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KENTUCKY BAPTIST HISTORY

1770--1922

REV. WILLIAM HUBLEY NOWLIN, D.D., LL.D.

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KENTUCKY BAPTIST HISTORY

1770 --- 1922

By

THE REV. WILLIAM DUDLEY NOWLIN, D.D., LL.D.

Author of "What Baptists Stand For"
"Fundamentals of the Faith"
"God So Loved the World," etc.

BAPTIST BOOK CONCERN

1922



*This book is dedicated by the author to
Deacon J. W. Lam, of the First Baptist
Church, Greenville, Kentucky, who backed
his pastor financially in gathering and
preparing the material for this history.*

AUTHOR'S FOREWORD

THE story of the rise, progress, trials and triumphs of Baptists in Kentucky is more thrilling and remarkable than the purest fiction of the wildest imagination. One hundred and fifty-two years ago there was one Baptist on Kentucky soil, Elder Squire Boone; today there are about three hundred thousand Baptists in the State of Kentucky. This, too, in spite of the fact that Kentucky's fruitful soil has been the hotbed of almost every conceivable heresy.

Kentucky has been in theological, as well as in profane history, a "dark and bloody ground." She has been the storm center of religious controversy, the battle-field of jarring opinions from her earliest history. Her preachers have been trained in a stern school, being men of war from their youth up. "Infidelity," "Deism," "Unitarianism," "Hell-Redemptionism," "Arianism," "Two-Seedism," "Campbellism," "Hard-shellism," "Old Landmarkism," "Whittsittism," "Gospel Missionism," succeeding and overlapping one the other, for more than 125 years have divided the Baptist forces of this state and shorn them of much of their power. But our brethren farther south should not complacently refer to Kentucky Baptists as "a scrappy bunch," forgetting the fact that Kentucky has fought the battles for the other states as well as for herself, and that but for the heroic struggles in Kentucky there would of necessity have been greater struggles in these other states. Kentucky has served as a break-water for the South against the flood of heresies that has swept down from the North.

EXPLANATION

We take the following, which is self-explanatory, from the minutes of General Association of Baptists in Kentucky for the year 1917 (page 70):

"W. D. Nowlin offered the following resolution, which was unanimously adopted:

"Inasmuch as we as Baptists are making history in Kentucky and inasmuch as it is very important to preserve our history, therefore be it

"Resolved, That we, the General Association of Baptists in Kentucky, in session assembled, this, the 15th day of November, 1917, request Prof. W. J. McGlothlin to prepare and publish a readable history of Kentucky Baptists from their beginning in this State to the present time."

Immediately following the meeting of the General Association, in which the above resolution was passed, the author turned over to Professor McGlothlin such materials as he had gathered for a history of Kentucky Baptists. Professor McGlothlin expected to prepare the history, but was later called to the presidency of Furman University, which position he accepted, and which removed him from the state. On leaving the state he turned back to the author the materials for the history.

From the minutes of the Georgetown session of the General Association, 1919 (page 35), we take the following: "On motion W. D. Nowlin was requested to write a History of Kentucky Baptists, and the Kentucky Baptist Historical Society was requested to finance the publication."

This gives us something of the history of this History. The original resolution called for "a readable history of Kentucky Baptists from their beginning in this state to the present time." It has been the aim of the author to follow this instruction. However, it has been hard sometimes to cut down the material to a readable volume, and yet give all that should be given to make clear a connected history of Baptists in Kentucky from the first appearance of Elder Squire Boone in January, 1770, to 1922.

In this history the effort has been made to give the various movements among Kentucky Baptists in

their chronological order, though at times there is considerable overlapping of these movements.

APPRECIATION

The appreciation of the author is here expressed to his friends, the Rev. W. W. Landrum, D. D., the Rev. C. M. Thompson, D. D., the Rev. W. J. McGlothlin, D. D., the Rev. John T. Christian, D. D., and the Rev. J. G. Bow, D. D. for assistance and suggestions. He also extends thanks to the following who furnished old copies of papers, magazines, minutes, etc.: Hon. H. S. Robinson, Campbellsville; Mr. O. C. Fogle, Fairfield, Ill.; Miss Mattie Wilson, Bardstown; Mrs. H. A. Buchanan, Burdick, Ky.; Mr. J. B. Whitaker, Russellville; the Rev. Benj. Connaway, Providence; Don Singletary, M. D., Clinton; J. N. Smith, Lewistown, Mo.; the Rev. C. O. Simpson, Clay; Mrs. F. T. Heyser, DeLand, Fla., and the Rev. W. M. Lee, Th. D., Cochran, Ga. To Deacon J. W. Lam of the First Baptist Church, Greenville, Ky., a fine Christian gentleman, who is interested in his denomination and its history, and who gave his encouragement and financial support to his pastor, the author, in his arduous task of gathering and preparing this material, is the author greatly indebted.

Yours fraternally,

WM. D. NOWLIN.

First Baptist Church Study,
Greenville, Ky.
June 5, 1922.

INTRODUCTION

ACCORDING to the canons of enlightened criticism the man behind the book needs interpretation as well as the book itself. In order to reach this result one must take into consideration the factors that make up character. These are admitted by all Christians to be heredity, environment, choice and the grace of God.

A brief sketch of the life and career of William Dudley Nowlin is therefore appropriate if not absolutely essential in this Introduction. The Nowlin Genealogy, prepared by Professor James Edmund Nowlin of the University of Utah, a large volume of more than five hundred pages, traces the descent of our author through the centuries back to Irish royalty. His American forbears began life in Virginia. From the Old Dominion they emigrated to Tennessee. In Weakley county of that state William Dudley Nowlin was born March 10, 1864. The home into which he was introduced was surcharged with a Christian atmosphere. His parents, William David Nowlin and his mother, nee Caroline Glass, were both righteous before God and reared their son in the nurture and admonition of the Lord. Like the overwhelming numbers of the Baptist ministry he was brought up on a farm and enjoyed unusual physical development in God's great out of doors. He is the second of nine children.

To become a Baptist, one has said in harmony with the teachings of Jesus, one must be born again. This new experience came to our author in his sixteenth year and was followed by baptism and union with the church.

At the time he received his call to the work of the Gospel ministry Nowlin was conducting successfully

a large drug business. His response to that call involved financial sacrifices. Realizing his need of more thorough training for his most responsible vocation he went to the Southern Baptist Theological Seminary and there completed his course in three years. Added to this training was special study in the University of Chicago. Because of his studious habits, wide reading, varied experience and philosophic temper united to pastoral efficiency and unsullied devotion to duty Georgetown college conferred on him the degree of Doctor of Divinity, and Union University the degree of Doctor of Laws.

Few among his contemporaries have disclosed a greater variety of gifts and accomplishments than are exhibited in the ministry of Dr. Nowlin. His pastorates have been held in several states, Tennessee, Florida and Kentucky, and far beyond their borders his influence has extended through his contributions to the press and his evangelistic preaching. Especially is his name a household word in Kentucky in which state his leadership in denominational affairs has given him an enviable preeminence.

Limited space forbids an enumeration of all the details of Dr. Nowlin's multitudinous services to the kingdom of God as orator, executive officer, preacher, pastor, editor, author, and sane, sound, safe counsellor in the assemblies of his brethren. Quite recently his pen has given to the denomination a book entitled "Fundamentals of the Faith," which, in the judgment of the most competent critics among us, is destined to be a text book in our Southern Baptist schools and colleges.

Dr. Nowlin is at this time vice president of the S. B. Convention.

The Kentucky Baptist General Association with a due regard for character, culture and disinterested devotion to truth, accuracy, comprehensiveness, and fairness chose Dr. Nowlin as the one man capable of writing a History of Kentucky Baptists. After careful, painstaking, laborious and tireless effort in this

direction running through several years he presents his work to the judgment of his brethren and to all others interested in the annals of the largest group of Christians in this commonwealth. These pages which follow may not be free from imperfections, to which all historians are liable, but it is believed that on the whole the subject matter comes up to all the requirements of a clear, candid and impartial presentation of the facts as known to the writer. If history be philosophy teaching by example it befits all Baptists to read this work for an intelligent understanding of how God, through our people, has worked out his purposes in the spiritual activities of Kentucky Baptists.

W. W. LANDRUM.

Bethel College, June, 1922.

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Kentucky Baptist History

1770—1922

CHAPTER I

PERIOD OF PREPARATION

“O memory, thou choicest blessing, on thy speedy wing bear us back to the time when our country was young; and thou, Description, show us the scenes which met the vision of our heroic ancestors.”

In the year 1770 we find Squire Boone, a Baptist preacher on Kentucky soil; and so far as records show the only Baptist in that, then vast wilderness, now known as Kentucky. The first settlers of Kentucky beheld at the base of the great forests and rich herbage a soil as fertile as that of the Nile valley of Egypt, and in marked contrast with the sterile country of the settlements in the East from which they had come. Amid these scenes of natural beauty roamed the fleet-footed deer, the stately elk, the surly bear, the cunning wolf, the sly fox, the crafty panther, the majestic buffalo, the graceful swan, the shy turkey, the timid goose, the clumsy duck, and other game without number. The flowing springs, cool and refreshing, sprang out of the ground, and coursed their way amid banks of grass and flowers, or under hanging vines, to the creeks and rivers. No wonder that Daniel Boone said that he had “found a paradise in the great wilds beyond the mountains.” Roosevelt says (“The Winning of the West,” Vol. II, p. 37) “Lord Dunmore’s war waged by Americans for the good of America was the opening act in the drama whereof the closing scene was played at York-

town. It made possible the two-fold character of the Revolutionary War, wherein on the one hand the Americans won by conquest and colonization new lands for their children, and on the other wrought out their national independence of the British king. Save for Lord Dunmore's war we could not have settled beyond the mountains until after we had ended our quarrel with our kinsfolk across the sea. It so cowed the northern Indians that for two or three years they made no further organized effort to check the white advance. In consequence, the Kentucky pioneers had only to contend with small parties of enemies until time had been given them to become so firmly rooted in the land that it proved impossible to oust them."

The population, at the close of the third decade of the nineteenth century, of all that portion of the United States lying between the Alleghany Mountains and Mississippi River was estimated at three millions.

But sixty years before this we find Daniel Boone and his brother Squire exploring the wilderness of Kentucky. About the year 1778-9 a young Virginian, George Rogers Clark, hearing of an attempt on the part of Colonel Hamilton then in command of the British forces at Detroit, to stir up all the western tribes of Indians to a concerted attack upon the frontier, undertook to prevent the frightful consequences which such an attack, should it be successful, would produce. Clark in two short and brilliant campaigns conquered and captured Hamilton at Vincennes and concluded his enterprise by capturing and holding all the territory north of the Ohio River and extending from the Alleghanies to the Mississippi. The restless pioneers yearning for the Great West inspired by the daring of such champions as Boone and Robertson, and encouraged by the victories of Clark to hope for reasonable exemption from Indian attacks now began the westward march. Long wagon trains and strings of pack-horses could frequently be seen dragging their

tedious lengths across the mountain passes, and ere long the rude log cabins and the well-tilled farms gave unmistakable evidence of the presence of the hardy and prosperous pioneer. Soon, however, the second war with England engaged the attention of all on both sides of the mountains, and in consequence, the Indian depredations in the Northwest and Southwest were poor inducements with which to lure would-be emigrants from the other side. The conflict between America and the mother country happily proved of short duration, the latter acquiescing in all the demands which the victorious nation imposed upon her, thereby strengthening the American feeling of nationality and showing her power. Moreover during the War General Harrison completely annihilated the combined British and Indian forces in the battle of the Thames and so presently recovered the Northwest territory, while Andrew Jackson at the head of a few United States regulars in a bloody campaign of six or seven months, which was brought to a successful termination by the battle of Tallapoosa in March, 1814, delivered a crushing blow to the Indian forces in the Southwest. Thus from the mountains to the Mississippi the settlers were again relieved of the fear of attack from the cruel red man. Shortly before the breaking out of the war a steamboat was launched on the Ohio at Pittsburgh and it was not long thereafter until the Ohio, with its tributaries, was provided with many such vessels bearing a constantly increasing stream of emigrants to their western homes. The successful termination of the war which begat a feeling of safety, and the introduction of steamboat travel, which greatly facilitated means of communication, undoubtedly had much to do with the westward expansion which now is only necessary to recall the fact that each year for four consecutive years, a new state in the Mississippi valley was added to the Union. This was a marvelous growth. The integrity of our possessions being now assured, and immunity from the aggressions of Indians guaranteed, the tide of

population temporarily held back, now set in again from the East with increased volume and momentum, and there was accordingly ushered in for "the next fifty years a material growth without a parallel in history." The people who came West were inclined to be religious. Theodore Roosevelt ("Winning of the West," Vol. I, p. 69) says in speaking of the character of these pioneers, "At the bottom they were deeply religious in their tendencies; and although ministers and meeting houses were rare, yet the backwoods cabins often contained Bibles and the mothers used to instill into the minds of their children reverence for Sunday."

It is a great error, however, to suppose that representatives of the other Christian faiths were not found among the great numbers that now poured into the Middle West. There were many of all denominations, especially Presbyterians, who were second to the Baptists in establishing churches in Kentucky, and quite valiantly did they bear themselves in the struggle to improve not only their material, but the moral conditions in their new homes. It is not our purpose nor desire to derogate a tithe from the praise due to other denominations for their contribution to the moral enlightenment of the new territory, and yet to the Baptists is due the credit of first proclaiming the story of the cross in this great western wilderness.

It appears that Daniel Boone was not a Baptist, but several members of his family were, and a brother, Squire Boone, was a Baptist preacher before coming to Kentucky. Many of the first settlers in Kentucky were Baptists.

"As in Kentucky so in Ohio. The first church organized in the Northwest territory was the Columbia Baptist, whose date is January 20, 1790. The Columbia Township was then about five miles from what is now the site of Cincinnati—the growth of the latter city having brought Columbia within her corporate limits. In 1889 a monument commemorative of this event was erected on the site of the first house of wor-

ship built by the church. Two inscriptions recite the date of the coming of the Baptist pioneers, the date of organization, the name of the constituent members and the purchase of two acres of ground as a building lot from Maj. Benjamin Stites, who was at the head of the first band of pioneers that settled on Ohio soil and who later became a prominent member of this church."

The same is true of Illinois. In Illinois territory in 1786, thirty-two years before its admission as a state, the Lemen family had founded the first church, organized the first association and were the leaders in the anti-slavery movement before the days of Parker, Phillips and Garrison who led the later "abolition" crusade.

In the region beyond the Mississippi the word of the Lord sounded forth, and here again, according to Newman, the Baptists were the first to proclaim it, and so the above facts would seem to indicate that it would not be difficult to prove that the Baptists were the first to preach the Gospel in the valley of the Mississippi; and in reading the record of those days of toil and privation it is interesting indeed to meet with the names of those who became the noble progenitors of sons and daughters who today in secular and religious pursuits are bearing themselves worthily and, by their devotion to the cause for which their fathers suffered, and for which many of them died, show that they are not insensible to the high source from which they sprang. The period of preparation for our Baptist hosts of Kentucky was a period of heroic struggle and grand achievements.

CHAPTER II

THE FIRST PREACHING IN KENTUCKY

There has been much misunderstanding and difference of opinion as to who did the first preaching in Kentucky. It was maintained for quite a while by the Baptists and some others, that Thomas Tinsley and William Hickman, Baptist ministers, did the first preaching in Kentucky at Harrodsburg in 1776, but this is an error, for Collins in his "History of Kentucky" says (page 501, Vol. 2) "Sunday 28, May, divine service for the first time in Kentucky was performed by the Rev. John Lythe." And again (Vol. I, page 441) Collins says: "The Rev. John Lythe of the Episcopal Church, or the Church of England, came early to Kentucky. When Col. Henderson established his proprietary government in 1775 Mr. Lythe was a delegate from the Harrodsburg station, or settlement, to the legislative assembly. The delegates met on the 23d of May, 1775, and the assembly having organized, divine service was performed by the Rev. Mr. Lythe, one of the delegates from Harrodsburg." Again in this same volume (page 515) "The first clergyman ever in Kentucky was the Rev. John Lythe of the Church of England who came to Harrodsburg April, 1775. This same preacher held the first preaching, or divine service, at Boonesborough on Sunday, May 28, 1775, under the shade of a magnificent elm tree." This was the Sunday following Henderson's convention. Yet on page 416 of this volume (I) in speaking of William Hickman, Sr., Collins says, "He was the first to proclaim the unsearchable riches of Christ in the valley of the Kentucky." Collins thus contradicts himself. Z. F. Smith in his History of Kentucky (Youth's edition, p. 89) says "Rev. John Lythe, of the Church of England, conducted the first

religious services known to have been held at Boonesborough May 28, 1775." He adds, however, "There may have been other religious services, and in other places, even earlier than this of which history does not give account." Now this last clause, I am sure, contains the truth. According to history Squire Boone, a Baptist preacher, was in Kentucky five years before the Rev. John Lythe came. Cathcart in his "Baptist Encyclopedia" says (Vol. I, p. 113) in speaking of Squire Boone, "It is not known at what period he united with the church or when he began to preach, but it was previous to his removal to the West," the date of which he gives as "1770."

According to Collins' History of Kentucky (Vol. II, p. 56) on "the 22d December, 1769" Daniel Boone and Stuart were captured by the Indians and held by their captors "seven days, after which they escaped and returned to their camp which they found dismantled and deserted." This would put the date of "their return to their camp" probably December 30th or 31st. Collins then adds, "A few days after this, they were joined by Squire Boone, a brother of the great pioneer." This would make the date of the meeting of the brothers some time in January, 1770, which is in perfect accord with other statements concerning Squire Boone's arrival in Kentucky.

Dr. Spencer is in error when he, in his "Preface" to his "History of Kentucky Baptists" (page 9) speaks of giving "the history of the Baptists in Kentucky, from the time that Elder Squire Boone first set his foot on the soil of the unexplored wilderness, in the spring of 1769, down to the year 1885," for Collins' "History of Kentucky" (Vol. II, p. 711) says "Late in the fall of 1769, Squire Boone and another adventurer (name unknown) left the Yadkin in search of his brother Daniel," who "had gone to the wilds of Kentucky on the 1st of May preceding." Squire Boone was probably on Kentucky soil in the winter of 1769, but history does not record the fact.

In Daniel Boone's autobiography, dictated to John Filson in 1784, as quoted by Collins (Vol. II, p. 711) Daniel Boone says "On May 1, 1770, Squire returned home to the settlement by himself—for a new recruit of horses and ammunition, leaving Daniel by himself, without bread, salt or sugar, without company of his fellow creatures, or even a horse or dog. On July 27, 1770, Squire met him, according to appointment, at the old camp," with the supplies. So there is no question about Squire Boone being in Kentucky in 1770. John Lythe arrived in Kentucky "April, 1775." On page 87 Smith's History in giving an account of the marriage of Sam Henderson and Elizabeth Calloway (one of the girls captured by the Indians and later rescued) says "Squire Boone, then an ordained minister of the Baptist Church, performed the first ceremony in Kentucky." The marriage was one month after the rescue. Collins gives the date of this marriage as 1776 (Vol. I, p. 511) and says it was "performed by Squire Boone a preacher of the Calvinistic Baptist Church." This shows that Squire Boone was an active minister of the gospel.

Now, if Squire Boone was a Baptist "Preacher before his removal to the West," as Cathcart says, and if he was active as a minister in Kentucky, marrying people, as history shows, and if there were "309 Baptists in Kentucky in 1774" as Asplund's Register records (quoted by Dr. W. P. Harvey in "Life and Times of William Hickman," p. 3) one year before Henderson's Convention, it stands to reason that there had been some Baptist preaching done in Kentucky before Henderson's Convention of May, 1775. The preaching of Mr. Lythe in May, 1775, is the first of which we have any record, and we would have had no record of this had it not taken place in connection with this convention, of which a record was kept. Dr. W. C. James in his "Western Baptist Theological Institute" of Covington, Kentucky, says "Squire Boone, a Baptist preacher, was the first man to preach the gospel in Kentucky and perhaps in the whole

West." It is quite clear that the Rev. Squire Boone was the first preacher in Kentucky, and as he was here several years prior to Henderson's Convention active as a minister we think Dr. James is eminently correct in saying he "was the first to preach the gospel in Kentucky." This is peculiarly true since Baptists have always been a *preaching* people.

John Filson in his history of Kentucky, the date of which is 1784, says on page 301 in speaking of the "manners and customs" of the people of Kentucky, "they have a diversity of manners, customs, and religions, which may in time perhaps be modified to one uniform." He then adds "The Anabaptists were the first that promoted public worship in Kentucky." It is worth noticing that the Baptists as late as 1784 were called "Anabaptists" by this historian. This shows that the people now called Baptists were once called Anabaptists.

To "promote public worship" evidently meant "held preaching services," as this is the way Baptists promoted public worship. One can hardly reach any other conclusion. Daniel Boone, Levi Todd and James Harrod, according to a signed statement, read and revised Filson's history, and they declare it to be "*as accurate as can possibly be made.*" (page 271—Date, May, 1784). Here is a statement by the earliest historian in Kentucky, that the Baptists first promoted public worship in Kentucky, and this statement has the endorsement of three of the earliest settlers, who were, as they say, "well acquainted with the country from its first settlement." Davidson in his history of the Presbyterian Church in Kentucky, page 86, referring to the pioneer Baptists of Kentucky says: "To them belongs the credit of having been the first to inaugurate the regular public worship of God and the organization of churches." This should settle the question beyond any doubt that the Baptists were the first to conduct public worship in Kentucky, or did the first preaching in the state, and established the first churches.

The first record we have of Baptists preaching in Kentucky is the preaching of the Revs. Thomas Tinsley and William Hickman, which was in April, 1776, at Harrodsburg. In "The Life and Travels of William Hickman" he writes "We got to Harrodsburg the first day of April, 1776. Myself, Brother Thomas Tinsley, my old friend, Mr. Morton, took our lodging at Mr. John 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 town to hear Mr. Tinsley preach. I generally concluded his meetings. One Sunday morning sitting at the head of a spring at this place, he laid his 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 23d chapter of Numbers and tenth verse: 'Let me die the death of the righteous and let my last end be like his.' " The above is from "The Life and Times of William Hickman" as quoted in Publication No. 1 of the Kentucky Baptist Historical Society (page 6) by W. J. McGlothlin, D. D.

Elder John Taylor in his "History of Ten Churches" (page 48) says of William Hickman: "In '76 he paid a visit to Kentucky and here the same year he first began to preach." From this date we have no trouble finding records of Baptist preaching in the State, though as yet there is no Baptist organization on Kentucky soil.

Benedict in his History of the Baptists, (page 811) says of Kentucky: "Many of the early settlers of this state were Baptists. Some came as early as 1775, and several Baptist ministers, among whom were the late John Taylor, and Lewis Lunsford, (known in Virginia as THE WONDERFUL BOY), made a visit to this land of promise. They returned to Virginia for a period, without constituting any churches. The few brethren they found in the coun-

try were in an unpleasant state, cold and neglectful in religion, constantly exposed to Indian depredations, and destitute of provisions in a great measure, except what the wild game furnished. The soil was luxuriant, and the country enriched with all the beauties of uncultivated nature. The people lived in 'stations' or forts. These ministers preached a few times, and gave the people such advice as suited their circumstances.

"About 1781, several Baptist preachers and many brethren migrated to this new country. At that period, removal from Virginia to Kentucky was a slow and hazardous business. Two modes were adopted, one by land, the other by water. The first was performed on horseback, with a few bare necessities of life on pack horses, over a vast tract of mountainous wilderness. Exposure to attacks from the Indians compelled them to perform their journeyings in caravans, with sentries stationed round their camps at night. The other mode was to embark on the Ohio river in a flat boat, and float down with the current to Limestone, or to Bear-grass Creek, (now Maysville and Louisville) the two principal landings. . . .

"The Baptist emigration into this State was, in a great degree, from Virginia. A few families came from the Red Stone Country in Western Pennsylvania, and a few more from New Jersey. This denomination was not only the earliest in preaching the gospel and forming churches, but for numbers and influence held the ascendancy for many years. It is still the most numerous, influential and wealthy denomination in the state."

At the close of the American war a flood of Baptists poured into Kentucky, mostly from Virginia by whom a number of churches were constituted.

It seems to be a well established fact that the first preaching in Kentucky was by the Baptists.

Mr. Roosevelt says: "By the time Kentucky was settled the Baptists had begun to make headway on the frontier, at the expense of the Presbyterians. The

rough democracy of the border welcomed a sect which was itself essentially democratic." ("The Winning of the West," Vol. II, p. 113).

We think the facts clearly warrant the statement that the Baptists did the first preaching in Kentucky.

CHAPTER III

THE FIRST CHURCHES CONSTITUTED—1781

“It is a well established fact in history that the Baptists were the pioneers, of religion in Kentucky. They came with the earliest permanent settlers,” says Collins’ history.

In the year 1780 many Baptists, chiefly from Virginia removed to this state but it was not until the summer of the following year that a church was constituted.

Severn’s Valley—June 18, 1781

The first church of any denomination constituted on Kentucky soil, so far as history shows, was the Severn’s Valley Baptist church which was constituted June 18, 1781. We learn from Spencer’s History of Kentucky Baptists (Vol. I, p. 21): “There are facts and circumstances connected with the early history of the Church with which the present generation is little acquainted. When this present widespread and favored country was but a wilderness; when not a human habitation was to be found between Louisville (then called the Falls of the Ohio) and Green river, save a few families, who had ventured to Severn’s Valley—a dense forest, and unexplored—and commenced a rude settlement far from the haunts of civilized man; there 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 18th day of June, 1781, they were collected together under a green sugar tree; and in the fear of God, in church covenant gave themselves to the Lord and to one another, and were constituted a Baptist Church, named after Severn’s Val-

ley and the creek which flows through it. It has ever borne the same name, none having dared, and it is hoped never may, to lay impious hands upon it by changing its venerable and venerated name—"Severn's Valley Church." "

From "Haycraft's History of Elizabethtown, Kentucky, and Its Surroundings," which was written by Samuel Haycraft and published in the Elizabethtown News in 1869, and published in book form in 1921, we gather the following facts concerning the Severn's Valley Baptist Church, which is now located in Elizabethtown.

"On the 17th (this should be the 18th) day of June, 1781, under the shadow of a green sugar tree, near Haynes Station, a Baptist Church was constituted with eighteen members, by Elder William Taylor and Joseph Barnett, preachers, with Elder John Gerrard, who was ordained first pastor. The church was called the Regular Baptist Church of Severn's Valley. The same church still exists in Elizabethtown and is known by the name of the United Baptist Church of Christ, called Severn's Valley, and is now the oldest Baptist church that maintains an existence in Kentucky. All of the members and the preacher emigrated from Virginia, and Elder Gerrard might have been emphatically styled 'the voice of one crying in the wilderness.'

"This man of God was only permitted to exercise the functions of his office for nine months." (Page 14). It is supposed that he was killed by the Indians, as he went out hunting one day and never returned, and as the wilderness was infested with hostile Indians at that time.

We say the date should be June 18, not 17, because the history of Salem Association written by its clerk, Spencer Clack, in 1826 says: "On Saturday, the 29th of October, 1785, four Regular Baptist Churches met at Cox's Creek, Nelson County, Kentucky, by their delegates, in order to form an association, and, after a suitable sermon on the occasion, preached by

our brother, Joseph Barnett, from the first chapter of John and 17th verse, proceeded to business. Brother Joseph Barnett was made moderatio, and Brother Andrew Paul, clerk.

"I. Letters from four churches were read, viz.: Severns Valley, constituted June eighteen, seven hundred and eighty-one, number of members, thirty-seven. No pastor." The number of members, of course, refers to the number when the church went into the association—not when constituted.

Another reason why we say the date (June 17) in Haycraft's history is incorrect: we find that this same Samuel Haycraft published a history of Severn's Valley Church in Ford's Christian Repository of April, 1857, in which he stated that "The church was constituted of 18 members, June 18, 1781, under a green sugar tree, about a half mile from the present limit of Elizabethtown, the county seat of Hardin." This was while Mr. Haycraft was living, and if the date had been published incorrectly he evidently would have said so.

Mr. Haycraft, on the next page (15) of his history, gives a very interesting account of the manners and customs of the members of this old church, which we here reproduce:

"Church going folks of the present day who make it a point to appear in their best attire at the public religious services might feel some curiosity to know how our ancestors appeared on such occasions, and I hope they will not blush at the description. I received my impression from Jacob Vanmeter, who was the younger Jacob Vanmeter in the original constitution of the church. He died a few years since at the advanced age of about ninety-five, having been a Baptist about eighty-four years.

"They then had no house of worship. In the summer time they worshipped in the open air, in the winter time they met in the round-log cabins with dirt floors, as there was no mills and plank to make a floor. A few who had aspired to be a little aristocratic split timber and made puncheon floors.

“The men dressed as Indians; leather leggins and moccasins adorned their feet and legs. Hats made of splinters rolled in Buffalo wool and sewed together with deer sinews or buckskin whang; shirts of buckskin and hunting shirts of the same; some went the whole Indian costume and wore breech-clouts. The females wore a coarse cloth made of Buffalo wool, underwear of dressed doe skin, sun bonnets, something after the fashion of men’s hats and the never-failing moccasin for the feet in winter, in summer time all went barefooted. When they met for preaching or prayer, the men sat with their trusty rifles at their sides, and as they had to watch as well as pray, a faithful sentinel keeping a lookout for the lurking Indian. But it so happened that their services were never seriously interrupted, except on one occasion. One of the watches came to the door hole during a sermon and endeavored by signs and winks to apprise the people that something was wrong—not being exactly understood, a person within winked at the messenger, as much as to say, ‘Don’t interrupt us.’ But the case being urgent, the outside man exclaimed, ‘None of your winking and blinking—I tell you the Indians are about.’ That was understood, the meeting was closed, and military defense organized. Now, gentle and fair reader, I beseech you not to blush or be ashamed of your forerunners; they were the chosen of God and nature’s nobility.”

Our present day worshipers who live in their splendid homes and worship in their magnificent churches will read this account of the customs of our forefathers with absorbing interest. The following is from “Hayeraft’s History of Elizabethtown and Its Surroundings” (page 82): “The Baptists were the first in order of time in this valley. Their membership was scattered and covered a great deal of ground. For the accommodation of the church the monthly meetings were held alternately at the Valley and Nolin. These meetings were held in open air or a private house for many years. Old Nolin church

was constituted in 1803 by a mutual agreement." This explains why Nolin Church is some times referred to as the oldest church in Kentucky. Benedict in his "History of the Baptists," published 1848, on page 811, Chapter XXII—Kentucky, says: "The church called Nolin is supposed to have been the first Protestant religious society organized in the great West." The statement of Samuel Haycraft clears up this point in our history, and shows that Benedict is in error, and at the same time shows how the error easily occurred. Several other historians followed Benedict in this error.

In the minutes of the Green River Association, of which Severn's Valley was now a member, for the year 1802, meeting held at "Mill Creek Meeting House, in Barren County, Kentucky, on Saturday 31st July 1802," has the following item: "Severns Valley church, messengers, Jacob LaRue, Christopher Miller, Geo. Helm. Baptized 125, recd by letter 12, dismissed by letter 7, dead 2, total membership 156." We call attention to this item because of the large number of members received during the past associational year. More than half the membership reported had been received since the 1801 session of the association. This, as will be remembered, was during the "Great Revival of 1800," and following.

Another item in that same minute (1802) says: "Letters from thirty churches were read. Twelve of which had been constituted since last association, were received."

These two items help us to estimate the results of the revival of 1800 and the years immediately following.

We have given a somewhat extended account of this church because it was the first church on Kentucky soil.

Cedar Creek Church—July 4, 1781

We come now to the second church in Kentucky, and which, but for patriotic reasons, might have been

the FIRST. This was only a few years after the Declaration of Independence and while the Revolutionary War was still continuing. This explains why those who constituted this church waited for the Fourth of July.

"Cedar Creek Church," says Spencer (Vol. I, page 23), "was the second organized in Kentucky. It was gathered by Joseph Barnett who was assisted in its constitution by John Gerrard, July 4, 1781. It is located in Nelson county about five miles southwest from Bardstown. The first pastor was Joseph Barnett." This church is still in existence and reports 200 members.

