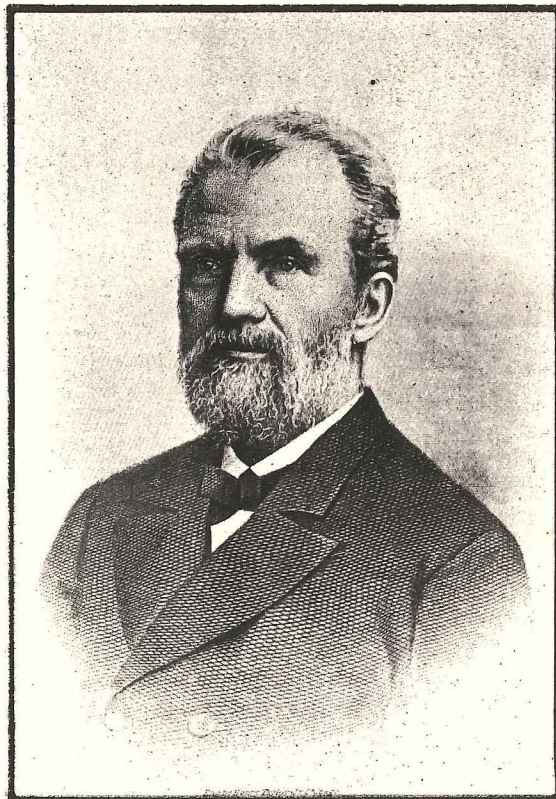


THE  
KENTUCKY BAPTIST  
HERITAGE

A PUBLICATION OF  
THE KENTUCKY BAPTIST HISTORICAL SOCIETY



JAMES MADISON PENDLETON  
1811 - 1891



THE KENTUCKY BAPTIST  
HISTORICAL COMMISSION

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JANUARY, 1972

VOLUME II, NO. 1



# THE KENTUCKY BAPTIST HERITAGE



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VOLUME II, NO. 1 PAGES 1-24 January, 1972  
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HERITAGE NOW A QUARTERLY.....

With the January, 1972 issue, the Kentucky Baptist Heritage becomes a quarterly publication.

This move has been made to allow sufficient time between issues for the editor and others to prepare better articles on Baptist history in general and on Kentucky Baptist history in particular.

Whereas the monthly issues contained approximately eight mimeographed pages of material, the new quarterly will contain at least twenty-four pages. Likewise, we will have a beautiful enamel-finish paper cover on which many pictures and other illustrations may appear on the front, back, and inside. Also, the printing and illustrative material can be in more than one color. The name HERITAGE will appear in bright colors with each issue. We hope that this added attractiveness will encourage an increase in the society's membership.

## K.B.H.S. MEMBERSHIP CLIMBS

Membership in the Kentucky Baptist Historical Society reached the highest in the society's one hundred year history in 1971, as the society observed the centennial of the approval by the Kentucky General Assembly and Governor of the society's first charter on March 21, 1871. Total membership by the end of the year was One hundred and forty-two.

OUR GOAL FOR 1972 IS --- 200

ANNUAL DUES ..... \$ 2.50

(Personal and Institutional)

LIFE MEMBERSHIP ..... \$ 25.00

(Personal and Institutional)

Send membership applications to THE KENTUCKY BAPTIST HERITAGE, 507 Byers Avenue, Owensboro, Kentucky Zipcode 42301.

\*\*\*\*\*  
WE URGE YOU TO JOIN  
THE SOUTHERN BAPTIST HISTORICAL SOCIETY

AT \$4.00 ANNUALLY

\*Inter-Library Loan Privileges.

\*4 quarterly issues of Baptist History and Heritage.

\*4 quarterly issues of The Southern Baptist Quarterly Review.

Send membership application to THE SOUTHERN BAPTIST HISTORICAL SOCIETY, 127 Ninth Avenue, North, Nashville, Tennessee, 37203.

\*\*\*\*\*  
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We are indebted to Dr. Lynn May for permission to use the excellent article, "IS HISTORY MADE BY HEROES?", by Dr. Penrose St. Amant, and first printed in Baptist History and Heritage, Vol. I, No. 1, for August, 1965, pp. 1-4, 54-55. The material is copyrighted.

A Tentative Agenda

1972 Meetings of the  
SOUTHERN BAPTIST HISTORICAL COM-  
MISSION AND HISTORICAL SOCIETY

April 18, 19, 20

Theme: BAPTISTS AND SOCIAL REVO-  
LUTION

\*\*\*\*\*  
Tuesday, April 18 - SOUTHERN  
BAPTIST CONVENTION BUILD-  
ING - 460 James Robertson  
Parkway, Nashville.

- 4:00 P.M. Administrative Com-  
- mittee
- 5:30 ---- Dinner Meeting of Com-  
- mission Members - SBC  
Patio Room
- 7:00 ---- Registration in Lobby

EVENING SESSION - CROUCH ROOM

- 7:30 P.M. Introductory Matters
- 7:40 ---- Report of Exec. Sec.
- 7:55 ---- Historical Society  
Business-Reports  
Roll Call -Treasurer's  
Report  
Society Reports from  
the States
- 8:20 ---- BAPTISTS, REVOLUTION,  
AND SOCIAL CHANGE-  
C. Penrose St. Amant  
Reactor - Robert Baker

\*\*\*\*\*  
Wednesday, April 19 -

MORNING SESSION - CROUCH ROOM

- 8:30 A.M. Devotional
- 8:40 ---- Staff Reports  
Accessions  
Microfilm  
Research Director
- 9:00 ---- WALTER RAUSCHENBUSCH:  
BAPTIST EXEMPLAR OF  
SOCIAL CHANGE- W.  
Morgan Patterson
- 9:30 ---- Coffee Break
- 10:00 ---- Society Reports from  
the States (Cont'd)
- 10:30 ---- PROPHETS OF CHANGE:  
SOME SOUTHERN BAPTIST  
LEADERS AND PROBLEMS  
OF RACE, 1900-1921-  
Henry Y. Warnock. Re-  
actor - Wal. Shurden
- 11:25 ---- Adjourn
- 12:00 ---- FELLOWSHIP LUNCHEON ----  
Sheraton Hotel - 10th  
and Broad Streets

Wednesday, April 19-

AFTERNOON SESSION - SSB CHAPEL

127 9th Avenue, N.

- 2:15 P.M. Report on Consultation
- 2:50 ---- SBHC Committee Meetings  
Library-  
Promotion-  
Study and Research  
Consultative-Advisory
- 3:00 ---- OPEN HOUSE - DARGAN-  
- 4:00 CARVER LIBRARY SSB  
Administrative Tower
- 5:30 ---- Editorial Committee -  
Dinner Meeting

\*\*\*\*\*  
EVENING SESSION - CROUCH ROOM

- 7:15 P.M. Devotional
- 7:25 ---- SBHS Business Session  
Election of Officers  
Miscellaneous Business
- 7:40 ---- Historical Happenings
- 8:00 ---- WHITE BAPTISTS' ATTI-  
TUDE AND RELATIONSHIPS  
WITH BLACKS - Leon Mc-  
Beth Reactor-Foy Va-  
lentine
- 9:00 ---- Adjourn

\*\*\*\*\*  
Thursday, April 20-

MORNING SESSION - CROUCH ROOM

- 8:30 A.M. BAPTISTS AND POLITICS-  
John Baker Reactor-  
Al Shackelford
- 9:25 ---- Business Meeting-SBHC  
Committee Reports  
Election of Officers  
Miscellaneous Business
- 9:55 ---- Coffee Break
- 10:20 ---- Feature (To be Determi-  
ned)
- 10:40 ---- SOCIAL ATTITUDES OF  
SOUTHERN BAPTISTS IN  
THE EARLY TWENTIETH  
CENTURY - Wayne Flynt  
Reactor - Rollin S.  
Armour
- 11:30 ---- Adjourn

\*\*\*\*\*  
YOU ARE INVITED

Members of the Kentucky Baptist  
Historical Commission and Histori-  
cal Society are invited by Dr.  
Lynn May, Executive-Secretary of  
the SBHC to attend meetings of the  
Commission and Society on the  
above dates.  
\*\*\*\*\*  
"WE HAVE A DREAM" An Address  
by F. Wilbur Helmbold, President  
Southern Baptist Historical Soc.

# OPERATION MINUTE HUNT

Since 1967 the Kentucky Baptist Historical Society has been trying to locate old minutes of the District Associations in Kentucky in order to more fully complete the files in the archives on Kentucky Baptist Associations located at the Library of the Southern Baptist Theological Seminary, Louisville, Ky. (2825 Lexington Road) Zipcode 40206.

We, therefore, make an appeal to the members of the Historical Society and all other interested parties to join us in the search.

