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The Boone Family and Kentucky Baptists

By

LEO T. CRISMON

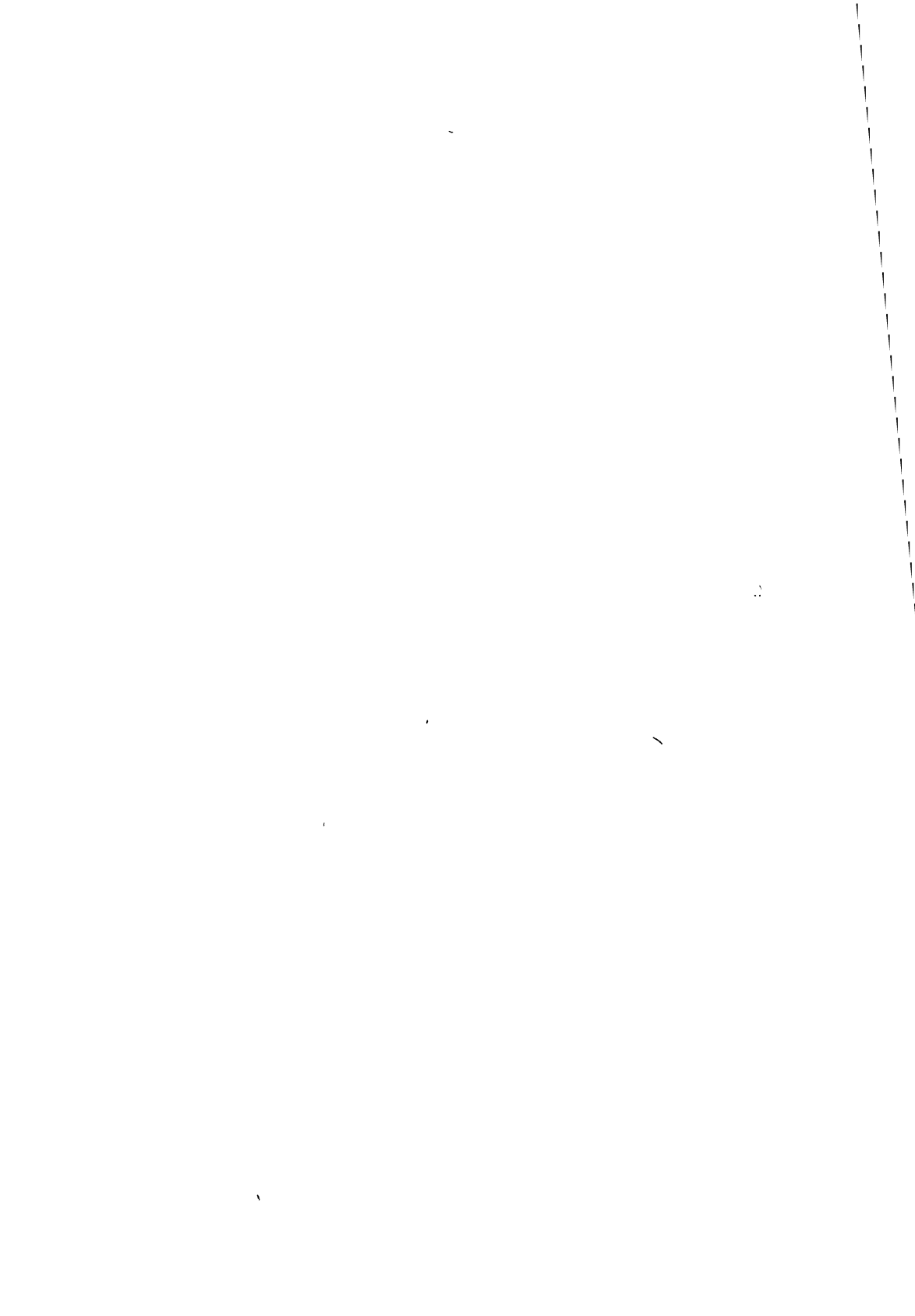


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Dedicated
to
DR. W. C. BOONE

THE BOONE FAMILY AND KENTUCKY BAPTISTS

Expanded form of an Address Delivered in Chapel
Wednesday Morning, November 28, 1945, Southern
Baptist Theological Seminary

Kentucky is not my native state; it is my adopted state. In the Old Testament Jeremiah records a message from God to his people, "Seek the peace of the city whither I have caused you to be carried away captive, and pray unto Jehovah for it; for in the peace thereof shall ye have peace."¹ I have come to a deep appreciation of Kentucky Baptists through a study of their trials and triumphs. There is scarcely any state in the South so rich in Baptist historical material as the State of Kentucky.

Among the Baptists because of their type of organization there are few families which have the relationship of the priestly families of the Old Testament. Among Kentucky Baptists, however, there is one family which bears almost that relation from the time of the earliest settlers to the present generation. It is the Boone family. John H. Spencer, after referring in his history to the ministry of some of the early preachers in the Boone family, makes this statement, "It will be seen that the Boones were a preaching family."²

From *The Boone Family*, by Hazel Atterbury Spraker,³ we learn that the first of the Boones was George Boone I of Devonshire, England. He had a son named George Boone II and a grandson named George Boone III. George Boone III (1666-July 27, 1744) sent three of his children, George Boone IV, Sarah Boone and Squire Boone (Not an abbreviation of Esquire, but given because of some old family connection,⁴) to America to inspect the new land about 1712-14. On August 17, 1717, George Boone III with the rest of his family left England and came to Pennsylvania and settled near Philadelphia. On the 23rd of September, 1720, Squire Boone married Sarah Morgan, daughter of Edward Morgan⁵ of the Welsh Quakers who had come to Pennsylvania earlier. To them eleven children were born, the third being Samuel, the sixth Daniel and the tenth Squire. Squire Boone I (born Nov. 25, 1696) moved with his family to the Yadkin

region in Wilkes County, North Carolina where he died January 2, 1765. He and his wife are buried at Mocksville in Davie County, North Carolina.⁶

Daniel Boone

Daniel Boone, great frontiersman, hunter and Indian fighter, became the most noted of all the Boones. Dr. W. C. Boone said that when his son, Arthur, was in Australia as a naval officer during the war and the people there learned that his name was Boone, they asked him if he was related to Daniel. Daniel Boone was born on October 22, 1737⁷, in Berks County, Pennsylvania. When he was eighteen years old, his family moved to North Carolina. Here he married Rebecca Bryan and for several years followed the occupation of a farmer, hunting in the meantime.