The next church on Kentucky soil was the Gilbert's Creek Church which was brought over in a body from Virginia and located in Kentucky, December, 1781. Lewis Craig was the pastor of this church. Attracted by the glowing accounts which were given by returning explorers of the beautiful scenery, the unexcelled productiveness, and the abundance of wild game of the charming region beyond the mountains, and revolting against the ecclesiastical persecution and domination of the State Church authorities of Virginia, the larger number of the members of this church, having been, at their own request, constituted into an independent church, and taking along with them the pastor and the old church book, began their long and tedious journey to the "foreign land." Carrying their women, children, and baggage on horseback, they travelled through the wilderness for 600 miles. Famine, cold, fatigue, and sickness impeded their journey. The wild beast and treacherous Indian made perilous their march. Winter, with its ice, snow, and mud, tested their patience and tried their strength. Many times during their journey, when a halt was called, did they engage in religious services. Many times did the primeval forest of the Dark and Bloody Ground resound with the hymns of Zion; the vales which formerly had reverberated with the scream of the catamount or the war whoop of the

infuriated savage, now for the first time echoed with the hallelujahs of the saints. The "Great Spirit," whom the savages ignorantly worshipped by means of magic and incantations, was now worshipped "in spirit and in truth." On the second Sunday in December, 1781, weary and exhausted, they arrived at Gilbert's Creek, and there permanently located. The church entered into the organization of Elkhorn Association in 1785. Dr. S. H. Ford, in the *Christian Repository* of March, 1856, (page 137), says of Craig and his traveling charge: "About the first of December, they passed the Cumberland Gap, . . . and on the second Lord's day in December, 1781, they had arrived in Lincoln (now Garrard County) and met as a Baptist Church of Christ at Gilbert's Creek." Then Dr. Ford adds, "Old William Marshall preached to them, with their pastor, the first Sunday after their arrival." John Taylor, in a biographical sketch of Lewis Craig, says: "I think he moved to Kentucky in the fall of 1781." Dr. J. B. Taylor, another of his biographers, says: "It has already been stated that in 1781, he removed to the West." Dr. R. B. Semple, in his history of the Rise and Progress of the Baptists in Virginia, Revised and extended edition (p. 200), says, in speaking of Craig's Church, "formerly called Upper Spottsylvania" . . . "in 1781, to the great mortification of the remaining members, Mr. Craig, with most of the church, moved to Kentucky." Then in a footnote on the same page, Dr. Semple, after naming their location in Kentucky, "Gilbert's Creek, Lincoln (now Garrard) County," says, "They were the third Baptist Church constituted in Kentucky, and held their first meeting on the second Sunday in December." This fixes the date of this church in Kentucky. This church has long since ceased to exist as an organization, though out of it came other churches. Dr. W. M. Pratt says in "Jubilee Volume" (page 40): "In 1781 Lewis Craig, and probably his brother Joseph, came to Kentucky, followed, in 1786, by another brother, Elijah, and by his brother-in-law,

Richard Cave, a pioneer preacher. These Craigs were the sons of Toliver Craig, of Orange County, Virginia, whose large family of seven sons and four daughters were members of the church. The three sons who came to Kentucky were effective preachers in Virginia, and were a number of times thrown in prison. Lewis Craig, the elder of the three, was pastor of the 'migrating church' of two hundred, of Upper Spottsylvania, and after a long, fatiguing pilgrimage, maintaining their organization and worship on the way, settled on Gilbert Creek, Garrard County, October, (this should be December—Editor) 1781. Elijah Craig was first pastor of Big Crossing, laid out the town of Georgetown, established the classical school in that place, which is now the seat of Georgetown College. These two brothers were men of strong minds and of great influence in molding the character of the infant churches."

The three churches above named (Severn's Valley, Cedar Creek and Gilbert's Creek) were the only churches in Kentucky in 1781 according to history. Mr. Roosevelt is evidently in error when he says ("Winning the West," Vol. II, p. 254), "Thus this spring (1780) 'a third of the congregation of a Low Dutch Reformed Church came to Kentucky bodily to the number of fifty heads of families, with their wives and their children.'" He then adds, "The following year a Baptist congregation came out from Virginia, keeping up its organization while on the road, the preacher holding services at every long halt." There is plenty of evidence that the Baptist church came to Kentucky that year (1781) but no evidence that a "Low Dutch Reformed Church" was established in Kentucky in 1780. In fact, Filson after saying "The Anabaptists were the first that promoted public worship in Kentucky," says the only other sect at this time maintaining worship in Kentucky is the Presbyterians with four congregations. He says "at present there are no other religious societies formed, although several other sects have numerous adher-

ents" (301). So Filson in 1784 knew nothing of a "Low Dutch Reformed Church" in Kentucky, neither do other Kentucky historians. True Mr. Roosevelt does not say this church established itself in Kentucky as a church, but that is the inference. Dr. J. M. Cramp in his Baptist History in speaking of Kentucky Baptists says: "In 1781 the first church was organized at Nolin. (This is the Severn's Valley Church—Editor). That church is supposed to have been the first Protestant religious society organized in the Great West." The above is practically the statement of all the historians.

In the year 1790 there were in Kentucky forty-two churches, forty ordained ministers, twenty-one licensed preachers and 3,105 members. The list of early churches here given is by Dr. W. M. Pratt in Jubilee Volume (page 38):

"In 1782, Forks of Dix River was founded by Lewis Craig. In 1783, South Elkhorn, Fayette County, was founded by the removal of Lewis Craig, and a large portion of his church at Gilbert's Creek to this place, the first church north of Kentucky River.

"In 1784, Bear Grass Church, Jefferson County, six miles east of Louisville, was constituted by John Whitaker, and Howard Creek (now Providence), Clark County, by Elder Robert Elkin. (This church really came over from Virginia in a body as a constituted church, as the old records show, and has a continuous history from its constitution in Virginia. Thus, it is the oldest church constitution on Kentucky soil, but not the first in Kentucky.—Nowlin.).

"In 1785, twelve churches were founded, viz.: Limestone (now Washington), Mason County, by Elder William Wood; Clear Creek, Woodford County, by Elder John Taylor; Pottenger Creek, Nelson County, by Benjamin Lynn; Cox Creek, Nelson County, by William Taylor; Brachears (Clear Creek), Shelby County, by Elder William Taylor and John Whitaker; Rush Branch, Lincoln County, by

Elder John Bailey; Head of Boone Creek, by Elder Joseph Craig; Big Crossing, Scott County, by Elder Elisha Craig; Tates Creek, Madison County, by Elder John Tanner; Town Fork (Lexington), by Elder John Gano; Bryant Station, Fayette County, by Elder Lewis Craig; Boone Creek (Athens), by Elder David Thompson.

"In 1786, Tate's Creek, Madison County, by Elder Andrew Tribble.

"In 1787, Marble Creek (East Hickman), Fayette County, by Elders William Hickman and John Price; Cooper's Run, Bourbon County, by Elder Augustine Eastin; New Providence, Lincoln County, by Elder William Marshall; South Fork, Nelson County, by Elder James S. Skaggs.

"In 1788, Huston Creek, Bourbon County, by Elder Moses Bledsoe; Forks of Elkhorn, Franklin County, by Elder William Hickman; Rolling Fork, Nelson County, by Elder John Carman; Buck Run, Franklin County, by Elders John and James Dupuy; Shawnee Run, Mercer County, by Elder John Rice.

"In 1789, Hardin Creek, Nelson County, by Elder Baldwin Clifton; May's Lick, Mason County, by Elders Wood and Garrard.

"In 1790, Indian Creek, Harrison County, by Elder A. Eastin; Unity, Clark County; Hickman Creek and Hardin Creek, Mercer County; Mount Pleasant, Franklin County, and West Fork, Cox Creek, Nelson County, White Oak, Nelson County.

"1791, Stony Point, Mercer County, Strode's Fork, Fayette County, Taylor's Fork, Green Creek, Bourbon, Bloomfield, Nelson County; Crab Orchard, Lincoln County; Pitman's Creek and Brush Creek, Green County."

A number of other churches constituted within this period are not named, as they had been disbanded.

Some Early Customs in Kentucky Baptist Churches

Dr. Spencer says (Vol. I, p. 485): "*Ruling Elders* were nominal officers in many of our early churches.

The name can only be appropriate when applied to the officer it designates, in a church having a Presbyterian form of government. In a Baptist church, the term is a misnomer." This custom soon passed away.

The practice of the laying on of hands was common. John Taylor in his "History of Ten Churches," says (page 10): "The rite of laying on of hands, on the newly baptized, was practised 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 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."

Dr. Spencer says (Vol. I, page 486): "Laying on of hands was a ceremony in common use among the early Baptists of Virginia and Kentucky, as well as some other regions." He adds, however, "The ceremony has long since been discontinued among the churches in Kentucky."

The washing of feet seems to have been a very common ceremony among some of the early churches of Kentucky. "Among the Regular Baptists, it was practiced partially a few years, and then went entirely out of use," says Spencer. (Vol. I, p. 486).

None of these "*early customs*" are now in use among the Baptists of Kentucky, so far as the author knows.

We give two old subscription lists here of some interest. The first is for pastor's salary in South Elkhorn Church, and has on it thirty-six gallons of whiskey. The other is a facsimile of a subscription found in minutes of the Robinson & Pitman Church—

Saturday Feb. 9th 1806⁽⁵¹⁾ Met pursuant
to adjournment & after worship proceeded to bu-
siness — Enquiry being made into the standing of
the Church, all appear to be in peace

No Business coming before the Church's busi-
ness was dismissed —

By Clifton

Dea John Chandler

After Business a subscription was opened for
Raising property for the finishing the Meet-
ing House and is as follows

	l	s	d
John Chandler & Gall ^y Whiskey	1	4	0
Jonathan Bowhead in cattle	1	16	0
James Lell in corn	1	0	0
Timothy Riggs making 2 Doors	1	4	0
Isaac Wilson 20 th in corn	1		
Baldwin Clifton 16 th in corn	0	16	0
Ambrose Ship in corn	0	12	0
Isaac Hogland Yearling	0	15	0
Stephen Hardin in cattle	1	10	0
Wm Hardin in	1	4	0
Robt Jarber in	0	6	0
Rich Wright in	0	6	0
Joseph Richardson in	0	6	0
Thos F. Cook in	0	6	0
	2	12	5

now Campbellsville Church—and containing eight gallons of whiskey.

In contrast with the above subscription lists we give the following which was adopted by the South Kentucky Association No. 3 at its organization in 1845. Says Spencer (Vol. II, 580): "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, etc."

This shows the change of sentiment on the whiskey traffic in forty-seven years among the early Kentucky Baptists. And as compared with the present, it strikingly illustrates the great progress made in temperance reform in these 124 years.

What was true of the early Baptist churches in this country was true of churches of other denominations touching the whiskey traffic. Baptists were no worse and no better in this particular than those of other religious bodies of that time.

CHAPTER IV

THE FIRST ASSOCIATIONS CONSTITUTED—1785

It is customary with Baptists when they have a few churches close enough together for organization to form them into associations, and the early Baptists of Kentucky were no exception to this rule. Within four years and four months from the time the first church is constituted in Kentucky we find two associations constituted. The first of these was the Elkhorn which was constituted October 1, 1785, and the second was the Salem, constituted October 29, 1785.

The Elkhorn Association

Spencer says: "At the close of the year 1785 there had been constituted in Kentucky eighteen churches." He also says "The year 1785 was one of great interest, and much activity among the Baptists of Kentucky. Hitherto each little church had stood isolated from its sisters. No organization existed through which the churches could work together in harmony." John Taylor in his "History of Ten Churches" (page 55) gives an account of the organization of the Elkhorn Association. After speaking of the churches needing the aid of one another, he says: "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 failed in the union with the South Kentucky Baptists; we agreed to meet as an association at Clear Creek October 1, 1785. Six churches it seems met, one of them was from Tates Creek, south side of Kentucky, there and then, Elkhorn Association was formed." They met and had preaching at 3 P. M., September 30th and "the day following their coming together the messen-

gers adopted the following constitution," says Spencer, so formed their organization on the first day of October, as John Taylor says.

The Elkhorn Association was constituted of six churches, viz.: "Gilbert's Creek, Tate's Creek, South Elkhorn, Clear Creek, Big Crossing, and Limestone. The ministers representing these churches were Elders George Stokes Smith, John Price, John Tanner, Lewis Craig, William Hickman, John Taylor, James Rucker, John Dupuy, and William Wood. This body was enlarged nearly every year until it comprised thirty-eight churches extending from Columbia Church near the mouth of Little Miami, Ohio, to Cumberland, Tennessee." As this is the oldest association in the State we give a somewhat extended account of 137 years of her glorious history.

Large use is made at this point of Dr. W. M. Lee's "History of Elkhorn Association," presented as his thesis for the doctor's degree at the theological seminary, Louisville.

The Elkhorn Association of Baptists, the first association of Baptist churches west of the Alleghany Mountains, is at present composed of twenty-nine churches, and is located in east central Kentucky, covering what is known as the strictly Blue Grass section of the state. It includes all the Missionary Churches in Fayette, Woodford and Scott Counties, and some of those located in Bourbon, Grant, Franklin and Jessamine. It is bounded on the south and west by the Kentucky River, which with its picturesque canons furnishes perhaps the most beautiful and magnificent scenery to be found in Kentucky, and on the east by the south branch of Licking River, the divisive line between it and Union Association, which was organized out of Elkhorn in 1813.

The original territory of Elkhorn Association was not so delimited and circumscribed. At one time during its history (1792-1796) it included churches as far north as "Columbia in the Western Territory," now Ohio, and as far south as Tennessee County,

Cumberland Settlement.” At this time it covered perhaps 15,000 square miles. During the one hundred and thirty-five years of its existence, the association has included, at different times, one hundred and seventeen churches. The larger number of these churches have been dismissed from time to time to form sister associations in correspondence with Elkhorn; some have been excluded on account of heresy; whereas some have withdrawn on account of dissatisfaction with associational discipline. The ranks of the following Baptist Associations have been strengthened by churches dismissed from Elkhorn, viz.: North District, Licking, Bracken, Union, Franklin, Green River, Tate’s Creek, and North Bend. In addition to the above named sources of depletion, may be added the fact that during the war the churches composed of colored members withdrew to form associations of their own.

In 1827, James Fishback, pastor of Lexington Church, created a division in his church by trying to change the name of it to the “Church of Christ.” He led off a minority of thirty-eight members and became their pastor. Rev. R. T. Dillard subsequently succeeded in uniting the two factions. H. Davidge, of the Big Spring (Versailles) Church, created some stir by a pamphlet of the “Reforming” type, which he circulated. Campbell and his coadjutors won many of the best Baptist preachers and laymen over to the Reformation, prominent among them being Jacob Creath, his son, Jacob, Jr., William Morton and Jeremiah Vardeman. Many of the churches of the association contained members of strong Campbellite sentiment. Versailles, Providence, and South Elkhorn Churches were excluded from the association in 1830 and 1831 because of their Reformed ideas. Minorities were carried off from many of the churches. In one year (1830-1831) the membership of the association dropped from 4,321 to 3,201. The association entered this period with 48 churches and 5,291 members; it ends the period with 25 churches and 4,321 members.

During the period it has lost 35 churches by dismission and expulsion; and has had twelve added to its membership. During the first year of the next period the membership will drop from 4,321 to 3,201. Yet the Kingdom of Heaven is growing all the while, we hope.

Most of the doctrinal controversy of the period was instigated by the Reformers. Worship was frequently disturbed by questioners and mockers, who would either arise and interrupt the speaker or else laugh out in meeting in scorn and derision. Large audiences gathered to hear debates on baptism, creeds, or missionary societies. The prevalence of doctrinal controversy fostered doubt and infidelity and worldliness among the unconverted. The churches allowed heresy and disregard to church fealty to go undisciplined.

An age of doctrinal polemics call for well equipped defenders of the faith. The great need of the Baptists was an educated ministry. Many of their most vigorous and aggressive ministers had gone over to the Reformers. A number of the enterprising ministers and laymen of the Baptist persuasion petitioned the state legislature, in January, 1829, for a charter incorporating a board of trustees called "The Kentucky Baptist Educational Society." This charter was granted. The society had in view the establishment of a college under the control of Kentucky Baptists. Both Versailles and Georgetown entered into competition to secure the location of the college. Georgetown won the prize by the gift of \$6,000 and a lot of land. This, together with a gift of \$20,000, donated by Isachar Paulding, constituted the property of the institution for the first ten years of its existence.

This period extends from the year of the Campbellite schism to the beginning of the Civil War. Political affairs affect the association scarcely any at all, until near the end of the period, when much confusion prevailed on account of the gloomy forebodings of war.

The first year of this period witnessed the withdrawal of about 1,100 members from the churches; they followed the leaders of the current Reformation. In 1831 the association had only 3,201 members; in 1861, at the end of the period, her members numbered 7,760. This period is, therefore, a period of revivals and growth. It witnessed a growth of over 125 per cent. The first period of revivals was during the years 1837-1843, when 3,285 members were added to the churches. It was at this time that religious services were first protracted to the length of a week or more, in Kentucky. During the first four years of this revival period, Licking Association, which opposed the lengthy protraction of services, added to her membership only 106 members; during the same time Elkhorn witnessed the addition of 1,504 members to her churches. Elkhorn's next revival period came in 1855-1861, during which time 3,144 members were added to the churches by baptism.

Perhaps the principal cause of the recurrent revivals was the ardent missionary spirit which prevailed. The missionary activity of the period eclipses that of any former period. All varieties of missions received cordial and hearty support—foreign, domestic, and Indian. Especially was this true of the latter half of the period. During the earlier half, there was considerable opposition to all benevolent enterprises and societies. Daniel Parker, John Taylor, and Alexander Campbell had sown the seeds of opposition to organized effort that bore corrupt fruit for many years. And the end its not yet. The progressive leaders and missionary organizers of the sect of the Disciples, which is rapidly crystallizing into a denomination, have considerable difficulty in eradicating the tares of the anti-organization spirit from the minds of the less cultured, and consequently more polemical, element of their body. The tares sown by Campbell have proven to be as hardy as the wheat he sowed.

Beginning with the revival of 1855-1861 a greater interest was taken in missions. Contributions grew

much larger. The larger contributions are due also, to a considerable extent, to the improved method of securing them. Before 1855 efforts at raising mission money were delayed until the association met, and collections were then taken. But beginning with the year 1855, a plan of benevolent effort was adopted, which yielded far better results. In 1840 and 1841, respectively, \$137 and \$58.62 were raised by the old plan for domestic missions. In 1859 and 1860, respectively, \$1,223 and \$1,438 were raised for the same object, by the new plan. The association had urged the churches as early as 1848 to adopt this new plan of systematic benevolence, but they had delayed in the matter.

The General Association was organized in Louisville, October 20, 1837. In 1844, Elkhorn Association entered into full co-operation with it in all its plans. This was a great step forward, and was not accomplished without opposition. The dormant energies of Elkhorn Association were roused by her connection with the General Association. In 1840, Elkhorn recommended that her churches support Sunday Schools in their respective congregations. By 1845, only three churches had Sunday Schools. These were Mount Vernon, Lexington, and Georgetown churches. By the end of the period, however, there were thirteen Sunday Schools and twenty weekly prayer-meetings operative in the association.

Elkhorn Association is now passing through the one hundred and thirty-seventh year of its existence. It was born in the wild and romantic days of early Kentucky pioneer life, its birth being preceded only a few years by the birth of the American Republic. It counts many associations among its children and grandchildren. The association has today the largest number of white members that it has had at any time during its history. And it bids fair, in the good providence and grace of God, to do, in the years to come, a great and glorious work, for the advancement in the earth of the Kingdom of our Lord and Savior,

Jesus Christ. Elkhorn at this time reports thirty-three churches, 10,837 members.

The Salem Association

The churches which formed the Salem Association were separated from those that went into the constitution of the Elkhorn by a vast wilderness still infested by wild Indians, and communication was difficult and infrequent at the time of which we write. Under such circumstances we are not surprised that the churches of the more westerly settlement were ignorant of what those on the Elkhorn were doing. But they, as their brethren on the Elkhorn, felt the need of an association in which they could meet at least once a year and devise ways and means for promoting the work of the kingdom. So according to Spencer's History (Vol. I, page 109 f) "On Saturday, October 29, 1785, four Regular Baptist Churches met, by their messengers, on Cox's Creek, Nelson County, Kentucky, for the purpose of forming an association. A sermon suitable for this occasion was preached by Joseph Barnett, from John 2:17.

"Joseph Barnett was chosen moderator, and Andrew Paul, clerk.

"Letters from four churches were read and the following facts recorded:

"*Severn's Valley*, constituted June 18, 1781. Members 37. No pastor.

"*Cedar Creek*, constituted July 4, 1781. Members 41. Joseph Barnett, pastor.

"*Bear Grass*, constituted January, 1784. Members 19. John Whitaker, pastor.

"*Cox's Creek*, constituted April, 1785. Members 26. William Taylor, pastor.

"This was the second Regular Baptist Association organized west of the Alleghany Mountains. It was constituted only twenty-nine days later than Elkhorn Association, and evidently had not heard of the existence of the latter organization. For, after adopting the 'Philadelphia Confession of Faith, and the

treatise of Discipline thereto annexed,' they proposed correspondence with the Philadelphia, Ketocton and Monongahela Associations, without mentioning Elkhorn.

"The fraternity thus formed assumed the name of Salem Association of Regular Baptists, and comprised all the Regular Baptist Churches in Kentucky, west of Frankfort, the church on Brashears Creek having been dispersed by the Indians. It had but three preachers within the bounds of its immense territory, and it received but few accessions to its ministry, till it raised them up in its own churches. This body was very small at the beginning, and its growth was very slow till the great revival of 1800-3, when it received very large accessions, and has since maintained a prominent position among the associations of the state."

The South Kentucky

The South Kentucky Association is the third association formed, and Doctor Spencer fixes the date as May, 1788. Aspland says this association was constituted "about 1785." Other historians have followed Aspland and said it was "constituted 1785," but the old records fix the date as 1788. The churches composing this association were Separate Baptist churches (Vol. II, p. 81). "In the minutes of the proceedings of South Kentucky Association, at its annual meeting in 1791, the following item is recorded:

"The association agrees to abide by the plan upon which the churches of our union were constituted (an association), in October, 1787, and May, 1788."

"That is, after the example of Elkhorn, they held a preliminary meeting in October, 1787, and met again the following May to complete the organization. The constitution of this ancient fraternity, therefore, properly dates from May, 1788.

"The preliminary meeting convened at Tates Creek meeting house, in Madison County, the first Friday

in October, 1787. Eleven churches were represented." In speaking of the "Regular" and "Separate" Baptists Doctor Spencer says, "it was a distinction without a difference." This distinction, however, soon passed away as the two branches formed a union and called themselves the "United Baptists." This association held its last meeting in August, 1801. This was the meeting at which the "terms of general union" were ratified by this body.

Tates Creek Association

The fourth association formed was the *Tates Creek*, and according to Spencer (Vol. I, p. 277) was as follows:

"In 1793 a third effort was made to form a union between the Regular and Separate Baptists. At the meeting of *Elkhorn Association*, in May of that year, it was agreed that *Ambrose Dudley*, *James Garrard*, *John Taylor*, *John Price* and *Augustine Eastin* be appointed to visit the *South Kentucky Association* to confer with them on the subject of a union between the two bodies. Arrangements were made to have the churches of both associations to send messengers to a meeting to be held at *Marble Creek*, in *Fayette County*, in July. The meeting was accordingly held. A large majority of the messengers agreed on terms of union. But some of the Separates opposed the measure in such a manner as to defeat it. This so displeased some of the churches of *South Kentucky Association* that they at once declared nonfellow for that body.

"On the 23d of the following November four churches met, by their messengers, and formed themselves into an association under the style of '*Tates Creek Association of United Baptists*.' This was the fourth association formed in Kentucky, and the first that styled itself *United Baptists*. This was done in imitation of the Baptists of *Virginia*, who had happily united and assumed this title six years before.

"*Tates Creek Association* did not, at first, adopt

any confession of faith, but in general terms agreed to that adopted by Elkhorn and Salem. This gave some trouble, for, although Elkhorn entered into correspondence with the new fraternity immediately, it caused such uneasiness among some of the churches that she was compelled to withdraw her correspondence the next year. But in 1797 the correspondence was resumed, and has continued to the present time." Tate's Creek is still a live and vigorous association.

Bracken Association

The first association constituted in Kentucky, according to Spencer (Vol. II, p. 96), was the Bracken, which was the eldest daughter of Elkhorn. "According to an arrangement made by Elkhorn Association, messengers from eight churches met at Bracken meeting house, near the present site of Minerva, in Mason County, on Saturday, May 28, 1799. A sermon was preached by the venerable David Thomas. James Turner was chosen Moderator, and Donald Homes Clerk. After proper consideration, Bracken Association was constituted in due form. Five of the churches, viz.: Washington, Mayslick, Bracken (now Minerva), Stone Lick and Locust Creek, had been dismissed from Elkhorn Association. The ministers of the new fraternity were Lewis Craig, David Thomas, Donald Holmes and Philip Drake. William Wood, the first preacher who had settled within the present bounds of Bracken Association, had been excluded from Washington Church the year before the association was constituted. The venerable and illustrious Lewis Craig was regarded the father of this association.

"This fraternity was small at first. At its meeting in the fall of 1799 it reported 9 churches with 600 members. It did not share so largely in the fruits of the "Great Revival," as did the other associations in the state. For, while the churches of Elkhorn reported, in 1801, 3,011 baptisms, and those of Tate's Creek, 1,148, those of Bracken reported only 139.

The body, however, enjoyed a steady, healthful growth till 1805, when it numbered 19 church with 1,865 members." This association reports now 28 churches and 2,442 members.

Green River Association

The sixth association formed in Kentucky was known as the Green River (Spencer, Vol. II, p. 105). "In 1799 there were about eight churches in what was known as the Green River country. In June of that year a conference was held at Sinking Creek meeting house, in Barren County, for the purpose of considering the propriety of forming an association. The conclusion of the meeting was, that it was expedient for the churches to associate. An appointment was made for a meeting at the Sinks of Beaver Creek, to convene on the third Saturday in the following October, to carry into effect the sense of the present conference. The time and place of meeting were afterwards changed. Accordingly, messengers from several churches met at Mount Tabor meeting-house in Barren County, on the third Saturday in June, 1800, and Green River Association of nine Regular Baptist churches was constituted in due form.

"A list of these churches is not now accessible; but those known to have been in existence at that time, within the territory occupied by the new fraternity, were Concord, Mud Camp (now Blue Spring), Mount Tabor, and Sinking Creek, in Barren County; Brush Creek (and probably Pitman's Creek), in Green County; Sinks of Beaver Creek (now Dripping Springs, in Metcalf County); Mill Creek, in what is now Monroe County, and Severn's Valley, in Hardin County. The last named had broken off from Salem Association, some years before, on account of that body tolerating slavery; hence its connection with Green River Association. It returned to Salem Association in 1803."

Spencer's account of Green River Association shows that he did not have the minutes until the ses-

sion of 1802, when he gives facts and figures according to the minutes, but the author, by the kindness of Hon. H. S. Robinson, Campbellsville, Kentucky, has before him the minutes for Green River Association for the years 1800, 1801, 1802, 1803 and 1804. These sessions are not numbered, but 1800 seems to be the first session. Doctor Spencer may be right when he says, "Accordingly, messengers from several churches met at Mount Tabor meeting-house, in Barren County, on the third Saturday in June, 1800; and Green River Association of nine Regular Baptist churches was constituted in due form," but if so this must have been only a preliminary meeting, for the old minute of that year reads as follows:

"Minutes of the Green River Association of Baptists.

"Held at Trammel's Creek Meeting-house, in Green County, on Saturday, November 1, 1800, and continued by adjournment until Monday the 3rd. Saturday, November 1, 1800. At 12 o'clock Elder Carter Tarrant delivered the introductory sermon from Psalms 55-14. We took sweet counsel together, and walked unto the house of God in company. After the sermon business was opened with prayer, when Elder Robert Stockton was chosen moderator, and John Chandler clerk. Letters from nine churches were read, their messengers' names enrolled, and a list of their numbers taken, which are as follows:" Here is given the list of the churches, the names of the messengers and the number of members in each church. The churches named are: Beaver Creek, Brush Creek, Pitman's and Robinson Creek, Sinking Creek, Trammel's Creek, Russell's Creek, Sinks of Beaver Creek, Barren, and Mill Creek. Of the nine churches they are all named for creeks but one. It will be observed that Severn's Valley is not in this list. Severn's Valley first appears in the minutes of 1801. The minutes of that year report nineteen churches, nine of which came in at that session, and Severn's Valley is named as one of the nine. Then at the 1803 session the minutes mention the fact that

“Severn’s Valley requests a letter of dismissal from the association to join one more convenient—granted.” According to the old minutes the nine churches of which Green River Association was constituted aggregated 361 members. The preachers in the organization, as far as known, were Alexander Davidson, Carter Tarrant, Robert Stockton, Robert Smith, John Mulky, Elijah Summers, Benjamin Lynn, and probably Alexander McDougal and Baldwin Clifton.

The association was constituted just about the commencement of “The Great Revival,” and so the growth of the young fraternity was exceedingly rapid. Its third annual meeting was held at Mill Creek, in what is now Monroe County, July 31, 1802. Robert Stockton was chosen moderator and John Chandler clerk. Messengers were present from thirty churches, twelve of which had been constituted since the last session, which aggregated 1,763 members. The numerical strength of the body multiplied more than five-fold within two years. Benjamin Lynn, the Daniel Boone of the Kentucky Baptists, was present at this meeting, and was invited to a seat in the body. Elder Jonathan Mulky was present from Holston Association, in East Tennessee; Lewis Moore, from Mero District; Owen Owens, from Salem; and letters from Elkhorn, Bracken and News (N. C.). It was “agreed to open correspondence with all the Baptist associations in Kentucky.” These were Elkhorn, Salem, Tates Creek, Bracken, North District, South District, and Mero District, the latter being partly in Kentucky and partly in Tennessee. This shows that there was a time when all the Baptists in Kentucky were united.

According to history there were six associations of Baptists in Kentucky in the year 1800, all of which have been constituted within a period of fifteen years. According to the minutes of Green River Association, 1804, that body was divided into three associations—Green River, Russell’s Creek, and Stockton’s Valley.

Spencer says (Vol. II, p. 252), "When Green River Association divided on the question of missions, in 1840, it (the Salem church) entered with seven other churches into the constitution of Liberty Association." This fixes the date when Green River Association became anti-missionary.

The space allotted to this chapter is too limited to give even the names and dates of constitution of all the associations (there being at this date seventy-six in the state). We shall give only items of special historical interest from the others, and a summary at the end of the chapter.

North District Association, according to history, resulted from a division of the old South Kentucky fraternity in August, 1801, and held its first annual meeting at Unity meeting-house in Clark County on the first Friday in October, 1802.

There are several very interesting items recorded in the history of this association as given by Spencer (Vol. 2, p. 119 ff). One is the question of slavery which caused a division in the association as early as 1807, fifty-four years before the war between the states. "The question of slavery continued to be agitated in the bounds of the association for nearly twenty years," says Spencer. These facts will be brought out fully in the chapter on "*The Emancipation Rupture*."

The next item of interest is the question of Campbellism, which took root early in the association and caused another split. "Mr. Campbell visited Mount Sterling as early as 1824, and preached three sermons there. John Smith, commonly known as 'Raccoon' John Smith, the most attractive preacher and the shrewdest manager in the association, was speedily converted to his views. Several other preachers of less note soon followed him. The churches withered under the constant disputations for two or three years. But suddenly, about the close of the year 1827, a powerful religious excitement began to move the people here, as well as all over the northern part

of the state. Multitudes professed conversion and were baptized. The Campbellite preachers were by far the most active in this work. John Smith's biographer avers that Smith immersed most of the converts. Of course, they were 'baptized for the remission of sins.' This meeting has been called, not inappropriately, 'John Smith's Revival.' During the two years, 1828 and 1829, the churches of North District reported 1,059 baptisms, while five new churches were constituted 'on the Bible.' The association now numbered 24 churches with 2,265 members. But it was no longer a Baptist association. The Campbellites had an overwhelming majority in the association, as well as in most of the churches. The association went through the ordinary routine of business in 1829, and appointed to meet the next year at Spencer Creek.

"Instead of attending the meeting at Spencer Creek, where they knew they would be in a hopeless minority, the Baptists called a convention, which met at Lulbegrud, in April, 1830. Only seven churches were represented. The principal business transacted by the meeting was the examination of the records of South Kentucky and North District associations, to ascertain what had been the duties and customs of those bodies. The investigation showed that the established customs of North District Association had been repeatedly and flagrantly violated during the last three years." The full report of the committee appointed to make the investigation and the action of the body will appear in a chapter on "The Campbellian Split." "After giving their reasons for their conclusions, and transacting some other business, they conclude as follows: 'In conclusion, we declare that we withdraw from all churches that have departed, as before alleged, considering them in disorder and gone out of the union. But at the same time, our fellowship is not broken with such minorities, or individual members, as are content with former usages of the churches'" (Spencer, Vol. 2, p. 123). This

SUMMARY BY ASSOCIATIONS.