Would you check your own local association and see if its file of minutes in Louisville is complete. If not, please help us to locate as many missing minutes as possible. Send them to the Seminary Library and also inform The Kentucky Baptist Heritage concerning located copies.

Should duplicate copies not be available please have your copy Xeroxed or copied and send the copy.

This is a very important undertaking, as the minutes of an association are prime sources of historical information.

Let us all proceed to go at once on OPERATION MINUTE HUNT.

The following minutes of our associations need to be located (through 1967 - check with Seminary Library for information on copies since 1967) :

STATE W.M.U.  
1903-1921, 1935, 1936, 1958-1960,  
1964

ALLEN  
1919, 1925, 1928, 1952, 1954-1957,  
1960, 1962-1967

ANDERSON  
1959, 1967

BAPTIST (NOW ANDERSON)  
1885, 1915, 1917, 1956

BARREN RIVER  
1831-1844, 1847, 1848, 1852, 1854,  
1861, 1953-1954

BAYS FORK (NOW ALLEN)  
1841-1857, 1859, 1862-1864, 1866,  
1867, 1869, 1870, 1872, 1880

BELL  
1956-1960, 1964, 1967

BETHEL  
1958, 1960, 1961, 1963-1967

BLACKFORD  
1878, 1879, 1881, 1934, 1935, 1960,  
1962, 1964

BLOOD RIVER  
1872, 1875-1879, 1881

BOONE'S CREEK  
1863, 1865

BOONEVILLE  
1872, 1875-1882, 1884, 1906, 1913,  
1914, 1917, 1921-1923, 1929, 1933,  
1938, 1959-1965, 1967

BRACKEN  
1800-1802, 1804-1818, 1834-1840,  
1842, 1848-1853, 1866

BRECKINRIDGE  
1904, 1916-1919, 1922, 1949, 1950,  
1952, 1953, 1955-1958, 1962-1964,  
1966, 1967

CALDWELL COUNTY	ENTERPRISE	4
1924, 1957-1958, 1960, 1963-1967	1879, 1881, 1927, 1928, 1932, 1933, 1949, 1952, 1959-1960, 1963-1965, 1967	
CAMPBELL COUNTY (NOW N.KY.)	FRANKLIN	
1828-1849, 1852, 1854-1865, 1867 1869, 1870, 1877, 1878, 1882, 1921, 1965, 1967	1816-1819, 1824, 1825, 1832, 1833, 1835-1840, 1845-1863, 1865, 1868- 1870, 1878, 1881, 1892, 1917, 1954, 1967	
CASEY	FREEDOM	
1951-1955, 1959, 1961-1964, 1967	1844-1855, 1875, 1881, 1882, 1919, 1933, 1953, 1956-1964, 1967	
CENTRAL	FULTON COUNTY	
1918, 1919, 1921-1923, 1934, 1954, 1957, 1961-1963	1962, -1963, 1965, 1966	
CENTRAL COMMITTEE OF W.M.U.	GASPER RIVER	
1878-1905, 1907	1812-1824, 1838, 1841, 1844-1853, 1855, 1857, 1859, 1861, 1862, 1878, 1879, 1916, 1918, 1952, 1955, 1956, 1958, 1959, 1962-1967	
CHRISTIAN COUNTY	GOOSE CREEK	
1942, 1953-1960, 1962, 1964, 1965, 1967	1911, 1914-1920, 1925-1927, 1929- 1934, 1936, 1943, 1946-1952, 1954- 1957, 1958-1967	
CLEAR FORK (NOW LOGAN)	GOSHEN	
1860-1862, 1964-1867, 1869-1871, 1877, 1880	1817, 1818-1829, 1834-1836, 1842, 1845-1847, 1849, 1850, 1852-1857, 1861, 1863, 1866, 1867, 1869, 1870, 1872, 1933, 1934, 1949, 1950, 1954, 1960, 1961, 1965-1967	
CLOVER BOTTOM (EXTINCT)	GRAVES COUNTY	
1899, 1900, 1903	1942, 1943, 1945, 1947, 1948, 1950- 1958, 1961-1967	
CONCORD (NOW OWEN COUNTY)	GREEN RIVER	
1821-1828, 1833-1838, 1842-1845, 1847, 1849-1856, 1860-1862, 1866- 1870	1800-1826, 1828-1830, 1832, 1835- 1837, 1841, 1842, 1846-1848, 1850, 1852-1855, 1861, 1863-1867, 1870, 1874, 1877-1882, 1912, 1915, 1919- 1922, 1925, 1929, 1953-1967	
CRITTENDEN	GREEN VALLEY	
1860-1864, 1866	1962-1967	
CUMBERLAND RIVER	GREENUP	
1810-1814, 1816-1818, 1820-1830, 1832-1870, 1874-1882, 1905, 1907- 1910, 1912-1928, 1930, 1867	1842-1857, 1859-1870, 1873, 1878, 1880, 1882, 1920	
DAVISS-MCLEAN	GREENVILLE	
1844, 1845, 1847-1849, 1852, 1926	1882, 1885, 1917, 1921, 1923, 1925, 1927, 1931, 1940, 1943, 1947-1967	
EAST LYNN		
1921, 1948, 1950, 1951, 1953-1958, 1960, 1962-1965, 1967		
EAST UNION		
1893, 1894, 1904, 1919, 1921, 1952- 1954, 1956, 1958, 1960-1963, 1965- 1967		
EDMONSON		
1919, 1921-1923, 1928-1930, 1932- 1934, 1936, 1938, 1946, 1947, 1949- 1958, 1960-1967		

IRVINE ASSOCIATION OF MISSIONARY BAPTISTS  
1859-1875, 1877-1888, 1892-1900, 1913, 1915-1919, 1931, 1934, 1949-1956, 1961, 1965

JACKSON  
1924, 1929, 1939, 1942, 1951, 1954-1956, 1961, 1962, 1963

LANDMARK ASSOCIATION  
1911-1912

LAUREL RIVER  
1831-1863, 1866, 1867, 1870-1874, 1875, 1878-1880, 1882

LIBERTY  
1854-1863, 1865-1870, 1875, 1900, 1954, 1959-1960, 1962, 1964, 1965

LINCOLN COUNTY  
1927, 1929, 1952, 1954-1958, 1962, 1964

LITTLE BETHEL  
1836-1853, 1855, 1856, 1858, 1859, 1861, 1862, 1865-1870, 1879, 1918, 1928, 1950, 1958, 1964, 1967

LITTLE RIVER  
1814-1835, 1837-1852, 1854, 1856, 1859, 1861, 1862, 1864, 1866-1870, 1918, 1919, 1962

LOGAN  
1917, 1938, 1939, 1944, 1945, 1948, 1949, 1953-1858, 1961-1965, 1967

LYNN  
1856-1870, 1873, 1877, 1955, 1956

LYNN CAMP  
1868-1873, 1875, 1876, 1878-1882, 1900, 1912, 1917, 1919-1922, 1925, 1930, 1949, 1951, 1953, 1954, 1961-1964

MCCREARY COUNTY  
1914, 1915-1922, 1928, 1930, 1932-1935, 1950, 1951, 1954-1965, 1967

MIDDLE DISTRICT (EXTINCT)  
1837-1841, 1843-1852, 1855-1857, 1859-1863, 1865-1872

MIDDLE FORK  
1958, 1961, 1962-1965, 1967

MONROE  
1962-1964

MOUNT OLIVET (EXTINCT)  
1853, 1854, 1856, 1861, 1866, 1868, 1876

MOUNT ZION  
1919, 1930, 1933, 1945

MOUNTAIN (EXTINCT)  
1918-1922, 1927, 1930

MUHLENBURG  
1919, 1921, 1925, 1965, 1967

NELSON  
1880, 1964-1967

NOLYNN (SEPARATE BAPTIST)  
1835-1948, 1950-1953, 1955-1959, 1961-1967

NORTH BEND (NOW N.KY.)  
1803-1814, 1816, 1817, 1820

NORTH CONCORD  
1844-1863, 1865-1867, 1869-1872, 1877-1879, 1881-1882, 1915-1918, 1950-1958, 1962, 1963, 1964, 1966

OHIO COUNTY  
1958-1960, 1967

OHIO RIVER  
1883, 1885, 1953, 1960, 1964

OHIO VALLEY  
1956, 1957, 1964, 1966

OLD BETHEL (EXTINCT)  
1927-1931

OWEN  
1880-1884, 1916-1920

OWEN COUNTY  
1955, 1967

PANTHER CREEK (EXTINCT)  
1842-1885, 1893-1967

PIKE  
1961, 1963-1966

PINE MOUNTAIN  
1959, 1961, 1963, 1967

RED RIVER  
1956-1958, 1962, 1964, 1965

ROCKCASTLE  
1870, 1874, 1875, 1879-1881, 1883,

(ROCKCASTLE CONTINUED)

