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Wise, Ivan M.

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History of the Ohio Valley Ass



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Southern Baptist Seminary

Ohio Valley Association

OF

UNITED BAPTISTS,

INCLUDING THE HISTORY OF THE

Old Henderson and Union County Associations

NOW EXTINCT.

BY IVAN M. WISE,

Pastor Princeton Baptist Church and Moderator 1890-'94.

NUMBER OF COPIES LIMITED.

VOL. I.

PRICE 25 CENTS.

PRESS OF PRINCETON BANNER.

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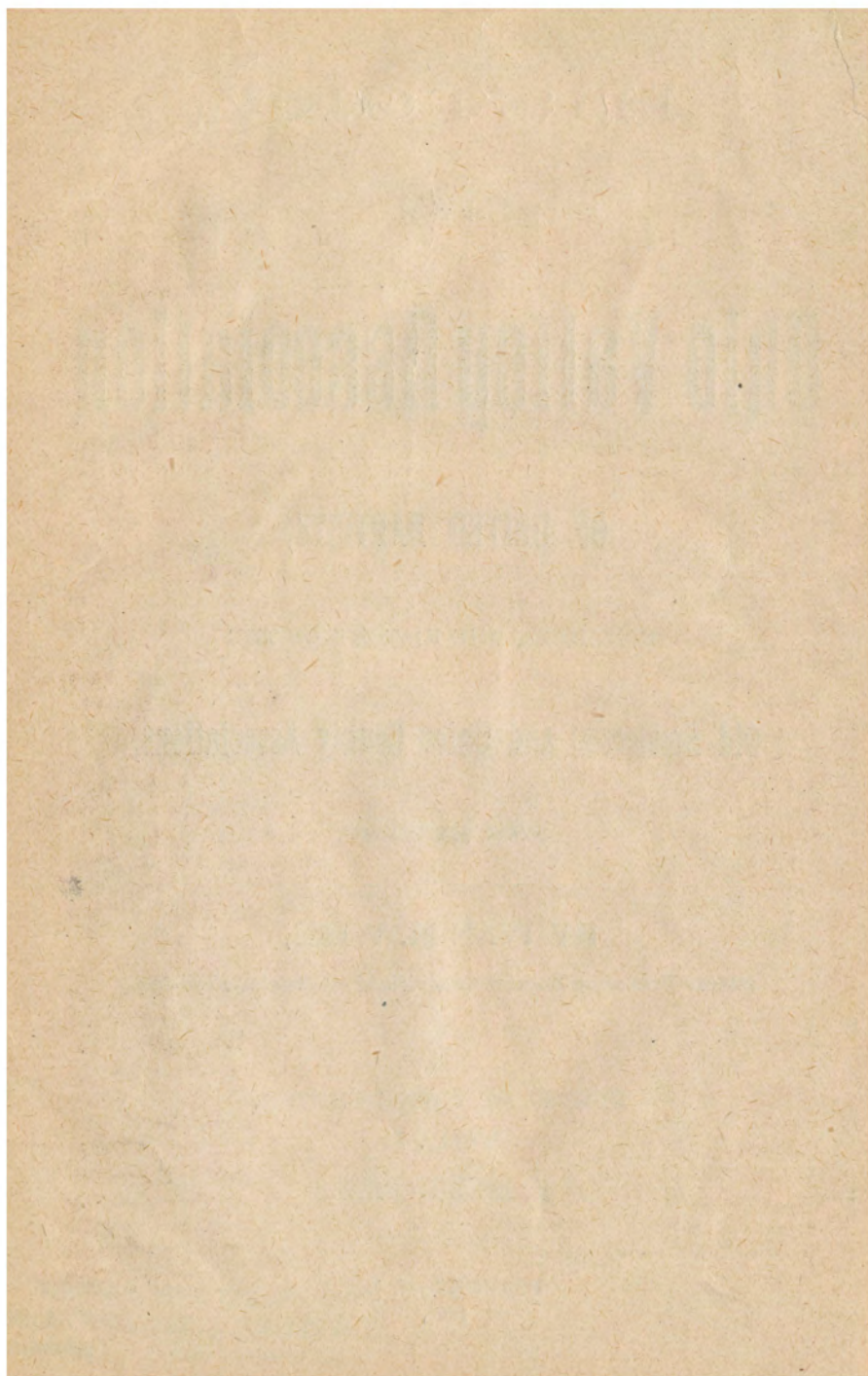
SOUTHERN BAPTIST

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SOUTHERN BAPTIST



INTRODUCTION.

The appearance of this little book needs no apology. We have an associational history that is full of instruction, and to any one who will study the facts and figures there is much encouragement for the future. Many of our people are glad to have the privilege of being Baptists, are proud of their history, and are anxious that a record of their struggles and triumphs be handed down to their children. It is true, that we are too busy making history to write much, but a collection of reliable materials brought together in convenient form, is likely to be a consolation to many who are now in the thick of the fight, as well as an inspiration to those who will come after. The failures of the past should teach wisdom to the present, and show how to reach great success in the future. Not one, even of the coolest blooded of our brethren, can doubt the splendid opportunities of the young and energetic Ohio Valley Association; and it is to be devoutly hoped, that the new body will accomplish fully, what the two weaker did only in part. The far-seeing wisdom of forming the Ohio Valley Association will reveal itself in the future, and future historians will warmly thank us for preserving the early and important records of their great body.

As there are two rivers that unite to form the Ohio, so there were two associational streams that tended to form the Ohio Valley Association, which two streams were equal in importance and identical in purpose, although unequal in length and different in circumstances. The one stream was twenty years old and badly choked with indifference and worldly conformity; the other was ten years old, and in addition to these was stubbornly opposed by a strong, prudent, wealthy and intellectual Catholic population. To build up strong churches, and develop weak ones, to create a Baptist sentiment and build an Institute for the education of the masses of our young people, an efficient association of the churches in this section of Kentucky was absolutely necessary.

The territory of the Ohio Valley Association embraces one of the finest sections of Kentucky. It commences with Green river on the northeast and extends to the Tradewater on the southwest, a distance of about 50 miles, and extends south of the Ohio river about an average distance of 25 miles. Immediately through this country runs the Ohio Valley railroad, which our brethren, Dr. P. G. Kelsey and Col. Jordan Giles, were instrumental in building, and it is likely that the Association got its name from the railroad. The association includes Henderson county, which was formed in 1798, and named after Col. Richard Henderson, of North Carolina; it has 422 square miles, 252,910 square acres, and had 29,536 inhabitants in 1890. Union county was formed in 1811, has 380 square miles, 183,602 square acres, and 18,229 inhabitants in 1890. Webster county was formed in 1860, has 340 square miles; 17,196

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inhabitants in 1890; 166,026 square acres, and was named after Daniel Webster. As only about one-fourth of Webster county includes itself in the Ohio Valley Association, so it has in its fine territory 887 square miles, 478,017 square acres, and 52,064 inhabitants. In 1890 the Association had one to every 15 1-2 of the inhabitants, or to include Sunday School scholars, one to every 11 1-6 of the entire population.

Having commenced the task of collecting materials soon after the dissolving of the two original bodies, almost entire files of old minutes have been secured; when the lost ones break the record an old copy book of the Henderson County Association, has been of special value; the latter was furnished by Eld. A. Hatchitt. Much credit is also due to Spencer's "History of Kentucky Baptists," W. E. Vance, clerk of Union County Association, P. D. Negley, Jas. Threlkeld, deceased, and also the late Eld. J. B. Haynes. A great number of brethren encouraged the writer in his arduous task, and made subscriptions for advanced copies, that the work might be published. It is useless for him to disclaim financial advantage in bringing out this work, although most of it was written the second time; if the printer's bill is paid, and these important historical documents are preserved and properly used by his Baptist brethren, he will be satisfied. Having a natural taste for such labor, he only wishes to serve the interests of truth in their preservation. To many, some places may seem tedious and disconnected, yet it is facts and not rhetoric that we admire and need in such a narrative; it is true that a few facts noted down when they occur are worth more than a whole cart load of reminiscences called up afterwards. The year 1904 will be the centennial of Grave Creek church; it is likely that it will be properly celebrated by the Association meeting with the church at that time; during that year a second volume of this history should be published, containing a full record of the preceding ten years. Should life, health, circumstances, and disposition be enjoyed, the writer, or some one else better qualified, will, it is to be hoped, bring out Vol. II. If the Ohio Valley Association should prosper in the next ten years as it has in the last five, it will be one of the banner associations in Kentucky, and its history one of the most interesting. With the Lord's blessing two things will bring it to pass, namely, the spirit of missions, and Christian education among the masses of our Baptist people.

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OHIO VALLEY ASSOCIATION.

CHAPTER I.

Before 1800 there was the smallest number of Baptists in the territory of what is now the Ohio Valley Association; it was almost a dense wilderness for many years after the beginning of the 19th century. Soon after the revolutionary war the United States government gave Gen. Morgan a large tract of land in what was afterwards Union county, after whom the county seat, Morganfield, was named. The Baptists, Methodists and Catholics entered this territory at an early date, and planted and waited for their religious harvests which are finally coming to them. It seems that the first Baptist preachers that entered this section of country were Elders Wm. Bourline and Van Teague, who first organized Grave Creek church in the northern part of Webster county, in 1803; soon after it applied for membership in Cumberland Association in Tennessee, but it was declined on account of some charge against Van Teague, who was in the council of organization. In 1804 Elds. Lewis Moore and Jesse Brooks reorganized the Grave Creek church with the following members: Jarrell Willingham, Elijah King, Speer Spencer, Sam Allison, Nathan Walden, a brother Vorus, and James Street. Soon after Brethren Jones, Moseley, Powells and Waldens were received. The little band had many troubles and labors. "an old sister Bentley used regularly to walk twenty miles to attend church meetings." For some time those early churches, composed of members widely dispersed, had no regular places of worship, and met often in distant communities; the Bethel church held at least one session in Warrick county, Ind., and joined the first Wabash Association in Illinois. (Henderson co. min p. 10). The first house of Grave Creek church was built some ten miles from where it was organized. An old record says, "the church had no meeting house until 1811 but met at the houses of the brethren, and in the warm season had preaching in the woods." As the Red River Association was organized in 1807, Grave Creek went into the organization, it seems from convenience (Spencer II. 226-7). In 1812, Grave Creek sent out a colony to organize Canoe Creek church somewhere now near Corydon, Ky., but it soon dissolved. The associational advantages of those early churches were very meagre; in 1813 Grave Creek, Bethel, Salem, in Livingston county, Deer Creek, Highland, Ohio, and Tradewater churches consulted about organizing a new association in Kentucky, "comprising the territories of Union, Henderson, Hopkins and Ohio counties." This movement did not succeed, for Highland became a member of Little River Association in September, 1814, and the same associa-

tion met with Grave Creek in 1818. Thomas Ross was chosen Moderator, and Isaac McCoy, missionary to the wild Indians, preached the introductory sermon (Spencer II 270). September 1820, the following churches went into the organization of Highland Association, at Highland church in Union county, viz: Bethel, Cano- Creek, Grave Creek, Highland, Little Bethel; but the Highland Association in 1835 took such a strong position against missions, Bible societies, etc., "that Little Bethel, Grave Creek and Highland churches withdrew from its fellowship, and the following year, formed Little Bethel Association (Spencer II. 489). Some reasons why the new Association was formed are "its repeated violation of the spirit and letter of its constitution: 1st, by appointing committees to determine matters which belonged exclusively to the churches; 2d, by nullifying acts of the churches, and, 3d, by appending to its minutes of 1835 that document known in this section as Harraldson's Bull, which we consider an infringement on the rights of the churches, and which contains grossly false charges against Baptist preachers of the highest standing for piety and usefulness" (Id). The churches in our territory remained with the Little Bethel Association until 1868; during the time, several of them practiced feet-washing and declared themselves against all benevolent institutions, but made it no bar of fellowship, (See Hist. of Grave Cr. Ch. Min. 1871).

SECTION 1. The pastors of Grave Creek church were from North Carolina, Virginia and Kentucky; Wm. Bourline served about two years, possibly until his death; then John Welden and Job Hobbs "attended the church." The latter left the care of the church in 1818 and was followed by John Dorris who served until 1829, and he was succeeded by William Hatchitt, who was "pastor until his death, in 1860, although he had an assistant, on account of feeble health for many years;" T. L. Garrett assisted in 1835, K. G. Hay in 1840, Wm. Whayne in 1842, then the pastor's son, A. Hatchitt served one year, possibly in 1852, J. G. Howard in 1853, William Owen until 1858, and again K. G. Hay until 1867. J. B. Haynes was then pastor and he was followed by A. J. Miller in 1870, and John F. James was pastor in the autumn of 1871; in the autumn of 1872 Judge P. H. Lockett was chosen pastor and served with much success until the spring of 1882. Then L. C. Tichenor was pastor from December 1882 until December 1886; J. R. Kennerly took pastoral charge in April 1887 and served until 1889. Since then Bro. W. W. Schwerdtfeger has preached to the church. The church has sent out several colonies, has had some baptisms, and for the last two years has improved on the regular line of mission work.

SECTION 2. The second oldest church is Highland in Union county. Two churches especially helped in its organization November 17, 1812, The history of Highland church says, "with help from Flat Creek church, Hopkins county, Ky.," this help from Hopkins county seemed to have been John Bourland, Edward Berry, James Hester and Reuben Owen, and from Grave Creek, Elders Job Hobbs, John Grantham, John Welden, and Brethren James Street and Elijah King. Elder Bourland was chosen

Moderator and Elijah King Clerk of the organizing council. Highland was organized with eight members, viz: Henry Morris, Jare Morris, Sarah Wade, Jas. Davis, John Buck, presumably a kinsman of Dr. W. C. Buck, Aquilla Davis, Francis Berry and Mary Berry; having no house of worship, the church met in the private houses of the community for six years. (History Highland ch. Minutes, 1873). "In July, 1813, appointed messengers to the Wabash Association, and at the next meeting agreed not to present their letter, as the Red River Association was more convenient." (Id). If it joined the latter Association it remained with it only one year, for the same record says it "became a member of the Little River Association in September, 1814," which last Association was formed in 1813. (Spencer II. 269). In February, 1814, Henry Morris was licensed to preach, and John Grantham was the pastor; "in June 1815, instructed her messengers to the Association to act as they thought best in regard to the division in the Association," which probably referred to masonry and missions, for in 1818, when the Little River Association met with Grave Creek, Highland "declared she would not co-operate with the Association in the missionary enterprise." (History of Highland ch.) The church sent out a colony in 1820, which was organized into Little Bethel church, Union county, and Wm. C. Buck, D. D., was pastor.

The Highland Association "was constituted at, and derived its name from Highland church, in Union county, September, 1820. Most of the churches and preachers of the fraternity were tinctured with Hypercalvinism and were opposed to missions and benevolent societies," and in addition to this difficulty, "it was estimated that at least two-thirds of the people of Union county were Roman Catholics." (Spencer II. 329). In 1830 Dr. Buck led in the organization of a Bible society in the Highland Association; "this aroused the spirit of opposition to benevolent societies, and, in 1835, the Association took such high grounds against these institutions that Bethel, Little Bethel, Highland and Grave Creek churches withdrew from its fellowship, and the following year, formed Little Bethel Association. (Spencer, Id.) In March, 1824, Highland church sent out another colony which was organized into a church in Morganfield, which seems to have rapidly come to naught; in April, 1833, Wm. Morrison was licensed to preach, and was ordained in March, 1834, by just one presbyter, W. C. Buck: this brought on the candidate, Dr. Buck and Highland church, the censure of the Highland Association. (Spencer II. 494). By this time the church was becoming quite anti-missionary, for in August, 1834, it "instructed its messengers to the Association to keep out all benevolent institutions, as a bar to fellowship, and that we will, if possible, keep them out of the church." (History Highland ch.) Dr. Buck resigned and Wm. Morrison took charge of the church in August, 1835, and in October following, "the Highland Association sent a committee to visit Highland church to inquire into the difficulty then existing in the church. It seems from the record that the difficulty existing was on the subject of missions," (id), and the Association was fast approaching in-

quisitorial powers and exercising ecclesiastical authority. The committee from the Association even went so far as to exclude members of Highland church for believing in missions, which action was endorsed by a majority of the church, numbering 21, which was strongly anti-missionary. Both parties continued to use the house, and each claimed to be Highland Baptist church; the excluded, or missionary party, still exists, has erected an excellent house and enlarged the grave-yard, has about 180 members, supports preaching two Sundays a month, and has a Sunday-school, while the anti-missionary majority has almost, if not entirely, disappeared. Wm. Morrison was their pastor at irregular intervals from 1835 to 1858, when he died, and his grave is only a few yards in the rear of the pulpit, marked by a simple slab: "A Sinner saved by Divine Grace." In 1848 the church sent off another colony to form Uniontown church, and in September, 1860, another to form Little Union these churches are now quite prosperous. In 1859 M. H. Utley was pastor, in 1860 W. G. Inman, now of Humbolt, Tenn. At the August meeting of 1860, Highland "appointed three messengers to meet with messengers from other churches in the county, to encourage Baptist ministers to locate in the county." (Hist. of Highland ch.) J. L. Tichenor was pastor in 1861, N. Lacy in 1863, John S. Taylor was called in 1865 but did not accept, but J. C. Hopewell was called and accepted to the church's delight; J. M. Ezell was pastor in 1866, F. J. Jessup in 1868, J. B. Haynes became pastor in 1872 and served till 1883, although J. L. Perryman and S. B. Withers supplied a part of this time. T. N. Compton was pastor until 1887. U. J. Fox in 1889, I. M. Wise from March, 1890, to May, 1892, and C. H. Gregston from June, 1892 to the present time. When the old widow of Elder Morrison died, she left \$1,901. to Highland church, the interest of which to support pastors.

SECTION 3. The third oldest church in the Ohio Valley Association is Bethel, near Hebbardsville, Henderson county. It was constituted June 4, 1813, by Elders Job Hobbs, John Grantham and John Weldon. From the best information that can be obtained, the following male members went into the constitution, viz: Jarret Willingham, Joseph Eades, John Willingham, Wm. Willingham, Hampton Jones, John Weldon, James Cross, David Rhodes and John Vanadale. A number of females also went into the constitution," (Hist. Bethel church Min., 1872). In September, 1813, Jarret Willingham was licensed to preach, John Weldon was the first pastor, having been called in December, 1813, and he accepted in February, 1814, and served till September 5, 1817. During the year 1818, the subject of missions was discussed, and in August of that year declared in favor of missions. "At the May meeting, 1821, after the Lord's Supper was administered, the disciples washed each others' feet, which was kept up by the church for a number of years." (Id). Thos. Downs, it seems, while pastor of Greenbrier church in Daviess county, served Bethel as pastor from 1822 until 1831, "often walking the distance to fill his appointments and receiving but a small pittance for

his labors." At the December meeting in 1831, Wm. Hatchitt became pastor, and the next year "proved to be one of considerable strife and contention, a number of the members refusing to subscribe to the terms of the General Union. A number withdrew, but in a short time nearly all came back." (Id). When the church withdrew from the Highland Association and joined Little Bethel Association, "a number of members became dissatisfied with the action of the church, and had to be expelled;" this would indicate much anti-mission sentiment in the church. "The year 1838 was one of great prosperity, about thirty being baptized and a number received by letter;" in April, 1841, W. W. Whyne was licensed to preach, and on June 5, 1842, was ordained to the work of the ministry. Elders Wm. Hatchitt and Richard Jones officiating, and in September he was called as assistant pastor. On the 4th of January, 1845, was called as pastor, Wm. Hatchitt having resigned after serving the church 14 years. Elder Whyne served till December 5, 1846, and was chosen on several occasions afterwards. A. Hatchitt was licensed to preach April 6, 1844, and ordained on Sunday, September 7, 1845 by Elders Joseph Board, K. G. Hay and W. W. Whyne. The following served as pastor: K. G. Hay 1847, A. Hatchitt, from 1848 to 1852, Isham R. Allen in 1856, J. M. Dawson in 1859, W. R. Welsh a part of 1861, K. G. Hay from May, 1863, till February, 1869, A. J. Miller was called in April, 1869, and served two years, when A. Hatchitt was called the seventh time to become pastor.

In 1867 Drs. J. S. Coleman and J. C. Maple, now of Iowa, and others, held a meeting, when about 150 members were added to the church. When the Henderson county association met with Bethel in 1884, it seems that L. C. Tichenor was pastor; he served the church till November, 1889, then John A. Bennett served till August 1892, and E. H. Maddox till the present. In the winter of 1891-2, Elder F. M. Sharp aided Pastor Bennett, when about 55 were baptized into the fellowship of the church. In the summer of 1891, Bethel church sent out a colony (seriously against her will) to form the Hebbardsville Baptist church, and in the spring of 1893, a few members to form the Dupuy Baptist church at Bluff City, Henderson county. When the Henderson county Association dissolved in 1888, Bethel would not go into the formation of the Ohio Valley for some account, and remained unassociated till October, 1890, when it united with this Association.

SECTION 4. The fourth oldest church in the Ohio Valley Association, Little Bethel church, Union county, was constituted with nine members, September 24, 1820. The charter members were Wm. Hammack, Jeremiah Collins, Asher Cox, Chas. Buck, Elder W. C. Buck, Peggy Young, Sarah Collins, Eliza Young and Christopher Young; the organizing council were Elders John Davis, George Flyn, and Helps, Henry Morris, James Berry and Burgess S. Moody, (Hist. Little Bethel church Min. Henderson county Association, 1874.)

The first meeting of the church was held in W. C. Buck's house on Tuesday September 26, 1820. Elder Buck acted as Moderator and was chosen as pastor. Delegates were chosen to meet at Highland church to organize an Association, which is known as Highland Association. The church erected a house and worshipped in it September, 1821; in November messengers were chosen to help constitute a church at Morganfield; in September, 1825, Bro. Collins was ordained deacon and James McMahon assistant; in 1830 the church had 19 members. In March, 1834, John D. Davis was ordained deacon by Wm. Morrison; in 1835 the Highland Association met with this church, and "passed a resolution, and gave the church some advice, which this church considered not in accordance with the word of God, and could not receive it, and at her next meeting, in October following, excluded the following members for not adhering to the rules of the church; John D. Davis and others, in number, 8 members. November, 1835, James W. Collins and E. G. Collins were chosen deacons in the place of the two excluded. September, 1836, the church withdrew from the Highland Association for calling in question the acts of the church and nullifying them." (Hist. of Bethel church.) R. Jones was chosen pastor in May, 1837, and James W. Collins licensed to preach; in October the church held a meeting and 35 members were received, and in June 1838, declared in favor of missions. January, 1839, J. W. Harpold was licensed to preach, and in 1840 there were 56 members; 18 members were dismissed to form a church at Caseyville; in April, 1840, J. W. Collins was ordained to the work of the ministry and John Withers chosen deacon, and in 1841 the latter was licensed to preach, and in 1842 he was ordained for the ministry by Elders Wm. Morrison, Joseph Board and J. E. Grace, and in July 1842 he was chosen pastor, and the church agreed to build a new house of worship. In 1850 there were 73 members; in 1855 Pastor Withers resigned the care of the church to ride as missionary of the Little Bethel Association, and T. B. Rushing was chosen pastor; in 1856 Elder Withers was recalled and there were 20 members added to the church. He died attending a meeting in Hopkins county, and Elder Rushing became pastor again. In 1860 the church had 102 members, and M. H. Utley was called as pastor in 1861, and N. Lacy in 1862; Collin Hodge in 1864; J. C. Hope-well in 1865. In 1868 sent messengers to "Cherry Hill church to consult on the division of Little Bethel Association." Bro. Robert Clemens died in 1869 and left the church \$500, the interest of which is to be used for the support of the church's pastor; in 1870 the church had 104 members, and W. J. Hager, James Clemens and W. C. Hamner ordained as deacons. J. M. Ezell was pastor in 1872, "and delegates [were] appointed to meet at Blakeley's school house to constitute a church," and Bethel joined the Henderson county Association in 1873, and J. B. Haynes was called as pastor but did not accept; in 1874, Elder Samuel Martin was called. This church has shown a missionary spirit ever since it was constituted, and stands firm on Baptist doctrine, and receives no member on

alien immersion." (Hist. of Bethel church.) Somewhere about 1875 Bethel church dismissed several members to organize the Seven Gums Baptist church; yet in 1880, it reported — members, in 1890 to the Ohio Valley Association, 115 members.

These four mother churches have sent out many colonies throughout the territory of the Ohio Valley Association, many are now prosperous and gradually enlarging, and also many are small and weak—some have died and are forgotten.

CHAPTER II.