In 1761, he led a party of hunters into the southwestern part of Virginia to the head waters of the Holston River. In 1764, he was employed by a party of land speculators to lead them into the Cumberland River country within the present boundaries of Kentucky. In June, 1769, he came back to Kentucky with five other men. He and one other were taken captive by the Indians, but after a week they made an escape and returned to their camp only to find it plundered, with no trace to be found of the other four men. In January, 1770, Squire Boone II with a young companion came to the rescue. Soon after that the companions of both the brothers were killed by the Indians or lost in the woods, so that only the brothers remained. In May, 1770, Squire returned to North Carolina and Daniel remained in the wilderness until his brother later joined him again and they both returned to North Carolina.⁸

In June, 1775, Daniel Boone established Boonesborough⁹ and soon brought his family to that station. On August 19, 1782, in the Battle of the Blue Licks he saw his own son¹⁰ killed by the Indians¹¹. About 1792, Boone lost his beautiful land near Boonesborough from defective title and he removed to Virginia for about two years.

In 1794, he heard of the fine new country along the Missouri River and in 1795,¹² he left Virginia with his family and went to the Femme Osage country in the District of St. Charles about forty-five miles west of St. Louis. He made his home near a little French village named Charette¹³ on the north side of the Missouri River in what is now Warren County, sixty-eight miles above the mouth of the Missouri River. Boone died here on September 26, 1820. Both he and his wife, who had died in March 1813, were buried at Marthasville in Warren County¹⁴

In 1845, the remains of Daniel Boone and his wife were removed to the cemetery at Frankfort, Kentucky. In *The Christian Repository* for September, 1855,¹⁵ S. H. Ford tells of a visit to the cemetery at Frankfort “—where slumber many of Kentucky’s noblest sons.” There Dr. Ford says that he saw in a lovely spot the graves of Daniel Boone, Silas Mercer Noel, pastor of the Baptist churches at Frankfort and at Lexington and the first man to propose a “General Committee” of Kentucky Baptists,¹⁶ and John L. Waller, editor of *The Baptist Banner*, *Western Baptist Review*, and *The Christian Repository*, whom Spencer calls “one of the most distinguished Baptist ministers of his generation.”¹⁷

In regard to Daniel Boone’s religious conviction, Timothy Flint in *The Life and Adventures of Daniel Boone*¹⁸ says,

Frequent enquiries, and opposite statements have been made, in regard to the religious tenets of the Kentucky hunter. It is due to truth to state, that Boone, little addicted to books, knew but little of the bible, the best of all. He worshipped, as he often said, the Great Spirit—for the woods were his books and his temple; and the creed of the red men naturally became his. But such were the truth, simplicity, and kindness of his character, there can be but little doubt, had the gospel of the Son of God been proposed to him, in its sublime truth and reasonableness, that he would have added to all his other virtues, the higher name of Christian.

John Mason Peck in his *Life of Daniel Boone*¹⁹ says, “In a general sense, he was a believer in Christianity as a revela-

tion from God in the sacred Scriptures, but never joined any church. His habits of mind were contemplative, and he revered the Deity in his works. His habits of roaming and encamping alone in the forest doubtless tended to unfold this trait of his character. He was strictly moral, temperate, and chaste."

R. S. Duncan in *A History of the Baptists in Missouri*²⁰ says, "Col. Boone himself was not a member of any church, but was in sentiment a Baptist, and was religiously inclined."

Henry Sheets in *A History of Liberty Baptist Association*²¹ says, "Daniel Boone's family were members of Boone's Ford Church, but Mr. Boone himself never joined the church, but his sympathies were with the Baptists." Boone's Ford Baptist Church was on the Yadkin River, in Boone Township, Davidson County, North Carolina. John Gano organized this church at the request of Charleston Baptist Association, in South Carolina²² and was its pastor from 1756 to 1760²³. He continued to go back to it and was there as late as 1774, or about the time the Boone families left North Carolina to come to Kentucky²⁴. Dr. Walter Mayberry Lee in a thesis submitted to the Southern Baptist Theological Seminary in 1905 says, "Daniel Boone was never connected with any church, but after his settlement on the Kentucky River in 1775, several of the female members of his family became connected with Baptist churches."²⁵

But Daniel Boone himself has left us a personal testimony of his religious views in a letter written in 1716:

LETTER WRITTEN BY DANIEL BOONE

The following letter written by him at this period to his sister-in-law Sarah (Day) Boone, wife of his brother Samuel, is characteristic of the man, and gives to us, moreover, probably the only reliable account we possess of his religious views:

"October the 19th 1816

"Deer Sister

"With pleasuer I rad a Later from your sun Samuel Boone who informs me that you are yett Liveing and in good health considering your age I wright to you to Latt you know I have Not forgot you and to

inform you of my own Situation sense the Death of your Sister Rabacah I Leve with flanders Calaway But am at present at my sun Nathans and in tolarabel halth you Can gass at my feilings by your own as we are So Near one age I Need Not write you of our satuation as Samuel Bradley or James grimes Can inform you of Every Surcomstance Relating to our famaly and how we leve in this World and what Chance we shall have in the next we know Not for my part I am as ignerant as a Child all the Relegan I have to Love and fear god beleve in Jeses Christ Don all the good to my Nighbour and myself that I Can and Do as Little harm as I Can help and trust on gods marcy for the Rest and I Beleve god neve made a man of my prisepel to be Lost and I flater myself Deer Sister that you are well on your way in Christeanaty gave my Love to all your Childran and all my frends fearwell by Deer Sister.

