

THE
KENTUCKY BAPTIST

HERITAGE

A PUBLICATION OF
THE KENTUCKY BAPTIST HISTORICAL SOCIETY
THE KENTUCKY BAPTIST HISTORICAL COMMISSION



Baptismal Pool

Bullitsburg Baptist Church
Boone County, Kentucky

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"WHAT DOES THE BICENTENNIAL MEAN
TO KENTUCKY BAPTISTS?"

What significance does the approaching Bicentennial have for Kentucky Baptists? What value does the celebration contain for us?

Does it mean that we have "survived" for two hundred years? Does it mean that we are the oldest denomination in the state? Yes, it means all of that . . . but it means far more.

It means that for two hundred years Christ has been preached and persons have linked their lives with Him through the ministry of Baptist churches.

It means that through the churches of our state--extending back to the first one organized at Severns Valley in 1781--that people have found fellowship, comfort, and support in their times of need.

It means that attention has been given to numerous social issues, and many of them remedied through what was often the courageous actions on the part of Baptists.

It means that hospitals have been established to take care of those who had serious illness or needed hospitalization--hospitals that sought to provide more than just healing for the body, but also healing for the soul.

It means that homes--both foster and institutional--have been provided for children who, for one reason or another, needed to be cared for. When there was no one else who could or would care, Baptists did.

It means that both churches and individuals have sent their gifts around the world to minister in the name of Jesus Christ, performing modern-day miracles under the promise

of Jesus Christ that we would do greater things than He did.

It means that schools--elementary, secondary, college, and seminary--have been established to educate the citizens of Kentucky and the world. The education these schools provided was with a plus--they also were educated about the things of the Spirit as well.

It means that a lonely widow finds help from a visit from her pastor, a teenager finds a sense of direction for life, a family finds new hope for making a success of their marriage.

There will be many words written, many articles published, many books printed, many speeches given about what the Bicentennial means. But for Kentucky Baptists who celebrate their two hundredth anniversary of preaching during this Bicentennial year, it means people who have found hope in Jesus Christ.

Much cheap memorabilia has been and will be produced to commemorate our nation's birthday. But the only fitting souvenir of the Bicentennial for Kentucky Baptists is the crown of life (Revelation 2:10) which God will give to all those who have been faithful to Him over these two hundred years.

It is fitting that the state convention has planned to commemorate this event with a volume stressing the importance of preaching in our existence in Kentucky. Elsewhere in this volume there appears a review of this Bicentennial volume. The review is written by Dr. Lynn May of the Historical Commission, Southern Baptist Convention.

I also want to express my deep appreciation to Mrs. Janice Yost, who has typed the last two issues of the KENTUCKY BAPTIST HERITAGE and offered many suggestions to improve the format of the paper.

Mrs. Yost is employed by The Procter & Gamble Company and recently attained the Certified Professional Secretary award. She is a member of the Fort Mitchell Baptist Church where she serves as Church Clerk.

COVER PHOTOGRAPHS

The photographs on the cover are of the baptismal pool of the Bullitsburg Baptist Church, Boone County. See related article on Page 19 for more information about this unique baptistry.

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The cover photographs are of the outdoor baptismal pool at Bullitsburg Baptist Church, Boone County, Kentucky. This unique baptistry is possibly one of only two such baptistries in the world.

It was constructed in 1873 by Mr. William Batterson, an Irish stone mason. The pool is located approximately one hundred feet north of the second sanctuary which was built in 1819. The pool is built of dressed blue limestone and is shaped like a large key hole. (Mr. Batterson referred to it as "a big Jews' harp!") It is approximately twenty feet long, twelve feet wide at the widest point, and six feet wide at the narrowest point, where there are nine steps descending to the stone bottom. The pool is plastered on the inside and bottom.

The water supply was furnished by a spring which flowed through the baptistry. During construction for I-275 which runs immediately in front of the church, this supply was cut off and it is now necessary to fill the pool from a water truck.

James A. Kirtley was pastor of the Bullitsburg Church when the pool was constructed. It is likely that he was the first pastor to baptize in it. The pool was last used a little more than a year ago.

The Bullitsburg Church was one of John Taylor's "Ten Churches," and continues to remain a strong congregation. The church has recently finished a building program and has a beautiful white brick building which blends with the older buildings.

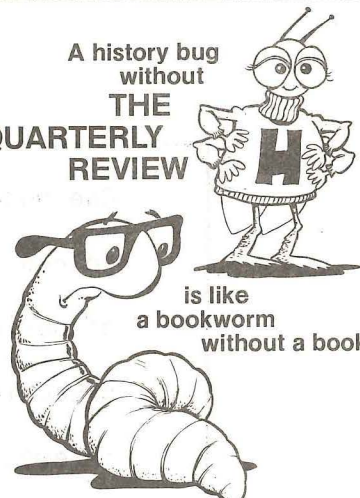
(This information was furnished by Mr. W. B. Campbell, who was baptized in the pool in 1915 by his father, J. W. Campbell, who was pastor of the church from 1913-1938. Mr. Campbell states that "the facts are authoritative, having been received by me many years ago, from one who was a life-long member of Bullitsburg in the prime of life at the time the pool was built.")

On June 26 an historical highway marker entitled
Wilderness Revival was
dedicated at Harrodsburg, Kentucky.

The inscription on the marker reads as follows:



A history bug without
THE
QUARTERLY
REVIEW



is like
a bookworm
without a book.

This quarterly magazine

- records history in-the-making
- recalls significant contributions of the past.

Individual subscriptions:
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Cash must accompany all orders
totaling less than \$5.00.

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One hundred years ago the Baptists of Kentucky joined in celebrating the first one hundred years of our nation's history and of the first Baptist preaching in our state. We thought it would be interesting to see and read some of the materials that were published in connection with the Centennial Celebration in 1876. The following materials were all a part of that celebration.

O U R C E N T E N N I A L

As the able committee to whom you entrusted this work will make a full report, we deem it unnecessary to say more in its behalf than we did in our last annual report. The Corresponding Secretary must, however, bear testimony to the good effect on our own denomination, by the discussion of our history, during the past year. The Pedo-baptists were often not more surprised to learn the honorable and chief part borne by our people in obtaining religious liberty, than were many of the Baptists themselves, who were often heard to say, "I did not know that we had such a history. I am proud of our record, and a firmer Baptist than ever."

If we had not collected a dollar for the centennial, the effect produced by the discussion of our history would more than pay for all the time and labor spent.

O T H E R D E N O M I N A T I O N S

As we wish to show the religious status of the State, this centennial year, we also give below the statistics of the different denominations.

Southern Methodists, with 537 ministers	60,821
Northern Methodists, with 256 ministers	18,464
Colored and the German Methodists combined, supposed to be	<u>20,000</u>
Total Methodists	99,285

Southern Presbyterians, 83 ministers and 137 churches	8,081
The Assembly or Northern Presbyterians, 54 ministers and 84 churches	<u>5,639</u>
Total regular Presbyterians	13,720

Cumberland Presbyterians, supposed to be	11,000
Episcopalians, 33 churches and 38 ministers	4,000
One Reformed Episcopal Church in Louisville
Total Protestant Pedo-baptists	<u>128,005</u>

The Disciples or Christians keep no statistics, but supposed to be about	60,000
The Roman Catholic Almanac claims a Catholic population of about	135,000
Their actual communicants therefore are about	40,000
They have 176 priests, 142 churches, and 50 chapels.	

The Unitarians have one Church in Louisville, but we know of no other in the State.

There are a few Lutheran Churches in the State, but we have not their statistics.

The Swedenborgians have one congregation in Louisville.

There are a few Universalists in the State, but they have no house of worship in Louisville, and we know not their number.

The Free-will Baptists have some churches, but we have not their statistics.

The Shaking Quakers have two settlements--one in Mercer, and the other in Logan County.

The Jews have two congregations in Louisville, and probably a few others in the State.

R E C A P I T U L A T I O N

Total Methodists	99,285
Total Regular Presbyterians	13,720
Total Cumberland Presbyterians	11,000
Total Episcopalians	4,000
Total Disciples or Christians	60,000
Total Roman Catholic, actual communicants	40,000
Total Baptists	<u>143,920</u>
Grand total	371,925

These statistics show that God has given the Baptists larger numbers than any other denomination in the State, and thus imposed a greater responsibility upon them for the religious culture of the people.

At the Centennial Celebration of The General Association of Baptists in Kentucky, meeting with the Walnut Street Baptist Church, Louisville, May 24-27, 1876, Rev. L. B. Woolfolk delivered the memorial address. Part of his address was quoted verbatim in the WESTERN RECORDER, June 1, 1876, p.3. That portion is reprinted below. The whole address lasted for nearly two hours!

* * *

The speaker said:

One hundred years ago the foundation of our republic was laid by heroes who attached their signatures to the MAGNA CHARTA of the liberties of mankind, staking fortune, honor, life upon the conflict to which they challenged the oppressor. The grandest event our earth has ever known, next to the offering of the Son of God on Calvary, was the providential institution of the government destined to crush the wrong and make room for the right, until shall be ushered in the glorious era when the lion and the lamb, the mighty and the meek, the destroyer and his victim shall feed together in the rich pastures of industry, and lie down together in liberty, equality, fraternity and peace.

The centenary memorial now instituted will never fall into desuetude. As the history of the early ages of the earth is measured by the Olympic cycles derived from the recurrence of the great national games of Greece, so, in the ages to come, the cycles of the world's millennial history will be measured by Centennials that celebrate the birth era of the great republic, whose banner floating worldwide will hover beneath its folds all peoples, in one great national brotherhood, united in the principles of righteousness, and peace, and love. Mankind will never cease to celebrate the birth era of the great republic. The noblest triumphs of freedom are yet to come. But the birthday of a glorious life is celebrated, not the culminating hour of its triumph. We keep the birthday of Washington, not his triumph at Yorktown, or his inauguration as president. We consecrate the last days of the year as holidays in commemoration of the cradle of Bethlehem, rather than the crowning glory of the cross. So, the earth will hallow forever the grand birth era of liberty and the rights of man.

This grand event is worthy of all honor. It ought not to be celebrated as a political

anniversary only. The unbelieving national populace are not the proper agents to commemorate a grand event wrought by the finger of God, and fraught with richest blessings, not merely to one country and one age, but to all ages and the whole earth. It should be commemorated by mankind. I doubt not it is commemorated in heaven. As the sons of God shouted for joy when the deep foundations of the earth were laid -- as angels rejoice over a sinner saved -- so the throng of the blessed must peal a grand acclaim over an event bearing in its bosom all the hopes of earth for the last best age that is yet to come. If this earth be the battle-field of the universe, where God and Satan, right and wrong, liberty and oppression, fight out their irrepressible conflict, till falsehood and darkness shall be buried at last in the grave of the vanquished, and the banner of God and truth shall float triumphant forever throughout the universe, then every victory of the right belongs not to a nation, nor an age, nor a planet, but to heaven, to the universe, and to eternity.

It is fitting, therefore, my brethren, that we should celebrate this era. It should be celebrated by a brotherhood older than the nations of Christendom broader than the national affiliations--an Organization with sympathies wide as humanity, aspirations high as heaven, influence far reaching as eternity. Only an Organization representing God and humanity, earth and heaven, time and eternity, benefitly celebrate the Centennial anniversary of human freedom. The Witness Church of Jesus, speaking, for God, for humanity, for herself, is the fitting organ to bless and hallow this memorable occasion. As the priest of old crowned the king, pouring consecrated oil upon his head, so should the Witness church of Jesus sanctify and bless the nation chosen of God, and consecrate it to the glorious mission to which Heaven has ordained it.

America, heaven-chosen land, I bless thee! Land of Providence! -- born mid anguish of hearts heaving bursting sighs for the lost homes of childhood in the far-off fatherland: thy infancy roughly cradled in dark forests fringing the wild shores of the Western world, with the roar of winds and the hoarse chiding of the sea thy wild stern lullaby: growing into adolescence, nerved by want and hardship to stoic fortitude and heroic virtue: ushered into manhood through a baptism of fire and blood whence to emerge, belted with noble deeds, garlanded with laurels won by hero sons, and diademed with

the fame of Washington: plunging headlong with the heedless impetuosity of young manhood through the uncharted labyrinth of statesmanship--prostrated in crises caused by unwariness--bruised by contact with unknown principles of political economy--shattered by warring passions, born of noble impulses, raging uncontrolled in the bosom of youth;--but, rising from every fall: pressing onward over every obstacle: growing and expanding ever: marching onward with Titan strides in a career of unexampled grandeur; and now recognized as the terror of despotism, and the hope of the oppressed. Land chosen of God! with a bosom swelling with reverence and pride, on this the first grand Centennial of thy career, I hail thee, first of nations--Beacon Star of hope--casting wide the rays of promise over the darkness of our age, and guiding mankind through a glorious career of freedom and progress to the destined haven of millennial peace. Destined avenger of the wrongs of humanity, I bless thee in the name of the down-trodden past! Champion of freedom and right, I bless thee in the name of the dawning future! Land of my fathers! from my deep heart, yearning with hope and unutterable longing for the well-being of my race, I bless thee! I pronounce upon thee the benison of humanity, of the Witness church of Jesus, and of the Most High God! I bless thee! -- and thou shalt be blessed.

The address created a profound impression on the audience, and its close found hundreds of persons in tears.