For a generation before the civil war, religious interests in Kentucky partook largely of the speculative element; in downright earnest, yes, but largely of a theoretical nature. The soil of the "dark and bloody ground" is prolific in more ways than that of fast horses and fair women; from 1811 to 1837 the strange progeny of Campbellism was forming, evolving and revolving in the Baptist womb, preparatory to a separate existence; it seems from about 1834 to 1840 the horny-handed and flint-hearted hyper-Calvinism was causing birth pangs and death throes to our people. These two great schisms from the Baptists, going out almost at the same time, caused many heated and protracted religious and irreligious discussions. At that time our churches were few and scattered and quite small, and the ministry was generally uneducated. Our cause was then fighting its Waterloo all over the state; it was a life and death struggle. The decided leader of our people in this section was Wm. C. Buck, D. D., and when he left Union county for Louisville in 1836, the Baptist cause in these parts was almost like sheep without a shepherd. If this undoubted hero of truth left this country without the leading hand of Providence, he certainly committed a great sin; there were three great heresies that expectantly waited to invade, disrupt and destroy our cause, viz.: Anti-missionaries, Campbellites and Catholics.

Great revivals that swept other sections of the country, were very limited and irregular in our territory. The advantages from association were limited; our churches belonged to the Little Bethel Association from 1836 to 1868, which embraced about six large counties, and seldom met in our bounds. When the civil war was over, the commercial spirit ran high, the people received high prices for their products, religious wrangling was almost neglected for business activity and political reconstruction. About the greatest revival in our territory was at Bethel in 1867, when there were 150 additions; and about this time other churches had revivals. The cause demanded better Associational advantages; hence the organization of the

HENDERSON COUNTY ASSOCIATION.

When the Little Bethel Association met with the Richland church in Hopkins county, in 1868, Grave Creek, Bethel, Mt. Pleasant, Zion, Cherry Hill, Cash Creek, Henderson and Pleasant Valley churches received letters of dismission to form a new Association. The eight churches had

931 members, leaving Little Bethel Association with 29 churches and 2,081 members. Messengers of these eight churches met with Cash Creek church in Henderson county, and the preamble of the committee on Constitution says: "We, the churches in Henderson county, (Here follows a list of the eight churches,) believing that the cause of our Blessed Master demanded the organization of a new Association in this part of our State, petitioned and received the following letter from the Association with which we were identified: 'The Little Bethel Association of Baptists now in session with the Richland Baptist church, Hopkins county, Kentucky,

'To Whom it May Concern: This is to certify that the eight churches in Henderson county, to wit: (here the names of the eight churches) are hereby at their own request dismissed from us to go into the organization of a new Association. By order of the Association this October 17, 1868. J. C. Hopewell, Moderator: W. C. Morris, Clerk.'" (Record book of Henderson county Association, (p. 2). The new Association in their covenant were thoughtful to say, "We feel it due to state here that in this step we have been prompted by no unkind feelings towards Little Bethel Association, and that we do cherish a warm affection for that venerable body." The old minute book, furnished by Elder A. Hatchitt begins thus: "Minutes of the organization of the Henderson county Association of Baptists, Saturday, October, 1868. According to notice delegates from the Baptist churches of Henderson county met at Cash Creek church for the purpose of organizing an Association. On motion Bro. Wm. E. Bennett was called to the chair, and Bro. H. M. Ball, Secretary, for organization Delegates being requested to present their names for enrollment, the following names were presented and enrolled:

1808 Grave Creek—J. H. Craddock, H. S. Cheaney and Jas. F. Farley, estimated membership 128.

1813 Bethel—Elders A. J. Miller, A. Hatchitt and H. M. Ball—estimated membership 267.

1853 Zion—Elder J. B. Haynes, W. E. Bennett and P. D. Negley—estimated membership 157.

1839 Henderson—Elder D. Whittinghill, B. M. Clay—estimated membership 119.

1842 Mt. Pleasant—R. Utley, Thos. Smith, B. F. Martin—estimated membership 101.

1864 Cash Creek—N. B. Cosby, J. B. Jones, Wm. Sugget—estimated membership 97.

Pleasant Valley—Elder A. J. Denton, W. B. Swan, Amos T. Jones—estimated membership 19.

1848 Cherry Hill—M. Book, John Craig, T. Willingham (Record book 1),—estimated membership 42."

On motion of A. J. Miller the temporary officers were made the permanent ones, and "the opening prayer was now offered by Bro. Haynes." The Association was divided into two Mission Districts, and appointed

a "Home Mission Board composed of two members from each church, five of whom shall be a quorum," (Record Book p. 5). This Board of eighteen members commenced a series of long experiments, that has finally settled on nine members and five a quorum in the Ohio Valley Association. The Clerk was ordered to have 500 copies of minutes printed, if there should be enough money, at the meeting of the Mission Board in Zion, November 1868, if not enough money for that much printing, it was ordered returned to the churches. The minutes were never printed and this failure was a distressing omen. From the very start, it seems, that the leaders in this Association lacked co-operative enthusiasm, and the masses of the people supremely indifferent. Making due allowances for deaths and removals, with not much strength by additions, we are not much surprised that the Association ran almost aground just twenty years afterward. Numbers, wealth, social position, unless consecrated to Christ, have often proven to be mill-stones to drag Baptists down.

SECTION 1. First Session, Mt. Pleasant church, October 22 and 23, 1869. Elder A. Hatchitt, Moderator; J. H. Craddock, Clerk, and L. C. Tichenor led in prayer. Received correspondence from Little Bethel Association, Elder Wm. S. Morris and Brethren Jas. Threlkeld and Robert Morrow; it would seem that Uniontown church was still a member of Little Bethel Association. Daviess county Association, L. C. Tichenor, H. T. Lampton, J. S. Henry and J. S. Taylor and C. J. Kelly, from Fairfield, Illinois. At the meeting when the Association was organized, A. J. Miller was chosen to preach the Introductory Sermon and J. B. Haynes, Alternate. At this meeting Elder Miller was absent and "the Alternate declining, Elder C. J. Kelly preached from Matthew 28:19, 20: "Go ye, therefore, and teach all nations, etc." (Minute, p. 4); so it appears that the first sermon before the association was on Missions and not by one of its pastors. When the Association was organized, an elaborate organization was effected, and the first session was about as active in dispensing with the work of the first; H. L. Cheaney moved to dispense with the committee on arrangements, J. B. Collins to dispense with the committee, "to settle with Treasurer," and also "state of religion" and "Religious Periodicals." H. L. Cheaney moved to "dispense with the committee on our relation to the colored race." J. W. Rust was given ten minutes to represent the Western Recorder and L. C. Tichenor the same time to represent a Baptist school at Owensboro. The reports on Missions and the General Association were suppressed by an omnibus resolution, but Dr. H. H. Talbird, pastor at Henderson, seemed to have prevented a breach with the General Association; Henderson county Association promised to aid the State work, "after supplying our own destitution." Pastor Talbird also urged the brethren to start right as an Association, and in his Circular Letter on "Christian Liberty" gave the world a masterpiece of religious literature. The eight churches reported ninety-six baptisms and 1,004 members.

CHURCHES.	PASTORS.	P'ST'R S'L'RY	CON'TR	M'MBR SHIP.	CLERKS.
Grave Creek	J. B. Haynes	\$ 250	\$ 6 25	113	J. H. Craddock
Bethel	A. J. Miller	500	5 00	282	G. W. Rowland
Zion	Pastorless		6 00	131	P. D. Negley
Henderson	H. H. Talbird, D. D.	1500	4 00	147	P. H. Lockett
Mt. Pleasant	N. Lacy	250	4 00	110	G. W. Smith
Cash Creek	A. J. Miller	220	5 00	111	J. C. McCarty
Pleasant Valley	A. J. Miller	150	3 00	33	W. B. Swann
Cherry Hill	J. B. Haynes	150	5 15	77	R. W. Agnew

In their letter to the General Association they said "our churches report some degree of prosperity. We have also had some missionary work done in our bounds," and close saying: "Brethren, we are a young and feeble band, and we ask an interest in your prayers." The committee on Sabbath schools reported, "We find from the letters from our churches that there are very few Sabbath schools sustained," and this is significant: "Resolved 2nd. The people must have leaders, and we feel confident that if our pastors will lead in this matter that we will have better schools and more of them. Brethren try it." It takes some effort and imagination for us to fully appreciate the struggles, difficulties and discouragements of our brethren who organized and operated the old Henderson county Association.

SECTION 2. Second session was at Bethel church, H. Talbird, D. D., Moderator, J. H. Craddock, Clerk, and the sermon by Dr. Talbird from Phil. 3: 7 and 8 verses. The session seems to have lasted three days, October 22, 23, and 24, 1870. Spotsville, a newly organized church, Uniontown and Little Bethel were received into the Association. On Sunday, Dr. Coleman lectured on "History and Peculiarities of the Baptists in Kentucky," at the close of which \$227 in cash and pledges was raised, and next day the Association gave him \$75 of it back for State Evangelism. The preachers pledged 70 days labor and the laymen \$163 in money. Sunday schools hardly existed, the report says: "There are few of our churches sustaining Sabbath Schools" and the Association resolved: "That we recommend to all our churches that they fail not to immediately organize and faithfully sustain a Sabbath school." The Association defined its relation to the General Association, and located a Mission Board of five members in Grave Creek church, and three formed a quorum; the extreme of last year.

Churches.	Pastors.	Pastor's Salary.	Mem- 'ship.	Prt'g fund.	Clerks.
Grave Creek	A. J. Miller	\$ 250	118	\$5 00	J. S. Craddock
Bethel	A. Hatchitt		284	5 00	G. W. Rowland
Zion	A. J. Miller	250	135	5 00	P. D. Negley
Henderson	H. H. Talbird, D. D.	1500	191	3 00	P. H. Lockett
Mt. Pleasant	N. Lacy	200	113	4 00	G. W. Smith
Cash Creek	A. Hatchitt		130	5 00	J. C. McCarty
Pleasant Valley	A. J. Miller	150	39	3 00	W. B. Swann
Cherry Hill	J. B. Haynes	200	92	4 00	R. W. Agnew
Spotsville	J. L. Brooks	100	42	1 00	
Uniontown	Pastorless		28	1 00	
Little Bethel	N. Lacy	200	94	3 00	

SECTION 3. Third session was held with Cherry Hill church, October 22 and 23, 1871, Dr. Talbird, Moderator, A. Hatchitt, Clerk, and B. T. Taylor preached the Introductory sermon on Matt. 25: 14-30 verses. Among others Elders R. Gooch and M. C. Givens from Little Bethel, and J. W. Hammack from Little River Associations were present. On Sunday Dr. Talbird preached on Heb. 11: 24 and at close of sermon \$360 was subscribed for missions, and by resolution the General Association was invited to send its agents on the field for mission funds, and report the amounts to the Clerk. The preachers pledged 50 days labor. It was "resolved that we sympathize with our brethren at Princeton, in their laudable efforts to build a Female school; and invite their agents to visit our churches, and raise funds to assist in building said house." Had some missionary work done by several brethren at \$3 per day.

Churches.	Pastors.	Pastor's Salary.	Mem-'ship.	Pr't'g fund.	Clerks.
Grave Creek	A. J. Miller		130	\$5 00	
Bethel	A. Hatchitt		303	4 00	
Zion	A. J. Miller		134	5 00	
Henderson	H. H. Talbird	\$1400	213	5 50	
Mt. Pleasant		200	136	4 00	
Cash Creek	A. Hatchitt		129	3 30	
Pleasant Valley	A. J. Miller		42	2 50	
Cherry Hill	J. B. Haynes	200	99	2 50	
Spottsville	J. L. Brooks	100	38	1 00	
Uniontown	J. F. James	430	39	2 00	
Little Bethel	N. Lacy	150	72	3 00	

These 11 churches reported 117 baptisms, 1334 members, and very little definitely for missions, though good work as reported.

Section 4. Fourth session was held with Zion church, October 26, 27 and 28, 1872. J. B. Haynes called the meeting to order, and J. S. Coleman led in prayer. Highland church and Woodland, a newly constituted church in Union county, were admitted to the Association. J. B. Haynes was chosen Moderator; A. Hatchitt, Clerk, and R. L. Thurman preached the Introductory Sermon from Phil. 1:21. During the session about \$150 was raised for Foreign Missions, half cash. At the close of Dr. Coleman's sermon on Sunday, "and during the sitting of the Association over \$150 was raised in money, and about \$50 pledged" to the Orphan's Home, and 55 new subscribers secured for the Western Recorder. The report on Education warns the churches against Catholic schools, and mentions the probable fact of the coming of the Southern Baptist Theological Seminary to Kentucky. There was \$135 worth of mission work done, and the churches in Union county were divided into a Third District. Significant!

Churches.	Pastors.	Pastor's Salary.	Mem-'ship.	Pr't'g fund.	Clerk.
Grave Creek	J. F. James		131	5 00	Names not given in minutes.
Bethel	A. Hatchitt		290	5 00	
Zion	A. J. Miller	\$ 500	171	5 00	
Henderson	H. H. D. Straton	1300	219	5 00	
Mt. Pleasant	G. A. Coulson ?	300	108	4 00	
Cash Creek	A. Hatchitt ?		135	4 00	
Pleasant Valley	A. J. Miller ?		40	4 00	
Cherry Hill	J. B. Haynes	200	135	4 00	
Spottsville			35	2 00	
Uniontown	J. B. Haynes	200	30	2 50	
Little Bethel		150	58	5 00	
Woodland	J. B. Haynes	150	18	1 00	
Highland	J. B. Haynes		27	1 00	
13 Churches		\$2800	1307	47 50	

SECTION 5. Fifth session was held with Uniontown church, October 25, 26 and 27, 1873. J. B. Haynes was Moderator, A. Hatchitt, Clerk, and P. H. Lockett preached the Introductory Sermon from Eph. 4:1-3. Elders Thurman was agent for Foreign Missions, Given, State Missions. Kelly, of Fairfield Association, Illinois, J. M. Ezell, of Little Bethel, and Maddox, of Daviess County Associations, were visitors. On Sunday Elder Straton preached on Mal. 3:10, but the mission collection was small, "owing to the day, it being very rainy." The year previous there were 28 members on the Mission Board, at this session they appointed only 3, one each in Grave Creek, Cherry Hill and Henderson churches, who were to use regular coupon notes in subscription. Most of the churches had no Sunday Schools, and the report on state of religion said "spiritual condition is distressingly feeble and low. The complaint is general of spiritual destitution and inefficiency."

Churches.	Pastors.	Pastor's Salary.	Bap-tism	Mem-'ship.	Pr't'g fund.	mis-s'ns	Post office.
Grave Creek	P. H. Lockett			129	\$5 00		Henderson
Bethel	A. Hatchitt	\$ 250		265	4 00		Heb'rdsville
Zion	A. J. Miller		5	172	3 00		Zion
Henderson	H. H. D. Straton	1300	23	133	5 00		Henderson
Mt. Pleasant	A. J. Miller	300	36	167	4 00		Smith Mills
Cash Creek	A. Hatchitt			134	3 00		Heb'rdsv'le
Pleasant Valley	A. J. Denton ?		1	35	2 00		Robards
Cherry Hill	J. B. Haynes	200	3	97	5 00		Robards
Spottsville				34	2 00		Spottsville
Uniontown	B. T. Taylor ?	150		32	2 50		Uniontown
Little Bethel		150		60	5 00		Caseyville
Woodland	J. B. Haynes	150	3	20	1 50		Morganfi'ld
Highland	J. B. Haynes			36	1 25		Uniontown
13 Churches		2500	71	1314	43 25		

SECTION 6. Sixth session was held with the Henderson church, October 3rd to 5th, 1874; J. B. Haynes, Moderator, A. Hatchitt, Clerk, and J. I. Barnett, of Union county, preached the Introductory Sermon from

John 3:16. Elders Caperton, S. F. Thompson, and Miss Mary Hollingsworth were visitors. This year Lick Run, Daviess county, joined by letter, and Thos. Willingham and Wm. Jewell were the messengers. Religion was at a low ebb "on account of the lukewarmness of His professed followers." It seems that the mission work was an entire failure and the brethren went on resolving as usual: the report said, "we recommend to the Association the appointment of a missionary to preach to the destitute in our bounds, and that this body take proper steps to raise the money to pay said missionary for his labor," (Minute p. 5), and 5 brethren were appointed, who thought of doing something at once, but history records the same old story.

Churches.	Pastors.	Pastor's Salary.	Bap- tism	Mem- ship.	Pr't'g fund.	Mis- s'ns	Post office.
Grave Creek	P. H. Lockett		14	149	\$3 00		Henderson
Bethel	A. Hatchitt	\$ 200	4	264	4 00		Heb'rdsv'le
Zion	A. J. Miller	500	24	200	3 00		Zion
Henderson			1	120	4 35		Henderson
Mt. Pleasant	A. J. Miller			161	4 00		Smith Mills
Cash Creek			12	132	3 00		Heb'rdsv'le
Pleasant Valley				35			
Cherry Hill	A. A. Niles?	200	9	104	4 00		Robards
Spottsville				34	2 00		Spottsville
Uniontown				28	1 50		Uniontown
Little Bethel	Sam'l Martin	150	1	73	3 50	Total	Caseyville
Woodland	J. B. Haynes	150	1	22	1 50	11	Morganfield
Highland	J. B. Haynes		8	48	1 25	Res-	Uniontown
Lick Run		100		14	2 00	olu-	Curdsville,
14 Churches		1300	74	1384	37 10	ns.	

SECTION 7. Seventh session was held with Grave Creek church, October 2-4, 1875, P. H. Lockett, Moderator; A. Hatchitt, clerk, and Dr. J. P. Boyce preached the Introductory Sermon from Rom. 8:24. Wm. Harris, pastor East church, Louisville, and E. H. Maddox, Agent for State Missions, were welcomed. Mt. Olive church, in Union county, and one new church, New Hope, were received into the Association. At the close of the sermon on Sunday, raised \$34.45 for Orphans Home; the report on State Missions said: "The General Association has never done much for us," but explained, "We hope it will not be thought that we are not in sympathy with the work of the General Association." (Min. p. 5.) Dr. Boyce received warm encouragement for his work for the Seminary. Decided to observe the Centennial next year. T. L. Brooks was missionary and the Association was in debt to him \$102.

Churches.	Pastors.	Salary.	Bap- tisms	Mem- bers.	Pr't'g fund.	Mis- sions	Post office.
Grave Creek	P. H. Lockett		7	139	\$3 50		Henderson
Bethel	A. Hatchitt		10	262	4 00		Hebbardsville
Zion	G. A. Coulson	\$ 500	3	199	4 00		
Henderson	R. D. Peay	1100		127	4 20		
Mt. Pleasant	A. J. Miller			143	3 00		Smith Mills
Cash Creek	T. L. Brooks		7	130	2 40		Hebbardsville
Cherry Hill	A. A. Niles?	200	4	102	3 00		Robards
Spottsville				33	2 00		
Uniontown							
Little Bethel	J. J. Barnett	150	17	95	3 00		Caseyville
Woodland	J. B. Haynes		10	39	1 50		Morganfield
Highland	J. B. Haynes			48	1 00		
Lick Run				17	1 50		Curdsville
Mt. Olive	J. P. Brooks?		2	18	1 00		DeKoven
New Hope	J. P. Brooks			27	1 00		Geneva
15 Churches		\$1950	53	1405	\$35 10	\$48 00	

SECTION 8. Eighth session was held with Highland church, Union county, October 17-18, 1876, P. H. Lockett, Moderator; A. Hatchitt, clerk, and R. D. Peay preached the Introductory Sermon from Matthew 4:1-10. This is the only session of the Henderson County Association of which the writer has not a printed minute, although he has the use of the old minute Record book. New Liberty church was received into the Association this year. The minutes of this session are copied on pages 105 to 120, including the "History of Henderson Church." If any one, who has the Centennial minute of 1876 of the Henderson County Association, will send it to the writer, he will confer a great favor, and will be due the lasting praises of our people. Let us preserve our history: the true historian cannot make facts.

Churches.	Pastors.	Salary.	Bap- tisms	Mem- bers.	Pr't'g fund.	Mis- sions	Value of Property.
Grave Creek	P. H. Lockett	\$	7	130	\$3 00		\$ 1000
Bethel	A. Hatchitt		8	238	3 00	\$26 50	1000
Zion	G. A. Coulson?		4	191	5 00		2000
Henderson	R. D. Peay	1000	2	126	4 00	12 75	5000
Mt. Pleasant			3	140	3 00		1800
Cash Creek	A. Hatchitt			93	3 00		1000
Cherry Hill		200		97	3 00		1000
Spottsville				33			
Uniontown				20			1000
Little Bethel	J. J. Barnett	150	12	107	3 00		500
Woodland	J. B. Haynes	150		36	2 00		500
Highland	J. B. Haynes	150	2	47	1 50		1000
Lick Run			8	30	1 55		
Mt. Olive				24	1 00		
New Hope				27			
New Liberty	D. J. Logsdon			38	1 00		
16 Churches		1650	46	1400	34 05	\$39 25	15800

SECTION 9. Ninth session was held with Cherry Hill church October 20-22, 1877, J. B. Haynes, Moderator; A. Hatchitt, clerk; the Introductory Sermon was preached by the Moderator from Numbers 13:30. Seven Gums was received into the Association this year, and New Liberty seems to have been dissolved. J. B. Haynes, G. A. Robinson and Ben Omer, of Seven Gums, were appointed as the Mission Board; this indi-

cates great extremes and strains in the work of the Association. J. P. Brooks was paid \$26, "that being effected as a kind of compromise," (Min. p. 5,) and A. Hatchitt was paid \$27.25 on "old claim." A special committee on Sunday School Convention was appointed from Henderson county, viz: R. D. Peay, A. J. Miller and I. Johnson. This recommendation tells how sentiment was going: "that each church be earnestly requested to take their own collections, and forward the money, etc."

Churches.	Pastors.	Salary.	Bap- tisms	Mem- bers.	Pr'g fund	Missions.*
Grave Creek.....	P. H. Lockett.....	\$	6	139	\$ 4 00	
Bethel.....	A. Hatchitt			218	3 00	
Zion.....	A. J. Miller	500		100	4 00	
Henderson.....	R. D. Peay.....	1000	5	129	2 80	
Mt. Pleasant.....	J. B. Haynes.....	200	9	14	3 00	
Cash Creek.....	J. L. Brooks.....		4	88	2 50	
Cherry Hill.....				90	3 00	
Spottsville.....	J. L. Brooks.....	100	1	59	2 60	
Uniontown.....				20	1 00	
Little Bethel.....	J. J. Barnett.....	150	7	104	3 00	
Woodland.....	J. B. Haynes.....	150	23	63	1 50	
Highland.....	J. B. Haynes.....	150		47	1 50	
Mt. Olive.....	D. J. Logsdon.....			20	1 00	
New Hope.....				18	25	
Seven Gums.....	J. B. Haynes.....	100	15	62	1 80	
Lick Run.....				30		
16 Churches.....		2250	70	1370	34 35	\$18 65

*REMARKS: Possibly it was no one's fault more than another's, that the mission interests of the Association were so badly and unsuccessfully managed. It is possible that the leaders of the work had none too much sympathy for each other, and lacked confidence in each other's executive abilities. The way the work is drifting, the Association is bound to divide!

SECTION 10. Tenth session was held with Zion church, October 19-21, 1878, A. J. Miller, Moderator; A. Hatchitt, clerk, and the Introductory Sermon was preached by the Moderator from Luke 12:15. William Pratt, Agent of the General Association, James Robinson, of Blue River Association, Mo., and Rev. A. B. Miller, D. D., of Evansville, Ind., were present. "Granted letters of dismission to the churches in Union county—say, Highland, Uniontown, Woodland, Little Bethel, Mt. Olive and Seven Gums." (Min. p. 3.) The Corresponding Letter says: "We regret to inform you that a large number, (in fact all,) of the Union county churches have applied for and been granted letters dismissing them from connection with us."