“Daniel Boone.”²⁶

Squire Boone II

Squire Boone II was the first of the Boone family to become a Kentucky Baptist preacher, and “he was the first Baptist preacher that planted foot in Kentucky.”²⁷ From the fifth generation from George Boone I, which Squire Boone II represents, to the present day (the ninth generation) there has been in every generation at least one Baptist preacher who has served at least a part of his ministry in Kentucky.

Squire Boone II was born October 5, 1744, in Berks County, Pennsylvania.²⁸ The family moved by way of Winchester, Virginia to Wilkes County, North Carolina. In his youth he was apprenticed to his cousin, Samuel Boone, to learn the trade of gunsmithing, but after five years he gave it up and returned to his home. On August 8, 1765, he was married to Jane Van Cleve. To them were born five children, all of whom were given Bible names: Jonathan (1766); Moses (1769); Isaiah (1772); Sarah (1775); and Enoch (1778).

After the death of his father in 1765, Squire began to accompany his brother Daniel on hunting trips. In Novem-

ber, 1769, with a young companion he set out to find his brother, Daniel, whose return from Kentucky was overdue. Dr. Jillson says that Squire saved the life of his brother by coming to Kentucky in search of him.²⁹ He and Daniel returned to North Carolina where Squire spent the next four years.

Since he had been removed from the influence of the Society of Friends back in eastern Pennsylvania, he accepted the rugged Christian faith of the southern Appalachian uplands. Between 1770 and 1775, he became an occasional preacher among the Calvinistic Baptists. George W. Ranck says that he was a "Baptist Elder as well as Indian fighter."³⁰ Lewis Collins refers to him as "an occasional preacher in the Calvinistic Baptist Church," and Spencer lists him first in a group of Regular Baptist preachers in Kentucky in 1785.³¹

Squire Boone was, with his brother Daniel, a delegate to the Transylvania Convention which met at Boonesborough on May 25, 1775,³² and showing his interest as a hunter, he introduced a bill "to preserve the range."³³ At Boonesborough on August 7, 1776, he performed the first marriage in Kentucky, uniting in wedlock Samuel Henderson and Elizabeth Callaway, who with her younger sister and Daniel Boone's daughter, was captured by the Indians while idly floating down the Kentucky River in a canoe.³⁴ In the summer of 1777, Squire Boone was living with his family at Harrodsburg (Old Fort Harrod). In an encounter with the Indians he received a glancing blow on the head from a tomahawk which resulted in a severe facial wound and which left a prominent scar which he carried the rest of his life.

In 1779, Squire Boone moved his family down the Kentucky and Ohio Rivers to Louisville where he purchased some lots and erected a cabin near the mouth of Bear Grass Creek. "He signed the early petitions of 1779 and 1780 presented by the residents of Louisville to the Legislature of Virginia for the establishment of the town. He—a Baptist—is said to have preached the first sermon in Louisville."³⁵

In 1780-81, while serving as justice of the peace in Jefferson County, he married many couples at his station, "The Painted Stone," in what is now Shelby County which he had first visited as early as "the summer of 1775."³⁶ In April, 1781 while Squire Boone and others were at "The Painted Stone," to rescue some men who had been attacked by the Indians, he rushed out garbed only in a white shirt—a rare garment in those days—and some Indians anticipating his action fired on him from their hiding places and severely wounded him. He received two bullet wounds and for a time it was thought that he would not live. "It was told that afterwards, Simon Girty, the renegade white who led the attack and planned the Indian strategy, used to laugh and boast about how 'he had made Squire Boone's shirt tail fly'."³⁷

In the summer of 1781, the station at "The Painted Stone" had to be abandoned. A little later Squire Boone returned after dark one night to the station to see if any damage had been done to the buildings and crops. As he returned late at night he decided to spend the rest of the night at Long Run Creek. He slept close to his horse. When morning came he discovered that some Indians had camped close to him, but since they greatly outnumbered him, "he slipped away without firing a shot which—he many times afterwards said—he greatly regretted."³⁸ In 1783, he was a member of the Virginia Legislature from Kentucky,³⁹ and on December 27, 1784⁴⁰, he was a member of the first Kentucky Convention at Danville, sitting as a delegate from Lincoln County.⁴¹

He stayed in Kentucky until 1787 and then went by way of Vicksburg, Mississippi to New Orleans, Louisiana. After three years he then returned to Kentucky, but being dissatisfied with conditions, he went to Florida and then back to the old home in Berks County, Pennsylvania. He came back to Kentucky in 1795, and stayed until 1799, when he went to Missouri. From 1802, until 1806, he was in Kentucky again.

About this time his great land holdings began to dwindle rapidly under the pressure of numerous land attorneys. Back and unpaid taxes were due on much of his land and he had no money with which to meet these necessary obligations. In this extremity, facing dire adversity and overwhelming indebtedness, the loss of his landed estates and merciless court action by land sharks, on May 18th, 1804, in his former home on his "Painted Stone" preemption tract in Shelby County, he issued his heart-breaking statement in which he said that he was "principaled against going into the town of Shelbyville upon any business whatsoever." Shortly thereafter he was imprisoned in Louisville for debts he could not pay, but was soon released by friends who were moved to pity by his extenuated circumstances.⁴²

Because of these conditions he left Kentucky for the last time in 1806. He moved to Harrison County, Indiana where he erected a home and again took up gunsmithing.

With increasing years Squire's religious impulses, overriding his Indian fighting proclivities, became increasingly dominant and found, in some instances, curious outlets for their expression. Among these were his attempts at verse, some lines of which at various and odd times he carved on sizeable building stones, "packed" in himself from distant fields, and implanted conspicuously in the outside walls of his new Indiana home. Typical of the couplets which have been thus preserved are the following:

"I set and sing my soul's salvation
And bless the God of my Creation."