REPORT OF THE CENTENNIAL COMMITTEE

OF THE KENTUCKY BAPTIST GENERAL ASSOCIATION

The Executive Committee of the Centennial and Memorial Celebration, appointed at the last session of the General Association, and "vested with power to appoint County, Church, District and Associational Committees, to further His work, to employ as best they can such aids as may be required otherwise, and to do whatever their judgment may deem best," beg leave respectfully to report:

Immediately after the close of the Association the committee, composed of the following

persons, viz: Arthur Peter, J. L. Burrows, S. L. Helm, Wm. F. Norton and G. W. Burton, organized by the election of Arthur Peter, Chairman; J. L. Burrows, Corresponding Secretary. John S. Long was appointed Recording Secretary and R. D. Baker Assistant Corresponding Secretary.

The Committee have held weekly meetings, seldom interrupted during the year, and have given such attention and consideration to the duties devolved upon them, by the General Association, as they have been able.

In accordance with the instructions of the General Association they first endeavored to arrange for public mass meetings in different sections of the State, procuring their appointment and notification, corresponding with brethren to attend and address them, and employing what measures they could to make them effective and successful in awakening general attention and forming public sentiment. They procured as far as they could half-fare tickets, over all the public conveyances, for all in attendance upon these meetings, and by advertisements, handbills and letters endeavored to secure large assemblies.

Mass meetings were held at Russellville, Harrodsburg, Paducah, Walnut street and Broadway Churches Louisville, Lexington, Owensboro, Georgetown, Lebanon, Providence, Clark county, Mt. Sterling, and Clear Creek, Woodford county, which were addressed by the best men and speakers we have in the State.

The Committee then endeavored to procure the services of one or more brethren to act as Superintendent of the Centennial work in each Association, before the meeting of the District Associations, that they might especially provide for speakers and services for the Centennial, so that the whole question might be effectively presented. In this work much time was spent. We succeeded in getting Superintendents appointed in many of the Associations before the annual meeting, but in some cases we have failed altogether, although we have made repeated efforts. Some of the Superintendents have been faithful and energetic workers and deserve the hearty thanks of the General Association.

Simultaneously or subsequently the Committee labored to provide for the holding of Centennial meetings at each one of the Associations in the State. A large

correspondence was necessary to secure this object. Numerous brethren were written to, the Committee promising, as was just, to pay traveling expenses to such brethren as went beyond the bounds of their own Associations.

The Committee next attempted to secure the holding of a Centennial meeting in every church in the State, on an appointed Lord's Day, of regular service. They sought, by these means, to bring the claims of the Centennial memorial into every church, and to every disciple's ear and heart. You will readily conceive that this purpose required a very large and persevering correspondence. They also labored to secure the appointment of a committee to take charge of the work in each church, with whom they might correspond. To effect these ends circulars were distributed, pamphlets circulated, and roll books sent to every church, whose postoffice was known, in the State. Beside this, letters were written and mailed to every minister, and to every clerk of a church whose postoffice was discoverable, and to many other brethren; and to not a few, several letters were written, requests to churches to make appointments, and to ministers to attend and address them, to secure donations and subscriptions, requiring a large and unremitting correspondence. Your Committee have spared no labor even among the churches in the remotest and feeblest Mountain Associations to bring this subject before each separate church, and to secure contributions for our proposed fund from each church. In carrying out these plans the Committee have had printed--

1st. Thirteen thousand copies of the Report of the Centennial Committee, presented at the last meeting of the General Association, with an address from the Committee added.

2d. Eight reams letter heads and margin circulars, setting forth the claims of the movement.

3d. They purchased and distributed twelve hundred Centennial pamphlets, written by Rev. Messrs. Taylor, Bitting, Curry, Bailey and Carter, mailing them to most of the ministers and many brethren in the State.

4th. One thousand lithographic circulars to the clerks of the churches, accompanied with memorial addresses, asking that each be read to the church, and that committees be appointed and go to work for the Centennial, notifying the Committee of their names and postoffices.

5th. They procured the preparation and engraving of the Centennial plate, with the vignette of Rev. William Hickman, and the printing of seventy thousand certificates, bound up in roll-books, somewhat preportioned in number to the members, and sent copies to every church in the State to whom they could find access.

6th. They had printed 5,000 copies of four-page supplementary instructions for collectors and committees.

We hereto append copies of the memorial address, letter heads, lithographic letter, postal card, and letters addressed to ministers and brethren.

The burning of the Broadway Church, with our letters and papers, while not subjecting us to serious pecuniary loss--the roll-books, circulars, etc., having been mostly distributed--yet led to some inconvenience and embarrassment, especially in connection with our correspondence. Our list of ministers and postoffices, and book of accounts with superintendents and brethren, and all our minutes of Associations have been destroyed by the fire, we endeavored to have this loss supplied by calling upon ministers and brethren, and clerks of churches, through the columns of the RECORDER, and the sending to each clerk whose postoffice we had, or could get, a postal card, asking an answer to certain interrogations therein printed.

The Committee has deemed it right thus to give, somewhat in detail, the plans and methods they have pursued in carrying out the recommendations of the General Association, that the brethren may see that should there, from any part of the State, be failure to meet either promises or expectations, the Committee can hardly, with justice, be regarded as responsible for such failures.

The Committee would also report, that in pursuance of your instructions they have made arrangements with all the Kentucky railroads, terminating at Louisville, to sell tickets to persons coming to the Centennial, for full fare to Louisville, to be returned free upon exhibiting their tickets, stamped or indorsed by the Secretary of the Association or Centennial, and also with hotels and boarding houses for reduction in prices of fare, and have made publication of the same in the RECORDER and COURIER-JOURNAL, for the information of the brethren.

They also report that they, through the Corresponding Secretary, extended a cordial invitation to Elders Wm. Vaughan, R. T. Dillard, E. G. Berry, John Holliday, and others, to be present at our Centennial celebration, God in His mercy having spared them through another year. One who was

named with these in the report of the Centennial Committee--Elder Burdett Kemper--has been called to his reward.

The Committee would gratefully acknowledge their obligations to the WESTERN RECORDER for opening its columns for the publication of all matter calculated to advance the interest of the Centennial, and for valuable aid in its behalf.

General Association of Baptists
in Kentucky
Minutes, 1876, pp. 21-23

X	X	X	X	X	X	X	X	X
X	X	X	X	X	X	X	X	X

KENTUCKY BAPTIST
CENTENNIAL MEMORIAL.

Executive Committee:

ARTHUR PETER, CHAIRMAN
W. F. NORTON, TREASURER
J. L. BURROWS, COR.SEC.
J. S. LONG, REC.SEC.
G. W. BURTON
S. L. HELM

Office--Louisville, Ky.

Hull & Brother, Printers and Binders,
79 Fifth St. Louisville

At the meeting of the "General Association of Baptists in Kentucky," held in Frankfort, May 21-25, 1874, a committee was appointed "to prepare a full programme, and select the time and place of holding a memorial celebration, and report the same to the General Association in Louisville, in 1875." "Brn. Green Clay Smith, Henry McDonald, L. B. Woolfolk, J. M. Weaver and James B. Evans were appointed the committee."

This committee (with some changes of names, on account of absences) presented a report to the General Association held in Louisville, May 19-22, 1875, which, after full discussion and sundry amendments, was unanimously adopted, as follows:

R E P O R T .

Your committee, to whom was referred the matter of suggesting some plan to successfully celebrate the Centennial Anniversary of Kentucky Baptists in May, 1876, and of securing a memorial fund for those grave interests which lie at the foundation work of this body and of the whole Baptist Brotherhood of the State, deem it not improper at this time to express the opinion that no occasion since the organization of the Baptists in Kentucky has been fraught with such profound interest as the one upon which we now enter.

One hundred years ago, less twelve months, and two months before the Declaration of American Independence, the first Baptist sermon was preached at Harrodsburg. From that day forward to the present time, this peculiar people of God have been faithful to the teachings and doctrines of God's Holy Word: and through all the trials, difficulties and adversities of the Revolution, the changes, troubles, and wars that followed, the Baptists have maintained their religious integrity, brotherly union, and missionary spirit; and securing, as we trust, the divine approval, have grown from a mere handful to the large number of one hundred and one thousand white and thirty thousand five hundred colored membership. Notwithstanding this wonderful increase in numbers, it seems the work is just beginning properly to develope, calling for redoubled energy, more earnest prayer, a deeper consecration, and a far more liberal spirit in the dissemination and support of the pure Word of God, that all the people may hear and know the truth, and learn of Christ, "whom to know is life eternal."

While a great work has been done, for which all should be profoundly thankful to God, not as much has been accomplished as might have been. The opportunity is now offered, once in a hundred years, for every Baptist to do something, nay great things for the Master's cause.

1. The increase in population in the State, the large membership of the churches, the thousands brought under Baptist influence, and the thousands who might be reached, call for more ministerial labor. We want more preachers in the field, and we want them prepared and well qualified to understand and teach the gospel, in the midst of so much error, to the acceptance and honor and glory of God, and the further increase and upbuilding of His kingdom in our midst. To this end we would make the Centennial and Memorial Celebration a means of sufficiently increasing the endowment fund to the Greenville Seminary, as to place that institution on a sure financial basis at the city of Louisville, where our young men, poor in the things of this world but rich in grace and love of our Lord Jesus Christ, can be so educated as to go forth and sow the seed which will bring forth fruit to the glory of God.

2. Our State Mission cause seems to move slowly; it needs an impetus, and this memorial occasion is the time to give it a forward movement, inspire the whole people and let them learn how much they can give, and how much they ought to give. They want to be shown that if, with the meager contributions heretofore given, we have, under God, carried our number from a few dozen to almost one hundred and fifty thousand, there can be no estimate scarcely placed upon the figures we may reach in a very short time, by a liberal, free, and large contribution for the year 1876. Let the people see what they can give, and then let them know what it accomplishes in one year, and there will be no lack, we believe, of means in the future. Let the mission work be taken out of the dragging groove in which it has been running during the past, and let it be done as it should be, and there will be no material falling off in the future.

3. Our Colleges also need our attention and more of our money. The number of young men throughout the state is very great who desire to obtain and are capable of taking a thorough education. These young men are without the means to secure this end, but they must not be neglected. The prosperity and success of our religious interests depend very greatly upon the advancement of these young men. We would

therefore arouse the people to a sense of their duty and make our Centennial instrumental in lifting our colleges very greatly from embarrassment and placing them on a more solid foundation.

4. We must not overlook the interest of the Sunday-school: its objects and purposes must be fully discussed, and the children learn that their welfare and eternal salvation lie near every Baptist heart.

5. We must not forget the orphans of our church and the little ones placed under our Christian care. This Institution should be remembered in prayer and liberal donations.

Now that the demands of these various interests may be realized, it is suggested:

1st. That each district Association be requested to hold during this year a mass meeting at the time and place of its regular assemblage; to give one day, or such portion of time as may be necessary, to the prayerful and earnest consideration of the objects proposed in this Centennial Celebration; and that the churches and people be requested to give according as God hath prospered them. And further, that all contributions designated for any particular object be applied according to the direction of the donor; and that contributions undesignated be devoted to the object of education, which is to be the primary aim of this Centennial; one-half of all the undesignated funds to go to the Southern Baptist Theological Seminary, and the remainder to be equally divided between Georgetown and Bethel Colleges.

2nd. That circulars setting forth the purposes of the Centennial be published and mailed to every pastor and teacher and church in the State, asking their hearty co-operation in this great work; and that each pastor and preacher be constituted and appointed a special agent to collect funds and report the same, together with the names of the donors, to an executive committee to be appointed by this Association.

3rd. That the Western Recorder be requested to secure an article for each week's issue, bearing especially upon this subject; also to present whatever else may be of interest to a successful celebration.

4th. That L. B. Woolfolk, and B. Manly, as alternate, be appointed to prepare and deliver at the next meeting of this Association a history of the rise and progress of the denomination in this State; the proceeds of the

sale of which shall be for the benefit of the objects herein mentioned.

5th. That a committee of five be appointed, to be known as the Executive Committee of the Centennial and Memorial Celebration, vested with power to appoint county, church, district, and associational committees to further this work, to employ as best they can such aids as may be required otherwise, and do whatever in their judgment may be deemed best.

6th. That the celebration be held in the city of Louisville, at such time as the Committee of Arrangements may designate, and that a committee of three be appointed to secure such place as may be best adapted for the purpose; to make arrangements with the railroads, steamboat and stage lines for the transportation of delegates to and from the anniversary, and with hotels, boarding houses and other places of entertainment.

7th. That whereas, God in his mercy has spared to the denomination and State, our fathers in the ministry, Elders Wm. Vaughan, R. T. Dillard, E. G. Berry, B. Kemper, Jno. Halliday, Wm. Cross, and others, hereafter to be mentioned --men full of years and good works, but now almost ready to be gathered home--this Association will most sincerely pray our Heavenly Father to preserve them in life yet a little longer; and should they be alive a year hence, the church and brethren where they may reside be requested to convey them comfortably to the celebration, and this Association do most cordially and affectionately invite them to be present.

8th. That the Executive Committee be instructed to invite brethren of other states to be present and unite with us in the Memorial Celebration.

GREEN CLAY SMITH
HENRY M'DONALD
J. M. WEAVER
J. M. FROST
A. F. BAKER

In accordance with item 5th of the above report, the undersigned were appointed "The Executive Committee of the Centennial and Memorial Celebration."

In pursuance of the duties thus devolved upon them, the committee beg leave to lay before the Baptists of the State the following considerations and suggestions.