Associations	Membership						Reported Contributions																
	Increase			Decrease			Churches	Present Membership.	Number Sunday Schools.	Number B. Y. P. U. s.	Number W. M. S. s.	Value of All Church Property.	Pastor's Salary.	Other Home Expenses.	Budget Objects.	Other Objects.	Totals.	Full Time Churches.	Twice a Month.	Once a Month.	Parsonages.	Pastors.	
	By Baptism.	By Letter.	By Death.	Otherwise	By Letter.	Otherwise																	
Allen.	21	180	51	5	30	127	9	2544	0	65500 00	3165 09	4432 32	3561 50	3544 30	1376 14	10281 74	1	1	1	20			
Baptist River.	15	239	71	15	78	24	10	3073	4	64700 00	7125 82	3151 93	8949 43	3151 93	8949 43	21587 66	2	3	10	1			
Barren River	52	339	93	104	61	13	13	5829	24	38040 00	4227 00	3159 03	1184 29	1184 29	982 87	8570 32	2	3	62	3			
Barren River	40	503	193	56	83	23	82	3711	2	140200 00	10444 00	11104 73	9882 67	3544 30	1376 14	31431 40	3	1	36	3			
Bethel.	43	279	253	230	67	18	15	6781	36	24500 00	28097 50	1815 50	3544 30	1376 14	10281 74	157400 88	13	9	21	12			
Blackford.	24	139	47	22	83	18	15	2401	21	78270 00	12705 57	8555 55	13252 04	800 65	35247 11	2	10	29	4				
Blood River.	41	271	168	11	211	65	67	5857	32	137450 00	13324 10	15123 82	29232 64	29232 64	2816 57	60537 03	4	7	9	2			
Bonne Creek.	29	303	170	12	157	38	63	3011	17	40500 00	127 00	81 11	39 90	22 20	310 46	1	21	6	9				
Brownville.	22	43	16	4	10	22	10	1723	7	252900 00	15855 04	11584 09	1421 86	3400 60	4847 59	10 11	11	10	11				
Brickridge.	16	32	33	1	64	23	38	1872	12	142800 00	12925 42	22342 24	11933 07	1970 73	43171 48	20211 88	1	5	10	1			
Campbell County.	19	372	131	23	60	32	38	3166	18	83700 00	10972 00	8407 86	11153 72	928 69	31267 27	4	6	11	3				
Central.	13	199	107	10	122	21	55	3240	11	65650 00	8392 50	11459 86	4533 69	3471 03	31267 27	4	6	11	3				
Concord.	22	152	106	7	134	32	123	3421	16	59580 00	8392 50	11459 86	4533 69	3471 03	31267 27	4	6	11	3				
Crittenden.	18	104	30	99	61	24	12	612	16	322500 00	26518 50	37897 63	6563 07	5583 64	135550 83	6	9	11	5				
Davies Co.	46	446	349	22	301	74	61	9119	41	37580 00	2315 50	1840 54	6386 69	1840 54	6386 69	1840 54	8	1	9	5			
East Union.	12	150	23	2	69	19	10	2372	10	3 17580 00	2315 50	1840 54	6386 69	1840 54	6386 69	1840 54	8	1	9	5			
East Union.	20	306	97	24	131	14	10	3124	17	3 90150 00	8298 38	8342 27	17506 51	18 00	34105 16	2	2	10	1				
Edmonson.	14	135	45	12	36	15	57	1532	8	16025 00	1489 00	886 02	916 47	147 36	3418 95	2	2	12	1				
Enterprise.	33	932	472	38	349	74	288	11362	26	806350 00	48517 37	89456 55	107200 65	107200 65	251848 47	21	11	12	7				
Enterprise.	32	463	129	17	116	37	13	3970	17	74250 00	2579 25	12098 04	6249 65	8275 04	21861 89	6	3	23	1				
Franklin.	14	162	129	17	116	37	13	3970	17	84750 00	10690 90	9459 73	18772 19	2486 11	40801 93	2	8	4	1				
Frederick.	12	53	13	3	19	6	8	1045	7	17848 00	1755 48	1074 34	1636 65	1636 65	5086 47	1	10	1	1				
Gasper River	21	110	28	6	64	27	3	2945	19	6 43500 00	3719 00	302 11	841 77	133 50	4996 38	1	20	1	2				
Goose Creek.	10	42	8	...	10	3	...	727	2	1 4900 00	1000 00	1000 00	1852 13	359 78	2165 00	1	19	1	1				
Goshen.	17	203	33	...	52	24	47	1674	10	22800 00	3858 98	1385 20	1853 20	359 78	3204 98	1	6	22	3				
Graves Co.	30	254	130	10	137	13	35	3855	22	7 13600 00	12173 50	11833 05	36 21	680 93	307 69	2	6	23	2				
Green River.	28	217	138	24	106	20	143	2457	25	136550 00	10331 26	9891 64	7510 60	2307 17	30540 03	9	2	17	2				
Greenville.	9	13	2	1	...	3	12	547	...	10700 00	20 00	...	...	...	20 00	...	9	2	9	2			
Henry Co.	13	...	...	...	...	...	...	2235	12	97500 00	10800 00	8817 00	13682 00	...	319 41	494 13	4	6	15	1			
Irvine.	34	336	53	10	100	18	63	4031	23	110133 00	11013 00	2448 53	15151 01	2446 27	31258 81	2	5	33	2				
Laurel River.	24	248	141	10	86	41	26	4294	23	95205 00	11013 00	2448 53	15151 01	2446 27	31258 81	2	5	33	2				
Liberty.	39	248	141	43	95	44	26	4294	23	124000 00	13765 00	11162 86	12845 31	...	37763 17	4	2	33	10				

[illegible]

gives us an account of the beginning of Campbellism in Kentucky, the end of which is not yet.

The next item of special interest is the account of Anti-missions which practically killed the association. "North District Association held its first meeting after the Campbellite schism at Howard's Upper Creek, in Clark County, on the fourth Saturday in July, 1831. It embraced 11 churches with 950 members. Thomas Boone, David Chenault, and James Edmonson were the only preachers left in the association. Small as the body was then, it has never been so large since. It was acknowledged and encouraged by all the surrounding associations; but it gradually declined in numbers. The anti-missionary complexion of the body was manifested by its dropping correspondence with all the neighboring associations, except Burning Spring, between the years 1837 and 1842. In 1859 it assumed the name of 'Old Baptists,' which it still bears. At that time it numbered 9 churches, aggregating 337 members. It has had but little variation in numbers from that time to the present. In 1880 it numbered 9 churches with 417 members. From its organization in 1802 to the Campbellite schism in 1829 there were baptized into its churches 4,075 members. During the 39 years of which we have reports, since the Campbellite schism, there have been baptized into its churches 513 members. Its name, 'Old Baptists,' indicates that it is an anti-missionary body." (Spencer, Vol. 2, p. 124f.)

Thus the once strong North District Association has practically died as the result of the anti-mission spirit. What the slavery agitation and the Campbellism split failed to do anti-missions accomplished.

At the close of the year 1800 there were in Kentucky six associations—six churches belonging to the Mero District Association of Tennessee and three unassociated churches—with a total membership of about 5,119. The six associations were Elkhorn, Salem, South Kentucky, Tate's Creek, Bracken and Green River.

The decade following 1800 added the following associations: North District and South District were formed by disbanding the old South Kentucky in 1802, South Kentucky (1803), North Bend (1803), Long Run (1803), Russell's Creek (1804), Stockton's Valley (1805), Red River (1807), Cumberland River (1809), Licking (1810). As Long Run is the largest association in the state, we give here a short history of this body. The Long Run Association was constituted September 16, 1803, at Long Run Church in Jefferson County, Kentucky. It seems that practically all of the churches that went into this constitution were from the Salem Association, and according to a resolution adopted by that body at its nineteenth annual session. The Long Run body was constituted of 24 churches with a membership of 1,619. Immediately following the constitution of the association two other churches were received into their fellowship.

Long Run includes all the Baptist churches in Louisville, and those in Jefferson County outside of Louisville and a few outside of Jefferson County. At the present time they report 50 churches and 16,830 members. Their total contributions for last year is given as \$427,548.08, while the valuation of church property is given at \$1,091,529. This is a great association.

CHAPTER V

THE GREAT REVIVAL OF 1800

In the great revivals between 1797 and 1812, especially in Kentucky, most marked mental and spiritual phenomena appeared, such as "the Jerks," "The falling exercise," etc.

The first instance noted was in 1797, under the preaching of McGready and McGree, Presbyterian ministers. From thence it spread rapidly over Kentucky and parts of Tennessee, and soon became inseparable from the "camp meetings," then so popular throughout the country. The following account is taken from Anti-Missionism (17-19) by Dr. B. H. Carroll, Jr.:

"Some fell suddenly as if struck by lightning, while others were seized with a universal tremor the moment before, and fell shrieking. Piercing shrieks were uttered by many during the whole period of prostration, intermingled with groans, cries for mercy, and exclamations of "Glory to God!" In general there was no complaint of pain, but of general weakness during and after the paroxysms. Women would fall while walking to and from the meeting-house, engaged in narrating past exercises, or drop from their horses on the road. In this condition the subject would lie fifteen minutes or two or three hours; and we are even told of a woman's lying, without eating or speaking, for nine days and nights. Some were more or less convulsed, and wrought hard in frightful nervous agonies, the eyes rolling widely. But the greater number were quite motionless, as if dead or about to expire in a few moments. Some were capable of conversing, others were not. During the syncope, and even when conscious and talking on religious topics, the subject was insensible of pain. Vinegar

and hartshorn were applied with no perceptible effects. . . . During the great camp meeting at Cane Ridge, August 6, 1801, three thousand were computed to have fallen.

"A similar affection to this was 'the jerking exercise,' or as it was commonly called, 'the jerks.' In this exercise the subject was instantaneously seized with spasms or convulsions in every muscle, nerve and tendon. His head was jerked from side to side with such rapidity that it was impossible to distinguish his visage, and the most lively fears were entertained lest he should dislocate his neck, or dash out his brains. His body partook of the same impulse, and was hurried on by jerks over every obstacle, fallen trunks of trees, or, in a church, over pews and benches, apparently to the most imminent danger of being bruised and mangled. It was useless to attempt to restrain or hold him, and the paroxysm was permitted gradually to exhaust itself.

"Wicked men were often taken with these strange exercises, and many would curse the jerks while they were under their singular operation. Some were taken at the tavern with a glass of liquor in their hands, which they would suddenly toss over their heads or to a distant part of the room. Others were taken with them at the card table, and at other places of dissipation, and would by a violent and unaffected jerk throw a handful of cards all over the room.

"The rolling exercise, the running exercise, the dancing exercise, the barking exercise, the laughing exercise, and visions and trances were frequent concomitants of camp meetings in Kentucky and Tennessee during the great revival. These exercises were simply such variations of the foregoing as their names would naturally suggest." It is generally conceded by historians that the Baptists declined to join in general camp meetings, and were therefore but little affected by these strange phenomena. "In 1800, in Kentucky, the statistics compared with those of 1790 show a falling off of 100 per cent in Baptist mem-

bership in proportion to increase in population," says Spencer. This was the ten years just prior to the great revival. The ten years just following the revival—1800 to 1810—show a great Baptist gain. Doctor Spencer says, "The revival of 1800 was one of the most wonderful events of modern times. It appeared more like the sudden conversion of a nation than the regeneration and reformation of individuals." After telling of the marvelous manifestations in the jerks, rolling, jumping, dancing, etc., Doctor Spencer says, "Doubtless there were many people truly converted," but he adds, "it is equally certain that great evil resulted." This, of course, would be expected. Periods of great religious excitement are often prolific of much evil.

According to Spencer Baptists took but little part in these camp meetings where there was wild excitement. In fact, he says "they joined in only one of these union meetings so far as is known." Again he says, "It is certain that the Baptists in Kentucky were generally exempt from the excesses of the great revival of 1800 that so sorely afflicted the Presbyterians. And instead of its resulting in discord, it healed the only schism there was among them." (Spencer, Vol. I, p. 536.)

There were other good results. "The revival had an especially happy effect on the Baptists in disposing them to make more effort to heal some unhappy divisions that existed among them, and in enlarging the spirit of missions. Hitherto their missionary operations had been confined to sending their ministers to look after their destitute brethren in Kentucky and in the adjacent borders of Tennessee, Indiana, and Ohio. But in 1801, at the meeting of Elkhorn Association, which comprised one-third of the Baptists in the state, and probably more than two-thirds of their wealth and influence, a request came up from South Elkhorn Church 'to send missionaries to the Indian nations'" (Spencer, Vol. I, p. 543). As a result of this request a committee was

appointed to take charge of the matter, and at least one missionary was sent out, for the records show that "John Young was approved by the committee and sent as a missionary to the Indians."

In the account of this revival, given by Mr. Roosevelt ("The Winning of the West," Vol. VI, p. 175), after saying many of the so-called converts went back into utter unbelief and sinful practices worse than the ones they had given up, he adds, "Nevertheless, on the whole there was an immense gain for good. The people received a new light, and were given a sense of moral responsibility such as they had not previously possessed. Much of the work was done badly, or was afterwards undone, but very much was really accomplished."

We are very much inclined to agree with Mr. Roosevelt at this point. While there were wild excesses and evil results, there was much good on the whole accomplished by this great revival. The spiritual interest and gain in membership in our churches indicate this.

CHAPTER VI

THE REGULAR AND SEPARATE BAPTISTS IN KENTUCKY UNITED—1801

Many of our people of the present time do not understand what is meant by "United Baptists," as the term long since has fallen into disuse.

In the early history of Baptists in Kentucky they were divided into "Regular Baptists" and "Separate Baptists," which, as Doctor Spencer says, "was a distinction without a difference," very largely. These distinctions continued for some years, but effort after effort was made until a union was finally effected.

I use here a part of an address by Dr. W. M. Pratt, and published in Jubilee Volume 1887 (p. 46).

"The early Baptist churches in Kentucky had troubles within.

"First. To secure unity between the two classes of Baptists—the Regulars and the Separates.

"The Separate Baptists had their origin in New England about the middle of the last century as the result of the great revival under the ministry of Jonathan Edwards and George Whitfield. Those who withdrew from the 'Standing Order' (Congregationalist) were called Separates or New Lights. Among their number was Shubal Stearns, who subsequently, on investigating the Scriptures, united with the Baptists and was baptized by Elder Wait Palmer at Tolland, Connecticut, and was ordained to the Baptist ministry by Elders Palmer and Moore. He felt impressed that his work in the ministry was to be outside of New England, as in 1754, together with his wife, sons, and his two brothers and their wives, his brother-in-law, David Marshall and wife, Joseph Breed and wife, Enos Steinson and wife, and Joseph Polk and wife, he left for the South, and located on

Sanday Creek, North Carolina, and immediately formed a church of these members of his household. David Marshall and Joseph R. Breed were appointed by the infant church to assist the pastor in his ministerial work. On his way to North Carolina he stopped for a short time in northeast Virginia and formed acquaintance with two churches in that region. The spirituality of the Christian religion was then untaught, and only in isolated instances was unknown in that region. The most wonderful effects resulted from the preaching of these men of God, and the spirituality of this little church on Sandy Creek, Guildford County, North Carolina, in the middle of the state, and about forty miles east of the Yadkin River, where Daniel Boone resided, at the time when he explored Kentucky. Doctor Catheart says, 'The parent body in a few years had 606 members, and in seventeen years from its origin it had branches southward as far as Georgia, eastward to the sea and the Chesapeake Bay, and northward to the waters of the Potomac. It has become the mother, grandmother, and great-grandmother of forty-two churches, from which 125 ministers were sent out as licentiates or ordained clergymen. And in after years the power that God gave Shubal Stearns and his Sandy Creek Church in North Carolina with resistless force brought immense throngs to Christ and established multitudes of Baptist churches.' (Baptist Encyclopedia). Probably no one minister in America has exerted so extensive and permanent influence. George Whitfield was Calvinistic in his view, so was Shubal Stearns. A peculiar feature of his church was a refusal to formulate articles of faith. They merely had a written Church Covenant, and took the Bible alone as their rule of belief. He possessed the spirit and activity of the early Methodists, and communicated the same to his disciples.

"The large majority of the earlier ministers of Kentucky were baptized by Separate Baptist ministers, imbibed the spirit and pursued the course of

Shubal Stearns, traveling to distant fields of evangelical labor, organizing churches and becoming themselves pioneers in church enterprise. The Philadelphia Association was constituted 1707, and at one time comprehended nearly all the churches from New England to South Carolina. She was the originator of Eaton's Academy at Hopewell, N. J., and Brown's University in Rhode Island, and her ministers were of considerable culture. She adopted and published her creed in 1742. (Printed by Benjamin Franklin, Philadelphia, 1743). This was the 'Confession of Faith' by Baptists in London and the country in 1689. This mother of Baptist Associations in America exerted a most conservative and wise influence over these newly formed churches in the South. She commissioned her wisest men to visit the settlements, and to give wholesome instruction to the churches and their ministers. The churches connected immediately with her body were called '*Regulars*,' and those which arose from this new movement were termed '*Separates*.' As a result of this judicious course most of the early ministers who came to Kentucky and established churches adopted the 'Philadelphia Confession' as an exponent of their faith. The churches south of Kentucky River mostly organized on the original platform of Shubal Stearns, with simply a church covenant. The associations of the Regular Baptists, both in Virginia and Kentucky, made overtures to the Separates for a union, which, after some delay, was consummated in Virginia, August 10, 1787, and in Kentucky, partially in 1797, and fully in 1801, under the name of 'United Baptists,' adopting in both states the Philadelphia Confession of Faith, with certain 'explanations.' Thus the Baptists of Virginia and Kentucky possess the two-fold elements of Calvinistic faith of the oldest association in America and the holy fervor and boundless zeal of the Separates—a most excellent combination. The two classes are so thoroughly wedded, that for years past not only party names dropped, but the word 'United' also, and 'Bap-

tist' alone remains to indicate our distinctive views." This shows that the union was effective. Benedict (page 812) in speaking of "*The Regulars and Separates in Kentucky*," says: "These distinctions which we have described under the head of Virginia, the Carolinas, etc., began early to appear in this western region; the parties which maintained them, were lineal descendants of the same people in the east, and here again we find the successors of Stearns, Marshall, and other New England New Lights.

"The Elkhorn and South Kentucky Associations embraced the substance of the two parties in the early movements of the Baptists in this new region, and by these bodies a reconciliation and union was effected similar to those which have been described in Virginia and North Carolina.

"The meeting for this purpose was held at Howard's Creek, N. H., in Clark County, in 1801. A. Dudley, J. Price, J. Redding, D. Barrow, and R. Elkin represented the Regulars; D. Ramey, Thomas J. Chilton, M. Bledsoe, S. Johnson the Separates."

The Terms of Union: The terms of the union as given by Benedict (page 821) are: "We, the committees of the 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 God-head 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 *Christ tasted death for every man*, shall be no bar to communion.

"10. And that each may keep up their associational and church government as to them may seem best.

"11. That a free correspondence and communion be kept up between the churches thus united.

"Unanimously agreed to by the joint committee. Ambrose Dudley, Joseph Redding, Robert Elkin, John Price, David Barrow, Daniel Ramey, Thos. J. Chilton, Samuel Johnson, Moses Bledsoe."

Benedict says "This was the last body of the Separate Baptists which relinquishes the appellation by which they had been distinguished about fifty years." For a short time the term "United Baptists" was used, but it soon dropped out of use and our people were known simply as "Baptists," until the split over the mission question, (about 1832), and then we were called "Missionary Baptists" to distinguish us from the Anti-missionary Baptists. However, as the Anti-missionary Baptists have about disappeared the term "Missionary" is not now necessary in connection with the name "Baptists" as we are now called. Our churches today are known simply as Baptist churches, which is quite sufficient, since other bodies using the name "*Baptist*" use some designating term as, "Free-will," "General," "Old School," etc. Our denomination is put down in history and in statistics simply "Baptists."

CHAPTER VII

THE EMANCIPATION RUPTURE—1807

Though the agitation of the emancipation of slaves began in 1789 in the meetings of Kentucky Baptists the rupture did not occur until 1807. "The first reference to the unlawfulness of slavery, found on the public records of Kentucky Baptists, is contained in the following queries, sent from Rolling Fork Church, in Nelson County, to Salem Association, convened at Cox's Creek Church in the same county, on the third of October, 1789: 'Is it lawful in the sight of God for a member of Christ's Church to keep his fellow creature in perpetual slavery?' The question was answered thus: 'The association judge it improper to enter into so important and critical matter at present.' This answer gave no relief to the church." ("History of Kentucky Baptists," Vol. I, p. 183.)

The question of slavery, however, was already agitating our brethren in Virginia. Semple's History of Virginia Baptists, Revised Edition, (p. 102), says: "The next General Committee met at William's meeting house, Goochland County, Friday, the seventh of March, 1778." The date here evidently should be 1788, for the meeting just prior to this was 1787, and the one just following was August, 1788. It seems that the committee met oftener than once a year. Doctor Semple then adds as the third item of business, "Whether a petition should be offered to the General Assembly, praying that the yoke of slavery may be made more tolerable. Referred to the next session." It seems from the account of the next meeting, which was held at Dupuy's meeting house, August 11, 1788, the question of slavery was not taken up, but at the next meeting held in Richmond, Au-

gust 8, 1789, the matter came up as follows, says Semple (p. 105): "The propriety of hereditary slavery was also taken up at this session, and after some time employed in the consideration of the subject the following resolution was offered by Mr. Leland and adopted. (The Rev. John Leland-Nowlin). Resolved that slavery is a violent deprivation of the rights of nature and inconsistent with a republican government, and therefore recommend it to our brethren to make use of every legal measure to extirpate this horrid evil from the land; and pray Almighty God that our honorable Legislature may have it in their power to proclaim the great Jubilee, consistent with the principles of good policy." Then on page 393 Semple says: "In 1787, the lawfulness of hereditary slavery was debated in the association. They determined that hereditary slavery was a breach of the divine law. They then appointed a committee to bring in a plan of gradual emancipation, which was accordingly done."

Thus it will be seen that the early Baptists in Virginia expressed opposition, in unmistakable terms, to slavery, as early as 1787. Our Kentucky associations were in correspondence with the Virginia associations, both by letter and messengers, and were therefore advised as to their actions. So it is no surprise to see the matter coming up two years later, than the above Virginia action, in a Kentucky association—the Salem. Elkhorn Association, at its meeting in August, 1791, says Spencer, (Vol. I, p. 184), "Appointed a committee of three to draw up a memorial to the convention to be held on the third day of April next, requesting them to take up the subject of Religious Liberty, and Perpetual Slavery in the formation of the constitution of this district, and report at the Crossing, on the eighth of September. Eastin, Garrard and Dudley were the committee. At the meeting at Great Crossings, in September of the same year, the 'memorial on Religious Liberty and Perpetual Slavery was read and approved.' This action of the

association did not meet the approval of the churches. Accordingly, the next association, which met at Bryants, in December of the same year, and which was probably convened, in extra session, for this express purpose, 'Resolved that the association disapprove of the memorial which the last association agreed to send to the convention, on the subject of Religious Liberty and the Abolition of Slavery.' "

After this, it seems that the question of slavery did not come up in the association for several years. But the preachers were preaching on the subject and it was being discussed in the churches. Emancipation parties were formed in many churches, which was a source of confusion and disturbance. The association finally had to act on the question of the emancipation of slaves. "Elkhorn Association, during its session at Bryant's, in 1805, again took up the subject and passed a resolution, that, '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.'

"This resolution gave great offense to the emancipators. They became much more active and determined in their opposition to slavery. Even the earnest and laborious William Hickman was carried beyond the limits of prudence. On a fast day of that same year, he preached at Elkhorn Church, of which he was a member, and the pastor. His text was Isa. 58:6: 'Is not this the fast I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?' This sermon, says Theodrick Boulware, 'was disingenuous and offensive. The speaker declared non-fellowship for all slave holders. A few days afterwards he wrote a letter to the church, declaring his withdrawal.' Whether he went into the constitution of an emancipation church, or not, does not appear. John Shackelford was called to the care of Forks of Elkhorn Church for one year. Before his

time was out Mr. Hickman returned and gave satisfaction to the church, and, when the year was out, resumed its pastorate." ("History of Kentucky Baptists," Vol. I, p. 185).

This gives us some conception of the disturbance in the Elkhorn Association caused by the question of emancipation. About this same time John Sutton led off a party from the Clear Creek Church, which united with a faction led out of Hillsboro Church by Carter Tarrant, and formed an emancipation church, called New Hope, located in Woodford County, "the first emancipation church in this part of the world," says John Taylor. ("History of Ten Churches," p. 81).

The question of slavery caused a division in the North District Association in 1807. Spencer says, (Vol. II, 119 f): "In 1804, Thomas J. Chilton, from a party of South District Association, which afterwards took the name of South Kentucky Association, presented to North District, charges against Jeremiah Vardeman and John Rice. As the party represented by Mr. Chilton was not recognized by the association, the charges were not entertained. But the next year, the same body entertained five charges against David Barrow, the ablest preacher in their body. These charges were presented by the messengers from Bracken Association, and pertained to Mr. Barrow's sentiments on the subject of slavery. The association, after hearing him, in his own defense, decided that his explanations and apologies were sufficient. Some of the churches, however, were determined to get rid of him; and new provisions were made for his expulsion. 'Providence and Boone's Creek Churches inquire how a church shall deal with a minister who propagates doctrines that are unsound or pernicious to peace and good order? The association advises that a church, in such cases, withdraw all the power they gave such preacher; and (that) two preachers may suspend, or stop such 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.' This rule, however, unbaptistic, was applied to Mr. Barrow almost immediately after the association adjourned. At the next meeting of the body, in 1806, the following proceedings were entered on its minutes:

" 'A committee or council of five ministers reported: That, agreeable to 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 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 proceeded to expel him from his seat in this association,' They also 'appointed a committee to deal with Brother Barrow, in the church at Mount Sterling, at their next monthly meeting, and report to next association.'

" 'Immediately after Mr. Barrow's expulsion from North District Association, he commenced arranging for the constitution of an Emancipation Association. A meeting was called to convene at New Hope, in Woodford County, on the twenty-ninth 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, which was constituted of nine churches, aggregating 190 members, the following September. This association, which took the name of Licking Locust, will be noticed in its appropriate place.

" 'North District Association saw the injustice of her rash act when it was too late to counteract its evil effects. At her annual meeting, in 1807: 'The association proceeded to annul and revoke the act of last association, in expelling Elder David Barrow from his seat in the association. But she had already lost

at least three churches and two preachers by the transaction; and they did not now choose to return. The subject of slavery continued to be agitated, in the bounds of the association, nearly twenty years."

The foregoing shows that the agitation was long and bitter in this association. We are told by Spencer (Vol. I, p. 186) that "The excitement extended all over the settled portion of the state. Several churches in Bracken Association fell in with the emancipation scheme. Among these were Licking Locust, Lawrence Creek, Gilgal and Bracken. Among the churches that united in the movement from North District, were Mount Sterling and Bethel. These and a number of other churches effected an organization, in September, 1807, under the name of 'The Baptized Licking-Locust Association, Friends of Humanity.' At their next meeting they resolved 'that the present mode of associations, or confederation of churches, was unscriptural.' They then proceeded to form themselves into an '*Abolition Society*,' * * * In 1816 they met at Lawrence Creek meeting house, in Mason County, under the name of 'The Association of Baptists, Friends of Humanity.' The following churches were represented: Bracken, Gilgal, Lawrence Creek, Mount Sterling, Bullskin and Bethel. No account was received from New Hope in Woodford County.

"The preaching was by Jacob Mahan, Moses Edwards and ——— Alexander. The Lord's Supper was administered by David Barrow and ——— Thompson. There is a manifest tendency to 'open communion' and other signs of decay, exhibited in the meager journal of their proceedings. The body kept up a feeble, withering existence till about the year 1820, when it was dissolved."

It seems from this time on the emancipation question gave the churches in Kentucky little or no trouble. We are unable to understand why the agitation died down, and the Emancipation Association disbanded, unless the leaders came to realize that they

were fighting a hopeless battle; and that their energies could be more profitably spent along other lines.

From the history we have of the emancipation movement it accomplished little, or no good, and a vast amount of harm. It disturbed Baptist churches and associations in Kentucky for a period of more than thirty years, and passed away, leaving no permanent breach.

CHAPTER VIII

THE CAMPBELLIAN SPLIT—1830

We have now reached an important point in Kentucky Baptist History—"The Current Reformation." It is not the author's purpose in this chapter to deliver a blow at Campbellism, but to give a fair statement of an important chapter in Kentucky Baptist history. As will be seen from the following facts a definite separation has taken place between the Baptists and the Disciples by the close of 1830.

Thomas Campbell left Scotland for the United States the eighth day of April, 1807, and Alexander Campbell, his son, together with the family, sailed for the United States September 28, 1808, "but the vessel in which the family had embarked being shipwrecked off the Irish coast, the family returned to Europe and Alexander entered the University of Glasgow November 8, the same year, and remained until the close of the university session the following May, 1809 ((pp. 130 and 190). The following August, the same year, Alexander, together with the family, again started for the United States, and landed in New York September 29, 1809, and shortly after reached Washington, Pa., in time to read and approve the 'Declaration and Address,' as the constitution of the Christian Association was called, which was then issuing from the press. (Mem. A. C., Vol. I, pp. 195 and 205)."

Taken from "Origin of Campbellism," page 15.

Thus in 1809 we find Alexander Campbell in the United States. It is not the author's purpose to follow Mr. Campbell in founding and developing a new sect, but to notice his life and labors as they touch and affect the history of Kentucky Baptists. Mr. Campbell began preaching in Kentucky as early as 1823, and by 1830 there was a definite separation between

the Baptists and the Disciples, as they called themselves. The labors of Mr. Campbell were begun in Kentucky as a Baptist, and in Baptist churches. In this way Mr. Campbell ingratiated himself into the favor of the Baptists before they learned that he had been called to re-establish "the ancient order of things." Spencer in his "History of Kentucky Baptists" (Vol. I, p. 581) on "The Rise of Campbellism" says:

"The Baptist denomination in Kentucky was probably never more prosperous than in the year 1820. The churches and associations were enjoying great peace, if we except a slight interruption of the correspondence between Licking and Elkhorn Associations, and the existence of the South Kentucky and Nolynn Associations of Separate Baptists, which did not correspond with the other associations in the state. The spirit of missions had been greatly revived and the churches were contributing more liberally to foreign missions than those of any other portion of the United States. They had at this period a corps of ministers who, in all the elements of success, ranked favorably with any on the continent. Wm. C. Warfield, Wm. Warder, Isaac Hodgkin, Jeremiah Varde-man, George Waller, Silas M. Noel, Walter Warder and Wm. Vaughan, all brought into the ministry on the soil of Kentucky, were men of eminent ability, piety and usefulness. Besides these, there were many preachers of less note, who were eminent for piety, zeal and usefulness. With these advantages, and with a membership exceeding in numbers that of all other denominations combined, their prospects for the future were peculiarly hopeful.

"The general revival that was just closing had produced no schisms or discords. Yet the enemy had sown tares among the wheat that were destined to yield an abundant harvest. Some bad leaven had been introduced, which was destined to work disastrous consequences. The opposition to missions, theological schools, and, indeed, all benevolent societies,

had already exhibited itself. Taylor, Parker and some others had taken the alarm, and sounded the tocsin of war. Suspicion was excited among the churches, and the spirit of missions began to subside, especially among the illiterate and uninformed. While avarice was not by any means, the primal cause of opposition to missions and other benevolent enterprises, it doubtless added strength to it. Taylor was not persistent in his opposition; Parker, Nuckols and others were. But soon there arose another opponent to benevolent enterprises, whose brilliancy eclipsed all other lights, and whose influence among the Baptists of Kentucky was destined to exert greater evil among them than that of any other man of his generation. This was Alexander Campbell, then and during the remainder of his life, a resident of Brook County, Virginia. For a time, after he commenced his career as editor of a popular religious periodical, he gave his influence principally to opposing missions, Bible and Tract Societies, and Theological Schools, and to curtailing the influence and pecuniary support of Christian ministers, whom he styled 'the kingdom of the clergy,' and to bringing into discredit the doctrines and practices of the principal religious sects of the country."

In August, 1823, Mr. Campbell began the publication of a monthly paper which he called *The Christian Baptist*, and in October of the same year he debated with W. L. McCalla, Presbyterian, at Washington, Mason County, Kentucky, on baptism. But to understand the "Current Reformation" in Kentucky we must take up the life and labors of Barton W. Stone, and to understand Stone's movements we must take some notice of the great revival. From the *Memoirs of Wm. Vaughan* (121 ff) we get the following informing account of Barton Stone's movement.

"In the year 1796 a very eloquent Presbyterian preacher by the name of McGready immigrated to Logan County, Kentucky, and was settled as pastor over two churches known as Red and Muddy River.