CHURCHES.	PASTORS.	P'ST'R S'L'RY	Bap t'm	M'MER SHIP.	Pr't ing	Mis- sions	When con- stituted.
Grave Creek	P. H. Lockett	\$	45	181	\$4 00	\$11 00	1804
Bethel	A. Hatchitt		1	203	3 00		1813
Zion	A. J. Miller	500	30	205	3 00		1852
Henderson	R. D. Peay	1000	54	215	2 60		1839
Mt. Pleasant	A. J. Miller	200	14	145	3 00		1842
Cash Creek	A. Hatchitt		30	122	2 50		1862
Cherry Hill			5	92	2 50		1846
Spottsville				24	2 00		1870
Uniontown		100		21			1848
Highland	J. B. Haynes	105	1	47	1 50		1812
Little Bethel		150	9	107	3 00	5 00	1820
Woodland		150	21	77	1 50		1872
Lick Run				30			1874
New Hope			24	51	1 50		1875
Mt. Olive				19	1 00		1868
Seven Gums			6	74	1 00	2 65	1875
16 Churches		\$2205	240	1616	32 16	18 65	

In addition to the amounts already mentioned, Higginson congregation gave \$1.50, unknown contribution \$2.60, and \$13.25 by voluntary contributions, (Min. p. 9 and Clerk's Note). The six Union county churches that asked for letters, reported 345 members, leaving the Henderson county Association with nine churches and 1,271 members. It seems that Pleasant Valley church that worshipped in a Union house (the Campbellites and Methodists owning the other two-thirds interest) was dissolved about 1875. It can easily be seen what progress the Baptists in the territory of the Ohio Valley Association made between 1868 and 1878; from the scanty records, it appears, there had been 908 baptisms, \$661.90 collected for missions, and \$136.15 for the Orphan's Home. In 1881 J. W. Warder, D. D., appears on the field, and his excellent system, with the steady hand of the State Board of Missions, together with the Lord's blessings, has brought order out of confusion and is reaching with the gospel many destitute fields. The first notice of his work in these parts was at the Henderson County Association at Corydon in 1881, when a committee of 12 members was appointed to confer with him on the subject of State and Associational Missions. This committee said the "agent selected be recommended to the State Board, and their approval of the appointment be secured, and the funds collected after paying the agent to be equally divided between the Board of this Association and the Board of the General Association."

The Henderson and Union County Associations had separate fields, although identical interests, and as they ran a parallel of 10 years, and then came together, it is thought best to alternate their sessions in these records, for every five years. By this means we can see their average development, and normal growth, which is the more satisfactory.

CHAPTER III.

HENDERSON AND UNION COUNTY ASSOCIATIONS.

There is often economy and efficiency in division of labor, but not always; considering the difficulties, conflicting preferences and influences, it was possibly best for the old Association to divide, but also considering the co-operating energies and railroad facilities it was just as proper for them to unite again in 1888, in the formation of the Ohio Valley. Let us hope that the Lord always overrules all things for the best in the history of His people; especially those who are called according to His purpose (Rom. 8:28). Viewing the discouragements of the past, we can rejoice in what He has wrought.

As was seen at the tenth session of the Henderson county Association, six churches in Union county, with three others, viz: Little Union, Pleasant Ridge and Bethany, united and organized the Union County Association, at Seven Gums, November 8, 1878. Eight of these churches (Pleasant Ridge did not give the number of its members) organized with 591 members. J. L. Perryman preached the Introductory Sermon from Matt. 24:14; J. B. Haynes was chosen Moderator, and J. P. Brooks, Clerk; the Association appointed the following five brethren as a Mission Board: J. C. Morrow, W. M. Carr, G. A. Robinson, A. J. Young and J. B. Humphrey; the ministers were J. B. Haynes, S. B. Withers, N. Short, J. L. Perryman and D. J. Logsdon. The comparisons between the two Associations are not given, indicating rivalry, but to show how the two bodies prospered in their arduous work.

SECTION 1. Fifth session of the Union county Association. It was held with Little Bethel church, August 31, to September 2, 1883; J. B. Haynes, Moderator, W. E. Vance, clerk, and the Introductory Sermon was preached by N. Short from Dan. 2:44. W. P. Harvey, Corresponding Secretary of the State Sunday School Board, was present and showed what good there is in this long-neglected work; hitherto hardly a table of statistics can be found in this important work; plenty of lamentations, but not much definite information was given. At the session of 1882, a Committee was appointed to investigate "the propriety of establishing a school at some point in Henderson, Hopkins, Union or Crittenden counties, and requested to confer with the several sister Associations. Possibly, this step was taken, because the facilities for academical instruction were so poor, and the inroads the Catholics were making on our Baptist and Protestant population. The committee reported that they "had failed to ascertain as to whether or not there could be established a successful school at any convenient point, and begged to be excused for having failed to discharge duty. The committee were excused." (Min. p. 3.) Said committee were N. Short, T. E. Taylor and S. W. Martin; and thus fell through a big idea for the Baptists, if it had been successful; such a Baptist High School is a crying necessity. The report on missions said, "to say that we have destitution is to utter a truth. The

reading of the letters from the churches, together with the Treasurer's report, reveals to us that but little has been done;" and it recommended "an Executive Board, consisting of four brethren, three of whom to constitute a quorum." The report on Sunday Schools regretted that the number had decreased "from eleven last year to seven at present." The two Mission and Sunday School Boards were to be blended and "that each member of this body contribute 10 cents per month for the support of these objects." The report on State Missions said, "after some anxious, perplexing, painful and doubtful thoughts on the subject of State Missions, your committee recommend that this Association co-operate with the State Mission Board," etc. The report on Foreign Missions said, "theoretically, we are a missionary body; practically, we are not." The Mission Board aided Uniontown \$28.68; Mt. Olive, \$18.50. and paid to Bro. Logsdon \$34 for preaching at Boxville. J. B. Haynes labored as missionary 150 days and reported 63 professions and 55 baptisms. The minute does not show how much Bro. Haynes was paid for these valuable services. From the simple fact that W. E. Vance was clerk, we have a full Table of Statistics; may his tribe increase.

Churches.	Pastors.	Clerks.	Sala-ry.	B-p. t m	M m	Prt'g	Missins	Pledg's Missns next year.
Uniontown	J. B. Haynes	W. T. Boyle	\$	3	26	\$	50	\$
Little Bethel	J. B. Haynes	W. E. Vance	150	27	115	4	40	15
Woodland	J. B. Haynes	S. E. Lindsay	150	15	95	3	00	17
Highland	J. B. Haynes	R. Hollinsw'h	150	5	103	3	00	20
Mt. Olive	S. W. Martin	J. B. Humph'ys	75	10	73	3	00	19
Seven Gums	W. R. Gibbs	G. W. McK'ng	30	3	27	1	00	5
Pleasant Ridge	J. B. Haynes	L. J. Coleman	144	7	146	4	00	20
Little Union	S. W. Martin	M. V. Gatlin	125	5	85	3	00	11
Bethany	S. W. Martin	A. M. Bened'ck	125	4	193	4	00	10
Zion	J. C. Hopew'ill	M. Hammack	221	23	103	3	00	23
Clayville								
N. Harmony								
12 Churches			\$1170	102	\$89	\$29	40	126
								60
								111
								00

There was given \$23:50 for the Orphans' Home.

In addition W. P. Harvey was given \$46.55 for State Sunday School work. Zion (Bordley) church's history was read. It was organized September 30, 1843, and enjoyed two meetings with Dr. J. H. Spencer resulting in over 100 additions. Appointed messengers to help organize Ohio River Association.

SECTION 2. Fifteenth session of Henderson county Association. This meeting was held with Henderson church, October 20-22, 1883; A.

J. Miller was chosen Moderator, A. Hatchitt, Clerk, and J. B. Moody preached the Introductory Sermon; it was deferred till night, the text was not given in the minute, and the only instance where the text of the Introductory Sermon is not known in all the history of the two Associations. The Moderator being in poor health, Prof. S. A. Chambers, Principal of the Henderson Public Schools, and Isom Johnson were chosen Assistant Moderators. The visitors were quite numerous; J. W. Rust, of Bethel Female College, J. W. Warder, State Board, W. P. Harvey, Sunday School Board, A. B. Cabaniss, Western Recorder, J. B. Moody, Gleaner, A. B. Miller, Indiana, James Kedsley, "Independent Evangelist," Judge M. C. Givens, Little Bethel Association, Miss Mary Holinsworth, Orphans' Home, &c. The Mission Board reported several important items and "regrets the necessity for such a report as the facts require us to make." It says: "A. J. Miller, D. D., was appointed our financial agent; but at his request, on account of his broken health, Rev. J. B. Roll was appointed assistant agent," and "Bro. Roll entered at once upon his work, and for a short time met with encouraging success." A. Hatchitt was appointed missionary, but was not able to do any work; Bro. Roll was appointed missionary and J. T. Farley financial agent. "Bro. Roll was instructed to go to Pleasant Valley and hold a meeting. We have not received any report from him; he seems to have become discouraged and abandoned the work," as another John did long ago. (Acts. 15:38). "With no missionary in the field, and the best time for collecting having passed, Bro. Farley thought it best not to undertake the canvass. The Board met September 8th, and appointed A. B. Miller, D. D., to go to Corydon and hold a two weeks meeting, agreeing to pay half of the expenses of the meeting; the State Board assuming the payment of the other half." Dr. Miller went in September, and reports "much indifference on the part of the church there towards the meeting. Failing to get the full co-operation of the brethren he nevertheless preached on day and night. He reports large congregations at night, but small in the day." The benevolence of the Association this year was about as follows:

Money collected by J. B. Roll as financial agent	\$48.00
Balance from previous year	30.54
Cash	3.00
Money paid to State Board	25.50
" " " Agent, J. B. Roll,	12.00
" " " A. B. Miller, D. D.,	23.00
Balance in hand of J. B. Roll, agent	24.00
Balance in the treasury	7.04
Public collection at the Association for Orphans' Home	48.00
Collection for the Colored Normal and Theological School	5.18

So the Henderson county Association in 1883 gave only \$82.04 for missions. The report on Sunday Schools said: "Out of ten churches, only

four have Sunday Schools. We also learn that several of our members are engaged in Union Sunday Schools. We recommend that each one of our churches organize, without delay, a Baptist School." This year the Association adopted the plan (Warder, or Ky. Plan), to divide all mission funds into five parts, viz: Home, Foreign, State, District and Sunday School. The continued ill health of A. J. Miller, and his death soon after this session, December 7, 1883, sorely embarrassed the general work of the Association. He was thrown from his buggy sometime before, and badly crushed; and it seems that he never entirely recovered. His widow, orphans, and unmarked grave are still with us; the "Baptist Ministers' Aid Society of Kentucky," has cared for his family since 1890, and a poplar board, rank weeds and an evergreen cedar, watch, crawl and whisper over his last resting place on Bro. J. H. Tillotson's farm near Hebbardsville. When will the grave of this Baptist hero be properly cared for?

Churches.	Pastors.	Bap- tism.	M'mbrs	Print- ing.	Missions asked for
Grave Creek	A. J. Miller?	5 ?	225	\$ 4 40	\$ 116 80
Bethel	A. Hatchitt		124	3 00	64 48
Zion	A. J. Miller	2	231	5 00	12 12
Henderson	S. A. Chambers	2	170	3 25	90 00
Mt. Pleasant	A. J. Miller?	3	160	2 75	81 60
Cash Creek	T. L. Brooks?		187	2 50	97 24
Cherry Hill		5	93	3 00	48 06
Spottsville*	A. J. Miller?	6	51	1 30	26 52
Corvdon	L. C. Tichenor?		44	1 00	23 88
Lick Run			30	1 00	15 60
10 Churches		23	1313	\$27 20	\$683 30

REMARKS—Reported \$9.25 for 1882. ~~1883~~

Three churches have dropped out of the records of the Association, and likely had dissolved, viz: Pleasant Valley, Niagara; New Hope, Geneva; and Little Home, Henderson. In Union county, preaching at several mission points seems to have been abandoned, and New Liberty church disappears from the records.

The Baptist forces in the two counties, in 1883, as appears from their minutes were 22 churches, 2,296 members, and reported 125 baptisms, \$208.64 for missions, \$71.50 for the Orphan's Home, \$46.55 to Dr. Harvey's State Sunday School work, and \$56.10 for printing minutes, besides \$5.18 for the Colored Seminary. Thus we see the work gradually moving onward; the work more systematized and the General Association coming to the rescue.

SECTION 3. Tenth session of Union County Association. This meeting was with Bethany (Pond Fork) church, October 11-13th, 1888; C. H. Gregston, Moderator, W. E. Vance, Clerk, W. M. Carr, Treasurer; the Moderator preached the Introductory Sermon from Matt. 17:26—"The

Christian's Relation." Letters from the churches were read by W. P. Harvey and Prof. A. F. Williams. Drs. J. W. Warder, J. M. Phillips, John O'Bryan, D. S. Edwards and C. F. Steward were visitors, along with several others. The Morganfield church, organized February 11, 1888, was received into the Association. It was ascertained that the standing committees on Literature and Foreign Missions would not be ready to report, so the Moderator requested Ben M. Bogard "to write on said subjects, and to present the reports when called on." Dr. Phillips "begged time to speak in the interest of the Ministers' Aid Society, which was organized by the General Association of Baptists at Eminence, Ky., June 21, 1888, and earnestly asked the body to take under her prayerful consideration this noble institution, and appoint a committee to write and present to the body a report on said subject," (Min. p. 2). Rev. J. M. Phillips, D. D., formerly pastor of the Baptist church, Chattanooga, Tenn., and more recently induced by the Henderson church, (largely assisted by the State Board,) to accept their pastorate, was a genuine power for good throughout this section of Kentucky. This item is significant: "Dr. J. M. Phillips, of Henderson County Association, asked the body to take under her consideration the propriety of forming a union with his Association; stated that said Association desired that the two Associations become one body; that the Henderson County Association was within itself a weak body, and thought by uniting the strength of the two bodies much more good could be accomplished. Dr. Phillips asked the Association to appoint a committee to confer with him on the subject. By motion, a committee was appointed for said purpose, and requested to report when called on. The committee consisted of J. W. Hammack, J. B. Humphrey, G. A. Robinson, T. E. Taylor and Elder S. W. Martin." This special committee on the "Proposed Union of Associations" said as follows:

"Your committee on the proposed union of the Union County and Henderson County Associations beg leave to report: That we very heartily endorse the proposition, and for the purpose of effecting a union, recommend the appointment of a committee of five brethren of this body, who shall be authorized to visit the Henderson County Association at its meeting next week, and make overtures from this body with reference to a union. We also recommend that in the event of favorable action on the part of the Henderson County Association on the proposed union, this committee shall be authorized to call a meeting of this Association, in joint session with that of the Henderson County Association, to effect the union, and arrange for the future work of the united body. We also recommend that the publication of the minutes of this body be withheld until this committee has had time to perform its work and furnish a report of the same for publication in the minutes. We would recommend as a name 'The Ohio Valley.' T. E. TAYLOR, Chairman." (Min. pp. 9-10.) There is no uncertainty either in the excellent style or the meaning o

that report. The committee on the proposed union were: T. E. Taylor, H. C. Snyder, John Christian, U. H. Turekald, C. H. Gregston, J. W. Hamrick and G. A. Robinson. An unusual visitor this year was "Bro. Suahbrah? a converted native of East India, who desired to address the assembly. The brother then very eloquently entertained the audience for nearly an hour," etc. The report on State Missions "earnestly" recommended co-operation with the General Association. T. E. Taylor urged the Association to help build a house for our church in Morganfield, and Bro. J. B. Haynes spoke of "Sturgis, a destitute point on the O. V. railroad, in the southern part of Union county, where a town is being rapidly built up. Elder Haynes stated the offers that had been made by the Railway Company to build a church house and a school there, provided the brethren and friends will take hold of the matter, and contribute liberally to build up the cause of education and Christianity at said place." (Min. p. 4.) John O'Bryan asked, and received, a collection of \$9.61 to aid in building a Baptist church house at Dawson Springs; also a collection of \$14.03 was taken up for the Orphans' Home. The report on District Missions said missionary work had been done at Little West School House, Sturgis, Walnut Bottom, Anderson School House, and mentioned Chalybeate Springs, in Webster county. Nearly all the churches reported Sunday Schools.

Churches.	Pastors.	Sa-ry	Bap-tisms.	Mem-bers.	Pr-fund sions.	Mis-sions.	Chur'ch S. S. All ex-penses, c'nsist'g	When c'nsist'g
Uniontown	T. N. Compton	\$ 200	6	27	\$ 1 00	\$ 8 00	\$ 25 00	45
Little Bethel	C. H. Gregston	150	108	108	2 85	16 30	350	46
Woodland	C. H. Gregston	150	7	103	3 00	16 85	1000	71
Highland	T. N. Compton	150	8	122	3 00	30 00	2900	105
Mt. Olive	D. J. Legsdon	50	20	36	2 00	5 00	100	35
Seven Gums	C. H. Gregston	120	20	20	2 50	25 40	800	98
Pleasant Ridge	D. J. Legsdon	50	1	23	1 00	4 35		55
Little Union	C. H. Gregston	100	17	143	3 00	43 85	1400	109
Bethany	J. B. Haynes	200	1	82	2 50	29 40	1000	330
Zion	S. W. Martin	150	21	231	3 50	40 00	600	96
Clayville	T. C. Carter	150	22	128	3 00	23 35	300	65
N. Harmony	T. C. Carter	202	24	166	3 00	119 15	1500	46
New Hope	W. H. King		9	53	1 00	3 76	500	40
Utley's Chapel	J. W. Vaughan		14	14	1 00	5 00		50
Morganfield	T. N. Compton	150	18	18	1 00	5 00	300	206
		\$1942	136	1374	\$32 85	\$370 41	\$13250 756	\$2740 08

The above Tables show that the Association contained much vigor and missionary spirit. One resolution said, in recommendation, "that the churches of this Association now give more special attention to our District work in supplying our own destitution, and looking after and helping more our weak churches." (Min. p. 11). A synopsis of the last five years is interesting.

Yr.	Place.	Mis- sions.	Orph'ns Home.	No. of S. S.	Schol- ars.	Bap- tisms.	Mem- bers.
1884	Highland	\$281 45	\$36 05	7	384	17	947
1885	Woodland	238 87	36 00	8	320	124	1103
1883	Zion	217 45	41 40	8	350	171	1204
1887	Clayville	266 45	15 70	6	214	91	1283
1888	Bethany	425 76	14 08	11	670	136	1344

The facts indicated by these figures show a gradual development in Baptist enterprises in the Union County Association; it is not surprising that our people of the Henderson County Association wished to be associated with such an intelligent and missionary body of Christians.

The committee on the union of the two Associations reported to the churches of the Union County Association, (which report was published on page 14 of the minutes of 1888), "that it met with the approbation of the Henderson County Association." For an account of the meeting that effected the union, the reader is referred to another chapter of this history.

SECTION 4. Twentieth session of the Henderson County Association. It was held with Zion church, October 19th and 20th, 1888; J. M. Phillips, D. D., was chosen Moderator, W. B. Swann, Clerk, and the Introductory Sermon was preached by Rev. T. E. Jasper, from 1 John 2:6. Elders J. W. Warder, W. P. Harvey, J. S. Felix, and Profs. Rust and Williams; and Brethren T. E. Taylor, H. C. Snider, U. H. Threlkeld, G. A. Robinson, J. G. Christian, J. W. Hammack, C. H. Gregston and B. M. Bogard were present from Union County Association. "Rev. C. H. Gregston presented to the Association a communication from Union County Association, making overtures for a union of the two Associations. This communication was favorably received by the body, and, by vote, the Moderator was instructed to appoint a committee to confer with the messengers from Union County Association. □ The chair appointed the following: J. H. Craddock, A. Hatchitt, Isom Johnson, Steve Gibson, Thos. L. Watson, Wm. E. Haynes, Samuel E. Spencer." (Min. p. 4). At the meeting of the Henderson County Association in 1887, it seems, that Dr. Phillips, the Assistant Moderator, volunteered to attend Union County Association on this important subject, (See Min. of Union County Association p. 2). The regular order of business was suspended, and the overture from Union County Association was taken up; "after conciliating speeches by various brethren, the Association adopted the report of the committee recommending that each church in the Association appoint a delegate to meet delegates from Union County Association at Corydon, Thursday before 4th Sunday in November, for the purpose of consummating a union of the two bodies," (Min. p. 5). For the meeting for said union, see farther on. This last session of the Henderson County Association was full of interest.

On the subject of Education, Profs. Rust and Williams spoke, the latter "sustained his well-deserved reputation as the orator of Southern

Kentucky; the Association listened to his speech with great interest, being one of the most eloquent it has ever been the pleasure of this body to listen to," (Id). This year the Association had a committee on "Digest of Church Letters," which it is hoped will never be repeated among Kentucky Baptists; why cannot the Association, the servant of the churches, listen to what the churches have to say? J. S. Felix, D. D., was gladly heard on the subject of the Ministers' Aid Society, of which he was the principal originator, and the Association gave him in cash and bonds \$350 60. Dr. Phillips was chosen "as a delegate to represent us in the Southern Baptist Convention," which met in Memphis, Tenn. At the close of Dr. Phillips' sermon Sunday at the church, and J. R. Kennerly's, in a hall near by, public collections were taken for the Orphan's Home and \$50 in cash was the result. Out of 11 churches, 9 reported Sunday Schools; "two have union schools, but report no conversions or contributions for the furtherance of the Master's Kingdom," (Min. p. 8). The schools reported 30 baptisms, and \$146.86 collected for this interest. "The churches of the Association were asked to give \$435.00 for missions during the next year," which was, likely, not done. The report on District missions said "there is a great deal of real destitution embraced within the limits of this Association. The entire river front from Green River to the Union county line, with the exception of the city of Henderson, is practically a missionary field, without churches and Sunday Schools;" among the weak interests, New Hope, Pleasant Valley, Walnut Bottom, Niagara and Cairo were mentioned. This table is incomplete and unreliable.

Churches.	Pastors.	B'p t'm	M'm bers	Print- ing.	Sch ools	Sch'l ars.	Mis- sions.	Val ch. prop'ty	Con s't'd
Grave Cre'k	J. R. Ken'r'ly	24	146	\$ 3 00	1	54?	\$ 7 00-'87	\$ 1000	1804
Bethel	L. C. Tichen'r	8	225	3 00	4	201	73 85	1000	1813
Cash Creek	A. A. Niles	4	72	2 00	1	25	50-'87	800	1862
Cherry Hill	A. A. Niles	3	108	3 00	1	65	14 25	1000	1846
Mt. Pleas'nt	J. R. Ken'r'ly	26	124	2 00	1	156	7 55	1800	1842
Zion	S. H. Morgan	30	253	5 00	1	250	69 50	1500	1852
Henderson	J. M. Phillips	24	370	3 00	1	45?	60 00-'87	6000	1839
Corydon	J. R. Ken'r'ly	1	30		1	21	19 00-'87	1000	1879
New Hope	W. W. Schwer	3	27						1886
Zion Hill	-tzfiieger	2	70	1 50			8 50-'87		1887
Spottsville	"	11	42	1 00					1870
11 Churches		136	1470	\$23 05	11	817	\$260 15	\$14300	

The above table shows there was some missionary zeal in the Henderson County Association, but it seems, to judge from the minutes of 1888, that there was much indirection of their activities, and confusion in their official functions and documents. The following synopsis shows their progress in five years :

Y'r.	Place.	Missions.	Orp'n home.	No. Sch'ls	Schol- ars.	Bap t'm.	Members
1884	Bethel	\$ 180 16	\$74 14	9		68	1134
1885	Cherry Hill	190 15	48 65	11		80	1133
1886	Grave Creek	"We are guilty"	report	9	H'nd160	111	1102
1887	Mt. Pleasant	339 50	38 16	rep't	Prize	174	1328
1888	Zion	260 152 4	50 00	11	817	136	1470

Underneath these facts lie hidden terrible conflicts with moral evil ; Baptists ought to read their history aright, and be convinced that ours is a life-and-death struggle against sin in all its forms ; some of the greatest are worldly conformity, indifference to our holy religion, covetousness, and slack-twisted church relations. But as sure as God reigns, our divine cause is forging to the front. Our people and their work in the two Associations had, in 1888, 22 churches, 2,814 members, 22 Sunday Schools, 1,487 scholars and reported 272 baptisms, (136 from each Association,) \$685.91 for missions, \$64.03 for Orphans' Home, and \$401.95 for the "Ministers' Aid Society." Certainly the new Association will come into possession of as fine a chance as ever one did to accomplish a great and far-reaching work! It should be remembered, however, that Cherry Hill, Bethel and New Hope, in Henderson county, and Highland, New Harmony, Pleasant Ridge and Utley's Chapel, in Union and Webster counties, did not go into the organization of Ohio Valley Association, in all, 7 churches and 695 members. But possibly, all were in favor of the union except Bethel, which refused and called for a letter.

SECTION 5. It is, perhaps, well, while recording the final sessions of the two original Associations, to make brief mention of some of the leading spirits who labored and died during the existence of their respective Associations. Of course, only a brief mention is possible here. Henderson County Association minutes are full on obituaries.