The great object of this movement is to raise a Memorial to commemorate the goodness of God --The Sovereign Father, the Redeeming Saviour, The Guiding Spirit, the one only living and true God, whom we worship and adore--toward our fathers and toward our churches.

We propose to raise a Memorial that shall express our faith in the doctrines and principles taught by our fathers, our adherence to them and our love for them. We would thus re-assert and honor those special tenets which have distinguished our Baptized Churches from all other religious sects, viz. Absolute spiritual freedom; personal conversion as essential to proper church membership; and the direct Mediatorship of Christ Jesus as essential to pardon and to heaven.

In this hundredth year since these doctrines began to be proclaimed in Kentucky we would raise an "Eben-ezer, saying, Hitherto hath the Lord helped us."

That we may see, as at one glance, the progress of these principles, peculiar to the Baptists, since Thomas Tinsley and William Hickman began to preach them in this territory, we append the following approximate statistics:

IN KENTUCKY

1776

No Association,
No Church
2 Ministers,
Not 30 Communicants,
No College
No Academy or School,
No Sunday School

1876

51 Associations,
1118 Churches,
517 Ministers,
136,700 Communicants,
2 Colleges,
16 Academies and Seminaries,
500 Sunday Schools

IN NORTH AMERICA*

1776

4 Associations,
250 Churches,
180 Ministers,
30,000 Communicants,
1 College
2 Academies }

1876

955 Associations,
23,500 Churches,
15,000 Ministers,
2,100,000 Communicants,
9 Theological Seminaries,
34 Colleges,
50 Incorporated Academies

* The latest statistics published in the "Baptist Year Book" were for 1874. By adding the average annual increase of the past ten years to those tables we have the above figures for 1876. These statistics are therefore estimated as approximate, but we think not exaggerated.

What kind of a Memorial shall we raise?

This has been a subject of deliberate thought and consultation among our wisest brethren in all parts of the country. The conclusion reached is that the fittest Memorial we can raise is a permanent Fund, the interest from which shall be forever devoted to the defense and elucidation of these evangelical principles we hold, in connection with the intellectual training of the youth of our own and of all future generations. Our educated men and women greatly influence and direct the public sentiment. Let the essential principles of evangelical truth be incorporated with our methods of higher culture, and popular opinion will be guided along most useful and beneficent channels. Our main design, then, is to permeate our educational systems with our religion.

These, it seems to us, are more lasting and useful Memorials than granite shafts or bronze statues could be. These time will corrode and destroy. Significant and admirable they might appear. But to provide Memorials that shall be as moulds to shape the minds and hearts of future generations promises highest practical utility for supporting and spreading those principles we commemorate.

It is a grand conception! The more widely and thoroughly it is carried out the more beneficial and lasting will be the results. Those who furnish the best facilities and helps, in their schools, for intellectual culture will have the largest share in moulding and controlling the principles and sentiments of the people of the coming generations.

For reasons like these, more numerous and potent than can be set forth in a paper so brief as this must be, we invite universal cooperation in this grand Centennial endeavor. Can anyone, with a Christian, Baptist heart, decline his aid in securing ends so full of promise and of power.

METHODS

1. To bring this whole subject directly to the attention of every Church in the state, and to solicit a contribution to this Memorial from every member.

2. To secure a sum, equal at least to an average of

ONE DOLLAR,

from every member of every Baptist Church, and from each individual of their families, and from every regular attendant upon a Baptist congregation in the State.

3. To solicit more liberal contributions from those to whom the Lord has been liberal in His Providence, "according as God hath prospered him."

4. To carry out the recommendation of the General Association--that this whole subject shall receive prominent attention at the meeting of every District Association, and that every Pastor explain and give opportunities to the Churches to participate in this Memorial Celebration.

5. Roll Books will be furnished by this committee to each church desiring to cooperate in the movement, containing engraved certificates, one of which will be presented to every individual contributing ONE DOLLAR: --and Family certificates, enrolling the names of a household. In the margin of the books will be blanks, corresponding to the certificates, to be filled up with the names and amounts of each contributor to be returned to the committee, and to be preserved in the Library of one of the Colleges or of the Theological Seminary.

6. The Pastor, Clerk, or one of the Deacons to whom this circular may be sent, is earnestly requested to read it to the Church, and request the appointment of a small committee of Brethren and Sisters, whose duty

it shall be, to correspond with this Executive Committee in Louisville; obtain from them Roll-books, Certificates, documents, &c.; arrange for one or more public meetings, secure speakers, and canvass the congregation for contributions.

7. Each donor may designate to what special purpose he desires his contribution to be appropriated. All undesignated funds, by direction of the General Association will be divided, one half to the Theological Seminary, and one fourth to each of the Colleges at Georgetown and at Russellville.

In behalf of the General Association of Baptists in Kentucky.

KENTUCKY BAPTIST HISTORY

W. M. Pratt, Chairman of special committee appointed last year, presented their report on Kentucky Baptist History.

REPORT OF COMMITTEE ON KENTUCKY BAPTIST HISTORY

Your committee was directed to attend to three matters.

1st. "To correspond with W. Pope Yeaman and ascertain what he had done toward writing a history of Kentucky Baptist."

In answer to our letter of inquiry, Dr. Yeaman informs us that he has materials collected and arranged, so that with little trouble he could prepare a volume that would bring the history down to 1830. He has also collected a large amount of material, and the plan marked out for bringing the history down to the present time, but the pecuniary hazard of publishing, and the abundance of his labors has prevented him from executing this self-imposed task. He is willing to afford any facility in his power to any competent person who engages to bring out this history, but is unwilling to part with the material he has collected, with labor and considerable cost, and which he expects to use in completing the history he has projected.

2d. "To correspond with brethren who have been collecting historical materials of Kentucky

Baptists, and with the executors of Elder W. C. Buck (deceased), and secure the delivery, to this committee, of materials thus collected."

We have written to the son of Elder Buck, and other parties who are supposed to have said materials, and have received answer only from Rev. S. H. Ford, D.D., who writes "he is in full sympathy with the effort to collect material which go to make up the unwritten history of Kentucky Baptists. I have a large amount of such material and am, at any time ready to help with it anyone who earnestly commences the work of a history--whose habits of life warrant the hope of a completion of the work." Dr. F. gives an outline of the materials he has collected, and states that the use of them is constant in preparing articles for the Repository, so that he cannot well part with them.

3d. "To induce District Associations to publish, in lieu of a circular letter in their minutes, an historical sketch of some one or more of their churches from year to year until a permanent record is thus made of the history of every church in each Association."

The committee has attended to this matter, both through the RECORDER and by correspondence. We are pleased to report that many Associations have adopted the suggestion, and we presume their example will be followed by all the rest. We recommend the Corresponding Secretary be directed to obtain the minutes of all the District Associations of Kentucky, from year to year, to have them bound in annual volumes and safely kept.

Respectfully submitted

Wm. M. Pratt, Chairman

Green Clay Smith read the report of the regular standing committee on the History of Kentucky Baptists, which was adopted:

The committee to whom was referred the subject of "Kentucky Baptist History: have considered the same, and beg leave to report:

By the utter and continued failures heretofore to procure facts, and any person or persons to accomplish an end so desirable as a history of Kentucky Baptists, your committee do not feel inclined to continue to work in the hands of associational committees, but would most respectfully transfer this whole matter into the hands of Rev. J. H. Spencer, D.D., with

the request that he at once proceed to prepare such a history of Kentucky Baptists as he is enabled from facts, documents, &c., now in his possession, and may be able to procure, and that he report his progress at the next meeting of the General Association.

Green Clay Smith, Chairman

General Association of Baptists in Kentucky, Minutes, 1876, pp. 26-27.

KENTUCKY BAPTIST HERITAGE WOULD LIKE

CHURCH HISTORIES

Does your church have a church history? Would you be willing to share a copy of it with the KENTUCKY BAPTIST HERITAGE so that we may keep these on file? It is hoped that as many as possible of these histories of churches can be reprinted in the KENTUCKY BAPTIST HERITAGE from time to time, and become a permanent part of our records. Send to:

Jim Taulman
Dixie Highway and Silver Avenue
Fort Mitchell, Kentucky 41017

H I G H W A Y M A R K E R C O M M E M O R A T E S

B E A R G R A S S B A P T I S T C H U R C H , L O U I S V I L L E

The first Baptist church in Jefferson County was organized in January, 1784, as the Bear-grass Baptist Church. The church was located in what is now the Shelbyville Road Plaza on U.S. 60. Frank Master's, A History of Baptists in Kentucky (p. 33), describes the church as follows:

The Bear Grass (the spelling is given as both one and two words) was the only one constituted during the year 1784, but it was planted in a wide field of destitution, where the population was rapidly increasing. A number of settlements had already been made on the Bear Grass Creek, and in other parts of what was then Jefferson County. Louisville was a rapidly growing town in 1784, in which were sixty-three houses finished and more than one hundred cabins. The census of 1790 gave Louisville 350 inhabitants. John Whitaker was the only preacher located in all that part of Kentucky. One of his preaching points was on Bear Grass Creek about six miles from Louisville. He gathered the scattered Baptists from the surrounding settlements and in January, 1784, with the aid of James Smith, constituted the Bear Grass Church. This was the first church constituted in Jefferson County, and for a period of eight years was the only church within thirty miles of Louisville. John Whitaker was the first

pastor, but how long he served is not known. There were nineteen members when the church went into the organization of Salem Association in 1785, and sixty-seven members when the Long Run Association was formed in 1803. In 1820, a revival occurred in the church, which increased the membership to one hundred and forty-six, but all was utterly destroyed by Campbellism and ceased to exist.

To commemorate this church, the Kentucky Baptist Historical Commission, primarily through the labors of Mrs. Lemuel Felts, has secured a Kentucky Historical Highway marker to be erected near the site. The marker will read:

BEARGRASS BAPTIST CHURCH

Site of first church in greater Louisville area; formed Jan. 1784, by John Whitaker, aided by James Smith. It served until 1842, when members dispersed among Beargrass Christian Church and others. Whitaker helped organize most early churches near city. He and son, Aquilla, were in George R. Clark's campaign against Indians, 1780.

Presented by Ky. Baptist Historical Society

JOIN THE
KENTUCKY
BAPTIST
HISTORICAL
SOCIETY

SOMEONE ONCE REMARKED THAT BAPTISTS HAVE BEEN SO BUSY MAKING HISTORY THAT THEY HAVE NOT TAKEN TIME TO PRESERVE IT.

BUT KENTUCKY BAPTISTS HAVE SOUGHT THROUGH ITS HISTORICAL SOCIETY AND HISTORICAL COMMISSION TO RECORD AND PRESERVE OUR HISTORY FOR FUTURE GENERATIONS.

WHAT A GREAT LOSS WHEN A CHURCH'S RECORDS ARE DESTROYED OR A KNOWLEDGEABLE BAPTIST DIES WITHOUT LEAVING ANY RECORD. THE KENTUCKY BAPTIST HISTORICAL SOCIETY IS PLEDGED TO RECORDING AND PRESERVING THE HISTORY OF BAPTISTS IN KENTUCKY, BUT WE NEED YOU! WON'T YOU CONSIDER JOINING AND INVITING A FRIEND TO JOIN? MAKE A GIFT TO YOUR CHURCH AND SEND IN AN INSTITUTIONAL MEMBERSHIP FOR IT. YOU WILL BE DOING YOUR PART IN HELPING PEOPLE GET EXCITED ABOUT KENTUCKY BAPTIST HISTORY.

THOSE WHO COME AFTER US WILL BE MUCH BETTER OFF BECAUSE OF THE HERITAGE WE HAVE LEFT, BUT THEY WILL BE EVEN BETTER GROUNDED IF WE RECORD AND PRESERVE IT FOR THEM.

SEND YOUR APPLICATION FOR MEMBERSHIP TO:

JIM TAULMAN
DIXIE HIGHWAY AND SILVER AVENUE
FORT MITCHELL, KENTUCKY 41017

ANNUAL DUES: \$2.50
LIFETIME DUES: \$25.00
(INDIVIDUAL OR INSTITUTIONAL)

PLEASE MAKE ALL CHECKS PAYABLE TO THE "KENTUCKY BAPTIST HISTORICAL SOCIETY."

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NAME _____
ADDRESS _____ CITY _____ STATE _____ ZIP CODE _____

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Dues enclosed for _____ lifetime or institutional dues at \$25.00.

Membership in the Society entitles one to receive each issue of THE KENTUCKY BAPTIST HERITAGE. Please mail application to: Jim Taulman, Dixie Highway and Silver Avenue, Fort Mitchell, Kentucky 41017. Make checks payable to: KENTUCKY BAPTIST HISTORICAL SOCIETY.

DON'T FORGET TO
ORDER YOUR COPY OF
BAPTISTS IN KENTUCKY
1776-1976
A BICENTENNIAL VOLUME

PLAN NOW TO
ATTEND THE
ANNUAL
MEETING
OF THE
KENTUCKY BAPTIST
HISTORICAL
SOCIETY

JULY 30, 1976

Ghent Baptist Church
Ghent, Kentucky

THE
SOUTHERN
BAPTIST
HISTORICAL
SOCIETY

Annual membership is offered to students for only \$4.00 per year, two-thirds of the regular membership fee. Students applying for membership should secure the signature of their history professor.

Write for information regarding institutional membership for libraries and agencies.