These churches were in a cold back-slidden condition, and of this he writes with sadness. We quote his own words:

“ ‘Our infant congregations remained in a state of deadness and darkness from the fall, through the winter and until the month of July, 1799. On Monday the power of God seemed to fill the congregation. The boldest, daring sinners in the county covered their faces and wept bitterly. After the congregation was dismissed, a large number of people remained about the doors, unwilling to go away. Some of the ministers proposed to me to collect the people in the meeting house again and perform prayer with them. The mighty power of God came among us like a shower from the everlasting hills. God’s people were quickened and comforted; sinners were powerfully alarmed, and some precious souls were brought to feel the pardoning love of Jesus. Gasper River, the following August, was the scene of a deep religious interest. After the sermon the pastor gave a solemn exhortation. The people for some time kept their seats, while a deep solemnity prevailed throughout the congregation. Some cried out aloud and many fell on the ground and laid there, groaning, praying and crying for mercy. Not long after this a deep religious interest was awakened along the banks of the Ohio.’ Further Mr. Vaughan says: “ ‘In July,’ says Mr. McGready, ‘multitudes crowded from all parts of the country, to see a strange work from the distance of forty, fifty and even a hundred miles. Whole families came in their wagons; between twenty and thirty wagons were brought to the place, loaded with people and their provisions, in order to encamp at the meeting house. Of many instances I shall mention one of a little girl. I stood by her while she lay across her mother’s lap, almost in despair. I was conversing with her when the first gleam of light broke in upon her mind. She started to her feet, and in an ecstasy of joy she cried out: “ ‘Oh, what a sweet Christ he is!’” etc. Then turning around she ad-

dressed sinners and told them of the glory and willingness and preciousness of Christ, and pleaded with them to repent.'

"This was the first camp-meeting. The excitement continued and the Methodists, always more or less enthusiastic, joined in and fanned the flame. It ran from settlement to settlement until the whole country was in a blaze. The people were amazed; vice hid her head and infidelity hushed its babbling mouth.

"This religious excitement was communicated to Northern Kentucky in the following manner; Barton W. Stone, who was pastor of two Presbyterian congregations, in Bourbon county, and which, like many other churches in the state, were in a condition of great coldness and deadness, hearing of the revival in Southern Kentucky and in Tennessee, under the labors of James McGready and other Presbyterian ministers, was very anxious to be among them, and early in the spring of 1801, he went there to attend a camp-meeting. He will give, in his own language, a description of the scene:

" 'The scene to me was 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, recovering and exhibiting symptoms of life by a groan or a piercing shriek or by a prayer for mercy, most fervently uttered. After lying thus for hours, they obtained deliverance. I observed with critical attention every thing that passed. After attending to many such cases, my conviction was complete that it was a good work—the work of God—nor has my mind wavered since on the subject.'

"Stone returned to Cane Ridge, in Bourbon, carrying with him the intelligence of the wonderful revival in Logan County. The work commenced there immediately. He preached in the morning and a deep solemnity prevailed. At night two little girls were affected in a way precisely similar to those in Logan

County, and the next morning, as Mr. Stone returned to Cane Ridge, he was met by a prominent citizen, shouting praise to God. He says: 'In less than twenty minutes scores had fallen to the ground; paleness, trembling and anxiety appeared on all. They continued on the spot till late in the night, and many found peace in the Lord.' The effects of this meeting were electric. Men, women and children were in a perfect fever with excitement, the like of which was never known before. Following the example of the people in Southern Kentucky, it was resolved to hold a camp-meeting at Cane Ridge, and thus facilitate the good work already begun. This meeting was noted for the numbers that attended it, and the wild scenes that were then enacted. Hear Mr. Stone again:

" 'This memorable meeting came on Thursday and Friday before the third Lord's day in August, 1801. The roads were literally crowded with wagons, carriages, horsemen and footmen, moving to the solemn camp. The sight was affecting. It was judged by military men on the ground that there were between twenty and thirty thousand collected. Four or five preachers were frequently speaking at the same time at different parts of the encampment, without confusion.' " Continuing Mr. Vaughan says (p. 128):

"From this there was a division among the Presbyterians. Those who were opposed to the extravagancies of the revivalists formed one party, and those in favor of them the other. The differences between these two parties were sharp and well-defined. The excitement ran high. Crimination and recrimination were the order of the day. Those who headed the revival movement were Barton W. Stone, Robert Marshall, John Thompson, Richard McNemar and John Dunlevy. They abandoned the old land-marks as set forth in their confession of faith, and their fundamental doctrines were 'Rational belief and war to the death on all creeds, systems, and confessions of faith.' McNemar, one of their leaders, has thus written: 'They adopted a very different faith, and taught as

an important truth that the will of God was made manifest to each individual who humbly sought after it, by an inward light shone into the heart.' They were therefore called '*New Lights*.'

"Barton W. Stone, the acknowledged leader of this party, renounced the doctrines of Calvinism and proclaimed on every side that Christ died for all men, and that all can be saved on the same terms. He and his party also urged that men had the same ability to believe as to disbelieve in Christ. These and other doctrines which they held and proclaimed were in direct opposition to the Confession of Faith; but they had become so popular that the church courts for awhile were afraid to deal with them. But at length Richard McNemar was summoned before the Springfield Presbytery, so called because it met in Springfield, Ohio, and the following specifications of heresy were preferred against him:

"'1. He reprobated the idea of sinners attempting to pray, or being exhorted thereto, before they were believers in Christ.

"'2. He has condemned those who urge that convictions are necessary, or that prayer is proper in the sinner.

"'3. He has expressly declared at several times that Christ has purchased salvation for all the human race without distinction.

"'4. He has expressly declared that the sinner has power to believe Christ at any time.

"'5. That the sinner has as much power to act faith as to act unbelief; and reprobated every idea in contradiction thereto, held by persons of a contrary opinion.

"'6. He has expressly said that faith consisted in the creature's persuading himself assuredly that Christ died for him in particular; that doubting and examining into evidences of faith were inconsistent with and contrary to the nature of faith; and in order to establish these sentiments, he explained away these words: 'Faith is the gift of God,' by

saying that Jesus Christ is the object of faith there meant, and not faith itself, and also these words: 'No man cometh to me except the Father who sent me draw him,' by saying that the drawing there meant was Christ offered in the gospel, and that the Father knew no other drawing, or higher power than holding up his Son in the gospel.'

"Mr. McNemar acknowledged that he held these doctrines, except the first part of the sixth article. The above charges will give the reader an idea of the peculiar views at that time held by the 'New Lights'!

"From the Springfield Presbytery, the case was brought before the Synod at Lexington, Kentucky, in the fall of 1803, Stone and his party seeing that the decision of the Presbytery in regard to McNemar would be sustained, met in council, drew up a formal protest, presented it to the Synod, and then withdrew from the authority of that body. After a fruitless effort to bring these men back into the fold, they solemnly suspended Barton W. Stone, Richard McNemar, Robert Marshall, John Thompson and John Dunlevy, and declared their pulpits vacant. These men formed themselves into what they called the 'Springfield Presbytery.' 'From this period,' says Stone, 'I date the commencement of that reformation which has progressed to this day.' He wrote this in 1843.

"Shortly after their suspension they were joined by two other ministers, Mathew Houston and David Purviance. In June, 1804, they issued a document styled, 'The last will and testament of the Springfield Presbytery,' in which they set forth a synopsis of their doctrines, and forever dissolved the Presbytery. They threw away all creeds and adopted the simple name Christian, by which they wished to be designated. They urged all Christians to follow their example, to emancipate themselves from all confessions of faith and unite with them on the Bible. They were progressive. When first started they believed

in infant baptism, and that sprinkling was the proper act of baptism. After this they rejected the doctrine of infant baptism and proclaimed immersion as the only mode. And following quick upon this they promulgated the dogma of baptism for the remission of sins.

“When they united with the reformation in 1830 their number is not known, but in 1812, according to Doctor Benedict, they numbered 40 churches, 40 ministers and about 5000 members.

“Mr. Stone and his followers held many views in common with Mr. Campbell; in fact they were substantially the same, and consequently he and his adherents had no great difficulty in effecting with them a fundamental union. Although they originated long before Mr. Campbell developed his views, yet the substance of the Campbellite theory was in their doctrines, and the commencement of this sect may well be called the rise of the Current Reformation.”

Thus it will be observed that Mr. Stone was considerably in advance of Mr. Campbell in his “Reformation”—Stone dating from 1803, while Campbell joined the Baptists in 1812, and was excluded from Baptist fellowship 1829.

The starting of the Christian Baptist gave Mr. Campbell a great opportunity. Quoting again from *Memoirs of Wm. Vaughan* (pp. 161, 162, 163):

“Campbellism now began to assume a definite form. All over Northern and Central Kentucky Mr. Campbell had his adherents, and they read, as devoutly as Moslem ever read his Koran, the Christian Baptist. Week after week it paid its welcome visits, bringing light and comfort and joy. Mr. Campbell’s interpretations of scripture were regarded as infallible, and they were relied upon with implicit confidence. They had learned a new speech, no longer speaking the language of Ashdod. They were right, and that they knew full well, for they went by the ‘book.’ Half-grown boys and girls were thoroughly imbued with the spirit of the Great Reformer, and

were ready at all times to discuss with you the peculiar doctrines of the ancient gospel. The veil was lifted, and they could explain anything in the Bible. . . .

“The friends of Mr. Campbell were very busy in the dissemination of their principles. From the great leader at Bethany to the boy of fifteen summers there was unceasing activity. Every one of them was full of light and knowledge, and their hearts burned within them to communicate their doctrines to others. Whenever an opportunity presented itself, either in public or in private, they were discussing the topics suggested and developed in the Christian Baptist. They were as strong as Samson, who slew a thousand Philistines with the jaw-bone of an ass; they felt that one could chase a thousand and two could put ten thousand to flight.

“Their numbers increased, and some were found in almost every Baptist Church in the state, at least in Northern and Central Kentucky. The turbulent and disaffected were drawn into their ranks, also many amiable and excellent people, who had not given the subject a thorough investigation, or who, from the ambiguity of Mr. Campbell’s position, were unable to distinguish between truth and error. Campbellism raged like an epidemic in many parts of the country. The people were wild. There was strife and discord in the churches. Bitter feelings were engendered and hostile parties were arrayed one against the other. The humble, pious, peace-loving members mourned over the desolations of Zion, and by the rivers of Babylon they sat down and wept. Such men as Walter Warder, William Warder, Silas M. Noel, John Taylor and John S. Wilson saw the evils that beset our churches, but they wept and labored on. They saw the storm that was gathering—they felt that the danger was imminent—but they hardly knew what to do. They did not see how they could beat back the tide that seemed to be sweeping all before it. They appeared to be paralyzed, and

especially was this the case with Walter Warder and Jeremiah Vardeman. They thought it would be more prudent to modify and direct the course of the Reformation than to give it a direct and decided opposition. . . .

“They prayed for the peace of Jerusalem and for a season of refreshing from on high. They had waited long for a blessing, and at length God heard their prayer and the revival began. In the fall of 1827 the good work commenced. Ministers preached with unusual fervency and power and the people listened with deep interest, and large congregations assembled everywhere to hear the gospel. In the following winter and spring there were large additions to the churches. The brethren were so much absorbed in the revival, so overjoyed on account of the success of the gospel, that the Campbellite controversy was forgotten for a season. All over the state there was a glorious work of grace—such a revival as had not been witnessed since the great awakening of 1803. The Reformers who were still in the Baptist churches labored hard to bring over the young converts to their peculiar views. Shortly after their conversion, and while their hearts were warm and tender and easy impressed, they used every effort to instill their notions into their young minds. The older ministers were unsuspecting and off their guard, and before they were aware of it many had embraced the doctrine of Mr. Campbell. While the Presbyterians were the sufferers in the revival of 1803, the Baptists were the especial sufferers in the revival of 1827-28.” In the life of T. J. Fisher, (p. 56) by Spenceer is this statement: “The germ of what is now known as Campbellism was published in a series of letters, addressed by Robert Sandeman, of Perth, Scotland, to Mr. Hervey, about A. D. 1757. He claimed that ‘justifying faith’ is ‘the bare belief of the bare truth’. His system is known in England as ‘Sandemanianism’. In his writings he was exceedingly bitter against all opposing doctrines, and particularly bit-

ter and sarcastic in writing against the ministers of the Kirk of Scotland. He spent the last seven years of his life in New England, where, after organizing a few small societies, he died, at Danbury, Connecticut, A. D. 1771. His doctrines seemed to die with him. But near A. D. 1800, Barton W. Stone (and others) began, in a confused manner, to hold forth the doctrine of Sandemanianism; but, being unsuited for the work of a reformer, he made little progress, until Mr. Campbell, in his rapid changes from Hypercalvinism to the extreme of modern Arminianism, embraced Mr. Stone's doctrine, and added to it the doctrine that 'baptism is essential to salvation.' "

The heart of Campbellism is given in the following quotations. Dr. J. B. Jeter in his "Campbellism Examined and Re-examined" (p. 193), quotes from Campbell's "Christian System" (p. 233), the following which is the very heart of Campbellism:

" 'There are three births, three kingdoms, and three salvations. One from the womb of our first mother, one from the water, and one from the grave. We enter a new world on, and not before each birth. The present animal life, at the first birth; the spiritual, or the life of God in our souls, at the second birth; and the life eternal in the presence of God, at the third birth. And he who dreams of entering the second kingdom, or coming under the dominion of Jesus without the second birth, may, to complete his error, dream of entering the kingdom of glory without a resurrection from the dead.' "

Then again (page 196) Dr. Jeter quotes from "Christian System" as follows: " 'Whatever the act of faith may be, it necessarily becomes the line of discrimination between the two states before described. On this side, and on that mankind are in quite different states. On the one side, they are pardoned, justified, sanctified, reconciled, adopted, and saved; on the other, they are in a state of condemnation. This act is sometimes called immersion, regeneration, conversion,' 'Christian System,' p. 193.

'These expressions,' (immersed, converted, regenerated), 'in the apostle's style, denote the same act,' p. 203. 'For if immersion be equivalent to regeneration, and regeneration be of the same import with being born again, then being born again and being immersed, are the same thing.' p. 200." Also page 194, "Campbellism Examined and Re-examined" quoting "Christian System" p. 202. "The Holy Spirit calls nothing personal regeneration except the act of immersion."

It will be seen that Mr. Campbell in these statements does not teach *baptismal regeneration*. That is, he does not teach that regeneration takes place in connection with the act of baptism, but that baptism is itself regeneration. There can be no mistaking his language here. So baptism is not the condition, nor a condition of regeneration, but is itself regeneration, and the Holy Spirit calls nothing else regeneration. That's simon pure Campbellism—"Be dipped or be damned."

The separation between the Baptists and the "Reformers" in Baptist Churches now began. The best account we have found of this separation is given in the Memoirs of Wm. Vaughn (page 170 ff) as follows:

"Alexander Campbell, when he withdrew from the Redstone Association, united with the Mahoning Association, of Ohio. Through his influence that body became thoroughly imbued with the doctrines of the Reformation, and on that account the Beaver Association, of Pennsylvania, in August, 1829, withdrew from her all fellowship on the ground that she had departed from the fundamental principles of the gospel. A copy of these resolutions was sent to Rev. Silas M. Noel, D. D., of Frankfort, Kentucky, and the church at that place immediately sent up a request to the Franklin Association, which was about to assemble at the Forks of Elkhorn meeting-house, in Woodford county, that the charges of Beaver against the Reformers should be indorsed and published by the

association. Franklin, after due consideration, not only complied with the request, but advised all the churches in her connection to follow the course pursued by the Beaver Association and discountenance the errors of Campbellism. These errors and corruptions were set forth in the following terms:

“ ‘1. They, the Reformers, maintain that there is no promise of salvation without baptism.

“ ‘2. That baptism should be administered to all who say that they believe that Jesus 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 Spirit.

“ ‘5. That the Scriptures are the only evidence of interest in Christ.

“ ‘6. That obedience places it in God’s power to elect to salvation.

“ ‘7. That no creed is necessary for the church but the Scriptures as they stand; and,

“ ‘8. That all baptized persons have the right to administer the ordinance of baptism.’ ”

“These resolutions were sent to the South Benson Church, Franklin County, Kentucky, where there was a considerable party in favor of Mr. Campbell, and after a lengthy discussion between George Waller on the one side and Jacob Creath, Sr., on the other, they were spread upon the records of the church. The minority was so much incensed by this action that they met and, with the assistance of Jacob Creath, Sr., and his nephew, Jacob Creath, Jr., constituted themselves into another church. The majority, regarding this matter as schismatic, at their regular meeting in February, 1830, unanimously excluded them from the Baptist Church at South Benson.

“The work of separation had begun in earnest. A called meeting of the North District Association was held at Lulbeograd, Montgomery County, and Thomas Boone was chosen moderator. A committee was ap-

pointed to examine the records, correspondence, decisions and reports of the North District Association from the day of its constitution, in 1802, to its last session at Unity in 1829, and to report such results as they might deem to be of interest to the council. In due time the committee made the required examination and reported in substance as follows:

“ ‘1. That the constitution of the North District Association makes it the duty of the association to have a watch care over the churches and gives it the right to withdraw from such as act disorderly.

“ ‘2. That the association exercised this watch care over both churches and preachers until their session at Cane Spring, in 1827.

“ ‘3. They find that at that association, Lulbegrud complained of a new mode of breaking the bread when administering and receiving the Lord’s Supper; but the association neglected to notice the conduct of such churches.

“ ‘4. They find also that in the year of 1829, Goshen complains to the association of new forms of words adopted and used in the administration of baptism, etc.; and yet, though the church requested it, no attention was paid to the request.

“ ‘5. They find also that Cane Spring complained to the association, in the same year, and no attention was paid to her complaint.

“ ‘6. In 1829, Lulbegrud again complains that in consequence of changes taking place among the churches, respecting the administering and receiving of the Lord’s Supper and other matters, she should not commune; and yet no attention was paid to her complaint.’

“This meeting then adjourned to meet at Goshen on the fourth Saturday in June following. Elder David Chenault was elected moderator and James French, clerk. The following questions were then raised and promptly answered.

“ ‘1. Has North District, by abandoning the

supervisorship of the churches and preachers, departed from its constitution? Answered in the affirmative.

“2. Has a church, that takes upon itself the right to introduce and practice usages, unknown among the churches of Elkhorn and South Kentucky Associations at the time of their union, departed from the constitution and gone out of the union? Answered in the affirmative.

“‘Our reasons,’ said they, ‘for deciding that North District Association has departed from its constitution are contained in the proceedings of the meeting at Lulbegrud in April last. In point of doctrine these departures from what was believed in the churches of either Elkhorn or South Kentucky Association, at the time of their union, are so entire that to attempt an illustration throughout would be too long and tedious a writing. They even deny the special operation of the Spirit in quickening the dead sinner. And by way of ridicule they ask: “Where did the Spirit hit you? Was it on the shoulder or under the fifth rib?”’

“‘As to departures from church usage, they are so general that if any one thing in church customs, as practiced in the churches of Elkhorn and South Kentucky Associations, at the time of their union, remains unchanged, we know not what it is. Constituting churches, ordaining preachers, eating the Lord’s Supper, words of baptism, the action of putting under the water in baptism—all are varied. Can it be thought strange that these innovations, all beating on the churches at once, should produce distress, confusion and schisms.’

“We have not the space to give all these proceedings at length, but before they adjourned, by resolution they declared themselves withdrawn from all churches that had departed, as before alleged; but that their fellowship was not to be considered broken with their ministers or individual members who were content with the former usages of the churches.

“The course pursued by the North District Association was soon followed by other associations. Franklin took decided ground against the innovations of the Reformers. Mr. Noel presented a circular letter, from which we make the following extract:

“‘As an association we shall deem it our duty to drop correspondence with any and every association or church where this heresy is tolerated. Those who say they are not Campbellites, and yet countenance and circulate his little pamphlets, are insincere—they are to be avoided. When they say they are persecuted because they “will not swallow the Philadelphia Confession of Faith,” you are not to believe it, for no church has called one of them in question on that point, so far as we know. It is not so much their objection to this book as our objection to their confession of faith that makes the difference.’

“This letter was adopted by the association and ordered to be printed and circulated among the churches of that body.

“Elkhorn next showed herself true to ‘the faith once delivered unto the saints.’ She met on the second Saturday in August, 1830, with the church at Silas, Bourbon County, and, after much violent opposition on the part of the Campbellites, adopted the following resolutions:

“‘1. That the church at Versailles be dropped from further correspondence with this association, for non-conformity to the rules, and for receiving into her membership a preacher, Jacob Creath, Jr., who in faith and practice departed from her constitution, and who has taken part in constituting minorities who also have thus departed.’

“North District Association had split in twain, and each party was present with letters and messengers, and each one claiming to be the legitimate body. John Smith represented the Campbellites, and Reuben McDonald and others the Orthodox party.

“The question now arose: ‘Which body of Baptists shall be recognized by Elkhorn as the North Dis-

trict Association?’ Smith fought hard for a seat, but the association adopted the following resolutions:

“ ‘Whereas, it appears that two communications from North District have been sent to this association, showing that a split has taken place in that body;

“ ‘*Resolved*, Therefore, that the ten churches, which met in council at Goshen meeting house, on the fourth Saturday in June, 1830, and in their minutes declare that the rest of the churches have departed from her constitution in faith and practice, be reeognized as the North District Association, and that our correspondence be continued with them as heretofore.’

“Then followed the meeting of the Tate’s Creek Association, which occurred on the fourth Saturday in August, 1830. The messengers composing this body unanimously resolved to withdraw all fellowship from every church and association that favored the Campbellite heresy.

“Within the Bracken Association matters had come to a crisis. May’s Lick Church was in confusion. The members of this body who adhered to the grand old doctrines of the gospel determined that they would withdraw from the adherents of Mr. Campbell. They accordingly drew up and published the following resolution and protest, and thus compelled every one to show his colors:

“ ‘Our church being in a state of painful confusion, resulting from attempts by Alexander Campbell and others to produce a reformation in society, as they have been in the habit of calling it—among other things denying the direct influence of the Spirit until after baptism, contending that persons professing faith in Christ shall be baptized, for the purpose of actually receiving forgiveness of sins—denying and rather, ridiculing what we call Christian experience, in part at least, namely, a burdened heart on account of sin, and sensible manifestation of God’s pardoning mercy by faith in the blood of Christ: Slandering the Baptist society by saying that they are in Babylon—against which sentiments, and many others referred

to by them, we solemnly protest; also against the conduct of the Campbells, Creaths, Smiths and others, who, in May, undertook to administer the Supper in our meeting house—a number of our brethren joining in that thing without the authority of the church—some, likely, without thinking of the wounds they were bringing on their brethren. Our brethren, a number of them, also, have been encouraging preachers to occupy our meeting house that many of us believe to be Arians, knowing they were trampling on our feelings, which we conceive to be contrary to good order. We have made every effort to place them and us on ground that we can live in some degree of peace, but in vain; and we are now compelled to adopt the following resolution:

“ ‘That all of us whose names are hereunto subscribed, protesting as above named against the Reformation (falsely so called), are willing and determined to rally around the original constitution and covenant of the church, which has never been disannulled—associating them with the principles of the union between the Regular and Separate Baptists—which were adopted by the Elkhorn Association when this church was a member of that body, and according to which we have acted ever since, which is a fact as relates to Baptists generally, thereby occupying precisely the same ground we did before the confused and confusing system of things that has destroyed our peace and the peace of many other churches among us, and that no person shall be considered a member of this church who will refuse to acknowledge the above by subscribing their names, or causing them to be subscribed, or who will encourage the above-named Reformers.’ ”

Thus the split occurred in the May's Lick Church; and Bethel, within the same association, also divided. The Bracken Association met in Washington, Mason County, on the first Saturday in September, 1830. This was one of great interest to both parties. The Reformers had been so active and busy that to a casual observer they seemed to be greatly in the ma-

jority. They were very anxious to remain in the denomination and control it. The period had now arrived when their comparative strength could be tested in the Bracken Association. When the ballots for moderator were counted Mr. Vaughan was declared elected. This was a test vote. And showed that the strength of the denomination still adhered to the ancient landmarks.

"Each party in the May's Lick Church presented a letter, each claiming to be the church; and so did the two parties of the Bethel Church. In regard to them the association made the following decision:

"1. The church at May's Lick having divided, and each party presenting letters to the Association, claiming to be the original church;

"*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.

"2. Two letters also having been received from the church at Bethel, both claiming to be the original church, and it appearing to the satisfaction of the association that the majority of the church have departed from the original principles of the United Baptists and of this association;

"*Resolved*, Therefore, that the minority be recognized as the church.'"

The above is a very vivid account of the struggle through which our brethren passed in freeing the churches from Campbellism.

In one case it is the majority that is right and in the other it is the minority. In his history of Franklin Association, Spencer says, "In 1830, the Campbellite schism was consummated in this and all the surrounding fraternities" (Vol. II, p. 291). This fixes the date of the Campbellian split.

"Raccoon" John Smith, a conspicuous follower of Mr. Campbell, and a man of unusual native ability, made it his business to visit the association of North-

ern and Central Kentucky and oppose with all of his powers the separation when it was suggested.

Perhaps the reason for the strenuous opposition of the Campbellites to being separated from the Baptists was a feeling that they could make proselytes faster being on the inside than they could being on the outside. And, too, they may have felt that by holding off the separation for a while they would have a majority in practically all the churches and thus exclude the minority and take possession of the property, as they did in a few cases where they had the majority. The Baptists had to force the separation, and it would have been better for their cause had they forced it several years earlier.

Campbellism is strong as a proselyting force, but weak as an evangelizing force. Perhaps their great decline in membership within the last few years is due to the fact that they have largely abandoned the proselyting method. For the first half century of its existence Campbellism was almost wholly an ecclesiastical parasite. They built themselves up by tearing down others.

The Rev. W. C. Taylor, in his *Biography of Elder Alfred Taylor* (p. 51) says, in speaking of "a most fearful church trial" in Green River Church, that "Troubles never come single-handed. The wounds of internal dissension are not healed until that system come along which thrives best where there is the least vital religion. I refer to Campbellism. History abundantly testifies to this. Where a church is at peace and in the enjoyment of the fruits of the Holy Spirit, Campbellism is powerless to affect it for evil. But let a church become involved in petty strife and dissensions and there you will find the devil's prelude for the introduction of Campbellism. Thus it was at Green River. Satanic power having opened the way in the previous alienation, a son of A. Campbell enters in and proposes to complete the work of disintegration and destruction so effectually begun. Here they concentrated the Campbellite forces of the Green

River country. Finding some material suited to their building they proceeded with its erection. After their utmost efforts to ruin the church of God at Green River, they could only boast of having 'stolen eight fat wethers from the Baptists.' As Paul contended with beasts at Ephesus so did Alfred Taylor at Green River." This is Campbellism in its beginning.

Another reason perhaps, for their declension is the fact that the disciples of Mr. Campbell have abandoned practically everything that Mr. Campbell brought in as a "Reformation." None of their educated ministers today will preach straight Campbellism—"Be dipped or be damned," or "The acceptance of one fact and the performance of one act procures salvation," or "The act of immersion is itself regeneration"; nor will they ridicule the operation of the Holy Spirit. They have also given up the name "Christian Church" and accepted as their official title, "Disciples of Christ." They no longer have any proselyting plea; nor have they any excuse for their separate existence, as they hold and teach nothing that is not taught by others with priority in their corporate existence.

CHAPTER IX

THE ANTI-MISSION SPLIT—1832 to 1842

Kentucky has long been known as the "dark and bloody ground." She has been the storm center of controversy; the battlefield of many jarring opinions and conflicting doctrines. The anti-mission spirit flourished for a time in Kentucky's fruitful soil. In this chapter it is the author's purpose to give a somewhat brief account of the rise, progress and decline of anti-missionism in Kentucky.

Dr. Albert Henry Newman in his "Introduction" to "The Genesis of American Anti-missionism" by Dr. B. H. Carroll, Jr., says, (p. 3).

"A connected and somewhat exhaustive account of the anti-missionary movement that resulted from the pressing of foreign mission, home mission, Sunday school, educational, and other forms of organized denominational work under the auspices of the Triennial Convention, with Luther Rice as its chief agent, and Judson's work in Burma as its chief inspiration, has long been a desideratum. The strength of the opposition throughout the South and the Southwest to the work of the Triennial Convention during the third and fourth decades of the nineteenth century may be illustrated by the following facts: During the first four or five years after the organization of the Triennial Convention (1814), the Baptist churches of Tennessee were nearly all friendly to the foreign mission cause and contributed toward its funds. Within a few years all the missionary societies that had been formed for co-operation with the Triennial Convention were dissolved and the association rescinded the resolutions that had been passed in favor of missions and related departments of denominational work. In Georgia and Alabama a life-and-death struggle

between the friends of missions and co-operative work and the malignant enemies of missions raged for years, and the issue, apart from firm faith in the God of missions, might well have seemed doubtful. As late as 1845 twelve of the thirty-four Virginia associations, including the old Ketokton, were aggressively anti-missionary. Equally successful was the anti-missionary propaganda in Kentucky. Ohio, where Alexander Campbell's influence was great, and the writings of Daniel Parker and John Taylor were circulated, was an equally fruitful field for the anti-missionary propaganda. In 1820 the Ohio Baptist churches had contributed \$547.09 for foreign missions. From 1821 to 1828 contributions ceased entirely, while the contributions in 1829 and 1830 were \$10 and \$5 respectively. The wonderful success of the opponents of missions from 1820 to 1840 needs to be explained, and Doctor Carroll has performed a service of great value in bringing together from rare sources a large amount of material illustrative of the spirit and the methods of the opposition to organized missionary work. He has made effective use of the scarce writings of Daniel Parker and John Taylor, and has demonstrated more fully than any earlier writer the contribution of Alexander Campbell to the anti-missionary movement." Doctor Newman's statement is very comprehensive.

Early Baptists in Kentucky All Missionary in Spirit and Practice

Those who think that the "Old Baptists" or "Primitive Baptists" because of their ancient sounding names are the original Baptists would do well to read history. Spencer (Vol. I, p. 570) says "Previous to 1816, there was not an Anti-mission Baptist in Kentucky, so far as known. In every association, where a missionary enterprise was proposed, it met with universal favor." A long account is given by Spencer showing that the early churches, and associations of Kentucky sent missionaries to Tennessee,

Ohio, Indiana and to the Indians, paying them for their services, the amount paid, in one case, being named.

It is an interesting fact, too, that history records that one of the men who afterwards became a leader of the anti-mission forces, went to Tennessee as missionary in 1791. Here are the facts as given by Spencer (Vol. I, p. 570). "In the early period of the first churches, planted on the soil of Kentucky, missionaries were sent to the surrounding country. The oldest church in what was then called West (now Middle) Tennessee, was constituted by Ambrose Dudley and John Taylor. These ministers in 1791 traveled through a wilderness, on horseback, nearly two hundred miles, where they were constantly exposed to destruction by the Indians, to establish the Redeemer's cause in this remote settlement. John Sutton and James Sutton were afterwards sent, in turn, by Elkhorn Association, to minister to this church, and the Moderator was directed to pay them £13, 12s, 8d, for this service'. These missionaries were "*sent*" and "*paid*" for their services.

As sad as it is to record the fact, from this time on in this chapter, we find John Taylor one of the most successful leaders of the anti-mission forces.

The formal separation between the Missionaries and Anti-missionaries took place within the decade between 1832 and 1842. The anti-mission spirit was manifested in some of the associations prior to 1830 but not one had declared itself anti-mission. The date usually accepted as the beginning of "*the split*" is 1832. Dr. W. P. Throgmorton in his debate with Elder Lemuel Potter, Hardshell, held in Fulton, Kentucky, July 1887, takes this position. (Throgmorton-Potter Debate).

Much of this chapter is taken from Chapter III, "The Rise of the Hardshells" in "The Genesis of American Anti-Missionism," by Dr. B. H. Carroll, Jr. Doctor Carroll says, "The leaders against missions have been many. The opposition against mis-

sions has been one, in origin, progress, argument, and spirit, although hydra-headed in its various forms of manifestation. It is the purpose of this chapter to ascertain its genesis and trace and demonstrate its unity through its varying forms. Every great movement is to a large extent identified with its leaders. The biographical method is the true one by which to study history. We therefore present some accounts of the three great leaders in the anti-mission crusade. . . . The three leaders were John Taylor, of Kentucky; Daniel Parker, of Illinois; and Alexander Campbell, of Virginia. Mr. Campbell has not usually been given credit for his part in the rise and progress of anti-missions.

John Taylor was an earnest, consecrated, self-sacrificing and conscientious minister of the gospel, and one time a thorough missionary, as we have shown. No man can read the account of his conversion, or the story of his efforts to evangelize Kentucky and Tennessee 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 bugbear which he had been the first to raise. But, as Doctor Spencer well says: "His pamphlet had gone forth on its pernicious mission, and probably did more to check the cause of missions, in Kentucky, than any other publication of the period." For a comprehension of the better side of John Taylor, one should read his "History of Ten Churches."

Doctor Carroll says: "Daniel Parker was contemporary with John Taylor and claims to be the first opponent of the Mission system. 'It makes me shudder when I think I am the first one (that I have any knowledge of) among the thousands of zealous religionists of America, that have ventured to draw

the sword against the error, or to shoot at it and spare no arrows.' But it is doubtful if this statement be true. Taylor wrote in 1819, Parker in 1820 and his pamphlet was republished in 1824, at which time it was printed at Lexington, Kentucky, along with another on the same topic and rehashing the same argument, addressed to Maria Creek Church. Parker was a son of John Parker. He was born in Culpepper County, Virginia, reared in Georgia amid extreme poverty and ignorance, baptized in 1802, and licensed shortly after. In 1803 he removed to Trumbull Church in Tennessee, was ordained there in 1806, and moved to Southeastern Illinois in 1817. He claims to have traveled through a great many of the States of America. In 1810, an old brother in Tennessee advocated in a crude form the Two-Seed Doctrine. Parker rebuked him for it, but in 1826 set forth in pamphlet an elaboration of the same views.

