844 was held with the Renox Creek Church (Salem) near Burkesville in Cumberland County. At the time of the constitution of the Association there were only two preachers supporting it, Elders John and Jesse Savage; but in the session of 1844 John S. Page and Derby H. Morgan were added to the number. Protracted meetings were appointed to be held during the coming year in seven of the eight churches of the Association. All available preachers were requested to attend these meetings.

The question of alien baptism was introduced into the session of 1845 and answered by resolution, advising the churches "that they had better not receive members from other denominations without administering baptism." A committee was appointed to receive contributions from churches and individuals, and to secure the services of a suitable minister to labor in the destitute section. Elder R. T. Gardner was employed and performed much missionary labor for several years. In 1847 the pastors in the Association subscribed 205 days of missionary labor in the destitute portions of the large territory. The Association also began to contribute small amounts to the Kentucky and Foreign Bible Society, and to Indian Missions.

In 1852 there were fourteen churches with 701 members. The Association continued to advance until the Civil War when the twenty-one co-operating churches reported only 638 members, due to the loss of the colored people, and the interruptions of the war. In 1879 there were twenty-one co-operating churches with 1338 members. The Association has continually been hindered in its progress by the lack of preachers.

In 1897 fifteen churches reported 877 members, and in 1935 there were thirteen churches represented which reported 1240 members, with W. C. Stearns of Burkesville, a layman, Moderator. In 1948 the eleven churches reported 1294 members. The church at Albany, the county seat of Clinton County was the largest, reporting 338 members in 1948; and Stony Point, a rural church, was the second largest with 298 members. Rev. O. G. Lawless was pastor of both churches. The church at Burkesville, the county seat of Cumberland County, reported seventy-seven members and Rev. W. O. Mers, pastor, who was also Moderator of the Association.⁶

NORTH CONCORD

The North Concord Association was constituted in 1843, of churches dismissed from the South Union Association. The records of the session of 1844 reported eight churches, located in the extreme southeastern part of the state, in the counties of Knox, Whitley, and Bell. The growth of this body was slow until the close of the Civil War. This Association was fully committed to missions, educational institutions and Sunday schools from the beginning. The third article of the Constitution shows the attitude of the body to these causes. "The business of this body shall be

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to promote Home and State Missions, and supply destitutions; also Bible and book colportage, Sunday schools, literary and theological schools, and Colleges in southeastern Kentucky, and to collect and preserve our denominational history." 7

An attempt was made in 1876 to build a Baptist High School, and a charter was obtained, but the efforts failed. As early as 1872 a move was made to establish Sunday schools in all the churches of the Association, and some interest was aroused, but it soon subsided. In 1881, the committee on Sunday schools reported that there were "no regularly organized Baptist Sunday schools" in the territory of the Association. In 1873, the subject of alien baptism was up for consideration, but the sentiment of the Association was expressed in the following resolution: "Resolved, That we will not receive, nor fellowship churches that do receive members from other denominations without rebaptizing them."

In 1864, the North Concord Association reported twelve churches with 527 members; and 1871, eighteen churches with 640 members. In the session of 1880, twenty-four churches were reported with 1468 members, but the following year, the number of churches was increased to twenty-seven with 1678 members.

In 1946 there were forty churches with 5172 members. The Barbourville Church, Dr. H. C. Chiles, pastor, was the largest in the Association with a membership of 1150. In 1948, forty-one churches reported 6116 members, and the church at Barbourville showed 1212 members and Rev. Fred Tarpley, pastor. 8

DAVIESS COUNTY

The Daviess County Association of United Baptists was constituted, November 1, 1844, in the meeting house of the Bethabara Baptist Church in Daviess County, and it was composed of nine churches dismissed from the Goshen Association of United Baptists two months before, to form a new Association. These churches were as follows: Rock Spring (later Yelvington), Buck Creek, Green Briar, Bethabara, Bells Run, Pleasant Grove, Owensboro, First, Mount Liberty, and Fredonia, aggregating 1021 members. After the organization was completed, Elder John G. Howard was chosen Moderator, and George W. Triplett, Clerk.

Elder Howard, the Moderator was born in North Carolina, November 9, 1792, emigrated to Kentucky in 1816, and settled in Daviess County, where he spent the remainder of his life. He professed faith in Christ in 1818, was baptized by the pioneer preacher, Benjamin Tolbert and united with the Buck Creek Church. Brother Howard was ordained to the ministry, September, 1840, by the First Baptist Church, Owensboro, to become its pastor. He began his public Christian labors by serving Green Briar Church, as clerk, superintendent of the Sunday school, deacon, and he was licensed to preach by it. He was Moderator of the Goshen Association from 1841 to 1844, and served in the same position in the Daviess County Association from its origin in 1844, until 1859. He was pastor of many churches in the the Association, and led in the forming of many new churches. This faithful preacher died on April 16, 1874, at his residence in Owensboro, at the age of 82 years. George W. Triplett, the first Clerk, was born in Franklin

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County, Kentucky, February 18, 1809, and came to Daviess County in 1833. He was a layman and held many political positions in county and state.

The new Association was a missionary body, and from the beginning favored the various benevolent objects of the General Association. In the session of 1845, a Bible Society was approved and organized. The Indian Mission Association was also approved, and the churches were encouraged to form auxiliary societies. The Daviess County Indian Mission Society was organized, and a small collection taken for its support. At this same session the great destitution existing in the bounds of the Association was recognized and the churches were requested "to send up their contributions next year, for the purpose of employing a missionary in our bounds."

In the session of 1846, an Executive Committee was appointed, composed of John G. Howard, M. J. Whayne, J. S. Ford, C. T. Noel, and James Miller, to conduct the mission work of the Association. Elder William Head was chosen missionary to labor in the territory of the body. This system of association mission work has been maintained during the years. There was considerable discussion of alien baptism in this session. A resolution was offered, declaring the reception of such baptism to be disorderly, but was rejected, as the Association desired to "exercise no ecclesiastical authority over the churches."

Alien baptism was up before the session of 1847, when three churches requested advice on the subject. As an advisory council, the Association gave the advice desired by these churches as follows: "Resolved, That, while we disclaim all rights to make laws for the government of the churches, we return as answer to Buck Creek and Station Churches, that we advise the churches not to receive members from Pedobaptists or Re-formers, upon their baptism." The subject of alien baptism was again brought before the Association, in 1871, which was answered by adopting the following resolution: "Resolved, That this Association does not consider any person baptized, unless he has been immersed in water in the name of the Trinity by the authority of a regularly organized Baptist Church." The question was again before the body in 1876, when the following was adopted: "Resolved, That immersion in water, under the authority of a gospel church, is essential to Christian baptism, and prerequisite to membership in a gospel church; that no one has the right to recognize any organization or body, as a gospel church, the members of which have not these qualifications"; and "that membership and fellowship in a gospel church are essential prerequisites to a seat at the Lord's table."

The question of alien baptism was not before the Association again, according to the records, until 1915, when it was reported that the First Baptist Church, Owensboro, had received alien immersion. A committee with Rev. A. S. Pettie, as chairman, was appointed to look into the matter and report to the Association the following year. Dr. Pettie reported for the committee that the First Church, Owensboro, had received two persons into her membership from the General Baptists, who had received no other baptism. The report of the committee was adopted, and then a resolution

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was also adopted as follows: "Resolved, That it be the sense of this body that the reception of baptism at the hand of other religious bodies out of harmony with us be irregular and unscriptural, and we recommend to our churches that they reject such baptism."

The subject of education was first raised in the Association, in the session of 1855, when it was resolved to secure funds to send young J. M. Dawson to college, but he declined the offer and the matter was dropped. The first committee on Sunday schools was appointed in 1858, consisting of Elders A. B. Smith and K. G. Hay. Their report deplored the fact that a majority of the churches had no Sunday schools; that only a few of the twenty-four churches in the Association had Sunday schools. The committee also expressed the hope that the churches would employ means of accomplishing this work assigned to them.

The churches, which did have Sunday schools, had shown very little discretion in the selection of books to be used in the schools, some of which were "detrimental to the truth as Baptists believe it." The committee recommended securing the Question Book, recently published by Elder A. C. Dayton; and also resolved that "the effort now being made toward the organization of a Sunday School Union, the object of which is to supply a suitable denominational literature for Sunday schools, meets our entire approval, and the brethren at Nashville, and elsewhere, engaged in this undertaking have our earnest sympathy."

In the session of 1858, a communication was received by the Association from the Spottsville Female Home Missionary Society with a contribution of \$12.10. In the following year the Spottsville Society reported a contribution of \$12.75, and a similar Society in Owensboro sent in the amount of \$13.00 for the same cause. These two societies functioned for some time, but finally the women abandoned the work, as they evidently received very little encouragement.

In 1860 the subject of what was called intercommunion was agitated among the churches of the Association, led by Elder B. T. Taylor, pastor of the First Baptist Church, Owensboro, who took the position that each Baptist church should confine the observance of the Lord's Supper to its own members. The great ability of Elder Taylor so influenced the Association for a time that it declared in favor of his views and advised the churches "to examine the Scriptural authority for this practice." The churches generally were not convinced of the correctness of this position and the former practice of intercommunion among the churches "of the same faith and order" has been continued. One author says, "The question revolves around the Baptist Principle that the ordinances are in the custody of each local church, and that the church is to exercise a faithful stewardship in the administration of the ordinances." But whatever may be the practices of the churches on this subject, the question has never been a bar of fellowship among Baptists and should not be.

The Association, in the session of 1866, designated the first day of the following January, "as a day of fasting, humiliation, and prayer to Almighty God for a revival of His Grace." There is no record as far as we know of any other day of fasting and prayer having been appointed by the

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Association. In the session of 1870 Elder J. S. Coleman was elected Moderator and served twenty-nine years, though the years of service were not consecutive. Elder George Howard, the first Moderator, continued in that position sixteen years, while J. A. Bennett served from 1915 to 1925, a period of ten years. Since the last date, the term of the moderators has been limited to two years of service. The name of the Association was changed from Daviess County to Daviess-McLean in the session of 1926.⁹

The growth of the Association has been even and rapid. The membership almost doubled during the first ten years of its existence. In 1860, it numbered 26 churches with 2783 members; in 1870, 34 churches, 3639 members; and in 1882, 34 churches with 4317 members. In 1946 there were reported 47 churches with 14,815 members, and in 1948, 15,776 members. The largest church in the Association in 1948 was the First Baptist, Owensboro, Dr. R. E. Humphreys, pastor, numbering 2317 members; while the Third Church of the same city, stands the second largest, reporting 1787 members, and Rev. H. B. Kuhnle, pastor.¹⁰

SOUTH KENTUCKY

The South Kentucky Association was constituted in the fall of 1845 of seven churches located in Garrard, Lincoln, and Casey Counties, as follows: Concord, Caseys Creek, Drake's Creek, Gilbert's Creek, Greasy Creek, and Union. Elder Jesse C. Portman, who was "one of the most popular and efficient preachers" in that part of the state, led in the forming of this Association. He was born in Casey County, Kentucky, September 2, 1805, was converted at the age of twenty-two years, was baptized and became a member of the Hurricane Baptist Church, which was a member of the South Kentucky Association of Separate Baptists. When Elder Portman was ordained to the ministry, Campbellism was "a raging fanaticism" in that part of the state. The Separate Baptist churches, which had failed to go into the Union with the Regulars, in 1801, were easy prey to Mr. Campbell's doctrine. They were loosely held together without any standards of faith. Elder John Steele, leading preacher among them, went off with the Reformers, soon to be followed by two other preachers, which completely demoralized the churches.

In the meantime Elder Jesse Portman, who had gained the confidence of many of the Separate churches, as pastor, became a convert to the principles and policies of the United Baptists, which constituted the regular Baptist denomination at that time. This faithful preacher succeeded in winning about nine churches to his views, and led them in forming the new Association, known as South Kentucky.

The following principles were adopted, and became a part of their constitution: "The leading objects of this Association, . . . shall be to devise ways and means for spreading and sustaining the gospel, at home and abroad, but especially to supply the destitute churches in the bounds of this Association with preaching." Furthermore it was stated: "No church shall be considered in good standing in this union, that will encourage, by laxity of discipline, or otherwise, the making and vending of ardent spirits, as a beverage." In accordance with these principles, the South Kentucky Associa-

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tion became quite active in missions within the bounds of its own territory.

In the session of 1846, two new churches, Providence and Rocky Ford, were added, making nine with 711 members. The Association kept employed one or more missionaries, throughout the early history, either by her own effort or by the aid of the General Association. Some of the most active missionary laborers were Elders J. C. Portman, Daniel Buckner and the distinguished H. F. Buckner, later missionary to the Indians.

The General Association, in 1866, appointed Elder Thomas H. Coleman, to labor in the territory of the Association. He succeeded in organizing the churches for better work. A book fund of \$50.00 was raised, which proved an efficient means of diffusing knowledge among the churches. Elder Coleman reported that 242 volumes had been distributed during the year in connection with his mission work.

In the session of 1867, correspondence was withdrawn from the South Kentucky Association of Separate Baptists, with which correspondence had been maintained for several years. The following strange resolution was adopted at this session: "Whereas, we believe that the Association has the right to name the subject she desires shall be discussed in the introductory sermon, and that the minister appointed to preach the introductory sermon should, in the obedience to the Association, preach on the subject assigned him. Therefore, Resolved, That this Association do disapprove of the conduct of one of her members, in disobeying the rules of the Association, by laying aside the subject assigned him by the Association, from which to preach the introductory sermon, and selecting a new subject." The occasion of this resolution was that Elder J. O. Southerland had been appointed to preach the introductory sermon before the session of 1867 on the subject of "Church Fellowship," but he ignored the subject assigned him at the previous Association, and preached the sermon on another subject, which was contrary to the order of the body.

In 1866, the Association adopted the following: "That . . . no minister ought to baptize an individual, who has not been approved for the ordinance by a regularly constituted church; and also that we disclaim any succession, as a denomination, from the church constituted by Roger Williams." The first part of this resolution caused so much dissatisfaction, that the controverted points were referred to the churches, but they failed to agree and the matter was dropped. Elder Lansing Burrows, who was to become a distinguished minister, was appointed missionary to the Association in 1868 by the General Association. He was ordained soon after.

The first consideration given to Sunday schools was in the session of 1869. The Sunday school work was "heartily" recommended to the churches, and the importance of encouraging their organization and sustaining them was emphasized. The report on Sunday schools in 1874 was very encouraging. It stated: "All our churches have Sunday schools. All are Baptist schools but one. There are also connected with our churches four mission Sunday schools. The number of officers, teachers and pupils in all these schools is about 700." It was also reported that Elder T. H. Coleman had been employed as missionary at a salary of \$1000, and that "his labors were being greatly blessed." In 1871, the report showed eight

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churches with 854 members. A resolution was also adopted favoring foreign missions.

There were seventeen churches in the South Kentucky Association in 1878 and 1315 members, and in 1883, 14 churches with 1224 members. In 1948, eleven churches reported 1614 members. The Middleburg Church, was the largest with 251 members.¹¹

NELSON

The Nelson Association was constituted, September 28, 1849 of churches dismissed from Salem Association on August 15, as follows: Cox's Creek, Bloomfield, Bardstown, Mill Creek, Little Union, New Salem, Mt. Washington, Shepherdsville, Hardin's Creek, New Hope and Rolling Fork. Messengers from all these churches, except Hardins Creek, met at Cox's Creek, and constituted a new Association, which was styled Nelson, after the name of the county where most of the churches were located. Elder Wm. Vaughan, pastor at Bloomfield, preached the opening sermon, after which Elder Spence Minor was chosen Moderator, and Elder P. B. Samuels, Clerk. The latter continued in that position until 1865. The Chaplin Fork Church was received, making eleven churches, aggregating 1625 members. Only two ordained preachers held membership in the Association, Elders Wm. Vaughan, and P. B. Samuels, and one licenciate, W. G. Hobbs. The body voted to become auxiliary to the General Association, to appoint a solicitor to collect funds, and to invite Elder A. D. Sears, Agent of the General Association, to take collections for his agency.

In the session of 1850, the Hardins Creek Church was received into fellowship. An offering was taken for the General Association, and a resolution was adopted, recommending Georgetown College, and the Western Baptist Theological Institute, at Covington, Kentucky. In 1851, contributions were made during the session for the General Association, the Indian Mission Association and to the Kentucky and Foreign Bible Society, amounting to \$91.30 for these causes.

In 1854, the Association requested the churches to take four offerings during the year — one for the General Association, one for Indian Missions, one for Foreign Missions, and one for the Bible causes. Up to this session, the Association had depended on the General Association to supply the destitution of its territory, as sufficient funds could not be secured from the churches to carry on the mission work within its bounds; but it was now resolved to perform the task without further aid. Accordingly a meeting was called to be composed of messengers from all the churches to convene at Cox's Creek on Wednesday after the first Sabbath in November to devise means to carry out the missionary purpose. Elder William Vaughan was named to preach a sermon, suitable to the occasion. The Nelson Home Missionary Society was then formed and approved by the Association the following year. This Society, however, failed in its purpose and dissolved.

In the session of 1857, a new method of work was adopted as shown in the following resolution: "Resolved, That . . . funds in the treasury of said society to be subject to the direction of an executive board, to be

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hereby appointed by his body, . . . consisting of P. B. Samuels, Abner King, S. Wills, J. H. Taylor, and D. H. Cox, . . . whose duty it shall be to select a missionary, fix his salary, and recommend him to the Board of the General Association for ratification of his appointment, with a request that the agent of the General Association visit our churches, collect money, and pay it over to the treasurer of our executive board, to be appropriated to the payment of said missionary's salary."

Elder J. T. Hedger was then employed by this Board as missionary at a salary of \$400 per annum and was kept on the field for two years. His report showed that during the two years, he traveled 5,662 miles, preached 272 sermons, delivered 163 exhortations, witnessed 141 public professions, baptized 45 converts, and sold 793 books. The Nelson Association continued to keep one or two missionaries employed at least part of the year, and perhaps "no organization of the kind in the State has cultivated the field of its operations more thoroughly."

No reference was made to Sunday schools in the Association until 1865, when the following was adopted: ". . . we, the Nelson Association, sympathize with the objects of the Sunday school enterprise, and will cordially co-operate with Elder W. S. Sedwick, the Agent of the General Association, and with Elder J. V. Riley, Sunday school missionary in our bounds and recommend semi-annual Sunday schools (meetings); one of which shall be held with this body." The records show that a Sunday School Convention was organized in the Association and the enthusiasm engendered spread so rapidly, that the Committee on Sunday schools made the following report to the session of 1874: "The Sunday School Convention of this Association is still doing its work. All our churches have Sunday schools. We have now four mission schools in a very flourishing condition, and doing a notable work."

The revival spirit seems to have prevailed in Nelson Association during and after the War between the States. In 1860 Elder J. H. Spencer assisted in a meeting with the New Salem Church, resulting in 77 additions; in 1864 and 1871 Elder Spencer assisted in two other meetings in which 32 and 60, respectively, were added to the church. Elder J. M. Harrington conducted a protracted meeting in 1868, in which over one hundred persons united with the church. While the Association manifested an interest in every phase of work fostered by the General Association, there was always a silence on the subject of Temperance according to the records, and it hardly seemed strange since such "immense quantities of whiskey was manufactured within its bounds, if not by its own members."

Many distinguished brethren, well known in their generation, have served at great length of time, as Moderators of the Nelson Association. In the session of 1850, Elder William Vaughan, was chosen Moderator and served until 1865, with the exception of one year. He was succeeded by Elder P. B. Samuels, who had served fifteen years as the first clerk, and then filled the office of moderator from 1865 to 1871. This beloved brother was the most prominent leader in the business affairs of the Association. His entire ministry was given to the service in the positions of clerk and moderator. He died in 1872.¹²

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Elder Thomas Hall was chosen Moderator in the session of 1872 and continued in that position until 1900 with the exception of one year, making twenty-eight years of service. This distinguished minister was born in Charleston, South Carolina, June 29, 1828, and was brought up in the Episcopal faith. He was converted to Christ, under the preaching of Dr. Richard Fuller and was led into the Baptist position by reading his Greek New Testament. He was baptized in Washington City and ordained to the ministry in Anderson, South Carolina. He came to Nelson County, Kentucky, in 1869, to succeed Elder William Vaughan, as pastor of the Bloomfield Church.

Elder J. A. Booth served as Moderator fourteen successive years, from 1901 to 1914. He was succeeded by Rev. W. H. Moody in 1915, who served three years, but was chosen to that position again in 1931 and continued until 1945, a period of fifteen years, when he left the Association to become pastor at Columbia in Russell Creek Association. Other brethren, who served as Moderators for shorter terms were Elders C. K. Hoagland, three years; J. R. Kyzar, four years, and W. G. Potts, three years.¹³

The Nelson Association has had a steady growth throughout its history. In 1850, it numbered 12 churches with 1678 members; in 1860, 12 churches with 1766 members; in 1870, 13 churches with 1761 members; in 1880, 17 churches with 2145 members; and in 1883, 18 churches with 2266 members. The Association reported in 38 years, 3364 baptisms.¹⁴

In 1946, there were 25 churches with 6306 members and in 1948 the same churches reported 6741 members. The church at Bardstown, constituted in 1815, was the largest, having 635 members in 1948, and Carman Sharp, pastor. The church at Lebanon Junction was the second largest with 484 members, and Joe Canzoneri, pastor. Some of the oldest churches in Kentucky are located in the bounds of this Association.¹⁵

LYNN

The Lynn Association was constituted November 8, 1856, in the meeting house of the South Fork of Nolin, of churches located in the counties of LaRue, Hart and Taylor as follows: South Fork with 150 members; New Market, 79 members; Rolling Fork, 69 members; Three Forks of Bacon Creek, 300 members; Good Hope, 73 members; Dover (Aetna Grove), 116 members; Union Band, 45 members; Mt. Tabor, 54 members; Aetna Union, 20 members and Bathabara, 41 members. After the organization of the Association for business, Mt. Moriah Church, 17 members, and Mt. Pisgah, 64 members, were received, making a total of 12 churches with 1028 members.

The following ministers went into the organization of the Association: Elder William M. Brown, who was the first Moderator, Elder J. T. Miller, the first Clerk, Elders J. P. Bryant, John Ingraham, E. L. Jaggers, D. J. Logston, John Duncan, David Miller, John Miller and S. P. Skaggs. A Mission Board was appointed to meet quarterly, and each church was requested to send a messenger with a contribution to each meeting of the

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Board. This plan proved so satisfactory, that it was made permanent. The Association at this first meeting advised the organization of a Ministers and Deacons' Meeting.

At the session of 1858 with Mt. Tabor Church, the following resolution on the subject of Temperance was adopted: "Whereas, the church of Christ was set up as the great moral light in the world, and as such, it becomes her duty to suppress every apparent evil; and knowing as we do, that the use of ardent spirits has proved a curse both to the church and the world, therefore be it Resolved, That we recommend the churches to suppress the evil, by disapproving the making and use of the same."

In 1859, the Association by resolution deplored the lack of gospel discipline in the churches and urged a stricter enforcement of discipline. In 1860, a resolution was adopted, recommending to the churches the importance of "a more fervent, united prayer to God to send forth more laborers into the harvest; and also the propriety of seeking the gifts they have and encourage them in preparing themselves by study and other mental training, to become workmen that needeth not to be ashamed." At the same session, the churches were requested "to exercise greater care in the reception of excluded members from sister churches that the reception of such members will be considered a declaration of war against the union."

In the session of 1868 the district mission board was requested "to instruct each missionary to organize Baptist Sunday schools, wherever practicable, and report the labor done in that department each quarter." A query was sent by the Mt. Tabor Church to the session of 1871, "Is feet washing an ordinance of the church? If so, is it to be observed in connection with the Lord's Supper?" The following answer was given: "We believe that each church is an independent body and has the right of deciding upon the doctrine as set forth in the Scriptures." In 1872, the Baptist Orphans Home in Louisville was recommended "as one of our benevolent objects, and worthy of our liberal support." In 1887 the association declared "That we believe the ordination of the deacons consists in the election by the church, and the acceptance by the candidates, and that they should be set apart by prayer and the imposition of hands by the ministry, as a public declaration of their appointment."¹⁶

Many of the ministers of Lynn Association have served as Moderator during its history, as follows: Elders William M. Brown, John Miller, J. P. Bryant, W. T. Gaddie, W. L. Ramsey, D. J. Brown, R. W. Cave, A. J. Whitley, W. J. Puckett, J. R. Hankla and J. B. Durham. Elder W. T. Parrish has the honor of serving the longest time in that position. He was chosen Moderator at the session of 1914 and served continuously until 1945, a period of thirty-one years. He was born in Hart County, Kentucky, August 27, 1854, and died September 5, 1946, at the age of 92 years. He united with the Boiling Springs Church by baptism July 23, 1877 and remained a member until the end of his life. He was ordained to the ministry in the same church, October 23, 1896. In a great revival in the

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Boiling Springs Church in 1914, which continued six weeks, eighty-four converts were baptized at the close of the meeting.

The Lynn Association has been one of the most prosperous in the state, though composed entirely of small town and country churches. The church in Munfordville, is the only one located in a county seat. Twenty-nine churches out of thirty-seven are located in the open country. In 1860, the Association numbered 17 churches with 1421 members; in 1870, 20 churches with 2073 members; in 1880, 25 churches with 3073 members; and in 1883, 29 churches with 3219 members. The history written in 1891 states that ". . . in thirty-five years we have increased from twelve to thirty-one churches and from 1028 members to 4304."

Thirty-seven churches reported 7958 members to the session of 1948. The Buffalo Church was the largest, reporting 521 members and D. T. Jones, pastor, who was succeeded by W. W. Johnson in April 1949. Boiling Springs was the second largest, reporting 455 members and Noble Cottrell, pastor; and Pleasant Hill was the third in size, reporting 426 members and J. M. Priddy, pastor.¹⁷

IRVINE

The Irvine Association was constituted on the third Saturday of October, 1859, at the Drowning Creek meeting house in Madison County of the following churches: Providence, Drowning Creek, Clear Creek, Woodwards Creek, Cow Creek, Irvine and Salem, which aggregated 270 members. Elder S. V. Potts was chosen Moderator and Elder James Richardson, Clerk, who were the only preachers in the organization of the body. A resolution was adopted, recommending Sabbath schools.

At the session of 1860, a board was appointed to be located in Irvine, the County seat of Estill County, and Elder S. V. Potts was chosen missionary to labor in the territory of the Association. In 1862 Elder J. J. Edwards was appointed missionary, and, with the aid of the General Association, was kept on the field seventeen years. He was born of poor parents in Virginia, December 30, 1824, and was ordained to the ministry in 1850 and moved to Kentucky about 1858. During a ministry of thirty years, he baptized over 5000 converts. He and Elder S. B. Potts were successful missionaries. In 1866, Elder N. B. Johnson was employed as missionary and continued on the field for fourteen years. Through the efforts of these hard working missionaries, the work greatly prospered.

The Irvine Association increased from seven churches with 270 members in 1859 to thirty-three churches with 1251 members in 1870. The territory of the Association was divided in the session of 1870 and 17 churches were dismissed to form the Booneville Association. A stand was also taken at the same session "to oppose intemperance and the use of ardent spirits as a beverage." Eight years later in 1878 a resolution was adopted "not to retain or receive any church that permits its members to make, sell or use ardent spirits as a beverage." A circular was also issued against receiving alien immersion.

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In 1880, twenty-two churches reported to the Irvine Association 1320 members, though several churches had been dismissed to form two associations adjacent to its territory. In the session of 1883, the number of churches stood at 24 with 1430 members. These churches then were located in Owsley County, in Rockcastle, in Madison, in Clay, in Estill, and in Jackson Counties. In 1948, eight churches reported 1014 members, of which the largest was Wind Cave, with 222 members and Rev. D. A. Cole, pastor.¹⁸

CLEAR FORK

The Clear Fork Association was constituted in 1860, of five churches located in Logan, Warren, and Simpson Counties, as follows: Providence, Shady Grove, Pleasant Hill, New Gasper and Pleasant Prospect, with 420 members. In 1861, the following year, Liberty, Strong Point, Friendship, Center and Moats Lick churches were added and with them, came five preachers, viz: Elders Robert Woodward, J. H. Felts, J. J. Felts, Isaac Barrow and G. B. Dunn. The Association then numbered ten churches with 853 members, and seven preachers. At this time, a missionary board was appointed, Sunday schools were endorsed and the organization of a pastors' and deacons' meeting was advised.

This Association took no interest in missions outside of its own territory. There were only three Sunday schools reported in the 29 churches in the session of 1881 having a membership of 2510. The Association dissolved in 1903 and in 1904 the churches went into the organization of the Logan County Association, which embraced the northern part of that county.¹⁹

CRITTENDEN

The Crittenden Association was constituted October 12, 1860, at the Crittenden meeting house in Grant County of seven churches with 403 members. Elder Martin Lummis was chosen moderator and presided over the body for about ten years. The Association was missionary in sentiment, and endorsed the work of the General Association, but was deficient in liberality.

In the session of 1880, the Committee on Sunday schools reported that such schools were in all the churches except one. A resolution on females being sent as messengers to the Association was adopted as follows: "Whereas, There seems to be a disposition upon the part of some churches to appoint sisters as delegates to the Association; . . . Resolved, That none but brethren be appointed by the churches as messengers, in the future."

The growth of the Crittenden Association was slow during the first decade, but it has made quite rapid progress since that period. In 1870, there were reported nine churches with 573 members; in 1880, fifteen churches with 1307 members; and in 1883, fifteen churches with 1388 members.²⁰ In 1946 there were 24 churches with 3414 members, but in 1948, these churches reported 3840 members. Dry Ridge Church, Elder G. R. Henson, pastor, was the largest with 465 members in 1948.²¹

CHAPTER XXIV

BAPTIST ACTIVITIES DURING THE CIVIL WAR

1860 - 1865

The Baptists of Kentucky were in a prosperous condition at the beginning of 1860. This happy state was largely due to the policies and work of the General Association of Baptists in Kentucky during nearly a quarter of a century in conserving and developing the churches. The revival which began in 1858 came to full fruitage at the beginning of this period. The results of the revival were especially manifest in two of the largest district associations in the state. The Elkhorn fraternity reported 1522 converts baptized during the two years, and a total of 7760 members; while Bethel Association reported 1415 baptisms and 7312 members.

The Baptists of the state which co-operated with the General Association in 1860 numbered forty-four district associations, 880 churches and 84,403 members. The Anti-missionary Baptists reported twenty-six associations, 271 churches, and 10,356 members. The population of Kentucky in 1860 was 1,155,684 inhabitants. All the Baptists together in the state aggregated 94,759 members, or one Baptist in every twelve of the population. The Methodists at the same time, reported 173 circuits and stations, and 56,815 members, and no divisions in their ranks. The Presbyterians claimed about 10,000 members. No statistics were available for the Cumberland Presbyterians, nor for the Disciples.¹

The political situation in the state and nation had become intense. The secession spirit, caused by slavery, was in the air. For ten years fuel had been added to the flame, which was becoming a conflagration. In 1850, it might have been possible to have subdued it, but in 1860 the fire of passion had spread beyond the power of man to extinguish it.

1860

The General Association met in a four days' session in Elizabethtown on Friday, May 4. Messengers from nineteen associations and forty-four churches were enrolled. Elder James S. Coleman, pastor at Beaver Dam, Ohio County, was re-elected Moderator, and Elder W. L. Morris, Hodgenville, was again chosen Clerk. Elder S. P. Forgy, Trenton, Bethel Association, preached the introductory sermon, "which was able, impressive, and delivered with feeling."

Article 5, of the Constitution was amended, by striking out the word "Home" and inserting the words, "State," "Domestic" and "Indian" Missions, so that the entire Article would read: "The business of this Association shall be to promote in a special manner, State, Domestic and Indian, and Foreign Missions, and the circulation of the Holy Scriptures." At the next annual session, the Article was again amended by adding, "Bible and Book

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Colportage, Establishment of Sunday Schools, and to the hearing of Reports upon the State of our Colleges and Theological Seminaries." The General Association had thus so enlarged the scope of work as to include all the causes then fostered by the Baptists in Kentucky.

Elder M. T. Sumner, Corresponding Secretary of the Board of Domestic and Indian Missions, Marion, Alabama, addressed the body on the report of Domestic and Indian Missions. This report showed that the states composing the Southern Baptist Convention had contributed for the year ending April 1, the amount of \$33,226.75 to Domestic Missions, and \$22,334.05 to Foreign Missions, making a total of \$55,690.80. Of this amount Kentucky gave \$877.19 to Domestic Missions and \$1,134.07 to Indian Missions, a total of \$2,011.26; besides Kentucky contributed \$5,047.41 to Foreign Missions during the same period.

Elder A. Broaddus, who had been chosen General Agent and Corresponding Secretary of the General Association at the session of 1859, continued to serve until February, 1860, when he accepted an agency in Alabama to represent the Southern Baptist Theological Seminary, then in its first session in Greenville, South Carolina. After the resignation of Elder A. Broaddus, the Board of Managers in a meeting in March, separated the duties of the Corresponding Secretary from the duties of the General Agent. Henceforth, it would be the policy for the General Agent to confine himself "entirely to the collection of funds," and to be able to avoid the loss of time and expense of attending the monthly meetings of the Board. Accordingly, Elder B. T. Taylor, pastor at New Castle, Henry County, was chosen General Agent, and Elder J. M. Bennett, Pembroke, Christian County, was appointed Corresponding Secretary.

The Committee on the Bible Cause made its report on the last day of the meeting, recommending that a Board be located in some central point in the state, "whose special duty it should be to attend to the matter of providing for the wants of our people respecting books, not only the Bible and doctrinal works, but Sunday School libraries, and that that Board should employ suitable agencies to secure the end of this appointment." Accordingly, a Board was then appointed to be located in Lexington, composed of fifteen members, to be known as the Bible and Colportage Board. Some of the most prominent brethren in the state were placed on this Board, which was organized at once for work, with Elder William M. Pratt, Lexington, as Corresponding Secretary.

The Committee appointed by the Ministers' Meeting to raise funds for the erection of a monument at the grave of the lamented John L. Waller, did not make its final report until this session, after six years. The committee reported that "the whole amount contributed . . . is \$539.90; amount disbursed \$531.25; balance in the Treasurer's hands, \$8.65." The committee also reported that the orphan children of Brother Waller were in needy circumstances, and "mainly dependent upon the cold charities of the world for their daily bread." To this end the Committee stated that it had caused to be made a thousand impressions of the monument with a good likeness

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of Brother Waller, which were to be sold for \$1.00 per copy. This picture would be a token of the memory of the service of a faithful preacher, and at the same time help to provide for the needs of the orphan children.²

This memorable session of 1860 adjourned after thanks were "tendered to the Board of Directors of the Louisville and Nashville Railroad for their courtesy in passing the messengers and visitors on their road for half price"; and also "to the brethren and sisters, and citizens of Elizabethtown and vicinity for their generous hospitality and kind regards for our comfort during our sojourn with them."

On May 16, nine days after adjournment, the Republican party held its National Convention in Chicago, Illinois, and nominated Abraham Lincoln as a candidate for the President of the United States on a positive platform that slavery was a moral and political evil, and should be permitted to spread no further, and that Congress should prohibit slavery in the territories. Threats of dissolving the Union began to be made, should Lincoln be elected. The result of the "battle of the ballots" fought out in November, was that Abraham Lincoln was elected President of the United States.

On December 20, South Carolina seceded from the Union, and in less than one month was followed by four other southern states. On February 4, 1861 the Government of the Southern Confederacy was founded and located in Montgomery, Alabama, with Jefferson Davis as President. A Constitution was adopted on March 11 one week after Lincoln was inaugurated President on March 4.

A Kentucky historian has said, "It is a curious coincidence that the two men who were destined to take the political lead in the great conflict of the nation were born in Kentucky within one year of each other." Jefferson Davis was born June 3, 1808 in the part of Christian County, which afterwards became Todd County. Abraham Lincoln was born February 12, 1809 in a log cabin in that part of Hardin County, which afterwards became Larue County.³

1861

On April 12, less than a month before the General Association of Baptists in Kentucky met in Lexington, May 3, the Confederates had fired on Fort Sumter in South Carolina, which was held by Federal soldiers. War now seemed inevitable. After enrollment of messengers, Elder James S. Coleman was elected Moderator for the third time, and Elder W. Pope Yeaman, pastor at Nicholasville, was chosen Clerk. The Moderator addressed the meeting "in a few very appropriate remarks, touching the peculiar circumstances under which the General Association convened; our once happy nation now convulsed and distracted with civil war." Elder William Vaughan led in prayer. Much important business was transacted during this session, and from all indications from its proceeding, there must have been considerable discussion.

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The Bible and Colportage Board formed on the last day of the Association one year before, and located at Lexington, made a very encouraging report. This Board adopted the following program of operation at the beginning of the year: "1st. To engage in circulating the word of God, religious works—especially those of our denominational literature and tracts, and to awaken an interest in the churches respecting Sunday schools. 2nd. To employ agents to obtain money for carrying out these purposes. 3rd. To secure the services of suitable men as colporteurs . . . in visiting, talking and praying with families and individuals; and in selling and donating Bibles and other religious works, and in organizing Sunday schools and Bible classes." Elder Wm. M. Pratt, the Corresponding Secretary, had brought into the treasury of the Board \$1,341.81, which was above the cost of the agency in collecting the money. Ten colporteurs appointed at the beginning of the year, reported 595 days of labor, 3388 families visited, 163 families without Bibles, over 2000 religious books and Bibles given away, valued at about \$1000, and 55 professions witnessed.

The Executive Board of the General Association had employed a number of missionaries who reported 743 baptisms, but sufficient funds had not been received to compensate them for their labors. An indebtedness of \$500.00 was reported and an empty treasury. The Board stated very definitely in their report that "unless some favorable change can be effected, . . . the field must . . . be abandoned during the coming year . . . our present system of operation is somewhat embarrassing in its nature, . . . we advise the annual meeting to take this subject under prayerful consideration."

The committee on State missions submitted the following plan of future operation, which was adopted: "1. The union of the Board of the General Association and of the Bible and Colportage Board into one Board, which shall be called the Executive Board; and that the whole of our Missionary, Bible and Colporteur interest be committed to this one Board. 2. This Board shall be located at Lexington. 3. The Board shall elect, at its earliest convenience, a Superintendent. 4. It shall be the duty of the Superintendent to endeavor to secure the co-operation of all the district associations in selecting and sustaining one or more missionary colporteurs within its respective bounds, as well as in parts beyond. It shall be his duty also, to take the supervision of the work of the Board, in executing and carrying into effect the plans of operation. 5. It is exceedingly desirable that all the district associations should be represented in the General Association and co-operate with this Board."

Article 7 of the Constitution was so amended that the number of the members of the Board of Managers was reduced from "fifty" to "twenty"; and it was also amended to give the Board of Managers authority to appoint an Executive Board of seven members to be located in Lexington, and also to elect a Superintendent of Missions and Colportage, and a Corresponding Secretary and Treasurer.

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Rev. R. L. Thurman, then agent of Foreign Missions in Kentucky, was appointed Superintendent of Missions and Colportage, but did not enter upon his duties until the following August. This beloved brother was born in Washington County, Kentucky, November 19, 1815, graduated from Georgetown College in 1842, and was ordained pastor of the Severn's Valley Baptist Church, Elizabethtown, July 25, 1843. In 1851, he was agent for Georgetown College. In 1855 Elder Thurman was appointed agent of the Foreign Mission Board, Richmond, Virginia, for Kentucky and continued until 1861, when he became the first Superintendent of Missions in Kentucky.

Elder Wm. M. Pratt, the Corresponding Secretary and Treasurer of the Board, was then in his sixteenth year as pastor of the First Baptist Church at Lexington, and he served one more year. He was known as an excellent preacher, and he rendered invaluable service to the General Association.⁴

The political conditions of the country caused great concern in this session at Lexington for the future of missions and education, in case the threatened conflict involved Kentucky. A committee was appointed by the Ministers' Meeting to prepare a memorial to present to the legislature then assembled at Frankfort in a special session, which besought the members of that body "to preserve the State in a condition of honorable peace with all our neighbors on every side." The main point in the memorial was that Kentucky be kept out of the coming conflict, and have no part in it, but maintain a strict neutrality. The Legislature was endeavoring to maintain this desired neutrality. Governor Magoffin and the Legislature "issued a proclamation, setting forth the fact of Kentucky's neutrality, and likewise warning and forbidding any State, whether the United States, or the Confederate States, to enter or occupy Kentucky with armed force."

The Legislature had directed that the state should be armed for her own protection, and necessary funds were immediately raised and arms and ammunition were procured for the State and Home Guards. All this was done for the sole defense of Kentucky against invasion by the forces either of the North or South.⁵

Soon after the messengers had returned home from the General Association, great events were rapidly transpiring. On May 20, the Confederate Government was set up permanently in Richmond, Virginia, and by June was composed of eleven seceded states. On July 21, the first major battle of the war was fought at Manassas Station in Virginia. By early fall Kentucky had been invaded by both Confederate and Federal armies. The continued distraction of that conflict at close range, made it impossible for Bethel College at Russellville to open in September, 1861. The main building was used for a hospital the following winter for the wounded Confederate soldiers brought from the field of battle in and around Bowling Green.⁶

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1862

The political and war situation had become tragic, when the General Association met in Owensboro on May 2. There were enrolled ninety-one messengers, fifty-one ministers and forty laymen. Among some of the pastors and other ministers enrolled as messengers were, viz: Rev. D. R. Campbell, President of Georgetown College; Rev. John Bryce, pastor at Henderson; Rev. W. E. Powers, pastor Long Run Church, Long Run Association; Rev. W. M. Pratt, pastor at Lexington; Rev. J. H. Spencer, Long Run Association; Rev. Alfred Taylor, Gasper River Association; Rev. Cleon Keyes, pastor Lewisburg Church, Bracken Association; Rev. R. M. Dudley, pastor East Baptist Church, Louisville; Rev. Joseph M. Weaver, pastor at Taylorsville; Rev. George Hunt, pastor Stamping Ground Church, Elkhorn Association; Rev. A. B. Miller, pastor at Owensboro; Rev. W. H. Felix, Sulphur Fork Association, and others.

After the enrollment of messengers, Rev. James S. Coleman, pastor at Beaver Dam, was again elected Moderator, and Rev. W. Pope Yeaman, pastor of the East Hickman Church, was re-elected Clerk. For the fourth time Rev. Wm. Vaughan preached the opening sermon of the Association. He was then in his seventy-seventh year. The sermon was "an able discourse, preached to a large and attentive audience."

The report of the Missionary Board by the Corresponding Secretary and Treasurer, W. M. Pratt, gave an insight into the conditions under which the work was carried on. "The past year has been one of great embarrassment, in our Missionary operations, in all of its departments. At the first meeting of your Board, the question was seriously discussed, whether it would not be best to suspend our operations for the time being, as the prospect of effecting anything was so slight." The report states that Rev. R. L. Thurman, who was elected Superintendent of all the mission work at the first meeting of the Board, did not enter upon his duties until August, but he "has devoted himself with his usual energy and faithfulness to his new position". The new Superintendent collected on the field, in voluntary contributions, and for sale of books, the amount of \$2,619.15. Thus all the Board's indebtedness was paid, and six missionary-colporteurs were supported directly, besides a number of workers in the district associations were aided indirectly.

There was great concern about foreign missions, as there was no way to transmit funds to the Foreign Mission Board, in Richmond, because of the war. In order to carry on the mission work in Kentucky, the Superintendent, R. L. Thurman, made an earnest call for voluntary labor, urging upon all the pastors and other ministers "to engage in voluntary mission labor in destitute places." In response to this call twenty-seven preachers pledged to give one month each during the coming year.

The report on Georgetown College stated that the Theological Institute connected with the College was suspended at the close of 1861, "owing to the disarrangement in its pecuniary affairs, originating in the troubles of the country." The college had been in operation through the

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year with nearly one hundred students in all departments. It stated that ten young men would graduate at the next commencement in the regular classical courses. There were only six students, who were pursuing their studies with view of the ministry.

In the closing moments of the session "a comforting fraternal feeling" prevailed. The Moderator spoke "a few touching parting words." Peace and harmony had characterized the entire meeting. The parting hand was given and the body adjourned to meet with the Shelbyville Baptist Church, in May 1863.⁷

1863

Before the messengers gathered in Shelbyville for the General Association on May 1, the political excitement reached its highest pitch, when President Abraham Lincoln on January 1, 1863, issued the Emancipation Proclamation, liberating the slaves in the seceding states. Though Kentucky was not a seceding state, yet the slave holders and their supporters were enraged at the action of the President, and regarded it all unconstitutional.

The messengers to the session of 1863 were limited to the northern section of the state. The large associations in the southern part, including Bethel, Liberty, Russell's Creek, and others were not represented, due to the war conditions. Rev. James S. Coleman, Moderator of the previous session, being absent, Rev. A. B. Knight, pastor in Elkhorn Association, was elected Moderator, and Rev. W. Pope Yeaman was again chosen clerk. Rev. George C. Lorimer, pastor of the Walnut Street Church, Louisville, preached the introductory sermon "to a full and attentive audience."

At the session at Shelbyville, foreign missions was more extensively considered than any other subject before the body. Rev. W. M. Pratt, the chairman of the committee of Foreign Missions, led in the discussion. Rev. R. M. Dudley delivered "a thrilling and interesting speech", emphasizing "our neglect of duty to the heathen and of our missionaries among them." At the request of Rev. S. L. Helm further discussion was suspended that all might join in prayer in behalf of foreign missions, led by President D. R. Campbell, Georgetown College. A collection was taken for foreign missions, amounting to \$225.45 which was in the hands of the Executive Board with instructions to remit all money in the treasury for foreign missions to Isaac M. Smith, New York, for the purpose of reimbursing him for funds advanced to the missionaries then on the foreign fields. It was then recommended that the sub-board of foreign missions in Baltimore be notified of this remittance. So great was the interest in foreign missions that Rev. George C. Lorimer offered a resolution, which was adopted: "That the General Association instruct the Executive Board to take into consideration the expediency and propriety of employing an agent for Foreign Missions, to traverse the State and collect funds for these Missions." Elder J. M. Crawford, pastor of Mt. Vernon Church, Elkhorn Association, was chosen Agent for this great cause. He was a brother of Rev. T. P. Crawford, then a missionary in China. The Executive Board

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also reported money in hand for Indian Missions, which could not be transmitted to the Indian missionaries, and recommended that this money be used for foreign missions, until such time as it could be used in the Indian work.⁸

No money could be sent to the Foreign Board in Richmond, because of the blockade. Neither could the brethren in Richmond remit funds to the foreign fields, and furthermore it was difficult to obtain and use the money on hand in Richmond. A letter from Dr. Richard Fuller, pastor in Baltimore, dated September 13, 1863, to Professor J. W. Rust of Bethel College, Russellville, which was published, gave the foreign mission situation at that date.

Dr. Fuller says: "Two years ago we were cut off from the South entirely, so no funds could be transmitted from Richmond. By some trouble, I procured permission to send to the Board, and received \$2000. With this and subscriptions here, we managed to sustain the cause. This year I visited Washington and wrote again, but received nothing. The currency at the South, could not purchase exchange to England, except at a ruinous loss. So the brethren authorized seven of us ten to borrow. This, however, we were unable to do, except in the last extremity. A meeting was held in March, in our church. The First and other churches attended, and the citizens sympathizing with us. We took up nearly \$3000. I have received from noble Kentucky, some contributions and many cheering words. I have written our missionaries in China to seek some occupation, as Paul resorted to tent making, and they answer, with the most heroic spirit, that they will work, and live, and die, for the cause. In Africa, our missionaries are mostly colored, and they can get along very well, I hope. Our white brethren there must be aided. It used to cost \$30,000 to support the missionary interest annually — We shall be able to do with much less, as we are doing the work of correspondence here at no charge. But we beg our brethren to come up to the help of the Lord. At present this great enterprise—its honor—its existence—is with us in the border states. Let us, dear brethren, esteem it a high privilege, that to us it is given to do, and sacrifice for Jesus. We thought of sending an agent to you, but . . . the brethren from Kentucky write that they have appointed an excellent brother to that work."⁹

Digests of written statements of ministerial work, made to the Kentucky Baptist Ministers Meeting, were very valuable in revealing the spiritual condition of their fields. Rev. G. C. Lorimer reported that "Walnut Street Church, Louisville, has been by Divine grace, brought out of distracting trials, to a comparative degree of peace and harmony . . . No recent additions. The church has paid off her entire indebtedness, amounting to about \$7,000. Has redeemed the Portland Baptist meeting house from claims in chancery, and now holds the property . . . Has a large and growing Sabbath School."

Rev. R. M. Dudley, pastor of East Baptist Church, in Louisville, reported, that previous to his pastorate, the church had long been without a

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regular pastor. There were no baptisms, but they were relieved from all financial embarrassment, the bulk of the indebtedness having been paid off. The pastor was preaching twice a week, and holding regular prayer meetings.

Rev. A. C. Graves, pastor of the Jefferson Street Church, Louisville, reported that he had been pastor since March last. He stated: "Notwithstanding the troubled condition of all church interests, the membership seem hopeful and disposed to work. Congregation and Sabbath School gradually growing, the latter a source of much encouragement."

Rev. G. W. Welch reported that he had "been pastor of Blue Spring Church, Barren County, Liberty Association, for six months; has baptized two." He says, "Very little religious interest felt in this section of the country".

Rev. D. N. Porter, Sulphur Fork Association states "No active discord in the churches, but a great poverty of Christian fellowship". Rev. W. Pope Yeaman, pastor at Covington, states that he began his pastorate August last, and that the church had been for a long time without a pastor, and had suffered much from that and from other causes. "A great spiritual dearth prevails in Covington. Has baptized six persons. The church has a prosperous Sabbath school, regular prayer meetings. Good Sabbath congregations."

The Executive Board reported: "This has been a year of peculiar trial to our denomination in Kentucky, and the condition of our country has been very unfavorable to missionary operations . . . Our work has been, moreover, seriously affected by the protracted sickness of our most excellent Superintendent, Brother R. L. Thurman." This kept him off the field the greater part of the year.

The reports on Colleges showed only forty students in Georgetown, and fifty at Bethel, Russellville. The Western Recorder had been discontinued, and could not be resumed until "the national affairs will justify it, and the co-operation of the brethren will encourage the attempt." The committee on correspondence reported: "The same spirit of sadness and gloom, which pervades our own hearts, is breathed upon us by the churches from all parts of the State."

One of the joyous occasions of this session was when the messengers and visitors joined with the Baptists of Shelbyville in the dedication of "their spacious and elegant new house of worship" on Saturday, May 2. "The large audience room was crowded to its utmost capacity", to hear the dedication sermon, preached by Dr. William Vaughan from Galatians 6:14, ". . . the audience listened with marked attention."

Before adjournment of the body, the Executive Board was instructed to pay Brother W. M. Pratt \$100 for his service rendered during the past year as Corresponding Secretary and Treasurer; and also to pay Rev. W. Pope Yeaman \$25.00 for his service as clerk, in preparing and printing the minutes.¹⁰

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1864

The messengers to the General Association met in the Baptist meeting house in Bardstown on Friday morning, April 29. Messengers from thirteen district associations and from thirty-nine churches were enrolled, making a total of eighty-seven messengers. Elder J. S. Coleman was chosen Moderator, and Elder W. Pope Yeaman, Secretary. The annual sermon was delivered by Elder S. L. Helm, pastor of David's Fork Church, Elkhorn Association. The minutes state: "A large concourse assembled to hear the annual Sermon, which was an able discourse, and well received." Early in the session, the motion was made and carried as follows: ". . . the Secretary of this Association was directed to write the prefix 'Elder' to the ministers' names which shall appear in the minutes . . . of this body." The prefix "Rev." had been appearing before the names of ministers in the minutes for the past two years.

The Executive Board reported that "During the first four months of the . . . year, your Board was unable to prosecute the Missionary work, with the exception of sustaining two or three Missionaries, for the simple reason, we had not the money in the treasury to do so." Furthermore, the Superintendent, Elder R. L. Thurman, "was hindered from sickness and other causes, in the work of making collections." It was also stated in the report of the Board that Elder J. M. Crawford, the Agent for Foreign Missions in Kentucky "has not been able to accomplish the half, which he could have done, but for" . . . "the disturbances in the country." It was also stated that "Nearly all the money that has been sent from America to these missionaries, since the war broke out in this country, has gone from Baltimore and Kentucky."

The financial report of the Board showed that at the beginning of the year, there was in the treasury a balance for state missions of \$388.15, and for foreign missions \$402.05. The amount collected in addition for state missions amounted to \$3,259.54, for foreign missions, \$2,503.45; and for books \$264.48, making the total receipts \$6,027.47. Fourteen state missionaries had been employed during the later part of the year, who reported 219 converts baptized.

The report of the "faithful and laborious servant of Christ," Elder J. J. Edwards, showed that he had closed fifteen years of service, as state missionary in Estill and adjoining counties. During this period he had labored 2649 days, preached 3270 sermons and added to the churches 2032 persons. He traveled 19,092 miles, and over 6000 miles of this distance was on foot. He often labored under financial embarrassment, when the Board had no money to remunerate him.

Practically all the funds contributed by the churches were secured by the Superintendent, Elder R. L. Thurman and other agents. This is illustrated in the Superintendent's partial report. He visited First Church, Lexington, Elder W. H. Felix, pastor and received \$144.25. At David's Fork Church, Elder S. L. Helm, pastor, collected \$133.40. From old Mt. Pleasant Church, Elkhorn Association, Elder W. M. Pratt, pastor, over \$100 was

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collected. Elder Thurman visited East Hickman and Great Crossings Churches, where President D. R. Campbell, Georgetown College, was pastor, and he received \$150 and \$113, respectively. This was the method of gathering mission funds, as only a few churches would make any contributions to the mission causes, unless visited by the agents and public offerings taken. Great concern was expressed about the destitution in the mountain section of the state, due to the fewness of the workers for that region.

Elder J. S. Coleman, Moderator, introduced the resolution which was adopted stating that "many of our people are patronizing schools in the interest of those who hold and inculcate doctrines and practices antagonistic, as we believe, to the principles of the Gospel, and subversive of our religion," and that "we recommend the schools under the control of our denomination and those conducted by our brethren and sisters, to the prayerful consideration and uniform patronage of the Baptists of Kentucky." In this connection the report of Georgetown College was that the institution was recovering from "the temporary reverses" caused by the war, yet the number of students in attendance was not as large as before the conflict began. Bethel College, Russellville, Dr. George Hunt, President, reported sixty students in attendance, library increased to over two thousand volumes, and that the endowment was being wisely used. There were no reports from the number of other Baptist schools then in operation.

A resolution was adopted as follows: "That a Committee of two be appointed to correspond with the Missionary Committee at Baltimore, auxiliary to the Southern Baptist Convention, to ascertain whether something cannot be done by which those places in sections of the country in the Southern States, now abandoned by the Domestic Board of the Southern Baptist Convention, may be supplied with the preaching of the gospel; and that this body stand pledged to aid and co-operate in any support tending in that direction." The Committee on Domestic Missions reported, ". . . that Elder J. P. Kefauver, from East Tennessee, has presented an application for aid in his preaching the Gospel in the field laid desolate by the armies that have passed to and fro. Your Committee have examined the credentials of Elder Kefauver, and he comes accredited by persons in whose judgment we have confidence, and we would recommend that he be permitted to visit the churches of Kentucky, for the period of two months from this time, and to collect not exceeding one thousand dollars, and report his collections to your Executive Board . . . "

The Executive Board received instruction to employ Elder W. S. Sedwick for state Sabbath school missionary, if practicable. Ten sermons were delivered during the session in and around Bardstown. The publication of the *Western Recorder* had been resumed during the past year and recommended to "the patronage and prayers of the denomination". Elder W. M. Pratt was elected by the Executive Board as Corresponding Secretary and Treasurer, and Elder R. L. Thurman, Superintendent of Missions and Colportage. Sixty-four ministers were enrolled in the Kentucky

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Baptist Ministers Meeting; Elder W. M. Pratt was Moderator, Elder D. N. Porter, Secretary and the annual sermon was preached by Elder J. H. Spencer.

This session at Bardstown adourned "after a warm and hearty shaking of the parting hand" to meet with the First Baptist Church in Covington, on Friday before the Fourth Sabbath in May, 1865. This date of meeting had been moved forward nearly a month.¹¹

1865

Before the General Association met in Covington on May 25, the long bloody war had come to a close on April 9, when General Robt. E. Lee surrendered to General U. S. Grant in the city of Richmond, Virginia. Both armies soon dissolved and began to return to their homes to face the task of rebuilding a nation almost destroyed by the ravages of war, which was especially the condition in the South. At least thirty thousand soldiers from Kentucky in both armies lay dead upon many battlefields in ten or twelve states and also in the burying grounds of prisons and hospitals, where they died of wounds and disease. Hundreds more returned to their Kentucky homes, crippled or injured in health by their long and exacting service.¹² Both Federal and Confederate soldiers, who went out to battle to destroy each others' lives, were received with a welcome accorded to friends come home, and as kindreds returned to their own.

Dr. J. H. Spencer, who was then active in the ministry, at the age of forty-three years, thus describes the spiritual conditions: "Many active and valuable church members were lost in the fearful conflict that desolated our homes, our hearts and our churches. Some that survived were sadly demoralized. A few preachers, who had gone into the army, had fallen before the temptations incident to camp life. There were apostasies at home, as well as in the armies. Many were the breaches that needed to be repaired, before the armies of the Lord would be ready to march against the enemies of the cross of Christ."¹³

The number of messengers, who made up the session of the Association at Covington was not large. Twenty-four district associations were not represented in any way. Boone's Creek, Bethel, Goshen and South Kentucky were represented with only one messenger each. Chestnut (formerly Jefferson) Street Church in Louisville was represented by J. M. Weaver, who served as pastor of that church forty years.

Elder J. S. Coleman and Elder W. Pope Yeaman were re-elected Moderator and Secretary respectively. Rev. Samuel Baker, D. D., then of New York, and Rev. J. M. Pendleton, D. D., of Hamilton, Ohio, former member of that body, were seated as visitors, and also Rev. R. B. C. Howell, Nashville, Tennessee. Rev. George C. Lorimer moved "that the action of the Kentucky Legislature, respecting the establishment of a University at Lexington, Kentucky, be considered by the Committees on our Colleges, and said Committees report to this body." Later in the session, Brother Lorimer offered the following which was adopted:

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"Whereas, the Kentucky Legislature, at its last session, passed an act, placing in the hands of a single denomination of professed Christians, the control of certain funds provided for the State by the General Government, for the establishment of a Commercial College in Kentucky; and

"Whereas, All the other Christian organizations of this State, who represent a large portion of the population thereof, have had great injustice done them by said legislation; therefore, be it

"Resolved, That this General Association appoint a Committee consisting of the following ministers of the Gospel: R. T. Dillard, D. D., D. R. Campbell, LL. D., W. M. Pratt, D.D., James S. Coleman, and R. M. Dudley; who are requested, in behalf of this body, to present to the Legislature of Kentucky a memorial, setting forth the facts in the case, and to call upon them for such legislation, as will correct the evil done".

On recommendation of the Committee on State Missions a sufficient number of the leading ministers was appointed to visit the annual meetings of thirty-six district associations in teams of two or more to each meeting and present the claims of the denominational causes. One of the strongest appeals made before this session was in behalf of the crying needs of foreign missions. A report from Dr. R. H. Graves of Canton, China, made at the close of 1864, was read. This was in part as follows: "This year . . . began with four laborers in the missionary field, and has ended with but one. In January Sister J. G. Schilling was removed by death . . . In March, Brother Schilling sailed for America with his motherless little ones and in December (1864), my dear wife . . . fell asleep in Jesus, after a protracted sickness of five months. Two of our native assistants . . . have been removed. Truly clouds and darkness surround the throne of God. His ways are past finding out."

The story from the African Mission is "equally sad to that of the Canton Mission." Two deaths were a severe blow to the work in Africa. The report says, "That most excellent man, Rev. J. M. Harden, . . . is dead," and "Rev. J. B. Dayton was drowned, accidentally, . . . on the 12th of December last." The Corresponding Secretary of the Provincial Committee at Baltimore reported the receipts for China and African Missions during the past three years amounted to \$10,594.84, "a little over \$3,000 a year, a very inadequate sum, especially considering the high price of exchange".

The closing exercises of this session of 1865 at Covington were very impressive according to the records. "All hearts present were rejoicing at the harmony and fraternal feeling which distinguished the entire session. A hymn was sung in the spirit, the parting hand was given, while many tears bespoke the holy emotion of every heart. An appropriate and feeling prayer was offered by Rev. J. M. Frost, when the Association adjourned to meet at Russellville, Friday before the 4th Sunday in May, 1866". This was the first time the General Association had arranged to meet in the southern part of the state since 1859, because of the war situation on the southern border.¹⁴

1865 - 1943

THE COLORED BAPTISTS

CHAPTER XXV

The colored people were brought to Kentucky by their owners, and the Baptists among them entered into the constitution of the first churches with the white members. A greater or less number of colored members were enrolled in most of the early churches. This church relationship of the races continued until slavery was abolished. A section of the church was usually reserved for the colored members and their families. Sometimes they would occupy a gallery provided for them, or the rear end of the church on the same floor with the whites would be set apart for them. In protracted meetings both whites and blacks would be saved, baptized, and enrolled as members in the same church. In some instances the colored members would out-number the whites. The records show that in 1854 the First Baptist Church, Owensboro, reported 184 negro members and only eighty whites.

The colored members enjoyed all the privileges in the churches except voting, which was denied them for the reason, that they, being slaves and under the control of their owners, might be influenced in their voting to the detriment of the church. But the negro members were subject to discipline as church members, the same as the whites. All through the period of slavery, there were occasions, when the colored members were permitted to organize independent churches, and when possible, they would call preachers of their own race. These churches were often under the supervision of the white brethren.

In 1865, at the close of the War between the States, the colored Baptists had seventeen independent churches in Kentucky, located at the following points: Maysville, Mays Lick, Danville, Harrodsburg, First, Green Street and York Street, in Louisville, Frankfort, Tate's Creek, in Madison County, Stamping Ground, in Scott County, Hillsboro, in Woodford County, First and Pleasant Green, in Lexington, Paris, Versailles, Paducah, Bowling Green and Nicholasville. There were also colored churches under the supervision of the white churches at Hopkinsville, Henderson, Owensboro, First and Georgetown, which had pastors of their own race.

The needs of the colored people following their release from slavery in maintaining their church responsibility can scarcely be imagined. For generations they had been in bondage, and when they became freedmen, they were illiterate, and not capable of leadership. It was claimed that not over ten out of one hundred could read or write. The only hope of the

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Baptists among them to maintain a separate church life depended largely on the continued help from their white brethren, which was generally graciously given as far as they were able.¹

To this end the General Association of Baptist in Kentucky in the session of 1866 appointed a committee with Rev. George C. Lorimer, Chairman, on "Our Relations and Duties to the Colored Population." This committee reported as follows: "That in our changed relations to the colored people, we recognize, as heretofore, our solemn obligation to give religious instruction to them by all those means, which God has ordained for the salvation of men . . . That we earnestly recommend to our brethren to increase the work of Sabbath School instruction among them, and when practicable establish a Sunday School for them in every church. . . . That we suggest to the pastors of our churches the duty of giving theological and other instructions to such colored brethren as are now engaged in preaching and to such as, in the judgment of the churches, may be called to this work . . . That we recommend to our people to encourage the colored population to establish day schools for the instruction of their children and also to encourage our teachers to engage in this work. . . . That . . . it is our decided conviction, from our knowledge of these people, and of the feelings of our citizens, that this work must be done mainly by ourselves . . . That we commend this subject to the special attention of our churches and pastors."²

The first negro Baptist Church ever organized in Kentucky was located in Lexington, now known as the First Colored Baptist Church of that city on Short and Dewees Streets. The church was constituted by Peter Duerett, known as Brother Captain, who was born of slave parents in Caroline County, Virginia, in 1733. He obtained hope in Christ at the age of twenty-five, was baptized and received into a white church near his home. He began to exhort from house to house. The man, who owned the wife of Brother Captain, decided to emigrate to Kentucky, and desiring not to separate the wife from her husband, traded another slave for Brother Captain, and brought them together to the new country. Shortly after Captain came to Lexington, a Mr. John Maxwell, a white man, gave him a building site, and helped him to erect a cabin upon it, where he lived and held services.

A number of colored people professed conversion and desired Brother Captain to baptize them, which he declined to do at first, since he had not been ordained. The records show that he went before the South Kentucky Association of Separate Baptists with fifty of his converts and applied for ordination. But "the fathers and brethren, after having taken the matter into consideration, did not think it proper to ordain him, in form; but, being fully informed of his character and labors, they gave him the right hand of Christian affection, and directed him to go on in the name of their common Master." (Whether Brother Captain understood that the hand of Christian affection meant ordination and right to baptize is a disputed question). However, after this he baptized a number of converts and gathered them into a church in Lexington about 1801. The matter was again before the South Kentucky Association in 1801, which was the last session of that body before it dissolved. The following decision was given:

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"Brother Captain, a black man, who was a member of our Society, and who is now preaching and baptizing without having been ordained, is advised to join some convenient church, together with those he has baptized."³

It is not known whether Brother Captain was ever formally ordained, but he continued to watch over the church, which greatly prospered during his ministry, increasing to more than three hundred members. Having become a free man, Brother Captain and his wife hired themselves out through the years for their support. He died in his cabin near Lexington in 1823 at the age of ninety years.

London Ferrill was the second pastor of the church. This remarkable man was born a slave in Virginia, in 1789, and at the age of twenty was converted and baptized. Later, he began to exhort in public and soon became a popular preacher. About fifty persons professed conversion under his preaching, and were baptized by a white preacher. His master, perceiving his ability, resolved to give him an education, but died before he was permitted to accomplish his purpose.

Ferrill then having his freedom, moved with his wife to Kentucky and settled near Lexington. At that time Old Captain had become so feeble, that the church desired Elder Ferrill to become its pastor, but he declined to accept, "as the organization was not in fellowship with the Baptist Denomination" and because Brother Captain was still living. But the church, desiring to have Ferrill as pastor and member, applied to the First Baptist Church in Lexington to be received as a branch of that congregation. But the Lexington church, before receiving the colored church as a branch, decided to send the following queries to the Elkhorn Association: "First, Can persons baptized on a profession of faith by an administrator not ordained, be received into our churches under any circumstances whatever, without being again baptized? Second, Is it admissable by the Association to ordain free men of color Ministers of the gospel?"

A committee, consisting of Jeremiah Vardeman, James Fishback, John Edwards, Edmund Waller, and Jacob Creath, was appointed by the Association to consider the queries and to report to the next Association. The committee then reported "that it is not regular to receive such members" thus baptized, and that there is "no reason why free men of colour may not be ordained ministers of the Gospel, the Gosepl qualifications being possessed by them." According to the ruling of the Association on the second query, London Ferrill was regularly ordained to the ministry by the First Baptist Church of Lexington. Notwithstanding the irregular baptism administered by Old Captain, a compromise was affected by which the colored congregation, having been constituted upon a written covenant, July 1822, was admitted into fellowship by the Lexington First Church.⁴

Elder London Ferrill officially became pastor of the colored church in 1823, which was received into the Elkhorn Association as the First Baptist Church, Lexington, Colored, in 1824. Elder Ferrill served the church as pastor thirty-two years, during which time it increased from

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280 to 1820 members. When the terrible scourge of cholera visited Lexington in 1823, when as many as sixty were dying in a day, "London Ferrill was the only preacher, white or colored, that remained in the city to administer to the sick and bury the dead. He officiated at both colored and white funerals."⁵

This faithful and venerable pastor died October 12, 1854. Dr. J. H. Spencer says: "The funeral procession, which followed his corpse to its burial, was said to be the largest that ever passed through the streets of Lexington, except that which attended the remains of Henry Clay." Elder Frederick Braxton was third pastor, and served from 1854 to 1862. The church had increased to 2223 members in 1861. This first colored church in Kentucky has had a long prosperous history. There have been only twelve pastors, including the first, Brother Captain. No Negro church in Kentucky has had greater influence. Thousands have been brought to Christ through her ministry. The First Church, Lexington, is the only church in the state, that has given two Presidents to Simmons University in Louisville — Dr. W. J. Simmons, the first President, and Dr. C. H. Parrish, the sixth. This church has owned property in Lexington since 1815. The present property (1948), "being located just one-half block from the surveyed center of the City of Lexington" is appraised at \$100,000.⁶

The second oldest colored Baptist church in Kentucky was what is now known as the Fifth Street Church, Louisville. The First Baptist Church of Louisville, constituted in 1815, had a large number of colored members who desired to have a place of worship to themselves. Their request was granted, and in November, 1829, they were set apart as a mission under the supervision of the white church, and located in the vicinity of Eighth and Market Streets.

Rev. Henry Adams, a highly educated colored freedman, from Georgia, born December 17, 1802, was called to the pastorate, and in 1834 under his leadership, the church purchased a property at Fifth and York Streets, where it worshipped for a number of years. When the First Christian Church, Louisville, moved to Fourth and Walnut Streets in 1844, it left vacant a one story building on Fifth Street between Walnut and Chestnut Streets, which was purchased by Elder Adams and his congregation for five thousand dollars. The church moved to the new location the following year. Later a "beautiful auditorium, a marvel of architectural achievement" was added. Rev. H. Adams, the first pastor was active for thirty-three years in promoting the work of the church. He took great interest in the welfare of the Baptists of his own race, when they were freed from slavery, by aiding them in forming churches and associations. In the first twenty years of his pastorate he baptized over thirteen hundred people. He died November 3, 1873 at the age of seventy-one years. A tablet to his memory was placed in the Fifth Street Church-house, where he had spent his entire ministry⁶

Rev. Andrew Heath was the second pastor of this historic church and served from 1872 to 1886, fourteen years. He was succeeded by Elder John H. Franks, whose pastorate covered a period of fifty years,

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was nationally known as a theologian and was regarded as a leader second to none. Rev. W. Augustus Jones is the present pastor (1943) and has led the church to "higher ground." Under his leadership the Budget system of finance has been adopted.

This great Fifth Street Church has had an unique history, in having had only four pastors during more than a century of its existence and these pastors having been chosen from the membership of the local congregation. The first school for Negroes in Louisville was established in the basement of this church building during the pastorate of Henry Adams. This church has been identified with all the movements for the uplift of the colored people in Louisville and beyond.⁷ In 1949 the church moved to 1901 West Jefferson Street.

The first colored Baptist church in extreme West Kentucky was constituted in Paducah in 1855, known now as the Washington Street Baptist Church. The First Baptist Church in Paducah constituted in 1840 was composed of both white and colored members. Strong opposition arose among the white members against the negro slaves worshipping in the church. It, therefore, became necessary to grant letters of dismission to all the colored members to find their own place of worship. This "despondent group" obtained a small building on Washington Street, and constituted a church on the first Sunday in February, 1855, called the Washington Street Baptist Church of Paducah. Four deacons were ordained, and Rev. George Brent, a white minister, served them as the first pastor. Also Brother T. H. Branham, a white man, was their first clerk, and acted as their spiritual advisor. Because Rev. George Brent championed the cause of the Negro church, his stand for their cause was resented and "he was forced to leave the city."

In 1858, Rev. George W. Dupee, a distinguished colored minister, was called to the pastorate of the church, and served thirty-eight years. He was born of slave parents, in Gallatin County, Kentucky, in 1826, but was reared in Franklin and Woodford Counties. He was converted and baptized in the South Elkhorn Creek, August, 1842 into the Buck Run Church, Franklin County, by Elder Peter Kenney. The young convert was licensed to preach in 1846, and in 1851 was ordained to the ministry by the hands of two prominent preachers, Dr. J. M. Frost, pastor at Georgetown, and President J. L. Reynolds, of Georgetown College. After his ordination, the young preacher became pastor of the colored church in Georgetown, which worshipped in the meeting house, formerly occupied by the white Baptists, who had erected a new building. On January 1, 1856 while still preaching in Georgetown, Elder Dupee was sold at auction at the Court House door. Dr. W. M. Pratt, pastor at Lexington and others bought him and permitted him to purchase his freedom.

During the long pastorate in Paducah, this noted colored preacher not only built up the Washington Street Church there, but during the time was pastor of fourteen other churches. He organized the colored churches at Paris, Covington, Cynthiana, Mayfield and churches at minor points.

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Rev. J. W. Hawkins, who succeeded Rev. Dupee in 1898, and continued as Pastor until 1908, greatly improved the church building. Rev. V. S. Smith, the third pastor, who served from 1908 to 1921, installed the first pipe organ. Rev. I. W. Crawford was pastor from 1921 to 1924, and created a sound financial plan for the church. Rev. W. K. Wall, who began his pastorate in 1924, purchased additional property and led in rebuilding of the pipe organ. Rev. T. J. Smith, during his three years' pastorate started the publication of a weekly church bulletin. Rev. R. J. Miller began his duties as pastor in 1935 and led in clearing the long standing indebtedness on the church building. Rev. D. E. King was chosen pastor November, 1942 and found the church worshipping in the Lincoln High School, because the church building had been partially destroyed by fire on April 19, 1942. Under the leadership of Pastor King the building was reconstructed and on Sunday April 11, 1943, services were held in the newly rebuilt edifice. On the following Sunday, April 18, the house was rededicated as a place of worship. The First Baptist Church of Paducah, and pastor, Dr. A. Warren Huyck, participated in the rededication service. One of the new features of the church auditorium was the elevated baptistry; the building was also equipped with new furniture throughout.⁸

District associations began to be formed of the colored churches soon after the close of the Civil War. The first Association in the state was organized in the Washington Street Baptist Church, Paducah, September 1867, known by the name "First". The body was constituted of messengers from the colored churches at Elkton, Franklin, Henderson, Mayfield and Paducah. Elder G. W. Dupee, the host pastor, was chosen Moderator, and continued to serve in that position for twenty-eight years. Eight other colored preachers went into the organization. In the session of 1869 the number of churches increased to twenty-two with 3228 members.

First Association continued to increase in the number of churches and extent of territory. In 1943 there were seventy-five churches and over twenty thousand members. The territory of the Association at that time extended from Mayfield on the West, to Henderson on its northern boundary, northeast to Greenville, and southeast to Guthrie, Kentucky, in its southern boundary. First Association is the third largest supporter of the program of the General Association of Colored Baptists.

The Liberty Association of colored Baptists was organized at Horse Cave, August 21, 1868, with Rev. Peter Murrell, the first Moderator. He served until 1903 with the exception of two years. Peter Murrell was born a slave, and was converted at an early age, united with the white Baptist church at Glasgow, and was ordained to the ministry by that church in 1847. Rev. N. G. Terry (white) assisted Rev. Murrell in organizing the First Church, Glasgow in 1867. In 1941 there were thirty colored churches in the Association with 2490 members and church property valued at \$43,700.

The Central District Association of colored Baptists was constituted in July 1869 in the Clay Street Baptist Church, Shelbyville, Kentucky, of

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twenty churches, having about seventeen pastors. The South District Association of colored Baptists was constituted in Harrodsburg, April 1869. Rev. C. Clark was the first Moderator. A. Barry wrote the first circular letter. This Association has met regularly since its organization without missing a session. The pioneer leaders in the Association have all "passed to the great beyond" and the present leaders are young men, but are "standing firm for the doctrine of Christ and the faith of the fathers." Many other associations of colored churches were constituted at a later date.⁹

The first general State meeting of colored Baptists was constituted "shortly after the slaves were freed." Messengers from twelve churches, met in the Fifth Street Church, Louisville, on Wednesday before the third Sunday in August, 1865, and organized the State Convention of Colored Baptists in Kentucky. Rev. Henry Adams, pastor of the host church, was elected President and Vincent Helm, Green Street Church, Louisville, Vice President. Rev. E. E. Hansbrough was chosen Secretary, and Brother Peter Smith, Frankfort, Treasurer. The important action of this first meeting was the appointing of a committee to look after establishing a school. The committee on membership reported about 5000 members of the churches. The most of the time of the session, was taken up in adopting a constitution and in a general discussion of the work.

The second session of the Convention was held in Frankfort, August 1866. The report of work done by the one missionary, Rev. R. Martin was submitted. The report showed he had collected \$22.98, and after his expenses of \$13.60 was paid, the Convention allowed him the balance of \$9.38 on his salary. One of the interesting features of this session was an address by Rev. S. F. Thompson, the Corresponding Secretary of the General Association of White Baptists. In response to this address to "the brethren in black", Rev. Henry Adams, the President of the Convention, was appointed as a representative to the next meeting of the General Association of the White Baptists.

The session of the Convention in 1867 was held in Lexington with the First Baptist Church, colored. The following new churches were enrolled: Versailles, Fourth Street, Louisville, Cynthiana, New Castle, Keene, Bridgeport, Shelbyville, and Harrodsburg. The committee on locating a Baptist school reported that a property known as Hill Property in Frankfort could be purchased for \$2000. The plan adopted for raising the money to pay for the property was "for all pastors to lay the matter before their churches, and ask all the members to pledge five cents monthly for this purpose."

The session of the Convention of 1868 was held at the Fifth Street Church in Louisville. The first statistical report was made, which gave the number of churches, twenty-seven, and the membership, 6,260. The trustees appointed for the new school to be established, were given power to locate the school on the Hill Property in Frankfort "unless other property seemed more favorable".

The State Convention was discontinued in 1869 at the meeting at Lexington, and the General Association of Colored Baptists in Kentucky

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was formed August 3, 1863 with messengers from fifty-five churches, aggregating 12,620 members. Rev. Henry Adams, who had been President of the Convention from its beginning in 1865, was chosen Moderator. Rev. S. F. Thompson, Corresponding Secretary of the General Association, and Rev. W. M. Pratt were visitors at this first session and "gave valuable assistance in directing the officers along proper and systematic lines in the prosecution of the work of the Association."

The idea of establishing a college for the training of ministers was growing among the leaders of the Association. The vote was taken on locating the school, which resulted in 24 votes for Frankfort, and 25 for Louisville. There was also a movement to establish a Religious paper. The motion prevailed to organize a Sunday School Convention, which was called to meet in Georgetown. The missionary, Rev. R. Jones, labored five months, travelled 5285 miles, baptized fifty candidates, organized three churches, collected \$685.65, paid all his salary and expenses, and turned over \$169.41 to the Association.

In the session of 1870 in the Washington Street Church in Paducah, a resolution was adopted warning the churches against impostors in the ministry and "requesting churches not to receive ministers in their pulpits who had not come with proper credentials." It was decided to hold an Annual Ministers' Meeting to convene on Tuesday before the opening of the General Association.¹⁰

The Association met at Danville in 1871, and Rev. G. W. Dupee, pastor in Paducah, was elected Moderator, and was reelected eleven times in succession. The records state that at this meeting "Rev. S. L. Helm, one of the white Baptist pastors of the State, was a welcome visitor, and took great interest in the proceedings." During the year 1872, the Colored Baptists suffered a great loss in the death of Rev. Henry Adams, their trusted leader for over forty years. He died on November 3, at the age of seventy years. In the session of 1875, the announcement was made concerning the publication of the first Baptist paper among the colored Baptists of Kentucky. This paper was called the *Baptist Herald* and was being published in Paducah and edited by Rev. G. W. Dupee, pastor of the Washington Street Church. The first number of this paper had appeared on November 10, 1873. Editor Dupee "spent much money and great labor to make the paper interesting. Its columns contained articles from the ablest colored ministers and brethren of Kentucky and adjacent states." The paper was endorsed by the Association in 1875, and recommended to the pastors and churches. About 1879 the name was changed to *American Baptist*, which continued to be the organ of the General Association of Colored Baptists, and according to an official report the circulation was above 4000 in 1948.¹¹

The plan to establish a college for the colored Baptists was continued with unabated zeal until the effort was crowned with success at the meeting of the General Association, August 1879, in Lexington. The Hill property in Frankfort was sold on May 3 for \$2,000 and later the Zane property in Louisville was purchased for \$13,800 and the deed was made

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to the General Association of Colored Baptists in Kentucky. This property was located on the "south side of Kentucky Street between Seventh and Eighth Streets . . . extending through the whole square on Zane Street," and "consisted of two and one-half acres, with a large brick building, ' commodious and roomy.'" The school was opened on November 25, 1879, under the supervision of Mr. E. P. Marrs, and his brother, Mr. H. C. Marrs. In the fall of 1880, Rev. William J. Simmons, A.B., A.M., D.D., then pastor of the First Church in Lexington, became president.

Dr. Simmons, the new president, was born of slave parents in Charleston, South Carolina, June 29, 1849. His parents moved to Philadelphia while he was young. These being days of slavery "they were compelled to remain in hiding." Young Simmons was converted in 1867 and united with a white Baptist church in New Jersey. When he announced his call to the ministry, white friends joined in and paid his schooling for three years. The New Jersey Education Society aided him to attend Madison University in New York, where he graduated in 1868. The following September, he entered Rochester University, but on account of his eyes, he had to desist from study. In 1871, he entered Howard University, Washington, D. C., and graduated in 1873 with the A.B. degree.

In the second session of the Normal and Theological Institute, under leadership of President Simmons, one hundred and eleven students were enrolled. The American Baptist Home Mission Society of New York appropriated \$1500 on the payment of the teachers' salaries for 1881, and increased this appropriation to \$2500 in 1882. In the meantime 140 students were enrolled. In 1884 the Charter was amended and the Institution took the name of State University. Through the solicitation of President Simmons, Mr. John D. Rockefeller made a gift of \$500 for special improvements.

Because of declining health Dr. Simmons retired from the University before the meeting of the General Association of Colored Baptists at Henderson in August 1890. At the session, the announcement was made of his serious illness, and long, continued prayers were offered for his recovery. He died August 30 following the adjournment of the Association. His body lay in State in the University until the time of his funeral in the Fifth Street Baptist Church. The name of the Institution was changed from State University to Simmons University in his memory, and Dr. James Henry Garnett became President in late 1890 and served four years. Dr. Charles Lee Purce, the next president, made his initial address before the General Association in the session at Paducah, August 1895, which was favorably received. He, too, was born of slave parents in Charleston, South Carolina, in 1856. He was converted and baptized in 1875, and was the first licensed colored Baptist minister in his native state. After attending several schools, he entered the Richmond Theological Seminary, Richmond, Virginia, and in 1883, he was called to the colored Baptist church at Society Hill, South Carolina, having eleven hundred members. Later he took the chair of Latin and Greek, at Selma University, Selma, Alabama, and became President of Simmons University and served

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from 1894 to 1905. His biographer says, "Many are the men and women who bless his name and memory . . . He had a good influence over the students who admired him for his many good qualities." His death occurred during the session of the General Association of Colored Baptists in Louisville, August 1905.

In the session of the General Association in 1914, in Winchester, preparations began to be made for the Golden Jubilee to be held in 1915. The churches in the State numbered 371 in 1913, with 75,412 members, and also \$4,001.25 was collected for mission work, which was the largest amount raised in the history of the Association.

Dr. C. H. Parrish, one of the most distinguished ministers among the colored Baptists of Kentucky, became President of Simmons University in 1918 and occupied that position until 1931. He was born a slave on a plantation of Beverly A. Hicks, Fayette County, Kentucky, April 18, 1859. He graduated from Simmons in 1886, with the degree of A.B., and was the valedictorian of his class. He was Professor of Greek, and Secretary-Treasurer in his Alma Mater from his graduation until 1890. Dr. Parrish preached the Jubilee Sermon of the 50th year of the Emancipation of the Colored People of America at the National Baptist Convention (Colored) in Nashville, Tennessee. He was Moderator of the General Association of Colored Baptists in Kentucky from 1914 to 1917, and led in arranging the program for the Golden Jubilee in 1915, and prepared the Jubilee volume for publication. He was a messenger to the Baptist World Alliance in Stockholm, Sweden, in 1923, and delivered an address before that body on "Aspirations of Christian Africa."

Simmons University made marked progress under the presidency of such a man as Dr. C. H. Parrish, who had so many prominent connections. During his administration, the student body reached an enrollment of 526, a property valued at \$41,000 was acquired, and a dormitory for boys, costing \$85,000, was erected. He also raised the curriculum to that of a first class college, permitting graduates to teach in the state without further examinations. This program, which was being so successfully put into operation, came to an almost sudden termination in 1930. This was due to the financial difficulties that confronted the University, as a result of the severe national depression then settling over the country. The property was so encumbered when the depression set in, besides heavy current indebtedness, that it became necessary to sell the entire campus including all the buildings, except the boy's dormitory, but with an option of fifteen thousand dollars on it. At the close of the session of 1930 many of the departments of learning came to an end in the University.

