

THE
KENTUCKY
BAPTIST
HERITAGE



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A Newsletter Of
THE KENTUCKY BAPTIST HISTORICAL
SOCIETY
507 Byers Avenue, Owensboro, Ky.
42301

(RETURN REQUESTED)

VOLUME I PAGES 67 - 72 October 15, 1971

MEMBERSHIP CLIMBS...

EDITOR HAS SURGERY

Membership Report..... 136
(As of Oct. 15, 1971)

ANNUAL DUES----- \$2.50
(Personal and Institutional)
LIFE MEMBERSHIP----- \$25.00
(Personal and Institutional)

Send Membership Applications to
address given above.

ADDITIONAL MEMBERS

RICHEY, HUGHLAN P.
WOODRING, NELLIE M. (Life M.)
JESTER, DR. DAVID L.
MIDDLESBORO, FIRST B.C.

ENCOURAGE YOUR CHURCH AND MEMBERS
TO TAKE OUT AN ANNUAL OR A LIFE
MEMBERSHIP IN THE KENTUCKY BAP-
TIST HISTORICAL SOCIETY. Help in
causing the membership to climb
higher and higher.

IS IT TIME TO RENEW ?

Has the renewal time arrived
for your Annual Membership Dues
to the Historical Society ?
Please check your records for
sure.

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Volume III
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On September 28, the Heritage
editor began a severe bout with a
kidney stone attack. He lost it
and submitted to surgery for its
removal on October 5. He returned
home from the Owensboro-Daviess
County Hospital on October 11, and
is now on the road to full recov-
ery. Bellevue Church gave him a
full month's leave of absence and
secured J.V. Case, C. Ford Deusner,
and Delbert Butts as well as a
Gideon Speaker, to fill the pulpit
through October 31.

Mrs. Armp Rafferty, church sec-
retary has helped immeasurably in
getting out the October Heritage.

A NEW AND NEEDED PUBLICATION

THE DIRECTORY OF
SOUTHERN BAPTIST

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KENTUCKY'S THIRD ASSOCIATION

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SOUTH KENTUCKY ASSOCIATION

OF SEPARATE BAPTISTS

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

There is no record of the names of these eleven churches, which went into the formation of this Association, but it is known by the best authorities that the following Separate Baptist Churches with their pastors were in Kentucky at that time: Boone's Creek, in Fayette County, Joseph Craig, pastor; Head of Boone's Creek, in Fayette County, Joseph Craig, pastor; Providence in Clark County (Howard's Creek), Robert Elkin, pastor; Forks of Dix River, in Garrard County, James Smith, pastor; Rush Branch in Lincoln County, John Bailey, pastor; Tate's Creek in Madison County, Andrew Tribble, pastor; Lick Creek (Buffalo), in Nelson County, James Rogers, pastor; Pott-ŕager Creek in Nelson County, Benjamin Lynn, pastor; Nolin (South Fork), in LaRue County, James Skaggs, pastor; Huston's Creek, in Bourbon County, Moses Bledsoe, pastor; and Gilbert's Creek in Garrard County, Joseph Bledsoe, pastor.

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

The following declarations were made in this first session:

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

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

There is no record of the meeting in May, 1788, as referred to in the minutes of 1791. The place of the fall meeting of 1788 is not known. The session was largely taken up in queries. The first was, "Whether the washing of saints' feet is a duty enjoined on Christians?"

The answer by the Association, "It is." The second question: "Is there any officer in the church, besides Bishop and Deacon?" The answer by the Association, "Agreed there is." The third, "Whether members should sit in the church to do business together, when irreconciled?" The answer: "Agreed, they ought not." The Association decided to write a circular letter and have it printed.

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

In 1791, the Association met with Rush Branch Church in Lincoln County. At this meeting, a disturbance began, caused by the doctrine of Restoration from Hell, or "Hell Redemption". John Bailey had been propagating the doctrine, and soon after William Bledsoe embraced it. A Query was presented: "Whether the association will hold a member in society, that propagates the doctrine of Restoration from Hell?" The Association agreed "that they could not." Two were neutral and John Bailey was in the affirmative. "Prof was given to the Association that John Bailey held and propagated Redemption from Hell." A presbytery consisting of James Smith, Joseph Bledsoe, Andrew Tribble, Robert Elkin and Thomas Ammon, was appointed to examine John Bailey and demand of him his credentials, if they thought fit. James Smith, one of the committee was accused of saying, that he believed that all men, for whom Christ died, would be saved. But after examining him, the Association agreed that he did not teach Redemption from Hell. At this point, the body saw fit to "agree to abide by the plan upon which the churches of our union was constituted, in October 1787, and May 1788." The question was raised, as to whether the ministers have the keys of the church and rule the same. The answer was in the negative.

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

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

In 1793 there were two meetings of the Association. The first was held with the Tate's Creek Church, Madison County in June. Messengers came from Elkhorn Association, desiring union between the two bodies. It was arranged to call a convention, representing the churches of both Associations, to be held with the Marble Creek Church

later called East Hickman, in Fayette County, on the last Saturday in July. At this Convention, the Regular Baptists were tenacious for the Philadelphia Confession of Faith, and the union was not effected, as has been stated in another connection.

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

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

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

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

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

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

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

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

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

At the meeting of 1797 with Howard's Creek Church, a presbytery

was appointed to ordain Isaac Crutcher and Matthew Rogers.

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

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

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

The Association then restored this "Apostate" church to membership, though it was known to be a Universalist Baptist Church. The other excluded members were restored without renouncing "their private sentiments." This action caused great confusion and division.

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

Masters, Frank M., A HISTORY OF BAPTISTS IN KENTUCKY, Pages 63-67, (1951).

KENTUCKY'S FOURTH ASSOCIATION ---

THE TATE'S CREEK ASSOCIATION

The Tate's Creek Association was the fourth constituted in Kentucky and the first under the style of "United Baptists." Five churches which broke away from the South Kentucky Association June 17, 1793, met by their messengers at the Jessamine meeting house, Jessamine County, November 23, 1793, to form an Association under the name of United Baptist Association. Name changed to Tate's Creek in 1800. These five churches, which left the South Kentucky Association to form this new fraternity, were Head of Boone's Creek, Forks of Dix River, Jessamine, Tate's Creek and Hickman's Creek. The five preachers who seceded with these churches were James Smith, Thomas Ammon, Andrew Tribble, Robert Clark and Thomas Shelton.

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

Church in Clark County, to assist in adjusting that church's difficulties.

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

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

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

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

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

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