"It is not easy to explain, at least what was meant by Mr. Parker himself, in the phrase 'Two-Seed,' which in time became so notorious. This at least may be said: The teaching represented by it was that form of antinomianism which carried the doctrine of predestination to its utmost extreme.

"The essence of God is good; the essence of evil is the Devil. Good angels are emanations from or particles of God; evil angels are particles of the Devil. When God created Adam and Eve, they were endowed with an emanation from himself or particles of God were included in their constitution. They were wholly good. Satan, however, diffused into them particles of his essence by which they were corrupted. In the beginning God had appointed that Eve should bring forth only a certain number of offsprings; the same provision applied to each of her daughters. But when the particles of evil essence had been infused by Satan, the conception of Eve and her daughters was increased. They were now required to bear the original number, who were styled the seed of God, and an additional number who were called the seed of the serpent."

This Two-Seed doctrine is a curious revival, with some modifications of the ancient speculative philosophy of Manichæus. Doctor Newman calls it a 'very disgusting form of Gnostic heresy.' It is easy to see how such a heresy would cause opposition to missions; for the progeny of one of the seed would constitute the body of Christ, whose salvation is provided. The following quotation is taken from page 11 of a copy of the first minutes of the General Association of Baptists in Kentucky, organized at Louisville, Friday, October 20th, 1837.

"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 Christ 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 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 had very little use for the Bible or Missionary Societies. . . . But there were many who embraced only half the doctrine of Mr. Parker and though they manifested no great apprehension for the liege 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 they 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 his 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 and usefulness of many ministers and churches utterly paralyzed."

Doctor Carroll, of Texas, in a speech before the Southern Baptist Convention at Hot Springs, Arkansas, in 1900, compared Parker in his violence to a wild boar rooting up the tender plants in a garden. The following description of the person and personality of Daniel Parker was written by Dr. John M. Peck, of Home Missions fame, while Parker was still alive and active:

"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, (by others he is spoken of as a native of Virginia), without education, uncouth in manner, slovenly in dress, diminitive 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 who united themselves with any of the benevolent (or as he called them "new-fangled") societies.

"His mind we are told was of a singular and original sort. In doctrine he was antinomian. He believed himself inspired, and so persuaded others. Repeatedly we have heard him when his mind seemed to soar above his own powers, and he would discourse for a few moments on divine attributes or on some devotional subject, with such brilliancy of thought and correctness of language as would astonish men of education and talents. Then again it would seem as if he were perfectly bewildered in a maze of abstruse subtleties.

"Besides his itineracy among the churches, Parker was a writer, and among other things published for a time a periodical called the "Church Advocate." How much a person of influence he was is shown by the fact that during four years, from 1822 to 1826, he was a member of the Illinois State Senate. His disastrous career in Illinois and Indiana came to a close in 1833, when he removed to Texas.

"It is said of Daniel Parker, that at one time in his earlier career he applied for appointment as missionary, and when it was refused him, turned against mission societies and missionary effort of every kind. This was true at least of his coadjutor, Wilson Thompson. Just how far Parker was influenced by Taylor cannot be known; but Wilson Thompson, his coadjutor, admits to being greatly influenced by reading Taylor's pamphlet. Recent mission troubles in Texas may possibly be due in part to Parker's labors after reaching that State, although we can discover nothing of his life after he moved to Texas. The Parkerite heresy has not yet died out, for the census bulletin for 1893 reports the mem-

bership of this sect in the entire country at 9,932."

The third and greatest opposer to the mission system was Alexander Campbell. In August, 1823, he began to publish a small religious monthly, called *The Christian Baptist*. After making an extensive tour through some of the Western States and finding the anti-mission leaven implanted by Parker and Taylor already at work, he became much more bold in his attacks so that Daniel Parker established *The Church Advocate*, a periodical similar in size, form and aim to the *Christian Baptist*, for the purpose of advocating church sovereignty and exclusiveness, in opposition to benevolent societies in the West. There can be no doubt that in this Parker and Campbell made common cause.

Doctor Carroll says, "While the chief root of Parker's opposition lay in his heresy, Campbell's lay in the fact that he considered himself a Reformer. As he said in his preface, it would do no good to convert heathens to a form of Christianity held by men who themselves needed to be converted to New Testament Christianity. Reformers have never been missionaries, nor the reforming ages periods of missionary activity in the church. This was true of the Roman church. For three hundred years, while the reformers were trying by means of councils to cleanse the church in head and members, there was no missionary activity. Not until after the Reformation, when the Council of Trent had finally put a quietus on the reform movements, did Roman missionary activity begin. The same was true of the Protestant churches. As long as Europe was filled with the jangling of their warring creeds, missionary effort, though feebly attempted a few times, miserably failed. But in the fullness of time when religious opinions had all clarified and crystallized into settled creeds, Cary arose to set the Christian world on fire with missionary enthusiasm. Campbell, then, as a reformer could not readily be a missionary. His mistake lay in supposing the Baptists needed reformation. What they

needed was co-operation and missionary zeal. This, Campbell was not responsible for giving them, except as Judas was responsible for our redemption.”

Some combinations are hard to understand. We have here the curious spectacle of the highest anti-nomianism, represented by Parker and Taylor, and the most extreme Arminianism, represented by Campbell, combined to attack the principles of missions. So we find that other things than politics make strange bedfellows. The one side claimed it to be an infringement of the divine, and the other of church sovereignty. The Gospel Missioners of today make the latter claim. Doctor Spencer truly says of Campbell, that he exercised more influence over the Baptists of Kentucky than of any other state, and that while “not the originator of opposition to missions he was its most successful advocate.” It is not our purpose to follow Mr. Campbell into all the doctrinal and creedal vagaries into which his reform policy led him. But by attacking and attempting to change the very plan of salvation itself, the only doctrine more vital than that of missions, he finally succeeded in adding another to the already large number of sects in Christendom. His activity in this line was so great and its results are so well known as to obscure his responsibility for the Hardshell split. Doctor Carroll makes the charge that “Alexander Campbell was the father of twins, Hardshellism and Campbellism. Hardshellism first gave indication of its appearance, but as in the case of Jacob and Esau, it was supplanted in the womb by its brother, Campbellism. Hardshellism, though longer in taking to itself a local habitation and a name, was the first of the two to disturb the Baptist denomination. But here, as in the case of Parker, many followed him (Campbell) in his opposition to missions, who did not join him in his doctrinal vagaries and who were left behind to vex the saints when the believers in his creed, as set forth in the Christian Baptist and the Millennial Harbinger, went out from the Baptists to form a new denomination. The de-

nomination he founded has found it necessary in the struggle for existence to discard all his anti-missionary ideas, and to use all the methods he so unsparingly burlesqued." The "Non-progressive" wing of the Campbellites is still anti-mission in sentiment. They are simon pure Campbellites.

As to Mr. Campbell's teaching and influence on Missions in Kentucky, we can give no better authority than Doctor Spencer in his "History of Kentucky Baptists" Vol. I, pp. 593, 594).

"Mr. Campbell's opposition to theological schools and educated ministry was equally persistent with his endeavors to destroy Missionary and Bible societies. Of the truth of this, sufficient evidence has been given in the extracts already quoted from his writings. If the reader desires to investigate the subject further, he is referred to the Christian Baptist in its original form; not to the more recent publications under that title.

"The effects of these teachings were felt as far as the Christian Baptist was circulated, and nowhere more than among the Baptists of Kentucky. The preachers who had hitherto received but a small pitance from their charges, were further reduced in their resources of living. The friends of education were discouraged in their endeavors to erect a college. The Baptist missionary societies, that started under such auspicious circumstances, were dwarfed, and ultimately perished. The ministers were brought into disrepute among those who most needed the restraints of their teachings, and practical benevolence was well nigh destroyed in the churches, at least, so far as any effort to spread a knowledge of the gospel was concerned. It required the labors of thirty years to bring the Baptist churches of Kentucky up to the standard of Christian benevolence, to which they had attained, in 1816, and a considerable fraction of them continued their downward course, in this respect, thirty years longer."

Doctor Spencer seems to be the first of our Baptist

historians to recognize and credit Mr. Campbell with the large part he played in anti-missionism.

Quoting Doctor Carroll again (pp. 157-8) "Prior to 1830, the Licking Association of Kentucky adopted the policy of Mr. Campbell in regard to missions, benevolent societies and theological education, (The Licking Association, however, did not declare non-fellowship for missions until 1834. See Spencer, Vol. II, p. 243—Nowlin), but rejected his theology. In the meantime, of course, Mr. Campbell had been developing his theology in its more well-known forms and laying the foundation for a new denomination. In Kentucky, by 1830, there was a definite separation between the Baptists and the Disciples, as they called themselves. The remnant of the one-time strong Arminian element among the Baptists had gone with the Disciples. But the fact that this Arminianism was made prominent prevented many of those among the Baptists who shared Mr. Campbell's views in regard to missionary operations, Bible distribution and theological education, from joining his 'Disciples.' These were left among the Baptists to cause yet further division. The anti-missionaries thus left behind were not agreed among themselves. The larger element, represented by Licking, Red River and other Associations, was decidedly antinomian in its doctrine. This antinomian faction was itself divided on the Two-Seeds doctrine of Parker and afterward on the resurrection. The other division of the anti-missionaries followed Doctor Andrew Fuller's interpretation of the doctrines of grace, but 'opposed all human societies' for carrying the gospel. The number of these anti-missionaries left was about 7,000; their loss in numbers would have been seriously felt, but the power of the church to recuperate would have been greatly strengthened had they gone out with the rest of Mr. Campbell's 'Disciples.' "

In the *Life of Thomas J. Fisher* (p. 68) Doctor Spencer, after giving account of the inroads made by Campbellism and anti-missionism says: "This was

the condition of the Baptist denomination in Kentucky in A. D. 1835. For a number of years weakened and embarrassed by a heartless, inert fatalism (Hardshellism) on one side, and a turbulent, factious rationalism (Campbellism) on the other, she separated from them both at a cost of nearly or quite one-half of her entire membership." These losses, however, were gains to the Baptists in the end.

The early Kentucky Baptists not only sent missionaries to the Indians, but established schools for their children, as the following shows: "The Kentucky Missionary Society established a school for Indian children near Georgetown, Kentucky, to which they gave the name of Choctaw Academy. The school opened with eight red children, in the spring of 1819. The number of students increased from year to year, till it became a large and flourishing school. In 1828, seventeen of the Indians in this school were baptized into Great Crossing Church, in Scott County, and of the number, Sampson Birch and Robert Jones, became preachers of the gospel among their people in the far West" ("History of Kentucky Baptists," Vol. I, p. 579).

This shows that the early Baptists in Kentucky were favorable to both missions and education, and not only in sentiment, but in their efforts.

"The decade extending from 1810 to 1820 was one of great prosperity to the Baptists of Kentucky. There were ten associations formed during that period," says Spencer (Vol. I, p. 579). This shows that the anti-mission spirit had not yet become prevalent in Kentucky.

In the history of the Salem Association Spencer records the fact that "In 1818, the association earnestly recommended the churches to contribute to missionary purposes, and expressed the opinion that educational societies greatly conduce to the promotion of the Redeemer's Kingdom." (Vol. II, p. 54).

The anti-mission split in this association did not occur until 1839, when a few churches split off and

constituted "Otto Creek Association of Regular Baptists." In Tate's Creek Association according to Spencer (Vol. II, p. 95) the division took place in 1842.

The Licking Association became a "Hardshell," or anti-mission association, in 1834. Spencer in his history of the Licking Association says (Vol. II, p. 243): "The association still continued to increase slowly in numbers till 1834, when it reached a membership of 32 churches, aggregating 1,483 members. These are the largest numbers it has ever attained. It had been made sufficiently manifest, by the transactions of 1820 that the body was opposed to missions. But now the more radical of the churches began to clamor for a direct expression on the subject. Accordingly the association in 1834 recorded its views in the following language: 'In answer to the suggestions made in several of the letters from our churches, we declare non-fellowship for missionary, Bible, tract (and) temperance societies, theological and Sabbath schools and Baptist conventions as religious institutions, believing (that) they are without divine warrant.' " The call from the churches for "a direct expression" on the subject of missions shows that the association had not yet taken a definite stand on this question; and the action of the association shows the same.

At their meeting in 1820 "A circular letter from the Baptist Board of Foreign Missions was laid on the table, which was equivalent to withdrawing correspondence from that organization" (Spencer, Vol. II, p. 242). This action and the minutes of former meetings show that the association had been in correspondence with the Board of Foreign Missions. The above shows that the Licking Association did not declare itself anti-missionary until 1834, and the following shows that as a result of that declaration she lost many of her churches. "The church at Dry Run withdrew from the association the same year that she declared non-fellowship for missionary societies. In

1837 East Hickman and Richland Creek withdrew; and in 1839, Mill Creek, Poplar Grove, White Oak Run, North Fork and Licking Locust were dropped from the association, for failing, two successive years, to represent themselves." (Spencer, Vol. II, p. 244). The division in the Highland Association took place in 1835. The churches withdrawing at this meeting constituted the Little Bethel Association on Saturday preceding the second Lord's day in September, 1836. The author has before him an old ledger giving the minutes of the association from its organization in 1836 to 1866, written in a fine, clear, legible style.

In the first minutes of the association is set forth the reason for its organization in the following: "First. On motion and second, it was unanimously agreed that the following preamble be inserted in front of our minutes. To all whom it may concern, be it known, that we the constituent members of the Little Bethel Association, this day formed at Flat Creek meeting house, Hopkins County, Kentucky, having been heretofore members of the Highland Association, and having seen with mortification and deep regret the violent opposition of a majority of that body to the benevolent institutions of the day, and that they have repeatedly violated the spirit and letter of the constitution thereof within the last four years." Here they set forth a number of items of complaint. It will be observed that the main reason for this separation was "the violent opposition of a majority of that body to the *Benevolent Institutions* of the day."

The Little Bethel Association is now a strong association with a membership of 3,403, while the Highland, which became anti-missionary, has dwindled away.

Of the North District Association Spencer says, (Vol. II, p. 124): "The anti-missionary complexion of the body was manifested by its dropping correspondence with all the neighboring associations, except Burning Springs, between the years 1837 and 1842.

in 1859 it assumed the name of 'Old Baptist,' which it still bears." The name "Old Baptist" indicates that it is an anti-missionary body. This name, however, was not assumed until 1859.

The Baptists have rallied from these blows and now probably outnumber all the Protestant denominations in the state combined. So far as the author can ascertain there are but few anti-mission Baptist churches in Kentucky today, and the few that do exist, are weak and dying. Anti-missions is one of the most blighting heresies that can strike a church. The vital principle of the Christian religion seems to be, *give and live or deny and die*. "There is that scattereth and yet increaseth; there is that withholdeth more than is meet, but it tendeth to poverty."

This has been thoroughly demonstrated by the *Missionary* and *Anti-missionary* Baptists, not only in Kentucky, but throughout the entire country.

Baptist Growth

According to a survey of the Baptist development in the United States in the century from 1821 to 1921, just completed by Dr. E. P. Alldredge, Secretary of Survey, Statistics and Information of the Baptist Sunday School Board, Nashville, Tenn., the Baptist growth during that period was 7,716,563, or 2,967 per cent. The larger part of this growth was experienced in the South, where there are now 6,162,500 Baptists.

Kentucky has a total Baptist strength of 381,865, Doctor Alldredge finds. This number is accounted for as follows:

White Baptists co-operating with Southern Baptist Convention, 261,135; non-co-operating white Baptists, 30,730; Negro Baptists, 90,000. Of the 30,730 "non-co-operating Baptists" Doctor Alldredge gives "Primitive Baptists 2,250." This seems to be the strength of the Anti-mission Baptists in Kentucky at the present time, while the white Baptists of the state number about 300,000.

CHAPTER X

THE KENTUCKY BAPTIST CONVENTION—1832

“The Kentucky Baptist Convention” is an almost forgotten chapter in Kentucky Baptist history. It was like man born of woman “of few days and full of troubles.”

In March of the year 1832 a number of Baptists met in Bardstown and organized a state convention which had a short and checkered career. Spencer (Vol. I, page 651) says: “The whole number of delegates was thirty-four. Silas M. Noel was elected moderator, and Henry Wingate clerk. The meeting adopted the following:

Constitution of the Kentucky Baptist State Convention

“Art. 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 of Kentucky.

“3. Any church, auxiliary society or association belonging to the Baptist connection shall be entitled to three representatives qualified as in Article 2.

“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 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 the 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.

“The two only remaining articles relate to the time and place of meeting, and the amending of the constitution. A brief circular letter was appended to the minutes of the convention, explaining the objects of the institution, as set forth in the constitution. The sum of \$190.68¾ was placed at the disposal of the convention, and after passing some unimportant resolutions it adjourned to meet at New Castle the following October.

“The only important business transacted at the ‘adjourned meeting’ at New Castle was the adoption of Rules of Decorum and the report of a special committee that had been charged with the duty of establishing a weekly newspaper as the organ of the convention. This duty had been discharged by the establishment of the Cross and the Baptist Banner, the first Baptist weekly that was published in Kentucky. The first number had been issued previous

to this meeting of the convention. Uriel B. Chambers was its editor, and assumed all the pecuniary responsibility of its publication, taking the profits of the paper as a compensation for his labors.

"The first annual meeting of the Kentucky Baptist Convention was held at Lexington, beginning May 25, 1833. George Waller preacher the introductory sermon. There were present twenty-six delegates, representing ten auxiliary associations and three churches. The report of the executive committee was encouraging. Forty commissions had been issued, ten of which had been accepted by the missionaries. Ninety weeks of missionary labor had been performed, and between 400 and 500 had been baptized. The receipts of the committee during the year amounted to \$595.52½, which was overdrawn by the missionaries, leaving a small indebtedness on the committee.

"The second annual meeting of the convention began in Louisville October 18, 1834. Alfred Bennett of New York preached the introductory sermon. Only fifteen delegates were present. Only three churches were represented, the other twelve delegates being from auxiliary associations. The report of the executive committee was gloomy and discouraging. They lament the death, from cholera, of David Thurman, Herbert Waggener, James H. L. Moorman and David Kelly, all friends of the convention, and the last two in its employ as missionaries at the time of their death. The treasurer's report showed the receipts for the year to have been only \$339.17½. It was sufficiently manifest that the convention, which was unpopular from the beginning, was constantly becoming more so. The friends of the organization 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, while others were silent on the subject. A newspaper, called the Baptist Banner, was started in Shelbyville, edited by J. S. Wilson, M. D., and issued semi-monthly as a

rival of, if not in opposition to, *The Cross and Baptist Weekly Journal*, the organ of the convention.

"An adjourned meeting of the convention was held at Frankfort in January, 1835. John S. Wilson preached the introductory sermon. Ten ministers and seven delegates were present. It appears from the wording of the minutes that the preachers present were not delegates. The finances of the convention were less satisfactory than at the previous meeting."

In addition to the account as given by Spencer, we have a more extended account given by Dr. J. M. Pendleton in his Jubilee address in Jubilee Volume, page two, and following in which he says:

"Messrs. Noel and Wilson, with others, felt that something should be done to supply the destitute parts of the state with the preaching of the gospel. In furtherance of this object, the Kentucky Baptist Convention was organized at Bardstown in March, 1832. Doctor Noel was chosen moderator, and the number of messengers was only thirty-seven. Truly this was, in one sense, 'the day of small things,' but in another sense it was the day of great things. It was the planting of a grain of mustard seed which germinated slowly and grew slowly in its early years, but which has now become a tree of respectable size, and destined, as we trust, at no distant day to send out its branches so that all parts of the state may enjoy its grateful shade.

"From the constitution adopted at Bardstown we learn that the chief functions of the convention were to 'devise and execute plans for supplying destitute churches and neighborhoods with the gospel of Christ,' 'to disburse monies contributed by the churches and associations in the manner specified by the contributors, provided special instructions are sent, and to send forth men of tried integrity and usefulness to preach the gospel.'

"The convention began its work with less than two hundred dollars in its treasury, and if all the Baptist ministers in the state had been its friends the

number would not have been much in excess of two hundred, while the churches were not far from five hundred, and the members not much more than thirty-five thousand. The difficulty of bringing these comparatively small numbers into harmonious co-operation was much greater than most persons can now easily imagine. Many brethren were, of course, suspicious of interference with the independence of the churches, and many others knew that, as the purposes of the convention could not be carried into effect without money, the best way to keep their money was to stand aloof. There were doctrinal differences among ministers. Some in the upper part of the state were probably too Calvinistic, and some in the Green River section had Arminian proclivities. Brethren were afraid of one another, and very jealous for the interests of orthodoxy as held by themselves. Each minister believed himself orthodox, and always looked away from himself to find heterodoxy, and very often found what he looked for. In short, the state of things was by no means promising.

The convention having been formed at Bardstown, adjourned to meet at New Castle in October, 1832. The convention at New Castle was not numerously attended, but some choice spirits were there. I saw Doctor Noel, a fine looking man, somewhat inclined to corpulency, 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 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, so far as I know, the only man living who was at the convention at New Castle in 1832.

"In May, 1833, the annual meeting of the convention was held in Lexington, and the introductory sermon was preached by Rev. George Waller. The

attendance was small, only twenty-six messengers present. Ninety weeks of missionary labor were reported by ten missionaries who had baptized over four hundred persons. Receipts of money during the year amounted to nearly six hundred dollars. There was an adjourned meeting of the convention at Russellville in October of the same year, though Doctor 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. It has ever been easy to resolve.

“The second annual meeting of the convention was held in Louisville, October, 1834. Rev. Alfred Bennett, of New York, agent of the old Triennial Convention for Foreign Missions, preached, by request, the introductory sermon. The discreditable fact can not be denied that fifteen messengers only were present. The receipts of the year were a little more than half as large as those of the preceding year. This was discouraging; but it was more discouraging that such men of God as David Thurman, Herbert Waggener, J. H. L. Moorman, and David Kelley had fallen victims to cholera. The last two were missionaries, and their death cast sadness and gloom over the convention. The prayer of the Psalmist was appropriate, ‘Help, Lord, for the godly man ceaseth.’

“The convention met, by adjournment, at Frankfort, in January, 1835. It was a small meeting. There were present ten ministers and seven laymen. A sermon introductory to business was preached by Rev. John S. Wilson, and a committee, appointed at the annual meeting in October, 1834, ‘to devise a more efficient plan of itinerant preaching,’ made a

long report. This committee consisted of John S. Wilson, George Waller, U. B. Chambers, John Scott, Silas M. Noel, and Samuel Haycraft. The report is rather a strange paper, and what it says about 'subordination and coincidence in the arrangements for systematic labor' defies the comprehension of ordinary mortals. It was referred to by John Stevens, editor of the *Baptist Advocate*, of Cincinnati, as an 'able report.' 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.

"The report recommended that the state be divided into three parts, to be styled Eastern, Middle, and Western, and that a 'Helping Evangelist' be appointed for each division. There was to be in each division what was called the 'Evangelical Band' (probably evangelistic was meant), and this 'Band' was to be aided by the 'Helping Evangelist,' and to make report to him.

"The report, though it seems to have in it some of the visionary element, was adopted by the convention, and three 'Helping Evangelists' were elected by private ballot, namely, William C. Buck for the eastern, George Waller for the middle, and William C. Warfield for the western division. It is not probable that these brethren accepted the places offered them. If they did, so far as we know, they made no report of their work. Indeed, it is almost certain that they saw, on reflection, that they were clothed with powers, the exercise of which would not be agreeable to ministers or churches.

"The third annual meeting of the convention was held in Louisville in October, 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 Doctor Noel to preach

a funeral sermon on Sunday morning of the convention. His text was Luke 12:37: 'Blessed are those servants whom the Lord when he cometh shall find watching.'

"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. 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.

"If there was an annual meeting of the convention in October, 1836, it has escaped my memory, and Doctor Spencer makes no reference to it in his history. This, however, does not absolutely prove that the convention did not meet; for Doctor Spencer does not mention the meeting at Louisville in October, 1835, and the one at Greensburg in May, 1836. This shows how difficult it is not to overlook some historical facts; for who could do better than the historian of Kentucky Baptists has done?"

Baptists at this time were afraid of conventions. The very name did not sound good to their ears, and then they were afraid of ecclesiastical authority, so the convention died and its demise was mourned by but few.

Dr. Silas M. Noel, however, did not give up his efforts to organize the work of the denomination in Kentucky.

The Baptists of Kentucky owe much to the untiring efforts of the Rev. Silas M. Noel, D. D., for the organized work of the state. He, more than any other, seemed to realize the need of a general organization for the promotion of our state work.

CHAPTER XI

THE GENERAL ASSOCIATION CONSTITUTED—1837

Five years after the organization of the "State Convention" another effort was made to effect a general organization of Baptists in Kentucky.

Dr. Silas M. Noel, who was largely responsible for the constitution of the Baptist State Convention, with some others, was still saying "something must be done." "The need of a state organization was felt by the brethren, so a call was sent out for a meeting in Louisville in response to which a number of delegates and brethren from various associations and churches met in the Baptist meeting-house in the city of Louisville, on Friday, October 20, 1837, for the purpose of organizing a general Association of Baptists in Kentucky." (Spencer here gives a list of those present.)

Following is the constitution which this body adopted:

1st. This body shall be called the General Association of Baptists in Kentucky.

2d. This association shall be composed of representatives from such Baptist churches and associations in this state as are in regular standing.

3d. Every such church and association, contributing annually to the funds of this association, shall be entitled to a representation.

4th. This association shall, in a special manner, aim to promote, by every legitimate means, the prosperity of the cause of God in this state.

5th. It is distinctly understood that this association shall have no ecclesiastical authority.

6th. 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.

7th. The moderator, secretaries and treasurer shall perform the duties usually performed by such officers in similar associations.

8th. All associations contributing to this, and co-operating in its designs, shall be considered auxiliary to it.

9th. 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 them 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.

10th. Any visiting brethren in good standing, as such shall be entitled to sit in counsel in the annual session of this association, but shall not have the right to vote.

11th. The annual meetings of this association shall be on Saturday before the third Lord's Day in October.

12th. 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.

Under this constitution the General Association of Baptists of Kentucky was now fully organized by the election of George Waller, Moderator; James E. Tyler, recording secretary; John L. Waller, corresponding secretary; and Charles Quiry, treasurer. A committee to nominate a board of managers, at least ten of whom should be located in or near Louisville, presented the following names, which were confirmed by the association: B. F. Farnsworth, Wm. Colgan, C. Vanbuskirk, T. R. Parent, W. C. Buck, E. A. Bennett, John B. Whitman, J. C. Davie, W. Vaughan, G. C. Sedwick, and James M. Pendleton.

“The association was composed of fifty-seven members, twenty of whom were ordained preachers, one a licensed preacher, and the remaining thirty-six private church members. The visiting brethren present were Elder Alfred Bennett, agent of the Baptist Board of Foreign Missions; Elder Noah Flood, of Missouri; Silas Webb, M. D., of Alabama; Elder T. G. Keene, of Philadelphia (now Doctor Keene, of Hopkinsville, Kentucky); and Elder R. B. C. Howell, of Nashville, Tennessee.

“This was not a large meeting, yet it was one of very great importance to the Kentucky Baptists. It was destined to inaugurate a line of policy so different from that which had been pursued from the planting of the first churches in the West as to almost amount to a revolution in the practice of the denomination in the state.” (Spencer, Vol. I, p. 666 f.)

The “General Association” struck a more receptive chord than the “State Convention” had done, as its history demonstrates.

The brethren were not so afraid of the name *Association* as they were of the name *Convention*. They already had district associations, and were used to the word, so they accepted the term “General Association.” Thus Doctor Noel succeeded in getting the state work organized. Of course there were others who labored faithfully with Doctor Noel to effect this organization.

When the General Association was constituted in 1837 there were 28,142 Baptists in Kentucky. Spence in his Jubilee Address “Jubilee Volume” (p. 22) says:

“From a membership of 45,442 comprised in 34 associations and 614 churches in 1829, the Baptists of Kentucky had been reduced to 39,263 members, organized in 43 associations and 664 churches. Of these about 11,127 were anti-missionaries, leaving only 28,142 nominal missionaries—a number less than that of the Methodists, and hardly equaling that of the Campbellites. While they were being swallowed up by their prosperous and enthusiastic rival sects with-

HISTORICAL TABLE OF GENERAL ASSOCIATION SINCE ITS ORGANIZATION

YEAR	PLACE	MODERATORS	SECRETARIES	PREACHERS
1837	Louisville	George Waller	J. L. Waller—J. M. Pendleton	Wm. Vaughn.
1838	Bowling Green	Wm. C. Buck	J. L. Waller—J. M. Pendleton	W. C. Buck,
1839	Shelbyville	Cyrus Wingate	J. L. Waller	A. Taylor,
1840	Elizabethtown	Wm. C. Buck	J. L. Waller	G. Mason,
1841	Russellville	D. S. Colgan	J. M. Pendleton—Junius Caldwell	Samuel Baker,
1842	Bloomfield	Wm. C. Buck	J. M. Pendleton	Thos. S. Malcom,
1843	Georgetown	Wm. C. Buck	J. M. Pendleton	W. Vaughn,
1844	Henderson	H. Malcom	James H. Bagby	T. G. Keene,
1845	Georgetown	H. Malcom	F. C. McCalla	R. T. Dillard,
1846	Danville	H. Malcom	F. C. McCalla	James M. Frost,
1847	Maysville	Wm. C. Buck	F. C. McCalla	S. Dyer,
1848	Bowling Green	R. T. Dillard	Junius Caldwell	R. D. Campbell,
1849	Lexington	D. G. Hatch	A. R. Macey	Samuel Baker,
1850	Covington	J. L. Reynolds	F. C. McCalla—D. G. Hatch	W. W. Gardner,
1851	Hopkinsville	J. P. Campbell	F. C. Macey	R. T. Anderson,
1852	Glasgow	J. L. Waller	A. R. Macey	A. R. Macey,
1853	New Castle	S. L. Helm	S. H. Ford	W. W. Everts,
1854	Louisville	S. L. Helm	E. D. Isbell	W. Vaughn,
1855	Louisville	S. W. Lynd	A. R. Macey	D. R. Campbell,
1856	Henderson	John Brice	J. M. Cooper	H. McDonald,
1857	Louisville	E. B. Bartlett	J. M. Cooper—H. McDonald	A. D. Sears,
1858	Georgetown	W. M. Pratt	J. M. Cooper	S. L. Helm,
1859	Bowling Green	J. S. Coleman	Wm. L. Morris	A. B. Smith,
1860	Elizabethtown	J. S. Coleman	Wm. L. Morris	S. P. Forgy,
1861	Lexington	J. S. Coleman	W. Pope Yeaman	J. F. Cook,
1862	Owensboro	J. S. Coleman	W. Pope Yeaman	Wm. Vaughn,
1863	Shelbyville	A. B. Knight	W. Pope Yeaman	G. C. Lorimer,
1864	Bardstown	J. S. Coleman	W. Pope Yeaman	S. L. Helm,
1865	Covington	J. S. Coleman	W. Pope Yeaman	J. S. Coleman,
1866	Russellville	J. S. Coleman	Wm. L. Morris	G. C. Lorimer,
1867	Henderson	J. S. Coleman	J. W. Rust—J. R. Hawkins	N. M. Crawford,
1868	Danville	J. S. Coleman	J. W. Rust—J. R. Hawkins	R. M. Dawley,
1869	Louisville	J. S. Coleman	J. W. Rust—J. R. Hawkins	J. M. Dawson,
1870	Georgetown	J. S. Coleman	C. E. W. Dobbs—J. C. Freeman	James A. Kirtley,
1871	Bowling Green	J. S. Coleman	C. E. W. Dobbs—J. C. Freeman	A. T. Spalding,
1872	Paducah	J. S. Coleman	C. E. W. Dobbs—J. C. Freeman	H. McDonald,
1873	Frankfort	Gov. P. H. Leslie	C. E. W. Dobbs—J. V. Williams, M.D.	Green Clay Smith,
1874	Louisville	Gov. P. H. Leslie	C. E. W. Dobbs—J. V. Williams, M.D.	N. G. Terry,
1875	Louisville	Gov. P. H. Leslie	C. E. W. Dobbs—J. V. Williams, M.D.	Cleon Keyes,
1876	Louisville	Gov. P. H. Leslie	C. E. W. Dobbs—J. V. Williams, M.D.	T. G. Keene.

