THE BAPTISTS OF KENTUCKY

INTRODUCTION

The purpose of this book is to present a brief narrative of the achievements of the group bearing the name of Baptist in Kentucky, to mention the natural obstacles surmounted, the wilderness conquered in pioneer days. It embraces the period from pioneer beginnings to the present. It is not designed to be a doctrinal, philosophical, critical or controversial, or even a missionary book, except as Baptist development is largely a story of missions, but rather a human-interest story of the adventures and efforts of this denominational group, the account of their early struggles, with mention of the fruits of their sacrifice and devotion.

Thoroughly woven into the theme of Baptist history are two cardinal principles: first, freedom of individual conscience, and its expression in all religious and political issues; second, the absolute independence of each local group of worshippers from any dictation or authority from without. These principles are the basis of all democratic governments.

The fruits of social, religious and political liberty are prizes within the hope of man and, when possessed, have always been dearly bought. But not at too high a price. Political and religious liberty being inseparable, neither can be destroyed without losing both. Baptist conviction demands not only freedom from dictation of church bodies but from the tyranny of political regimes.
This is not a statistical record. Spiritual values and gains when indicated by figures are often quite misleading. The export religious statistician is often little else. But the limitations of human calculation often make it necessary to put the expansion of life into digits and imagination must use them for such values as they possess. We have warrant for considering one hundred sheep of more value than ninety-nine.

The great movement of population toward the West for thirteen years prior to the close of the American Revolution and immediately following was opportunity of which the Baptists promptly availed themselves. Churches and associations in the border county sent missionaries and preachers into the wilderness that is now Kentucky and further on, and many of the pioneer stations, such as Craig's on Gilbert's Creek, were primarily religious camps.

From being a small, underprivileged, persecuted group in Virginia, the Baptists had risen by 1790 to a standing and reputation equal to any Christian body. They had supported the American Revolution, individually and collectively in the most enthusiastic fashion, giving lives and fortunes to make the colonies free; stood squarely in all patriotic ideals and led all the church bodies in the struggle for complete religious liberty, now the fundamental law of the Nation. By reason of their democratic constitution the Baptists made the strongest appeal to "the common people" which came out in vast numbers to build the West.

The county of Kentucky, as a part of Virginia, existed from 1776 to 1780. In the interim until statehood, in 1792, there was no "Kentucky" in existence except as a judicial district of Virginia which functioned from 1783 to 1792. References to events in the territory now embraced in this Commonwealth, 1780 to 1792, refer to the Kentucky district.
THE BAPTISTS OF KENTUCKY

Chap. I - 1776 - 1781 - Virginia Migration - Baptist Roots in Kentucky

Chap. II - 1782 - 1785 - Pioneer Churches and Associations

Chap. III - 1786 - 1800 - Facing the Nineteenth Century

Chap. IV - 1801 - 1829 - Missions, Education, Papers, Emancipation Forteands

Chap. V - 1830 - 1839 - State Convention - Period of Lens

Chap. VI - 1840 - 1849 - Campbell Delection

Chap. VII - 1850 - 1883 - General Association - Missionary Development

Chap. VIII - 1884 - 1900 - Jefferson County - Louisville - Expansion

Chap. IX - 1901 - 1940 - Fifty Years of General Association - Missionary

Chap. X - 1941 - 1980 - Centennial General Association - Forty

Chap. XI - 1941 - One Hundred and Seventy-one Years Survey
Chapter I - 1770 - 1781
Virginia Migration -
Baptists Roots in Kentucky

THE BAPTISTS OF KENTUCKY

Turning back the accumulated records of the Baptist group in the area now embraced by the Commonwealth of Kentucky, we are surprised not by the meagerness of the material but by its wealth and plentitude. As men became enlightened and civilized, said the philosopher Guizot, they feel the desire and discover the means of extending their memorial beyond their own lifetime.

The memorial of the Baptists extends back to twenty-two years before this district became a State, or to 1770. There are very definite imprints from that year to the present. A certain artist made a painting which he named, “Israelites Crossing the Red Sea.” There was nothing visible but the water and the banks. “Where are the Israelites?” he was asked. “Gone over.” “And the Egyptians?” “Gone under.” The traces of Baptist feet through the seventeen decades since Squire Boone came into the West would not be absent as in the picture. A great host have “gone over” a sea of arduous experiences since the first Baptists came to this part of the country leaving foot-prints never to be washed out by the obstreperous tides of time.

A passenger leaving Cincinnati on an airplane headed due south for Chattanooga would pass almost directly over a knoll in Garrard County, near
Lancaster, which marks the site of one of the most interesting shrines in Kentucky's history. Here, on the top of that knob rising two hundred feet above the surrounding valley, Lewis Craig's "Traveling Church" came to rest in 1781, and here Craig's station was erected. The story of the group constituting this church is as romantic and colorful as any in the annals of the State.

The first Baptist church constituted in Virginia between the James and Rappahannock rivers was the church at Upper Spotsylvania, twenty-two miles southwest of Fredericksburg, constituted November 20, 1767. The meeting-house was erected in 1760, before the church was established, on land donated by Lewis Craig, a Baptist minister. Craig became the pastor of the church in 1770.

Craig desired two things: religious liberty and land for expansion. He had been in Kentucky district in 1779, and again in 1780. Some time previously he had been confined for forty-three days in the jail at Fredericksburg for preaching against the laws protecting the Church of England. The Upper Spotsylvania congregation had been mobbed, worship broken up, and with four other Baptist preachers Craig had been committed to jail. During this confinement early historians state that the people gathered about the building and Craig preached to them through the windows. After the intervention of Patrick Henry, it appears that the authorities released Craig to get rid of him. It is interesting to note that a friendly rector of the Established Church offered to go bond for the five Baptist preachers thus imprisoned.

This imprisonment might have gone on indefinitely had it not been that Patrick Henry, according to the early recorders, rode fifty miles to make a noble plea for the release of the ministers. The text of this speech is preserved in the pages of the "Baptist Denomination," an old Virginia paper. It
is one of the most eloquent and mighty indictments against religious intolerance ever voiced. Although Craig and others were beaten and whipped many times by mobs and infuriated individuals, it is stated that this was never done by order or permission of the court. It is not surprising that much has been written regarding Virginia's imprisonment and persecution of dissenting preachers, for the unfortunate circumstance savors more of the treatment of the Huguenots in the sixteenth century and the present persecution of evangelical bodies in Europe than of our ideals of American liberty.

The Convention at Richmond had, in 1775, granted each religious denomination the privilege of conducting worship for its adherents in the Army, for those whose conscience would not permit them to attend the services conducted by the regular chaplains. Jefferson's bill for religious freedom passed the Virginia Legislature December 17, 1785, that State being the first government in the world to establish separation between church and state. Prior to 1785, Baptist and other dissenting preachers, counted by many as opponents of the Established Church of England, were threatened, bludgeoned, insulted, whipped, arrested, haled before magistrates and jailed for preaching the Gospel. Meeting-houses were battered, congregations broken up and worship barbarously obstructed by parties who knew that the law was, if not legally, actually in sympathy with them. When the Bill of Rights was adopted by the Virginia Convention, June 12, 1776, the struggle for religious freedom was beginning to gain ground. The final battle was waged and won in Virginia by the Baptists and Presbyterians with the powerful backing of that fearless triumvirate, Patrick Henry, Thomas Jefferson and James Madison. To Madison we are indebted for the phrase; "All men are equally entitled to the free exercise of religion according to the dictates of conscience."
The church in Upper Spotsylvania had been constituted in 1787 from the
fruits of Lewis Craig's ministry in that place. For fourteen years, in spite
of ostracism and persecution its growth and influence had been steadily growing.
Craig must have been a man of strong and sudden impulse, for the records do
not suggest that the idea of sudden migration to Kentucky district had been
previously discussed by the congregation or premeditated by their leader.

To reach the fertile and productive section of Virginia's western terri-
tory it was necessary to come down the Ohio River Valley, then overrun with
savage Indians, or for emigrants from the East to scale the rugged and almost
trailless heights of the Alleghenies and to penetrate the tangled jungles and
forests to the south, entering a part of Tennessee and following trails also
infested by wild beasts and more ferocious red men. The southern route was
considered the safer, and it was by this route that the congregation from
Spotsylvania proposed to come. There being no bridges, it was necessary to
 ford or swim the creeks and rivers, no small task with all that composed the
caravan. They had to find habitations where clearings could be made and land
prepared for cultivation. The first crop from the corn fields was the timber
that went into the log huts.

On a Monday morning in early September, 1781, Lewis Craig's congregation,
lacking a handful which reliable records state remained, started out in a
caravan through that portion of Virginia lying between Fredericksburg and the
valley of the Holston River. The place of settlement had not been definitely
fixed, but Craig's two journeys to the West must have crystallized some fixed
plan in his mind. They knew about Logan's Fort on Dick's (Dix) River and had
heard of the town of Lexington.

Assembled among this company, in addition to Lewis Craig and Captain William
Ellis, the military leader, were several preachers, among them being his brothers,
Joseph and Elijah, also Ambrose Dudley and William E. Waller, all men who had learned the price of religious freedom long before the American Revolution. Captain Ellis was a regular officer of the Continental Army, having already had part in the establishing of some important outposts in what is now central Kentucky.

The people were starting to this Kentucky Canaan through a difficult and trackless wilderness; over rugged mountains on a trek of at least 600 miles. Beyond them lay what travellers called "the dark and bloody ground" of Kentucky district. They fully realized there would be no return.

They came with heavily-loaded wagons of household goods carrying the women and children, neighing horses, bellowing cattle, chattering children; marching feet of men carrying muskets; creaking axles. The caravan made frequent and wearying stops. A small portable pulpit was carried and set up in the open air on occasion and from it Lewis Craig preached to his traveling congregation of about 600 persons. They brought the official records of the Spotsylvania Church. John Taylor states that when he went to South Elkhorn church, in 1784, he found records of the Spotsylvania church twenty years old in the possession of the clerk.

It is only fair to fact to state that there was a small group in the old Spotsylvania church who were unwilling or unable to join the migration. But those who went out evidently stripped not only their homes but the meeting-house for all that was portable. They brought the pulpit Bible as well as the records and the constitution.

Fortunately, the weather was mild when they started, but as distance draged out it grew colder and the rigors of winter overtook them. From the smoky tops of the Blue Ridge the people were greatly encouraged by what they imagined...
was a view of the land where their fondest hopes lay. They passed on through
Charlottesville, under the shadow of Monticello, to the James River, through
Lynchburg and the Great Valley of Virginia. Detouring south, the company,
passed through Busefold's Gap. We are told that the Negroes attached to the
company, encouraged the progress by making their banjos "talk" and roused the
whites by their spirituals.

The first range of mountains passed, now threatened by Indians and marau-
ding Tories, the company was able to find brief protection and relief from oc-
casional stations and forts. There were no frequent, friendly lights from
farm-houses, no picturesque villages, and no roads that could be called such
until they reached the Wilderness Road.

September passed into October, and came bleak November with cold rains and
flurries of snow. The Traveling Church now traversed the valley of the Holston
River, a branch of the Tennessee, between the ridges of the Allegheny Mountains,
and approached Tennessee near where the stream enters that State. At this
point the caravan stopped for three weeks at a block house in the wilderness.