Society members receive BAPTIST HISTORY AND HERITAGE (4 issues); QUARTERLY REVIEW (4 issues); and Dargan-Carver Library Loan privileges.

WHAT IT IS , , The Southern Baptist Historical Society is an auxiliary of the Historical Commission of the Southern Baptist Convention. It works with the Commission to stimulate an interest in and to encourage the study of Baptist history. Formed in 1938 by persons interested in preserving the denomination's heritage, the Society was re-chartered in 1951 as an auxiliary to the newly-constituted Historical Commission. Membership in the Society is open to everyone interested in Baptist history. The membership of the Commission, an official convention agency, consists of state representatives and local members elected by the Southern Baptist Convention.

WHAT IT DOES , , The Society is allied with the Commission in serving the history interests of Southern Baptists. Both organizations function upon the principle that Baptists must know their history in order to understand and appreciate their heritage and world mission. The Society encourages Baptists to record, procure, conserve, and utilize the materials of Baptist historical agencies.

WHAT YOU CAN DO , , As an individual, you can join the Society for \$6.00 per year or \$100.00 for life. You can participate in annual meetings and unite with other Society members in locating, assembling, preserving, organizing, and make available the facts and materials of Baptist history.

KENTUCKY BAPTIST HERITAGE

WOULD LIKE ASSOCIATIONAL

MINUTES

If the KENTUCKY BAPTIST HERITAGE is going to be truly the KENTUCKY BAPTIST HERITAGE, we need materials about Kentucky Baptists. The Editor would like to receive copies of the minutes of every association in Kentucky. Would you please check with your clerk, moderator, or associational office and ask them to send a copy of their minutes (for this year and years past) to:

*Jim Taulman
Dixie Highway and Silver Avenue
Fort Mitchell, Kentucky 41017*

The minutes contain information that needs wider distribution than minutes normally receive. By reprinting these articles in the KENTUCKY BAPTIST HERITAGE, more persons can become familiar with the work of the associations.

ENROLL ME AS A MEMBER OF THE SOUTHERN BAPTIST HISTORICAL SOCIETY WITH ALL MEMBERSHIP PRIVILEGES

NAME _____
ADDRESS _____ CITY STATE ZIP CODE

Lifetime Membership Fee - \$100.00 _____ Attached _____ Bill me
Regular Membership Fee - \$ 6.00 _____ Attached _____ Bill me
Student Membership Fee - \$ 4.00 _____ Attached _____ Bill me
Endorsed by Professor _____

BAPTISTS AND THE BICENTENNIAL

Did you know that Baptists were in the forefront of the struggle for religious freedom in both England and America, where they suffered persecution for religious convictions?

Did you know that they played an important role in securing the adoption of the "no religious test" for office clause in the Constitution, as well as the guarantees embodied in the First Amendment?

Indeed, Baptists upheld separation of church and state, freedom of conscience and the sovereignty of the people, and they were zealous supporters of the American Revolution which they used to further the cause of religious liberty.

Take, for example, John Leland. He was a "Separate" Congregationalist who became a Baptist, and deeply involved himself in the issue of separation of church and state. He moved from New England to Virginia in 1776 to join the Baptists there in their struggle against the established Anglican Church. Leland was typical of the poorly educated farmer-preachers despised by the Anglicans. Once, in a public meeting where he spoke denouncing the support of the clergy by the state, he was confronted by an Anglican cleric who argued for tax support of the Church, so that a minister would "not have such a hard time preparing his sermon." Leland replied that he was able to preach without a long period of preparation. Seeking to embarrass him, the Anglican gave Leland a text and asked him for one of his "fast" sermons. The text was Numbers 22:21 -- "Balaam . . . saddled his ass." Quick to answer the challenge, Leland faced the audience and his opponent with the following outline: "First, Balaam, as a false prophet, represents the state-hired clergy. Second, the saddle represents the enormous tax burdens of their salaries. Third, the dumb ass represents the people who bear such a tax burden."

It was farmer-preachers like John Leland who successfully challenged the established Church and by their preaching met the spiritual needs of the people in an expanding

America. Leland itinerated from his farm in Virginia and recorded some 700 baptisms in fifteen years. With similar efforts by other dedicated men by 1850, the Baptists were the second largest denomination in America.

(Reprinted from "The Beacon," Jefferson Avenue Baptist Church, Springfield, Mo. Vol. 5, No. 30, July 25, 1975)

KENTUCKY BAPTIST HERITAGE NEEDS MANUSCRIPTS

Do you have a story about Kentucky Baptist history?

If so, we would like to consider it for publication in the KENTUCKY BAPTIST HERITAGE. Manuscripts about churches, individuals, associations, schools, institutions, significant events, or any other matter relating to Kentucky Baptists would be considered for publication. Send to:

Jim Taulman
Dixie Highway and Silver Avenue
Fort Mitchell, Kentucky 41017

If you wish the manuscript returned to you, please enclose a self-addressed, stamped envelope.

OUR DENOMINATIONAL PAPER

The Western Recorder, with a circulation of over 6,000, is of incalculable value to us, as a medium of communication with the churches. How could we have got on this centennial year without it? Besides, this six-thousand-tongued preacher is proclaiming the gospel, not monthly -- as many preachers do -- but weekly, to every church and family that will give it admission. We certainly ought to bid it God-speed, and aid it in this noble work, as it certainly does greatly aid us in all our efforts, to develop our membership by liberalizing their views, enlightening their judgment, and cultivating their piety.

General Association of Baptists in Ky.,
Minutes, 1876, p. 15

BAPTISTS AND THE AMERICAN EXPERIENCE:
A NATIONAL BICENTENNIAL CONVOCATION

JANUARY 12 - 15, 1976

SHOREHAM AMERICANA HOTEL

WASHINGTON, D. C.

At the request of the North American Baptist Fellowship, the Baptist Joint Committee on Public Affairs has involved representatives of the various Baptist bodies in America in planning a special event for the USA Bicentennial year. Plans have thus been developed for a National Bicentennial Convocation to include all Baptist groups in America. The Convocation will examine the past, present and future role of Baptists in the life of the nation.

The five Plenary Sessions of the Convocation will deal with these themes:

- I. "Baptists, Liberty, and the American Revolution"
- II. "Baptists and Human Rights in the American Experience"
- III. "The Interaction of Church and Nation at Home and Abroad"
- IV. "Religious Liberty and Public Policy"
- V. "Out of Many, One: Baptist Pluralism and Unity"

Selected speakers at the Convocation include:

The Honorable Barbara C. Jordan (Member of Congress)
 Winthrop S. Hudson (Colgate Rochester Divinity School)
 Edwin S. Gaustad (University of California)
 Gardner Taylor (Pastor, Concord Baptist Church, Brooklyn, New York)
 W. Morgan Patterson (Southern Baptist Theological Seminary)
 James Ralph Scales (President, Wake Forest University)
 Penrose St. Amant (President, International Baptist Seminary, Ruschlikon, Switzerland)

The advance registration fee for the Convocation including a banquet on Monday evening, January 12, is \$45.00 (\$25.00 for spouses and students). The Convocation will be held in the Shoreham Americana Hotel, 2500 Calvert Street, Northwest, Washington, D. C. 20008.

Obtain a registration form which includes a request for hotel accommodations by writing the:

Baptist Joint Committee on Public Affairs
 200 Maryland Avenue, Northeast
 Washington, D. C. 20008

THE EARLY TRANS-APPALACHIAN MIGRATION
OF VIRGINIA BAPTIST PREACHERS,
1779-1790

Daniel Wilkerson*

First Gleam In The "Dark and Bloody" West

For the Indians Kentucky had been both hunting ground and battle ground for hundreds of years when the first white adventurers slipped over the Appalachians in the middle of the eighteenth century. Red hostility was not conducive to white interlopers, and many of the comforts enjoyed in the East had to be foregone by the earliest pioneers; therefore, the white man's religion did not influence the westward movement during the 1760's.

The first Baptist preacher west of the Appalachian mountains probably was Squire Boone, who came to Kentucky from North Carolina with his brother Daniel in 1769.¹ Boone's accomplishments as a preacher were relatively few, however. He preached only occasionally in Kentucky, although he did perform at Harrodsburg the first wedding ceremony in Kentucky in 1776.² Boone evidently was too involved in other matters in the years he spent in Kentucky.

Thomas Tinsley took the first serious step toward advancing religion in Kentucky when he began holding services on the Sabbath during the spring of 1776 at Harrodsburg. Unfortunately, nothing is known of Tinsley's background, and very little is known concerning his ministry at embattled Harrodsburg.³ Two other Baptist preachers came to Kentucky at about the same time that Tinsley was laboring at Harrodsburg: William Hickman and George Stokes Smith.⁴ When these two men returned to Virginia, the tales of spiritual need undoubtedly mingled with the tall tales of fortune and opportunity.

Until 1779 Kentucky must have assumed the ominous alluring specter of a far-away treasure trove. The Appalachians were an impenetrable barrier and the western Indians a ferocious deterrent to expansion. The candle of Christianity had gleamed, flickered, and nearly gone out; but soon determined, dedicated men would wend their way west, and the gleam would become a flame in Kentucky.

Conditions In Virginia Affecting Migration

The growth of Baptist churches in the middle and southern colonies was painfully slow between 1762 and 1776. During that period twenty-nine congregations with 1,318 members expanded to include forty-two churches and 3,013 souls.⁵

The Great Awakening

The activity of the Separate Baptists in the lower colonies is especially noteworthy. The Separates first took their name in 1744, during the period of ecclesiastical turmoil known as the Great Awakening; the term Separate referred to those new converts--also called New Lights--who chose not to remain in the established churches. Thus the new churches so formed were known as Separate.⁶ Although the Baptists

* Rev. Wilkerson is a recent graduate of Cumberland College and is now Pastor of the Mentor Baptist Church, Mentor, Kentucky. Mr. Wilkerson read this paper before the Phi Alpha Theta meeting in Louisville this past spring.

¹John H. Spencer, A History of Kentucky Baptists (2 vols., Cincinnati, 1885), I, 11, (Hereinafter referred to as Spencer, Kentucky Baptists).

²Frank M. Masters, A History of Baptists in Kentucky (Louisville, 1953), p. 10, (Hereinafter referred to as Masters, Baptists in Kentucky).

³William Warren Sweet, Religion of the American Frontier: The Baptists (New York, 1964), p. 19, (Hereinafter referred to as Sweet, The Baptists); Spencer, Kentucky Baptists, p. 13.

⁴Spencer, Kentucky Baptists, p. 13. Hickman preached the first recorded sermon, at the request of Tinsley; the text was Numbers 23:10 --"Let me die the death of the righteous, and let my last end be like his."

⁵Sweet, The Baptists, pp. 6-7. Three groups of Baptists came to Virginia: (1) from England in 1714; (2) from Maryland in 1743, to Frederick County; they were General Baptists (Arminian), but later accepted Calvinism and Regular Baptist views. Sweet writes that they were of little importance in westward migration; (3) from New England during the Great Awakening in 1754, under the leadership of Shubal Stearns.

⁶Masters, Baptists in Kentucky, p. 42; Sweet, The Baptists, p. 44.

profited immeasurably from the Great Awakening and the resulting dissension, they did not directly promote George Whitfield, who was the famous evangelist, primarily because they did not agree with all of his doctrine. The Separates were Pede-Baptist¹ in principle, and the Baptists were deathly opposed to pedo-baptism.² Also, the Separates insisted on individually constituted churches; common doctrinal statements, such as the Philadelphia Confession of Faith,³ were rejected.

But the Separates soon discovered that they were closer to their Baptist brothers than was earlier thought, and when Shubal Stearns⁴ submitted to immersion in 1754, the Separate Baptists immediately took on new life.⁵ And the birth of a Separate Baptist Church came about because of Stearns' preaching. William Marshall, who had been converted under the preaching of Separate Baptists, came to the Shenandoah River region as a young preacher in 1768. As a result of his preaching, almost one hundred converts were baptized, and the South River Church of Separate Baptists was constituted.⁶ Three converts of Marshall's labors in Virginia--Joseph and Isaac Redding and John Taylor--later became Baptist preachers in Kentucky.⁷ Marshall eventually succumbed to the lure of Kentucky himself, and traversed the Appalachians in 1779 or 1780 at the age of 44 or 45.⁸ Together, the South River Church and the Spottsylvania church, a sister congregation, sent at least fifteen preachers to Kentucky.⁹ In fact, the Spottsylvania congregation moved to Kentucky as a body. William Marshall could easily be considered "the father of Kentucky Baptist preachers." His credentials are impressive indeed, and the connection between his efforts in Virginia and many of the early Baptist preachers who migrated to Kentucky is obvious.

While the Separate Baptists were increasing in numbers on the frontier, their social and political standing had not changed substantially. Because they refused to baptize their infants, many orthodox Christians viewed the Separate Baptists with horror. They had the reputation for being ignorant, given to irrational emotional outbursts, and being attractive to the lower classes.¹⁰

Role of Baptists in the Fight For Religious Freedom

But the Baptists slowly began to gain acceptance from the general public. When the civil authorities realized that the Baptists were capable of influencing a large segment of the

population, they began to ridicule their doctrine. Realizing that harassment only enhanced the Baptists' standing, they decided to impede them legally. The years from 1768 to 1774 became known as the "Period of Great Persecution." Thirty or more Baptist preachers were arrested on spurious or trumped-up charges and imprisoned; some were jailed four times.¹¹

Lewis Craig and four others were arrested in Spottsylvania County in 1768 and charged with disturbing the peace. For this heinous breach of law they remained in jail forty-three days.¹²

¹Pedo-Baptists practiced infant baptism.