1900, 1922, 1926, 1928, 1931, 1932,  
1939, 1942, 1945, 1951, 1952, 1957-  
1959, 1961-1967

RUSSELL COUNTY

1919, 1920, 1926, 1928, 1931, 1941,  
1942, 1945-1959, 1962, 1967

RUSSELL CREEK

1834-1835, 1837, 1838, 1840, 1841,  
1843-1855, 1858, 1861-1864, 1866-  
1868, 1919, 1959, 1962-1964, 1967

SALEM

1785-1810, 1967

SECOND NORTH CONCORD (EXTINCT)

1877-1882, 1886, 1899, 1915, 1916

SEVERN'S VALLEY

1967

SHELBY COUNTY

1964-1967

SIMPSON

1899, 1953-1957, 1960-1962, 1964,  
1967

SOUTH CONCORD

1824, 1831, 1861, 1862, 1909, 1917,  
1919-1923, 1925, 1927-1929, 1932,  
1936, 1942, 1945-1947, 1949-1951,  
1953-1957, 1959, 1963-1967

SOUTH CUMBERLAND RIVER

(NOW RUSSELL COUNTY)

1842, 1844-1870, 1872, 1873, 1879,  
1880, 1882, 1916

SOUTH DISTRICT

1803-1810, 1815-1817, 1819-1823,  
1826-1839, 1841-1853, 1858-1865,  
1869, 1872-1874, 1879, 1881, 1919,  
1956, 1960, 1964, 1967

SOUTH KENTUCKY NO. 3

(NOW CASEY COUNTY)

1845-1861, 1865-1870, 1872, 1879,  
1881, 1894, 1895, 1900, 1919, 1921,  
1923, 1924, 1927-1935, 1938, 1945,  
1947, 1948, 1950

SOUTH KENTUCKY NO 1 (EXTINCT)

1788-1800

SOUTH UNION

1815-1842, 1844-1876, 1882, 1886,  
1919, 1920, 1943, 1949-1967

SULPHUR FORK

1963-1964, 1967

TATE'S CREEK

1793-1823, 1825-1828, 1832-1836,  
1838-1851, 1963, 1966, 1967

TAYLOR COUNTY

1958, 1961-1966

TEN MILE

1832-1844, 1849, 1963, 1966, 1967

THREE FORKS

1916, 1959-1961, 1963-1964

TWIN LAKES (NOW GRAYSON COUNTY)

1963-1966

TYGARTT'S VALLEY (EXTINCT)

1919-1923

UNION

1813-1858, 1860-1866, 1879, 1880,  
1885, 1955, 1957, 1961-1965, 1967

UNION COUNTY (NOW OHIO VALLEY)

1878, 1879, 1889

WARREN

1936, 1942, 1952, 1954-1959, 1961,  
1962, 1967

WAYNE

1925, 1938, 1967

WEST KENTUCKIANA (EXTINCT)

1957, 1959-1967

WEST KENTUCKY

1919, 1922, 1925, 1943, 1945-1948,  
1950-1957, 1961-1962, 1964, 1967

WEST UNION

1833-1845, 1847-1853, 1855-1859,  
1861, 1866-1869, 1878, 1879, 1919,  
1920, 1924, 1966.

WHITE'S RUN

1917-1920, 1938, 1952-1956

WHITewater

1943, 1953-1967

## J. M. PENDLETON D. D.

James Madison Pendleton was born at Twyman's Store, Spottsylvania county, Virginia, November 20, 1811. His father was an admirer of President Madison, hence the middle name, Madison.

In the autumn of 1812 his father moved to Christian county, Kentucky. James was just one year old the day his father reached the neighborhood which was to be his future home.

James Pendleton's educational advantages in youth were limited, but notwithstanding his poor opportunities he became a most accurate Latin and Greek scholar, and his ability to write and speak pure English was marked. Few men have ever lived who could express themselves so clearly as he.

The first school he attended was in a little log house in the neighborhood, with his father as teacher. His father was well educated for his day, but his education would now be considered entirely too limited for a school teacher. Pendleton, in his book, "Reminiscences of a Long Life," has given the following description of the school house and the school:

"It was built of rough logs, the chinks between which were imperfectly filled and daubed with red clay. There were no windows worthy of the name, but parts of logs were cut out to let in the light, and panes of glass were so adjusted as to keep out the cold. The floor was of dirt and the chimney had a fireplace six feet wide and four feet deep. The benches were made of slabs and those were the outside of sawed logs. There were no backs to the benches, and everything seemed to be so arranged as to keep the feet of small children from reaching the floor. This, though not so designed, was the refinement of cruelty. Not less than six hours a day were spent in school, and during that time the small children had no support for their backs and feet. I know of no epithet that can describe the injustice of this arrangement, and will say no more about it.

I think I must have been nine or ten years old when I first went to school, though I had learned a little at home. I was required to devote especial attention to spelling and reading. Noah Webster's 'Spelling Book' was used, and when I got as far as 'Baker' I thought my progress considerable, but when at the end of the book I was able to spell and define from memory, 'Ail, to be troubled,' and 'Ale, malt liquor,' I supposed myself very near the farthest limit of scholarship. The course of reading embraced 'Murray's Introduction to the English Reader,' the 'Reader' itself, and then the 'Sequel' to it. No other book was read in the school. In due time Arithmetic, as far as the 'Rule of Three,' 'Geography and Grammar' were studied, but not thoroughly. My studies were often interrupted, for, when necessity required, I had to work on the farm."

This was the school and this was the manner in which J. M. Pendleton made his start!

James had the care for some time, David-like of his father's sheep. One of the ewes died, leaving a lamb which was given to him and he raised it, "feeding it milk with a spoon." When it grew up he sold it, and the money bought him a Bible, the first purchase of any kind he



ever made. This was only an incident, but it looks like a prophecy of the future life of the man.

From earliest childhood he was taught to believe as true the statements of the Bible. He states in his Reminiscences that he never doubted in his life any of the fundamental doctrines of the Bible. Besides this, there never was a time in his memory, before his conversion, that he did not fully intend to some day become a Christian. He fully resolved, at the age of fifteen years, to seek the salvation of his soul. His idea of salvation was to escape Hell. It never occurred to him that salvation was from Sin, not from Hell. The sense of his sins became more and more acute until he saw he was too great a sinner to make amends for what he had done. He plainly saw that he must have help or he would be lost. He then resolved to do his best and ask the Lord to supply his deficiency. The sense of his wickedness grew on him and from reading the Bible he found that it would be just and right for God to refuse to save him and to let him perish in Hell. He could not understand how God could justly save him. He did not want to be saved at the expense of justice. How then could he be saved? Was there any way by which he could satisfy justice? Here I will use his own words:

While in this state of mind I read a sermon by Rev. Samuel Davies from I. Cor. 1:22-24: 'For the Jews require a sign and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness,' etc. This sermon, delivered in 1759, which I have recently read, is an excellent one, and Mr. Davies was an admirable sermonizer. In the discourse now referred to I was specially impressed with his remarks on the union of mercy and justice in the salvation of sinners through 'Christ crucified.' This was shown to be happily possible through the atoning death of Christ, whose obedience and blood 'magnified the law and made it honorable.' Having read this sermon I went into the forest to pray, and while kneeling by a tree I had new views of the way in which sinners could be saved. I saw that mercy could be exercised consistently with justice through Jesus Christ. I felt a lightness of heart to which I had been a stranger for about two years. Strange to say, the joy I felt was not on my personal account. I was glad that other sinners could be saved, but did not think of myself as a saved sinner. I knew faith in Christ was indispensable to salvation, but I ignorantly thought that to believe in Christ was to believe myself a Christian."

Converted! saved! and that through the reading of a sermon! What a power is the consecrated printed page! Let the writers of religious books take courage, and let the colporters and book agents magnify their office. J.M. Pendleton was converted by the reading of a sermon. If a soul is converted by the reading of one of the sermons in this book the author will be well paid for his work, for "there is joy in the presence of the angels over one sinner that repenteth."

On the second Sunday in April, 1829, at the age of eighteen years, he united with the Bethel Church, Christian county, Kentucky, and on the 14th day of the same month was baptized in the creek near the meeting house by Eld. Jno. S. Willson. Thus he began his Christian life by submitting to the "beautiful ordinance of baptism, which commemorates the burial and resurrection of Christ, symbolizes the believer's death to sin and his rising to a new life, while it anticipates the resurrection of the saints at the last day."