Dr. C. H. Parrish, the beloved President died April 8, 1931. Concerning his funeral his biographer thus speaks: ". . . his funeral was held at the Walnut Street Baptist Church, white, Third and St. Catherine, Louisville, Kentucky. The Mayor of the City of Louisville with many leading citizens, the Baptist Brotherhood of the State with many from the states of the Union, the leaders in Education and in social and religious life were present on this solemn occasion."

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Dr. M. B. Lanier, well trained, was elected President of Simmons University to succeed Rev. C. H. Parrish, at the General Association held at Henderson, August 13, 1931. The colored Baptists of the state were despondent over the situation that confronted them. Their college had been swept away, but a property on Dixie Highway in Louisville was purchased for \$8,600 on December 9, 1935, on which to endeavor to revive Simmons University. At the time of the celebration of the Diamond Jubilee in 1943, all mortgages on the property had been cancelled and funds were being gathered to erect suitable buildings. However, the educational facilities were at low a low ebb.¹²

The Diamond Jubilee was held in Louisville August 1943, and afforded the colored Baptists of the General Association an opportunity to determine their numerical strength and to take stock of their spiritual assets. The general summary of their gathered statistics shows the following results: 16 district associations; 543 churches; 95,054 members; and value of church property \$3,689,054. At present (1948) the colored Baptists of the State have approximately 600 churches, 18 district associations and above 125,000 members. There are 55 Negro churches in Louisville with approximately 25,000 members of which the West Chestnut Street Church is the largest, reporting 1431 members and Dr. W. M. Johnson pastor.

Simmons University, consisting of one building, is located at 1224 Dixie Highway in the City of Louisville, and has enrolled 136 students in the session of 1947-48. Plans are in progress for the erection of a modern building at a cost of about \$85,000. They have a Male and Female College located in Hopkinsville, Kentucky.

The Headquarters for the General Association of Colored Baptists in Kentucky is located in Louisville at 1715 West Chestnut Street. This includes the State Mission Board and Clearing House, and the printing plant, where the *American Baptist* is published, which is the State Baptist paper. W. H. Ballew is the Moderator of the General Association of Colored Baptists; Rev. M. H. Gant, Superintendent of State Missions and Corresponding Secretary, and Rev. R. H. Faulkner, Director of Religious Education. The Negro Baptists of Kentucky have a Co-operative Program with the General Association (White) of Baptists in Kentucky, with five full paid missionary workers giving most of their time to Christian Education.¹³

CHAPTER XXVI

THE PERIOD OF RECOVERY AND BAPTIST PROGRESS

1866 - 1876

Baptist Progress in Kentucky during the years of recovery, following the long destructive war, was slow and difficult. These were years of "peril and poverty." The one great task confronting the depleted churches of Kentucky and of the South was "to build the waste places of Zion." While Kentucky had suffered much from the effects of the war, it was not in comparison with some of the southern states, which were prostrate economically.

Dr. John A. Broadus, then one of the professors in the Southern Baptist Theological Seminary, located in Greenville, South Carolina, gave a description of conditions in the deep South during the years immediately following the close of the War. He says, "Almost all those who had been wealthy before the war were now really poor, many of them burdened with old debts which formerly seemed a trifle, but now, with accumulated interest, were a millstone around the neck of the impoverished planter or merchant. The whole labor system was broken into fragments as by an earthquake, and no man could calculate on the business future. There was no currency in circulation until the cotton, which planters had kept on hand, could perchance be sold. Numerous families, formerly prosperous, or at least comfortable, had not a dollar of money for many months after the close of the war. How could it be deemed possible, in such a situation, and amid all the social and political uncertainty, that people would contribute thousands of dollars during the next twelve months to support an institution of higher education, (like the Seminary)?"²

The Southern Baptist Convention had not met since 1863 at Augusta, Georgia, and it was found impossible to hold the next biennial session, which was due to meet in 1865. The leaders were anxious to make provision for a session in 1866. Bethel Association in Kentucky, led by her strong ministry and wealthy laymen, came to the rescue. At the meeting of that Association in May 1865, Dr. W. W. Gardner, pastor at Russellville, introduced the following resolution which was unanimously adopted: "Resolved, unanimously, that this association earnestly requests the Southern Baptist Convention to hold its next meeting at Russellville, immediately before the meeting of the General Association of Kentucky, which commences (in Russellville) on Friday before the Sabbath in May, 1866."²

1866

When the General Association of Baptists of Kentucky was called to order by Moderator James S. Coleman on Friday morning May 25, in

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Russellville, the Southern Baptist Convention had been in session in the same town since Monday, May 21, and was still in session. Moderator J. S. Coleman announced "that he had conferred with Rev. P. H. Mell, President of the Southren Baptist Convention, and that they had agreed that the two bodies should hold alternating sessions—one occupying the forenoon, the other the afternoon. The arrangement was ratified by the Association."³

The meeting of the Southern Baptist Convention in Russellville was the second time the Convention had met in Kentucky, the first meeting having been held in Louisville in 1857. This session was composed of 244 messengers, representing nine of the southern states. One messenger came from Louisiana, one from Florida, one from North Carolina, and two from Texas. Fourteen messengers were enrolled from Georgia, eighteen from South Carolina, and the largest number from Kentucky. A small number of messengers and visitors came from Virginia and Maryland. "The Big Four," J. P. Boyce, J. A. Broadus, Basil Manly, and William Williams, then composing the faculty of the Southern Baptist Theological Seminary, Greenville, South Carolina, were among the messengers from that state. J. B. Jeter, J. William Jones, James B. Taylor, and George B. Taylor were among the messengers from Virginia. Some of the messengers from Kentucky were George C. Lorimer, W. W. Gardner, J. M. Frost, Sr., J. S. Coleman, J. B. Moody, George W. Norton, Nimrod Long, and a number of others.

In the organization of the Convention, P. H. Mell of Georgia was chosen President the second time; George B. Taylor, Virginia, and W. Pope Yeaman, Kentucky, were Secretaries. Dr. Richard Fuller, well known pastor in Baltimore, Maryland, preached the annual sermon. In the early history of the Convention there were only two major Boards—the Foreign Mission Board located in Richmond, Virginia, James B. Taylor, Corresponding Secretary; and the Domestic Mission Board, Marion, Alabama, M. T. Sumner, Corresponding Secretary. The small Sunday School Board was then located in Greenville, South Carolina, but was moved the following year to Memphis, Tennessee, with C. C. Bitting, Corresponding Secretary. The young Southern Baptist Theological Seminary, which was a child of the Convention, had reopened in October 1865. The Seminary was greatly encouraged at Russellville, when over ten thousand dollars was subscribed to be paid in five installments, and \$1,203.50 was paid in cash to Dr. J. P. Boyce, which was the first cash received after the close of the war.⁴

One of the special features of the General Association in 1866 was the revision of the Constitution. The committee appointed for that purpose stated "that the present Constitution was not in harmony with our newly adopted plan of operations." Article one was amended so the name of the body would read: "This body shall be called the General Association of Kentucky Baptists," instead of "Baptists in Kentucky." Article two on membership was adopted as follows: "The payment of Thirty Dollars constitutes a life membership. Annual members may take seats upon the payment of one dollar. Churches and associations, auxiliary to this body, by

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contributing to its objects annually, are entitled to representation." Article three on the "Business of the Body" was amended to read: "The business of this body shall be to promote State, Domestic, Indian and Foreign Missions, Bible and Book Colportage, Sunday Schools, and Literary and Theological Seminaries in the State, and to collect and preserve our denominational history of Kentucky." Article six was amended to read: "At each annual meeting, the body shall appoint an Executive Board, consisting of nine members, . . . to conduct its business during the intervals between its annual meetings. They may appoint a Treasurer, a Corresponding Secretary, an Agent or Agents, and Missionaries and Evangelists; shall fix and pay their salaries, and report their doings annually to this body. They shall be competent to fill vacancies in the Board." This sixth Article was amended at the next annual meeting to "appoint an Executive Board, consisting of fifteen members (five of whom shall constitute a quorum)." This new Executive Board was located in Louisville, and henceforth the state leader in denominational work was to be designated "Corresponding Secretary." The old Executive Board for the past years, located in Lexington, with Rev. R. L. Thurman, Superintendent, and Rev. W. M. Pratt, Corresponding Secretary, was highly commended for "the just and valuable services rendered to the General Association and the cause of Christ."

Rev S. F. Thompson, pastor at Shelbyville, was chosen Corresponding Secretary. He was a native of North Carolina, but entered the ministry in Kentucky, graduated from Georgetown College, and was soon called to be pastor at Shelbyville. The new Corresponding Secretary entered upon his duties July 1, 1866, and found an empty treasury. The difficulties in the way of promoting the missionary enterprise were never greater than in 1866-1867.

When the Constitution was amended, and thus it became the business of the General Association "to collect and preserve our denominational History of Kentucky," plans were at once adopted to make effective this distinct task. A committee was appointed, consisting of six members, including a Corresponding Secretary, "whose duty it shall be to collect and keep, subject to the further orders of this body, all items of our history in this State, that they may be able to obtain." Rev. W. Pope Yeaman was chosen Corresponding Secretary to serve without pay. This committee was located in Covington.

Some of the distinguished leaders in Baptist affairs in Kentucky passed away during the year.

Rev. Duncan R. Campbell, President of Georgetown College, died August 11, 1865, in the forty-ninth year of his life. Dr. Campbell was a native of Scotland, and was reared in the Presbyterian faith. He was educated in the University of Glasgow, and became pastor of a Presbyterian Church. He was convinced by reading the Scriptures that the sentiment of his church on infant baptism, also on the subject and mode of baptism, was wrong. With a disturbed mind he came to America and was baptized and ordained to the ministry in the First Baptist Church, Richmond, Virginia. In his obituary, read before the General Association, it was stated: "No

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Baptist minister ever lived in Kentucky of more varied talents, abundant labors and usefulness than Dr. Campbell. While Professor (of Hebrew and Biblical Criticism in the Western Baptist Theological Institute) at Covington, and President (of Georgetown College) . . . he . . . was as successful as most pastors." He succeeded in his own individual effort in raising over \$100,000 on the endowment of Georgetown College.

Elder Thomas J. Fisher died on January 11.⁵

Elder Alfred Taylor, who had spent nearly thirty years as pastor, missionary and evangelist, died October 9, 1865, near Bowling Green, Kentucky, at the age of fifty-seven years. His son, W. C. Taylor, became a noted preacher, as did his two distinguished grandsons, the late H. Boyce Taylor, and W. C. Taylor, missionary to Brazil. James S. Coleman, Moderator of this session, was won to Christ, baptized and led into the ministry by this great pioneer preacher. Brother Taylor led in the constitution of the Morgantown Church, Butler County, with 18 members, as a result of a meeting which began on January 21, 1840. He was pastor at Owensboro and three times pastor of the church at Beaver Dam. He served both as Financial Agent, and as State Evangelist of the General Association.⁶

1867

Moderator J. S. Coleman called to order the General Association in the First Baptist Church at Henderson on Thursday morning at 9 o'clock, May 2. Rev. B. T. Taylor was pastor of the church.

During the ten months of service Secretary S. F. Thompson had discovered some startling facts. He found only three churches located in the City of Louisville proper with not over 1200 members, while the population of the city was estimated around one hundred and forty thousand. The question was "Shall the cause of Christ keep pace with the rapid increase of the population of the city?" On motion the following was adopted, "Resolved, That in view of the startling statement, as made by competent authority, that there are so many (about 400) Baptist churches in Kentucky without regular pastors and also in view of the fact that large districts of the state are languishing in spiritual poverty—the first half hour of each morning session during the sitting of this Association be spent in devotional services with the special object of petitioning the Lord to send forth more laborers into His harvest, and of re-visiting His plantation during the present year." The State Mission receipts during the fiscal year were \$5,761.65.

The work of the Domestic and Foreign Boards of the Southern Baptist Convention was paralyzed for the lack of funds. The economical conditions were thus described: "The general failure of crops has brought our Southern brethren almost to the verge of starvation. Gaunt famine has followed in the wake of desolating war." But they were "putting forth every energy and beyond their power, to keep the Foreign and Domestic work alive." Kentucky reported \$6,897.45 for Domestic Missions and only \$1,594.50 for Foreign Missions. Elder S. F. Thompson, the Corresponding Secretary, in view of the missionary needs of the southern states, recommended by resolution "that the pastors and churches will try to raise this year \$25,000 for Home Missions."

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During the preceding year seventeen state missionaries had been employed for only part of the time, and six missionaries had been assisted in some of the associations. These workers preached 1959 sermons and reported 1500 baptisms. The Sunday School department suffered a great loss in the death of Rev. W. S. Sedwick on September 27, 1866. During nearly four years as Superintendent of the State Sunday School Work he brought a new day to this department. He only labored four months during the last year of service, yet he reported twenty-eight Sunday schools organized, 138 Sunday school meetings held, besides having distributed tracts, testaments and papers. He was cut down "while in the strength of manhood, and in the midst of a career of usefulness."⁷

1868

The General Association composed of 158 messengers met with the Baptist church at Danville on Thursday morning, May 21, where Elder Henry McDonald was pastor. Reference was made to the absence of the former Recording Secretary, Elder W. L. Morris, who had died during the year. Professor J. W. Rust, the retiring president of Bethel College at Russellville, was chosen Secretary. The following brethren were seated as visitors: Elders M. T. Sumner, D.D., Corresponding Secretary of Domestic and Indian Mission Board, Marion, Alabama; G. W. Given, Agent of the Southern Baptist Theological Seminary, Greenville, South Carolina; and A. B. Cabaniss, and D. B. Ray, Tennessee, both to become well known in Kentucky. The Rules of Order were amended to provide for the appointment of two additional committees—one for Kentucky Baptist History, and the other on the Evangelization of the colored people.

Corresponding Secretary, S. F. Thompson, reported an enlarged program of State Missions above that of the previous year. Forty-four missionaries had been employed, though the majority of them for only a part of the year, because of the lack of funds. They reported 2750 baptisms, and additional territory occupied. The expenditure for State Missions amounted to \$8,452.78. Rev. N. C. Pettit, Superintendent of the Sunday School Department, who had been employed to succeed the lamented W. S. Sedwick, reported eighty-six new Sunday schools organized, and 23,800 pages of religious books and tracts distributed.

The report of the committee on "Schools and Colleges" contained a fuller account of the Baptist educational situation, than hitherto given. Georgetown College, Dr. N. M. Crawford, President, reported seventy-six students in the college proper, forty-two in the academy, and twenty-nine young men studying for the ministry. In addition to the classical collegiate courses, partial courses were offered in Hebrew and Doctrinal Theology for the benefit of ministerial students.

Bethel College, Russellville, reported that Dr. Noah K. Davis, had entered upon his duties as President in February, 1868. The total number enrolled in both College and Preparatory School was one-hundred and seventy, of which number sixty were in the college proper. There were eighteen ministerial students, who were being instructed in Theology by Dr. W. W. Gardner, head of that department.

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Bethel Female College, Hopkinsville, Rev. M. G. Alexander, President, had enrolled about ninety young women in the present session.

Lynnland Baptist Institute, located in Hardin County, about ten miles from Elizabethtown, on the Louisville and Nashville Railroad, was in the first year of its existence. Rev. G. A. Coulson, Glendale, Kentucky, was the Principal and over one hundred students were in attendance.

The Lexington Baptist Female College was opened for students in February 1868, with Rev. A. S. Worrell, Principal, and with an enrollment of about forty-five.

The Eminence Male and Female Academy, Rev. J. C. Freeman, Principal, reported eighty students.

Georgetown Female Seminary, reported sixty-five young women in attendance, and J. B. Tharp, Principal.

Bardstown Female College, Elder V. E. Kirtley, Principal, reported a student body averaging sixty in attendance.

Kentucky Female College, located in Shelbyville, reported Rev. George W. Goodman, Principal, and number of students about fifty.

Danville Female Academy, Rev. Henry McDonald, Principal, reported forty-four students.

The Female School located at Bowling Green, reported Rev. T. H. Storts, Principal, and sixty students in attendance. This was later designated Green River Female College.

Concord Male and Female College located in Liberty, Owen County, B. F. Duncan, Principal, reported seventy students matriculated.

The Committee closed their report by stating, "There are many schools and academies in the state, from which no account could be received. It is suggested that a systematic effort should be made to secure a statistical statement of the condition of all our literary institutions in the State. Many of them are in an eminently flourishing condition, and it is only needed that the Baptists in the state should feel the importance of sustaining their own schools and confining their patronage to them."

A deep sympathy was expressed by resolution for "the Trustees and Faculty of the Southern Baptist Theological Seminary at Greenville, South Carolina, in their present embarrassments; and that it is the duty of the denomination, with reference to the impending dangers of the future, to combine in some earnest action for the immediate relief of the institution."

The report on Baptist History read by the Chairman of the Committee, Elder J. H. Spencer, gives some vital facts on the subject as follows: "The (General) Association, at the session in Russellville in 1866, directed the organization of a Board, whose duty it should be to collect and hold to the order of this body, such materials as it might be able to procure, from which to compose a history of the Baptist denomination of Kentucky. Such Board was located in Covington, with Elder W. Pope Yeaman, Corresponding Secretary.

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"Bro. Yeaman reported a good degree of success for the first year, but having left the state since our last meeting and leaving no successor, we have been able to obtain no further information, except that the historical board has had no regular meeting since its organization.

"It is feared that little or nothing has been accomplished since our last meeting, and there is little hope of accomplishing anything very important through the present plan. It is neither reasonable nor to be expected that any brother will accomplish this very laborious and difficult task of collecting materials for our history without compensation.

"It is therefore recommended that the Executive Board be instructed to employ a suitable man to give his time to the especial work of collecting materials for a history of Kentucky Baptists; or that the General Association locate a board as near the center of the state as convenient, the duties of which shall be to collect funds, and employ such agencies, as will accomplish this work."⁸

1869

The thirty-second session of the General Association was held with the Walnut Street Baptist Church in Louisville, commencing on Thursday morning, May 20. The Committee on Credentials reported 258 messengers had been enrolled. For the tenth time Elder James S. Coleman was chosen Moderator. J. W. Rust, of the *Western Recorder*, was elected Recording Secretary. Elder James M. Dawson, a pioneer preacher in Daviess County Association, delivered the annual sermon.

Elder S. F. Thompson, the Corresponding Secretary, recommended in his report a five-point State Mission Program which was adopted as follows: 1. The importance of promoting a more intimate relation between the General and District Associations. This means "to obtain reports from the district boards of work done in their bounds, facts respecting destitution, and recommendations of suitable men to supply it." 2. The need to establish "a more direct and intimate relation and cooperation between the churches and the general Board." The cooperation of the churches "lies at the foundation of all success." 3. The appointment of a number "of our experienced ministers as state evangelists." By this type of work "the friends of the general Board have been greatly multiplied and their friendship has been shown in a substantial way by the liberal offerings, sent up by the churches to our treasury." 4. The importance of rendering "assistance to feeble churches in support of their pastors." 5. The necessity of continuing to cultivate "the extensive destitute regions in the mountains, embracing about twenty-two of the largest counties, lying on the Virginia and Tennessee borders, and among the mountains of the Cumberland range."

In the Sunday School Department, Brother J. V. Riley had labored the past year as the General Superintendent. Under his leadership, seventy-six new Sunday schools had been established with an average attendance of thirty, making a total of 2280 pupils.

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The needs of the colored people were continually increasing and demanding additional help. Elder Henry Adams, the President of the State Convention of Colored Baptists, appeared before the body and said, "We are suffering very much from the want of a more enlightened ministry for our churches"; and for "the want of competent teachers for our schools —both the day and Sunday schools." Out of the meagre income of State Missions, the Executive Board was giving all the help possible to the colored Baptists in their distressing needs. A resolution was adopted looking to the establishing of an institute in Louisville for the training of their preachers.

Brethren J. P. Boyce and A. M. Poindexter delivered addresses before the Association on "the importance of sustaining the Southern Baptist Theological Seminary, which addresses were listened to with the most profound attention by a large audience." After the addresses subscriptions were taken in behalf of the seminary.⁹

1870

The Walnut Street Church in Louisville was again the meeting place of the General Association, which convened on the morning of May 2. At the last session Paducah was selected as the place for holding the next meeting, but before adjournment, the announcement was made that the Southern Baptist Convention would be held in Louisville in May, 1870. The following resolution was then adopted: "Resolved, that we now rescind the order appointing our meeting for 1870 at Paducah, and appoint the same with Walnut Street Church, Louisville, beginning three days preceding the meeting of the Southern Baptist Convention."¹⁰

Over three hundred messengers were enrolled, the largest number in the history of the Association. Elder James S. Coleman, D.D. was again chosen Moderator; Editor J. W. Rust of the Western Recorder, Secretary; Elder James A. Kirtley, pastor of the Bullittsburg Church, North Bend Association, preached the annual sermon. Elder S. F. Thompson, was continued as Corresponding Secretary of the Executive Board. The largest number of visiting brethren in the history of the body was seated due to the early arrivals to attend the Southern Baptist Convention to meet on Thursday, May 5.

The effort to organize in Louisville a school of Theology for training of the colored Baptist Ministry had failed. Elder Henry Adams, Moderator of the newly organized General Association of Colored Baptists, addressed the Association. He seems to have been discouraged in the failure to make provision for the better training of the colored ministry. He said, "Another year has passed away and nothing has been done in the way of the education of the colored ministry for our churches. Neither has there been any missionary labor performed among the colored churches of the State."

A strong force of State evangelists had been put in the field the previous year, including such men as J. S. Coleman, J. H. Spencer, A. B. Miller, and S. L. Helm. Elder J. S. Coleman served as evangelist the last six months of the year and reports some matter of historic value. He says, "I have set my heart on our interests in towns where we have little weakly

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churches or none at all. There are, in southern and southwestern Kentucky several county seats where there are no Baptist churches, as Morganfield, Madisonville, Hartford, . . . Morgantown, Hardinsburg and others." Brother Coleman held a meeting at Greenville in the fall of 1869 and organized "a prosperous church, which now has our excellent brother, J. F. Austin, pastor for one-fourth time, at a salary of \$300; an eligible lot in a good portion of the town was purchased, on which to erect a house of worship, and a club of new subscribers to the (Western) Recorder obtained." Later, he held a meeting in Franklin, Simpson County, which was reported on January 1, 1870. Brother Coleman says, "Finding our cause here surrounded with almost every element of opposition, I at once apprehended the importance of securing to our church the whole time of her pastor, Rev. E. Petri, and succeeded in getting the church to raise his salary to \$1,000.00 for all his time." A number was added by baptism to the church during the meeting. The following February, this noted evangelist conducted a meeting in Madisonville, the county seat of Hopkins County, resulting in the organization of a church, which soon grew to fifty-five members. Later Brother Coleman held a meeting in Hartford, the county seat of Ohio County, and organized a church there.

During the year forty-five evangelists, missionaries, and Sunday school workers were employed, but most of them for only part of the year. These laborers reported 1462 baptisms, 13 churches and 17 Sunday schools organized, besides assisting in raising the money to build six houses of worship at a cost of about \$15,000. The amount of \$11,558.75 was received for State Missions.

Encouraging reports were submitted from the two senior colleges, which showed that "the present condition . . . is better than at any previous time during the last ten years." Georgetown College, Rev. N. M. Crawford, D.D., President, was reported out of debt, and the literary department sufficiently endowed to meet all expenses and the theological department sufficiently endowed. The request was earnestly made in the Association that President Crawford complete his Commentary on the Gospel of Mark as soon as he was able. Bethel College, at Russellville, Dr. Noah K. Davis, President, reported 105 students enrolled, of whom fifteen were preparing for the ministry. A theological Professorship had been established during the year filled by Dr. W. W. Gardner. The College was out of debt and the endowment increased. The new book by Dr. W. W. Gardner entitled *Church Communon* was highly commended. The Trustees of Bethel College were requested by resolution to have published in pamphlet form "the able and chaste address delivered by President Noah K. Davis before this body."

The Committee on Kentucky Baptist History submitted a lengthy report, emphasizing the importance of collecting additional historical material; the selecting of some suitable person to prepare a History of the Baptists in Kentucky; and the organization of a Historical Society to have charge of all historical matters.

A resolution was presented and adopted on "the propriety of establishing a 'Baptist Ministers Aid Society'; and also the importance of establishing a 'State Baptist Normal School' and to expedite the work in

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these directions, and the better to enable the special committee appointed by this Association to report . . . at its next meeting."

There was deep sympathy expressed by resolution for the Baptist church at Cave City, whose house of worship had been completely destroyed by a recent tornado and the members themselves were seriously injured. A helping hand was recommended "thus enabling them to rebuild their house at an early day."¹¹

1871

The General Association was called to order by the Moderator, James S. Coleman at 10 o'clock Wednesday morning May 24, in the First Baptist Church, Georgetown, where "the eloquent and scholarly" Henry McDonald was pastor and professor in Georgetown College. The Committee on Credentials reported two hundred and twenty-nine messengers enrolled. Elder C. E. W. Dobbs, pastor of East Hickman Church, Elkhorn Association was chosen Secretary and Elder A. T. Spalding, pastor Walnut Street Church, Louisville, preached the introductory sermon, theme: "Paul in Corinth".

The churches had begun to recover from the effects of the Civil War, and a general revival in evangelism and missions prevailed throughout the State for the next three years. Thirty-four missionaries and evangelists were employed during 1871 under the leadership of the efficient Corresponding Secretary, S. F. Thompson, who reported 1624 baptisms, and seven churches and 47 Sunday schools organized. The amount of \$9,351.81 was received for State Missions, and \$5766.18 for Foreign Missions. All the State workers were paid for their services, leaving a small balance in the treasury.

The Committee on Sunday schools in their report, claimed the Sunday school department was not receiving sufficient funds to maintain the work and recommended that "a separate Board of nine be appointed to control the Sunday school interests," which was approved by the body. This Board was appointed, consisting of nine members, which was organized for work on the following June 13, by choosing the usual officers, who lived in or near Georgetown, where the Board was to be located. Elder L. B. Fish, who had recently come to Kentucky and brought with him "a fine reputation as a Sunday school worker," was chosen State Superintendent of the Sunday school department, and entered upon his duties on the first day of the following August.

The committee appointed last session to consider the question of a Kentucky Baptist Ministers Aid Society recommended the appointment of a committee of seven, who were "to make the very best arrangements possible, and put the matter into operation." The formation of such a society was found impracticable and the Committee made no report at the next session.

Elder R. M. Dudley offered a resolution, looking to the removal of the Southern Baptist Theological Seminary from Greenville, South Carolina to this State, which was referred to the committee on schools and colleges,

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which recommended that "A. T. Spalding, J. S. Coleman, S. L. Helm, W. W. Gardner, W. H. Felix, N. M. Crawford, R. M. Dudley, Henry McDonald, G. Varden, G. F. Bagby and J. M. Weaver, be appointed a committee to call a meeting in Louisville as soon as practicable to bring the subject more definitely before the denomination, in order to ascertain the desirability and feasibility of its removal to this State". Rev. F. H. Kerfoot, who was pastor of the Forks of Elkhorn Church, was Agent for the Seminary, and represented the institution in an address.

During the year the **Western Recorder** had passed from R. M. Dudley and J. W. Rust, as editors and proprietors, to A. S. Worrell and A. C. Caperton, as editors and proprietors, with Dr. W. W. Gardner, and Rev. G. Varden, associate editors. Two monthly publications were being edited in the State at that time. These were the **Baptist Sentinel**, Lexington, conducted by A. S. Worrell and D. B. Ray; and the **Prophetic Key**, published in Versailles by "our own worthy and esteemed brethren, Elders P. S. G. Watson and A. F. Baker."

The Baptist Orphans' Home established in Louisville, June 30, 1869 was presented and its claims and conditions discussed by a number of brethren. Many friends of the new Home handed in contributions. Miss Mary Hollinsworth, a native of Todd County, was the efficient matron and manager of the Home.¹²

1872

The messengers composing the General Association assembled in the meeting house of the Baptist church at Bowling Green on May 22, and were called to order by the Moderator, James S. Coleman, who read the 23rd Psalm, and W. W. Gardner led in prayer. Elder S. F. Thompson resigned his work of Corresponding Secretary early in the year, which was not anticipated, since the workers for the year had been appointed and the work laid out for months ahead.

On December 1, 1871, Elder A. B. Cabaniss was chosen Corresponding Secretary, and filled out the associational year of five and one-half months. The new Secretary was born in Virginia, March 12, 1821, and was in his 51st year. In 1852 he went out as a missionary to China and remained until 1859, when he returned home on account of his health and that of his family, but when the Civil War came on he returned to China. After his separation from the Foreign Mission work, this servant of the Lord devoted a greater portion of his remaining life to denominational work.

Elder Cabaniss entered upon the duties of Corresponding Secretary in great earnest, and he began at once to visit churches during the severe winter, which brought on pneumonia, confining him for about a month. However, during the short time of service he brought some important facts to the Executive Board, which were reported to the General Association. The report showed that through the years, emphasis had largely been placed upon the work in the country, to the neglect of the rapidly growing towns, which were becoming a grave problem.

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The report of the Board in part was: "Since the war, many of our excellent farmers, on account of scarcity of labor, have either sold or rented their farms and gone to live in some town. Thus the old towns are growing and new ones are springing up, with people from the country. Many of these are Baptists. If they find no Baptist churches in the towns where they settle, they will attend meetings of some other denomination, and their children will go to their Sabbath schools, and in a few years become members of their churches. Thus these families will be lost to our denomination, as many have been in the past. In the country the Baptists outnumber any other denomination . . . but in the towns others frequently outnumber us . . . We ought to endeavor to establish a Baptist church in every town of any size in Kentucky, so that when a Baptist settles there, he may find a Baptist home."

The Sunday School Board presented a very informing report of the work and new policies of the Superintendent, L. B. Fish. The plan of organizing a Sunday School Convention in every district association in the State had been put in operation as the best method of securing the co-operation of all the churches in the Sunday school work. Already nine such conventions had been formed by the Superintendent, and also the plan of holding two or three days' Sunday school institutes in various localities was introduced by Elder Fish, which proved to be of great benefit to individual schools.

The new Superintendent reported, that according to information obtained, there were not more than 125 Sunday schools, kept open all the year, in the State, and not more than one-third of the churches had Sunday schools. He reported 19 new schools had been organized, and that many churches complained that "their pastors take no part in the Sunday school enterprise." The committee on Sunday schools stated that "the selection of Elder L. B. Fish as State Superintendent of the Sunday schools is a happy one; his large experience, absorbing interest in the work, and peculiar adaptation to it, and the success, which has crowned his labors, proved him to be the right man in the right place."

Earnest consideration was given to the question of removing the Southern Baptist Theological Seminary to Kentucky. The committee on location, appointed the last session, reported that they had received instruction from the Trustees of the Seminary on removal, as adopted in Raleigh, North Carolina, a few days previous. Some of the instructions were: That the removal of the Seminary should be "to some point convenient of easy access, and offering advantages for its permanent establishment"; also that it would be proper "to avoid all complications with existing and proposed institutions of learning." The Board of Trustees further stated that "no mature and definite offer of the places under consideration had been made to justify the Trustees in making a positive selection of sites."

The cities requesting the location of the Seminary were Louisville, Nashville, Chattanooga, and Atlanta. "The Trustees deemed it highly important that the sum of at least \$300,000 be secured in the City or State, where the Seminary shall be placed. The question of selecting the location was to be left open until next August, that those desirous of having the Semi-

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nary in or near the cities requesting it, may have full opportunity to complete their subscriptions and put in legal form their proposals to the Trustees." It was agreed that the next session of the Seminary would be held in Greenville, South Carolina, and then formal notice of any change would be given.

Georgetown College and the Baptists of Kentucky suffered a great loss in the death of President N. M. Crawford on April 4, 1872. He came to Georgetown from the Presidency of Mercer University in Georgia, his native State. Professor Basil Manly of the Southern Baptist Theological Seminary, Greenville, South Carolina, was chosen President of Georgetown to succeed the lamented N. M. Crawford. Later the Board of Trustees reported that Dr. Manly's labors "are giving universal satisfaction to the friends of education."

The committee on Foreign Missions announced the death of James B. Taylor, who for twenty-six years had served as Corresponding Secretary of the Foreign Mission Board of the Southern Baptist Convention, located in Richmond, Virginia. His was soon followed by the death of Dr. A. M. Pindexter, who for several years had acted as Assistant Corresponding Secretary of the same Board, with Dr. Taylor. Rev. H. A. Tupper, was selected Corresponding Secretary to succeed the lamented Taylor, in carrying forward the work of foreign missions. It was reported that the churches of Kentucky had contributed \$8,922.29 to Foreign Missions for the year ending April 1, 1872.¹³

1873

The thirty-sixth annual session of the General Association was held in the Baptist Church at Paducah, commencing on the morning of May 16. This was the first meeting of the Association in the extreme western part of the State. Only 104 messengers were enrolled, and few visitors seated. Dr. James S. Coleman, who for thirteen sessions had served as Moderator, was not present because of impaired health. Special prayer was offered "in reference to the afflictions of Brother J. S. Coleman and family". Dr. S. L. Helm, then pastor of East Baptist Church, Louisville, was elected Moderator, and President Basil Manly, Georgetown College, and President Noah K. Davis, of Bethel College, were chosen Assistant Moderators; and Elder C. E. W. Dobbs, Secretary.

The Committee appointed at the last session on the location of the Southern Baptist Theological Seminary reported that the Trustees "have finally decided to locate that Institution at Louisville, Kentucky, and have called upon the Baptists of the State to raise the quota assigned to Kentucky." Two resolutions were then adopted: "Resolved, That the General Association (of Baptists) of Kentucky recommend to the Baptists of the State to contribute liberally toward raising the sum of \$300,000, the amount necessary to be raised by this State to secure said location. Resolved, That inasmuch as the Board of the Seminary have already begun the work in this State through their Agent, James P. Boyce, the Association prefers that the Board shall continue the work, and does, hereby adopt said Agent,

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or any other whom the Board may select, as the Agent of this Association." On motion, J. P. Boyce, J. A. Broadus, J. O. B. Dargan and F. W. Eason, accredited representative of the Trustees to this body, were invited to address the Association. At the close of these addresses, Dr. Basil Manly of Georgetown College led in prayer.

The report of the Executive Board gives some conceptions of conditions then existing, which in part are as follows: "The past has been a difficult financial year. There was great scarcity of money in the fall of 1872; the winter was one of unparalleled continued severity; and the epizooty among the horses for a time almost stopped work in the country. In addition to which the decline in prices of everything the farmer had to sell, all tended to depress and dishearten the people. This made it necessary to use extra efforts to raise funds necessary to carry on our work. The Secretary has traveled upwards of seven thousand miles, visiting the churches and trying to interest them in the mission work. This was imperatively necessary, as the majority of our churches have no regular time or system for missionary collections. If the Secretary goes and presents the subject, they give; if not, nothing is contributed." Corresponding Secretary A. B. Cabaniss said that he had written a large number of letters to pastors, where he could not go, requesting them to take collections for the cause, but only a few responded. Most of them did not. He said the general reply was, "The times are hard and my people won't do much unless you come."

Only a small number of missionaries was appointed, consisting of about ten. The offering for the year for State Missions was \$5,499.35; and only \$4023.30 for the missionaries appointed and supported by the Boards of the District Associations. The Sunday School Board continued Elder L. B. Fish as Superintendent of the State Sunday school work, but raised only \$974.54 for the support of this department. The Superintendent stated that it became necessary for him to turn aside from the Sunday school work to collect funds to carry on. He reported twenty Sunday schools organized and ten conventions constituted in the district associations.

A special committee was appointed relative to holding a Centennial Anniversary of Kentucky Baptists in 1876, commemorating the first Baptist preaching in Kentucky, at Harrodsburg.¹⁴

1874

Frankfort was the place of meeting of the General Association, which convened in the Hall of the House of Representatives on the morning of May 21. Elder Green Clay Smith was pastor of the Frankfort Baptist Church. The Committee on enrollment reported 248 messengers present. The Honorable Preston H. Leslie, Governor of Kentucky, was chosen Moderator, Elder R. M. Dudley and M. B. Wharton, Assistant Moderators, and Elder C. E. W. Dobbs, pastor at Bowling Green, Secretary.

The effects of the panic of 1873, "the greatest ever known in the nation," continued to retard the mission work. Twelve missionaries were employed for

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part time during the year. The collections for State Missions amounted to \$7,920.62, which lacked \$799.78 meeting the current expenses. Twelve missionaries had been employed by the district associations. This combined force of twenty-six workers reported nine churches and fifteen Sunday schools organized, and 1109 members received into the churches.

J. P. Boyce, Agent of the General Association to raise \$300,000 in Kentucky incident to locating the Southern Baptist Theological Seminary in Louisville, reported \$111,820.00 secured. Dr. Boyce said in his report, "I am pleased to say that during my work for this summer, I have the assistance of my colleague, Rev. John A. Broadus. He will travel with me and aid me in my public meetings and private appeals".

The committee appointed at the last session of this Association in regard to the One Hundredth Anniversary of the Baptists of Kentucky recommended that a special committee be appointed whose duty it shall be "to prepare a full program and select the place and time of holding said memorial celebration, and report the same to the General Association at Louisville in 1875."

The State Sunday School Board sustained a great loss in the resignation of Rev. L. B. Fish, the Superintendent, on September 15, 1873. He had accepted a position with the American Baptist Publication Society, to labor in another State. Up to the present session no one had been secured as his successor.¹⁵

1875

The Broadway Baptist Church, Louisville, constituted in 1870, entertained the 38th Annual Session of the General Association, which was called to order on Wednesday morning, May 19, by Assistant Moderator R. M. Dudley. Rev. J. B. Hawthorne, a gifted young minister, was the popular pastor. During his pastorate, "a beautiful church edifice" was erected, costing \$160,000, which was dedicated free of debt.

Over three hundred messengers were enrolled, and a number of visitors seated. In the absence of the Moderator elect, Governor P. H. Leslie, Assistant Moderator, J. P. Boyce, assumed the chair. Elder J. Pike Powers, pastor at Mt. Sterling, had been chosen by the State Sunday School Board, Superintendent of the Sunday school work to succeed L. B. Fish. Elder Powers had served eight and one-half months and made a very acceptable report.

At the close of the last meeting of the Association, the Executive Board was nearly free from debt, and resolved to enlarge greatly the missionary operation. After about eighteen missionaries had been appointed, a severe drought set in and continued for months, preventing the farmers from planting any tobacco, and cut all crops short. Feed for stock was greatly reduced. One missionary dispensed with his horse and traveled afoot; reporting that he could not expect the people to feed his horse, "who have nothing for their own stock". Twenty-six district associations kept forty-five mission-

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aries in their respective bounds for only part of the year at very meagre salaries. Only \$7,003.82 was received for State Missions, which left an indebtedness of \$789.07. The entire mission force reported 1843 members, 29 churches constituted, 35 Sunday schools organized, and three church buildings erected. All the Baptist churches of the State reported 8,167 baptisms.

The committee on Schools and Colleges gave an account of a number of Baptist Schools, not before reported.

The Liberty Female College at Glasgow, was a new institution, which was prepared to open in September 1875, with Professor James H. Fuqua, formerly of Bethel College, Russellville, President.

The Maysville Literary Institute reported an attendance of 50 male students, Professor M. H. Smith, Principal; while Miss J. R. Parks was head of the Female Institute of Maysville, with an average attendance of above fifty.

Clinton College, Hickman County, Professor T. N. Wells, President, reported fifty-eight students matriculated.

Fairview Male and Female School in Simpsonville reported seventy-two matriculated and Rev. H. F. Jordan Principal.

Bagdad Seminary reported Professor T. G. Scarce, Principal, and seventy-five pupils matriculated.

Dr. J. P. Boyce, Agent for the endowment of the Southern Baptist Theological Seminary, reported that \$185,000 had been specifically contributed thus far "to bring the Seminary to Kentucky". He said: "My Board has directed the prosecution of this work to completion, within the coming year, so that the Seminary may be removed to Louisville by September, 1876", but later developments made this impossible.

The problem of evangelizing the colored people was constantly before the Association for solution. The following was finally adopted: "We recommend the propriety of abandoning the idea or plan of evangelizing the colored people but suggest another more feasible work—that of aid and co-operation, wherever, and whenever, our colored brethren may request it. We believe they are better qualified to accomplish this work than we are; yet we feel it a duty to help them, whenever called upon".

Little or no progress was being made by the committee on Kentucky Baptist History. No successful plan had been devised to gather the materials for the History, neither had the person been found "with the taste, skill, and leisure to combine and arrange these materials into the living form of History."

There was great concern manifested about the Program of the Centennial of the "Beginning of the Gospel in Kentucky", which was to be put on in every section of the State, preparatory to the final centennial

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service to be held in the next session of the General Association. Accordingly all necessary committees were appointed to arrange great centennial mass meetings in all the district associations, and besides such meetings were to be conducted in all the leading towns. Historical and other addresses were to be delivered at all these gatherings, and the Baptists of the State were to be requested to show their gratitude to God for his mercies and blessings to contribute to "A Memorial Fund" to be applied to such benevolent objects, as the donors should elect. The people generally, as well as Baptists, were much enlightened in regard to the history, doctrines, policy and purpose of the Baptist denomination.

There was some controversy as to the place for holding the Centennial session. Elder W. P. Harvey read an invitation from the Church at Harrodsburg, where he was pastor, but on motion by Elder S. L. Helm, the Association adopted Walnut Street Church, Louisville, as the next meeting place, beginning on Wednesday morning before the fourth Sunday in May, 1876.¹⁶

1876

Assistant Moderator J. P. Boyce called to order the Centennial Session of the General Association in the Walnut Street Baptist Church on Wednesday morning, May 24, and conducted the opening religious exercises. The body was composed of 374 messengers, the largest number yet enrolled in any previous session. Governor P. H. Leslie was reelected Moderator and Elders Green Clay Smith and James S. Coleman were chosen Assistant Moderators. Elder C. E. W. Dobbs was elected Secretary for the sixth time, and Elder B. W. Seeley, Assistant Secretary. Dr. T. G. Keen, pastor at Hopkinsville, preached the introductory sermon, which was in harmony with the spirit of the meeting.

The second day of the Association, May 25, was given to the Centennial exercises. J. H. Spencer, who was present, said: "The house was densely packed, and the Centennial address was delivered by Elder Lucian B. Woolfolk, and the great audience was moved to tears and enthusiasm. It was a time of thrilling joy, of grateful praise, of glad remembrances and of hope-inspiring anticipations." At the night session of the same day President Basil Manly of Georgetown College, according to program, delivered a great inspiring address on "The History of Kentucky Baptists of the Past Century." The Centennial committee arranged with Editor A. C. Caperton of the *Western Recorder* to have the two addresses of Brethren Woolfolk and Manly and the sermon by Brother Keen published "in elegant, substantial form." The Association, then, by resolution recommended "that the brethren mentioned be requested to furnish Brother Caperton with their addresses for publication," and "that we promise to use our influence in the circulation of said books."

The Centennial Memorial Fund could not be completed at this session because of the financial panic then on, but the report in 1878 showed \$12,664.65 had been raised, besides unreported amounts were secured for special objects, especially on the Seminary endowment. The distressing financial condition of Kentucky was given in the report of the Executive

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Board as follows: "In consequence of the entire loss of the tobacco crop by the drought of 1874, and the loss of one-half of the wheat by the continued rains of 1875, and the financial pressure throughout the entire country, the past has been a very hard year to collect money for benevolent purposes in Kentucky." In view of this being the Centennial year, the Executive Board employed Rev. E. H. Maddox, Greenville, Kentucky, to assist the Corresponding Secretary, A. B. Cabaniss, in collecting funds, but he soon became discouraged and resigned.

Secretary Cabaniss labored with all his power that the state work might keep pace, at least with former years. This energetic preacher travelled over six thousand miles, "preaching and lecturing and making personal appeals from house to house, where he could not get a congregation." The amount of \$6,288.37 was raised for State Missions, which was \$775.45 less than the year before.

From the first to the last of the year, twenty-one missionaries were employed including the Corresponding Secretary, but at the close of the session of the General Association, there was a deficit of \$1,592.60 on their salaries. Twenty-two district associations employed forty-five missionaries to labor in their bounds, many of them for only a short period of time, and all at a very meagre support. The combined report of these sixty-six missionaries, both State and District, showed ten churches and seven Sunday schools organized, two church buildings erected, the church building at Cynthiana completed and dedicated and 1334 additions to the churches.

The statistics which had been carefully gathered for this Centennial Session, gives the numerical strength of the Baptists in Kentucky in this memorable year, 1876. These statistics show 58 district associations, 1241 churches, 676 ordained ministers, and 7212 baptized during the past year. All Baptists, white and colored, numbered 143,920. The following statement accompanied, "We really have more than that. Some churches failed to report their numbers." According to this membership every ninth person in the state was a Baptist, which showed that the membership of Baptist churches had increased more rapidly than the population since 1842, when only every thirteenth person out of the population was a Baptist. All Methodists combined, including Southern, Northern, and colored, came second to the Baptists, numbering 99,285.

J. P. Boyce reported that up to the present time there had been raised about \$225,000 of the \$300,000, which was the amount requested from Kentucky to locate the Seminary in Louisville. Dr. Boyce read a communication from the recent action of the Trustees of the Seminary, which stated that it was of vital interest to the Baptist denomination and to the Seminary, that the endowment be completed in Kentucky by June 1, 1877 at the latest, and that the amount to be raised outside of that State, be completed by June 1, 1878, and that in the event the whole \$500,000 should not be secured at the time, in land, bonds, subscriptions, and cash, the Seminary should be closed until said amount had been received.

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A Centennial Committee of Fifteen was appointed, composed of leading brethren, to go over the whole program of work of the General Association and report one year hence; and also to make a special effort in connection with the Treasurer of the Seminary to secure the Kentucky portion of money. It was also resolved that from this Centennial year of the origin of Baptists in Kentucky, that "We will endeavor to advance our various mission, Sunday school, and educational interests."

At this session definite action was taken concerning the proposed History of Kentucky Baptists, which had been before every session of the Association since 1866—ten years. The regular Standing Committee on Baptist History reported through their chairman, Rev. Green Clay Smith, first their regret of "the utter and continued failures heretofore to procure facts, and any person or persons to accomplish an end so desirable, as a History of the Kentucky Baptists, your committee do not feel inclined to continue the work in the hands of Associational Committees, but would most respectfully transfer this whole matter into the hands of Rev. J. H. Spencer, D.D., with the request that he at once proceed to prepare such a History of Kentucky Baptists, as he is enabled, from facts, documents, etc., now in his possession, and may be able to procure, and that he report his progress at the next meeting of the General Association." At that time Dr. Spencer was employed by the Board as State Evangelist.

Rev. F. H. Kerfoot read the report on Sunday schools and recommended full cooperation with the Board in the successful prosecution of the Sunday school work. He emphasized the motto "A Baptist Church in every community and a well organized Sunday school in every church." The first general expression in favor of Female Missionary Societies was made in the report of State Missions as follows: "To further this work (of State Missions) we would recommend to our churches the formation of female missionary societies, or the employment of such other means as shall enlist the sisters." Missionary Societies had already been organized in Bethel Association, in the Elkton, Franklin and Russellville Churches.

On the third day of the session, business was suspended to join in a Memorial Service for Dr. James M. Frost, Sr., who died during the session of the body. Elder W. M. Pratt, in the memorial address said "that it is a very striking coincidence that three of our most distinguished ministers had died during the session of this body. Silas M. Noel died while the Association was in session in Lexington, in 1839 or '40. In 1855, the body of John L. Waller was brought into this house during the sitting of the Association (in Louisville), and now comes the sad news of the death of our beloved Frost." This distinguished brother attained unto the age of sixty-three years, and had been one of the most devoted men to the Baptist cause in Kentucky. His distinguished son, J. M. Frost, Jr., was then pastor of a recently organized church in Lexington.¹⁷

CHAPTER XXVII

UNIFYING THE RELATED DENOMINATIONAL FORCES

1877 - 1886

Unifying the related denominational causes in Kentucky under one Executive Board, was one of the difficult undertakings during this period. Several attempts had been made in the General Association to effect this unification but without permanent results. Too long already had the different mission interests in Kentucky been operated under separate agencies. From time to time the Sunday school and colportage work were promoted under a District Board. Some of the stronger district associations supported their own program of missions within their own bounds and gave little or no support to the State Mission work in the more destitute places. The prevailing methods of the Home and Foreign Mission Boards were to appoint separate agencies in Kentucky to collect funds for these two Boards. To change their long standing methods, and unify the different related interests under one collecting agency, required time and repeated efforts.

One of the causes which contributed much to an enlarged vision to the Baptists of Kentucky at this time was the labors of J. P. Boyce, as agent to raise \$300,000 in the State necessary to locate the Southern Baptist Theological Seminary in the city of Louisville. To accomplish this great task Dr. Boyce visited the churches in every section of the State, appealed to individuals in their homes, and in their places of business, delivered great messages before the associations, and preached inspiring Gospel sermons, all of which contributed toward unifying the Baptist forces.

The opening of the Southern Baptist Theological Seminary in Louisville, at the beginning of this period, gave a great impetus to a unified forward movement through the faculty and student body, who became identified with all the work of the General Association. One other contributing cause which led to a closer cooperation of all the Kentucky Baptist forces was the coming of a new competent leadership.

1877

The Severn's Valley Baptist Church at Elizabethtown entertained the fortieth annual session of the General Association, which convened on Wednesday morning, May 23, composed of 225 messengers. Dr. E. H. Black, M.D., a layman of Frankfort, was chosen Moderator and Elders Samuel Baker and R. M. Dudley, Assistant Moderators. A. B. Cabaniss was continued Corresponding Secretary of the Executive Board, and J. H. Spencer preached the annual sermon. The following well known visitors were recognized: Rev. W. H. McIntosh, Corresponding Secretary of the Home Mission Board, Marion, Alabama; Rev. S. H. Ford, Editor, the Christian Repository, St. Louis, Missouri; and Rev. E. Z. Simmons, missionary to China.

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Corresponding Secretary A. B. Cabaniss read the annual report of the Executive Board. The Advisory Committee of Fifteen appointed at the last session met with the Board to assist "in getting up plans for the more perfect organization of the work of this Association." After a joint discussion of the whole subject, which was "productive of good in several ways," the following points were recommended to the Executive Board: First, the Board was to keep a separate list of all the churches that take their own collections for the Board without the help of an agent; Second, that the Corresponding Secretary make an effort to induce other churches likewise to take their own offerings without help. If this cannot be done by corresponding with such churches then he is to visit them; Third, the Corresponding Secretary must take time and persevere till he gets the churches fully enlisted in this work. Fourth, look out for new fields and work them up; Finally, the committee advised the Executive Board, if they thought best, to appoint district evangelists over the state to preach the Gospel, to enlist the churches in systematic effort in the work and to collect what funds they could.

The Executive Board accepted some of these suggestions, but regarded some of them impracticable. The plan of employing a number of strong evangelists during the stringent times then on would involve the denomination in hopeless debt, besides it was impossible to secure suitable men for full time to engage in such work. The Board also was aware of the fact, that if enlisted churches failed to keep up their voluntary contributions, then they would have to be visited and solicited for their offerings. A strong force of missionaries to labor in sections of the State where most needed was then appointed.

The Sunday School Board located at Georgetown had "failed to receive the hearty cooperation of the Baptists of Kentucky." After a long and lively discussion of the Sunday School situation, a resolution was finally adopted that the Board be abolished, and the Sunday school work of the State be referred to the Executive Board located at Louisville, "with instructions to raise money, pay the indebtedness and assume the proper work done by the Sunday School Board."

The report of the Committee on Baptist History stated that J. H. Spencer had begun work on the history of Kentucky Baptists, but that it would be impossible for him to do the work without the cooperation of the brethren from every part of the State. The call was made that brethren everywhere collect and forward to Brother Spencer, "minutes of associations, history of churches, old files of periodicals, biographical sketches, and, in short, everything that contains any information concerning our denomination in the past."

Dr. Spencer was devoting a part of the year to evangelistic work in West Kentucky under the direction of the Executive Board. He reported that he spent thirty-three days in Princeton, in Caldwell County, and preached sixty-five sermons, resulting in a number of valuable additions to the church, which immediately commenced to secure funds to build a needed house of worship. The Cadiz Church in Trigg County, Spencer

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said "had become so weak that they had not employed a pastor for several years." A large number were added to the seventeen members of that church which became a self-supporting body.

The beloved and venerable William Vaughan, D.D., died at the age of ninety-two years on March 30, 1877, prior to the meeting of the association in May. He passed away in the house of his son, Rev. Thomas M. Vaughan in Danville, Kentucky. William Vaughan was born in Westmoreland County, Pennsylvania, February 22, 1785, and moved with his parents to Kentucky in 1788 settling near Georgetown. Young Vaughan was ordained to the ministry in 1811, and began work in Bracken Association and was laboring there when Alexander Campbell began his attack on Baptists in that section. In 1836 Brother Vaughan became pastor at Bloomfield in Nelson County, where he continued "overseer of the flock," for thirty-three years. This beloved brother preached the opening sermon at the organization of the General Association in Louisville in 1837, and had the honor of preaching the introductory sermon before that body three times later. Though very feeble, Brother Vaughan was permitted to attend the Centennial Session of the General Association in 1876 and had a part in the Memorial service of J. M. Frost, Sr., with whom he had labored since 1838.

The records thus describe the hour of adjournment of the session of 1877: "The Moderator called attention to the fact that this meeting of the Association was held with the first church organized on Kentucky soil, and suggested that Brother Samuel Haycraft, one of the oldest Baptists in the State, should address the body. He gave some interesting reminiscences of the early history of the church. Brethren J. L. Burrows and S. L. Helm followed Brother Haycraft. They had become members of the church more than 40 years before. The brethren gave the parting hand, and Elder J. W. Warder, pastor of the Walnut Street Church, Louisville, led in the closing prayer.¹

1878

The messengers of the General Association were again on historic ground when they gathered in Harrodsburg on May 22. Elder W. P. Harvey, the pastor, addressed the body at the beginning of the session, giving some historic facts in reference to the early preaching of the gospel in Kentucky. He then presented two gavels, one to the Moderator, E. H. Black, of the General Association; and one to George Hunt, the Moderator of the Ministers Meeting. These gavels were made of the stump of the tree under which the first sermon was preached, at the spring near Harrodsburg, in 1776 by two pioneer Baptist preachers. The Moderator responded with appropriate remarks. The annual sermon was delivered by Rev. J. P. Boyce from the text, John 1:14, "The word was made flesh and dwelt among us." Two College Presidents were chosen Assistant Moderators, Basil Manly, Georgetown College, and Leslie Waggener, Bethel College, Russellville.

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Dr. J. P. Boyce, the General Agent for raising \$300,000 necessary to locate the Seminary in Kentucky, reported, that up to May 1, 1877, the amount of \$269,569.61 had been raised in "bonds, subscriptions, and lands," leaving \$30,430.39 to be raised, provided "all the bonds had drawn interest from September 1872, as was originally intended." He then stated in the report: "But the bonds which have been given ought not to be counted at their full value, because they have not borne this interest and moreover, because it is probable that at least \$20,000 of the subscription bonds and land is no longer good."

In the session of the Association in the year 1880 there was some confusion in regard to the balance necessary to make up the full amount to be raised in Kentucky. Dr. Boyce showed wisdom by requesting the appointment of a Committee with Nimrod Long, Russellville, as Chairman to take the whole matter of the Securities into consideration. This committee reported that it "requested two of our brethren living in Louisville, G. W. Norton and John S. Long, in whom we have the utmost confidence, and whose knowledge of and familiarity with the subscriptions, bonds, etc., is more thorough than ours, to confer with the Seminary committee, and to examine the assets, etc., and report to us their value, etc." These two men reported to Mr. N. Long, as chairman of the committee, as follows: "By reference to the foregoing figures, you will see that the sum of \$66,911.62 is yet wanting to bring the Kentucky endowment subscription up to . . . \$300,000." Dr. Boyce then made the following statement: "I beg to lay before the General Association the action of the Board of Trustees, relative to the action of your committee upon the pledges, notes, bonds, subscriptions, in lands, etc., that constitute the Kentucky endowment which decided that the amount still due March 19, 1880, by Kentucky, to the Seminary Endowment is \$66,911.62."²

Dr. Boyce reported to the session in 1881 that by May 16 of that year, \$12,840 had been raised, leaving the amount of \$54,071.62 yet to be obtained. He reported in 1882 that during the year \$49,345.38 had been raised in cash and bonds, leaving \$4,726.24 still to be secured. Before the meeting of the General Association in 1883 this balance was in hand, and the future of the Seminary was assured, though the institution had many dark days ahead. The completion of this enormous task was due to the perseverance and patience of one man, J. P. Boyce. The Seminary opened its first session in Louisville, Ky., September 1877 with 89 students.

The progress of the State Mission work was greatly hindered during the previous year for the lack of permanent leadership. Elder A. B. Cabaniss, who had served as Corresponding Secretary for six years, resigned but because of the distressing needs, he agreed to continue for three months to collect funds for the Board without salary, except for travelling expenses. At the last session, the Executive Board was advised to appoint a General Superintendent over the entire mission work of the State, including the Sunday School Department, State, Home and Foreign Missions, whose duty shall be "to aid in so arranging our missionary operations as to prevent the friction and collisions we now have under our present plans; said Superintendent to act under the direction of the State Board."

In pursuance of this advice the Executive Board at its first meeting

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elected W. W. Gardner to the office. He accepted and entered upon his duties July 2, but before the month ended he tendered his resignation, "for reasons satisfactory to himself," which was accepted. In his letter of resignation, Dr. Gardner gave some very useful information, which he had gathered during his brief term of service. "Of the 1250 Baptist churches in Kentucky, 1157 of them have only monthly preaching; and no system of benevolence can be effective in them. Of the remaining 97 churches, thirty-five have preaching every Sabbath; three have preaching three times a month; fifty-nine have preaching twice a month, and thirty-eight have adopted a system of their own, and dispensed with agents. Of the 97, fifty-nine need to be organized and systemized."

The Board reports the following based on this letter: "If it was left to voluntary action on the part of churches to sustain our missions, probably not more than one in twenty would make a respectable contribution. We are not prepared at present to dispense with a collecting agency. Not only churches must be visited but individual members at their homes, and personal application made for assistance to carry on our missionary enterprise."

It was found necessary to establish a Student Fund to aid needy ministerial students in the Southern Baptist Theological Seminary, in Louisville and those ministerial students at the two colleges, Georgetown and Bethel. Brethren John A. Broadus, Basil Manly and Leslie Waggener were appointed to collect from the Baptists of Kentucky a fund for the above purpose, and disburse same.³

1879

The Baptist Church at Winchester, the County Seat of Clark County, entertained the forty-second annual session of the General Association composed of 191 messengers, which convened on May 23. Elder Green Clay Smith, pastor at Frankfort, was chosen Moderator. No permanent leader had yet been found to promote the many interests of the General Association. Rev. W. M. Pratt, pastor at Shelbyville, served as Superintendent of Missions for six months in connection with his pastoral work without expense to the Board, except for office and travelling. He recommended that the district associations should endeavor to cultivate the territory within their bounds, and that each church, in each association make an annual contribution to the State Board. The Sunday School Department was without a Superintendent, and was dependent on the students at the Seminary in Louisville for summer work. Under these conditions there was a decline in the offerings for missions. The financial reports showed \$3,433.42 for State Missions, \$4,846.81 for Foreign Missions, and \$2,643.45 for Home Missions.

Georgetown College sustained a great loss in the resignation of her highly esteemed president, Dr. Basil Manly, who after eight years of acceptable service, returned to the Southern Baptist Theological Seminary, Louisville, as Professor of Old Testament Interpretation, succeeding Dr. Crawford H. Toy. The distinguished R. M. Dudley was called to the presidency of the College. Bethel College, Russellville, with Leslie Waggener, president, reported that the great boarding house, known as N. Long Hall,

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in honor of Nimrod Long, had been finished and was housing a large number of young men, at \$2.50 per week for room and board.

The **Western Recorder**, with Dr. A. C. Caperton in his ninth year as editor, was recommended as "an excellent periodical." The **American Baptist** published in Louisville was supplying a long felt need among the colored Baptists of the South and West. The **Foreign Mission Journal** published by the Foreign Mission Board, Richmond, Virginia, was commended to the pastors and churches as the best means "of kindling their missionary zeal." **Ford's Christian Repository**, of St. Louis, and the **Baptist Review** of Cincinnati were recommended to the brotherhood as religious magazines valuable for their "good and varied reading, denominational and general." Dr. J. H. Spencer, who was appointed three years before by the General Association to write the History of Kentucky Baptists, reported that he had written 272 pages, covering the period from 1769 to 1789.

The Kentucky Baptist Ministers Meeting was becoming more popular, with such men as Brethren Basil Manly, J. A. Broadus, J. P. Boyce, J. M. Weaver, J. M. Frost, Lansing Burrows, and other distinguished brethren appearing on the program from year to year. Dr. George Hunt, a former president of Bethel College, and now pastor at Versailles, was Moderator, and Rev. J. Pike Powers, pastor at Mt. Sterling, Secretary.⁴

1880

The forty-third session of the General Association was called to order by the Moderator, Rev. Green Clay Smith, in the First Baptist Church, Owensboro, on May 18 and the messengers were made welcome in an address by the pastor, Rev. J. B. Solomon.

In the annual report of the Executive Board some of the long standing difficulties in the way of Baptist progress were again presented. The first difficulty was the continued lack of cooperation of the state and district boards. This trouble had long existed. The boards of many of the district associations carried on the mission work in their own territory independent on the state Executive Board, and gave no support to the general mission work. Other associations did little toward evangelizing their territory, and gave but little or nothing to the support of the general work in the state.

An unsolved problem presented was the ignorance of the members in most of the churches of missions and educational work. Many of the pastors did not read the denominational papers and missionary magazines and therefore were not prepared to lead the people. Also the want of religious interest in the cause of Christ at home and abroad, was greatly hindering the progress of the gospel. But one hopeful sign in these discouraging days was that the brethren had begun to pray the Lord of the harvest to give the Baptists of Kentucky a great spiritual leader. The financial exhibit for the year closing May 1, showed that \$4,782.96 had been contributed to State Missions, and \$5,447.86 to Foreign Missions.

How best to advance the Sunday school work was again seriously considered. According to the action of the previous session of the General Association a State Sunday School Convention had been organized to meet annually in connection with the General Association. Editor A. C. Caper-

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ton of the *Western Recorder* was chosen president, and Elder J. M. Weaver, pastor of the Chestnut Street Church, Louisville, Corresponding Secretary. An Executive Board to be appointed annually, consisting of seven members was to "have charge of all business, while the Convention is not in session."

The first meeting of the newly organized Convention was held in Owensboro on Thursday, May 20, in an all-day session. The General Association adjourned for this meeting. Many important topics were discussed. Rev. P. H. Lockett, pastor at Henderson, spoke on "How to interest the Church in the (Sunday) School," and Dr. John A. Broadus and others delivered addresses on "How to interest the (Sunday) School in the Church." "The Importance of Teaching Our Peculiar Doctrinal Views in the Sunday Schools" was presented by D. Dowden, pastor at Brandenburg, followed by Brethren S. H. Ford, W. W. Gardner, and A. B. Cabaniss. The treasurer of the new Convention reported that \$706.02 had been received during the year. It was then resolved to look to the Sunday schools of the state, for financial support, expecting a small amount from each school. The first Sunday school statistics ever gathered in the state, which was put into a statistical table, was reported, and printed in the minutes of the General Association. There were 317 Sunday schools in the missionary churches of the state, with 17,808 scholars, an average attendance of 8,590.⁵

In 1880 the population of Kentucky was 1,648,490. The General Association the same year reported fifty-one district associations and 1170 churches with 106,619 members. Of the colored Baptists, there were twelve district associations and 443 churches with 50,368 members. The Anti-Missionary United Baptists reported ten associations, 154 churches, and 8,965 members; while the hyper-Calvinistic Baptists claimed twenty associations; 235 churches and 6,710 members. The Separate Baptists had three associations, thirty churches, and 1,613 members. The grand total of all these Baptists in Kentucky in 1880 was 98 associations, 2,073 churches and 176,-250 members. The General (Arminian) Baptists had two associations, forty-one churches and 1,978 members.⁶

1881

For the second time the church at Shelbyville entertained the General Association, which convened on May 18. At the meeting of the Executive Board following the last session, Rev. J. W. Warder, pastor of the Walnut Street Baptist Church, Louisville, was elected Corresponding Secretary of the General Association and entered upon his duties in that position, the following July 1. Two pastors from Louisville were seated as messengers for the first time—T. T. Eaton, who became pastor of the Walnut Street Church on May 1, and J. P. Greene who had recently accepted the pastorate of the East Baptist Church. J. Lansing Burrows was in his seventh year as pastor of the Broadway Church in Louisville.

Corresponding Secretary J. W. Warder, who had served ten months, made his first report. He had already gotten a vision of the Baptist situation in Kentucky. He described the state as a great mission field with vast undeveloped natural resources, which would insure an ever increasing population. He pointed out the confusion then existing in the Baptist ranks,

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over methods of promoting missions which grew out of "the tendency to collision between the work and plans of the District Associations and the works and plans of the General Association." He called attention to the distressing fact "that not one-third of our churches were contributing to our missionary enterprises" among the more than one-thousand churches. He found the sentiment of the Baptists was divided in regard to agents, whether to employ them, or dispense with them.

In view of these conditions Secretary Warder recommended that a joint agency be appointed by the State and District Boards, "to raise a common missionary fund, an equal division of the fund, and mutual consultation and advice, as to the wisest and most effective methods of carrying on the common missionary work." This plan involved the following results: First, "to create an agency sufficiently extensive to canvass the entire State, reaching every church and every member." Second, "to create in every district association an effective missionary board—many of the district associations appoint no boards." Third, "To develop and foster district missionary work, placing under the control of their boards half of all the funds raised in their territory." Fourth, the over shadowing purpose shall be "the spiritual welfare of the churches, their education in the missionary spirit and in missionary activity," and to effect this end "it is proposed to enlist the services of men full of faith, wisdom and the Holy Ghost."

Fifteen associations at once adopted this plan of cooperation submitted by the Corresponding Secretary. The treasurer's report showed \$5,097.09 was contributed to State Missions during the past year. Also twenty-nine churches reported Woman's Missionary Societies which had contributed \$687.81 for missions. The churches were urged by the committee on Woman's Work read by Dr. H. Allen Tupper, to form Woman's Missionary Societies of the women of the churches with a President, Secretary and Treasurer, to meet monthly or quarterly, but to be sure to meet regularly, and to have some missionary news or an essay, or talk from the pastor, or some member each month.

The Kentucky Baptist Sunday School Convention met on Saturday of the General Association. The State Secretary, Brother A. B. Cates, after serving ten months resigned and no successor had been secured. Rev. B. D. Gray, Chairman of the Executive Committee of the Missionary Society of the Southern Baptist Theological Seminary, had led in the Sunday school work in the city of Louisville, with the help of other seminary students. This work was supported by a group of Louisville Baptists. Eight mission Sunday schools were organized, aggregating 875 pupils during the vacation and each having a superintendent. Young Brother B. D. Gray addressed the Convention on "What is the true aim of the Sunday School?" In the years to come this young preacher was destined to be one of the great leaders in the Southern Baptist Convention.⁷

1882

The General Association composed of 125 messengers convened in its forty-fifth annual session with the Baptist church at Hopkinsville. During the meeting Rev. T. T. Eaton reported "that the State Sunday School

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Convention had dissolved and requested this body to take charge of the Sunday School work."

Later the Committee on Sunday Schools submitted the following report, quoted in part: "We further believe that heretofore our brethren generally have regarded this subject in a wrong light. The idea seems to be prevalent both with the ministry and laity, that Sunday schools are for children alone, and hence the great difficulty in getting the membership generally of our churches to engage in this work. This idea should be thoroughly uprooted, and all our people should be taught that it is the duty of every church member to work in this department, either as teacher or pupil; that every school organized should be a church act, to be maintained by the membership." The committee recommended that a board be appointed to have "full control over the subject of Sunday schools and colportage work of the whole state, and said Board may appoint such committees and fill vacancies as in its wisdom may seem best." This Board will be required to make a report to the next General Association "by tabulated statement, and in such other way as it may deem proper."

The plan of cooperation with the district associations adopted at the last session of the General Association was accepted by thirty such associations, which embraced two-thirds of the Baptist population of the state. The plan adopted was that all funds collected in each association by any agency were to be divided equally between the State and District Boards, after expense of collecting was deducted. This plan "powerfully tends to establish hearty fellowship throughout the denomination." If an association were strong in numbers and wealth, half of the mission funds was placed in the hands of the State Board, to help the more needy sections. If an association were weak in resources, co-operation with the General Association would bring its needs to the attention of that body. There was received \$6,027.47 for State Missions for the year ending May 1.

Increased interest was manifested in the History of Kentucky Baptists, being prepared by J. H. Spencer. The Standing Committee on Baptist History reported that Dr. Spencer has been traveling over the state for months collecting facts for the completion of the History, and hopes to be able to have the work ready for the press in the next twelve months, if Providence favors. A committee of some of the leading brethren of the State, with W. W. Gardner as Chairman, was appointed to assist Dr. Spencer in gathering material, "whose duty it shall be to correspond with the Presidents and Principals of our colleges and high schools, and with clerks of associations, pastors of churches and others, and request them to furnish biographical sketches, associational minutes, pamphlets, and such other materials as will help Brother Spencer in completing the History of Kentucky Baptists, with as little delay as possible."⁸

1883

For the first time the General Association met with the Baptist church at Mt. Sterling, Montgomery County. Moderator Green Clay Smith, then pastor of 22nd and Walnut Street Mission, Louisville, called the meeting to order at 10 A. M., May 23. Four young ministers, who were to become well known in Baptist affairs were among the messengers enrolled.

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These were: John N. Prestridge, pastor at New Castle; A. J. Holt, pastor at Portland Avenue, Louisville; J. G. Bow, pastor at Newport; and B. D. Gray, Sunday school worker, while in the Seminary at Louisville.

The importance of "unity, harmony and co-operation among the mission forces" of the State was emphasized in the report of the Executive Board, read by J. W. Warder, the Corresponding Secretary. The report declared that "Foreign Missions, Home Missions, State Missions, and District Missions are simply four forms of obeying the same command—'Go disciple all nations'. To isolate them, to cause one to jar on another is unnatural, illogical, and works harm to all, good to none. It will eliminate one of the difficulties from the missionary problems, a difficulty that has stood in the way of healthful growth, to bring out clearly in the consciousness of our people the fact of the oneness of spirit, purpose and work of all our missions."

Good progress was made in the State Mission work during the past year as is well illustrated in the establishing of churches in the important towns of Ashland, and Catlettsburg. Ashland was then a town of about 4500 population, and Catlettsburg, with about 2000, both located in Boyd County, in the Northeastern part of the State on the Ohio River. In March 1883, J. W. Warder, the Corresponding Secretary, visited these two towns to prepare the way for a protracted meeting in each place. He procured an Opera Hall in each town at \$2.00 per day in which to conduct the meetings. Rev. A. F. Baker, a strong preacher and a prominent pastor, was employed by the State Board to conduct these meetings. Brother Baker began services at Ashland on March 18, and continued eighteen days; and then began at Catlettsburg on April 26 and continued about two weeks. As a result of this ministry, a Baptist church was constituted at Ashland on May 6, with thirty members; and at night on May 9, a church was organized at Catlettsburg with twenty-three members. Brethren J. W. Warder and A. F. Baker composed the organizing council.

A subscription for pastoral support was raised in Ashland, amounting to \$521.10, and \$342.20 was secured in Catlettsburg for the same purpose. Rev. A. F. Baker was unanimously chosen pastor of the two churches. It is interesting to note that Dr. W. B. Caldwell, Louisville, and Brethren T. S. Powers, Augusta, and S. S. Minor, Maysville, contributed \$25.00 each; and Brother J. B. McFerran, Louisville, \$50 for the formation of these two churches.⁹

The Sunday School and Colportage Board showed marked progress. On January 1, 1883, the Board employed Rev. W. P. Harvey as General Superintendent of the Sunday School Department. He was "a man of known activity and excellent influence." He immediately entered on his duties "with his characteristic enthusiasm, aiming principally to quicken the interest of the (Sunday School) Conventions already organized, and endeavoring to establish such bodies, where they did not exist." The new superintendent had gathered some revealing statistics. There were 322 churches with a membership of about 37,000, which maintained Sunday schools; while 969 churches with around 72,000 members were without Sunday schools. The statistics showed also that churches with Sunday

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schools increased at a ratio of 8½ per cent in membership, and each member contributed 33 cents to Foreign, Home and State Missions; while the churches without Sunday schools increased in membership at a ratio of 6 per cent and contributed 2½ cents per member to the same missions.

The Baptist institutions of learning were reported to be in "a vigorous and flourishing condition." R. M. Dudley, D. D., was still the efficient President of Georgetown College. Twenty out of a student body of 153 were preparing for the gospel ministry. The trustees were devising plans to raise \$100,000 additional endowment. Bethel College at Russellville was deplored the loss of their distinguished President, Leslie Waggener, who had resigned, after a term of ten years, to accept a position in the University of Texas. Professor J. H. Fuqua was chosen Chairman of the faculty. The report further states: "The Southern Baptist Theological Seminary may now be regarded as established. The term just completed has been the most successful in its history. During the past session 120 students were enrolled, and nine full graduates and four in the English course passed from its instructions into the more active duties of the ministry."

The Kentucky Normal and Theological Institute, which is fostered by the colored Baptists is situated in Louisville on about two and one-half acres of land, on which a spacious building was erected. In the session last year 149 students were enrolled, of which twelve were preparing for the ministry. The enrollment has increased to two hundred students in the present session to close in June 1883.¹⁰

1884

The General Association met with the Baptist church at Glasgow, May 21. It was composed of 127 messengers. The pastor of the church, Rev. S. C. Humphreys spoke a few words of welcome, to which response was made by Rev. T. T. Eaton, Louisville. The following visiting brethren were seated: Rev. A. E. Dickinson, editor of the *Religious Herald*, Richmond, Virginia; Rev. J. J. Porter, editor of the *Missionary Baptist*, Nashville, Tennessee; Rev. I. T. Tichenor, Corresponding Secretary Home Mission Board, Atlanta, Georgia; and Rev. G. A. Nunnally, Secretary of the Church Building Department, Atlanta, Georgia. The Annual Sermon was delivered by M. M. Riley, pastor at Bowling Green.

One of the most important actions of this session was the attempt to unify the mission interests of the State to avoid the attempt to push five collections through the majority of the churches for the five separate objects by five separate Boards and Agencies. A meeting was called to be composed of the State Mission and State Sunday School and Colportage Boards, together with representatives of the Foreign and Home Mission Boards to convene in Louisville, February 14, 1884, "to confer together as to the best methods of conducting the work committed to their oversight in this State."

After careful and earnest consideration they united in recommending that article 7 of the constitution be stricken out and the article be made to read as follows: "That at each annual meeting the General Association shall appoint one General Executive Board, to be known as the Board of the

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General Association of the Baptists of Kentucky, said Board to consist of thirty members, thirteen of whom shall reside in the City of Louisville, and five of whom shall constitute a quorum for the transaction of business. To this Board shall be committed the oversight of the State Mission, and Bible-School and Colportage work, and collections for Foreign and Home Missions in the State. The Vice-Presidents for Kentucky of the Foreign and Home Mission Boards, and the members of the Boards of the District Associations in the State shall be the advisory members of the Board of the General Association. The Board shall appoint a Secretary and Treasurer, and such Superintendents, Agents, Missionaries and Colporteurs, as they may deem proper, fix their salaries, fill all vacancies that may occur, and report annually to this body".

Contributions to State Missions for the previous year were \$6,157.56, to Foreign Missions in Kentucky, \$10,474.40, and to Home Missions \$3,069.22.

Rev. W. P. Harvey, Superintendent of the Sunday School and Colportage Board, "has labored with great wisdom and vigor, and to the entire satisfaction to the Board". There was received for this department of work \$3,751.77 from the churches, \$412.65 profit on sale of books, \$293.01 from the colporteurs and \$112.50 in donation of books from the Publication Society, making a total of \$4,576.16. There were employed during the past year twenty-six colporteurs and Sunday school missionaries to labor with Brother Harvey. The report shows that these workers performed 1914 days of labor, organized 230 new Sunday schools, preached 1,017 sermons, witnessed 458 additions to the churches, made 3,728 visits in the homes, and sales of books \$1031.56. For all Sunday school and colportage work, "we have this year expended \$7,200, and have besides good will, experience and enthusiasm, \$915 assets with which to begin another year".

The Sunday School Board felt the loss of Dr. Lansing Burrows, who had resigned the pastorate of the First Baptist Church in Lexington, and became pastor in Augusta, Georgia. This distinguished brother was the efficient Secretary and Treasurer of the Board, and "had contributed much to the Sunday School work of the State".

The Church Building Department of the Home Mission Board, inaugurated at the Southern Baptist Convention in Waco, Texas, 1883, was heartily approved by resolution as follows: "We are gratified at the organization of the Church Building Department by the Home Mission Board. The need of houses of worship is evident, even in our own State. In Kentucky there are 37 county towns, in which the Baptists have no organized churches. There are 71 organized churches which have no houses of worship. Many, if not all of these could be built, if the Home Board had the money with which to supplement the local effort; We earnestly commend this Department to our brethren as eminently worthy of their sympathy and support".¹¹

1885

The forty-eighth annual session was held in the extreme western part of the State at Mayfield, where Rev. W. C. Taylor, a son of the pioneer Alfred Taylor, was pastor. Rev. W. P. Throgmorton, Franklin, Illinois, and Rev. J. H. Milburn, Tennessee, were welcomed as visitors.

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The Sunday School and Colportage Board, located in Lexington, reported a great forward movement under the leadership of W. P. Harvey, the Superintendent of the Department. There had been employed during the year thirty-two workers, who labored in different sections of the State "distributing Bibles, Testaments and other good literature, organizing and encouraging Sunday schools, preaching the gospel in destitute regions, and visiting from house to house". The Board also showed 517 persons converted and baptized, seven churches constituted, 288 Sunday schools organized, and \$5,522.72 received from the churches, and \$2,848.05 from other sources, besides having on hand \$556 worth of books. Three of the seven churches constituted under the direction of the Sunday school and Colportage Board were at Pineville, Harlan and Hyden, County seats of Bell, Harlan, and Leslie Counties, which were located "in the most destitute part of the State". The Board in its report urged that Brother Harvey "be not permitted to retire from the Sunday school work".

On the first day of the Association a committee of fifteen brethren was appointed representing different parts of the State with Dr. W. W. Gardner, chairman, whose duty it was to consider, and if possible, devise some general plan for combining, and harmonizing the several branches of the missionary and Sunday school work, by which all the churches throughout the entire state may be enlisted in the great work of Home and Foreign evangelization and to report on the following day at 10 o'clock.

This Committee reported at the appointed time and recommended the following: "That the work of State Missions, Sunday Schools and Colportage, and the collections of funds for Home and Foreign Missions be committed to the Executive Board". The Baptist women in their organizations, and the Sunday schools were earnestly requested to co-operate with the Executive Board in the objects fostered. This committee also recommended that statistical letters be supplied to all the churches to be used in making their report to the district associations, and that such associations require said reports from the churches.

The Committee on Baptist History reported that J. H. Spencer had completed, after nine years of arduous labor, the History of Kentucky Baptists, and that the two volumes were now ready for publication. It was stated that the publication would be impossible unless 1500 subscriptions could be secured as quickly as possible at \$5.00 for the two volumes. Brother Spencer "after giving so much time and labor, incurring the loss of health, realizes not a cent from this proposed first edition." Only two months remained to secure the required number of subscribers to insure its publication, and all pastors and others were requested to act as voluntary agents, in their churches and elsewhere, to help secure the 1500 subscribers. Dr. Spencer was taking subscriptions payable on or before the first of September.¹²

1886

For the sixth time the church at Bowling Green entertained the General Association, which met on June 23. There were 191 messengers enrolled and among this number for the first time are listed the names of the following young ministers who are to become well known for "their work's sake":

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E. Y. Mullins, Harrodsburg church, ordained to the ministry June 6, 1885; John R. Sampey, South Elkhorn Church, ordained September 27, 1885; J. H. Burnett, Auburn Church, Logan County, ordained March 23, 1886; Arthur U. Boone, Elkton Church, Todd County, to be ordained January 5, 1887; C. M. Thompson, Walnut Street Church, Louisville, to be ordained June 24, 1888, and others.

Early in the session the announcement was made that "a committee was endeavoring to raise a fund to place a memorial stone over the grave of our deceased Brother, S. L. Helm, and that there was still wanting \$125 to complete it". Brother Helm after a long lingering illness died in Fayette County, Kentucky, October 26, 1885, aged 70 years. He was born in Hardin County, Kentucky, May 16, 1816, and was baptized into the fellowship of the Severn's Valley Church during the summer of 1834. He was licensed December 31, 1836, and the following year was a constituent messenger in the organization of the General Association. He was ordained April 7, 1838 in the Mt. Pleasant Church, at Brandenburg. Brother Helm was pastor of some of the prominent country and city churches, and filled many denominational positions. He was moderator of the General Association two years and preached the annual sermon in 1858. He was a strong, vigorous and faithful minister of the gospel, a successful soul winner, and labored for a period of 47 years.

The address of welcome was made in behalf of the Bowling Green Church and community by General W. F. Perry and the response was delivered by Rev. T. T. Eaton. Professor J. A. Broadus of the Southern Baptist Theological Seminary preached the annual sermon, Text, Malachi 3:16, 17. The noted Texas Evangelist W. E. Penn addressed the Association. Rev. C. C. Bitting, D.D., Bible and Missionary Secretary, American Baptist Publication Society, and Rev. I. T. Tichenor, D.D., Corresponding Secretary, Home Mission Board, were seated as visitors.

During the past year, the increased scope of work, which was committed to the Executive Board at the last session, was put into operation. Pursuant to this action of the last General Association, the Corresponding Secretary, J. W. Warder, and the Executive Board at once entered upon their duties of complete management of "not only State Missions, but the State Sunday School and Colportage Work, and the oversight of collections for Home and Foreign Missions." The Board reported that it was found to be a difficult task equally to foster all these causes but "by patient thought and labor, the apparent confusion gradually disappeared and order and practical form was given to the work."

The State Mission work was signally blessed of the Lord of the harvest. Twelve churches were reported constituted during the year. Among these were the churches at Logan, in Laurel County, September, 1885; at Morehead in Rowan County, October 4, 1885 and at Caskey, Christian County, January 6, 1886. The missionaries reported 1253 members added to the churches, and the receipts for State Missions for eleven and one-half months was \$6,833.28. The Foreign Mission receipts reached \$8,432.12, and the unprecedented sum of \$4,746.93 for Home Missions, nearly one-thousand dollars more than in any former year.

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The work done in the Sunday School and Colportage Department was also encouraging. The report of the Executive Board showed 24 colporteurs employed during the year. They sold \$1278 worth of books and tracts, donated \$90.27 worth of books, distributed 4081 tracts, held 25 Sunday School Conventions, delivered 292 Sunday school addresses and organized 61 new schools. The Board also reported that 27 Sunday schools in mission churches had an enrollment of 2,422 scholars, who contributed \$461.28 to the Sunday school work. This was a great credit to these mission churches. There was contributed in cash \$1332.28 by churches for the Sunday school work, and \$5,508.96 was expended in the Sunday School Department, including the amount raised in Louisville for mission Sunday schools.

Much interest was manifested concerning holding a Semi-Centennial the following year, marking fifty years since the General Association was organized in the old First Baptist Church in Louisville in 1837. It was recommended "That a Special Jubilee service be held in the month of October, 1887, and that the Walnut Street Church, Louisville, be chosen as the place, and that the Executive Board of the General Association be charged with the duty of preparing a programme of exercises." The Board named Brethren T. T. Eaton, B. Manly, and A. C. Caperton as a special committee to prepare a suitable program and report their work one year hence.