²Masters, Baptists in Kentucky, p. 45.

³John Taylor, A History of Ten Churches (Frankfort, 1823; reprint ed., Cincinnati, 1968), p. 7 (Hereinafter referred to as John Taylor, Ten Churches); Masters, Baptists in Kentucky, p. 41. The Philadelphia Confession of Faith was adopted by the only Baptist Association in 1742. It was Calvinistic in doctrine; it advocated laying on of hands upon baptized believers, singing Psalms in public worship, and baptism by authorized persons only.

⁴Robert G. Torbet, A History of the Baptists (Valley Forge, 1969) pp. 227-228; Masters, Baptists in Kentucky, p. 44. Native of Boston, Stearns was immersed at Tolland, Connecticut by Wait Palmer in 1751. He traveled to North Carolina, preaching in Virginia for a time along the way. As a result of his preaching in Virginia and North Carolina, forty-two churches were formed in seventeen years.

⁵Masters, Baptists in Kentucky, p. 44.

⁶Spencer, Kentucky Baptists, pp. 14-15.

⁷Ibid., p. 15.

⁸Sweet, The Baptists, p. 19; Masters, Baptists in Kentucky, p. 14.

⁹Lewis Nathan Thompson, Lewis Craig, the Pioneer Baptist Preacher (Louisville, 1910), p. 17 (Hereinafter referred to as Thompson, Lewis Craig); Sweet, The Baptists, p. 19; Spencer, Kentucky Baptists, p. 15.

¹⁰Sweet, The Baptists, p. 10.

¹¹Ibid., p. 12.

¹²Robert B. Semple, A History of the Rise and Progress of the Baptists in Virginia (Richmond, 1810), p. 15.

The prosecuting attorney was righteously indignant when he reported, "May it please your worship, they cannot meet a man upon the road but they must ram a text of scripture down his throat."¹

Craig spent three months in the Caroline County jail in 1771 for again preaching outside the law.² But instead of hindering his work, imprisonment provided Craig with a novel opportunity to preach to³ curious throngs through the iron window grates. In spite of the persecution, the number of converts increased, as did the number of Baptist preachers.⁴

At the same time the distant English government was losing its hold on colonial affections, the Anglican clergy were becoming increasingly unpopular with the Virginia planters, who were saddled with a tobacco tax to pay their salary. When the colonists rebelled against other onerous taxes, this tobacco levy became a target of reformers such as Patrick Henry. During the Revolutionary War, Thomas Jefferson took up the fight for complete religious freedom.⁵ Thus, the embattled Baptists, who refused public support for their churches, gained many influential friends.

The role played by the Baptists in promoting religious freedom was important. Because they suffered from the inequality of current legal impediments to religious minorities, Baptists were enthusiastic supporters of any law nullifying that inequity. Eventually, the Convention at Richmond granted dissenters in the army the privileges of worship. The Baptists then pushed for a law legalizing marriages performed by dissenting ministers. But this was only the beginning. With Jefferson championing the cause, a bill for the establishment of religious freedom was passed on December 17, 1785.⁶

Nearly twenty years had elapsed since the first Baptist preacher was incarcerated for preaching illegally. The Baptists had grown in numbers and in stature. But many a Separate Baptist preacher, embittered by persecution and social prejudice, had squared his shoulders and marched west five years before seeing the fruition of his efforts. The Kentucky country beckoned him to a freer, more democratic life.

Motivation For Migration

While persecution may have forced many Virginia Separate Baptist preachers to come to Kentucky, the overriding factors were social in nature--

the hunger for land and the call of the democratic spirit in Kentucky.⁷ Baptist preachers came from the laity, and were largely self-supporting. The economic opportunities in the West attracted many preachers as well as the laymen to whom they preached.⁸

William Ellis visited Kentucky in 1779, acting on behalf of Lewis Craig and John Waller, evidently to investigate the land there. On his return, the three men began their plans to emigrate to Kentucky.⁹ Lewis Craig and his brother Elijah engaged in heavy land speculation in the Bluegrass;¹⁰ Lewis was involved in some questionable property dealings and had to move away from the Lexington area.¹¹ The Craigs, who were poor, undesirable lower-class preachers in Virginia, became comfortably well-to-do and respectable in Kentucky.

But the Craigs were not the only Baptist preachers drawn over the Appalachians by land speculation. John Taylor was given money by a Virginia neighbor to purchase land for him when Taylor reached Kentucky.¹² Often, a preacher was presented property in a certain location in order to persuade him to serve as the pastor of a particular church.¹³

¹James Barnette Taylor, Virginia Baptist Preachers (2 vols.; Philadelphia, 1859), I, 87. (Hereinafter referred to as James Taylor, Virginia Preachers).

²Ibid., p. 88.

³Thompson, Lewis Craig, p. 11.

⁴Sweet, The Baptists, p. 13.

⁵Thomas Fenner Curtis, Progress of Baptist Principles in the Last One Hundred Years (Boston, 1860), pp. 48-52.

⁶Sweet, The Baptists, pp. 14-16.

⁷William L. Lumpkin, Baptist Foundations in the South (Nashville, 1961), p. 125.

⁸Sweet, The Baptists, p. 21.

⁹Thompson, Lewis Craig, p. 15

¹⁰James Taylor, Virginia Preachers, p. 66.

¹¹Ibid., p. 89; Thompson, Lewis Craig, p. 29.

¹²John Taylor, Ten Churches, p. 77.

¹³Masters, Baptists in Kentucky, p. 13.

Baptists not only were enticed by cheap land in the West but the religious democracy practiced in Baptist churches whetted their appetites for the greater democracy of a new country where there were no pretentious parsons and church wardens.¹ But the earliest Baptist preachers were disappointed in the religious condition encountered in Kentucky. William Hickman and George Stokes Smith, as already mentioned, visited Kentucky briefly in 1776 but had returned to the East. John Taylor and Joseph Redding came to Kentucky in 1779 but returned to Virginia in 1780, dejected by the religious indifference they met.² But the land beyond the mountainous barrier pulled magnetically. Conditions in Virginia were little better for Baptist preachers, and soon Taylor, Redding, and other Separate Baptist preachers looked longingly westward.

Doctrinal Differences

Not all Baptist preachers in Virginia held identical, or even similar, doctrinal positions. Taken at face value the Separate and Regular Baptists differed only on minor points, such as the acceptance of a confession of faith. But there existed within the body of Baptists a spiritual kaleidoscope of viewpoints. Calvinism³ was embraced by the majority of Baptist preachers in the eighteenth century, although the Separates certainly did not allow the fatalistic flavor of Calvinism to hinder their evangelistic zeal. But there were some hyper-Calvinists among Baptist preachers, and others joined this group in Kentucky. One of these was none other than William Marshall, the indomitable Separate herald from South River, Virginia. Marshall became so dogmatic in his new-found doctrine that he could no longer fellowship with his former colleagues.⁴ Thus, the seed-planter became an outcast. Strict interpretation of Scripture led many hyper-Calvinists to oppose all human expressions of evangelism, such as revivals, public invitations, or missionary activities.⁵

The antithesis to Calvinism was Arminianism, which stressed the free choice of salvation by man. Joseph Redding, a convert at South River, visited South Carolina in 1772 and underwent a change to Arminianism. When he returned to Virginia, a clash developed between Redding and William Marshall over the professed beliefs of Redding. As a result, Redding and several persons he had won over were excluded from the South River Church. Eventually, Redding came to Kentucky with John Taylor.⁶

Viewed even more suspiciously by Baptists were the Deists,⁷ who were gaining adherents in Virginia during the Revolutionary period. Two young Baptist preachers at South River, Garsham Robertson and Duncan McLain, encountered Deism and soon were openly professing it. McLain later moved to Bardstown and became a respected member of the early Kentucky community.⁸

Twenty of the first twenty-five Baptist preachers in Kentucky had been Separates in Virginia or North Carolina, but eighteen became Regular Baptists in Kentucky.⁹ It can only be conjectured why so many Separates changed their affiliation after moving to new surroundings. Perhaps the points of contention between Separates and Regulars paled into insignificance in the face of the overriding issues bound up in surviving in an untamed land. The question unfortunately is further complicated by the fact that in 1785 a proposed merger of Separates and Regulars failed, because the Separates objected to adopting the antiquated Philadelphia Confession of Faith. Union would not see the light of day until 1801.¹⁰

¹Sweet, The Baptists, p. 20.

²Spencer, Kentucky Baptists, p. 14.

³The theological system set forth by John Calvin advocated the following beliefs: (1) the total depravity of man; (2) unconditional election (choice of saved people by God); (3) limited atonement (Christ died only for the chosen); (4) irresistible grace (God's salvation is impossible to resist); (5) perservance of the saints (a saved person will "hold out," or not sin again, during his lifetime).

⁴Spencer, Kentucky Baptists, p. 16.

⁵Masters, Baptists in Kentucky, p. 72. John Tanner opposed a revival at the Boone's Creek Church in 1787, saying that it was of the Devil. He refused to baptize the converts.

⁶John Taylor, Ten Churches, p. 8.

⁷Deism was a theology that presented God as a Supreme Entity who created the universe, and then sat back to allow his creation to run like a wound time-piece. Man was considered to be a god of his own in actuality. This system of belief was French in origin.

⁸John Taylor, Ten Churches, pp. 11-12.

⁹Sweet, The Baptists, p. 22. ¹⁰Ibid.

Secular Occupations of Preachers

While Baptist preachers often differed markedly over doctrine, the secular occupations they held also varied greatly. Some, like Benjamin Lynn,¹ lived on the proceeds from trapping and hunting. Others made a living by buying and selling land, as Lewis Craig and William Ellis did. John Taylor supplemented his income by surveying.² But the more usual method of providing for a family was farming.³ To the laymen who equated hard work with spiritual uprightness, a preacher who labored in his field, cleared away the underbrush, and raised hogs alongside his neighbors was worthy of their respect and admiration.⁴

John Taylor spent much of his first year in Kentucky scratching out a workable farm in the inhospitable wilderness, clearing and then fencing in four hundred acres of land by the sweat of his own brow. Once in 1784 he put up one hundred panels of rail-fence poles, eleven feet in length in a single day. But his perseverance paid off the next fall when Taylor harvested 250 barrels of corn, some of which he sold. He also killed one thousand pounds of pork.⁵ In Taylor's case he preferred not to receive remuneration for preaching, a preference that seems to have been the prevailing attitude in regard to a paid ministry.⁶ Although he was wealthier than many of his contemporaries,⁷ Taylor felt that his worth as a preacher was greater because he labored on equal terms with laymen.

Many Baptists carried with them to Kentucky unpleasant memories of the professional clergy. Often a parson's only qualification seemed to be the fact he had received a college education, and the mandatory support of men who were corrupt and avaricious angered the hard-working frontiersmen. Thus Baptists reacted to the inequities of this system by developing a distrust for any preacher who would accept money for preaching.

When traveling to Kentucky, Baptist preachers followed the same two primary routes used by most emigrants. Either they embarked from Redstone on the Monongahela River and endured seven lonely, desolate weeks on board a flatboat to Louisville,⁸ or trudged overland through the Cumberland Gap. The trek often was exhausting, always dangerous. William Hickman described his family's journey in 1784:

We took plenty of provisions with us and drove two milk cows, that gave milk for the children and my wife's coffee.

The fatigues of the journey were too tedious to mention. We proceeded to the wilderness; it rained almost every day, which made it dreadful traveling; the waters were deep and no ferry boats; the children and myself were wet both day and night . . . wet and dirty, poor spectacles we were but thank God, all in common health; the Lord was with us through the whole journey.⁹

Traveling Churches

A unique occurrence of trans-Appalachian migration was the experience of the "traveling churches." The best-known example of this phenomenon was the Spottsylvania Church, two hundred members strong, which followed its pastor Lewis Craig to Gilbert's Creek, near present-day Lancaster.¹⁰ But there was another "traveling church." William Bush, a friend of Daniel Boone, returned from Boonesborough to Virginia in 1780 with a scheme to

¹Spencer, Kentucky Baptists, p. 17.

²John Taylor, Ten Churches, p. 88. Taylor mentions a tract he was surveying, an old military tract that had been surveyed forty years before for Colonel William Byrd. It was a commanding bluff along the Ohio River, and was known as Byrd Mountain.

³Sweet, The Baptists, p. 21.

⁴Thompson, Lewis Craig, p. 57.

⁵John Taylor, Ten Churches, pp. 45-46.

⁶Ibid., p. 33; Sweet, The Baptists, p. 36.

⁷John Taylor, Ten Churches, p. 40. An uncle of Taylor died, possibly on the same day Taylor married, and left him a good portion of his estate: property, Negroes, livestock, furniture, and several hundred dollars.

⁸Masters, Baptists in Kentucky, p. 14; John Taylor, Ten Churches, p. 10.

⁹Masters, Baptists in Kentucky, p. 13.