"Keep close your intention
For fear of prevention."

"My God my life hath much befriended,
I'll praise him till my days are ended."⁴³

Squire Boone developed the practice of writing on stone for records of his deeds and claims. "In the court house yard at Richmond, Kentucky, stands a heavy tan sandstone slab on which the casual visitor may read '1770 Squire Boone'."

It is thought that he carved his name and date on this stone after his return from North Carolina with supplies, before he located his brother, Daniel, on July 17, 1770 to let him know that he had safely returned.⁴⁴

In 1776, he planted a crop in Shelby County on Clear Creek and erected a rectangular stone slab bearing his name, "In the spring of 1776, I came again to the same place and took a stone out of the creek, and with a mill pick, picked my name, in full, and the date of the year thereon, and with red paint, I painted the letters and figures all red. From which stone this Tract of land took the name of 'The Painted Stone' tract."⁴⁵

It has been noted that also at his home in Harrison County, Indiana where he moved in 1806, he carved his attempts at verse on building stones and implanted them in the walls of his home.

Squire Boone died of dropsy in August, 1815, and was buried in a cave in Boone Township, Harrison County, Indiana, five miles from Laconia, across the Ohio River from Brandenburg, Kentucky. A portrait of him appears in the *Filson Club History Quarterly*, July, 1942.⁴⁶

Surrounded by the rapidly changing and frequently dangerous vicissitudes of the frontier, the talents of Squire Boone were such that he could valiantly lead a hand to hand attack against the savages in the forest or return to the fort and bind up wounds and set broken bones with the assurance of a physician. His knowledge of woodcraft was little short of marvelous, so much so indeed that he was never captured or taken unawares by Indians when alone in the Wilderness, and his devotion to the Bible was so well known that his services were equally sought to preach the word of the Gospel or perform the rites of marriage, as the occasion might demand.

As a leader on the border, where murder, scalping and arson were of common occurrence, Squire Boone was resolutely set against and without pity for his red-skinned foe. With his friends, who were legion, he was genial and large of heart, ever mindful of the weaknesses of human nature. As a man,

throughout his life, in both prosperity and adversity, he held the respect of thousands who admired his unique achievements in the Indian wars, his high personal courage and his incorruptible integrity.⁴⁷

Squire Boone III

Squire Boone III⁴⁸ in the sixth generation from George Boone I, according to the most authoritative records which I can find, was a son of Samuel Boone, and a nephew of Daniel Boone and Squire Boone II whose life and career have just been sketched. John H. Spencer states that he was a son of Squire Boone II,⁴⁹ but authoritative sources show that Squire Boone II did not have a son named Squire.⁵⁰

Samuel Boone, the father of Squire Boone III, was born May 20, 1728, in Berks County, Pennsylvania, and went to North Carolina and then into Kentucky. Samuel Boone and Sarah Boone, his wife, were in the constitution of Boone's Creek Church in Fayette County, Kentucky on the second Lord's Day in November, 1785.⁵¹ S. J. Conkwright⁵² says that Samuel Boone and Mary Boone were received by experience into Providence Church in July, 1786. Mary was a daughter of Samuel and Sarah. They also had a son named Samuel who may have been the one mentioned in connection with Providence Church.

In the minutes of North District Association to which Boone's Creek Church belonged at the time, the name of Samuel Boone appears as a messenger from Boone's Creek Church to the Association from 1802 to 1806. From 1807 to 1823, when Boone's Creek Association was organized the Boone's Creek Church belonged to Elkhorn Association. We see the name of Samuel Boone as a messenger from the Boone's Creek Church to Elkhorn Association in 1807, 1808 and 1811. In 1811, Mary was a member of Boone's Creek Church with her father and mother, Samuel and Sarah, all three of whom remained with the majority group of the church which retained the name of Boone's Creek Church and remained in Elkhorn Association when on January 19 of that year, the minority took the name of Particular Baptists

and joined Licking Association.⁵³ Sarah Boone is the one to whom the letter was written by Daniel Boone in 1816 concerning his religious views.

Also from 1812 until August, 1817, we see a Samuel Boone listed as a messenger from Boone's Creek Church to Elkhorn Association, and also as a corresponding messenger to Russell's Creek Association (1811, 1812), to North District Association (1814), and to Tate's Creek Association (1816). Whether this was the father or the son we are not able to determine for certain, but it looks as if it were the father. However, since he died in 1816, the reference in 1817 could not refer to him. Then in 1818, the name of Samuel Boone begins to appear as a messenger from Mt. Union Church to Elkhorn Association, which is perhaps the younger Samuel.

Squire Boone III, the youngest child of Samuel and Sarah Boone, was born on October 13, 1760, in South Carolina where his parents had moved temporarily from North Carolina because of fear of the Indians. When he had grown to manhood, he became one of the early settlers of Madison County, Kentucky, coming with his father's family to Bryan's Station in 1779.⁵⁴ Mrs. Spraker records that he was baptized at Lower Howard's Creek, Kentucky sometime between 1785 and 1787. S. J. Conkwright says that in June, 1786, he was received by experience into Providence Church⁵⁵ which he also calls the Old Stone Meeting House on Lower Howard's Creek, built before 1793.⁵⁶

He later became a member of Tate's Creek Church of Separate Baptists, and in that church he was licensed to exercise a preaching gift as early as 1790. He was married to Anna Grubbs, September 18, 1784, on the east bank of the Kentucky River at the mouth of Boone's Creek in Fayette County, standing under the shade of a large tree.⁵⁷ Eastern Kentucky at that time consisted of only two large counties—Fayette and Lincoln—divided by the Kentucky River.⁵⁸ It is stated that there was no magistrate in the western county, Lincoln, to administer the marriage vows, so they crossed to the east bank into Fayette County. His wife was shortly afterwards baptized by Elder Joseph Reding or one of the

Craigs and she continued a member of a Baptist church until her death, August 26, 1843.⁵⁹ There were thirteen children born to Squire Boone and Anna Boone, as follows: Thomas (1785); Susannah (1787); Lucy (1792); Cynthia Ann (1795); Samuel and Squire (1797, twins); Ira (1799); Isaiah (1802); Diadamia (1804); Higgason Grubbs (1806); Levi Day (1808); Nancy (1811 or 1812); and Polly (1814).