The report on Schools and Colleges stated there were twenty-two young men in Georgetown College preparing for the gospel ministry; also that Rev. W. P. Harvey, "who has been so successful in other denominational enterprises", has been elected Business Secretary with the title Vice-President of the College. In Bethel College at Russellville, Rev. S. M. Provence, pastor of the First Baptist Church, was chosen as Professor of Mental and Moral Science, and Mr. Aaron F. Williams, as Professor of Rhetoric and Literature.

The Southern Baptist Theological Seminary reported 107 students from eighteen states of the Union and from Mexico and Canada in the past session, closing May 1. The students were carrying on four mission Sunday schools in Louisville, at three of which preaching was kept up regularly. During the Seminary year preceding May 1 last, the students had preached 2656 sermons, not including those preached during vacation prior to October 1, and reported 1618 professions. Up to this time the Seminary was still occupying rented quarters; but lots had been purchased on Broadway and Fifth, and it was reported that Brother J. P. Boyce had secured about \$25,000 in Louisville to pay off the balance due on these lots. At the same time Brother J. A. Broadus was in New York soliciting funds with which to erect a \$60,000 building on the new location. The plans were in process, and "it is hoped the buildings may soon be commenced."

The report on Kentucky Baptist History recommended "That Brother J. H. Spencer be continued the Agent of the Association in circulating the History and collecting and preserving historical materials; and that he retain the profits arising from the sale of the book (if any) for his services, and report to this body next year;" also that pastors and other brethren be "requested to aid him all they can, consistent with other duties,

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in circulating the History" and that "editors of our denominational papers be requested to continue to aid him in the enterprise". It was explicitly understood that the General Association "incurs no financial responsibility in this enterprise".

This great session of 1886 adjourned with prayer led by Brother Basil Manly to meet at Danville, Boyle County, beginning on Friday before the fourth Sunday in June 1887.¹³

CHAPTER XXVIII

THE PERIOD OF ENLARGEMENT

1887 - 1895

During this period the Baptists of Kentucky became more firmly established, and greatly enlarged their missionary program. The Semi-Centennial session of the General Association held in October 1887 marked the beginning of a new era of progress. At this Jubilee Meeting fifty years of Baptist History in Kentucky were "wisely interpreted, and its lessons skillfully and powerfully enforced." Also much of the Baptist progress was due to the leadership of Rev. J. W. Warder, the Corresponding Secretary of the General Association, who served through this period. He was in his seventh year of service, and was prepared by experience and Board of the Southern Baptist Convention was launched on its career of usefulness in May 1891 and contributed wonderfully in promoting the Sunday school interests, not only in Kentucky, but in all the States in the territory of the Southern Baptist Convention.

1887

The General Association of Baptists in Kentucky met in two sessions during the memorable Semi-Centennial year. The regular annual session was held with the Baptist Church at Danville, in Boyle County, June 24-27; and the great Jubilee Meeting convened in the Walnut Street Baptist Church, Louisville, October 20-22.

The session at Danville was called to order by the Moderator, Rev. Green Clay Smith. After singing "All Hail the Power of Jesus Name", Rev. Robert Ryland of Lexington, read the 84th Psalm, and Rev. R. E. Kirtley led in prayer. There were enrolled 160 messengers, and the following visiting brethren were seated: Rev. Henry McDonald D.D., pastor of Second Baptist Church, Atlanta, Georgia; Rev. S. H. Ford, D.D., St. Louis, Missouri; Rev. I. T. Tichenor, D.D., Corresponding Secretary, Home Mission Board, Atlanta, Georgia; Rev. T. P. Bell, Assistant Corresponding Secretary of the Foreign Mission Board, Richmond, Virginia, and Rev. W. N. Wyeth, editor, *Journal and Messenger*, Cincinnati, Ohio. The Annual Sermon was preached by Rev. T. T. Eaton, pastor of the Walnut Street Baptist Church, Louisville. Rev. Green Clay Smith was elected Moderator for the ninth time.

One of the main objectives of this session was to make necessary preparations for the Semi-Centennial Celebration to begin October 20th next. All the survivors, who attended the first meeting of the General Association in 1837, were earnestly and cordially invited by special resolution to be present at the Jubilee Meeting, as the guests of the body. A Committee was appointed to consider the propriety of publishing a Memorial Volume of the Semi-Centennial Meeting.

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The reports of the various missionary agencies showed marked growth during the year closing. Many Missionary and Sunday School Conventions were reported held, which have proved an excellent means of stimulating missionary zeal. Good cheer prevailed over "the rapid growth of a large part of our ministry in missionary zeal and information." The number of contributing churches and church members had also increased. Plans were being made for "taking annual subscriptions for missions to be paid in weekly installments, and also suitable envelops and treasurer's books." Thirty-five state missionaries and seven special workers were employed at the beginning of the year, who accomplished results for which we "thank God and take courage." The wisdom of the policy of concentrating mission forces on important centers in order "to build up strong self-sustaining churches, was strikingly shown in the remarkable meeting with our mission church at Henderson." Two brethren with evangelistic gifts, employed by the State Board of Missions, continued the meeting four weeks, which resulted in 150 additions to the church.

Thirteen colporters and Sunday school missionaries were also employed during the year. They performed good service, "selling or donating Bibles, religious books and tracts, organizing Sunday schools, and resuscitating those ready to die and preaching the gospel from house to house, as well as publicly." Plans were adopted to raise a permanent book fund of one thousand dollars, "to be augmented to three thousand dollars as rapidly as the needs of the work suggest." Forty new Sunday schools were organized making the number of schools in the State 560, with 28,279 pupils enrolled. The report of the treasurer showed \$4,084.47 raised for Sunday school and colportage work, including \$1,080.04 received from the sale of books.

The persistent effort of the Corresponding Secretary and the Executive Board was to attain full co-operation of all the Baptists in the State. To accomplish this end, Secretary J. W. Warder introduced the following, which was adopted: "That it is the sense of this Association that there should be thorough cooperation of the Southern Baptist Convention, the General Association, and the District Associations through their Boards, so that the influence of the whole denomination may be brought to bear upon our churches to induce frequent and systematic giving to all of our missions, and that their influence should be so directed that weekly mission offerings shall become as rapidly as possible, the universal habit of church life."

A resolution was introduced looking to the union of Georgetown and Bethel Colleges even if it be necessary to sacrifice \$100,000 in order to accomplish the union, and to this end that "a committee of three be appointed to confer with those institutions with reference to this matter". There was a prolonged discussion, during which sixteen of the brethren spoke on the resolution. A committee was appointed composed of G. F. Bagby, W. P. Harvey and M. M. Riley to report on the subject of the union of the two colleges. The question of making provision "for taking care of aged and indigent ministers" was again presented to the Association. A committee was appointed "to consider the best method

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for the performance of our duty in this regard and report at our next meeting".

A communication was read from J. H. Spencer, the employed agent of the Association to collect and preserve historic data of Kentucky Baptist History, tendering his resignation, which was accepted, and a committee was appointed on Kentucky Baptist History, consisting of W. H. Whitsitt, B.W.D. Seeley, and J. E. Farnam, to report one year hence. The following resolution of sympathy to Dr. Spencer was adopted: "Resolved that we express to Dr. J. H. Spencer our sympathy with him in his affliction, and our thanks for his services in gathering material and writing a History of the Baptists in Kentucky".

A resolution was adopted that a committee be appointed "to draw or have drawn a proper bill and present the same to the next Legislature (of Kentucky) amending the Local Option Law so that the Temperance people may, if they desire, in any county, have the privilege of voting in the whole county, as well as precincts, or districts, as now required." The committee prepared the bill which was duly presented to the Legislature, but it was defeated by the liquor members of the Legislature withdrawing so no quorum could be present to consider the bill.¹

THE SEMI-CENTENNIAL CELEBRATION

The meeting at Danville adjourned on June 27, and the messengers gathered in the Fiftieth Anniversary Celebration on Thursday morning October 20, in the Walnut Street Baptist Church, located on the corner of 4th and Walnut Sts., in the City of Louisville. When the place for holding the Semi-Centennial Celebration was being selected by the General Association the following statement was made in the discussion: "You could not celebrate your Semi-Centennial in the humble 'Baptist Meeting House' were gathered William Vaughan, W. C. Buck, J. L. Waller, J. M. Pendleton, Alfred Bennett, Rockwood Giddings, S. L. Helm, T. G. Keen, J. L. Burrows, R. B. C. Howell; but its lineal successor stands at the crossing of two busy thoroughfares, Fourth and Walnut, and its one thousand members will be glad to place at your service their goodly meeting house." The humble meeting house, where the founding fathers met in 1837, was then the First Baptist Church of Louisville, located at the corner of Fifth and Green (now Liberty) Street.²

The Jubilee Session was composed of 170 messengers and many visitors. Rev. Green Clay Smith, the moderator, called the Association to order and led in a short devotional service. On motion, all those present who had part in the organization of the General Association in 1837 were appointed vice presidents of the meeting. The following brethren responded and were assigned seats on the stand by the side of the Moderator: J. L. Burrows, J. M. Pendleton, E. G. Berry, George Robertson, and deacons M. W. Sherrill, and John Hansbrough. Later the name of Brother J. M. Delph was added as being present in 1837.

The committee on program, composed of Brethren T. T. Eaton, B. Manly, and A. C. Caperton, reported that their task had been duly performed. The welcome address was delivered by Rev. John A. Broadus, who said in part: "It is always pleasant to say words of welcome We

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welcome you as Kentucky Baptists and especially we welcome these few venerable brethren, who were at the first meeting of the Association. . . . We welcome you to the Baptist institutions of our city. Here is the Mission Board, where busy men and a faithful and zealous Secretary give their time and thought to the work of evangelizing the State. Here is our Orphan's Home, doing a wonderfully good work under the control of its excellent and fair matron. . . . Here is our Seminary, that has grown, after years of struggle, to be the largest Baptist Seminary in the land; it bids fair to outstrip all those of other denominations. Brethren are asked to pray for the Seminary. Here also is the **Western Recorder**, that has done so much, and with increased facilities is destined to do more. We welcome you to our homes, our churches, our institutions, and our hearts."

Rev. Thomas G. Keen, who had been placed on the program to respond to the address of welcome, was called away by death on August 23, 1887; and Rev. Henry McDonald, well known in Kentucky and then pastor in Atlanta, Georgia, was appointed to his duty. Dr. Keen died in Evansville, Indiana, at the home of his daughter at the age of 73 years. His body was brought to Hopkinsville, Kentucky, for burial, where he had twice been pastor. The funeral service was conducted by his pastor, Rev. J. N. Prestridge, assisted by Brethren J. M. Pendleton and Samuel Baker, former pastors of the Hopkinsville Church.

Following the address of welcome and the response, the regular program, as submitted by the Committee, was taken up in order. A lengthy, but valuable paper, was read by Dr. J. M. Pendleton, Bowling Green, Kentucky, on "The Condition of the Baptists in 1837". In the afternoon Dr. J. H. Spencer read a paper on "Fifty Years of Baptist Progress in Kentucky". At the evening session Dr. George C. Lorimer, formerly pastor of the Walnut Street Church, delivered an address on "The Baptists of the Twentieth Century".

A very interesting procedure took place following the address of the evening. Rev. J. A. Kirtley, of the North District Association, was called to the front and received recognition of having been pastor of the church at Bullittsburg thirty-one years, and of the Big Bone Church for thirty-five years. Dr. T. T. Eaton said that "it was remarkable for a man to serve one church for thirty-one years and another for thirty-five years, and yet the churches did not kill the pastor, nor the pastor the churches". Dr. Eaton then brought forward two handsome pulpit Bibles for each of the churches. By request, Professor W. H. Whitsitt of the Southern Baptist Theological Seminary, with appropriate words presented the Bibles to Pastor Kirtley, who responded, expressing his appreciation. Brother J. A. Kirtley was the son of a pioneer preacher, Robert Kirtley, and was in the sixty-fifth year of his life and in the fifty-third year of his ministry.

The Semi-Centennial program was resumed on Friday morning, October 21, at 10 o'clock. Rev. William M. Pratt, Lexington, Kentucky, made an address on "The Earliest Baptist Churches in Kentucky". He was followed by Rev. A. D. Sears, pastor at Clarksville, Tennessee, who spoke on "Benevolence of Kentucky Baptists." Rev. D. Dowden read a paper on "The Baptists of Kentucky and Missions."

At the evening session Rev. J. L. Burrows, pastor at Norfork, Virginia,

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delivered an interesting address on "Recollections of the First General Association in Kentucky". Brother Burrows came to Kentucky in 1836, and began his pastorate at Owensboro, in 1839, and became pastor of the Broadway Church in Louisville in 1874, and left the state about 1882. On Saturday, October 22, Hon. Thomas C. Bell, Harrodsburg, Kentucky, read a paper on "Lessons from the Figures" giving some valuable statistics. President R. M. Dudley of Georgetown College gave an address on "Education Among the Baptists of Kentucky".

The closing address of the Jubilee was given by Rev. W. H. Felix at 8 P. M. on "The Present Needs of the Baptists of Kentucky." One of the denominational needs, emphasized by the speaker, was the union of Georgetown and Bethel Colleges. The address was discussed by J. A. Broadus, J. W. Warder, J. L. Burrows, A. B. Cabaniss, and Arthur Peter. Arrangements were made for the publication of a memorial volume, which came from the press in 1888, containing all the addresses and the proceedings of the Association in its Jubilee Session.³

1888

The Fox Run Church, in the town of Eminence, Henry County, entertained the fifty-first annual session of the Association, which met on June 20. One hundred and seventy-one messengers were enrolled, and a number of distinguished visitors seated. The pastor of the entertaining church, Rev. J. S. Gatton, gave the address of welcome. Rev. G. F. Bagby, pastor at Frankfort, Kentucky, was chosen moderator. For eight years Brother Bagby was moderator of Bethel Association, and was professor in Bethel College, Russellville from 1874 to 1881. He was also superintendent of the boarding house, N. Long Hall, where his son, A. Paul Bagby was born in 1880. The latter in the years ahead became one of the distinguished ministers of the Southern Baptist Convention.

The report of the Committee on Ministerial Relief, appointed one year ago, was read and extensively discussed. The report was then referred back to the committee with instructions to perfect the organization, draft a Constitution and By-Laws, and report to the Association during the present session. The committee reported later, recommending "the immediate organization of a Society to be known as the 'Baptist Ministers Aid Society of Kentucky'. Lengthy Constitution and By-Laws were submitted and unanimously adopted. The headquarters of the Society was located in Owensboro, Kentucky, and a Board of twelve Trustees was appointed, with George H. Cox, Corresponding Secretary. The Society was instructed to report annually to the General Association.

The Committee on Schools and Colleges reported that plans were being made to establish a new school in Southeastern Kentucky to be located at Williamsburg in Whitley County. It was stated that \$6000 had been raised in that section for the new institution, and that preparations were being made to open the school January 1, 1889. The committee also reported that the Southern Baptist Theological Seminary "continued to grow in power and prosperity". The New York Hall on Fifth Street, with capacity to accommodate 200 students had been completed, and was expected to be filled at the next session. The enrollment of the session just closed was one hundred and fifty-eight.

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Rev. A. C. Caperton, who had owned and edited the *Western Recorder* for sixteen years and three months, sold the paper "with all its belongings (on October 1, 1887) to Harvey, McFarran and Company. Dr. Caperton said: "We have given all the energies of our mind, soul, and body to the paper Rev. A. B. Cabaniss has put in all his time for the last nine years preaching, lecturing and visiting from house to house" for the paper. Dr. T. T. Eaton, pastor of the Walnut Street Baptist Church, was chosen Editor, Rev. W. P. Harvey, Business Manager, and Rev. T. B. Craighead, was retained from the former management, as assistant editor. The first issue of the *Western Recorder* published under the direction of the new management was dated October 6, 1887.⁴

1889

When the General Association met in Maysville, Mason County on June 19, forty-two years had passed since the meeting of the body there in 1847. One hundred and forty five messengers were enrolled and seven visitors seated. Rev. G. F. Bagby was continued moderator, while Dr. F. H. Kerfoot and Rev. W. H. Felix were chosen assistant moderators. The annual sermon was preached by Rev. W. B. Steward, pastor at Winchester, Kentucky.

The receipts for the financial year ending June 1, showed an advance over the previous year. The contributions from the churches in Kentucky to Foreign Missions were \$9,882.67; to Home Missions \$6,457.25; to State Missions, \$5,792.54 and to Sunday schools and colportage work, \$2,374.17. During the year thirty-eight state missionaries were employed and twenty-six Sunday school and colportage workers.

Williamsburg Institute, opened according to plan on January 7, 1889, and closed the session in June. Over \$12,000 had been expended on buildings and grounds, and about 200 students matriculated. In Bethel College at Russellville twenty-five of the young men were preparing for the ministry, while Georgetown College had experienced "the most important year . . . since the war". Dr. R. M. Dudley was in his tenth years as President of Georgetown College, and Dr. W. S. Ryland was in his first year as President of Bethel.

The death of Dr. J. P. Boyce, the first President of the Southern Baptist Theological Seminary occurred in Pau, France, December 28, 1888 and was lamented not only by the Seminary, but by the brotherhood throughout the whole country. The report of his death made to the General Association says: "To him more than to any one man the denomination is indebted for the foundation and preservation, under the most adverse circumstances, of their Theological Seminary". The funeral services were held in the Broadway Baptist Church, in the city of Louisville on Sunday afternoon, January 20, 1889. Dr. John A. Broadus delivered the principal address. A long procession of faculty, students and friends followed the body to Cave Hill Cemetery. At the meeting of the Board of Trustees in Memphis, Tennessee, the following May, in connection with the session of the Southern Baptist Convention, "Dr. Broadus was elected President (of the Seminary) and Dr. F. H. Kerfoot was chosen to succeed Dr. Boyce as treasurer and financial agent and as Professor of Theology".⁵

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At the meeting of the General Association in 1888, a committee was appointed consisting of R. M. Dudley, W. S. Ryland, G. F. Bagby, F. H. Kerfoot, T. T. Eaton, and the Secretary, B. W. D. Seeley, to send greetings to Pastor Charles H. Spurgeon, London, England. This committee was to assure him "of their thorough appreciation and approval of the faithful stand he has made in defence of important Scriptural truth in the recent 'Down-Grade Controversy' (among the English Baptists), and their deep sympathy with him in his personal affliction and in the attacks which his fidelity has invited."

On July 25, 1888, Pastor Spurgeon addressed a letter to the committee, which was read before the Ministers' Meeting, and ordered printed in the minutes. Only one or two sentences are quoted from the letter. "In contending for the old faith, I can at least claim that I have had no second motive . . . It is solely and only that I cannot have communion with grievous error, and therefore I quitted a Society in which there are many whom I love. They are able to consort with errorists, and I am not, and therefore regretfully I quitted them, to enable me to escape from unhallowed confederation with others . . . I am none the less a Baptist because I leave the Baptist Union; but I think I am all the more a Baptist of the old type. I am at least one with you all".

The report of the committee on Kentucky Baptist History was read by Professor W. H. Whitsitt, the chairman. The purpose of this perpetual committee was to endeavor to maintain continued interest in the History of Kentucky Baptists in gathering historical material to be placed in the new Seminary Library building, "where all materials under the charge of the Committee may be securely preserved." The committee also ventured "to request that Dr. J. H. Spencer would be kind enough to prepare an annotated copy of his history for the use of the Committee, and for the future instruction of Baptist Scholars of Kentucky. This suggestion is based upon the fact that it is impossible to achieve absolute accuracy in a work of such proportions as that which he has produced". It was also stated that the author would, more than anyone else, be aware "of blunders and inaccuracies, into which it was almost inevitable that he should fall". Whether Dr. Spencer ever responded to the request of the committee is not known.⁶

1890

The fifty-third annual session of the General Association was held in Owensboro, commencing on June 21. This was the third time the Association had met in this splendid town. The Walnut Street Baptist Church, constituted in 1876, joined with the First Baptist in entertaining the body. One hundred and forty-eight messengers were enrolled, and Rev. J. S. Coleman, pastor at Hartford, in Ohio County, was chosen moderator. Eighteen years had passed since Dr. Coleman last served in that honored position. The retiring moderator, Rev. G. F. Bagby, appointed Dr. W. W. Gardner, and Hon. T. C. Bell to escort Dr. Coleman to the chair. This was done in a very impressive manner and with appropriate remarks. The annual sermon was preached by Rev. A. C. Davidson, pastor of the First Baptist Church, Covington, Ky. The following pastors appeared

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as messengers for the first time: Rev. Fred D. Hale, 22nd and Walnut Street Church, Louisville; Rev. Charles H. Nash, Hopkinsville; Rev. John D. Jordon, Paducah; Rev. J. A. French, Shelbyville; Rev. J. G. Bow, Russellville; and Rev. J. O. Rust, McFerran Memorial Church, Louisville.

There were some marks of progress made during the year in the various departments of work. Twenty new churches were constituted and twenty-five houses of worship dedicated, as at Campbellsville, Greenville, Henderson, and East and McFerran Churches in Louisville. Fifty-seven churches in towns and cities reported worship and preaching every Sunday, and eleven churches in the country enjoyed the same privilege. Thirty-two churches reported homes for their pastors and five churches were publishing local church papers. During the year twenty-five ministers were ordained, among whom were W. J. Puckett, on September 14, 1889, and W. M. Stallings on June 9 of the same year, both of whom, though now deceased, are still living in the ministry of their sons, Rev. Roy L. Puckett, Rev. Garnett Eaton Puckett, and Rev. John T. Stallings.

At the Southern Baptist Theological Seminary there was an enrollment of one hundred and sixty-five, fifteen full graduates and seven English graduates. The Library building was rapidly nearing completion. Bethel College enrolled 181 students and Georgetown College 143. The young and prosperous Williamsburg Institute reported 355 students matriculated, and a gift of \$10,000 promised on condition that \$10,000 more be raised with which to enlarge the present building. The Liberty Female College at Glasgow had enrolled one hundred students and was in an earnest campaign to pay off the indebtedness of \$35,000 on the property.

The Bethel Female College at Hopkinsville reported a small attendance, due to the long illness and death of the lamented President J. W. Rust. This great educator died on Sunday, June 8, 1890, just as the children of the Baptist Sunday school in Hopkinsville, of which he was so many years the beloved superintendent, were singing the morning hymn "Welcome Sweet Day of Rest".⁷

The Sunday School and Colportage Department reported a permanent book fund of \$1,184.66, which, it was hoped, could be increased to \$3,000. The work being done by the Missionary Society of the Southern Baptist Theological Seminary was reported very encouraging, and "if continued will go far to make Louisville what is destined to be, in the near future, a Baptist City." There was great enthusiasm in the Colportage Department over the establishment of the Baptist Book Concern in Louisville, which "may cheapen the cost of colportage supplies." Resolutions were adopted in the Association condemning "all affiliation with these union movements," which tend "to weaken the deep and commendable interest, which all Baptists should ever feel in their own Sunday School Conventions and work, through which alone success is to be secured."⁸

1891

The fifty-fourth annual session of the General Association, which met with the Williamsburg Baptist Church of October 31, was the first meeting of that body in South-east Kentucky. The Williamsburg Church was constituted in August 1882 with three male and four female members

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by Rev. Green Clay Smith, who was then moderator of the General Association and missionary in that section. With continued missionary aid for nine years this church had attained a membership of nearly three hundred, and was maintaining a large Sunday school and a well attended prayer meeting. The Williamsburg Institute founded there years before through the leadership of this church, showed promise of great future usefulness.

Only one hundred and eleven messengers were enrolled. The small attendance was no doubt due to the distance from the main Baptist constituency of the state to the place of meeting. The pastor, Rev. W. J. Johnson, welcomed the messengers and visitors to the homes and hearts of the church and citizens. Dr. F. H. Kerfoot, professor in the Southern Baptist Theological Seminary, was chosen Moderator, and he also preached the annual sermon.

The Sunday School Board, established in Nashville, Tennessee, by the Southern Baptist Convention at Birmingham, Alabama, May, 1891, was enthusiastically approved and Rev. J. M. Frost, D.D., the Corresponding Secretary, and he was welcomed to a seat as an honored visitor. To this Board at Nashville was entrusted the publication of the Convention series of Sunday School Periodicals, which "will be adapted to the wants of our churches, and will create a fund for Sunday School Mission work."

Preparations were being made by different groups of Baptists to celebrate the Centennial of the Beginning of Modern Missions. The Southern Baptist Convention at Ft. Worth, Texas, May, 1890, declared, "that the Baptists of the world should have in 1892 a suitable commemoration of the missionary movement, which was organized by the Baptists at Kettering," England, October 2, 1792, which resulted in the sailing of William Carey to India, June 13, 1893. The same Convention resolved to put one hundred new missionaries in the Foreign Fields and set a goal to raise \$250,000 for Home and Foreign Missions.⁹

At the meeting of the Southern Baptist Convention in Birmingham, Alabama, in May of the following year, State Centennial Committees were appointed, "charged with the duty of arranging and holding at suitable places in the State, Missionary meetings for the purpose of imparting information, arousing zeal and encouraging systematic giving by the churches, Sunday Schools and Missionary Societies." The committee appointed at Birmingham for the Centennial Movement for Kentucky was composed of Brethren W. H. Felix, W. W. Gardner, Vice-president of the Foreign Mission Board, and M. M. Riley, vice-president of the Home Mission Board.¹⁰

Sunday, November 1, of the present session of the Association, was designated Centennial Sunday, and two all-day programs were carried out simultaneously at two different places, when every phase of missions was presented. Rev. W. H. Felix presided over one of these meetings and Dr. F. H. Kerfoot over the other. Some of the speakers were: T. T. Eaton, W. W. Gardner, A. C. Davidson, J. A. Broadus, J. R. Sampey, I. T. Tichenor, T. P. Bell, H. A. Tupper, Jr., R. M. Dudley, J. M. Frost, W. C. Taylor, C. H. Nash, J. N. Prestridge, M. D. Jeffries, L. O. Dawson, J. G. Bow and others. Some of the subjects discussed were: "Bible Authority for Missions," "William Carey and Foreign Missions," "The Holy Spirit Essential

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to the Success of Missions," "The Heathen Lost without the Gospel," "Mexican Missions and W. D. Powell," "Home Missions and the Colored People," "Home Missions and our Foreign Population" and many other vital missionary themes.

The Association adjourned with the objective of making 1892 the year for dispensing missionary information in similar programs throughout the state, and to secure the largest offerings for missions ever before realized.

Dr. J. M. Pendleton died in Bowling Green, Kentucky, on March 4, 1891 in the 80th year of his age. For more than a quarter of a century Dr. Pendleton was one of the outstanding leaders of Baptist affairs in Kentucky. The funeral services were held in the First Baptist Church of Bowling Green and Dr. T. T. Eaton delivered the funeral sermon. His body was laid to rest in the Fair View Cemetery, Bowling Green.

A few sentences quoted from the *Western Recorder* pays a beautiful tribute to his memory: "J. M. Pendleton left a broad and bright mark upon his times. As a writer he stood in the front rank. He was alike good in greatness and great in goodness. He had convictions and the courage of them. He cared little for popularity, but everything for truth. His was a completed life, going out in a glorious sunset. His work was done and well done; and gratitude for such a life and character swallows up the sorrow we feel for his death." Dr. Pendleton finished his *Reminiscences of a Long Life* two months before his death.¹¹

1892

On November 12, the General Association convened in the 55th annual session with the First Baptist Church in Covington, Rev. A. C. Davidson, pastor. Dr. F. H. Kerfoot was elected Moderator, and Rev. G. W. Perryman, pastor at Newport, preached the annual sermon. W. D. Powell, missionary to Mexico, delivered the address on the report of the Centennial of Missions. An appeal was made for \$10,000 for a permanent mission fund, and pledges for \$12,785.00 were received. Thirty-three sermons were preached on Sunday in Covington, Newport, Cincinnati, and in other nearby towns.

The Southern Baptist Theological Seminary reported that the session opened with 237 in attendance, a larger number than ever before. Professor E. C. Dargan had been added to the faculty, and was already in "the admiration and affections of the brethren." Norton Hall was in the process of construction, and would be ready for occupancy next session, which would relieve the pressure for room in New York Hall. Eleven schools and colleges were represented in this session.

The financial exhibit of the General Association showed a total of \$37,949.84 for all missions, of which \$7,826.69 was for State Missions; \$10,450.70 for Foreign Missions; \$9,550.93 for Home Missions; and various amounts for other objects. The Baptist numerical growth, the past decade was 32 percent, while "the increase in mission contributions was 68 percent greater than the numerical growth." The mission spirit had also developed rapidly. There was considerable interest in the Centennial of the beginning of Foreign Missions. The subject was fully presented in the Kentucky Baptist Ministers' Meeting, and the report showed Centennial

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meetings were held in many of the district associations.

There was great sadness throughout the Baptist circles upon the death of Dr. Basil Manly, who quietly fell asleep in Christ at his home in Louisville, Kentucky, on Sunday, January 31, 1892, about the time that Charles Haddon Spurgeon, London, England, passed from this earth. Basil Manly was born December 19, 1825, in Edgefield District, South Carolina. His father was the celebrated Dr. Basil Manly, Sr., one of the foremost preachers of the South. Young Manly the son, studied in the preparatory schools of Charleston, in his native State, at the Alabama University, in Newton Theological Seminary, and at Princeton, where he graduated in 1847. In 1850 he became pastor of the First Baptist Church at Richmond, Va. He was a member of the original faculty of the Southern Baptist Theological Seminary at Greenville, South Carolina and continued to fill the chair of Old Testament until his death, with the exception of the years 1871-78, when he was President of Georgetown College. Dr. Manly was the author of a standard work on "The Bible Doctrine of Inspiration". One of his biographers says: "He was versatile, energetic, charitable, humble, scholarly and faithful in all his relations. He was the John of the Seminary in his tenderness and sympathy." He died at the age of sixty-seven years.¹²

1893

The fifty-fourth annual session was held with Lebanon Baptist Church, Marion County, commencing October 21. One hundred and twenty-two messengers were enrolled, among whom were the following pastors, who had recently come to the Louisville Churches: W. L. Pickard, Broadway Baptist Church; J. T. Christian, East Church; Carter Helm Jones, McFerran Memorial Church; H. C. Roberts, Franklin Street Church, and M. P. Hunt, 22nd and Walnut Street Church. Words of welcome were spoken by Rev. A. C. Graves, pastor of the Lebanon Church. Rev. C. H. Nash, pastor at Hopkinsville, responded in behalf of the Association. With this meeting of the General Association, the Centennial year of Missions closed.

The year had been characterized by "exhaustive research and study of all that pertains to missionary work." Literature had been widely circulated, and missionary sermons and addresses had possibly reached more people than during any period of the modern missionary movement. In Kentucky many churches were aroused to action in mission endeavor, which resulted in the deepening of the spiritual life in the membership. Gifts to Foreign Missions in Kentucky amounted to \$16,653.34, which was \$6,992.16 more than the previous year.

Dr. H. Allen Tupper, who had served twenty years as corresponding Secretary of the Foreign Mission Board, resigned early in the year. Dr. R. J. Willingham, pastor of the First Baptist Church, Memphis, Tennessee, was his successor. The newly elected Secretary entered upon his duties September 1, 1893, and made Foreign Missions "the consuming passion of his life".

The report on Home Missions showed that decided progress had been made during the Centennial year in this department. There had been a marked increase in contributions to Home Missions in the churches of Kentucky, which amounted to \$18,259.31 including the part for the Centen-

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nial fund. Rev. F. C. McConnell had been elected during that year, Assistant Secretary of the Home Mission Board to Dr. I. T. Tichenor, "the beloved and honored Secretary". It was recommended that the churches support the Sunday School Board at Nashville, whereby "the children of our schools are brought into constant contact with the whole mission work of the Southern Baptist Convention, and their minds and hearts filled with the facts and spirit of missions".

Some changes were made in Georgetown College. The distinguished R. M. Dudley was called away by death in January, 1893. He was elected President of the College in 1880, while pastor of the church at Georgetown. Richard M. Dudley was a great grandson of the famous old pioneer preacher, Ambrose Dudley, who came to Kentucky from Virginia in 1786. His biographer says, "In the death of R. M. Dudley, Kentucky lost one of the most useful men ever produced among the Baptists in the State. He was a man of affairs, an orator, and lived in advance of his time." Rev. A. C. Davidson, D.D., LL.D., succeeded the lamented Dudley, and in a short time had the confidence of faculty and students. The new college building, in course of erection, was to be completed by June, 1894. During the previous year J. M. Atherton gave \$30,000 to endow a chair of Natural Science in honor of Dr. J. E. Farnam, so long a professor in the college, and of Mrs. Atherton. Mr. Atherton also agreed to give \$10,000 to the R. M. Dudley Memorial, if \$30,000 was raised in addition. At the meeting of the Trustees on February 24, 1893 Georgetown College and Georgetown Female Seminary were consolidated to be known in the future as Georgetown College, with male and female preparatory departments, both men and women, taking the same courses, to receive the same honors and degrees.

At Bethel College, Russellville, Kentucky, a splendid library building had been donated by the Long and Norton heirs, and \$5,000 was being raised to supply the library with needed books. In November, 1893, one hundred and eighty students had been enrolled, thirty of whom were preparing for the Baptist ministry. During the year the building and grounds of Bethel College had been lighted by electricity and a system of water works supplied. Rev. J. N. Prestridge had resigned his pastorate at Hopkinsville to become President of Williamsburg Institute, where 453 students were matriculated. The Trustees claimed, if sufficient dormitory room was provided, that a thousand students could be enrolled.

In the Southern Baptist Theological Seminary, November 1, 1893 marked a happy day in the Seminary family. Norton Hall had been completed and was formally opened on that day and thus another building was added to the campus on Fifth and Broadway. This strikingly beautiful building was erected by the generosity of the families of the late George W. Norton, I, and the late William F. Norton to be used for lecture rooms, and offices. Dr. John A. Broadus, the President of the Seminary, was the Master of ceremonies. The faculty at that time was composed of Drs. J. A. Broadus, W. H. Whitsitt, F. H. Kerfoot, E. C. Dargan, J. R. Sampey, and A. T. Robertson. The attendance last session was 264, and it was expected that the present session would reach an enrollment of 290.¹³

The Association accepted the invitation of the Baptist Church at Carlisle, Nicholas County, as the place to hold the next session. The time of the

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meeting was changed to Saturday before the first Sunday in June.

1894

When the General Association met, according to appointment, with the Baptist church at Carlisle on June 2, only seven months had intervened since the last meeting in October 1893, and thus all reports of work performed would be limited to that period of time. Rev. B. A. Dawes, pastor of the Carlisle Church, delivered the message of welcome, which was responded to by J. N. Prestridge, President of Williamsburg Institute. Rev. W. H. Felix, in his seventh year as pastor of the First Baptist Church, Lexington, was chosen Moderator, and Brother B. W. D. Seeley, Secretary for the twelfth time.

The annual sermon was preached by Dr. W. W. Gardner. This was the last time he appeared before the General Association which he loved and had attended since the beginning of his pastorate at Shelbyville in 1844. This beloved brother died at his residence at Elk Creek, Kentucky, December 1, 1894 at the age of 76 years. He was a native of Kentucky, and was born in Barren County, October 1, 1818. Dr. Gardner was pastor in Russellville, Kentucky, from 1857 to 1869, and during this time and years after, was professor of Theology in Bethel College, where he showed his friendship for young preachers. While in Russellville he performed the principal work of his life. He was "a true, faithful and useful servant of the Lord".

Dr. W. H. Whitsitt introduced a resolution calling for the appointment of a committee, consisting of John A. Broadus, T. T. Eaton, F. D. Hale, W. H. Felix, A. C. Davidson, W. S. Ryland, John H. Weller and John N. Prestridge "on the good of the denomination, and they be charged to advise the Executive Board with regard to the various matters that may come before them and make report at the next annual session". This resolution caused a lively discussion that continued for hours, and at last the resolution was tabled, where it remained.¹⁴

The Trustees of the Ministers Aid Society of Kentucky, formed in 1888, presented their sixth annual report, which showed \$17,278.63 invested and bearing interest. No large contributions had been received during the past year. The small income from the invested funds and receipts from the churches were not sufficient to provide for the necessities of the beneficiaries. Fourteen preachers and their dependent families, besides eight widows and their dependents were then beneficiaries of this fund. The report of the Trustees stated that many of these old men of God, who were wholly dependent upon our Society, were only receiving \$5.00, \$6.00, \$7.00, or \$8.00 per month as they had the means. Mr. George H. Cox was the Corresponding Secretary of the Society.

The Silver Anniversary of the Louisville Orphans Home was celebrated October 2, 1894. This Home for helpless orphan children was opened at 828 West Walnut Street, Louisville, Kentucky, on June 30, 1869. The Home was made possible by the women of the Walnut Street Baptist Church under the leadership of their pastor, Rev. George C. Lorimer. A permanent building was started at First and St. Catherine Streets in March 1870. In 1891 Captain W. F. Norton and his mother gave \$5000, and to this challenge the Baptists of Kentucky responded and on October 2, 1892 the middle wing of

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the first building was dedicated. During the twenty-five years of the Home's existence, 611 children were received from outside of Louisville, and 235 were received from within the city. The Home began with three children, and at the time of the anniversary there were 114.

Great concern was expressed in his session about the organized work of the young people in the churches. The committee on "Young People" reported that twenty-one of the larger churches in the state had formed their young people into Societies, under the control of the churches with "no outside affiliations", and that they had found these Societies very helpful in advancing the Master's Kingdom. These Societies were doing a systematic work in special series of studies such as "Baptist doctrine and history, the life of Christ and the history of missions." "The committee recommended that these Societies be organized by the authority and under the control of the churches, wherever it was thought expedient; and that under the direction of the Executive Board general meetings should be held "for the purpose of stimulating our young people to greater diligence and efficiency in church work under the control of the respective churches to which they belong." During the coming year these proposed meetings were held at Bowling Green, Louisville, Newport, Owensboro, Georgetown, Russellville, Williamsburg and Shelbyville with splendid results.

The Southern Baptist Convention at the recent session in Dallas, Texas, recommended that the churches organize Young People Societies strictly under the control of the churches; that pastor and churches hold these Societies in close sympathy with the work of the Convention; and that the Sunday School Board be requested to supply them with suitable literature. This was the beginning of the present Young People's movement.

Dr. Whitsitt, the chairman of the committee on Kentucky Baptist History, requested that the brethren over the State, "who are in possession of collections of minutes, whether of associations or churches; or volumes of newspapers that they are willing to entrust to the keeping of the Library of the (Southern Baptist) Theological Seminary will kindly forward them to Wm. H. Whitsitt, Louisville, Kentucky." The appeal seems to have received but little response.

The report of Rev. J. W. Warder for the Executive Board for seven months showed encouraging results, notwithstanding "the financial panic". For all the workers, including Associational Missions, 1164 baptisms were reported and some 2000 additions. A deficit of \$392.57 was reported on the salaries of the missionaries. Receipts for Home Missions were \$4,050.17, with \$874.81 going to the Centennial Fund; for Foreign Missions \$8,338.02, with \$1062.95 for the Centennial Fund, and \$2400 as a special offering on the Foreign Mission debt.¹⁵

1895

After a period of twenty-two years, the General Association met the second time in Paducah, on June 15. There were ninety-one messengers enrolled and J. S. Coleman was moderator for the fifteenth time. Brother B. W. D. Seeley, who had served nineteen years as Secretary and Assistant Secretary, died on March 9, 1895 at the age of seventy-one years. He had served part of the time as Statistical Secretary and in that capacity he was greatly missed.

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Professor A. F. Williams of Bethel College and Rev. W. L. Pickard, pastor of Broadway Baptist Church, Louisville, were elected Assistant Moderators. Rev. J. K. Nunnelley, who had been pastor for twenty years at Sharpsburg and at that time Financial Agent for Georgetown College, was elected Secretary, and Thomas D. Osborne, Louisville, Kentucky, a deacon in the Broadway Baptist Church was chosen Assistant Secretary. The following visitors were seated: D. B. Ray, Editor of the American Baptist Flag, St. Louis, Missouri; Rev. W. A. Whittle, Alabama State Baptist Convention, Birmingham; Dr. E. E. Folk, Editor Baptist and Reflector, Nashville, Tennessee; S. H. Ford, Editor Ford's Christian Repository, St. Louis, Missouri; Rev. Ben M. Bogard, formerly of Kentucky, Charleston, Missouri; Dr. I. T. Tichenor, Corresponding Secretary, Home Mission Board, Atlanta, Georgia, and P. H. Kennedy, missionary of the General Association of Colored Baptists.

At the last session of the Association a committee was appointed consisting of T. T. Eaton, A. C. Davidson, J. M. Weaver, W. S. Ryland and J. C. Freeman, who were "to inquire into the relations between this General Association and the denominational schools in the state and report next year, what action, if any is desirable, to bring to pass the best results in this regard."

T. T. Eaton presented the report, which was discussed and adopted: "Resolved that the Baptist Institutions of learning in the State be asked to come into the same relation to this General Association, that the Southern Baptist Theological Seminary bears to the Southern Baptist Convention, and that whenever vacancies occur on the Boards of Trustees of these Institutions, the Association have the right to make nominations to fill those vacancies, which shall not be filled by the Boards, until after this body has had an opportunity to make such nominations. As in the case of the Seminary and the Convention, this Association is to have the opportunity of nominating three brethren for each vacancy, one of whom shall be chosen by the Board." Resolved, also "that a committee be appointed to confer with the Baptist Institutions of the State, in order to carry this recommendation into effect." Brethren T. T. Eaton, J. M. Weaver and J. T. Christian were appointed on the required committee. This was the beginning of the controversy over the denominational Baptist Colleges in Kentucky, which continued for half a century before any satisfactory agreement was reached.

The Woman's Missionary Union of Kentucky met in connection with the General Association at Paducah in the Sunday school rooms of the First Baptist Church at 3 P. M. June 15. In the absence of Miss Eliza S. Broadus, State Vice President, Mrs. Thomas D. Osborne, presided. The recommendation of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, organized in 1888, was read and adopted for Kentucky. Miss Laura Barton, returned missionary from China, gave an address on "Needs of Mission Work." Mrs. J. N. Prestridge of Williamsburg, read "an admirable paper" on "How to work up District Associations." The fourteenth report of the Woman's Missionary Union in Kentucky showed a total of \$4,148.00 raised, of which \$2,007.54 was given to Home Missions, \$1,860.85 to Foreign Missions, \$180.94 to State Missions,

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and \$98.68 expense fund. These funds came from 107 societies and 28 bands.¹⁶

The Southern Baptist Theological Seminary suffered an irreparable loss of President John A. Broadus, who was removed by death on Saturday morning March 16, at 3:45. He met his class in New Testament English on Thursday morning for the last time. That memorable hour could never be forgotten by the members of the class present that day. It is fresh in the Author's memory as he writes these lines. The great teacher was lecturing on Apollos. One of the members of the class wrote a description of the occasion, which was published in the *Seminary Magazine* April 1895, as follows: "Young Gentlemen, if this were the last time I should be permitted to address you, I would feel amply repaid for consuming the whole hour in endeavoring to impress upon you these two things, 'true piety', and like Apollos to be men 'mighty in the Scriptures'. Then pausing, he stood for a moment with his piercing eye fixed upon us and repeated over and over again in that slow, but wonderfully impressive style peculiar to himself, 'mighty in the Scriptures', 'mighty in the Scriptures,' until the whole class seemed to be lifted through him into a sacred nearness to the Master. . . . That picture of him as he stood there at that moment can never be obliterated from my mind."

Dr. A. T. Robertson says, "This was on Thursday. Next day he was attacked with pleurisy that gradually grew worse. For some days there was still hope, but on Thursday, the 14th, it became clear that the end was near. No sadder hour has come to my life than the duty of telling the student body in New York Hall on Thursday evening that Dr. Broadus was dying." The student body was in the dining room for the evening meal, when young Professor Robertson appeared and with a choked voice and tearful eyes told us the sad news. Only four months before on November 27, we witnessed the marriage of A. T. Robertson to Miss Ella Thomas Broadus, the youngest daughter of Dr. and Mrs. John A. Broadus.

The funeral services were held in the Walnut Street Baptist Church on Sunday afternoon March 17. The attendance overflowed the church auditorium. The streets were lined with sympathizing friends on the way to the cemetery. His body was laid to rest in the Seminary lot in Cave Hill beside Drs. J. P. Boyce and Basil Manly. Some one said, "They were lovely and pleasant in their lives and in their death they were not divided."¹⁷

Professor W. H. Whitsitt, who had been with the Seminary twenty-six years was elected President and Financial Agent. Dr. E. C. Dargan was advanced to full Professor of Homiletics, and Dr. A. T. Robertson to full Professor of the Interpretation of the New Testament. Dr. H. H. Harris, of Richmond College, Virginia, was elected Professor of Biblical Introduction and Polemical Theology. Dr. John R. Sampey was professor of Old Testament Interpretation and Rev. W. J. McGlothlin was made Associate Professor in that Department with Dr. Sampey in May, 1894. Dr. F. H. Kerfoot was Professor of Theology and Pastoral Duties. By appointment of the faculty, W. O. Carver was made tutor in New Testament, and W. R. Cullom, tutor in Systematic Theology. President W. H. Whitsitt was retained in the chair of Ecclesiastical History. This was the faculty at the beginning of the session, October 1, 1895.¹⁸

CHAPTER XXIX

A PERIOD OF CONTROVERSY

1896 - 1899

During this brief period the Baptists of Kentucky engaged in one of the fiercest controversies in their history. The occasion of this strife and division was over a question in English and American Baptist History raised by Dr. William H. Whitsitt, President and Professor of Ecclesiastical History of the Southern Baptist Theological Seminary, Louisville, Kentucky, often called the "Whitsitt Controversy." The issues involved will be considered in relation to the proceedings of the sessions of the General Association of Baptists in Kentucky of this period, where the contentions between the opposing forces developed into a "battle royal." The author, who was a student in the Seminary during the major part of the controversy, is well aware of the difficult task in preparing this chapter for a rightful place in the History of Kentucky Baptists.

1896

The General Association composed of 174 messengers met with the First Baptist Church, Bowling Green, on Saturday June 20. Dr. J. S. Coleman was unanimously chosen Moderator, while Professor F. H. Kerfoot of the Southern Baptist Seminary and President A. C. Davidson of Georgetown College were elected assistant moderators.

Among the large number of visitors recognized were: I. T. Tichenor, Corresponding Secretary of the Home Mission Board; R. J. Willingham, Corresponding Secretary of the Foreign Mission Board; J. M. Frost, Corresponding Secretary of the Sunday School Board; A. J. Holt, Corresponding Secretary of the Tennessee Baptist Convention; E. E. Folk, Editor of the *Baptist and Reflector*, Nashville, Tennessee and J. F. Edens, representing the *Christian Index*, Atlanta, Georgia. Also three colored visitors were recognized, namely, P. H. Kennedy, General Missionary; Charles L. Purce, President of State University of Colored Baptists in Louisville; and Robert Mitchell, pastor of State Street Baptist Church, colored, Bowling Green.

The Committee appointed at the last session on the relation of the General Association and the Colleges of the state reported that correspondence had been opened with the representatives of all the Baptist schools in Kentucky, and that only one—the Bardstown Institute—had accepted the action of the Association "to come into the same relation to this body, which our Theological Seminary bears to the Southern Baptist Convention." Georgetown College responded by appointing a committee "to ascertain and report what changes are practicable and desirable to bring the college into closer relations to the churches." Bethel, Clinton and Williamsburg Colleges stated they "believe their present relations are the best at present practicable." This committee then recommended to the body that another committee be appointed "to prosecute this work, to see what can be done to bring our institutions of learning into closer relations with the churches, both in the

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way of securing action from the trustees of these institutions, and of modifying their charters."

Dr. J. W. Warder, during his sixteen years of service as Corresponding Secretary of the General Association, had continued to emphasize the policy "to secure the cordial and thorough co-operation of all the Boards in inducing every church member to give, and to give systematically to all missions. . . . But special appeals ought to be brought in the narrowest possible limits." Dr. Warder also advised the Mission Boards "to depend uniformly upon the regular contributions to carry on the missionary work." He claimed that special offerings from the churches by agents "tend to disorganization and are a serious menace to regular and systematic giving." The total missionary contributions for the year ending May 1, were \$35,379.91. Of this amount, \$14,672.20 was for all State Work; \$10,585 for Foreign Missions, and \$8,198.02 for Home Missions. Sixty-seven Missionaries and colporteurs were employed during the year, and reported 1614 additions to the mission churches.

The Committee on Schools and Colleges reported that the session of the Southern Baptist Theological Seminary just closed has been very gratifying, and that the general trend and tone of affairs have been upward and onward. The enrollment of students reached the number of 318, the largest in the history of the institution. Mr. Joshua Levering of Baltimore, President of the Board of Trustees "has generously undertaken to build a gymnasium, to be ready next session, at a cost of not less than \$10,000." Dr. W. H. Whitsitt closed his first session as President of the Seminary, which was regarded as "highly successful." But unfortunately about a month before the Seminary Commencement a series of attacks began to be made on President Whitsitt, caused by his announced position on the form of baptism practiced by the English Baptists prior to the year 1641. During Dr. Whitsitt's many years as Professor of Church History in the Seminary no public words of criticism had been spoken against him, prior to this.¹

To determine the occasion of the controversy that arose over Dr. Whitsitt, it is necessary to go back to the year 1880, during which he made a "careful investigation" of English Baptist History, chiefly in the British Museum, and Bodleian Library. Dr. Whitsitt decided to set forth the results of his research in a widely read journal among scholars, the *Independent* of New York, whose editor, Dr. William Hayes Ward, was much interested in Church History. Dr. Whitsitt chose the method of having his discoveries published in this weekly in the form of editorials, thus concealing his identity as author. This method proved to be a mistake which Professor Whitsitt admitted years after. The first editorial appeared in a very brief paragraph in the *Independent* June 24, 1880, which is self explanatory of the author's position.²

This editorial is as follows: "Studies in the History of Baptism have become very popular of late among the Baptists. An excellent work on the subject has been published by Mr. (Henry S.) Burrage of Maine. Dr. (William) Cathcart, of Philadelphia, has likewise given us a volume entitled, 'Baptism of the Ages of Nations.' And now comes the Rev. Daniel C. Potter, with an illustrated lecture before the delegates at the recent Baptist Anniversaries

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in Saratoga, on 'The Verdict of Antiquity in Favor of Immersion as the True Mode of Baptism.' It is singular that these gentlemen all alike ignore the circumstance that the verdict of antiquity among the Baptists is in favor of sprinkling or pouring as the true mode of baptism. "It is strange if they are not all aware of the fact, which no respectable authority has yet the temerity to call in question, that prior to the comparatively recent date of 1641 none of the people, who are known as Baptists, were immersed. John Smyth was baptized by sprinkling; as also were John Spillsbury, William Kiffin, Roger Williams and the First Baptist Church of Providence and John Clarke and his church at Newport. The English Baptists never dreamed of the possibility of immersing an adult person as a religious ceremony before the year 1641, and there is good ground to conclude that the American Baptists never thought of such a thing before the year 1644."³

The editorial of September 2, 1880 refers to the "well known immersion of Roger Williams," which is quoted in part as follows: "As we understand it Roger Williams never was a Baptist in the modern sense — that is, never was immersed; and the ceremony referred to was an baptism, re-baptism by sprinkling, and not 'catabaptism,' or baptism by immersion . . . Up to the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism . . . We admit there are no positive historical statements . . . concerning the mode of Mr. Williams's baptism; but as it took place in the year 1639, we assume, as a matter of course, that sprinkling or pouring was the method, since no other was at that time in use among the Baptists. The burden of proof rests entirely upon those who assert that Williams was immersed . . . We are inclined to believe that no case of immersion took place among the American Baptists before the year 1644."⁴

The editorial, appearing in the *Independent*, Setember 9, 1880 was in reply to the *Zion's Advocate*, a Baptist paper, edited by Dr. H. S. Burrage, and published in Portland, Maine. The editorial begins as follows: "The proofs which are demanded by Zion's Advocate of our recent assertion that immersion was not practiced in England before a period as late as 1641 are so abundant that one is embarrassed to know where to begin. We shall mention in the first instance, the silence of history. This is absolute and unbroken. Though a number of works were written by Smyth, Helwys, Murton, and other Baptists prior to 1641, and though these were replied to by opponents—such as Clifton, Robinson, Ainsworth, and Johnson—it is nowhere intimated that the Baptists were then in the practice of immersion. Nay, more, the earliest Baptist Confessions of Faith all contemplate sprinkling or pouring as the act of baptism. We refer, in proof of this, to the Confession of Faith, in twenty articles, which is subscribed by John Smyth, and may be found in the Appendix to volume I of Evans's 'Early English Baptists.' We refer also to the Helwys Confession, entitled 'A Declaration of Faith of English People Remaining at Amsterdam, Holland,' printed 1611. We also refer to the 'Propositions and Conclusions Concerning the Christian Religion' which were published after his death, by 'the remainders of Mr. Smyth's company.' Then the editorial states that "It was not until the year 1644, three years after the invention of immersion, that any Baptist Con-

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fession prescribes 'dipping or plunging the body in water as the way and manner of dispensing this ordinance'." The London Confession of 1644 article 40, is referred to as the first confession that refers to baptism as immersion.⁵

While these editorials were discussed among Baptists, as in the Zion's Advocate, yet they were generally regarded as written by some Pedobaptists. Fifteen years or more passed before the Author of the Editorials was known to the public. Dr. E. B. Pollard says: "In the year 1895, Dr. Whitsitt prepared for Johnson's Cyclopaedia, of whose staff he was a member, the article on the Baptists. Here, over his own signature, Dr. Whitsitt presented the same views of English Baptist history, and of the Baptism of Roger Williams, he had earlier expressed (though not over his own signature) in *The Independent*."⁶

The controversy over the Cyclopaedia article began in the North, when Dr. Henry M. King, pastor of the First Baptist Church at Providence, Rhode Island, founded by Roger Williams, replied to Dr. Whitsitt's theory of the baptism of Mr. Williams. Dr. King's first reply was published in the Examiner, New York, March 26, 1896; but he later replied in a "Brief Account of the Origin and Early History of the First Baptist Church in Providence." It was during this discussion with Dr. King that Dr. Whitsitt, "in justice to himself, acknowledged the authorship of the *Independent* editorials; in this way establishing priority to Henry M. Dexter, or to any other, in presenting the new discoveries in English and American Baptist History."⁷

Dr. John R. Sampey refers to the influence of the article in Johnson's Cyclopaedia in Kentucky, as follows: "The article... was read by persons of all denominations, and the Central Methodist, published at Catlettsburg, Ky., asserted that Dr. Whitsitt's discovery that the practice of immersion was first introduced among the Baptists of England in 1641, had knocked the bottom out of the Baptist position and claims. A correspondent who sent the extract from the Central Methodist to the Western Recorder, asked: 'Is this true? What did Dr. Whitsitt mean by writing that and publishing it in an Encyclopaedia?... Does the Recorder agree with him?' " Though Dr. T. T. Eaton, the editor of the Western Recorder was in Europe at this time, the questions of the correspondent received prompt attention.⁸

The controversy began in earnest in Kentucky and in other states when Dr. J. H. Spencer attacked Dr. Whitsitt's position in an article published in the Western Recorder, April 23, 1896. He said: "I am physically too feeble to write an extended article, but I desire to . . . call attention . . . to some things . . . being taught by the President and Professor of Church History in the great Theological Seminary." Dr. Spencer declared his alarm over the article in the Cyclopaedia and regarded the theory that the Baptists of England had not adopted Immersion until 1641 was "puerile". He said: "Professor Whitsitt's errors are not so vital as were those of Professor Toy, but according to the views of his constituency, the teachings of the former are just as heretical in his department as were those of the latter in his." Dr. Spencer stood high in the estimate of Kentucky Baptists, and his article spread like "wild fire."⁹

An editorial appeared in the Western Recorder June 4 by Dr. T. T.

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Eaton, the editor, which says: "It was a startling piece of information that came to us abroad that Dr. Whitsitt had made the 'discovery' 'that prior to 1641 the English Baptists were in the practice of sprinkling and pouring for baptism' and then they 'adopted immersion' . . . On reaching London we found that the article of Dr. (J. H.) Spencer in the *Recorder* had made quite a stir among our English brethren, and that the Rev. Dr. W. H. King, of London, had already begun the herculean task of going carefully over the thousands of books, known as King George's pamphlets . . . We devoted several hours a day to these pamphlets . . . and with constantly increasing surprise at Dr. Whitsitt's statement . . . All the evidence we got hold of contradicts Dr. Whitsitt's theory." From this time forward Dr. T. T. Eaton as editor of the *Western Recorder* led the opposing forces against Dr. Whitsitt.¹⁰

The continued discussions of the issues involved during the summer and fall of 1896 prepared the way for the district associations over Kentucky and in other states to pass all kinds of resolutions in their annual meetings, condemning Dr. Whitsitt's position and in many instances calling for his removal from the Seminary.

The proceeding of the memorable session of the Long Run Association, held at the Walnut Street Baptist Church, in the first week in September, well illustrates the exciting times that prevailed in many of the district associations during the controversy. The attendance was very large because of "the expected contest over the Whitsitt matter." The Seminary was well represented by both students and members of the faculty. The many supporters of Dr. Whitsitt hoped to secure his endorsement in his home association.

As soon as the preliminary business was out of the way, M. Carey Peter offered a lengthy resolution, which stated briefly is as follows: "That we desire to convey to Dr. Whitsitt an expression of our confidence in him and strong conviction that he is pre-eminently suited for the high position that he occupies as the President of our great Theological Seminary, and that we pledge to him and to his associates our hearty co-operation"; and also that "the Baptists owe it to themselves to deal fairly with the facts and with Dr. Whitsitt, in order that his position may be well understood before he is judged." It was stated that Dr. Whitsitt would have a complete discussion of the question under consideration in his book soon to appear. Mr. Peter urged that the resolutions should be passed since a "great injustice had been done Dr. Whitsitt."

Mr. H. A. Vaughan promptly expressed great regret that the subject had been introduced, that the Association was "standing over a dynamite bomb" when the speeches now in the pockets of the brethren are made. He then introduced the following resolution, which he hoped "everybody could vote for": "Resolved, That we believe the Bible is the only and all-sufficient rule of faith and practice. We believe that the immersion of believers for baptism began about the year 30 A. D., and that wherever they have been Baptists, this has been their practice."

Dr. J. M. Weaver, pastor of the Chestnut Street Baptist Church in Louisville, said that he thought it unwise that any action be taken now in the Association, but wait for the forthcoming book of Dr. Whitsitt. He

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then moved that the whole subject be laid on the table, which was done by a vote of 62 to 47. Dr. Weaver then made a motion to expunge from the records all reference to the subject. This motion duly seconded was debatable.

Dr. John R. Sampey of the Southern Baptist Theological Seminary "spoke . . . at great length." Another record says he made "a very vigorous speech about two hours long." He thus speaks of the proceedings: "The effort to shut off debate, and prevent the friends of Dr. Whitsitt from testifying as to his high character, and his ability to interpret history, had made me indignant, and I paid my respects in no uncertain terms to the political tricks of his critics. In order to have a good view of the audience, I climbed into the pulpit and soon had the attackers on the defensive."

On the following morning, the Whitsitt matter was again taken up in the Association. Dr. F. H. Kerfoot, Southern Baptist Theological Seminary, took the floor "to pour oil on the troubled waters," and introduced the following resolutions: I. "That we are not in a position to approve nor reject Dr. Whitsitt's views as expressed in his Articles in the Independent, and in Johnson's Cyclopaedia. II. That we commend Dr. Whitsitt as a brother of high character, of remarkable piety and charity. And we believe him to be a sound and Scriptural Baptist. III. We testify, with gratitude to God, to the prosperity of our beloved Seminary under the administration of Dr. Whitsitt, and we promise our loyal support to the Seminary, and pray the continued blessings upon it." "If there is one place on the face of the earth where Dr. Whitsitt has friends it is in the Long Run Association. If there is any Association . . . that ought to say a kind word in the troubles through which he has been passing, it is this association, of which he has been so long a member, and where he is so well known."

On motion by Dr. John T. Christian the resolutions were taken from the table, and Mr. H. A. Vaughan withdrew his substitute, and M. Carey Peter withdrew his resolution, and Dr. F. H. Kerfoot then moved the adoption of his resolutions. Dr. J. M. Weaver seconded the motion saying, "There is not a member of the Long Run Association, but has the highest appreciation of the Christian character of our beloved brother, Dr. Whitsitt. So I said yesterday so I will stand up and say anywhere."

Dr. J. T. Christian rose and said: "Brother Moderator, had these resolutions been presented yesterday, or any other time, personally I was ready to vote for them . . . I haven't now, and never had, a personal consideration against Dr. Whitsitt — today or any other time. I have simply disagreed with him on his historical statements. I disagree with him now as to that matter; . . . but when it comes to endorsing the Christian character and brotherhood of that brother, I am perfectly willing to do it here or anywhere else."

After the adoption of the resolutions, Dr. John R. Sampey took the floor to shake hands with the Moderator and say four things: "I do not believe I will ever inflict a speech on Long Run Association as long as that one I dumped on you yesterday. In the second place, I do not believe I will ever make any such wild gestures, and jump over the pulpit as I did yesterday. Thirdly, Brother Moderator, I do not believe I will ever get half as mad, as I was yesterday. And in the fourth place, I hope, in the good-

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ness of God, nobody will ever stir me up to get as mad as I was yesterday." This closed the episode.¹¹

Soon after the adjournment of the Long Run Association Dr. Whitsitt published his book "A Question in Baptist History" in which he presented his "arguments for his thesis that immersion was introduced in 1641 among a group of people in England who presently became known as baptized Christians or Baptists." Dr. Whitsitt said: "This is purely a question of modern historical research. It does not affect any items of Baptist principle or practice. These are all established upon the Bible."¹²

In February 1897 appeared the volume, "Did They Dip?", an examination of the act of baptism as practiced by the English and American Baptists prior to the year 1641," by J. T. Christian, M. A., D. D., pastor of the East Baptist Church, Louisville, Kentucky. This book intensified the controversy. Dr. John R. Sampey says: "Dr. J. T. Christian was almost the only opponent of Dr. Whitsitt, who took seriously the matter of historical investigation to ascertain whether the thesis of Dr. Whitsitt had been established."¹³

The Whitsitt controversy had developed into a "vast conflagration," when the Southern Baptist Convention met in Wilmington, North Carolina, May 1897. Judge Jonathan Haralson, of Alabama, President of the Convention, being well aware of the storm that was brewing, wrote Dr. W. E. Hatcher, Richmond, Virginia, who was in a measure in charge of the Whitsitt side of the controversy. Judge Haralson wrote in part: "Those opposed to our uncle ('Uncle Billy', being the affectionate title given Dr. Whitsitt by the students) are numerous. A majority west of the Mississippi, in Mississippi, Kentucky, Tennessee, a smart sprinkle in Alabama, and elsewhere may be counted as dissatisfied. It is doubtful which side will be in the majority, if the test should be made. The Seminary should have the support and confidence of all. We must rescue it from distraction if possible . . . Both bodies (the Convention and the Seminary) are in danger, and both need cautious handling."¹⁴

Dr. W. E. Hatcher felt that it would be a "disaster for the Seminary for Dr. Whitsitt to be forced to resign under such conditions and he hoped that something could be done by the Board to preserve the integrity of the Seminary Faculty and also the unity of the Convention." The trustees met on the day before the opening of the Convention and gave careful consideration to the complaints against Dr. Whitsitt. The plan of his friends among the trustees was for him to make a statement to the Board defining "his position, but admitting that he had made a mistake in writing the articles in the *Independent*."

The following morning Dr. Whitsitt appeared before the Board and read his statement as follows: "After consulting with the Committee I have the following to say: 1. That in regard to the articles written as editorials for the *Independent*, I have long felt it was a mistake, and the generous action of the Board of Trustees renders it easy for me to make this statement. What I wrote was from a Pedobaptist standpoint, with a view to stimulating historical research, with no thought that it would injure the Baptists, and with no intention to disparage Baptist doctrines and practices. 2. That the article in Johnson's *Encyclopaedia* has probably passed beyond

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my control; but it will be very pleasing to me if I can honorably procure the elimination from it of whatsoever is offensive to any of my brethren. 3. (This paragraph 3 does not bear directly on the historical question, but does contain Dr. Whitsitt's denial that he advised a wife who was a member of a Baptist Church to unite with a pedobaptist church to be with her husband in church relation.) 4. That on the historical questions involved in the discussion, I find myself out of agreement with some honored historians; but what I have written is the outcome of patient and honest research, and I can do no otherwise than to re-affirm my convictions and maintain my position. But if in the future it shall ever be made to appear that I have erred in my conclusions, I would promptly and cheerfully say so. I am a searcher after truth . . . 5. That I cannot more strongly assure the brethren that I am a Baptist than by what I have recently declared with regard to the abstract of principles . . . in the Fundamental Laws of the Seminary. I am heartily in accord with my Baptist brethren in every distinctive principle that they hold. My heart and life are bound up with the Baptists . . ." The above was respectfully submitted to the Trustees, and signed by W. H. Whitsitt.

"At the conclusion of the reading of the foregoing paper the trustees joined in singing 'How Firm a Foundation . . .' during which, amid flowing tears, and many expressions of satisfaction and joy, the members of the Board pressed forward and gave Dr. Whitsitt the hand of fellowship and confidence. The Trustees then instructed B. H. Carroll of Texas and W. E. Hatcher of Virginia to communicate to the Southern Baptist Convention this action and also to give it to the public press . . . This is made to the Convention for information and not for action."¹⁵

When this report from the Board of Trustees was read before the Convention, a writer says: "The delegates moved like a tide towards the front to shake hands with Dr. Whitsitt. Old and young came and many of the older friends of the good president embraced him Dr. Whitsitt was visibly affected."¹⁶

On Dr. Whitsitt's return to the Seminary from the Convention, he delivered a memorable address to the student body, giving his estimate of the Baptists in connection with their action in his behalf. He spoke in part: "I desire to embrace the earliest opportunity after my return to speak to you concerning the action of the Board of Trustees of our Theological Seminary and also of the Southern Baptist Convention at the late session in Wilmington, North Carolina. That action was in every respect satisfactory; indeed, it was highly gratifying . . . The action of the Board of Trustees was what I had hoped for, but the scene in the Convention, on Friday afternoon was beyond all my dreams. It constituted the most memorable incident in my life. I need not say to you that I am filled with admiration for our Southern Baptists. I honor them for their broad sense and sound wisdom . . . I was never so proud of the Southern Baptist Convention." He continued by exhorting the students "to be humble men," to be "prudent men," to be "considerate men," and to be "devout and prayerful men."¹⁷

An editorial appeared in the *Western Recorder* following the Convention at Wilmington concerning Dr. Whitsitt: "We take Dr. Whitsitt's statement at its full value. We are heartily glad that he confesses his error in writing

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in the *Independent* from a Pedobaptist standpoint, that he is willing to eliminate from his encyclopaedia article, whatever is offensive to any of the brethren . . . Let him have full credit for all of this; and while we regret that he did not say it a year ago, we are none the less glad that he says it now. He proposes still to maintain his historical position, that the immersion of believers was introduced into England in 1641, and of course he expects those who differ with him still to maintain their position as well."¹⁸

In a short time after the adjournment of the Southern Baptist Convention at Wilmington, North Carolina, the Whitsitt controversy broke out in greater fury than ever. Dr. J. R. Sampey says "The opponents of Dr. Whitsitt seized on the expression 'What I wrote was from a Pedobaptist standpoint', and boldly affirmed that no true Baptist could ever write from a Pedobaptist standpoint. This unfortunate statement could not be satisfactorily explained, and became a club with which the opponents . . . belabored him and his friends. He could not reply that he was not the author of the expression; for his signature was at the bottom of the statement."¹⁹

1897

On June 19, the General Association composed of 252 messengers met with the Church at Georgetown, where Rev. Z. T. Cody was pastor, and Dr. A. C. Davidson, president of Georgetown College. A large number of visitors was recognized and seated.

The relation of the schools and colleges to the General Association was one of the main issues before the body. The committee, appointed at the last session with T. T. Eaton, chairman, reported that they found a growing conviction in the minds of the Baptists generally that denominational institutions should be under denominational control. Such control will give the best possible guarantee that the institutions will be true to the faith of their founders, and will continue to fulfill the purpose of their establishment. Also this relation will greatly deepen and extend the interest of the churches in the schools, and strengthen their hold on our people.

The committee reported that the Kentucky Baptist Education Society, composed of those who have contributed to the funds of Georgetown College, adopted unanimously the following: "That it is the sense of this Society that the relations of Georgetown College to the General Association of Baptists of Kentucky be as close as practicable, in view of the legal obligations of the college, and that we recognize the principle of denominational control of denominational institutions." The committee, furthermore, recommended that all the institutions of learning of the state take such steps "towards having their trustees chosen by the General Association." The Committee stated: "Observation shows that Baptists take far too little interest in their institutions, and are too slow either to patronize them or to contribute money for their endowment and support."

On Sunday of the Association the pulpits of Georgetown and surrounding country were filled by the ministers attending the Association. A great missionary mass meeting was held in the afternoon in the Georgetown College Chapel. Addresses were made by Rev. J. H. Eager, missionary to Italy, by Dr. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board, and by Rev. M. P. Hunt, pastor in Louisville.

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Early in the session Monday morning Rev. J. A. Booth, pastor at Taylorsville, Kentucky, offered a resolution concerning Dr. W. H. Whitsitt which was made a special order for 2 o'clock in the afternoon. The resolution was read as follows: "Whereas Dr. W. H. Whitsitt, President of the Southern Baptist Theological Seminary, reaffirms his belief in his discovery and will continue to teach it; and, whereas, his course has been such as to place him out of touch and harmony with the denomination;

"Resolved, that the Trustees of the Seminary from Kentucky be requested, and they are hereby requested, to urge, insist upon and vote for the retirement of Dr. Whitsitt from the presidency of the institution and from the chair of Church History." The resolution was voted by yeas and nays, which resulted in 105 yeas, and 78 nays, the names of which are recorded in the minutes.

The Southern Baptist Theological Seminary reported 290 students enrolled, which was 28 less than in the session of 1895-96, and Kentucky had sent 48 of this number. Professor J. R. Sampey had left the Seminary, February 1, to make a journey through Palestine and the East and would return to his post in September. The death of Professor H. H. Harris on February 5 was a great loss to the Seminary and cast gloom over the Southland. He was born in Virginia, December 17, 1837 and died at the age of sixty years. His biographer says "While H. H. Harris was a preacher of splendid gifts, it was as an educator and as President of our Foreign Mission Board that he . . . wrought most efficiently." Dr. E. C. Dargan, who was in charge of the Student Aid Fund, took a collection and received \$1,110 in subscriptions for that object.

The Kentucky Baptist Ministers' Meeting enjoyed a very helpful session at Georgetown, held previous to the meeting of the General Association. Many great, and practical themes were discussed. Much time was devoted to the discussion of sanctification. Dr. T. T. Eaton was requested to have his paper on that subject put into tract form. The officers of the conference were J. M. Weaver, Moderator, and J. N. Prestridge, secretary.²⁰

A new Baptist paper began to be published in Louisville — The Baptist Argus on October 28, 1897. Dr. J. N. Prestridge, who had closed his work as President of the Williamsburg Institute, was Editor, and Dr. M. P. Hunt was Associate Editor. The purpose of the periodical was given in the first issue as follows: "Our paper is to be an organ for all departments of our State Work, and for all enterprises of our Southern Baptist Convention. All these things are ours, and we love them, and will stand by them. The Baptist Argus will be constructive . . . It gives us pleasure to announce that Thomas D. Osborne, chairman of the deacons of the Broadway Baptist Church, is our news Editor. For twenty years, he has been in the news department of one of our largest daily papers and has a reputation in that work second to no one. Under his direction we expect to perfect plans for putting before our readers weekly the religious news of Kentucky and the world."²¹

At the meeting of the Southern Baptist Convention in Norfolk, Virginia, May 1898, the Whitsitt matter was at the forefront. One writer says: "The Convention arrived. Warmly waxed the contest in the Board. The pressure against the Whitsitt lines was enormous, but in the Board his

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friends held their ground and when the Convention closed no unfavorable action had been taken by the Convention or the Board against Dr. Whitsitt. The encounter in the Board was maintained on the high ground of Christian courtesy and mutual respect, each side contending for what they believed to be right."²²

Dr. John R. Sampey speaks thus of the meeting of the Trustees of the Seminary and the Convention at Norfolk: "About sixty communications on the Whitsitt matter had been received by the Board, most of them clamoring for the removal of Dr. Whitsitt from the Seminary. The venerable Dr. Arthur Peter of Louisville introduced resolutions reaffirming the action of the Board of Trustees at the previous annual meeting (of the Board) in Wilmington, N. C., in 1897."²³

The notice was given in the Convention by B. H. Carroll of Texas, that he would next year make a motion to dissolve all relations between the Convention and the Seminary, making each independent of the other. A committee was then appointed, one from each state, to consider the whole subject of the relation of the Seminary to the Convention. Dr. J. S. Coleman was the member of the committee from Kentucky.²⁴

1898

The Sixty-first session of the General Association was held with the First Baptist Church in Hopkinsville, June 18-23. Two hundred and thirty-six messengers were enrolled. A motion prevailed made by J. S. Coleman that all brethren, who became life members of this body previous to the change of the Constitution be entitled to seats as messengers. Dr. W. H. Felix was re-elected Moderator, and Drs. F. H. Kerfoot and J. S. Coleman, Assistant Moderators.

The question of the denominational control of the Baptist Educational Institutions of the state was prominent before the body. The report of the Committee read by Dr. T. T. Eaton presented many difficulties in the way of bringing the schools and colleges under the control of the General Association. They reported that the Trustees of Bethel College at Russellville "are a self-perpetuating body, and they do not wish any change." They found the Trustees of Georgetown College were elected by the Kentucky Baptist Educational Society, membership in which is secured by a contribution of one hundred dollars, or in case the contributor is an alumnus of the College, twenty dollars. "They would be in jeopardy if the election of Trustees should pass from this Society to the General Association."

The Trustees of Bethel Female College at Hopkinsville were elected by Bethel Association, which has absolute control over the College, and whatever is done toward making any change, "must be done by that Association." Liberty College at Glasgow, was under the control of Liberty Association; and Blandville College, Blandville, was under the West Union Association. The Ohio Valley College at Sturgis, opened in September 1896, was controlled by the Ohio Valley Association; while Bardstown Male and Female College was controlled by the Bardstown Baptist Church. There was no report from Williamsburg Institute, Clinton College, Kentucky College, at Pewee Valley, Lynnland Male and Female Institute at Glendale, nor Shelbyville College, Shelbyville, Kentucky, as to their attitude to denominational control.

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The report of the committee also recommended "that a standing committee be appointed to be known as the Baptist Educational Committee of Kentucky, who shall take the place of the Committee on Schools and Colleges, and shall report annually to this body." This commission shall "consist of nine members, three of whom shall go out of office each year; and that they arrange to visit, through one or more of their members, at least once a year, all of our Kentucky Baptist institutions and personally inspect their methods of work as well as their needs; that they shall consider how far it may be practicable and wise to go toward bringing these institutions under the control of this body; and they shall make recommendations in their annual reports . . . how this Association can help or guide these institutions in the successful prosecution of their work." There was prolonged discussion of this report, as indicated by the number who spoke to the motion.

Among those who passed away during the year were Rev. J. H. Spencer, D.D. and Rev. William M. Pratt. J. H. Spencer was born in Allen County, Kentucky, September 9, 1826 and died in his home at Eminence, Kentucky, December 21, 1897 at the age of seventy-one years. He served in many positions among Baptists of the state. In 1885 he completed and published two volumes of the *History of Kentucky Baptists* which was the crowning work of his life. Not long before the end of his eventful life, he made a gift of \$6000 to Bethel College at Russellville, his alma mater. In his last days he was confined to his home, and later to his chair, but he continued to write for the Baptist papers.

Rev. William M. Pratt was born in Madison County, New York, January 13, 1817, and died in Louisville, December 23, 1897 at the age of eighty. He graduated at Hamilton, New York, in the full course in 1839, including theology. After the death of his first wife, Brother Pratt was married to a daughter of Dr. R. T. Dillard. In 1845 he came to Lexington, Kentucky, as Pastor of the First Baptist Church, and served seventeen years. He located in Louisville about 1841, in a book business, and during the time supplied at intervals both the Walnut Street and Broadway churches. In 1871, he became pastor of the church at Shelbyville. For many years he was President of the Board of Trustees of Georgetown College, and assisted that institution in raising \$100,000 on the endowment, making a liberal contribution himself. He was a member of the Board of Trustees of the Southern Baptist Theological Seminary at the time of his death. Dr. Pratt was a useful servant of the Lord, and a Baptist from conviction, and preached the great doctrines of the Bible.²⁵

The session of the General Association at Hopkinsville was the first State Baptist body to meet following the Southern Baptist Convention at Norfolk, Virginia and thus the first to take action against Dr. W. H. Whitsitt. Early in the session of the first day Dr. J. S. Coleman read the following preamble, and resolutions: "Whereas, the Trustees of the Southern Baptist Theological Seminary, at their . . . session in Norfolk, Va., adopted a resolution, by which they decided to retain Dr. William H. Whitsitt as President of the Southern Baptist Theological Seminary and Professor of Church History therein; and, Whereas, by their said resolution the Trustees waived aside the known, and officially expressed convic-

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tions, and wishes of a great number of Baptist bodies, among these bodies, being the General Association of Baptists of Kentucky; and, by reaffirming that former action, which produced the expression of these convictions, and wishes, declined to give them due consideration; and Whereas, Our conviction that Dr. Whitsitt is unfit for his present position has been strengthened by the events of last year. Now, therefore, Resolved, (1) That the Southern Baptist Theological Seminary shall not be allowed to make any report nor present any appeals of any sort whatever to this body so long as Dr. Whitsitt shall be in any manner connected with the institution. (2) That if Dr. Whitsitt's connection with the Seminary has not ceased at the time of the next session of the Southern Baptist Convention, we urge that body to adopt, as the only means of preserving its unity, the resolutions proposed by Dr. B. H. Carroll, of Texas, whereby the Convention shall dissolve the bond of connection between that body and the Southern Baptist Theological Seminary. (3) That the Clerk of this Association be instructed to forward a copy of these resolutions, duly signed and certified by himself and Moderator, to the Hon. Joshua Levering, Chairman of the Board of Trustees of the Southern Baptist Theological Seminary, with the request that they be laid before the Trustees at their next meeting. (4) That a committee of five be appointed by the Moderator to present these resolutions to the Southern Baptist Convention at its next session."

After the reading of the resolution the following motion prevailed: "That the above resolution be made the special order for 2 o'clock; that the vote be taken not later than 5 o'clock, and that the time be divided as follows: Those favoring the resolution to open with one hour, those opposing the resolution then to have an hour and a half, and those favoring to close with half an hour." The resolutions were discussed by C. G. Jones, W. K. Penrod, W. H. Felix, J. T. Christian, F. H. Kerfoot, A. T. Robertson, Carter Helm Jones, J. O. Rust, W. O. Carver, Z. T. Cody, and T. T. Eaton. The resolution was voted on by yeas and nays. The yeas were 198 and the nays 26, both of which are recorded in the minutes.²⁶

Dr. John R. Sampey thus writes concerning the action of the General Association at Hopkinsville: "The resolution revealed the purpose of the opponents of Dr. Whitsitt to keep up the agitation until he should be eliminated from the Seminary. The men, who had supported Dr. Whitsitt became alarmed over the threat to withdraw all support from the Seminary, so long as he was . . . connected with the institution. The question was whether it would not be better for Dr. Whitsitt to resign, sacrificing himself in the interest of the institution he loved. After a conference with one or more of his ardent supporters" on July 13, 1898 he sent from Louisville the following telegram to Hon. Joshua Levering, the President of the Board of Trustees: "I hereby resign my office as President of the Southern Baptist Theological Seminary and Professor of Church History to take effect at the close of the session of 1898-9." After the publication of this telegram, "the agitation subsided . . . both friend and foe accepted the resignation as made in good faith. He was urged to resign by some of his former supporters."²⁷

1899

After sixteen years the General Association met the second time with

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the Baptist Church at Mt. Sterling, and the body was called to order by Dr. W. H. Felix, the Moderator of the last session. Rev. Edward Stubblefield, pastor at Sharpsburg, conducted the devotional service. Rev. W. J. Bowling, pastor of the Mt. Sterling church, delivered a welcome address and Rev. P. E. Burroughs, pastor of New Liberty Church, made the response. Dr. F. H. Kerfoot of the Southern Baptist Theological Seminary was nominated and elected Moderator by the Secretary casting one vote. Ex-Governor J. P. Eagle of Arkansas, Dr. R. J. Willingham, Corresponding Secretary of the Foreign Mission Board, Richmond, Virginia, and Dr. J. M. Frost, Corresponding Secretary of the Sunday School Board, Nashville, Tennessee, were recognized and seated as visitors.

Considerable time was given toward making preparation for observing the year 1900 as a Memorial Year by the Baptist Churches in which special effort should be made to inform more fully the churches "of the glorious fullness of the Divine blessing received during the past century, and to better organize and equip them for the mighty work which lies before them in the century to come." The motion prevailed "that one day be specially set apart at the next session of this body for memorial exercises adapted to the special work of the year." The Southern Baptist Convention, at its session at Norfolk, Virginia, May 1, 1898, appointed a committee with Dr. F. H. Kerfoot, Chairman "to arrange for a suitable celebration of the year 1900, the last year of the 19th century." This committee reported to the recent session of the Southern Baptist Convention in Louisville. Pursuant to this action, the General Association appointed a committee of five to cooperate with the Committee of the Southern Baptist Convention, and also requested the state committee "to appoint a committee of five in each District Association, who shall in turn provide for a committee of three in each church within their bounds, all of said committees to cooperate with the committee of this Association, and the general committee of the Southern Baptist Convention in the work herein suggested."

J. W. Warder, who had served nineteen years as Corresponding Secretary, notified the General Association in his report his purpose to resign his position at the expiration of the next Associational year. The Executive Board was requested by the Association "to continue the present arrangements during the next year, and that all the work of the Board be arranged and conducted with a view to a new secretary at the expiration of the ensuing year." The very earnest suggestion was made that the brethren be on the lookout for a suitable man for the position, accompanied with "earnest prayer to God to show us the right man for this very important work." Dr. Warder reported that sixteen county seats, in the vast Missionary territory in Eastern Kentucky still remained without Baptist churches.²⁸

The last session with Dr. W. H. Whitsitt as President of the Southern Baptist Theological Seminary closed in May 1899. The report of the Seminary to the General Association stated: "During the year 262 students were in attendance from all parts of the land and from Foreign lands." In this last session many students entered the class in Church History in advance of the regular schedule in order to be under Dr. Whitsitt's instruction. Early in the year Professor S. C. Mitchell of Richmond College,

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Virginia, addressed an open letter to the Trustees of the Seminary entitled, "After Whitsitt, What?" making a "vigorous argument" against accepting Dr. Whitsitt's resignation. The Trustees were urged to "stand for freedom of research, and not sacrifice a brave man in the supposed interest of an institution." This appeal "made many of them hesitate to vote for the acceptance of the resignation."²⁹

The Board of Trustees of the Seminary met in Louisville on May 11, 1899 to consider the resignation of Dr. Whitsitt, with forty-five present. Dr. J. R. Sampey says, "The motion to accept Dr. Whitsitt's resignation was earnestly discussed and at 11 P.M. the vote was taken." The question was divided and "the vote to accept the resignation as President was carried without division," but "on the question of accepting the resignation as Professor of Church History, the vote was 22 in favor and 20 against." Dr. W. E. Hatcher says, "So intense was the public interest in the meeting to accept the resignation that the reporters were clamoring for admission, and the doors had to be locked against them." After leaving the Seminary, Dr. Whitsitt enjoyed a year's rest, and then accepted the chair of philosophy in Richmond College, where he taught until the Spring of 1910. He died January 20, 1911, at the age of seventy years.