¹⁰Ibid., p. 31.

build a post similar to his friend's. A group of settlers, recruited from Culpeper and Orange counties, started west in 1781. Along the way, a church was constituted with the assistance of the Spottsylvania Church. But because of the threat of Indian raids, this traveling congregation did not reach Kentucky until 1783.¹

Once a Baptist preacher had conquered the problems encountered enroute to Kentucky, there was no guarantee that he would find abundant preaching opportunities. When William Marshall moved to present-day Shelby County in 1779 or 1780, he found that he had to travel by horse extensively in order to preach as often as he was accustomed.² Also, Baptists soon found that a Christian scalp was indiscernible from a non-Christian one. John Gerrard, the first pastor of the Severn's Valley Church, vanished while hunting near his home in the spring of 1782. It was generally speculated that he was killed by Indians.³ In 1785, the infant Brashear's Creek Church⁴ was forced to suspend services for two years, due to frequent Indian intrusions.⁵

Early Church Organization

Obviously, the formation of churches was vitally important to the early ministers. Baptist practice dictated that at least one preacher and two elders⁶ must be present in order to establish a church.⁷ Baptists moving to Kentucky during this period might not be able to worship in a Baptist church. They could only hope that a Baptist preacher would come into their area. Thus men such as William Hickman, Benjamin Lynn, and John Taylor were fruitful workers, because they constantly moved about preaching in the widely scattered settlements. The basic procedure for building a church was both simple and complicated. A preacher would commence holding services in various homes in a particular neighborhood. As the word spread, and the curious and concerned came from miles around, the service often lasted all night.⁸

After a suitable interval of time, the converts would be taken to the nearest stream, and a baptism would take place.⁹ Most early Baptist churches in Kentucky were formed as a direct result of revivals held in this manner.

Immediately upon being constituted, a pioneer church faced two fundamental problems: constructing a meeting house and selecting a pastor. Until a suitable structure could be built, the congregation met in a log cabin, in a lean-to, or even under a large tree. Sentries would be posted to watch for uninvited intruders.¹⁰

During the later 1780's, the Baptists and Presbyterians at the Forks of Dix River solved their mutual building problems by sharing the same place of worship.¹¹

Choosing a pastor was a very ticklish matter. The method used called for the moderator to ask each member--male or female, bound or free--to give his preference for pastor. If there was a difference of opinion, a compromise was then worked out. Often members would favor men who had served them in Virginia, or the preacher who had baptized them. If the members came from diverse areas in Virginia, this could, and did, cause intense conflicts in the churches.¹² When the influx of emigrants from Virginia in the late 1780's swelled the membership of Kentucky Baptist churches, dissension and strife within congregations increased dramatically.

At the beginning of 1783, 12,000 people resided within the bounds of present-day Kentucky. Five fledgling Baptist churches were being served by only eight preachers.¹³ But in 1790, when the population of Kentucky had swelled to 73,677, forty-two Baptist churches with 3,105 members were solidly entrenched in the mainstream of pioneer life.¹⁴ This remarkable

¹Masters, Baptists in Kentucky, p. 31.

²James Taylor, Virginia Preachers, p. 107.

³Spencer, Kentucky Baptists, p. 17.

⁴At Owen's Fort near Shelbyville.

⁵Masters, Baptists in Kentucky, p. 38.

⁶The office of ruling elder was retained from the Puritans in New England by the Separate Baptists; it corresponded roughly to the office of deacon.

⁷Masters, Baptists in Kentucky, p. 49.

⁸John Taylor, Ten Churches, p. 77.

⁹Masters, Baptists in Kentucky, p. 28. The first baptizing in Kentucky took place in the Nolin River in 1782, as a result of the preaching of Benjamin Lynn. Seven persons were baptized.

¹⁰Masters, Baptists in Kentucky, p. 25.

¹¹Ibid., p. 28.

¹²John Taylor, Ten Churches, p. 51.

¹³Masters, Baptists in Kentucky, p. 29.

¹⁴Ibid., p. 147.

growth in the face of discouraging odds was due to a large extent to the dedicated efforts of the early ministers.

Conclusion

Perfectly molded by their Virginia background, their identification with the masses, and their singularly evangelistic zeal, these early ministers laid a foundation upon which later Baptists effectively labored. Because they ventured across the Appalachians at a difficult time, mature and active churches met those who came after 1790. The unsteady flicker of light had become an unwavering gleam because of a few tireless, indomitable torch-bearers from Virginia.

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SKETCH OF THE LIFE AND TIMES

OF

WILLIAM HICKMAN, SR.

by

W. P. HARVEY, D.D.

Did Mr. Hickman preach the first sermon preached in Kentucky? The Baptists of this state celebrated their centennial in 1876. In the genesis of this movement it was believed that he did.

What I say on this subject is based on the autobiography of William Hickman.

His name and picture graced our centennial certificates. The claim was based on Mr. Lewis Collins' "History of Kentucky," published in 1847, page 112: "William Hickman as the first preacher in Kentucky claims our first attention." Again he says, volume 1, page 416: "In 1776 William Hickman commenced here his labors in the Gospel ministry. He was the first to proclaim the unsearchable riches of Christ in the valleys of Kentucky."

I now quote from A. C. Graves, D.D., "LaRue's Ministry of Faith," page 85: "Harrodsburg is the first settlement in Kentucky, and is also the oldest preaching point in the state. The first sermon ever preached in Kentucky was preached by William Hickman." Dr. Graves afterwards corrected this statement in a newspaper article.

HICKMAN NOT FIRST PREACHER.

William Hickman was not the first man who preached in this state. Collins' history, volume 1, page 441: "The Rev. John Lythe, of the Church of England, came early to Kentucky." Col. Henderson's convention met at Boonesboro, May 23, 1775, to organize proprietary government of lands he bought from the Indians. Sunday following, Collins' "History of Kentucky,"

volume 2, pages 500 and 501: "Speaking of a large tree, Henderson says: 'This elm is to be our church, council chamber, etc.' Again: 'Divine services for the first time in Kentucky was performed by Rev. John Lythe, of the Church of England.'"

G. W. Ranck's "History of Boonesboro," published by Filson Club, page 30, agrees with the above statement. The sermon preached on Sunday after Henderson's convention adjourned was eleven months before Mr. Hickman was in Kentucky and heard Tinsley preach at Harrodsburg.

In preparing my centennial address that was delivered at the centennial meeting at Harrodsburg, May, 1876, I borrowed a copy of "The Life and Travels of William Hickman,"¹ from his grandson, W. S. Hickman. I quote from pages 8 and 9: "We got to Harrodsburg the first day of April, 1776. Myself, Brother Thomas Tinsley, my old friend, Mr. Morton, took our lodging at Mr. John Gordon's, four miles from town.

"Mr. Tinsley was a good old preacher, Mr. Morton a good, pious Presbyterian, and love and friendship abounded among us. We went nearly every Sunday to town to hear Mr. Tinsley preach. I generally concluded his meetings. One Sunday morning, sitting at the head of a spring at this place, he laid his Bible on my thigh and said, 'You must preach to-day.' He said if I did not, he would not. It set me in a tremor. I knew he would not draw back. I took the book and turned to the twenty-third chapter of Numbers and tenth verse: 'Let me die the death of the righteous, and let my last end be like his.'

"I spoke fifteen or twenty minutes, a good deal scared, thinking if I left any gaps down he would put them up. He followed me with a good sermon, but never mentioned my blunders."

Mr. Hickman was not a preacher when he first came to Kentucky on his tour of observation. I quote from Dr. J. B. Jeter's History of Baptists, according to Spencer's "History of Kentucky," volume 1, pages 12 and 13. Virginia Baptist Preachers, First Series, page 240:

¹This volume has been located by Dr. Leo T. Crismon and a microfilm copy of it is in the Southern Baptist Theological Seminary Library, Louisville, Kentucky.

"William Hickman after making a profession of religion visited the state of Kentucky. He went there in 1776, according to Elder John Taylor's 'History of Ten Churches.' He began to preach while he was there."

Daniel Boone was in Kentucky, May, 1769. 'Squire Boone, his brother, came soon afterwards. The brothers met accidentally January 1, 1770. They were natives of Pennsylvania, but came here from North Carolina.

According to Asplund's Register, there were 309 Baptists in this state in 1774. 'Squire Boone, a Baptist minister, was in Kentucky five years before Mr. Lythe. There may have been Baptist preaching before Henderson's convention, but if there was there is no authentic record of the fact.

Before returning "Life and Travels" to W. S. Hickman I had it copied with his consent.

Dr. Cathcart of Philadelphia proposed to buy it from me. I declined to sell, and gave it to him to "keep it in a fire-proof vault" on condition that I could get it, if I ever needed it.

When I learned that I was expected to prepare this paper, I wrote for it. The answer came: "It was lost when the American Baptist Publication Society building was destroyed by fire." By the kindness of Mrs. Josephine Hickman Walker of Denver, Colorado, I borrowed the original copy, the only one in existence that I know of. By the use of "Life and Travels"--Mr. Hickman's autobiography--I have been enabled to correct current history in regard to him being the first man who preached in Kentucky.

EARLY LIFE OF WILLIAM HICKMAN.

"Life and Travels," published 1828, two years before his death. Republished 1873. Contains thirty-five pages, and about 12,500 words. "A short account of my life and travels for more than fifty years, a professed servant of Jesus Christ. To which is added a narrative of the rise and progress of religion in the early settlement of Kentucky, giving account of the difficulties we had to endure, etc."

He was born in the county of King and Queen, Virginia, February 4, 1747. His father's name was Thomas Hickman, and his mother's name was Sarah Sanderson. "Both parents died young, leaving their orphan son and daughter to be cared for by their loving grandmother."

His "chance for education was very small, having but little time to go to school." He "could read but little, and hardly write any." At the age of 14 he was put to a trade with John Shackelford. Of his environments he says:

"I found them notoriously wicked. I soon fell into evil habits, for master, mistress, children, apprentices and Negroes were all alike."

His grandmother had given him a Bible with a charge not to neglect reading it, as he was accustomed to do when he was with her. After a while he neglected it, and left off praying, and learned to curse and swear. He says: "I went often to church to hear the parson preach (the Episcopal Rector) when he was sober enough to go through his discourse." "Life and Travels," pp. 1 and 2.

In 1770 he married Miss Shackelford, his master's daughter. "She was fond of mirth and dancing."

About this time he heard of the "New Lights," as the Baptists converted under Whitefield's preaching were called. (Spencer's History of Baptists of Kentucky, Vol. 1, p. 153).

"Curiosity led him to go quite a distance to hear these babblers preach," ("Life and Travels," p. 2). He had said "that he was sure they were false prophets, and hoped he should never hear one." He went and "heard John Waller and James Childs, and the people relating their Christian experiences. God's power attended the word, numbers falling, and some convulsed, and others crying for mercy." He went home "heavy hearted." He told his wife what he had seen and heard. "She was disgusted for fear I would be dipped, too." "She tried to keep me from going the next day to see the converts baptized." He did go, and tells "a good many tears dropped at the water and not a few from my eyes" ("Life and Travels," p. 3).

He and his wife moved to Cumberland County. His serious impression passed away and he says: "I yoked myself with a parcel of ruffians and took to dissipation" ("Life and Travels," p. 4).

Soon he attended another Baptist revival. Many of his neighbors were converted, also his wife. She made a profession in his absence from home. He was displeased and told her to go and see Parson McRoberts (Episcopal clergyman) "that he would convince her that infant baptism was the right mode." She replied "that she was fond of hearing him preach, but that she would not pin her faith to his sleeve." For months he kept her from being baptized ("Life and Travels," p. 4).

HIS INVESTIGATION AND CONVERSION.

He decided to examine his Bible and pray for God's guidance. As usual in such cases, he became convinced that the Baptists were right. He says: "I submitted and saw my wife buried with Christ in baptism." Soon afterward he heard David Tinsley preach from Daniel, v. 27: "Thou art weighed in the balances and found wanting." He adds: "It was a glorious day to me, for God made use of it to show me what a wretch I was." The minister illustrated by supposing a man in debt to a merchant 500 pounds and he has nothing with which to pay, and he should say to the merchant, "I will pay as I go." Would that satisfy the merchant? No, he would take him by the throat and say: "Pay what thou owest." He then calmly explained how we are indebted to God's righteous law, and that if we could live as holy as an angel in Heaven to the end of our days, how could we atone for all our past sins?" He said, "God's Holy Spirit, I trust, sent it home to my heart." After conflicting emotions he was led to the proper view of the plan of salvation. He says: "I heard no voice, nor was any Scripture applied."

In this respect his Christian experience differed from those who imagined they heard a voice. His joy was unspeakable, and to him it seemed that everything praised God. This was February 24th, 1773 ("Life and Travels," pp. 4 and 5). April following, he was baptized by Reuben Ford, who had baptized his wife the fall before. He and the other converts organized a prayer meeting, eight men besides himself, and women, and young folks. In a few years the result was the organization of Skinquarter church, and the nine men all became ordained ministers ("Life and Travels," pp. 6 and 7). Noble example for young converts. When Buffalo Lick Baptist Church, Shelby County, Ky., celebrated their centennial recently it was said that the church existed for twenty-seven years without a pastor, and that they looked after each other.

WILLIAM HICKMAN VISITS KENTUCKY.

In the spring of 1776 he "heard of a country called Kentucky." He and five others came to Kentucky, viz., Geo. S. Smith, Edmund and Thomas Wooldridge, William Davis and Jesse Low. "Three other men joined them in the back part of Virginia." "Three of our number were Christians, and we resolved to go to prayer every night. Our new companions in their hearts opposed it, but they submitted and behaved well."