It was at this place, or near by, that the Craig colony made contact with
the Bush Colony. To insert a short story within a story, Captain Billy Bush
was one of the men who assisted Daniel Boone in blazing the trail to Boones-
borough, in 1775. He returned to old Virginia, but came back to the West as
far as the Valley of the Holston in 1780 with a company. But thinking it too
dangerous to proceed further at that time they remained there three years
before going on. The place was eight miles north of the Tennessee line, then
in Washington County, Virginia.

Many of the persons in the Bush Colony were members of various Baptist
churches in sections from which they had come. When Lewis Craig's company
came along, with Craig's assistance the Bush group constituted a Baptist
church and began to conduct regular services of worship.
On October 18, 1781, the Bush Colony heard the news of the surrender of Cornwallis at Yorktown. They were greatly encouraged, feeling that religious liberty would follow political freedom. This Bush Colony church, erroneously called the first church in Kentucky by some, while constituted in October, 1781, was not on soil now claimed by Kentucky. The Bush Colony did not reach Kentucky district until November, 1784, when they came on to Craig's station, following Craig by more than two years. At some uncertain time, prior to 1793, the church constituted by the Bush Colony evolved into the Providence Baptist Church and erected a stone meeting-house, still standing but no longer in use. This later church was in Clark County, on Howard's Lower Creek.

On went the Traveling Church, following its three-week rest, through the old Wilderness Road, pioneer trail from North Carolina and Tennessee into Kentucky districts and the only approach possible from the south into this vast territory. They came through the Cumberland Gap, making the passage through the mountains at a point where the Boone monument now stands reaching that point about December.

Having gone thus far, successfully penetrating the West through the Cumberland, the group felt that they were nearly in sight of the "Promised Land." Their travels and afflictions were not exactly those of their Israelitish prototypes; the journey had not taken forty years; no great scourge or plague had overtaken them, but having spent three months on the road they were to finish over a trail which, according to Peter Cartwright, contained every day the bodies of white persons murdered by the Indians.

Often, for days at a stretch, we are told that the company was at the point of starvation, subsisting mainly on hand-ground corn supplied by occasional settlers, afraid to kill their cattle which they had brought along to stock their future settlement.
Passing from Cumberland Gap, the present sites of Middlesboro, London, Pineville and through what is now Bell County, along the headwaters of the Cumberland River, through the present site of Barbourville, in what is now Knox County, and on through tortuous trails, unspeakably rough and icy; the winds hard and cutting; some of the horses escaping and the clothing of the men often drenched in freezing waters, the Traveling Church pressed on.

We are told that three weeks were consumed in getting through the mountains of what is now Eastern Kentucky. Much sickness was experienced, but no general epidemic. The winter rains swelled the streams so that rafts must be built to float the wagons and people across many of them. Twice the company had been attacked by Indians who had killed one man and carried off several of the horses and cattle.

Five miles north of Rockcastle River, where the company entered Skagg's Trace, they were on a road where many pioneer travellers had been massacred. Reaching the site of Mt. Vernon, the hills were behind them and soon there came occasional signs of civilization.

At English Station, the Traveling Church reached some of the long-looked-for settlements: Crab Orchard and the site of Stanford. Reaching Logan's Fort, the company received its greatest reception, affectionate embraces and every expression of delight being showered upon them. The children capered, the dogs barked joyfully, the Negroes started singing and playing their banjos, while the settlers prepared to entertain the new arrivals.

But the company did not tarry long at Logan's Fort. Winter had set in and they were going further north. Reinforced by new horses and supplies, they moved on to the permanent location they now decided upon: a knoll, some two hundred feet above the valley of Gilbert's Creek, a branch of Dix River.
about two and a half miles from the present town of Lancaster. This was about twenty-five miles in direct line southeast of Harrodsburg, in present Garrard County, then in the Virginia county of Lincoln.

On this knob or hill a clearing was made and Craig's station erected, and the Traveling Church, to travel no longer, came to rest and engaged in public worship under the pastor, Lewis Craig, on the second Sunday in December, 1781. This plot of ground afterwards became the property of John Simpson.

A meeting-house was soon erected. The church assumed the name of Gilbert's Creek Baptist Church. This was the third Baptist church, and the third of any denomination, to be constituted on ground now incorporated in the Commonwealth of Kentucky. It was the Baptist people's prime manifestation of the struggle for religious liberty.

In being the pioneers to give Kentucky the privilege of this liberty, the Baptist group have been given their historic and deserved place. It is their last will and testament that it be passed on to all men.

An interesting item recorded in the Draper manuscripts, is found in an interview of John D. Shanos, with Mrs. John Arnold, who was born in Virginia, at Spotsylvania, in 1754, and came to Gilbert's Creek in 1780. She states that "Lewis Craig had not a very great talent for preaching, but was not to be beat at an exhortation." Mrs. Arnold refers to a Captain John Craig, who came with the company but moved to Bryant's Station. She states that Lewis Craig married a girl from the Sandwich family, who had made nets for fishing in the Dix River; that she spent an entire winter at Craig's Station and taught a school there; that in the summer of 1783, on a Sunday while Lewis Craig was preaching, word came of an Indian attack in the neighborhood and the worship was broken up. Mrs. Arnold mentions Joseph Craig, a preacher brother to Lewis,
who was with the Traveling Church. Doubtless limited to her own observation, she thought that the Craig brothers were the first preachers in the Kentucky district. She states that Lewis Craig and his brother-in-law, Lewis Paulkner, built individual stations on opposite banks of the Gilbert's Creek. Many interesting side-lights are thrown on the Craig colony so far missed by the historians.

At Gilbert's Creek, Craig began a long and arduous but eminently successful missionary enterprise. The remains of the old Gilbert's Creek meeting-house consist of a few foundation stones forming a small rectangle, the fragments of brick embedded in the soil, the original bricks of the foundation having been taken away by a neighboring farmer many years ago to build a house. In 1926, there was one old resident of that section who stated that he had often heard his grandmother speak of attending worship there and that two of the brethren stood at the door armed against possible attack by the Indians.

The first distinct traces of the Baptists in Kentucky district go back eleven years before the arrival of The Traveling Church at Gilbert's Creek. They begin with the coming of Squire Boone, in 1770.

The younger brother of Daniel Boone, the most famous Indian scout and pioneer explorer ever to tread the soil that became Kentucky, Squire Boone, was an ordained Baptist preacher. A close associate of his brother, Daniel, Squire Boone was born in Pennsylvania in 1737, and met his brother at a point near Red River, the northernmost branch of the Kentucky, where John Findlay had formerly traded with the Indians early in January, 1770. He remained there until May first, when he returned to North Carolina for horses and ammunition. Squire joined Daniel again on July 27. The Boone brothers were among the eight earliest pioneers to the district of Kentucky, and of a more limited number who remained to settle in the wilderness. Squire Boone was the first
regular preacher of Baptist or other denomination of which there are footprints in Kentucky soil according to any known records.

It is safe to say that Squire Boone, an ordained Baptist preacher, going about marrying people, as history indicates, with 309 Baptists in this district in 1774, must have done considerable preaching from the time he entered what is now central Kentucky until we find him preaching in the home of Mark Lampson, in Louisville, at a period not much before 1815.

Squire Boone came to the Kentucky district four years before the erection of Fort Harrod and six years prior to the signing of the Declaration of Independence, and twenty-two years before Kentucky was admitted to the Union. One historian states that he was the first preacher of any denomination in the entire West. John Filson, first Kentucky historian, states that the Anabaptists were the first to promote public worship in Kentucky district.

On April 1, 1775, the Boone brothers reached Boonesborough and immediately began the erection of a fort which bore their name. On May 25, of that year, both Daniel and Squire Boone took their places in the legislature set up by Colonel Richard Henderson to administer the Transylvania Land Company. There are in existence many depositions and legal papers taken by Squire Boone which throw much light on the story of his life. One deposition refers to the settlement which he made in the summer of 1775, on Clear Creek, near Shelbyville, known as Squire Boone's Station.

At Boonesborough, where Squire Boone continued to live until 1779, he was badly wounded in the shoulder during an Indian raid and he was again shot while making a journey to Louisville. The silence of history regarding his active ministry as a preacher is doubtless accounted for by the fact that he was disabled and suffered for years from wounds that refused to heal.

The beginnings of the first Baptist congregation in Louisville were in the hospitable home of Mark Lampson, near the old marine hospital, and in this house
Squire Boone preached the first sermons delivered by any preacher of any denomination in Louisville.

In his later days, deprived as was Daniel, of every vestige of his property through faulty titles, Squire Boone moved from the wilderness of the new State of Kentucky to what is now Harrison County, Indiana, where he established Boone Settlement and where he died in 1815.

The Wilderness Road in Kentucky district, in pioneer days, was the great pathway leading from old Virginia, North Carolina and the East to what was then called the "West," or that section of country immediately beyond the Appalachian Mountains to the west and stretching out to the Mississippi and beyond in the unsurveyed wilderness. Along with the Indian scouts and land prospectors, following this trail there came preachers. To this company of pioneer preachers the Baptists made by far the largest contribution.

In 1776, the year of the signing of the Declaration of Independence and sixteen years before the birth of this Commonwealth, Thomas Tinsley, a Baptist preacher was already established, and under his care and instruction William Hickman, a young student, on an expedition in the central part of this district, commenced his work in the Gospel ministry at Harrods Town. On a bright Sunday morning in April, 1776, Thomas Tinsley and William Hickman, under a great spreading elm at Harrods Town, where the sound of the horn had called about one hundred people together, conducted jointly a service of worship and Hickman preached what historians believe was his first sermon in what is now Kentucky. Hickman was a convert and faithful student of Tinsley's. Of Tinsley we know little. Like Nebuchadnezzar, he rises with the sun and quickly disappears in the twilight of Kentucky history casting off the mantle which the young Hickman assumed.
Hickman, after a tour of several months, returned to old Virginia, but later came back to Kentucky district and continued to preach and pastor and establish churches for more than fifty years. Probably no Baptist preacher within the State has since exerted more substantial and permanent influence in the work of the ministry.

There were two other prominent Baptist preachers from Virginia, John Taylor and Joseph Redding, who came to Kentucky district in the fall of 1779 and spring of 1780, returning to their homes for a short time, only to come back to the West where both played important parts in churches connected with the Elkhorn Association. In this twilight period of the State, among prominent pioneer families who became empire builders of the West, were the Baptist Logan, Callaways, Boones and Gerrards.

The first Baptist churches were constituted in the rugged, dangerous, romantic days preceded only by two years by the tremendous victory of the American Revolution. With the birth of the American Republic came a remarkable expansion of religious life in all the States. William Hickman, in one church alone, the Forks of Elkhorn, received more than five hundred persons by baptism, and was instrumental in the establishing of about twenty churches, dying at the age of eighty-seven, and having shortly before his death the oversight of four missions.

In claiming priority of date for pioneer preaching in Kentucky district, mention is made of an incident recorded in Colonel Henderson's dairy, dated Sunday, May 28, 1776, of a "service" conducted by the Rev. John Lythe, Church of England clergyman, which very likely consisted of the reading of a portion of the liturgy of that Church, actual preaching being rare. This date would be in any event five years after the coming of Squire Boone. William Hickman's journal covers an interesting and detailed record of the service at Harrod's Town, in 1776. In 1781, there were five Baptist preachers in the Kentucky
district, being the only ordained preachers of any denomination in this section of which history makes mention. John Whitaker, with Joseph Barnett and John Gerrard, were foremost among those to constitute Baptist churches in this country.