After the resignation of Dr. Whitsitt was accepted the Board of Trustees turned their attention to find his successor. The position was first offered to Dr. J. P. Greene, President of William Jewell College, Liberty, Missouri, but on June 2, he declined the call. About ten days after the adjournment of the General Association at Mt. Sterling, the trustees were called to meet in Atlanta, Georgia, on June 29, 1899 for the purpose of choosing a president to succeed Dr. Whitsitt. Hon. W. J. Northen, former Governor of Georgia, introduced a resolution that the Board proceed to elect a president of the Seminary. There were thirty-six trustees present for this important meeting. Dr. Henry McDonald, pastor in Atlanta, put in nomination Dr. F. H. Kerfoot, a member of the faculty in the Seminary, as Chairman of the Faculty. Rev. M. D. Jefferies, Secretary of the Board thus describes the scene: "All seemed uncertain; there was a division of sentiment . . . W. E. Hatcher (pastor of the Grace Street Baptist Church, Richmond, Virginia), arose in a somewhat hesitating way, yet with force in his words, and said that he had the name of a young man to present; he didn't know that he was the man but he believed in him. In a few such mild words, telling why he thought as he did, he presented the name of E. Y. Mullins."³⁰ Dr. Kerfoot's name was withdrawn, the vote was taken and Dr. E. Y. Mullins was unanimously elected. Prior to this meeting of the Board of Trustees in Atlanta, the name of E. Y. Mullins had been presented by Dr. J. S. Dill to a Club of leading Baptists in Richmond, Virginia, when the "whole hour was given to the discussion of Dr. Mullins as the man for the emergency among Southern Baptists." Dr. W. E. Hatcher, a member of the Board of Trustees, was present and took part in the discussion. Dr. H. W. Battle, pastor in Petersburg, was the first man to suggest the name of Dr. Mullins for President of the Seminary.³¹

Dr. F. H. Kerfoot had sent a communication to the Trustees in which he requested "that his name should not be considered for the presidency or for the chairmanship of the Faculty. He recounted some of his services

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to the Seminary and how he had suffered almost as much as Dr. Whitsitt from misunderstanding and criticism." He also stated that "he was unwilling to be the occasion of further strife." In July following Dr. Kerfoot accepted the position of Corresponding Secretary of the Home Mission Board of the Southern Baptist Convention, succeeding Dr. I. T. Tichenor, and resigned his position in the Seminary after fourteen years of service.³² At the opening of the Seminary in the fall of 1899, Dr. E. Y. Mullins was at the helm, and continued twenty-nine years. Kentucky Baptists entered the new century with renewed energy.

CHAPTER XXX

THREE DECADES OF DISTRICT ASSOCIATIONS

1868 - 1898

During the Civil War period, and the three years following its close, no Baptist associations were formed in Kentucky, but during the succeeding decades, many of these popular Baptist bodies came into existence. The constituting of new churches, and the division of the extended territory of many of the older associations for convenience, made the occasion for organizing such a large number of these Baptist bodies during the period indicated above.

The twenty-three associations, thus formed were as follows: Henderson, Lynn Camp, Blood River, Booneville, Rockcastle, Shelby County, Enterprise, Blackford, Union, Greenville, Ohio River, Mt. Zion, Ohio Valley, Central, Warren, Upper Cumberland, East Union, West Kentucky, Graves County, Edmonson, East Lynn, Wayne County, Bell County, and Goose Creek. Consideration will be given to these associations according to records available.

HENDERSON COUNTY

Henderson County Association was formed the latter part of October, 1868, of messengers from eight churches, dismissed from the Little Bethel Association, at its regular session with the Richland Church, October 1868. These churches were Grave Creek, Bethel, Zion, Henderson, Mt. Pleasant, Cash Creek, Cherry Hill, and Pleasant Valley. Little Bethel and Uniontown churches came in two years later. At the meeting of the Association with Grave Creek Church, in October 1875, Dr. James P. Boyce, president of the Southern Baptist Theological Seminary, Greenville, South Carolina, preached the introductory sermon, and "received a warm encouragement for the Seminary."

In the session of 1874, strong resolutions were passed against "the use of intoxicating liquors as a beverage", and also against "the evils of lotteries." The Association, at its tenth anniversary in 1878, had increased to sixteen churches with 1616 members, but the churches were reduced to twelve when the Union County Association was formed in the fall of the same year.¹

LYNN CAMP

The Lynn Camp Association was constituted at Lynn Camp Church, in Knox County on November 6, 1868 of ten churches. In the previous October, the Laurel River Association in annual session, voted to divide into two bodies. The Laurel River was to be the dividing line, and the following churches on the south side of the river should form a new Association: Friendship, Indian Creek, Robinson Creek, Mt. Olivet, Lynn Camp, New Bethel, London, Mt. Zion, Richland, and Bethlehem. Elder H. D. Harmon, who had served as Moderator of the Laurel River Association, was elected to the same position in the new organization. The Constitution was adopted and the fraternity was designated "Lynn Camp Association of United Baptists." The last three articles of the Constitution were as follows:

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"14. We, as an Association, will not receive, nor hold in our union, members from other denominations without baptism.

"15. We, as an Association, will not hold as a bar to fellowship, for our members to give to, or withhold from, missionary or benevolent purposes.

"16. We will not fellowship ministers nor churches that hold to the doctrine of free communion."

In the session of 1870, a missionary board was appointed, consisting of S. C. Jackson, F. T. Hodges, C. S. Brown, H. D. Harmon, and J. C. Westerfield. Elder W. B. Estes was appointed missionary to labor in the bounds of the Association. The following query was presented by two churches: "Shall we advise the churches to appoint their pastors annually?" After some deliberation, the Association advised the annual calling of pastors. In the session of 1871, the following resolution was adopted, involving two principles: "Resolved, that this Association advise the churches composing the same to take full control of their membership, and hold no member in fellowship, who does not prove his faith by his works; and that we advise our ministers to lay hands on no man for the ministry, who does not possess the qualifications required by the Bible."

The Lynn Camp Association has had a peaceful, prosperous growth. It is located in a mountainous section. In 1870, the body numbered fifteen churches, with 751 members; in 1880, seventeen churches, 1049 members, and in 1883, twenty-one churches, 1260 members. In the session of September 1947, after an elapse of sixty-five years, this same Association reported twenty-four churches with 3508 members, and five of them supporting full time preaching. Lynn Camp, the largest church reported 318 members, and Rev. N. S. Partin, pastor. The churches of the Association reported \$8,084.50 paid on pastoral support, and \$1,151.31 for mission causes.²

BLOOD RIVER

The above named Association was formed on Friday, October 28, 1870, of eleven churches, which had been dismissed from West Union, Little River and Western District Associations. Messengers from these churches met with the Jonathan's Creek Church, later known as Elm Grove, and constituted the "Blood River Association of United Baptists." The following churches went into the organization: Blood River, Locust Grove, Jonathan's Creek, Sinking Spring, Pleasant Hill, Crockett's Creek, East Liberty, Benton, Oak Grove, Turkey Creek, and Tucker's Springs. The introductory sermon was preached by Elder Jack Padgett from Psalms 23:1. Elder J. C. Spann was elected Moderator and served eighteen years, except an interval of one year. Elder William Gardner was the first Clerk, and continued four years.

The second annual session of the new Association was held with Oak Grove Church, in Henry County, Tennessee, October 20-22, 1871. The number of affiliated churches had increased from eleven with 873 members, to sixteen churches with 1204 members. The introductory sermon was preached by Elder William Skinner. This pioneer preacher was born in 1800, and ordained to the ministry in 1839. He passed into the beyond October 19, 1872, one year after preaching the sermon. Elder Skinner was the grand-

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father of Rev. J. E. Skinner, the author of the "History of Blood River Association," and the great-grandfather of Dr. R. T. Skinner, the present Editor of the *Western Recorder* (1948).

A resolution was adopted in this session, advising and earnestly recommending the churches composing the Association "to increase the contributions to their pastors and other ministers within their bounds, so as to enable them to supply the destitution as far as possible."

The Blood River Association had a continued steady growth. In 1880, there were twenty-four co-operating churches with 1565 members, and in 1883 the number of churches had increased to thirty with 2027 members. In 1895, thirty-one churches reported 342 baptisms, and a total of 3152 members. Thirty-seven churches were represented in the session of 1946, and reported 8218 members; while in 1948, forty-two churches numbered 8549 members.

The First Baptist Church, Murray, constituted in 1846, reported 1219 members in 1948, and Dr. H. C. Chiles, pastor. The Hazel church was the second largest with 408 members, and Rev. H. F. Paschall, pastor, who was also moderator of the Blood River Association. Elder N. S. Castleberry served as moderator twenty-two years out of a period of thirty-seven years, 1891 to 1928. Elder L. H. Henson served as clerk twenty-seven years out of thirty-three, 1908 to 1941. The present policy of the Association limits the term of the moderator to two years.³

BOONEVILLE

This association, located in the mountains of Eastern Kentucky, was constituted on Thursday before the first Saturday in September, 1871 at Beattyville, the county seat of Lee County. The following resolution adopted by the Irvine Association in 1870 explains the origin of the Booneville fraternity: "Resolved, That, inasmuch as this Association is, in our judgment, too extensive in territory, we, therefore, propose a division, as follows: Beginning at Ells Branch Church in Clay County, thence Northwest, so as to include Union and War Fork churches, thence with Brushy Mountain, so as to include Beattyville, and all the churches East of said line." In compliance with this resolution, messengers from sixteen churches, located in a rough mountainous country, gathered at Beattyville to organize the proposed "Booneville Association of United Regular Baptists." The following churches entered into the organization: Beattyville, Zion, Cross Roads, Ells Branch, Greenville, New Hope, Island Creek, Shiloh, Royal Oak, Bethlehem, Ivy Patch, Elk Lick, War Fork, Corinth, Union in Jackson county and Union in Breathitt county. Elder Harvey Hall, was elected Moderator.

In 1874, the Association reported thirteen churches with 927 members. Prior to 1880 seven churches were dismissed to form another association, leaving ten, aggregating 303 members. The session of 1883 reported eleven churches with 397 members. The Association met in 1885 with the Athens Church, Owsley County, and Elder R. G. Murray was elected Moderator, and W. A. Smith, Clerk.

The Booneville Association has had only one period of disturbance in its eighty years' history. The trouble began about 1904, and came out in

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the open in 1907, when the Riverside Church at Oneida was excluded from the Association for preaching heresy known as "hardshellism." The Hart's Branch Church was "dropped" for the same reason. The very existence of these churches was threatened by this "hardshell" teaching, which would destroy the spirit of missions altogether. It was through the leadership of Elder Hughes Bowling, who was Moderator of the Association seventeen years, that the churches were saved to the cause of missions. This beloved brother "of great determination" is still living, in his ninety-second year (1949).

The Association has covered a large territory, reaching into Clay, Owsley, Lee, Jackson, Knott, Perry and Wolf Counties. Though organized in Lee County, it has met in Lee only two times since 1871, the first session, and in 1896, its 26th annual session. Of the sixty-eight times of meeting according to the records, the Association has met at least forty-one times in Clay County; fifteen times in Owsley; two times in Perry; two times in Lee; one time in Knott; and once in Wolf. At present (1948) the Booneville Association serves the southern part of Owsley County, and the northern part of Clay, which are the religiously active sections of the two counties.

The session of 1948 was held with the Island Creek Church, September 10, represented by thirty-three churches, with a total of 3862 members. Horse Creek was the largest church in the Association with 420 members, Rev. Clinton S. Wright, pastor; and Oneida, the second largest, with 373 members, Rev. Lyn Claybrook, pastor. Elder F. R. Walters was elected Moderator the ninth time, and was rounding out his fortieth year as missionary in the mountains of Kentucky under the State Board of Missions. Oscar Hornsby was elected Clerk for the twenty-third year. He succeeds H. C. Hornsby, who served as clerk twenty-five years, making forty-eight years of service for the Hornsbys in the clerk's office.⁴

ROCKCASTLE

The Rockcastle Association, located in Pulaski and Rockcastle Counties, was constituted in the fall of 1871 of fourteen churches with 764 members, which were dismissed from the old Cumberland River Association, organized in 1809. In the session of 1872 three churches—Union, Mt. Pisgah, and Pleasant Grove—were added, making a total of seventeen with 989 members. Principles in harmony with missions and other benevolent enterprises were adopted, but according to the following report on missions in the session of 1876, little had been done: "We find . . . that we . . . have not been living up to our duty as an association, as churches, or as Christians, and that the remark so often made that we are stingy, is too true. That the parallel line between us, who profess to be Missionary Baptists, and the so-called iron jackets run (sic) too close, that our religion is so dampened by asking us for a little money for some deserving charity, that our hands hold tighter to a dime than religion to our souls." After a few years some improvement appears according to the records, in the liberality of the churches, especially in local missions, and in maintaining the Sunday School work.

In the session of 1875, a stand was taken against the members of the churches engaging in distilling intoxicating liquors, and declared: "We dis-

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countenance dram drinking by Baptists, whether at the public bar, or in the private family." A resolution was introduced in the session of 1878 as follows: "Resolved, that, as our sisters help to bear the burdens of the church and have a vote therein, they be eligible as messengers to the association." After the question was extensively discussed, the vote was taken and the resolution defeated. In 1880, the following question was presented to the Association: "Is alien immersion valid baptism?" The answer was: "That this Association advise her churches not to receive alien baptism."

Among the most prominent of the pioneer preachers, who labored in the territory of the Rockcastle Association was Elder Jesse Tyree, who came from Virginia and settled in Rockcastle County in 1842. He led in the gathering of Mt. Zion, Pine Hill, Flat Rock, Brodhead, and Pleasant Hill churches, all of which he served as pastor through the years. He was the principal leader in the forming of the Rockcastle Association. Moderators have included: Jesse Tyree, 1871-72; Wm. T. Reynolds, 1873; John C. Carmical, 1875; Jesse Tyree again in 1882; Alfred T. Pike, 1883; J. C. Carmical, 1884; Jesse Tyree, 1885; A. G. Whitt, 1887; A. J. Pike, 1888-89; J. C. Carmical, 1890; H. H. Baker, 1891; James H. Albright, 1892-97; H. H. McKinney, 1893; J. C. Carmical, 1899; William Williams, 1901-03; Nathan Buchanan, 1904-06; William Williams, 1908; A. E. Albright, 1909-11. In 1912 A. J. Pike was again elected to that position and served nine more years. He was followed by Rev. L. D. Gooch in 1921, who was Moderator fourteen years. Rev. C. H. Philbeck was elected Moderator in 1937, and served eight years out of ten.

In 1880 the Rockcastle Association numbered sixteen churches with 1119 members; in 1883, nineteen churches with 1351 members; in 1897, twenty-one churches with 1391 members; and in 1906 twenty churches with 1691 members. The session of 1948 was held with the Mt. Pleasant Church August 3-4. Rev. George Fletcher was elected Moderator, and Edward K. Cook, Clerk, for the fourth time. Twenty-three churches reported 3712 members and 1091 enrolled in the Sunday schools. The church at Mt. Vernon, the County seat of Rockcastle County, Rev. Wendell Belew, pastor, reported 584 members, and the Brodhead church, Rev. Joseph R. Robinson, pastor, 357 members. Rev. W. A. Stokes, association missionary, presented an outline of his work, showing a good record.⁵

SHELBY COUNTY

The Shelby County Association was organized August 16, 1872 at Clayvillage Baptist Church of fourteen churches located in Shelby County. Four churches—Mt. Moriah, Mt. Vernon, Pigeon Fork, and Salem—were members of the Middle District Association, constituted in 1837, but dissolved at this time. Four of the churches—Buck Creek, Clayvillage, Shelbyville, and Little Mount—came from the Long Run Association; while Buffalo Lick and Christiansburg were from Franklin Association. Indian Fork was received after the organization of the body, which made eleven churches, aggregating 1797 members.

Elder B. F. Hungerford, principal originator of the Shelby County Association, was elected Moderator, and served six years. He came to Shelbyville in 1860, where he was ordained to the ministry. T. J. Doolan was elect-

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ed Clerk, and continued in the office eight successive years. The introductory sermon was preached by Elder J. D. Bohannon. A circular letter was sent out from this meeting, requesting correspondence with the neighboring associations. In this letter appears the following: "As a body, we encourage all causes of benevolence. We sustain by our prayers, our influence, and our contributions, Sabbath schools, and Foreign, State and Domestic Missions."

The session of 1873 was held with the church at Shelbyville, and Elder William M. Pratt delivered the introductory sermon. A constitution was adopted, of which the ninth article reads: "No church of this Association shall be considered as acting in good faith with sister churches, which practices receiving the excluded members of a Baptist church, without first investigating the case in connection with the church, in which the exclusion occurred." Elder George W. Gibson was appointed missionary in the Association. His duty was to teach sacred music. As far as is known this action was the first taken in an association in Kentucky to appoint a missionary to the exclusive work of teaching singing. In 1876, the following was adopted: "We record the sentiment of this body as decidedly opposed to the manufacture, traffic, and use of what intoxicates, except it may be for mechanical or medicinal purposes." Three years later a similar resolution was adopted: "No church can permit its members to engage in this traffic (of intoxicating liquors) without ignoring the teaching of God's word, and compromising its claim to be a church of Christ."

The Association met with the Indian Fork Church in 1880. Elder Shelby Vannatta was elected Moderator and continued to serve until 1897, a period of twelve years. J. E. Nunn was elected clerk and continued in that office seven years. Fifteen churches were represented with 2096 members. In 1893, the twenty-one co-operating churches reported 236 baptisms, 64 received by letter, and a total of 3417 members. In 1903, the Association met with the Buck Creek Church. Twenty-two churches were represented, which reported 334 baptisms, 117 received by letter and a total of 4113 members. Elder John A. Middleton was elected Moderator for the seventh time, and John T. Doyle was elected Clerk for the fourth year, and continued to serve in that office until 1924, twenty-five years. Thirty years later, 1933, there were twenty-three cooperating churches with 5889 members.

In 1948, the Shelby County Association met with the Hempridge Church September 2-3. Twenty-four churches were represented, which reported a total of 8,027 members, and 4,040 pupils enrolled in the Sunday schools. The First Church, Shelbyville, reported 1280 members, and Dr. C. W. Elsey, pastor, who was in the twenty-second year of service. The second largest church was Salem, Rev. D. R. Bennett, pastor, with 629 members.⁴

ENTERPRISE

The Enterprise Association, located in the eastern region of Kentucky mountains, was constituted at Providence Church, in Carter County, November 10, 1876, of eight churches dismissed from Greenup Association. These churches were located in Johnson, Lawrence, and Carter Counties, and are as follows: Flat Gap, Grayson, Hopewell, Liberty, Mt. Nebo, Providence, Pleasant Grove, and Wolf Creek. A local mission board was appointed, and also committees were named to report on State Missions, Sunday

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Schools, Education and Foreign Missions. The Association, then, adopted the following policy:

"That we solicit correspondence with, and become auxiliary to the General Association.

"That we procure our religious literature from Baptist depositories.

"That the churches report annually, what they spend in the cause of benevolence.

"That each minister make annual reports of his labor to this body.

"That the churches exercise strict discipline.

"That we will not receive, nor hold in fellowship any church that receives alien immersions."

This Association made steady advance from the beginning, though located in anti-missionary territory. It increased from eight churches with 291 members at its organization in 1876, to thirteen churches with 534 members in 1880; and to seventeen churches with 837 members in 1883. The most rapid growth was made between 1900 and 1920. In 1900 the Association reported eighteen churches numbering 517 members; and in 1920, thirty churches, with 1556 members. At the session of 1930, seventeen churches reported 1143 members, while in 1940, twenty-five churches reported 2720 members.

In 1948, the Enterprise Association met at Prestonsburg, August 26-27, when Rev. A. O. Allison was elected Moderator, and D. C. Anderson, Clerk. Thirty-five churches were represented with a total of 4404 members. Six of these churches were located in County-seat towns as follows: The church at Pikeville, Pike County, was constituted in 1904 with twelve members, but reported in 1948, 451 members and \$9040.00 contributed to missions, and benevolences. Rev. E. L. Howerton was in the twenty-eighth year as pastor of this church. He was elected Moderator of the Association in 1938, and served until 1947, nine years.

The Irene Cole Memorial Church located in Prestonsburg, the county seat of Floyd County, was constituted in 1907, and at present has 180 members and an enrollment of 267 in Sunday school. Rev. L. W. Benedict has recently become pastor of this church (1948). He had labored in that section for a number of years as Regional Rural Church Worker.

The church at Paintsville, the county seat of Johnson County, was constituted in 1903, and in 1948 reported 371 members and contributed \$4,016 to missionary objects. Rev. Roy A. Hamilton, the present pastor, succeeded Rev. Ralph E. Webb.

The church at Salyersville, county seat of Magoffin County, constituted in 1909 was pastorless in 1948, but reported 320 members, and \$296 contributed to all missionary purposes.

The church at West Liberty, the county seat of Morgan County, constituted in 1913, reported 96 members and \$295.00 to all missions in 1948. Rev. W. C. Younce had recently become pastor, succeeding Rev. J. Hoyt Robertson.

The church at Inez, county seat of Martin County, constituted in 1904, reported seventy members and \$280 to mission causes. Rev. C. D. Stevens, who has given almost his entire ministry to the mountain section, was pastor. All these churches have been aided by the Baptist State Board

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of Missions, but only the churches at Inez, and West Liberty were still being aided in 1948.⁷

BLACKFORD

The Blackford Association, located principally in Hancock County, was formed in the Bethlehem Church on November 30, 1877, of fourteen churches dismissed from the Goshen Association for the purpose of organizing a new fraternity of churches. These fourteen churches were as follows: Pisgah, Mt. Pleasant, Blackford, Union, Hawesville, Bethlehem, Pleasant Grove, Zion, Lewisport, Friendship, Mt. Eden, Sandy Creek, Pleasant Valley, and Roseville. Elder Robert Bruner was elected Moderator. He served three years. A Board was appointed to provide for the preaching of the gospel in the territory of the Association.

In the session of 1878, Panther Creek, Yelvington, Pellville, Chestnut Grove and Pleasant Ridge Churches were added to the union. Committees were appointed to report on Home, State and Foreign Missions, Sabbath schools, Orphans Home and Temperance. These objects have been fostered by this Association throughout its history.

The fourteen churches with 1320 members represented at the organization of the body in 1877, increased to twenty-one churches with 2264 members in 1880; and to twenty-four churches with 2508 members in 1882. The Association reported 725 baptisms during the first five years of its existence. In the session of 1892, there were thirty churches represented, which reported a total membership of 2740. In the next thirty-five years there was a decline in membership. In 1927 twenty-three churches reported 2506 members, and each church supporting only one-fourth time preaching.

In the session of 1948, Rev. W. O. Spencer was elected Moderator, and Rev. Ezra D. Meador, was re-elected Clerk. Nineteen churches were represented with a total of 3112 members, and \$7,544 contributed to missions and benevolences. Nine churches were supporting full time preaching. The church at Hawesville, the county seat of Hancock County, reported 444 members and Rev. C. L. Hardcastle, pastor. The Blackford Church, the second largest, reported 375 members and Rev. W. O. Spencer, pastor.⁸

UNION COUNTY

The Union County Association was constituted in the fall of 1878 of nine churches, located in Union County as follows: Little Bethel, Woodland, Highland, Seven Gums and Mt. Olive, dismissed from Henderson County Association; and Little Union, Pleasant Ridge, and Bethany, from Little Bethel Association. The preachers who labored among the churches were Elders Newton Short, J. B. Haynes, S. B. Withers, and J. L. Perryman.

The Association favored missions, and made some efforts to provide its territory with the gospel. At the first anniversary session in 1879 the Association numbered nine churches with 526 members, which was increased to twelve churches with 890 members in 1880; and to twelve churches with 893 members in 1883. This Union County Association and Henderson County Association in November, 1888, were merged to form the Ohio Valley Association.⁹

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GREENVILLE

The Greenville Association, a small body, was constituted at the Greenville Church on November 7, 1879 of six churches located principally in Wolf County. This Association had its origin in the division of the territory of the Booneville Association of which the Kentucky River formed the dividing line. The new organization was named "Greenville Association of United Regular Baptists." In 1881 it was composed of the following churches: Shiloh, Greenville, Laurel Spring, Union, Newport, Mt. Nebo, Indian Creek and Strongville, which aggregated about 176 members. In 1884 there were nine co-operating churches with 280 members; in 1899, eleven churches numbering 444 members; in 1907 fourteen churches numbering 510 members and in 1924, eight churches, 456 members.

The session of 1947 was held with the church at Pine Branch, September 12, and Rev. M. A. Eggleston was Moderator, and Roy Kash, Clerk. Twelve churches were represented, numbering 766 members. The church at Campton, the county seat of Wolf County reported 123 members, Rev. Earl Morris, pastor, full time preaching, and the only church in the Association which made a contribution to mission causes. Pine Hill was the second largest church, reporting 111 members, and Rev. Wilson Chaney, pastor.¹⁰

OHIO RIVER

The Ohio River Association was constituted at the Crooked Creek Baptist Church, in Crittenden County, October 13, 1883, of fifteen churches, dismissed from the Little River Association. These churches were as follows: Blooming Grove, Caldwell Springs, Camp Creek, Clear Spring, Crooked Creek, Deer Creek, Dyers Hill, Friendship, Good Hope, Mt. Olivet, Piney Creek, Pinckneyville, Sulphur Spring, Walnut Grove, and Walkers Hill. These churches aggregated 1425 members. The new organization took the name of "Ohio River Association of United Baptists." Elder J. W. Crewdson was elected Moderator, and Elder J. S. Miller, Clerk. The following ministers held membership in the churches: W. R. Gibbs, C. Ogleby, J. M. Bebout, J. S. Miller, Collin Hodge, J. W. Crewdson, D. P. Campbell, Peter Melvin, and E. B. Blackburn. Cave Spring, with thirty members, was received into the union.

The first anniversary meeting of the new Association was held at the Good Hope meeting house in Livingston County, commencing on October 4, 1884. Elder Collin Hodge was elected Moderator; Elder J. S. Miller, Clerk; and J. S. Henry preached the introductory sermon. A church recently constituted at Marion, the county seat of Crittenden County was received; and Union, Dunn Springs, and Salem Churches were received by letter, from Little River Association. There were then twenty churches with 1844 members. The following article was added to the constitution: "11th. This Association will not retain in fellowship any church which will persist in keeping, as a member of her body, anyone engaged in the manufacture or sale of alcoholic drinks to be used as a beverage."

In September 1888, the Association met with the church at Marion. Elder G. N. McGrew was elected Moderator, Elder J. S. Miller, Clerk, and W. R. Gibbs preached the introductory sermon. Twenty-seven churches were

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represented with 2611 members. In August 1903, the Association met with the church at Pinckneyville. Elder W. R. Gibbs was elected Moderator to succeed G. N. McGrew, who had served fifteen successive years; and Elder R. A. LaRue was elected Clerk as a successor to J. S. Miller, the first clerk, who had completed twenty years in that position. Thirty-six churches were represented in this session of 1903, which reported 252 baptisms and a total of 3456 members.

The thirty-second annual session of the Ohio River Association was held in August, 1914 with the church at Macedonia, in Lyon County. Hon. Harry F. Green, Smithland, was elected Moderator and Elder R. A. LaRue, Marion, Clerk. Elder C. H. Wilson, Murray, Kentucky, preached the annual sermon. Thirty-seven churches were represented, which reported 237 baptisms, 113 received by letter, a total of 3,965 members, 2,396 pupils, enrolled in the twenty-eight Sunday schools, and \$2,577.51 contributed to missions and benevolences.

The Association met in its 44th annual session, August, 1926, with the church at Marion, Elder J. C. Lilly, pastor. The thirty-nine churches were represented, and reported a total of 4377 members, and \$4688 contributed to all denominational causes. Elder C. D. Chick, pastor of the Second Baptist Church at Marion, preached the introductory sermon and was also elected Moderator. Mr. Clarence G. Thompson was elected Clerk, having served since 1916, when he was chosen to succeed R. A. LaRue, the second clerk, who continued in the office for thirteen years.

The session of 1937 was held with the Ohio Valley Church, in Livingston County. Elder J. C. Asbridge, long pastor in the Association, was elected Moderator and Orman Stegall, Clerk. Six churches were pastorless. The thirty-eight churches represented reported 131 baptisms and \$1,296.60 contributed to mission causes. The session of 1948 was held with the church at Dycusburg, August 18-19. W. O. Wicker was Moderator, and R. F. Crutcher, Clerk. Thirty-five churches were represented, and reported 4418 members and 2720 enrolled in Sunday school. Ten of these churches supported full time preaching, and sixteen, half time. The Marion Baptist Church, Rev. C. R. Hill, pastor, the largest, numbered 404 members and Dyers Hill Church, the second largest, 324 members, Rev. B. D. Sills, pastor.¹¹

MT. ZION

The Mount Zion Association constituted October 30, 1885, at Mt. Zion Church of the following churches located in Whitley County: Pleasant Grove, Meadow Creek, Woodbine, New Zion, Robinson's Creek, Williamsburg, White Oak Mission, Corinth, Mt. Zion and New Prospect. An introductory sermon was preached by Rev. W. B. Estes, after which the messengers of the above named churches met in a preliminary convention for the purpose of forming an Association. Temporary officers were elected and committees were appointed to draft constitution and rules of order and recommend articles of faith.

The ministers and deacons present were constituted a presbytery and reported as follows: "We . . . do declare that the churches composing this Convention are duly organized and constituted into an Association of the

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United Baptist faith and order, to be called and known as the Mt. Zion Baptist Association." Later it was "ordered, that we hold our first annual meeting with the church at Williamsburg, Whitley county, Ky., commencing on Thursday before the second Saturday in September 1886." Rev. E. H. Revel was elected Moderator, and H. C. Harmon, Clerk.

The churches composing the body were advised "to organize Sabbath schools, and report their success at our next annual meeting." An Executive Board was appointed to "take steps to supply the destitute churches, and vicinities with the preaching of the Gospel, . . . and report their success to our next annual meeting." The following was adopted: "That we advise the churches composing this Association not to receive, nor hold in their fellowship, members who make, sell, or drink intoxicating liquors as a beverage." The policy and definition of a church appears as follows: "We believe the church is composed of baptized believers, and none others, and that Baptism is the immersion of the body in water, . . . in the name of the Father, and the Son and the Holy Ghost upon a profession of their faith in the Lord Jesus Christ. . . ."

In the first anniversary session at Williamsburg in 1886, according to appointment, thirteen churches were represented, which reported 97 baptisms, 36 received by letter, and a total of 841 members. The church at Williamsburg, constituted in 1883, reported 56 members, cost of the meeting house, \$3,508, Pastor's salary \$480, gifts to missions, \$12.25, and 146 pupils enrolled in Sunday school. In 1892, the Association had increased to twenty-two churches with 1859 members. In 1945, thirty-five churches were represented with 7408 members. Roscoe R. Rudder, Corbin, was Moderator and Edward Haun, Williamsburg, Clerk.

The Mt. Zion Association met with the Chapel Grove Church, September 14-15, 1948. Ray M. Hill was Clerk. Thirty-six churches were represented, which reported 464 baptisms, a total of 8162 members, 5004 pupils enrolled in the Sunday schools, and the sum of \$31,232.00 contributed to denominational causes. The First Baptist Church, Williamsburg, reported 1,177 members, and Rev. H. C. Gabhart, pastor. He was also Moderator of the Association. The First Church, Corbin, reported 1146 members, and Rev. E. O. Edwards, pastor; while the Central Church, Corbin, the third largest church, reported 1045 members, and Rev. Glynn Harwood, pastor.¹²

OHIO VALLEY

This Association was constituted, November 22, 1888 at Corydon, Henderson County, of churches from Union County and Henderson County Associations, which united to form the new body. At the tenth annual session of the Union County Association, October 11-13, 1888, the Morganfield Church, organized on February 11, was received, and it was reported that a mission had been started at Sturgis. A resolution was adopted at this meeting favoring a union with the Henderson County Association, under a suggested name of Ohio Valley. A committee was appointed to present this resolution to the Henderson Association at its coming session October 19-20 with Zion Church. The resolution was read and adopted by that body and the churches of both Associations appointed messengers to meet at Corydon, to form the new fraternity. All the churches were represented at

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the proposed meeting except New Hope in Henderson County, and Highland, Pleasant Ridge, New Harmony, New Hope, and Utley Chapel, in Union county, all of which came in later. Bethel Church in Henderson County was represented by letter, but disapproved of the union, and requested a letter of dismission.

Accordingly, messengers from eighteen churches met at Corydon on November 22, 1888, which responded to roll call, favoring the union. Elder C. H. Gregston preached the introductory sermon, Elder J. M. Phillips was elected Moderator, and T. E. Taylor, Clerk. On motion the two Associations were declared one body, under the name "Ohio Valley Association of Baptists." Moderator J. M. Phillips, then led in prayer "pouring out his thanks to Almighty God, for the union . . ." The prayer was followed "by hand shaking, and the shedding of tears of joy." The two Mission Boards of the two old Associations were consolidated and located at Corydon to consist of the following members: George B. Martin, John McGill, J. H. Craddock, W. M. Carr, John A. Bennett, John Conway, J. M. Phillips and H. C. Snider. A good missionary program was adopted, recommending to the churches systematic giving, and that the Sunday School and colportage work be blended into one missionary program. Circle meetings were recommended to be held on Fifth Sundays, throughout the territory of the Association.

The first annual session was held with the Little Union Church, beginning October 17, 1889, and was a spiritual and enthusiastic meeting. Elder S. W. Martin preached the introductory sermon, Elder J. B. Haynes was elected Moderator, W. E. Vance, Clerk, and W. M. Carr, Treasurer. Elder G. H. Simmons was elected messenger to the Southern Baptist Convention to meet in Fort Worth, Texas, May 9, 1890 with expenses provided. The church at Sturgis, constituted December 6, 1888, was received into the fellowship of the body.

The Association had a steady growth from the beginning. The number of churches increased from eighteen with 2,468 members in 1888, to thirty-five churches with 4070 members, in 1899. The Sturgis Baptist Institute was established by the Ohio Valley Association with Professor I. M. Wise, President. Three times during the past ten years Elder J. N. Hall, Fulton, Kentucky, had preached the doctrinal sermon before the Association.

The twentieth annual session was held with the Mt. Pleasant Church, Henderson County, October 1908. McGill Home, the dormitory of the Ohio Valley Baptist College (formerly Sturgis Baptist Institute) had been completed. An appeal was made for the furnishing of the rooms at a cost of \$60.00 each. The membership of the churches had increased from 4070 members to 5255 in ten years. During the period 1899-1909 local church expenses had grown from \$8,959.67 to \$16,712.34. In the session of October 1914, the trustees of the Ohio Valley College at Sturgis reported that the college had closed, and that the property was being sold to pay the indebtedness. The Baptist church at Sturgis purchased the main building to be used in the erection of a new commodious house of worship. The Association did not hold the session of 1918 because of the influenza epidemic.

The thirty-ninth annual session was held with the Little Union Baptist Church, September 18-19, 1928. R. E. Downing, pastor at Morganfield, was

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elected Moderator, Brother C. I. Hibbs, Clerk, and Brother L. L. Talbott, Treasurer. Dr. F. W. Eberhardt, pastor at Georgetown, Kentucky, preached the annual sermon, and Rev. A. E. Cross, Benton, Kentucky, the doctrinal sermon. A committee was appointed consisting of F. M. Masters, pastor at Sturgis, chairman, C. Q. Jones, pastor at Sullivan, Jerry McGill, W. W. Scherdtfeger, and C. I. Hibbs, to prepare a history of the Association to be read at the session at Corydon next year, marking the fortieth anniversary of the Association.

The session of 1939, held at Henderson, was the Fiftieth anniversary. Deacon M. W. Cusic of Sturgis was elected Moderator to succeed Dr. C. S. Bratcher, pastor at Morganfield, who had served six years. Rev. Z. T. Connaway, pastor at Sullivan was chosen Clerk, and continued until 1948. Forty-three churches were represented at Henderson with 9460 members. In 1947 the number of churches had increased to forty-six with 12,903 members.

There were two sessions of the Association held in 1948, of one day each. The first day's session was held with the Tabernacle Church at Sturgis, September 21. John R. Flynn, pastor of Audubon Baptist Church, Henderson, presided. After the devotional service, and the enrollment of messengers, J. T. Ford, pastor of the First Baptist Church at Sturgis, was elected Moderator, and Z. T. Connaway was continued Clerk.

The second day's session was held with the Grace Baptist Church, Evansville, Indiana. At the close of the day's session, the agreement was reached to divide the Association. Accordingly twenty-five churches located in Henderson County, Kentucky, and in or near Evansville, Indiana, called for their letters for the purpose of forming a new Association. A temporary organization was set up with Rev. E. Keevil Judy, pastor of the First Baptist Church, Henderson, as Moderator. Committees were appointed, preparatory to perfecting a permanent organization on October 19, when the new Association was constituted under the name of West Kentuckiana Baptist Association. The remaining twenty-four churches, located in Union and Webster Counties continued under the name of Ohio Valley Association of Baptists. The second day closed with prayers of consecration, and the giving the parting hand.¹³

CENTRAL

The Central Baptist Association was constituted at the Bethlehem Church in Washington County, October 22, 1889 of churches which had been lettered out of the South District Association the previous August, i.e.: Springfield, Lebanon, Bethlehem, Deep Creek, Mackville, and other churches. The organization was preceded by a convention composed of messengers from several churches, held with the Bethlehem Baptist Church, June 28, 1889 to consider the question of forming a new Association. The organization was completed the following October by electing Elder W. E. Selecman, Moderator, and J. R. Claybrook, Clerk. Twelve churches were represented with 1756 members.

The first anniversary session was held with the church at Springfield, September 23, 1890. Eleven churches were represented, which reported 1911 members, nine Sunday schools with 64 officers and teachers, and 511 pupils

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enrolled. The session of 1892 was held with the Pleasant Grove Church, and F. M. Campbell, was elected Clerk, while Elder W. E. Selecman, was continued Moderator. Eleven churches were represented with 1,539 members. On August 7, 1897, the Association met with the Muldraugh's Hill Church, Elder A. Offutt, Moderator, and J. R. Breeding, Clerk. Eleven co-operating churches reported 1,899 members, and seven Sunday schools with 396 pupils enrolled.

The Central Association was composed of about the same number of churches through its entire history. In 1927, twelve churches reported 2653 members and \$1780.78 contributed to missions, education and benevolences. The Association met with the church at Willisburg, September 1-2, 1937, and T. D. Tapp was elected Moderator and Clarence Carpenter, Clerk. Twelve churches were represented reporting 3,736 members and ten Sunday schools with 1,752 pupils enrolled. The session of 1946 was held with the Brush Grove Church, September 25-26. The thirteen churches represented, reported 4,378 members and 2,104 pupils enrolled in the eleven Sunday schools. Clarence Harmon was Moderator, and Clarence Carpenter, Clerk.

The session of 1948 was held with the church at Bradfordsville. Twelve churches were represented with 4455 members. The church at Lebanon reported 4,378 members, and Rev. F. G. Schlafer, pastor, successor to Dr. T. J. Porter, who became pastor of the church in 1912, and continued thirty-four years. Springfield was the second largest reporting 502 members, and Rev. W. Lloyd Hellams, pastor, who succeeded Rev. Bailey F. Davis.¹⁴

WARREN

The Warren Association was formed in Bowling Green, September 22, 1890 of churches located in Warren County. In compliance to a call from the Bowling Green and Smith's Grove Baptist churches, messengers from the following churches met in Bowling Green for the purpose of organizing the Warren Association: Smith Grove, Bowling Green, Union, Green River Union, New Jasper, Oak Forest, and Pleasant Grove. W. H. Cooke was elected Moderator, J. C. Potter, Clerk, and J. Whit Potter, Treasurer. A constitution, Order of Business, and Articles of Faith were adopted, and committees were appointed to report the following year to the first annual session, which was fixed for the third Wednesday in September 1891, with the Oak Forest Church.

The first annual session was held at the appointed time and place, Rev. John Bass Shelton, pastor at Smith's Grove, preached the introductory sermon. Rev. J. M. Bent represented the Liberty Female College at Glasgow, and Rev. R. N. Barrett, pastor at Bethel Church, Fairview, Bethel Association, represented his book, "The Child of the Ganges." Dr. J. W. Warder, Corresponding Secretary of State Missions, addressed the body. Twelve churches were represented, which reported a total of 1,634 members and \$5,999.43 contributed for all purposes, of which \$4,045.10 came from the church at Bowling Green.

The second annual session was held in September, 1892 with the Union Church. An Executive Board was appointed, consisting of two members from each church. Dr. W. A. Mason was the first chairman, and the new Board held its first meeting in the basement of the Baptist Church at

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Bowling Green, October 10, following the session of the Association. A resolution was adopted suggesting "to all the churches of this Association that they pass rules requiring their members to give a satisfactory reason for an absence of twelve months from their church meetings, or exclude them."

In the session of 1893, the following churches applied for membership by letter: Friendship, Delafield, Greenwood and Liberty Hill. In a vote taken separately, the three first named churches were unanimously received, but objections were made against receiving Liberty Hill, on account of that church holding a man in its membership, who was a distiller of intoxicating liquors. After a heated discussion a committee was appointed to look into the matter, but the church withdrew the letter by mutual consent.

At the session of 1897, twenty-one churches reported 129 baptisms and a total of 2564 members. In 1898 J. B. Benton was elected Moderator to succeed W. H. Cooke, the first Moderator, who had served seven years. The motion was made and carried, that, when churches make application for membership in this Association, the messengers be required to appear before a committee for questioning, whether "any of their members were distillers or liquor dealers."

The Warren Association met in Bowling Green in 1911. James Chennault, Smiths Grove, was elected Moderator and H. P. Summers, Clerk. Twenty-seven churches were represented, and reported a total of 3,770 members, and 1,792 pupils enrolled in the Sunday schools. The Association met again in Bowling Green, September 1925. E. J. Keen, M. D. was elected Moderator and J. Leslie Adkins, Clerk. Twenty-eight churches were represented with a total of 4,991 members. In the session of 1935, John W. T. Givens was Moderator, and L. C. Roberts, Clerk. The twenty-eight co-operating churches reported 5,524 members, and 3,590 pupils enrolled in the Sunday schools. The First Baptist Church, Bowling Green reported 1524 members, and R. T. Skinner, pastor.

The Warren Association met September 8-9, 1948 with the Pleasant Grove Church, twenty-nine churches were represented, numbering 6718 members, and 3394 pupils enrolled in the Sunday schools. The First Church, Bowling Green, reported 2470 members and Harold J. Purdy, pastor; while Smiths Grove, the second largest church, reported 338 members, and G. G. Graber, pastor."

UPPER CUMBERLAND

The Upper Cumberland Association of United Baptists was constituted, March 17, 1890 at Mt. Pleasant Church, Harlan County. A convention of the Baptist Churches in the North Concord Association, situated east of the Pine Mountains, in Harlan County was held for the purpose of organizing these churches into an Association. The introductory sermon was preached by Elder Jacob Carmack, after which Elder R. C. Medaris was elected temporary chairman, and H. C. Rice, temporary secretary. A presbytery was appointed which reported on Monday, March 17, as follows: "We the Presbytery . . . do declare that the churches composing this convention, are duly organized and constituted into an Association of the United Baptist faith and order, to be known as the Upper Cumberland Valley Association."

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Rev. H. F. Hensley was elected Moderator, H. C. Rice, Clerk, and T. G. Harris, Treasurer. In the following autumn the newly organized Association met again with the Mt. Pleasant Church and Elder N. H. Noe preached the annual sermon.

The next session was held with Wallins Creek Church in Harlan County, August 1891. The following churches with their membership was represented by messengers: Middleton Settlement, 51 members; Jesse's Creek, 11; Wallin's Creek, 94; Middle Fork, 38; Mt. Pleasant, 53; Browney's Creek, 26; Catrons Creek, 36; Martin's Fork, 73; and Forristers Creek, 27; a total of 409 members. Elder J. G. Parson was elected Moderator and Randolph Browning, Clerk. In 1893 Elder W. H. Shoemaker was appointed missionary to labor in the bounds of the Association. At the session of 1894, he reported 51 conversions under his ministry, baptized 23, organized one church, and five Sunday schools, labored 104 days, preached 157 sermons, visited 150 families, of which 27 had no Bible or Testaments and received \$14.10 from the field. He was elected missionary for full time for the following year.

In 1898 only six churches were represented with 215 members. In 1901, Rev. J. W. Mahon, pastor at Harlan, preached the introductory sermon and was elected Clerk, and Rev. George G. Brock, Moderator. Letters were read from seven churches. In 1902, J. W. Mahon was chosen a messenger to the Southern Baptist Convention, and Robert Browning a messenger to the General Association. The following resolution on pastoral support was adopted in the session of 1907: "We recommend that our pastors study, train and teach our people of the importance of giving their means for the support of the cause of Christ." Ten churches reported 108 baptisms, a total of 590 members and \$236.55 for pastors' salaries and church expenses.

In 1912, the Association reported 59 baptisms, and fifteen churches with 740 members. Five of these churches were pastorless. The Harlan Church, Rev. J. K. Smith, pastor, had become a member of the Association, and the session of 1916 was held with that church, with C. D. Stevens, Moderator. In 1925, the Association numbered 24 churches with 2,692 members. Dr. R. F. Jasper, pastor of two churches was elected Moderator, and succeeded Professor F. D. Perkins, who had served four years. In the session of 1945, thirty-seven churches were represented with 7,330 members. Rev. John Buell was Moderator, and J. D. Sayers, Clerk.

In 1948, the Association numbered forty-one churches, reporting 8,193 members. The First Church, Harlan, numbered 2018 members, Dr. W. J. Bolt, pastor, who was also Moderator of the Association. The Loyall Church was the second largest, with 448 members, Rev. Rans Hill, pastor.¹⁶

EAST UNION

The first session of "East Union Association of United Baptists" met Nov. 27, 1891, with the Boston Church.

The second annual session was held with Little Poplar Creek Church, in Knox County, September 1-2, 1892. Elder S. Stanfill delivered the introductory sermon, Elder J. A. Ingram was chosen Moderator, and G. T. Hill, Clerk. This session was composed of messengers from the following churches:

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Pleasant View, 35 members; Little Poplar, 162; Ephesus, 45; Boston, 123; Cumberland, 160; Mossy Gap, 28; Poplar Creek, 97; Clear Fork, 108; Kensee, 36; Maple Creek, 124; Sulphur Springs, 21; Jellico, 124; and Rock Springs, 45; a total of 924 members.

The session of 1895 was held with the Cumberland River Church in Whitley County commencing on September 5. Elder S. Stanfill was elected Moderator and J. R. Foley, Clerk. Dr. J. N. Prestridge, who at that time was President of Cumberland College, was present. In 1945, after fifty years had elapsed, the East Union Association numbered twenty-nine churches with 4834 members, of which ten supported full time preaching.

In 1948, the twenty-nine churches reported 196 baptisms, and a total of 4646 members. The Association being located on the Tennessee and Kentucky line, twelve of the pastors lived in Tennessee. The largest church was First Church, Jellico, Tennessee, with 728 members and Rev. F. R. Tallant, pastor. The second largest was Little Poplar, in Kentucky, with 338 members, and Rev. Steve Philpot, pastor. Edward Haun, Eagen, Tennessee, was Moderator and T. E. Moses, Clerk.["]

WEST KENTUCKY

The West Kentucky Baptist Association was constituted October 12, 1893 at the Bardwell Church. Elder T. H. Pettit was elected temporary Moderator, and Elder W. D. Nowlin, temporary Clerk. Messengers from the following churches gathered for the purpose of forming a new Association: Arlington, Bardwell, Bethlehem, Berkley, Hopewell, Clinton, Columbus, Emmaus, Fulton, Liberty, Mayfield Creek, Milburn, Mississippi, Mt. Carmel, Mt. Moriah, New Bethel, New Hope, Pleasant Ridge, Pleasant Valley, Poplar Grove, Shiloh, Spring Hill, South Ballard, Hickman, Obion, and Zoar. The Convention proceeded to elect permanent officers, which resulted in Elder J. N. Hall, Fulton, becoming Moderator, and Elder Martin Ball, Clerk. The name "West Kentucky" was selected as the name of the Association, and a constitution and Rules of Decorum were adopted. The clerk was authorized to fill in the names of all the standing committees.

The new Association met with the Spring Hill Church, October 1894. Dr. D. B. Ray, American Baptist Flag, Dr. J. W. Warder, Corresponding Secretary of the State Board of Missions, and Professor Aaron Williams, Vice-President of Bethel College, Russellville, were seated as visitors. Elder Ben M. Bogard read the report on Foreign Missions, which emphasized the fact "that there are two plans of doing Foreign Mission work, now prominently before our Southern Baptist people." The report stated that "the most prominent of these plans is known as the Board or convention plan; the other plan is known as the Gospel Mission, which is led by T. P. Crawford, G. P. Bostick, D. W. Herring and others." The report recommended that the brethren of this Association carefully study these methods and decide which one is better, and act accordingly. Some of the pastors in the Association who became well known in the years ahead, were as follows: W. D. Nowlin, pastor at Hickman; B. A. Copass, pastor at Clinton, where Clinton College was located; George Burlingame, pastor of two country churches, then a student in the Southern Baptist Theological Seminary; and Ben M. Bogard, pastor at Fulton, who for nearly half a century has led the anti-convention forces of Arkansas and other states.

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The session of the West Kentucky Association of 1895 was held with the Liberty Church and Elder J. N. Hall was re-elected Moderator, and T. C. Mahan, Clerk. The Association Mission Board reported that Elder B. F. Hyde had been employed as missionary for half time with a tent. He presented a fruitful report of work done. The report on Foreign Missions again requested the Association to decide between the Convention and Gospel Mission plans of promoting Foreign Missions. In the session of 1896, held with the church at Arlington, Elder J. N. Hall was continued Moderator. Two reports were presented on Foreign Missions — one for the Board and Convention plan, and the other for Gospel Missions, each setting forth their statistics. Thirty-three churches represented in this session, reported 126 baptisms and a total of 3099 members.

In the session of 1898, the statement was made by report "That there seems to be a growing feeling . . . in favor of . . . Gospel Missions . . . Send the amount given to this plan to T. K. Taylor, Clinton Kentucky, who will forward the amount to the place designated without trouble of any kind to anyone." The report on Foreign Missions urged the support of the Foreign Board at Richmond, Virginia, which had reported to the Southern Baptist Convention at Norfolk, Virginia "out of debt, and with nearly \$3000 in the treasury for the work . . ." Two reports on Foreign Missions, one for the Board, the other for Gospel Missions, continued to be made to the West Kentucky Association until 1921.

The thirteenth annual session was held with the Liberty Church, in Fulton County, October 1905. Thirty-one churches were represented, and reported 3435 members, and \$5824 contributed to the support of the pastors. Elder J. N. Hall was elected Moderator for the last time, as he passed from this life during the following year, 1906. He had served as Moderator from the beginning of the Association with the exception of two years. In the session of 1906, Elder R. W. Mahan was elected Moderator, and M. E. Dodd, pastor at Fulton, Clerk.

In 1926, thirty-five co-operating churches reported 4718 members and L. R. Riley, Moderator. In 1945, after nineteen years had elapsed, the churches numbered thirty-seven with 6359 members. In 1948, after three years, thirty-eight churches reported 7007 members. The First Church, Fulton, with 930 members reported James G. Heisner, pastor. He had succeeded Sam Ed Bradley. West Hickman was the second largest church, which reported 449 members, and G. R. Abernathy, pastor.¹⁸

GRAVES COUNTY

The Graves County Association of Baptists was constituted in the Mayfield Baptist Church on November 22, 1893, of messengers from the following twenty-six Baptist churches, located in Graves County, Kentucky: Bethany, W. F. Lowe, pastor; Boydsville, Charles Bell, pastor; Cuba, J. L. Perryman, pastor; Chapel Hill, W. J. Nowland, pastor; Clarks River, E. H. Whitt, pastor; Dublin, W. H. Williams, pastor; Enon, T. L. Shelton, pastor; Emanuel, J. K. Kesterson, pastor; Farmington, Oak Grove, Wingo, and Sharon, T. B. Rouse, pastor; Little Bethel, J. R. Stewart, pastor; Little Obion, J. Bell, pastor; Mayfield, A. S. Pettie, pastor; Hopewell, E. H. Whitt, pastor; Hickory Grove, A. H. Murphy, pastor; New Concord, W. F. Lowe,

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pastor; New Liberty, J. B. Henry, pastor; Prysorsburg, no pastor; Sand Hill, E. H. Whitt, pastor; Trace Creek, H. E. Hogan, pastor; Mt. Pisgah, no pastor; Lebanon, no pastor; Backusburg, no pastor; Liberty, H. K. Thomas, pastor; Mt. Olivet, J. E. Hogan, pastor; Pleasant Grove, W. F. Lowe, pastor; Water Valley, W. F. Matheny, pastor.

An opening devotional service was conducted by Elder A. S. Pettie, pastor of the Mayfield Church. A temporary organization was then formed. W. P. Harvey of the Western Recorder, and J. W. Warder, Corresponding Secretary of the Baptist State Mission Board, were appointed reading clerks, and the messengers from the churches were enrolled. The permanent organization was completed by electing Elder W. F. Lowe, Moderator, Stephens Elmore, Clerk, and Marshall Wilson, Treasurer of the minute fund.

The forming of the Graves County Association was preceded by action taken in the forty-fourth annual session of the Mt. Olivet Association with the Mt. Olivet Church, October 5-7, 1892. The Mt. Olivet body was constituted July 1848 of churches, which split off from the West Union Association over the T. L. Garrett controversy. This Association adopted the following resolution at the session referred to above:

"Whereas, the territory now occupied by this Association, and our sister, the West Union Association, is unequally divided;

"Whereas, we believe that the cause of Christ would be advanced, and God glorified, in a better division of territory;

"Resolved, therefore. That the territory now occupied by the two associations be so divided as to make three associations. This division to be made as follows: The churches of Graves County to compose one association; the churches of McCracken and Ballard Counties to compose the second; the counties of Carlisle, Hickman, and Fulton to compose the third.

"Resolved, That this preamble and resolution . . . be forwarded by our corresponding messengers to the next session of the West Union Association for the consideration of that body."

In the session of the Mt. Olivet Association, with the Hickory Grove Baptist Church, October 4-6, 1893, the following action was taken:

"Resolved, That Bro. W. F. Lowe, our Moderator, be authorized to attend the West Union Association, and if that body shall dissolve, he is authorized to call a meeting of all the churches of Graves County to meet at Mayfield with the Baptist church there at their invitation, on Wednesday before 4th Sunday in November 1893 to form a new Association;

"Resolved, That the churches in this Association (Mt. Olivet) located in McCracken, Hickman and Carlisle Counties be requested to meet with West Union Association at its next session by messengers to assist in the organization of the new Association."

At the close of the session, the Mt. Olivet Association dissolved to meet no more, and the churches of that body located in Graves County were formed into the Graves County Association. On October 12, 1893, the West Kentucky Association was constituted out of the churches located in Carlisle, Hickman and Fulton Counties. Thus the large territory was occupied by three associations — West Union, West Kentucky, and Graves County.

THREE DECADES OF ASSOCIATIONS

The second annual session of the Graves County Association was held with the Water Valley Church, October 31-Nov. 2, 1894. Elder W. F. Lowe was re-elected Moderator, and was continued in that position until his death, December 14, 1907. The annual sermon was preached by A. S. Pettie. Twenty-eight churches were represented, reporting a total of 2922 members. The church at Mayfield was the largest with 530 members. J. N. Hall, pastor at Fulton, representing the Western Recorder; J. W. Warder, Corresponding Secretary of the State Board of Missions; and Miss Mary Hollingsworth, Superintendent of the Louisville Orphans Home, were recognized, and seated as visitors.

The session of October, 1895, held with the Trace Creek Church, marks the beginning of years of strife and division on the methods of carrying on foreign mission work. The Committee on Foreign Missions presented the two plans of performing the mission task.

First the Board Plan. "The Convention or Board Plan, which had its origin in the parlor of Mr. Beeby Wallis at Kettering, England, in October, 1792, has continued to grow, until it has become an immense organization, with its central boards, and subordinate societies, too numerous to mention, with still others to be added, which give great reasons for apprehension among Baptists; yet we would say that this system has done and is doing much good in the world. The Southern Baptist Convention has foreign missionaries in Africa, Brazil, China, Italy, Japan and Mexico, besides ninety-one native helpers in these fields."

The other plan is known as Gospel Missions which is set forth in the report as follows: "The Gospel Mission Plan had its origin with Jesus Christ and his apostles, but was very recently revived in China and in America by T. P. Crawford, T. J. League, G. P. Bostick, D. W. Herring, W. D. King and others."

The principles, they alleged, were few and simple, so as to commend them to every truth loving Baptist. "1. Missionaries are sent out by churches and not by boards. 2. They trust God and the churches for their support. 3. The missionary and the church fix their salaries. 4. They become all things to all men, that they may save some. 5. They give the heathen the gospel, not hospitals and schools. 6. The gospel and the Holy Spirit are sufficient to convert them. 7. Foreign money is not used to hire heathens to preach. 8. No churches or school houses are built for them. 9. When converted they will do these for themselves."

"Connected with this system, we now have thirteen missionaries in China, two others preparing to go, besides others are preparing to go to other parts of the world."

These two mission methods were presented to the Graves County Association in one report until the session 1899, when the report on Foreign Missions was confined to the work of the Foreign Mission Board of the Southern Baptist Convention; while the report on Gospel Missions was made by a separate committee. This controversy over methods continued until 1922, when the last report on Gospel Missions appeared in the minutes.

In the session of October 1897, thirty churches were represented, which reported 198 baptisms and a total of 3570 members. These churches con-

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tributed \$498.78 for all organized missions, and \$134.10 for gospel missions.

In the session of 1907, of the thirty-one churches represented, thirty reported only one-fourth time preaching. Twenty-three of these thirty churches supported Gospel Missions to the amount of \$338.86. Six of the thirty churches contributed to Foreign Missions, nine to Home Missions, and ten to State Missions, a total amount of \$230.62. The Mayfield Church reported 848 members, 350 enrolled in Sunday school, and \$906.96 contributed to State, Home and Foreign Missions.

The Association met with the Sedalia Church in the twenty-ninth annual session October 26, 1921. A special report on Gospel Missions showed that about \$8,000 had been raised the previous year for the support of eleven foreign missionaries then on the field, and four home missionaries. An earnest request was made in the report that the gospel mission brethren and churches send their contribution to "our treasurer," instead of directly to the workers on the field. The co-operating churches contributed \$14,548.28 to all mission and benevolent causes during the past year, as a result of the 75-Million Campaign.

The forty-third annual session, October 1935 reported thirty-one churches, represented with a total of 6020 members, 2877 enrolled in Sunday school, and \$7853.96 contributed to missions and benevolences.

The session of 1948 showed that the number of churches had increased to thirty-eight with a total of 9153 members. Thirty-two of these churches reported full time preaching, and six with half time preaching.

The First Baptist Church, Mayfield, the largest in membership in the Graves County Association from the beginning, was constituted in 1844 with fourteen members. The first house of worship was dedicated in 1858, and destroyed by fire in 1867. That same year the second house was erected, which the church occupied until the present building was erected, and in which the first service was held on the 4th Sunday in August, 1929 in the second year of the pastorate of W. H. Horton.

Elder Henry Richardson was the first pastor of the Mayfield Church and preached his first sermon on July 13, 1844. The following ministers served as pastors in succession: J. P. Edwards, C. W. Miller, J. M. Harrington, T. L. Garnett, D. R. Ray, Hardeman Puryear, Willis White, E. W. Benson, a Brother Norton, T. H. Pettit, G. W. Lane, A. C. Caperton, T. L. DuPont, Ray S. Flemming, Ezra Smith, L. W. Morrison, C. M. Williams, W. C. Taylor, Gilbert Dobbs (supply), A. S. Pettie, H. C. Roberts, W. D. Nowlin, W. M. Wood, J. W. Gillon, and Arthur Fox. W. H. Horton, the present pastor, began his pastorate in 1927, and was completing his twenty-second year of continued service in 1949.

The Northside Church, Mayfield, constituted in 1938, was the second largest church in the Association, reported 644 members in 1948 with Artell Wright, pastor; while Liberty Church formed in 1845 was the third largest with 454 members and B. F. Bynum, pastor.¹⁹

EDMONSON

The Edmonson Association of Missionary Baptists was organized in a preliminary meeting at Brownsville, Edmonson County, June 25, 1894. Churches entering upon the establishment of the body were: Brownsville,

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Liberty Hill, Pleasant Grove and Silent Grove. Several committees were appointed, and plans were set in motion to have the first session of the body at the Liberty Hill Church, September 26, 1894. Robert Luttrell was Moderator, and Elder B. F. Page, who was largely responsible for the organization of the new group, preached the annual sermon.

At the meeting in 1898 at Holly Springs Church, eleven churches reported 58 baptisms, twenty-eight by letter and a total of 827 members.

J. U. Wells preached the annual sermon, Elder J. L. Smith was elected Moderator and served twenty years in succession until his death, April 16, 1919. In 1901 the session was held with the Silent Grove Church and ten churches were represented, which reported 819 members, total value of church property, \$3,100 and \$64.42 contributed to all missions. D. H. Howerton preached the annual sermon, Elder J. L. Smith was elected Moderator, and O. P. Shackelford, Clerk.

The following churches were represented in the session of 1915; Bee Springs, 122 members; Brownsville, 192; Cedar Spring, 98; Hill Grove, 50; Holly Springs, 124; Hopewell, 59; Joppa, 164; Little Jordon, 55; Mammoth Cave, 106; Silent Grove, 187; Sulphur Well, 65; Sweeden, 90, and Union Light, 49, total 1311. These churches were rural and never attained to a large membership. The Mammoth Cave National Park in after years was located in the territory of the Association.

In 1918, the Association met with the church at Liberty Hill, September 4, G. W. Argabrite preached the annual sermon, Elder L. C. Ray was elected Moderator to succeed Elder J. L. Smith and L. G. Spillman, who had continued in that office six years, was elected clerk. In this session \$568.70 was contributed for missions, ministerial education, and Orphans' Home. In 1926, the Association met with the Hopewell Church, and Joseph E. Fulton, was moderator and Walter F. Davis, Clerk. Fourteen churches were represented, numbering 1387 members. The 1928 session was held with the Holly Springs Church. Deacon L. G. Spillman, of the Silent Grove Baptist Church, who had already served five years as Clerk, was elected Moderator, and continued until 1940, thirteen consecutive years.

In the session of 1948, the Association numbered fourteen churches with 1,975 members. Deacon W. D. Ray was elected Moderator the seventh time, and Rumsey Harrison, Clerk, and the introductory sermon was preached by Lacy Minton. The Sweeden Church, Elder Amos Crenshaw, pastor, was the largest with 373 members, but reported only one Sunday a month preaching. The church at Brownsville, the County seat of Edmonson County, numbering 281 members, was the only church in the Association supporting a full time pastor, though pastorless at that time.²⁰ W. C. Harrell, associational missionary, made a good report and was unanimously elected to serve the ensuing year.

EAST LYNN

The East Lynn Baptist Association was evidently constituted in the fall of 1893 of rural churches, located principally in LaRue County. The organizing session was held with the Corinth Church, and the introductory sermon was preached by Elder Jas. F. Hunt. Elder W. R. T. McFarland was elected Moderator and served twelve years with an interval of one year. Elder J. B. Ferrill was elected Clerk, and continued four years.

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The Association met with the Good Hope Church, September 24, 1896, and was composed of messengers from thirteen churches with a total of 1,545 members. The session of 1897 was held with the Pleasant Grove Church in LaRue County. The number of churches had increased to fifteen with 1,620 members, and in the session of 1898 the number remained at fifteen, and the membership increased to 1,665.

The session of 1912 was held with the Pleasant Hill Church, in Taylor County on October 23-24. Elder W. T. Short was elected Moderator and continued in that office until 1937, a period of 26 years. T. J. Arvin was elected Clerk for the sixth time. Twelve churches were represented as follows: Bethel, 62 members; Corinth 128; Good Hope, 337; Holly Grove, 223; Liberty, 175; Mt. Carmel, 195; Mt. Roberts, 63; Mt. Washington, 203; Pleasant Grove, 123; Pleasant Hill, 288; Rolling Fork, 103; and Union Band, 140, a total of 2,040 members. The number of the churches remained about the same in the future.

The 46th annual session was held with the Gilboa Church, August, 1938. Abraham Berry, who succeeded Elder W. T. Short, was elected Moderator, and H. P. Ford was chosen Clerk for the eighth year. Rev. D. L. Druin preached the introductory sermon. Thirteen churches represented, reported 2,260 members, 918 pupils enrolled in the Sunday schools, and \$7,788.72 contributed for all purposes, of which \$807.47 was for mission causes.

In 1948, the 56th annual session of the Association was held with the Rolling Fork Church, September 2-3. B. E. Settles was elected Moderator and Forrest Fields, Clerk. Thirteen co-operating churches reported 2,286 members, and 854 persons enrolled in the Sunday schools. Pleasant Grove Church, Rev. G. T. Smith, pastor, reported 308 members; Mt. Carmel, J. L. Bradshaw, pastor, had 282 members, and Good Hope, Rev. Carl Loy, pastor, the third largest church, numbered 250 members.²¹

WAYNE COUNTY

The Wayne County Baptist Association had a preliminary meeting at the Big Sinking Church, Wayne County, May 27-29, 1904. The body was constituted the next October at Steubenville, of the following churches: Liberty, Zion, Big Sinking, New Salem, Shiloh, Monticello, Mt. Pleasant, Charity, Beaver Creek, Cedar Hill, Pleasant Hill, Mt. Pisgah, Parnell, and Steubenville.

The Association was organized by electing J. H. Shearer, Moderator and P. B. Cooper, Clerk. The introductory sermon was by J. M. McFarland.

The next session of the new Association was held with the church at Monticello beginning October 5, 1905. The introductory sermon was preached by Elder Eli Correll. Elder J. H. Shearer was elected Moderator and P. B. Cooper, Clerk. This session was composed of messengers from seventeen churches which reported 56 baptisms and a total of 1986 members. The church at Monticello, County seat of Wayne County, reported 265 members, and Pleasant Hill, the second largest church, 243 members. In 1921, the nineteen churches represented reported 2498 members, the amount of \$5,178.74 for pastoral support and \$4,933.05 to the denominational budget. Brother P. B. Cooper, who had served the South Concord Association as Clerk for nine years, and then served the Wayne County Association, since its organization, died February 11, 1927.

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In 1945 the nineteen co-operating churches, reported a total of 3677 members. Rev. C. R. Barrow, pastor at Monticello was Moderator, and S. E. Anderson, Clerk. In 1948, twenty-two churches were represented with 4,125 members. The church at Monticello numbered 688 members, and the Stubbenville Church, the second largest, reported 334 members and R. E. Sasser, pastor.²² In early 1949 C. R. Barrow accepted a pastorate in Oregon.

BELL COUNTY

What is now known as the Bell County Association of Baptists was constituted at the Walnut Grove Baptist Church in Bell County on Friday before the first Saturday in September 1896, of churches from the North Concord Association, which resulted from a division of that body. At the annual meeting at Little Creek Church, September 13, 1895, a committee on division of the Association was appointed to submit a report, which was adopted as follows: The division of the territory was to commence "on the headwaters of Stinking Creek, and the left hand fork of Straight Creek, and running with the Bell and Knox County line to the Whitley County line. We recommend that its part of the Association below said line in Knox County retain the name of the North Concord Association, and above the line in Bell County be called the East Concord Association. We recommend that the first annual meeting of the East Concord Association be held with Walnut Grove Church, in Bell County on Friday before the first Saturday in September, 1896." This committee also "recommended that William McHutchins preach the first annual sermon, and act as Moderator pro tem and that W. M. Hoskins act as Clerk pro tem." It was also recommended "that the present Moderator and Clerk (of the North Concord Association) visit the new Association at its first annual meeting to assist the brethren in their beginning."

The above resolution was adopted and messengers from the following churches met at the place and date apointed to begin the new Association: Antioch, William Gibson, pastor; Roost, William McHutchins, pastor; Mt. Hebron, G. W. Brooks, pastor; Union and Mt. Hope, Noah Smith, pastor; Jacks Creek, John Collett, pastor; Walnut Grove, William H. Partin, pastor; Little Clear Creek, M. S. Webb, pastor; Harmony, R. G. Evans, pastor; Little Creek, G. W. Brooks, pastor; and Pineville, John Geisler, pastor. These eleven churches reported 704 members, and value of church property \$3,425, of which \$3,000 was the value of the Pineville property, leaving \$425 as the value of the remaining church property.

The new Association was designated by the name of "East Concord" until the session of 1907, when the following resolution was adopted: "Resolved, that we change the name of this Association from East Concord . . . to the Bell County Association of Baptists."

The Bell County Association was located in a mountain section and its growth at first was not rapid. The session of 1915 was held with the Fernsdale and Antioch Church, September 1, 2. J. G. Browning was Moderator, and W. T. Robbins, Clerk. Thirty-five churches were represented, which reported 470 baptisms, a total of 2,750 members, and 1,639 pupils enrolled in 33 Sunday schools. The church at Pineville reported 215 members, and the church at Middlesboro, 321 members.

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The Bell County Association met with Meldrum Church September 10, 1924 with J. G. Browning in the Moderator's chair and Rev. W. T. Robbins, Clerk. Forty-one churches were affiliated with the body, which reported 549 baptisms and 357 received by letter and statement and a total of 5,064 members. Rev. L. C. Kelly was pastor at Pineville, 546 members, and Rev. Sam. P. Martin at Middlesboro, 954 members. In 1935, the Association in session with the Concord Church reported 65 co-operating churches with a total of 7,729 members. Eight of these 65 churches were supporting full time preaching as follows: Concord, W. M. Hundley, pastor, 175 members; First Church, Pineville, Dr. L. C. Kelly, pastor, 784; First Church, Middlesboro, Dr. S. E. Tull, pastor, 1453; Fonde, R. B. Moyers, pastor, 298; Kettle Island, J. W. Hall, pastor, 65; Riverside, R. S. Helton, pastor, 800; Second Church, Middlesboro, Wint Bolton, pastor, 465; Wasioto, W. T. Robbins, pastor, 248.

Rev. W. T. Robbins in a letter to the author dated January 29, 1947, thus writes: "I was present, when the Bell County Association was organized over 50 years ago. I have acted as Clerk of the Association 42 years (1946). I have kept a watch on its growth from the very first. We started out with eleven churches and now we have 72 churches. We started with 704 members; our present membership is far in excess of 10,000," or 10,730 to be exact.

The session of 1948 was held with the Alva Church August 27-28. Rev. Beckham Stanley was elected Moderator, and Rev. W. T. Robbins, Clerk for the 44th year. This session of the Association was composed of 76 churches of which 72 were represented by letters and messengers. Thirty seven of the churches report full time preaching, of which the First Baptist Church, Middlesboro was the largest, numbering 1790 members and Dr. Marvin Adams, pastor. The First Baptist Church, Pineville, Wayne Dehoney, pastor, stands second in size with 1,024 members.²³

GOOSE CREEK

The Goose Creek Association of United Baptists held the first annual session with New Home Baptist Church in Clay County, September 24-25, 1897. This Association was evidently constituted in 1896, since the present session was called to order by J. W. Jones, "the Moderator of last year," but no records are available that give an account of the initial organization of this body. Letters were read from the following churches: Paynes, 47 members; Pleasant Green, 21; Friendship, 66; Rock Springs, 44; Providence, 91; Union, 182; New Home, 39; Girdler 76; Manchester, 78; Swafford, 48; and New Home No. 2, no report. The total membership of these eleven churches was 692, and total contribution of \$7.25. Twelve preachers held membership in these churches.

In the season of 1898, the Committee on Education made the following recommendations: that "this Association . . . co-operate with other associations, and select a site somewhere in the mountains of Kentucky, and build a college direct under our own control, that we may send our children to a school . . . of Baptist people," "not mixed up with other denominations," but schools "that are sound in the faith." A committee was appointed to look out for the establishing of such a school. This interesting resolution was

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also adopted in this session of 1898 as follows: "We do believe this Association should appoint a committee of three members, to get up a history of the United Baptist of Kentucky, so we Baptist of the mountains can show our successors back to England and Holland, and it would be . . . the grandest works Baptist ever entered into." It was also recommended in this session that "every church in this Association have a good Sunday school, conducted by Baptist officers and controlled by the churches, and Baptist literature be used." Elder J. M. Jones, who had served as Moderator of the Association from its beginning died on July 5, 1901.

In the session of the Association in 1903, eleven churches reported 818 members; and in 1910, 920 members. Rev. F. R. Walters, who came into the mountain section in 1908, as pastor at Manchester, was Moderator of the session of 1923. M. M. McFarland, State Worker, preached the introductory sermon, preached on the second day by request, and spoke six times on the various reports during the two days' session in 1922.

In 1946 the Goose Creek Association reported eighteen churches with 865 members, all of which were located in the open country in a rough mountainous section and seven of them at that time were pastorless. The reports from these same eighteen churches in 1948 showed that the membership had increased to 1012, and that \$838.00 was contributed to pastoral support. The Union Church, Lloyd Smith, pastor, was the largest with 200 members, and the New Home No. 1 was the second largest, reporting 146 members, and Steve Philpot, pastor.²⁴

CHAPTER XXXI

A STEADY GROWTH AND EXPANSION

1900 - 1909

During these first years of the new Century, the Baptists of Kentucky made marked progress along all lines, and expanded the work in every department. Contributions to all causes were enlarged. The receipts for State Missions, including Colportage and Sunday School work, increased from \$7,673.27, May 1, 1900 to \$36,280.83, May 1, 1909.

The gifts for this same period, for Foreign Missions, increased from \$15,573.53 to \$26,255.81; and for Home Missions, from \$11,752.41 to \$23,637.81. The Foreign Mission Board of the Southern Baptist Convention reported receipts of \$140,102.30, May 1, 1900; and \$460,797.62, May 1, 1909; while the gifts to the Home Mission Board increased from \$107,378.88 to \$302,864.00 for the same period. By 1908 the Baptists of Kentucky had grown in numbers to 223,840 members. It is our purpose to consider this steady growth and expansion of Baptist Churches in Kentucky more in detail.

1900

On June 16, the General Association, composed of two hundred and twenty-four messengers met with the Third Baptist Church, Owensboro, where Dr. Fred D. Hale, was pastor. This church was constituted on Sunday, August 9, 1895, with 491 members, who had been dismissed by letter from the First Baptist Church, of that city. W. H. Felix, D.D., was chosen Moderator, and Brethren J. S. Coleman and C. H. Nash, Assistant Moderators. Dr. J. M. Frost, Sunday School Board, Nashville, Tennessee; Dr. F. H. Kerfoot, Home Mission Board, Atlanta, Georgia, and Dr. E. E. Bomar, Assistant Secretary of the Foreign Board, Richmond, Virginia, were recognized as visitors.

Sunday was set apart for the Century Celebration and the Century Committee was requested to prepare a suitable program. Three sessions were held, and many addresses appropriate to the occasion were delivered. E. Y. Mullins spoke on "The Ministry For the Twentieth Century"; Henry McDonald on "The Conservative Power of Baptist Principles"; . . . W. H. Felix, on "A Century of Foreign Mission Work," T. T. Eaton on "Bible Motives for Missions," J. N. Prestridge on "The Kingdom in the Twentieth Century," and other addresses were delivered.

J. W. Warder, the retiring Corresponding Secretary, submitted his last annual report, which showed the remarkable progress made by Kentucky Baptists during his twenty years of leadership, which embraced nearly one-third of the history of the General Association. The messengers by unanimous vote expressed by resolution their love and appreciation of these many years of sacrificial service by Dr. Warder, and then presented him with a suitable gift. Dr. J. G. Bow, pastor at Pembroke, Christian County, was unanimously elected Corresponding Secretary. He at once entered upon

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his duties. He was born in Burkesville, Kentucky, March 4, 1848 and was in his fifty-third year.

It might be of interest to mention the names of some of the pastors and other ministers, who had a part in making Kentucky Baptist history at the beginning of the century. Z. T. Cody was pastor at Georgetown; C. H. Nash at Hopkinsville; H. Boyce Taylor, Murray; E. Pendleton Jones, First Church, Owensboro; Henry McDonald, Shelbyville; W. H. Brengle, Elizabethtown; William Lunsford, Bowling Green; W. M. Wood, Elkton; O. M. Huey, Carrollton; R. W. Morehead, Princeton; Preston Blake, Lexington; M. B. Adams, Frankfort; W. D. Nowlin, Upper Street, Lexington; W. A. Whittle, Franklin; John S. Cheek, Russellville; W. K. Penrod, Paducah; H. C. Roberts, Mayfield; John W. T. Givens, Walnut Street, Owensboro; and others.

Some of the pastors in Louisville at that time were as follows: T. T. Eaton, Walnut Street, in his nineteenth year; J. M. Weaver, Chestnut Street, in his thirty-fifth year; Carter Helm Jones, Broadway; J. T. Christian, East Church; W. W. Hamilton, McFerran Memorial; B. H. DeMent, Twenty-second and Walnut Sts.; W. E. Foster, at Clifton; B. A. Dawes, Highland; J. H. Boyet, Third Avenue; C. M. Thompson, Twenty-sixth and Market Streets; H. E. Tralle, Portland Avenue; and others.

E. Y. Mullins was closing his first year as President of the Southern Baptist Theological Seminary; George B. Eager had recently been added to the faculty then consisting of John R. Sampey, A. T. Robertson, E. C. Dargan, W. J. McGlothlin and W. O. Carver. B. D. Gray had been elected President of Georgetown College. J. N. Prestridge was in his fourth year as editor of the *Baptist Argus*, and T. T. Eaton was in his thirteenth year as editor of the *Western Recorder*; while W. P. Harvey was filling his place as Business Manager of the *Baptist Book Concern*.¹

1901

At the session of the General Association, which met with the Baptist Church at Murray, on June 13, only one hundred messengers were enrolled. T. T. Eaton, Louisville, was chosen Moderator, H. Boyce Taylor, pastor of the Murray Church delivered a welcome address. A. J. Holt, Corresponding Secretary of State Missions in Tennessee, was presented and delivered an inspiring address.

J. G. Bow made his first report as Corresponding Secretary, which showed that sixty-five State missionaries and sixteen colporters had been employed. These workers reported 965 members added to the mission churches, the amount of \$7,166.20 raised for church buildings on their fields, and \$6,259.18 collected for State Missions. They also reported thirty-eight Sunday Schools organized, \$1433.93 worth of Bibles and books sold; and Bibles and books valued at \$116.17 given away.

At the meeting of the Association the previous year, a Department of State Institute Work was inaugurated, and former Corresponding Secretary J. W. Warder was appointed Superintendent. Sixteen Institutes had been conducted, seven of which were held among the colored brethren. The aim of these Institutes was to "deepen the doctrinal, spiritual, church, missionary and educational life of the Baptist denomination, and promote unity, efficiency and cooperation."

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The Education Committee reported that four new schools were established during the previous year. The first was Lorimer College, named in honor of Dr. George C. Lorimer, and located at Burning Springs in Clay County. The Mamre College was also established in Clay County at the town of Oneida, with Professor J. A. Burns as President. These two schools located in the same county, twelve miles apart, continued as rival institutions until 1905, when a committee from the General Association succeeded in uniting the two schools at Oneida, under the name of Oneida Baptist Institute with Professor J. A. Burns as President.

The Laurel Baptist Seminary, the third school, started during the year 1900-1901, was established in the town of London under the leadership of Rev. W. B. McGarity, pastor of the London Church. The visiting committee to this school, February 1901, reported 143 pupils enrolled, and that a fine beginning had been made.

Also a school was started in Pineville, the county seat of Bell County, called the Theodore Harris Institute, in honor of Mr. Theodore Harris, a member of the Chestnut Street Baptist Church, Louisville, Kentucky, whose generosity made the beginning of the school possible. The new Pineville Hotel, a four story brick building, well adapted to school purposes, was purchased by the citizens of the community, and turned over to the Baptist State Board, on the condition that the General Association would support the academy. The school opened with a good faculty and the enrollment reached 333 pupils the first session. The school continued well until 1903 when it ceased to exist, for the reason that the citizens of Pineville failed to meet the payment on the property, and the General Association withdrew from the field.

Deacon Mason W. Sherrill, who was the last surviving member of the General Association at its organization in 1837, died at his home in Louisville January 5, 1901. For thirteen years Deacon Sherrill had been a guest of the body, occupying a seat on the platform. There were seven survivors of 1837 present at the Jubilee Meeting in 1887, each of whom had a seat of honor on the platform at every session of the Association. Now, Brother Sherrill, the last of the surviving seven, was gone. He was described as "a good and faithful servant of Jesus Christ."

Dr. A. C. Caperton, who was proprietor and Editor of the Western Recorder from 1871 to 1887 died in his home on a farm near Leitchfield, January 18, 1901. He was born in Jackson County, Alabama, January 4, 1831, was a graduate of Mississippi College and the Rochester Theological Seminary. He was pastor in Memphis, Tennessee, Mayfield, Kentucky, and in Evansville, Indiana, prior to his connection with the Western Recorder. He was said to have been in need in his old age.

During the session, special prayers were offered on two different occasions for Dr. F. H. Kerfoot, Corresponding Secretary of the Home Mission Board, who was dangerously ill in his Atlanta home. He died a few days later at the age of fifty-four years.²

1902

The General Association composed of two hundred and forty-nine messengers met on June 11 in the Opera House of London, the County seat

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of Laurel County. T. T. Eaton was chosen Moderator, and Brethren C. H. Nash, Hopkinsville, and Henry McDonald, Shelbyville, were elected Assistant Moderators. Pastor W. B. McGarity of the London Church delivered the welcome message, and Dr. William Shelton, pastor at Stanton, made the response. The annual sermon was preached by H. Boyce Taylor, pastor at Murray, and at the same hour, Dr. J. N. Hall, pastor at Fulton, Kentucky, preached to the overflow of people at the Baptist Church. Arrangements were made to have the proceedings of the sessions to appear in the daily papers of Louisville, Lexington, and Cincinnati, and also to furnish the county weekly papers with like reports. Dr. F. C. McConnell, Corresponding Secretary of the Home Mission Board, the successor of the lamented Dr. F. H. Kerfoot, was recognized as an honored visitor.

Many expressions of praise were heard among the Brethren concerning the institutes conducted by Dr. J. W. Warder, Superintendent of this department of work. These institutes were recognized as a great educational factor for both the white and colored Baptists. The Superintendent has "shown great tact in the selection of men and themes, time, and places." During the year ending May 1, twenty-seven institutes were held, of which twelve were conducted among the Colored churches.

There was a considerable stir over the attitude of Berea College, Berea, Kentucky, regarding the religious liberty of the students. The facts were stated in the following resolution, which was unanimously adopted by a rising vote: "The authorities of Berea College have laid down the rule that all students of all denominations, and of no denomination, shall not be allowed to attend churches of their choice on Sunday nights, and the Sunday school of their choice on Sunday mornings; but shall be required to attend the worship, which the authorities choose to provide, and these authorities distinctly avow, and defend their rights to control the worship of the students."

It was then declared by the Association, "That such a rule is a violation of the religious liberty of the students, many of whom are Baptists, and in the behalf of said students, and in behalf of the great principle of religious freedom for which Baptists have ever stood, we protest against such a rule." It was also resolved "That a copy of these resolutions, officially signed, be sent to the authorities of Berea College, and they be furnished to all the papers of the State, whose columns are open to us."³

1903

Three hundred and seventeen messengers were enrolled in the General Association, held in the Baptist Church at Winchester, June 17-19. Dr. B. B. Bailey, pastor of the Church, delivered the address of welcome, which was responded to by Dr. B. D. Gray, President of Georgetown College. Dr. W. H. Felix, pastor of the David's Fork Church, Elkhorn Association, was again chosen Moderator, and Dr. Preston Blake, pastor of the First Baptist Church, Lexington, preached the annual sermon.

The Standing Committee on Schools and Colleges presented an extended report. The Hazard Baptist Institute, a new school, opened its first session in the fall of 1902, under the presidency of A. S. Petrey. Four teachers were employed, and during the session one hundred and sixty five pupils were enrolled. Plans were completed, and almost sufficient funds were in hand to

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erect a building. The school was located in what was regarded a needy section, hence worthy of support, and was controlled by a self perpetuating Board of Trustees, of which three-fourths must be Baptists.

The report of the committee also stated that the Southern Baptist Theological Seminary had closed a prosperous year. President E. Y. Mullins was busily engaged in raising the needed \$200,000 to be added to the endowment. He was being assisted by Dr. John H. Eager, former missionary to Italy. The Alumni Society was endeavoring to raise \$60,000 to endow a special chair, of which amount \$18,000 had been secured.