(1.) REV. A. J. MILLER, D. D. This able and useful minister was born in Hardin county, Kentucky, January 7, 1839, and died at Zion, in Henderson county, December 7, 1883. He was one of the prime movers in the formation of the Henderson County Association, and within its bounds he spent nearly all the balance of his life, except some three years as pastor of the Carrollton Baptist church, Missouri. He attended a graded school at Hickman, Ky., and also Madison College, West Tennessee, which suspended during the war. Elder Miller was ordained in 1861, and was pastor in Henderson, Ky., in 1863. He returned from Missouri in 1877. He preached over 4,000 sermons, baptized nearly 1,000 persons, was often Moderator of the Henderson County Association, and Chairman of the Mission Board. His first wife was a Miss Hicks, daughter of Brother Arthur Hicks, and sister of Mrs. J. H. Tillotson, Hebbardsville. Of this union there are several children ; his second wife was Miss Sallie Gibson, niece of Deacons B. F. and George B. Martin, of Henderson county ; of this union there are two children, whom the writer baptized

into the Corydon church, in 1892, where they and their mother live, assisted by "The Baptist Ministers' Aid Society," at Owensboro. This brother's remains sleep in an almost unmarked grave on J. H. Tillotson's farm near Hebbardsville.

(2.) DEACON W. P. BENNETT, of Zion church, was born in 1814, and died August 3, 1884. He was converted in Dr. J. L. Burrows' revival meeting in Henderson, Ky., in 1839, and was baptized by Dr. Burrows into the fellowship of the Henderson church. He was Moderator of the council that met in 1868 to organize the Henderson County Association. From that time until his death he was interested in its prosperity, and gave of his time and means to forward its interests. The notice of the Association in 1884 of him says: "Few men with his means and opportunities have wrought a nobler work upon the generation in which they lived than he." Several of his children are with us, heart and hand, in the Master's work. He was his pastor's friend and was greatly appreciated, in his day, and after his death, his name is not forgotten.

(3.) DEACON MILES H. COOKSEY, of Zion church, Henderson county. This dear brother was born in Virginia, "and in early life came to Henderson county, Kentucky, where he lived a long and useful life, which ended triumphantly January 30, 1885." (Min. page 8.) The same record goes on: "he was the father, grandfather and great-grandfather of a large posterity, some of which are among the pillars of our churches." It was well and widely known throughout the Henderson County Association that this faithful servant of the Lord was devoted to his family, church, pastor and the Baptist cause generally. God blessed him with ample means, and we rejoice to know that, in return, he honored God with his substance. His name is cherished to-day by his children and brethren. The works of the righteous follow them after death, both in this and the future life.

(4.) ROBT. A. FARLEY, AND WIFE, MARY M. FARLEY. Bro. Farley was born in Virginia, August 5, 1802, and died in Henderson county, Ky., April 16, 1886; Sister Mary Farley was born in Lunenburg county, Va., October 24, 1803, and died in Henderson county, Ky., April 21, 1886. Dr. H. H. Farmer remarks in Min. of 1886, concerning these sainted servants of the Master. "I have often thought the lives of humble men were as worthy of being recorded, and certainly of being commended as those of the most wealthy and distinguished." Well said. When well, Bro. Farley was constant to his church; after he lost his health, his wife's attention to him in his sore affliction was perfectly beautiful. "She rapidly sank and died in eleven days," after that of her husband. They were both members of Grave Creek church. Five sons and two daughters were left to bless their church and the world.

(5.) AUSTIN F. CRENSHAW. This brother was born in Henderson county, Ky., March 21, 1819, and died May 6, 1886. Dr. Farmer says: "He was baptised by Elder Wm. Morrison and united with Canoe Creek church about the year 1842." He died a member of Mt. Pleasant church,

He left a wife and three children ; the former is now Mrs. Royal Utley.

(6.) J. M. TAYLOR; was a member of the Henderson church, and a native of Kentucky. He joined the Baptists early in life, but afterwards went to the Presbyterians, but returned to the Baptists before his death. He was sorely afflicted before his death, which occurred in February, 1886. We wish we had more dates, concerning this dear brother.

(7.) EVANS GIBSON. The death of this brother in August, 1886, was very sad. He was a member of Mt. Pleasant church, and brother-in-law to Dr. A. J. Miller ; he was constable at an election, where there was much disorder, and was shot and killed by Bill Mitchell. Bro. Gibson rejoiced in Christ in the presence of death, and forgave his murderer.

(8.) ROYAL N. CROWDER. This dear young brother was the son of J. A. and Ann Crowder, and grandson of Deacon Royal Utley ; he was born in 1861, and died December 19, 1886. From what those say who knew him, the following expression of the Association was not too strong : "the loss sustained by the death of this young brother by the church and the denomination can only be appreciated by those who knew him best. He was a young man of unusual promise. His piety was fervent, his consecration beautiful, and his life pure and blameless." (Min. p. 8). The writer became pastor of Mt. Pleasant church some four years after his death, and often heard his loss sadly regretted.

(9.) ELDER A. J. DENTON. The name and labors of this noble servant of the Lord are closely connected with Baptist history in this part of Kentucky. He was born in 1815, and died May 7, 1887. Was converted in his 34th year, "and soon after entered the membership of Cherry Hill." The minute also says : "he was ordained to the gospel ministry twenty years after his conversion" (p. 13.) "He preached in destitute places, and aided his brethren in revival meetings, and in his own church aided the pastor in many ways: "was married to Margaret Spencer in his twentieth year, and they reared a family of nine children ; one is the estimable wife of J. H. Howard, and another is Elder W. N. Denton, a useful young minister: all of the children are valuable church members and personal friends of the writer.

(10.) ELDER NEWTON SHORT. This well-informed minister was born in Pulaski county, Ky., June 19, 1809, and died in Webster county, Ky., February 10, 1888. The minute of Union County Association (which generally are scarce in obituaries) says : "this our dear departed brother needs no special eulogies here. Suffice it to say, he fell at his post." (p. 9.) From his old books that are now scattered through out the Association, and the careful way they are annotated, he was a very close student and was unusually well informed. We are very sorry that we have so little concerning the life and labors of this staunch Baptist preacher. All his reports published in the minutes indicate much zeal and energy.

No doubt many other valuable members, both men and women lived, loved, labored and died in promotion of our cause in the two Associations, previous to 1888, but the writer is not personally acquainted with the

facts, as he entered this part of the state in 1889, and he can only go by what can be gleaned from the published records. Should any specially interested individual feel grieved that the names and characters of loved ones are omitted, that it is not the fault and wish of him who is striving to embalm the names of our lost ones in the hearts and affections of the living. Let us not forget the good examples of our dead.

CHAPTER IV.

THE OHIO VALLEY ASSOCIATION.

As has been previously noticed, both the Henderson and Union county Associations, in their sessions of 1888, which proved to be their last, requested their respective churches to appoint messengers to come together to effect a union, and organization of a new Association. "In pursuance of said call, the messengers from the churches of the two old Associations, met at Corydon, November 22, 1888, and after prayer, and a sermon by Rev. C. H. Gregston, the house was called to order by J. M. Phillips, D. D., who was chosen Moderator, and T. E. Taylor, Clerk. On enrollment, it was found that all churches were represented except Cherry Hill and New Hope, in Henderson county, and Highland, Pleasant Ridge, New Harmony, New Hope and Utley's Chapel in Union county Associations; the roll being called, all messengers present responded, that their churches favored the union. Bethel church, Henderson county, was represented by letter, disapproving the union movement. Thereupon, it was moved and unanimously carried, that the two Associations be one body, under the name of the Ohio Valley Association of Baptists. After adopting a Constitution and By-Laws usual for such bodies, H. C. Snider was chosen Treasurer, and the following were selected as the Mission Board: G. B. Martin, John McGill, J. H. Craddock, W. M. Carr, John A. Bennett, John W. Conway, J. M. Phillips, D. D., and H. C. Snider. Dr. Phillips, with S. W. Martin, alternate, was chosen to preach the Introductory Sermon for the first session of the Ohio Valley Association. Adjourned to meet with Little Union church, 11 a. m., Thursday before the 3d Sunday in October, 1889. J. M. Phillips, Moderator, T. E. Taylor, Clerk," (Min. of Union County Association for 1888, p. 14). A manuscript minute of that meeting says after the body was declared organized, "J. M. Phillips, D. D., was called on to lead in prayer, which he did in a warm and impressive manner, pouring out his thanks to Almighty God for the union of the two bodies, which was followed by a song, hand-shaking and shedding tears of joy, which appeared to be sent to cement the union." The two Mission Boards of the two old Associations were consolidated and located at Corydon; thus ended the separation of two halves of one whole, in the work of Baptists of this section of Kentucky, which we trust will never be parted again.

The Constitution adopted by the Ohio Valley Association, consisted of 14 articles, and there were 17 By-Laws; these were of the usual kind for such bodies. At the third session of the Association, at Morganfield, Article 7 of the Constitution was amended so as to provide for an Assist-

ant Moderator, and the 10th By-Law also provided for a preacher, and his alternate, to preach an Annual Doctrinal Sermon. See the amended Constitution and By-Laws published in the minute of 1894. It is unfortunate that they are not published every year.

SECTION 1. FIRST SESSION OF OHIO VALLEY ASSOCIATION, OCTOBER 17-19, 1889.

As all that has been written in this History heretofore is properly introductory, and as we are now immediately entering on the history of the Ohio Valley Association, a more thorough notice of each meeting is positively demanded. Nor does the writer have to depend on very imperfect minutes and statistics for all he has to say; for the simple reason that he was a willing co-worker with his brethren in making this part of our record; also he wrote out or preserved ample materials for the history of each session when the matter was fresh and familiar to his mind. Nothing that has a decided influence on the progress of Baptist principles should be considered tedious or unimportant in their history.

This first meeting was held with Little Union church, and "Come Thou Fount of Every Blessing" was sung and Elder J. B. Haynes led in prayer. S. W. Martin preached the Introductory Sermon from 1 John 5: 8. Dr. Phillips, who, for some years had been pastor at Henderson, having removed to Eminence, Ky., J. B. Haynes was chosen Moderator pro tem., and called the house to order, with T. E. Taylor, Secretary. The Moderator was furnished with the Order of Business adopted at Corydon in November, 1888. S. W. Martin and W. B. Swann read the letters from the churches; J. B. Haynes was chosen Moderator; W. E. Vance, clerk, and W. M. Carr, Treasurer. Elders W. R. Gibbs, from Ohio River, and D. Whittinghill, from Little Bethel Associations, were received; and on the second day J. W. Warder, Prof. A. F. Williams and I. M. Wise were received. The latter having accepted, during the previous summer, the care of Corydon, Mt. Pleasant and Uniontown churches, and coming as a messenger from Corydon, was considered a member of this first session of the body. First Baptist church, Sturgis, organized December 6th, 1888; Ohio Valley, (Walnut Bottom) Henderson county, organized January 15, 1889; and Bellfield, organized November 1, 1889, were all cordially received into the Association. The body decided itself to be a first-class Association, elected delegate to Southern Baptist Convention and agreed to bear the expenses of said delegate. G. H. Simmons was chosen, and C. H. Gregston, alternate. The Mission Board for next year were B. F. Martin, J. A. Bennett, A. B. Weaver, J. W. S. Farley, J. W. Conway, J. G. Christian, and W. E. Vance. When the matter of choosing the Mission Board was up, one of the new Board insisted that one of the pastors of the Association be substituted in his place, but such a proposition was emphatically rejected, because preachers were not considered the proper ones to act on Mission Boards and dispense with money. This was quite a new idea, if not a conclusive one, at least to one member of that body, but he had to abide his time. This important

item was ordered: "upon motion, the Clerk was instructed to purchase a suitable blank book in which to keep and preserve a record of the proceedings of each meeting of this Association, beginning with the meeting of the organization at Corydon, Ky.," (Min. p. 8). The writer remembers with much satisfaction having something to do with this movement to preserve the records of the Association, but a question arose in his mind, about the probable fate of the records of the two old Associations in a short while, when the scattered minutes are destroyed; hence a decision to write and publish this History.

When several reports were made considerable warmth was manifested, especially, that on District Missions; a majority of the Committee seemed to encourage an independent attitude as regards the State Board, and employ two Missionaries in the Association, preach to weak churches and supply the destitution, but a substitute prevailed, continuing co-operation with the General Association and also doing all that was possible in supplying our own destitution. Under the report of Sunday Schools, the Association demanded that all means coming into the Treasury for schools be strictly applied that way, but this wholesome order has not been followed. Mission Sunday School work is practically dead in the Ohio Valley Association. The report on Literature by Judge John F. Lockett was one of the best; a splendid essay on the subject. T. A. Conway's report on State of Religion was significant, coming from a mere boy and at the first session after the union of the two Associations—"the information gathered from the reading of the letters, the favorable reports of those who labored in our bounds, the fruits of their labors, the organization of three churches, which were admitted into this body, the glorious report of our Treasurer, all indicate that we are by the favor and wisdom of God gradually advancing in that higher, invaluable growth of the soul, and show that our hearts and God's hand are in the work."

Chairman Geo. B. Marton, of the Mission Board, reported 10 days' work done at Walnut Bottom, which resulted in 19 additions to the young Ohio Valley church; also aided Mt. Olive and New Hope churches. T. C. Carter held a meeting at Black School House, resulting in 15 additions to New Harmony. B. M. Bogard held a 25 days' meeting at Spottsville, resulting in 34 baptisms; "the Board being to some extent instrumental in securing the services of G. H. Simmons in a two weeks' meeting each at Audubon, Morganfield, Corydon and Uniontown, where very efficient work was done and a general interest awakened, we set aside a small amount as additional remuneration. In August Bros. T. N. Compton and Dexter Whittinghill spent 30 days in a meeting at Hitesville, (which was a glorious one,) where 64 souls were born of God, 51 of whom were baptized and united with Highland church," (Min. p. 12). T. A. Conway preached 9 days at Willow Grove, with good interest, but no visible results; in February Bro. S. H. Morgan, at the instance of the Board, "held a meeting of 14 days at Bellfield, which resulted in 9 professions,

all of whom were baptized. This place considered the laborer worthy of his hire, and paid their own expenses. They have since organized into a church and are represented with us." In regard to Sunday school and Colportage work, the Board acted in concert with the State Board, and employed B. M. Bogard for 70 days' work; he canvassed about "one-third of the territory."

About this time, the strange fanaticism known as "sinless perfection" was entering the Association and disturbing some of the churches, hence the following resolution, "6th, that each church in this Association adhere strictly to Bible sanctification as has ever been taught by Baptists, and not indorse what is known as sinless perfection, but denounce it as heresy." The History of Woodland church was ordered printed in the minutes, which was done, page 15.

The following table is important, showing the activities and strength of the new Association at the close of its first year's work :

Churches.	Pastors.	Salary . .	Baptisms	Members	Printing .	Missions .	Church Property	S. S. Roll	All Expenses
Highland	U. J. Fox	\$ 250 00	51	168	\$ 4 00	\$ 31 50	\$ 3,400 00	40	285 50
Henderson	G. H. Simmons	1,200 00	36	429	6 25	51 30	10,000 00	250	1,435 65
Little Bethel	C. H. Gregston	150 00	11	115	3 00	23 22	350 00		176 22
Little Union	C. H. Gregston	150 00	15	162	4 00	23 41	1,000 00	70	195 41
Mt. Pleasant	I. M. Wise	150 00	79	150	1 50	21 25	1,500 00	80	231 55
New Harmony	T. C. Carter	305 00	45	219	4 50	140 00	1,500 00	79	564 95
Clayville	T. C. Carter	150 00	14	134	3 00	30 00	300 00	88	198 00
Bethany	J. B. Haynes	157 00	1	71	3 00	28 65	800 00	90	196 35
Cherry Hill	D. Whittinghill	120 00	1	102	2 50	12 30	800 00	52	134 80
Cash Creek	I. M. Wise	150 00	13	52	1 00	28 50	500 00		181 50
Grave Creek	W. W. Schwerdtf'gr	120 00	31	104	1 60	13 64	500 00		135 24
Seven Gums	J. R. Kennerly	325 00	14	153	2 00	24 10	1,000 00	60	351 10
Pleasant Ridge	C. H. Gregston	150 00	13	89	3 00	24 76	800 00		182 76
Uniontown	C. F. Steward	53 25	3	28					54 50
Utley's Chapel	I. M. Wise	150 00	4	28	1 00	7 00	3,000 00	23	162 00
Woolland	W. R. Gibbs	60 00	15	34	1 00				
Morganfield	U. J. Fox	150 00	7	109	3 00	23 60	1,000 00	51	176 66
Mt. Olive	C. H. Gregston	50 00	3	23			300 00		130 00
Zion (Union Co.)	D. J. Logsdon	50 00	8	46	1 00	5 06	300 00	46	60 60
Zion (Hend. Co.)	S. W. Martin	150 00	4	215	3 50	37 50	600 00		191 00
N. Hope (Hend. Co.)	W. W. Schwerdtf'gr	50 00	44	284	5 00	71 00	1,000 0		52 00
Spottsville	W. W. Schwerdtf'gr	100 00	20	43	1 00	17 75	300 00	110	145 75
N. Hope (Webs. Co.)	W. H. King		34	70	1 00		500 00?		
Zion Hill	John O'Bryan	100 00		66		5 35			107 00
Sturgis	J. B. Haynes	100 00	1	23	1 00				101 00
Bellfield	J. R. Kennerly	150 00	1	25	2 50	6 00	Um. house	50	188 50
Ohio Valley	M. M. Bogard	75 00	15	28	1 00	5 00			76 00
28 Churches.		\$4,525 25	404	2889	\$60 30	\$ 640 83	\$29,450 00	1089	\$ 5,760 74

From the above it is interesting to see, that there were 404 baptisms, 2,899 members, 28 churches, and 16 Sunday Schools with 1089 scholars enrolled. The mission fund was \$640.89, pastors' salaries \$4,525.25 and general expenses were \$5,760.74; the value of church property was \$29,450. There was given \$177.77 for the Orphans' Home, and in cash and bonds \$460.45 for the Ministers' Aid Society. The report on Obituaries mentioned the deaths of Deacons Ison Johnson, of Henderson, and James Threlkeld, of Uniontown; the latter was born July 3, 1803, in Henderson county, and died March 3, 1888, in Union county; also Brother J. G. Vance and W. C. Hamner, but the report gave no data whatever concerning their lives, labors and characters. Yet it seems that all these were very useful men in their churches. Bro. Johnson left several children who are church members; Bro. Threlkeld, for long years was the main pillar in Uniontown church, left two children, U. H. Threlkeld and Mrs. Mary Rush, who are valued members. The writer supposes that the noted Clerk, W. E. Vance, is the son of the one mentioned above; Deacon Hamner left a good name among his brethren, to judge from what has been heard by the writer.

SECTION 2. SECOND SESSION OF OHIO VALLEY ASSOCIATION, OCTOBER 16-18, 1890.

This session of the Association met in the basement of the Henderson Baptist church, on Thursday, at 10 o'clock. Religious services were opened by singing "Blest Be the Tie," etc., C. H. Gregston read the 19th Psalm, and S. P. Forgy led in prayer. The Introductory Sermon was deferred till night. The Moderator being absent, by mutual request I. M. Wise called the Association to order and organized the body. G. H. Simmons and T. A. Conway read the letters from the churches. T. L. Watson was chosen Moderator; W. E. Vance, Clerk, and W. M. Carr, Treasurer. Prof. Williams led in prayer for God's gracious presence and guidance during the meeting. Bethel church, Henderson county, "returned a letter which was granted to her by this body at its organization, and by motion the church was cordially received back into this body" (min. p. 2); also New Hope, No. 2 (Geneva), organized October 15, 1890, presented a letter asking for admission. "This church failed to present her Covenant and Articles of Faith, but stated in the letter that it had adopted that which is held by the Corydon Baptist church," which, after some discussion, was received.

The following represents the beginning of a series of anxieties and hopes in the Ohio Valley Association, viz.: "Upon motion, the Moderator was requested to appoint a special committee, composed of one member from each church, whose duty it shall be to confer with the Committee on Education, Schools and Colleges, and they together to consider the advisability of establishing a high school within the bounds of this Association. The committee appointed by the Moderator was as follows." Then follows the list of both churches and committeemen, but only the latter are given here: I. M. Wise, Chairman, R. Hollingsworth, T. J. McGraw, S. B. Withers, W. B. Swann, Walter Humphrey, B. F. Martin, J. H. Tillotson, M. G. Hicks, L. Brooks, Wm. Holcomb, Wm. Sartin, R.

A. Alley, G. C. Lilley, F. T. Gatton, J. W. Conway, C. H. Gregston, Thos. Hammack, S. P. Forgy, J. C. Craig, G. L. Dial, T. W. Buckner, W. B. Brooks, T. W. Haynes, S. C. McGill, J. C. Taylor, Wm. Busby and J. T. Rush (Min. p. 3). This large committee discussed the matter committed to them parts of two days, and then reported: "We have tried to make a thorough canvass of the sentiment of the churches in regard to the propriety of originating a Baptist high school somewhere within our bounds. Not a single church has offered, as we think, an insurmountable difficulty to the much-needed institution. Your committee earnestly recommend to the Ohio Valley Association the following considerations and measures: 1st—That a well-equipped Baptist high school in our Association is a great necessity; 2d—That the great masses of our young people ought to have better educational advantages; 3d—That our people are well able and possibly can be induced to enlist in the important work, and build and put in active operation at no distant day a school of academical grade; 4th—That we recommend to the Association the following Annual Committee of fifteen members on education, etc., five constituting a quorum, namely: I. M. Wise, T. E. Taylor, W. M. Carr, J. S. McCornuck, R. Hollingsworth, U. H. Threlkeld, J. W. Conway, J. R. Humphrey, G. B. and B. F. Martin, Thos. Hammack, S. C. McGill, S. B. Withers, Ed Bennett and J. H. Tillotson, whose duty it shall be to canvass the field, hold educational conventions and report at our next meeting. I. M. Wise, Chairman." (Min. p. 12). The regular Committee on Education said on the matter: "We would earnestly request that this Association adopt the measures set forth in the report of the Special Committee on High School, when the said report shall have been presented to this body, and in the event of your favorable action in regard to the matter contained in the report, we would further urge that the members of the churches composing this Association, so far as possible, co-operate with the proposed Annual Committee in this important movement. T. L. Watson, Chairman," (p. 12). The two reports were read and discussed together; "Much interest was manifested on the subject of education, and quite a number of speakers urged the importance of establishing a Baptist high school within the bounds of Ohio Valley Association." (Min. p. 5).

The present writer was chosen to the new position, in the Association, to preach the Doctrinal Sermon next year, and as "Historian of the Association," (Min. p. 3). T. A. Conway was requested to present the claims of New Hope No. 2 (Geneva), in their struggle to build a house of worship, after the Sermon at night; said Sermon was preached by C. H. Gregston from 1 Peter 2:5, on "Spirituality of the Church." It was one of the ablest sermons by one of the ablest preachers in Western Kentucky. T. A. Conway closed in prayer and then explained our Mission work at Geneva, and asked for a collection to help build a Baptist house of worship; I. M. Wise "also came forward and urged that the Baptists present assist generously. A collection was then taken amounting to \$136.69," (Min. p. 4). It was one of the hardest collections that ever this

scribe attempted to raise; yet the house was built, although at its dedication some said, and tried to claim it as a "Union house," belonging equally to Baptists, Free Will Baptists and Methodists. The union sentimentality oftentimes seeks to promote itself in disregard of decency and honesty. It being ascertained that Bro. Fred Whittenbraker, a worthy young minister was in need of funds to attend college. New Harmony pledged \$40, Bellfield \$5 and the Association contributed \$20.40 for his benefit. The Mission Board were W. E. Vance, John A. Bennett, W. B. Swann, J. C. Taylor, Jerry McGill, Alfred Cullen, J. S. McCormick and H. C. Snider; the attempt was still successful that pastors should not act on the Mission Board. G. H. Simmons was paid \$30 for expenses to Southern Baptist Convention, out of the Mission funds, and C. H. Gregston was chosen to go to Birmingham, and I. M. Wise, alternate. G. H. Simmons in report on State of Religion said, "it is also sad to see from our letters before us that at least one-third of our churches has not advanced in the least, and many are actually weaker than one year ago. As a result isms and heresies have sprung up like weeds from evil seed, while we content ourselves by self-congratulations that we are three thousand strong." This report elicited quite a warm and gloomy discussion; but, "just at this point another speaker arose and timely remarked that while it was a lamentable fact that a number of our churches are in a cold and declining state, yet it should be noted that at least some of our churches reported through their letters an increase in membership, and stated that they have during the past year enjoyed a spiritual growth and are now in a prosperous condition. Referring also to the fact that the report of the Treasurer of the Board just read showed somewhat an increase in the Mission fund over that of the preceding year," (Min. p. 8). Perhaps this gloomy spirit of disparagement explains the lack of appreciation of the Association's forces, that unsuccessfully tried to keep the body in the basement of the old church. The Association was divided into Mission Circles and urged to have quarterly meetings. The churches and individuals of the Association gave during the "last two years," in both "cash and bonds over \$900.00" for the Ministers' Aid Society. A special collection of about \$24 was taken for Bro. J. B. Haynes, and \$16.10 for the Orphans' Home. B. F. Martin, Chairman of the Mission Board, said "we decided to assist weak churches by supplementing pastors' salaries: Uniontown was given \$24 to aid in a protracted meeting; Ohio Valley church received \$24, as also did New Hope. (Henderson county); Long's School House, near Geneva, where T. A. Conway held a 23 days' meeting, 19 professions, and a church of 39 members was organized; the same brother was also aided in holding a meeting at Willow Grove, and Hedge's School House, in Union county. The report says "we employed Elders S. W. Martin and J. C. Engle to hold a meeting at Chalybeate church;" this church is now an extinct star. Also New Hope (Webster county) was aided, and Warrendale School House in Union county. W. R. Gibbs was helped while supplying Utley's Chapel at Blackford. The State Board gave Morganfield \$100, Uniontown \$75, and Corydon \$50, for support of their pastors.