In February, 1830, at the age of nineteen years, he was licensed to

9  
preach by Bethel Church. His first efforts were miserable failures. He tried to teach country school, and was asked to give it up by the directors, and he quit teaching and went home. He attempted to preach his first sermon at West Union Church, in Christian county, near the line of Trigg county, Ky. He made a failure, and was advised by good brethren to give it up and quit trying. His own account of his first efforts is as follows:

"During the years 1831 and 1832 I accompanied different ministers on their preaching excursions. Sometimes they gave me an encouraging word, and at other times what they said was not complimentary. One of them, in referring to my attempts to preach said: 'You certainly could do better if you would try.' Another said: 'You are scarcely earning your salt.' The language of the third brother was: 'You say some pretty good things, but your preaching is neither adapted to comfort the saint nor alarm the sinner.'

Of course those good men, now in heaven, did not know how depressing the effect of their words was, and how my spirit was crushed."

This was the start of J.M. Pendleton as a preacher. But he became the strongest preacher and writer, in some respects, that the Baptist denomination has produced, and he lives on after he is dead.

In 1831 he sought a higher education. He entered a private school at Russellville, Ky., and studied under Rev. Robert T. Anderson. He made a special effort to become proficient in Latin and Greek. He was kindly assisted by the brethren and sisters in Russellville as to his board, and by their assistance was enabled to spend ten months under so able a teacher as Anderson.

In 1833 he became a student in an academy at Hopkinsville, Ky., and prosecuted his studies under James D. Rumsey, who was a fine classical scholar. During this year he was pastor of Bethel church for half time at a salary of one hundred dollars a year, and he also preached for the Hopkinsville church for half time at a salary of one hundred dollars a year. This enabled him to pay his board and buy his books and pay tuition and keep himself well clothed while he sought a higher education.

While in this situation he preached every Sunday and two Saturdays in the month, making ten sermons a month, and recited his lessons five days in the week. It was more work than any man ought to do, but out of such conditions come great men. During the first year at Hopkinsville he was ordained to the full work of a gospel preacher. It was on November 2, 1833.

After spending three years in school at Hopkinsville, during which time he preached every Sunday, he was called, in 1836, to the care of the church in Bowling Green Ky. He began his labors in Bowling Green, Jan. 1, 1837, and continued as pastor for twenty years, with the exception of a few months that he preached in Russellville, Ky. His salary for a number of years in Bowling Green was four hundred dollars a year, and that was the largest salary paid to any preacher in all that part of the State.

His labors in Bowling Green were blessed in the conversion of souls and the church became one of the strongest, and continues to be one of

the strongest, and continues to be one of the strongest, churches 10 in the South. While in this pastorate he had the assistance of the celebrated J.R. Graves in a protracted meeting which stirred the whole town and resulted in seventy-five additions to the church by baptism. At this meeting a friendship began between Pendleton and Graves which lasted as long as they lived. Pendleton became a regular contributor of the Tennessee Baptist, and thus began his career as newspaper and book writer.

Dr. Pendleton was in the organization of the first General Association of Kentucky in October, 1837, and was made one of the secretaries of the body.

He was married on March 18, 1838, to Miss Catherine S. Garnett, and was permitted to live with this excellent woman for over fifty years, and she survived him. Their devotion to each other was beautiful.

The other pastorates held by Dr. Pendleton were for five years in Murfreesboro, Tenn. In every pastorate his work was successful and he gave eminent satisfaction to his people, unless it was at Hamilton, Ohio, which, probably, was a comparative failure.

Dr. Pendleton was a great writer, and he states that he used the greatest care in whatever he wrote and that he never revised any of his manuscripts. He says: "I may have carried this thing to a greater length than most writers, for I have written nothing a second time. All my books have been written once and then printed." This constant care in composition made him a powerful writer- a model for simplicity and force.

During the years, beginning with January, 1857, just preceding the civil war, he was Professor of Theology in Union University, now located at Jackson, Tenn., and known as the Southwestern Baptist University. This great school was then located at Murfreesboro, Tenn. While he was teaching theology in the school he served the Murfreesboro church as the pastor.

The war drove him to the North, as he was a strong Union man. He was not an Abolitionist, but he was an Emancipationist. The difference between an Abolitionist and an Emancipationist was that the Abolitionist was in favor of setting the negroes free at once, while the Emancipationist favored a system that would gradually free the negroes. This would avoid revolution and give the people time to adjust themselves to the great change. But his views were hateful to the Southern people and it was not safe for him to remain in Tennessee, and he therefore made his way to the North and that led to his pastorates in Ohio and at Upland, Penn.

Pendleton was not noted as a revivalist. He was a great teacher- a seed sower, while other men reaped where he had sown. Yet he was blessed with the conversion of hundreds of souls under his preaching, and a few times he held great protracted meetings.

The most notable revival under his ministry was in Upland, Penn. This meeting lasted two months; he preached every night in the week except Saturday night, and for nine Sundays in succession there was baptizing in that church and there were two hundred additions to the church.

At the age of seventy-one years he resigned the care of the Upland church. During the last year of his ministry there, with no minister-

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ial assistance, he baptized over forty converts. This fact teaches us that an old man may be an effective preacher and pastor and that long pastorates are generally the best.

During his stay at Upland he did most of his work as the author of Denominational books. He also served on the Committee of Publications of the American Baptist Publication Society, and it was his duty to read the manuscripts submitted to the Society for publication and decide whether the manuscript was worth publishing. This work required a great deal of his time. He says, in his Reminiscences, that, "I can safely say that I read ten thousand pages of manuscript, and I often wished that some persons could write more legibly."

We are indebted to Dr. Pendleton for the following excellent books: "An Old Landmark Reset," which has reached a circulation of about sixty thousand copies. It is a small pamphlet and sparked the well-known "Landmark" Controversy. "Three Reasons Why I Am a Baptist," which has reached a circulation of about fifty thousand copies. "Church Manual" has become a standard Baptist work, and not less than fifty thousand have been sold. "Distinctive Baptist Doctrines" has reached a good circulation, though not so large as it deserves. "Christian Doctrines or a Compendium of Theology" is a most valuable book and has had a wide circulation and is still selling well. He lived to see eleven thousand copies circulated, and since his death as many more have been sold. In 1883 he wrote a brief commentary on the New Testament, beginning with Acts. Dr. Geo. W. Clark wrote a brief commentary on the Gospels, and the works of the two were published in one volume by the Publication Society under the title of "Brief Notes on the New Testament." This is a very helpful book for Bible students. "The Atonement of Christ" was written in 1885 and has had only a small circulation, but it is a strong book and well worth reading. In 1886 the Publication Society issued his "Notes on Sermons," which in fact are well arranged short sermons. This book has had as wide a circulation as such books usually have. (All of above as of 1900).

After his resignation at Upland He came South, and, after visiting in Bowling Green, Ky., and at Austin, Tex., and in Nashville, Tenn., and then back to Upland, Penn., he settled for the remainder of his days at Bowling Green, where he wrote, just three months before his death, his "Reminiscences of a Long Life," which was published by the Baptist Book Concern. During this time of visiting among his children at the places mentioned, he wrote constantly for the Baptist periodicals. He was never idle.

In Bowling Green, Ky., he was taken sick, and the doctors pronounced his sickness unto death. He talked of death calmly. Some of his death bed testimony is worth preserving.

He said: "I just expect to go into eternity, saying, Lord, here I am a poor, weak, sinful creature, having no claim, and the only hope of being saved is that Jesus Christ died in the place of sinners." Again: "I believe what I did sixty years ago, just exactly." "My prayers have been that my descendants to the remotest generations may be found among the servants of God." "You may say that I have never had the first regret that I devoted myself to the ministry." "My object has been to be an accomplished debater, claiming nothing unjust, yielding to nothing unjust."

On the fourth day of March, 1891, he closed his eyes in death, in his eighty-first year. He was laid to rest in the cemetery at Bowling

Green Ky., March 6: Eld. T.T. Eaton, D.D., conducted the funeral exercises in the Baptist Church. "Precious in the sight of the Lord is the death of his saints." (Ps. 116:15.)

"O, sweet is the season of rest,  
When life's weary journey is done,  
When the blush spreads over its West,  
And the last, lingering rays of the sun.

"Though dreary the empire of night,  
I soon shall emerge from its gloom,  
And see immortality's light  
Arise on the shades of the tomb."

-From "PILLARS OF ORTHODOXY"  
by Ben M. Bogard, pp.253-265  
(Louisville-Baptist Book Concern)

In a paper read by Rev. T.T. Eaton, D.D., LL.D., warm friend and co-laborer with Dr. Pendleton, before the Kentucky Baptist Historical Society, at Campbellsville, Kentucky, on June 14, 1904, the following additional matters are presented concerning the subject of this sketch:

PERSONAL APPEARANCE

He was not what we would call a handsome man, but he rose higher. He had a classic head and erect stature, with an easy grace of movement. There was something regal in the flash of his eye, and the expression of his face showed rare benevolence. He attracted all who saw him and there was a subtle magnetism that held them. His countenance was open, and one felt no risk of being repelled in approaching him, and age did not mar his appearance. It brought no stoop to his shoulders and no cloud to his brow. That he was a born and bred gentleman was manifest to all beholders. Of medium size, he had a commanding presence, and would have been a marked man in earth's proudest assembly. There was no peculiarity of dress or manner. He did nothing to attract attention, and never seemed to be self-conscious.