These pioneer preachers, for the most part like their prototypes, possessed of meagre personal means, scantily supplied by the liberality of those little better off than themselves, many but slenderly educated in the schools, mere native backwoodsmen, sturdy, courageous, honest and sacrificial, with no ambitions and nothing but the cause of righteousness as their incentive to carry on.

Their influence permeated their generation and has powerfully influenced the generations following, inculcating the principles of liberty in conscience and practice, the representative principles of sound government for both State and religious societies; civilization based on Christian tenets, honesty in private and public life, equal protection to all individuals.

These men were not rich, save in natural heritage of character, for some who held uncertain title to vast acreage, as did Squire Boone and Lewis Craig, died very poor. They were not the eminent or the greatly talented in the main, but they were fit and fitted at a seasonable hour to help lay the basic moral foundations of infant Kentucky. This was done quietly, without ostentation, lacking the influence or support of civil authority, and free from the interference or prestige of any ecclesiastical order.

The experiences of Captain William Ellis, military leader of the Traveling Church, are especially interesting. Having made two journeys into the West prior to the trek of Craig's congregation, in 1781, Captain Ellis was fairly familiar with the country. He tarried with the church at Gilbert's Creek (Craig's Station) until the spring of 1782, when he was joined by Colonel John Grant, and together they made several efforts to establish a settlement in the Bluegrass country but were driven out by Indians.
Captain Ellis pushed on and succeeded in establishing a station known as Chilesburg, on David's Fork of the Kentucky. He was driven from there by the Indians, but did his part at the siege of Bryant's Station and at the Battle of Blue Licks. At the instance of Daniel Boone, Captain Ellis was appointed to a regular military command. He was an original member of the Bryant's Station Church, founded in 1786. Joining the army of the Revolution, Captain Ellis served for its duration, afterwards taking part in the expedition against the Indians in Ohio and was in the disastrous defeat of St. Clair. He died in 1800, and is buried on his farm.

Out of "the dark and bloody ground," as the early settlers called Western Virginia, now Kentucky, there came a contingent bearing the name of Baptist whose influence was very great in stabilizing and establishing Christian civilization and in reaching the people within their districts. This they accomplished, not through desire to grow wealthy in land deals, to exploit any group or promote any faction, but as inspired by high principle and noble sacrifice.

The pioneer of all Kentucky churches of all denominations was the Severns' Valley Baptist Church, now Elizabethtown, constituted June 18, 1781.

About the same time that Lewis Craig and Captain Ellis were leading the Traveling Church through the Cumberland Gap into Kentucky district there was another group under the leadership of Joseph Barnett, John Whitaker and John Gerrard, also Baptist preachers from Virginia, who were already established as a church in territory now embraced by Hardin County. This body was constituted with eighteen members, and the meeting for formation was held under a sugar maple tree about one-half mile from the present town limits of Elizabethtown.

This church, called Severns' Valley, named from John Severns, an early adventurer of that section, who helped to develop the valley while Hardin County was still a part of Jefferson, numbered among its group of eighteen the
names of John La Rue, from whom Larue County was named, Robert Hodgen, from whom Hodgenville was named, Thomas Holt, father of a future governor of Kentucky, and others who were conspicuous in the development of that section.

John Gerrard was ordained as pastor, becoming the first settled pastor of any church of any denomination west of the Alleghenies. After being there a few months, one day John Gerrard went out into the woods to hunt and never returned, probably killed by the Indians as no trace of him was ever found. This church was the first unit of the Salem Association.

Mention may be made here of one of the early pastors of the Sewann's Valley Church, Rev. Joshua Carmen, who entered into a slave controversy as early as 1796, and who became the earliest and most ardent foe of slavery in Kentucky.

The second church of the Baptist or of any other denomination to be constituted in the West was the Cedar Creek Church, which dates from July 4, 1781, sixteen days after the establishing of Sewann's Valley. The members of this body were gathered together by Joseph Barnett and John Gerrard, and the location was in Nelson County, five miles southwest from Bardstown. From patriotic reasons the formation of this church was postponed until July 4, five years after the signing of the Declaration of Independence, while the American Revolution was still raging.

The first pastor of Cedar Creek Church was Joseph Barnett. These two Baptist churches in Kentucky district have continued to function until the present day, or for 160 years. They were the prime organizers of the first association, Salem, composed of churches entirely to the southwest of the Kentucky River.
Severns' Valley, Cedar Creek and Gilbert's Creek, in order named, were the first three churches of any denomination constituted west of the Alleghenies in territory now embraced in this State. Lewis Craig, born in 1737, in Orange County, Virginia, was about forty-four years of age when he brought the Traveling Church to Gilbert's Creek and built his station there. The original Gilbert's Creek Church was dissolved in 1784, when the larger part of that group left with Craig and formed the church at South Elkhorn. A new society, under Elder Bledsoe, established themselves on the field from that time. A bronze plaque and a monument mark the site of the original church at Craig's Station.

( end chap. I )
From the time that Timfeley and Hickman preached at Harrod's Town, in 1776, to the constitution of the first five Baptist churches in Kentucky district, in 1783, the smouldering fires of the American Revolution had burst into flame, sweeping the country and leaving victory but also sorrow and calamity. The war brought loss of lives and property; its aftermath a moral weakening and political and economic chaos.

The definite treaty of peace with Britain was signed September 3, 1783. But peace in the States was not consummated by the signing of that historic document. The State of Virginia, including those western counties now constituting the Commonwealth of Kentucky, was soon to enter a period of radical reconstruction.

From the Old Dominion to the New West the tide of immigration poured. The pioneers came in troublesome times, probably thinking that after they had crossed the mountains they would enter some Utopia of milk and honey, they were to discover that their new troubles and difficulties would be greater than those they left.

We have observed that there was a great revolt before and during the Revolution, not only from political and religious tyranny but from the sacerdotalism of the Established Church. This revolt was in entire harmony with the convictions of the Baptist group. In the congregational groups all the people joined in simple hymn singing; the preachers wore no vestments and led in no elaborate ceremonies; the services were not liturgical; prayers were not read from books; there was no altar in Baptist meeting-houses; no pill-box pulpit; no incense. Worship, savorod of that idealistic quality immortalized in "The Cotter's Saturday Night". This simplicity and naked sincerity in worship was probably the strongest hold which pioneer Baptists had upon the people.
The American Republic, alone among the nations, had granted freedom of faith and practice to its nationals, which was one of the country's chief contributions to human welfare and happiness.

There came the long period of splits and divisions constantly occurring. New sects shot out from old ones, again to be divided into various segments. This was a chapter of unhappy and unfortunate sectarian rivalries and disputes, when it seemed better in the minds of many to win arguments than to win souls. The Gospel suffered for witnesses, each group wanting the others to think and act its way. It was impossible for sincere men to understand that they could be entirely honest in their convictions and yet be entirely wrong. The Revolution was over as a supreme political conflict, but it had left the habit of contention among the people. The Army of the Lord disintegrated to a great extent into many bands of skirmishers, fighting each other more than the devil.

Probably the Baptist group gradually assembled in the Kentucky district, divided as it was by party names which indicated little or no religious cleavage, maintained more harmony and solidarity and survived the crucial period of the Revolution and the years immediately following better than any other denomination.

The fourth Baptist church to be constituted in the Kentucky district was that established at a station erected by Benjamin Lynn, on a knoll rising above a small creek, covering about two acres of ground, in Hardin County, about one mile above Hodgenville.

This was the site of the first station established in that section. Early in 1781 Benjamin Lynn, John La Rue and John Garrard, three Baptist preachers from Virginia, came down the Ohio River to the mouth of Salt River and thence up that stream to the place where Lynn's Station was built.

On one occasion Lynn became separated from the company at the station and search was made for him. The searchers came back with the report of "No Lynn".
Historian say that the station and the creek assumed a name taken from those words, changed in time to "No Lima", and at last reduced to "Nolin", as we find it today.

At that station a Baptist church was formed in the summer of 1782, under the leadership of Lynn, afterwards named the South Fork Baptist Church, with an original membership of thirteen members. Thus, as Lewis Craig was leading his Traveling Church through the mountains to their ultimate destination on Gilbert's Creek, in Garrard County, Benjamin Lynn and others were already on the field in what is now Larue County, laying the spiritual foundations of a new brotherhood there.

The group at Lynn's Station were known in old Virginia as "Separate" Baptists, so called by reason of separation from the Congregationalists of New England. They were identified with the "Regulars" in 1801.

Lynn's Station was also spoken of as Phillip's Fort, as the creek nearby is a tributary of Phillip's Fork of Salt River. John Taylor said in his volume "The Ten Churches" that Eldor Lynn baptized seven persons in the creek, the first baptisms in the Kentucky district.

In January, 1784, the Bear Grass Baptist church, the first in the vast territory then embraced in the Virginia county of Jefferson, was constituted. The question naturally arises, why was a Baptist church formed in the wilderness of Jefferson County before there were any churches of this denomination in the Town of Louisville. The explanation is this: Louisville, in 1784, contained about 200 houses and cabins and several streets. But the Baptist people were scattered throughout a large region, many of them, like the Chenoweths, having established settlements at a considerable distance from the Falls of the Ohio.

Throughout this sparsely settled section John Whitaker went among the scattered Baptists and, with difficulty, brought them together until a church was
established on Bear Grass Creek, six miles from Louisville. This was 31 years before the first Baptist church was constituted in Louisville. When Bear Grass Church united with the Salem Association, the territory of the association extended southward from the Ohio about forty miles.

So far as authentic records give us the information, the South Elkhorn Church was the sixth Baptist church to be constituted in the Kentucky district. This was the church composed of a majority of the Gilbert's Creek Church, under Lewis Craig, which withdrew from the settlement and located on South Elkhorn Creek, and was constituted July 31, 1784 (not 1783, as has often been stated). This was the first church of any denomination to be formed northeast of the Kentucky River.

John Taylor says that the South Elkhorn church was formed early in the fall of 1783; evidently a mistake for the preserved minutes tell us that "At a church meeting held at South Elkhorn, Saturday the 31, of July, 1784, a motion was made for a church - -".

There have been many contenders for the title "The Oldest Church in Kentucky", but there is no dispute that South Elkhorn Baptist Church was the first constituted body northwest of the Kentucky. The church at Gilbert's Creek eventually dissolved, but the church of South Elkhorn is its oldest living representative. On a site five miles south of Lexington, and six miles south of where the South Fork of Elkhorn Creek crosses the road from Lexington to Harrodsburg, Lewis Craig purchased land and removed his family. Alarmed by Indian risings, many of the members of the Gilbert's Creek Church followed Craig and the South Elkhorn church was constituted. This was one year after the incorporation of Lexington.

The first grist mill in Kentucky was here erected by Lewis Craig, afterwards sold to John Higbee, a member of South Elkhorn, and was known as Higbee's Mill.
Craig preached in that mill and the South Elkhorn Church for forty years was one of the most efficient and prosperous in Kentucky.

Mention has been made of the Bush Colony, a group under Captain Billy Bush, which, under the direction of Lewis Craig, constituted a Baptist church in the Holston Valley, in 1781, and came on into the Kentucky district in November, 1784. This group constituted a church in 1784, known as Providence Church, and a stone meeting-house was erected in 1785, or '87, about six miles southwest of Winchester, Clark County, about one mile north of Boonesborough, and about two miles west of the present Highway 227, on the dirt road. This venerable building is still standing, and is now used as a place of worship by a Negro congregation.