The following is the annual table and statistics for 1890:

Churches.	Pastors.	Sal'ry	Bap-tisms.	Mem-bers.	Print-ing.	Mis-sions.	Ch'ch Prop-erty.	S. S. Roll.	All ex-pens's
Highland	I. M. Wise	\$ 160 00	7	155	\$ 4 00	\$ 20 00	\$ 2,000 00	70	194 00
Henderson	G. H. Simmons	1,200 00	79	526	2 50	76 10	10,000 00	400	1,328 60
Little Bethel	C. H. Gregston	150 00	3	115	3 50	14 45	350 00	80	175 41
Little Union	C. H. Gregston	150 00	20	178	5 00	20 75	1,000 00	85	191 60
Mt. Pleasant	I. M. Wise	150 00	20	61	1 50	41 20	1,800 00	67	218 10
N. Harmony	T. C. Carter	280 00	11	219	4 00	160 00	1,500 00	46	458 70
Clayville	T. C. Carter	150 00	17	144	3 50	36 50	300 00	118	206 20
Bethany	T. C. Carter	150 00	15	89	2 50	35 30	1,200 00	30	200 30
Cherry Hill	D. Whittinghill	120 00	7	107	2 00	3 35	800 00		
Corydon	I. M. Wise	150 00	4	57	1 00	22 50	1,000 00	60	210 50
Cash Creek	W. W. Schwerdtf'gr		10	115	2 00				
Grave Creek	W. W. Schwerdtf'gr		143		2 50	9 55			
Seven Gums	C. H. Gregston	150 00	5	30	2 00	13 50	800 00	54	170 50
Pleasant Ridge	Chas. Gooch	60 00	5	30	75	3 50			64 25
Uniontown	I. M. Wise	150 00	34	100	1 00	11 50	3,000 00	30	162 00
Utley's Chapel	W. R. Gibbs	75 00	3	39	1 00	2 25			78 25
Woodland	T. A. Conway	150 00	2	101	3 00	22 85	850 00	53	189 87
Morganfield	C. H. Gregston	50 00	2	25	1 50	25 00	300 00		76 50
Mt. Olive	W. R. Gibbs		2	44	2 00		300 00		
Zion (Hend. co.)	S. P. Forgy	500 00			265	4 00	1,500 00	136	515 15
New Hope, No. 1	W. W. Schwerdtf'gr		16	50	2 00	2 00			
Spotsville	W. W. Schwerdtf'gr	100 00	1	69	1 00	9 40	300 00		
Zion (Union co.)	S. W. Martin	250 00	7	213	3 50	51 10	600 00	54	204 60
New Hope (Webs. co.)							500 00		
Zion Hill	T. L. Brooks	75 00	2	63	2 50	1 00			78 50
Sturgis	T. A. Conway	100 00	10	39	1 00	8 50			109 50
Bellfield	U. J. Fox	160 00	8	38	2 00	18 50		75	184 25
Ohio Valley	W. W. Schwerdtf'gr		8	36	50	4 00			
Bethel	J. A. Bennett	200 00	47	267	3 00	12 10	1,000 00	38	215 10
New Hope, No. 2	T. A. Conway.	60 00		59	1 00	13 50			74 50
30 Churches		\$4,680 00	307	3,444	\$64 75	\$660 05	\$31,950 00	1,322	\$5,467 08

The above table shows that there were 3,444 members, 307 baptisms, 30 churches, 16 Sunday-schools, 1,322 scholars enrolled, \$5,467.08 for general expenses, \$660.05 for missions, and \$31,950 worth of church property.

There was much disturbance among the churches caused by the perfectionist heresy, as the fifth resolution shows. "That we adhere strictly to the Bible doctrine of sanctification in so far as personal devotedness and consecration is meant; but that we denounce as unscriptural and heretical a belief now in some quarters prevailing, that man is in this life susceptible to a state of personal perfection or sinlessness, and that the preaching of such a belief is not Baptist, and that we drop from our list of ministers the names of any who teach it." (Min. p. 15). The meaning of this was to not recognize, as Baptist preachers at least one who was teaching it, and said that he was a Baptist preacher in good standing, and was doing our cause very great harm. The printer got it "minutes" instead of "ministers," and so the resolution was practically worthless; but the next session of the Association mentioned the heretic's name, as this history will show. The report on Obituaries gave notice that "37 of our members" died during the year, but gave neither names nor dates.

SECTION 3. THIRD SESSION OF OHIO VALLEY ASSOCIATION, OCTOBER 15-17, 1891.

This was held in the new Baptist church, Morganfield, Ky. The Moderator being absent, C. H. Gregston read the 40th Psalm, and I. M. Wise led in prayer, after which I. M. Wise was chosen Moderator pro tem, and T. B. Miller, temporary Clerk. A. T. Cinnamon and Geo. H. Cox read the letters from the churches. I. M. Wise was chosen Moderator and T. B. Miller, Clerk, and W. M. Carr, Treasurer. The By-Laws were amended, so that the one getting the second highest vote was considered Assistant Moderator, and J. M. Sallee was chosen. Pastor Gregston made an address of welcome in behalf of Morganfield Church, and by request of the Moderator, J. M. Sallee responded. Hebbardsville Baptist church, having been organized July 12, 1891, with 26 members, on the Articles of Faith and Church Covenant found in Pendleton's Manual, was cordially received into the Association. I. M. Wise, who attended the Southern Baptist Convention at Birmingham, Ala., in the place of C. H. Gregston, made his report, and was paid \$13.00 out of the mission funds. C. H. Gregston was chosen to the next Southern Baptist Convention at Atlanta, Ga. "Motion was made to provide payment of delegates' expenses to said Convention in some other way than out of the mission fund, as heretofore provided, was warmly discussed, but lost," (Min. p. 5). This decision was not final, however, as the record further on will show. The writer begins to feel that he was on the wrong side of this practical question, convinced more by the ease in practice, than by weight of argument in theory against it. The history of Henderson church was read by the Associational historian, and ordered filed in the Book of Records. All Clerks should see that this is carefully done, if the histories are not published in the minutes; if the latter is done, of course, they are preserved.

The Introductory Sermon being deferred till night, it was then preached by J. M. Sallee from 9th chapter of Acts, "The Life and Char-

acter of Saul of Tarsus." This was pastor Sallee's first sermon to the Association, and it was well received; on the second night, the only Doctrinal Sermon before the Association was preached by I. M. Wise, from Col. 2:3-7. Subject: "True Religion--How Obtained; How Cultivated; How Defended, and How Propagated;" after the sermon, Prof. Williams addressed the congregation on Education. Bro. G. H. Cox was given in cash and board, \$56.45 for the Aid Society; if there was any collection or money given during the year for the Orphans' Home, the minute does not show it. The matter of the Association's High School was set at 10 o'clock on the 2nd day of the meeting, and the Annual Committee made the following report through its Chairman, I. M. Wise.

BAPTIST HIGH SCHOOL.

"The Annual Committee on the proposed High School beg leave to report: That there is a great demand and active interest among the Baptists of this section, to build up and foster more academies and educate the masses ranging between the Public Schools and Colleges and the Universities. Our intellectual safety and strength in the future depend largely on what we do now in this matter. Other Associations of Kentucky Baptists are vigorously pushing this work, many of whom have less members and wealth than we. Your committee rejoice to have met with so much encouragement in this enterprise among the churches and communities wishing its location. We are really embarrassed with the number of excellent places that offer us land and cash. Considering this, with the general interest manifested among our people, the actual needs of such a school, the religious and financial prosperity of the Baptists of this Association, we feel that we must embrace our seemingly Providential opportunities or surrender them to others. We recommend: That the Association consider well and prayerfully the location, health, morals, present and prospective developments of the community in which it locates the school; that this Association appoint a committee of seven members—three from Union, three from Henderson and one from Webster county, who shall nominate in a written report a Board of Trustees of 21 members, in three classes of seven each, whose time shall expire respectively—first class in three years, second class in two years and third class in one year, and their successors to be chosen by this Association annually. The duties of this board shall be, after its organization and election of a President, Secretary and Treasurer from its members, to name the school, locate it, secure a charter, receive donations of land, money and other property in trust for said School, and when they shall have secured at least ten acres of ground in an eligible location and at least \$5,000 cash and good subscriptions, to move forward in the work and call on the churches and individuals in the Association, and out of it, if need be, for another \$5,000 and erect suitable buildings to cost not less than \$10,000, for the accommodation of not less than 250 pupils. We call attention to the following communities that have expressed a desire for the

school's location: Morganfield, about 14 acres of land and cash offer; Sturgis 11 1-4 acres and cash; White Sulphur Springs, 10 acres and \$1,000 cash or \$3,000 in bonds with the land; Thompson, 10 acres and cash; Uniontown 10 acres of land," (Min. p. 12). The matter was very warmly discussed, and adopted by the entire Association except one brother, who said he was opposed to the movement. The committee to nominate a Board of 21 Trustees reported, and it was also adopted. It is unnecessary to give them here.

The report on State of Religion, speaking of the churches said, "some are without pastors and Sunday-schools, but we should not be discouraged, for within the last year we have about completed four new houses of worship in our Association." The Mission Board reported through its chairman, H. C. Snider, that they had aided Ohio Valley, Geneva, Utley's Chapel, New Hope, (Webster county), support their pastors but before the money was paid over Ohio Valley had disbanded. Brethren S. W. Martin and Fred Whittenbraker labored 100 days in Sunday-school and colportage work, and eight days in a meeting at Boxville; about 700 books and tracts were scattered in parts of the Association. The report of the committee on Resolutions created much discussion. It was,

"1st. That each church in this Association be requested to strive to do more for Missions.

2nd. That our churches adhere closely to the New Testament discipline.

3rd. That we endorse temperance in all things.

4th. That we adhere strictly to the Bible doctrines of sanctification, in so far as personal devotedness and consecration is meant, but that we denounce as unscriptural and heretical a belief now in some quarters prevailing, that man in this life is susceptible to a state of personal perfection or sinlessness, and that the preaching of such a belief is not Baptistical, and that we drop from our list of ministers the names of those who teach it.

5th. That we recommend that this Association withdraw fellowship from any church that fails to deal with members who seek to promulgate the unscriptural doctrine of sinless perfection.

6th. That this Association advise Cherry Hill church to withdraw A. Niles' license and call for his ordination papers as a Baptist minister, and inform us of their action," (Min. p. 16.)

It is an historical fact that the sense of these resolutions was a compromise between the more conservative and the more zealous brethren: it took considerable work to get the resolution, advising the prompt exclusion of all perfectionists, down to that given above. Possibly the above action was in part a result of the churches being ruined by the heresy, and also Ohio River Association just before, advising sister Associations to purge their list of ministers; it was becoming a denominational necessity.

The report on Obituaries said, "it becomes the sad duty of your com-

mittee to report the death of 25 of our members during the last associational year. For want of proper information that should be given in the letters from the churches we cannot mention their names and refer to their usefulness," (Min. p. 13.) This is the annual reason why no further information is given on the life and character of our deceased members.

The following is the Table of Statistics for 1891:

Churches.	Pastors.	Salaries	Baptisms	Members	Missions	Church Property	S. S. Roll	All Exp.	Printing
Highland	I. M. Wise		13	151 ⁷⁶	19 30 ⁷⁶	3 100 00		4 00	
Henderson	J. M. Sallee		18	562	92 35	10,000 00		5 00	
Little Bethel	C. H. Gregston		3	106	34 50	300 00		3 00	
Little Union	C. H. Gregston		41	210	21 50	1,000 00		3 00	
Mt. Pleasant	I. M. Wise		9	106	45 00	1,500 00		2 25	
N. Harmony	T. C. Carter		21	216	168 00	1,500 00		3 00	
Clay	T. C. Carter		14	159	18 85	300 00		2 25	
Bethany	T. C. Carter		6	87	56 35	1,200 00		2 50	
Cherry Hill	D. Whittinghill		3	90				2 00	
Corydon	I. M. Wise		3	53	9 35	1,400 00		1 50	
Cash Creek	W. W. Schwerdtf'r			115				1 20	
Grave Creek	W. W. Schwerdtf'r			76	6 45	1,200 00		2 20	
Seven Gums	J. H. Spurlin		6	88	9 65	800 00		2 00	
Uniontown	I. M. Wise		9	43	11 50	3,000 00		2 00	
Utley's Chapel	J. W. Vaughn		3	40	2 50			1 50	
Woodland	T. A. Conway		25	131	18 45	800 00		2 65	
Morganfield	C. H. Gregston			26	11 06	5,000 00		1 55	
Mt Olive	W. R. Gibbs		2	25	5 00	300 00		1 50	
Zion (Hend. Co.)	S. P. Forgy			240	16 75	1,200 00		2 00	
N. Hope (Webs. Co.)				52	9 60			1 00	
Snottsville	W. W. Schwerdtf'r			50	4 75	90 00		1 05	
Zion (Union Co.)			1	202	50 01	600 00		3 50	
Geneva			4	47	2 00	500 00		1 30	
Zion Hill	W. W. Schwerdtf'r		5	67	3 50	800 00			
Sturgis	J. H. Spurlin		4	55	5 85			2 00	
Bellfield	U. J. Fox			41	23 50			1 50	
Bethel	J. A. Bennett			183	26 48	1,000 00		3 00	
Hebbardsville	J. A. Bennett			26	4 75			1 50	
28 Churches			190	3247	\$676 00	\$35,590 00		\$61 35	

We are very sorry that the statistics are so scant. It is a denominational calamity!

SECTION 4. FOURTH SESSION OF THE OHIO VALLEY ASSOCIATION, OCTOBER 12th and 13th, 1892.

This meeting was held with Bellfield church; although it lasted but two days and nights it was an important meeting. The Moderator called the meeting to order Wednesday at 10 o'clock: "How Firm a Foundation" was sung, the 35th chapter of Isa. was read and the venerable Elder A. Hatchitt led in prayer. H. T. Lockett and W. B. Swann read the letters from the churches. The time for the Introductory Sermon having arrived, Bro. W. W. Schwerdtfeger, according to appointment preached a most excellent sermon from 1 Cor. 3:9. "For we are laborers

together with God." I. M. Wise was chosen Moderator, J. M. Sallee, Assistant Moderator, and P. B. Miller, Clerk. Sebree Baptist church applied for membership through its messengers, and presented its Articles of Faith and Covenant, which were referred to a special committee, and after due consideration, the church was cordially received. C. H. Gregston, delegate to the last Southern Baptist Convention, made his report, "from which it appeared that the visit was pleasant and profitable to him," (Min. p. 3). W. W. Schwerdtfeger was chosen for the next Convention, and a collection of \$12.01 was raised, thus changing the plan heretofore adopted of paying such expenses out of the Mission funds. A motion was put asking the churches to send up a special fund each year for this purpose, which has not been extensively done. There was a cash collection of \$29.30 taken for the Ministers' Aid Society, and \$16 for the Orphans' Home. It is likely that this session will go down in history, as the one when "The Sturgis Male and Female Institute," was definitely located: it was seriously regretted that the offer of Henderson City of "six acres of valuable and desirable land to the Baptist school" reached the Trustees too late. The report of the Board of Trustees:

"BAPTIST HIGH SCHOOL.

"The Board of Trustees held its first meeting October 16, 1891, in Morganfield. Rev. C. H. Gregston was chosen Chairman of Board and T. E. Taylor, Secretary, W. M. Carr, I. M. Wise, J. F. Lockett, T. E. Taylor and G. L. Dial were appointed a committee to receive definite propositions as to donations. Morganfield offered as an inducement for locating school, 11 acres of land and \$2,100; Sturgis, 13 acres land and \$5,000; White Sulphur Springs, 10 acres land and \$3,100; Thompson Station, 10 acres land and \$3,300. Committee on value of land reported Sturgis lots worth \$3,500; Morganfield, \$2,200; Thompson Station, \$1,000, and White Sulphur Springs, \$1,000. It was moved and carried by more than two-thirds majority to locate the school at Sturgis, it being the only place that had come up with the amount required to secure the location. Said locating was based upon the proposition of Col. Jordan Giles, in behalf of the Cumberland Iron and Land company, to give 13 acres of land and \$1,000 to the school. But the said company, on July 1, 1892, withdrew, by telegram, their proposition, made through Col. Giles, to give 13 acres of land and \$1,000, limiting their proposition to one square of land and no money. By reason of the unsettled condition of affairs, the Chairman called a meeting September 23, 1892, at Henderson, Ky., at which meeting Mr. Richert, then the President of the Cumberland Iron and Land company, stated that said company would give the four squares but no money. At another meeting of the Board of Trustees on October 13, 1892, the said company through G. L. Dial, furnished information that it would confirm the first proposition and give the four squares of land, about 13 $\frac{1}{4}$ acres, and \$1,000 to the school. We, your committee, into whose hands this work has been committed, recommend to the Association that it earnestly prosecute the work which you have put on foot. C. H. Gregston, Chairman." (Min. p. 5).

After the reading of this report there was a lively discussion, one way and another, about the location, etc., but "the report of the trustees, locating the school at Sturgis, was adopted," (Id.) The report on District Missions urged, "that we have more preaching in the highways and hedges that many may be compelled to seek Him who was sacrificed on Calvary's cross for fallen man." It is a little discouraging to notice that the old confusion still lingers in the minds of some that Home is District Mission; our people will look beyond the walls of our immediate territory after awhile. J. H. Spurlin read a model report on Foreign Missions, giving a bird's-eye view of what Southern Baptists are doing in the ends of the earth. C. H. Gregston said, in a report on Sunday schools, "we are glad to know that most all of our churches have Sunday schools all or a part of the year. The colportage work is a much needed work, of which very little has been done. By this means we can circulate a great deal of important and very profitable information at a small cost." (Min. p. 8.) R. W. Agnew said in the report on Ministers' Aid Society: "Many of the ministers who labored and prayed for the salvation of our souls and the souls of our parents are now in need of financial aid. They are without the comforts and necessities of life. It appears from our (church) letters that over 3,200 members gave, last year, to this society little more than 2,900 cents. We should be ashamed of such a contribution," (Min. p. 11.) The sharp point of this truth cut to the quick. I. M. Wise, chairman of the Mission Board, said: "We have met with many encouraging, as well as discouraging, circumstances in the prosecution of our work and feel it is within the power of this Association to increase the former and decrease the latter." To withhold funds till the second day of the session does two things: 1st. Prevents any enlargement of the work, and the Board goes on the credit system; 2nd, it confuses the Treasurer's report, retards settlements with missionaries and delays the printing of the minutes. The report says, "it should be considered a calamity if every one of our churches should not sustain a Sunday School and report a contribution to missions. J. W. Vaughn supplied at Utley's Chapel, and preached at Black's School House, also at Oak Grove in connection with Fred Whittenbraker. J. C. Engle labored 29 days as colporteur and sold about two hundred books and tracts, mostly the latter. I. M. Wise was employed to preach at Geneva and Crenshaw's School House. T. A. Conway worked as colporteur 4 days and missionary 35 days; the latter and J. M. Sallee held an 8 days' meeting at Geneva and there were 14 additions. S. W. Martiz was engaged to labor at Mt. Olive "but before he began his work the Master called him to higher." The Board made four resolutions: 1st - That we utilize the centennial of missions and ask for extra contributions. 2d - That the four circles be organized and all the churches therein be urged to make quarterly reports of money collected and work done. 3d - That the pastors be not afraid to preach missions-work and take collections. 4th - That we have more mission and doctrinal litera-

ture distributed among the people," (Min. pp. 11, 12). The report on resolutions this year made no deliverances on sanctification, the double-barreled ones of last year had effectually done that work; Cherry Hill passed a series of resolutions that were intended to cut off all her members that would not surrender the belief of perfectionism or promise not to teach it, quite a number considered themselves affected by this, and were in consequence considered by the church as excluded; this was done after due notice had been given of the nature of the action, some remained and were more quiet, others blustered around on the outside. This exclusion by resolution, which is generally done only in cases of widespread heresy, some did not want to understand, and said they were not excluded, for example, Elder A. A. Niles: he would not give up his ordination papers as a Baptist minister, and was published in the Western Recorder. This session was full of the missionary spirit, "that our ministers and members be more earnest in their work for the Master and make greater efforts to encourage the mission work." The death of Elder S. W. Martin was noticed, with much sadness, although the report gives no data for his life and labors. He was an able preacher and a staunch Baptist; he left a wife, a son and two daughters. (See table of statistics, p. 51.)

SECTION 5. FIFTH SESSION OF THE OHIO VALLEY ASSOCIATION, OCTOBER 11-13, 1893.

This meeting was held with New Harmony church; Wednesday at 10 o'clock the former Moderator called the meeting to order, after singing, he read Isa. 60:1-14, and Elder E. Windes, pastor Madisonville Baptist church, led in prayer. J. M. Sallee, in the absence of G. R. Taylor, preached the Introductory Sermon from 1 John 4:7, and James 1:27; at the close of the sermon, T. C. Carter led in prayer. Prof. W. S. Ryland and Dr. W. I. Moore read the letters from the churches; the former, and Elders T. S. McCall, W. S. Raney, C. W. Freeman, E. B. Blackburn, Frank McElroy, Geo. S. Cox, also J. S. Henry and J. H. Dorroh were visitors. All the churches were represented except New Hope, Webster county, located only three miles away, but it reported funds. J. S. Henry and Frank McElroy acted as letters; I. M. Wise was chosen Moderator, J. H. Spurlin, Assistant Moderator, and P. B. Miller, Clerk. In accepting the office of Moderator, "Elder Wise in behalf of Corydon church, in a brief and appropriate speech, presented the Association with a handsome gavel, which was accepted with an appropriate response from Elder C. H. Gregston in behalf of the Association," (Min. p. 2). The fifth marriage anniversary is understood to be the "wooden" one, so the union of the two old Associations were thus celebrated, with a gavel for the Association's Moderator; it was made out of material from the church house where the Ohio Valley Association was organized, five years before. The Dupuy Baptist church, at Bluff City, Henderson county, was admitted into the Association after due investigation; the name of the church is to perpetuate the memory of the famous Kentucky Baptist preacher of French extraction. At night Elder G. R. Taylor preached

The following is the table of statistics for the year 1892:

Churches.	Pastors.	Baptists	Members	Prnt. Ing.	Missions	Ch'ch Prop. erty.	S. Roll.	All ex pens	Aid Socy	Opp. Home
Highland	I. M. Wise	10	165	\$ 3 50	45 00	\$ 3,100 00	50	\$ 225 00	\$10 00	\$
Henderson	J. M. Sallee	18	580	3 00	100 00	5,000 00	250	1,500 00		
Little Bethel	J. S. Henry	11	116	3 25	38 50	2,500 00	40	175 00		6 15
Little Union	C. H. Gregston	2	199	3 00	44 00	1,100 00	55	150 00		
Mt. Pleasant	B. F. Hyde	10	132	3 00	51 20	1,800 00	75	242 22		5 00
N. Harmony	T. C. Carter	14	217	3 50	160 00	500 00	84	280 00		
Clay		8	144-91		20 00	500 00		110 00		
Bethany	T. C. Carter	10	88	2 50	69 45	1,500 00	40	110 00		
Cherry Hill	D. Whittinghill	7	87	2 50	13 00	700 00		215 00		
Corydon	I. M. Wise	15	73	1 50	38 05	1,400 00	40	200 00		
Cash Creek	W. W. Schwerdtf'r	1	113-91	1 00		800 00		100 00		
Grave Creek	W. W. Schwerdtf'r	1	69	2 35	9 80	1,000 00	52	100 00		
Seven Guns	J. H. Spurrin	41	98	1 50	14 00	800 00	50	150 00		
Uniontown	I. M. Wise	11	61	2 00	15 00	3,000 00	100	175 00		
Utley's Chapel	J. W. Vaughn	11	61	1 50	33 28			50 00		
Woodland	J. S. Henry	20	56	2 70	25 65	800 00	72	275 00		4 55
Morganfield	C. H. Gregston	1	19	1 50	17 20	5,000 00	50	300 00		9 00
Mt. Olive	W. R. Gibbs	1	235	1 00	12 56	300 00		90 00		2 00
Zion (Hend. co.)	G. R. Taylor	11	197	3 00	33 00	1,200 00	109	200 00		
Zion (Union co.)	J. H. Spurrin		53-88		4 50	500 00	66	215 00		
New Hope Webs. co.			30	1 40	Cr. 4 55					
New Hope No. 2	I. M. Wise	5	36	1 55	18 80	900 00	50	56 00		
Spotsville	E. H. Maddox	1	45	1 00	5 70	500 00		100 00		
Sturys Hill	W. W. Schwerdtf'r	1	66	2 65	14 60			100 0		
Sturys	J. H. Spurrin	2	68	2 00	19 05	1,200 00	103	180 00		
Bethel	C. H. Gregston	15	53	2 50	25 00	800 00	51	180 00		
Bethel	E. H. Maddox	2	166	3 00	11 65	291 00	65	224 00		
Hebardsville		1	38	2 00	10 00	2,000 00	75	104 00		
Sebre	D. Whittinghill	6	18	1 25	2 00			100 00		15 00*
30 Churches		216	2416	\$62 85	\$874 68	\$40,300 01	1454	\$6,511 22	\$61 80	\$33 70

* Collected at Association.

an able sermon from Heb. 13:12-14. W. W. Schwerdtfeger, delegate to the last Southern Baptist Convention, "made a brief report which evidenced his gratitude and appreciation for his visit" to Nashville, Tenn.; T. A. Conway was chosen delegate to the next Southern Baptist Convention. During the session "a cash collection of \$24.46 for this (Minister's Aid) Society was taken and the several churches, through their Messengers agreed to present its claims and report at an early date," (Min. p. 4). When the report on Orphans' Home was made, a collection of \$32.31 was taken; the printing fund was \$67.49, besides some items of advertisement, which amount should have secured to the Association a better minute than that of 1893; it is generally by the published minutes of our Association that strangers at a distance form an estimate of us. May those who are proud of being Baptists in all of our Associations demand of those who have the matter in charge, neater, better printed, and more respectable minutes; if the churches furnish the funds and statistics in their letters to the Association, they have a very serious cause for complaint if the matter is jumbled together by an ignorant and indifferent printer who cares only for the payment for the job. Some of the minutes of the Ohio Valley and most all those of the old Henderson County Association, are enough to make the statistician, that loves the history and principles of the Baptists, groan with indignation. But we prayerfully hope for better things in the future.

