

# THE KENTUCKY BAPTIST HERITAGE



## **PAST PRESIDENTS — KENTUCKY BAPTIST CONVENTION**

Front Row: Wm. D. Jagers, Henry Huff, Harold Wainscott, H. C. Chiles, J. Chester Badgett, David A. Nelson, Ted Sisk. Second Row: A. B. Colvin, current president, T. L. McSwain, T. Hicks Shelton, Eldred M. Taylor, R. S. Burhans, Don Mathis, J. T. Miller. Back Row: Sid Maddox, James B. Lewis, Verlin Kruschwitz, John W. Kruschwitz, Willis Henson, Franklin Owen, E. K. Judy, John Dunaway, Bill Whittaker.

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

KENTUCKY BAPTIST HERITAGE

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KENTUCKY

BAPTIST

HERITAGE

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 Doris B. Yeiser, Editor

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The annual meeting of the Kentucky Baptist Historical Society was held in the Franklin Owen Chapel of the Kentucky Baptist Building on March 20, 1987. It was a most interesting event.

The Kentucky Baptist Convention past Presidents were featured on the program. The theme for the meeting was "A Glimpse of the Past/A Vision for Tomorrow." Pictures of twenty-two presidents who attended are published in the volume of the Heritage along with the title of their addresses to the convention body. These presidents are also featured on the Heritage cover.

Franklin Owen highlighted his message as president in 1965. The message "The Baptist Ship on Storm-Tossed Seas" is still very relevant today. It is carried in this publication. Henry Huff spoke on Lay Leadership using the thought "A Great Past/A Great Future. His message is also published here as "Past and Prologue."

James M. McGee, present president of Kentucky Baptist Religious Education Association and Minister of Education, Central Baptist Church, Corbin, spoke on the trends of Religious Education.

On the lighter side, Verlin C. Kruschwitz had worked out a "Who's Who" quiz and the entire attendance of 108 participated.

Lunch was served. A reception honoring the past Presidents and their wives was held following the close of the afternoon session.

The few presidents who were unable to attend were Eugene E. Siler, Sr., John C. Huffman, John Claypool, John A. Wood and Curtis H. Warf.

The program is shown on following pages.

Closing the meeting was the current president, A. B. Colvin, with this prayer.

Our Father, we came here today to rejoice in fellowship with spiritual giants and with Thee.

We have been blessed. We have heard from Thee. We have worshipped Thee. We are grateful.

As we have looked at the past, we have felt gratitude and attempted to express thanksgiving. As we have considered the present, we have been made aware of the need for constancy and determination in meeting the opportunities Thou hast given us. As we have looked to the prospects of the future we have been filled with courage and confidence. —

Our Father, may it be said of us as it was of Paul, on his way to Rome, "When they saw the people they thanked God and took courage."

And, now, Lord, we pray that thou wilt

Go Before Us and Go With Us, and Follow After Us that we may glorify Thee, remembering that Jesus said, "Herein is my father glorified that ye bear much fruit, so shall ye be my disciples." Lord, bless Dr. Marshall and every person here as they continue to lead us - Enriched by Heritage/Encouraged by Hope. We pray in Jesus' name and for His sake. Amen.

# KENTUCKY BAPTIST HERITAGE

## PROGRAM

THEME:  
A Glimpse of the Past/A Vision for Tomorrow

Presiding  
Gerard Howell, Acting President

10:00 Hymn "Glorious Is Thy Name" ... Jerry Douglas  
Minister of Music, Westport Baptist Church

Welcome ..... William W. (Bill) Marshall  
Executive Secretary-Treasurer, KBC

10:15 "The Baptist Ship on Storm-Tossed Seas" .....  
Franklin Owen - 1965

10:35 "A Funny Thing Happened on the Way..." .....  
..... Willis Henson - 1984  
..... Sidney Maddox - 1970

10:45 Business Session  
Nominating Committee Report ... Larry Smith  
Chairman

10:55 Special Music "Pass It On" .... Jerry Douglas

11:05 Lay Leadership: "A Great Past/A Great Future"  
Henry Huff - 1976

11:25 "Who's Who" .. Verlin C. Kruschwitz - 1961-62

11:35 "Trends in Religious Education" .. John McGee  
Pres., KBREA, Central Baptist Church, Corbin

11:50 Prayer ..... Don Mathis  
Immediate Past President

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12:00 Lunch - Within the Building, Rooms 116 & 118  
(Photograph of Presidents and Wives)

\*\*\* The Program is being Recorded and Taped \*\*\*

## AFTERNOON SESSION

1:15 Hymn "Redeemed" ..... Jerry Douglas

1:25 "I've Seen it from Both Sides" .....  
..... W. D. Jagers - 1982  
Franklin Owen - 1965  
Thomas H. Shelton - 1979  
Eldred M. Taylor - 1968