About 1800, Squire Boone III moved to Fayette County where he became pastor of Boggs Fork Church and it is probable, Spencer⁶⁰ says, that he was instrumental in gathering it (July 28, 1800). However, the minutes of the church⁶¹ show that only Andrew Tribble and Thomas Ammon were present as ministers when it was constituted. He was one of the messengers of Boggs Fork Church to Tate's Creek Association when the church united with the Association in 1800.⁶² In the minutes of Elkhorn Association meeting with Bryan's Church on August 10, 1805, Elder Squire Boone is named as a fraternal messenger from Tate's Creek Association. David Benedict shows that in 1806, Elder Squire Boone was a messenger from Boggs Fork Church to Tate's Creek Association.⁶³

He was living at Lexington, Kentucky when his son Levi was born December 8, 1808. Levi Day Boone, after being trained as a physician, moved to Chicago in 1836 and became a beloved physician. He also entered politics and was mayor of Chicago in 1855. He was one of the early members of the First Baptist Church in Chicago, publisher of the *Christian Times*, and one of the incorporators of the University of Chicago at the time of its organization.⁶⁴

Squire Boone III later removed to Todd County, near the present town of Elkton, where he located on a farm and built a house in which he lived until his death, June 28, 1817. Mrs. Spraker states that he "was seriously injured in the Battle of Blue Licks,"⁶⁵ and further, "He never fully recovered from the wound he received at the Battle of Blue Licks, and it is said that the bullet he had received in the hip remained there during the rest of his life."⁶⁶ In *The Baptist Encyclopaedia* it is stated that his death was "the ultimate

effect of a wound received at the battle of Horseshoe Bend, in Kentucky.”⁶⁷ However, there is no other record of such a battle in Kentucky, and the Blue Licks account seems to be more reliable.

Spencer says⁶⁸ that he is supposed to have been a pastor of very moderate gifts and that it is not known that he was ever pastor of any church except Boggs Fork. Spencer states further that two of his sons, Thomas and Isaiah, were Baptist preachers in Kentucky and that Ira, a son of Thomas, was a “Regular Baptist” preacher in Missouri. I find record of a son of Thomas Boone name Ira (born, April 17, 1809).⁶⁹ However, I do not find any reference other than that of Spencer to the fact that he was a minister.

Thomas Boone and Isaiah Boone

In the seventh generation from George Boone I, we find two Baptist preachers, who were brothers, in the Boone family, Thomas Boone and Isaiah Boone.

Thomas Boone was born in Madison County, Kentucky, December 24, 1785, the son of Squire Boone III. He was still a small child when his parents moved to Fayette County, Kentucky. Here he was brought up with a common school education. He obtained hope in Christ at the age of fourteen (1800), and was probably baptized by his father and united with Boggs Fork Church. In his twentieth year he was married to Sallie (died in 1861), daughter of George Muir, of Fayette County. Soon after his marriage he settled in Clark County, where he spent the remainder of his earthly days. He was ordained to the ministry at Log Lick Church in 1815, by Edward Kindred and others.

In the minutes of North District Association for 1817 Thomas Boone is listed as an ordained minister and a messenger from Log Lick Church. At this meeting of the association he was appointed as a corresponding messenger from the association to Tate’s Creek Association. Also he was appointed to preach the introductory sermon before North District Association the next year (1818). The minutes of that meeting are not available.

John H. Spencer says that he was called to the care of Goshen Church in North District Association in December 1816. Spencer says further of this church, "From 1816 to 1855, good old Thomas Boone preached to this church."⁷⁰ It became anti-missionary from about 1840. The minutes of North District Association, from 1819 as late as 1844, list him as pastor of Goshen Church and as a messenger from that church to the association. From time to time he was appointed as corresponding messenger to Long Run Association (1819, 1820), to Boone's Creek Association (1823, 1824, 1826, 1827, 1829, 1830, 1832, 1833, 1835, and 1840), and to Tate's Creek Association (1822). He was moderator of North District Association in 1830 at the time of the Campbellite split, and again in 1840 and 1844. He preached the introductory sermon before the association in 1827, 1835, and 1840.

He was called to the pastorate of Lulbegrud Church in Tate's Creek Association (what is now Montgomery County) in 1823, and he continued to serve it for twenty years. In 1843, the church was divided on the subject of missions, and the pastor with a majority of the church joined the anti-mission party. After his death Lulbegrud Church erected a monument over his grave.⁷¹ S. J. Conkwright says that Thomas Boone preached at Providence in 1830 and afterwards.⁷² Spencer says that he was also pastor of Log Lick, Dry Fork, and New Providence Churches at the time of his death.

Thomas Boone with David Chenault and James Edmonson were the only preachers left in North District Association after the Campbellite split in 1830.⁷³ Spencer states that Thomas Boone and David Chenault had part in the ordination of James Edmonson as pastor of Indian Creek Church in Clark County soon after 1830.⁷⁴ After a year of patient suffering and in full assurance of faith, Thomas Boone died of cancer of the stomach, September 21, 1855.⁷⁵ Mrs. Spraker gives only the year of his death and indicates that it was in 1856 rather than 1855.⁷⁶

In the minutes of North District Association for 1856 the following notice of his death occurs:

This Association takes this method to express their deep felt mourning for the loss of Brother Thomas Boone, who departed this life at his residence, September 22, 1855, in full assurance of faith.