The journey was difficult and perilous. "The road was a rugged, small, narrow path, over mud, logs and high waters." When they reach Crab Orchard, Ky., some of the party filed off to Boonesboro, and the rest went on to Harrodstown, now Harrodsburg. He exclaims: "Here we discovered a wonder, when we came to the beauty of the country. I thought of the Queen of Sheba who came from the uttermost parts of the earth to hear the wisdom of Solomon, and she said the half had not been told, so I thought of Kentucky. I thought if I could only get ten acres of land I would move to it" ("Life and Travels," p. 8). "On account of conflicting titles to land, whether Henderson rights or Cabin rights would stand in law," Mr. Hickman says, "our tour answered us but little good or advantage."

MR. HICKMAN RETURNS TO HIS HOME.

He left his home in Virginia, Feb. 23, 1776, and arrived in Harrodsburg, April 1. The journey lasted for thirty-six days. He remained sixty days in Kentucky, and started home June 1. He reached his home the 24th. In all, he was out about four months, and finds his family and friends well. When did he begin? To the joy of his brethren he continued preaching, and many successful revivals crowned his labors. He conducted the funeral of an old lady "who was buried on the church acre." "The holy acre," meaning the consecrated burial ground of an Episcopal church, in which only Episcopalians were expected to be buried, and on which preachers of other denominations were not allowed to preach--so he had to "preach outside." When he started home the gentleman (who was her son-in-law) who engaged his services, gave him two six-dollar bills. He told the man he never charged. The man replied that he knew it, but he wished him to accept it as a gift. He took it. Mr. Hickman says: "It was the first penny I ever received in my life that way, and I was particular to let him know that if I took it at all, it was as a gift and not a charge."

He says: "I went home with money thoughts. What, a money preacher! I looked and felt so little like it." ("Life and Travels," p. 14). The Baptists of Virginia at that time had as their battle cry, "A free church and a free Gospel."

That slogan finally downed the hireling clergy and the established church of Virginia. Mr. Hickman had his misgivings about accepting money as a gift. Well he knew that he could not afford to subject himself to the charge of inconsistency.

The Baptist preachers paid a high price for being loyal to their convictions. They laid themselves, their wives and children on the altar in order to win one of the greatest moral victories of the ages. When the friends of the established church realized that it was doomed, there was a proposition to establish all churches, letting each taxpayer designate the church his tax for religion was to go to. Patrick Henry was an advocate of this proposition, and a "general tax bill was proposed in the Legislature."

The Hanover presbytery up to this time stood by the Baptists, but now they faltered under the leadership of Patrick Henry, and favored the General Assessment Bill. In their meetings resolutions were passed, and they signed petitions in favor of the bill. Prof. James says ("Struggles for Religious Liberty in Virginia," p. 135):

"When the Legislature of 1784 adjourned the Baptists of Virginia stood alone as a denomination in opposing the general assessment and kindred bills, and the outlook was not bright for the triumph of their principles."

Mr. Hickman tells of a young man who engaged him to preach his father's funeral. The time was set. Previous to this he met the young man at a night meeting and the young man took him aside and told him that he had heard that he charged for conducting funerals, and that he was not able to pay. Mr. Hickman asked him for his author, but he would not tell. Mr. Hickman told him he had never charged a penny in his life, and explained about the two six-dollar bills that had been given to him. "Well," said the young man, "if you do not charge you may preach it." The sermon was preached, but he had to do it outside "the holy acre."

In those days Mr. Hickman says ("Life and Travels," p. 15): "Baptists were despised, which caused Christ's sheep to huddle closer together, and love each other better than when there was no opposition. A little before this time eight or nine Baptist ministers were put in jail at different times and places." All over Virginia Baptist preachers were often in jail for preaching Baptist doctrines. They preached through the grates and hundreds were converted. Persecutors have been blind and have not learned "that the blood of the martyrs is the seed of the church." Persecution has been the thorny path by which martyrs attained canonization. It is the way to make our robes

white in the blood of the Lamb, and eternal glory is the result of trials and tribulations.

William Hickman was ordained to the full work of the ministry in 1778 by Geo. Smith and James Duprey, when he was thirty-one years old, and two years after he began preaching. His services were in great demand and his success in winning souls to Christ was phenomenal.

He tells of a father who drove his daughter from home because she was converted and baptized. When he was from home his wife came to Mr. Hickman's home with her pack under her arm, and after relating a satisfactory experience, he and his wife took her to the water and baptized her. Her husband did not find it out for two years. When the Lord's Supper was observed, she would be in a dark corner covered with a big handkerchief, in order to conceal her identity. The deacon who waited on her was posted.

He tells of two preachers who arraigned a young lady before the church on "the charge of wearing stays, they being in fashion in those days." Bro. Hickman defended her from being excluded ("Life and Travels," pp. 19 and 20).

WILLIAM HICKMAN DECIDES TO MOVE TO KENTUCKY.

On August 16, 1783, he announced he would start August 16, 1784, and he did. His farewell sermon at Skinquarter was a disappointment to him. "Several preachers were present, and it was a time of weeping." Some friends followed him a day or two, and Geo. Smith accompanied him about one hundred miles. "We brought plenty of provisions and drove two cows, to furnish milk for the children and cream for his wife's coffee." ("Life and Travels," pp. 19 and 20).

"It rained almost every day. Waters were deep, and no ferries. We were wet day and night." After the toilsome journey of eighty-four days, they arrived at Mr. Smith's cabin, Garrard County, November 9, 1784. "Wet, dirty, poor spectacles we were, but thank God all in common health, the Lord was with us through the whole journey." The next day was Sunday, and there was an appointment for preaching at Smith's. There were three other preachers and they would have Hickman preach. He took his text from the fourth Psalm: "The Lord hath set apart him that is godly for himself." He says: "I was followed by a Methodist preacher, Mr. Swope."

Elder John Taylor came from the north side of the river and preached at Bro. Robertson's.

William Bledsoe was also there. Taylor's text was, "Christ is all in all." Hickman writes: "I fed on the food. It was like the good old Virginia doctrine."

April 5, 1785, he moved near Lexington, and he and his wife joined Lewis Craig's church, South Elkhorn, the fourth Saturday in April, 1785. He adds: "In the fall, Elkhorn Association was formed in the house of John Craig on Clear Creek." The Gospel began to spread and many churches were constituted. Four of Mr. Hickman's children were converted and joined South Elkhorn church.

William Hickman moved to Forks of Elkhorn, January 17, 1788. Leading citizens had persuaded him to locate among them. Unknown to him until afterward, they arranged to make him a present of one hundred acres of land. His preaching was greatly blessed, and resulted in many conversions, and the constitution of the Forks of Elkhorn church the second Saturday in June, 1788, with him as pastor, which position he held until his death in 1830, with a slight interim of about two years. His zeal for soul winning knew no bounds.

His missionary tours extended in all directions. The greater the destitution and the greater the danger, the more attractive to him. What is now Shelby County was then a wilderness, sparsely settled and full of roving bands of savages, but the tomahawks and the scalping knives were to him no terror. He tells of one of his frequent missionary tours to Shelby County.

He and his guard crossed the Kentucky river at Frankfort in a small canoe one at a time, swimming their horses; when all crossed they saddled the horses. The moon was shining and it was snowing. On their journey they crossed Benson Creek nineteen times. At some fords the ice would bear them, and at others the horses would break through. They found empty cabins. The occupants had either been killed by Indians or driven away. They reached the fort about 2 a.m. The old gentleman who kept the fort was away from home, and his wife had the "fort well barred," and thinking they were a decoy of Indians, she would not admit them. Finally they convinced her, and she let them in. "She raised a good fire, gave them something to eat, and put them to bed." Next morning runners were sent out to the forts, and a congregation was gathered. There was a church, known as Brashear's Creek, near Shelbyville, constituted with eight members about two years before, but they were

scattered by the Indians. He remained some time preaching from fort to fort. With his bodyguard of armed men, he used to say "it looked more like going to war than preaching the Gospel." They implored him to locate among them, but because of his devotion to Forks of Elkhorn, he could not consider it. On one of his tours he took John Morris who located among them and did fine work. Speaking of Morris who located in Shelby County, he says: "Many a tour I took with him, long circuits round, 'till at last I concluded they were well supplied, and I gave out going so often; but now I know of no county in the state so well supplied as Shelby--flourishing churches and good ministers. Great changes have turned up in thirty years; I went in the front through cold and heat, in the midst of danger, but my Lord protected me till now. Blessed be his name." ("Life and Travels," p. 20).

WILLIAM HICKMAN STARTS HOME TO VIRGINIA.

William Hickman started June 1, 1791, to visit his old home and friends in Virginia. He traveled through several counties, preaching wherever he went. Friends manifested their love by throwing presents in his way, for which he was thankful to God, and then, after an absence of five months, he returned to his home in Kentucky and found his family and his brethren well. Soon he was invited by Mr. John Scott, grandfather of Col. Tom. Scott of Forks of Elkhorn, to preach in his neighborhood in Scott County. He made several visits, converts multiplied and McConnell's Run church was constituted, now known as Stamping Ground, of which he was pastor for fourteen years.

He rejoices that he has had a glorious revival in his Forks of Elkhorn church. He "baptized more than five hundred at different places, in two years" ("Life and Travels," p. 32). Many new churches were organized, resulting in many members withdrawing from his church. Decline in membership distressed him, but he was consoled that they built a new brick meeting house.

Behold the grand old pioneer, over four-score years old. He is not an object for alms or pity, but a man that all must admire. Listen to him: "I am in my eighty-first year and have a greater charge on me than ever I had. Besides Forks of Elkhorn, I am pastor of three other churches, taking all of my time, but I want to spend my latter days to God's glory. I enjoy common health through the goodness of God. I have come nearly to the end of my

privilege. I do believe in the true evangelical doctrines of the cross of Christ, and that I am a poor sinner of Adam's fallen race, believing the great God knew me from eternity, and included me as one of his purchases. In time he called me by his Spirit, and made me willing in the day of his power, for it is by grace I am saved, through faith, that not of myself. Therefore, he deserves all the glory" ("Life and Travels," p. 34).

This was the kind of theology he lived by, wrought by, and died by. In the fall of 1830 he visited his son, William, pastor at South Benson. After preaching, he started home, accompanied by his son, William. When he reached Frankfort he was unable to go further and stopped at the house of a friend. As he rested on a pallet talking of his trust in Jesus, he grew weaker until he was silenced in death. He is buried at Forks of Elkhorn. When he was seventy-six years of age, Elder John Taylor, author of "History of Ten Churches," says, pp. 48 and 49: "No man in Kentucky baptized so many people as this venerable man. He walks as erect as a palm tree, being at least six feet high, rather of a lean texture. His style of preaching was in plain, solemn style, and the sound of it, like thunder in the distance, but when in his best mood, it sounded like thunder at home and operates with prodigious force on the consciences of his hearers." He was a loyal and consistent Baptist, and lacked patience with the extremest, self-assumed standards of orthodoxy. He tells of a Baptist preacher of this class he met at Marble Creek church, now East Hickman, Fayette County, who hurt his feelings. "How could we expect any better from such a man?"

Mr. Hickman organized twenty churches. He was the arbiter of peace among his brethren. His first wife was Miss Shackelford. Thirteen children were born to them. She died June 9, 1812, sorely distressed in mind about the massacre of her son Pascal at the battle of River Raisin.

Hickman County was named in his honor. His second marriage was December 25, 1814, to Mrs. Elizabeth Abbott. Three children were born to them. She died Sep. 21, 1826.

NEW FACTS IN HISTORY.

Before closing this paper I must tell of that which caused him great trouble. In his "Life and Travels" he does not allude to it. John

Taylor must have known it, and he does not mention it. Dr. Spencer heard that there was something, but his account is incomplete and inaccurate in details. In order to account for the event that has not been given to the public an explanation is in order. Bear in mind that Kentucky was a part of Virginia until 1792. Questions that were agitated in Virginia were discussed and agitated in Fincastle county of Virginia. There was a memorable meeting of Baptists at Williams' meeting house, Goochland county, Virginia, March 7, 1778, a meeting that deserves to rank with that at Runnymede in 1215 A.D., when the barons of England wrenched from the iron grip of King John the Magna Charta; a meeting pregnant with the same invincible purpose as that of Philadelphia in 1776, when the immortals signed the Declaration of Independence. That was with a contemptuous sneer styled (according to Prof. Jesse B. Thomas, D.D.) by the tyrants of Europe "an Anabaptist document." Let it be known and never be forgotten that Baptists through the ages have been the persistent and uncompromising champions of civil and religious liberty. Well does Bancroft, in creed a Unitarian, say (vol. II, p. 66), "Freedom of conscience, unlimited freedom of mind, has been from the first the trophy of the Baptist."

With the Baptists of Virginia soul freedom was the reward of eternal vigilance and self-sacrifice. Like the heroes who scaled 203 Meter Hill at Port Arthur, they resolved to conquer or die.

Two great questions were discussed for three days. First, shall we favor or oppose the ratification of the Federal Constitution? Unanimously they decided to oppose it, and nominated Elder John Leland for the legislature to vote against it. Their reason was that the Constitution contained no guarantee against the establishment of a national church.

Laws in all the colonies except Rhode Island, New Jersey and Pennsylvania had discriminated against Baptists religiously and politically and their long suffering and bitter experience put them on their guard.