1:55 "Before and After the Presidency" .....  
..... J. Chester Badgett - 1964  
..... H. C. Chiles - 1955 & 1956  
E. Keevil Judy - 1963  
James B. Lewis - 1985  
J. T. Miller - 1969  
Harold Wainscott - 1972  
Curtis H. Warf - 1982  
Bill Whittaker - 1981

2:20 "A Funny Thing Happened on the Way..." .....  
..... John C. Huffman - 1967  
John W. Kruschwitz - 1978  
T. L. McSwain - 1973

2:30 Break

2:40 Special "I Walked Today Where Jesus Walked" ...  
"The Lord's Prayer" ..... Pam Smith  
accompanied by Cindy Lawson

Hymn "We Stand United" ..... Jerry Douglas

2:50 "Four Decades - The '50s, '60s, '70s, '80s" ...  
Rollin S. Burhans - 1959 & 1960  
David A. Nelson - 1966  
Ted R. Sisk, Jr. - 1977  
John Dunaway - 1980

3:10 "Southern Baptist Report: Kentucky Edition" ..  
..... Media Department

3:30 Prayer ..... A. B. Colvin  
Current President  
Presidents and Wives Reception in Lobby

### KENTUCKY BAPTIST CONVENTION PAST PRESIDENTS

1953, 1954 Eugene E. Siler, Sr., Williamsburg  
1955, 1956 Harley C. Chiles, Murray & Pineville  
1957, 1958 W. R. Pettigrew (deceased)  
1959, 1960 Rollin S. Burhans, Louisville  
1961, 1962 Verlin C. Kruschwitz, Louisville

1963 E. Keevil Judy, Henderson  
1964 J. Chester Badgett, Campbellsville  
1965 Franklin Owen, Louisville  
1966 David A. Nelson, Owensboro  
1967 John C. Huffman, Louisville  
1968 Eldred M. Taylor, Louisville  
1969 J. T. Miller, Whitesville  
1970 Sidney M. Maddox, Nashville, TN  
1971 John Claypool, San Antonio, TX  
1972 Harold Wainscott, Covington  
1973 T. L. McSwain, Augusta, GA  
1974 Henry W. Schafer, St. Petersburg, FL  
1975 John A. Wood, Waco, TX  
1976 Henry B. Huff, Louisville  
1977 Ted R. Sisk, Jr., Lexington  
1978 John W. Kruschwitz, Ft. Thomas  
1979 Thomas H. Shelton, Princeton  
1980 John Dunaway, Corbin  
1981 Bill Whittaker, Orlando, FL  
1982 W. D. Jagers, Louisville  
1983 Curtis H. Warf, Richmond  
1984 Willis W. Henson, Paducah  
1985 James B. Lewis, Louisville  
1986 Don R. Mathis, Corbin

### ANNUAL MEETING

#### KENTUCKY BAPTIST HISTORICAL SOCIETY

Friday, March 20, 1987

10 A.M. - 3:30 P.M.-EST



Franklin Owen Chapel  
Kentucky Baptist Building  
Middleton, Kentucky

PRESIDENT'S MESSAGE  
KENTUCKY BAPTIST CONVENTION

NOVEMBER 10, 1965

Immanuel Baptist Church

Lexington, Kentucky

by

Franklin Owen, Pastor  
Galvary Baptist Church  
Lexington, Kentucky

(Also read at meeting of Kentucky Baptist Historical Society on March 20, 1987, in Franklin Owen Chapel, Kentucky Baptist Building, Middletown, Kentucky.)

THE BAPTIST SHIP ON STORM-TOSSED SEAS

In the 27th chapter of the Acts of the Apostles is a dramatic account of Paul's shipwreck on the way to Rome. The hindpart of the ship was broken up by the waves, with some 276 occupants making their way to shore "some on boards, and some on broken pieces of the ship" (Acts 27:44). The vessel ran aground at "a place where two seas met."

Whether at sea or in the air, storms and turbulence usually occur where different currents meet. The same is true in the realm of human ideas, in politics, religion, etc. Confrontation in God's world, whether of nature or of mind and spirit is apt to be disturbing.

The rapid development of communication and speed of travel has caused the world to shrink steadily and confrontation of ideologies, religions, nations, races and cultures occur increasingly. Sailing the Baptist ship where these different seas meet requires steady hands and strong hearts.

Permit me to mix my metaphors a bit and transfer the illustration

to aero-dynamics, as a plane approaches what is called a weather front where masses of cold and warm air meet. It is a time for caution, a time for wise decision. Is the plane powerful enough to fly over the front? Do we have enough fuel to go around it? Is the ship strong enough to plunge through it without breaking up? It is this kind of concern that I have for the Baptist ship on the tossed seas of today's confrontations. The Apostle Paul's ship did break up. We pray that ours will not, and we believe that the wisdom, patience and love of the brethren aboard will be dedicated to prevent this.

We are living in momentous years. May I say, difficult times in which to bring a President's Message. Nevertheless, hoping that I shall raise for the thinking of better minds than mine, at least, the right questions, allow me to point out what seem to me to be the storm fronts on which the ship already feels great turbulence, and around which, or over which, or through which, barriers, we must make our way, praying that the ship may come through, well addressed to tomorrow, having faced up to the issues of her day, commanding the respect of a world that watches her critically.