HISTORICAL TABLE OF GENERAL ASSOCIATION—Continued

1877	Elizabethtown	E. H. Black, M.D.	C. E. W. Dobbs—B. W. Seeley	J. H. Spencer.
1878	Harrodsburg	E. H. Black, M.D.	C. E. W. Dobbs—B. W. Seeley	J. P. Boyce.
1879	Winchester	Green Clay Smith.	C. E. W. Dobbs—B. W. Seeley	Thomas Hall.
1880	Owensboro	Green Clay Smith.	C. E. W. Dobbs—B. W. Seeley	J. M. Lewis.
1881	Shelbyville	Green Clay Smith.	C. E. W. Dobbs—B. W. Seeley	E. N. Dicken.
1882	Hopkinsville	Green Clay Smith.	C. E. W. Dobbs—B. W. Seeley	W. M. Pratt.
1883	Mc. Sterling	Green Clay Smith.	C. E. W. Dobbs—B. W. Seeley	A. C. Graves.
1884	Glasgow	Green Clay Smith.	C. E. W. Dobbs—B. W. Seeley	M. M. Riley.
1885	Mayfield	Green Clay Smith.	C. E. W. Dobbs—B. W. Seeley	W. H. Felix.
1886	Bowling Green	Green Clay Smith.	C. E. W. Dobbs—B. W. Seeley	I. C. Hildon.
1887	Danville	Green Clay Smith.	C. E. W. Dobbs—B. W. Seeley	John A. Broadus.
1888	Eminence	G. F. Bagby.	C. E. W. Dobbs—B. W. Seeley	T. T. Eaton.
1889	Maysville	G. F. Bagby.	C. E. W. Dobbs—B. W. Seeley	Wm. B. Stewart.
1890	Owensboro	J. S. Coleman.	C. E. W. Dobbs—B. W. Seeley	A. C. Davidson.
1891	Williamsburg	J. S. Coleman.	C. E. W. Dobbs—B. W. Seeley	F. H. Kerfoot.
1892	Covington	F. H. Kerfoot.	C. E. W. Dobbs—B. W. Seeley	C. H. Peryman.
1893	Lebanon	F. H. Kerfoot.	C. E. W. Dobbs—B. W. Seeley	B. V. Davis.
1894	Carlisle	W. Larue Thomas.	C. E. W. Dobbs—B. W. Seeley	W. W. Gardner.
1895	Paducah	W. H. Felix.	C. E. W. Dobbs—B. W. Seeley	W. L. Pickard.
1896	Bowling Green	J. S. Coleman.	C. E. W. Dobbs—B. W. Seeley	E. V. Baldy.
1897	Georgetown	J. S. Coleman.	C. E. W. Dobbs—B. W. Seeley	C. G. Jones.
1898	Hopkinsville	W. H. Felix.	C. E. W. Dobbs—B. W. Seeley	Wm. D. Nowlin.
1899	Mt. Sterling	F. H. Kerfoot.	C. E. W. Dobbs—B. W. Seeley	W. B. McGarity.
1900	Owensboro	W. H. Felix.	C. E. W. Dobbs—B. W. Seeley	H. H. Hibbs.
1901	Murray	T. T. Eaton.	C. E. W. Dobbs—B. W. Seeley	H. B. Taylor.
1902	London	T. T. Eaton.	C. E. W. Dobbs—B. W. Seeley	Preston Blake.
1903	Winchester	W. H. Felix.	C. E. W. Dobbs—B. W. Seeley	T. T. Eaton.
1904	Campbellsville	W. H. Felix.	C. E. W. Dobbs—B. W. Seeley	A. S. Pettie.
1905	Russellville	T. T. Eaton.	C. E. W. Dobbs—B. W. Seeley	L. T. Wilson.
1906	Richmond	T. T. Eaton.	C. E. W. Dobbs—B. W. Seeley	M. B. Adams.
1907	Mayfield	Wm. D. Nowlin.	C. E. W. Dobbs—B. W. Seeley	C. M. Thompson.
1908	Louisville	Wm. D. Nowlin.	C. E. W. Dobbs—B. W. Seeley	M. E. Dodd.
1909	Ashland	J. A. Booth.	C. E. W. Dobbs—B. W. Seeley	J. W. Porter.
1910	Cynthiana	J. A. Booth.	C. E. W. Dobbs—B. W. Seeley	W. W. Landrum.
1911	Paducah	C. M. Thompson.	C. E. W. Dobbs—B. W. Seeley	H. B. Taylor.
1912	Madisonville	C. M. Thompson.	C. E. W. Dobbs—B. W. Seeley	W. M. Wood.
1913	Lexington	C. W. Porter.	C. E. W. Dobbs—B. W. Seeley	C. C. Carroll.
1914	Somerset	J. W. Porter.	C. E. W. Dobbs—B. W. Seeley	C. M. Stallings.
1915	Jellico, Tenn.	A. Gatliff.	C. E. W. Dobbs—B. W. Seeley	M. E. Staley.
1916	Louisville	A. Gatliff.	C. E. W. Dobbs—B. W. Seeley	C. W. Eisey.
1917	Paducah	H. B. Taylor.	C. E. W. Dobbs—B. W. Seeley	Sam P. Martin.
1918	Campbellsville	W. M. Stallings.	C. E. W. Dobbs—B. W. Seeley	J. T. McGlothlin.
1919	Georgetown	W. M. Stallings.	C. E. W. Dobbs—B. W. Seeley	W. E. Hunter.
1920	Owensboro	W. A. Frost.	C. E. W. Dobbs—B. W. Seeley	
1921	Hopkinsville	W. A. Frost.	C. E. W. Dobbs—B. W. Seeley	

out, they were consuming themselves by perpetual discord and strife within. The churches were in a large measure destitute of the ministry of the word, without which any considerable measure of prosperity is hopeless. The whole number of preachers was estimated at two hundred. 'Of these,' says Mr. Buck, 'not more than one-third were employed.' According to this estimate there were about ten churches for every preacher actually engaged in the work. Of these faithful laborers, Mr. Buck says: 'There was not one settled pastor in Kentucky, nor one minister supported, and not one pastoral laborer except in the Louisville church.' The preachers were compelled to engage in some secular occupation for a support, and as a rule could preach at most only on Saturdays and Sundays. By this means less than half of the churches could be supplied with Saturday and Sunday preaching once a month.'

The outlook that faced our brethren in 1837 when they organized the General Association was decidedly gloomy, but they were men of faith and courage. The General Association of Baptists in Kentucky now has a membership of 269,000 and 1,886 churches.

We give below the historical table of the General Association of Baptists in Kentucky for its eighty-five years of glorious achievements.

CHAPTER XII

THE GOSPEL MISSION DEFLECTION—1894*

It will be observed that the author does not say "Gospel Mission Split," but "Deflection." The split has not yet taken place, but will come sooner or later. Just as the "Hardshells" had to be removed from our churches for the sake of peace and harmony, and for the progress of the kingdom, so the "Gospel Missioners," which is only another name for "Hardshells," will have to be eliminated for the same reason. It is not the numbers but the spirit of the "Gospel Missioners" that will make this necessary. Their numbers are insignificant, but the spirit of this movement is bad.

They have already reached the point where they call all of our Baptist people "liars," "thieves," "murderers," etc. In the Baptist Flag, the organ

* STATEMENT OF DON SINGLETARY, M. D., CLINTON, KY.

(The author sent a copy of this manuscript to Doctor Singletary, and asked him to read carefully the chapter on "The Gospel Mission Deflection." Following is his answer.)

Clinton, Ky., February 7, 1922.

Elder Wm. D. Nowlin:

My Dear Brother:—I have read and re-read your manuscript, chapter XII of Kentucky Baptist History on Gospel Missions with much interest. I have all the West Kentucky Association minutes now before me, and have just read and re-read them as to the beginning of the Gospel Mission Plan in Kentucky. They show that your history states the facts, and is in full accord with their own statements as written and published by themselves.

I was also present at every meeting of the association and took part in their *plan* several years.

Please send me a copy of your Kentucky Baptist History as soon as it is published.

Your friend and brother,

(Signed) DON SINGLETARY, M. D.

of the Landmark Gospel Missioners, of April 29, 1920, a correspondent named Calvin Gregory of Pleasant Shade, Tennessee, in a page and a half of the vilest abuse he could heap on the Baptists of the Southern Baptist Convention, says: "Conventionism will stop at nothing short of murder. It will misrepresent, it will practice deception and fraud, it will rob the people, it will lie, it will embezzle the funds of the people, it is one of the greatest grafting machines ever known among the people." And to show that this is not simply an individual feeling of Mr. Gregory's on reading the above slanderous charges against the Baptists of the South, this author wrote a note which appeared in the Baptist Flag, July 22, 1920, calling attention to these awful charges, thinking it would provoke an apology. Here is the note: "One Calvin Gregory in the Flag says: 'Conventionism will lie, steal, misrepresent, and will stop at nothing short of murder.' Now, of course, what he means by 'Conventionism' is those who are members of the Southern Baptist Convention. For an 'ism' cannot lie, steal, nor murder. He says they 'will not stop short of murder.' Then if they will not stop short of murder, they will go as far as to commit murder. Not to stop short of murder means to commit murder. Any intelligent person will admit that this is the meaning of this language. Murder is regarded as the worst crime man can commit, and therefore receives the highest penalty—capital punishment. No set of criminals can be worse than those who lie, steal and murder. So, Brother Gregory says, in effect, that those Baptists who belong to the Southern Baptist Convention are the worst criminals on earth, and deserve to be executed. This is the plain, legitimate meaning of his language.

"May our Father richly reward his faithful saints who are laboring earnestly and faithfully—giving their time and money to extend his kingdom to the uttermost parts of the earth, who suffer such slander and persecution; and may he forgive our enemies who

so slander us. God's richest blessings on those who love truth and hate slander." Signed, Wm. D. Nowlin.

But instead of an apology the editor, T. F. Moore, answers the above in the same issue in the following language: "Brother Gregory does not accuse you, neither any other convention man directly, as guilty of the things named, and yet you, with all who affiliate with conventionism, are guilty of many, if not all, the things charged." He not only includes this author in person by saying "*you*," but includes every member in the Southern Baptist Convention, saying "*you*, with all who affiliate with conventionism." "*You are guilty of many, if not all.*" Again, in the Flag of August 5, 1920, a writer signing himself "Elder W. H. Moser, Clifton, Tenn.," says, referring to "the article written by Brother Wm. D. Nowlin in the Flag of July 22, 1920, in his comment on what Brother Gregory said about conventionism. Now I am going to take sides with Brother Gregory. I now make the assertion that conventionism will do anything to carry out its purpose." You will observe that this writer, as well as Editor Moore, endorses all that Gregory has said, that is, that "all affiliated with the Southern Baptist Convention" will "lie," "steal," "embezzle," "rob," "deceive," "murder." In the same issue with the above is the following by W. C. Benson, Mangum, Okla.: "We heartily endorse Brother Clark's write up with regard to Oakley. If Brother Clark is not right with regard to this seventy-five million drive being hatched up by the devil, we do not know what truth means." Daniel Parker, John Taylor and Alexander Campbell never said worse things about the Baptists, in their fight against missions, than those above. The above are but samples of the abuse heaped upon the Baptists by the so-called "Gospel Missioners."

This is the reason why I say the split will come and should come. No self-respecting people can keep in their membership those who call them "liars,"

“thieves,” “embezzlers,” “murderers,” etc. And if they who say those things were sincere and had any self-respect, they would not stay in the churches with such people. However, when they are put out they are going to die, as did the “Hardshells” of nearly a century ago. The same anti-mission spirit which causes them to hate Baptists because of their mission zeal and success will keep them from building church houses, paying pastors and sending out and supporting missionaries, which ultimately means death. These gospel missionaries deny that they are opposed to missions, as such, that they only oppose mission methods. That is exactly the plea made by Alexander Campbell, John Taylor and Daniel Parker when they began their fight against Baptist missions one hundred years ago; but time has demonstrated the fact that the malady was deeper than “methods.” They soon went to the logical conclusion of their position and fought missions outright.

Gospel Missions in Its Beginning in Kentucky

This author is well informed as to the beginning of Gospel Missions in Kentucky. During the years of 1893, 1894 and 1895 he was pastor at Hickman, Kentucky. Elder J. N. Hall was then editing the Baptist Flag at Fulton, Kentucky. At this time Mrs. C. E. Kerr, Decatur, Georgia, was publishing a small sheet called “The Missionary Helper,” which was advocating Gospel Missions. Hall frequently quoted with approval this paper, and finally suggested that the West Kentucky Association, of which both of our churches were members, adopt and support an independent missionary, in addition to what we were doing through the regular channels. At Spring Hill at the meeting of the West Kentucky Association in October, 1894, the first definite action was taken towards Gospel Missions in Kentucky.

In October, 1918, the author wrote to Dr. Don Singletary, of Clinton, Kentucky, the moderator of the West Kentucky Association, to know if he could furnish minutes of the association, or information as

to the first committee appointed, consisting of Hall, Bogard and Nowlin, to employ and look after the support of an independent foreign missionary. On October 26, 1918, the author received the following letter from Doctor Singletary: "My Dear Doctor Nowlin, your letter of inquiry came in due time, and I am glad to be able to produce you some information. I have attended every association of west Kentucky, and have the minutes of every meeting. The time was October 9 and 10, 1895, at Liberty Church. J. F. Cargill, of Macon, Georgia, was present and preached. J. N. Hall had invited him and tried hard to get us to employ him. Hall read a report of Gospel Missions and it was discussed freely, amended, and the next morning the 10th, the whole thing was tabled as shown in the minutes, but that report is not in the minutes because it was tabled. Nor is the committee of Hall, Bogard and Nowlin mentioned; neither is Hall's offer to be one of one hundred to pay \$5.00 each year for an independent missionary. Yet I am sure the latter was made and discussed. (I am sure of it, too, for I agreed to be one of the one hundred—Nowlin.) In these discussions my memory is, that the Gospel Mission plan was not in any way to interfere with, or to lessen, our board work; and that Gospel Missions and money designated to it were to have a place in our minutes hereafter.

"The next year at Arlington W. H. Williams read the Gospel Mission report, and it is printed. I will quote some of the points. 'One of the oldest missionaries in China, T. P. Crawford, is laboring under this plan.' 'There need be no friction between the two plans.' 'Churches have a right to designate their funds.' 'On this plan we now have twenty missionaries in the foreign field.' On this arrangement I contributed to both plans, and increased my giving and my increase went to Gospel Missions.

"In 1904 at Columbus, T. A. Cross in Gospel Mission report says: 'We have about twenty-seven missionaries in the foreign fields,' naming 'China, Peru,

Mexico, Cuba, and Syria.' In 1917 this same brother, T. A. Cross, in Gospel Mission report, says: 'T. L. Blalock, Tai An Fu Shantung, China, is our only real active worker on the foreign field.' They have lost ground rapidly and done much harm to our cause in West Kentucky Association. About three-fourths of our churches claim Gospel Mission plan and do almost nothing." Signed, Don Singletary.

The author then wrote Doctor Singletary to look in the minutes of 1894 and he would find the appointment of the committee. On November 1, 1918, Doctor Singletary replies as follows: "Dear Doctor Nowlin: As to Gospel Missions, you are right. The previous year at Spring Hill Church, October 10, 11, 12, 1894, Ben M. Bogard read the report on foreign missions in which he said, 'There are two plans—convention plan—the other Gospel Missions which is led by T. P. Crawford, G. P. Bostic, D. W. Herring and others.' Further he asks that 'Our association takes a decided advance step' and recommended that 'This association employ a missionary as soon as arrangements can be made; and this, too, in addition to the work we already have on hand.' A committee was appointed for this new plan, consisting of 'Ben M. Bogard, W. D. Nowlin, J. N. Hall,' 'to look after the employment and support of a foreign missionary' on Gospel Mission plan mentioned in report. This covers every point you ask for, I think. I quote the points in Bogard's report as printed that cover the beginning, but I skip many sentences not to the point." Signed, Don Singletary.

It will be seen from the foregoing facts that "Gospel Missions" was considered the first time in a Baptist association in Kentucky in October, 1894, and that the author of this history was a member of the first committee ever appointed by a Baptist body in Kentucky to select and look after the support of a gospel missionary; and yet the author has, all the while, been lined up with our organized work. The other members of the committee, Bogard and Hall,

were also lined up with the organized work at this time. Bogard was pastor of the Fulton Baptist Church, a church in line with our organized work. J. N. Hall was a member of, and a liberal contributor to, this church and its work, including missions. These facts show that "Gospel Missions" did not mean then what the term means now.

What Has It Accomplished?

The Baptist Flag of Fulton, Kentucky, is the exponent of this cult, so I shall let it speak.

Here is their Missionary Directory as published July 29, 1920, in the Flag:

MISSION DIRECTORY

FOREIGN MISSIONS

Eld. T. L. Blalock, Helton, N. C.

At present no one on China field, but will sail with helpers the coming summer.*

HOME MISSIONS

H. A. Roshto, Pineville, La.

H. D. Clift, Maury City, Tenn.

S. W. Joyner, Hollow Rock, Tenn.

C. B. Massey, Pleasant Shade, Tenn.

Calvin Gregory, Pleasant Shade, Tenn.

A. G. Stinson, Pleasant Shade, Tenn.

GENERAL MISSIONARIES

T. F. Moore, Fulton, Ky.

J. N. Joyner, Westport, Tenn.

ORPHANAGE

Mrs. Jennie Lamas, Mariel, Cuba.

Treasurer

T. A. Cross, Bardwell, Ky.

"Those wanting to send direct to the missionary can do so, as it is your privilege, but our treasurer,

* NOTE—Later the Flag reported that T. L. Blalock had returned with helpers.

T. A. Cross, sends every cent as directed, and is not a toll station to toll your funds. We donate to him during the year, and all should help." It will be observed that all are urged to help pay the treasurer, T. A. Cross.

The above shows that they have *but one* foreign missionary and he *is not on the foreign field* at this writing. "Home Missionaries" are men who have simply the "recommendation" of the Gospel Mission Association without salary.

The following from J. A. Scarboro, one of their leaders, taken from the Flag of November 25, 1915, shows in what sense they are missionaries. Elder Scarboro says:

"I am on a little farm in the piney woods of Georgia. . . . Stripped of everything I possessed and compelled to sell books and furniture to get here, we came last spring and have farmed this year. . . . All of us have labored in the field, including my devoted wife and little children. . . . I never spent a year in my life with a heavier burden on my heart. . . . I was compelled to do so. At the General Association I was 'recommended as a missionary to cut his own hay as he went.' Anybody can be a missionary on that basis. . . . I could have done state mission work, or editorial work, or any sort of work, but nobody seemed to want me, or if they did, they did not say so. And so I left because I had to. And so I have spent the year, much of it in the cotton field. . . . We have a few Landmark Baptists with much means, and the few we have are scared half to death if they think they will lose a hundred dollars. It is pitiful and sickening to a man who sees opportunities and wants to do something. . . . Letters continue to pour in, asking me to go here and there all over the South, and seven out of ten of them say little or nothing about expenses. God pity our people and our cause. Why ask men to perform impossibilities? If I were called upon to prescribe for the Landmarkers, I would say, Get religion enough to

support the workers. I have read appeals and begging for funds to support a few missionaries among them until my very soul is sick of it. I will never beg another Landmarker to do anything for me or anybody else. To urge a man to go out as a missionary and then advertise him as ready to starve for want of a pittance out of our abundance to support him is scandalous. Self-respecting men have no respect for a people who will do that sort of a thing. We have a faithful few among us, but there is an army of people who call themselves Landmarkers who are not worth two beans in any cause. They sadden and sicken the heart to contemplate them. Brethren, let's do mission work, or take that label off our name and just say we do not believe in missions. Let's be truthful."

This wail of the strongest man among the kickers against God's mission work, as the Baptist churches are doing it through their organized channels, reiterates what has often been said, that the objections to conventions and boards—with few exceptions—are hypocritical excuses for doing nothing. Scarboro certainly tells the truth—turns "state's evidence."

This movement is led by a bunch of disgruntled would-be leaders, who kick the leaders and lead the kickers.

Thus it will be seen that the "General Association of Landmark Gospel Mission Baptists of the United States of America" has one paid missionary. The others only have the endorsement or "recommendation of the General Association to cut his own hay as he goes." And Scarboro adds, "Anybody can be a missionary on that basis." So he can.

The following from a Flag editorial February 5, 1920, is in harmony with the above. "Perhaps not one church in all our fields is able or willing to try it alone in sending a missionary either into the home or the foreign field. Why not unite our forces and funds and keep alive one or two in both fields?" The editorial only suggests trying to "keep alive one or

two (missionaries) on both fields." It doesn't suggest anything more than "keeping alive one or two" missionaries and this clearly implies that they are not now doing that.

T. A. Cross, in his report to the West Kentucky Association, 1904, says, "We have about twenty-seven missionaries in the foreign fields." In 1917 this same brother, Cross, in his report on Gospel Missions to the West Kentucky Association, says, "T. L. Blalock, China, is our only real active worker on the foreign field." In a little more than a dozen years they have gone from twenty-seven foreign missionaries to one, according to their own report.

This is due to the fact that in the beginning the Gospel Missioners did not fight the organized work of the Southern Baptist Convention, but claimed that their work was "in *addition to* the organized work," and in this way they had the help of many loyal Baptists such as Doctor Singletary and this writer, who contributed to this cause to encourage many who were doing practically nothing for missions; but when they began to draw the lines and fight the organized work and vilify the Southern Baptist Convention these withdrew their support and you see how they dropped from twenty-seven foreign missionaries to one. That is the progress they have made.

They have also made progress *in their position* on missions. In the first report on this work, October, 1894, made by Ben M. Bogard, he says "there are two plans—convention plan and gospel mission plan." In 1896 W. H. Williams says, "There need be no friction between the two plans."

At the time J. N. Hall urged the appointment of an independent missionary by the West Kentucky Association he was contributing to the regular organized work through the Fulton Baptist Church, and for many years after was a member of the Southern Baptist Convention. Minutes of the Southern Baptist Convention for 1902 (p. 4) show "J. N. Hall, Fulton, Kentucky," a registered messenger on the financial

basis. He was a member of the General Association of Baptists in Kentucky when he died. They have now reached the point where, instead of saying "there are two plans" and "there need be no friction between the two plans" they say "conventionism is one of the greatest grafting machines ever known among the masses," and "an unbaptistic robbing machine." They also say "all who are affiliated with conventionism" are guilty of "lying," "stealing," "robbing," "embezzlement," "deceiving," "murdering," etc. The attacks made by the Gospel Missioners on the Baptists are *far more* vicious and bitter than those made by the Hardshells nearly a century ago, and of which history gives account.

The Gospel Missioners, so far as the author knows, have no organization in Kentucky. They have an association called "Kentucky-Tennessee Association," which is composed of a small following in a few west Kentucky churches and a few in Tennessee. The minutes of this association for September 15 and 16, 1920 (pp. 1 and 2), show twenty-seven churches represented by messengers, but a note by the clerk just following the list says, "Not all the above named messengers were present," so we do not know how many churches were really represented by messengers in this meeting.

Their general organization is "The General Association of Gospel Mission Landmark Baptists of the United States of America," with headquarters at Texarkana, Ark.-Tex. They have made several changes in their title within the last few years. Minutes of the meeting of December 7 to 10, 1920, held with Nebo church, Bay Springs, Miss., says: "The messengers of the churches composing the Baptist General Association of the United States." At this same meeting, as recorded on page 5, the word "Missionary" was added to their title. We notice that the words "Gospel Missioners" and "Landmarkers," made so prominent in their beginning, are entirely eliminated from their minutes of 1920. They

object to conventions, and so have an association claiming more territory than any Baptist convention in America. They object to a mission board, and so have a "Mission Committee" performing all the functions of a board. They decline to have a corresponding secretary, but have a "Mission Treasurer" to perform the duties of a corresponding secretary. They criticize the salary paid by the convention to their foreign mission corresponding secretary, and yet they pay their mission treasurer far more in proportion to the business done—the money handled and missionaries supported—than the convention pays. They claim that there is no scriptural authority for a "Southern Baptist Convention," but that there is scriptural authority for a "General Association of Missionary Baptist Churches of America." It is not the author's business to try to explain the inconsistencies of these claims, but to state them. The spirit that dominates Gospel Missions is not the spirit that sends out missionaries and supports them.

CHAPTER XIII

THE WHITSITT CONTROVERSY—1896*

What is known as "The Whitsitt Controversy" began in the spring of 1896. Doctor Whitsitt wrote an article on the Baptists for Johnson's Encyclopedia, in which he set forth his theory that the English Baptists did not begin to baptize by immersion until 1641, when a part of the Anabaptists, as they were then called, began immersion. Doctor Whitsitt in this article used language which many Baptists interpreted to mean that immersion as a Christian ordinance was started at that time. It is but fair to Doctor Whitsitt, however, to say that he in the introduction to his book "A Question in Baptist History," a book called out by the controversy, says: "Immersion as a religious rite was practiced by John the Baptist about the year 30 of our era, and was solemnly enjoined by our Saviour upon all his ministers to the end of time. No other observance was in use for baptism in New Testament times. The practice, though some times greatly perverted, has yet been continued from the apostolic age down to our own. As I understand the scriptures, immersion is essential to Christian baptism."

* The author furnished copies of this chapter, exactly as it stands, to three of our leading preachers and scholars who saw the "Whitsitt controversy" from different viewpoints, asking that they read it carefully, make any suggestions, corrections or additions that they thought should be made. Following is the result:

REPLY OF THE REV. W. J. MCGLOTHLIN, D.D., Ph.D.

Hattiesburg, Miss., July 28, 1921.

Dear Dr. Nowlin:

Without access to the sources it is of course impossible for me to pass on the accuracy of your statements. As far as I know you have stated the facts as they occurred. While a

Here is an extract from the encyclopedia article: "The earliest organized Baptist Church belongs to the year 1610 or 1611. . . . Ezekiel Holliman baptized Williams and the rest of his company. The ceremony was most likely performed by sprinkling; the Baptists of England had not adopted immersion, and there is no reason which renders it probable that Williams was in advance of them." Doctor Henry M. King of Rhode Island pointed out this as an attack on the Baptists, and criticized rather sharply Doctor Whitsitt's position. Next Dr. J. H. Spencer, the Kentucky Baptist historian, wrote an article which appeared in the *Western Recorder* in which he strongly dissented from Doctor Whitsitt's position. Dr. T. T. Eaton, editor of the *Western Recorder*, was at this time in Europe, but Mrs. Joe Eaton Peck, who had charge of the paper in the absence of her brother, took up the matter in the *Recorder* and most vigorously assailed Doctor Whitsitt's position, maintaining that the Baptists, under different names, had had a continuous history, and a uniform practice on baptism, from the beginning of the Christian era.

After the return of Doctor Eaton he took up the controversy and became the leader of the opposition to Doctor Whitsitt's position. The friends of Doctor Whitsitt (known in the controversy as "Whitsittites") started and used the *Baptist Argus* as an organ of propaganda and defense, while the "Anti-Whitsittites," as they were called, used the *Western Recorder* for the same purpose. This, of course, made the controversy all the more bitter and personal in

reader could probably determine where your sympathies lie, still it seems to me that you are fair and show a good spirit.

Cordially yours,

W. J. MCGLOTHLIN.

REPLY OF THE REV. J. T. CHRISTIAN, D. D., LL.D.

Collins, Miss., July 30, 1921.

Dear Brother Nowlin:

Your favor was forwarded to me here. I have read the chapter. I do not know the setting of this chapter—what you

Kentucky. The disputation waxed hot and was carried into churches, district associations, state conventions and finally into the Southern Baptist Convention.

Dr. H. M. Dexter maintained that the idea was not new and pointed out that he had held substantially this position earlier than Doctor Whitsitt. In order to establish priority in this matter Doctor Whitsitt claimed some anonymous editorials which appeared in the *New York Independent* in 1880 as his work.

Dr. John T. Christian, who had already gotten into the controversy, began to study the files of the *Independent* and found other editorials in which this position was set forth and in which the Baptists were attacked very vigorously.

From internal evidence Doctor Christian decided that Doctor Whitsitt had written all of these editorials and so charged publicly. Doctor Whitsitt acknowledged the authorship of some of the editorials, but denied the others. There was sufficient material, however, in those which he acknowledged to create in the minds of Baptists the most unfavorable impression. At this point Dr. B. H. Carroll of Texas wrote an article in which he set forth the fact that when Doctor Whitsitt acknowledged that he wrote a part of a series of editorials attacking the Baptists he admitted his guilt of the whole, pointing out the fact that in law a man who helps to plan or execute a murder—has any part in it—is guilty of the whole—*particeps criminis*.

may have written in regard to the parties concerned in other parts of your work. I might not have said it just as you have, but I do not care to add anything.

Yours fraternally,

JOHN T. CHRISTIAN.

REPLY OF THE REV. W. W. LANDRUM, D. D., LL.D.

I have been impressed with the clearness and directness of your statements. So far as I recall the facts you have stated them fairly and impartially as they occurred.

W. W. LANDRUM.

We give here some extracts from the Independent editorials without expressing any opinion, as it is the business of the historian to give facts and not opinions. From the Independent, New York, September 2, 1880: "The Congregationalist speaks of the well-known immersion of Roger Williams by the unimmersed Ezekiel Holliman. To be sure all the Baptists of America so assume, but the editor of the Congregationalist is more accurately acquainted with the origins of Baptist history than any of the Baptists themselves, and we expected that its statements would be more accurate. 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 anabaptism, rebaptism by sprinkling, and not 'Catbaptism,' or baptism by immersion. The baptism of Roger Williams is affirmed by Governor Winthrop to have taken place in March, 1639. This, however, was at least two years prior to the introduction of the practice of immersion among the Baptists. Up to the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism. . . . We are inclined to believe that no case of immersion took place among the American Baptists before the year 1644. It seems likely that Roger Williams, on his return from England in that year, brought the first reliable news concerning the change which had taken place in the practice of the English Baptists, three years before, and that it was then that the American Baptists first resolved to accept the innovation."

This editorial was followed by another September 9, 1880, from which we quote the following: "It was not until the year 1644, three years after the invention of immersion, that any Baptist confession prescribes 'dipping or plunging the body in water as the way and manner of dispensing the ordinance' (London Confession of 1644, Article 40). . . . Happily for us, however, the above assertion is confirmed by the authority of Edward Barber, the founder of the rite of immersion among the Baptists."

Doctor Whitsitt wrote three or more articles in which he defended his claim that "1641" was the date of "the invention of immersion." One in the *Examiner*, April 23, 1896, one in the *Religious Herald*, May 7, 1896, and in his book "A Question in Baptist History," published September, 1896. In the *Examiner* article, April 23, 1896, he says: "During the autumn of 1877, shortly after I had been put in charge of the school of Church History at the Southern Baptist Theological Seminary, in preparing my lectures on Baptist History, I made the discovery that, prior to the year 1641 our Baptist people in England were in the practice of sprinkling and pouring for baptism. I kept it to myself until the year 1880, when I had the happiness to spend my summer vacation at the British Museum. There I assured myself, largely by researches among the King George's pamphlets, that my discovery was genuine, and established it by many irrefragable proofs from contemporary documents." Then in this same article Doctor Whitsitt refers to Doctor Dexter's claim to priority on this question in the following language: "Apparently Doctor Dexter was interested by my explanations and proofs, for he shortly found his way to the British Museum where he also convinced himself that my view was correct and my citations authentic. As a fruit of these researches he issued, near the close of 1881, more than twelve months after my discovery had been declared in the *Independent*, the well-known volume entitled 'John Smyth the Se-Baptist' wherein he adopted my thesis, defended it by many citations, and entirely ignored my discovery as set forth in the *Independent*. . . . This discovery is my own contribution to Baptist History, and when my brethren heap reproaches upon me it is nothing but right that I should defend my property."

A few months later Doctor Whitsitt's book, "A Question in Baptist History," came off the press, from which I take the following (p. 133): "In view of the foregoing body of materials, I candidly con-

sider that my proofs are sufficient. This question has been confirmed and strengthened by the renewed investigation which I have lately undertaken in order to set forth these proofs. Whatever else may be true in history, I believe it is beyond question that the practice of adult immersion was introduced anew into England in the year 1641."

The Baptists of the South very naturally asked the question, "Why should a Baptist holding the position which Doctor Whitsitt holds anonymously attack the Baptist denomination?" Doctor Whitsitt's explanation was that he "wrote from a Pedobaptist standpoint in order to provoke discussion and compel the Baptists to study their own history." This explanation might have stopped the controversy had not Doctor Whitsitt written a number of articles and a book, all written from a Baptist standpoint, to prove his Independent editorials which "were written from a Pedobaptist standpoint." It was this that stirred the Baptists to the depths, and not Doctor Whitsitt's "writing from a Pedobaptist standpoint."

The controversy spread through the entire South, and even into the North, until it was finally taken up by the Southern Baptist Convention. The board of trustees of the Southern Baptist Theological Seminary took the following action at Wilmington, N. C., during the sitting of the Southern Baptist Convention, and which action was reported to the convention and recorded in its minutes.