The Providence meeting-house is constructed of native stone, of simple but quaint architecture, and although it is somewhat inaccessible, the building will repay anyone who makes the trip to seek it out. This is the oldest Protestant meeting-house still standing west of the Alleghenies.

The year 1785 gave birth to not less than nine Baptist churches in the Kentucky district. In order of constitution they were, —Clear Creek (Woodford County), Cox's Creek, Great Crossings, Limestone (Washington), Boone's Creek, Tate's Creek, Pottenger's Creek, Brashear's Creek, and Head of Boone's Creek. There is a supposition that the Mill Creek Church was founded some time during the year 1785, and one historian says it was established before 1785, but no authentic records appear to confirm the exact time. Mention will be made of Brush Branch.

The most outstanding of this group of nine or ten churches in its relation to pioneer Baptist history was the Clear Creek Church, constituted some time in April, 1785, in Woodford County, and the second church of any denomination northwest of the Kentucky River. This was the first church to come under the care of
that distinguished and influential preacher, John Taylor.

From 1785 to 1786, after the Revolution, the Baptist people began pouring into the district of Kentucky from Virginia, North Carolina, Pennsylvania and other parts of the East. Churches sprang up in the wilderness in rapidly increasing numbers. But in many places, long before the churches were constituted or the log meeting-houses built, the pioneer preachers led worshiping congregations in clearings opened in forest and plain; a stump for a pulpit, logs for seats, the sky for a roof, the people being guarded from surprise attacks from the Indians by a man with a gun, as had been done in pioneer New England years before. John Taylor, in a fascinating volume entitled "The History of Ten Baptist Churches," published in 1827, still the most informing and captivating narrative of pioneer Baptist history in print, gives us the full story of the forming of the Clear Creek Baptist Church. This church is not to be confused with the later church by that name in Shelby County.

John Taylor, a Baptist preacher from the East, visited this section first about 1779. Taylor had come from eastern Virginia by way of the Ohio, and had made his first contact with the West at the Falls of the Ohio. In the pioneer period the people of the western settlement of what is now Kentucky centered in a section south from Louisville and the Ohio River to below Elizabethtown, in a strip about 100 miles wide. This section was separated from that lying in the valleys of the Kentucky and its tributaries by a wide expanse of unsettled forests and plain infested by wild beasts and hostile Indians. Communication between these settlements was infrequent and perilous. John Taylor's first journey into the wilds of the Kentucky district involved the crossing straight through the center of this dangerous and uncharted wilds; a distance, according to his reckoning of at least sixty miles but probably much further.
It is remarkable that Taylor was able to make this journey, with his wife, four Negroes and three horses, in six days. The party arrived at Craig's Station, on Gilbert's Creek, at just about the time that Craig and most of his followers were leaving for South Elkhorn. Taylor states that at the Station he found the old Spotsylvania church records in the possession of the church clerk, then seventeen years old. This was the summer of 1783.

Taylor remained with the small remnant at the Station for some time. There were other preachers; George Smith, Richard Cave and William Cave, who also remained. After seven months Taylor, going in the same general direction as the Craig colony, crossed over to the northeast side of the Kentucky, locating about two miles from John Craig's Station on Clear Creek, Woodford County. At the end of the year 1784, the South Elkhorn Baptist Church was the only constituted church of any denomination northeast of the Kentucky.

The life which the Taylors lived in the wilderness, as told by himself, reads like a fictional romance. His missionary adventures, contacts with prominent pioneers and preachers, his problems and the honest contentions in which he engaged are the experiences of an exceptionally courageous and capable man.

In addition to being a forceful evangelist, Elder Taylor, like Lincoln, was a powerful rail-splitter. As thought relating an ordinary circumstance, he tells us that he "put up a hundred panels of fence, every rail split with his own hands." The rails were approximately eleven feet long and six of them made a "panel." This was one day's work, and appears to have been nothing uncommon.

Under the brotherly leadership of John Taylor a group of Baptists had for some time been gathering for public worship at Clear Creek. There was a process of promotion of preachers in vogue at that period known as "raising up" a preacher. When a brother decided that he had a call to preach, he made it known
to the church and the church gave him opportunity to “exercise his gifts”. If his preaching proved fairly satisfactory and other conditions permitted, he was given a license to preach at some small station. Before he was approved for ordination, the candidate appeared before the church and each member was asked publicly to express opinion as to his fitness. If the voice of the majority expressed approval, the young man was ordained. If not favorable, he was advised to “improve his gifts” or cease his attempts to preach.

When it came to the call for a pastor, the custom had been established for each member to express their choice audibly and publicly. It is an illustration of the democratic way in which individual conscience and opinion was allowed to prevail in Baptist churches. There were no committees, no cliques or pre-arrangements or railroading of candidates by influential leaders. The voice of the majority prevailed.

John Taylor’s call to be pastor of Clear Creek Church was to him entirely unexpected and filled him with great concern as to its responsibilities. But he assumed the duties with great purpose and ability. According to his own statement, the church was constituted in April, 1785. Thirty persons, including four preachers, entered into its establishment. It was the second church of any denomination northeast of the Kentucky River. The mother of Henry Clay was a member of this church. The church had a membership of about 500 when John Taylor left in June, 1794. Four preachers still remained in the church. Clear Creek was the mother of Versailles, Hillsborough and Grever’s Creek churches.

Cox’s Creek, in Nelson County, was the second Baptist church in Kentucky to be formed in 1785. The date was April 17. From its formation it has been one of the foremost rural churches of Kentucky. William May, official surveyor of Jefferson County, was conspicuous in the constitution of this church.
The Great Crossings Church, Scott County, also called Big Crossings, was constituted May 28, 1785. The eccentric Elijah Craig, older brother to Lewis, was the first pastor, serving five years. Craig's contentions with Joseph Redding, a faithful and able preacher from North Carolina, caused his dismissal from Great Crossings. Leaving this field Craig went into the district further west in Scott County, buying 1,000 acres of land which included all of the present site of Georgetown. He erected there a saw and grist mill, a rope walk, and the first paper mill in the Kentucky district. He started there a school which might be considered the embryo of Georgetown College. Like his brother, Lewis, Elijah Craig had been imprisoned in Virginia. He pursued a stormy course, engaging in useless and harmful controversies and debates. A man of strong personality, the most able preacher among the Craigs, he nevertheless persisted in bitter disputes with his brethren. Presently, Elijah Craig became the pastor at Stamping Ground Church, often spoken of as the "Stamp Church," and carried on for a good many years in Kentucky, continuing his debates and usually at loggerheads with the other pastors.

In a few years the Big Crossing Church became one of the outstanding of the country churches, at one time having a membership of nearly 600. The name of "Crossing" came from the droves of buffalo which followed a well-defined trail through the wilderness, stopping at the salt licks in that locality.

As nearly as can be ascertained from known records the Limestone Baptist Church, at the site of Washington, Mason County, was the fourth Baptist church to be constituted in the district of Kentucky during the year 1785. The month of its birth was July. It is claimed that Simon Kenton, pioneer explorer who came down the Ohio to the mouth of Limestone Creek in 1775, erecting Kenton's Station, cleared a plot of ground and raised a crop of corn on the site of the Limestone meeting-house. This was the year that Harrodstown and Boonesborough, the two oldest towns in Kentucky, were established.
Limestone Church was constituted ten years before the town of Washington was laid off. The Town of Maysville was originally called Limestone, and was not chartered until two years after the formation of this church. The long laborious climb leading from the riverfront to the top of the elevation on which the town of Washington is built must have been a terrific undertaking for the members who lived below in pioneer days.

William Wood, first pastor of the Limestone Church, had purchased 1,000 acres of land on which the town of Washington was established, being chartered the year after the formation of Limestone Church. The first baptisms, five in number, in Mason County, were in the Ohio River near Maysville, being accessions to the Limestone Church.

Part of the difficulties of the pioneer church bodies arose from the uncertainty of land titles and land speculation resulting in the financial ruin of many citizens. When William Wood secured a warrant from Simon Kenton for the 1,000 acre tract upon which Washington, Mason County, was laid out, he was a sincere, effective preacher led into building a castle in the air which exploded with an unpleasant noise. He lost his title. This was true also of Lewis Craig, who bought land unwisely, and with Kenton himself, and with Daniel Boone, who left Kentucky a disappointed and disgusted man, unable to secure good title to the lands he thought he possessed. William Wood was ruined, as his titles proved defective, and the Limestone church which he led to its consummation was split through his transactions. It was not until 1796 that the Limestone church became united again when the congregation erected a large meeting-house at Washington and invested eighty pounds a year for the pastor's support.

The old Boone's Creek Church, established November 13, 1785, was the next Baptist church to be created in Kentucky. This group, gathered from the
ministry of Lewis Craig, built its original log meeting-house on Boone's Creek, Fayette County, some distance below the present town of Athens. Later, the church was re-built at Athens. This church is sometimes confused with the Head of Boones Creek Church, mentioned later. It is not certain when the original meeting-house was built.

Most of the pioneer churches derived their names from the streams on the banks of which or near which they were erected. Thus we find an innumerable list of names such as Clear Creek, Cedar Creek, South Elkhorn, North Fork, Tate's Creek, Cox's Creek, Beargrass, Mill Creek, and so on. This was because the early trails leading to the clearings were along the streams. Other churches were named from valleys and elevations, giving us such designations as Severns' Valley Church, Limestone, Summit. Many biblical names were given to pioneer churches such as Bethel, Bethlehem, Mt. Lebanon, Mt. Gilead, Antioch, Corinth and Mt. Carmel. Bethany and Shiloh were exceedingly popular names for Baptist churches in old Virginia and early Kentucky. It was not until well on in the Nineteenth Century that churches began to be named after the towns or localities in which they were established.

The designations First, Second, and so on, were usually but not always in numerical order of establishment in a town. Strong country churches at an early date sometimes created missions, called "arms". The Forks of Elkhorn Church was thus established as an "arm" of the South Elkhorn Church, as was the Town Fork Church.

Tate's Creek Church was the next in order in 1785. This church was located in Madison County, not far from Boonesborough, the members being gathered by John Turner. Some have erroneously placed the date of the creation of this as early as 1784, or even 1783.
Pottawater's Creek Church, in Nelson County, now dissolved, appears to have been the seventh Baptist church to be established in the Kentucky district in the year 1785. Information regarding the constitution and history of this church is meagre.

The Baptist church at Breshear's Creek was constituted in Owen's Fort, Shelby County, the latter part of 1786. It was the first church of any denomination in Shelby County but had no strong or permanent existence. The name was changed to Clear Creek in 1843. By the year 1856 the society had disbanded.

The last of the nine Baptist churches definitely known to be established in the Kentucky district in the year 1785 was the Head of Boones's Creek. This church meeting-house was located not far from the old Boones's Creek Church building, in Fayette County. This church was also eventually dissolved.

Head of Boones's Creek is supposed to have been the first pastorate of Joseph Craig, younger brother of Lewis and Elijah. The three Craig brothers were pastors in the Kentucky district concurrently; Lewis at South Elkhorn, Elijah at Great Crossings; and Joseph at Head of Boones's Creek. Joseph Craig is supposed to have been this congregation's first and only pastor. There is little information regarding this short-lived society, but considerable data on the youngest of the three Craig brothers. Historians define him as a man of limited gifts, urged by his brother Lewis to cease his attempts to preach at all, and with a personality of marked eccentricities. The early writers agree that Joseph possessed great moral and physical courage and unlimited devotion to the people he served. He held a few minor charges after leaving the Head of Boones's Creek Church.