We feel that in him we have lost a pillar in our Association: one that in the midst of all persecutions, privations and toils of a preacher's life was found contending for the truth. In him we have lost a father in the Gospel and one that preached by precept and example. But our loss we believe is his infinite gain.⁷⁷

Isaiah H. Boone, brother of Thomas Boone and son of Squire Boone III, was born March 7, 1802, probably in Madison County, Kentucky, but he was reared in Fayette County. He was probably set apart to the ministry at Boggs Fork Church, but this is not certain. In the minutes of Elkhorn Association for 1817 the name of an Isaiah Boone is listed as a messenger from Clover Bottom Church. The name appears in the same relationship in 1820 as J. Boone. From 1821 to 1825 (August 13) the name appears as Isaiah Boone.

If these instances refer to the son of Squire Boone III, he was only fifteen years old at the time he is first recognized as a messenger from Clover Bottom Church to Elkhorn Association and he did not go with his father to Todd County where the father died in 1817.

We find trace of him next in 1825 in Todd County. At the organization of Bethel Association on October 28, 1825, the name Isaiah H. Boone appears as an ordained minister and as a messenger from Lebanon Church which entered into the association at that time.⁷⁸ From 1826 to 1830 Isaiah H. Boone appears as a messenger from Mt. Zion Church. In 1825 he was on the committee for arrangements. In 1827 the name appears with other ministers on a committee. In 1828 he was appointed "to occupy the stage" on Sunday, preaching from Heb. 2:2, and he was appointed as alternate

preacher of the introductory sermon for the next meeting of the association. He also adjourned the meeting with prayer. In 1829, he was appointed to preach the introductory sermon the next year with Elder Wm. Warder as alternate. Although I. Boone was listed as a messenger to the association from Mt. Zion Church in 1830, he evidently did not attend since the introductory sermon was preached by Elder Warder. In the manuscript minutes of the association for 1831, in "Remarks" not included in the printed minutes, the clerk states that Isaiah Boone with four other ministers had embraced Campbellism and had been active in making proselytes to that movement.

Spencer says that Isaiah H. Boone seems to have possessed fair preaching talent and might have attained to considerable usefulness, but that he was early cut off from the Baptists in 1830.⁷⁹ At another place in his history, Spencer says that Isaiah H. Boone "preached in the Green River country and ultimately joined the Campbellites."⁸⁰

The following obituary appears in Alexander Campbell's paper:

Died, on the 23rd August last, triumphant in the faith he had preached, at his residence in Christian county, Ky. ISAIAH BOONE, a zealous and bold advocate of the reformation. The last scene of his life was truly instructive and impressive. Calling his family to his bedside, he said, "I give you to God who gave you to me, and to my faithful brethren in the Lord." Embracing one of the brethren present, an officer in the church, he exhorted him to be faithful to the flock over which he presided; and to all present he gave charge to prepare to meet the Lord and to give an account of themselves to God.—R. O. Warriner.⁸¹

In *The Boone Family*, by Spraker, the name appears only as Isaiah Boone and only this record appears concerning his ministry, "He was a Baptist preacher."⁸² He died August 23, 1835.

George G. Boone

For two reasons the following sketch is introduced at this place; because of the age in which the subject lived, and because of the action of the subject in turning away from the Baptists.

George G. Boone was probably a contemporary with Thomas Boone and Isaiah Boone, but it is impossible to trace his family relationship. Spencer does not give any clues and the name of George G. Boone does not appear in the index to *The Boone Family*, by Spraker.

S. H. Ford in *The Christian Repository* for July, 1856,⁸³ says that George G. Boone was an original member of Boone's Creek Church in Fayette County, but the minutes of the church⁸⁴ do not include his name. Among the names of members of Boone's Creek Church in 1786 also George G. Boone is included by S. H. Ford in the reference mentioned above. By this church he was set apart to the ministry and was ordained by Jeremiah Vardeman and Ambrose Bourne on the 2nd Saturday in March, 1815.⁸⁵ S. J. Conkwright says, "In February, 1816, Elder G. G. Boone was invited to preach for them whenever their pastor, Elder Vardeman, was away In February, 1817, Elder G. G. Boone was extended a call as pastor, but declined to accept the call, stating that he would preach for them whenever possible."⁸⁶ In the minutes of Elkhorn Association for 1815 and 1816 George G. Boone is listed as a messenger from Boone's Creek Church and a corresponding messenger to North District Association (1815) and to Tate's Creek Association (1816).

"In April, 1817, letters of dismissal were granted to G. G. Boone and his wife."⁸⁷ He moved his letter to Mt. Gilead Church in Fayette County of which church he was pastor from 1817 to 1828. From 1817 to 1822, Mt. Gilead Church was in Elkhorn Association, and during these years the name of George G. Boone is listed in the minutes of Elkhorn Association as a messenger from Mt. Gilead Church. From time to time he was appointed as corresponding messenger to Tate's Creek Association (1817, 1819-22), to North District Associa-

tion (1817, 1819-22) and in 1818 to Licking Association which was causing contention among the Baptists in that area at the time. These duties and his great activity show the reliance placed in him at the time. In 1822, Mt. Gilead Church requested to be dismissed with Boone's Creek Church and the Lexington Church from Elkhorn Association to go into a new association.

These churches met in 1823 and formed Boone's Creek Association and in the minutes of this association until 1828 George G. Boone is listed as a messenger from Mt. Gilead Church. He was moderator of this association in 1823 and from 1825 to 1828.⁸⁸ His great interest and activity in Baptist work is indicated by the fact that from 1823 to 1828 he was a corresponding messenger to Elkhorn, North District, South District and Tate's Creek Association, every association with which Boone's Creek Association corresponded. In 1828 Boone's Creek Association passed a resolution to abolish its constitution, which was the first indication of the contention introduced by Alexander Campbell.