HIS WISDOM

He had perfect self-command. In an intimate acquaintance covering many years, I never knew him to manifest excitement or to be flurried. He seemed to be master of every situation. And he showed wisdom in dealing with others as well as in dealing with himself. When he became pastor in Hamilton, Ohio, there were two factions of long standing in the church. Neither side would make any advances toward the other. Yet Dr. Pendleton effectually brought them together and healed the breach. After laboring with them he announced a church meeting, and that certain seats were reserved for whose members of either faction who were willing to be reconciled. Their taking these seats meant that they retracted everything they had said offensive to others and asked forgiveness. When the meeting opened these seats were all filled with those who had been at variance, and the breach was healed without anybody's saying a word about it. That was a master stroke. Well did the Baptist Ministers' Conference of Philadelphia, in formal resolution, declare that Dr. Pendleton had "wisdom, ripened experience, and good taste."

Another mark of his wisdom was that he grew old sweetly and gracefully. He did not resent the present in his recollections of the past. The Persian proverb was not fulfilled in his case- "The tendency of age is to sharpen the thorns and wither the flowers of life." He was mellowed by age without being soured or withered. His only regret at getting old was that his power for usefulness was diminished. When in his last illness the doctors told him he could not live, he replied: "Well, gentlemen, you may be right, but I do not feel like a dying man." What Coleridge said of Channing was true of Dr. Pendleton, "He had the love of wisdom and the wisdom of love."

#### HIS MODESTY

In early life he was diffident, and while he overcame that largely there was always a residuum of it that added to his modesty. He was a brave man and never shrank from responsibility, but he combined with high courage true modesty - a very rare combination. He could talk about himself without either self-depreciation on the one hand, or boasting on the other. He would tell of his achievements as if he were a sympathetic observer rather than the doer of the deeds described. Note his letter of resignation to the church at Upland and his book of Reminiscences, his last and his sweetest book, written for his children's sake and not at all for his own. As Canon Liddon said of Dean Mansell, Dr. Pendleton was "like all really great men, so homelike, so simple, so unassuming, so perfectly indifferent to the opinions which might be formed about him- not through any contempt of other men, but through a lowly estimate of himself- that they who saw him only on matters of ordinary business had no real opportunity of taking his true moral and intellectual measure."

Depreciating remarks and bitter words against him did not rankle in his heart. He would look at a bitter remark made about him as complacently as he would view a compliment. There was no vanity to breed and nourish resentment. As Wordsworth said of James Watt: He never sought display, but was content to work in that quietness and humility in which alone all that is truly great and good was ever done."

#### HIS ABILITY

As a preacher, he was clear, strong, and impressive. Never impassioned, he was always logical and tender. The hearer was sure the preacher knew what he was talking about, and ever felt that he had great reserved power behind all that he said. He was mighty in the Scriptures, holding with unyielding grasp to "the faith once for all delivered to the saints." While he never dazed or dazzled a congregation, he never failed to edify and uplift them. His preaching never wore out. It was always fresh and nourishing. That was a great meeting he held at Upland, when he did all the preaching, and from night to night unfolded the way of life, until there were more than two hundred additions to the church, including twenty-seven married couples. That is preaching. He did not so much impress himself as the truth. His hearers seldom thought to ask whether he was a great preacher or not, so completely did he hide himself behind the great truths he held forth. He was always accurate, yet never dry; always logical, yet never heavy; always strong, yet never dull. Each sermon was complete, and so easy to remember. I can remember now sermons I heard him preach when I was but a child. There was an evenness in his preaching seldom seen. He used no thunderbolts and no platitudes. Always intensely in earnest, he cared little for orna-

mentation in speech and never attempted to soar. He rose with the greatness of his theme, and never by flights of oratory. His style was simple, clear and strong, and he made no failures. As Nardi said of Savonarola, "He was always equal to himself." His style was what Justin McCarthy claimed for Dr. Barry, "at once strong and graceful, it penetrated with ease to the inner meaning of every question it touched, and illumined every point by some flash of artistic or poetic fancy."

As a writer, he took strong hold of the reader. His style was clear and strong in writing as in preaching. He never wrote anything a second time, holding that this habit fostered carelessness in the writing. He first knew what he wished to say, and then wrote it carefully, and let it stand.

### HIS PIETY

Dr. Pendleton was a man of profound piety. He had the highest sense of honor and the strongest sense of duty. The first thing he ever bought was a Bible. At the age of seventeen he had an old-fashioned Holy Spirit conversion. With a heart broken on account of his sins, he read Samuel Davies' sermon on I. Cor. 1:22-24, and while kneeling under a tree in the forest he found the Saviour and enlisted in Christ's service, in which he so long showed himself a faithful soldier. He impressed his friends with his thorough conscientiousness, and he never flinched in his advocacy of truth as he saw it. He was aggressive for the truth, and so aroused antagonisms, some of them bitter and lasting. Never did he stop to count noses before taking his stand on any question that arose; nor did he calculate who would stand with him and who would be arrayed against him. He asked only - what is true and right? As was said of John Bright, he was ever ready to lay his popularity on the altar of duty. He was willing to make just as many and just as bitter enemies as faithfulness to truth required. He was a hero of the highest type - a hero of truth. Several times did he say to me, what he repeated just before dying: "My grand purpose has been the establishment of truth." Well did Dr. Martin B. Anderson write to him: "Your fidelity to your convictions, whether moral, religious, or political, has won for you the profoundest respect wherever you are known."

"He has no enemies, you say!  
My friend, your boast is poor;  
He who hath mingled in the fray  
Of duty, that the brave endure,  
Must have made foes. If he has none,  
Small is the work that he has done.  
He has hit no traitor on the hip,  
He has cast no cup from tempted lip;  
He has never turned the wrong to right,  
He has been a coward in the fight."

James Russell Lowell says: "You can never know a man's moral genuineness until you know what he will do for a principle." Dr. Pendleton loved Christ and His truth above all else, and, while his devotion to truth, as he saw it, made him bitter enemies, he was never bitter at them in return. He had what John Knox called "the spunk of Godliness," along with tender gentleness and broad charity. "When he was reviled, he reviled not again." Just before dying he said with a peculiar tenderness: "I have never attempted to disparage any other brother."

At the Anniversaries in Washington in 1888, Dr. Pendleton was called on to lead in prayer. A reporter of a daily paper remarked: "That man prays as if he was used to it." Ah! How we need such men today! We can say of Pendleton, as Wordsworth said of Milton:

"Thy soul was like a star, and dwelt apart;  
Thou hadst a voice whose sound was like the sea,  
Pure as the naked heavens, majestic, free;  
So didst thou travel on life's common way  
To cheerful godliness, and yet thy heart  
The lowliest duties on itself did lay."

#### MRS. PENDLETON

Any account of Dr. Pendleton would be sadly incomplete which did not tell of the noble woman who for so many years was a true helpmeet for him, and who so richly blessed his life. He ever felt his great obligation to her, and ever treated her with the greatest respect and the tenderest devotion. In his trials she was his chief earthly comfort. Always cheerful, she overcame in him any tendency to despondency in sorrow and trial. Her ready tact smoothed his path, and her intelligent love strengthened him for his great work. She was his chief earthly dependence, and she had a large share in his achievements. He said of her: "She has been more than all the world to me. In times of prosperity and times of adversity, in days of joy and days of sorrow. I have ever heard her voice encouraging and blessing me." At the Jubilee meeting in Louisville she was present, though blind from the effects of cataract, and in his address there he said: "She, the wife of my young manhood, of my middle age, and of my old age, is here to enjoy these exercises. Deprived of sight, she can only hear your voices. How glad she would be to see your faces, especially the face of the Walnut-Street pastor, whose father and mother she so much admired and loved thirty years ago. But it can not be. Still, there is comfort unspeakable in the thought that there is in reserve what the 'old theologians' called the 'beatific vision.' The saints are to 'see God.' They are to serve Him and 'see His face.' They are to behold the Lamb in the midst of the throne."

Never in her blindness did Mrs. Pendleton utter the slightest complaint. With her remarkable energy she continued to teach her Sunday school class, though she could not see them, and her happy cheerfulness brightened all who came into her presence.