Two other churches were constituted about this period, the Brush Branch Church and the Mill Creek Church, but the exact dates of their creation are too uncertain for any definite statement of their birth. First; the Brush Branch
Churcho, the first to be formed in Lincoln County, with a meeting-house two and one-half miles from Stanford, became extinct. John Bailey was the first, possibly the only pastor of this church. The time of its formation is supposed to have been during the year 1785. John Bailey was a prominent man in the Kentucky district at that period, one of the outstanding preachers of his time. While not in any way a politician, he was a member of the first Kentucky Constitutional Convention, in 1792, also of the second Convention, of 1799.

The other church which early narrators believe was created as early as 1785 was the Mill Creek Church, but information regarding its formation is lacking. The foregoing churches complete the list of Baptist churches in the Kentucky district constituted by the close of the year 1785.

The year 1785 was memorable for Kentucky Baptists in giving birth to the first two District Associations, the Elkhorn and the Salem, being the first groupings of churches for any purpose in the West.

In the spring of 1785, the Baptist churches of the entire territory now embraced by the State of Kentucky began to consider the propriety and advantage of general affiliated bodies for local groups. The first step in this direction was taken by the Clear Creek Church and the churches north of the Kentucky River. Clear Creek, under the pastoral care of John Taylor, called a conference of several churches which met at the South Elkhorn meeting-house June 25, 1785. In a wide attempt to bring in the Baptist churches of a great area, including some south of the Kentucky, the effort to effect a fraternal affiliation failed at that time.

On September 30, 1785, a second meeting of six churches was held at the home of John Craig, on Clear Creek. The churches sending representatives were Clear Creek, Gilbert's Creek, South Elkhorn, Limestone, Great Crossings, all north of the Ohio, and Tate's Creek, south of that stream. At that time the
Elkhorn Baptist Association was constituted, the oldest fraternity of its kind in Kentucky or west of the Alleghany Mountains.

William Cave was selected as moderator of this meeting. William Hickman, who had preached at Boonesborough in 1776, was selected to preach the sermon. Also present were John Taylor and Elijah Craig. We may project the narrative into the following year to say that in 1786 two new churches had been added to the Elkhorn Association: [Town Fork and Bryant's Station] and Boone's Creek were received, but the original Baptist church at Gilbert's Creek, "The Traveling Church" was by this time extinct, a new church having been formed there under the pastoral care of Elder Joseph Hodge. This latter Gilbert's Creek Church continued to flourish for many years, becoming extinct about 1825.

For some time there had been a desire expressed by members of the various Baptist churches in their several localities for some sort of fraternal contact. There were problems on which they wished to confer; consultation on such matters as the support of pastors and missions, and some sort of a round table exchange of views on many subjects were desirable. The main difficulty in such meetings of the churches was their geographical situation.

Mention has been made that in the period of which we are writing the Kentucky district contained a sparsely settled section lying south from Louisville and another thinly populated area lying in the valleys of the Kentucky River and its tributaries. Also, owing to presence of savage indians and wild beasts in the country between these sections, communication between them was infrequent and perilous.

As we note the physical situation of the country at that time, it is not remarkable that the people south of Louisville knew practically nothing of what was transpiring along the Kentucky. Nor is it remarkable that the Baptists south of Louisville should have constituted their association obviously with no
knowledge of the formation of one to the east of them but twenty-nine days before.

The second association of Baptists constituted in Kentucky district, or in the entire Mississippi Valley, was the Salem Association. The meeting for its formation was called at Cox's Creek meeting-house. Four little churches, Severns' Valley, Cedar Creek, the oldest churches in Kentucky, with Cox's Creek and Bear Grass, covering a vast area, made up the association. The meeting was called for October 29, 1785, and on October 30, the association was born. Beargrass Church, as previously noted, was in northern Jefferson County, while Severns' Valley lay about forty miles south of Louisville.

This group was the first to establish the custom of sending letters from the churches to the association, and in anticipation of this each of the four churches had prepared letters which were read. Church letters were letters in those days, often covering several pages of note paper and going with much detail into matters practical, personal and doctrinal, not merely brief statistical notes. A copy of the transactions of this meeting constituting the Salem Association exists. Joseph Barnett, pastor at Cedar Creek, was elected moderator. There is nothing in the minutes to indicate that they had yet heard of the action of the Baptist group along the Kentucky.

Members of the district associations at that period were called "delegates", and not messengers as now. As the minutes of the first Elkhorn Association were not printed for several years after its formation and copies have been found only with great difficulty, not much information has been given out regarding its formation.

There are records stating that when the Salem Association met later at Severns' Valley, there were immense crowds about the meeting-house, delegates and others, attracted by the novelty of the occasion. It was customary toward the close of each days service to have announced in a loud voice the names of
the housekeepers entertaining, with invitations to dine and lodge, with the locations. There was considerable rivalry among the local people to secure the most prominent guests. Upon the reading of the names of the entertaining people the scramble to locate to advantage would begin.

One delegate recalled sleeping in a room about twenty-five by fourteen with thirty persons. They slept on the floor and he says they slept well. Sometimes they were entertained in such places for three days. They ate chicken and country ham, those two great Southern institutions then as now. One night, when provisions had run low, the narrator remembers that a shadowy figure entered the sleeping room and aroused one of the men, shaking him and saying in a ghostly whisper; "Rise, Peter, slay and eat." A raid was made on the live stock and in the morning they had fresh meat for breakfast.

This was the development of the Baptist operations in the Kentucky district through the period of 1782-5. Great opportunities placed before men of character simply indicate great responsibilities to serve with conscientious ability. Unique opportunities, prior to the beginning of the Nineteenth Century, came to the Baptist people of old Virginia for which they gave splendid account. The principle of disinterested service seems to have prevailed among the larger portion of the Baptist pioneers in what Theodore Roosevelt called the winning of the West.

The general harmony of the regular Baptist body, evangelistic and missionary in spirit, remained undisturbed in the pioneer period and their spiritual progress was marked by uneventful but healthy growth. Graded in hardship, upset by the stormy Revolution, plunged into an almost unexplored wilderness, uncharted, infested by savage red men and beasts, in a pathless forest hundreds of miles away from strong stations where medical aid or other relief could be obtained, the better class of pioneer resolved plans for living that would
equal the noblest on earth. He built homes that stand today as the showplaces of the country, institutions of learning that remain, because of an unfettered birthright of political and religious liberty.

(end chap. II)
Early History of Kentucky Baptists

(Spencer, Vol. 1, pp. 482, 483)

The early settlers of Kentucky were chiefly from Virginia and the Carolinas. Several of the settlers from Virginia came down the Ohio river to the Falls of the Ohio, which is now Louisville, this was a long and hazardous journey with numerous attacks by the Indians, proceeding a few miles through the wilderness from the Falls; settlements were started in the valleys on tributaries of the Ohio river, although the Cumberland Gap trail was more widely used for several years. (Collins History)

"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." (Extracts from Dr. W. P. Harvey's address given on "A Century of Baptists' achievement in Kentucky," 1903, L. R. Assn. M.) In 1778 the Baptists had 309 members in the state. By 1903 there was about 300,000, white and colored. (Western Recorder, May 5, 1927 by M. M. McFarland, 205 E. Chestnut St., Louisville, Ky.) Squire Boone, who came to Kentucky from North Carolina in 1769 was a Baptist, and was a brother of Daniel Boone. In their wilderness wanderings they met in Kentucky sometime in January 1770. Daniel Boone was not a member of any church, but some of his family were Baptists. (Vol. II, p. 194, Memorial History of Louisville by J. Stoddard Johnston)

The first sermon ever preached in Louisville was by Squire Boone, and no doubt, the first Baptist minister to visit Kentucky. (Extracts from Dr. W. P. Harvey's address given on "A century of Baptists' achievement in Kentucky." L. R. Assn. M., 1903, Centennial Celebration.) First recorded preaching in Kentucky was by Rev. Mr. Lythe, an Episcopal, of Harrodstown, (now Harrodsburg,) who preached at Boonesboro. The first preaching of a Baptist was in 1776, by Thos. Tinsley, at the Big Spring in Harrodsburg, where William Hickman preached in April 1776 at Tinsley's request. (Annals of the American Baptist Pulpit, by William E. Sprague, D.D. From the early settlement of the County to the close of the year 1855, published by Robert Carter & Bros., 530 Broadway, New York, 1860., p. 154.) William Hickman visited Kentucky
in 1776 and commenced preaching, returned to Virginia the same year and in 1784 he became a permanent resident of Kentucky. He carried the gospel to the scattered population. He was for many years pastor of the "Forks of Elkhorn" Church and baptized more than 500 people. (Extracts from Dr. W. P. Harvey's address given on "A century of Baptists' achievement in Kentucky." 1903, L. R. Assem. M.) In 1786 the Presbyterians and Baptists each had sixteen congregations, the former having seven preachers, the later about thirty; and by 1903 there were about ten times as many Baptists as Presbyterians in the State. William Marshall settled in Kentucky in the early part of 1780; at the close of the year there were six Baptist ministers in the state, five ordained and one licensed. (Spencer, Vol. I, p. 17.) John Gerrard was the first pastor in the State and was the first to discharge the functions of a Scriptural bishop in the great Valley lying between the Alleghaney and the Rocky Mountains. (Salem Association Minutes 1786) He organized the oldest Baptist Church, Severn's Valley, and was the first pastor, located at what is now Elizabethtown, June 18, 1781, with eighteen members under a large sugar tree, three of whom were colored. It was named for the Valley and the river that flows through it. (Spencer, Vol. I, p. 17.) About eleven months after the assumption of the pastoral office, he took his rifle and went out in the neighboring forest to hunt, and he never came back. (Samuel Haycroft History of Severn's Valley Church in Ford's Christian Repository of April 1857, p. 15.)

"Manners and Customs of the Members of this Church," 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. "They then had no house of worship. In the summertime they worshiped in the open air, in the wintertime they met in the round-log cabins with dirt floors. A few 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 sinues or buck skin thong; shirts of buck skin and hunting shirts of the same; some
went the whole Indian costume and wore breech-cloths. 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 moccasins for the feet in the winter, in summertime all went barefooted. When they met for preaching and prayer, the men sat with their rifles at their sides, with a faithful sentinel keeping a lookout for lurking Indians. The present day conditions are quite different. (From Gospel Trial in Kentucky, by Lois Wickliffe Masters, Published by the Baptist State Board of Missions, 208 E. Chestnut St., Louisville, Ky.) A marker was placed on the original site by the Hardin County Historical Society June 17, 1935 being the anniversary of the founding. The site is the top of the hill on north Main Street two squares from the Courthouse, the marker is attached to an outside wall of Miss Maggie Martin's residence which is the old Jacob's property. Rev. Arthur Stovall accepted the memorial. The second church building stood on the present site of the Elizabethtown City Cemetery, the third is now occupied by the colored Baptist Church, the fourth is the present building which was dedicated in 1906. This church belongs to the Salem Association.