In 1829, George C. Boone appears as a messenger from Mt. Union Church to Boone's Creek Association. At this session he preached the introductory sermon, which duty he had also performed in 1825 and 1826.

S. J. Conkwright says that in March, 1828, George G. Boone was called as pastor by the Providence Church and that he had served the church for a year preceding that time and that "they neglected recording the services of Brother Boone for last year." He resigned as pastor of the church in 1830 after the introduction of Campbellism. His term of service at this church was about three years.⁸⁹

S. J. Conkwright also states that from July 1827 to March, 1830, George G. Boone was pastor of Boone's Creek Church where he had been a member earlier and where he had been ordained. He states further, "In April, 1830, a vote was taken for a pastor, Elder G. G. Boone receiving twenty-nine votes, eight voting against him."⁹⁰ In May of that year when a vote was taken on the constitution and the rules of decorum, a division in the church resulted. Whether George

G. Boone became pastor of the minority group who became Reformers or Campbellites is not known. But in July Elder John M. Johnson was called as pastor of the majority group.

George G. Boone was a preacher of good ability, and was quite active in the ministry for a number of years. According to Spencer⁹¹ at different times he was pastor of Providence,⁹² Boone's Creek, and other churches. But according to tradition, he acquired the habit of indulging too freely in strong drink, by which he lost his popularity. In 1830, he became identified with the Campbellites. In *The Millennial Harbinger* for May, 1830 in the list of monthly receipts for the paper the following appears, "G. G. Boon paid for himself, S. Shivel, T. Christian, J. Davis, G. Allen, and J. M'Call, Athens, Ky."⁹³ In the same paper for August, 1831 the following entry appears, "G G Boone, Athens Ky. vol. 2 for T Christian, S Shivel, J Davis, O D Winn, H Moore, and himself."⁹⁴ At this time he was evidently living near Athens, Kentucky. Athens was in Fayette County, ten miles S. E. of Lexington.⁹⁵ We do not know the time, place, nor circumstance of his death. A page by page search of *The Millennial Harbinger* for several years after 1831 does not reveal a single occurrence of his name.

There is in the possession of Mrs. Katherine Walker Godbey, of Perryville, Kentucky a letter written by George G. Boone on May 5, 1821, to other members of his family. Mention is made of the "contentious spirit" of the preachers in Licking Association causing distress in some of the churches in North District Association. The letter also states that he was a pastor in Elkhorn Association. At the close of the letter the statement "Polly joins me in love to you all" seems to indicate that his wife was named Polly. Mrs. Godbey stated to me in a letter in December, 1945, that George G. Boone had a brother named William Boone. In the minutes of Elkhorn Association from 1818 to 1823 the name of William Boone appears as a messenger from Mount Union Church to the association and from 1823 to 1829 his name appears in the minutes of Boone's Creek Association as a messenger from Mount Union Church to that association.

He was also clerk of Boone's Creek Association in 1824 and 1825. It is interesting to note that in 1829 William Boone and George G. Boone are both listed as messengers from Mount Union Church to the association and that the name of the church does not appear in any later minutes of Boone's Creek Association.

Arthur Upshaw Boone

In the eighth generation from George Boone I, Dr. Arthur Upshaw Boone continues the line of Baptist preachers in the Boone family. He is the son of Higgason Gruggs Boone, who was a son of Squire Boone III and a brother of Thomas Boone and Isaiah Boone. Higgason Grubbs Boone (born October 23, 1806) was married in 1833 and united with the Elkton Baptist Church in that year. He was not a minister, but was a deacon in the Baptist Church at Elkton, Kentucky for more than fifty years and a clerk of that church for more than forty years.⁹⁶ From 1834 to as late as 1881, his name appears as a messenger from the Elkton Church to Bethel Association. He represented Todd County in the Kentucky Legislature for two years, and "except for this period of absence from home on official duty, his record of church attendance was unbroken"⁹⁷ He died at Elkton in 1885.⁹⁸

Dr. Arthur Upshaw Boone was born at Elkton, Ky., on September 7, 1860. He was converted at the age of twelve and was baptized into the fellowship of the Elkton Church. He was ordained January 5, 1887. He received his early education at the Green River Academy at Elkton.⁹⁹ His father, H. G. Boone, was a member of the stock company of this academy. Dr. Boone also attended the Southern Baptist Theological Seminary (1885-88), the first of the Kentucky Boones to attend the seminary. While a student at the seminary he was pastor at Elkton, and at Leitchfield, Ky. After leaving the seminary, for he did not become a full graduate, he was pastor at Smith's Grove (1888-91).

Dr. Boone married Eddie Belle Cooke of Bowling Green, April 30, 1891. From 1891 to 1898, he was pastor of the Bap-

tist Church at Clarksville, Tennessee. Then he became pastor of the First Baptist Church of Memphis, Tennessee where he served for thirty-two years, retiring in 1930.¹⁰⁰

In 1900, a D.D. degree was conferred upon him by Union University at Jackson, Tennessee, of which institution he was a trustee from 1900 to 1910. From 1903 to 1909, he was president of the Tennessee Baptist Convention. He traveled in Europe during the summer of 1902. During the summer of 1925 he made a trip to the Holy Land in company with his son, Dr. W. C. Boone. His wife died September 25, 1924,¹⁰¹ and on June 9, 1927, he married Miss Ida McIntosh.

After he retired from the pastorate, Dr. Boone served as supply pastor to large churches in several southern states and now since 1937 he has served as chaplain at the Baptist Hospital in Memphis. Since 1911, Dr. Boone has been a trustee of the Southern Baptist Theological Seminary. He has one son, Dr. William Cooke Boone, and one daughter, Mrs. Frank H. Leavell, of Nashville, Tennessee. A biography of Dr. Boone was written and published by Leslie S. Howell in 1932. Dr. Boone has also published the following books: *The Family Record Book*; *Progressive Bible Readings*, Nashville, 1942; and *Entering and Living the Christian Life*, Nashville, 1945.