At the golden wedding in the church in Bowling Green, Mrs. Pendleton sat in front, beside her honored husband. After I had tried to speak according to appointment, and found myself, in the flood of tender memories unable to say what I had intended, Dr. Pendleton arose to respond. Speaking of God's blessing upon the marriage whose fiftieth anniversary we were there to celebrate, he spoke of his indebtedness to his wife, and turning to her, said: "Now, dearest one, it is fitting that I speak a word or two to you. There is no earthly object so dear to my heart. You are not as you were fifty years ago tonight. Then, with elastic step, you walked with me to the marriage altar, and we pledged to each other our vows of loyalty and love. I do not recognize that elastic step now. Then your face was fresh and blooming; now the freshness and the bloom are gone, and wrinkles have taken their place, while gray hairs adorn your head. Then, and forty-six years afterward, the expression of your mild blue eyes was always a benediction; now that expression is no longer seen, for blindness



has taken the place of sight. But, with these changes in you, my love has not changed. Bodily affliction has not eclipsed the intellectual and spiritual excellences of your character. You are the same to me, and no kiss during half a century has been more deeply expressive of my love than the one I now give you." Then he stooped over and kissed her upturned face. They had arranged for singing, but no one there could sing, and the meeting closed in tears.

— Minutes, General Association of  
Baptists in Kentucky, 1904,  
pp. 52-56

## IS HISTORY MADE BY HEROES?

### THE BIOGRAPHICAL DIMENSION OF HISTORY

PENROSE ST. AMANT

This paper was presented as the CHAIRMAN'S MESSAGE to the annual meeting of the Southern Baptist Historical Commission, April 26, 1965.

"A coronary thrombosis in the heart of a popular president can change the course of history," stated a commentator shortly after the death of Franklin D. Roosevelt. "The heart of a popular president of a great nation," he continued, "is one of the factors to be reckoned with in the writing of history." This is rather dramatic way of illustrating the biographical dimension of history. The implication is that those who sit in the seats of power have much to do with the shaping of history.

Those who question this view sometimes stress the impact of seemingly insignificant and somewhat fortuitous happenings upon the course of events. George Herbert put it this way: "For want of a nail the shoe is lost, for want of a shoe the horse is lost, for want of a horse the rider is lost." <sup>1</sup> One is inclined to continue this line of speculation by adding, "For want of the rider the battle is lost and the kingdom perishes." All of this "for want of a nail!"

The first illustration stresses the consequences of a power vacuum which occurs at the death of a great leader. The second illustration, though obviously exaggerated, points up the chain of consequences which can flow from a minor episode. Both offer some light upon the complexity of historical causes but both fall short of the larger truth about history. Let me suggest a broader and, perhaps, more illuminating approach to this matter.

Ours is not a heroic age. We tend to "run for cover" when "the going gets rough" in order to escape involvement. Winston Churchill caught the imagination of humanity because he insisted upon living heroically in an unheroic age. We admired him because we knew that this heroic life of involvement in noble causes was the way life was meant to be lived. It is clear that Churchill in some measure molded the circumstances in which he found himself. He was a maker of history. What he did on a grand scale is in some measure open to all responsible men who are willing to risk involvement in significant issues.

<sup>1</sup> George Herbert, Jacula Prudentum, quoted by John Bartlett, Familiar Quotations. Boston: Little Brown and Company, 1941, p. 137.

Eric Fromm, describing man's relationship to circumstances, stated, "Man is a product of circumstances- but circumstances are also his product. He has a unique capacity that differentiates him from all other living beings: the capacity to be aware of himself and of his circumstances and hence to plan and to act according to his awareness." 2

Some historians hold that impersonal forces are more important than men in the making of history. Hegel believed in the primacy of forces and inspired Marx, who in turn inspired Lenin. The Marxist view of history stresses the impersonal, particularly economic, dimension of history and tends to absorb the personal into the impersonal. James Harvey Robinson argued for the primacy of social forces in the making of history and tended strongly toward the view that society makes the man. He moved rather far down the road of historical determinism, which makes man a mere automaton. Oswald Spengler believed that history was determined by impersonal nature and wrote glibly about "the decline of the West," which he thought was inevitable, because Western civilization had passed its zenith and was destined to deterioration and death.

Thomas Carlyle, on the other hand, believed that "the history of what man has accomplished in this world is at bottom the history of the great men who have worked here." 3 According to Arnold Toynbee, the rising and falling of civilizations are not the inevitable consequences of an impersonal fate but involve the perception and power of creative minorities and the great leaders of these minorities. Herbert Spencer was on the side of impersonal historical forces, while Ralph Waldo Emerson believed that "the search after great men is the dream of youth, and the most serious occupation of manhood." 4

#### HISTORY INVOLVES MEN

Several comments seem appropriate: First, this way of looking at the matter over-simplifies and distorts the issue. Is it a question of either/or- either Hegel or Carlyle, either Spencer or Emerson? Is the issue either "great men" or "inconspicuously useful men?" This is not the case. Well planned history involves both the impersonal and the personal, both heroic men and ordinary men, and it is like "a great symphony, blending many themes, ideas, and insights into one tremendous whole," in the words of Allan Nevins. 5

Something like the Reformation would have occurred if Martin Luther had never lived. It would have come out of the rising nationalism, the Renaissance, the corruptions of the Roman Catholic Church, and the interplay of economic forces. Nevertheless, Luther left his stamp upon it. This man who stood at the gateway of modern history was no mere result. He was also a cause. The same thing might be said of Adolf Hitler. Did he produce Nazism? He did not. The defeat of Germany in World War I, the humiliations which the Germans felt were im-

2 Eric Fromm, "Our Way of Life Makes Us Miserable," The Saturday Evening Post, August 1, 1964, p.10.

3 Thomas Carlyle, Heroes, Hero Worship and the Heroic in History. New York: A.L. Burt, n.d., p.1. See Sidney Hook, The Hero in History, Boston: Beacon Press, 1960.

4 Ralph Waldo Emerson quoted by Allan Nevins, "Is History Made by Heroes?", The Saturday Review, November 5, 1955, pp. 9-10.

5 Ibid.

posed upon them by the Versailles Treaty, and the economic depression created conditions which any shrewd demagogue might have exploited in a bid of power. And yet Hitler left his cruel and demonic stamp upon Germany. The Swastika is a symbol of his twisted mind. Buchenwald and Dachau are monstrous mementoes of his madness. History involves personal and impersonal elements. It involves "great men," both good and evil, and ordinary men- Lee and his lieutenants, Hitler and his henchmen- who affect the course of events for better or worse.

Men make history and, therefore, have the right to sing with Arthur O'Shaughnessy: 6

We are the music-makers,  
And we are the dreamers of dreams,  
Wandering by lone sea-breakers,  
And sitting by desolate streams-

World-losers and world-forsakers,  
On whom the pale moon gleams:  
Yet we are the movers and shakers  
Of the world forever, it seems.

With wonderful deathless ditties  
We build up the world's great cities,  
And out of a fabulous story  
We fashion an empire's glory:

One man with a dream, at pleasure,  
Shall go forth and conquer a crown;  
And three with a new song's measure  
Can trample a kingdom down.

#### INDIVIDUAL SIGNIFICANCE

A second point is that in the Christian faith the individual person is of supreme significance because he is made in "the image of God" He is not merely a symbol of social forces; he sometimes stands over against them. He is not merely a social animal; he sometimes shapes society. One of the best pictures of a Christian in this world is that of the pilgrim, whose home is really somewhere else. Environmental forces may help us to understand but they can never explain the Apostle Paul, or Martin Luther, or Albert Schweitzer. How can we understand Puritanism without understanding the profound courage and deep devotion of men who followed what they believed to be God's purpose and were willing to venture into the unknown? How can we understand the Great Awakening unless we understand the heroic fanaticism of Jonathan Edwards and the fiery eloquence of George Whitefield?

The early Christians were peculiarly aware of the personal dimension of history. God had revealed himself in a holy history whose climax was the figure of Jesus Christ. Kenneth Scott Latourette has spoken of our Lord's birth as the "most significant event which has occurred or can occur in the entire career of the race."<sup>7</sup>

6 T.C. Clark, comp., 1000 Quotable Poems-II, New York: Harper and Row, 1937, pp. 11-12.

7 Kenneth Scott Latourette, Anno Domini: Jesus, History, and God. New York: Harper and Brothers, 1940. p.IX.

Thus the "most significant event" in history is basically biographical. The Christian faith is rooted in a person and is propagated in personal encounter. It involves an I-Thou relationship. From a Christian perspective, history grows out of the interplay of persons and impersonal forces against the background of Divine providence.<sup>8</sup>

To treat history as if it were the product of persons without forces is to be incredibly naive and sentimental. We know that Swinburne was wrong when he wrote: "Glory to the man in the highest, for man is the master of things." Abraham Lincoln late in the Civil War frankly confessed that he had not controlled events. "Events," he said, "have controlled me."