The early Baptists of Kentucky were distinguished by the titles, Regular and Separate. Originally the Separate Baptists were more extreme Calvinists than the Regular Baptists; but refusing to adopt any creed or confession of faith, they were constantly changing in their doctrinal views. The Regular Baptists, especially in the Middle and Southern States, generally adopted the London Baptist Confession of Faith, or rather the American edition of that instrument, which was called the Philadelphia Confession of Faith. The Separate Baptists of Virginia finally adopted the Philadelphia Confession of Faith almost unanimously, and thereby paved the way for an easy union between them and the Regular Baptists, which occurred in 1787, but in Kentucky they were much divided on the subject. This led to an extensive division among them.

The Regular Baptists adopted the Philadelphia Confession of Faith, both in their churches and also in their associations, amending from time to time, such
expressions as seemed to them erroneous. Various conventions were held for the purpose of accommodating the differences, and forming a union between the Regular and Separate Baptists. The first attempt of this kind was made in June 1785, before any associations were formed, in 1786 a second attempt was made without success, a third attempt was made in 1793 which was unsuccessful. However, five churches and five ministers split from the Separate Baptist Association, four of these churches formed into a United Baptist Association in 1793, in 1794 the fifth one united with them, and took the name of Tate's Creek Association of United Baptists. They in general endorsed the doctrines of the Elkhorn Association of Regular Baptists which was organized October 1, 1785, after a few years they were united.

The doctrine of Universal Restoration was introduced at an early period among the Separate Baptists of Kentucky. (Spencer, Vol. I, p. 484) Eternal Justification was a speculation that caused some disturbance among the early churches in Kentucky, William Marshall, who had been a distinguished Separate Baptist in Virginia, was the principle advocate of this doctrine in Kentucky. Slavery was an agitated question in the Baptists Churches of Kentucky from 1788 to 1820. (Kentucky Baptist History 1770-1922, by Rev. William Dudley Nowlin, D.D., L.L.D., pp. 73, 74) Elkhorn Association during its session held at Bryant's in 1805 again took up the subject of slavery, which was causing great confusion within the churches, the disturbance in this association caused by the question of emancipation. About this 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. (John Taylor's History of Ten Churches, p. 81) "Says this is the first emancipation church in this part of the world."

(L.R. Assn. M. 1845, p. 6) Long Run Association, during its session held at Harrod's Creek, Oldham County, the first Friday in September, 1845, passed a resolution that "due to the attitude of President Dr. Patterson upon the subject of slavery, Covington Theological Institute is an unsafe place to educate the rising ministry of the
Southwest." (Spencer, vol. I, p. 581) Prior to 1820 there was some opposition to missions, theological schools, and all benevolent societies, (p. 582) and in this year another opposition developed which continued causing numerous controversies within the churches and associations. The ultimate result was the abolishing of several churches and the organizing of others, because of the teachings and influence of Alexander Campbell. (Spencer, vol. II, pp. 171-178) William Calmes Buck was one of the leaders, at a period when, a bold leader was needed. To him, the Baptists of this Commonwealth, and of the whole Mississippi Valley, owe, more than to any other man, their deliverance from the narrow prejudice against missionary operations, which had been chiefly fostered by Alexander Campbell, and the chilling spirit of antinomianism, enkindled by Parks, Dudley, Nuckols and their satellites. Possessing great physical strength and remarkable powers of endurance, he traveled on horse-back among the churches, winter and summer, day and night. Perhaps no other man ever preached in Kentucky that could command the attention of so large an audience in the open air. Born in Virginia August 23, 1790, his educational advantages were poor and he became what is termed a self-made man. Ordained to the ministry October 1815, he moved to Kentucky in 1820 and settled on the present site of Morganfield. He labored about sixteen years in that section and moved to Louisville in 1836 and was pastor of the First Baptist Church for four years. In 1838 he accepted the General Agency of the General Association of Baptists in Kentucky. It will be remembered that, at that period, very few Baptist pastors in Kentucky received a salary for preaching. The first object of the General Association was to correct this method for which Mr. Buck labored and was successful. He published a book entitled The Philosophy of Religion. He died in Waco, Texas, May 18, 1872. (Spencer vol. I, p. 486) Laying on of hands was a ceremony in common use among the early Baptists of Virginia and Kentucky, which was in that respect, equivalent to the present custom of extending the right hand of fellowship to persons, after their baptism, formally admitting them to church fellowship. The ceremony of laying on hands has long
since been discontinued among the churches in this state. (pp. 486-487) The washing of feet was a very common ceremony among the early churches of this state, quarterly meetings were held which was appointed by the Association, at the solicitation of the churches with which they were held, only for public worship. They generally continued for three days. These meetings were of much value to the churches, at the early period in which they prevailed. (Dr. W. M. Pratt says in Jubilee, vol. I, p. 40) "In 1781 Lewis Craig and probably his brother Joseph came to Kentucky from Virginia, followed in 1786 by another brother, Elijah, and his brother-in-law Richard Case, a pioneer preacher. The Craigs played a very important part in establishing Baptist churches in this state. (Spencer, vol. I, p. 488) The first classical school taught in this state, was established by Elijah Craig, a distinguished Baptist preacher, at what is now Georgetown, the first of January 1788. (Dr. R. M. Semple in his history of the rise and progress of the Baptists in Virginia, Revised and extended edition p. 200) In speaking of Craig's Church, "formerly called Upper Spottsylvania organized 1767; in November 1770 Lewis Craig became pastor, and in 1781, to the great mortification of the remaining members, Mr. Craig with most of the church, moved to Kentucky." (Dr. S. H. Ford in the Christian Repository of March, 1856, p. 137) Says of Craig and his traveling church, "About the first of December 1781, they passed the Cumberland Gap, and on the second Lord's Day in December they had arrived in Lincoln (now Garrard Co.) and met as a Baptist Church of Christ at Gilbert's Creek," also "Old William Marshall preached to them, with their pastor, the first Sunday after their arrival." This church has long since ceased to exist as an organization. (Spencer, vol. I, p. 536) The great revival among the Baptists started at Port William (now Carrollton) early in the spring of 1800. This was a union meeting, the only one the Baptists engaged in during the revival. John Taylor preached in the house of Benjamin Craig, a brother of the famous Lewis Craig, he continued to Trimble County for three nights meetings which were held in the cabins of the settlers. (L.R.Asn.M. M.S. p. 53, 1816) During this year, a revival
commenced among the churches (Spencer, vol. II, p. 159) and continued about four years, during which 1,138 converts was baptized, within the bounds of the Long Run Association. (L.R.Assn.M.M.S. p. 1827) In 1827 a revival commenced in the churches of the Long Run Association and lasted about three years. (Extracts from Dr. W.P. Harvey's address given on "A Century of Baptists' achievement in Kentucky L.R.Assn. M. P, 29, 1903) Immediately following the meeting and organization of the General Association in 1837 a great revival broke out in the First Baptist Church, Louisville, and lasted six years, there being 637 baptisms in the church during this time, so, after it began to spread to other parts of the state, resulted in about 30,000 conversions and baptisms in six years. (Spencer, vol. I, p. 570)

Buck Creek Church in Shelby County about 1802, sent William McCoy and George Waller alternately to preach to the first church planted in Indiana, a small church called Fourteen Mile, but afterwards (p. 581) known as Silver Creek Church, located in Charlestown, Clark County, after keeping up this arrangement for a short period William McCoy moved to Indiana and took pastoral charge of this church, where he spent the remainder of his life. (p.490) The early distinguished preachers of a high order of talent, John Gano, William Hickman, Sr., Joseph Redding, Ambrose Dudley, John Taylor, David Barrow, John Sutton, Elijah Craig, and Cadwallader Lewis, LL.D. (Long Run Minutes, p. 33, 1903, from address of Dr. W. J. McGlothlin, D.D.) Among the greatest preachers of the world were the following Baptists; Robert Hall, Andrew Fuller, Charles H. Spurgeon, and Alexander Maclaren. Up to 1838 there were very few Baptist pastors receiving any salary for preaching, many received less than $5.00 per year, although they were given corn, tobacco, and other things that they used.

General Association of Baptists in Kentucky

(Annals of the American Baptist Pulpit by William B. Sprague, Published in 1860, pp. 627-629) Reverend Silas Mercer Noel, born in Essex County, Virginia, August 12, 1783. He soon acquired a high reputation at the Bar, in June 1806, he migrated to Kentucky and settled as a lawyer in Louisville, having obtained •
license to practice in the state from Judge Sebastian, Jefferson County. (Spencer, vol. I, p. 316) He professed conversion, probably as early as 1810, and was
baptized by William Hickman, pastor of Forks of Elkhorn Church. He was licensed
"to exercise a preaching gift" and, about 1813, was ordained to the pastoral care
of Big Springs Church in Woodford County. In 1813 he commenced the publication of
a religious monthly magazine called the Gospel Herald which was soon discontinued
for want of patronage. In the first issue, he advocated the establishment of a
"General Committee" among the Baptists of Kentucky, the whole Baptist denomination
in the state might be represented. (L.R. Assn. M. 1813) In the 1813 minutes of the
Long Run Association session held at Six Mile Church, Shelby County, the first
Saturday, Sunday, and Monday in September, the only item of general interest was
the subject of a general meeting of correspondence for the Baptists of the whole
state, proposed and advocated by Silas M. Noel, in the first number of the Gospel
Herald. The conclusion of the Association was, "That we think the Scriptures know
nothing of such meetings and therefore think them unnecessary." (Sprague, p. 629)
In 1818 he accepted from Gabriel Slaughter, then acting governor of Kentucky, the
appointment of Circuit Judge of the Fourth Judicial District, and resigned in 1820
to devote his time to the ministry. Transylvania University 1822 D.D. (Spencer,
vol. I, p. 318) He was a leading spirit in organization and education relating
to the Baptist cause. He died May 5, 1839, as a result of his labors. (Jubilee of
General Association of Baptists in Kentucky at the Semi-centennial Anniversary held
October 20-22, 1887, By James M. Pendleton, D.D., pp. 2-6, 27) The Kentucky
Baptist Convention was organized on March 29, 1832, at Bardstown. Dr. Silas Mercer
Noel, was chosen Moderator, and continued in office during its existence. With
only 37 messengers answering the call, and from the Constitution adopted, the chief
functions of the convention were to "devise and execute plans to supply destitute
churches and neighborhoods with the Gospel of Christ," to "disburse moneys contributed
by the churches and associations in the manner specified by the contributors,
provided special instructions are sent, and to set forth men of tried integrity and
usefulness to preach the Gospel." The convention began its work with less than $200.00. There was close to 500 churches and about 35,000 members in the State. The convention adjourned to meet at New Castle in October 1832. This session was not largely attended, although Rev. John S. Wilson of Todd County and Dr. James M. Pendleton of Christian County rode horse-back to this meeting. In May 1833 the annual session was held in Lexington, with only twenty-six messengers present. Receipts of money during the year amounted to nearly $600.00. Adjourned to meet at Russellville in October.