The Wilmington Action

The following is an exact copy from the minutes: A communication from the Board of Trustees of the Southern Baptist Theological Seminary was presented as information by W. E. Hatcher, Virginia. Whereupon it was ordered that the communication be printed in the minutes of the convention. The trustees of the Southern Baptist Theological Seminary, assembled in their annual meeting at Wilmington, N. C., May 6, 1897, desire to submit to the Baptists

of the South the following statement in regard to the institution whose interests have been committed to their care and management.

1. That we account this a fitting occasion to reaffirm our cordial and thorough adherence to the fundamental articles adopted at the time when the seminary was established, and to assure those on whose behalf we hold in trust and administer the affairs of this institution of our steadfast purpose to require hereafter, as we have in the past, that the fundamental laws and scriptural doctrines embodied in those articles shall be faithfully upheld by those occupying chairs as teachers.

2. That we cannot undertake to sit in judgment on questions in Baptist history which do not imperil any of these principles, concerning which all Baptists are agreed, but concerning which serious, conscientious and scholarly students are not agreed. We can, however, confidently leave to continued research and discussion the satisfactory solution of these questions.

3. That believing the seminary to hold an important relation to the prosperity and usefulness of southern Baptists, we consider it our duty, while demanding of those in charge of the departments of instruction the utmost patience in research and the greatest discretion in utterance, to foster rather than repress the spirit of earnest, reverent investigation.

4. That being fully assured that the tender affection which we cherish for this institution, founded by our fathers and bequeathed by them to us, is shared by the Baptists of the South, we can safely trust them as we ask them to trust us, to guard its honor, promote its usefulness and pray for its prosperity.

Upon the adoption of the foregoing statement, the trustees appointed a committee to notify Doctor Whitsitt of this action, and to invite him to meet them and to make any voluntary statement he might desire. Whereupon Doctor Whitsitt appeared before the board and read the following paper:

Wilmington, N. C., May 7, 1897.

*To the Board of Trustees of the Southern Baptist
Theological Seminary:*

Dear Brethren:—I beg leave to return sincerest and heartiest thanks for the noble and generous treatment that you have bestowed upon me. I have only words of affection for every member of the board. 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 that 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 or practices.

2. That the article in Johnson's *Encyclopedia* has probably passed beyond 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. Regarding the charge that I expressed a conviction that a kinswoman of mine ought to follow her husband into a Pedobaptist church, that it was never my intention to indicate a belief that the family outranked the Church of God. I believe that obedience to God's commands is above every other human duty, and that people in every relation of life ought to obey God rather than man.

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 reaffirm 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, and will gladly hail every helper in my work.

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 set forth 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, and I have no higher thought on earth than to spend my days in their fellowship and service, in the name of the Lord Jesus Christ.

Respectfully submitted,

WM. H. WHITSITT.

At the conclusion of the reading of the foregoing paper the trustees joined in singing:

“How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word,”

during which, amid flowing tears and many expressions of satisfaction and joy, the members of the board pressed forward and gave Doctor 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. Please bear in mind that this statement is made to the convention for information and not for action.

(Taken from Proceedings of the Southern Baptist Convention, 1897, pages 14-16.)

Dr. B. H. Carroll, Texas, not only refused to accept the Wilmington action, but started the controversy afresh. The result of the renewed controversy was that the opposition to Doctor Whitsitt was greatly augmented and that state conventions began taking action calling for the removal of Doctor Whitsitt from the Theological Seminary. However, we

are only concerned here in so far as the matter touches Kentucky Baptist history.

In June following the Wilmington meeting, which was in May, the General Association of Baptists in Kentucky met in Georgetown, during the session of which the following action was taken:

The Georgetown Action

The resolution of J. A. Booth, special order for this hour, is 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 Doctor Whitsitt from the presidency of the institution and from the chair of Church History.

The above resolution was voted on by yeas and nays. The yeas were 105, the nays 78, both of which are recorded below:

(Taken from minutes of General Association of Baptists of Kentucky, 1897, page 29.)

When the Booth resolution was called up for action in the Georgetown meeting the "Previous Question" was called for and sustained, so the resolution was voted on without discussion. Just following the Georgetown meeting, Dr. Carter Helm Jones published a statement in the *Courier Journal* referring to the above action as the "Gag-law" practice, and setting forth the claim that if the friends of Doctor Whitsitt had only had an opportunity to discuss the matter, the action of the General Association would have been very different. So the next year at Hopkinsville it was decided that the matter should be thoroughly discussed before the vote was taken.

The Hopkinsville Action

J. S. Coleman read the following preamble and resolutions:

Whereas, The trustees of the Southern Baptist Theological Seminary at their recent 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; and,

Whereas, By their said resolutions the trustees waived aside the known and officially expressed convictions and wishes of a great number of Baptist bodies, among these bodies being the General Association 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 Doctor Whitsitt is unfit for his present position has been strengthened by the events of the 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 Doctor Whitsitt shall be in any manner connected with the institution.

(2) That if Doctor 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. (Notice was given by Doctor Carroll at the Norfolk convention that he would offer a resolution at the next convention to "dissolve the relationship between this body and the seminary," which resolution is published in full on pages 22 and 23 of the Southern Baptist Convention minutes for 1898.)

(3) That the clerk of this association be instructed to forward a copy of these resolutions, duly signed and certified by himself and the 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 remarks by J. S. Coleman and others the following motion prevailed:

“That the above resolutions 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 a half hour.”

The above resolution was voted on by yeas and nays. The yeas were 198, the nays 26, both of which are recorded below:

(Taken from minutes of General Association of Baptists of Kentucky, 1898, pages 9, 10, 11.)

(These votes with the names are recorded in the minutes of the General Association of Baptists in Kentucky.)

The two votes recorded above show how the sentiment in Kentucky was changing toward Doctor Whitsitt and his position.

The action of Kentucky Baptists was such as to cause both Doctor Whitsitt and his friends to feel that his resignation was absolutely essential to the welfare of the seminary. Accordingly the resignation was wired by Doctor Whitsitt (as we understand from Hopkinsville where the General Association was in session) to Joshua Levering, Baltimore, chairman of the Board of Trustees of the seminary. The resignation was duly accepted and Doctor Whitsitt retired from all connection with the seminary.

Thus ended the unfortunate incident, so far as Doctor Whitsitt personally was concerned, but the feeling engendered by the controversy did not so soon pass away. Friends who were alienated by the conflict did not soon forget the animosities that were aroused in the heat of discussion; but the grace of God and time heal the worst of troubles.

The principal actors in this great controversy, which stirred the Baptists of the South to their depths, Dr. W. H. Whitsitt and Dr. T. T. Eaton, have both passed to their rewards more than a decade ago. Green be the graves where sleep the heroes of faith; forgotten be the animosities and heart burnings of strife; sacred be the trust committed to our memories and bright the vision of coming ages.

CHAPTER XIV

THE UNIFICATION PROGRAM AND GREAT FORWARD MOVEMENT—1919

From the beginning of the "Whitsitt Controversy" (or shortly thereafter) to the year 1919, Kentucky had two Baptist papers—The Western Recorder and the Baptist Argus (later The Baptist World). The very fact that these two papers had been considered the organs of the "Anti-Whitsittites" and "Whitsittites" respectively served to perpetuate, at least in the minds of the people, the division. The Baptists of Kentucky, however, trying to get away from the old controversy and unite their forces in the state for a great forward movement, decided that the first step necessary to this much desired end was the consolidation of the two papers.

The Two Papers Consolidated

The following is the history of the transaction, as recorded in the minutes of the State Board of Missions:

Called meeting of the State Board of Missions at Broadway Church, Louisville, Ky., July 23, 1919.

Secretary O. E. Bryan presented the following resolutions:

Whereas, The Executive Committee of the Southern Baptist Convention has requested a special campaign in the territory 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; and

Whereas, Kentucky Baptists have two outstanding denominational papers, the Western Recorder and the Baptist World; and

Whereas, The relation between these papers seems

to forbid the most effective statewide simultaneous campaign in keeping with the request of the representatives of the Southern Baptist Convention; and

Whereas, Kentucky Baptists keenly desire to co-operate with the Southern Baptist Convention in the simultaneous drive for the papers, therefore, be it

Resolved, (1) 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 State Board Missions.

Resolved, (2) That it is the purpose of the State Board to have one great denominational paper.

Resolved, (3) That a committee of five be appointed by the chairman with authority to consummate the financial transactions incident to the establishment of a single state paper subject to the ratification of the executive board.

Resolved, (4) *That we instruct this committee to make no concession in this transaction that would embarrass the state board in naming the combined paper or in electing an editor for the same.*

Resolved, (5) That we instruct this committee in co-operating with the corresponding Secretary to close up the deals as early as possible, provided the managers of these papers are willing to sell.

Resolved, (6) That this committee be instructed that if there be any disagreement as to the value of the properties under their consideration, that disinterested business men be requested to appraise the same and that said appraisal shall be the basis for the consummation of the transaction.

Resolved, (7) That we express our good will toward all of these papers and hereby earnestly request their management to give due consideration to this proposition which we believe will be for the best interests of Kentucky Baptists and for the glory of God.

Wm. D. Nowlin, one of the editors of the Western Recorder, moved the adoption of these resolutions, and the vote was unanimous.

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The committee for establishment of paper was composed of the following brethren: O. E. Bryan, W. M. Stallings, W. W. Landrum, H. S. Summers and B. H. Lovelace.

Meeting of Board, August 10, 1919

Report of the Committee

Your committee, according to instruction, opened negotiations with the Western Recorder and the Baptist World with a view to their purchase by the State Board of Missions. 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 for 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."

(Signed) J. W. PORTER, Chairman of Board,
F. H. GOODRIDGE, E. C. FARMER.

SECOND: The Baptist World Publishing Company desires to make this substitute offer to 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 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.

(Signed) BAPTIST WORLD PUB. CO.,
By Boyce Watkins, President."

The committee communicated with News and Truths, of Murray, Kentucky, which paper was not for sale.

The committee also communicated with the Russell Creek Baptist, which paper they did not consider a state paper.

No liabilities of either paper assumed by us. The subscription lists of each paper with all amounts due and unpaid on same are included in said offer as well as amounts due on advertising contracts.

It is also understood that neither the Baptist World Publishing Company nor the Baptist Book Concern shall own or publish a paper so long as the State Board of Missions owns and publishes the Western Recorder as a state organ and that the good will of both papers is included in purchase of said papers. While our committee was instructed to make no concession which would embarrass us in operating a paper for the state, certain conditions have been practically agreed to by representatives of both papers which we recommend as follows:

That the name Western Recorder shall be the exclusive name of our state paper.

We recommend that the salary of Dr. E. B. Hatcher for one year, or such part thereof as is unpaid, be assumed by the state board and he shall be retained on the new paper in such relation and for such service as shall be agreed upon by the Board of Managers. The items above named are mutually conceded.

We further recommend that a Board of Managers consisting of seven members shall be appointed by the chairman of this board, of which Board Secretary O. E. Bryan shall be one and C. W. Elsey, chairman of state board, another.

We further recommend that the finances of said paper shall be handled through the state board office and that our corresponding secretary, O. E. Bryan, shall be its business manager.

As the paper is to be owned and controlled by the

State Board of Missions, and is to be an asset of the same, we recommend that money for the purchase of the paper shall be taken from the \$900,000 designated for state missions in such amounts and at such times as it can be done without injury to other state mission items.

(Signed) O. E. BRYAN,
W. M. STALLINGS,
W. W. LANDRUM,
H. S. SUMMERS,
B. H. LOVELACE.

The foregoing resolutions were adopted and the following Board of Managers was elected in the following way:

On motion the recording secretary was instructed to cast a ballot electing each of the following seven brethren as a member of the Board of Managers of the Western Recorder as the state paper. Following the instructions the secretary announced that the vote had been so cast: O. E. Bryan, chairman, C. W. Elsey, C. M. Thompson, W. M. Stallings, W. W. Landrum, W. M. Seay, and H. B. Lovelace.

The following motion was adopted: That the Board of Managers of the state board paper be authorized to elect an editor for the official state paper.

Meeting of the Board of Managers of the Western Recorder

At the Watterson Hotel, September 9, 1919

Motion was made by Doctor Landrum, seconded by Doctor Thompson and carried unanimously, that at the top of the editorial page of each issue of the Western Recorder there shall appear this statement:

EDITORIAL DEPARTMENT

J. W. Porter.....Managing Editor
E. B. Hatcher.....News Editor
O. E. Bryan.....Business Manager

Meeting of Board of Managers of Western Recorder
State Mission Rooms . . . 205 E. Chestnut St.

Louisville, Kentucky, May 24, 1920.

Moved and carried:

"That it is the sense of this body that the dual editorship of the *Western Recorder* cease with September 1, 1920, and that the present editors of the paper be notified of that fact. From that date one man is to give his entire time to the paper, is to be held responsible for the editorial policy and general make-up of the paper, and that he be charged with looking after increasing its subscription list. It is further understood that this action is taken without prejudice to, or committing ourselves to either of the present incumbents.

"Motion carried that secretary be instructed to send a copy of this action to each of the editors of the *Western Recorder*."

The Rev. O. E. Bryan, D. D., corresponding secretary of State Board of Missions in Kentucky, is entitled to much credit for the consolidation of the two papers and the unifying of the forces in Kentucky.

The Great Forward Movement

In May, 1919, the Southern Baptist Convention in session in Atlanta, Georgia, put on foot the great "Seventy-five Million Campaign." This, of course, helps to account for the great advance shown in 1920, for the actual campaign was not put on until after our state meeting in Georgetown in November, 1919. The minutes (p. 17) of the meeting in Georgetown November, 1919, show a total of receipts by the State Board of Missions of \$455,104.61. The minutes for the Owensboro meeting November, 1920 (p. 19) show total receipts \$1,412,165.92. This is a marvelous advance.

The Rev. O. E. Bryan, D. D., corresponding secretary of Missions in Kentucky at this time, is entitled to much credit for this success. He is a man of splendid spirit and fine executive ability. It should be borne in mind, however, that Kentucky had already

developed the "Budget System," and that it was functioning well before we put on the Seventy-five Million Campaign.

Back of this glorious achievement there is a long struggle that should not be overlooked. Such men as J. W. Warder, D.D., J. G. Bow, D.D., and W. D. Powell, D.D., rendered efficient service as corresponding secretaries of our mission board.

It was the day of small things when Doctor Warder traveled over Kentucky collecting a dollar here and there for missions, and urging the churches to adopt an envelope system of collecting mission money. He did a good work in getting many of the churches to adopt this system, which came to be known as "The Warder System."

Dr. J. G. Bow, than whom there is not a straighter, cleaner man and truer Baptist, followed Doctor Warder and put into the mission work of Kentucky a business system which has told immensely for good. It was through the efforts and influence of Doctor Bow that Mr. Theodore Harris left in his will the large sum that was left to the Baptists of Kentucky. The Baptists of Kentucky owe Doctor Bow a much larger debt than they will ever pay him. Few men have been worth more to the Baptist cause in Kentucky than J. G. Bow.

Following the administration of Doctor Bow came the enthusiastic, energetic W. D. Powell. Doctor Powell was not the systematic executive that Doctor Bow was, nor that Doctor Bryan, his successor, was, but he was the superior of either of them in raising money under high pressure appeals. Here Doctor Powell was a brilliant success. Mission contributions grew very much under the eloquent and fiery appeals of this mission champion.

Thus it will be seen that when Doctor Bryan came into office he found the foundation work well done. The systematic Bow had thoroughly systematized the work, and the zealous Powell had fanned the missionary spirit all over the state into a flame, so that

Doctor Bryan's work was largely a work of combining and directing the forces of the state. In this he exhibited rare ability. Doctor Bryan is one of the greatest mission secretaries in the South. He has resigned his work with the State Board of Missions in Kentucky and gone to the Home Mission Board, Atlanta.

On September 1, 1921, Dr. C. M. Thompson, a man of splendid ability and equipment, came from the pastorate of the First Baptist Church, Winchester, Kentucky, to the secretaryship of the State Board of Missions. Doctor Thompson is making a great secretary, though he is just now getting fairly started in his new position.

CHAPTER XV

KENTUCKY BAPTIST INSTITUTIONS

In this chapter we give a short history of the Kentucky Baptist Institutions now existing. Space does not allow an account of the many Baptist institutions which rendered efficient service in Kentucky for a time, but now extinct. The list would be long. We will name simply The Western Baptist Theological Institute, Covington; Clinton College, Clinton; The Baptist Female Academy, Danville; Bardstown Baptist Female College; Lynland College; Ohio Valley Baptist College, Sturgis; Choctaw Academy, near Georgetown, a school for Indians; a number of Baptist papers, missionary and educational societies that operated for a time and passed away.

One writer says, "There were fifteen Baptist female schools in Kentucky at one time." The institutions herein named are given in the order of their beginnings.

The Western Recorder

The author has had much trouble trying to get a connected and complete account of the establishing and developing of a Baptist paper in Kentucky. There are conflicting accounts given by writers on the early history of Kentucky Baptists at several points. The author has taken the dates which seem to be most consistent with all the facts.

It seems that the first effort to establish a Baptist paper in Kentucky was in 1812. Elder Stark Dupuy, according to Spencer (Vol. I, p. 347): "In 1812 commenced the publication of the Kentucky Missionary and Theologian, he being sole editor. It was a quarterly magazine, four numbers of which made a volume of 244 pages." This paper was discon-

tinued the following February on account of the war of 1812, according to the statement of the editor. "Mr. Dupuy," says Spencer, "was doubtless the first Baptist editor of a religious periodical west of the Alleghany Mountains."

The next effort, according to history, was in 1813. "Silas M. Noel commenced, in 1813, the publication of *The Gospel Herald*." (Spencer, Vol. I, p. 347.) This paper, which was a monthly, was soon discontinued for lack of patronage. The next Baptist newspaper venture in Kentucky seems to date from 1826. Our great Kentucky Baptist historian, Spencer (Vol. I, p. 217), says: "About the beginning of the year 1826, George Waller and Spencer Clack began the publication of a paper (at Bloomfield, Kentucky,) called *The Baptist Register*. It was a semi-monthly and proposed to 'endeavor to strip religion of everything like the traditions of men, and to present the truth in a plain and simple manner.' The name of the paper was exchanged for that of *The Baptist Recorder*, and in 1830 it was changed to a monthly. Meanwhile the *Baptist Chronicle*, having been established by Uriel B. Chambers at Frankfort, the *Baptist Recorder* was soon discontinued."

Again Spencer tells us (Vol. I, p. 597), concerning the *Baptist Recorder*: "Its issue was continued about four years, when it was succeeded by the *Baptist Herald*, afterwards called the *Baptist Chronicle*, edited by Uriel B. Chambers, Esq., at Frankfort, Kentucky."

Just how long the *Chronicle* continued we have not learned, but in 1832 we find Mr. Chambers starting another paper, which indicates that the *Chronicle* had been discontinued. The next effort, the fifth, to establish a Baptist paper in Kentucky was in 1832, according to Spencer (Vol. I, p. 652). The Baptist State Convention started "*The Cross and Baptist Banner*, the first Baptist weekly that was published in Kentucky. The first number had been issued previous to this meeting of the convention. Uriel B.

Chambers was its editor, and assumed all the pecuniary responsibility." This is all we know of this paper. No further reference to it has been found. The next paper seems to have been started by James Wilson, M. D., at Shelbyville, in 1834. Doctor Spencer, in speaking of Dr. John L. Waller (Vol. I, p. 702), says: "In 1835 he became editor of the Baptist Banner, a bi-weekly religious newspaper, which had been established at Shelbyville, Kentucky, in the preceding year by James Wilson, M. D. Soon after Mr. Waller became editor of the Baptist Banner, The Baptist, published at Nashville, Tennessee, and the Western Pioneer, published at Alton, Illinois, were merged into it. The new paper took the title of Baptist Banner and Western Pioneer. It was moved to Louisville, where Mr. Waller continued its chief editor until 1841, when he resigned in favor of William C. Buck."

After the consolidation of the three papers the new paper became the denominational organ of Kentucky, Tennessee, Mississippi, Indiana, Illinois and Missouri Baptists. Under the editorship of the great Waller, the paper had the largest circulation in its history, except possibly during the editorship of T. T. Eaton, D. D., LL.D., who had associated with him as business manager Dr. W. P. Harvey, a man of unusual business ability. The statement is made by Doctor Harvey that "My recollection is that at one time we had a circulation of 27,500, with an advertising income of \$15,000 per year." This record has never been duplicated.

From the foregoing facts it seems that the Western Recorder is the lineal descendant of the Baptist Banner started in Shelbyville in 1834. However, from the date on the Western Recorder they evidently number their volumes from the beginning of the Baptist Register, Bloomfield, 1826, later the Baptist Recorder. We find no connecting link between these two papers, however. Doctor Eaton, at the time editor, told the author that the Western Recorder

continued the volumes of the Baptist Recorder, Bloomfield.

An old copy of the Baptist Banner, in our possession, dated February 28, 1849, published at 47 Wall Street, Louisville, Ky., is numbered Vol. XVI, No. 9. Also an old copy of Western Recorder, which we have, dated October 22, 1851, is numbered Vol. XVIII, No. 43. These numbers show that the connection with the Bloomfield paper was made later. Of these two old papers W. C. Buck is editor of the former, and of the latter John L. Waller, R. L. Thurman and A. W. LaRue are editors.

"William C. Buck continued as editor of the Baptist Banner and Western Pioneer about nine years," says Spencer. John L. Waller again became editor in 1850 and remained in this position until his death, October 10, 1854. Spencer adds, "Meanwhile the name of the paper was exchanged in 1851 for that of the Western Recorder." (Vol. I, p. 703.) An old copy of the Recorder, dated September 27, 1854, gives John L. Waller and S. H. Ford as editors. Then another old copy, dated December 6, 1854, gives S. H. Ford as editor. This shows that Ford succeeded to the sole editorship on the death of Waller. However, Ford did not continue as editor of the paper until the fall of 1861, as generally believed.

An old copy of the Recorder, now in the hands of the editor, dated March 3, 1858, gives Dr. J. Otis, editor. Dr. Otis was editor until 1860. In June, 1861, S. H. Ford is named as editor again. It has been claimed that the paper was suspended during the Civil War.

Doctor Armitage in his history of the Baptists (p. 884), in giving a history of the Western Recorder, says: "During a part of the Civil War its issue was suspended, but it was resumed in 1863."

Here again an old copy of the paper comes to our rescue. An old Recorder, now in the hands of the author, dated Saturday, June 28, 1862, edited by Chas. Y. Duncan, says: "It is now four months since we

resumed the publication of the Recorder, after its temporary suspension." This shows that the publication was resumed about the last of February, 1862.

Armitage is correct when he says the paper "was suspended a part of the time during the Civil War," but is in error when he says its publication "was resumed in 1863," as this old copy of 1862 proves. We learn also from this old paper that Duncan (not mentioned by Spencer) preceded A. C. Graves as editor.

In this issue of June 28, 1862, Editor Duncan says: "We have arrived at the time when we wish to make some radical improvements of the Recorder. As heretofore announced, we wish this week's issue to enlarge and in every way improve it. Conscious of our own individual inability to conduct it, we have procured the services of Rev. S. F. Thompson, of Shelbyville, a young man of piety, education, talent and position." This suggests that S. F. Thompson was editorial writer for the paper for a time.

The Recorder of October, 1863, states that the paper had been suspended for fifteen months and on June 25, 1864, the Recorder united with the Baptist Book Store owned by G. W. Robertson; then in July, 1864, A. C. Graves and J. C. Waller are named as editors. It seems that Graves continued only a short while and Waller's name is continued as editor up to October, 1866. R. M. Dudley is named as editor January 12, 1867, and August 1, 1868, J. W. Rust is associated with Dudley. June 15, 1870, W. W. Gardener and L. B. Woolfolk are named as associate editors; then in June, 1871, Dr. G. W. Varden seems to have taken Woolfolk's place. July 8, 1871, A. S. Worrell and A. C. Caperton are named as co-editors. It seems that Worrell bought the paper and sold one-half interest to Caperton, then nothing appears in the paper about Doctor Worrell but Caperton is named as editor and proprietor. In October, 1887, Caperton sold out to Harvey, McFerran Co. and Dr. Eaton became editor.

Then follows the long and brilliant editorial

career of the immortal T. T. Eaton, D. D., LL.D., until his death, June 29, 1907, a period of nearly twenty years. After the death of Doctor Eaton, Dr. J. M. Weaver supplied as editor until the election of Dr. C. M. Thompson, 1907. Doctor Thompson served about two years. His editorial work was of a high order. He was not a voluminous writer, but a careful and accurate one. Dr. J. G. Bow, a man who has filled a large place in the denominational life of the Baptists of Kentucky, was associate editor with Doctor Thompson and business manager of the Baptist Book Concern, which published the Recorder.

The editorial career of J. W. Porter, D. D., LL.D., the brilliant and versatile, began in 1909 and continued until February, 1921. Doctor Porter exhibited great ability as an editorial writer. This author was associate editor with Doctor Porter several years, which position he resigned when the paper was sold to the State Board of Missions, August, 1919. In February, 1921, Dr. V. I. Masters, the present incumbent, became editor of the Western Recorder, which position he is filling with conspicuous ability. His writings are of a wide range and voluminous.

Dr. A. S. Worrell established and edited *The Baptist Sentinel*, Lexington, Kentucky. Before us at this time are several copies of this monthly magazine. The January, 1870, number is "Vol. I, No. 3." This indicates that the *Sentinel* was launched November, 1869. In this January issue the editor says, "Brother D. B. Ray is now joint proprietor and assistant of the *Sentinel*." We do not know how long Doctor Worrell edited this journal, but a copy dated November, 1870, the latest we have, gives him as editor and D. B. Ray as assistant.

Georgetown College—1829

Georgetown has been an educational center almost from the beginning of the settlement of the Mississippi valley. Early in 1788, Elijah Craig, a noted pioneer Baptist preacher of Kentucky, opened at

Georgetown, then called Lebanon, a classical school in accordance with the following quaint advertisement:

“Lebanon, December 27, 1787.

“Notice is hereby given that on Monday, 28th of January next, a school will be opened by Messrs. Jones and Worley, at the Royal Spring in Lebanon, Fayette County, where a commodious house, sufficient to contain fifty or sixty scholars, will be prepared. They will teach the Latin and Greek languages, together with such branches of the sciences as are usually taught in public seminaries, at twenty-five shillings a quarter for each scholar. One-half to be paid in cash, the other half in produce at cash prices. There will be a vacation for a month in the Spring and another in the Fall, at the close of each of which it is expected that such payments as are due in cash shall be made. For diet, washing and house room for a year, each scholar pays three pounds in cash, or 500 weight of pork on entrance, and three pounds in cash at the beginning of the third quarter. It is desired that as many as can would furnish themselves with beds; such as cannot may be provided here, to the number of eight or ten boys, at 35s a year for each bed.

“ELIJAH CRAIG.”

Little is known of the history of this school, but in 1789 the Legislature of Kentucky, by an act founding academies in the state, located one of them at Georgetown, and gave its trustees 6,000 acres of land for its support. As a result of this, Rittenhouse Academy began its career. In 1829 Georgetown College was chartered and immediately acquired the property and became the successor of Rittenhouse Academy. Georgetown College is the first chartered collegiate institution of Baptists south and west of the Alleghanies, and under its present name is fifth among Baptist institutions in the United States. In a real sense Georgetown College is the direct descen-

dant of the classical school above mentioned established in Georgetown by Elijah Craig in 1787.

This school was absorbed by Rittenhouse Academy, which was chartered, largely through the influence of Mr. Craig, December 22, 1798, and which was operated as a county academy until 1829.

Its quaint little two-story brick with the commanding cupola became the first building of Georgetown College. This building was the only one owned by the college until 1840 and was used regularly until 1860. If this descent is accepted, Georgetown College in age is second to Brown University among Baptist colleges in the United States.

The original charter in 1829, incorporated "The Trustees of the Kentucky Baptist Education Society" and empowered them to fill all vacancies in their own number caused by death, resignation, neglect, or otherwise; but by an amendment secured in 1851, the power to fill vacancies in the Board of Trustees was given to another corporation created for this purpose and composed of all persons who had contributed or who should thereafter contribute as much as one hundred dollars to the funds of the college.

In 1906 the charter was again amended in such a manner as to vest in the Baptist Education Society of Kentucky the power of electing the trustees from suitable nominations made by the original society.

Under this charter the college has had a continuous history from the year of its foundation to the present. Little by little it has grown in buildings, in means, in teachers, and in students. The Central building, now known as Giddings Hall, in which are most of the lecture rooms, was erected in 1840. Pawling Hall, erected in 1844 in recognition of the generosity of Issachar Pawling, was remodeled and much enlarged in 1877. The commodious building containing the chapel, library, society halls, and gymnasium, was erected in 1894; and Rucker Hall, the beautiful home for the young women of the college, was erected in 1895, and named in honor of Prof. James Jefferson

Rucker. The other buildings have been added at various dates as the means of the college have permitted.

Since its foundation many thousands of students have been enrolled in its classes and there have been nearly a thousand graduates. They are in every walk of life and in many of the states of the Union. About one hundred of them are now serving as pastors in the State of Kentucky and some are missionaries in foreign lands.

From the first the teachers in the college have been men and women of earnest Christian character, fit guides and exemplars for the students, with whose lives they have always been in intimate contact. Among these teachers are many whose lives are interwoven with the history of education in Kentucky.

The names of Rockwood Giddings, Howard Malcolm, Duncan R. Campbell, and Richard M. Dudley, former presidents of the college, are known by all who have studied Kentucky educational history, while the memory of Prof. Jonathan E. Farnam, Prof. Danforth Thomas, and Prof. James J. Rucker is cherished with peculiar veneration on account of their many years of consecrated service to the college by all those who have passed under their influence.

The younger men, who have in recent years been added to the teaching force, are most of them representatives of old and famous universities, and all of them specialists in their departments, but the qualifications especially sought after in their selection have been Christian character and sympathetic understanding of the needs and ambitions of the young.

Co-education

For the first sixty years of its history, the college was conducted as a school for young men; but in 1892 young women were admitted on the same terms as men.

This step was taken in the belief that young women would not remain satisfied with an older type of edu-

education which had been provided for them on the theory of their incapacity for the higher standards required of men. The leaders of this movement in Kentucky, among whom Prof. J. J. Rucker stands easily first, had become convinced that young women are as capable of first class education as young men. The results at Georgetown College in co-education have amply justified the experiment. The fact that this college took the bold stand that young women would come to demand the best in education, and that Georgetown attempts to offer only this, has made it noted as a home for college women who have caught a vision of the opportunities for large service which this country offers to the young woman who will pay the price of thorough educational training.

Year by year the college views with increasing satisfaction the eager submission of mature young women to the labor required for the acquisition of a college education. The class of young women of intelligence and trustworthy character who heed the call of higher education insures the absence of those so-called difficulties of co-education which are said to exist in the popular mind.

Georgetown College sees its definite mission as a standard Christian college, working under the control of the Baptist denomination in Kentucky, and representative of its aims and ideals. It is a college in the true meaning of that term. It believes that the highest reality of true and useful culture lies, not outside of, but within the Kingdom of God; and so its educational work is deeply religious in the conviction that a life of efficient and faithful human service in obedience to Jesus Christ is the noblest career open to man.

The college endowment is now about \$480,000, but at the end of the Seventy-five Million Campaign, if the proceeds come in as planned and expected, the endowment will be slightly over a million dollars.

The enrollment of students at this date is 358.

The presidents since the term of R. M. Dudley

have been in the following order: A. C. Davidson, B. D. Gray, J. J. Taylor, Arthur Yeager, and M. B. Adams, the present incumbent.

Bethel College—1849

Bethel College was organized by the Bethel Association of Baptists of southwestern Kentucky in 1849, under the name of "Bethel High School." The main building was erected in 1852, and the school was formally opened in January, 1854, under the management of Mr. B. T. Blewitt. The school prospered and, upon the public demand for work beyond the high school, a new charter was obtained, and the institution entered upon its career as a college in September, 1856. Mr. Blewitt was made the president of the new college and continued with the institution until the summer of 1861, when the distractions of war made it necessary to close the school.

In the winter of 1861 and 1862 the building was used as a hospital by the Confederate forces until the fall of Fort Donelson, in February. In September, 1863, the college was reopened under Rev. George Hunt as president. The reorganization of the institution was accompanied by many discouragements. In 1864 Mr. Hunt resigned, and J. W. Rust became the president. Under his direction the institution continued to grow in numbers and influence until 1868, when President Rust was compelled to resign by reason of poor health. He was succeeded by Noah K. Davis. Under his direction the courses of study were divided up into schools, each school embracing all of the subjects contained in one line of study. Graduation was dependent upon the completion of the work in a certain number of schools. In 1869 there was established a Chair of English, so that Bethel was the first American college thus to recognize the importance of this department.

During the period after the war many additions were made to the college property and to the endowment fund. In 1872 the president's house was built,

and in 1876 N. Long Hall, the college dormitory, was erected. The endowment had steadily increased from \$40,000 in 1860 to \$85,000 in 1875.