Those who say that only forces and not persons explain the course of events flatten out history and distort it. Thus the glory and tragedy of the human pilgrimage are lost and the grandeur and misery of man are reduced to meaningless physical and psychological processes.

#### PERSONAL ELEMENT

Let me return to the personal element. Man is pushed by the past, but is also pulled by a future which he, in some measure, creates. Thus man can be the instrument of change both demonic and creative. Impersonal nature has less to do with history than the dramatic dimension of guilt and expiation and the creative and demonic behavior of men who fling themselves courageously into the struggles of humanity or give themselves to false gods. Herbert Butterfield says that "the historian does not treat man as the student of biology seems to do—does not regard him as essentially a part of nature....He...envisages a world of human relations standing over against nature....Since this world of human relations is the historian's universe, we may say that history is a human drama, a drama of personalities, taking place on the stage of nature and amid its imposing scenery."<sup>9</sup> History is inconceivable without people. The history of an institution, an idea, a policy means the history of the people who built it, conceived it, or administered it. "A dreary catalogue of faceless forces' falls short of what actually happened because history is more "the essence of innumerable biographies" than "an avalanche of impersonal forces."<sup>10</sup> Without people, life in this planet would involve endless repetitions. Culture, which is the inner spirit of which civilization is the outward expression and the matrix out of which history emerges, is inconceivable without man. We hear much from anthropologists and sociologists about how culture conditions man. The deeper truth is that man is the presupposition of culture.

Both impersonal forces and persons must be considered in the making of history. There is a further refinement of this matter. Let us not take note of heroes only but also of ordinary people and the role they have played in the past. As Butterfield has said, "It is impossible to measure the vast difference ordinary Christian piety has made in the last two thousand years of European history."<sup>11</sup> Let us praise not only leaders like Luther, but also ordinary Christian men and women.

<sup>8</sup> See Herbert Butterfield, Man on His Past: The Study of the History of Historical Scholarship. Cambridge, England: University Press, 1954, pp. 136-141.

<sup>9</sup> Herbert Butterfield, Christianity and History, London: G. Bell and Sons, 1950, pp. 6-7.

<sup>10</sup> Mullett, op. cit., p. 5.

<sup>11</sup> Butterfield, Op. cit., p. 13.

## BAPTIST HISTORY

A third point illustrating the biographical element involves Baptist history. Countless men, some in unmarked graves, helped to forge our heritage. An anonymous Baptist missionary wrote in 1805, "Every day I travel I have to swim through creeks and swamps, and am wet from head to feet, and some days from morning to night I am dripping with water. I have rheumatism in all my joints. What I have suffered in my body and mind my pen is not able to communicate to you, but this I can say: While my body is wet with water and chilled with cold, my soul is filled with a heavenly fire."

Men and women have toiled for the Christian cause and for the Baptist way through the snow and rain of winter days and nights, in quiet rooms alone making difficult decisions, in the full glare of a scolding public, and in little churches which dot the land. Consider John Tucker, a missionary to Florida in 1846. He was responsible for a territory 200 miles by 400 miles, which he tried to cover every thirty days. He had no regular support. On one trip of 1300 miles, he received \$40 from a friend. We cannot understand Baptists without taking into account men like John Tucker and others like him.

There is a familiar story about the early days of the Southern Baptist Theological Seminary. When at the close of the Civil War in 1865 the four faculty members met to determine whether the Seminary could be reopened, Dr. John A. Broadus said, "Suppose we quietly agree that the Seminary may die, but we'll die first." <sup>12</sup> History is made by heroes and others who, though not particularly heroic, become responsibly involved in the struggles of mankind.

Social forces, such as the frontier, help to explain Baptists in this country. We must also take into account Richard Furman, W.B. Johnson, I.T. Tichenor, John A. Broadus, Byron H. Dement, George Truett. We must not forget John Tucker and countless obscure men like him whose lives are woven into the warp and woof of Baptist life.

"They climbed the steep ascent of Heav'n  
Through peril, toil, and pain;  
Oh God, to us may grace be giv'n  
To follow in their train!"

## PERSONAL RESPONSIBILITY

The concluding point is deeply personal. What do we propose to do about the bit of history which we share and in some measure shape? Are we willing to run the risks of involvement or will we smugly settle for self-centered lives sealed off from the cries of human need and suffering, suggested by the song: "We build a sweet little nest-somewhere in the West- and let the rest of the world go by"?

A little girl who was sent on an errand was away from home longer than her mother thought necessary. When she returned, her mother asked: "What kept you?" "Oh," she replied, "I saw Mary, whose doll was broken, and stopped to help her." The mother responded, "Did you help her fix it?" "No," said the little girl, "I stopped to help her cry." That is a great need of our time- compassion, costly feel-

<sup>12</sup> Plaque at Entrance of Broadus Hall, The Southern Baptist Theological Seminary, Louisville, Kentucky.

ing, and a courage which leads to involvement.

What do we propose to do? Norman Cousins says, "It is not enough for man to profess oneness with other men; he must act it out. Not enough to wear the garment of religious identification; he must accept its ethical and moral obligations and glory. Not enough to lay claim to personal sacredness; he must bind himself to it through respect for it and sensitivity to it. Not enough to boast of the gift of a rational intelligence; he must nurture it, work it, apply it, defend it. Not enough to prate about justice; he must create a basis for it in the world itself."<sup>13</sup>

The courage of men and women, great and small, is an important ingredient in the making of history. As John F. Kennedy put it, "To be courageous... requires no exceptional qualifications, no magic formula, no special combination of time, place and circumstance. It is an opportunity that sooner or later is presented to us all.... In whatever arena of life one may meet the challenge of courage, whatever may be the sacrifices he faces if he follows his conscience- the loss of his friends, his fortune, his contentment, even the esteem of his fellow men- each man must decide for himself the course he will follow. The stories of past courage can... offer hope (and)... provide inspiration. But they cannot supply courage itself. For this each man must look into his own soul."

<sup>13</sup> Norman Cousins, "Think of Man," Saturday Review, August 4, 1956 p.14.

<sup>14</sup> John F. Kennedy, Profiles in Courage. New York: Harper and Brothers, 1956, p.246.

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In Baptist History and Heritage,  
Vol. I. No. 1, August, 1965, pp. 1-4,  
54-55.

## IMPORTANT ANNIVERSARIES IN 1972

<u>NAME</u>	<u>ORGANIZED</u>	<u>COUNTY</u>	<u>ASSOCIATION</u>
<u>190th Anniversary 1782-1972</u>			
FORKS OF DIX RIVER	----- -- 1782	Garrard	South District
SOUTH FORK OF NOLIN	----- -- 1782	La Rue	Lynn
<u>185th Anniversary 1787-1972</u>			
EAST HICKMAN	June 15, 1787	Fayette	Elkhorn
<u>180th Anniversary 1792-1972</u>			
CEDAR CREEK	June 16, 1792	Jefferson	Long Run
MILL CREEK	December 21, 1792	Nelson	Nelson
<u>175th Anniversary 1797-1972</u>			
VINEY FORK	March 25, 1797	Madison	Tate's Creek
LONG RUN	----- -- 1797	Jefferson	Long Run
HARROD'S CREEK	----- -- 1797	Oldham	Sulphur Fork
HAZEL CREEK	December 3, 1797	Muhlenberg	Muhlenberg Co.
<u>150th Anniversary 1822-1972</u>			
LEWISBURG, MT. PLEASANT	April 20, 1822	Logan	Logan

(Continued on page 22)