William Cooke Boone

Dr. William Cooke Boone, in the ninth generation from George Boone I, is the son of Dr. Arthur Upshaw Boone, a descendant of Samuel Boone, brother of Daniel Boone. W. C. Boone was born February 8, 1892, at Bowling Green, Kentucky. He was educated at William Jewell College (A.B., 1912; A.M., 1913), at the Southern Baptist Theological Seminary (1912-14), and at Columbia University (summer, 1923). Georgetown College conferred a D.D. degree on him in 1928. He felt his call to the ministry in February 1912 while he was a student at William Jewell College. He was ordained at Memphis, Tennessee on March 24, 1914.

Dr. Boone was pastor of the First Baptist Church of Hernando, Mississippi from May, 1914, to July, 1916, and also principal of the high school. On September 1, 1915, he was

married to Miss Ruth Trotter, daughter of Mr. and Mrs. I. P. Trotter of Grenada, Miss. Mrs. Boone's mother is a sister of the late Dr. George B. Eager, professor at the Southern Baptist Theological Seminary. Dr. Boone was assistant pastor at the First Baptist Church of Memphis, Tenn. for four months¹⁰² and then became pastor of the Baptist Church at Marianna, Ark., February, 1917, to August, 1918, and of the First Baptist Church, Owensboro, Ky., September, 1918, to February, 1927. He was pastor of the First Baptist Church of Roanoke, Virginia, from March, 1927, to 1930.

From 1930 to 1932, Dr. Boone turned away from the pastorate to be president of Oklahoma Baptist University at Shawnee, Oklahoma. In connection with his inauguration at Oklahoma Baptist University a symposium on Christian Education was held on Friday, October 10, 1930, at which Dr. John R. Sampey, President of the Southern Baptist Theological Seminary; Dr. L. R. Scarborough, President of Southwestern Baptist Theological Seminary; Dr. W. J. McGlothlin, President of Furman University and of the Southern Baptist Convention, and others were speakers.¹⁰³ In 1931 he was vice-president of the Southern Baptist Convention.

From 1932 to 1940, Dr. Boone was pastor of the First Baptist Church of Jackson, Tennessee and in December, 1940, he became pastor of "The Seminary Church," Crescent Hill Baptist Church, Louisville, Kentucky, from which position he resigned, effective December 31, 1945, to become the General Secretary of the General Association of Baptists in Kentucky. From December, 1941, to December, 1944, Dr. Boone served as chairman of the Executive Board of the General Association. At the first meeting after I was elected a member of the Executive Board of the General Association, I had the privilege of voting for Dr. Boone (November 14, 1945) as General Secretary.

Dr. W. C. Boone made a tour of Europe in 1925, extending the trip also into Egypt and to Palestine. In 1930, 1934, and 1937 he conducted tours of Europe. Dr. Boone has published two books, *What God hath Joined Together*, Nashville (1935) and *What We Believe*, Nashville (1936), and he has also

published in pamphlet, *Our Debt to the Jews*, a sermon preached at Crescent Hill Baptist Church on Sunday, May 23, 1943.

Dr. Boone has two sons and three daughters, Ruth Trotter (Mrs. Warner Earle Fuselle), Taylorsville, Ky.; Martha Maria (Mrs. Jack Foust), Jackson, Tenn.; Lieutenant Arthur U. Boone, of the U. S. Naval Reserve, now in business at Houston, Texas; Nan Eager (Mrs. Chas. B. Arendall, Jr.), Mobile, Ala.; and William Cooke Boone, Jr. In my estimation, there is no man so well fitted to take up the leadership of Kentucky Baptists, and no man could have a greater interest or a better motive for promoting the work of the Baptists in this state. Dr. Boone entered officially upon his work as General Secretary of the General Association of Baptists in Kentucky on January 2, 1946.

In the scope of this paper it has been impossible even to include mention of the names of all the many valuable laymen and noble women who have come from the Boone family and have made contribution to the Baptist life in Kentucky.

Descent of Kentucky Baptist Preachers in The Boone Family

George Boone I
 George Boone II
 George Boone III
 1666 - July 27 (or Aug. 7) 1744

George Boone IV
 1690?-

Squire Boone I
 Nov. 25, 1696 - Jan. 2, 1765

Samuel Boone
 May 20 (or 31) 1728 - 1816?

Daniel Boone
 Oct. 22, 1734
 Sept. 26, 1820

Squire Boone II
 Oct. 5, 1744-
 Aug., 1815

Squire Boone III
 Oct. 13, 1760 - June 28, 1817

Thomas Boone
 Dec. 24, 1785-
 Sept. 21, 1855

Isaiah Boone
 Mar. 7, 1802-
 Aug. 23, 1835

Higgaason Grubbs Boone
 Oct. 23, 1806 - 1885

Arthur Upshaw Boone
 Sept. 7, 1860-

William Cooke Boone
 Feb. 8, 1892-

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7. February, 1735 according to John Mason Peck, **Life of Daniel Boone**, p. 11.
8. Peck, John Mason, **op. cit.**, p. 32; Johnston, J. Stoddard, **First Explorations of Kentucky**, p. 61.
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10. Israel Boone, born January 25, 1759.
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27. Lee, Walter M., **op. cit.**, p. 5
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34. Jillson, Willard Rouse, **op. cit.**, p. 152; Peck, John Mason, **op. cit.**, p. 58; Cathcart, William, **The Baptist Encyclopaedia**, Vol. 1, p. 114; Collins, Lewis, **op. cit.**, Vol 1, p. 511; Spencer, John H., **op. cit.**, Vol. 1, p. 102.
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44. Jillson, Willard Rouse, **op. cit.**, p. 148; Collins, Lewis, **op. cit.**, Vol. 2, p. 524, 525, 711.
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46. Page 145.
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