The second annual meeting was held in October 1834 at Louisville, with only fifteen messengers present, they adjourned to meet at Frankfort in January 1835, and there were only seventeen messengers present at this session. A 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 were to be in each division what was called the "Evangelical Band," which was to be aided by the "Helping Evangelist". The "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 known if these brethren accepted, as no report of their work is known. The third annual session was held in October 1835 at Louisville, with the First Baptist Church located on the southwest corner of Fifth and Green (now Liberty Street). Very little business was conducted at this session and it adjourned to meet at Greensburg in May 1836. There arose opposition to the convention and in the session on June 3, 1837 at Georgetown a call was issued to "all the churches and district associations to send messengers to consider the question of State Missions and to devise the best methods of promoting them." In answer to this call there were fifty-seven messengers, twenty-one were preachers, met in the First Baptist Church, Louisville and organized the General Association of Baptists in Kentucky on October 20, 1837, with Rev. George Waller Moderator. (General Association Minutes. Long Run Minutes, 1841, pp. 14-16) A letter was sent out to all churches
Cedar Creek Church, located five miles southwest of Bardstown, Ky. was organized July 4, 1781 with Rev. Joseph Barnett, pastor 1781-1785 and was one of the organizers of the Salem Association in 1785; now belongs to the Nelson County Association.

Bear Grass Church located about eight miles from the Court House of Jefferson County, on the Shelbyville turnpike, was organized Jan. 1784 by Rev. John Whittaker, this was the first Baptist Church in Jefferson County. This church was one of the organizers of the Salem Association and the Long Run Association dissolved in 1832.
belonging to Long Run Association, the subject is the nature and designing of an Association as a part of the ecclesiastical organization of the Baptist denomination, explaining the nature and design of an association, and starting from the first meeting of this kind among the English Baptists, of which we have any district notice on record was held in London, England in 1689, soon after the accession of William and Mary to the British throne, re-publish what is known as the Philadelphia Confession of Faith, which was first put forth by the Elders and brethren of several churches in London and the country in 1677, shown by the minutes of that association. The policy of our English brethren was transferred to this country. The Philadelphia Association in Pennsylvania was formed in 1707; the Charleston, South Carolina, in 1751; and the Warren in Rhode Island in 1767. These are the three oldest Associations in America, and from them have sprung the present day Associations. The three oldest Associations in Kentucky are Elkhorn, Salem, and South, all founded in 1785. (Elkhorn Association Minutes Regular Baptists, p. 3) Started June 25, 1785. Organized October 1, 1785 at the home of John Craig on Clear Creek, Woodford County with four churches, namely, South Elkhorn, Big Crossing, Clear Creek, and Limestone. (Asplund's Register, 1790) Elkhorn fourteen churches, twenty-one ordained, nine licensed ministers, and 1,379 members. (Elkhorn Minutes, 1802) There were forty-eight churches and 5,310 members. (Salem Association Minutes Regular Baptists, p. 3) Organized October 29, 1785, with four churches, Cox's Creek, Severn's Valley, Cedar Creek, and Bear Grass, with 123 members. (Asplund's Register, 1790) Salem eight churches, six ordained, one licensed minister, and 505 members. Salem Minutes, 1802, had 34 churches and 2,500 members. For some time it seems not to have heard of the Elkhorn Association, account of a large tract of wilderness separating them. At this session a resolution was adopted, of all the churches north of Salt River and west of a line running south from the mouth of the Kentucky River to Salt River, was set off to form a new association of which they met in 1803 and formed the Long Run Association. (Spencer, vol. II, p. 61) South Kentucky Association
of Separate Baptists constituted October 1787 and May 1788, started at Tates Creek meeting house October 1787, eleven churches were represented. (Asplund's Register, 1790) South 19 churches aggregating 1,311 members. (Spencer, vol. I, pp. 480-481) At the close of the year 1800 in Kentucky there were six associations. Six churches belonging to Mero District Association of Tenn., and three unassociated churches, and an aggregate membership of about 5,059, and 103 churches, associations namely: Elkhorn, Salem, South Kentucky, Tates Creek, Bracken, Green River, and Mero District (of Tenn.). (Spencer, vol. II, p. 86) The last meeting of this association was held in 1801 at Tates Creek in Madison County with 31 churches aggregating 2,383 members. A motion prevailed to divide the association, which was done; namely, North District Association and South District Association. (Long Run Association Minutes, September 28, 1933, pp. 22, 23.)

Our interest in Home Missions is traceable to the influence of Adoniram Judson and Luther Rice. In a sense we can say that Home Missions in America began in Burma. Luther Rice came back to America to rally Baptist support for a missionary program. In 1814 the Triennial Convention was organized to promote missions. It was Luther Rice who inspired John M. Peck to give his life to missions. Peck traveled 1,200 miles to the region of the Mississippi. His labors covered an incredible territory. He went to St. Louis and from there became an apostle to the west. During the first three years he had organized several churches, secured the establishment of fifty schools, introduced a system of itinerant missions, projected a college, and had undertaken to support in part a missionary to the Indians. (Spencer, vol. I, p. 578) As early as 1816 there were no less than six missionary societies in Kentucky, namely: Kentucky Baptist Society for Propagating the Gospel; The Green River Country Society, the Bardstown Society, the Mt. Sterling Society, the Shelbyville Society, and the Washington Kentucky Missionary Society, all Auxiliaries to the Baptist Board of Foreign Missions.

The Triennial Convention permitted itself to be influenced by anti-missionary
Baptists, and withdrew in 1820 all support from the Western enterprise. Peck then turned to a state missionary organization in Massachusetts which employed him at a salary of $5.00 per week. His travels were through Illinois, Indiana, and Missouri. He made a trip east and secured pledges for $1,000.00 to start a seminary at Rock Spring, (now Alton) Illinois which was started himself as professor of theology. On April 27, 1832 the American Baptist Home Mission Society was organized in New York City from his idea, he became the embodiment of its efforts in the West. The society organized churches in most of the cities of the west from Chicago to San Francisco. In the light of this background when the Southern Baptist Convention was organized in 1845, two Mission Boards were set up, Foreign Board at Richmond, Virginia, and a Domestic Mission Board at Marion, Alabama the Southern Board confined its work mostly to Negroes and Indians, after the war and panic of 1873 caused distressed conditions. The Convention voted to move the Board from Marion, Alabama to Atlanta, Georgia in 1882. (See General Association ref. of 1887, also L. R. Assn. M., September 28, 29, 1933, pp. 19, 20)

In 1832, Rev. Silas M. Noel also starting of State Missions, due to the rabid antemission spirit, fostered by the brilliant Alexander Campbell, after a precarious existence of two or three years, the organization ceased, although seemingly a last meeting of this organization was held in January 1835. An effort was set on foot to raise $1,000. in $10.00 pledges, "to employ more missionary labor." (L. R. Assn. M., 1914, p. 16) State Missions organized 1837, the beginning was small. In 1840 only $826.23 was contributed for all purposes; progress was slow account of the sentiment of this work, Bible translation, Domestic and Foreign Missions claimed the larger part of the fostering care of our people. Between 1870 and 1880 about half of this time, contributions were below $7,000, and a large part of that was paid to men who were working as State Evangelists not strictly under the direction of the State Board. From 1880 to 1890 contributions to State Missions did not in any year reach $7,000; from 1890 to 1900 they reached $7,262.93, except in 1891. In 1900 the report shows, $5,396.48, the tide
turned upward and by 1909 it was $31,177.75. In 1913 it was $30,278.29 credited to State Missions. From 1900 to 1910 a number of new enterprises were added to the work of State Missions, namely: The State Sunday School Work, The State Evangelist Work, the Church Building Enterprise, the Kentucky Mission Monthly, the Dawson Springs Assembly, and the Georgetown Assembly. Thus widening the field of operations and enlarging the efficiency of the Board. (General Association Minutes, 1837; Long Run Association Minutes, 1838, 1870, p. 3; 1933, pp. 19, 20) The State Board of Missions organized October 31, 1837, in the First Baptist Church, Louisville.

Some twenty churches and one association sent representatives. The ninth article of the constitution adopted in perfecting the organization reads, "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, and etc., and report regularly to the board so as to enable them to meet the wants of the destitute. He shall raise funds and in every practical way promote the designs of the association, for which he shall receive "a reasonable support." Thus is confirmed the position that State Missions was the basic idea in the minds of the organizers of the General Association. Contributions for State Missions in 1837 aggregated $62.43. Long Run Association sent William C. Buck, John L. Waller, R. and J. Husley as messengers to the General Association, the opposition of some members of several churches, and schisms resulted, the anti-missionary party, this soon passed away with comparatively little loss to the association. The total amount contributed to the same objects chiefly our combined plan of beneficence from June 1, 1890-June 1, 1891 was $316,603.48 only $44,674.03 less than was contributed during 43 years previous on the old plan agencies, and that without expense for collection. (L. R. Assn. M., 1870, p. 3) In 1870 the Board reported 891 missionaries and evangelists have been under its appointment, who have traveled over 600,000 miles preached over 40,000 sermons, baptized 43,000 persons by themselves or by parties with whom they have labored; with expenditure less than $260,000. During the past year forty-five missionaries have reported to our State Board who have
traveled over 35,000 miles and baptized 1,400 persons. Last year expenditures were about $11,000. (L.R.Assn. M., 1891, p. 5) The report of State Missions, Statistics of Home, Foreign, State, and District Sunday School and Colportage Work from the organization of the General Association 1837-1880, was $361,277.51. (L. R. Assn. M., 1890, p. 14) Baptist Ministers Aid Society of Kentucky was organized by the General Association in 1888, they appointed a Board of Trustees consisting of twelve members with headquarters, Owensboro, Kentucky, for the purpose of aiding indigent, disabled worthy Baptist Ministers, Missionaries, and their widows and children in Kentucky. The Board was instructed to raise an endowment fund of $50,000, the interest of which should go to the above purpose.
Papers and Publications

(Gospel Herald, by Silas M. Noel, Frankfort, Ky., only lasted a short time. (L.R.M. 1834) The Baptist Banner, a religious newspaper published every other Wednesday in Shelbyville, Ky. by Dr. J. Wilson, at one dollar in advance. (L.R.M. M.S. No #, 1841) A resolution was passed at this session to regard the Baptist Banner, published at Louisville, with great favor and urge families to read and patronize the same. (L.R.M. p. 4, 1851) This session endorsed and commended to the brotherhood "The Western Recorder" as a denominational organ, (see history of this paper by George Hubble, (L.R.M. p. 13, 1859) A resolution was adopted recommending the Western Recorder and the Christian Repository, both published in Louisville, well worthy of all Baptist support. (L.R.M. p. 2, 1867) A committee was appointed on the Western Recorder, namely, Revs. G. C. Lorimer and J. T. Hoke. (L.R.M. pp. 7,8, 1883) At this time the following publications which the association recommended are; The Western Recorder, A. C. Caperton Co., Louisville, Ky.; The Baptist Cleaner, Hall and Moody, Fulton, Ky.; The Orphans Friend, by Miss Mary Hollingsworth (Matron Louisville Baptist Orphans' Home), Louisville, Ky.; The Heathen Helper, Louis­ville, Ky., and Christian Repository, Dr. S. H. Ford, editor, St. Louis, Mo., a former member of Long Run Association publication, Louisville, Ky. (L.R.M. p. 7, 1886.) (L.R.M. p. 10, 1900) Religious literature, The Kentucky Baptist, The Kentucky Baptist Standard, and The Baptist Enquirer flourished for a short period. The American Baptist Flag published in Illinois and Missouri, and now at Fulton, Ky., and the Baptist Argus, edited by Rev. J. N. Prestridge, D.D. (1903) published in Louisville, are the last that have appeared on the scene. The Western Recorder, Home Field, Foreign Mission Journal, Kind Words and Orphans' Friend. (L.R.M. p. 28, 1903) Some of the early Baptist Hymnology of Kentucky; Dupuy's Hymns, 1812 Louisville; Noel's Hymns, 1814 Frankfort; Grove's Hymns 1825; W. C. Buck's Hymns 1842; Dyer's Hymns 1851 and Baptist Psalmist 1860. (L.R.M. p. 27, 1916) We have four religious papers published within our bounds; The Baptist World, Western Recorder, Review and Expositor and Kentucky Mission monthly.
Schools and Colleges

(Spencer vol. I, p. 488) The first classical school taught in Kentucky was established by Elijah Craig in January 1788, what is now Georgetown. (p.599) the Kentucky Baptists selected this school, and upon petition, the Legislature granted a charter January 15, 1829, (L.R.M. p. 11, 1891) incorporating the following Board of Trustees: Alva Woods, Thomas P. Dudley, Byland T. Dillard, Silas M. Noel, W. H. Richardson, Jeremiah Warden, John Bryce, Daniel Thurman, Gabriel Slaughter, Joel Scott, Peter Mason, Peter C. Buck, Jeptha Dudley, Benjamin Taylor, Geo. W. Hucoks, Benjamin Davis, William Johnson, Samuel Mccay, Thomas Smith, C. Vanbuskirk, James Ford, Guerdon Gates and Cyrus Wingate.