Mr. James Enlow, of Christian County, in 1869 bequeathed to Bethel College about \$6,000, the income from which, when it became available in 1872, was used as a loan fund from which to aid young men who were studying for the ministry in Bethel College. The "Ewing Professorship of Philosophy" was so entitled in consideration of the valuable bequests of Judge E. M. Ewing and his son, H. Q. Ewing. The "N. Long Professorship of English and History" was named in honor of the constant and devoted services as well as liberality of Mr. Nimrod Long, of Russellville. The Norton brothers—George W., William F., and Eckstein, all of whom were natives of Russellville—were liberal contributors to the funds of the college, and in grateful recognition of this fact the "Norton Chair of Natural Sciences" was so named.

During the administration of President Ryland the heirs of N. Long and G. W. Norton offered to the board of trustees the property formerly known as the Southern Bank of Kentucky to be used as a library and for kindred purposes.

In 1908 Bethel College became affiliated with the Baptist Educational Society of Kentucky, which is striving to promote the welfare of the Baptist schools of Kentucky. The college has received considerable financial help from this society.

As a result of the great Seventy-five Million Campaign in the fall of 1919, the value of the work will be increased by the \$200,000 assigned to Bethel College for needed buildings and endowment. The board has recommended the construction of a new dormitory for the exclusive use of college students and has authorized a campaign among the former students and friends of the school for the construction of a memorial chapel to be dedicated to Professor James H. Fuqua, who died in February, 1920, after intimate association with the college since its opening in 1852.

Presidents of Bethel College

B. T. Blewitt.....	1854-61
College closed	1861-63
Rev. George Hunt.....	1863-64
J. W. Rust.....	1864-68
Noah K. Davis.....	1868-73
Leslie Waggener	1873-83
James H. Fuqua, Chairman of Faculty	1883-87
Rev. W. S. Ryland.....	1889-98
Rev. E. S. Alderman.....	1898-02
W. H. Harrison.....	1903-07
James D. Garner.....	1907-09
F. D. Perkins.....	1909-13
H. G. Brownell.....	1913-17
Rev. R. H. Tandy.....	1917-18
Geo. F. Dasher.....	1918-

Bethel Woman's College—1854

Bethel Female College was the culmination of a desire of the Baptists of Hopkinsville and Bethel association to provide an institution in which young women could receive an education beyond that which they could acquire in the ordinary public or private schools. The movement for this school began to take definite shape in 1853, when public-spirited citizens of Christian and adjacent counties, by private contributions, raised funds to buy six acres of ground in which is now the heart of the best residence section of the city of Hopkinsville. In 1854 a charter was secured under the name of Bethel High School. In 1855 the cornerstone was laid and in 1857 was completed the splendid four-story building which, with its massive columns, still remains one of the most beautiful examples of Greek architecture to be found in the state.

In 1858 the school was given a new charter under the name of Bethel Female College. This charter was afterwards repealed, but the new name was retained.

In 1890 a charter was secured legalizing the name

Bethel Female College and granting to the institution the power to confer the usual college degrees.

The first principal of the institution was W. F. Hill, elected in 1856. He was followed in 1857 by J. W. Rust, who resigned in August, 1863, when the school was closed for several months. T. G. Keen re-opened the school in March, 1864, and continued as principal until 1866. The school was then quite prosperous. M. G. Alexander succeeded Mr. Keen and resigned in 1868, to be succeeded by J. F. Dagg. In 1874 Mr. Dagg was succeeded by J. W. Rust, who remained with the college until his death in 1890. For about a year the office of president was vacant, but in January, 1891, T. S. McCall, of Liberty College, was elected to the position and remained with the school until 1896, when he was succeeded by Edmund Harrison. After a very successful administration of thirteen years, Doctor Harrison resigned in 1909 and H. G. Brownell was elected to fill the vacancy. In 1914 W. S. Peterson was chosen to succeed President Brownell, who was elected to the presidency of Bethel College, for men, at Russellville, Kentucky. In 1908 the college became a part of the system of the Baptist Education Society, and in 1916, under the administration of Mr. Peterson, it was decided to cease giving the A. B. degree, to make Bethel a standard junior college and to omit the word "Female" from the name, substituting "Woman's."

During all these years the policy of the trustees had been to lease the building and grounds to the president, who conducted the institution as a private enterprise. For many reasons this was unsatisfactory; so in 1917, upon the resignation of President Peterson, a new policy was adopted. Under this policy the trustees elect all officers and teachers. They likewise become responsible for and control all expenditures.

Miss Clara Belle Thompson was chosen president and Mrs. Eager vice-president. Under their administration the results have been so satisfactory that the

trustees have decided to continue the present policy.

Upon Miss Thompson's resignation in the spring of 1919, J. W. Gaines was chosen president and during his first year the attendance increased three-fold.

The stately old building is a beautiful sight as it stands in the center of the large campus covered with blue grass and shaded by magnificent trees.

Year before last it was found necessary to increase the accommodations and a new residence hall was erected, forming a west wing to the old building. This building contains twenty-four bedrooms equipped with stationary washstands, with hot and cold water. The ground floor contains a well-equipped science laboratory and seven commodious class rooms.

Last year an east wing was added which contains thirty bedrooms, a well-equipped infirmary, four large music studios, twelve practice rooms and a thoroughly modern gymnasium. A swimming pool has also been added and the interior of the old building remodeled and renovated, making it the most attractive portion of the college plant.

Bethel Woman's College is a member of the co-ordinate school system in Kentucky.

The Louisville Baptist Orphans' Homes—1869

In the years following the Civil War, the children orphaned thereby became a pressing problem to Dr. George C. Lorimer and his people, the Walnut Street Church. They did what they could, but despite their efforts Baptist mothers were compelled to allow their children to go into Catholic orphanage asylums. The Catholics then solicited aid of the Baptists for the support of their orphanages on the ground that they were caring for Baptist orphans. This was more than Doctor Lorimer could stand, and he cried out as he talked with his Ladies' Aid, "There must be an end to this. Who will kneel and pray with me, God helping us we will build a home for these orphan children?" All bowed and his petition as he led them in prayer was one that had power with God and men.

The die was cast. The thing was done. The work was at once initiated. Some three years later, on June 30, 1869, the "Home for Helpless Children" was opened in rented quarters at 828 West Walnut Street. W. L. Weller of sainted memory guaranteed the first year's rent. God's favor was upon the enterprise. His first great gift to the work was Miss Mary Hollinsworth, who answered the call on July 6, 1869, and continued as the superintendent until March, 1905, when forced to retire by the infirmities of age. The home was chartered January 29, 1870. Ground was broken for the first wing of the present building at First and St. Catherine Streets, March 21, 1870, and the same was formally opened on December 19, 1870. This was made possible by the gift of the site by Dr. J. Lawrence Smith and wife, and the first \$10,000 by three sisters—Mrs. J. Lawrence Smith, Mrs. W. B. Caldwell, and Mrs. John Caperton. The additional \$10,000 needed was in the main raised by Mrs. Arthur Peter and other women of the committee. Through the efforts of Dr. W. M. Pratt, the home in 1872 was provided with the nucleus of a splendid library for that day. A thorough canvass by Prof. J. W. Rust in 1873 laid the interests of the home upon the hearts of the Baptists throughout the state. As early as 1874 the need for enlargement began to be felt; but it was the challenging gift of Capt. W. F. Norton and his mother of \$5,000 to the building fund on February 28, 1891, that aroused the Baptists to quickly subscribe the \$22,000 balance needed for the erection of the central wing of the building. The cornerstone was laid October 13, 1891, and the dedication occurred October 2, 1892. Doctors A. T. Spalding, E. C. Dargan and John A. Broadbush had part in the dedication exercises. The celebration of the silver anniversary of the home, due June 20, 1894, for good and sufficient reasons did not take place until October 2d. The occasion was made much of. Dr. T. T. Eaton gave the historical sketch. Dr. George C. Lorimer, then pastor in Boston, was the guest of honor

and made a masterly address upon "Memories of the past and deeds of the future." A collection for the home netted some \$4,500.

Board Presidents

From the organization of the home to the day of his death in 1883, Dr. J. Lawrence Smith was the president of the Board of Trustees. His brother-in-law, Dr. W. B. Caldwell, succeeded him and served until he "fell on sleep" in 1892. Dr. J. B. Marvin, already the physician of the home, was the next president. His years of service were suddenly terminated by death on September 2, 1913. Mr. Frank Miller, honored by the Board of Trustees as his successor, continues the faithful and efficient presiding officer.

Superintendents

Miss Mary Hollinsworth, from July 6, 1869, to March 31, 1905; Miss Mary E. Abercrombie, who had been secretary and assistant to Miss Hollinsworth, succeeded her. She resigned the work September, 1912; Miss Mattie Priest was the next superintendent, and so continued until she was called up higher on August 22, 1919, save for one year spent with her sister on the mission field of China. Rev. O. M. Huey and wife took charge on November 15, 1919, as superintendent and assistant.

Endowment

The home has a productive endowment of \$287,-823.69, largely the bequest of Capt. W. F. Norton, whom it was found upon his death had made the home his principal heir. Under the will of Captain Norton the income only from this endowment can be used for the maintenance of the home. It is in every way desirable that the endowment shall grow by gifts and a place in the wills of Baptists who want what God has entrusted to them to go on doing good after they are gone.

The Orphan's Friend

The official organ of the home was established in 1872 and has proven an invaluable aid in many ways. Its monthly visit is eagerly anticipated in Baptist homes all over the state.

Support

The income from the endowment is the first source of support. The home is put into the budget of Kentucky Baptists each year for a definite sum. The two funds are not adequate to all of its needs.

Present Situation

The property is in good shape, the endowment funds wisely invested, and there are in the home at this time 130 children. Since the coming of the Rev. O. M. Huey, the home has increased its capacity from 120 to 135. During the long and useful life of the home, Louisville has furnished only some 16 per cent of the inmates, but above 75 per cent of the income, while from out in the state has come 84 per cent of the children and 25 per cent of the revenue. The home feels it has a strong claim upon the Baptists all over the state. The home in all of its long history has had but four physicians—Drs. G. W. Burton, G. H. Cox, J. B. Marvin and R. Lindsey Irland, all of whom have served without compensation. As a specialist, Dr. Gaylord Hall is now rendering invaluable services.

Cumberland College—1888

The first suggestion of a Baptist College at Williamsburg, Kentucky, came in 1887 from Mount Zion Association, which met at Bethlehem that year. Late in the same year a special session of the association convened at Williamsburg. Rev. Green Clay Smith was present and gave such encouragement to the movement that \$4,000 was subscribed. Articles of incorporation were also drafted; these were approved by

the legislature April 6, 1888, and Williamsburg Institute opened its doors for students January 7, 1889.

W. J. Johnson was chosen principal of the school and pastor of the church in 1889, apparently. Both of these positions he held for the ensuing year, but becoming absorbed in the task of raising money, he yielded the presidency of the school to Prof. E. E. Wood in the fall of 1890. Professor Wood was virtually president until the spring of 1919, although Rev. J. N. Prestridge was actually president for a brief period.

In 1892 the trustees obtained a conditional pledge of \$10,000 from the American Baptist Education Society, provided an additional sum of \$25,000 was raised for endowment. To secure this gift Dr. A. Gatliff gave \$10,000 of the additional amount—his first large gift to the school. Through the unceasing efforts of the trustees and friends from the beginning of the enterprise unto the present the general endowment has been gradually increased until it now totals \$275,000.

New buildings have been erected and additional grounds acquired as the need arose. The principal buildings are: Administration, Grade, Manual Training, Domestic Science, Johnson Hall for girls, Felix Hall for boys. The entire plant is valued at \$200,000. The name of the institution was changed to Cumberland College in 1913.

Cumberland College is a first class "Junior College," that is, a college that completes freshman and sophomore work, and thus enables its graduates to enter the junior year of standard colleges. Fifteen units of high school work are required for entrance to the college proper. The only degree given is that of "Associate of Arts."

Williamsburg, the location of Cumberland College, is in the southern part of the mountains of eastern Kentucky, on the Louisville and Nashville Railroad, about two hundred miles south of Cincinnati, about an equal distance from Louisville, and also about

ninety miles north of Knoxville. It is also on the Dixie Highway. It is a place of natural beauty and healthful surroundings.

In name and in practice the school is religious. Not only is the Bible taught as a text-book, but in all the work of the institution it is honored. In chapel especially, but also in all the departments, religion is inculcated and a spiritual atmosphere is maintained. All pupils are required to attend chapel services every morning, and church at least once every Sunday. The school is under Baptist auspices, and all students are welcome at the Baptist Church; yet in selecting a place of worship they are allowed to exercise conscientious preferences.

The Rev. Charles William Elsey, D. D., was elected president of the institution in May, 1921, succeeding Prof. A. R. Evans, acting president during the term 1920-21.

The Baptist Ministers' Aid Society of Kentucky—1888

The Baptist Ministers' Aid Society of Kentucky was organized at Eminence, Kentucky, June 21, 1888, and incorporated April 19, 1890.

The Rev. J. S. Felix, D. D., pastor First Baptist Church, Owensboro, was largely responsible for bringing into existence this organization, and is the first named on the board of incorporators.

The purpose of the institution as set forth in the articles of incorporation is "to provide for disabled Baptist ministers and missionaries, and the dependent infant orphans of Baptist ministers and missionaries in the State of Kentucky during the time of their disability with a comfortable home and the necessities of life, together with medical attendance and, in case of death, with respectable burial." Noble purpose!

The maximum of the endowment was fixed at \$50,000. At Hopkinsville, November, 1921, the General Association voted to change this to \$100,000, so bequests for this purpose could be accepted. This

society has done a great work in helping to better care for our old and dependent preachers. While the board is still intact and carrying on the business at Owensboro, Kentucky, our beneficiaries are being served by the "Relief and Annuity Board" of the Southern Baptist Convention, located at Dallas, Texas. The Baptist Ministers' Aid Society of Kentucky has proven to be a very valuable institution.

Russell Creek Baptist Academy—1906

Situated at Campbellsville, Taylor County, Kentucky. The origin of this school was at the session of the Russell Creek Association, at Salem Church, in September, 1900, when a committee, with H. C. Wood as chairman, was appointed "to raise funds to build, equip and put in operation a Baptist school, to be known as the Baptist Academy of the Russell Creek Association."

Under the leadership of those great Baptist laymen, Judge James Garnett, Sr., B. W. Penick, the Rev. J. S. Gatten and the Rev. W. T. Underwood and their associates, the school was incorporated under the corporate name of the "Educational Committee of the Russell Creek Association." In 1906 a suitable site of ten acres of land in Campbellsville, Kentucky, was purchased and the erection of the Administration Building and a three-story dormitory for girls—both brick buildings—were erected. The dormitory was named after J. S. Stapp, who gave largely to its erection.

In 1914 a farm of fifty-two acres near the campus was purchased for demonstration and experimental purposes, J. H. Kinnard of Red Lick, Kentucky, contributing the purchase price. A lot adjoining the farm has recently been bought and a six-room residence erected thereon for use of the school farmer.

In 1918 a house and lot adjoining the campus was purchased and a large addition built thereto, making a dormitory for the boys with thirty rooms. In 1919 another lot containing an acre of land and a two-story

dwelling with verandas and also outbuildings was conveyed to the school by Mr. C. L. Brady of Springfield, Kentucky, and in the same year an addition of eight acres of land adjoining the campus was purchased and added to the campus, making a campus of eighteen acres besides the two adjoining lots and the farm.

The girls' dormitory contains more than thirty rooms, besides dining-rooms, kitchen and halls. The buildings are all situated on a beautiful elevation and are both attractive and substantial.

This school is a member of the Baptist Education Society of Kentucky, and A-1 accredited academy, and is so recognized by the State Department of Education, as well as by the denomination.

The course of study extends from the primary through four years of high school. Special courses are given in music, art, expression, domestic science and normal training.

The Bible is taught in every grade every day.

The aim of the academy is to be thorough in all of its work, and not only to give an education, but to instill into the minds and hearts of the pupils the teachings and principles of Jesus; and to do it from the Baptist viewpoint. The enrollment each year has exceeded 300.

Kentucky Baptist Children's Home—1915

For a number of years the conviction had been growing that the Baptists of Kentucky ought to own and control a home in which to care for orphan and indigent children. In many sections of the state the demand was insistent, and the matter was discussed with earnestness in many Baptist gatherings. This conviction finally found expression in a memorial from the Ohio County Association to the General Association of Baptists in Kentucky in its session at Somerset, in November, 1914, calling for the establishment of such an institution. The memorial was received with enthusiasm, and after much serious consideration the body voted to appoint the following committee: S. E. Tull, Paducah, Ky.; T. H. Athey,

Shelbyville, Ky.; W. L. Brock, Lexington, Ky.; W. M. Stallings, Smith's Grove, Ky.; W. W. Horner, Louisville, Ky.; Thomas D. Osborne, Louisville, Ky.; Edw. C. Farmer, Louisville, Ky.; J. E. Martin, Jellico, Tenn.; and S. M. McCarter, Lawrenceburg, Ky., with full power to act in the establishment of a Kentucky Baptist Children's Home, said committee to become the trustees of the institution. Acting upon the instructions of the General Association of Baptists in Kentucky, the beautiful and commodious property near Glendale, Hardin County, Kentucky, formerly Lynnland College, consisting of sixteen acres of land and the buildings thereon, was purchased and equipped. Elder A. B. Gardner, Beaver Dam, Kentucky, was elected as the superintendent, and on June 23, 1915, the home was opened for the reception of homeless, destitute children. Brother Gardner continued as superintendent until December 31, 1916, when on account of failing health he was forced to give up the work that held such a large place in his loving heart. On October 12, 1918, he was called to his eternal home. During his superintendency there were 113 children received into the home, and he laid the foundation of what is confidently expected to be one of the greatest institutions of its kind in the United States. In 1916 the trustees purchased 120 acres of land, known as the Walker farm, situated a short distance from the home. On January 1, 1917, Rev. J. W. Vallandingham, at that time pastor of Gilead Baptist Church, Glendale, Kentucky, and a member of the Board of Trustees was elected superintendent and Mrs. Vallandingham was elected matron. Brother and Sister Vallandingham continued the work so ably begun by Brother Gardner. Many improvements were made, including a large front porch and two large dormitories, waterworks and electric lights were installed and plans were made for more extensive improvements in the future. In June, 1919, realizing that his physical condition was such that he could no longer carry the burden, Brother Valland-

ingham tendered his resignation to the Board of Trustees, which was reluctantly accepted, and M. Geo. Moore, a layman, member of the First Baptist Church of Lexington, Kentucky, who was at that time and for seven and a half years previously superintendent of the Pythian Home of Kentucky, located at Lexington, was elected superintendent and Mrs. Moore elected matron. Mr. and Mrs. Moore took charge on August 14, 1919. In 1920, 173 acres of land, known as the Monin farm, adjacent to the home on the south side and extending to Nolin River, was purchased, making a total of 309 acres owned by the home which, together with improvements and personal property, is worth approximately \$140,000. From June 23, 1915, to November 1, 1921, 321 children have been cared for, 146 of whom were in the home on the last named date.

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It will be observed that the Southern Baptist Theological Seminary is not included in this list of "Kentucky Baptist Institutions." While the seminary is located in Louisville, Kentucky, it is not a "Kentucky Institution," but a southwide institution. This is the reason why it is not included in this chapter. The seminary is a great and worthy institution, deserving the sympathy and support of our people.

CHAPTER XVI

THE MYSTERY OF LINCOLN'S RELIGION CLEARED UP

One of the most interesting characters in all American history is Abraham Lincoln. Born in a one-room log cabin in the wilderness of Kentucky, reared in the grinding poverty and hardships of the backwoods of Indiana and Illinois, he, by dint of industry and application, became a great lawyer and statesman, a great president and preserver of a nation.

Every student of history is familiar with the real humanity and depths of character of this great American citizen. In the study of such a character questions will arise: "What of his ancestry? Were they pious, religious people? What of his training? What inspired him to a great life?" The student naturally looks for something in the dreary pioneer life of "Honest Abe" that inspired him to nobler and greater things beyond the horizon of his wilderness home. In our search for this inspiration we find that Lincoln's parents were pious, religious Baptist stock. The Lincolns were Baptists in Kentucky and united with a Baptist church in Indiana, where they first settled after leaving Kentucky, as shown by the following:

"Lincoln City, Ind., Nov. 5, 1921.—Rolling back the mists of a century and offering the deerskin-bound records of Little Pigeon Baptist Church near here as the missing link of Abraham Lincoln's religion, Thomas B. McGregor, Assistant Attorney-General of the State of Kentucky, has given to an appreciative American substantial evidence that Abraham Lincoln was reared in the simple faith of the 'hard-shelled' Baptist Church."

"Much of the mystery of Lincoln's religion, and

that of his parents, for over half a century a mooted question, has been evaporated by the finding of Mr. McGregor in the little old deerskin book of Little Pigeon Church.

“There is no record of Abraham Lincoln’s affiliation with any church denomination, but Mr. McGregor’s story of Thomas Lincoln, moderator and pillar of the little Baptist church, proves conclusively, Mr. McGregor says, that the Lincoln family were Baptists.

Were Well To Do

“The parents of Abraham Lincoln deserve a fairer estimate than has been allotted them by most of the biographers of Lincoln,” says Mr. McGregor, “and the story, as told by the records that are still to be found in the archives of Little Pigeon Church, near Lincoln City, Spencer County, Indiana, of the devotion paid by the parents of Lincoln to him who guided the lad of Pigeon Creek in the hour of the nation’s travail, goes far to give to them their true estimate. In fact, they were well-to-do pioneers of their day; of sturdy ancestral stock, owned a farm, domestic animals, tools and a family Bible; neighborly, sacrificing and active church-going members.

“Pigeon Creek Church was founded on June 8, 1816, the year that Thomas Lincoln and his family moved from Kentucky and settled on Little Pigeon Creek in what was then Warwick County, Indiana Territory. It was then, as now, the chief church in that vicinity. When the meeting-house was built, its site was selected about a mile west of Thomas Lincoln’s home, the church building today occupying practically the same place. When Lincoln’s mother died she was buried between their home and the church, the graveyard not having been at that time started at the church, but when Lincoln’s sister, Sarah Grigsby, died in 1828, she was buried at the church burying ground, where her grave is yet to be seen, marked by a rough stone.

“This church, with its continuous existence since 1816, has only two books containing its records and minutes, the first covering the period from 1816 to 1840. It is in this book that we find Abraham Lincoln's father, stepmother and sister were active members of the hard-shell Baptist Church of Pigeon Creek, and this book, with its deerskin cover, the hair still remaining, not only reveals in its crude, historic way the true religion of Lincoln's parents, but gives us the best insight yet found to his own religious views.

Records of Church

“Thomas Lincoln and Nancy Hanks were married by a Methodist minister by the name of Jesse Head, but shortly afterward they were united with one of the churches of Baptist Licking-Locust Association of regular Baptist churches of Kentucky, and when Nancy Lincoln died in Indiana, Abraham, by his own efforts, had their Kentucky pastor, Elder David Elkins, come to their wilderness home and preach his mother's funeral.

“After Thomas Lincoln had married Sally Bush Johnson he sent back to his Kentucky church and obtained his letter of fellowship, and as the minutes on June 1, 1823, show, he united with the Pigeon Creek Church by this letter and his wife by experience. From that date until they moved to Illinois in 1830, their names appear frequently in the minutes of the church proceedings, Thomas being one of the pillars of the church acting as moderator, on committees to investigate the conduct of brethren and sisters, and messenger to associations, bearing the letter of Pigeon Creek to her sister churches.

Text of Records

“The historic minute which records the affiliation of Thomas Lincoln and his wife with this little pioneer church follows:

“June the 7” 1823.

"The church met and after prayer proceeded to business.

"1st Inquired for fellowship.

"2nd Invited members of sister churches to seat with us.

"3rd Opened a dore for the Reception of Members.

"4th Received Brother Thomas Linkon by letter and * * * *

"7th Received Brother John Wire by Relation and Sister Linkhon and Thomas Carter by Ex- perance."

"Thomas Lincoln was not in such poor circum- stances but that he always donated to the needs of his church," said Mr. McGregor in offering the follow- ing copy of an agreement to build a new chimney on the meeting-house:

"We the undersigned Do agree one with another to pay the several Somes next our names in produce this fall to be Delivered Betwixt the first and 20 December, the produce, as follows, corn, wheat, whiskey, soft Linnen wool or any other article a material to do the work with, the produce will be delivered at Wm. Barker's in good mercantile prod- uce."

Signed with other names is:

"Thomas Lincoln, white corn, manufactured— pounds—24."

"Thus," continued Mr. McGregor, "we have re- vealed to us the religion of Abraham Lincoln's parents, his sister Sarah, and of himself. He was raised in the simple Baptist faith, which in after years never left him.

"We have no record of Thomas Lincoln or his wife ever uniting with any church after they moved to Illinois in 1830."

The above was published by the daily papers, and is taken from Judge McGregor's lecture on Lincoln. It will be observed that Judge McGregor refers to the "Licking Locust Association of Regular Baptists

in Kentucky" as "Hardshell." The Licking Locust Association, according to Spencer, was constituted 1807 as a result of a split on the slavery question. This association was an "emancipation association," but it disappeared about 1820, according to history.

Judge McGregor, however, makes a mistake when he concludes that the association, because anti-slavery, was anti-mission. The churches constituting the Licking Locust Association were missionary, and all of them that now exist are still missionary. Many of the preachers who were known as "Emancipation preachers" were among the most evangelistic of the state. The Licking Locust association could not have been a "Hardshell Association," for it passed out of existence at least a decade before the mission split—or before there were any Hardshell associations. Prior to 1816, the date when the Lincolns left Kentucky, there were no "Hardshells" in Kentucky. To whatever Baptist church the Lincolns may have belonged in Kentucky, it was not a "Hardshell" or Anti-mission church, for Spencer says, "Previous to 1816 there was not an Anti-mission Baptist in Kentucky so far as known." (Vol. I, p. 570.) Neither could the Pigeon Creek Church, founded in 1816 in Indiana, be a "Hardshell" church, for the split between the Missionaries and Anti-missionaries had not taken place, and did not occur until about 1832 and following. John Taylor and Daniel Parker, the leaders, later in the Hardshell movement, were yet lined up with the Regular Baptist body, which was doing mission work in 1816.

William E. Barton, D. D., LL.D., in his "The Soul of Abraham Lincoln," published 1920, page 36, says: "Thomas Lincoln is alleged by Herndon to have been a Free-will Baptist in Kentucky, a Presbyterian in the latter part of his life in Indiana, and finally a Disciple (I, 11). He does not state where he obtained his information, but it is almost certain that he got it from Sally Bush Lincoln on the occasion of his

visit to her in 1865, as she is the accredited source of most of the information of this character.

"I am more than tempted to believe that either she or Herndon was incorrect in speaking of Thomas Lincoln's earliest affiliation as a Free-will Baptist. There were more kinds of Baptists in heaven and on earth than were understood in her philosophy; and I question whether the Free-will Baptists, who originated in New England, had by this time penetrated to so remote a section of Kentucky. What she probably told Herndon was that he was not of the most reactionary kind—the so-called 'Hardshell' or Anti-mission Baptists. . . . The Scripps biography, read and approved by Lincoln, said simply that his parents were consistent members of the Baptist Church." This should settle the question as to the church affiliation of the Lincolns. Mr. Barton also gives evidence to show that the Lincolns were never Presbyterians nor Disciples. They were simply Baptists.

Another point worth noticing is the subscription list for the building of the chimney to the church. Next to "corn," "wheat" came "whiskey" on the last. This shows that whiskey at that time was a staple commodity in commerce. We have two other such subscriptions. South Elkhorn and Pitman's Creek churches both have old subscription lists for pastor's salary and church building respectively with whiskey as a part of the payment.

Mr. McGregor says Abraham Lincoln "had their Kentucky pastor, Elder David Elkins, come to their wilderness home (in Indiana) and preach his mother's funeral." We learn from Spencer that David Elkins was "one of the early pastors of Goodhope Church," and that "he labored with a good degree of success among the churches of Russell's Creek Association, and preached the introductory sermon before that body in 1814." (Vol. I, p. 336.) This puts pastor Elkins in that section of Kentucky where the Lincolns lived, but Elkins was never a "Hardshell." All of these facts go to show that while the Lincolns

were Baptists they were not "Hardshell" Baptists in Kentucky.

In response to a letter addressed to the postmaster at Lincoln City, Indiana, asking what kind of a Baptist Church "Little Pigeon Creek" was, and if the old records show from what Baptist Church in Kentucky Thomas Lincoln's letter came, the author received a reply from the clerk of the church, saying: "Old Pigeon Church is a Regular Baptist Church. Some call them Hardshells, but the right name is Primitive Baptist. The record don't show what church he (Thomas Lincoln) was lettered out of." This was signed "Lewis Varner, church clerk of Pigeon Church. Boonville, Ind., 1-4-22." This shows that the church is now a Hardshell church, and this fact, perhaps, misled Mr. McGregor.

In response to a letter to Hon. Thomas B. McGregor, the author received the following:

COMMONWEALTH OF KENTUCKY

Attorney General's Office

FRANKFORT, KY.

State House, Jan. 2, 1922.

DR. WILLIAM D. NOWLIN, Pastor,

First Baptist Church,

Greenville, Ky.

My Dear Doctor:—

I am in receipt of your letter of the 31st ult., relative to my recent article upon the religious views of the parents of Abraham Lincoln, and I have noted with interest what you have to say touching upon the history of the Hardshell Baptist Church in Kentucky.

The article you saw was doubtless taken from a Chautauqua address that I have delivered in several States and which was recently used in a magazine and by the Associated Press in tabloid form.

I found the old church book of the Little Pigeon Church more than twelve years ago, and at that time I looked closely into the history of the Lincoln family

in Kentucky. Thomas Lincoln joined the Little Pigeon Creek Church in Spencer County, Indiana, by letter, and knowing the customs of the Primitive Baptist Church so well, I immediately begun to look for his church connection in Kentucky. In my search somewhere, I ran across the fact that his anti-slavery views were that of his church and that he was a member of such church in either Hardin or Washington counties, Ky. In 1807 there was a dissension in the General Union of Baptists, and those churches refusing to give fellowship to slaveholders formed a separate Association and it was known as "The Baptized Licking Locust Association, Friends of Humanity." It was of short life, however, and by 1814 it had disappeared. The home of the Lincolns in Kentucky was in Baptist territory.

With high regards and best wishes, and thanking you for your interest in my article, I am

Yours very truly,

THOS. B. MCGREGOR.

It should be remembered, however, that it was not the anti-slavery sentiment that marked a church as "Hardshell," but the anti-mission sentiment. Many of the early Baptists who were anti-slavery were thoroughly missionary. The zealous, evangelistic missionary, Wm. Hickman, was one of the "emancipators," but never anti-missionary.

Mr. McGregor says Abraham Lincoln "was raised in the simple Baptist faith, which in after years never left him."

While there is no record of Abraham Lincoln having ever joined a church, it is believed that he lived and died in the simple Baptist faith of his fathers.

Lincoln and His Bible

The following account of Lincoln and his Bible is taken from one of our Baptist papers:

"The Bible which fed the soul of Abraham Lincoln in the Kentucky log cabin of his boyhood was one of

the cheap little Bibles imported from England by vote of the American Congress in 1777.

"Lincoln loved the Bible above all books, and once paid the following tribute to it: 'I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance by faith, and you will live and die a better man. In regard to the great Book, I have only to say that it is the best book which God has given to men.'"

Lincoln's addresses, speeches, and messages are shot through and through with quotations from the Bible. For example, take this paragraph from his second Inaugural Address delivered March 4, 1865: "The Almighty has his own purposes. 'Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh.' If we shall suppose that American Slavery is one of those offenses which in the providence of God must needs come, but which having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war, as the woe due to those by whom the offense come, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope—fervently do we pray—that this mighty scourge of war may pass away. Yet, if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.'"

In Mr. Barton's recent book, "The Soul of Abraham Lincoln" he gives on page 86 a statement taken from *Scribner's Monthly*, 1873, page 343, as follows: "Here I relate an incident which occurred on the 4th of March, 1861, as told me by Mrs. Lincoln. She said:

“ ‘Mr. Lincoln wrote the conclusion of his inaugural address the morning it was delivered. The family being present, he read it to them. He then said he wished to be left alone for a short time. The family retired to an adjoining room, but not so far distant but that the voice of prayer could be distinctly heard. There, closeted with God alone, surrounded by the enemies who were ready to take his life, he commended his country’s cause and all dear to him to God’s care and with a mind calm by communion with his Father in heaven, and courage equal to the danger, he came forth from that retirement ready for duty.’ ”

Lincoln was a man of God, a man of prayer, a man of faith. He believed unquestionably in the eternal purposes of God, and in the infallibility of his revealed will—the Bible.

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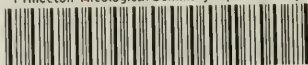
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