The Committee on Baptist History in Kentucky recommended the formation of a Kentucky Baptist Historical Society, which was adopted. The object of the Society shall be "the collection and preservation of Kentucky Baptist History." Any person, who is a member of any Kentucky Baptist Church, will be eligible to life membership upon the payment of \$25.00, and to annual membership upon the payment of one dollar. The meetings of the Society "shall be held annually, at some time during the annual session of the General Association of Kentucky Baptists, at which time the officers shall be elected, the historical address shall be delivered, and any other business transacted."

Seventy-four delegates from the Woman's Missionary Societies in the Baptist churches of Kentucky met in Winchester June 16, prior to the meeting of the General Association and organized "The Woman's Missionary Association of Kentucky, auxiliary to the General Association of Baptists of Kentucky." Mrs. B. F. Procter of Bowling Green, a daughter of the late J. M. Pendleton, was chosen President, and Miss Annie Lucille Davis, Nealton, Kentucky, Secretary. A program of work was outlined, and it was resolved "to make greater efforts to enlist more givers" to the great work of missions. A committee was appointed to draft a constitution and by-laws, and report next year.

Rev. A. W. Meacham, a useful and faithful preacher in West Kentucky, died December 11, 1902 at the age of eight-five years. He spent sixty years in the ministry. Brother Meacham was the first pastor of the First Baptist Church in Paducah, organized in 1840. He was chosen Moderator of Little River Association twenty-six times. He served many leading country and village churches as pastor. He was also successful in revival work, having baptized over 4000 converts. His funeral was held in the West Union Church, in Christian County, by his pastor, Rev. I. N. Strother.⁴

1904

The Church at Campbellsville entertained the General Association for the first time, convening on Wednesday morning, June 15. Rev. J. S. Gatton, the pastor of the Campbellsville Church, welcomed the messengers and visitors; and Dr. J. S. Cheek, pastor at Russellville, responded. The annual sermon was preached by Dr. T. T. Eaton. Dr. J. N. Prestridge, the editor of the *Baptist Argus*, made the pleasant announcement that Hon. B. F. Procter and Mrs. Procter, Bowling Green, had agreed to support Rev. H. L. McMurray, a missionary under the State Board, in the mountains of Eastern Kentucky.

The Committee on Schools and Colleges reported that Dr. B. D. Gray, had resigned as president of Georgetown College to succeed Dr. F. C. Mc-

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Connell as Corresponding Secretary of the Home Mission Board; and that Dr. J. J. Taylor had been chosen his successor as president of the college. The committee reported the difficulties they had met in endeavoring to bring the schools under denominational control. "Your Committee finds quite a variety of opinions on the subject of the federation or affiliation of the schools. Some brethren favor having the trustees chosen by the General Association. This method is followed, with some variations, in Virginia, in Georgia, in Alabama, in Mississippi, in Louisiana, in Arkansas, in Texas, and in Canada.

Others think that the autonomy of our schools should be held inviolate, that the Boards of Trustees should be self-perpetuating, securing, so far as possible, the schools to the denomination by charter provisions . . .

Others are opposed to any sort of affiliation, lest some schools should suffer in the interest of others."

Further difficulties of control were mentioned as follows: "In Kentucky some schools are controlled by self-perpetuating Boards of Trustees, while some are controlled by District Associations, one by a single church, and one, Georgetown, by an Education Society, composed of contributors." Also "the subject is a most important one, and should receive, on its merits purely, the earnest consideration of our people. The ease with which charters can be changed, particularly in Kentucky, adds special emphasis to the urgency of the problem."

Three well known ministers of the gospel, who had long been affiliated with the Baptist cause in Kentucky were called away by death during the past Associational year. Dr. J. A. Kirtley died February 15, 1904 at the age of 81 years, after having been in the ministry sixty years. He was pastor of the Bullittsburg and Big Bone Churches nearly forty years.

Dr. J. S. Coleman, died March 29, 1904, at his home in Beaver Dam in his seventy-seventh year. Brother Coleman was ordained to the ministry, October 1854, elected moderator of the General Association in 1859 and was chosen to that position sixteen times. According to his records, Dr. Coleman baptized more than 5,000 converts during his long ministry.

Dr. Henry McDonald resigned his pastorate at Shelbyville, and returned to Atlanta, and died there a few weeks later on March 22, 1904 at the age of seventy-two years. This distinguished minister of the Gospel was born in Ireland in 1832, and was brought up in the Catholic faith. He came to Kentucky in 1848 and settled at Greensburg, and entered the profession of Law. He was converted and baptized into the Greensburg Baptist Church in 1852, and in 1854 ordained to the ministry and served the church as pastor for ten years, after which he became pastor at Danville, and remained six years. Dr. McDonald was pastor at Georgetown, and Professor of Theology in the College for a number of years. He left Kentucky to become pastor in Richmond, Virginia, and later was pastor in Atlanta, Georgia. He returned to Kentucky in 1900 to accept the pastorate at Shelbyville. He attended the General Association at Winchester in 1903, which was his last. For nearly fifty years, he was a faithful Minister of Jesus Christ. In keeping with his many requests, his body was brought from Atlanta, and buried in Kentucky soil.

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1905

After a lapse of thirty-nine years the General Association met again in Russellville. A resolution was adopted as follows, "we will remember with everlasting thanks the open doors of Logan Female College, and those of Bethel College, the open homes, and hearts of all the churches and all the people." Dr. T. T. Eaton was made Moderator by the Secretary casting one ballot. President J. J. Taylor of Georgetown College preached the annual sermon. Dr. and Mrs. S. H. Ford of St. Louis were recognized as honored visitors. After Dr. Ford had left Kentucky for work in another State, he still remained a life member of the General Association under a former Constitution and always kept in touch with Baptist affairs of Kentucky. This was his last visit. He passed away one month later on July 5, in his eighty-first year. Brother Ford was ordained to the ministry in 1843, and for over sixty years was active as preacher, editor, and author. Ford's Christian Repository, which he edited from 1852 to the close of his life, was probably his greatest contribution.

The Executive Board, generally designated as the State Board of Missions, held its annual meeting in July, following the adjournment of the General Association in June, 1904. The Board was organized for work by re-electing J. M. Weaver, pastor Chestnut Street Church, Louisville, President, B. A. Dawes, pastor, Highland Church, Louisville, Secretary, and W. P. Harvey, of Baptist Book Concern, Treasurer. City Mission work in Louisville was undertaken by the Board for the first time by employing Miss Emma Leachman to work among the fallen in the slums of the City in connection with the Hope Rescue Mission. The Board was induced to begin this work by the Young Ladies' Missionary Society of McFerran Memorial Baptist Church, under the leadership of their pastor, W. W. Hamilton, who became responsible for one-half of Miss Leachman's salary.⁶

1906

Richmond, the county seat of Madison County, was the place of meeting of the General Association, which convened on the morning of June 21. The sessions were held in the Presbyterian Church, and the pastor of that congregation, Rev. J. Addison Smith, delivered the address of welcome. Two hundred messengers were enrolled, representing churches in fifty-one District Associations. T. T. Eaton was chosen Moderator, and J. S. Dill pastor at Bowling Green, and W. D. Nowlin, pastor of Third Baptist Church, Owensboro, Assistant Moderators. Rev. G. W. Shepherd was pastor of the Richmond Church.

A general enlargement of the State Mission Work was shown in the report of J. G. Bow, the Corresponding Secretary. The State mission receipts exceeded any former year by over six thousand dollars. A church was constituted in each of three county seats—in Pikeville, Pike County, in Hyden, Leslie County, and in Inez, Martin County. Ten County seats, out of 119 counties, still remained without a Baptist church; and churches in some of the county seats "barely exist," as at Irvine, McKee, Whitesburg, Eddyville, etc. The report emphasized the importance of occupying at once many strategic points. "At Dawson Springs we have no house,

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only once a month preaching, and no resident minister. Yet there are 60,000 visitors there during the watering season." A city missionary should be placed in Paducah, which "is rapidly increasing in population and in importance as a manufacturing and commercial center." Twelve Colporters were employed the past year to labor in different sections of the State, among whom were E. L. Howerton, T. F. Grider, W. A. M. Wood, B. J. Skaggs, E. L. Craig, and J. H. Towe.

Almost universal satisfaction was expressed that Rev. J. T. Watts had been employed as State Sunday School Secretary. He began work January 1, 1906 and in a short time showed "his eminent fitness for the responsible position." The importance of the new Chair of Sunday School Pedagogy, which had been added to the curriculum of the Southern Baptist Theological Seminary, filled by Dr. B. H. DeMent, was emphasized in the report on Sunday Schools.

Dr. E. Y. Mullins in a letter sent to the Bethel Association the following year concerning this Chair of Sunday School Pedagogy in the Seminary says: "Such experts in Sunday School matters as Marion Lawrence, Secretary of the International Sunday School Association, have said that the establishment of this chair in our Seminary was the greatest step forward in Sunday School work, which has taken place in the last one hundred years . . . From all over the United States have come words of similar import, that the establishment of this chair introduces a new era in Sunday School efficiency . . . The class last year (1906-1907) numbered about one hundred and was full of interest from beginning to end."

Renewed interest was manifested in evangelism in Kentucky as a result of the action of the Southern Baptist Convention in Chattanooga, Tennessee, May 1906, instructing the Home Mission Board to create a Department of Evangelism. This action called for the employment of a general evangelist, and as many associate evangelists as practicable. Dr. W. W. Hamilton, pastor of the McFerran Memorial Baptist Church, Louisville, was chosen to head the evangelistic force.

Every effort to induce the Baptist schools of the State to accept any terms of denominational control had failed through the years. A new plan was adopted to co-ordinate the schools and colleges, and bring them into closer relation to the churches which supported them. The Baptist Education Society of Kentucky was organized and finally all the schools accepted the charter.

The new Society was launched with "fine prospects." Dr. E. Y. Mullins was chosen President, Rev. W. E. Mitchell, Recording Secretary, and soon Dr. P. T. Hale was appointed Corresponding Secretary. It was proposed to raise \$500,000 for all the affiliated schools in the State. Dr. Ancil Gatliff, M.D., Williamsburg, encouraged the movement by contributing four thousand acres of coal land, valued at \$100,000 on condition that the Baptist Education Society would raise \$400,000. Two years later (1908) Dr. P. T. Hale reported that \$336,000 had been secured, leaving \$64,000 yet to be raised, necessary to make available the four thousand acres of land offered by Dr. Gatliff.

For a number of years, lengthy reports on Temperance had been presented to the General Association, and much time was consumed in

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discussion; and yet the liquor interests continued in power and in control of the affairs of the State. But at last a victory was won in the Legislature, when the County Local Option Unit Bill was passed, and became a law of the State on June 11, 1906. In one year after this date thirty-two counties had voted prohibition. Resolutions were adopted by unanimous vote, honoring Dr. M. B. Adams, President of the Anti-Saloon League, for the valuable service which he rendered in winning the long fought battle for this valuable Legislation, outlawing the liquor traffic in Kentucky.

Dr. W. S. Ryland, a man of rare force and grace of character, died at his home in Russellville, January 9, 1906 at the age of seventy years. He came to Bethel College, Russellville, in 1880, as Professor of Science, and was chosen President of the College in 1888. He continued in that position until June 1898, when, on account of failing health, he resigned. Dr. Ryland being a native of Virginia, graduated from Richmond College in 1855; and also from Rochester Theological Seminary in 1858. After leaving Bethel College, this devoted brother preached to nearby country churches as long as health permitted. Through all the years with Bethel College he was a leader in Bethel Association as Moderator, and in other capacities.*

1907

After a period of twenty-two years, the General Association met with the Baptist church at Mayfield the second time. The session opened at ten o'clock, Wednesday morning June 26 in the Methodist meeting house with two hundred and one messengers present. Rev. A. S. Pettie, pastor of the Mayfield Church, delivered the address of welcome and Rev. Millard A. Jenkins, pastor at Hopkinsville, made the response. Dr. W. D. Nowlin, Owensboro, was chosen Moderator. The Executive Board reported that "the past year has been the most successful in our history." The increase over the previous year was more than 31 percent to State Missions, a 33 percent increase to Foreign Missions, and a 22 percent to Home Missions. Churches were constituted in two more county seat towns at Booneville, Owsley County, and at Prestonsburg, Floyd County.

The report on Foreign Missions showed that the Foreign Mission Board under the leadership of Dr. R. J. Willingham made the greatest advance during the year. At the recent meeting of the Southern Baptist Convention in Richmond, Virginia, in May, a gift of \$50,000 was made by Brother W. W. Brooks, a layman from Georgia, to foreign missions. This was the largest single gift made to the cause of Missions in the history of the Southern Baptist Convention. Brother Brooks made an appeal for three hundred laymen to join him "in liberal things for the Kingdom." The Convention, inspired by this magnificent gift, urged the churches to raise \$750,000 for foreign missions the ensuing year, of which Kentucky's share would be at least \$65,000.

The first report of the Laymen's Movement presented to the General Association was made by Deacon Thomas D. Osborne of Louisville. As a result of the hearty approval of this report, a committee of twenty laymen, representing every section of the State, was appointed to form themselves into a voluntary committee to be called "The Executive Committee of the Laymen's Missionary Movement of Kentucky Baptists."

STEADY GROWTH AND EXPANSION

The Committee on Young People's Work made an encouraging report: "The work of the B.Y.P.U. in Kentucky was never in a more flourishing condition than at the present time . . . The churches are realizing in this organization a powerful agency for the development of Young People along lines which the Sunday School, as at present conducted, cannot be expected to accomplish . . . The B. Y.P. U. of Kentucky is now organized" as follows: B. A. Dawes, Louisville, President; Joseph T. Watts, pastor of Ashland, Kentucky, Corresponding Secretary and Treasurer; Thomas J. Watts, pastor of New Liberty, Kentucky, Assistant Corresponding Secretary. The Executive Committee was appointed as follows: B. A. Dawes, J. H. Parrish, McHenry Rhodes, M. B. Adams, T. T. Eaton, J. N. Prestridge, C. W. Wells, Carter Helm Jones, J. H. Chandler, W. R. Johnson, J. Clyde Turner, and Joseph T. Watts. It was recommended that the Young People's Societies use the B.Y.P.U. Quarterly, of the Sunday School Board, and also "Service", an organ of the B.Y.P.U. of America.

During the session Dr. T. T. Eaton made a very important motion, which prevailed, and became the adopted policy of the General Association. The motion was "That the State Board have an all day meeting on the 9th of July at the Walnut Street Baptist Church in Louisville, and that the Board pay the expenses of the brethren, who do not live in the City." This was the last motion made in the General Association by this distinguished pastor and editor. On June 29, the day following the adjournment of the General Association at Mayfield, Dr. Eaton died at the age of sixty-two years, on the way to Mississippi. He came to the Walnut Street Church in Louisville in 1881, where he served as pastor twenty-six years. In 1887 he became editor of the *Western Recorder* and filled that position for nearly twenty years. He was a trustee of Georgetown College for a number of years and also served as Trustee of the Southern Baptist Theological Seminary.

Dr. Eaton at the time of his death "was doubtless the most potent and influential personality among the Baptists of the South." For a number of years he was chairman of the Standing Education Committee and generally read the report. At Mayfield the report was called for, but he had misplaced it, and requested that he be permitted to hand it to the Secretary in time to print in the Minutes. After his death, the report could not be found."

1908

Not since 1887 had a session of the General Association been held in Louisville. After an interval of twenty-one years, the Association met with the Twenty-second and Walnut Street Church on June 10. Rev. M. P. Hunt, the pastor delivered "a strong and interesting address of welcome." Rev. W. E. Mitchell, pastor at Pembroke, in Christian County, "made appropriate reply." Four hundred and forty-three messengers were enrolled from Associations and churches including one hundred women. Rev. W. D. Nowlin was elected Moderator, and Dr. M. B. Adams, pastor of the church at Frankfort, preached the annual sermon, which was "earnest, scholarly, and practical."

A number of young pastors began to take part in the affairs of the

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Association. Some of them had recently come to the State. Among these were: W. E. Hunter, pastor at Princeton; M. E. Dodd, First Baptist Church, Paducah; T. C. Ecton, Covington; L. W. Doolan, Highland Church, Louisville; Benjamin Connaway, Leitchfield; J. M. Roddy, Harrodsburg; J. P. Scruggs, Midway; Sam P. Martin, Shepherdsville; E. S. Alderman, Fourth Avenue Church, Louisville; Charles Anderson, Russellville; and Dr. Henry Alford Porter, Walnut Street Church, Louisville, successor of the lamented T. T. Eaton.

This session was characterized by a number of things of special interest. About two weeks before the meeting of the General Association, the first issue of the *Baptist World* appeared as successor to the *Baptist Argus*, established in Louisville, Kentucky, October, 1897. What was known as the *Baptist World Publishing Company* was established in Louisville with a capital stock of \$50,000 which took over the *Baptist Argus*, for the purpose of launching a new publication, to be known as the *Baptist World*, of which the first copy was dated May 7, 1908. W. P. Harvey, who was, for many years, the Manager of the *Baptist Book Concern*, which owned the *Western Recorder*, was made President of the new company. Dr. J. N. Prestridge, the editor of the *Baptist Argus*, was made vice-president, and Secretary of the Company and editor of the new publication. The *Baptist World* will stand for "the constructive and aggressive Missionary and Educational work of the denomination, and loyalty to Baptist principles." The paper will also cultivate friendly relations to other existing Baptist papers.¹⁰

The death of T. T. Eaton, June 1907, left the *Western Recorder* without an Editor. Immediately, J. M. Weaver, pastor of the Chestnut Street Church, was appointed acting editor and served until the following November, when C. M. Thompson, was elected editor and served until July 1909, when he resigned to accept the pastorate of the First Baptist Church, Hopkinsville. On July 1, 1909, J. W. Porter, pastor of the First Baptist Church, Lexington, was appointed editor and continued until January 1921. The following brethren served as associate editors part of the time with Dr. Porter: E. C. Stevens, W. D. Nowlin, and E. B. Hatcher.¹¹

The Baptist Education Society of Kentucky, formed at the annual session of the General Association in 1906 held its first regular meeting in Louisville, June 9-10 in connection with the General Association. The summary of the proceedings was published in the minutes of 1908, instead of the report of the Education Committee as formerly. The Society reported that a new school, the Russell Creek Baptist Academy, was established the previous year in Campbellsville, with the attendance of 180 pupils with five instructors and one teacher of music. Professor W. G. Welborn, a well known educator, was president of the new school. The property was valued at \$20,000, and income from tuition, amounting to \$2500 was received. Application was made by the new school for admission in the Baptist Education Society of Kentucky.

Dr. J. G. Bow, after seven and a half years "of most efficient and faithful service" resigned his position as Corresponding Secretary, on November 1, 1907. Dr. W. D. Powell was immediately chosen as his successor, and made his first report to the General Association the following

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June. Dr. Powell was in the fifty-fourth year of his age, and had been in the ministry thirty-four years. He had spent seventeen years as missionary in Mexico, under the Foreign Mission Board. After leaving the mission field in Mexico, he served as pastor and engaged in evangelistic work previous to the time of coming to Kentucky to accept the work of Corresponding Secretary.¹²

1909

On June 23, one hundred and sixty messengers from the churches and District Associations composed the seventy-second annual session of the General Association, which was held in the First Baptist Church of Ashland. J. A. Booth pastor at Taylorsville was elected Moderator to succeed W. D. Nowlin. M. B. Adams, pastor at Frankfort, and C. M. Thompson, pastor at Hopkinsville, were chosen assistant Moderators. For fourteen years, Rev. J. K. Nunnelley, of Georgetown, had served as Recording and Statistical Secretary, but on account of ill health declined to serve longer. Mr. John L. Hill, the Assistant Secretary, was on motion, elected Recording and Statistical Secretary by one ballot, cast by the Moderator. The annual sermon was preached by C. M. Thompson. V. L. Stonnell, the pastor of the Ashland Church, delivered "a most cordial address of welcome," and H. Boyce Taylor, pastor at Murray, delivered "an appreciative response."

The following visitors were recognized and invited to seats in the body: B. D. Gray, Home Mission Board, Atlanta, Georgia; J. M. Frost, Sunday School Board, Nashville, Tennessee; A. E. Brown, Head of Mountain Schools, Asheville, North Carolina; E. L. Howerton, Ironton, Ohio; and S. J. Porter, Field Secretary, Foreign Mission Board, Richmond, Virginia.

A committee, composed of W. D. Nowlin, W. O. Carver, B. J. Davis, W. M. Stallings, E. G. Vick, M. P. Hunt, and J. W. Porter, was appointed "to interpret the Constitution of this body upon the subject of its membership," and report at this session. Later the committee brought in a majority and a minority report. After much discussion both reports were tabled. J. W. Porter then presented in writing a notice to amend Article III of the Constitution on membership at the next session of the Association to read as follows: "The membership of this Body shall consist of one male messenger from each Baptist church of Kentucky, and one additional for each two hundred members in excess of one hundred members." This amendment evidently was never adopted as no change was made in this Article of the Constitution.

Another resolution was introduced which was adopted in part "after lengthy discussion": "Whereas, there is a disposition among some Baptists of our State to countenance and sanction the practice commonly known as Alien Immersion, now therefore be it Resolved, That this Association places itself on record as opposed to the practice and acceptance of Alien Immersion in lieu of Scriptural Baptism." On motion, the rulings of Moderator J. A. Booth, "during the rather stormy session" were endorsed.

The time of the meeting of the General Association was changed from June to November. The change was made under the leadership of Dr. W. D. Powell, the Corresponding Secretary. He showed that it had been apparent all through the history of the General Associa-

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tion that closing the offering for State Missions at the same time with Home and Foreign Missions, had caused much loss to each of these great mission interests. The earnest call in the Spring for the ever expanding work of Home and Foreign Missions often became so intense and consuming, that the call for State Missions was overshadowed, and as a consequence this cause never received attention by the churches. The change in date would permit Home and Foreign Missions to close their records on April 30, and then State Missions would have an open field in the fall, and close the campaign on October 31. The argument was also presented that this change would give an opportunity for the churches to support these great mission causes without conflict of effort. The Association, therefore adjourned "to meet at Cynthiana, Wednesday morning, after the second Sunday in November 1910, at ten o'clock."¹¹

CHAPTER XXXII

A PERIOD OF BAPTIST ACHIEVEMENTS

1910 - 1918

The many achievements of the Baptists of Kentucky and of the South during these momentous years must be considered in the light of world peace, and of the first world war.

1910

According to appointment the General Association met with the church at Cynthiana on November 16. The church was constituted in 1867. C. W. Elsey was pastor and host to the Association. Two hundred and thirty-six messengers were enrolled, representing one hundred and twenty churches and thirty Associations. J. A. Booth, pastor at Taylorsville was elected Moderator, and two laymen, A. Gatliff, Williamsburg, and F. D. Perkins, President of Bethel College, Russellville, Assistant Moderators; and John L. Hill, professor in Georgetown College, Recording and Statistical Secretary. M. E. Dodd, pastor First Church at Paducah, preached the annual sermon.

A number of pastors, who had come into the State since the last session were presented to the body as follows: M. D. Early, pastor at Monticello; G. W. Argabrite, Franklin Street, Louisville; G. S. Kennard, Ashland; J. D. Adcock, Nicholasville; T. J. Porter, Winchester; F. W. Eberhardt, Frankfort; J. M. Haymore, Prestonsburg, and C. H. Cosby, Eminence. W. W. Landrum was in his first year as pastor at Broadway, Louisville, succeeding Dr. Carter Helm Jones. A. Paul Bagby had come to the pastorate at Glasgow; J. S. Dill to the First Church, Bowling Green; and W. H. Moody, to River View Church at Cox's Creek, Nelson County.

Eighteen months had passed since the last session, held June 1909, due to the change of time of meeting from June to November. Accordingly a period of one and one half years was included in all the reports. W. D. Powell, the Corresponding Secretary, emphasized the importance of providing an ever increasing Church Building Fund as a means of inducing houseless churches to build the needed houses of worship. Seventy-four houses had been completed during the past twelve months; and yet there remained over two hundred and fifty churches that had no buildings. Dr. Powell recommended that the building of at least one hundred houses of worship be undertaken during the coming year.

Mr. Theodore Harris, a well known Baptist banker in Louisville, Kentucky, became intensely interested in the appalling destitution of church buildings throughout the State. At his death August 7, 1909, it was found that he had willed the residue of his estate to the General Association to aid by loan in building Baptist church houses at needy points. Dr. Powell announced in the report "that the denomination will receive ultimately some \$200,000 as a loan fund from the Harris estate." Another gift for the church building fund was received from "Dr. W. C. Jones, Walnut Street Baptist

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Church, Louisville" who gave \$5,000 stock in the Louisville Railway Company to be used as a permanent church building fund, of which the dividends were to be paid quarterly for that purpose. Mr. G. W. Davidson, Auburn, Logan County, gave \$500.00 as a permanent building fund.

In 1905 the Executive Board adopted a plan of apportioning suggested minimum amounts to the district associations for the various mission causes, which amounts were to be apportioned to the churches by a special committee appointed by said district associations for that purpose. This plan became a fixed policy of the General Association. The Committee on Apportionment recommended that the churches of Kentucky contribute during 1911, the amount of \$44,000, to Foreign Missions, \$32,000 to Home Missions and \$50,000 to State Missions and Church Buildings, making at total of \$126,000.00.

Three well known pioneer rural preachers, who deserve special mention, were removed by death during the past year.

Rev. Hiram Johnson, Laurel County, died on February 16, 1910, at the age of eighty-three years. He became pastor of the Salem Church, in Laurel River Association, at its organization in 1847, and continued pastor until his death, a period of sixty-three years. He was usually chosen Moderator of Laurel River Association after 1870.

Brother J. U. Spurlin, one of the most noted rural pastors in West Kentucky, was born in Christian County in 1824, and died October 30, 1909, at the age of eighty-five years. He was in the active ministry nearly sixty-five years, and attended sixty sessions of Bethel Association. A special page in the Minute of that Association was set apart in his honor. Brother Spurlin was pastor of country churches in Bethel, Little River, and other nearby Associations. He recorded that he had preached over seven thousand sermons, and baptized more than five thousand converts.

Elder R. W. Morehead was born in Logan County, Kentucky, April 13, 1832, and died in Princeton, Caldwell County, November 14, 1910, two days before the meeting of the General Association. After the Civil War, Brother Morehead settled in Little River Association and for nearly forty years was pastor of a number of churches, including the Harmony Church in Caldwell County, and the New Bethel in Lyon County, the latter of which he served twenty-five years. He was also pastor at Cadiz, Eddyville, Kuttawa, and Princeton. He was Moderator of the Little River Association three times, Clerk thirteen years, preached the introductory sermon six times, and served on its Executive Board forty-five years.

Four auxiliary meetings were held annually in connection with the sessions of the General Association, which were as follows: The Kentucky Baptist Ministers' Meeting, M. B. Adams, President, and J. P. Scruggs, Secretary; The Baptist Education Society of Kentucky, E. Y. Mullins, President, and W. E. Mitchell, Recording Secretary; the Kentucky Baptist Historical Society, W. J. McGlothlin, President and Thomas A. Johnson, Secretary-Treasurer; and The Womans Missionary Union, Mrs. Loraine Bramble, President, and Miss Elizabeth Garrott, Secretary.¹

1911

At the General Association in Paducah, two hundred and thirty-six messengers were enrolled. C. M. Thompson, pastor at Hopkinsville, was

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elected Moderator, and F. D. Perkins, Russellville, and M. E. Dodd, pastor of the Twenty-Second and Walnut Street Church, Louisville, Assistant Moderators. S. E. Tull, pastor of the entertaining church, spoke some "gracious words of welcome," which were responded to by T. C. Ecton, pastor of the Calvary Baptist Church, Lexington. Among the visitors recognized were the following: I. J. Van Ness, Sunday School Board, Nashville, Tennessee; J. W. Shepard, Brazil; W. Eugene Sallee, China; I. N. Yohannon, Persia, and R. J. Willingham, Foreign Mission Board, Richmond, Virginia.

Professor George B. Eager, Southern Baptist Theological Seminary delivered a special address in commemoration of the Three Hundredth Anniversary of the King James' Version of the Bible.

The State Board of Missions experienced considerable difficulty from year to year in securing a permanent Secretary for the State Sunday School Department. At the beginning of 1906 Rev. J. T. Watts was employed, who was "enthusiastic, full of energy and thoroughly qualified, and has shown eminent fitness for the responsible position." The Board heartily endorsed "the man, his methods and his work." The new Secretary devoted much of his time to holding Sunday school institutes and rallies to the delight of pastors and churches, where these meetings were held. But to the regret of all, who knew his work, Brother Watts resigned at the close of the first year and returned to the pastorate on January 1, 1907.

Not until the beginning of 1908, was another Sunday School Secretary elected. At that time the Executive Board, with the aid of the Sunday School Board, Nashville, Tennessee, employed Rev. W. J. Mahoney, pastor at Greenville, Kentucky, who rendered "intelligent and efficient service." Secretary Mahoney emphasized the importance of organizing Sunday School Unions in the district associations. The purpose of these Unions was to advance the Sunday School interest in the Associations as units, by promoting institutes and rallies.

Newly gathered statistics showed that in 1908, "of the 1800 odd churches over 700 report no Sunday School," and only eighty-five teacher training classes. The sentiment prevailed to organize the Kentucky Baptist Sunday School Union, based on similar unions already formed in the district associations. The first session of this State organization was held in Princeton, which was so poorly attended that it was discontinued by the action of the General Association in 1910. After the resignation of W. J. Mahoney to return to the pastorate, Rev. J. Dean Adcock, pastor at Nicholasville, was chosen as his successor, but served only a short time when he, too, accepted work as a pastor.

Months went by and the Sunday School work became "thoroughly disorganized, and sadly run down." It was readily seen that the work would have to begin "at the bottom." The State Board seriously took up the matter of finding a suitable man for Sunday School Secretary. Finally, the place was offered to Mr. Louis Entzminger of Lakeland, Florida, who was at the head of the Sunday school work in that State.

Mr. Entzminger accepted the call and in January, 1911, moved to Louisville, and soon entered upon his work. He had completed ten months of service at the meeting of the General Association at Paducah. The report on Sunday Schools showed that the work of the new Superintendent had

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largely been devoted "in grading the schools and training the teachers." Nearly one half of the associations in the State had been reached at some point. The report states that Brother Entzminger has had to call to his aid Rev. F. C. Markert, in the general work; Mrs. Frank Wahl for West Kentucky in the primary work; and Miss Lillian Forbes as helper in East Kentucky. Furthermore: "We feel that the Sunday school work under the wise leadership of Brother Entzminger is perhaps occupying the highest ground yet attained by Kentucky Baptists."

During the closing hours of the session the opinion was expressed by many who have been regular attendants upon the annual meetings that "this was the best session we have had in fifteen years. May that of 1912 surpass it."

1912

Madisonville was the place of the meeting of the seventy-fifth annual session, which was called to order by Moderator C. M. Thompson on November 12. The complete enrollment showed 209 messengers, representing twenty-five associations and one-hundred and sixteen churches.

The hour and day of meeting were changed at the last session from 10 A.M. on Wednesday to 7:30 P.M. Tuesday, that the annual sermon might be preached at the opening session. After the organization of the Body for business the congregation joined in singing "Blest Be the Tie That Binds," and W. W. Landrum, pastor of Broadway Baptist Church, Louisville, preached the annual sermon from Joshua 13:1, "There remaineth very much land yet to be possessed." J. M. Frost, Sunday School Board, Nashville; O. P. Maddox, Brazil; Victor I. Masters, Home Mission Board, Atlanta, Ga.; and C. D. Graves, Foreign Mission Board, Richmond, Virginia, were welcomed to seats as visitors.

A report was presented concerning the Judson Centennial, which was launched at the Southern Baptist Convention the previous May in Oklahoma City with great enthusiasm. The Judson Centennial was an effort to be made by Southern Baptists to raise \$1,250,000 for education and general equipment in the foreign mission fields. This great undertaking was in memory of the great Adoniram Judson, whose "memory is forever sacred to every Baptist." The Centennial Fund was to be distinct, and in addition to the regular income of the Foreign Mission Board, and the subscriptions were to be taken within three years. No public collections were to be taken in the campaign, but "all giving shall be done in a voluntary way." In this campaign Kentucky Baptists were requested to raise \$114,000, which was adopted in 1913 by the General Association. The movement was discussed by Deacon Thomas D. Osborne, and W. W. Landrum of Louisville, followed by F. W. Eberhardt, pastor at Frankfort, who spoke to the subject using the theme, "The Challenge of the Unfinished Task."

The financial exhibit for the year closing November 1, 1912, showed \$28,087.83 for State Missions; \$18,975.40 for Church Building; \$29,476.37 for Home Missions; and \$48,269.86 for Foreign Missions. An offering for the Student Fund of the Southern Baptist Theological Seminary was taken by Dr. A. T. Robertson, after an address on "The Progress of the Preacher," amounting to \$3,000, "the largest offering for this purpose ever given by any State Association in the South."³

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1913

At 7:45 P.M. November 11, the retiring Moderator, C. M. Thompson, called the General Association to order in the First Baptist Church, Lexington, J. W. Porter, pastor. Two hundred and eighty-eight messengers were enrolled and two hundred and twenty-seven visitors registered, making a total of five hundred and fifteen in attendance. The Secretary announced that this was the largest number of messengers and visitors ever enrolled in the history of the Association. J. W. Porter was elected Moderator, while S. E. Tull, pastor at Paducah and Wm. M. Stallings, pastor at Smith's Grove, were elected Assistant Moderators. Following singing of hymns and prayers, H. B. Taylor, pastor at Murray, preached the annual sermon. His theme was "Kingdom Building" based on Matthew 6:33; John 2:25-3:8. The Association by an unanimous vote, requested the sermon to be published in full.

The following morning P. E. Burroughs, Nashville, Tennessee; A. C. Cree, Atlanta, Georgia; and W. H. Smith, Foreign Mission Board, Richmond, Virginia, were recognized as visitors. At the request of the Moderator, Brother W. H. Smith led in prayer for the recovery of Secretary R. J. Willingham of the Foreign Mission Board from his present illness.

A number of changes were made in the field of education during the past year. M. B. Adams, Corresponding Secretary of the Baptist Education Society of Kentucky, resigned to become President of Georgetown College, while F. D. Perkins resigned the presidency of Bethel College, Russellville, to succeed Dr. Adams as secretary of the Education Society. H. G. Brownell, became President of Bethel, succeeding F. D. Perkins. John L. Hill, who had been Professor of History and Political Science in Georgetown College since 1909 was made Dean of the faculty in that institution. George Ragland, Professor of Greek in Baylor University, Texas, had become the head of Ancient Languages in Georgetown College.

The committee on Sunday schools reported that great progress had been made under the leadership of Mr. Louis Entzminger, the efficient secretary. On September 1, he felt constrained to resign to become superintendent of the Sunday school in the First Baptist Church, Ft. Worth, Texas, and also to take a course in the Southwestern Theological Seminary. The report says, "No man in the South, within the last three years, has excelled Brother Entzminger in the amount, or far reaching scope, of work done. When he came to Kentucky three years since, the Sunday school work, as a whole, was at a very low ebb; he found at that time only 193 Normal diplomas, with a correspondingly low number of Red and Blue seals . . . When he left the State, there were 3,292 normal diplomas, 491 red seals, and 302 blue seals . . . The State has been divided into three divisions, with a field worker in each." Brother N. T. Barnes was put in charge of the Eastern District; Mr. J. J. Gentry of the Central District; and Mr. Leonard O. Leavell of the Western. In May, 1913, Mr. Leonard O. Leavell, resigned to become Sunday school secretary in Maryland, and was succeeded by a young business layman, William P. Phillips of Texas, who had given up his business to come to the Seminary to prepare for Sunday school work. On September 1, two months before the meeting of

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the General Association, J. J. Gentry was elected to succeed Mr. Louis Entzinger, and immediately entered upon his duties.

Since the last session of the Association two faithful leaders, who had been long in the Lord's work in Kentucky, were called away by death — Dr. J. N. Prestridge, and Dr. J. M. Weaver.

Dr. Prestridge died October 29, 1913, at the age of sixty years. After graduating from Howard College, Alabama, and from the Southern Baptist Theological Seminary, he held pastorates at New Castle, Winchester, Hopkinsville, in Kentucky, and at San Antonio, Texas. Dr. Prestridge was pastor at Williamsburg and President of Williamsburg Baptist Institute. In 1897, he became editor of the *Baptist Argus*, and later of the *Baptist World* and remained editor until his death. This distinguished Brother was one of the leaders in organizing the Baptist World Alliance, and was the American Secretary of that body.

Dr. J. M. Weaver died March 23, 1913 in the seventy-ninth year of his age. His first pastorate was at Taylorsville and his second and last pastorate was with the Chestnut Street Church in Louisville. Here he remained an active pastor forty-four years, and then pastor emeritus until his death. Dr. Weaver was known for more than fifty years, as a strong preacher, a forceful writer, and with unusual evangelistic gifts.

The maturing plans for a Baptist Hospital about to be put into operation in Louisville, were "almost paralyzed" in the sudden death of Dr. J. B. Marvin, who was a great Baptist physician and layman in Louisville. Dr. Marvin was killed in a railroad wreck, September 13, 1913.

1914

The Moderator, J. W. Porter, called to order the seventy-seventh session of the General Association in the First Baptist Church at Somerset at 7:30 P. M. November 10. W. W. Horner, pastor of the Twenty-second and Walnut Street Baptist Church, Louisville, led in the devotional service. The enrollment committee reported 189 messengers from twenty-eight associations and ninety-seven churches. The tellers reported that C. W. Elsey at Cynthiana, and E. O. Cottrell, pastor at Cloverport, were elected Assistant Moderators. After singing "Come Thou Fount," W. M. Wood, pastor at Mayfield, preached the annual sermon from Acts 26:19, "The Heavenly Vision."

Secretary W. D. Powell in his report designated the past year as having been one of "glorious achievement." He says: "This has been the greatest year in our history. Our collections for all missions have largely increased. We lead all the States in the South in gifts to Foreign Missions for the past six months. We stand second in gifts to Home Missions. We have raised \$5000 more for State Missions than ever before. During October our receipts exceeded those of the same month last year by \$4,113.00. Our total receipts for the year have been \$178,605.26. Seven years ago we received \$84,703.93. Last year we received \$144,907.56." The 111 missionaries reported 3697 additions to the mission churches. It is well to observe in this connection that the state Woman's Missionary Union reported that for the first time they had exceeded their apportionments to the different Boards.

The women contributed to all missions, including \$902.39 for the Judson

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Centennial, \$32,791.13, in cash, which did not include the boxes sent to the missionaries, to the needy and distressed.

A memorial from Ohio County Association, calling for the founding of a Kentucky Baptist Children's Home was presented by A. B. Gardner, pastor at Beaver Dam, which provoked widespread discussion in the session, and also in the session the following Thursday afternoon. S. E. Tull, pastor, First Baptist Church in Paducah, offered the following resolution, which was unanimously adopted: "Resolved, That it is the sense of this body that a Children's Home be established; that a committee of nine be appointed with full power to act in the establishment of such a home; and that said committee shall constitute a Board of Trustees for said home." Accordingly the Moderator named a committee of nine as follows, which should also constitute a Board of Trustees: To serve for three years — S. E. Tull, T. H. Athey and W. L. Brock; for two years — W. M. Stallings, W. W. Horner, and Thomas D. Osborne; and for one year — J. E. Martin, E. C. Farmer, and S. M. McCarter.

At the call of the chairman, S. E. Tull, this committee met, on January 25, 1915, at the Twenty Second and Walnut Street Church, Louisville at 8 P.M. A Charter and By-Laws were presented by S. E. Tull, which were unanimously approved by the committee. The first section of the Charter appears as follows: "We, S. E. Tull, Paducah, Kentucky; T. H. Athey, Shelbyville; W. L. Brock, Lexington; W. M. Stallings, Smith's Grove; W. W. Horner, Louisville; Thomas D. Osborne, Louisville; E. C. Farmer, Louisville; J. E. Martin, Jellico, Tenn.; S. M. McCarter, Lawrenceburg; and our successors in office, are hereby incorporated, and made a body politic, bearing the name of the Trustees of the Kentucky Baptist Children's Home, and shall have perpetual succession for the sole purpose of founding and maintaining, under the support and patronage of the Missionary Baptist churches of Kentucky and their sympathizers, an institution of benevolence, having no capital stock, to be known as the Kentucky Baptist Children's Home. . . . The purpose for establishing the Home herein named shall be only for the support, education, industrial training and domestic culture of orphan and destitute children of white parentage, who may be received into the care of the Home."

The Lynnland College property, near Glendale was purchased June 23, 1915, through W. M. Stallings, representing the Trustees, at the nominal sum of \$3500.00, including grounds, buildings, and contents to be utilized for the Home. Lynnland College had its origin in 1865, when five members of the Gilead Church contributed \$5000 each and secured an additional \$7000 from others, with which to establish a school. The five brethren in the church, who gave the \$25,000 to establish the institution, were William Sprigg, Henry Sprigg, Samuel Sprigg, Samuel Hansbrough, and J. J. Jeffres. Two other members, F. W. Summons, and J. R. Gaither also had a part in promoting this noble enterprise.

A building was erected on about one hundred acres of land, and in the fall of 1867, Lynnland College opened its doors on property formerly occupied by a military institute. The school was so prosperous that at the beginning of 1869, other buildings were erected. In 1870, the trustees, who owned the college, sold their interest to private individuals. The school was

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privately owned and operated until 1905, when the property was purchased by the Severn's Valley Baptist Association, organized as an Educational Board. In the fall of the same year the school opened under the new management with high standards and grew rapidly. After the close of session in the spring of 1914, the Severn's Valley Baptist Education Society sold the property to a group of Baptists in Glendale for the purchase price, and they in turn sold the same to the Trustees of the proposed Orphans' Home.⁵

On March 1, 1915, A. B. Gardner, pastor at Beaver Dam, was chosen Superintendent, and the following June 23, the very day of the purchase of the property, the Home was dedicated with proper ceremonies, and opened for patronage. Mrs. C. H. Gregston, Gracey, Kentucky, was the first matron. On the following July 26, Dr. J. G. Bow was employed as Field Secretary. During late summer and early fall, he visited twenty-five Associations in the interest of the Home, and collected about \$5000. S. E. Tull who was chairman of the Board of Trustees, and who had led in establishing the Institution, left his pastorate at Paducah to accept a pastorate at Temple, Texas.

At the 1913 session of the Association on motion the Moderator was requested to appoint a Committee of Five to consider "the question of unifying our work so as to make unnecessary the large representation of various denominational interests at our district associations." The committee, composed of H. Boyce Taylor, J. A. Booth, W. W. Landrum, A. F. Gordon, and O. O. Green, submitted their prepared report by the chairman, H. B. Taylor. A general discussion followed participated in by eight brethren. W. J. McGlothlin offered a substitute for the report.

On motion further discussion was deferred until the afternoon. At that time the discussion was renewed and continued until a motion prevailed to refer the whole matter to a Committee of Nine to be appointed by the Moderator "to consider the whole question, give publicity to their deliberation during the year, and report at the 1915 session of this body." The Moderator appointed the following well known brethren on this committee: H. Boyce Taylor, W. W. Landrum, F. D. Perkins, H. L. Winburn, M. B. Adams, W. D. Powell, C. M. Thompson, W. E. Hunter, and W. M. Wood. On motion the Recording Secretary was instructed to print both the report and substitute in the minutes, which was done. The committee had no designated name, but the Secretary, John L. Hill "named us the Committee on Unification."

Secretary J. J. Gentry of the Sunday School Department emphasized in his general report that his chief aims had been: "A Sunday school in every Baptist church in the State, every school graded, every teacher trained and every Association organized into a Sunday School Convention." There were still 615 churches without a Sunday school.

Resolutions on the death of Dr. B. H. Carroll, of Texas, were adopted expressing the sore loss to the Baptist denomination of one of the greatest preachers, and to the world, one of the most able expounders of the Scriptures. Dr. Carroll led in the founding of the Southwestern Baptist Theological Seminary, located in Ft. Worth, Texas, in 1908, and was President until his death.⁴

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The Recording Secretary stated in regard to this session of the General Association at Somerset: "that this session was characterized by an unusual interest manifested by lively and frequent discussion from the floor and that by reason of this discussion, practically every motion was passed unanimously."

1915

The Seventy-eighth annual session composed of one hundred and ninety-four messengers, met November 16, in the Baptist Church, at Jellico, Tennessee, located on the line of Whitley County, Kentucky. The retiring Moderator, J. W. Porter, in expressive words, presented the newly elected Moderator, Brother A. Gatliff, Williamsburg. F. D. Perkins, Corresponding Secretary of the Baptist Education Society of Kentucky, and W. M. Wood, Mayfield, were unanimously chosen Assistant Moderators. The annual sermon was preached by C. C. Carroll, pastor at Winchester, who was a son of the late B. H. Carroll of Texas.

The committee of Nine, appointed at the last session of the Association held at Somerset to consider the whole question of unification, reported through its chairman, H. Boyce Taylor. After some discussion, the report was made a special order for the afternoon, when the subject was again taken up and discussed at great length, and then adopted by a rising vote, with the following recommendations: "That we adopt the Budget Plan for the collection of funds for the support of all objects under the control and direction of the General Association, including Foreign Missions, Home Missions, State Missions, and other denominational interests fostered by Kentucky Baptists." Also "that the Baptist Education Society of Kentucky, the Baptist Ministers' Aid Society of Kentucky, the Louisville Baptist Orphans' Home, and the Kentucky Baptist Children's Home, be requested to join in, and co-operate with the financial, educational and field plans set forth in this report; it being expressly understood that those organizations surrender nothing of their vested rights by such affiliation and co-operation."

The Executive Board of the General Association was charged with the responsibility of putting the Budget System into operation. Each interest represented in the budget was to receive one-twelfth of the amount to be raised for that interest during the year, paid monthly. The plan was not to exclude special offerings "for the endowment of schools and colleges and similar objects." The Executive Board of the General Association was authorized "to employ such help as may be necessary to put into effect the plan outlined in this report." This budget plan was to be put into operation at the earliest practicable date not later than January 1, 1916.

The Judson Centennial Movement inaugurated at the Southern Baptist Convention, May 1912, was coming to a close. The purpose of this movement, as has already been stated, was to raise in three years one and a quarter million dollars for Foreign Missions. Encouraging progress had been made, as over one-million dollars had been secured. A "One Week Campaign" was planned in all the States to raise the balance. By resolution the churches, Sunday schools, Woman's Missionary Societies and individual Baptists were urged "to co-operate in this seven day effort to the utmost limit of their ability." Dr. J. M. Carroll of Texas, representing the

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Judson Centennial, "made an enlightening and powerful address" on the subject, emphasizing Baptist History, which created a new interest in the movement in Kentucky.

There was great sorrow among the Baptists of the South and beyond over the death of Dr. R. J. Willingham, who rejoiced in the inauguration of the Judson Centennial, but was taken away before it was completed. This devoted servant of the Lord Jesus fell asleep on Sunday, December 20, 1914, after a service of over twenty-one years as Corresponding Secretary of the Foreign Mission Board. Dr. Willingham was the very embodiment of the missionary impulse. He was succeeded by Dr. J. F. Love.

During the memorable year 1915, in addition to the Baptist achievements already mentioned, a general advance was made in all departments of work fostered by the General Association of Baptists in Kentucky. The State Mission Board reported "that the past year had been one of glorious achievement." The collections for all purposes exceeded those of any previous year, reaching a grand total of \$162,190. The missionaries reported 3,803 baptisms and 1,793 members received by letter. The Baptist Young People's Union was developing with rapid strides and shaping into splendid organizations both State and local, under the leadership of the efficient State Secretary, Mr. Newton T. Barnes. The report showed 1096 Sunday schools in the State, but still about 600 churches were without Sunday schools. Secretary J. J. Gentry who served so well, closed his work one year before, and his successor had not yet been found.

The Summer Assemblies were rapidly assuming large proportions. The West Kentucky Baptist Assembly was moved from Dawson Springs to the campus of Bethel College at Russellville, and the session of the Summer of 1915 was held in the new location with double the attendance of former years. The managers were planning to entertain a thousand visitors on the Bethel College campus the following year, June 29 to July 6. The assembly established at Georgetown College for Central and Eastern Kentucky was a powerful agency for inspiration and training in that section. The eighth session of this assembly held the past summer was regarded as the best of all.

The Laymen's Movement in Kentucky received an added impetus during the year "by inspiring and forceful addresses" by J. T. Henderson, the General Secretary of the Movement, and by the large distribution of tracts received from the Headquarters at Chattanooga, Tennessee. Dr. Henderson was a great layman in the educational field before he became full time Secretary of the Baptist Brotherhood of the South.

The Woman's Missionary Union of Kentucky also reached their highest mark of achievement during the same year. A grand total was raised for all causes amounting to \$36,809.38 of which \$24,722.71 was for State, Home and Foreign Missions. Corresponding Secretary W. D. Powell recommended that the State meeting of W.M.U. provide \$6,500 to be used under his direction as follows: One thousand dollars to the church building at Jenkins, a mining town in the mountains; one thousand dollars to the work among the negro women; five hundred dollars to aid in the erection of small church houses in the mountains; five hundred dollars to be used in organizing and developing Woman's Missionary Societies;

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two hundred and fifty dollars from the Y.W.A. on the salary of Miss Emma Leachman and Miss Mattie Wilson, city missionaries in Louisville; three hundred dollars from the Sunbeam Bands to support a mountain missionary to be known as a Sunbeam Missionary; and one hundred dollars from the Royal Ambassadors to aid in building a church house in some mining camp.

The Committee on Sunday schools reported that Brother J. J. Gentry had resigned, and that "for more than a year we have had no regular State Sunday School Secretary." Later Rev. W. L. Brock, pastor of the Fifth Street Baptist Church, Lexington, was elected to that position and began work in January, 1916.

The Southern Baptist Theological Seminary, under the leadership of President E. Y. Mullins, was near the completion of a necessary additional endowment of \$600,000 to be added to the already invested funds of over a million dollars. The present plant in the center of the city was valued at about \$400,000. The report announced that a plat of 44 acres near the city had been purchased, and, with a designated fund, "an enlarged and new seminary could be constructed in the near future." The following were the living active members of the Seminary faculty: E. Y. Mullins, Wm. Joseph McGlothlin, George B. Eager, John R. Sampey, Archibald T. Robertson, W. Owen Carver, Charles S. Gardner, and H. C. Wayman.

Two significant resolutions were offered by Deacon Thomas D. Osborne of Louisville, and were unanimously adopted: One was in reference to the death of the noted colored Baptist educator, Booker T. Washington, which occurred on November 14, 1915. This devoted colored brother had spent a long life in service to "his church and country with singular success in leading his race into educational, industrial and Christian careers." The second resolution was in regard to royal entertainment of the General Association by the Jellico Church, which says: "Never in the history of this body has its entertainment been surpassed, and seldom equalled. We commend as worthy of imitation the novel and rapid way in which Pastor J. E. Martin and his devoted people placed the messengers in the homes assigned."

1916

The Walnut Street Baptist Church, Louisville, entertained the General Association again after a period of twenty-five years. Hardy L. Winburn was in his third year as pastor of this historic church, having come from an eleven year pastorate in Arkadelphia, Arkansas, to succeed Dr. Henry Alford Porter, who resigned in 1913, to become pastor of the Gaston Avenue Church, Dallas, Texas. The Association was called to order by Moderator A. Gatliff at 4 P. M. Tuesday, November 14. C. M. Thompson read Psalm 108, and led in prayer. Mr. Gatliff was reelected Moderator.

For years only a small number of churches, and still a smaller number of district associations had been represented in the annual meetings. An effort was made at the close of the last session to increase the attendance the coming year. Accordingly, M. B. Adams, President of Georgetown College, recommended in a resolution, "That we earnestly endeavor to secure . . . at least two thousand messengers and visitors, and that pastors,

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churches, secretaries, and editors be asked to co-operate heartily to secure this desirable end." That large number was not attained, but the committee on enrollment reported 424 messengers, representing 228 churches and 60 associations; also that 800 persons were assigned homes and that more than a thousand badges went out to messengers and visitors. W. A. Frost, member of the State Senate, and W. E. Hunter, pastor at Somerset, were chosen Assistant Moderators. At the evening hour after the singing "I Love To Tell The Story," W. M. Stallings preached the annual sermon from 1 Cor. 5:20, "Ambassadors for Christ."

At the morning session the next day, W. W. Landrum introduced the following new pastors and workers: D. H. Howerton, New Liberty; J. W. T. Givens, Greenville; W. D. Wakefield, Baptist Tabernacle, Louisville; H. M. Crain, Hickman; Jesse Neal, Uniontown; J. W. Meeks, Salyersville; R. L. Motley, Winchester; T. J. Barksdale, Calvary, Louisville; J. W. Black, Morehead; W. J. Banks, Brandenburg; O. L. Smith, Ninth and O, Louisville; Finley F. Gibson, Bowling Green; Z. M. Leverett, Belmont; O. E. Bryan, I. W. Martin, and A. C. Abney. Rev. Walter L. Brock was introduced as the Secretary of the State Sunday school work. He had been on the field ten months. He reported 1486 Sunday schools, and 386 churches without Sunday schools.

The following resolution was enthusiastically adopted: "Resolved, That it is the sense of this body that Dr. W. D. Powell, who has been so successful in directing our work, should by all means be retained as Corresponding Secretary." Dr. Powell then presented a number of the State missionaries, who gave a brief account of their work: John Cunningham, Berea, L. F. Caudill, G. C. Sandusky, O. E. Bryan, D. Arthur Dailey, W. A. M. Wood, T. F. Grider, A. S. Petrey, C. D. Stevens, S. B. Rickey, W. T. Hamlin and William Dingus. To these and the other workers of the State Board, Dr. Powell presented each a package of books from the library of the late W. H. Felix, who was twice pastor of the First Church, Lexington, and died January 12, 1912. These books were the gifts of Mrs. Felix.

The sad announcement was made of the death of Dr. James Marion Frost, the Corresponding Secretary of the Sunday School Board, Nashville, Tennessee. Dr. Frost was a son of Kentucky, a graduate of Georgetown College, and rendered efficient service in his native State, before he became the first Secretary of the new Sunday School Board in 1891.

The session closing was declared "perhaps the most wonderful meeting in their history, certainly so in attendance, a meeting of great spiritual power, and of great plans for the work of Kentucky Baptists."

1917

When two hundred and twenty-eight messengers composing the General Association, met in Paducah, November 13, the United States was in a state of War. The conflict started in Europe in the summer of 1914, but at first the seat of war was too far away from American shores to cause any alarm. But as months passed nation after nation was being drawn into the war, which was rapidly becoming a conflagration that threatened the peace of the world. The enemies' submarines began to appear off our shores and our ships of commerce were sunk on the high seas.

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On April 6, 1917, the United States Congress declared war on Germany and President Woodrow Wilson called for the mobilization of the entire nation. The Selective Service Act was passed by the Congress on May 5, following, and June 5 was fixed for the day of registration. A total of 9,585,508 men were enrolled between the ages of twenty-one and thirty-one, out of which an army of 625,000 men was selected. Training camps were rapidly established to prepare an army for transportation to the field of battle in Europe.⁹

The General Association was organized for business by the election of H. Boyce Taylor, pastor at Murray, Moderator; W. S. Farmer and M. D. Early, Assistant Moderators; and John L. Hill, Secretary for the ninth time. R. G. Bowers was the efficient pastor at Paducah, who with the church had made every provision for the entertainment of the body. M. E. Staley, pastor at Madisonville, preached the annual sermon. A telegram of greeting was received from M. E. Dodd, who had left Kentucky and was pastor of the First Baptist Church, Shreveport, Louisiana.

At the meeting of the Executive Board, July 24, W. D. Powell resigned as Corresponding Secretary to take effect October 31, following, and O. E. Bryan was chosen as his successor. Grateful appreciation was expressed "of the magnificent leadership of our retiring Secretary W. D. Powell." It was resolved that, "his administration forms a great epoch in all the long years of our history. His place in our hearts is secure and we want him to know it. The State Board urged the entire brotherhood "to sustain by their prayerful and consecrated cooperation his successor, Dr. O. E. Bryan, in the critical transitional period through which we are now passing." Dr. Powell accepted the position of Field Secretary of the Foreign Mission Board, Richmond, Virginia, to which great work he devoted the remainder of life.

The resolution, which follows reveals the attitude of the war, which then involved the nations of the world. A. S. Pettie, pastor of Whitesville offered the resolution: "Whereas our country is engaged in war against the Imperial German Government, one of the most ambitious, brutal and ruthless despotisms the world has known, a government guilty of the most atrocious crimes against civilization and humanity, therefore be it,

"Resolved, That we as representatives of more than 250,000 Baptists in this great commonwealth, pledge to the President and Government of these United States, our sympathies and prayers, our loyal support, our fortunes, our lives, our sacred honor, our all for the vigorous and successful prosecution of this war in behalf of democracy and humanity; that we will cheerfully, and liberally contribute to the physical comfort, and to the Spiritual well-being of our brave boys in khaki." This was unanimously and enthusiastically adopted.

The following was then offered by Professor W. O. Carver of the Southern Baptist Theological Seminary, which was also unanimously adopted: "Resolved, That the General Association of Kentucky Baptists does hereby say to its Executive Board, that we approve to any expenditure, which, in their judgment, can be wisely used for ministering to the religious needs of soldiers in Camp Zachary Taylor in co-operation with our Baptist forces."

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During the year two ministers, who were distinguished for their long service in Kentucky, were removed by death.

Elder W. E. Powers, a pioneer preacher in Long Run Association, who was born within its limits in Shelby County, June 24, 1824; died November 26, 1916, at the age of ninety-three years. Brother Powers was converted and baptized October 17, 1839, and was ordained to the ministry in 1859 at the Long Run Church, where the Long Run Association was constituted in 1803. For more than fifty-seven years he was one of the most faithful preachers in that Association, and served as its Moderator thirty-two years.

Dr. Joseph A. Booth was born in New York State July 5, 1848, and died in Lexington, Kentucky October 25, 1917. He entered Georgetown College in 1871, and graduated with an A. B. degree in 1875. Brother Booth was pastor of churches in Kentucky for forty-one years. For sixteen years he was a Trustee of Georgetown College, fifteen years Moderator of Nelson Association, and twice Moderator of the General Association. Dr. Booth was spoken of as "an able defender of truth and mighty in the Scriptures."

1918

The General Association adjourned at Paducah to meet one year hence on November 12 at Campbellsville, but on account of the epidemic of the Spanish Influenza the meeting was postponed by the Executive Board to meet at the appointed place, on December 3. On November 11, the day previous to the appointed time for the General Association to meet, the war closed. The German Army surrendered, the Armistice took effect at 11 A.M. and the American flag was raised at the front. When the news that firing had ceased reached America, great excitement prevailed in every section of the country with all kinds of celebrations of the victory.

Moderator H. Boyce Taylor called the Association to order in the Baptist church at Campbellsville, and proceeded with the organization. When the time came for the nomination of the presiding officer for the present session, Dr. Taylor stated in a few well chosen words that he thought it would promote harmony in the denomination, if his name should not be put in nomination for Moderator of the body, and he stated quietly and firmly that he would not allow his name to be presented. W. M. Stallings, pastor at Greenville, was chosen Moderator with Senator W. A. Frost and G. W. Argabrite as Assistants. L. C. Kelly, pastor at Campbellsville spoke some appropriate words of welcome, which were responded to by W. M. Wood, Mayfield. After singing the hymn, "Amazing Grace," C. W. Elsey, Cynthiana, preached the annual sermon from Isaiah 9:7 "Facing the Future." The Secretary wrote of it as being "a thoughtful, forceful, inspiring sermon."

The following new pastors were presented by W. W. Landrum "in his characteristic way": J. H. Durham, Baptist Tabernacle, Louisville; John D. Freeman, Springfield; W. C. Boone, First Church, Owensboro; J. J. Cates, Fleming; R. S. New, Carlisle Avenue, Louisville; P. A. Duncan, Glasgow; C. L. Greaves, Bowling Green; and E. B. Hatcher, Louisville.

O. E. Bryan, who succeeded Dr. W. D. Powell, made his first report as Corresponding Secretary, showing that the work had gone forward

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in a general way, but many had been the hindrances. Some of the handicaps experienced were the threatened denominational debt, the numerous appeals for war work, and the epidemic of influenza. During the month of October the doors of the churches were closed, because of the spreading of this strange epidemic.

Through most of the year the Sunday School Department had been without a Sunday School leader. Secretary W. L. Brock had resigned and "the work has greatly suffered." The committee on Sunday Schools reported that Rev. J. R. Black had been secured as Secretary, and Mrs. Black as Elementary worker. These efficient workers, in spite of the difficulties, set out to organize the State for a great Sunday School Campaign.

The Association instructed the Executive Board, and requested the Board of Directors of the Baptist Education Society of Kentucky, to put on, at the earliest possible date, a campaign to raise \$1,400,000, fifty percent of this sum to go to Georgetown College; and the rest to be divided among the other schools as their need may appear. The Executive Board in connection with the Baptist Education Society of Kentucky was authorized "to employ a suitable man, who, in connection with the Corresponding Secretary of the Executive Board, shall raise the above amount." The report on Education stated: "We have reached the point where Baptist schools either must be taken care of financially or many of them must close their doors to all concerned." The Education Commission of the Southern Baptist Convention put on a five year program to raise fifteen million dollars, and set the goal in Kentucky at "one million four hundred thousand dollars. This is a stupendous task, but Kentucky Baptists can do it."

Plans had at last matured to build a Kentucky Baptist Hospital in Louisville. A five acre plat had been secured. Plans for the building were being drawn and a campaign was on to raise sufficient funds for a plant to cost around three hundred thousand dollars. Mr. George E. Hays was President of the Hospital Board of Trustees, and Dr. M. P. Hunt, who had dreamed of a great Baptist Hospital for years, was appointed to take the field to obtain sufficient funds to begin work on the building not later than the following Spring.

The Kentucky Baptist Children's Home, located at Glendale, sustained a great loss in the death of the first Superintendent, Dr. A. B. Gardner, who passed away October 9, 1918. He was the prime mover in the establishment of the home. Rev. J. W. Vallandingham, pastor of the Gilead Church, was at once chosen Superintendent. An encouraging report was made showing how this institution had grown in efficiency and in the affections of the people. During the brief period of the Home's existence, one hundred and eighty children had been received, coming from all parts of the State. The Financial Secretary, J. G. Bow, had collected several thousand dollars for the erection of a new building.

Rev. George William Hill, the father of the General Association's efficient secretary, Professor John L. Hill, Georgetown College, passed away in Glencoe, Kentucky, February 3, 1918. Brother Hill was born in Owen County, Kentucky, April 8, 1848. He was ordained to the ministry in the same county September 16, 1882, and labored as a preacher in the counties

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of Owen, Franklin, Grant, Boone, Kenton, Scott, and Gallatin. He served one term as Superintendent of Public Schools in Grant County. It was said of him that "He was a true Baptist, ever loyal to the doctrine and interests of the denomination, a winner of souls."

On account of the continued epidemic of influenza the reports from the associations were so meager, that no sufficient data could be obtained to make the accustomed apportionments to prepare the statistical tables."

The session of the General Association of the epochal year 1918 adjourned to meet in Georgetown, November 11, 1919.

CHAPTER XXXIII

THE SEVENTY FIVE MILLION CAMPAIGN AND RESULTS

1919 - 1926

This period will ever be memorable in Kentucky Baptist history. Each year was filled with Baptist affairs, calculated to inspire confidence, or to produce discouragements.

1919

In May, preceding the meeting of the General Association in November at Georgetown, the Southern Baptist Convention in session in Atlanta, Georgia, inaugurated a great forward movement, designated the Seventy Five Million Campaign. The purpose of this movement was to strengthen the cause of Christ in the homeland, and in the foreign fields, in the various lines of "missions, education and benevolence," by raising over a period of five years the sum of Seventy Five Million Dollars. A resolution was adopted by the Convention making adequate provisions for accomplishing the great task. The President of the Convention, J. B. Gambrell, was authorized to appoint a Commission of fifteen members, to whom was committed "the whole matter of laying plans and . . . conducting this Campaign." This Commission was instructed "to meet at the earliest date possible . . . to lay plans and to prosecute this Campaign." This Commission was also authorized "to employ any and all agencies which in its judgment may be necessary for the . . . task." This said Commission was authorized and instructed "to prepare an address to the denomination, calling our brethren to a special season of prayer, and heart searching and summoning them to the united and sacrificial effort, without which our great objective will be impossible."

Mr. George E. Hays Sr., was the Kentucky member of this Commission, which met in the First Baptist Church, Atlanta, Georgia, on June 4. After a long discussion the full quota for each State was adopted, and the amount of the appropriation to the different causes was definitely settled. The quota assigned to Kentucky was \$6,500,000. The apportionments of the various denominational interests based on the seventy five million to be raised were as follows: To Foreign Missions \$20,000,000; Home Missions \$12,000,000; Southwide Seminaries and Training Schools, \$3,000,000 and Ministerial Relief \$2,500,000 making a total of \$37,500,000. The apportionments to the State Causes were the following: To Christian Education \$22,132,516; State Missions \$10,697,164; Hospitals \$3,630,666; and Orphanages \$4,216,197, making a total of \$40,676,543. Thus the grand total was \$78,176,543, which was over \$8,000,000 in excess of the \$75,000,000. This overplus of state causes was thus explained: "The states increased their appropriations for education, hospitals and orphanages beyond the figures designated (to the States) by the Executive Committee."

The time to be occupied in the Campaign was to extend from June 4, the time of the first Conference, until December 21. Victory Week was

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set for November 30 to December 7, with the understanding that all reports of pledges taken during Victory Week would be in by December 21. July was set apart for preparation month; August, Information month; September, Intercession month; October for Enlistment and November, as Stewardship month. The Commission at its first meeting also set up the most complete organization possible for the great Campaign. Dr. L. R. Scarborough, President of the Southwestern Baptist Theological Seminary, Ft. Worth, Texas, was chosen General Director for the South. Each state was to have a General Director and other helpers. A similar organization was put on in the district associations and in the local churches. In Kentucky, Professor John L. Hill, Dean in Georgetown College, was made State director and organizer. Dr. O. E. Bryan, Corresponding Secretary of Missions, was head of the State organization. Secretary J. R. Black of the Sunday School Department was Publicity Director, and Mrs. B. G. Rees was W.M.U. Organizer among the women. Dr. M. P. Hunt, Manager of the Baptist Hospital Campaign; Dr. J. G. Bow, Financial Secretary of the Kentucky Baptist Children's Home and Rev. O. M. Huey, Superintendent of the Louisville Orphans' Home, were released to give their time to the Campaign. The State missionaries also gave time to this great task.¹

As the Campaign progressed, it became manifest that Kentucky, having two outstanding Baptist papers, the *Western Recorder* and the *Baptist World*, could not heed the request of the Executive Committee of the Southern Baptist Convention "to place the denominational state papers in all of our Baptist homes as a method of publicity during the Seventy Five Million Campaign." Accordingly at a called meeting of the State Board of Missions on July 23 at the Broadway Baptist Church, Louisville, Kentucky, O. E. Bryan, the Corresponding Secretary, presented the following resolution: "That the Baptist State Board of Missions in Kentucky endeavor to purchase the Baptist papers of the state affiliated with our organized work, and operate them under the direct control of the State Board of Missions." A committee of five was appointed by the Chairman, consisting of O. E. Bryan, W. M. Stallings, W. W. Landrum, H. S. Summers and B. H. Lovelace "with authority to consummate the financial transactions incident to the establishment of a single state paper subject to the ratification of the Executive Board."

The Executive Board was called to meet on August 10, to hear the report of the Committee, which was as follows: "After several conferences with representatives of both papers, they called meetings of their directors and submitted the following proposition: First, We, the directors of the Baptist Book Concern and Publishers of the *Western Recorder* of Louisville, Kentucky, hereby offer to the Baptist State Board of Missions of Kentucky the *Western Recorder* and its entire subscription list, consisting of 10,000 subscribers, more, or less; the advertising contracts of said paper, for the sum of \$20,000. It is hereby understood and agreed to by both parties to this contract that the name of the paper shall be unchanged, and shall continue to be known as *Western Recorder*." This was signed by J. W. Porter, Chairman of the Board, and by F. H. Goodridge and E. C. Farmer. "Second: The Baptist World Publishing Company desires to make this substitute offer to

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your Committee in lieu of the offer made your Committee on July 29, 1919. "We will sell the paper and printing department, which would include the subscription list and amounts due on all unpaid subscriptions to the Baptist World, together with the linotype, printing presses and all other machinery and appliances used in the printing department, together with the stock of paper on hand for the sum of \$15,000." The proposition was signed Baptist World Publishing Co., by Boyce Watkins, President.

At this same meeting of the Executive Board, a Board of Managers of the new paper was appointed composed of the following seven members: O. E. Bryan, Chairman, C. W. Elsey, C. M. Thompson, W. M. Stallings, W. W. Landrum, W. M. Seay, and B. H. Lovelace. This new Board of Managers met at the Henry Watterson Hotel, September 9, and elected J. W. Porter, managing editor of the Western Recorder, E. B. Hatcher, news editor, and O. E. Bryan, Business Manager. The first issue of the combined paper, under the name Western Recorder, came out on August 28, 1919. In the meantime an up to date printing plant, paid for, was located in the rear of the State Mission property 205 East Chestnut Street, Louisville, Kentucky.²

When the General Association met in Georgetown on November 11, the 346 messengers were full of spiritual enthusiasm. The large auditorium of the First Baptist Church was filled to over-flowing by messengers and visitors to the General Association; while at the same hour a large crowd was assembled at the Church of the Disciples to hear Evangelist M. F. Ham, who was preaching there by special request. After Moderator W. M. Stallings called the body to order, the congregation joined in singing "Amazing Grace" and C. L. Greaves, pastor at Bowling Green, conducted the devotional service. Pastor F. W. Eberhardt extended a cordial welcome to the Association from the church, from Georgetown College, and from the Christian people of the town. Sam P. Martin, pastor of the Third Baptist Church, Owensboro, preached the annual sermon, which "was plain, practical and spiritual." At the early hour of 8:45 on Wednesday morning the largest audience was present for the devotional service, led by A. Paul Bagby, that was ever known to be present for such a service at that early hour.

The Seventy Five Million Campaign was the predominant subject of the session, and it was enthusiastically endorsed as follows: "We . . . accept Kentucky's apportionment of \$6,500,000, and to the raising of the amount and more, we pledge our time, our talents, our means, and the loyal devotion of our hearts for the glory of our blessed Redeemer." The Budget Committee, H. Boyce Taylor, Chairman, recommended unanimously that Kentucky's quota of \$6,500,000 for five years be appropriated as follows: To Foreign Missions \$1,925,098; to Education \$1,768,667; to Home Missions \$1,040,000; to State Missions \$900,000; to Kentucky Baptist Children's Home, \$350,000; to Ministerial relief \$266,000; and to Kentucky Hospital, \$250,000. The amounts appropriated to the schools and colleges of Kentucky to be paid during the five years were as follows: Georgetown College \$700,000; Cumberland College \$400,000; Bethel College \$200,000, but \$150,000 of the amount was for endowment; Bethel Woman's College \$100,000, of which

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\$50,000 was for endowment; Russell Creek Academy, Campbellsville \$100,000; and balance \$268,667 for Southwide objects.

Some of the schools began at once to add new equipment and to increase their teaching force due to the enlarged enrollment of students. Russell Creek Academy reported eleven teachers, 287 students, a thirty room dormitory for boys completed, eight acres added to the campus, about \$20,000 raised in subscriptions for a new dormitory, and an eight room house purchased for the President's home. Bethel Woman's College at Hopkinsville reported that Professor J. W. Gaines, former dean of Shorter College, had been secured as President. At the time Dr. Gaines was engaged in Y.M.C.A. work in Europe, and did not assume his duties as President until August 18. A new dormitory with twenty-four rooms was erected during the year and the college building had been equipped throughout with new furniture, including the installment of a heating plant. The Trustees were asking for an appropriation of \$200,000 from the Seventy Five Million Campaign. Other schools were making similar improvements.

A number of pastors, who had recently come to the State, and others who had made important pastoral changes were presented to the body by W. W. Landrum, pastor at Russellville. Among those presented were: W. L. Walker, Danville; R. E. Downing, Morganfield; Logan B. English, Henderson; A. K. Wright, Tabernacle, Louiville; C. L. Niceley, Irvington; B. P. Robertson, First Church, Paducah, and J. P. Scruggs, Franklin.³

1920

Retiring Moderator W. M. Stallings called to order the eighty-fourth annual session of the General Association in the Third Baptist Church, Owensboro, at 7:30 P. M. Tuesday, November 16. J. W. Gillon, Mayfield, read Romans 12, and Brethren W. L. Walker, J. W. T. Givens, and W. M. Nevins led in special prayers for Divine guidance in the session. Honorable W. A. Frost was chosen Moderator and W. E. Mitchell, Hodgenville and J. E. Baird, Monticello, Assistant Moderators. John L. Hill was chosen Recording and Statistical Secretary for the twelfth time, and J. G. Bow, Assistant Secretary. J. T. McGlothlin, Frankfort, preached the Annual Sermon.

The report of the Executive Board read by the Corresponding Secretary, O. E. Bryan, declared that the year just closed "has been marked by unprecedented blessing in money raised for Kingdom interests, in the salvation of souls and in additions to the churches. Our land has been blessed with a marvelous harvest. Temporal and spiritual blessings have been showered in abundance upon our State." The report showed that Kentucky had led the South in collecting the full year's quota for the Seventy Five Million Campaign and more. The first annual quota of Kentucky Baptists was \$1,300,000, but \$1,355,366.51 was received, which was \$55,366.51 in excess of the first annual quota. The missionaries of the State Board reported 3,453 baptisms, and 1,404 additions by letter and restoration, a total of 4857 members added. The Sunday school work was never more flourishing in Kentucky than under the direction of Rev. J. R. Black, Secretary of the department and of Mrs. Black, leader of the Elementary work. There was sincere regret when Secretary Black resigned

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on September 1, to become pastor of the Baptist Church at Harlan, Kentucky. He was described in the report on Sunday schools as "A man of God, endowed with statesmanlike gifts, a seer and organizer, he mapped out and with the help of his noble wife carried far toward realization a program, which entitled these consecrated workers to a large place in the Sunday school history of Kentucky."

Great progress was being made toward outlawing the sale and manufacturing intoxicating liquors since the close of the great war. A State prohibition amendment to the Constitution of Kentucky was adopted by popular vote in the November election, 1919. On January 16, 1920 National prohibition became effective.¹

1921

The General Association, composed of 273 messengers, convened in the Union Tabernacle in Hopkinsville at 7:30 p.m., November 15, with Moderator W. A. Frost in the chair. After the organization, John W. Gaines, President of Bethel Woman's College, spoke "gracious words of welcome," and O. M. Shultz, pastor at Princeton, made an appropriate response. W. E. Hunter, pastor at Somerset, preached the annual sermon. A. R. Bond, Education Board, J. F. Love, Foreign Mission Board, I. J. VanNess, Sunday School Board, and J. T. Christian, Baptist Bible Institute, New Orleans, were recognized as visitors.

During the previous year there were a number of changes in the heads of the various departments of work of the Association. C. M. Thompson became Corresponding Secretary of the Executive Board, September 1, to succeed O. E. Bryan, who had resigned to accept a position with the Home Mission Board, Atlanta, Georgia. Dr. Bryan had served well as Corresponding Secretary through a perilous period and was regarded as "A wise, . . . devout and courageous leader." Calvin M. Thompson, the new Secretary, had been closely associated with the Baptist work in Kentucky most of the years since graduating from the Southern Seminary. He resigned his pastorate in Paducah in 1907 to become editor of the Western Recorder and President of the Baptist Book Concern. In 1909, he accepted the pastorate of the First Baptist Church, Hopkinsville, and was pastor at Winchester, when he was called to the work of Corresponding Secretary of the Executive Board of the General Association.

On February 1, V. I. Masters began his duties as editor of the Western Recorder, succeeding J. W. Porter, who had served as editor since July 1, 1909. Victor Irvine Masters was born in Anderson, South Carolina, graduated with A.M. degree from Furman University, and with Th.M. from the Southern Baptist Theological Seminary. He had long and extended experience in Baptist journalism before becoming editor of the Western Recorder. He was, in his early ministry, associate editor of the Baptist Courier, South Carolina, and later held a similar position with the Religious Herald, Virginia. Dr. Masters was Superintendent of the Publicity Department of the Home Mission Board, Atlanta, Georgia, from 1909 to 1921.

In April, 1921, Rev. W. A. Gardiner, S.S.-B.Y.P.U. Secretary in San Antonio, Texas, Association, accepted a call to become Secretary of the Sunday School Department, which had been made vacant by the resigna-

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tion of Rev. J. R. Black. Mrs. Gardiner was chosen Elementary Secretary, succeeding Mrs. J. R. Black. Their first report to the General Association dated from April showed Sunday school work was prospering. Secretary Gardiner said: "When we came to Kentucky in April, we found that the Sunday school work had been put on a most excellent basis by our predecessors. Although six months had elapsed since Brother Black resigned . . . yet we found a fine interest and many volunteer workers giving much time to the Sunday school work. . . . So great has the interest grown, that we are overwhelmed with calls for Training Schools."

Mr. Lyman P. Hailey began work on September 1, 1921 as B.Y.P.U. Secretary. For more than a year this department had been without a leader. The report of the Committee on B.Y.P.U. showed, though Mr. Hailey had been in the work only two months, that there were constant demands for his services from all sections of the State. Pastors were urged to cooperate with the new B.Y.P.U. Secretary in organizing and maintaining a Baptist Young People's Union in every local church.

C. W. Elsey, pastor at Cynthiana since November 1, 1908, became President of Cumberland College, Williamsburg, Kentucky, on August 21, succeeding Acting-President A. R. Evans. Dr. Elsey was a graduate of Georgetown College, and of the Southern Baptist Theological Seminary. At that time Cumberland College was making some definite improvements. A forty-five room addition to a boy's dormitory was nearing completion, and a residence for the President had been recently purchased for \$16,000.

A great State-wide Evangelistic Campaign was put on during the summer months under the direction of Corresponding Secretary O. E. Bryan, which was crowned "with glorious success." A total of 963 meetings were arranged for from the mountains to the western borders, of which 713 reported results. Hundreds of other meetings were conducted, which were not included in the meetings planned. The 713 revivals which were reported showed 11,276 baptisms, and a total of 15,463 additions. Of these revivals 132 were held in the mountains, 37 in school houses, 13 under tents, 6 out under the trees, thus a total of 57 were conducted outside of Baptist church buildings.

The report of the Executive Board stated "we are now in the midst of the most trying part of the Seventy Five Million Campaign." The collections for the past year amounted to \$1,055,099.36, lacking \$175,000 of paying in the entire quota. Not in thirty-five years has "the country faced such financial conditions." The Board urgently recommended "that Kentucky Baptists continue through the five years to give to the . . . campaign with unbroken loyalty to the budget as fixed at the beginning of the movement." New subscribers must be secured, and delinquent subscriptions collected to save from disaster.⁵

1922

At the meeting of the Association with the Baptist Church at Middlesboro, where Sam P. Martin was pastor, W. W. Landrum, pastor at Russellville, was declared Moderator by acclamation. Judge J. R. Sampson, Middlesboro, and Dr. A. S. Pettie, pastor at Hickman, were chosen Assistant Moderators. During the year Professor John L. Hill, who had been elected

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Recording and Statistical Secretary for thirteen successive times, resigned to accept the position of Book Editor of the Sunday School Board, Nashville, Tennessee. He wrote: "My removal from Kentucky makes necessary the selection of someone else as Secretary . . . To have been reared in your midst, to have known hundreds of you intimately, to have had the joy of fellowship . . . with you, makes me everlastingly and overwhelmingly indebted to Kentucky Baptists." Dr. Hill was Professor in University School, Louisville, three years; professor in Georgetown College, 1909-1921, and its Dean 1913-1921. J. G. Bow was elected Recording and Statistical Secretary as Dr. Hill's successor, and Hollis S. Summers, pastor at Campbellsville, as Assistant Secretary. The annual sermon was preached by L. L. Henson, pastor of the First Baptist Church at Covington.

There was both spiritual and material progress during the year. The 192 State missionaries reported 4,288 baptisms and a total of 6,441 additions to the churches. For the same period the splendid sum of \$1,033,544.42 was raised on the Seventy Five Million Campaign. There was a note of rejoicing over such unity in the Baptist ranks in the State. The last two weeks in January next were set apart for the Western Recorder, with an objective to obtain at least 50,000 subscribers. Mr. W. A. Frost had become Business Manager of the paper. Also great advance had been made in the Sunday School work along all lines. Secretary W. A. Gardiner reported for the year 1364 diplomas, 327 Red Seals, 142 Blue Seals, and 37 Gold Seals. Likewise, the State Woman's Missionary Union under the leadership of the gifted Corresponding Secretary, Mrs. Janie Cree Bose, made marked progress through the past year. There were organized 143 new Societies, 3152 new tithers enrolled, and \$243,836.11 raised for the Seventy Five Million Campaign, for the year ending November 1. The agreement was from the beginning of the Campaign that all gifts of the W.M.U. organizations be credited on the W.M.U. apportionment of the local church and State.

There was great concern about the "Darwinian or any other theory of evolution that contradicts any fact of Holy Writ" being taught in the Kentucky Baptist schools. It was resolved that all financial support be withheld from such schools that permit such teaching.⁴

1923

Moderator W. W. Landrum called to order the session of the General Association in the meeting house of the First Baptist Church, Covington, at 7:30 p.m. November 13. The Mayor of the City, a representative of the City Industrial Club, and pastor of the Church, Dr. L. L. Henson, delivered welcome addresses. Dr. John A. Wray, pastor of the Third Baptist Church, Owensboro, made the response. After the congregation joined in singing "How Firm a Foundation," W. E. Mitchell, pastor of Hodgenville, delivered the annual sermon. The committee on enrollment reported 308 messengers, representing 219 churches, and 51 associations.

A committee previously appointed concerning the establishment of a Summer Assembly in the mountains reported. After some discussion, the Association endorsed the assembly, which was to open next August, 1924. The new assembly was located between Pineville and Middlesboro at Clear

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Creek Mountain Springs. The Baptists of Southeast Kentucky had purchased 450 acres of land at this place for the purpose of developing a Summer Assembly to be made "a spiritual dynamic" to balance "the marvelous material development now going on there."

The West Kentucky Assembly at Bethel College, Russellville, held July 15-21, had the largest attendance in its history. Dr. J. M. Carroll of Texas was the principal guest speaker. He brought "his matchless series of lectures on the Trail of Blood." The sixteenth annual session of the Kentucky Baptist Assembly at Georgetown was held June 26 to July 6. The program had to be revised at a late hour, as many of those on the program were in Stockholm, Sweden, attending the Baptist World Alliance. Dr. George W. McCall of Knoxville, Tennessee, and Dr. John L. Hill, Nashville, Tennessee, and others appeared on the program.

The report on the Seventy Five Million Campaign showed that 1,106,318.04 was raised during the year November 1, 1922 to October 31, 1923, which was an increase of \$72,773.52 over the receipts of the previous year. There was some concern expressed in the report that large sums were being designated to special objects, which decreased the amount subject to budget distribution. The importance of securing the payments of long deferred subscriptions to the Campaign was emphasized.

A memorial from Russell Creek Association was presented, setting forth reasons why the Russell Creek Baptist Academy should take rank as a Junior College. The memorial stated that the Methodists have opened Lindsey Wilson Junior College at Columbia twenty miles away from our Institution. Dr. George Ragland moved: "That this Association approve and endorse the recommendations of the Baptist Education Society of Kentucky to raise Russell Creek Academy to the rank of a Junior College and that the Trustees of said Academy be a committee, empowered in connection with the Baptist Education Society to take action necessary to put said Academy into operation as a standard Junior College." This motion was carried unanimously and the institution was later known as Campbellsville Junior College.

In the Ministers' Meeting of Kentucky Baptists, at Covington, many interesting and vital subjects were discussed. Some of the brethren who appeared on the program were: R. J. Pirkey, Broadway Baptist Church, Louisville, subject, "Modernism or Rationalism;" O. M. Shultz, Princeton Baptist Church, "The Source of Authority;" J. W. Gillon, Winchester, preached on "Obedience to Christ," and George Ragland preached the annual sermon, Matthew 28:19-20.