The first petition presented to the Continental Congress in 1776 was by a committee composed of the Rev. Isaac Backus, and President Manning, of Rhode Island College, now Brown University, appointed by the Warren Baptist Association of Rhode Island, praying for the

removal of civil and religious disabilities. As a result we have the sixth article of the Constitution of the United States: "No religious test shall ever be required as a qualification for any office or public trust under the United States." Good so far, but the Baptists of Virginia in those days were not modest in their demands. Mr. James Madison, who wrote the Constitution, favored the ratification. On his return from the East he spent a half-day with Elder Leland. After fully explaining his position, he convinced Mr. Leland that while it was not all that was desired, it was too much to run the risk of losing, for unless Virginia ratified it, it could not become the law of the land.

HELD BALANCE OF POWER.

The Baptists held the balance of power in Orange county, and the election of Mr. Madison to the convention depended on the withdrawal of Mr. Leland from the race. Mr. Leland declared in favor of Mr. Madison who was elected. The Federal Constitution, after a hard struggle, was ratified by a majority of 10. Mr. Madison was elected to Congress and, true to the faith and hopes of the Baptists, the amendment desired by the Baptists was offered by Mr. Madison January 8, 1789. It was the first amendment to the Constitution, and was adopted September 25, 1789, and reads as follows: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

Quoting from Dr. H. M. King's "Religious Liberty," page 113, who quotes from Appleton's New Encyclopaedia: "The article on religious liberty in the amendments to the American Constitution was introduced into it by the united efforts of the Baptists in 1789." Alone Baptists could not have done all credited to them. We had powerful friends, e.g.: Thomas Jefferson, James Madison, Patrick Henry, Gen. Washington and myriads of sympathizers in the struggle, and above all, God. Baptists were the pioneers--the agitators--the consistent forerunners.

H. M. King, D.D., "Religious Liberty" p. 113, says that "Judge Story in his commentary on the Constitution says that at the time this amendment was adopted it was the genuine if not universal sentiment in America that Christianity ought to receive encouragement by the state."

This amendment sounded the death knell of the unhallowed union of church and state, not only

in the United States, but on the Western Continent, and inaugurated a holy crusade against all forms of ecclesiastical despotism all over the world.

The second great question discussed at that memorable meeting at Williams' meeting house, Goochland county, was emancipation. August 8, 1789, the Baptist general committee of Virginia met in Richmond. "The property of hereditary slavery was taken up at this session," Mr. Semple (the Baptist historian) says: "And after some time employed in the consideration of the subject, the following resolution was offered by John Leland, and adopted: 'Resolved, that slavery is a violent deprivation of the rights of nature, and inconsistent with a Republican government, and therefore recommend it to our brethren to make use of every legal measure to extirpate this horrid evil from the land, and pray Almighty God that our honorable Legislature may have it in their power to proclaim the great Jubilee consistent with the principles of good policy.'"

Dr. Spencer said in "History of Kentucky Baptists," pp. 184 and 185, in 1880: "Whatever may be thought on this subject now, it cannot be denied that the Baptists of ninety years ago were strongly opposed to slavery. They are entitled to honor or reproach of being the first religious society in the South to declare explicitly in favor of the abolition of slavery."

In 1791 slavery agitation reached Kentucky. The Baptist associations of Kentucky kept up a correspondence with the general committee of the Virginia Baptists, by letters and messengers, and were posted on all their proceedings. Many of the Baptist preachers became radically opposed to slavery, and favored emancipation. Mr. Hickman spent five months in Virginia this year, and he came home full of it. For thirty years the subject wrought havoc in our churches. Emancipation churches were organized and formed into emancipation district associations.

In 1805 a resolution was adopted at a meeting of Elkhorn Association at Bryants (calling a halt on the agitation) viz.: "This association judges it improper for ministers, churches, or associations to meddle with emancipation of slavery, or any other political subject, and as such we advise ministers, churches and associations to have nothing to do therewith in their religious capacities."

This resolution gave great offense to the emancipation. "Even the laborious and earnest William Hickman was carried beyond the limits of prudence." On the "last day" that same year he preached at Elkhorn, of which he was a member and pastor, text, Isaiah 58:8, "Is not this the fact that I have been chosen to loose the bands of wickedness, to undo the heavy burdens, and let the oppressed go free, and that ye break every yoke." This sermon, says Theodore Boulware, "was disingenuous and offensive. The speaker declared nonfellowship for slaveholders." A few days afterward he wrote a letter to the church declaring his withdrawal. John Shackelford was called to the pastoral care of Forks of Elkhorn church for one year. Before his time was out Mr. Hickman returned and gave satisfaction to the church, and when the year was out resumed its pastorship. The above incident is taken from Dr. Spencer's history.

"The minutes of the Forks of Elkhorn Church," kindly loaned to me by Dr. J. R. Sampey, the present pastor, do not accord with Spencer's account. The sermon stirred up a church crisis. I quote from church minutes, page 821: "Second Saturday in December, 1806, a charge against William Hickman for inviting Carter Tarrant to preach at his home after being excluded for disorder in Hillsboro church." The church took the question, is it right to invite an excommunicated minister to preach? Answered by a majority of three-fourths, it is not. Second, five said Brother Hickman had erred, eight said he had not."

They loved him, and even if they differed with him in judgment, they made the allowance that true love required.

Did Mr. Hickman write a letter of withdrawal from the church? The church record does not sustain it. I quote from church minutes:

"The second Sunday in September, 1807. After divine services, proceeded to business. Bro. William Hickman came forward and informed the church that he was distressed on account of the practice of slavery, as being tolerated by the members of the Baptist Society, therefore, he declared himself no more in union with us and Elkhorn Association. Therefore, the church considers him no more a member in fellowship. This was nineteen years after he became pastor. Alas for human frailty and inconsistency."

The above act was nineteen months after his Thanksgiving sermon.

According to church minutes, we will see that John Shackelford was called to the pastorate for one year, and before the year was out, he was engaged for another year. "Second Saturday in January, 1808. Brother John Shackelford made choice of as minister to preach and administer the ordinances of this church, and that he be requested to attend us one year, on our monthly meeting days, and as he can make it convenient." Quoting from minutes, p. 102: "Second Saturday in October, 1808. Committee to talk to Bro. John Shackelford and see whether he will attend the church one year more on the same principles he has done the preceding year and report to the church.

"4. The men appointed to talk to Bro. Shackelford report to the church, that he is willing to attend this church the ensuing year on the same principles he did the preceding year." He was called and accepted as pastor the second year. He was pastor from January, 1808, to December, 1809. He was pastor one year and eleven months.

According to church minutes of Forks of Elkhorn church, page 106: "The second Saturday in November, 1809, William Hickman came forward and offered his membership and after some conversation, he was restored to membership and his former standing."

According to church minutes Hickman ceased to be moderator of the church from the first Saturday in August, 1807, to the second Saturday in December 1809. If he ceased to be pastor, when he ceased to be moderator, which is probable, he was out of the pastorate about two years and three months. He saw those who had been converted under his ministry, alienated and ungrateful to him. Relations that had been the dearest of earthly ties, were broken. Suspicion took the place of confidence, and love was dethroned by misgivings and distrust. Some who had been enemies and jealous of him rejoiced in what they considered his downfall. The church that he loved better than his life languished, and the lost were neglected. Through the ages, Baptists have been proscribed and persecuted, and sad to tell, that some misguided Baptists have been almost as cruel and unmerciful to each other as those of other creeds have been to them. Many of the leading statesmen, and the Baptists, registered their protest against slavery over one hundred years before the immortal Lincoln issued his emancipation proclamation!

Mr. Hickman puts himself on record as a conscientious Christian and against an evil that he regarded as colossal, and sooner or later destined to threaten the existence of the Union. Seeing that the agitation was premature, and at the time hopeless, without apology or retraction, for the sake of peace among the churches and his own usefulness, he left the matter with God, who in his own time and way brought about the emancipation of slavery, thus vindicating the wisdom and foresight of his servant. We are thankful for our schools and colleges, and our great theological seminary, the spiritual lighthouse of our Southland. We rejoice that we have men trained in the highest and best learning, but far be it from us to fail to honor our sainted pioneers.

In their abject poverty and with their meager opportunities, regardless of hardship and danger, they planted the Gospel in the dark and bloody ground. They sowed in tears, and we are reaping with joy. They laid the foundation deep and strong, on which we are building. They courted not the favor of the world nor feared its frown. They contended not for an earthly but for a heavenly crown. They generally supported themselves, taking the Apostle Paul as an example, who made tents for a living when it was necessary to do it. In no other way could the poor in those days have the Gospel preached to them. Let us not forget that there are sections in almost every part of Kentucky dependent upon poor, self-sacrificing men who have to supplement their scant salary by outside work.

THE BACKWOODS PREACHERS.

Thank God for the backwoods preachers, "the pathfinders, the blazers on the border," often unknown to earthly fame. Without such, hundreds of our churches in this state and thousands in our Southland would be without pastors. There is no longer an excuse for brethren who contemplate the work of the ministry to neglect preparation for it. The average young man of to-day has double the opportunity for an education that the average young man had a generation ago.

There is not a young man in the state, endowed with a sound mind and body, who has not a far better opportunity for acquiring an education than the average college graduate in this audience had. No man can be too well trained for his work, whatever that work may be. It has always been true that where there is a will there is a way. How much more true in our day. With common sense as a foundation no one can

have too much learning. Ignorance can only be bliss when the individual is irresponsible. The libraries of our pioneers consisted of sixty-six books, and that in one--the Bible. They were one-Book men, and known as "mighty in the Scriptures." As they studied it, they believed that God was their guide, and that Christ was their leader. In the annals of our pioneer worthies who wrought and pre-empted Kentucky for the Baptists, William Hickman was in vision and achievements imperial. By right, without detracting from his coadjutors, he ranks as the Gideon of the Baptist pioneer army in Kentucky.

The ancients imagined a circle around the sun, in which their orators, statesmen, and heroes of all generations dwell. Be that as it may. I fancy I see the redeemed of every age and clime parading the streets of the New Jerusalem in glorious triumph. I fancy I see seats of high honor, reserved for prophets, apostles, martyrs and missionaries, who in all ages placed themselves on the altar, and obeyed God rather than men.

For truth with tireless zeal they sought,

In joyless paths they trod,

Heedless of pain or blame they wrought

And left the rest with God.

But though their names no poet wove

In deathless song or story,

Their record is inscribed above,

Their wreaths are crowns of glory.

* * * * *

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BOOK REVIEW

BAPTISTS IN KENTUCKY, 1776-1976, a BICENTENNIAL VOLUME. Edited by Leo Taylor Crismon. Middletown, Kentucky: Kentucky Baptist Convention, 1975. 340 pp. Price \$6.00.

This work, written on the occasion of the 200th anniversary of the beginnings of Baptist work in Kentucky, is a well-documented study of the life and work of Kentucky Baptists for the last two hundred years. Kentuckians will join with millions of other Americans in observing the Bicentennial of our nation in 1976, but Baptists in Kentucky will also be celebrating two centuries of Baptist preaching in the state. Baptists have been proclaiming the gospel in Kentucky since Thomas Hensley and William Hickman preached the first Baptist sermon on record in the state in April, 1776. This Bicentennial volume was planned, written, and published under the leadership of the Kentucky Baptist Historical Commission and Society with the undergirding support of the Kentucky Baptist Convention.

The volume is composed of fifteen chapters written by thirteen individuals who were especially equipped to research and write in the area of their assignment. Leo T. Crismon, former librarian of Southern Baptist Theological Seminary and longtime leader of Baptist historical work in the state, served as editor of the volume and was assisted by a six-member editorial committee of which C. R. Daley served as chairman. The excellent work of these capable writers and editors has resulted in a very readable and informative volume on the history and heritage of Baptists in Kentucky.

The book is comprised of fifteen chapters. An introductory chapter by Harold G. Sanders on "The Kentucky Baptist Heritage" presents a series of resumes on various aspects of the life, work, and thought of Baptists in the state and thus sets the stage for the rest of the book which is a series of monographs on these various areas. Chapter 2, by Leo T. Crismon, traces the history of the Kentucky Baptist Convention under the Administration of William Cooke Boone (1950-61), Harold G. Sanders (1961-72),

and Franklin Owen (1972-). The latter chapter thus updates the last published history, A History of Baptists in Kentucky, by Frank M. Masters (1953). Chapters 3 through 13 portray the history of areas of Baptist life and work during the last two hundred years, including chapters on Negro Baptists, Women's work, Baptist preaching, Revivals and Evangelism, Small Baptist Groups, Baptist Education, Baptist Papers, Baptists and Disciples of Christ, Theological Education, Baptist Child Care, and Hospital Ministry. Chapter 14 describes the life and activities of Kentucky Baptists who made contributions to the nation in such areas as settling the frontier, law and government, education, science and engineering, art and architecture, etc., whose influence extended beyond the borders of the state. In the final chapter Harold Sanders calls on Baptists to look to the third century with faith, hope, and commitment that will enable them to build wisely in the years ahead on the strong foundations of the past.

The trials and triumphs of Kentucky Baptists are presented in this volume in clear, readable style. All authors are to be commended for the manner in which they have portrayed and interpreted their assigned area of the Kentucky Baptist heritage.

Kentucky Baptists and others as well will profit greatly by reading and studying this informative work. Each author has documented his or her monograph with many of them using primary sources extensively. This comprehensive study of Baptist life and work in Kentucky is a valuable resource which should be in the library of every Baptist church in that state and of every Kentucky pastor. It is a book which makes a significant contribution to Baptist historiography. An index would have greatly enhanced the value of the book.

Lynn E. May, Jr.
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