The report of the committee on Sunday-schools was strictly to the point; after saying the Sunday-school Board of the Southern Baptist Convention, is ours and doing mission work for us, it goes on: "Your Committee would recommend to our churches to use the Convention series of literature in their Sunday-schools in preference to any other. We would further recommend to the messengers of this Association to devise some plan whereby this work may be pushed in our own bounds, and further, if we as a denomination, hold not the truth, then let us abandon what we hold. If we hold the truth, then we are in duty bound to propagate it. Therefore, we do not believe we have anything to gain by co-operating with the State Sunday-school Union or any other that is not strictly of the faith we hold and teach. We are glad to report 34 Sunday-schools have been reported in the letters from the churches of our Association. We wish the number was greater. Some work has been done by colporteurs," (Min. p. 10). This was signed by J. H. Spurlin, and J. W. S. Farley. The report on Education by J. M. Sallee was no less noble, and of the true ring; it says, "parents should encourage and help their sons and daughters into our schools. There is no better way for them to spend money for their children than by sending them to school. Then let us patronize our own schools. While we love all Christians, as Baptists we want our children to be Baptists, and it would pain us very much for them to be anything else. We would feel largely responsible for it, and for the opposition of our children to the truth," (Min. p. 11). The report of the committee on State of Religion struck the center of the mark, al-

though it may have been too plain, for it used the phrase "holiness devil," and some fastidious messengers insisted on an amendment that means little or nothing. The report said: "Your committee observe much to encourage us, as well as much to discourage us in the working of evangelical religion among our churches. We are greatly in need of two special things, the existence of which will make us more efficient, viz.: Mere spirituality in both pew and pulpit and a deeper working of the spirit of missions, which is the spirit of Christ. Many of our churches are able and should double their preaching services within the next year. To do this we ought to import some more good and efficient pastors. The Sunday-school record is nothing to be proud of. In some places the cause is languishing, where the union house sentiment has prevailed. In some sections of our Association, we are sorry to say, the holiness or sinless perfection idea has neither died nor fled our borders. There were several good meetings held during the year and 202 baptisms reported," (Min. p. 13). This was signed by J. C. Craig and J. W. Neel. The report on Obituaries said 37 members had died during the year. J. H. Howard reported the resolution, "2nd, That our ministers and members be more earnest in all things pertaining to the advancement of the cause of Christ—especially the mission work. 3rd, That the older members of the churches encourage Sunday-schools with their presence and means;" then the committee handsomely congratulated New Harmony church, "for its work and live interest in things spiritual, and suggest to other churches to emulate its example," (Min. p. 14). The most interest of this session centered in District Missions and the Institute at Sturgis. The Mission Board, through its Chairman, I. M. Wise, said, "that although we have supplied many weak churches and destitute communities with the true gospel to the extent of our means, yet we feel that the moral waste within our bounds is very great and rapidly increasing. We are not unnecessarily alarmed, but believe that unless our weak churches are regularly supplied with preaching, and certain promising territory occupied with missionaries within the next few years we will lose much vantage ground. We entreat the pastors and messengers of the churches to seriously reflect and pray over the destitution, difficulties and bright prospects of our mission work. To plan and work successfully the brethren need to know more about the fields. If they do not visit them they could read printed reports." Then attention was called to Utley's Chapel, "where we have been helping the church for years, and much encouragement for a good church exists;" this was intended to mean that a house would be promptly built, but, alas! Holeman's Hill and Hedges' School House are places "that deserve to be cultivated." J. W. Vaughn labored at Oak Grove and Hopewell school houses, also J. S. Henry "has accomplished a good work at Mt. Olive. We think this church ought to build a new house at or near Henshaw's Station on O. V. railway. Some work has been done at McElroy's School House in the Coon country, below Walnut Bottom, and Reyburn School House, a few

miles below Uniontown. Geneva and Audubon were also helped: "we recommend that a mission be established at Basket Station and that we encourage them to build a house. W. H. Bell was helped to serve New Hope, No. 1, and it was thought a house was under construction; but really, only a lot in the woods and a few logs drawn together were the result. "A few Baptists, with outside help, have built a new church (house) at Bluff City, which was dedicated by Elder J. M. Sallee in November, 1892," and I. M. Wise and Deacons and members from Bethel and Hebbardsville, organized Dupuy Baptist church in May, 1893. So unreal are human hopes! This will prove it. "Sebree has been helped by our Board and will soon move into their own house. This is an important mission. Our venerable brother, D. Whittinghill, is preaching for them." This information was furnished the Board, but the fact was the church and community were seriously divided as to what side of the L. and N. railway, the new house should be built; the antagonism caused the Building Committee to stop preparing to work, some of them resigned, and just before the messengers left Sebree for the Association, returned about \$375 to those that had given it for a Baptist church, and the building enterprise collapsed, and came very near ruining the church. For the conclusion of this most unfortunate affair, the reader is referred to the report of the Mission Board in the next section. The Baptists of "Zion Hill church, who have been worshipping at Rock House since their church burned, have decided to build a church at Robards. This is a promising field and needs help," (Min. p. 6). Zion Hill church was organized out of most of the members of the older Pleasant Valley church, that dissolved many years before, when their little meeting place was burned at Robards, about four years before, they were induced to go out to the famous Rock House Springs, some four miles east of Robards, and helped build a good log house union church; it is about three miles south of Pleasant Valley, and about three-quarters of a mile from Green River. It is an excellent place for Zion Hill church to keep up a preaching station, receive and baptize members. The Methodists and Free Will Baptists are fairly represented. According to the Treasurer's report the following table shows the disbursements:

New Hope (Webster county) to J. W. Vaughn '92 and '93	\$ 36 00
Utley's Chapel, Blackford, J. W. Vaughn	24 00
Mt. Olive, Henshaw, J. S. Henry	16 00
New Hope, No. 2, (Geneva) T. A. Conway	24 00
Dupuy, Bluff City, I. M. Wise	25 00
New Hope, No. 1, Beyond Green River, N. H. Bell	27 00
Sebree Church, D. Whittinghill	20 00
Audubon, W. W. Schwerdtfeger	20 00
Oak Grove and Hopewell School Houses	25 50
Reyburn and McElroy School Houses	16 00

Total \$233 50

The report of the Board of Trustees of "The Sturgis Male and Female Institute," through its chairman, I. M. Wise, brought into the Association what had been pent up in private for some time : it was a warm discussion, and much electricity was in the air. The crucial test was, considering the financial stringency and darker prospects, whether the Association should go forward, or entirely abandon the School enterprise ; the time had fully come, either to lay the whole movement in its cold October grave, surrounded by its first, fastest and uncompromising friends, or to shatter the impracticable and unbusiness-like methods that the Trustees had suffered themselves to adopt, contrary to their better judgment. It was evident to all, that the thing was being talked to death, strangled by doubtful surmises, and hampered by the plan on which, the Financial Agent was employed ; or rather, that which he volunteered, and the Executive Committee, consented to. To guide and warn future Trustees, the substance of the plan was, that the Agent would collect in cash and bonds, donations, good pledges, etc., \$8,000 for the school, then he was to continue and collect \$500 for himself, as payment for his labors; and if he did not collect it, he would get no pay for his services. If he did not succeed it would not cost the Trustees anything. Precious time passed, interest was waning, times were hard and getting harder, and the Agent, after laboring about 7 days very successfully and faithfully, would neither work nor resign. By this time, the undaunted friends of the school, outside of Sturgis, possibly, could have been counted on the fingers of one hand ; but very few will ever know the struggles and anxieties of those dark days. Here is the report in full :

"This body of 21 members, appointed by the Association to look after its school interest, is working as yet without any Constitution and By-Laws, except as is generally understood to govern such bodies. Our Committee on Constitution has not yet reported. The Board met in regular session at the call of the former chairman in November, 1892, at Morganfield. There being a quorum present, it was decided unanimously to set the precedent of electing the usual officers, viz. : President, Secretary, Treasurer, and Executive Committee annually, and at the first regular meeting after the annual session of the Association. After taking a private ballot for the usual officers, I. M. Wise was chosen Chairman, T. E. Taylor, Secretary, S. C. McGill, Treasurer : G. L. Dial, Jerry McGill and W. M. Carr were appointed the Executive Committee, it being understood that the Chairman was to be a member, ex officio, of the committee.

Certain propositions and conditions hereinafter described, were presented to the trustees from the Sturgis Land and Iron company. These were accepted with a few understood constructions of same, and an adjournment of the board was taken to Sturgis in February, 1893. There being no quorum present, the meeting was turned into one of the Executive Committee in consultation with the members of the Board. The Executive Committee examined the Sturgis \$5,000 inducement bonds, and with the private (Col. Jordau Giles, Dr. J. H. Bailey, G. L. Dial, etc.)

guarantee of Sturgis citizens, were satisfied that the conditions had been fully met. Another meeting was held in Morganfield in May, 1893, and arrangements were made by which the Executive Committee could put an agent in the field to collect the required funds from the denomination, in order to meet the following conditions from the Cumberland Land and Iron company: We were to accept this offer by January 1, 1893, which was done by our Board in behalf of the Baptists; commence the erection of a building and improvements to cost not less than \$12,000, by January 1, 1895; to complete the building by January 1, 1897. We considered their written proposition to us, which was duly drawn up and signed by the officers of the Company, as their bond of good faith. The Company is to convey to the Trustees of the Sturgis Male and Female Institute a clear deed to the four blocks of lots and intersecting streets, amounting to about 13 acres of land, when the President of the Company is satisfied that we are ready to meet the condition of building \$12,000 improvements on said land. The Company also pledged to pay into our Treasury \$1,000 when our main building is ready for the roof. We must be prepared to meet the conditions by January, 1897. The Executive Committee employed Bro. J. W. Hammack, who has secured about \$1,000, (actually \$790,) in bonds. Our school interest is 13 acres of land in Sturgis and \$3,000 (actually \$5,555.50) in good bonds. We recommend the most vigorous prosecution of this work," (Min. pp. 11-12.)

During the discussion that followed, the Agent offered his resignation, as the financial representative of the School, to the Association; but the Moderator ruled that it could be offered, properly, only to the Board of Trustees, and the matter was referred to the Trustees. J. M. Sallee offered the following resolution, which was passed as an amendment to the Trustees' report: "That the Association is satisfied with the work of the School Board and that we believe Bro. Hammack is the right man in the right place; and we hope the Board will retain his services, if possible, to complete the work which he has so well begun." The next section will tell whether this conciliation measure was worth the paper it was written on; the spirit of it was beautiful and healthful; if those qualities had been what the School interest needed just at that time, instead of the prompt and most tactful action. The little story of the dog in the manger has its useful lessons, but it will not work well except among irresolute forces: that such an earnest and determined body of men as compose the Ohio Valley Association could finally and entirely be controlled by such resorts, can be believed only by those who are not acquainted with those brethren. This paragraph is written, not to criticize anybody or measure, but to put on record the embarrassing facts of history, of which, that of the Ohio Valley Association has its full share.

The following Table of Statistics represent the working forces of the Association for the year 1893, as best it can be gathered and corrected from the minute:

Churches.	Pastors.	Baptisms	Members	Printing.	Missions.	Church Property	% S. Roll	All Expenses	Capacity.	% S. No. moe. in session
Bethany	T. C. Carter	91	91		\$ 43 75	\$ 1,500 00	40-92		400	12
Bellfield	C. H. Gregston	13	72		20 55	880 70	60		400	12
Bethel	E. H. Maddox	2	147		31 65		102		400	67
Cash Creek	J. W. Schwerdtfgr	18	100		6 80		25		3007	12
Coridon	J. H. Spurlin		78		30 00	1,300 00	45		250	12
Cherry Hill	C. H. Gregston	4	64			800 00	78		400	5
Clay	U. J. Fox		131			300 00				
Dupuy	I. M. Wise	2	11		4 00	600 00	25		250	12
Grave Creek	W. W. Schwerdtfgr	14	85		27 41	1,000 00	50		500	12
Highland	J. M. Sallee	25	412		95 36	20,000 00	355		500	12
Henderson	C. H. Gregston	10	159		35 00	3,200 00	74		400	6
Hebardsville	I. M. Wise	5	45		30 00	2,000 00	70		300	12
Little Bethel	J. S. Henry	113	113		14 40	2,500 00	65		400	6
Little Union	C. H. Gregston	2	181		31 40	1,100 00	75-92		350	12
Mt. Pleasant	B. F. Hyde	97	56		34 45	1,500 00	60		400	12
Morganfield	T. A. Conway		56		12 50	5,000 00	42		300	12
Mt. Olive	J. S. Henry	16	38		38 00	100 00	50		100	4
New Harmony	T. C. Carter	24	230		151 60	500 00	42		500	12
New Hope No. 1	W. H. Bell		19		4 40	50 00	30		300	4
New Hope No. 2	T. A. Conway	5	54		6 00	700 00				
N. Hope (Webs. Co.)	G. R. Taylor		34		5 00	90 00	40		400	4
Spotsville	J. H. Spurlin	2	72		5 15	800 00	70		300	12
Seven Gums	J. H. Spurlin	2	78		18 00	1,200 00				
Stringts	D. Whittinghill	2	24		2 95					
Sebree	J. W. Vaughan	1	62		17 25		50		400	6
Uley's Chapel	J. M. Wise	10	108		12 20	3,400 00	80		400	12
Uniontown	J. S. Henry	12	113		25 00	700 00	79		300	12
Woodland	G. R. Taylor	16	252		39 00	1,500 00	109-92		400	13
Zion (Hend. Co.)	J. H. Spurlin	19	208		17 65	1,200 00	55		400	12
Zion (Union Co.)	I. M. Wise		65		1 60		25			
Zion Hill										
31 Churches.		202,83000			\$771 09	\$51,920 00	1754		\$250	

SECTION 6. The Sixth Session of the Ohio Valley Association was held with Highland church, October 17, 18, and 19, 1894: it was generally conceded to have been one of the most harmonious and profitable sessions in the history, of both the church and the Association. The entire Baptist brotherhood seemed to have recognized that old Highland church

its grounds, grave-yard and historic memories are sacred to our people; and all were reminded that connected with that grand old church, in the sacred soil of which sleep some of our heroes of the long ago, our Baptist principles have been intimately associated for 82 years. It was something like brave warriors, including the scar-worn veterans, the courageous generals, and the gallant lieutenants, accompanied by their families and friends, gathering on some famous battle field, where victories have been often won and lost, and bivouacked for three short days in the balmy autumn weather. Such a picture is not untrue to the facts: for from Highland, all through these years, have gone forth brave spirits and pure gospel influences contesting every inch of ground against Catholicism, Hardshellism and Perfectionism. The meeting was one long to be remembered, and was attended by great crowds, not only from Union, but also from several neighboring counties. The spirit, the personal and the social features of the meetings were exceptionally good; and, as for the business element of the body, visitors from other Associations, often declared before the multitude assembled, that they were greatly surprised at the intelligence, missionary and educational energies of the Ohio Valley Association. This was very gratifying to those who took special interest in the union of the two old Associations, and who have been constantly praying and planning for the greatest efficiency of the new one. The writer, having personal acquaintance with many Baptist Associations, might be pardoned for saying, that he does not believe that there is an Association in Kentucky that has a brighter missionary and educational future than the Ohio Valley. But the spirit of missions is the spirit of Christ.

The printed Minute says: "The body was called to order by Elder I. M. Wise, Moderator. The hymn, 'Am I a Soldier of the Cross' was sung, and the Moderator read the 55th chapter of Isaiah. Elder J. U. Spurlin led in prayer, after which 'Amazing Grace' was sung." Elder T. A. Conway "preached an able and edifying Introductory Sermon on the subject: 'The Law and the Gospel Compared.' Text: John 1st chapter and 17th verse. Rev. D. Whittinghill offered prayer, and 'Rock of Ages' was sung." Elders J. H. Spurlin and B. M. Bogard read the letters from the churches; there were 33 letters and 120 Messengers' names enrolled, and of these 12 were ministers. After a sumptuous dinner, the Association assembled, and Elder C. I. Gooch read a passage of scripture and led in prayer. "It was, on motion, ordered that the election of officers for the ensuing year be by ballot without nominations, and those receiving the highest number of votes be declared elected. Elders A. J. Ashburn and B. M. Bogard were appointed tellers, and the vote being taken, reported the following officers elected: Moderator, Elder I. M. Wise; Assistant Moderator, W. M. Carr; Clerk A. T. Cinnamond. The newly elected Moderator and Clerk each expressed briefly his appreciation of the honor conferred upon him," (Min. p. 2). The new churches applying for membership in the Association this year were Audubon, in

the suburb of Henderson, and New Hopewell in Webster county; after due examination and vouchers, these two churches were cordially admitted into the Association. The following were visitors: A. J. Ashburn, Long Run Association; Sisters Grogan and Baker, Little River Association; D. Whittinghill and J. B. Woodson, Little Bethel Association; J. U. Spurlin and T. S. McCall, Bethel Association. I. M. Wise reported that he attended the last session of the General Association of Kentucky Baptists at Carlisle, which was a meeting of great interest to the Baptist cause in the state, and urged that quite a number would go next year to Paducah to attend that meeting; and T. A. Conway reported as delegate to the Southern Baptist Convention last May at Dallas, Texas, which he enjoyed very much and thanked the Association for sending him; the expenses were \$20.35, which were paid on the voluntary plan; some churches sent up funds for that cause, but most of it was given by individuals, very cheerfully, it seemed. This plan of paying our delegates' expenses to the Southern Baptist Convention has demonstrated its right to continue, and it eliminates all objection that mission funds are misapplied, if said expenses should be paid out of the Treasury. The denominational conscience is very sensitive on that point, and disaster follows the violation of such a holy trust. Elder Fred Wittenbraker, another one of our most promising young ministers, whom the Association delights to honor, was elected delegate to the next Southern Baptist Convention, at Washington, D. C., May 10, 1895. May the brethren see that our delegate has sufficient funds for this most excellent trip, both for him and our cause in general. The Association honors herself when she sends a representative to that body.

The new Mission Board are: J. H. Spurlin, Jerry McGill, W. M. Carr, G. B. Martin, J. H. Tillotson, T. A. Conway, J. M. Sallee, C. H. Gregston, J. A. Bennett. Board of Trustees, of the "Sturgis Male and Female Institute" are: Ohio Valley Association—Jno. S. McGill, J. H. Spurlin, J. H. Bailey, Reuben Reasor, T. M. Chancellor, I. M. Wise, C. H. Gregston, R. Hollingsworth, W. M. Carr, A. McKeaig, Dr. W. I. Moore; Little River Association—Dr. R. W. Morehead, T. N. Compton, T. E. Richey, Hon. W. J. Stone, Jas. Dorroh; Ohio River Association—T. C. Carter, J. S. Henry, G. R. Gibbs, J. P. Pierce, S. G. Clark. The regular historian of the Association anticipating a removal from the Association, C. H. Gregston "was chosen to write the history of Cherry Hill church for next year," (Min. p. 6). The Reports of the usual Committees were quite full and unusually prompt this year. The following is a partial reproduction of some of the most important. On "Ministers' Aid Society," J. W. Neel, Chairman, said: "This is either a worthy or unworthy object; if it is worthy why should not our churches take at least one public collection a year in its behalf? The society has \$29,397.58 in general funds, and \$17,740.06 bearing interest, which income is taken for the interests of the society. Bro. Geo. H. Cox, a faithful layman, is representing this cause among Kentucky Baptists." The report was warm-

ly discussed and a collection of \$35.60 was taken up; it is a certainty, however, that several churches and individuals contributed to this important cause during the year, which is not recorded in the Minute of the Association. The report on Obituaries said, "that 28 of our beloved brethren and sisters have gone to rest during the Associational year. Among these was Elder J. B. Haynes, who was born in Ohio county, and died at his home in Sturgis, Union county, Sept. 3, 1894, in the 68th year of his age. Almost the entire labors of his ministerial life were spent within the territory now occupied by the Ohio Valley and Little Bethel Associations, where his works in establishing churches, edifying the saints in the faith, and pointing out the way of life to sinners, testifying his fidelity and devotion to the Master," (Min. p. 10). This was signed by W. B. Swann and J. W. Conway, Jr. On Religious Literature T. W. Haynes said, "We do not spend enough money for the circulation of Religious Literature. There was never an age when there were so many bad books and degrading literature in circulation as now. It should be confronted by the choicest, most interesting and fascinating, good books, that parents and prudent Christian people can select." After the report recommended the Bible and Western Recorder it concludes—"our children and young people will read and must read; and if we do not furnish them good books they will read the bad. Keep away the bad by filling their lives with good literature. How much better it will be for our children, if in the years to come they can say they had no bad books to read. We, therefore, should be very careful as to the selection of our literature." Brethren A. L. Smith and Geo. Knight in their report on Orphans' Home said, "there is a deficiency in current expenses of \$2,000. This must be paid and at least \$25,000 of an endowment secured." Again: "the work of raising this endowment is to be pushed, and it is to be hoped the response will be prompt and generous and each church should feel an individual responsibility in sustaining and enlarging this grand institution, (Min. p. 11).

W. M. Carr's report on Resolutions has no uncertain sound, it says:

"It cheers our souls that there is an increased manifestation of spirituality among us.

"Resolved 1. That we be found at all times earnest and consecrated to the work of the Master.

"2. That we earnestly request all our churches to cultivate their members to give systematically to all our Missions and that every pastor and clerk see that contributions are forwarded to our Board quarterly.

"3. We endorse the free distribution of our literature so far as our means will justify.

"4. We suggest to our Board to consider the propriety of this Association purchasing and owning a tent to be used for religious services and if found practical, they request all churches to take collections to pay for same.

"5. That we extend to this grand old mother church and vicinity our heartfelt thanks for their kind hospitality during this meeting," (Min. p. 9).

The following is the first report on "Pastoral Support" that ever was made to the Association, and with one exception it is a good one; there is scarcely no "danger of pressing our mission interest and other benevolent objects to such an extent that pastoral support" would be neglected. Deacon John G. Christian said :

"Perhaps no question that will come before this body is fraught with more interest or is more far-reaching in its results than the one heading this report. God has wisely arranged that they that preach the gospel shall live of the gospel. Churches that call men to preach to them, to give unto them spiritual things, should, in return, see that the minister is supported in carnal things. The first preachers gave themselves to prayer and the ministry of the word—so it should be now. While I would not discourage our people in abounding in the grace of liberality, yet there is danger of pressing our mission interest and other benevolent objects to such an extent that pastoral support is neglected. We are glad to hear such good reports from the churches as to their collections for missions, but is it not a fact that some of our pastors have not received their salary? This ought not so to be. To neglect this is like adorning the body to the neglect of proper food for the stomach—result, paralysis. We believe in the support of our pastors. Therefore we recommend the payment of a stipulated salary, and that divided into twelve equal payments. It is a matter of very great interest to our Zion that our pastors' salaries be promptly paid. See that the gospel be first preached at home, then go into the regions beyond," (Min. p. 9).