The program Committee consisting of J. W. Gillon, M. E. Staley and O. W. Yates, reported that the following would appear on the program at the Ministers' Meeting in 1924: W. C. Boone, Owensboro; F. F. Gibson, Louisville; L. W. Doolan, Hopkinsville; Chesterfield Turner, Frankfort, and W. B. Harvey, Newport. J. G. Bow was Moderator, and A. L. Vorris, Secretary.¹

1924

At the session of the General Association with the Russellville Baptist Church on November 11, W. E. Hunter, pastor at Somerset, was elected

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Moderator to succeed W. W. Landrum. President W. C. James of Bethel College delivered the address of welcome, and Superintendent M. George Moore of the Kentucky Baptist Children's Home, made the response. E. C. Stevens, pastor at Clifton, Louisville, preached the annual sermon from Isaiah 54: 2,3, "The Enlargement of God's Kingdom." The Secretary states: "It was a great message, which stirred our hearts. At the close of the sermon the entire congregation stood, indicating their intention of doing more for Christ and His Kingdom in 1925, than they did in 1924."

In this session the emphasis was placed on closing the Seventy-Five Million Campaign, and in inaugurating a new Program in the future. The amount of \$1,038,786.36 was raised during the year closing October 31, which made \$6,225,449.14 paid in during the five year period by the Baptists of Kentucky. This amount failed to reach the Kentucky quota of \$6,500,000 by the amount of \$274,500; and fell short of reaching the amount of \$7,454,387.00 subscribed by \$1,228,893.86. The report of the Executive Board declared that, if these unpaid pledges, made five years ago, are paid, then missions, education, and benevolent causes will be sustained; but failure to meet the payment of the pledge will mean financial disaster. A State Mission debt of \$1,590.60 was reported, but the debt would have been enormous, "had it not been for large designations for State Missions, during the first eighteen months of the Campaign." The small percentage of 13.9 allotted to State Missions proved to be wholly inadequate to support the increased program of the mission work in the State.

The schools and colleges of Kentucky were in financial distress at the close of the great Campaign due largely to the failure of the denomination to receive the more than one-million dollars of unpaid pledges. Of the \$1,500,000 allotted to Georgetown, Cumberland, Bethel, Bethel Woman's and Campbellsville Colleges, only \$1,084,149.09 was received leaving a deficit of \$415,850. These five schools had expended large sums of money on new buildings, repairs, increased current expenses, new equipment and endowment, based on the prospects of receiving the full amount allocated to Christian education at the beginning of the Campaign.

After years of planning, praying, and hoping, the Kentucky Baptist Hospital became a reality as the great Seventy-Five Million Campaign was closing. A brief dedicatory service was held in the new building on Saturday, November 15, following the adjournment of the General Association at Russellville, and on the following Monday, November 17, the first patients were received. The grounds, buildings, and equipment represented an outlay of \$550,000 and the total indebtedness reached \$300,000. During the years ahead all this indebtedness was paid, and the great hospital stands as a monument to the devoted men and women, who sacrificed to make this institution of healing possible.

The Southern Baptist Theological Seminary had been delayed in providing the greatly needed buildings on the new location in "the Beeches" in the eastern part of Louisville, due to the small amount received from the Seventy Five Million Campaign. Failing to receive the expected one million dollars from the Campaign, the Seminary was reported to be four years behind on the building program. To erect the proposed buildings with the

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necessary equipment would require a minimum of two million dollars. The report stated the seriousness of the then situation of the Seminary: "Owing to the great increase in the number of students, and the fact that the old buildings were never equipped, that the class rooms are too small for the classes, the heating plant worn out, the chapel too small to hold the students, we urge that steps be taken to push forward the work planned some years ago."

As the Seventy Five Million Campaign was coming to a close the General Association was confronted with the problem of inaugurating a new Program. A Committee was appointed at the June meeting of the Executive Board to recommend such a plan to the Association in session at Russellville. This Committee met July 8, at the Baptist Headquarters, 205 East Chestnut Street, Louisville. Their problem was in meeting the danger of changing from one financial program to another, which might lead "to confusion and contribute to weakness."

With Sam P. Martin, Assistant Moderator in the chair, W. E. Hunter read the report of the committee, which was adopted seriatim.

"1. That the financial objective for Kentucky Baptists for the Unified Budget for the year 1925 shall be \$1,300,000, that being one-fifth of the quota of the Seventy Five Million Campaign.

"2. That this amount shall be divided equally between State and Southwide interests. That is, fifty percent going to the Southwide interests and fifty percent going to State interests.

"3. That the fifty percent going to Southwide interests shall be distributed on the percentage basis adopted by the Southern Baptist Convention as follows: State Missions, 23½; Home Missions 10; Christian Education 10; Ministerial Relief and Annuities 5; and the New Orleans Hospital 1½.

"4. That the fifty per cent allocated to State interests shall be divided as follows: State Missions 21; Education 17½; Baptist Childrens' Homes 6½; Hospital 4; and Church Building, 1.

"5. That District Missions shall be included in State Missions, and be administered by the State Mission Board in co-operation with District Mission Boards.

"6. That each church be asked to take as its financial objective in the New Program for 1925 at least one-fifth of its quota in the Seventy Five Million Campaign and if at all possible to go beyond that amount.

"7. That, in putting on the New Program, the Campaign be so planned and executed as to place upon individual churches the burden and responsibility of putting on the program.

"8. That the time for putting on the New Program for 1925 by the churches be from November 16, to December 14, and that as far as practicable the week of November 30th—December 7th, suggested by the Southern Baptist Convention, be the time for every Member Canvass and in any event that all pledges be made by December 31, 1924.

"9. That while recognizing the right of every individual and church to make designations, it is earnestly recommended that all our people and churches do not make designations, but contribute to the unified budget as a whole.

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"10. That the Corresponding Secretary be instructed to have charge of, direct and put on the Campaign as heretofore suggested so as to get it before the District Association Boards and Churches.

"11. That in carrying out the New Program the Corresponding Secretary be asked as far as possible to get the District Associations to make their objective for 1925 not less than one-fifth of their quota for the last five years."

After a prolonged discussion, the new Unified Budget was adopted for 1925 to succeed the Seventy Five Million Campaign Program.'

1925

After an interval of fifty years the General Association met the second time with the Broadway Baptist Church, Louisville. The body was called to order by Moderator W. E. Hunter at 7:30 P.M. November 10. There were enrolled 317 messengers from 242 churches and 63 associations. The Broadway Church had passed through a deep sorrow in the sudden death of their beloved pastor, Dr. Russell Johnson Pirkey, on June 25 at the age of forty-two years. During his five year pastorate, he wrought a great work in leading the church to see the city-wide, world-wide opportunity for service, but he was cut down in the midst of the years of his usefulness. O. M. Huey, Superintendent of the Louisville Orphans' Home, and a member of the Broadway Baptist Church, delivered the address of welcome, and Pastor George Ragland, First Baptist Church, Lexington, gave the response. J. W. Gillon, pastor at Winchester, preached the annual sermon, which "was a message of spiritual power and was received with deep appreciation by the large audience."

The report of the Executive Board read by Dr. C. M. Thompson, regarded the past General Association year as "no doubt the most trying and spirit-racking in the history of that body." The months of November and December 1924 marked the close of the Seventy Five Million Campaign and the inauguration of the new Cooperative Program. The great Campaign was "the most daring adventure ever made by Southern Baptists in their co-operative work." As has already been pointed out, this campaign was launched with great enthusiasm and spiritual purpose, and for more than two years all went well, until "the financial storm broke in its fury and left wreck and ruin in its track." Many churches and individuals were humiliated because of their unpaid pledges. Mission Boards and other institutions "were alarmed and dismayed at the shrinkage of their resources." The new Program was set up in these strenuous times to succeed the great Campaign Program. The total receipts for the new Plan for all purposes, both State and Southwide, for the year, November 1, 1924 to October 31, 1925 were \$514,300.01.

The State Mission work was projected in December 1924 by the State Mission Board on a basis of \$174,000. As the months passed the financial depression continued to deepen, and it was evident to the Board that there would be an embarrassing debt on State Missions. Every effort was made honorably to reduce the expenditures, but the year closed with an indebtedness of \$34,599.60, which might have been much larger. The spiritual results, however, were very encouraging. The missionaries reported 3,006

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baptisms, and a total of 4,671 additions to the churches, while the total baptisms in the state numbered 16,202.

W. A. Gardiner, Secretary of the Sunday School Department, reported that the past 12 months have been very fruitful in the Sunday school work. He stated in substance: "The work has been pressed in city and country. This has been done through Training Schools, Enlargement Campaigns, District Association Sunday School Conventions, Superintendents' conferences, etc. More than 80 percent of the work of the past year has been in the rural churches. Brethren G. W. Jones, E. Kirk, C. P. Hargis and J. C. Hembree were employed to give their time to the country churches. The rural churches are calling for help faster than we can respond." There were 1,320 Sunday schools in the State with an enrollment of 217,000.

The Baptist Young People's work has had marvelous growth since the inauguration of the Seventy Five Million Campaign. Words of appreciation were spoken concerning the efficient leadership of Secretary Lyman P. Hailey in the State B.Y.P.U. work and of his associate Mr. Byron C. S. DeJarnette. In 1924, there were 583 Young People's Unions in Kentucky. During the past year ending October 31, 4756 awards for Study Classes were issued from the State Secretary, which shows the emphasis on study among the young people.

The final receipts of the Seventy Five Million Campaign in the South were \$58,064,365.00 showing a shortage of \$16,935,635.00. As a result of the failure to raise the full amount, the Home Mission Board of the Southern Baptist Convention was handicapped by a debt of \$1,400,000, and forced to abandon the Evangelistic Department. A depressing debt of \$1,813,000 was reported by the Foreign Mission Board, which "in desperation cut out items of equipments, so much needed, in amounts of millions of dollars, and denied the opportunities of God called young people to be sent out, and still the debt grew."

The report on the Southern Baptist Theological Seminary reveals the following situation: "The Seminary is now in the midst of the greatest financial struggle in its history and must have in the near future the sum of \$2,000,000 at least for the new buildings. The two main units of the buildings are now in process of erection at 'The Beeches' in the eastern section of the city, and the President and faculty desire to invite the visitors to the General Association to visit the new grounds and buildings while they are in the city." Dr. E. Y. Mullins reported, "We believe now that our original plans to move to our new home January 1926 will be carried out. This session, therefore, will no doubt be our last on the downtown campus."

CHAPTER XXXIV

THE FINAL GROUP OF DISTRICT ASSOCIATIONS

1900 - 1925

From the beginning of the century to the close of the Seventy Five Million Campaign, 1925, sixteen associations were constituted. From that date, no other such body has been formed in Kentucky until 1948, when the Ohio Valley Association was divided, and the West Kentuckiana was organized to which reference has already been made. The sixteen associations to be considered are as follows: Severn's Valley, Whites Run, Simpson, Three Forks, Ohio County, Breckenridge, Logan County, Pulaski, Muhlenberg, McCreary County, Henry County, Russell County, Owen County, Christian County, Caldwell, and Jackson County.

THE SEVERN'S VALLEY

The Severn's Valley Association was constituted on October 28, 1899, of churches dismissed from the Salem Association, which, in session September 20-22, 1899, adopted the following, "Moved and carried that the regular order of business be suspended, that any churches desiring might call for letters of dismission from this Association . . . in order that the churches might form a new Association." The records then state: "The messengers from various churches, granted letters of dismission by Salem Association at its last session, met at Severn's Valley Church, Elizabethtown . . . on October 28, 1899, and, after prayer by Brother D. F. Shacklette, were called to order by Brother L. A. Faurest, the Clerk of Severn's Valley Church."

The messengers assembled after temporary organization. Letters from the following churches were read: Bethel, J. B. Hutcherson, pastor, 72 members; Big Spring, B. F. Hagan, pastor, 121 members; Colesburg, pastorless, 57 members; East Rhudes Creek, J. B. Hutcherson, pastor, 126 members; Gilead, W. H. Brengle, pastor, 164 members; Meeting Creek, W. H. Setzer, pastor, 68 members; Middle Creek, W. J. Puckett, pastor, 142 members; Mill Creek, W. F. Wagner, pastor, 128 members; Mt. Zion, R. E. Holder, pastor, 205 members; Nolynn, B. F. Hagan, pastor, 162 members; Pitt's Point, W. F. Wagner, pastor, 30 members; Rhudes Creek, R. C. Kimble, pastor, 71 members; Severn's Valley, W. H. Brengle, pastor, 238 members; Valley Creek, R. E. Holder, pastor, 292 members; White Mills, W. L. Ramsay, pastor, 64 members; Youngers Creek, W. B. Gwynn, pastor, 96 members; Franklin Cross Roads, W. H. Setzer, pastor, 72 members; Hodgenville, B. F. Hagan, pastor, 157 members; and Sonora, R. C. Kimble, pastor, 116 members. The nineteen churches numbered 2,381 members.

The Association was declared organized, and Brother S. H. Bland was elected the first Moderator, and was continued in that position fifteen years. Brother L. A. Faurest was elected the first Clerk, and served seven

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years out of nine. Order of Business, Rules of Order and Constitution were adopted. Elder B. F. Hagan was elected a messenger to the Southern Baptist Convention to meet in Hot Springs, Arkansas, May 1900.

The third annual session of the Severn's Valley Association was held with the Nolynn Baptist Church, September 25-26, 1901. Elder W. J. Puckett, pastor at Valley Creek, preached the introductory sermon from Matthew 25:21. Twenty-one churches were represented, which reported 164 baptisms, 93 received by letter and restoration, a total of 2,652 members, 815 pupils enrolled in the Sunday schools, \$715.28 for all missions, and a total of \$3801.35 for local current expenses, including pastors' salaries.

The Association met in its seventeenth annual session with the church at Hodgenville, September 29-30, 1915. The introductory sermon was preached by Elder W. S. Shipp, of Salem Association. Brother W. J. Shacklette was elected Moderator, and Brother R. W. McGill, Clerk. The twenty-one co-operating churches reported 3445 members, 1885 pupils enrolled in the Sunday schools, and \$2475.93 for missions and benevolences. The Severn's Valley Church reported 533 members and Hodgenville Church 305. The report on Orphanages contained the following: "The Kentucky Baptist Children's Home opened to receive children on June 23, 1915, at Lynnland, near Glendale. There are now forty children in the Home—four conversions and baptisms." The churches of the Severn's Valley Association, contributed \$1188.88 to the new Home during the year.

In 1930 the Severn's Valley Association met with Middle Creek Church, Rev. W. T. Jewell, pastor. Gilead church being located near the Kentucky Baptist Children's Home, Pastor J. E. Darter had the privilege of baptizing forty-four boys and girls into the fellowship of the church during the year. The introductory sermon was preached by Rev. B. B. Hilbun, pastor of the Cecelia Baptist Church. Brother C. E. Morgan was elected Moderator, and Brother A. F. Tabb, Clerk, for the fifth time. Nineteen churches were represented, numbering 3,073 members, and 2,004 in Sunday school. In 1945, after fifteen years, the churches numbered twenty-two with a total of 5,521 members. The Severn's Valley Church, Rev. W. Fred Kendall, pastor, reported 1370 members.¹

The session of 1948 was held with the Middle Creek Church, September 21-22. Rev. E. Warren Rust was elected Moderator, and Faurest M. Day, Clerk. Since 1945, the membership of the churches of the Association had increased to 6728. The larger churches were: Severn's Valley, L. E. Martin, pastor, 1610 members; Hodgenville, W. Lloyd Cloud, pastor, 737 members; Gilead, H. B. Deakins, pastor, 594 members; and Vine Grove, E. Warren Rust, pastor, 458 members. The Severn's Valley Church, located in Elizabethtown, constituted June 18, 1781, was the first church planted on Kentucky soil.

WHITES RUN

The Whites Run Association was constituted of churches dismissed from the Concord Association in session at Mussel Shoals Church, Owen County, September 19-20, 1900, according to the action of that body: "In compliance with the request of Brother R. C. Hubbard, who asked for let-

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ters from the following churches: Bramlette, Can Run, Carrollton, Drennon's Ridge, English, Jordan, Liberty Station, White's Run, Worthville, and Warsaw," for the purpose of forming a new Association, to be known as White's Run. Brethren W. E. Mitchell, P. E. Burroughs and C. W. Threlkeld were appointed a committee to draft suitable resolutions on the subject, whereupon the following were reported and adopted:

"Resolved, 1. That the letters be and are hereby granted as requested.

"Resolved, 2. That while we deplore their departure, and will miss them in council and co-operation, at the same time believing their object is to promote better the cause of Christ, we submit cheerfully to their request, hoping and praying that the blessings of God may continually be with them."

The Whites Run Association held its first session at Bramlette Church, October 1-2, 1901, with O. M. Wood, moderator, and T. M. Scott, clerk. The session of Tenth Annual meeting held in 1910 reported fourteen churches represented with a total of 2178 members. In 1911 the following churches were represented: Bramlette, 89 members; Can Run, 244; Carrollton, 274; Cove Hill, 105; English, 125; Ghent, 252; Jordan, 187; Liberty Station, 230; Locust, 164; Macedonia, no report; Mt. Herman, 74; Warsaw, 106; Whites Run, 245; and Worthville, 82, a total of 2177 members. In the session, October 1915, thirteen churches were represented, numbering 2022 members. After an interval of ten years, the Association in session, October 1925, numbered twelve churches with 2607 members. The church at Carrollton, the county seat of Carroll County, reported 521 members, Rev. W. R. Cole, pastor; and the church at Ghent, 395 members, C. B. Jackson, pastor.

The forty-eighth annual session of the Whites Run Association was held with the Whites Run Church, October 6-7, 1948. Paul H. Williams was Moderator, and S. J. McNeal, Clerk. The introductory sermon was preached by Rev. Austin Staples, pastor at Sanders. Eleven churches were represented, which reported 2634 members, 1221 pupils enrolled in Sunday school, and \$4,936.18 contributed to missions and benevolences. Eight of the churches reported full time preaching services, of which Carrollton was the largest numbering 609 members. The church at Ghent was the second largest with 317 members, Rev. J. T. Williams, Louisville, Kentucky, pastor.²

SIMPSON

The Simpson Association was constituted September 18, 1900 at Cedar Grove, located six miles southeast of Franklin, the county seat of Simpson County. The Association was formed of churches dismissed from the Bethel Association according to the following action of that body: "At the meeting of the Bethel Association at Trenton, August 7, 1900, provision was made for the forming of the Simpson Association by giving letters to the following churches: Franklin, Lake Springs, Providence, Sulphur Springs, Middleton, and Whippoorwill." On motion by Brother W. A. Whittle, Brethren Charles H. Nash, J. S. Cheek, John S. Miller, E. S. Alderman and W. S. Ryland were appointed as a committee to meet the messengers of the churches at Cedar Grove church, to aid in the organization of the new Association.

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The third annual session of the new Association was held with the Whippoorwill Church, in Logan County on July 29-30, 1902. Rev. V. K. Witt was elected Moderator and E. L. Gillespie, Clerk. Messengers were enrolled from thirteen churches, which reported 1825 members. Some of the pastors in the Association were A. Malone, V. K. Witt, W. A. Whittle, J. S. Thompson, P. E. Herndon, J. H. Burnett, E. N. Dicken, N. B. Towe. In 1904, the thirteen churches represented, reported 29 baptisms, 54 received by letter and otherwise, a total of 2174 members, and \$4,296.01 contributed to all purposes. In 1910, six years later, fourteen churches reported 188 baptisms, 110 received by letter, a total of 2389 members.

The Association met with the Whippoorwill Church in Logan County July 22-23, 1920. R. N. Gillespie was Moderator and W. T. Stringer, Clerk. J. P. Scruggs was pastor at Franklin, the county seat of Simpson County. Thirteen churches were represented in this session, with 2355 members. In the session of 1930, J. J. Jepson was moderator, and W. T. Stringer, clerk. The twelve churches represented, reported 2436 members. J. G. Barbe was pastor at Franklin, 572 members, and O. W. Yates, at Sulphur Springs, 336 members. The Association met July 31, 1940 with the New Salem Church. G. G. Graber, pastor at Franklin, was Moderator, and J. J. Jepson, Clerk. The thirteen churches reported 2853 members, and the sum of \$2298.70 contributed to missions.

The session of 1948 was held with the Lake Springs Church, Brother Robert Jacob, Moderator, and Millard Brackin, Clerk. Twelve churches were represented with 2,955 members. The church at Franklin reported 838 members, which was the largest in the Association, Dr. T. Emerson Wortham, pastor. The Sulphur Springs Church, constituted in 1834 was the oldest and also second largest with 460 members with Lehman Webb, pastor.³

THREE FORKS

The Three Forks Association was evidently constituted in 1901, since the first session was held with the Beech Grove Church, Leslie County, November 16-18, 1901 in a regularly organized capacity. Messengers from the following churches were enrolled: Hazard, 72 members; Bush Branch, 64; Beech Grove, 70; Dwarf, 9; Hindman, county seat of Knott County, 31; Johnson, 52; and Riverside, 26. The constitution was read and adopted. Rev. A. S. Petrey was elected Moderator, and served at intervals, fourteen years. Lewis Lytle was elected clerk, and Rev. J. G. Parsons preached the introductory sermon. In this session it was urged that every church in the Association maintain a Sunday school. The body endorsed the effort to establish a school at Hazard, which would add greatly to the Baptist cause in that part of the State.

In 1905, State Evangelist G. W. Argabrite preached before the Association. The result was "a deep conviction took possession of the audience . . . and at the close of it, seven came forward and asked for membership in the Church." In 1908 the Association met with the church at Hazard with twelve churches represented. They reported 109 baptisms, a total of 770 members, \$694.00 contributed to pastoral support, and \$273.50 for all missionary purposes. In 1914, the same important facts were set forth by the Association. The body was composed of seventeen churches

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located in five counties, "comprising a large section of the richest coal and timber lands in the State." In the five years since 1914, "tremendous commercial, and industrial development has been made." The people were not prepared for such a great movement. The report continues: "The membership of the churches were not trained for service, and therefore, were not prepared for the necessary heroic effort in the work of the Lord, which was required." There was not a self supporting church in the Association, which "needs pastors, evangelists, colporters, and Sunday school workers to develop and strengthen the members of the churches." The report states that eighty per cent of the population was "ungodly and no professors."

In 1930 there were twenty-one co-operating churches with 2291 members. Some of the pastors were L. W. Martin, L. O. Griffith, C. D. Stevens, A. S. Petrey. In 1940 the Association was composed of twenty-eight churches with 3,803 members. L. O. Griffith was elected Moderator for the fourth time and G. W. Nicholson, Clerk for the fourteenth time.

In 1948, twenty-five churches were represented with 4443 members. Twenty-three of these churches supported full time preaching. The First Church, Hazard, was the largest numbering 1120 members, and Rev. W. F. Badgett, pastor. The Whitesburg Church was the second largest with 496 members and Rev. Marion E. Parker, pastor. Rev. R. Lee James, pastor at Jenkins, was Moderator of the session of 1948.⁴

THE OHIO COUNTY

The Ohio County Baptist Association was constituted, September 28, 1901, at a convention of messengers from Baptist churches in Ohio County, Kentucky, held with the Baptist Church at Hartford. The Association was organized by electing Dr. J. S. Coleman, temporary President and Judge J. P. Miller and Judge Ben Newton, temporary Vice-Presidents, E. N. Morrison and Professor O. M. Shultz, Secretaries.

After enrolling the names of the messengers of the churches to compose the Convention, the motion was made and carried to proceed with the organization of the Baptist Churches of Ohio County into an Association, to be known and denominated the Ohio County Baptist Association. The Moderator then called for all churches desiring to go into the new organization, and the following responded through their messengers: Adaburg, Beaver Dam, Barnetts Creek, Bells Run, Cane Run, Concord, Cool Springs, Deanfield, Green River, Hartford, Independence, Mt. Zion, Pleasant Grove, Pond Run, Render, Rockport, Slaty Creek, Small House, Walton's Creek, West Point, New Zion, and West Providence. These twenty-two churches reported a total of 2,869 members.

Twelve of these churches were dismissed by the Daviess County Association for the purpose of forming the new Association. The motion prevailed that any Baptist church desiring to become a constituent member will be accepted upon the presentation of their credentials, to the clerk of the Association, and that the clerk be instructed to write all churches in Ohio County not represented. The New Hampshire Articles of Faith were adopted, and the Constitution of the Daviess County Association was adopted with an amendment to apply to this body. Beaver Dam was named the

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place of the next meeting to be held on Tuesday after the fourth Sunday in August, 1902. On motion Secretary of the Association, O. M. Shultz, was made Treasurer.

The second annual session of the Ohio County Association was held in Beaver Dam at the appointed time. Elder G. H. Lawrence, preached the introductory sermon, and Dr. J. S. Coleman, who was Moderator of the Daviess County Association for twenty-nine years, was elected to preside over the new Association. This was Dr. Coleman's last year of service as Moderator, because of the infirmities of age. He was removed from this life by death two years later, on March 29, 1904.

The Association met with the Bell Run Church, August 1904, Brother J. T. Casebier was elected Moderator and Elder J. N. Jarnagin preached the annual sermon. Twenty-eight churches represented, reported 223 baptisms, 89 received by letter, and a total of 3,456 members. In 1915, the session was held with the Green River Church, near Beaver Dam, August 11 and 12. Elder H. P. Brown was Moderator and L. W. Tichenor, Clerk. Thirty-seven churches were represented with a total of 5,063 members, and 3088 pupils enrolled in Sunday schools.

The twenty-fifth annual session was held August 12 and 13, 1925, with the Pleasant Grove Baptist Church. The opening worship was conducted by Dr. Victor I. Masters, editor of the Western Recorder. A. B. Tichenor was elected Moderator for the fifth time and continued to fill the office until 1931, a period of eleven years. A. N. Morris, pastor at Mt. Pleasant, and C. C. Daves, pastor at Beaver Dam, were elected assistant Moderators; and A. M. Smith, Clerk. Rev. C. S. Bratcher, pastor in the Association, preached the annual sermon. Forty-one churches represented, reported 5511 members, and 2616 pupils enrolled in the Sunday schools.

The session of 1936 was held in August with the church at Beaver Dam, J. L. Sullivan, pastor, who also preached the annual sermon. Otto C. Martin was elected Moderator, and Elders Ford Deusner, pastor at Hartford, and J. L. Sullivan, Assistant Moderators. The forty-one churches co-operating with the Association reported 6,106 members, and 3,270 pupils enrolled in the Sunday schools. In 1946, after ten years the forty churches represented in the Association aggregated 6648 members.

The forty-eighth session was held with the Deanfield Baptist Church, October 6-7, 1948. Forty-one churches were represented by messengers and reported 295 baptisms, a total of 6,801 members, and 3,400 persons enrolled in the Sunday schools. Beaver Dam, the largest church, reported 777 members, and Dr. J. Chester Badgett, the pastor, was elected Moderator of the Association. Hartford, the second largest church, reported 562 members with Rev. Andrew Hall, pastor. The value of all church property in the Association was \$162,724; total gifts for all purposes in thirty-eight churches, \$95,278.65; and total gifts for missions in thirty-three churches, \$20,974.00.

BRECKENRIDGE

The churches which were later organized into the Breckenridge Association of Baptists first met in an advisory council at Hardinsburg on August 24, 1903. Decision was made to form an organization of churches located in Breckenridge County, and the churches agreed to ask for let-

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ters of dismission from Goshen Association at its coming session. These churches met at Clover Creek Church, November 27, 1903.

The following churches met at Clover Creek for its organization: Clover Creek, 170 members; Cloverport, 187; Corinth, 200; Friendship, 32; Garfield, 139; Goshen, 215; Hardinsburg, 69; Hites Run, 63; Irvington, 153; New Bethel, 139; Stephensport, 132; Walnut Grove, 100. Lost Run seems to have been added later. All of the above churches came out of the Goshen Association, except Irvington, which came out of Salem Association.

Rev. W. V. Harrell was elected Moderator and C. M. Payne, Clerk. The following churches were admitted as members after 1903: Dry Valley, English, New Clear Creek, and Black Lick. Later the Clover Creek Church, where the Association was constituted, disbanded, and the members united with other Baptist churches; but in 1934 another church was constituted in the same community, and given the name of New Clover Creek. In the session of 1904, thirteen churches were represented with 1,487 members.

These same churches were represented in the session of 1905, which reported 1665 members, \$366.12 contributed to missions, and \$4073.05, for local church expenses, including pastors' salaries. In the session of 1909, fifteen churches were represented which reported 1,964 members and the sum of \$4,356.34 contributed to all causes, including local church expenses, and gifts to missions and benevolences. On August 27, 1913, the Breckenridge Association met with the Corinth Church, H. S. English, Moderator, and W. C. Moorman, Clerk. Sixteen churches were represented, which made the following reports: One hundred and one persons received by baptism; fifty-six by letter; a total of 2,125 members, 943 pupils enrolled in the Sunday schools, and \$6,258.83 contributed for all causes.

The Association met with the Goshen Church, August 31, 1927, with Elder H. S. English, Moderator, the fourteenth time, and Elder B. B. Hilbun, Clerk. The fourteen churches represented reported a total of 2,095 members, and 1281 pupils enrolled in the Sunday schools and \$2,537.74 contributed to missions and \$9963.02 for local church work. The Woman's Missionary Union reported twenty-three organizations, and the sum of \$1758.27, contributed for all purposes.

In 1948, the Association met with the church at Macedonia and sixteen churches were represented. According to the statistics, there was a total of 2819 members, 1324 pupils enrolled in the Sunday schools, the sum of \$14,448.00 paid on pastors' salaries, and \$7832 contributed to missions. Cloverport constituted in 1832, was the largest church in the Association with 530 members, and Rev. G. C. Sandusky, pastor, who was also Moderator of the Association. Hardinsburg church constituted in 1841 was the second largest, reporting 366 members, and Rev. T. E. Smith, pastor. The New Bethel Church constituted in 1872 has had only three clerks. D. S. Miller, the third and present clerk, has served 51 years.⁸

LOGAN COUNTY

The Logan County Association was constituted at the 44th annual session of the Clear Fork Association held with the Green Ridge Baptist

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Church, Logan County, August 11-12, 1903. The following resolution declares the end of Clear Fork Association and the beginning of Logan County: "Resolved that Article I of our constitution be amended by striking out 'Clear Fork' and submitting, 'Logan County' in the room thereof." An amendment was added "that the change in the name of this body shall take effect with the closing benediction of this annual meeting."

The new Logan County Association met in the first annual session, Tuesday, August 16, 1904, with the Bethlehem Church at Homer, Logan County. The following churches were represented by messengers: Antioch, J. E. Baggett, pastor; Bethlehem and Elk Lick, J. R. Kennerly, pastor; Bellevue and Mount Tabor, T. T. Powell; Cave Spring, no pastor; Center, New Hope and Pleasant Hill, A. B. Dorris; Clear Fork, in Warren County, A. B. Gardner; Epley and Gupton's Grove; G. W. Milam; Gum Grove, in Christian County, J. R. Ford; Green Ridge, E. F. Adams; Liberty, J. E. Baird; Mt. Pleasant, A. C. Dorris; New Friendship, A. B. Gardner; New Cedar Grove, M. M. Hall; Oak Grove, J. E. Bruce; and White Oak Grove, J. P. Clevenger.

These twenty churches reported a total of 1963 members. The Association was organized by electing Elder M. M. Hall, Moderator, H. K. Nelson, Clerk, and D. P. Browning, Treasurer. The introductory sermon was preached by Elder J. R. Kennerly. The Executive Board contracted with Elder J. W. Bodine for the Colporter's work at \$1.00 per day. Dr. W. P. Harvey, Louisville, represented the *Western Recorder*.

The second annual session of the Association met with New Friendship Church, August 15, 1905. Elder A. C. Dorris was elected Moderator and also preached the introductory sermon. Nineteen churches were represented, reporting 1642 members, \$1064.75, contributed for current expenses, and \$788.06 for missions. The session of 1913 was held with the Antioch Church, in Todd County. The twenty-two churches represented, numbered 2072 members.

The church at Lewisburg constituted June 18, 1901 was received in 1912 from Bethel Association, with which the church had been affiliated since 1909. During the year 1914, the Mt. Pleasant Church, constituted in 1822 moved to Lewisburg to unite with the church in that town to form a new church organization to be styled "The Lewisburg-Mt. Pleasant Church." Elder G. H. Lawrence was called to be pastor of the new church and led in the erection of a commodious house of worship, which was dedicated, Sunday, May 11, 1919.

The Logan County Association, though composed of rural churches, has experienced a prosperous, harmonious history. A number of beloved brethren have served as Moderator, but no one has served longer than four years. Elder E. F. Johnson served as Clerk from 1920 to 1935, a period of fifteen years. The session of 1948 was held with the Pleasant Hill Church, August 11-12, M. R. Rice, pastor. Twenty-two churches, reported a total of 3345 members, and 1728 pupils enrolled in the Sunday schools. The Lewisburg-Mt. Pleasant church was the largest, reporting 352 members and E. E. Spickard, pastor.⁷

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PULASKI COUNTY

The Pulaski County Association of Missionary Baptists was constituted at Somerset, October 11, 1904 of Baptist churches located in Pulaski County. This body had its origin at a regular meeting at Somerset Baptist Church, held on May 4, 1904, which took account of the fact that the South Kentucky Association "was so large that the work of the Master could be done to better advantage by having an association organized in Pulaski County."

A committee of five was appointed to prepare a letter to be addressed to the several churches in Pulaski County, requesting them to appoint one messenger from each church "to attend a preliminary meeting to be held at Somerset Baptist Church, Monday, July 25, 1904 at 11 A. M., giving him written authority to act for you." Twenty-three churches responded by sending the messengers to the appointed place. C. S. Porter was elected chairman and W. H. Tibbals, secretary.

A committee was appointed to draft a plan upon which the Association should be organized. This committee reported as follows: "1. We recommend that the name shall be known as Pulaski County Association of Missionary Baptists. 2. We commend the endorsement of the Philadelphia Confession of Faith, as . . . the constitution of the South Kentucky Association . . . 3. We recommend that we meet to organize the Association Tuesday, October 11, 1904."

At the appointed place and time the Association was duly constituted of the following churches: Bethlehem, Burnside, Cumberland, Cooper's Delight, Dripping Springs, Eden, Fishing Creek, Green Grove, Good Hope, Hopeful, Mt. Pisgah, Mt. Union, New Bethel, New Enterprise, Okalona, Oak Hill, Pleasant View, Providence, Pine Grove No. 1, Pine Grove No. 2, Rock Lick, Somerset, Union Grove and White Oak. After the organization, George E. Baker, pastor at Burnside preached the introductory sermon. C. S. Porter, a layman, a member of the church at Somerset, was elected Moderator, and George L. Elliott of the same church, Clerk and Treasurer.

In the session of 1916 thirty-six churches were represented numbering 4346 members. In 1945, the number of churches had increased to forty-three with 7978 members. In 1948 forty-four churches reported 9390 members. The First Baptist Church, Somerset, Rev. Preston L. Ramsey, pastor, reported 1532 members, while the Bethlehem Church, Rev. John G. Pressley, pastor, the second largest numbered 425 members.

Two well-known brethren gave the best years of their ministry to the Lord's cause in Somerset and in the Association—Brethren W. E. Hunter, and T. C. Duke. Brother Hunter became pastor of the First Baptist Church, Somerset in 1912, and continued in service twenty-seven years, until 1939, when he retired because of ill health, and after ten years as an invalid, he died at his home in Aberdeen, Mississippi, March 21, 1949, at the age of seventy-five years.

A mission was started on High Street in Somerset under the direction of Pastor Hunter, which was constituted into the High Street Baptist Church, November 25, 1915. Rev. T. C. Duke became the first pastor of this church, and continued until January 1, 1949, a period of thirty-

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five years. He led the church in the erection of a commodious house of worship in 1923 at a cost of \$52,650.00. All indebtedness was paid, and the house was dedicated October 3, 1943 when the sermon of dedication was preached by Rev. L. C. Ray, then Business Manager of the Western Recorder. In 1948, Brother Duke was Moderator of the Pulaski County Association.⁶

MUHLENBERG COUNTY

The Muhlenberg County Association was constituted at Nelson Creek Church, October 15, 1907, of churches located in the County, which were lettered out from several Associations as follows: Bethlehem, New Hope, South Carrollton, Central City, and Greenville, dismissed from Daviess County Association at its annual meeting, August 7, 1907; Bellevue, Carter Creek, Drakesboro, Dunmor, Ebenezer, Forest Grove, Hazel Creek, Macedonia, Mt. Carmel, New Hebron, Nelson Creek, Penrod, and Paradise, dismissed from Gasper River Association, August 21, 1907; Bethel, Unity, Friendship, Oak Grove, East Union, Mt. Pisgah, Pleasant Hill, New Prospect, Cave Spring, Cedar Grove, Vernal Grove and Cherry Hill, dismissed from Little Bethel Association, October 7, 1907.

A preliminary meeting was held at the Hazel Creek Baptist Church, October 25, 1906, composed of representatives from thirty-four churches located in Muhlenberg County, including the church at Greenville. At this meeting the following resolution was adopted: "Resolved, That it is the sense of this meeting that we organize a Muhlenberg County Association for the purpose of further advancing the cause of missions and church extension in our county to take permanent form in the Autumn of 1907, when we have gotten our letters from our respective Associations; and we recommend that the churches co-operate with their respective Associations this year." Accordingly the Muhlenberg County Association was permanently organized on October 15, 1907 with messengers from thirty churches. Elder C. E. Eades was elected Moderator. He declared the body duly organized and ready for business. Elder N. F. Jones was elected Clerk. He also preached the introductory sermon. The various committees, which had been appointed, reported on the various phases of denominational interests.

The session of 1908 was held with the Oak Grove Church, and Elder C. E. Eades was again elected Moderator. W. P. Harvey of the Western Recorder, read the Scriptures, and W. D. Powell, Corresponding Secretary of State Missions led in prayer. In the session of 1909 each church in the Association was asked to "designate a specific amount that it will pay to missions the year following the Association." Pledges made by the messengers at the Association should be approved "at the next regular church meeting after the adjournment of the Association." To this session were reported 319 baptisms during the past year. In this session of 1910, Elder W. J. Mahoney at Greenville was Moderator and E. S. Wood, Clerk. During the year an Associational Journal had been established, known as Word and Work, Elder William J. Mahoney, editor. The Executive Board was authorized "to take such steps as are necessary to finance the paper," so as to leave its columns free from advertising. The first Moderator of the Mu-

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lenberg Association, Elder Charles E. Eades died February 25, 1910. He was one of the charter members of the Greenville Baptist Church.

The report was made before the session of 1913 "that Central City was the only place in the County where liquor was sold, and they have seven licensed saloons." During the year 1914 a church to church campaign for Foreign Missions led by the Associational Enlistment worker, assisted by Rev. D. H. LeSeur, missionary from Mexico, was conducted and resulted in the churches contributing \$1,431.95, the largest amount ever contributed to foreign missions.

Thirty-eight churches were represented in the session of 1917, which reported 195 baptisms and a total of 5195 members. Two churches supported full time preaching — Greenville and Central City. In 1924, a resolution was adopted "That it is the sense of this body that the churches of this Association have the right and privilege of receiving excluded members into their fellowship on statement without in any way disturbing the fellowship of the body." In 1927, forty churches were represented and reported 290 baptisms, and a total of 6208 members. The Association developed into a strong missionary force during the next twenty years.

In 1948 there were forty-three co-operating churches, which reported 467 baptisms, a total of 8981 members, and the sum of \$34,355.00 contributed to missions and benevolences. The First Baptist Church, Greenville, was the largest, reporting 1013 members, and Rev. Roy M. Gabbert, pastor. He was also Moderator of the Association. The church at Central City was the second largest with 945 members, and Rev. Ray Dean, pastor. Hazel Creek is the oldest church, constituted in 1797, Rev. Fred Fox, pastor.

McCREARY COUNTY

The McCreary County Association was organized in the latter part of the year 1913, but the exact time, and place cannot be determined for lack of early minutes. The session of 1921 was composed of six churches: Bethany, no report; Buncombe, 24 members; Dripping Springs, 74; Green Grove, 119; Little Indian Creek, 24; Mt. Union, 161; Pleasant Rock, 43; Pleasant View, 63; a total of 508 members. G. W. New was Moderator, and James T. Dobbs was Clerk.

This Association was constituted under the name of "McCreary County Association of United Baptists," but in the session of 1916 the term "united" was dropped by motion. Five years later "missionary" was added, and the body became known as "McCreary County Missionary Baptist Association." G. W. New was the first Moderator and served twenty-one years. The number of churches had increased to thirteen with 894 members in 1929. Rev. Russell Walker was Moderator, and James T. Dobbs was continued Clerk.

The Association met with the Walker's Chapel Church, September, 1943. After fourteen years, the number of co-operating churches remained at thirteen, but the membership had increased from 894 to 1,844, and 1,302 pupils were enrolled in the Sunday schools. Stearns was the largest church in the Association, which reported 649 members, and Rev. Clarence A. Wingo, its pastor, was Moderator of the association.

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The session of 1948 was held with Mt. Union Church, September 14-15. Rev. W. J. Johnson was elected Moderator, and Rev. W. W. Miller was continued Clerk. In five years the number of churches increased to eighteen with 2,674 members, and 2,092 pupils were enrolled in the Sunday schools. The church property was valued at \$60,208, the sum of \$37,359 was contributed for local church expenses, including pastors' salaries; and a total of \$5,619.00 for missions and benevolences.¹⁰

HENRY COUNTY

Henry County Baptist Association had a preliminary meeting at the Baptist church at New Castle, November 2, 1914. After some consultation among the Baptists of Henry County, messengers from the following churches met at New Castle for the purpose of organizing the Henry County Baptist Association: Bethlehem, Campbellsburg, Franklinton, Lockport, Pleasureville, Port Royal, Smithfield, Sulphur, Eminence, Hopewell, Union, and Turner's Station. Rev. W. H. Jones was elected temporary Moderator, Rev. J. E. Johnston, temporary Clerk. The body discussed the question of constituting the Association. The messengers from Campbellsburg Church voted against coming into the new organization, the matter to be considered more fully. The churches which failed to send messengers were expected to come in later.

The following eleven churches went into the new Association at Drennon's Ridge, Franklinton, Ky., October 13, 1915: Bethlehem, Eminence, Franklinton, Hopewell, Lockport, New Castle, Pleasureville, Port Royal, Smithfield, Turner's Station, and Union. These churches reported 1902 members. The constitution, Articles of Faith, and Rules of Decorum were adopted, after which permanent officers were elected, Dr. J. W. Juett, Moderator and J. E. Johnston, Clerk. The introductory sermon was preached by Rev. H. S. Summers. The organization was declared complete and to be known at Henry County Baptist Association.

The Association met on September 13, 1916 with the Bethlehem church. The introductory sermon was preached by Rev. R. Q. Leavell. W. H. Jones was elected Moderator, and J. E. Johnston, Clerk, who served until 1925. In the session of 1919 twelve churches were represented with total of 2283 members. The church at Eminence reported 352 members, and Rev. H. B. Cross, pastor; the church at Campbellsburg, 349 members and Rev. C. O. Johnson, pastor. The Henry County Association accepted a quota of \$110,000.00 on the Seventy-Five Million Campaign, of which amount, \$105,353.95 was reported subscribed.

The session of 1941 was held with the Franklinton church August 12-13. Fourteen co-operating churches reported 95 baptisms, a total of 2,878 members, and 1,609 pupils enrolled in the Sunday schools. W. J. Self was Moderator and Joseph Scott, Clerk. Five of the churches reported full time preaching, and the remaining nine supported half-time. In 1948, the Association met with the Port Royal Church, Rev. L. H. Brazel, pastor. The fourteen co-operating churches reported a total of 2901 members, and 1687 enrolled in the Sunday schools. The church at Eminence numbered 381 members, and Rev. J. T. Burdine, pastor, who was also Moderator of the Henry County Association. The church at Campbellsburg was the second largest

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with 341 members and Rev. Forrest Lanier, pastor. The Association adjourned to meet with the church at Smithfield, 1949.¹¹

RUSSELL COUNTY

The Russell County Association was constituted at the Fairview church, April 16, 1916 of churches from the union of South Cumberland River and Second North Concord Associations into one body. The South Cumberland River Association was formed in 1841 of churches located in Wayne, Russell and Pulaski Counties, aggregating 454 members. The Second North Concord Association was constituted at the Salem Baptist Church in Russell County, November 10, 1876 of nine churches dismissed from the South Concord Association, most of which were located in Russell County. The Association first took the name of North Concord but in 1883, prefixed the term "Second" to distinguish it from the original Concord Association then in existence.

At the regular meeting of the South Cumberland River Association with the Scott's Chapel Baptist Church, September 8-9, 1915, a committee was appointed to prepare a corresponding letter to be sent to the Second North Concord Association to meet later, relative to uniting the two Associations. The committee presented a set of resolutions to the Associations, which were adopted, and Brethren Logan Dunbar and Robert Ingram were appointed to bear said resolution to the Second North Concord Association to be in session with the Square Oak Church later in September, and to sit in conference concerning the union. The Association adopted the term of union submitted and the Moderator appointed a committee to meet with the Committee appointed by the South Cumberland River body to work out the terms of union. As a result, messengers and members from the two Associations met on April 16, at Fairview Baptist Church, and perfected an Association to be known as Russell County Association of Missionary Baptists. Twenty-two churches went into the organization.

The first annual session was held with the church at Mt. Vernon, September 6-7, 1916. The meeting was called to order by Rev. J. R. Grider, temporary Moderator. After singing, Rev. Z. P. Hamilton led in prayer, and Rev. J. S. Wade preached the introductory sermon from Acts 2:42, Theme, "Why I am a Baptist." The letters were read from the following churches and their messengers enrolled: Friendship, 209 members; Providence, 155; Fairview, 115; Russell Springs, 80; Clear Fork, 43; Clear Spring, 55; Free Union, 77; Mt. Vernon, 38; Cumberland Ridge, 63; Popular Grove, 66; New Pleasant Point, 46; Scott's Chapel, 44; Second Union, 55; Pleasant Hill, 36; Union, no report; New Hope, 72; Pleasant View, 28; Liberty, 59; Sano, 13; Freedom, no report; Freedom Second, no report; Square Oak, 11; Welfare, received at the present session, 114; Clear Spring, 55; Pleasant Point, 69; Union Chapel, no report; a total of 1,148 members.

Brother D. C. Hopper was elected Moderator; Rev. J. S. Wade, Assistant Moderator; O. D. Cunningham, Clerk, and W. T. Mitchell, Assistant Clerk. Elders Z. P. Hamilton, A. R. Abernathy, L. C. Kelly, and O. P. Bush were seated as corresponding messengers from Russell Creek Association.

In the session of 1925, after an interval of nine years, the Russell County Association had decreased to fifteen churches with 1067 members. This

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decrease was due to the fact eight of the original churches, had ceased to exist, and only a few churches had been formed. Also the Union church had become affiliated with the Second Concord Association of United Baptists composed of few churches, which refused to go into the organization of the Russell County body. At this session of 1925, Brother H. C. Hopper closed ten years of service as Moderator, and was succeeded by Rev. J. S. Wade, the following year.

In 1936, the number of churches had increased to twenty-two, reporting 1663 members and 1737 pupils enrolled in the Sunday schools. The church at Russell Springs had attained a membership of 247, the largest in the Association. T. D. Flanagan was Moderator and A. Smith, Clerk.

The session of 1948 was held with the Clear Spring Church, September 8-9. Twenty-one churches were represented, numbering 2056 members. Seven of these churches supported half time preaching, and the rest, once a month. Russell Springs reported 298 members and Rev. S. B. Rowe, pastor, who was also Moderator of the Association, and A. Smith, Jr., Clerk. The Friendship Church numbered 214 members, and Rev. W. R. Bradshaw, pastor. The church at Jamestown, the county seat of Russell County, numbered 99 members, and one-fourth time preaching. Rev. John Carter was pastor.²

OWEN COUNTY

The following resolution offered by Rev. J. E. Baird, was presented in the Concord Association of August 13 and 14, 1924, and was discussed and adopted:

1. "That Concord Association disband with the close of this session, provided that Owen Association shall take like action.
2. "That this Association appoint messengers to meet with like messengers from Owen Association, and messengers from churches in this county that belong to Ten Mile Association, should they so desire to form a new Association to be known as 'Owen County Baptist Association.'
3. "That said messengers from both Associations shall meet in Owenton at the Baptist Church on the fourth Monday in September, at 1 P.M., and form the above named new Association, and fix time and place for the next annual meeting. Also elect a Moderator pro tem, to serve until the first regular annual meeting of the new body. Also to appoint a preacher for annual sermon and brethren to report on the various interests fostered by us."

Representatives of various churches of Owen County convened with the First Baptist Church of Owenton, September 21, 1924, for the purpose of organizing an Associational body. The meeting was called to order by Rev. J. S. Ransdell, State Field Worker of the State Baptist Board of Missions, who was appointed to preside, while T. M. Browning was elected acting Clerk. The ordained ministers present were Jesse Farris, W. W. Oliver, C. N. Royal, E. R. Sams, J. S. Ransdell, T. M. Browning, J. E. Baird, A. A. Parsons, Birchett Kemper, I. E. Enlow, C. E. Brown, and O. P. Jackson. Ezra Martin was a licensed minister.

Rev. J. E. Baird, then offered a motion that "We, the representatives of the churches of Owen County, do now declare ourselves a constituted body."

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A nominating committee of five was appointed. They reported the following nominations: Brother F. H. Karsner, Moderator; Tildon Rose, assistant Moderator; G. T. Forsee, Clerk; and B. F. Holbrook, Treasurer. These nominations were approved by vote. Twenty-eight churches were represented by messenger in the 1925 meeting, which reported a total of 5092 members. The church at Owenton, the county seat of Owen County, reported the largest membership, numbering 416 members, Rev. J. E. Baird, pastor. The Long Ridge Church, Rev. R. E. Alley, pastor, was the second largest, reporting 303 members.

The session of 1926 was held with the Long Ridge Church August 11-12. S. T. Ball was Moderator and G. T. Forsee, Clerk. Thirty churches were represented, which reported 159 baptisms, a total 5017 members and the sum of \$24,790.62, contributed for all purposes. The session of 1936 was held with the Greenup Fork Church, composed of messengers from twenty-eight churches with 5327 members and 2585 pupils in the Sunday schools. The following churches report full time preaching: Dallasburg, L. O. Griffith, pastor, 248 members; New Liberty, J. F. Estep, pastor, 253; Old Cedar, no pastor, 237; Owenton, J. E. Baird, pastor, 407; Richland, E. E. Sexton, pastor, 394.

The session of 1948 was held with the Long Ridge Church, H. L. Malone, pastor. I. L. Arnold was Moderator, and H. W. Hearn, Clerk. Twenty-seven churches were represented in this session, reporting a total of 5498 members, and 2797 persons enrolled in the Sunday schools. The church at Owenton reported 538 members, and Rev. Harry L. Green, pastor. The second largest church was Long Ridge, Rev. H. L. Malone, pastor, with 433 members. New Liberty Church, Rev. C. E. Butler, pastor, is the oldest church in the Association constituted in 1801.¹³

George Threlkeld Forsee was elected clerk of the Concord Association in 1913 and was re-elected each year clerk of the Concord and Owen County Associations until his death, May 15, 1948—a period of 37 years.

CHRISTIAN COUNTY

The Christian County Baptist Association was constituted in the First Baptist Church, Hopkinsville, October 9, 1923 of churches dismissed from the Bethel Association in annual session in Elkton, Todd County. Letters of withdrawal were granted to the following churches on September 25, 1923 for the purpose of forming an Association of the same faith and order: Bethel, 166 members; Caskey, 125; Concord, 71; Crofton, 233, Second Church, Hopkinsville, 294; Hights Grove, no report; LaFayette, 63; Locust Grove, 71; Macedonia, 170; Mack's Grove, 45; Mt. Zoar, 77; New Barren Springs, 93; First Church, Hopkinsville, 1108; New Ebenezer, 154; Olivet, 222; Palestine, 89; Pembroke, 290; Pleasant Hill, 210; Salem, 102; Sinking Fork, 130; South Union, 115; West Union, 150; West Grove, 19; West Mt. Zoar, 85, total membership 3777. The vote was unanimous in the Bethel Association that the division become effective, at once. The messengers from the above named 24 churches met in Hopkinsville the following day and organized themselves into the Christian County Baptist Association.

The first annual session of the new Association was held with the LaFayette Church, October 2-3, 1924, Rev. J. F. Fuqua, pastor. Hon. C. M.

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Meacham, was elected Moderator; Rev. E. O. Cottrell, Clerk; and Rev. E. W. Coakley preached the introductory sermon. Twenty-five churches were represented, numbering 4302 members. The following three churches were received from the Little Rivers Association: Bainbridge, 86 members; Graycey, 158; and Little River, 110.

The ninth annual session was held with the West Union Church, October 12, 1932. E. O. Cottrell was elected Moderator, L. L. Spurlin, Assistant, and Mr. Gilmer B. Pursley, Clerk. Rev. A. H. Webb, pastor at Pembroke, preached the introductory sermon. Twenty-six churches were represented, which reported 4895 members and 3494 Sunday school pupils enrolled. The Walnut Street Church, Hopkinsville, constituted the year before, E. O. Cottrell, pastor, was received into the union.

The session of 1942 was held with the Concord Church, September 22-23, Otho McCord was elected Moderator, Gilmer B. Pursley, Clerk, and Rev. W. W. Johnson, pastor at Fairview, preached the introductory sermon. The co-operating churches numbered twenty-six, and the total membership had increased to 5671. Four churches reported full time preaching as follows: First, Hopkinsville, 1522 members, Dr. P. C. Walker, pastor; Second, Hopkinsville, 742 members, Rev. L. E. Martin, pastor; Olivet, 169 member, Rev. James E. Gary, pastor; Pembroke, 268 members, Rev. D. F. Greenwell, pastor.

The Christian County Baptist Association met with the church at Lafayette in the twenty-fifth annual session, September 28-29, 1948. Rev. J. H. Maddox, pastor, Second Baptist Church, Hopkinsville, was elected Moderator, Rev. Olen Sisk pastor of Trinity Church, same city, Assistant Moderator, and Gilmer B. Pursley, Clerk. The annual sermon was preached by Rev. James E. Gary, pastor in the Association. Twenty-seven churches were represented, numbering 6634 members, The First Church, Hopkinsville, reported 1542 members, and Dr. W. Peyton Thurman, pastor, while the Second Church, Hopkinsville, constituted April 1910, the second largest, reported 1145 members.¹⁴

CALDWELL COUNTY

The Caldwell County Association was constituted at an organization of Baptist Churches in Caldwell County, Kentucky on September 24, 1924, held with the Princeton Baptist Church. This organization was preceded by a communication, dated June 11, 1924, sent out by Elders O. M. Shultz, C. R. Barnes and Rodolph Lane, given in part as follows: "As now constituted the Little River Association covers a large territory and many of the churches are difficult to reach and bring into effective co-operation in our organized work. Many of these difficulties would be obviated in an Association composed of fewer churches, and covering a smaller territory. As a self appointed committee, we are addressing letters to such churches as think might be interested in the formation of a new Association, asking that such churches take action in the matter prior to the meeting of the Little River Association. If that action is favorable to entering the new Association, we would suggest that the messengers to the Association be authorized to meet with messengers from other churches that may desire to enter the organization; and that these churches hold a short meeting during the session

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of the Little River Association to fix time and place of meeting to perfect the organization . . . Princeton Church voted last year to enter the new organization. We hope your church will take action on the matter at once and kindly notify the committee of your decision. Send all correspondence to O. M. Shultz, Princeton, Kentucky."

In response to this communication, the following churches met by messengers or by letter with the Princeton Baptist Church on September 24, 1924, for the purpose of forming a new Association: Walnut Grove, Princeton, Harmony, Beulah Hill, Eddy Creek, Chapel Hill, Pleasant Grove, White Sulphur, Otter Pond, Donaldson, Fredonia, Lebanon, Mt. Pisgah, Creswell, Crider, Liberty, and Shady Grove. O. M. Shultz was elected temporary chairman, and L. J. Knoth, Secretary. The body then voted to form itself into an organization under the name of the "Caldwell County Association of Baptist Churches."

The first annual session of the new Association met with White Sulphur Baptist Church, Caldwell County, August 23, 1925, at 10 A.M. The devotional service was conducted by Professor O. W. Yates, Bethel College, Russellville, Kentucky. The annual sermon was preached by Rev. Rodolph Lane. The following officers were elected for the ensuing year: Rev. O. M. Shultz, Moderator, Brethren L. J. Knoth, and H. A. Egbert, Assistant Moderators; L. B. Sims, Clerk, and C. M. Wood, Treasurer. A letter from the Littler River Association was read by the Moderator, stating that letters had been granted to the following churches: Hebron, New Bethel, Pleasant Hill, Liberty, Kuttawa, Eddyville, and Mt. Zion, which were received into the Association. The Princeton Church, O. M. Shultz, pastor, reported 602 members and 864 enrolled in Sunday school, which was the largest church in the Association. Harmony Church was the second largest, reporting 252 members, and Professor O. W. Yates, pastor; while Donaldson, the third largest, had 237 members.

The Association met in the sixth annual session with the Beulah Hill Baptist Church, September 24, 1930, Rev. A. F. Hanberry, pastor. O. W. Yates, President of Bethel College, Russellville, Kentucky, led in the opening worship. Rev. O. M. Shultz was elected Moderator for the seventh and last time, as he left the Association the following year to become pastor of the Broadway Baptist Church, Hazard, and teacher of Bible in Hazard Institute. Brother L. B. Sims was elected Clerk, the sixth time, and was succeeded at the next session by Brother A. L. Vaughn. The Second Baptist Church, Princeton, Rev. Olen Sisk, pastor, was received into the Association. The annual sermon was preached by Rev. Arthur Holland, pastor at Eddyville.

The session of 1932, held with the First Baptist Church, Princeton, September 21, 22, Rev. L. J. Knoth was elected Moderator, Rev. D. E. Montgomery, pastor of the host church, and Rev. Olen Sisk, Assistant Moderators. Brother A. L. Vaughn was elected Clerk, Brother L. B. Sims, Assistant, and Dr. J. Power Wolfe, Treasurer. The twenty-eight co-operating churches reported 234 baptisms, and a total of 4597 members.

The session of 1942 was held with the Creswell Church. Twenty-nine churches were represented, which reported a total of 5611 members. J. G. Cothran was pastor of the First Baptist Church, with 1256 members. Z. Cannon was elected Moderator, R. G. McClelland, Clerk, Dr. J. Power Wolfe,

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Treasurer for the eleventh time, and O. M. Shultz preached the annual sermon.

In the session of 1948 held with the White Sulphur Church, the twenty-nine churches reported a total of 6054 members and 3104 pupils enrolled in the Sunday schools. The First Church, Princeton, reported 1335 members, including 360 non-resident members and Rev. H. G. M. Hatler, pastor, who was also Moderator of the Association.¹⁵

JACKSON COUNTY

The Jackson County Association was formed at Grayhawk, September 18, 1925. Rev. Rice Isaacs was elected organizing Moderator, and Brother R. M. Ward, organizing Clerk. Letters of application were called for from representatives of the churches present. Letters were presented from the following churches: Maulden, Pilgrims Rest, Pleasant Point, Indian Creek, Mt. Zion, Grayhawk, Sand Gap, Kerby Knob, Egypt, Mt. Gilead, Liberty, Birchlick, and Blackwater.

Letters from these churches were read by the Clerk and approved by the entire body of messengers, by adopting the following: "We the messengers from the foregoing churches do resolve by solemn vote to consider the churches we represent a District Association of Missionary Baptists." The records state that the vote was unanimously "Aye." The new organization was designated, "The Jackson County Association of Missionary Baptists." The Confession of Faith framed by Dr. J. Newton Brown many years ago, and approved by J. M. Pendleton in his *Church Manual*, was adopted. A Constitution and Rules of Decorum were also adopted.

The new Association met in its first annual session immediately after it was constituted. Rev. William Lynch, a pastor, was elected Moderator, and Mr. R. M. Ward, Clerk. The introductory sermon was preached by Rev. Calvin Middleton. The thirteen churches entering into the new organization reported a total of 1,002 members, \$17.20 collected for missions, and \$127.73 paid on pastors' salaries. The session of 1932 was composed of nineteen co-operating churches with 1209 members. Rev. Frank Wilson was Moderator, and C. B. Deaton, Clerk. New Prospect and Royal Oak Churches took membership with the Association at this session. Only four churches reported a membership over one hundred. The sum of \$140.34 was reported paid on pastoral support.

In 1942, the nineteen co-operating churches reported 1877 members, 651 pupils enrolled in the Sunday schools, and \$574.14 paid for pastoral support. Rev. Frank Wilson was continued Moderator and Ray Dean, Clerk. During the next six years marked progress was made in the association.

The session of 1948 was held with the Blackwater Church on September 17-18, Rev. Chester Whicker, pastor. The twenty-nine churches represented, reported 221 baptisms, a total of 2,793 members, \$453.00 contributed to mission causes, \$2870 on pastoral support, and \$5,254.00 for all local current expenses. The Liberty Church reported 267 members and Rev. Roscoe Hunter, pastor; and Drip Rock, the second largest church, Rev. Wilson Chaney, pastor, numbered 240 members. The church at McKee, the county seat of Jackson County, constituted in 1940, Rev. W. E. Sears, pastor, reported 74 members, and the only church in the Association with full time preaching. Rev. Roscoe Hunter was Moderator of the session of 1948, and C. N. Shepherd, Clerk.¹⁶

CHAPTER XXXV

THE PROBLEM OF DEBT

1926-1933

The one absorbing question of Southern Baptists during this period was, what can be done about the staggering indebtedness on Southwide institutions and Boards, on the various State agencies, and on the local churches? How the Baptists of Kentucky carried on in the face of the cold facts and figures of debt, and with what results, we shall now consider.

1926

The General Association, composed of 318 messengers was called to order by retiring Moderator, W. E. Hunter in the Baptist Church at Lebanon, Marion County, at 7:30 P. M., November 9. The body was organized by electing the well known layman, Mr. George E. Hays, Sr., Louisville, Moderator; and T. J. Porter, pastor of the host church, and L. C. Kelly, pastor at Pineville, Assistant Moderators; and Jonathan G. Bow, Louisville, Recording and Statistical Secretary. After the congregation joined in singing "Faith of our Fathers," W. C. Boone, pastor of the First Baptist Church, Owensboro, preached the annual sermon from Luke 9:33, subject, "Limiting Heaven."

There was much concern in the importance of protecting the new Co-operative Program from being made ineffective by special offerings. Accordingly, a resolution was adopted recommending, "That no campaign, of any character, shall be put on by the interests participating in the Co-operative Program, namely, Foreign Missions, Home Missions, Southwide Education, Ministerial Relief, New Orleans Hospital, State Missions, Education in Kentucky, Orphanages in Kentucky, Kentucky Baptist Hospital and Church Building, as all such campaigns are unfair and hurtful to the other interests, which are not allowed to go afield." However "the right of any church or individual to designate his gifts" was recognized, but co-operation with the 1927 program was urged.

One of the most serious financial problems, confronting the denomination in Kentucky, was supporting and maintaining the Baptist Schools, whose combined indebtedness was \$355,000. The ever perplexing question was, how can Baptist Christian Education in the State be saved? The school situation was made more serious because of the division of sentiment as to the method of support and denominational control. The Warren Association in session in Bowling Green, September 17, 1925 had memorialized the last session of the General Association "to take speedy steps to see that the titles of all our Baptist Schools are so made as to make our schools secure to the General Association of Kentucky Baptists. . . . That no funds should be given to any of the Baptist schools which shall refuse to come under the control of the General Association of Kentucky Baptists, and that said General Association . . . shall have power to remove at any time trustees employing teachers, who teach or believe the evolutionary hypothesis as a fact,

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or any other doctrine subversive of the belief in the Word of God."

In view of the above Memorial, a committee was appointed on "The Closer Relation of the Schools to the Denomination" to report to this present session of the Association. This committee, consisting of W. M. Nevins, D. B. Clapp, W. C. Boone, W. M. Stallings, E. F. Adams, and J. W. Gaines, reported that, according to legal advice obtained, "it would be hazardous to attempt to change the method of electing trustees and give that right to the General Association, instead of to the Baptist Education Society of Kentucky. So after painstaking investigation of the matter . . . it is inadvisable from a legal standpoint to attempt any change."

At the meeting of the Baptist Education Society at Lebanon in connection with the session of the General Association, the main point of emphasis was concerning the distressing indebtedness on the schools and colleges, and to determine what can be done to relieve the situation. W. C. Boone, Owensboro, stated that "Three things have been suggested to relieve the financial situation." The first is "to close the schools and go out of the business of Christian Education." The reply was that most of us would say not. The second thing was that "the schools reduce their expenditures to stay within their income." The reply was "we must have schools that are creditable, that do work of which we and our young people will not have to be ashamed." The other thing that remains to be done is to arrange some way to provide better financial support for our Baptist Schools. In view of the serious financial crisis facing all the Baptist Schools of the State, the Society adopted the policy, "That these schools should be financed separately from the present denominational budget." The following was adopted after long discussion: "That the Board of Directors of this Society be instructed to employ a Secretary of Christian Education, and to organize, subject to the approval of the General Association, a Campaign for Christian Education for the support of the schools now on the State denominational budget . . . we ask the General Association to request the churches to support this plan of separate financing of our schools by their gifts and prayers . . . that the present budget percentage allotted to the schools in the State program be continued until such time as the above plan of separate financing shall be put into effect."

Brethren W. C. Boone and W. E. Hunter were appointed by the Education Society to present the Society's adopted policy in regard to the schools to the General Association then in session. A general discussion followed when the matter was presented to the Association. E. C. Stevens, pastor of the Clifton Church, Louisville, made the following motion, which prevailed: "That a Committee of Fifteen be appointed to take into consideration the memorial from the Education Society, and report on same next year, publishing its findings in the Western Recorder sometime in advance of the meeting of the next Association." Moderator George E. Hays appointed the following fifteen brethren on this committee: J. W. Gillon, F. D. Perkins, F. F. Gibson, L. C. Kelly, J. W. Porter, J. W. Gaines, M. B. Adams, W. C. Boone, L. L. Henson, D. B. Clapp, J. B. Weatherspoon, E. F. Adams, W. C. James, W. F. Jones, and C. W. Elsey.

After long and patient waiting, Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, and faculty have now realized their

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inspiring dreams in being located in the new Seminary home at The Beeches. Five new mammoth buildings have been erected to house the Seminary family "on a suburban campus of fifty-three acres, adorned with century-old beech trees, and overlooking Cherokee Park."

In 1926 there were 2049 Baptist Churches in Kentucky, divided into eighty District Associations with a total membership of 316,467, which was an increase of 5416 over 1925. These churches reported 14,357 baptisms. The population of Kentucky in 1920 was 2,416,630, and the estimated population at the close of 1926 was 2,586,000. This gave in round numbers one Baptist to every eleven of the estimated population. The same record showed 1824 Sunday Schools in the State in 1926 with an enrollment of 217,316 pupils, which was 14,334 less than in 1925. There were fifteen Sunday Schools in the State ranging in enrollment from 915 to 2,283. The five largest of these schools were Walnut Street, Louisville, 2283; Mayfield, First Church, 1917; Frankfort, First, 1687; Newport, First, 1547; and Owensboro, First, 1427. The Baptist Young People's Unions numbered 942 organizations with an enrollment of 23,995. The 1462 Woman's Missionary Organizations contributed to all missions and benevolent causes \$212,575.69, which was \$89,219.39 less than the amount given the previous year. The total gifts of the cooperating churches for denominational causes were \$645,315.17. The one distressing fact was that 959 churches in Kentucky contributed nothing to outside causes in 1926.²

Dr. W. W. Landrum, pastor of the Baptist Church, Russellville, Kentucky, died Sunday, January 24, 1926, at the age of seventy-one years. William Warren Landrum was born in Macon, Georgia, January 18, 1855. He attended Mercer University, and was graduated from Brown University, Providence, R. I., and the Southern Baptist Theological Seminary. Dr. Landrum was ordained to the ministry in 1874, and his early pastorates were in Shreveport, Louisiana; Augusta, Georgia, and Second, Richmond, Va. He was pastor of the First Baptist Church, Atlanta, Georgia, 1897-1907; Broadway Baptist Church, Louisville 1908-1919, and pastor of the First Baptist Church, Russellville, Kentucky, and Professor of Philosophy and Church History in Bethel College from 1919 until his death. He was survived by his wife, Mrs. Charlotte Baylor Landrum, who followed him in death July 21, 1940, and was buried by his side in Maple Grove Cemetery, Russellville, Kentucky.³

1927

The Baptist Church at Cynthiana, J. Marvin Adams, pastor, entertained the ninetieth annual session of the Association. The body was called to order by Moderator George E. Hays, followed by an inspiring song service led by Paul E. Montgomery, an evangelistic singer. Brethren O. M. Shultz, pastor at Princeton, and Chesterfield Turner, Frankfort, were elected Assistant Moderators. Dr. J. G. Bow, who had served as Recording and Statistical Secretary since 1922, declined to continue longer. He made some very tender remarks of his relation to the Baptist work in Kentucky. A committee was appointed to draft suitable resolutions of appreciation of the long service of this beloved brother. H. S. Summers, pastor in Madisonville, was promoted from Assistant the previous year to regular Recording Secretary, and E. D. Davis, pastor at Ludlow, North Bend Association, was

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elected Assistant. D. B. Clapp, pastor First Baptist Church, Paducah, brought the annual sermon from 1 Corinthians 1:24, subject, "Redemption." A motion made by J. W. Porter prevailed, "that the sermon be printed in full by the State Board for gratuitous distribution."

A number of visitors were recognized as follows: P. E. Burroughs, Sunday School Board, Nashville, Tennessee; Professor J. M. Price, Southwestern Baptist Theological Seminary, Ft. Worth, Texas; Ullin W. Leavell, China; W. W. Stout, China; J. F. Love, Corresponding Secretary, Foreign Mission Board, Richmond, Virginia; and Thos. J. Watts, Secretary of the Relief and Annuity Board, Dallas, Texas, successor of the lamented William Lunsford, the founder of the Board who passed over the river of death May 24, 1927. The following new pastors were introduced: Geo. C. Gibson, (acting) Broadway Church, Louisville; A. F. Cagle, Third Baptist Church, Owensboro; J. G. Dickson, Eminence; W. H. Horton, First Church, Mayfield, the successor of Arthur Fox, who had become pastor at Morris- town, Tennessee; and R. E. Humphreys, First Church, Owensboro, succeed- ing W. C. Boone, who had accepted a pastorate in Roanoke, Virginia.

The Home Mission Board of the Southern Baptist Convention, which had been joining with the Kentucky State Board, in maintaining certain co-operative and enlistment work in Kentucky, discontinued this cooperative work at its regular June meeting, on account of financial condition of that Board. This action placed an additional burden on the Executive Board from June to the close of the fiscal year. The State Mission debt stood at \$48,475.61. The Foreign Mission Board, hard pressed with debt, appealed for the spiritual, and financial support of the churches of the Southern Baptist Convention.

The Committee of Fifteen on Education appointed at the last session submitted a lengthy report, which contained the following recommenda- tions:

- "(1) That the schools remain as at present in the denominational unified budget.
- "(2) That the money received through the budget be used for current expenses.
- "(3) That the schools submit annually, to the program committee, prior to or at its meeting to form the annual budget to be proposed to the General Association, their budgets for the ensuing year setting forth their expected income from endowment, students and other permanent sources, and what they will need from the denomination to meet the year's current expenses."

Pending the adoption of the above, J. B. Weatherspoon read the report of the Committee on Schools and Colleges, which reviewed the school situation, and stated, that "only by a thorough systematic sur- vey of the entire state can we find the proper data for the origination, foundation and inspiration of a real Baptist program, which shall not rest upon the *status quo*, but answer the challenge of our times and the advanc- ing Kingdom of God." The committee recommended "That a Commit- tee or Commission of five be appointed to make such a survey of Kentucky Schools, both State and denominational and private; and upon the basis of the facts revealed, to make a thorough study of our own schools as they now

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are, and of the State as a field for Baptist education; and . . . bring back to the General Association what seems to them to be a worthy educational program for Kentucky Baptists, with practical recommendations looking toward their fulfillment" . . . and "the necessary expenses of this Committee be referred to the State Mission Board."

After a prolonged discussion, participated in by seventeen brethren, all the reports pertaining to the schools were adopted. The Commission of Five was then appointed consisting of J. B. Weatherspoon, chairman, C. W. Elsey, Chesterfield Turner, McHenry Rhoads, and M. E. Ligon.

Among a number of the ministers of the Gospel, who passed away during the past year, were Brethren B. A. Dawes, Preston Blake, and George W. McDaniel.

B. A. Dawes, pastor at Perryville, died April 6, 1927. Resolutions passed by the South District Association describe him as "a faithful servant of his Saviour and Lord" and as being universally honored and loved by all who knew him." Brother Dawes was for several years pastor of the Highland Baptist Church, Louisville, and later pastor of other churches.

Brother Preston Blake died in Newport News, Virginia, August 19, 1927. He was pastor of the First Baptist Church, Lexington, Kentucky, 1898 to 1908, succeeding Dr. W. H. Felix in that pastorate.

Dr. George W. McDaniel, well known among Southern Baptists, died in Richmond, Virginia, August 18, 1927. He was a native of Texas, but at the time of his death was pastor of the First Baptist Church, Richmond, Virginia. For three years, Dr. McDaniel served as President of the Southern Baptist Convention, ending his term in May before his death. This beloved Baptist leader was a man of great usefulness in whatever position God called him to occupy. He was the author of several valuable books.⁴

1928

Only one hundred and ninety-eight messengers were enrolled in the session held with the First Baptist Church, Hopkinsville, which convened on November 13, and was called to order by Moderator George E. Hays. J. W. Gaines, President Bethel Woman's College, was chosen Moderator, while the Assistants were M. E. Staley, Morehead, and John T. Stallings, Winchester. Pastor P. C. Walker of the Hopkinsville Church delivered the address of welcome, to which Charles L. Graham, pastor of the Crescent Hill Church, Louisville, responded. C. W. Knight, pastor at Harrodsburg, preached the annual sermon from Matthew 28:19,20. The following new pastors were presented, T. E. Baker, Russell; H. B. Cross, First Church, Bowling Green; C. C. Warren, Lexington Avenue, Danville; F. M. Masters, Sturgis; Hansford D. Johnson, Broadway, Louisville; and W. O. Beaty, Central City.

The Russell Creek Association sent in a Memorial that the General Association in session at Hopkinsville, "take immediate steps to raise the money and pay off the indebtedness on both the Baptist Orphanages." The indebtedness on the two homes amounted to \$43,041.13. Of this amount \$38,869.99 was on the Kentucky Baptist Children's Home. A recommendation was adopted to set aside the fourth Sunday in May of each year, and that said Sunday be known as Kentucky Baptist Children's Home Day

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and that each Sunday School be asked to make a special contribution for the benefit of said Home on that date or as near that date as may be practicable.

During the year two beloved brethren—J. F. Love and E. Y. Mullins—were removed by death. Both of them had exerted a world wide influence during their useful lives. Dr. J. F. Love, Corresponding Secretary of the Foreign Mission Board, died in Richmond, Virginia, May 3, 1928. He devoted fourteen years of service in promoting foreign missions. Through "his prolific pen and public addresses, he sounded in the ears of Southern Baptists a clarion call to world-wide evangelization." It has been truthfully said, "that his zeal for the spread of the gospel was so unflagging that he pressed on without stint of time and physical strength until he lay exhausted and prone in death." During the last months of Dr. Love's life the depressing Foreign Mission debt of \$1,145,729 on January 1, 1928, was reduced on May 1, by \$79,938.56, which was three days before his death.⁶

Dr. E. Y. Mullins, President of the Southern Baptist Theological Seminary, died at his home on Cherokee Road, in Louisville, Kentucky, at noon, Friday, November 23, 1928. Edgar Young Mullins was born in Franklin County, Mississippi, January 5, 1860, but his father, Rev. S. G. Mullins, moved his family to Texas, when Edgar was eight, and settled in the town of Corsicana, where the boy grew to young manhood. He received his higher education from the Texas Agricultural and Mechanical College. In 1880 the young man was converted under the preaching of the noted evangelist, Major W. E. Penn, and was baptized by his father in the home church on November 7, 1880. He soon experienced a definite call to the ministry and entered the Southern Baptist Theological Seminary in the fall of 1881, and graduated with the class of 1885. He was called to the pastorate of the old historic Harrodsburg Church, where he was ordained to the ministry, and later was married to Miss Isla May Hawley. After continuing in various pastorates until 1899, Dr. Mullins was elected President of the Southern Baptist Theological Seminary, and continued in that responsible position twenty-nine years, until his death. In the latter part of this period he was president of the Southern Baptist Convention and of the Baptist World Alliance. The funeral service was held in the Broadway Baptist Church, Sunday, November 25th, with Dr. John R. Sampey presiding. Dr. A. T. Robertson spoke for the Seminary faculty, Dr. Z. T. Cody for the Trustees, Dr. George W. Truett for the Southern Baptist Convention, and Dr. John MacNeill, for the Baptist World Alliance. The burial was in Cave Hill Cemetery as the sun was setting.⁶

1929

Moderator John W. Gaines called to order the ninety-second annual session of the General Association in the Porter Memorial Baptist Church, Lexington at 10 A. M. November 12th. The enrollment committee reported 353 messengers, representing 194 churches and 58 associations. The following pastors, who had come into the State since the last session, were introduced: C. F. Clark, First Baptist Church, Covington; W. W. Stout, Georgetown; J. M. Roddy, Wilmore; P. G. Carter, Nicholasville; M. E. Miller, Stamping Ground; F. O. Criminger, Immanuel, Henderson; J. M. Dameron, Marion Baptist Church; and J. A. Gaines, Glasgow. J. C. Austin

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was presented as Vice-President of Georgetown College.

On Tuesday, September 17, 1929, Dr. John R. Sampey was inaugurated President of the Southern Baptist Theological Seminary, to succeed the lamented E. Y. Mullins, and Dr. J. B. Weatherspoon was installed as Professor of Homiletics and Christian Sociology, succeeding Dr. Charles S. Gardner, who had become Professor Emeritus. The session opened with an enrollment of 375 students, 46 of these being from Kentucky. The Seminary now occupies its beautiful well equipped plant consisting of six substantial buildings, costing to date \$2,150,000, all of which is a living monument to the untiring efforts of E. Y. Mullins.

The problems of Baptist Education in Kentucky remained unsolved, and were again the consuming subject before the Association. Professor R. Harper Gatton, Superintendent of Public Schools, Madisonville, read a discouraging report on Schools and Colleges, which stated that the four academies—Barbourville, Hazard, Magoffin and Oneida—"need money for buildings and repairs, equipment and general expenses," that there was an indebtedness of \$221,000 against the four Junior Colleges; and that "Georgetown is on the verge of bankruptcy." The report of the committee of Five on Survey of the Baptist Schools of Kentucky, appointed one year ago, was read by Dr. J. B. Weatherspoon, giving at great length the account of the survey. At a meeting of the committee early in 1929, a Survey Staff was appointed at an expense of approximately \$2,000 as follows: Floyd W. Reeves, Director of the Bureau of School Service of the University of Kentucky; associated with him, Professor J. D. Russell, of the same University; Homer P. Rainey, President of Franklin College, Indiana; Dean Peyton Jacob, Mercer University, Georgia; and James C. Miller, Christian College, Missouri. This Staff made a complete survey of the nine Baptist Educational Institutions of the State during the month of February, following their appointment in January. The report of their findings was published in a small book of 132 pages, giving a result of the survey in detail, which was presented to the General Association.

One fact stated and discussed in the report of the Staff was, "That the needs of the present program of Education attempted by the Baptists of Kentucky are entirely beyond their ability to support." This conclusion is based on the fact, "That the Baptists of Kentucky are contributing through their general budget approximately \$57,000 . . . toward the education of some 2,157 students . . . in nine institutions . . . an annual subsidy for current purposes, amounting to at least \$210,000 would be needed, above the amount . . . reasonably expected from tuition fees and the present income from endowment funds."

The Staff also called attention to the misappropriation of endowment as follows: "Several institutions have been led to the extreme step of using their endowment in order to obtain relief from the pressing burden of debt." It was then stated that "Georgetown College has recently taken action to transfer the sum of \$183,830.01 from endowment for the purpose of reduction of debt." Also Bethel College at Russellville had mortgaged its plant and pledged its endowments of \$65,000 for payment of mortgaged interest.

The Staff reported their findings concerning the method of control and

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administration of the schools as having "a very loose relationship with the State Organization" and that "the control and administration . . . are . . . wholly located within each institution." They stated that "it would seem impossible under such arrangement to build a strongly integrated and unified program for the denomination with each school being left to determine the scope of its own activities. Under such conditions there is little incentive to look at the educational problems of the denomination as a whole."

The final recommendation of the Survey Staff was, that denominational support be withdrawn from Barbourville Baptist Institute, Hazard Baptist Institute, Magoffin Baptist Institute, and Bethel Junior College, Russellville; and that Cumberland Junior College, Williamsburg, Bethel Woman's Junior College, Hopkinsville, and the Senior College at Georgetown be maintained. The Staff estimated "that it would require \$409,212 to free these three institutions from debt, and the sum of \$40,000 would probably provide all the conditionings of the plants, that is absolutely necessary immediately." The reasons given for discontinuing support from Bethel Junior College, Russellville, was that "the present hopeless tangle of the finances, and the fact that there is no fund in sight for placing the institution on a sound basis, lead to the recommendation that support be withdrawn."

In harmony with the facts revealed by the Survey Staff, the Committee of Five recommended, "That, beginning with the School Session of 1930-1931, Kentucky Baptists maintain one standard four year College at Georgetown and two Junior Colleges—Cumberland, at Williamsburg, and Bethel Woman's at Hopkinsville." After long and earnest discussion the whole matter was referred to the Executive Board to report to the next meeting of the General Association.

The controversy over the Schools and Colleges, was continued, when W. M. Nevins, pastor of Felix Memorial Church, Lexington, presented a Memorial from the Elkhorn Association, regarding Greek letter Fraternities and Sororities in some of the schools "owned and controlled by the Baptists of Kentucky." The memorial condemned the fraternity system as "unchristian in their influence, clannish in their operations, subversive of the high ideals of our Christian Schools, and have no place in Christian institutions." The Memorial also urged the General Association "to take such immediate steps, as may be necessary to secure the speedy elimination of these hurtful and ungodly organizations from our Baptist schools." Accordingly John T. Stallings, pastor in Winchester, offered the following resolution: "That it is the sense of this body, that it will not support such schools as retain such fraternities, or local fraternities of similar type, after the expiration of this present school year, 1929-1930." President M. B. Adams of Georgetown College presented a communication from the Board of Trustees showing that much was involved in the fraternity system of Georgetown College "as current business contracts between the colleges and certain student organizations, which have purchased residences, which policy permanently reduces the burden of student housing costs upon the college." The trustees, in this communication also recommended the fraternity matter "be held under consideration one year by the General Association before it takes action thereon." After much exciting discussion, the whole matter was made a special order at ten o'clock the following morning. At the appointed

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hour, the fraternity matter was taken up and after a long discussion, the motion prevailed to refer the whole subject to the Executive Board to be brought back to the next session of the General Association in connection with the report on Schools and Colleges.

W. P. Harvey, who for more than half a century had been closely related to Baptist affairs in Kentucky, and beyond, passed from this life, Sunday morning September 29, 1929, at the age of eighty-eight years. William Patrick Harvey was born in Ireland in 1841 and was brought by his parents to Kentucky while a lad and settled in Maysville. After passing through the public schools, young Harvey attended Georgetown College and Transylvania University, then known as Kentucky University. He was ordained to the ministry in 1872, and became pastor at Harrodsburg. He served four years as Vice-President of Georgetown College and was a member of the Board of Trustees for a number of years. For twenty years, Brother Harvey was president of the Baptist Book Concern in Louisville and Business Manager of the *Western Recorder*. He served as auditor of the Southern Baptist Convention thirty-two years. The funeral services were held in the Harrodsburg Church, conducted by the pastor, C. W. Knight.'