<u>NAME</u>	<u>ORGANIZED</u>	<u>COUNTY</u>	<u>ASSOCIATION</u>
GREENUP'S FORK	----- -- 1822	Owen	Owen County
HILL GROVE	June 29, 1822	Meade	Salem
MT. VERNON	----- -- 1822	Woodford	Elkhorn
<u>125th Anniversary 1847-1972</u>			
OLIVE	----- -- 1847	Marshall	Blood River
BARNETT'S LICK	----- -- 1847	Butler	Gasper River
CAVE SPRING	----- -- 1847	Hart	Liberty
HANGING ROCK	November -- 1847	Grayson	Goshen
BIG SPRING	----- -- 1847	Allen	Allen
TOMPKINSVILLE	----- -- 1847	Monroe	Monroe
CARROLLTON	----- -- 1847	Carroll	White's Run
LUDLOW, FIRST	----- -- 1847	Kenton	Northern Ky.
BLANKET CREEK	September 11, 1847	Pendleton	Union
RICHLAND	----- -- 1847	Owen	Owen County
SALEM	----- -- 1847	Laurel	Laurel River
<u>100th Anniversary 1872-1972</u>			
CUMBERLAND	----- -- 1872	Trigg	Little River
WEST MT. ZOAR	----- -- 1872	Christian	Christian Co.
ISLAND	March 30, 1872	McLean	Daviess-McLean
WOODLAND	May -- 1872	Union	Ohio Valley
MILLERSTOWN	----- -- 1872	Grayson	Lynn
UPTON	----- -- 1872	Hardin	Lynn
NEW BETHELL	----- -- 1872	Allen	Allen
NEW BETHEL	----- -- 1872	Breckinridge	Breckinridge Co.
MIDWAY	June 17, 1872	Woodford	Elkhorn
NEW SALEM	----- -- 1872	Green	Russell Creek
CLEAR SPRING	----- -- 1872	Russell	Russell County
LONG BRANCH	----- -- 1872	Laurel	Laurel River
<u>75th Anniversary 1897-1972</u>			
FLINT	----- -- 1897	Calloway	Blood River
FAIRVIEW	----- -- 1897	Caldwell	Caldwell
OLATON	July 22, 1897	Ohio	Ohio County
SMALLHOUSE	September 23, 1897	Ohio	Ohio County
SWEEDEN	----- -- 1897	Edmonson	Edmonson
WALLACETON	----- -- 1897	Madison	Tate's Creek
POPLAR GROVE	----- -- 1897	Casey	Casey County
HENSLEY, BETHEL	----- -- 1897	Harlan	Upper Cumb.
WASIOTA	April 6, 1897	Bell	Bell County
HINDMAN, FIRST	----- -- 1897	Knott	Three Forks
<u>50th Anniversary 1922-1972</u>			
LOUISVILLE, VAN BUREN	March 19, 1922	Jefferson	Long Run
SHERMAN	August 13, 1922	Grant	Crittenden
MERCER	August 19, 1922	Muhlenberg	Muhlenberg
SOUTH JEFFERSON	September 10, 1922	Jefferson	Long Run
QUALITY	November 25, 1922	Butler	Gasper River
MEXICO	----- -- 1922	Crittenden	Ohio River
ELSMERE	----- -- 1922	Kenton	Northern Ky.
CHESTNUT GROVE	----- -- 1922	Casey	Casey County
CHESTNUT GROVE	----- -- 1922	Wayne	South Concord
MT. FREEMAN	----- -- 1922	Boyle	South District
BOND	----- -- 1922	Jackson	Laurel River
EAST CORBIN	----- -- 1922	Knox	Lynn Camp

(Continued on page 23)

<u>NAME</u>	<u>ORGANIZED</u>	<u>COUNTY</u>	<u>ASSOCIATION</u>
NORTH CORBIN	----- -- 1922	Laurel	Lynn Camp
MUDDY GAP	----- -- 1922	Clay	Booneville
MT. ZION	----- -- 1922	Jackson	Irvine
LOTHAIR	----- -- 1922	Perry	Three Forks
CUMBERLAND	----- -- 1922	Harlan	Pine Mountain
HYLAND HEIGHTS	----- -- 1922	Boyd	Greenup

#### 24th Anniversary 1947-1972

MADISONVILLE, SECOND	April 20, 1947	Hopkins	Little Bethel
DRAPER	May 8, 1947	Harlan	Upper Cumb.
NEW PROVIDENCE	May 15, 1947	Calloway	Blood River
LOUISVILLE, GETHSEMANE	May 25, 1947	Jefferson	Long Run
BUFFALO	June 8, 1947	Whitley	East Union
OWINGSVILLE	June 22, 1947	Bath	Bracken
FLATWOODS, FIRST	September 28, 1947	Greenup	Greenup
MT. ZION	October 26, 1947	Wayne	Wayne Co.
LOUISVILLE, THIXTON LANE	----- -- 1947	Jefferson	Long Run
LEXINGTON, ROSEMONT	----- -- 1947	Fayette	Elkhorn
LEXINGTON, TRINITY	----- -- 1947	Fayette	Elkhorn
GREENDRIAR	----- -- 1947	?	Boone's Creek
MIDDLETOWN	----- -- 1947	Madison	Tate's Creek
DEREA, LIBERTY AVENUE	----- -- 1947	Madison	Tate's Creek
HICKORY KNOBB	----- -- 1947	McCreary	McCreary Co.
FALL CREEK	----- -- 1947	Wayne	Wayne Co.
TANYARD HILL	----- -- 1947	Bell	Bell Co.
ANTIOCH	----- -- 1947	Laurel	Mt. Zion
MARTIN, FIRST	----- -- 1947	Floyd	Enterprise
SHELDIANA, GRACE	----- -- 1947	Pike	Pike
UNITY	----- -- 1947	Pike	Pike

#### 10th Anniversary 1962-1972

FRANCES	January 14, 1962	Crittenden	Ohio River
PARK HILL	April 1, 1962	Whitley	Mt. Zion
EAST FRANKFORT	August 12, 1962	Franklin	Franklin
HIGHLAND HEIGHTS, FIRST	September 2, 1962	Campbell	Northern Ky.
FRANKFORT, IMMANUEL	October 15, 1962	Franklin	Franklin
CAIRO	November 22, 1962	Henderson	Green Valley
JACKSONVILLE	December 9, 1962	Pulaski	Pulaski Co.
SHILOH	----- -- 1962	Christian	Christian Co.
HENDERSON, WATSON LANE	----- -- 1962	Henderson	Green Valley
DEDICATED	----- -- 1962	Warren	Warren
RIDGWOOD	----- -- 1962	Jefferson	Long Run
GEORGETOWN, FAITH	----- -- 1962	Scott	Elkhorn
OAKLAND AVE.	----- -- 1962	Kenton	Northern Ky.
OAKWOOD AVE.	----- -- 1962	?	Union
BARBOURVILLE, EAST	----- -- 1962	Knox	North Concord



COMMISSION MEMBERS MAY  
SBHC AND SBHS MEETINGS

By common agreement any of the members of the Kentucky Baptist Historical Commission may attend the upcoming meetings of the Southern Baptist Historical Commission and Historical Society in Nashville, Tennessee, on April 18, 19, and 20, 1972, and expenses will be paid by the Kentucky Commission. A letter to this effect will be sent to the Kentucky members soon, together with an expense voucher.

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ADD THESE RESOURCES TO YOUR  
CHURCH OR PERSONAL LIBRARY

SOUTHERN BAPTISTS AND THEIR HISTORY, by Dr. H.I. Hester (Nashville: Historical Commission, SBC, 1971). \$1.95. This 144-page cloth-bound volume tells the interesting story of the Historical Commission of the Southern Baptist Convention and its auxiliary, the Southern Baptist Historical Society. The volume has been published by the Commission in commemoration of its 20th Anniversary as a chartered agency of the Convention.

SOUTHERN BAPTIST PERIODICAL INDEX - 1970 (Nashville: Historical Commission, SBC, 1971). \$6.75. This comprehensive author and subject index to the 1970 issues of fifty-seven periodicals is a reference tool which should be in the library of churches, agencies, and institutions. Volumes for 1965-69 are also available.

BAPTIST ADVANCE: THE ACHIEVEMENTS OF THE BAPTISTS OF NORTH AMERICA FOR A CENTURY AND A HALF (Nashville: Broadman Press, 1964). 512 Pages. Cloth, \$4.00; paper, \$2.00.

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This 584-page supplemental volume to the two-volume ENCYCLOPEDIA OF SOUTHERN BAPTISTS (Broadman, 1958) came off the press on May 22, 1971. Volume III provides comprehensive and accurate information about the history, viewpoint, method, life and work of Southern Baptists from 1956 to 1970. Every library should obtain this invaluable resource on Southern Baptists.

ORDER FROM YOUR BAPTIST BOOK STORE IN LOUISVILLE OR OWENSBORO....  
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OUR ANNUAL MEETINGS

The annual meetings of the Kentucky Baptist Historical Commission and the Historical Society will be held with CAMPBELLSVILLE COLLEGE on JULY 28, 1972. Make your plans to be present for the above meetings.

A full program is being planned for this occasion. It will include a HISTORY OF THE OLD RUSSELL CREEK ACADEMY, which became the present CAMPBELLSVILLE COLLEGE.  
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MORE PORTRAITS READY

It is possible that additional portraits of former Executive Secretaries of the General Association of Baptists in Kentucky, now the Kentucky Baptist Convention, will be ready for unveiling at the next meeting of the State Executive Mission Board at Cedar-moore in May. The next issue of the HERITAGE will give more information, and will also list the names of additional men whose pictures for portraits have not been secured to date.

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GET THOSE OLD RECORDS ON  
MICROFILM

Old church and association minutes should be preserved. Cost is very little. See the SBHC, at Nashville.