Pastor J. W. Vaughn reported on Sunday Schools and Colportage :

"Your committee is glad to report the Sunday School Board, located at Nashville, Tenn., is in a vigorous condition. It has no source of revenue, but by patronage by our Sunday schools; so our orders to this Board are that much to missions. Your committee recommend the patronage of this Board. Let the Association devise some plan to push the interest of Sunday School and Colportage. We suggest that Baptist churches have Baptist Sunday Schools. There are about 36 schools. Some work by Colporteur," (Min. p. 12).

As the substance of the reports on District Missions and Schools and Colleges come under other reports given in full, they are not given; and the subjects of Home Missions, State Missions, and Foreign Missions do not specially concern this section, except State Missions, on which Chairman Gregston said. "We notice that the State Board earnestly solicits a joint co-operation of the District Boards with it in the great work of State Missions. The Ohio Valley Association gave last year, for State Missions, \$202.41, and received from the State Board in aid of weak churches to support their pastors within our bounds, \$375.00. This should stimulate us to do more for our State Missions, seeing we have received \$172.59 more than we gave. We, therefore, recommend a hearty co-operation with the State Board," (Min. p. 16). The report of the Treasurer of the District Mission Board is as follows :

"To balance on hand from last year".....		\$ 98 37
To amount received for District Missions.....		198 56
To amount received for District Missions.....		55 79
		<hr/>
Cr.....		\$350 72
By amount paid Utley's Chapel.....	\$ 40 30	
" " " Mt. Olive.....	24 00	
" " " McElroy.....	11 00	
" " " New Hope No. 2.....	21 50	
" " " Audubon.....	20 00	
" " " Dupuy.....	24 00	
" " " Basket.....	15 00	
" " " Spottsville.....	12 00	
" " " New Hope No. 1.....	20 00	
" " " Zion Hill.....	24 00	
" " " Sebree.....	20 00	
" " " New Hope, Webster County.....	20 00	
" " " New Hopewell.....	48 00	
" " " Literature.....	6 00	305 80
		<hr/>
Balance on hand for District Work.....		\$ 44 92

W. M. CARR, Treasurer."

Although the report of the Chairman of the District Mission Board is long, it is quite thorough and gives a bird's-eye-view of the work of the year. It is as follows:

"Our report this year will contain both encouraging and discouraging facts for the most earnest and prayerful consideration of our Baptist brotherhood. If any one will ride over our territory two or three times, as the chairman of the board has done since the 4th of last April, he will see the situation in its everyday aspect. From Green river to the Tradewater, a distance of about 50 miles, and an average of about 25 miles out from the Ohio river, lies a section of country that is very desirable in many respects; especially from a commercial, political, and religious standpoint. The following denominations, besides ourselves, are on this field, and making no little progress: Metho list, Old School and Cumberland Presbyterians, Campbellites and Catholics; and in some parts, Thomasites, Seventh Day Adventists, and possibly Mormons.

"It might be well to inform our people how our churches and mission stations are distributed over this territory, but let that be brought out in the discussions. Most all our churches are located well and can do efficient work; this fact should not be overlooked by future Boards in aiding weak churches to select proper sites for the permanent homes of Baptist churches. If we lay good foundations now, our people in the future, with the Lord's blessing, will build on them many strong and influential churches. Many of our churches and some pastors, to judge from their contributions for missions, do not seem to care much whether our cause is to flourish in the future or not. We need our hearts set on fire for perishing souls, a spirit of sacrifice of time and means for the support of the cause of Christ, and more courage in preaching and defending Baptist principles. Now is the testing time for brave hearts to say whether or not our influence will

project itself on the religious and educational future of this country; it will be fatal to commit our interests into time-serving or timid hands. The 'sword of the Lord and of Gideon' should be our battle cry to conquer or die in the attempt.

"Our Board has appropriated funds in the following fields this year:

"1. Utley's Chapel, Blackford. Our church there occupies a very important field, and with, Eld. J. W. Vaughn as pastor, is doing a good work, except in the important matter of building a Baptist house of worship, which has been promised to us for years. This work is dangerously threatened with disruption, if some kind of a home is not provided for them. The field is entirely ours if our people there will promptly rise and build; they have enjoyed a revival and report 17 baptisms. There are some indications of a house being erected during the coming year. They have \$500 subscribed for that purpose.

"2. New Hope, Webster county. This feeble church is closely surrounded by much heresy, but has done some good work during the year. At this place we hoped to have been able to assist Bro. Rakes, who is to hold a meeting at that place.

"3. New Hopewell, Webster county. Brothers Gooch and Vaughn, under the direction of the Board, held a glorious meeting at New Hopewell of 17 days, baptised 19 and received 3 others; and organized a church of 35 members, which has just entered this body. They have a subscription of \$625, and need help from the brethren.

"4. Mt. Olive, Henshaw. The Association should see that this church is promptly sustained, until they have a suitable house, for it occupies a wide field of much promise. We have aided Eld. J. S. Henry at this place and he reports encouraging prospects for a house. They have received 6 new members and have \$600 subscribed for a house.

"5. McElroy's School House. This field is in the Ohio river bottoms, some 7 miles above Uniontown. Here we have sent Bro. D. Straus to conduct religious services once a month, and to distribute tracts, &c. The field is positive destitution, and the work is transient, although there is some hope that good can be done. He reports 4 conversions.

"6. New Hope No. 2, Geneva. This church is an affectionate child of our association, having been originated and cherished by our board since 1890. They have a good house and it well furnished, and conduct a Sunday school. Elder T. A. Conway is preaching for them and they report 7 baptisms. Elder J. S. Henry assisted the pastor in a good meeting in July, and strengthened the cause. We hope to hear soon that this church can do without aid from the Association.

"7. Baskett Station, Henderson county. At this place on the "Texas" R. R., some 9 miles from Henderson, we authorized Elder G. R. Taylor to preach, for which we paid him out of this year's funds. We are not accurately advised as to the permanency of this work, although the field is a good one and should be cultivated; there is some strength here, and if it were developed, a church and house of worship would be the result.

"8. Spottsville, Henderson county. This is not a new field to the association. It has often received help, and will continue to need it, until they successfully cultivate the mission spirit, and get out of the compromising attitude of a

"union" house. We helped them this year, accompanied with the condition, that they would cultivate the missionary spirit.

"9. New Hope No. 1—Beyond Green river. For years this destitute field has been helped. We thought we had secured for them a pastor for this year, in the person of Elder W. H. Bell, of Central City, but he soon gave up the work. They have no house. Elder L. C. Tichenor, of Owensboro, has been supplying for them for 8 months and reports a 12 days' meeting and 4 baptisms. They have a house in progress.

"10. Dupuy church, Bluff City. This church has a distinct field of its own to cultivate among various hindrances. It should be sustained. Elder I. M. Wise served them as pastoral supply one Sunday afternoon a month until Elder J. C. Craig was secured for one Sunday per month. He is well beloved and is making some headway; he and Elder T. L. Brooks held a meeting there in September with some success. Received 5 members.

"11. Niagara and Pleasant Valley. At the former place we own one-half interest in a good house and lot, which have virtually been taken possession of by the Methodists. There are a few Baptists in the community, and they have applied for help; Elder Craig has preached to them some, and also Eld. W. W. Schwerdtfeger. At Pleasant Valley we own one-third interest and the Campbellites have virtually taken possession, though the original deed has not, and cannot be changed. There are a few Baptists here and desire true gospel preaching. Bro. Craig has also preached for them some, at both places without aid from our Board; we were out of funds. Somewhere in this fine section of Henderson county, there ought to be another Baptist church.

"12. Zion Hill, Robards. This church is some six miles from the nearest church, in the midst of strong anti-Baptist influences, and the people seem to like us better than they do our principles. We help Elder I. M. Wise there, in connection with the State Board. The Baptists have bought a fine lot, paid for it, and have a new house up and under roof. They report one baptism and several received by letter. Have been worshipping in the Campbellite house for about one year.

"13. Sebree, Webster county. Just before the meeting of our Association last year, the building enterprise of our little church at Sebree fell through, and the church organization was seriously endangered. Our venerable brother Whittinghill did them great service by holding the church together during those dark days, having their utmost confidence. At the Board's request, without any expense to them, the chairman visited Sebree three different trips last January and February, laboring on the field with the pastor by day and preaching at night. A happy compromise as to a church lot was effected, and the lot bought and paid for at once, costing \$255. Elder Whittinghill was continued as pastor, and they have built a very handsome house, costing about \$2,500.00, and held a glorious meeting assisted by Elder B. F. Jenkins where 21 new members were received and 10 of these for baptism. In connection with the State Board we also aid this church for a time in the support of the pastor.

"14. Audubon, Henderson. This suburb of Henderson is also an important mission field and is full of promise. Here in connection, also, with the State Board we assist the pastor, Elder W. W. Schwerdtfeger. Suppose they will not need our aid next year.

"15. Places such as Dixie, Herman's Valley, Waverly, Boxville, Denton's

School House, near Cairo, should be looked after. For the amounts we have paid to these various fields, see Treasurer's report.

"IVAN M. WISE, Chairman."

On the second day of the session the following was enacted—"on motion, the report of the Board of Trustees of Sturgis Male and Female Institute, was made a special order for 1:30 p. m.," (Min. p. 4). This brought the School matter prominently before the Association, and A. T. Cinnamon, President of the Board of Trustees, made his report as follows:

In November, 1893, according to appointment, the Board met in Morganfield. The meeting was called to order by Rev. C. H. Gregston, President. According to custom we then went into the election of officers by private ballot, and the following were chosen for the ensuing year: A. T. Cinnamon, President; T. E. Taylor, Secretary, and S. C. McGill, Treasurer. Executive Committee: Jerry McGill, W. M. Carr, C. H. Farley and Rev. I. M. Wise. We then adjourned to meet in Morganfield in February, 1894, when, there being a quorum present, J. W. Hammack's resignation as Financial Secretary was offered and accepted, and he was instructed to turn over all bonds, blanks and cash into the hands of the Executive committee. At this meeting Rev. I. M. Wise was employed to represent our school interests at a definite rate of so much per day and he bear his own expenses. The agent began his work April 1, 1894, and the following is a summary of his work:

"After going to Sturgis and getting a complete registry of the bonds in bank, he found that all bonds, cash and subscriptions belonging to the trustees, including the land company's \$1,000, and the Sturgis subscription, amounted to \$5,555.50. He labored thirty-nine and a half days up till June 8, 1894, and the Board, not being entirely satisfied with the amount raised, authorized him to work twelve and a half days longer. At the end of this time his collections, in bonds, cash, pledges and donations, amounted to about \$3,176.50, making our funds about \$8,732. This, together with our land, makes our school property about \$18,500.

"We met in August, 1894, and Rev. I. M. Wise's services as agent were discontinued, and the Board expressed its entire satisfaction with the result of his labors. It is also fitting to mention Brother T. A. Copway's services in assisting Brother Wise, gratis, as well as giving his private bond.

"Bro. C. H. Farley, having moved to Texas, his place was filled by Dr. J. H. Bailey. The Board, feeling prepared to advance with the work, appointed the following Building Committee, into whose hands they committed the entire work of getting up plans, charter, making contract and erecting the building, viz.: Dr. J. H. Bailey, Chairman, J. H. Spurlin, S. C. McGill, Dr. W. I. Moore and Rev. I. M. Wise.

"The following Advisory Committee was also appointed: Jordan Giles, W. W. Pierson, Geo. McKeaig and Morgan Hammack. We are glad to know that they have made some progress in getting out a charter and plans, and have done some work towards the building. W. W. Pierson was also appointed Assistant Treasurer of the Board.

"We also unanimously passed a resolution inviting the Little River and Ohio River Associations to co-operate with us in building and conducting the school, to the extent of five trustees each, and we retain eleven. These associations,

having been informed of our action by Elders Spurlin and Wise, have accepted and appointed their quota of trustees.

RECOMMENDATIONS.

"1. We recommend to the Association prompt action through her trustees in the prosecution of the work, so that if possible we can open school in September, 1895.

"2. That we appoint trustees annually and endorse those of the other two associations.

"3. That the trustees hold an Educational Convention in Sturgis, embracing the fifth Sunday in December."

At the session of the Association in 1893, it was understood that the History of Uniontown Baptist church would be read at the session in 1894. In the meantime, the old women gossip, that floats as poison in so many communities, reached Elder Vernon; and he, without consulting the Baptists who knew the facts in the case, or referring to the records, rushed out in his little sheet, and said in substance, that the Baptists had stolen a union house. The old subscription list shows that the Catholics, and possibly the Methodists, gave more to build the house than the Campbellites, yet the latter have been the only ones to assert the false claim. But we need not be surprised at the unjust claim, when it is known that the same brave (?) Captain is concerned in robbing a church of its honor and home, that has been trying to collect the odious Lindle and Caseyville railroad taxes. The Minute, on p. 17, gave the following :

"Extract from paper read by I. M. Wise before the Association, October, 1894.

"In the history of Highland church we find this record: "In March, 1848, granted letters to several members to be constituted a church in Uniontown, Ky." The organization was effected in 1848, and Bro. Morrison served it as pastor for some time. The church began to arrange for a house of worship a few years after, and the old subscription list used by Deacon James Threlkeld is now (1894) in his daughter's hand, Mrs. Mary Rush, and a true copy is in the church book. It was the first house of worship built in the town, and the deed for the lot and the subscription list for the house, to cost not less than \$2,000—call for a church for the United Baptist Church in Uniontown. Deacon Threlkeld and Bro. Morrison made liberal contributions to this building fund. As it was the first church house built in Uniontown many outsiders, as Methodists, Presbyterians, Campbellites and Catholics, made contributions, but no one then thought of claiming the house as a Union house. Dr. J. S. Coleman preached the dedication sermon, and it was publicly stated that other denominations could use the house when it was not occupied by the Baptists. Some years after the Campbellites claimed an interest in the house as a union house, and consequently they were denied this claim and were justly shut out of the use of it. This unfounded claim

for a union house embarrassed the Baptists for many years. In October 1893, Elder Jas. Vernon, a Campbellite preacher and editor from Henderson, Ky., said, in his paper, concerning this old claim: "About the year 1858 the first house of worship in Uniontown was built. It was to be a union church for all religious bodies of people. Towards its erection the Disciples contributed liberally (the old subscription list does not show their liberality in fact), and for a time, in common with others, continued to occupy the house as a place of worship. Then it was discovered that the lot on which this union church was built had been deeded to the Baptists, and so that which had been simply a matter held in trust for the good of all, was taken possession of in the interest of a part, and the Disciples, along with others, were excluded from the house which they had helped to build."

"The Uniontown Baptist church in Jan. 1894, appointed a committee to investigate this claim. They found the deed regularly made to the Baptists and properly recorded in the clerk's office in Morganfield, and also succeeded in finding the original subscription list, the heading of which plainly shows that the money was for the erection of a Baptist house of worship. So much for the vindication of the truth of history and the church."

Possibly the next generation will revive the same old scandal.

The Corresponding Letter has several items of interest: is as follows:

"DEAR BRETHREN OF THE SISTER ASSOCIATIONS:

"The Ohio Valley Association has just closed its Sixth Annual Session.

"Letters and Messengers were present from nearly all the churches.

"Several visitors from other Associations were here to assist in our deliberations, and encourage us by their presence and counsel.

"Our churches seem to be generally prosperous, and our contributions liberal, considering the closeness of money matters in the country.

"The movement to establish a High School at Sturgis is meeting with reasonable success and we earnestly invite your co-operation and assistance in this matter.

"This session has been a most pleasant and interesting one, and we all feel strengthened and encouraged to go forward in the Master's cause. We sincerely desire you to meet with us in our next annual session to be held with Hebbardsville church, Henderson county, on Tuesday after the second Sunday in October, 1895. A. T. CINNAMOND, Committee."

This note explains itself, Minute, pages 17 and 18:

"HISTORY OF O. V. ASSOCIATION.

"Elder I. M. Wise announced that he had for several years been preparing a complete history of Ohio Valley Association from its organization, 1888, to the present, and of Henderson and Union County Associations from their organization down to their union in 1888, forming the Ohio

Valley Association. This history he hopes to have published by January 1st, 1895, and those wishing copies of same can get them by addressing the author at Princeton, Ky.

"The hour having arrived for the adjournment of the body, "God be with You Till We Meet Again," was sung, the parting hand given and the Association dismissed by the Moderator.

"I. M. WISE, Moderator.

"A. T. CINNAMOND, Clerk."

The following is the report of the Finance Committee, Minute, p. 18 :

"We your committee, beg leave to report the following in regard to printing fund:

Balance on hand from last year.....	\$5 79	Mt. Olive.....	\$ 2 00
Audubon.....	2 50	New Harmony.....	3 00
Bethany.....	2 50	New Hope No. 1.....	1 00
Bellfield.....	2 50	New Hope No. 2.....	1 50
Bethel.....	3 00	New Hope, Webster.....	1 00
Cash Creek.....	2 00	New Hopewell.....	1 40
Corydon.....	75	Spottsville.....	1 00
Cherry Hill.....	3 00	Seven Gums.....	1 50
Clay.....	2 00	Sturgis.....	2 50
Dupuy.....	1 20	Schree.....	1 50
Grave Creek.....	2 00	Ufley's Chapel.....	1 00
Henderson.....	3 00	Uniontown.....	2 00
Highland.....	3 00	Woodland.....	2 50
Hebardsville.....	2 00	Zion, Henderson.....	3 00
Little Bethel.....	2 50	Zion, Union.....	3 00
Little Union.....	3 00	Zion Hill.....	1 40
Mt Pleasant.....	1 60		
Morganfield.....	1 50	Total.....	\$72 34

GEO. B. MARTIN, Chairman."

And this is the Official Directory of the churches for 1894 :

CHURCHES.	PASTORS.	POSTOFFICE.	CLERKS.	POSTOFFICE.
Audubon.....	W W Schwerdtfeger	Henderson.....	S A Blasher.....	Henderson.....
Bethany.....	T C Carter.....	Marion.....	Geo W McKeaig.....	Sturgis.....
Bellfield.....	C H Gregston.....	Morganfield.....	T L Farley.....	Anthoston.....
Bethel.....	E H M Alden.....	Owensboro.....	J D Freeman.....	Hebardsville.....
Cash Creek.....	W W Schwerdtfeger	Spottsville.....	N B Cosby, Jr.....	Henderson.....
Corydon.....	J H Spurlin.....	Sturgis.....	Bettye Lawrence.....	Corydon.....
Cherry Hill.....	C H Gregston.....	Morganfield.....	E N Royster.....	Robards.....
Clay.....	U J Fox.....	Clay.....	W L Cook.....	Clay.....
Dupuy.....	J C Craig.....	Delaware.....	T N Haynes.....	Bluff City.....
Grave Creek.....	W W Schwerdtfeger	Spottsville.....	J W S Farley.....	Anthoston.....
Henderson.....	J M Ballee.....	Henderson.....	J K Lockett.....	Henderson.....
Highland.....	C H Gregston.....	Morganfield.....	R Hollingsworth.....	Hitesville.....
Hebardsville.....			R E Gregory.....	Hebardsville.....
Little Bethel.....	T A Conway.....	Spring Grove.....	W E Vance.....	Sturgis.....
Little Union.....	Jas C Hopewell.....	Madisonville.....	J L D Brown.....	Morganfield.....
Mt Pleasant.....	T A Conway.....	Spring Grove.....	A S Haynes.....	Smith's Mills.....
Mt Olive.....	J S Henry.....	Marion.....	Miss Essie Curry.....	Henshaw.....
Morganfield.....			W M Carr.....	Morganfield.....
New Harmony.....	T C Carter.....	Marion.....	M B Hammack.....	Hearin.....
New Hope, Web-ter.....	W E Rakes.....	Hearin.....	w Y Lynn.....	Hearin.....
New Hope No. 1.....	L C Tiehenor.....	Owensboro.....	Jacob Hicks.....	Spottsville.....
New Hope No. 2.....	T A Conway.....	Spring Grove.....	Ella Read.....	Geneva.....
New Hopewell.....	J W Vaughn.....	Blackford.....	B S Hatley.....	Golds, Webster
Spottsville.....			H T Willingham.....	Spottsville.....
Schree.....	D Whittinghill.....	Madisonville.....	Jas A Vatchan.....	Schree.....
Seven Gums.....	J H Spurlin.....	Sturgis.....	H L Tucker.....	Seven Gums.....
Sturgis.....	J H Spurlin.....	Sturgis.....	H C Hopewell.....	Sturgis.....
Ufley's Chapel.....	J W Vaughn.....	Blackford.....	A J Johnson.....	Black ord.....
Uniontown.....	I M Wise.....	Princeton.....	W P Hamner.....	Uniontown.....
Woodland.....	J S Henry.....	Marion.....	J A Givens.....	Spring Grove.....
Zion, Union.....	J H Spurlin.....	Sturgis.....	H T Carter.....	Robley.....
Zion, Henderson.....	T A Conway.....	Spring Grove.....	Jas C Crawley.....	Zion.....
Zion Hill.....	I M Wise.....	Princeton.....	J W Welch.....	Robards.....

This is the Table of Statistics for 1894, and is reasonably reliable:

	REPORTED CONTRIBUTIONS.						MEMBERSHIP.						CHURCH PROPERTY.		S. S. RECORD.				
	District Missions...	State Missions.....	Home Missions.....	Foreign Missions...	Sunday School and Colportage.....	Total.....	Present Membership ...	Deaths.....	Draughts.....	Excommunications.....	Letters.....	Restoration.....	Letters.....	Restoration.....	Value of.....	Seating Capacity.	Officers, Teachers	Pupils Enrolled ..	No. of Months in Session.....
Audubon.....	42	182	182	182	182	9 10	53	1	1	1	1	1	1	1	800	400	70	40	6
Bethany.....	8 30	3 06	3 06	3 06	3 06	25 75	97	1	1	1	1	1	1	1	1,200	150	5	40	6
Bethel.....	3 40	3 40	3 40	3 40	3 40	17 00	63	1	1	1	1	1	1	1	600	400	7	62	75
Cash Creek.....	3 00	3 00	3 00	3 00	3 00	15 00	125	1	1	1	1	1	1	1	145	400	11	75	12
Cherry Hill.....	1 60	1 60	1 60	1 60	1 60	8 0 0	145	1	1	1	1	1	1	1	806	300	4	55	12
Corydon.....	1 70	1 70	1 70	1 70	1 70	38 50	84	2	2	2	2	2	2	106	400	4	4	4	
Cherry Hill.....	3 80	3 80	3 80	3 80	3 80	19 00	177	1	1	1	1	1	1	1	806	400	7	76	25
Cherry Hill.....	2 00	2 00	2 00	2 00	2 00	10 00	64	1	1	1	1	1	1	1	200	400	7	76	25
Duquoy.....	70	70	70	70	70	3 45	13	2	2	2	2	2	2	2	500	250	10	40	12
Grave Creek.....	4 19	4 19	4 19	4 19	4 19	20 45	13	1	1	1	1	1	1	1	1,000	1,000	18	54	12
Henderson.....	9 43	9 43	9 43	9 43	9 43	43 82	480	4	4	4	4	4	4	4	39,000	400	6	25	12
Henderson.....	1 58	1 58	1 58	1 58	1 58	35 00	167	1	1	1	1	1	1	1	2,100	300	10	65	12
Highland.....	3 40	3 40	3 40	3 40	3 40	17 00	48	1	1	1	1	1	1	1	2,500	300	4	65	6
Rehobothville.....	3 80	3 80	3 80	3 80	3 80	19 46	112	1	1	1	1	1	1	1,000	450	4	9	12	
Late Bethel.....	6 00	6 00	6 00	6 00	6 00	33 00	104	1	1	1	1	1	1	1,800	400	9	60	12	
Little Union.....	5 62	5 62	5 62	5 62	5 62	28 00	26	1	1	1	1	1	1	800	300	5	75	12	
Mount Pleasant.....	2 25	2 25	2 25	2 25	2 25	11 25	104	1	1	1	1	1	1	1,000	300	8	100	12	
Mount Olive.....	3 00	3 00	3 00	3 00	3 00	15 00	235	2	2	2	2	2	2	6,000	500	8	100	12	
Morganfield.....	3 00	3 00	3 00	3 00	3 00	146 87	235	2	2	2	2	2	2	1,000	500	8	100	12	
New Harmony.....	20 00	20 00	20 00	20 00	20 00	5 52	20	2	2	2	2	2	2	300	25	5	42	6	
New Hope, Webster County.....	2 00	2 00	2 00	2 00	2 00	13 40	30	2	2	2	2	2	2	800	300	5	42	6	
New Hope No. 1.....	1 10	1 10	1 10	1 10	1 10	8 20	60	1	1	1	1	1	1	90	300	4	40	40	
New Hope No. 2.....	6 74	6 74	6 74	6 74	6 74	5 20	30	1	1	1	1	1	1	2,500	350	35	35	35	
Sportsville.....	1 64	1 64	1 64	1 64	1 64	11 11	43	1	1	1	1	1	1	600	400	8	74	124	
Sebe.....	1 10	1 10	1 10	1 10	1 10	7 50	35	1	1	1	1	1	1	400	450	5	60	12	
New Hopeville.....	1 10	1 10	1 10	1 10	1 10	11 80	70	1	1	1	1	1	1	806	450	8	74	124	
Sebe.....	2 95	2 95	2 95	2 95	2 95	37 00	81	1	1	1	1	1	1	1,400	400	4	60	12	
Sebe.....	9 60	9 60	9 60	9 60	9 60	18 83	66	1	1	1	1	1	1	3,400	400	5	60	12	
Titus's Chapel.....	18 00	18 00	18 00	18 00	18 00	28 10	218	1	1	1	1	1	1	1,000	500	4	60	12	
Trouton.....	5 20	5 20	5 20	5 20	5 20	31 00	12	2	2	2	2	2	2	1,200	400	6	83	9	
Woodland.....	5 60	5 60	5 60	5 60	5 60	12 12	67	1	1	1	1	1	1	800	400	6	90	9	
Zion Union County.....	7 00	7 00	7 00	7 00	7 00	10 55	2	2	2	2	2	2	2	1,200	400	8	63	12	
Zion Hill.....	2 11	2 11	2 11	2 11	2 11	10 0	229	5	5	5	5	5	5	1,200	400	8	63	12	
Zion, Henderson County.....	2 00	2 00	2 00	2 00	2 00	10 0	229	5	5	5	5	5	5	1,200	400	8	63	12	
Total, 23 Churches.....	\$ 198 36	\$ 128 68	\$ 117 43	\$ 161 69	\$ 107 58	\$ 743 94	6,112	134	3,990	29	327	75	67	67	\$ 67,700	9,900	133	1,624	

CHAPTER V.