1930

When the General Association met in Mayfield, November 11th, twenty-three years had passed since the last session was held in this West Kentucky town in June 1907. A. S. Pettie was then its pastor. The Association was called to order by retiring moderator, J. W. Gaines, and the opening devotional service was conducted by H. C. Wayman, pastor of the First Church, Newport. O. M. Shultz was elected Moderator, and spoke in appreciation of the action of the body and "urged submission to the Holy Spirit." The new Moderator was in the ninth year as pastor of the First Baptist Church, Princeton, where he had led in the erection of one of the most up-to-date church buildings in the State. When the Caldwell Association was organized September 1924, Brother Shultz was chosen Moderator and served seven successive years. Ozora M. Shultz was born in Beaver Dam, Kentucky, October 22, 1864, and spent his early life in teaching, entering the ministry in 1906.

The report of the Executive Board described the economic conditions in 1930 as distressing, caused by "droughts, cropfailures, and financial depressions." "Thousands of people, for the first time in their lives are without employment. Financial disaster has taken up its habitation in many homes and multitudes are feeling the uncanny spell." Accordingly the work of State Missions was launched on a retrenched basis, which made it possible to reduce the State Mission indebtedness by \$6,981.67.

The Baptist Schools in Kentucky continued to be the occasion of extended controversy. The State Mission Board, to which the report of the Committee of Five on Survey, was referred at the last session, at once appointed a committee to take the whole matter under consideration and report to the coming session at Mayfield. This committee submitted a very lengthy report, which appears in brief as follows: "Your committee believes that unless there is very unusual and unprecedented support given to our schools in the very near future, that it will be impossible for more than a very few

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of the schools to live; but in the opinion of the committee it is much wiser to allow the support given to each school by a direct appeal to determine its future than for the Association to decide by vote of the body, which of them shall survive." The committee previously recommended, "That each school be accorded complete freedom to solicit funds for current expenses, equipment or endowment, wherever they may find an open door." Furthermore, "It is recommended that the State Board now go on record as favoring an intensive support of our Baptist Educational program, and of Georgetown College in particular."

Later in the session of the Association, Robert H. Tandy, the Secretary of the Board of Directors of the Baptist Education Society of Kentucky, offered the following which caused considerable discussion: "Resolved that we . . . believe that it is necessary to go afield for funds for Education in addition to the funds being received from the budget, and we recommend that the General Association authorize us to make plans and proceed with such action, provided we shall not ask for the designation of Mission funds." After seventeen brethren had taken part in the heated discussion the Tandy Resolution and the other reports on Education were adopted. The following were the heads of the schools: Professor W. B. Jones, acting President of Georgetown College; O. W. Yates, President of Bethel College, Russellville; J. W. Gaines, of Bethel Woman's College, Hopkinsville; D. J. Wright, of Campbellsville College; J. L. Creech of Cumberland College, Williamsburg; C. D. Stevens, of Hazard Institute; Frank A. Clarke, of Magoffin Baptist Institute, Saylersville; H. E. Nelson of Southeast Kentucky Baptist School, Barbourville; and Mrs. Sylvia W. Russell, of Oneida Baptist Institute.⁶

1931

Moderator O. M. Shultz called to order the ninety-fourth annual session of the General Association at 10 A.M. November 10th in the First Baptist Church, Newport, H. C. Wayman, pastor. After the congregation joined in singing, "I Need Thee Every Hour," W. H. Horton, Mayfield, preached the annual sermon from Acts 8:35, "And preached unto him Jesus." New pastors were presented as follows: L. K. Barbee, Silver Grove; J. M. Rogers, Ft. Thomas; W. M. Bostick, Parkland, Louisville; A. B. Pierce, Leitchfield; J. D. Allen, Sonora; Howard M. Patton, Bryant Station; W. J. Bolt, Harlan; A. W. Huyck, Maysville, and J. E. Skinner, Murray. H. E. Watters, President of Georgetown College, and F. M. Masters, President of Bethel College, Russellville, were recognized. Dr. T. B. Ray, Corresponding Secretary of the Foreign Mission Board, Richmond, Virginia, and Brother Jacob Gartenhaus, Missionary to the Jews, Home Mission Board, Atlanta, Georgia, were recognized as visitors, and both spoke to the edification of the body.

The financial conditions were becoming more distressing. Almost every individual was in some way affected by the trying times. Mr. George E. Hays, Acting Superintendent of the Kentucky Baptist Hospital, Louisville, reported, "That on account of the closing of the Louisville Trust Company, and the general depression, it has not been possible to reduce the bonded indebtedness on the Hospital during the year." The Executive Board reported through the Corresponding Secretary, C. M. Thompson, that the amount available for State Missions from all sources, was \$92,532.14 to October

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31, which was \$14,301.85 less than the year previous. The report stated that "Financial disaster played havoc with the missionary program of many of our strongest churches." Many faithful men and women, devoted to the cause of Christ, lost all their savings as the result of bank failure.

Notwithstanding the economic conditions, there was "real and substantial achievement in the work last year." The seventy-seven State workers reported 2,789 members added to the churches, of which 2,068 were for baptism, being an increase of 263 baptisms over the previous year. Four of these State workers were employed in the State Sunday School Department, including W. A. Gardiner, Secretary, Mrs. W. A. Gardiner, Elementary Secretary, E. Kirk and C. P. Hargis, Field men. Secretary Gardiner reported forty-one Sunday Schools organized, sixty-six training schools held with an enrollment of 5,181, and 2,050 awards given. Secretary Lyman P. Hailey of the B.Y.P.U. Department reported a good year's work among the Young People "in spite of the general feeling of depression and retrenchment so prevalent in every place during the past . . . year." Secretary Hailey reported 1,234 Young People's organizations in the churches, including adults, seniors, intermediates and juniors. Secretary M. M. McFarland of the Enlistment Department also made an encouraging report. This department of work was created by the Executive Board in April 1927 with Brother M. M. McFarland as Secretary, and in 1931 was placed upon the same basis as the Sunday school and B.Y.P.U. Departments.

Miss Jennie G. Bright, Corresponding Secretary of the Kentucky W.M.U., reported that in the recent State Meeting at Ashland, \$185,183.84 was raised during the year through the various organizations for missions and benevolences. There was a deep feeling in the hearts of the Kentucky Women over the loss by death of two faithful workers. Miss Mary E. Davies, who for ten years was a faithful and zealous W.M.U. field worker, died on April 4, at her home in Hawesville, Kentucky. Miss Eliza Broadus, the daughter of the late Dr. John A. Broadus and who for more than fifty years was an active and devoted sponsor of the work of the women in Kentucky from the beginning, passed into the beyond during the year. Miss Broadus was held in high esteem by the Baptist women of Kentucky and of the South.

A Memorial from the Executive Board of the Elkhorn Association and the Blue Grass Minister's Meeting, signed by J. W. Porter, Ross E. Dillon, W. L. Shearer and T. C. Ecton, was presented as follows: "Whereas, the Executive Board of the General Association of Kentucky Baptists recommend that \$12,000 be taken from the gross mission receipts for promotional expenses, and anticipated deficit up to \$10,000 for the Western Recorder, totaling \$22,000, before the division is made on a fifty-fifty basis.

"Therefore, be it resolved, that we, the Blue Grass Ministers Conference, and the Executive Board of Elkhorn Association, in session assembled at Lexington on November 2, 1931, unanimously voted to memorialize the General Association to express our disapproval of the use of any part of Southwide funds for State purposes."

After some discussion, the motion was made and carried that the matter be referred back to the Budget Committee, and be a special order for 1:30 P.M. the following day to be considered in connection with the 1932 program. At that hour, the following appeared in the report of the Budget

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Committee, to which the Elkhorn Memorial had been referred: "We, accord with the request of the Promotional Committee of the Southern Baptist Convention; we commend that the expense of the promotional campaign not to exceed \$12,000 be taken from distributable funds and that the Cooperative Program receipts be divided on a fifty-fifty basis . . . ; and that the deficit of the Western Recorder shall not exceed \$5,000 and that this be taken out of State wide funds." After a discussion participated in by Brethren Robt. H. Tandy, F. F. Gibson, J. W. Porter, W. A. Frost, S. E. Tull, C. W. Elsey, C. B. Jackson, L. C. Kelly and W. M. Nevins, the report was adopted.

W. M. Stallings, the beloved Superintendent of the Kentucky Baptist Children's Home at Glendale, died suddenly on June 10, 1931, at the age of sixty-two years. Brother Stallings had been connected with the Home from the beginning. He was one of the leaders in purchasing the property, and had served as Treasurer since 1916. He was a preacher of wide influence among the Baptists of Kentucky. He held some prominent pastorates and positions of honor, and he was making a good beginning as Superintendent of the children's Home, when he was taken away after one year of service. He was Moderator of the General Association, 1918-1919, and preached the annual sermon in 1916.

1932

The General Association, composed of over three hundred messengers and a large number of visitors met at 10 A.M. November 15th, in the First Baptist Church, Bowling Green, where Dr. Jerome O. Williams was pastor. He also preached the annual sermon. Brother W. E. Mitchell, pastor at Cadiz, Trigg County, was chosen Moderator. Retiring Moderator, O. M. Shultz spoke some "tender words of appreciation," and then presented the Moderator elect, who expressed "his joy in the confidence of his brethren and asked the co-operation of all." William Edward Mitchell was born in Maysville, Kentucky, July 31, 1865, and was educated in Georgetown College, and Southern Baptist Theological Seminary. He filled pastorates in different parts of the State, was Vice-President of Georgetown College, 1915-1919, and Secretary of the Baptist Education Society of Kentucky through its entire history.

P. E. Burroughs, of the Sunday School Board, Nashville, Tennessee, and L. M. Bratcher, Corresponding Secretary of the Mission Board of Brazilian Baptists, were seated as visitors. The following new pastors were presented: Brethren O. L. Overlin, Buffalo, Lynn Association; J. E. Hampton, Jr., Smith Grove; T. Emerson Wortham, Rineyville and Colesburg Churches, Elizabethtown; and J. W. Bullis, Sturgis.

At the semi-annual meeting of the Executive Board, June 1932 a Committee was appointed, composed of eleven members, to recommend to the next General Association such changes in the organization and institutional life of the missionary and benevolent work of the State as would promote the interest of economy and efficiency. C. W. Elsey, Shelbyville, Chairman of the Committee read the report, which appears in brief as follows:

1. We believe "that immediate steps should be taken to decrease the expenses incident to the publishing of the Western Recorder, and recommend

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that the Board of Managers be instructed to effect immediately all possible economies."

2. Believing Kentucky Baptists need a Promotion Department in their organization, "We, therefore, recommend that the departments of Enlistment and Brotherhood be combined in one department, known as Promotional and Brotherhood Department. The chief business of which shall be to assist the churches and district associations in best promoting the Kingdom of God."

3. "We believe that it is to the best interest of our Baptist State work to have one Bookkeeping Department instead of three, as we now have it, We so recommend."

4. We urge, "That our entire State Missions force give renewed emphasis to this supreme business (of evangelism). We recommend that the Promotional and Brotherhood Department make earnest effort to assist pastors and churches in a greater evangelistic campaign."

5. We recommend a fuller and closer co-operation and co-ordination of our Sunday School, B.Y.P.U., Promotional and State Missions departments, and that every possible economy be practiced in the conduct of their work. . . . that a more general oversight be assumed by the Executive Secretary over all the departments of our entire State program to the end of a greater unification and advance of all our efforts. . . . that arrangements be made to give the necessary helps in the general office, that the Executive Secretary may be permitted to give more time on the field."

6. "Because of the trying financial conditions through which we are passing, we recommend" that the salaries of all employees of the General Association on the basis of the salary received, December 1, 1931 be reduced as follows: That all salaries of \$2500 or above be reduced fifteen percent; all salaries below \$2500 down to and including \$1200 be reduced ten percent; and that all salaries under \$1200 be reduced five per cent.

7. "We feel that in the interest of economy and efficiency, the State Board of Missions should consist of thirty-six members, chosen annually by the General Association from the State at large, and that the Constitution of the body should be amended to this effect."

8. "We recommend that, for the guidance of the State Board of Missions in its work of making equitable appropriations for mission work, each participating District Association be requested to submit to the State Board an itemized list of its proposed expenditures for mission work."

9. "We recommend that the office of Moderator of the General Association carry with it the responsibility and urgency of promoting our denominational work in the State throughout the year."

The entire report of the Committee was adopted, except section seven, referring to the number of members of the Executive Board. This was stricken from the report. According to the sentiment expressed, adopting this policy was regarded a forward move.

Mr. P. I. Lambert was the accountant in the State Mission office from July 1929 until his resignation in January 1951, making twenty-one years.

The year 1932 was the most trying from a financial standpoint, not only in Kentucky, but in every State in the bounds of the Southern Baptist Convention. The support of the local work of the churches, and gifts to

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the great missionary, educational and benevolent causes at home and beyond "fell down to a new and tragic level." The Executive Board reported \$312,009.90 for all missions and benevolences, which was \$59,513.09 less than the year previous. Thousands of banking institutions were continually failing in the depression, and merchantile establishments were closing their doors throughout the nation.

Notwithstanding these dark days economically, glad tidings came from God's harvest field. The noted statistician, E. P. Alldredge, says "The churches achieved in 1932 results in their local work, which, on the whole, has not been surpassed in our entire history, and has, in fact, been approximated only once before." The 24,035 churches of the Southern Baptist Convention reported 226,855 baptisms and a total of 4,066,140 members. The 2054 churches of Kentucky showed 17,697 baptisms and a total of 342,687 members, a net gain of 8,698 over the previous year. The Executive Board of the General Association reported an increase in most every phase of the work. The seventy-seven missionaries conducted 156 protracted meetings, resulted in 2997 baptisms, and 899 by letter and otherwise, making a total of 3896 members for the year ending October 31. They organized eight churches, thirty-eight Sunday schools, sixteen B.Y.P.U.'s, conducted one hundred Training Schools with 8,853 enrolled, sold and gave way 2,208 books and Bibles, and secured 429 subscriptions to the **Western Recorder**. The Sunday schools made great progress during the year. There were eighteen schools which had an enrollment ranging from 928 to 2640, with a total of 24,583 enrolled.

The Foreign Mission Board in the October meeting, after months of waiting, elected Dr. Charles E. Maddry, Executive Secretary, to succeed Dr. T. B. Ray, who had been removed by death. Dr. Ray was chosen to succeed Dr. J. F. Love, October 1929, and died two years later. The Board was still burdened by a heavy debt of \$1,110,000, and also by a continued decrease of receipts, which had been the case during the past six years.

Dr. Jonathan G. Bow, who had served through a long life among Kentucky Baptists, died January 11, 1932 in Louisville, Kentucky. He was pastor of a number of churches in different parts of the State, served as Corresponding Secretary of the General Association, 1902-1907, and in other denominational positions. Dr. Bow "was a faithful soldier of the gospel of Jesus Christ, faithful in fostering and propagating doctrinal truths, fearless in denouncing sin, and hypocrisy, and false teachers of the gospel."¹⁰

Elder Harvey Boyce Taylor died in the Memorial Baptist Hospital, Memphis, Tennessee, May 31, 1932, after a pastorate of nearly thirty-five years at the First Baptist Church, Murray, Kentucky. Brother Taylor was born in Ohio County, Kentucky, September 29, 1870, and was the fourth generation of preachers, beginning with his greatgrandfather, Joseph Taylor, his grandfather, Alfred Taylor, and his father, W. C. Taylor. He was graduated from Bethel College, Russellville, and the Southern Baptist Seminary, from which he came to the pastorate in Murray, January 1897, at a salary of \$400.00 per annum. Young Taylor found the church worshiping in a one room frame building with a resident membership of seventy-two, who had contributed \$21.00 to missions the year before. Within two years a brick building was erected, and Dr. T. T. Eaton, Louisville, preached the dedication sermon on

THE PROBLEMS OF DEBT

January 1, 1900. By 1909 the Sunday School had outgrown this building and a large annex was added to provide for the needs. The present commodious house of worship was erected by free will offerings put in a box, and was in process of construction for several years, costing over \$100,000, when completed. This church at Murray was the first in Kentucky to put on the Budget System and Pastor Taylor was Chairman of the Committee, when the system was presented to the General Association, already referred to. The church majored in missions during Brother Taylor's long pastorate. In one year during the Seventy Five Million Campaign, the church contributed in cash \$37,688. At the close of his ministry over \$180,000 had been given by the church to mission causes. Elder Taylor was Moderator of the General Association in 1917, and twice preached the annual sermon before that body.¹¹

1933

After a period of forty-nine years, the General Association was again entertained by the Glasgow Baptist Church, Glasgow, whose pastor was Joseph A. Gaines. The body was called to order by Moderator W. E. Mitchell at 10 A. M. November 14, and F. F. Gibson, pastor of the Walnut Street Church, Louisville, preached the annual sermon. Dr. M. E. Dodd, Shreveport, Louisiana, President of the Southern Baptist Convention, was recognized as a visitor, and later delivered an inspiring address.

The year just closed, from a financial standpoint, was the most trying in the history of Kentucky Baptists. With rare exceptions, the Co-operative Program and mission remittances from the churches showed a serious and steady decline throughout the year. The total receipts that passed through the hands of the Treasurer this year were \$250,591.45 and \$80,912.05 was available for State Missions which was \$7,897.38 less than the year previous. The tragic result of debt in this time of depression was illustrated in the closing of the old historic Bethel College, Russellville, which ended its eighty-five years of service on January 21, 1933. The report of the Baptist Education Society of Kentucky gives some facts concerning the closing of the College as follows: "The School was about to lose its grade A standard. It had a bonded indebtedness of \$100,000 secured by all the property and a general endowment of \$63,927.09. On December 14, the College had to default on interest payment. There were already current bills and unpaid salaries amounting to \$5,327.56. Under the circumstances it was deemed necessary to close January 21, 1933, that being the close of the first semester."

The report continues: "This course left the college in charge of the liquidating process for six months. President (F. M.) Masters, through wise and tactful management, with the fine cooperation of the Trustee for bondholders (a Trust Company in Bowling Green), has reduced the outstanding bonds to \$72,000, secured now by all property and \$42,000 of general endowment There was no source from which the president's salary could be paid, while he was carrying on the hard task of liquidating the school. Accordingly, the Board of Directors of this Society continued, until November 1 (1933), Bethel's quota of distributable funds. President Masters and his Board of Trustees deserve thanks and hearty appreciation of this society for the intelligent way they have managed this

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task and for the fine manner in which they have conserved Baptist interests and Baptist integrity."

The report on Schools and Colleges read before the General Association by President H. E. Watters of Georgetown College, gave some additional facts concerning the closing of Bethel College as follows: "We are pained to report that one of the schools, Bethel College, found it advisable to close, but through the efforts of the two Presidents, Bethel College was merged with Georgetown, so in a way it still lives. The alumni of the two schools were united and the records transferred to Georgetown, so that the old students of Bethel are not . . . without College affiliation. The Enlow Ministerial aid fund, amounting to a little over \$21,000, that has aided young preachers at Bethel since 1868 was transferred to Georgetown College, and it is continuing its great service there . . . In the judgment of the Committee, Dr. F. M. Masters is greatly to be commended for the splendid ability and leadership manifested in the manner in which he was able to close out Bethel College so as to conserve the traditions of the College, the sympathy and the interests of the alumni, and especially the friends and creditors of the college." All the property of Bethel College was sold November 1, 1943 and outstanding bonds taken up and the bondholders satisfied.

In connection with the consideration of the report of the Budget Committee, E. C. Stevens, Louisville, read the report on Promotion and Brotherhood, which recommended "That State Missions become a department of the Kentucky Baptist State Board of Missions, in charge of a State Mission Secretary and that a General Secretary be selected to superintend the entire work of the Baptist State Board." This was interpreted in the report to mean that "State Missions will rightly become a department on the same basis as the other departments, with its own Secretary, who will have the huge task to promote State Missions in Kentucky." After a general discussion by seventeen brethren, both the reports were adopted.¹²

(During this period one district association was formed on October 29, 1927, made up of the First Baptist Church of Winchester, the Boone's Creek, Ephesus and Corinth Churches, which withdrew from the Boone's Creek Association. It was called the Friendship Baptist Association, and existed until 1939, when two of its churches went into the Elkhorn Association and the others returned to the Boone's Creek Association.)

CHAPTER XXXVI

FINDING THE WAY OUT

1934 - 1938

This brief period marks the beginning of a united effort of Kentucky and Southern Baptists to find a way out from under the crushing burden of debt. For nearly a decade every Baptist front had been sorely pressed almost to the breaking point with an ever increasing financial obligation, as shown in the previous chapter. Repeated efforts were made during these years with a measure of success "to mobilize, organize and vitalize" the Baptist forces to relieve the Mission Boards, and various denominational agencies from debt.

1934

Moderator W. E. Mitchell called to order the ninety-seventh annual session of the General Association in the First Baptist Church, Henderson, at 10 A. M. November 13. E. C. Stevens, pastor of the Clifton Church, Louisville, was elected Moderator, and Professor F. D. Perkins, Harlan, and C. W. Elsey, Pastor at Shelbyville, Associate Moderators. H. S. Summers was reelected Recording and Statistical Secretary for the eighth time and E. D. Davis, assistant. Pastor Brown B. Smith gave a warm welcome, to which W. A. Gardiner, State Sunday School Secretary, responded.

E. C. Stevens, the newly elected Moderator, was born in Ohio County, near Beaver Dam, Kentucky, September 12, 1885. He graduated from Georgetown College with the B. A. degree June 1908 and was ordained to the ministry by the Georgetown Baptist Church in June 1908. The young preacher received the Th.M degree from the Southern Baptist Theological Seminary May 1912. He became associate editor of the *Western Recorder* January 1914, and accepted a call to the pastorate of Clifton Baptist Church, April 1, 1916. Brother Stevens was in the eighteenth year in the Clifton pastorate when elected Moderator.

R. H. Tandy, pastor at Hodgenville, preached the annual sermon from Colossians 1:15-18, "The Pre-eminent Christ." The following pastors, who had recently come into the State, were presented: C. R. Widick, Trenton; Samuel S. Hill, Deer Park, Louisville; E. N. Wilkinson, 23rd and Broadway, Louisville; T. D. Brown, Highland, Louisville; and John W. Kloss, Olivet, West Union Association.

The report of the Executive Board emphasized the fact that "the time has arrived, when serious attention must be given to the liquidation of this debt." The outstanding obligation of \$668,270 was itemized as follows: The Kentucky Baptist Children's Home, \$28,000; Kentucky Baptist Hospital, \$302,000; Georgetown College, \$143,062; Bethel Woman's College, \$86,000; Campbellsville College, \$13,500; Cumberland College, \$30,000; and the State Mission Board, \$65,708. The Budget Committee recommended, "That the General Association of Baptists in Kentucky adopt the Hundred Thousand Club Debt-Paying plan of the Southern Baptist Convention; that

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the funds raised (in Kentucky by the plan) be divided on a fifty-fifty basis between the General Association in Kentucky and the Southern Baptist Convention; that the plan be put in operation, January 1, 1935; and that fifty percent of the Kentucky part of the funds raised be allocated to the Kentucky Baptist Hospital and the remainder be allocated by the Executive Committee of the General Association of Baptists in Kentucky."

The Hundred Thousand Club was a plan adopted by the Southern Baptist Convention in the session of 1933 to secure 100,000 subscriptions of one-dollar per month to be used only in paying the debts on State and Southern Baptist Causes. The Budget Committee also recommended that, "In keeping with the plan of the Southern Baptist Convention concerning Hospital Day in the Sunday schools . . . that the second Sunday in May . . . be given to the Kentucky Baptist Hospital. Furthermore, the Committee recommended that, "The Sunday nearest Thanksgiving Day together with the month of November be set aside as the time for the taking of the special Sunday school offering for the Orphans; and that the Kentucky Baptist Children's Home and the Louisville Baptist Orphans' Home, share equally in the funds raised in connection with the special effort made during the month." The entire report of the Budget Committee was adopted, and became a part of the plan of paying the debts on the various interests of the Baptists in Kentucky.

Pursuant to the action of the last session of the General Association, making State Missions into a separate department, Dr. W. M. Wood was chosen Secretary and began work February 1, 1934. The new Secretary said, "I came feeling that this was an experiment on the part of the Board, and also an untried field for me; for my whole ministerial life had been spent in some pastorate." William Miller Wood was a native of Tennessee, and was educated and entered the ministry in that State. He spent his early pastoral work in Kentucky, and was pastor at Elkton and Trenton, in Bethel Association, at Harrodsburg, Covington and Mayfield. He held pastorates in Tennessee, at Humbolt and with Edgefield and Belmont Churches in Nashville. He was pastor at Martin, Tennessee, when he accepted the Secretaryship in Kentucky.

The Baptist Young People's Union was making marked advance under the leadership of the new State Secretary, Rev. Byron C. S. DeJarnette, who entered upon his duties February 1, 1934. He made an encouraging report of work accomplished during the nine months of service. At the annual meeting of the Sunday School Board, in Nashville, Tennessee, June 6, 1934 the name "The Baptist Training Union" was adopted to take the place of the general Baptist Young People's Union organizations. The aim was to remain the same, "Training in Church Membership."

The new Secretary, Rev. Byron Clinton Shelton DeJarnette, was well qualified by experience for the work among the Baptist Young People of Kentucky. While in College he did Summer evangelistic and enlistment work under the Executive Board in Kentucky. Brother DeJarnette began Rural B.Y.P.U. Field Work, April 1924, under Secretary Lyman P. Hailey, and served four years and five months. He was employed in Summer Field work by the Executive Board of Tennessee from 1929-1932, a total of ten and one-half months. He was assistant pastor, Training Union Director

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and Mission Pastor at Harrodsburg Baptist Church from September 1932 to February 1, 1934. During the Summer of 1933, he was engaged in Field work in South District Association of Kentucky Baptists. Mr. DeJarnette and his State Junior Leader, Miss Emma Middleton, were united in marriage on December 26, 1938.

In the Summer of 1934, Dr. Henry Noble Sherwood, assistant professor of History in the University of Louisville, was elected President of Georgetown College and was in the third month of his administration when the General Association convened in Henderson. The fact had become well known that Dr. Sherwood was formerly a minister in the Christian Church, commonly designated Campbellites, and united with a Baptist church in Indiana without having been baptized on the authority of that church. In 1927 he united with the Highland Baptist Church, Louisville, by letter from that Baptist Church in Indiana.

Early in the session of the General Association at Henderson several resolutions and memorials were presented condemning the action of the Board of Trustees of Georgetown College for employing Dr. Sherwood with the irregularity in his church membership. Dr. J. W. Porter, pastor in Lexington presented the following: "Whereas, Georgetown College now has a President, who was received into a Baptist church on his Campbellite immersion and thus teaching preachers and others by precept and example, that Campbellite baptism is Scriptural baptism, and should, therefore, be received by Baptist churches. And whereas, Baptist churches are unwilling to discredit their age-long contention against Baptismal regeneration, and make an unconditional surrender to those, who for the past century, have opposed our faith and baptism;

"Therefore, be it Resolved: That on, and after July 1, 1935, the General Association of Baptists in Kentucky withhold all funds from Georgetown College, so long as the College has a President, who has not received baptism authorized by a Baptist church."

After the resolution was discussed by Brethren J. W. Porter and W. W. Stout, L. R. Riley read a communication from West Union Association, which was in substance as follows: "It is our understanding that the President of Georgetown College has been received into a Baptist church on his Campbellite baptism In view of these facts your committee recommends that our association ask our General Association to demand that these matters be corrected, and if not promptly done, that financial support to Georgetown College be withdrawn." After a prolonged discussion, participated in by George Ragland, Clarence Walker, Professor J. A. Tolman, O. M. Shultz, M. P. Hunt, J. B. Head, and T. C. Ecton, the subject was made a special order for 9:15 Wednesday morning.

At the appointed hour the Porter resolution was again taken up for consideration. After instructions by the Moderator, E. C. Stevens, and some remarks by S. E. Tull and T. C. Ecton, President Sherwood addressed the body. S. F. Dowis, pastor in Louisville, offered a substitute for the Porter resolution: "Resolved that the General Association of Kentucky Baptists go on record, as saying to the Trustees of Georgetown College that unless the President sees fit to conform to Baptist teaching as to baptism or else re-

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sign his position as President of the College . . . by January 1, 1935, that all funds shall be withheld from the College until the General Association shall be satisfied about the matter."

After further discussion, H. S. Summers, offered the following Resolution, which after considerable discussion was adopted as the action of the body:

"Whereas it has come to our knowledge that the Trustees have elected to the Presidency of Georgetown College an educator whose baptism is irregular; . . . and

"Whereas, Kentucky Baptists are unwilling to be untrue to the principles and faith and polity of the New Testament; and

"Whereas, the place of President of our leading Baptist College is of such tremendous importance among us; Therefore be it resolved:

"First, That the General Association of Baptists in Kentucky, assembled at Henderson, November 14, 1934, reaffirm our solemn pledge of loyalty to our time-honored faith, and disapproval of irregularity in following the same;

"Second, That we call upon the Trustees of Georgetown College, as representatives and trustees of Kentucky Baptist interests, to take immediate steps to correct existing conditions:

"Third, That in case the condition of irregularity be existent on January 20, 1935, the matter be referred to a called meeting of the State Mission Board for immediate action according to the spirit of this resolution, which would prevent the further distribution of funds to any institution out of line with Kentucky Baptist principals and practices.

"Fourth, That we affirm our love for Georgetown College, and express our confidence in the willingness of its trustees to bring about the conditions so essential for the growth of the institution and the maintenance of the fellowship of Kentucky Baptists."

At the meeting of the Executive Board the will of the General Association was carried out by holding all funds in reserve allotted to Georgetown College, pending the adjustment of the relation of that institution to the General Association.¹ The discussion and contention continued unabated in every session of the General Association until 1941 in which year the Board of Trustees voted 12 to 9 not to re-employ Dr. Sherwood. At the end of his tenure of office at Georgetown College he moved to Lexington and joined the Central Christian Church and accepted work with the University of Kentucky. Still later he became Chancellor of Transylvania University, operated by the Disciples.

There was major grief in the faculty and student body of the Southern Baptist Theological Seminary occasioned by the sudden death of Dr. A. T. Robertson, who passed away late in the afternoon of September 24, 1934 at the close of a day's work in the class room. He was in the seventy-first year of his life, and had been connected with the Seminary, first as Instructor, and then Professor, for forty-six years. Archibald Thomas

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Robertson was born November 6, 1863, in Virginia but was reared and educated in North Carolina. He graduated from Wake Forest College in 1885 with high honors, and entered the Southern Theological Seminary in the fall of the same year. After graduating in 1888, young Robertson at the age of twenty five was made Instructor in New Testament Interpretation and Homiletics to relieve the strain on Dr. John A. Broadus. In 1892 he became Professor of Biblical Introduction; and after the death of Dr. Broadus, March, 1895, he was made professor of New Testament Interpretation and continued in that department until his death, a period of thirty-nine years. Dr. Robertson was one of the world's greatest scholars in New Testament Greek. He was the author of more than two score books, a faithful minister of the gospel and a great teacher of preachers. Thousands of his students, throughout the United States and the world, bless his memory.²

Dr. W. D. Powell, well known in Kentucky, and among Southern Baptists, died in Opelika, Ala., May 15, 1934, at the age of eighty years, after sixty years in the ministry. He was converted while a student in Union University, Tennessee, in a meeting conducted by T. T. Eaton. After graduating from Union University, young Powell studied in Baylor University in Texas, and then attended the Southern Baptist Theological Seminary. He spent eighteen years in Mexico as a missionary under the Foreign Mission Board of the Southern Baptist Convention. Dr. Powell was loved and remembered in Kentucky by the ten years of sacrificial service, as Corresponding Secretary of Missions. He had intense interest in providing places of worship for houseless churches. He resigned the work in Kentucky July 24, 1918, to become Field Representative of the Foreign Mission Board at Richmond, Virginia, and continued in this work until February 1934. He never lost interest in the importance of providing church buildings. In October 1929, this faithful servant of the Lord dedicated his 717th church house at Dry Ridge in Crittenden Association in Kentucky; and on July 18, 1933, dedicated his 734th church house at Mercer, Tennessee, where his classmate and friend, Dr. G. M. Savage, had been pastor forty years, and was the only other surviving member of his class. Dr. Savage passed over the River in July, 1938.³

1935

The Association, composed of 206 messengers, convened at 10 A.M., November 12, in the meeting house of the First Baptist Church, Ashland, where Brother R. A. Herring was pastor. The meeting was called to order by the Moderator, E. C. Stevens, and after prayer by Brother John W. T. Givens, Bowling Green, the devotional service was conducted by Pastor C. L. Hargrove, Porter Memorial Church, Lexington. W. J. Bolt, pastor at Harlan, preached the annual sermon from Acts 2:14, "Elements in the Message of Pentecost." The following new pastors were presented: J. G. Cothran, First Church, Princeton; J. P. Scruggs, First Church, Russellville, W. R. Lambert, Virginia Avenue, Louisville; and D. Swan Haworth, Fourth Avenue, Louisville.

The Kentucky Baptist Hospital closed the eleventh year of operation.

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The Committee on Hospitals reported that the bonded debt, including the Nurses' Home, was \$300,000. In a period of twelve months, the hospital charged off \$11,956.54 to charity, and the amount of \$5,216.23 "was given in discount to doctors, nurses and preachers." Mr. George E. Hays, the efficient Superintendent for the past six years, had resigned and Mr. H. L. Dobbs, his successor, was presented and addressed that body concerning future plans for the hospital.

The Southern Baptist Theological Seminary was in the Seventy-sixth session of its existence, and had matriculated 7244 young men studying for the ministry. Dr. John R. Sampey was in his sixth year as President. Two instructors had been added to the teaching staff — Rev. E. A. McDowell, Jr., Ph. D., in New Testament Interpretation; and Rev. H. C. Goerner Ph. D., in Comparative Religion and Missions.

Marked progress had been made in State Missions, under the leadership of State Mission Secretary W. M. Wood, who had closed twenty-one months of service. The records stated that "The Department of State Missions is so ably conducted by Secretary W. M. Wood, that there is great cause for rejoicing on the part of the brethren everywhere." The State missionaries reported 2583 members added to the churches and 120 more churches enlisted to contribute to missionary causes than remitted the year before. The debt on State Missions had been reduced \$12,270.59 during the past two years.

In the Sunday School Department, Secretary Gardiner was emphasizing the importance of Vacation Bible Schools and of Sunday schools reaching the Standard of Excellence. A total of one-hundred and thirteen Vacation Bible Schools were held against seventy-seven the year before. Also ninety-three Sunday schools were reported having become standard, among which were a number such schools in the larger churches.

The Woman's Missionary Union of Kentucky, under the leadership of Miss Mary Nelle Lyne, raised \$134,729.37 for the various mission objects, of which \$91,559.91 was for the Co-operative Program.

Elder Tobias J. Ham, whose ministry was spent in Allen County Kentucky, died March 11, 1935 at the age of eighty-eight years. He was the son of Mordecai F. Ham, the pioneer preacher in Allen and adjacent counties, and father of the evangelist, Mordecai F. Ham. Tobias J. Ham was ordained to the ministry, while a young man, by the Trammel Fork Church, in Allen County and was educated at Bethel College, Russellville, Kentucky.

Rev. James Marion Roddy died in September 1935, in Midway, Kentucky, where he was in the second pastorate of that church. He was born in Texas July 14, 1866, attended the Southern Baptist Theological Seminary, but the major part of his ministry was spent in Kentucky. Brother Roddy was the first pastor of the Clifton Church, Louisville, after it became an independent body. He was pastor at Middlesboro and of other Kentucky churches. Mrs. Roddy was President of the State W.M.U. in 1925.⁴

1936

For the sixth time the General Association convened in Paducah. The

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session was called to order by E. C. Stevens in the house of worship of the First Baptist Church at 2 P.M. November 10, where George D. Heaton was pastor. The body was organized by electing W. H. Horton, Moderator; and W. E. Hunter, Somerset, and S. F. Dowis, pastor of Carlisle Avenue Church, Louisville, Assistant Moderators. Clyde L. Breland, pastor at Richmond, Kentucky, preached the annual sermon.

W. H. Horton, the new Moderator, was a native of Arkansas, where he was ordained to the ministry and attended Ouachita College. He finished his education at the Texas State University, Austin, and at the Texas Presbyterian Theological Seminary, located in the same city. In addition to early pastorates in Arkansas, Brother Horton was pastor four years in New Bern, North Carolina, and later was pastor three years in Oakdale, Louisiana, where as a result of a great revival, he baptised 312 converts which was performed in two hours and forty minutes. Brother Horton came from the First Baptist Church, Bonham, Texas, to the pastorate of the First Church, Mayfield in 1927, and was in his eighth year as pastor when chosen Moderator.

Interesting Baptist statistics in Kentucky were available for 1936, which showed 80 associations, 2,066 churches, 368,217 members, 14,835 baptisms, and 1847 Sunday schools, with an enrollment of 242,856 pupils. The Baptist Training Union had 1673 organizations with an enrollment of 34,234, which showed a gain of 3215 over the previous year. The organizations of the Woman's Missionary Union had increased in number during the year from 2097 to 2251, a gain of 154. The contribution of the women reached the all time high of \$168,273.89, a gain of \$18,120.22 over 1935. The gifts to all missions, and benevolences by the Kentucky Baptist churches were \$375,764.98, a gain of \$37,325.92 over the year before.

Pastors in Kentucky who have served in the same pastorate through the perilous years of the World War I and the depression that followed, deserve honorable mention. The following brethren have been pastors of the same churches for a quarter of a century or more at the close of 1936: John T. Cunningham, Oak Grove, Little River Association—46 years; W. T. Parrish, Boiling Springs, Lynn Association — 31 years; T. C. Ecton, Calvary, Lexington—31 years; Fount Brock, Mt. Ararat, Goose Creek Association—27 years; J. W. Campbell, Bullittsburg, North Bend Association —26 years; Benjamin Connaway, Providence, First, Ohio Valley Association—26 years; T. P. Edwards, Chestnut Stand, Boone's Creek Association —25 years; and D. S. Smith, Annville, Irvine Association—25 years. Pastor W. E. Hunter had been with the Somerset, First Church, 24 years; T. J. Porter, 20 years at Lebanon, Central Association, and Pastor W. C. Pierce, at Cattlettsburg, Greenup Association, 22 years.⁵

1937

The one-hundredth anniversary of the General Association of Baptists in Kentucky was held in the Walnut Street Baptist Church, Louisville, Kentucky. This Centennial session was composed of 455 messengers, and was called to order by Moderator W. H. Horton, Mayfield, at 2 P.M. November 16. Pastor Fred T. Moffatt, First Baptist Church, Frankfort, who was to

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have charge of the devotional periods, in all sessions, led in the opening worship by reading John 17, emphasizing "The Prayer of Intercession." The leader announced "that the devotionals were planned in the thought of truths that were true one-hundred years ago, true now and would be true one-hundred years hence."

Pastor F. F. Gibson, of the Walnut Street Church, delivered the address of welcome, recounting some features of the first session of the General Association a century back, when William Vaughn preached the introductory sermon, George Waller was Moderator, and J. L. Waller and W. C. Scott, Secretaries. The speaker paid tribute to the founding fathers of the Association. Pastor Brown B. Smith of First Baptist Church, Henderson, delivered a heartening response. Pastor H. C. Wayman, of First Baptist Church, Newport, preached the annual sermon from Matthew 28:18-20, "Our Program Still," which stirred and strengthened the hearts of the hearers.

Many references were made to the most devastating floods ever known in Kentucky history, which came on Louisville early in 1937, necessitating the evacuation of probably 250,000 persons, who were made helpless to care for themselves and families. One record says: "All business of every nature and kind was suspended, all public utility services were suspended, bringing chaos to a half million people."

Church property was greatly damaged by the flood, and the loss was heavy in some of the churches. L. C. Ray, in the report on the Western Recorder, says: "The employees of the Western Recorder suffered (from the flood) as did others. Many of their homes were filled with water and their belongings a total loss. Some of the employees were housed in the offices of General Headquarters for weeks. The department of publicity had to suspend all business for this time, which necessitated a considerable loss, and not alone in suspension of business. In common with all other plants and industries throughout the city, the Western Recorder continued to pay its employees,—at a cost of probably more than a thousand dollars during this time." Smaller towns and communities suffered proportionately in loss in every way. All Christian work was at a standstill in all the flooded areas for weeks.

During this Centennial session, a general review of Baptist achievements of the century in Kentucky was given in the reports of the committees on missions and institutions, in special addresses, and in historical papers prepared, which were not read before the body, but printed in the minutes or published in the Centennial edition of the Western Recorder. The Centennial session was greatly marred by the long and continued controversy over the Georgetown College situation already referred to in another connection.

Rev. William D. Nowlin, D.D., LL. D., author of a Kentucky Baptist History, published in 1922, delivered an informing address on "The Challenge of a Hundred Years Achievements." Dr. F. M. Powell, Professor of Church History in the Southern Baptist Theological Seminary, presented

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a paper on "One-Hundred Years—1837-1937." Both of these addresses were printed in the Minutes.

Provisions were made for the retirement of Dr. Calvin M. Thompson, General Secretary and Treasurer to become effective not later than January 1, 1938. The following was adopted: "Resolved that our hearty appreciation be expressed to him for the sixteen years of meritorious work and faithful service which he has rendered to Kentucky Baptists, and that there be made to him monthly payments of not less than \$100.00, which payments will be continued so long as he shall live." The matter was referred to the Executive Board of the General Association. Dr. Thompson resigned and closed his work as General Secretary and Treasurer June 30, 1938.

Dr. J. W. Porter was removed from this life suddenly at his home in Lexington, Kentucky, September 7, 1937. His death was a great surprise and shock to his many friends and admirers. John William Porter was born in Galloway, Tennessee, August 8, 1863. He graduated in law, and practiced his profession until 1889, when he was wonderfully converted, and ordained to the ministry the following year. After graduating from the Southern Baptist Theological Seminary, Dr. Porter spent the major part of his ministry in Kentucky. He was pastor of the First Baptist Church, Lexington, for fourteen years and led in the erection of a splendid house of worship. His next pastorate was at the Third Avenue Baptist Church, Louisville. In connection with his pastoral work, Dr. Porter edited the *Western Recorder* during a period of fourteen years, closing his editorship in 1921. He had been pastor of the Immanuel Church, Lexington, thirteen years at the time of his death. This distinguished preacher was Moderator of the General Association two years, and preached the annual sermon before the Southern Baptist Convention, Houston, Texas in 1915. Early pastorates included Germantown, Tenn., Collierville, Tenn., Crestwood, Ky., Maysville, Ky., and Newport News, Va.

Rev. C. K. Hoagland, Superintendent of the Kentucky Baptist Children's Home, since 1933, died September 9, 1937 at the age of sixty-four years. He was ordained to the ministry by the Twenty-Second and Walnut Street Baptist Church in 1908, and in 1915 became pastor of the old historic Cox's Creek Church, continuing eight years. In 1923, this beloved brother was called to become pastor of the Ninth and O Church, Louisville, and served ten years. As Superintendent of the Children's Home, he conducted its affairs in a very acceptable way. The funeral services were held in the Walnut Street Baptist Church, Louisville, and were largely attended.⁶

1938

After a period of thirty-seven years, the General Association met the second time with the First Baptist Church, Murray, Samuel P. Martin, pastor. The retiring Moderator, W. H. Horton, called the body to order at 2 P. M. November 15. The song service was conducted by Pastor Buell H. Kazee, of Morehead Church; and the opening worship was conducted by Brother D. B. Clapp, pastor in Paducah. Pastor T. J. Barksdale, of Calvary Baptist Church, Louisville, preached the annual sermon, from 2 Corinthians

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5:18, 19, on "The Ministry of Reconciliation." Pastor J. W. Black of the Latonia Baptist Church, Covington, was elected Moderator, Sam P. Martin, and T. D. Brown, pastor of Highland Church, Louisville, Assistant Moderators. The Moderator elect, J. W. Black, was permitted to preside over only the present session, as he was chosen General Secretary and Treasurer of the Baptist State Board of Missions, at the annual meeting of the Board December 6, 1938, following the adjournment of the General Association.

John William Black was born in Rowan County December 13, 1875. He began teaching school at the age of eighteen, and continued in the school room for a number of years. Young Black studied law and was admitted to the bar in 1908. In 1914, the young lawyer, was elected County Attorney of Rowan County, and served until 1917. Mr. Black was converted at eighteen and was later baptized into the fellowship of the Midway Baptist Church, May 31, 1908. He soon felt the call to preach the gospel and later was ordained to the ministry in 1916 by the Morehead Church, and became pastor of two half-time churches while still County Attorney. In 1918, Brother Black began to devote his whole time to the ministry and became pastor of a number of churches, among which were Morehead, Jackson, Wheatley and Dry Ridge. The Latonia Baptist Church, Covington was his last pastorate, where he had labored twelve years and eight months, and he left the church with eleven hundred and thirty members.

The new Secretary had a three fold program in view which he desired to make effective, when he entered upon his duties as General Secretary: "First, to bring about a spirit of unity among Kentucky Baptists; second, to work out a well-rounded State Mission Program, and develop in the churches a State Mission conscience; and, third, to promote in Kentucky, the whole program of Southern Baptists."

The financial and spiritual progress made in the Baptist Churches of Kentucky during the year was very encouraging. The amount of the contributions to the mission and benevolent causes for the past year was \$361,725.16, and of this amount \$103,034.57 was available for State Missions. The debt on State Missions had been decreased to \$41,707.43 and plans were being made for a still greater reduction the coming year. The financial obligations of the Kentucky Baptist Hospital was decreased by \$48,000, leaving the indebtedness at \$190,000.

The spiritual result of the past year was shown by 16,807 baptisms in the churches of the State, a gain of over 3,095 over the previous year. State Mission Secretary W. M. Wood reported ninety-seven workers employed, 190 revivals held, 3311 additions to the churches, and five churches constituted. There were 2055 Baptist Churches in the State with 387,174 members. But of these churches, 577 made no contribution to missions or benevolences during the past year. Also six whole associations out of the seventy-nine, reported nothing for missionary causes.

Secretary W. A. Gardiner, of the State Sunday School Department was in his seventeenth year of service, and the results of the work for the past year were the greatest ever reported. The number of awards given

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was approximately an increase of 2000 over the previous year, while seventeen Sunday schools were organized and 380 Vacation Bible Schools held, compared with 234 last year. The Sunday school enrollment in Kentucky reached 257,867 pupils, a gain of 12,046 over 1937. The Training Union work under the leadership of Secretary Byron C. S. DeJarnette, was also moving forward. One hundred and twenty-seven Unions had been organized the past year, and thirty-seven more churches had Training Unions.

The State Woman's Missionary Union reported 2230 organizations, which contributed \$179,158.74 for all mission causes, a gain of \$8,609.63 over 1937. The Foreign Mission Board, at Richmond, Virginia, reported that the salaries of 125 missionaries were paid out of the Lottie Moon offering for Foreign Missions, received from the W.M.U. of the South. The women of Kentucky realized a great loss in the death of Mrs. B. G. Rees, who passed away at her home on Longest Avenue in Louisville, Kentucky, August 30, 1938. She had served as State Treasurer of the W.M. U. of Kentucky for forty years, and was a member of the Walnut Street Church, fifty years. Mrs. Rees was for a time Corresponding Secretary of the State W.M.U. and also served as a member of the Board of the W.M.U. Training School.

The two Orphanages added a new worker each during the past year. At the October meeting of the trustees of the Louisville Orphan's Home, Rev. L. B. Snider was employed as Field Representative to relieve the Superintendent, O. M. Huey, of some of his added duties. In December, 1937, Rev. J. G. Barbe assumed his duties as Superintendent of the Kentucky Baptist Children's Home, at Glendale, succeeding the lamented C. K. Hoagland. The new Superintendent came to the Home from a twelve years' pastorate of the Franklin Baptist Church, Simpson County. The Trustees of the Children's Home reported that Superintendent Barbe soon demonstrated unusual ability as an executive.

A new department of work was inaugurated May 1, 1938, known as State Baptist Student Union. A trained young preacher, A. L. Gillespie, was appointed Student Union Secretary for Kentucky. The purpose of the new department was to conserve nearly 4000 Kentucky Baptist students for denominational leadership and to magnify Christ on every college campus, and to make the extension of the Kingdom of God appealing to every student. The program was the planning "religious activities for Baptist college students, by emphasizing church membership in a Baptist church, in college centers, and by participating in the regular departments of church activity during the college year."⁷

CHAPTER XXXVII

A DECADE OF WORLD MOVEMENTS

1939-1947

In no period of human history have so many momentous world events been set in motion, not to save, but to destroy the human race, as in the decade now to be considered. The long "pent up ills and sins" of the world broke loose, and involved the nations of the earth in the most terrible World War in human experience. The powers of wicked militarized nations could not be restrained by force of arms before the world was filled with human sufferings, and the nations were "shaken to pieces." Vice and crime of every form followed the close of this world conflict, and took root in our native land, as well as in other major nations.¹ The many outstanding political, military, and economical events of this period will be referred to only as they relate to the history of the Baptists in Kentucky.

1939

The General Association, composed of three hundred and four messengers from 236 churches, met in Harrodsburg Baptist church of the historic town of Harrodsburg at 2 P. M. November 14. C. W. Elsey, Shelbyville, was elected Moderator, and R. T. Skinner, Bowling Green, and G. W. Ellers, pastor of the entertaining church, Assistant Moderators. Hollis S. Summers, the elected Recording Secretary, preached the annual sermon. Dr. L. R. Scarborough, President of the Southwestern Theological Seminary, Ft. Worth, Texas, and also President of the Southern Baptist Convention, was a distinguished visitor, and later in the session "stirred the congregation in an address on evangelism."

Charles William Elsey, the newly elected moderator, has spent his entire ministry in Kentucky. He was born in Laurel County, but was brought up in Fayette County, where he graduated from High School in his seventeenth year. He was ordained to the ministry in Boone's Creek Baptist Church, Athens, Kentucky, June 29, 1902, at the age of twenty-two years, and was immediately called to the pastorate of the Fifth Street Baptist Church, Lexington. He received the A. B. degree from Georgetown College in 1905, and the Th.G degree, from the Southern Baptist Theological Seminary, in 1907. He also received the honorary degree of D.D. from Georgetown College in 1913. The young preacher was called to become pastor of the church at Cynthiana in 1908, and served thirteen years. In 1921, he was elected President of Cumberland College at Williamsburg, Kentucky, and continued in that position until 1925, when he became pastor of the First Baptist Church, at Shelbyville, and was in his thirteenth year, when elected moderator.

J. W. Black, General Secretary of the Executive Board, was commended "for his work, and fine spirit of cooperation, since assuming the present office."

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The year 1939 was marked by advance along all lines. The receipts for all missions and benevolent causes amounted to \$388,588.11, a gain of \$26,862.95 over any previous year; and 20,091 baptisms the largest number ever reported. The Hundred Thousand Club was emphasized as an important factor in paying the denominational debts. The new Ministers Retirement Plan, inaugurated by the Relief and Annuity Board, Dallas, Texas, was adopted by the Executive Board to become effective in Kentucky, January 1, 1940.

A message of appreciation and regret was sent to Rev. W. E. Hunter, pastor at Somerset for twenty-seven years, who was absent on account of illness. A message of love and appreciation was also sent to Dr. C. M. Thompson, the retired General Secretary, whose infirmities confined him to his Louisville home.

The trend of events in 1939 was toward war, which threatened to involve all the nations. In view of the facts it was evident that Germany and Japan, led on by their war lords, had determined on world domination. In September, Adolf Hitler had led the German army in an attack on Poland, which was the occasion of France and Great Britain entering the conflict against the invading forces.²

1940

Elizabethtown was the place of meeting of the General Association, which convened in the auditorium of the Severn's Valley Church on November 12, with Moderator C. W. Elsey in the chair, J. R. Jester, Pastor of the First Baptist church, Winchester, and W. Fred Kendall, pastor of the entertaining church, were chosen Assistant Moderators. R. E. Humphreys, pastor First Baptist Church, Owensboro, preached the annual sermon from Isaiah 2:11,12—theme “Watchman, What of the Night?”

At the beginning of the session great concern was expressed over the action of the General Assembly of the Commonwealth of Kentucky in passing a law, which was signed by the Governor on March 11, 1940, “providing free transportation of school children to religious and private schools at the expense of the taxpayers of Kentucky.” Memorials from eleven district associations were read before the body, condemning the law, as being in violation of the constitutional principles of the separation of church and state.

Dr. John R. Sampey, President of the Southern Baptist Theological Seminary, was quoted as reporting 465 students enrolled, 12 members on the faculty, one full time instructor and fourteen teaching fellows. Miss Carrie U. Littlejohn, Principal of the W. M. U. Training School was quoted as reporting 169 young women enrolled, and that the new home for the Training School, near the Seminary, costing about \$300,000, was expected to be ready for occupancy in the summer of 1941. Professor Kenneth R. Patterson was elected President of Bethel Woman’s College, Hopkinsville, and assumed his duties in September, succeeding Dr. J. W. Gaines.³

During 1940 the war situation became alarming. In May the Germans

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began their invasion of France. There was great distress in the session of the Southern Baptist Convention in Baltimore, when on June 10, Italy declared war on France and Britain. It was evident to the messengers that America was being drawn closer to the raging conflict. The Convention was also disturbed over the action of President Franklin D. Roosevelt, who had appointed the Hon. Myron Taylor as representative to the vatican at Rome, with the rank of ambassador, without the consent or advice of the Senate. Strong resolutions were adopted condemning the action of the President as definitely jeopardizing "the cherished principle of complete separation of church and State, for which principle our fathers suffered that the citizens of this nation, irrespective of creed or class, might alike enjoy religious liberty."

1941

The General Association, composed of 328 messengers met with the First Baptist Church, Somerset on November 11. T. D. Brown, pastor of the Highland Baptist Church, Louisville was elected Moderator, and Fred T. Moffatt, Frankfort, and D. L. Hill, host pastor, Assistant Moderators. The annual sermon was preached by Garis T. Long, Ashland. A letter was read from Recording Secretary, Hollis S. Summers, stating that on account of illness, he was not able to attend the meeting. He never recovered from his illness, and died after years of suffering. E. D. Davis, who had served as Assistant Secretary since 1927, was elected to the position, and George Raleigh Jewell, Secretary of the Western Recorder, was elected Assistant. E. D. Davis, the new Recording Secretary, had been pastor of the Stamping Ground Church since 1938. He received the degree of B. A. from Georgetown College, June 1920; and the Th.M degree from the Southern Baptist Theological Seminary May 1923.

T. D. Brown, Moderator, was born at Madison, Mississippi, and graduated from Mississippi College with the A.B. degree June 1908. He received the Th.M. degree from the Southern Baptist Theological Seminary in 1911. He held pastorate in Missouri, Arkansas, and Louisiana. Dr. Brown was head of the Bible Department of Ouachita College, 1926-1929, and also served as Executive Secretary of the Arkansas State Convention. He came to the Louisville pastorate from the St. Charles Avenue Baptist Church, New Orleans, Louisiana.

The following pastors, who had come into the State during the year, were presented: W. C. Boone, Crescent Hill, Louisville; O. G. Lawless, Albany, Clinton County; Kenneth Combs, Van Lear, Enterprise Association; O. Afton Linger, First Church, Corbin; Leslie Gilbert, Central Church, Corbin; and Harold D. Tallant, Assistant pastor, First Church, Frankfort. L. C. Ray, pastor of the Latonia Baptist Church, Covington, Ky. became Business Manager of the Western Recorder, February 1, 1941, succeeding Hon. W. A. Frost, who retired from that position December 31, 1940.

The new Business Manager was born at Mammoth Cave, Kentucky, graduated with the A.B. degree from Georgetown College, and received the Th.M. degree from the Southern Baptist Theological Seminary. He

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was pastor of the Franklin Street Church, Louisville, fourteen and a half years, before going to the Covington pastorate.

D. H. Daniel, pastor of the Dover Church, Shelby County Association, began work in the Training Union Department, August 1, 1941. Professor Warren F. Jones, entered upon his duties as President of Campbellsville College, September 1, 1941.

The Executive Board reported that \$468,465.57 had been received for all denominational objects, an increase of \$61,175.85 over the previous year; and also 16,943 baptisms, against 19,116 in 1940, a loss of 2,173. General Secretary J. W. Black made an encouraging announcement that all indebtedness on State Missions had been paid, and the Executive Board would begin the new year "with a clean slate."

Dr. W. M. Wood, Secretary of the State Mission Department had been unable to perform his duties during the latter part of the year, because of continued illness. He feelingly expressed his joy in being permitted to have a part in the mission work, but announced his resignation to take effect at the December meeting of the Executive Board. John W. Dowdy, who had been elected Secretary of the Promotion and Brotherhood Department, entered upon the work, January 1, 1941. The main object of this Department was to enlist the churches in the support of all the work "centering on the Co-operative Program."

Definite plans were adopted in the session of the General Association of 1941, to advance the interest of the Baptist Schools in Kentucky. A Committee of Twelve was appointed on Christian Education, whose "duties shall be to foster Christian Education under the auspices of the General Association of Baptists in Kentucky, and for this purpose, it shall have the right and power to originate and recommend to said Association at its annual meetings, such lawful measures as it shall consider best for the strengthening of existing institutions . . ." Furthermore, this Committee of Twelve was empowered and authorized "to begin a campaign to raise not less than \$750,000 for Baptist Education in Kentucky, and set up, in co-operation with and subject to the . . . Executive Board of the General Association, whatever organization may be necessary for its successful conclusion."

The long harrassing troubles, which had existed between Georgetown College and the General Association, were practically ended, when Dr. Henry Noble Sherwood left his position as President of the College. Accordingly on January 20, 1942 the Trustees of the College made application for the release of the sum of \$47,233.37, which had been impounded by order of the Executive Board, February 5, 1935. The trustees, having fulfilled the conditions imposed by the General Association, the funds were released to be applied on the indebtedness of the College according to agreement. On November 1, 1942, Dr. Samuel S. Hill, pastor of the Deer Park Baptist Church, Louisville, was elected President of Georgetown College, and assumed the duties of administration at once.⁸

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In less than a month after the adjournment of the General Association at Somerset, Japan made one of the most infamous attacks on the American fleet stationed in Pearl Harbor, known in military history. The attack was treacherously made on Sunday morning, December 7, 1941, when about 3000 American soldiers, marines and sailors lost their lives, and almost the entire American fleet was destroyed. President Franklin D. Roosevelt declared our nation in a state of war with Japan.

On December 11, Germany and Japan declared war on the United States. The whole tenor of American life was changed over night. Young men and many young women were immediately called into training. The churches and colleges were drained of young manhood to be distributed in all parts of the world to serve in the air, on the land, on and under the sea.⁴

1942

The General Association met in the auditorium of the First Baptist Church, Princeton, November 10, 1942. T. D. Brown, who was elected moderator the year before, having left the State, Assistant Moderator D. L. Hill, Somerset, called the Association to order. Harold J. Purdy, pastor at Madisonville, conducted the opening worship, and A. L. Gillespie, pastor at Owenton, conducted the singing. President Samuel S. Hill of Georgetown College, was elected Moderator, and J. G. Cothran, pastor of the entertaining church, and George Ragland, First Church, Lexington, Assistant Moderators. E. D. Davis was again elected Recording Secretary, and George Raleigh Jewell, Assistant. L. C. Kelly, pastor First church, Pineville, preached the annual sermon, which was well received.

Samuel S. Hill, the moderator, was born in Virginia April 1, 1890. He was converted and baptized into the Republican Grove Baptist Church, Halifax County, Virginia, October 1904, and ordained in the Calvary Baptist Church, Richmond, Virginia in 1916. After serving in country pastorates in his native state about three years, the young minister entered the Southern Baptist Theological Seminary in 1921, where he received the Th.M. degree in 1924, and the Th.D. in 1926. Dr. Hill went from the Seminary to become pastor of the Bainbridge Street Baptist Church, Richmond, Virginia. In 1934 he came to Louisville in response to a call to the Deer Park Church, which he resigned to become President of Georgetown College on November 1, 1942.

The following pastors and other workers were introduced: Ray H. Dean, Central City; John W. Outland, Fredonia; Fred Tarpley, Adairville; George W. Tidwell, Baptist Temple, Louisville; Harold J. Purdy, Madisonville; and Kyle M. Yates, Walnut Street, Louisville. V. I. Masters resigned the editorship of the *Western Recorder*, October 10, 1942, after twenty-one years of "able, devoted, and unselfish service." John D. Freeman of Tennessee was elected editor, November 1, and was presented to the General Association as the new editor of the *Western Recorder* and addressed the body.

Editor Freeman was a native of Arkansas, but had spent some years of his early ministry in Kentucky as pastor at West Broadway Church, Louisville, and later pastor at Springfield. In 1925 he became editor of the

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Baptist and Reflector in Tennessee, and in 1933 was called to the position of Executive Secretary of the Tennessee Baptist Convention, and served until 1942, when he was called to the editorship of the *Western Recorder*.

After the retirement of W. M. Wood as Secretary of the Department of State Missions, the Executive Board made some adjustments, which resulted in placing State Missions, Promotion and Brotherhood under the direction of the office of the General Secretary. John W. Dowdy, who had been Secretary of the Promotion and Brotherhood work, was elected Assistant to General Secretary J. W. Black. The new Assistant was a graduate of the Oklahoma Baptist University, and attended the Southern Baptist Theological Seminary.

Dr. Charles E. Maddry, Executive Secretary of the Foreign Board of the Southern Convention was quoted as saying that on account of war conditions "a number of missionaries have been evacuated from China and the door of Japan almost closed." He reported that the missionaries in Europe and the Near East had been forced to leave their stations because of the ravages of war, and the rise of new political powers. As a result of the famine in China multitudes of peoples were starving.

T. E. Ennis, Superintendent of the Kentucky Baptist Children's Home, died suddenly, Nov. 24, 1941. His death occurred in a few days following the session of the General Association at Somerset, which he attended to which he made his first report. T. E. Ennis left a long pastorate at La Grange to accept the work of Field Secretary of the Home, March 1939. Brother Ennis was elected superintendent and entered upon his duties, January 1, 1941, and was permitted to serve only ten months. Later J. G. Barbe, the superintendent of the Home, became permanently ill, resigned, moved to Tuscaloosa, Alabama, where he died January 7, 1945.

Dr. John R. Sampey, President of the Southern Baptist Theological Seminary since 1929, retired May 1942, and became President Emeritus. On July 1 following Dr. Ellis Adams Fuller, pastor of the First Baptist Church, Atlanta, Georgia, was elected President of the Seminary and assumed his duties at the beginning of the session of 1942-1943.

The new President received the Th.M. degree from the Seminary, May 1922, and remained one year for post graduate work. After serving three years as pastor, in his native State, South Carolina, he became Superintendent of Evangelism of the Home Mission Board of the Southern Baptist Convention in 1925, and continued in that great work until 1928, when he accepted the pastorate of the First Baptist Church, Atlanta, Georgia. During the Atlanta pastorate of fourteen years, Dr. Fuller was President of the Home Mission Board during the entire period; and also served as Director of the Hundred Thousand Club for Georgia.

Dr. Duke K. McCall, on behalf of the committee on Southwide Education, quoted Dr. Fuller in part: "You will be interested to know that we have enrolled 511 students. This is an increase of thirty-three over the enrollment at this time last year. The spirit of the Seminary is superb . . . In my judgment a commodious chapel is the greatest single need of the Seminary today."

Miss Carrie U. Littlejohn, Principal of the Woman's Missionary Union Training School, was next quoted: "I am glad to say that we are

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enjoying our second session in our new location on Lexington Road. The advantages out here are manifold, entrance to all Seminary classes, participation in all their special programs, freedom from the noise and dirt of the downtown areas, benefits from outdoor life, and enjoyment of the beautiful surroundings. We have enrolled 163 students to date."⁷

1943

The one-hundred and sixth annual session of the General Association was called to order by the Moderator, Samuel S. Hill at 1:40 P. M. November 16, in the auditorium of the First Baptist Church, Bowling Green. The pastor, R. T. Skinner, was elected first Assistant Moderator, and Pastor J. Marvin Adams, First Church, Middlesboro, second assistant. R. D. Martin, pastor at Fulton, preached the annual sermon. The following pastoral changes had been made during the year: John W. Moffatt, First Church, Newport; Walter M. Blackwell, Taylorsville; W. H. Heard, Eaton Memorial, Owensboro; Lucius M. Polhill, Deer Park, Louisville; H. G. M. Hatler, First Church, Princeton; Charles A. Maddry, Highland, Louisville; Joe Canzoneri, Lebanon Junction; H. L. Carter, Scottsville; Ira C. Cole, Baptist Tabernacle, Paducah; I. W. Rogers, Memorial, Murray; W. Oscar Gibson, Eighteenth Street, Louisville; E. M. Skinner, Benton; B. Carroll Carter, Bethany, Louisville; and Benson Richardson, Sugar Creek, Blood River Association and R. B. Hooks, East Church, Paducah.

The following missionaries recently appointed were presented: George Grubbs, District Missionary located at Stanford; W. T. Pelphrey, District Missionary at Big Branch; Winn T. Barr, District Missionary at Pikeville; Reed Rushing, District Missionary at Morgantown; and W. W. Johnson, District Missionary at Fairview.

During the year, John W. Dowdy, Assistant Secretary to Dr. J. W. Black, resigned and left the State, and Carroll Hubbard was elected his successor. Brother Hubbard went from the pastorate of the Memorial Church, Murray, to the Southern Baptist Theological Seminary, and was pastor at Beaver Dam, when called to this position. Mr. J. Chester Durham was elected State Student Union Secretary, and entered upon his duties August 15, 1943, to work among the Baptist students in the various colleges of Kentucky.

The one outstanding forward movement during the year under the leadership of General Secretary J. W. Black was the selling of the old Baptist Headquarters' property at 205 E. Chestnut Street, Louisville, which had become inadequate, and purchasing the Educational Building of the Broadway Baptist Church, 127 E. Broadway. After this building was remodeled on the inside, ample space was provided to house all the departments of work of Kentucky Baptists for the years ahead.

In 1943 there was a marked financial increase for all denominational causes. The sum of \$817,432.96, passed through the hands of the Executive Board, a gain of \$212,429.84 over the previous year. The slogan "Debt free, in forty-three" was realized. On March 12, 1943, the shackles of

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debt were broken on the Foreign Mission Board. The Home Mission Board had the occasion of rejoicing, when the last note of indebtedness was paid May 11, 1943. The debt on the Baptist Bible Institute, New Orleans, was paid in full August 24, the same year. The Southwestern Theological Seminary, Fort Worth, Texas, was debt free on October 1; while the indebtedness on the Southern Baptist Theological Seminary was paid in full on October 13.

The Committee of Twelve on Christian Education reported the plan to launch a campaign to raise \$1,500,000 for the Baptist Schools of Kentucky. The committee announced that Rev. J. G. Cothran, pastor of the First Baptist Church, Princeton, Kentucky, had been chosen Director of the Christian Education Movement and was already in charge of the campaign.

Professor Kenneth Patterson, President of Bethel Woman's College, Hopkinsville, reported that the college suspended operation, July 1942, due to war conditions. All the dormitory rooms were occupied by the army officers of Camp Campbell. The income from the rent of rooms was used by the Trustees to pay off the indebtedness, make improvement on the buildings and purchase new equipment. President S. S. Hill of Georgetown College reported an excellent student body and that extensive improvements were being made on the buildings.

Frank M. Masters, Business Manager of the Bethel College property, Russellville, stated that the buildings and the entire campus were sold by order of the court on November 1, 1943 in behalf of the bondholders and that final settlement was made to the satisfaction of all concerned. Bethel College closed its doors as an educational institution on January 21, 1933 under the administration of F. M. Masters, the last President of the old historic college, founded in 1849.⁸

1944

The General Association was called to order in the auditorium of the Immanuel Church, Lexington, by retiring Moderator S. S. Hill, at 1:30 P. M. November 14. Hon. A. T. Siler, a layman and attorney at law, Williamsburg, was elected Moderator; E. N. Wilkinson, the host pastor, and T. Emerson Wortham, pastor at Franklin, Kentucky, Assistant Moderators. E. F. Estes, pastor at West Broadway Church, Louisville, preached the annual sermon.

A. T. Siler, the Moderator elect, was born in Whitley County and was converted and became a member of the Boston Baptist Church in 1892 at the age of twenty-two years. He attended the Glasgow Normal School, Glasgow, Kentucky, in 1887, and received the A.B. degree from the National Normal University, Lebanon, Ohio, in 1892. After teaching several years, Mr. Siler was elected Superintendent of Public Instruction in Whitley County and served eight years. After practicing law for a number of years, he retired from the legal profession and has become President of the Bank at Williamsburg (1948) his home town. This well known layman

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has always been active in his church and in promoting the interest of Cumberland College in Williamsburg.

The following new pastors were introduced: W. F. Badgett, Hazard; James A. Stewart, Broadway, Louisville; A. H. Stainback, Georgetown; B. T. Kimbrough, Audubon, Louisville; H. K. Langston, Fredonia; E. L. Branham, Stamping Ground; C. D. Cole, Mortons Gap; Houston Lanier, Columbia; and Warner Earle Fusselle, Fort Thomas.

Later J. W. Black, General Secretary, presented the following State Missionaries, who spoke briefly of their fields of labor: Buell H. Kazee, L. O. Griffith, Eldred M. Taylor, Tom Edwards, R. E. Sasser, L. E. Leeper, E. R. Sams, Cletus Wiley, F. R. Walters, A. A. Brady, J. S. Bell, J. Thomas Miller, R. S. Voris, J. S. Rose, W. W. Johnson, J. S. Dick, R. A. Slinker, W. T. Pelpfrey, M. R. Lovett, George Grubbs, Charles E. Steeley, W. R. Royce, H. O. Niceley, H. E. Porter, R. F. Shearer, W. H. Curl, C. D. Stevens, H. M. Herron, W. L. Crumpler, Carroll Hubbard, and R. B. Hooks.

A resolution was adopted at the session of 1943 instructing the Executive Board to make provision for a Corporation to be known as "The Kentucky Baptist Foundation." Accordingly the Executive Board at its regular meeting the following December appointed a committee to draft a charter for said corporation. The committee presented the charter to the present session, which was adopted, leaving any details to be worked out at the annual meeting of the Executive Board. Also important steps were taken towards "working out a City Mission and Rural Church Program," which was "to be sponsored by the Executive Board, and the Home Mission Board of the Southern Baptist Convention." The two Boards were to share equally in the expense of promoting these two types of work.

Rev. R. B. Hooks, pastor of the East Baptist Church, Paducah, was employed Field Secretary of the Rural Church Program, and entered upon the work August 1, 1944. Brother Hooks was ordained to the ministry by the New Bethel Church, Lyon County, and in the fall of 1928 entered Bethel College, where he spent two years. In June, 1934, he received the degree of A. B. from the Western Kentucky State Teachers College, Bowling Green, and Th.M. from the Southern Baptist Theological Seminary, May 1939. After graduating from the Seminary he accepted the pastorate of the Trenton Church, during which time he was Moderator of Bethel Association. Brother Hooks resigned to become General Field Worker under the Executive Board of the General Association to labor in the Southern Region. He entered upon the Paducah pastorate in 1942, and remained until he accepted the Rural Church work.

A number of Rural Field workers were employed from year to year and located in different sections of the State under the direction of Secretary Hooks. In December 1945, Rev. Quinn A. Cooper was located at New Liberty; in March, 1946, Rev. G. R. Pendergraph located at Eddyville; and in June 1946, Rev. Maurice R. Barnes, at Glasgow. Later Rev. L. W. Benedict was located at Catlettsburg, and Rev. John A. Ivey, at Russellville.

The object of this Rural Church Program was to promote with a definite plan the interest of the country church. The plan of work was four-

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fold: 1. Know the field. 2. Know the people on the field. 3. Know their program of work. 4. Know how to work out for them an adequate church program of work. The special program to help the church to get a new vision of their duty and opportunity is known as "The Rural Church Revival."

A Baptist City Mission Program in Kentucky was first put on in Louisville, under the leadership of Rev. J. Perry Carter, who began work as Superintendent, February 1943. Brother Carter was born in North Carolina and was educated in Fruitland Institute, in his native State; in Carson-Newman College, Tennessee; and Southern Baptist Theological Seminary. He served five years as gospel singer on the evangelistic staff of the Home Mission Board of the Southern Baptist Convention. He came to the City Mission work from the pastorate of the Carlisle Avenue Baptist Church, Louisville. The City Missions in Louisville under Baptist control began in October 1942, when the Long Run Association adopted the policy to co-operate with the new City Mission Program of the Home Mission Board, Atlanta, Georgia. The work started in a small way. What was known as the Union Gospel Mission, located at 114 East Jefferson Street, supported by all denominations, found itself without sufficient funds to continue operation. The governing board agreed to let the Baptists have the use of the building and equipment for one year. At the close of this trial year the property and equipment, valued at some \$75,000, were deeded as an outright gift to the Long Run Association for the purpose of operating a downtown mission program entirely by the Baptists.

During the six years of administration under Rev. J. Perry Carter, Superintendent, the field of operation has become Association-wide and has grown to fifteen departments, in two general divisions, known as Promotional Work, and the Missionary Program. Twenty-one mission stations have been maintained, and seven new churches were constituted.

Under the same program of operation, City Missions was established in Covington and Newport under Rev. W. K. Wood, Superintendent, who came from a long pastorate of the Pollard Church, Ashland. In 1946, he was appointed evangelist in the mountain section, and Rev. Chase W. Jennings succeeded him as Superintendent in that area. Rev. Herbert Schmitz was appointed Superintendent of City Missions in the Henderson-Evansville field and began work in March, 1945. He had held long pastorates in each of the two cities.

Some changes in denominational leadership were made during the year. Rev. Lewis C. Ray closed his work as Business Manager of the Western Recorder January 31, 1944 to become pastor of the Baptist Tabernacle, Louisville. He was succeeded by Mr. Robert L. Pogue, who began work as Business Manager of the paper on April 1, 1944. Dr. Charles E. Maddry, Executive Secretary of the Foreign Mission Board, Richmond, Virginia retired from active service, and was succeeded by Dr. M. T. Rankin, former Secretary for the Orient. Rev. Carroll Hubbard, Assistant to General Secretary J. W. Black, was appointed Director in Kentucky of the South-

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wide Evangelistic Campaign being put on to win one million lost people to Christ during 1945, the Centennial year of the Southern Baptist Convention. The need was urgent for a mighty revival in the nation, as the destructive war was drawing to a close.

During the year two outstanding Baptist leaders were removed by death. Dr. Calvin Miles Thompson, who had served as General Secretary of the General Association from 1921 to 1938, seventeen years, died on July 19, 1944. Dr. Thompson was described by his biographer as "a good minister of Jesus Christ, an excellent preacher and pastor, and was a man of great executive ability." He did a constructive work as General Secretary during the years of depression following the first World War.

Dr. Marion Palmer Hunt was born July 1, 1860, and passed from this life in Louisville, Kentucky, August 5, 1944, at the age of eight-four years. He was educated at William Jewell College in Missouri, his native State, and at the Southern Baptist Theological Seminary. The major part of Dr. Hunt's ministry was spent in Louisville, where he was three times pastor of the Twenty-Second and Walnut Street Church, later becoming pastor of the West Broadway Church. In 1927 he accepted the pastorate of the Eighteenth Street Church, where he remained until he retired in 1942. His outstanding achievement was his untiring efforts to establish a Baptist hospital in Louisville, which resulted in the founding of the Kentucky Baptist Hospital. He directed a movement to outlaw race track gambling in Kentucky. In addition to his other labors, Dr. Hunt was the author of several books.⁹

1945

The 108th annual session of the General Association was called to order by Moderator A. T. Siler in the large auditorium of the Walnut Street Baptist Church, Louisville, Kentucky, on November 13, 1945, at 1:30 P. M. L. Carlyle Marney, pastor at Beaver Dam, led in the service of song, and Preston L. Ramsey, pastor at Somerset, led in the opening worship. Dr. W. O. Carver, Professor emeritus of the Southern Baptist Theological Seminary, was chosen first Assistant Moderator, and Dr. R. E. Humphreys, Owensboro, second Assistant. E. D. Davis was elected Recording and Statistical Secretary, and George Raleigh Jewell, Assistant Secretary. President Ellis A. Fuller, of the Southern Baptist Theological Seminary, preached the annual sermon from the text Luke 6:46, "And why call ye me, Lord, Lord, and do not the things I say." Following the warmly received message, a chorus from the Music Department of the Seminary sang.

Since the last session of the General Association, the terrible World War, that at one time threatened to blot out civilization, came to a close. The complete victory was achieved over the German Army in April, 1945, and the terms of the unconditional surrender of the Japanese Army were signed on September 12. Only time will reveal the extent of national destruction of life and property, and the depth of human misery and suffering, that came to the world as a result of the war.

Dr. J. W. Black, after seven years of service, announced his retirement from the office of General Secretary to take effect next month. His

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retirement was according to an action of the Executive Board at its annual meeting, December 1943 providing, "That the General Secretary and heads of departments may retire on reaching the age of sixty-five, and are automatically retired on reaching the age of seventy."

Dr. Black reviewed briefly his work from January 2, 1939 to the present. He spoke of the tangible and intangible accomplishments during his administration. He referred to the time that he walked in darkness, because "she, who had walked with us from young manhood went away." Had it not been "for your sympathy, prayers and fellowship during those days, . . . most likely we would have gone down." Appropriate resolutions were unanimously adopted regarding the retirement of Secretary Black, expressing appreciation for his life, leadership and useful service. A beautiful lounge chair was presented by J. Perry Carter, spokesman, as an expression of the State Board's appreciation of his wise and capable leadership.

The General Association by resolution gave sympathetic approval of the two proposed Hospitals to be built in the State, — the Central Kentucky Baptist Hospital to be located at Lexington; and the West Kentucky Baptist Hospital, to be located at Paducah.

Some personal matters were given consideration during the session. On April 6, 1945, Dr. W. A. Gardiner, State Sunday School Secretary rounded out twenty-five years of service. Rev. Wheeler Thompson joined the Sunday school forces, having had a rich experience in pastoral work. At a called meeting of the Executive Board at the close of the Wednesday evening session of the Association, Dr. W. C. Boone, pastor of the Crescent Hill Church, Louisville, was elected General Secretary as the successor to Dr. J. W. Black. The new Secretary was presented to the body on Thursday morning.

On motion by Dr. Leo T. Crismon, President of the Kentucky Baptist Historical Society, the Moderator was authorized to appoint a committee to name a historian to bring J. H. Spencer's History of Kentucky Baptists to date from 1885, or to rework the earlier period, 1769-1885, using Spencer as a basis, and write up the period, 1885 to the present. The moderator, A. T. Siler, appointed the following committee to carry out the motion: Leo T. Crismon, Librarian of the Southern Baptist Theological Seminary, Chairman; Wendell H. Rone, author of *The History of Daviess-McLean Association*; and Sydnor L. Stealey, Professor of Church History, Southern Baptist Theological Seminary.

Since the last meeting of the General Association three distinguished brethren, who had labored successfully in the field of education in Kentucky, were called away by death.

Dr. Malcolm Browning Adams received the summons of death after more than fifty years of faithful Kingdom service. He was pastor at Maysville for two years, and of the First Baptist Church, Frankfort, twenty-

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ty-two years. In 1913 he was elected President of Georgetown College and continued to 1931, a period of seventeen years. He spent the remainder of his life in retirement, preaching to nearby churches.

Dr. J. McKee Adams, for twenty-four years Professor of Biblical Introduction in the Southern Baptist Theological Seminary, passed away on September 17, 1945, at the age of fifty-eight years. Dr. Adams was a native of North Carolina, a graduate of Wake Forest College, and held Th. M. and Ph. D degrees from the Seminary. This distinguished Professor succeeded in building his department in the Seminary to great importance and proportions.

Professor John W. Gaines, who was President of Bethel Woman's College, Hopkinsville, Kentucky, from 1919 to 1940 passed into the Beyond, March 4, 1945. He was a graduate of Furman University, South Carolina, his native State. Before coming to Bethel Woman's College, Dr. Gaines was President of Coker College, Hartsville, South Carolina; Cox College, Georgia; and Dean of Shorter College, Rome, Georgia.¹⁰

1946

At the meeting of the General Association with the Pollard Baptist Church, Ashland, November 12, Dr. George Ragland was elected Moderator, and Dr. R. E. Humphreys, First Assistant Moderator, and Rev. Donald W. Wells, pastor of the Pollard Church, Second Assistant. A motion was made by W. H. Moody pastor at Columbia, that the body express its appreciation of retiring Moderator A. T. Siler "for the efficient way" he had conducted the affairs of the General Association.

George Ragland, the newly elected Moderator, was born in Richmond, Virginia, August 4, 1876, the son of John F. Ragland, and Alice Ragland. He was converted in young boyhood, and baptized into the membership of the Pine Street Baptist Church, Richmond, Virginia, by J. B. Hutson, who was pastor of the church forty-five years. Young Ragland received the A.B. degree from Richmond College in 1896 and the degree of Doctor of Philosophy from Johns Hopkins University, Baltimore, Maryland, 1921. Dr. Ragland was Professor of Greek in Baylor University, Waco, Texas, 1901-1910, and Professor of Ancient Languages in Georgetown College, Kentucky, 1910-1922. He was ordained to the Baptist ministry, November 22, 1922 in the First Baptist Church, Lexington, with Dr. George W. Truett, Dallas, Texas, presiding. The ordained preacher at once became pastor of this church, and was in the 24th year of his pastorate when elected Moderator of the General Association.

The following new pastors were introduced: James T. Ford, Sturgis; Thomas R. Brown, Cynthiana; E. L. Skiles, First Church, Georgetown; Rollin S. Burhans, Crescent Hill, Louisville; W. P. Davis, Clinton; A. J. Dickinson, Elkton; J. C. Jeffries, Hazelwood, Louisville; Wayne Dehoney, Pineville; W. R. Pettigrew, Walnut Street, Louisville; and H. C. Zicafoose, Kenwood, Louisville. Professor J. Leo Green, Southern Baptist Theological Seminary, before delivering the annual sermon, presented a gavel to the

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General Association, made from one of the beech trees on the campus of the Seminary with the following inscription: "Southern Baptist Theological Seminary, the Beeches, to the Kentucky Baptist General Association, November 12, 1946." The Moderator expressed the gratitude of Kentucky Baptists for the gift. The subject of Dr. Green's sermon was "The Message of the Cross."

The newly elected General Secretary, William Cooke Boone, entered upon his duties January 1, 1946. He was born in Bowling Green, Kentucky, February 8, 1892, the son of A. U. Boone and Eddie Belle Cooke Boone. He received the A.B. and A.M. degrees from William Jewell College, Missouri, and attended Southern Baptist Theological Seminary. Brother Boone was ordained to the ministry March 24, 1914 at the age of twenty-two years, in the First Baptist Church, Memphis, Tennessee, where his father, Dr. A. U. Boone, was pastor thirty-two years. Brother Boone came to Kentucky in 1918 from a pastorate in Marianna, Arkansas to accept a call from the First Baptist Church, Owensboro, where he remained as pastor until 1927, when he accepted a pastorate in Roanoke, Virginia. In 1930, Dr. Boone became President of the Oklahoma Baptist University. He resigned this position after two years to accept a call from the First Baptist Church, Jackson, Tennessee. Here he continued until 1940, when he came to Louisville to become pastor of the Crescent Hill Church. In 1928 he received the honorary degree of D. D. from Georgetown College, and in 1931 was elected Vice-president of the Southern Baptist Convention at Birmingham.

Rev. L. O. Griffith was elected by the Executive Board to the position of Assistant to the General Secretary, W. C. Boone, and began work December 1, 1945. He was born in Carlisle County, in extreme West Kentucky, where he attended the local high school. Young Griffith was ordained to the ministry by the Bethlehem Baptist Church, in West Kentucky Association, August 1928. He graduated from Georgetown College in 1928, and from the Southern Baptist Theological Seminary in 1936 with the Th.M. degree. His first pastorate was with Cane Run Baptist Church, located in Elkhorn Association between Georgetown and Lexington. After several pastorates, Brother Griffith went to the mountains and spent four years as pastor of the Fleming Baptist Church in Letcher County. In 1937, he went from the Seminary back to the mountains, and became pastor of the First Baptist Church, Whitesburg, County seat of Letcher County, where he remained until 1945. L. O. Griffith, with the help of Lewis Waller Martin, started the Kentucky Baptist Boy's Camp at Clear Creek Mountain Springs, and served as Director during the summers from 1932 to 1945. Brother Griffith began work with the State Mission Board under the direction of Dr. J. W. Black, General Secretary, and served about eleven months. He continued the summer encampment work, and gave the rest of the time helping churches to organize for church-centered mission programs. Dr. W. C. Boone said: "Rev. L. O. Griffith has been of invaluable help as an Assistant in promoting all phases of work."