Rev. William Staughton, D.D. was elected the first president, but died before taking charge. On June 11, 1830 Dr. Joel S. Bacon was elected president. (L.R.M. M. 3. No #, 1841) a resolution was passed at this session recommending a contribution by each white member of this association for Georgetown College. (L.R.M. p. 3, 1842) Some churches of this date started a dollar plan to aid this college. (L.R.M. p.p. 4, 11) The 1855 session held at Little Mount, Spencer Co., Sept. 11th, 12th, and 13th, a motion that circular of the Ky. Female College at Shelbyville be published in the minutes, was adopted. Ky. Female College, Shelbyville. The first session commencing Aug. 27, 1855. The Trustees of the above Institution having purchased "W. F. Hill's Female College" occupying a site in the eastern part of Shelbyville, formerly owned by Rev. W. F. Broaddus, with an able and efficient faculty. The collegiate year will be divided into two sessions of five months each, without vacation, except Christmas holidays. The college buildings almost new, having been built in the last four years, the lot comprising 12 acres. The Boarding Department will be under the direction of Mrs. Samuel Lawrence, formerly of Woodford Co. Pupils from a distance are expected to board in the Institution. Government firm, but parental. The pupils will be required to attend church on the Sabbath, with the President and family, unless otherwise requested by their parents or guardians. Faculty elect; Rev. A. B. Knight, Pres. and Prof. of Mental and Moral Science, etc.; Rev. J. W. Goodman, A.M., Prof. of
Languages, etc., W. F. Hill, A.M., Prof. of Mathematics, etc.; J. L. Caldwell, Esq., Prof. of Political Science; Miss Mary Potter, Teacher of Natural Science, etc., in the Primary Dept.; Miss M. S. Bright, 1st Prof. of Music; Miss M. T. McGoughey, 2nd Prof. of Music. Ample provisions will be made for teaching the ornamental branches, diplomas will be granted to such young ladies as shall have completed the course of study prescribed for graduation. T. J. Drone, chairman Board of Trustees. The rate for five months session also given was indorsed and assisted by the association. (L.R.M., p. 5, 1857)

A resolution was adopted with whole-hearted co-operation with Pres. D. R. Campbell of Georgetown College to assist in establishing a $100,000 endowment fund. (L.R.M., p. 4, 1863) A committee report on Denominational Education that Baptist parents ought to patronize their own schools, and particularly recommending the Kentucky Female College at Shelbyville, Ky. (L.R.M., p. 4, 1863) A resolution was passed to aid and assist the Female Kentucky College at Shelbyville, established 1855, to the extent of our ability. (L.R.M., p. 4, 1871) A resolution adopted inviting the Southern Baptist Theological Seminary, Greenville, S.C., to locate in Kentucky and the Baptists of Kentucky to make the attempt to raise $300,000 as an endowment fund provided $200,000 additional to be raised out of the state. (L.R.M., p. 7, 1877) The establishment of the Southern Baptist Theological Seminary in Louisville, with Drs. Boyce, Broadus, Manly and Whitsitt Professors.

(L.R.M., p. 11, 1883) Assistance was given to the Normal and Theological Seminary for the colored with Prof. Simmons (Col.) in charge. This year name changed to Kentucky Normal and Theological Institute in Louisville for Colored. (L.R.M., p. 3, 1886) The Kentucky Normal and Theological Institute for Colored appealed for assistance, to this date, reported 1200 preachers and teachers had been educated from this school. (L.R.M., p. 11, 1891) Bethel College, Russellville, Ky. was first an Academy founded in 1850. Clinton College, a young and flourishing institution under the management of Miss Hicks, Clinton, Ky. Williamsburg College, Williamsburg, Ky. Georgetown Female Seminary was founded by Dr. J. J. Rucker, Lynnland, Hardin County,
Female Institute is conducted by Prof. Elrod and wife; Bethel Female College, Hopkinsville, Ky.; Bardstown, Male and Female Institute; Miss Perry's Academy for young ladies just recently opened in Louisville, the Vassar Home School, Clark's Station, Jefferson County, to prepare young ladies for Vassar College; The Liberty Female College, Glasgow, Ky. (L.R.M., p. 6, 1894) Sturgis College, Union County, in charge of Rev. I. M. Wise, East Kentucky Institute, Catlettsburg, in charge of Mrs. K. P. VanDerVeer; Spencer Institute, Taylorsville, in charge of Prof. Winston and wife; (L.R.M., p. 11, 1895 (Col.) Normal and Theological Institute, Sadie Eickstein Norton University, Cave Spring, Simms Institute, Bowling Green; First District Association School, Hopkinsville; (L.R.M. p. 19, 1897) Kentucky College for Young Ladies at Pewee Valley, Oldham County. Shelbyville College under the auspices of Shelby County Association established at Shelbyville has commenced its first session for men and women. 1902 Jeffersonville, Ky. Sept. 2, 1. (p. 15) Barbourville Baptist Institute, Barbourville, Prof. W. L. Brock, Principal. Property value $10,000. 150 students last year. Bardstown Institute, Prof. H. J. Greenwell, Pres. Property value $10,000. Students numbered 100 last year. Bethel College, Russellville, Prof. J. H. Fuqua chairman of faculty, property value $200,000. Students numbered 94 last year. Bethel Female College, Hopkinsville, Rev. Edmund Harrison, Pres. Property value $14,000. Students numbered 109 last year. Clinton College, Clinton. Prof. J. C. C. Durford, Pres. Property value $70,000. Students numbered 140 last year. Georgetown College, Rev. B. B. Gray, D.D., Pres. Property value $300,000. Number of students 540 last year. (p. 16) Laurel Baptist Seminary, London, Prof. E. L. Morgan, Prin. Property value $2,000. Number of students last year 159. Liberty College, Glasgow, Ky. Rev. J. H. Burnett, Pres. Property value $25,000. Number of students last year 159. Lorimer Baptist College, Burning Springs, Prof. M. A. Holcombe, Pres., Property value, $11,000. Number of students last year 160. Lynnland Institute, Lynnland, Prof. W. B. Gwynn, pres. Property value $12,000. Students last year 92.

This committee recommended an educational revival in our denomination, especially in our own state, and that they patronize Baptist Schools.


(p. 13) Laurel Baptist Seminary has been suspended pending the action of the Laurel Association which meets in October. Barbourville Baptist Institute is under the North Concord Association. Bardstown Institute belongs to the Bardstown Baptist Church and is Co-educational. Bethel Female College belongs to the Bethel Association. Liberty College, Glasgow belongs to Liberty Association. Lorimer Baptist College, Burning Springs, Clay County, controlled by Irvine, Landmark, Booneville and Goose Creek Associations. Lynnland on the L. & N. south of Elizabethtown under the special patronage of Salem and Severn's Valley Association. (p. 20)

Manno Baptist College, Oneida, Clay County, controlled by self-perpetuating board of trustees with Rev. J. A. Burns, Pres. Shellyville College under the fostering care of Shelby County Association. Theodore Harris Institute ceased to exist.

Bracken Academy, Morehead, controlled by the Bracken Association, Hazard Baptist Institute started 1902, the trustees are self-perpetuating. Enterprise High School Flat Gap, Johnson County, has two acres of land and building. Hasn't operated for three years. Efforts are being made to revive the school.

(L.R.M. p. 19, 1905) Blandville College, Hazard Baptist Institute, Albany High School and Salyersville. (L.R.M. p. 16, 1906) The Baptist Education Society of
Kentucky was organized in June at Richmond, Ky., with full quota of officers, charter, and by-laws. Its aim is to foster and promote Baptist education in Kentucky. Corresponding Secretary, Pres. P. T. Hale of Southwestern Baptist University, Jackson, Tenn. Dr. A. GatliFF of Williamsburg, Ky. offers 4,000 acres of coal land conservatively valued at $100,000 for this work, if $400,000 can be obtained within three years. (L.R.M. p. 15, 1907) Ohio Valley College, Sturgis, Ky. Russell Creek Academy, Campbellsville, Ky. (L.R.M. p. 29, 1909)

The report of the Secretary of the Baptist Education Society of Kentucky has reached the goal of finance and the property Dr. GatliFF gave is being surveyed. Altho Secretary Hale is leaving and joining the Southern Baptist Theological Seminary. (L.R.M. p. 12, 1910) Williamsburg Institute last payment made July 1st, 1910 by the Baptist Education Society of Kentucky as per contract with Dr. GatliFF. (L.R.M. p. 12, 1913) Williamsburg Institute changed name to Cumberland College. (L.R.M. p. 19, 1914) During the past year there have been ten schools affiliated with the Baptist Education Society of Kentucky, namely: Georgetown College, Co-educational Standard College; Bethel Female College, Hopkinsville, Jr. College for girls; Bethel College, Russellville and Cumberland College, Williamsburg four year college work, other schools which prepare for college are our Institutes; Prestonsburg, Oneida, Barbourville, Hazard, Salyersville, Russell Creek Academy at Campbellsville. At Georgetown College last year students from 63 counties and ten other states were in attendance. (p. 25) Magoffin and Barbourville Institutes are maintained by the Home Mission Board, the others are fully affiliated with the Baptist Education Society. (p. 26) this Society is composed of representatives from the churches and associations in the State. One member from the churches, district association to one member and one additional member for every 500 of the entire membership composing it, this amendment was made at the last annual meeting. (1937 p. 16) Kentucky Baptists Educational Institutions: Senior College; Georgetown College, Junior Colleges, Bethel Woman's College, Campbellsville, and Cumberland; High School, Oneida Institute, and two schools belonging in part to
the Home Mission Board - Hazard College and Magoffin Institute, these in addition to the Southern Baptist Theological Seminary. (p. 25) The committee's report on Negro work and co-operation of the Southern Baptist Theological Seminary to furnish teachers for Simmons University at 16th and Dunsmur Streets for training of ministers of which Dr. Sampay, who is chairman of the Advisory Committee of Simmons University, are doing good work.

(L.R.M. p. 29, 1939) Georgetown College has no official connection with the General Association and therefore does not, at present, share co-operative receipts.

At present the Kentucky Baptists support three Junior Colleges; Cumberland, Campbellsville, and Bethel Woman's College, and one Institute, that of Oneida in Eastern Kentucky.