The following Comparative Tables may prove interesting to some people:

I. OHIO VALLEY ASSOCIATION.

Year.	No. of Ch'ch's	Member-ship.	No. of Bap-tists.	Missions.	Value of Church Property.	School Property.	S. S. Roll.
1888	17	2066	216	\$630 17	\$20,050	.....	1025
1889	28	2899	404	640 89	24 450	.....	988
1890	30	3244	397	669 05	31,250	.....	1322
1891	28	3247	190	676 00	36,056	.....	Note, etc.
1892	30	3104	216	874 68	41,500	\$ 4,500	1250
1893	31	3169	292	771 00	52,870	9,055	1446
1894	33	3275	276	743 94	69,790	18,500	1624

About 100 years ago, John Asplund, a Swede Baptist minister, took great pains, and long, dangerous journeys collecting the statistics of the Baptists; he was finally "drowned from a canoe in Fishing Creek," Maryland. See Benedict, History, p. 633. To him, Allen and Dr. Benedict we owe much for our early statistics.

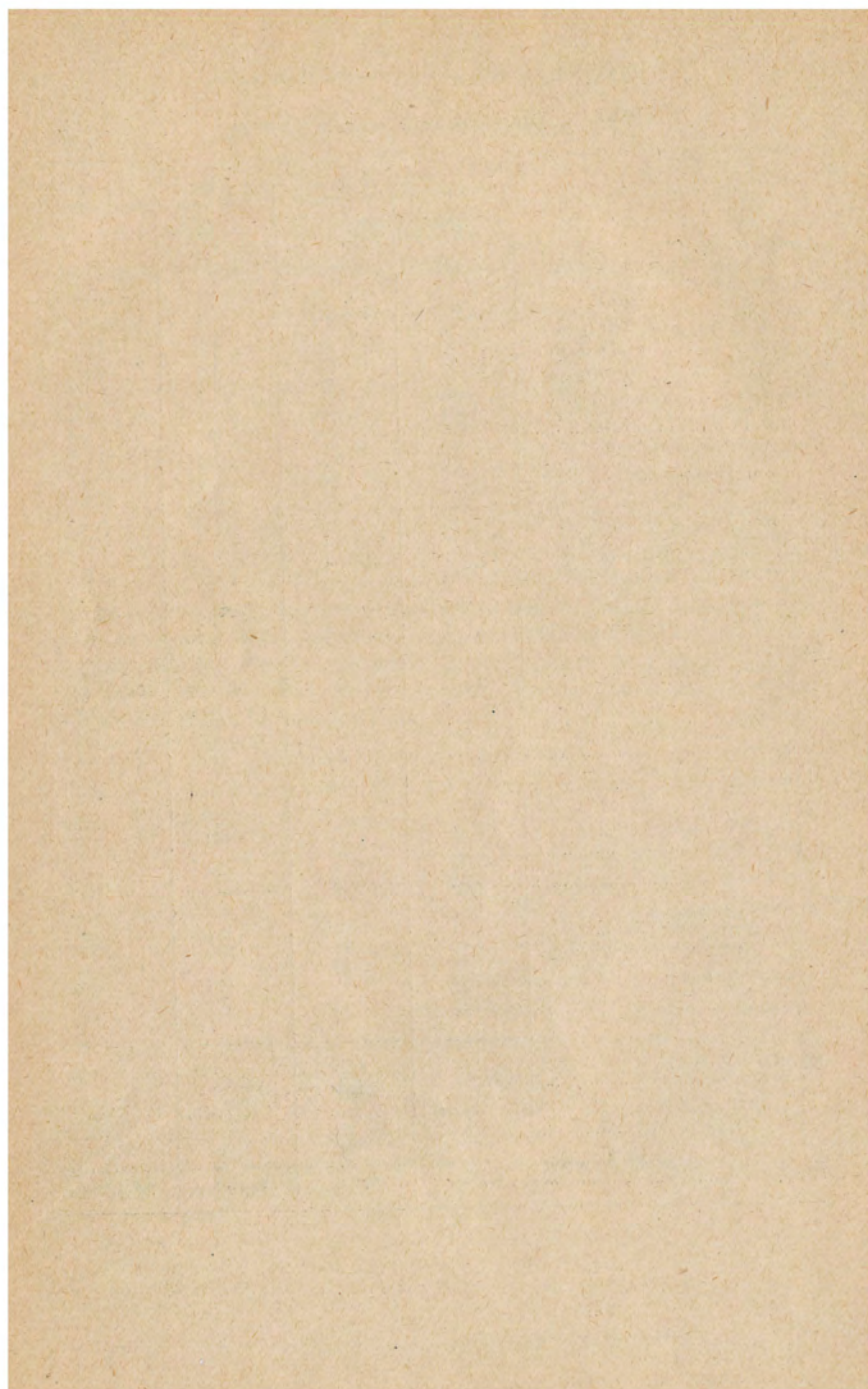
II. BAPTISTS IN KENTUCKY.

Year.	No. of Ch'ch's	Associ-ations.	Minis-ters.	Members	Heresies.	Civil Dangers.
1790	42	3	61	3,105	{ Hyper-Calvinism, Ar- minianism	Indians and French.....
1812	263	13	148	17,000	Arminianism, &c.	{ English War, Indians, &c.
1837	664	43	250	39,269	{ Two Seedism, Camp- bellism.....	Financial Depression..
1860	889	44	.....	84,403	Anti-Missions, &c.....	Slavery, Whisky, &c.....
1870	1023	46	.....	87,127	Anti-Missions.....	War Scars, Whisky, &c..
1880	1170	51	.....	106,619	Anti-Missions.....	{ Union of Church and State.....
1890	1453	61	1018	148,172	Perfectionism.....	Saloons, Gambling, &c..
1894	1585	63	1161	157,847	Perfectionism.....	{ Financial Depression { Sabbath-breaking, &c

The gradual increase in the above figures shows what the white Baptists in Kentucky are doing.

III. BAPTISTS IN THE WORLD IN 1894.

	Churches.	Ordained Ministers.	Reported Baptisms.	Reported Membership.
AMERICAS—				
North America	39,133	26,022	183,720	3,624,078
South America	14	12	191	567
EUROPE—				
Austria-Hungary	6	5	566	2,675
Denmark	25	15	190	3,015
Finland	21	15	140	1,329
France	45	35	337	1,979
Germany	139	277	2,596	27,332
England	1,611	1,198	10,568	298,728
Ireland	26	23	273	2,200
Scotland	104	96	1,300	13,298
Wales	749	471	5,859	98,122
Channel Islands	5	29	6	240
Non-reporting	329	90	.....	20,000
Holland	20	11	105	1,316
Italy	33	31	175	1,151
Norway	27	26	.....	1,950
Roumania and Bulgaria	4	5	4	325
Russia and Poland	67	59	1,327	16,443
Spain	5	4	5	100
Sweden	529	618	2,007	36,585
Switzerland	4	4	21	439
ASIA—				
Assam	28	22	866	2,971
Burmah	580	203	2,187	31,672
Ceylon	9	5	45	1,088
China	51	48	444	4,675
India	138	187	6,075	58,432
Japan	16	25	218	1,364
Orissa	29	9	.....	1,436
Palestine	3	1	.....	156
AFRICA—				
Congo Free State	22	57	292	982
South Africa	23	23	.....	2,450
West Africa	4	5	20	144
St. Helena, &c	2	2	.....	125
AUSTRALASIA—				
New South Wales	31	25	167	2,016
New Zealand	29	17	294	2,915
Queensland	24	20	.....	2,035
South Australia	57	31	298	4,128
Tasmania	12	8	84	559
Victoria	53	46	424	5,568
GRAND TOTALS—				
Americas	39,207	26,094	183,831	3,624,645
Europe	3,769	3,003	26,579	437,146
Asia	845	500	9,835	101,794
Africa	51	87	312	3,701
Australasia	206	147	1,177	17,221
57 countries	44,069	29,871	221,724	4,184,507



CHAPTER VI.

HERESIES.

Baptists in Kentucky, from the time when it was a county in Virginia until the present, have had much to do with religious beliefs and unbeliefs, sturdy principles and accommodating errors; and no one can justly complain of the Baptists, of lack of liberty, or a fair chance to defend his principles. It has been a square, manly contest from the start, and will be to the finish, no doubt. Before God, with the open Bible, each one has a positive right to his religious belief, and must stand or fall at the Judgment Day, according to the correct teaching of that Word. If this individual opinion, or opinions, is not what his brethren, as sincere as himself, believe to be in accordance with the Bible, the owner of it must be given a chance to sustain himself from the Bible, or else separate either from his brethren or his opinion. The authority for such action is found in Titus 3: 10, 11, the only place where "heretic" is found in the Bible: "A man that is a heretic, after the first and second admonition, reject; knowing that he that is such is subverted, and sinneth, being condemned of himself." To act otherwise, and not withdraw from such a schismatic, factions fellow, is to do violence to a fundamental law of the Kingdom of Heaven, for Jesus said, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand," (Mt. 12:25). If a man finds himself not in doctrinal accord with his church, which fact is easily ascertained, he should have self-respect and honor enough to promptly withdraw from its fellowship; and if he do not, after proper admonition, he should be rejected or excluded without delay. This makes the individual and not the church, responsible for his liberty of choice; and this is proper, whether the action of choice refers either to God (2 Thes. 2:13) or man, (Phil. 1:22; Heb. 11:25). When this choice is exercised against the truth, it must be exercised on the outside of the church: "False prophets also arose among the people, as among you also there will be false teachers, who will stealthily bring in heresies of perdition, even denying as Master Him who bought them, bringing upon themselves swift perdition," (2 Peter 2:1). The power of choice is a privilege, that may be properly or improperly used; truth is an unaccommodating principle, that radiates from Jesus (Eph. 4:21) into all the spheres of the created and uncreated universe. What may be a precious truth to one, may be an unpleasant heresy to another; so, the Bible prayerfully studied and followed under the guidance of the Spirit (Jno. 16:13) is our only infallible test of truth. Hence it is not surprising to find different parties properly called heretical; as the Sadducees (Acts 5:17), the Pharisees (15:5; 26:5), and the Christians (24:5-14); of the latter the Jews in Rome said: "For concerning this sect, we know that everywhere it is spoken against," (28:22). An opinion, either private or public, is neither right nor wrong, because it is an opinion or choice, but whether or not it agrees or disagrees with the Word of God. Sectarian, then, is a word of both good and bad meanings in the New Testament, for example, like "legal," "righteousness," "moral," &c. For cases of the bad sense of "sectarian," compare 1 Cor. 11:19 where Paul refers to the hurtful "factions among" the Corinthians, and the "contentions, divisions, factions," &c, among the Galatians (5:20). Paul wrote to the Thessalonians to "admonish the disorderly," (1 Thes. 5:14), and later on said: "Now we charge you, brethren, in the name of our Lord Jesus Christ, to withdraw yourselves from

very brother walking disorderly, and not after the instruction which ye received from us," (2 Thes. 3:6, 7, 11). It should be remembered, that it is not the man himself to say whether his opinion is "heresy," but this unique prerogative belongs to God as revealed in His Word, and given into the executive power of the churches; for those that continued in their fellowship, also continued in their doctrine (Acts 2:41, 42). To Timothy Paul said: "Take heed to thyself, and to the teaching; continue in them; for in doing this thou wilt save both thyself, and those who hear thee, (1 Tim. 4:16). The letters to the Seven Churches, in Rev. 1:4 to 3:22, conclusively show the possibility of individuals and churches becoming heretical, and that their lamp might be removed.

SECTION I. CATHOLICISM—The almost universal use of the word "Catholic," as applied to what is generally known as Romanism, shows how ideas grow and virtually change their meaning. The word is composed of *katha*, which means "according as," "just as," and *holos*, which means "whole," "entire," "complete;" these two words combined make "Kath'olou," which means "wholly, entirely, at all" (Thayer, p. 314), and has a wide range of usage in the Bible, and sometimes so general in its meaning as to escape the English translation, as in Ex. 22:11; Amos 3:3, 4; and Ezek. 13:3, 22; although in each passage the word is found in the old Greek Testament. In the only place where found in the New Testament it is fully expressed as "they charged them not to speak 'at all,' nor teach, in the name of Jesus" (Acts 4:18). So an innocent word of very general meaning has been made to serve for the most bigoted purpose, namely, that the Romanist religion is the general, universal, "whole, entire, complete" religion, and that outside of that there is no salvation. In after Biblical times the word has an historical growth, with all the force of its correct and perverted meaning.

(1.) IGNATIUS, who died about A. D. 115, left some "Letters" that have been badly corrupted by designing men in after ages; and should his writings be reliable, which is extremely uncertain, furnish the first ecclesiastical use of the word when he is supposed to have said: "Where Christ Jesus is, there is the Catholic church," (Smyrn. chap. 8). To the Ephesians he is said to have written: "For if the prayer of one or two possesses such power, how much more that of the bishop and the whole church," (Chap. 5). The very doubtful "Letter" of Smyrna on the death of Polycarp, which Lipsius and Keim think was written about 260, says: "The holy and Catholic church in every place," also "The whole Catholic church throughout the world," (Chap. 8).

(2.) IRENAEUS, who died about A. D. 202, said "in every church," "bishops in the churches," "the successions of all the churches;" and speaking of the church that afterwards became so corrupt, "the very ancient, and universally known church founded and organized at Rome by the two most glorious apostles, Peter and Paul"; again, "where the church is, there is the spirit of God; and where the spirit of God is, there is the church, and every kind of grace," (Advo. Haer. III. 24). Even with the doubtful Latin text of Irenaeus, there is but little encouragement in his writings for Romanism. The assertion that the church at Rome was founded by Peter and Paul is the repetition of tradition that is contradictory; for it was organized before Paul went to Rome.

(3.) CYPRIAN, who was martyred in A. D. 258, was a man of great ambition, zeal and assumed humility; to him is largely due the doubtful glory of developing the Romish idea of the Catholic church, and its accompanying notions of "universality," "unity" and "exclusiveness," although he never recognized the supremacy of the Roman bishop, except in his own diocese. (See Schaff. Hist. I. 172). He strove for "unity" of men's bodies as well as "spirits" and said, "this unity we ought firmly to hold and assert, especially those of us that are bishops

who preside in the church, that we may also prove the episcopate itself to be one and undivided," (Unity of the Ch., 1, 5). Again: "He can no longer have God for his Father, who has not the church for his mother," and compares this mother church to Noah's Ark," (Id. 6); "do you think that you can stand and live if you withdraw from the church," "nor is there any other home to the believers but the one church," (Id. 8). He said Christ is not with any who are outside of the church, and that "he cannot be a martyr who is not in the church," (Id. 14). "Out of this empirical orthodox church, especially organized and centralized in Rome, Cyprian can imagine no Christianity at all," (Schaff, Hist. II. 113), and hence no salvation outside the Catholic church! See how the poisonous germs of Romanism were scattered and growing in the 3rd century.

(4.) IMPERIALISM AND UNIVERSAL EPISCOPACY. In 311, the Emperor Galerius issued, in connection with Constantine and Licinius, an edict of toleration to the Christians, "provided they disturbed not the order of the state" by proselyting from the heathen religions, &c. But after Constantine had won the victory at the Milvian bridge in 313, he and Licinius met at Milan, "and issued a new edict of toleration," which went far beyond the first; "it was a decisive step from hostile neutrality to friendly neutrality and protection, and prepared the way for the legal recognition of Christianity, as the religion of the empire," (Schaff, II. 72). It was soon discovered that Christianity was helpful as a political factor, and so the "Catholic" or "general" council was called at Nice in 325, and the "union of church and state" was effected. As the emperor commanded it, and ordered all facilities and expenses, possible, to be furnished by the Empire, many went into the "union," but many, as the Montanists and Novatians, did not. The imperial connection gave much stimulus to the advocates of "Episcopacy" and "Catholicism," among both the Greeks in the east and the Latins in the west. Gregory I. called himself "the servant of the servants of God" while he was bishop of Rome, and his cotemporary, John, bishop of Constantinople caused himself to be styled "universal bishop." Gregory I. put Phocas, who became emperor under peculiar circumstances, under lasting obligations to the Roman See by the timely death of Mauritius the emperor (See Platina "Lives of the Popes," I. 139). Gregory I. sent a special messenger to Phocas demanding that the bishop or patriarch of Constantinople should give up the title of universal bishop, and in 607 Phocas compelled the Greek priest to yield the honor to the Latin one; and this special messenger, after Sabian I. died, became "Boniface III. a Roman, with much ado obtained of the Emperor Phocas, that the see of St. Peter, the apostle should by all be acknowledged and styled the head of all the churches," (Platina, I. 141—a Catholic author) The decree of Infallibility of the Pope (1869-1870) was reached with much strife.

(5.) ROMAN CATHOLICS IN KENTUCKY. Dr. Spencer says: "Two Roman Catholic families, those of Dr. Hart and Wm. Coomes, settled in Harrodsburg in 1775, where Dr. H. began at once to practice medicine and Mrs. C. to teach school. After a few years, these, with other Catholic families, settled near Bardstown. In 1785, a large colony of Catholics from Maryland, settled on Pottinger's creek in Nelson county. By 1787, there were about fifty Catholic families in Kentucky. During this year, Mr. Wheilan, an Irish priest, came to the new country and ministered to the Catholics about three years. Mr. Boden, who came out in 1793, was their next priest. At this date the number of Catholic families in the state was estimated at 300. From that time we have no estimate of their number till 1846, when there was supposed to be about 6,000 families," (Hist. Ky. Baptists, I. 565). Possibly, the next colonies that were planted were in Lexington and Louisville, but early in the 19th century, the Catholics planted colonies and schools in Daviess and Union counties, and more recently in Henderson and Paducah.

SECTION 2. CAMPBELLISM—The writer feels the importance of doing all religious parties impartial justice, in giving historical facts and defining their various opinions. It is difficult to see, however, the difference between baptismal regeneration, whether it be attained, either by effusion or immersion, so far as the end is concerned. If a soul is saved through water in any sense, except in a figure, whether infant or adult, that is, if the design of baptism is to procure the remission of sin, and thereby make the baptised a member of the Kingdom of Heaven, the difference between the Catholic and true-blue Campbellite is simply that between quantity of water differently applied and the age of the candidate. The liberal Catholic will admit the possibility of the non-Catholic's

salvation outside of the Mother church, and also truly believes in the distinct Personality of the Holy Spirit; on the contrary, the conservative Campbellite does believe that baptism, with its proper attendants, is essential to salvation, and his opinions on the distinct Personality of the Spirit, and His influence in the sinner's conversion apart from baptism, are very unsatisfactory indeed.

(1). ORIGIN OF CAMPBELLISM—John Glas was "installed" minister over the Presbyterian church of Tealing, Scotland, in 1719; he was surrounded by Dissenters of the established church of Scotland called Cameronians, who made loud complaints against the State church. In his investigations, Mr. Glas became dissatisfied both with the State church and the Cameronians, and while he was yet a Presbyterian pastor, organized on July 13, 1725, "a conventicle within the boundaries of his parish" as a "church within the church." (Whitsitt, "Origin of the Disciples," p. 3). He was suspended from the ministry by the Synod of Angus and Means at Brechin, April 18, 1728; Mr. Glas took an appeal to the General Assembly in May following, but lost his case; and he was deposed by the Synod in October 1728, and this was "confirmed by decision of the Commission of the Assenbly" on March 12, 1730. (Id. p. 4). At this time he seems to have been pastor of his new society in Dundee, where they abolished "the office of ruling elders," and substituted in their stead "a plurality of elders, whose duty it should be both to preach and to teach." (Id. 6). Soon after 1755, Robt. Sandeman, a son-in-law of Glas, published his "Letters on Theron and Aspasio," in which he says the ancient gospel recognizes as "involved in the contents of justifying faith nothing else than simply believing the record, or crediting the testimony of God." On pages 29, 30, he "wholly discredits the notion that there is a necessity for the operation of the Spirit," in order to believe the record, (See Whitsitt, Id. 18); and a little later, in correspondence he said, that faith is "the bare belief of the bare truth" with but little persuasion. It is useless for any to deny that A. Campbell held to these mechanical views of salvation; with him the "substance of religion is found in knowledge, exclusive of approbation; evidence alone produces faith, or testimony is all that is necessary to faith," (Christian Baptist, edit. 6. p. 58)," quoted by Whitsitt, Id. p. 20. In the same work page 21, Walter Scott said, "the body of Christ is increased by the belief of the bare truth that Jesus is the Son of God and our Saviour." In 1765, R. Carmichael went to London and was immersed by the learned Baptist preacher, Dr. John Gill; on Carmichael's return to Edinburgh he immersed five others; thus starting the immersion branch of the Sandemanians, generally though improperly called "Scotch Baptists." Soon after, A. McLean joined them; and it was he who advanced the peculiar theory of baptism for the remission of sins (commission, pp. 129, 137), and that baptism was clearly asserted to be necessary to salvation (Origin, p. 31). W. Scott at New Lebanon, O., in Nov 1827, persuaded seventeen persons to be immersed for the remission of sins," (Whitsitt, Org. p. 99); John Secrest also baptized for the same purpose, and both of them were endorsed by A. Campbell, (Christian Bp p. 38). On August 17, 1809, "The Christian Association of Washington," Penn., was effected, mostly by T. Campbell. This society presented overtures to the regular Presbyterian Synod of Pittsburg, for membership about 1810. After this rejection the members of the society, influenced by the Campbells decided "to organize a church of their own, which took place May 2, 1811," (Origin, p. 72), it was named BrushRun, and for a time was a member of the Redstone Baptist Association.

(2). CAMPBELLISM IN KENTUCKY—In the autumn of 1823, A. Campbell made a tour through Kentucky, allied himself, soon after, with the Stoneites and anti-mission elements among the Baptists and waged war against mission and Bible societies, Sunday schools, &c. (See Spencer, Hist. I, 585). A writer from the State in February, 1825, says to Mr. Campbell: "Your paper has well-nigh stopped missionary operations in this State." Sad ruin! "It required the labors of thirty years to bring the Baptist churches of Kentucky up to the standard . . . in 1816," (Spencer I, 594).

SECTION 3. HARDSHELLISM IN KENTUCKY—See Dr. Spencer's History and the Jubilee Volume.

SECTION 4. PERFECTIONISM IN KENTUCKY—The writer hopes to treat on this peculiar subject in a separate work.

THE END.

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