The Department of the School of Missions was created by the State Board of Missions, June 1945, with W. H. Curl, Director, the purpose of

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which was to bring fresh missionary information and inspiration to the churches. Brother Curl had many years of missionary experience before coming to this important position. He was educated at Bethel College, Russellville, and Southern Baptist Theological Seminary. He was pastor of several churches during his College and Seminary days. He began his long career in mission work in 1935. In 1940 Brother Curl was appointed Field Worker for all eastern Kentucky with instructions to major in the Northeastern Region, which necessitated moving to Ashland. He remained in this work until June 1945, when he was appointed Director of Missionary Training for the entire State. The first simultaneous School of Missions program, put on by the new Director, was in Lincoln County Association in the fall of 1945. Since that time a great number of Bible Institutes, Missionary Emphasis Weeks, and Missionary Revivals have been conducted in the local churches.

In 1946 the Executive Board created a Department of Stewardship Revivals, the purpose of which was to revive New Testament Stewardship in the churches. Rev. Reed Rushing, General Field Worker for West Kentucky located at Greenville, was appointed State-wide Leader of the Stewardship Revivals, and began work in early summer. Rev. R. A. Slinker was appointed General Field Worker for West Kentucky and located at Murray. He entered upon his duties October 1, as a successor to Brother Rushing in that field.

Reed Rushing was qualified by training and experience for the work to which he had been appointed. He graduated from Bethel College, Russellville, and received the A.B. degree from Western Kentucky State Teachers College, Bowling Green, in June 1933. He attended the Southern Baptist Theological Seminary, but was forced to leave after two years on account of ill health. The new leader made his first report to the General Association November 1947, which showed that simultaneous Stewardship Revivals were held in eight Associations, embracing eighty-six churches. A total of 19,427 persons attended these meetings and the offerings for State Missions amounted to \$2,219.72, not including \$756.92 for expenses. Three hundred and forty-six tithers were enlisted, and 1584 individuals were discovered, who were already tithers.

The Kentucky Baptist Foundation was firmly established with legally appointed Trustees, according to the law of Kentucky. All Trust Funds, held by the State Board, were transferred to the Foundation, and the Board recommended "That all other boards, schools, and various other institutions, supported by the General Association, give consideration to the turning over to the Kentucky Baptist Foundation of their present trust funds and endowments."

Dr. A. M. Vollmer, Superintendent of the Louisville Orphans' Home, was elected Secretary and Treasurer of the Foundation and entered upon his duties, July 1, 1946. He was ordained to the gospel ministry by the Walnut Street Baptist Church, Louisville, Kentucky, May 1923. This preacher served one year as Educational Director of the First Baptist

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Church, of Harlan Kentucky, and on January 1, 1924, became Educational Director of the Walnut Street Baptist Church, Louisville, Kentucky, and continued in that position until December 15, 1934. In May 1927, he graduated from the Southern Baptist Theological Seminary with the Th.G. degree, and the following August received the B.A. degree from Georgetown College.

Brother Vollmer was called to the pastorate of the First Baptist Church, Dyersburg, Tennessee, December 15, 1934, and continued ten years. During this time, he was a member and secretary of the Board of Trustees of Union University, at Jackson, Tennessee, and also received the conferred degree of D.D. from that institution. Dr. Vollmer was also a member and secretary of the State Mission Board of the Tennessee Baptist State Convention. He returned to Kentucky in 1944 to become Superintendent of the Louisville Orphans' Home. On February 7, 1947, Dr. Vollmer was appointed Director of the Education Movement, to succeed Dr. J. G. Cothran, to serve in connection with his duties as Executive Secretary of the Kentucky Baptist Foundation.

During the past year, Rev. J. G. Cothran, the Director of the Educational Movement, resigned after three years of service to accept the pastorate of the First Baptist Church, Arkadelphia, Arkansas. Resolutions were passed by the Education Department, expressing to Rev. J. G. Cothran "appreciation for the splendid work done and the sacrificial service rendered to Christian Education in Kentucky, particularly for his wise and patient leadership in the critical formative stage of the Christian Education Movement."

President Samuel S. Hill, President of Georgetown College, reported a student body around seven hundred, that the capacity of the dining room had been enlarged one-hundred percent, and that fourteen new professors had been added to the faculty.

Bethel Woman's College at Hopkinsville reopened for the session of 1945-1946, after having been closed three years because of war conditions. Dr. Powhatan W. James was the new President. He had served in a number of prominent pastorates, was a well known educator, and a popular author. The session, which opened in 1946, enrolled 180 students and maintained a faculty of eighteen members. The College was debt free and was able to purchase a lot and residence adjoining the campus for \$10,000 to be used by faculty members. The amount received during the year for the support of all the affiliated schools in the special offering for Christian Education, and through the Co-operative Program was \$201,674.76, as over against \$220,856.30 received the year before.

The Ministers Retirement Plan which became operative in Kentucky January 1, 1940, had grown by November 1, 1946 to approximately 675 churches and 425 pastors participating in the plan, which was maintained by the pastor paying three percent of his salary into the fund, the church likewise paying three percent, and the Executive Board two percent. Rev. Baynard F. Fox, pastor at Elkton, Kentucky, was employed as Director of

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the Minister's Retirement Plans, and assumed the duties of the office February 8, 1946. Brother Fox was born at Stephensport, Kentucky, December 13, 1910, and was educated at the University of Louisville, at Austin Peay State Teacher's College, Clarksville, Tennessee, and the Southern Baptist Theological Seminary. He went from the Macedonia Baptist Church, Breckenridge County Association to the Elkton pastorate July 1, 1943, where he remained three years, and was Moderator of the Bethel Association two years.

Following the last session of the General Association Dr. John D. Freeman resigned the editorship of the *Western Recorder* to become General Field Worker of the Rural Church Department of the Home Mission Board, Atlanta, Georgia. In July, 1946, Dr. R. T. Skinner, pastor of the First Baptist Church, Bowling Green, Kentucky, was elected editor of the *Western Recorder*, and assumed his duties September 1 following.

The newly elected editor was born in Murray, Kentucky, licensed to preach by the Palm Avenue Baptist Church, Tampa, Florida in 1912, and ordained to the ministry by the Lockeland Baptist Church, Nashville, Tennessee, August 13, 1916. He graduated from Union University with the A.B. degree, including a course in Theology, in the Summer of 1917, and became principal of Doyle Academy, Doyle, Tennessee. While in Tennessee, Dr. Skinner was pastor of the Baptist Church at McMinnville, First Baptist Church, Watertown, and First Baptist Church, Milan. After serving the Central Park Baptist Church, Birmingham, Alabama, seven years, Brother Skinner accepted the pastorate of the First Baptist Church, Bowling Green, Kentucky, December 19, 1934, and was in his twelfth year, when he became editor of the *Western Recorder*. In 1936, he received the Doctor of Divinity degree from Union University, Jackson, Tennessee, his Alma Mater.

The proposition of merging the two orphans' homes—The Kentucky Baptist Children's Home and the Louisville Baptist Orphans' Home—into one institution, had been under consideration for more than a year. The question of this proposed merger was before the present session of the General Association for final decision. Accordingly Mr. V. V. Cooke, a prominent layman of Louisville, presented the proposal, "That the Kentucky Baptist Children's Home, at Glendale, Kentucky, and the Louisville Baptist Orphan's Home be merged into one institution, and that the combined home be moved to Buechel, Kentucky, and re-established on the cottage plan." Mr. Cooke, very forceably outlined the advantages that would accrue from the union. The opposition to the plan was led by Dr. C. W. Elsey, pastor at Shelbyville, who set forth his position with great earnestness. Both sides of the question were extensively discussed by at least a dozen speakers. A majority voted against the merging of the two Homes. Rev. Roy M. Gabbard, pastor at Greenville, who voted on the losing side, made a motion that the vote be made unanimous, which was passed without opposition. Thus the two Orphanages remained separate institutions.

The members of the Historical Committee appointed by the Moderator

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last year with a view of bringing up to date J. H. Spencer's **History of Kentucky Baptists**, proposed that in co-operation with the Executive Committee of the Executive Board of the General Association, "that Dr. Frank M. Masters, who has already done extensive work in the field, be engaged for the task." Dr. Masters, who was then pastor of the Second Baptist Church, Princeton, Kentucky, resigned and began the preliminary work on the proposed history, December 1, 1946.

Dr. John R. Sampey, President emeritus of the Southern Baptist Theological Seminary, died at his home in Louisville, Kentucky, August 18, 1946, approaching his eighty-fourth year. He was born in Fort Deposit, Alabama, September 27, 1863 and graduated from Howard College in 1882 with the A.M. degree, and from the Southern Baptist Theological Seminary in 1885. He was chosen by Dr. John A. Broadus, after his graduation, to be his assistant in New Testament and Homiletics, and in 1887 he became assistant instructor in Old Testament Interpretation, and in 1890 Associate Professor. In 1892 Dr. Sampey became full Professor of Old Testament Interpretation in English and Hebrew, and continued until 1943, a period of fifty-one years. He was elected President of the Seminary in 1929, and served until 1942, when he retired as President Emeritus.

Dr. Sampey was President of the Southern Baptist Convention, 1935-1938, and he was a member of the International Sunday School Lesson Committee forty-two years. His Hebrew scholarship was shown in his being made Chairman of the Old Testament Committee in the revision of the American Standard Bible, 1930-1938. During his long service as Professor of Old Testament in the Seminary Dr. Sampey probably taught more ministers than any other teacher known in history—over seven thousand.¹¹

1947

The General Association met in Owensboro for the sixth time. The first session was held in 1862; the second, in 1880; the third, in 1890; the fourth, in 1900; and the fifth in 1920. At the very opening of the present session, the Moderator suggested that a telegram be sent to Dr. A. U. Boone, who was ill in the Memphis Baptist Hospital. It was interesting to observe that Dr. A. U. Boone was present at the General Association, which met in Owensboro, in 1890 fifty-seven years before.

For the first time in many years, all six of the offices were filled by the same officers. Dr. George Ragland was re-elected Moderator, Rev. Donald W. Wells, host pastor of the last session at Ashland, and Dr. R. E. Humphreys, host pastor this year were re-elected Assistant Moderators; while Rev. E. D. Davis was re-elected Recording and Statistical Secretary, and George Raleigh Jewell was re-elected Assistant Secretary. Dr. R. E. Humphreys, pastor of the First Baptist Church introduced all the pastors of the Owensboro Churches, who had co-operated in the plans of entertaining 660 messengers and visitors. W. S. Coakley, for many years pastor of the Walnut Street Church, and then pastor of the Parish Avenue Church, was introduced as "the dean" of the Owensboro pastors. J. Ray Dobbins was introduced as pastor of the Hall Street Church; John C. Huff-

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man, Seven Hills; Henry W. Schafer, Eaton Memorial; I. L. Baughn, Crabtree Avenue; H. B. Kuhnle, Third Baptist; and Hugh Van Eaton, Walnut Street. The Moderator, Dr. George Ragland, called all the Ex-Moderators present to the platform including O. M. Shultz, E. C. Stevens, W. H. Horton, J. W. Black, C. W. Elsey, T. D. Brown, and George E. Hays. The annual sermon was preached by A. H. Cullen, pastor of the Calvary Baptist Church, Evansville, Indiana. T. E. Smith, pastor at Hardinsburg, the alternate, read the Scriptures and led in prayer. The subject of the sermon was "Baptists and their Business" based on a number of passages of Scriptures. The record thus refers to this great message delivered by Brother Cullen: "No sermon before the Association in recent years showed more profound thought and preparation, as well as zeal in delivery and enthusiasm, than did this one."

The contributions to the Co-operative Program amounted to \$966,504.16, a gain of \$114,755.33 over the previous year; but the total receipts for all objects was \$1,761,649.75 against \$1,783,124.80, received the year before. The special campaign promoted by the Education Department in April, May and June resulted in raising approximately \$100,000 for buildings and equipment of the six Baptist schools. Dr. O. W. Yates of Ouachita College, Arkansas, was elected, in early summer, Financial Agent of Georgetown College. Dr. Yates was well known among Kentucky Baptists as pastor, and especially by his long connection with Bethel College, Russellville. All Baptists in Kentucky interested in Christian Education, were greatly encouraged when three Baptist brothers, V. V. Cooke and Almond Cooke, Louisville, and L. R. Cooke, Lexington, made a gift of \$120,000 to Georgetown College.

The Statewide Baptist Student Union under the direction of Mr. J. Chester Durham had begun to accomplish more tangible results among the Baptist students in the State institutions than in the past years. A building was purchased opposite the campus of the University of Kentucky at Lexington for a Baptist Student Center at the purchase price of \$27,000. The building has four apartments, is modern and well constructed. The State Board paid half the cost of the building, and the Baptist churches of Lexington the other half, and the expenses of remodeling, while the State Board paid the cost of furnishing and equipment. Also progress has been made in 1947 on a Student Center Building at Murray State Teachers College, which will soon be completed. In this building, the First Baptist Church and the State Board of Missions are sharing the cost. Both these Student Centers are the property of the General Association of Kentucky Baptists.

Following the precedent of eight other states of the Southern Baptist Convention, the Executive Board purchased a modern brick residence in the City of Louisville for the General Secretary. The housing situation following the war was so serious and rents so exorbitant that the Board thought it advisable that the General Association should own a home to be occupied by the General Secretary. A plan was devised to pay for the property during a period of four or five years without using any State Mission

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funds. The home was purchased while Dr. W. C. Boone, the General Secretary, was attending the Baptist World Alliance in Copenhagen, Denmark, July and August, 1947.

The Historical Committee reported that Dr. Frank M. Masters, historian of Kentucky Baptists, "has fifteen chapters completely written, bringing the history up to the organization of the Kentucky Baptist State Convention, in 1832. He has also a great deal of material and some writing done . . . extending well into the 1840's." The work is being done under the joint sponsorship of the Historical Committee of the General Association and Kentucky Baptist Historical Society. The report recommended the time be extended "into the second year or beyond", for Dr. Masters to complete the history.

Dr. William Edward Mitchell, a preacher of 57 years in Kentucky churches, died January 5, 1947, at the age of eighty-one years. He was a graduate of Georgetown College in the class of 1891, served the college as Trustee for twenty years, and as vice-president from 1914 to 1917. He was recording secretary of the Baptist Education Society of Kentucky through its entire history of thirty-five years. Dr. Mitchell was a member of the State Executive Board of the General Association for fifteen years, preached the annual sermon before the Association and was elected Moderator of that body in 1932 and served two years. Brother Mitchell's mother, Mrs. Bettie Harvey Mitchell, was a sister of the late W. P. Harvey, so long prominent among Kentucky Baptists.¹²

CHAPTER XXXVIII

PRESENT BAPTIST PROGRESS

1948 - 1949

No years in the history of Kentucky Baptists have been more fruitful in spiritual results, and in marked advance along all lines of endeavor than 1948-49. The churches in almost every section of the State were more nearly united in co-operation with the General Association of Baptists in Kentucky in a forward movement in promoting evangelism, enlistment, Christian and ministerial education, benevolences, and all missions.

1948

The General Association, composed of 483 messengers, representing sixty-nine associations, and 443 churches, met in the 111th annual session in the auditorium of the Calvary Baptist Church, Lexington, at 11 A. M., November 9th. The meeting was called to order by the retiring Moderator, George Ragland. The service of song was in charge of L. E. Martin, pastor of Severn's Valley, at Elizabethtown, and the opening worship was conducted by M. A. Cooper, pastor of the Fourth Avenue Baptist Church, Louisville. By request, W. H. Horton, pastor at Mayfield, led the Association in prayer for J. W. Black, former General Secretary of this body, who was ill in his Covington home. After singing "Must Jesus Bear the Cross Alone," J. S. Bell, State Missionary, located at Hindman, Knott County, preached the annual sermon from Romans 3:24, using the theme, "God's Amazing Grace." The record states: "The message gave every evidence that it had come from a heart that had experienced this grace."

R. E. Humphreys, pastor of the First Baptist Church, Owensboro, was elected Moderator, and Carroll Hubbard, pastor of the First Baptist Church, Ashland, and F. Russell Purdy, pastor of the entertaining church, were elected Assistant Moderators. E. D. Davis was elected Recording Secretary. George Raleigh Jewell, Assistant Secretary, declined to serve longer on account of his accumulated duties as Secretary of the Western Recorder. L. O. Griffith, assistant to General Secretary W. C. Boone, was then elected Assistant Recording Secretary.

Robert Edward Humphreys, the Moderator elect was born in Morristown, Tennessee, and was ordained to the ministry in 1915 at the age of twenty-two years. He received the degree of B. A. from Carson-Newman College, in his native State, the Th. G. degree from the Southern Baptist Theological Seminary, and in later years he accepted the honorary degree of D.D. from Bethel Woman's College, Hopkinsville, Kentucky. After serving country churches as pastor during his college and seminary years, Brother Humphreys became pastor of the Central Baptist Church, Bearden, Tennessee. Here he remained until 1927, when he was called to the pastorate of the First Baptist Church, Owensboro, to succeed Dr. W. C. Boone.

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Dr. Humphreys was in the twenty-first year in this pastorate, when called to be Moderator of the General Association.

Every department of work supported by Kentucky Baptists greatly prospered during 1948 as shown by the reports presented to the General Association in session at Lexington. During the year 22,439 converts were baptized, the largest number of baptisms ever reported in one year. The next largest number was in 1939, when 20,091 were reported baptized. Also the total receipts for the Co-operative Program, and designated gifts reached the all time high amount of \$1,862,258.58, which was an increase of \$102,833.83 over the previous year. Of this amount, \$284,237.11 was disbursed to Foreign Missions, \$102,255.70 to Home Missions, \$198,275.11 to Southwide Education, \$292,697.32 to Education in Kentucky, and \$296,741.60 received for State Missions and various amounts for other causes.

The Baptist women of Kentucky also made marked progress in their department during the year. The reports showed 936 Woman's Missionary Unions, and 2150 auxiliaries, composed of young people and children, with a combined membership of approximately fifty thousand. The total receipts in tithes and offerings from these organizations, amounted to \$408,119.70 for all missionary causes. A total of 3504 Mission Study Classes was conducted in the local organizations. Miss Mary Winborne, who had served as State Executive Secretary for the past seven years, resigned in October 1948, and Mrs. George R. Ferguson was elected her successor, January 1949, and at once entered upon her duties. Mrs. Ferguson was the wife of Dr. George R. Ferguson, the beloved pastor of the First Baptist Church, Covington, Kentucky, who departed this life, November 24, 1948, at the age of fifty-three years.

Rev. Reed Rushing, who had served as Director of Stewardship Revivals since early 1946, closed his work in this department, August 1, 1948, to become pastor of two important rural churches in Caldwell Association. During the eight months of service, he conducted Stewardship Revivals in eight associations including 114 churches. This Department was discontinued and Stewardship was to be emphasized in the School of Missions, and in the Rural Church Program.

The Rural Church Program was in the fourth year of operation in Kentucky. R. B. Hooks, Rural Secretary, had associated with him the following Regional Rural Workers: George Grubbs, Somerset; H. L. Carter, Bardstown; G. R. Pendergraph, Eddyville; and Buell T. Wells, Bowling Green, the successor to John A. Ivey, Russellville, who left the work, June 1, 1948, to become a rural pastor in Caldwell and Christian County Associations. L. W. Benedict had become pastor of Irene Cole Memorial Baptist Church, Prestonsburg, and Maurice R. Barnes had accepted a call to the Southside Church, Louisville.

An enlargement rural church program of eight days had been formulated for the purpose of stimulating and vitalizing the country churches. Four major points are emphasized in these Eight Day Enlargement Campaigns, viz: First, to obtain an accurate knowledge of the church field,

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the extent of the territory, and the citizenship; second, get a knowledge of the people, who live in the church field, as to the number of lost people, and unenlisted church members; third, ascertain the kind of program the church has already in operation; and fourth, determine the type of program of work the church needs. Another point emphasized during the eight days was to present every phase of the work of the Southern Baptist Convention, and emphasize stewardship. During 1948, the Rural Church Field Workers made 1226 church visits, 2547 home visits, held 1,032 conferences for winning the lost, received 175 converts for baptism and 69 persons by letter.

Recognized progress continued to be made in providing the proper religious atmosphere for the multitudes of Baptist students in the colleges of Kentucky. The effort has proven to be an ever enlarging task. Mr. J. Chester Durham, Secretary of the State Baptist Student Union, reported that there were more than 10,500 Baptist students in the many colleges in Kentucky, of which 2,274 were enrolled in the University of Kentucky. This number represented nearly three times as many Baptist students as were in any other college of the State. The Western State Teachers College at Bowling Green, came second with 783 Baptist students, followed closely by the University of Louisville, and by Berea and Georgetown Colleges. The statistics showed that less than 1200 Baptist students were enrolled in the Baptist schools of Kentucky, while approximately 9000 such students were in other schools.

The two Baptist Student Centers at the University of Kentucky, Lexington, and at the State Teachers College, Murray, have been completed, and were proving to be a most helpful means in establishing a strong Baptist student work on these two campuses. Mr. J. Chester Durham, presented nine young men, students in the University of Kentucky, to the General Association, at Lexington, who were preparing for the Baptist ministry, which was largely the result of the Christian atmosphere of the Student Union Center at the University.¹

The two Orphanages of Kentucky were launching enlargement programs in 1948, designed to provide housing for more dependent orphan children found in every part of the State. The Louisville Baptist Orphans' Home, founded in 1869, was to be moved to the Spring Meadows site on Highway 60, near Middletown, to take the name of Spring Meadows. Sam Ed Bradley, former pastor of the Glasgow Baptist Church, Glasgow, Ky., came from a pastorate at Fulton, Kentucky, to become Superintendent of the Louisville Home, and direct the affairs at Spring Meadows in the erection and equipping of buildings, preparatory to locating the Home there.

Brother Bradley was ordained to the ministry in June 1929 by the First Baptist Church in Van Buren, Arkansas. He received the A.B. degree from Ouachita College of his native State, and the Th.M. degree from the Southern Baptist Theological Seminary in 1937. He worked one and one-half years on post-graduate studies in the Seminary. Since coming to Spring Meadows, he has done graduate work in the field of Social Service at the University of Louisville. He was married to Fairie Lee Burton, Little Rock, Arkansas, in January 1932.

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Also rapid progress was being made at the Kentucky Baptist Children's Home at Glendale under the leadership of C. Ford Deusner, the new Superintendent, who came to the responsible position from the pastorate of the Tabernacle Baptist Church, Paducah, Kentucky. Marked improvements were being made on the property in providing more room and in modernizing, repairing and decorating the buildings.

C. Ford Deusner was ordained to the ministry by the Audubon Baptist Church of Henderson, Kentucky, on July 29, 1928. He graduated from Bethel College, Russellville, Kentucky, May, 1928, received the degree of A. B. from Western State Teachers College, Bowling Green, Kentucky, in 1930, and in 1939 graduated from the Southern Baptist Theological Seminary with a Th.M. degree. After serving a number of rural and village churches, 1927 and following, Brother Deusner was called to the pastorate of the church at Hartford, Ohio County, on December 1, 1933, and continued nine years. During the time he served as Moderator of the Ohio County Baptist Association for three and one-half years. After a two year's pastorate in Missouri, he accepted a call to the Tabernacle Church, Paducah, Kentucky, on April 1, 1945. He served until April 15, 1949, when he became Superintendent of the Children's Home.²

The report on the Baptist Hospitals showed a growing concern in this department of work. In addition to the great Kentucky Baptist Hospital, Louisville, two other such institutions were under construction,—the West Kentucky Baptist Memorial Hospital, at Paducah, and the Central Baptist Hospital, Lexington. Dr. A. Mack Parrish was elected Executive Secretary by the Trustees of the incorporated West Kentucky Baptist Memorial Hospital to raise funds for the erection of buildings. For ten years, Dr. Parrish had been pastor of the Immanuel Baptist Church in Paducah, but resigned on March 17, 1946, to enter at once upon his duties in directing the affairs of the proposed hospital.

A most desirable location in Paducah was procured, and on May 2, 1948, ground was broken for the building with appropriate ceremonies, witnessed by more than three thousand people. Dr. A. M. Volmer, Executive Secretary of the Kentucky Baptist Foundation, delivered the address of the occasion. A total of \$450,000 was reported raised to begin the work. The building when completed will be a three story structure, and will contain 110 private rooms, besides a number of double rooms. The cost of building and furnishings was estimated at approximately \$750,000.

The Articles of Incorporation of the Central Baptist Hospital in Lexington, Kentucky, were signed by fourteen members of the Board of Trustees on September 13, 1945. On January 13, 1946, Mr. George Hoskins, a builder and operator of the Hoskins Lumber Company, was elected the first General Chairman. He was to direct the affairs of the proposed hospital. C. L. Hargrove, pastor of the Porter Memorial Baptist Church, Lexington, was elected Field Representative to promote the interest of the Hospital among the country churches throughout that section. He resigned his pastorate and entered upon his duties in July, 1946, and con-

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tinued in the work until January, 1949. George W. Phillips, pastor of the Twelfth Street Baptist Church, Paducah, Kentucky, was elected Field Representative to be associated with C. L. Hargrove for the year 1947.

A seven and one-half acre tract of land was secured in South Lexington on which to build the hospital. The ground breaking exercises were held on Mother's Day, May 9, 1948. Dr. Duke K. McCall, Nashville, Tennessee, delivered the address and Dr. R. T. Skinner, editor of the *Western Recorder*, led in the dedicatory prayer. The foundation of the building was completed March 1949. The adopted plans were made for a modern six story structure, with a maximum of 250 beds.³

The Baptist schools of Kentucky never submitted more encouraging reports than in 1948. Georgetown College, Dr. Samuel S. Hill, President, had enrolled 810 students for the session closing June 1949, and added eleven members of the faculty. The college had purchased a two story brick residence to be converted into apartments for the members of the faculty. The commodious John L. Hill Chapel was completed at a cost of approximately \$400,000, and dedicated in January 1949. This chapel was erected in honor of Dr. John L. Hill, Book Editor of the Baptist Sunday School Board, Nashville, Tennessee, who was Professor and Dean in Georgetown College from 1909 to 1921. Dr. Hill won the esteem and love of the old college and its large constituency during these years of service.

Campbellsville College, Dr. John M. Carter, President, enrolled the largest number of students in its history. A new dormitory under construction and a Students' Inn and Recreational Center had been completed during the year. Two new departments were added to the college curriculum—Physics and Home Economics.

Dr. John M. Carter, President of the College, since June 1, 1948, was born in Stanford, Lincoln County, Kentucky, August 6, 1912. He graduated from the University of Kentucky in 1934, received the degree of Th.M. from the Southern Baptist Theological Seminary in 1937 and Ph.D. in 1940, in the Department of Biblical Archeology. He and Mrs. Carter accompanied Dr. J. McKee Adams, Professor in the Seminary, in 1938, on a research tour to Palestine, Egypt, and nine other countries. Dr. Carter served two churches in Louisville as pastor, Highland Park's First Baptist Church, and the Ninth and O Baptist Church. He came from a pastorate at Harrodsburg, Kentucky, to Campbellsville College.

Bethel Woman's College, Hopkinsville, reported the strongest faculty in the history of the institution, presided over by the efficient President, Dr. Powhatan W. James. The new Science building, which has been under construction for some time, was completed during the year.

Cumberland College at Williamsburg had an enrollment of 328 students for the session closing June 1948. Some outstanding improvements were being made on the property. James H. Boswell, President, graduated with the B.A. degree from Georgetown College, 1928, with an M.A. degree from the University of Kentucky in 1931. He has been connected with Cumberland College since 1931, and President since June 1, 1947.

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Oneida Institute enrolled the largest student body the past session in the history of the school, which included 165, in the high school classes, and 166 in the lower grades. Rev. D. C. Sparks was in his first year as President. He was a product of the mountains, and well qualified to assist mountain boys and girls to secure an education. Before coming to Oneida, Brother Sparks served as missionary of Jackson and Breathitt Counties.

The Magoffin Baptist Institute, located in Breathitt County appears to be entering upon a better day under the leadership of Rev. Ellis M. Ham, the new President. He was born in Edmonson County, but moved to Louisville, while a boy of nine years. There he was converted, and baptized into the Third Avenue Baptist Church, by the pastor, Hollis S. Summers.

Brother Ham was ordained to the ministry by the same church, July 21, 1929. He received an A.B. degree from Georgetown College, June 1945, and attended the Southern Baptist Theological Seminary. He became pastor of the Great Crossings Baptist Church, Elkhorn Association in 1943, after having served in other pastorates. In August, 1948, Brother Ham accepted the position of President of the Magoffin Baptist Institute.

The school was chartered in 1905 and was first operated at Salyersville, Magoffin County, under the Home Mission Board of the Southern Baptist Convention. Dr. Frank A. Clarke took charge of the school in 1929. He and Mrs. Clarke did a great work and continued until 1948, when they retired and moved from the field. The Institute was located in Sky, Breathitt County, in 1940, after having been in operation at Salyersville for thirty-five years. In 1948, the Sky post office was eliminated and the present post office is Mountain Valley, Kentucky. This mountain school opened under the new administration, September 1948, with an enrollment of 96 students in all twelve grades. The purpose of this Baptist School is to provide an opportunity for underprivileged young people of the mountains to obtain an education. President Ham writes of the needs: "A dormitory has been built out of native stone to accommodate about forty girls, but there is only a small cabin for the boys. The greatest need is a dormitory for boys, and a Home Economics building."

The Southern Baptist Theological Seminary matriculated a total of 767 men, setting an all-time record. These students for the ministry represented 33 states, the District of Columbia, and six foreign countries. Two new buildings were under construction, January 1949, on the campus — the Alumni Memorial Chapel at a cost of \$500,000, funds for which are being provided by alumni and friends; and a two story brick apartment house, for furloughed missionaries, at a cost of about \$60,000 to complete and furnish.

Dr. Ellis A. Fuller, President of the Seminary reported that six new professors had been added to the faculty for the session beginning September, 1948, bringing the teaching staff up to twenty-two, by far the largest in the Seminary's history.

William A. Mueller, M.A., Ph.D. who was elected Professor of Theology,

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had never been connected with the Seminary. He was a member of the faculty of Colgate-Rochester Divinity School, Rochester, New York, since 1944.

Theron D. Price, B.A., Th.M., Th.D., a former student in the Seminary, was elected Assistant Professor of Church History. Since 1945, Dr. Price was Professor in the Department of History of Religion and Missions in Mercer University, Macon, Georgia.

Four Instructors, former students in the Seminary, were elected members of the faculty as follows: Dale Moody, B.A., Th.M., Th.D., Assistant Professor in Theology; John Joseph Owens, B.A., Th.M., Th.D., Assistant Professor in Old Testament Interpretation; William H. Morton, B.S., Th.M., Th.D., Assistant Professor of Biblical Archeology; and Wayne E. Oates, B.A., B.D., Th.M., Th.D., Assistant Professor of Psychology of Religion.

Dr. H. Cornell Goerner, Associate Professor of Comparative Religion and Missions; and Dr. Charles A. McGlon, Associate Professor of Public Speaking, were each advanced to the status of Professors.

Dr. Clyde T. Francisco, Assistant Professor in Old Testament Interpretation was advanced to the Acting Head of the Department of Old Testament Interpretation to fill the vacancy caused by the recent resignation by Dr. J. Leo Green, to become pastor of the First Baptist Church, Pensacola, Florida.

Finley Bartow Edge, A.B., Th.M., Th.D., Instructor in Religious Education was advanced to Assistant Professor September 1947. Dr. Harold W. Tribble, Professor of Theology since 1924, resigned in 1947 to become President of Andover-Newton Theological School, Newton Centre, Mass.⁵

The Clear Creek Mountain Preachers Bible School, located at Pineville, Kentucky, founded in recent years, deserves due consideration. This school for mountain preachers was brought into existence by the leadership of Dr. L. C. Kelly, who was pastor of the First Baptist Church at Pineville.

L. C. Kelly was ordained to the ministry in 1899 by the Twenty-first Avenue Baptist Church, Birmingham, Alabama, and while serving that church in his first pastorate, he attended Howard College two years. In 1902, the young preacher graduated from Georgetown College with an A.B. degree, and received the honorary degree of D.D. in 1928 from the same institution. Dr. Kelly attended the Southern Baptist Theological Seminary one year, and later took a correspondence course under Dr. B. H. Carroll from the Southwestern Baptist Theological Seminary, Ft. Worth, Texas. His early pastoral work in Kentucky was at Flemingsburg, Sharpsburg and Mt. Pisgah, in Fleming County for the years 1902-1904. At that time, he started the Kentucky Issue, which became the organ of the Kentucky Anti-Saloon League and finally merged with the National Anti-Saloon paper. In 1907 Dr. Kelly married Miss Nancy Brent Newland and became pastor at Orlinda, Tennessee, where he remained until 1914, when he returned to Kentucky to become pastor of the First Baptist Church, Campbellsville. Here

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he remained until 1920, when he was called to the pastorate of the First Baptist Church, Pineville, and continued there until 1945.

Soon after moving to Pineville Dr. Kelly got a vision of the great mountain section of Kentucky composed of thirty-two counties, unevangelized and with an untrained native ministry. He found in Bell County, of which Pineville was the county seat, 115 ordained preachers, of whom only two—the pastors at Pineville and Middlesboro—had high school diplomas. This situation revealed that the fundamental problem of the mountains was the problem of Christian leadership.

He thus describes his impressions: "In 1923, I was walking up the railroad from Pineville to Clear Creek Springs, and when I saw the lovely valley surrounded by mountains, and well watered, I thought surely, the Lord has prepared this beautiful spot for some kind of spiritual uplift for the mountain people." Immediately after this impression, Dr. Kelly induced a group of business men in Pineville and Middlesboro to join him in an option on 450 acres of land, which was to be used as an assembly ground for educational, recreation and religious purposes. It became necessary to borrow \$20,000 to clear up some debts on the land, and build some frame dormitories in addition to six cabins on the property. The Woman's Missionary Union, the State Sunday School Department, and the State Training Union Department were solicited to come to Clear Creek and put on their promotional work, and thus help to establish a missionary base in the mountains. In the summer of 1924, the first assembly was held under a tent.

Dr. Kelly paid a mountain preacher \$60.00 a month for three months to contact the preachers of Bell County, and try to induce them to come to Clear Creek for a two weeks' Bible study. Twelve of them agreed to come, and accordingly, Dr. Kelly secured the services of Dr. R. P. Mahon of the Baptist Bible Institute, New Orleans, Louisiana, to assist in the teaching. In this first class of mountain preachers, Dr. Mahon taught 1st Corinthians, and Dr. Kelly taught Romans. These twelve men agreed to return for four weeks of Bible study in the summer of 1925. They were joined by twelve others, and Dr. Kelly had the help of Dr. E. F. Haight of the Baptist Bible Institute, New Orleans, in the teaching. These Bible studies were held four weeks every year for fifteen years for the benefit of the mountain ministry and the attendance increased from twelve to one hundred and three.

Dr. Kelly says, "The fifteen years of experience revealed the absolute necessity of an institution that would more adequately meet the needs of the undergraduate preacher. Sporadic efforts to evangelize the mountains by Baptists and others had gone on for a hundred or more years. Yet the government statistics revealed that in all the 32 mountain counties in Eastern Kentucky there were not more than 18 percent professed Christians, and that included all denominations and cults."

Dr. Kelly and his co-laborers saw that no people ever rise higher than their religious leaders. Most of the religious effort in the mountains had been spent in dealing with results, and had not been remedial because it had

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not attacked the problem fundamentally. Great souls with great ability had held the fort, and had planted the seed in many regions. Native men, whom God had called to preach, had fought, bled and died there and Baptists will never be able to evaluate their work and worth. But they had done it under most difficult handicaps. They had first to make a living for large families as a rule by the sweat of their brows.

The Mountain Preachers Bible School was organized by the native preachers themselves in 1927. They named it. It sprang from within. Uncle Billy Partin of Bell County arose in one of the meetings and said, "I am 89 years old. All the education I have ever had I got in the 'University of Hard Knocks' on Greasy Creek. For years I have longed and looked and prayed for God to lay it on the heart of somebody to bring something into our hills whereby we mountain preachers could be taught God's Word. I think I now feel like Simeon of old did when he took the baby Jesus in his arms, and can say as he did, 'Lord now lettest thou thy servant depart in peace . . . for mine eyes have seen thy salvation'."

Dr. Kelly set about to get the charter changed so as to establish a school that would more adequately meet the needs of mountain men. At the meeting of the General Association at Ashland, November 1946, a special committee appointed by the State Board and the Clear Creek Board brought in a recommendation that the charter be changed from the Clear Creek Mountain Springs, Inc., to the Clear Creek Mountain Preachers' Bible School, and it was voted unanimously. In accordance with that vote, the charter was so changed with the agreement that the Preachers' School would permit the Baptists of Kentucky to hold their summer assembly programs in their buildings and on the grounds during the four summer months when the preachers' school was not in session.

In the session of 1946-47 one hundred and one students were enrolled, and the faculty for this session was Dr. L. C. Kelly, President; Dr. John F. Carter, Dean; Dr. R. P. Mahon, Bible; Mrs. Gladys McNeil Kelly, teacher of English; and Professor D. Merrill Aldridge. Dr. T. D. Brown, well known in Kentucky, was added to the faculty in 1947.⁶

Three preachers, whose ministry was largely limited to Kentucky, their native State, passed from this life during the year, and also one layman.

Thomas J. Porter, born in Somerset, Kentucky, died in a Lexington hospital at the age of seventy-eight years. He was a graduate of John B. Stetson University, Florida. Brother Porter resigned the First Baptist Church, Winchester, Kentucky, in 1912 to accept the pastorate of the First Baptist Church, Lebanon, the county seat of Marion County. Here he continued in active service until 1946, a period of thirty-four years, when he retired pastor-emeritus. In 1924, Pastor Porter led in completing one of the most modern church buildings in the State. When he retired in 1946, the church was free of debt and had an endowment of \$50,000. At that time only twenty-seven members then living had been members of the church when Brother Porter became pastor.

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T. B. Rouse, born near Paducah in 1856, passed from this life, November 28, 1947, at the age of 91 years, after an active ministry of nearly half a century. He was ordained on October 27, 1878. The ordaining council was composed of three noted preachers of that time—J. P. Adams, Harvey Chapman, and E. D. Whitt. On September 10, 1880, the Lone Oak Baptist Church, near Paducah, was organized. Brother Rouse served there as pastor for twenty-seven successive years. In his long ministry, this beloved brother was pastor of forty churches, thirty in Kentucky, nine in Arkansas, and one in Oklahoma. In his last years he was deprived of his eyesight physically, yet he continued to have a wonderful insight into the deep things of God. He wrought well in a long ministry, and will receive his reward "in that day."

Lathey Ernest Curry was born in Green County, Kentucky, February 24, 1879, and died September 30, 1948 at the age of sixty-nine years. He was ordained to the ministry at Georgetown, and graduated from Georgetown College in 1917. Brother Curry was President of Barbourville Baptist Institute, 1920 to 1922, and was the first President of Campbellsville College, serving from 1922 to 1925. He was pastor of Pleasureville, and Bethlehem Churches in Henry County; Bagdad Church in Shelby County and Cane Run, in Scott County. His last pastorate was at Canmer, in Hart County.

Dr. J. A. Tolman, a layman, Professor of Greek and Latin in Georgetown College, died at the age of seventy on Sunday morning, January 30, 1949. He had spent forty-nine years in the educational field. He received three degrees from Chicago University, including the Ph. D. Dr. Tolman taught Latin and Greek at Simmons College (now Hardin-Simmons University), Abilene, Texas, during 1908-17. For two years he was President of Howard Payne College, Brownwood, Texas, and four years President of Oklahoma Baptist University, Shawnee, Oklahoma.

In 1923, Dr. Tolman came to Georgetown College as Professor of Education. After three years, he resigned to become President of Alderson Junior College, West Virginia. He returned to Georgetown College in 1929 as Professor of Latin and Greek. He was the author of a valuable text book, "Essentials of Latin for College Students." Dr. Tolman had spent twenty-two years with Georgetown College at his death. He was a Baptist deacon, and a member of several organizations. The funeral services were held in the Georgetown Baptist Church, conducted by Pastor E. L. Skiles, assisted by President S. S. Hill of Georgetown College.⁷

1949

The messengers to the one-hundred and twelfth annual session of the General Association of Baptists in Kentucky met with the Crescent Hill Baptist Church, Louisville, on Tuesday, November 15. Great singing and the spirit of worship were two of the special features of all the sessions. Loren R. Williams, Director of Music in the First Baptist Church, Owensboro, led the great congregations in song. The opening worship was conducted by John E. Huss, pastor of the Latonia Church, Covington. Other

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brethren, who led the worship in the sessions of the body were Pastors Howard D. Olive, First Church, Russellville; Fred Tarpley, First Church, Barbourville; S. Herbert Cockburn, First Church, Paris; A. J. Dickinson, Church at Elkton; H. F. Paschall, church at Hazel, Blood River Association; and A. B. Colvin, Southside Church, Covington.

Pastor Harold J. Purdy, First Baptist Church, Bowling Green, preached the annual sermon, "a spiritual, practical, and challenging message." R. E. Humphreys, pastor of the First Baptist Church, Owensboro, was continued Moderator, and on taking the chair delivered a memorable address emphasizing the point that, "our fellowship centers in the Lordship of Jesus Christ and the authority of His Word." He said "Any group that departs from these two central beliefs breaks fellowship with Kentucky Baptists."

Pastor Rollin S. Burhans, of the entertaining church, and J. Marvin Adams, of First Church, Middlesboro, were elected Assistant Moderators; Pastor E. D. Davis, Paducah, was elected Secretary for the ninth time, and after an interval of one year, George Raleigh Jewell was again chosen Assistant Secretary for the eighth year. Brother Jewell graduated from Bethel College, Russellville, Kentucky, in 1924, and from the University of Louisville with the A. B. degree in 1931. He became Secretary of the Western Recorder, October 1926, and has continued twenty-four years.

The following new pastors, were presented: John Wallace, Felix Memorial, Lexington; E. C. Brewer, Bethel Church, Fairview, Christian County; T. G. Shelton, Scott's Grove, Blood River Association; J. C. Watson, High Splint, Harlan County; W. C. Story, Clear Creek, near Versailles; Joseph A. Hill, First Church, Cleves, Ohio; Edwin F. Perry, Broadway, Louisville; Gerald K. Ford, High Street, Somerset; and William T. Thweatt, Phillips Memorial, Brandenburg.⁸

During the past two years the major emphasis has been placed on Evangelism, as authorized by the General Association in 1947. Accordingly a state wide conference on Evangelism was held in Louisville in January 1948, which was so far reaching in its results, that a similar conference was held in January 1949. Hundreds of pastors and denominational workers attended these conferences, and carried the evangelistic spirit back to the churches. Also during the past year eight Regional Conferences were held majoring on Evangelism and Stewardship. Large numbers attended these meetings, representing nearly all the district associations.

As a result of the renewed interest in evangelism, W. K. Wood, Superintendent of City Missions in the Newport-Covington area, was employed as State Evangelist for the mountain section of Kentucky, and began work January 1948. Brother Wood had a long experience as evangelist and pastor of the Pollard Church, Ashland, Kentucky, and also in former pastorates. During 1948, the new state evangelist conducted a number of meetings with 406 preaching services, and reported an average of over sixty professions of faith in Christ every month of the year. Over 600 baptisms resulted from his meetings the past year.

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Following the great evangelistic conference January 1949, R. B. Hooks was appointed Superintendent of Evangelism in Kentucky to serve in connection with his duties as Field Secretary of the Rural Church Department. During the year the associations have been organized for a forward move in evangelism under the direction of Superintendent Hooks.

The present session of the General Association in Louisville closed with the report on Evangelism. Dr. R. G. Lee, Memphis, Tennessee, President of the Southern Baptist Convention, spoke to the report in a great message on "Working Together in Evangelism," which stirred the hearts of the great audience. Plans were announced for a third State-wide Evangelistic Conference to be held in the City of Louisville, January 1950.⁹

As a result of the rising tide of evangelism in the churches of Kentucky, the number of baptisms increased from 19,988 in 1947 to 22,907 in 1948, a gain of 2,919; but this number was increased to 24,874 baptisms in 1949, a gain of 1,967 members. There were 2,228 co-operating churches in 1949, which reported a total of 507,990 members, and 327,349 pupils enrolled in the Sunday schools. The total W.M.U. enrollment was 55,977, and the Brotherhood 6,361. The total value of all Baptist church property amounted to \$34,500,107; missions, \$2,142,767.00.¹⁰

W. H. Curl, the Director of Mission Training, held 2901 mission services in 401 churches, representing 28 associations with an attendance of 175,889. Missionaries of the State, Home and Foreign Boards appeared on the program of these Schools of Missions to inform and inspire the churches by rehearsing the work being accomplished in their various fields.

The Rural Church Program, under the direction of R. B. Hooks, Field Secretary, and the four Regional workers associated with him, has made marked progress during the year in rehabilitating the country churches. The needs and importance of this work can be determined from an address by Buell T. Wells, Bowling Green, before the General Association, giving the condition of the rural churches in the Southern Region, where he labors. In this territory are twelve associations with 312 Baptist churches. Two hundred and fifty-three of these churches are in the open country. Fifty-seven of them made no contribution to mission causes the past year; seventy-six did not report a baptism, and sixty-eight have no Sunday school. Three-fourths of these rural churches — 186 of them — have only one room buildings, and 208 of them have only one-fourth time preaching.

The Sunday School Department made distinct progress during the year. A total of 151 schools became standard, 23,481 training awards were received by 634 churches and seven educational institutions, a gain of 4823 over the previous year. In 1921, the first year that W. A. Gardiner served as State Sunday School Secretary, only 3,553 awards had been given. Mr. C. P. Hargis was in his twenty-fifth year as State Field Worker, and Mrs. Hargis, formerly Miss Flossie Dalton, was in the twenty-fifth year of continued service as office secretary. Miss Mary Ella Davis was employed April, 1949, as Elementary Secretary. C. F. Barry, who was Field Worker from January 1, 1937 to February 1, 1943, has become State Sunday School Secretary in Florida. Wheeler Thompson, formerly a pastor in Kentucky,

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who had served as S. S. Field Worker since 1945 resigned in June, 1949, to become State Sunday School Secretary in Illinois Baptist State Association. Secretary W. A. Gardiner began his report thus: "In spite of these encouraging features we face destitution everywhere. Two million people in Kentucky are not in Sunday schools; 1621 churches did not have training during the year and too many of the Sunday Schools are poorly run."¹¹

The Baptist Training Union Department reported the "greatest year, in many respects of Training Union Work." Byron C. S. DeJarnette was in his fifteenth year as State Secretary; and Miss Ava Albro, Assistant to the State Secretary, and Story Hour Worker, was in the fourth year of service. During the year, Miss Margie Perkins was employed office secretary; Mrs. Girod Cole, office secretary for half-time; Miss Dorothy Blankenship, Intermediate worker; and George Fletcher, Director of Association work. On October 1, 924 Baptist churches had Training Unions with 51,644 members enrolled, and 767 of these churches had Directors. Study Courses were conducted in 369 churches, 19,144 awards were granted, and 44 associations were organized for Training Union Work. The Training Union Department is a graded organization, including all ages from the Story Hour to the Adults.¹²

The Western Recorder management reported a prosperous year. R. T. Skinner was in the fourth year as editor, and Mr. Robert L. Pogue, in the fifth year as Business Manager. A circulation of 55,300 subscriptions had been reached during the year, the largest number of any year since the first issue of the Western Recorder began. This number of subscribers included 675 churches which have the paper in their budgets, thus providing every resident family in the church with a copy. Also during the past year over ten thousand dollars of new equipment has been added to the plant, and within the past six years \$43,290 additional equipment has been bought and paid for. The receipts for subscriptions, amounted to \$50,355.97, and for job printing, \$45,258.13. Also seventy-five new churches were added to the budget.¹³

The two orphanages have made marked progress. The Kentucky Baptist Children's Home, Glendale, Kentucky, reported 192 children in the Home. Two new cottages had been completed, and other extensive improvements made, including a new kitchen added to the main building, and a sewerage disposal system. The building program for 1950, includes the erection of another cottage and gymnasium auditorium.

Spring Meadows, the new location for the Louisville Orphans' Home, has been made ready for the 125 children to occupy in January 1950. The Louisville Home was opened in 1869, so it is the oldest Baptist orphanage in the South. In June 1948, seventy-six acres of land were purchased, fronting nearly one-half mile on the Shelbyville Road at Middletown, to be known as Spring Meadows. Since that time fourteen acres have been added, making a total of eighty-six acres.

This ground was dedicated in a special service, September 26, 1948, with Dr. Ellis A. Fuller, President of the Southern Baptist Theological

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Seminary, as principal speaker. On this site seven cottage units and the administration building with central kitchen and dining room attached, have been completed, valued at \$800,000. A maximum of eighteen children will occupy each cottage, which has every known modern convenience. Ample space has been reserved on which to erect five additional cottages. The children will attend school and church services at Middletown, nearby.

The Kentucky Baptist Hospital, located in the City of Louisville, observed its twenty-fifth year of continued service. The original cost of the hospital was \$685,775.00. It opened with 150 beds November 17, 1924. The present total assets (1949) amounts to \$2,186,793.31. As a result of greatly enlarging the plant, an indebtedness of \$525,000 has been placed on the property at an interest rate of 3½ percent per annum.

The West Kentucky Baptist Memorial Hospital at Paducah, under construction, has been completed up to the second story. Cash to the amount of approximately \$293,000 has been paid to the treasurer out of a total subscription of about \$470,000. Dr. A. M. Parrish, the promoter of the hospital, and Executive Secretary since March 1946, passed from this life on Sunday, October 9, 1949, after months of suffering. Dr. S. E. Tull, Pine Bluff, Arkansas, was elected Executive Secretary to succeed the lamented, A. Mack Parrish, and entered upon his active duties November 1.

S. E. Tull came to Kentucky from the First Baptist Church, Pine Bluff, Arkansas, in 1911 to become pastor of the First Baptist Church at Paducah, and served four years. After pastorates in Temple, Texas, New Orleans, Louisiana, Jackson, Tennessee, and a second pastorate in Pine Bluff, Arkansas, Dr. Tull returned to Kentucky in 1928 to accept a call to the First Baptist Church, Middlesboro, where he remained nine years. He presented before the General Association an encouraging prospect of the early completion of the hospital.

The Central Baptist Hospital at Lexington was being constructed on a beautiful ten acre plot on the Lexington-Nicholasville Pike. All foundations have been put in and paid for. Early in 1949 the two Field Representatives, C. L. Hargrove and George W. Phillips, returned to the pastorate. Brother Phillips became pastor of the First Baptist Church, London, Kentucky, and Brother Hargrove of the First Baptist Church, Tavares, Florida. Dr. O. W. Yates was elected Executive Secretary of the Hospital and began his duties on November 1.

Otis Webster Yates was born in Morrisville, North Carolina, and graduated from Wake Forest College in his native state. He received the Th.M. degree from the Southern Baptist Theological Seminary, and later the Ph.D. degree from Peabody College, Nashville, Tennessee. He was ordained to the ministry December 24, 1912 and married Margaret E. Culley of Louisville, Kentucky, October 1917. Dr. Yates served as teacher, dean and president of Bethel College, Russellville, Kentucky, 1918-1932; and professor of History in Western State Teachers College, Bowling Green, Kentucky, two years. In 1934 he was elected head of the Department of Religious Education in Ouachita College, Arkansas, and served twelve

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years. In 1946 Dr. Yates was elected Director of Public Relations at Georgetown College, and resigned effective November 1, 1949 to accept the position of Executive Secretary of the Central Baptist Hospital.¹⁴

The Clear Creek Mountain Bible School, L. C. Kelly, President, reported continued progress. Three new members were added to the faculty for the session of 1949-1950 as follows: Dr. L. T. Hastings to the Chair of Old Testament, to succeed Dr. R. P. Mahon, retired after he reached his 84th year; Rev. L. G. Kee to the Chair of Music, and Dr. J. J. Curtis to head the Academic Department. This department has been added to give as many men as can take the course a chance to have a better literary preparation than they could get in the strictly Bible course. It will cause many students to seek higher educational advantages.

The school has demonstrated its worth, not only to the men of the mountains, but also to the lowlands and the cities. Already fifteen states have been represented in the school, two from Scotland and one from Canada. Inquiries have come from several foreign countries. An industrial institution where men can partly earn their way is being built. In this it is a unique school in the ranks of Southern Baptists.

Oneida Baptist Institute, D. C. Sparks, President, increased the enrollment in the session of 1949-1950 to 210 in the high school, and 185 in the grades, a gain of 64 students over the previous session. After a period of fifty years, the first Baptist house of worship was erected in the town of Oneida under the leadership of the pastor, Lyn Claybrook. The dedication sermon was preached on Sunday, May 9, 1949, by W. C. Boone, General Secretary of the General Association of Baptists in Kentucky.¹⁵

Dr. Ellis A. Fuller, President of the Southern Baptist Theological Seminary, representing all the seminaries of the South, delivered a great address before the session of the General Association on Ministerial Education. The *Western Recorder* thus comments on the message: "We have heard President Fuller many times, but never, not even before the Southern Baptist Convention, has he spoken with greater passion and force. His appeal was for preachers with spiritual power, preachers possessing the Spirit of Christ, preachers with culture befitting their high calling, preachers with a living faith in God and His Spirit-breathed Word, preachers with wise courage in a day demanding it, preachers with evangelistic passion like Christ's, preachers fired by consciousness that they are commissioned by the Christ, the Very Son of God. He is a worthy spokesman for a great seminary and a needy cause, and Kentucky Baptists were warm in their appreciation both of him and his message."

The Southern Baptist Theological Seminary reported an enrollment for the 1949 fall term of 823 students in the seminary proper, 51 in the School of Church Music, and 196 from the W.M.U. Training School, giving a total of 1070 in the student body, taking work in the classes.

Three new members were added to the faculty at the beginning of the session. Henry E. Turlington, A.B., Th.M., Th.D., who returned as a mis-

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sionary to China, May 1949, was made Assistant Professor of New Testament Interpretation.

Vernon Latrelle Stanfield, A. B., Th.M., Th.D., was made Assistant Professor of Homiletics, and Taylor C. Smith, A.B., Th.M., Th.D., Instructor in New Testament Interpretation.

Edward A. McDowell, Jr., Ph.D., D.D., was elected Instructor in New Testament Interpretation in 1935; Assistant Professor in 1937; and Associate Professor in 1942. In 1945 Dr. McDowell was advanced to full Professor of New Testament Interpretation.

Sydnor L. Stealey, Ph.D., D.D., came to the Seminary in 1942 from the First Baptist Church, Raleigh, North Carolina, to become Professor of Church History, to succeed Dr. Frank M. Powell, who had filled that position from 1918 to 1941, when he resigned to accept a pastorate.

In 1944 Olin T. Binkley, Ph.D., who was then the Head of the Department of Religion in Wake Forest College, North Carolina, was chosen Professor of Christian Ethics and Sociology in the Seminary. In 1945 Hugh R. Peterson, Ph.D., was given Faculty Status, as Registrar and Student Counselor.

Robert Inman Johnson, B.A., Th.M., became Instructor in Music and Public Speaking in 1920. He was advanced to Professor in the Department in 1939. Through all the years Professor Johnson has magnified his position "in the ordeal of teaching his students to find the proper pitch for their voices, and to resonate properly."

Dr. Charles S. Gardner, who was Professor of Homiletics and Christian Sociology in the seminary, 1907-1929, and professor emeritus, 19 years, died in Richmond, Virginia, on April 1, 1948, following his eighty-ninth birthday. His body was brought to Louisville on April 3 for burial on the seminary lot with J. P. Boyce, John A. Broadus, John R. Sampey, and members of their families. One has said, "This noble man of God served the seminary to the best of his ability." When Dr. Gardner became professor emeritus in 1929, he was succeeded by Jesse B. Weatherspoon, Th.D., D.D., as Professor of Homiletics, and Christian Sociology.

William Hersey Davis, Th.D., D.D., Professor of New Testament Interpretation, who was added to the faculty in 1919, was given a leave of absence in the early 1948 on account of illness. He had not sufficiently recovered his health to resume his duties of teaching at the beginning of the session of 1949. President Ellis A. Fuller of the seminary said. "Only one thing depresses our spirit. Dr. W. H. Davis was not able to take up his work at the beginning of the year. We are still hoping and praying that he will come to us in the near future."

Gaines S. Dobbins, Th.D., D.D., Professor of Church Administration and Religious Education, has the honor of being the oldest active member of the faculty in point of service. He has served continuously since 1920, a period of thirty years (1950).

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Dr. W. O. Carver, Professor emeritus of Comparative Religion and Missions, has the honor of being the oldest representative of the seminary. He began his long teaching career in the session of 1896-7, as tutor in New Testament Interpretation, which included the course in Junior Greek. The following year young Carver was added to the faculty as Instructor in New Testament, Homiletics and Theology. In 1898, he was advanced to Assistant Professor in New Testament Interpretation.

In October 1895, Dr. H. H. Harris, a most distinguished member of the faculty of Richmond College, Virginia, was called to the seminary to fill the Chair of Biblical Introduction and Polemics, which had been made vacant, when Dr. W. H. Whitsitt became President of the Seminary. Dr. Harris had been President of the Foreign Mission Board for nearly thirty years and was a strong advocate of missions. During two years with the seminary Dr. Harris "offered and taught a purely voluntary class in the history and practice of missions." After his death in February 1897, Dr. Carver continued to teach this non-credit course in missions, which prepared the way for the department of Comparative Religion and Missions. The author had the privilege of taking this non-credit course under Dr. Carver.

The following occurs in a Seminary periodical, November 1949, written by Dr. Carver: "Fifty years ago on Tuesday, October 3, 1899 at 3:30 in the afternoon, the first class in Comprehensive Religion and Missions was enrolled in this Seminary." This was the first Chair of Missions established in any Seminary or University in America.

For forty-three years this distinguished professor continued to magnify missions in the lecture room, and by the printed page. It has been stated that "no less than 5500 men and 2000 women have sat in Dr. Carver's classes." In 1943 he retired as professor emeritus, and was succeeded by Dr. Henry Cornell Goerner, Associate Professor of the Department, who later became Professor of Comparative Religion and Missions.

Since his retirement, Dr. Carver has been active in often filling teaching vacancies in the seminary, writing extensively, and promoting the interest of the Southern Baptist Historical Society, of which for many years he has been the honored president.

The Seminary Library has grown from a few books when the Seminary opened in Greenville, South Carolina, in 1859 to approximately 60,000 volumes in 1949. Leo T. Crismon, Ph.D., Acting Librarian began work in the library, August 1937, while Dr. Thomas A. Johnson, was librarian. Since the death of Dr. Johnson, November 9, 1939, Dr. Crismon has had all the responsibility for the administration of the Library.¹⁴

One of the greatest problems, that has confronted the General Association of Baptists in Kentucky, through its history, demanding solution, has been that of evangelizing the great mountain sections of the State. The work has been slow and difficult, yet progress has been made. In the past sixty years more than four hundred churches have been established in the thirty-two mountain counties of Eastern Kentucky. During the seven years of the administration of Dr. J. W. Black, as General Secretary,

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who knew the mountain sections by experience, a more definite program of work was emphasized. Under the present administration of Dr. W. C. Boone, who entered upon the duties of General Secretary, January 1, 1946, a new Mountain Mission Program has been inaugurated in co-operation with the Home Mission Board, Atlanta, Georgia, as a separate and distinct department. Rev. A. B. Cash, a native of the mountains, well trained in the schools and in experience, was employed as General Field Worker for the mountains and assumed the duties of his position January 1, 1948. Brother Cash has encouraged mission churches to become self supporting; assisted self-supporting churches to put on a church-centered program, so as to evangelize the churches' territory; and renders aid to the missionaries in the mountains to open new mission stations, wherever needed.¹⁷

For the past twenty-five years the difficulty of constituting Baptist churches in the County Seat towns of Kentucky has been limited to the counties of the mountain sections of the State. The credit for planting these churches in county seats has been due to the work of the faithful missionaries, who have labored in the mountains under the direction of the Baptist State Board of Missions. F. C. Tuttle, who for a number of years has served as missionary, gives an informing account of churches organized in County Seat towns. He was born in Estill County and converted under the preaching of the late Evangelist T. T. Martin. Brother Tuttle graduated from the Eastern Kentucky Teachers College, and received the Th. M. degree, from the Baptist Bible Institute in New Orleans in 1943.

He writes in January, 1949, some experiences in organizing churches. "In 1943, I set my heart on Stanton, County Seat of Powell County. I purchased a choice lot, secretly, making a payment of fifteen dollars of my own money on it. I then purchased a tent, making a down payment of ten dollars on it, bought a piano on credit, borrowed some chairs, and with Rev. R. Don Gambrell, pastor of Central Church, Winchester, held a three weeks' meeting. We organized the Stanton Baptist Church in June 1943. We now have a nice basement in use with a Sunday school and regular services. We expect to finish the building this year (1949).

"In 1946, I moved the old gospel tent over to Owingsville, the County Seat of Bath County, and held a meeting. On September 21, 1946, the only available lot suitable for a church was sold at auction. We had offered the owner \$2000 for the lot and failed to get it. A lawyer tried to prevent us from securing the lot, but by throwing him off our purpose, we secured the lot for \$2010. The church was organized, June 1947, with the help of Rev. Ben F. Mitchell, pastor of the Shively Baptist Church, Louisville. We now have a nice basement in use with Sunday school and preaching services." He continues: "We have been looking across the way to Frenchburg, Menifee County, the last County Seat in Kentucky that does not have an active Baptist church. All that kept us from going there last year (1948) was the lack of acquaintance with the county pastors, whose help we earnestly seek and need." In the fall of 1949, no church had been constituted in this last County Seat town.

It was not until July 1950, that Missionary Tuttle held the delayed tent

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meeting which resulted in constituting a Baptist Church on September 3, designated the Missionary Baptist Church at Frenchburg. Rev. F. C. Tuttle, Stanton, was chosen Moderator of the Council, and Rev. A. B. Cash, Lexington, Clerk. Dr. W. C. Boone, Executive Secretary of the General Association of Baptists in Kentucky, preached the sermon of the occasion. Other members of the Council were as follows: — Dr. E. N. Wilkinson, Lexington; Rev. D. R. Hankins, West Liberty; Rev. John C. Creach, Stanton; Rev. Elmer McGlothen, and Rev. M. A. Eggleton, Frenchburg; Rev. Carl Benson, Owingsville; and Rev. Buell Kazee, Morehead.

A store building was leased for one year, where regular services began to be held. Rev. Carl Benson was called as pastor, and other officers were chosen. Thus a Baptist church was planted in the last County Seat town in Kentucky.¹⁸

V. B. Castleberry also had a part in constituting churches in County Seat towns in the mountain sections of Kentucky, and in other important centers. He was born in Marshall County, Kentucky, near Benton, and born again, August 1910, in a tent meeting, conducted by his uncle, N. S. Castleberry, who also baptized him into the Benton Baptist Church, and the same church ordained him to the ministry April 19, 1917. In 1923, the young preacher went as a missionary to the Amazon Valley, in Northern Brazil, South America. On returning from Brazil, in September 1926, Brother Castleberry began mission work in Eastern Kentucky under the Baptist State Board of Missions, and his territory finally included Greenup and Enterprise Associations. He led in the organization of a number of churches in that field.

In November 1929, Missionary Castleberry constituted a church at Vanceburg, the County Seat of Lewis County; and in August 1931 led in forming a church at Greenup, the County Seat of Greenup County. In 1937, he moved to Richmond, the County Seat of Madison County, and led in constituting a church in McKee, the County Seat of Jackson County. In July 1941, he organized the Broadway Church in the town of Richmond, and constituted other churches in strategic centers, among which was the Central Church, Ashland, January 30, 1933. In November 1943 Missionary Castleberry became pastor of the Westside Baptist Church, Hamilton, Ohio. In June 1947 he was employed by the Kentucky Baptist Board of Missions to labor in the White Water Association of Missionary Baptists, composed of churches in Indiana and Ohio. White Water became a member of the General Association of Baptists in Kentucky in 1941.¹⁹

The forty years of continued service of Elder F. R. Walters, Manchester, with the Baptist State Board of Missions, well illustrates the growth and development of mountain missions in Kentucky. Brother Walters began his missionary work September 1, 1909. He had rounded out forty years of labor at the meeting of the General Association in Louisville, November 1949, and retired from further service under the Board. He has served during the administrations of five State Mission Secretaries, W. D. Powell, O. E. Bryan, C. M. Thompson, J. W. Black and W. C. Boone, the present General Secretary (1949).

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Under the administration of W. D. Powell, F. R. Walters began work as missionary pastor of the First Baptist Church, Corbin. Here the foundation of the Baptist work was well established in that strategic town. After three years at Corbin, by the request of Dr. Powell, Brother Walters was appointed missionary in Mt. Zion and East Union Associations, where he found the churches "exceedingly weak." They gave little support to their struggling pastors and less to missions.

Later by request of Secretary Powell, Missionary Walters was appointed the first Enlistment Worker in Kentucky and labored in many of the associations in the Southeastern part of the State. He says: "During these five years, I went to Harlan, Pineville, London, Mt. Vernon, Whitesburg, Wallin's Creek, Center Street Church in Williamsburg and a host of rural churches. All these places were mission fields and helped by the State Mission Board."

In the meantime, Dr. Powell asked Brother Walters to visit Manchester, the County Seat of Clay County, to see about the work there. He went by buggy thirty-two miles from Corbin over "the poor country roads." In Manchester, thirty-five years ago, he found a small group of Baptists, who had been without a pastor for several years, and the church building out of repair and unoccupied, except by "bats and owls." He thus describes the situation: "There were a few Disciples (Campbellites), a few Presbyterians, and these with the Baptists were worshipping together in the Campbellite building, with a Presbyterian pastor, and a Baptist deacon, superintendent of the little union Sunday school. I preached twice to this duke's mixture." Missionary Walters arranged to repair the Baptist meeting house. He returned within two months, and conducted "a gracious revival with good results." He soon became pastor. Later, under Dr. O. E. Bryan's administration as State Mission Secretary, the church added Sunday school rooms to the building, "the first in the Association, and the first to have a graded Sunday school in the county." At this time Mrs. Walters was engaged in organizing missionary societies among the women in the churches of Booneville, Irvine, and Goose Creek Associations.

It is inspiring to read the experiences of this faithful missionary, who thus writes of his long ministry: "During these forty years, I have travelled thousands of miles under all kinds of conditions. Wherever I went in the most rural section, I either walked or rode horseback over the worst sort of roads through rain and snow, and sunshine alike. It was either on foot or horseback when the roads were so rough and muddy, and the nights so dark only the most sure footed of horses could carry me to and fro. During the years, I have averaged preaching the gospel far more than once a day. I have preached the funerals for thousands, young, old, rich, poor, white and black. Over most of weekends I have preached six or eight times, including Friday night, three times on Saturday and often four times on Sunday." In speaking of the five State Mission Secretaries, under whose direction, he labored, Brother Walters says: "Without exception, they have been men of great soul and spirit, zealous for the salvation of men, and for the advancement of the Cause of Christ. At no time has any of them

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tried to dictate to me in my work or to any of the churches." He concludes: "During my years of labor I have never unionized with anyone any time in any thing. I have been content to be a Baptist, and have not sought to meddle in the affairs of other groups."

For thirty-five years Brother Walters has been pastor of the church at Manchester, and at the same time pastor of one country church thirty-two years, of another, twenty-five years, of another, fourteen years, and of several churches for shorter times. The church at Manchester, under the leadership of Pastor Walters, has now under construction a modern church plant at a cost of over one-hundred thousand dollars.²⁰

A. S. Petrey, Hazard, Kentucky, another missionary pastor, who has labored in the mountains for more than fifty years, and constituted many churches, deserves special mention. This pioneer mountain preacher was born in Whitley County, Kentucky, in December 1866, and was born the second time at the age of twenty-one, in a protracted meeting conducted at Little Cane Creek Church, where he was ordained to the ministry in June 1891, and there held his first pastorate. A. S. Petrey has been designated, "The Prophet of Little Cane Creek."

The boy Petrey, the oldest of eight children, attended a typical mountain public school of that day, and began the study of "Webster's blueback spelling book, McGuffey's Readers, and Ray's Arithmetic." A new Baptist Institute opened at Williamsburg, June 9, 1889, later known as Cumberland College. Young Petrey entered the new college, and was a member of the first graduating class of four in 1893, and was awarded the A.B. degree. After his graduation, he was employed as a B-grammar instructor in the college. The young preacher attended the Southern Baptist Theological Seminary, in Louisville, to prepare for the work of the Lord.

A. S. Petrey, moved to Hazard in the summer of 1897. His first sight of the little mountain town was not very assuring, as "it was small, and squalid, and dangerous looking." The preacher soon after his arrival conducted an evangelistic meeting in the court house, resulting in seventeen conversions. On August 27, 1898, the First Missionary Baptist Church at Hazard was constituted. This was the first missionary church formed in Perry County, and the second in five adjacent counties. The first task was the building of a house of worship. Brother Petrey said: "The building was forty by sixty feet, with four gables, a high tower and Gothic windows of cathedral glass. The walls were wainscoted with cherry, hand rubbed. The house was ceiled with black pine, varnished to make the beautiful grain stand out." The church was permitted to worship in the beautiful building twelve years, when the house burned down. Through the heroic leadership of A. S. Petrey, the beloved pastor, a new commodious brick building was erected, and occupied by the congregation early in 1912. In the fall of the same year the Three Fork Association met in this new building, and Dr. J. W. Porter, then editor of the *Western Recorder*, was invited to preach the dedication sermon.

For many years Brother Petrey was the only missionary pastor in

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Three Fork Association, comprising five counties. He became interested in Hindman, the county seat of Knott County, and appealed to Dr. J. G. Bow, then Corresponding Secretary of State Missions, to send help. A young preacher, Lewis Lytle, appeared on the scene. He had come a distance of ninety miles on a mule. He became pastor of the little church at Hindman. The twenty-one members worshipped in the court house. He remained six years, built a meeting house and preached in the surrounding destitution. This mountain missionary rounded out fifty years, retiring in 1949, and moved to Dayton, Ohio, where he died early in 1950.

The life work of A. S. Petrey is not complete apart from the Hazard Baptist Institute, which he founded and to which he gave his best years. The Institute opened under his leadership in the fall of 1902 with four teachers and 165 pupils. In 1904 the first building was completed at a cost of \$5500, and a property value of \$6000 was reported. In 1908, A. S. Petrey was president with an average attendance of 200 students. The first high school class was graduated that year. The school work had been carried on in one building, until 1909, when an administration building was erected at a cost of \$8000, bringing the total value of the property up to \$20,000. The Institute in its curriculum only included the grades and the high school years, and therefore met its first crisis, when the Commonwealth of Kentucky began to establish high schools in the county seat towns.

The Institute was crushed with debt as a result of the depression. In the meantime, A. S. Petrey gave up the presidency of the school, and Rev. C. D. Stevens, pastor of the First Baptist Church of Hazard was elected head of the Institute in 1929. President Stevens rendered most sacrificial service in keeping the school alive. He put forth every effort to free the school from the burden of debt, which he was able to do in the latter part of August 1933. An eight acre tract of land was leased, which furnished food for the dormitory and labor for the students. Junior College work was begun in 1932 in connection with the high school.

In 1936 President Stevens was succeeded by Professor H. E. Nelson. The high school course was dropped under the new administration, and only Junior College work was offered. The new project functioned about two years, facing the unsurmountable difficulty of maintaining an unaccredited Junior College. Students had no incentive to matriculate in a non-accredited school. As the depression continued, it was found impossible to meet the requirements of the Southern Association of Colleges and Secondary Schools.

A. S. Petrey, "seeing his dreams turned to ashes," made the appeal of his life before the Baptist Education Society of Kentucky on November 30, 1936. The appeal failed, as the Society, "listed the school as Hazard Baptist Institute and not as a Junior College," hence refused to allocate money on a Junior College basis. In 1938, the Trustees were forced to close the school. The property was sold to the City School of Hazard.

During his long ministry, A. S. Petrey has organized twelve Baptist churches, and led in erecting houses of worship for eight of them. In 1922,

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he constituted the Second Baptist Church of Hazard, and built a meeting house. A new commodious house has been completed by this church under the leadership of their pastor, Rev. James E. Howell. This house was dedicated on Sunday, July 24, 1949, as "The Petrey Memorial Baptist Church" in honor of this faithful missionary to the mountain people, who is still carrying on in promoting Kingdom affairs. His biographer, Harold E. Dye, says, "Despite his eighty-two years, Brother Petrey's eyes still sparkle as he talks."²¹

Also a number of faithful men have labored long in one field in Central and West Kentucky, and have been associated with the Baptist affairs of the State for the past half century. Some of these brethren are still active in the work of the Lord, while others are infirm with age and waiting for the summons from above.

William A. M. Wood served 39 years as missionary under the State Board of Missions mostly in North Kentucky. He was born in Louisville, Kentucky, October 1, 1871. He lost one leg at eight years of age, and has walked on crutches his entire life. Young Wood was converted at 26th and Market Street Baptist Church, Louisville, Kentucky, and was baptized by the pastor, C. M. Thompson. He was ordained at Corn Creek Baptist Church in Trimble County in March 1893. He began mission work in 1902, before his ordination, and during his long missionary ministry, labored under five State Mission Secretaries, — J. G. Bow, W. D. Powell, O. E. Bryan, C. M. Thompson and J. W. Black.

Brother Wood's missionary territory included Sulphur Fork, Boone's Creek, Campbell County, and North Bend Associations. He organized six churches, and thus built six mission pastorates. He spent twenty-six years of active missionary service in North Bend Association. This beloved brother was forced to retire in 1941, because of his failing health. He had been confined to his bed six years. October 1, 1949, was his seventy-eighth birthday.

Oscar M. Huey spent a ministry of more than half a century in Kentucky, his native State. He was born in Union County May 24, 1862. He was pastor at Erlanger, Carrollton, Stanford, Somerset, Great Crossings and Crescent Hill, Louisville. He graduated at Georgetown College, and in later years was Field Representative of the College.

In 1918 Brother Huey was elected Superintendent of the Louisville Orphans Home and served until 1938, a period of twenty years, when he was retired by the Board of Trustees at the age of seventy-six years on a pension. In 1944, the same Board made him Superintendent Emeritus of the Louisville Orphans Home, now Spring Meadows. At the close of 1949, Brother Huey was confined to his room, weighed down with eighty-seven years.

Benjamin Connaway came from the Baptist Church at Leitchfield, Kentucky, to become pastor of the First Baptist Church, Providence, Kentucky, on the Fourth Sunday in January 1901, and closed forty years of continued service as pastor, January 22, 1950.

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Brother Connaway was born in Henderson County, Kentucky, and was ordained to the ministry by the Old Bethel Church. He went from Bethel College, Russellville, Kentucky, to the Southern Baptist Theological Seminary in 1905, where he graduated with the Th.M. degree in 1908. The young preacher began his ministry at Providence in a one room brick building, heated by two stoves, but at the close of 1949, a modern commodious church building stands on the same lot. The church, having no schisms, nor divisions, will go forward in the Lord's work under the leadership of their beloved pastor who is still active and energetic.

Thomas C. Ecton, Lexington, was in the fifty-seventh year of his ministry. He was born in Clark County, Kentucky, and ordained to the ministry at the Grassy Run Baptist Church, May 31, 1897, at the age of twenty-four years. He graduated from Georgetown College in 1904, and from the Southern Baptist Theological Seminary in 1907. He was pastor of several churches during his college and seminary years. He became pastor of the Calvary Baptist Church, Lexington, February 2, 1909, and delivered his last message June 1, 1947, when he retired pastor-emeritus, after a continued pastorate of thirty-nine years.

Dr. Ecton says: "I resigned the Calvary Baptist Church, but I did not resign the ministry. As an emeritus, I am preaching every Sunday. I am now at Rosemont Church for two months until they can secure a pastor. I have supplied many churches, held some revivals, and am giving all my spare time working for the Central Baptist Hospital, being built in Lexington. I am enjoying my ministry in this larger field." Dr. Ecton has been active through the years in the work of Kentucky Baptists, serving on many important boards and committees. This long loved pastor will be seventy-seven years old at his next birthday, February 11, 1950.

T. J. Barksdale, Louisville, Kentucky, had been in the ministry a half a century. He graduated from Mississippi College, in his native State. He came from the First Baptist Church, Tupelo, Mississippi, to Louisville, July 1, 1916, to become pastor of the Calvary Baptist Church, and has continued to the present, December 1949, a period of thirty-three years and six months. He received the degree, Th.M., from the Southern Baptist Theological Seminary in 1918. Pastor Barksdale has been active in Kentucky Baptist affairs. For eighteen years he was a member of the Executive Board of the General Association, and chairman two years. He preached the annual sermon before the General Association at Murray in 1938. Pastor Barksdale was born April 6, 1878 in Mississippi.

Pastor Clarence Walker, Ashland Avenue Baptist Church, Lexington, Kentucky, observed his thirty-third anniversary of a continued pastorate on November 5, 1949. The church was organized with thirty members by the late J. W. Porter, then pastor of the First Baptist Church, Lexington. This number had increased to forty-seven members, when Brother Walker became pastor November 1916, coming from the Mt. Freedom Baptist Church, Wilmore, Kentucky.

His father, John Walker, having been a charter member of the Ormsby

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Avenue Baptist Church, in Louisville, the son, Clarence, one of fourteen children, was converted and baptized into that church at the age of eleven years, and was ordained to the ministry in the same church, November 28, 1909, at the age of eighteen years. Young Walker attended the public schools of Louisville, spent one year in William Jewell College, Missouri, and attended Georgetown College, but did not graduate.

The Ashland Avenue Church has grown to over 3000 members in thirty-three years. A new three story Sunday school building will soon be completed. For a number of years the church has been maintaining a great publishing plant. A staff of fifteen full time paid workers has been employed. The **Ashland Avenue Baptist**, a church paper, has a weekly circulation of around one hundred thousand, sent into every State, and to the nations of the world. "The Trail of Blood" by the late J. M. Carroll of Texas, which Brother Walker publishes, has reached the 200,000 mark in the past four years — over 900 copies per week.

Elder John T. Cunningham, Princeton, Kentucky, stands at the head of the list of long pastorates in the State according to the records. He was called to become pastor of the Oak Grove Baptist Church in Little River Association in 1890, and has remained pastor to the present (April 1950), except an interval of one year, while attending the Southern Baptist Theological Seminary. At the above date Brother Cunningham was in the 60th year as pastor at Oak Grove, in the 69th year in the ministry, and in the 91st year of this life. This old country church in 1949 reported to the Little River Association 230 members, 90 enrolled in the Sunday school, J. T. Cunningham pastor for two Sundays in each month at a salary of \$420, and \$1010 contributed to all missions.

Twelve living Moderators of the General Association, three laymen and nine ministers, have served continually among Kentucky Baptists during a greater part of the past half-century.

Honorable W. A. Frost, born in Graves County, Kentucky, June 30, 1872, was Moderator, 1920-21, when the sessions were held at Owensboro and Hopkinsville. Though this distinguished layman was prominent in the business world, and in the affairs of the State, yet he gave his talent and much of his time to the work of Kentucky Baptists. For six years he was a member of the Baptist State Board of Missions, and in 1922 was made Business Manager of the **Western Recorder**. He continued in that position until 1940, a period of eighteen years. His church membership remains in the Crescent Hill Baptist Church, where he has continued to render service through the years.

Mr. George E. Hays, Sr., well known business man of Louisville, and a great Baptist layman, was Moderator of the sessions of the General Association of 1926-27 held at Lebanon and Cynthiana. Deacon Hays was Associate Camp Secretary of the Y.M.C.A. at Camp Taylor during World War I. He served as trustee of Georgetown College, and was awarded the honorary Doctor of Divinity by that Institution. He was a member of the Executive Board of the General Association for a number of years and

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Superintendent of Kentucky Baptist Hospital for five and one-half years. He has also served on the Executive Committee of the Southern Baptist Convention and represented Kentucky Baptists on the Commission of the 75 Million Campaign. Brother Hays has long served as Deacon and Trustee of the Walnut Street Baptist Church. He has continued to teach the Baraca Bible Class in this old historic church since 1903. This beloved layman was born in Hardin County, Kentucky, November 15, 1871, and is still active in Baptist business, though nearing four score years.

O. M. Shultz, Princeton, was Moderator of the General Association, 1930-31. He presided over the sessions held at Mayfield and Newport. Brother Shultz has retired from pastoral work, but is still active in the ministry, though he has passed his eighty-fifth birthday. During the past year he has supplied a number of churches, conducted three revival meetings, assisted in two Bible Institutes, and in one doctrinal meeting. He teaches a Bible Class in the First Baptist Church, Princeton, where he was pastor nine years and still holds his membership.

E. C. Stevens, Louisville, was Moderator of the sessions of the General Association, held at Henderson and Ashland, 1934-35. On September 1, 1945, he closed twenty-nine years and four months as pastor of the Clifton Baptist Church, but was continued associate pastor and pastor of a mission of the church at Clifton Heights. Brother Stevens has devoted much of his time to evangelism since his retirement from full time pastoral work. He continued to preach the gospel in power.

W. H. Horton, Mayfield, was Moderator of the session of the General Association at Paducah, 1936, and at Walnut Street Church, Louisville, 1937, the centennial session. At the close of 1949, he was entering upon the twenty-third year as pastor of the First Baptist Church, Mayfield.

J. W. Black was Moderator of the session of the General Association held at Murray in 1938. Dr. Black was in the twelfth year as pastor of the Latonia Church, Covington, Kentucky. Following the session at Murray, he was elected General Secretary of the General Association, and continued in that position seven years, when he was retired at the age of seventy years. He lives in Covington, Kentucky, dearly beloved for his work's sake.

Thomas D. Brown, then pastor of the Highland Baptist Church, Louisville, was Moderator of the session held at Somerset in 1941. He served only one year as he left the State to become pastor of the First Baptist Church, Hattiesburg, Mississippi. In 1947, Dr. Brown was elected a member of the faculty of the Clear Creek Mountain Preachers Bible School where he still serves (1949).

Samuel S. Hill, Georgetown, was Moderator of the sessions of the General Association held at Princeton in 1942, and at Bowling Green, in 1943. Dr. Hill entered upon his duties as President of Georgetown College, November 1, 1942, and was in the eighth year of his presidency at the close of 1949.

Honorable A. T. Siler, Williamsburg, a prominent layman, was Moder-

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ator of the sessions of the General Association held at the Immanuel Church, Lexington, in 1944, and at Walnut Street Church, Louisville, 1945. He remains active in the work of his church, and in promoting the interest of Cumberland College, located in Williamsburg.

George Ragland, Lexington, was Moderator of the General Association in session at Ashland, 1946, and at Owensboro, 1947. In November 1949, Dr. Ragland entered upon the twenty-eighth year as pastor of the First Baptist Church, Lexington.

R. E. Humphreys, Owensboro, was Moderator of the session of the General Association, with the Calvary Baptist Church, Lexington, 1948, and with the Crescent Hill Church, Louisville, 1949. Dr. Humphreys will continue Moderator until the session of 1950, when his successor will be elected. He has been pastor of the First Baptist Church, Owensboro, twenty-three years.²²

Through the efforts of the faithful men and women, whose labors extend back to the beginning of the century, wonderful advance has been made in evangelizing Kentucky. Many of the faithful ones who helped to forward the Lord's work during the past fifty years have fallen asleep, but "their works do follow them." The younger pastors, missionaries, and leaders in Baptist affairs have the great privilege and opportunity in the coming years to make Christ known in every community in the State.

In the years ahead, "if Kentucky Baptists will all work together in unity, and understanding, with faith and vision, they can transform this Commonwealth into a State wherein dwelleth righteousness, and where Christ shall really reign in the hearts of men."²³

THE END

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