Let us clearly recognize our responsibility to the best possible conduct of the ship so as to preserve her intact, if possible. We must also remember, though, that Paul's party had to trim the ship in every way possible, abandoning much cargo of non-essential accumulation, and with which the ship could not get through the storm.

My first civilian post, following World War II, was that of Assistant to Dr. John H. Buchanan at Southside Baptist Church, Birmingham, Alabama, in which role I was privileged to know the late Dr. L. L. Gwaltney, Editor of "The Alabama Baptist," who was then writing his book The World's Greatest Decade, the Times and the Baptists.

Lunching with him and Doctor Buchanan, I heard him express some concerns and opinions that were somewhat more gently expressed in his book. He felt that the world was changing very rapidly. He feared for the Baptist ship, and whether her people had sufficient openness of mind to tack her sails and trim her gear in such way as to maintain right direction, amidst the cross-currents and storm winds. He felt that we had accumulated certain incrustations of tradition that were unworthy of the new day, not born of good biblical interpretation, and incapable of commanding the respect of the people of tomorrow. His deep sense of honesty in his last years, and desire to throw aside the last prejudice that he had ever held purely because it was a prejudice, and to put everything to a fresh test of the Scriptures and the heart, greatly impressed this young preacher. Now, on the wrong side of 50, I find myself in somewhat the same mood, desiring to test anew every conviction or previous prejudice in the honest fire of Scripture and conscience, and seeking a yet higher level of "a good conscience toward God."

There isn't any question that Baptists are on the spot in the world, today. We have had the greatest relative vigor of any major denomination during the last two score of years. We are now the largest single non-Catholic denomination in the United States. We are, therefore, in a sense, the spearhead group of evangelical Christianity in this country, and history waits to write after our names the primary responsibility for the success or failure of the Christian movement in these radically changing times.

It is not my intention to offer solutions. I do not know them. Maybe I shall succeed in suggesting paths of thought for better minds than mine to probe, and thus make a small contribution. Maybe I shall succeed in raising the right questions, as I try to mention what seem to me to

be four storm fronts, or barriers, or issues of our day, on which we already feel the turbulence, and upon whose questions we cannot escape rendering some kind of verdict, either conducting ourselves in such way as to have our Lord say, "well done," or in such failure as to be written down as unprofitable servants.

#### I. THE ECUMENICAL MOVEMENT.

This is one of the great issues of our day. We cannot deny its existence. We cannot close our eyes to it. The great Baptist Church Historian, Kenneth Scott Latourette, says that more Christians are getting together today than ever in the history of the world. Baptists have remained organically out of the ecumenical movement as such, but surely we all wish to be a part of the better spirit and attitude toward Christians of every Communion who acknowledge the Lordship of Christ, whether or not their particulars agree with our particulars.

Even Roman Catholics, with whom differences have tended to be more sharply drawn, show all the signs of the brooding presence of a better spirit toward non-Catholic Christians. It is entirely possible that we are witnessing in Catholicism a genuine trend or movement toward the kind of Christianity we have proclaimed. If time should prove this, we shall need to have given the best possible Christian reaction to this new attitude. I appeal to all brethren to respond freely and reciprocally to all signs of good will from other Christians. Some one will argue that there is insincerity. Let us not stumble on this stone. Let us run whatever risks are involved in being brotherly. If history should ever record that anyone was insincere, let it not be Baptists.

No, I do not advocate joining the ecumenical movement in an organic way. We have too much to do now and too many organizations to keep up with.

Minister friends of my own and other denominations are ever forming new organizations and fellowships. A reasonable amount of this is desirable, in order to show mutual good will and a spirit of appreciation for each other. But most of our work is at the grass roots and there we must spend most of our time. While we are enjoying high level dialogue, we are doing nothing about the unreached and lost world, and not much about other duties that more directly relate to the reaching of that world. Peter wanted to build the tabernacles and dwell on the Mount of Transfiguration. It took a cloud to obscure the more heavenly, so that the inspired disciples would go back down to minister in the valley of suffering and need.

The fact that the ecumenical movement has been so popular has something to say to us about the interests of the public mind in a busy world. Can we hear it? People are not leaving much time in their schedules of activities for indoctrination by the church. Many families no longer come on Sundays or Wednesday nights. The week-long -study course with five nights of two forty-five minute sessions each, and thirty minute speaker in between, is being steadily shortened while attendance diminishes. It saddens us, but we must recognize that tomorrow's Christianity is going to be less thoroughly indoctrinated as to specifics. Many of the intricacies of doctrine and polity that claimed the interest and lengthy debate of our forefathers will fail to capture the interest of tomorrow's busy society. Tomorrow's Christians will be capable of loving Christ and following him in larger issues, but they are not going to familiarize themselves with the particulars of Calvin and Arminius, or pay much heed to our sometimes inconsequential hair-splitting over doctrine and polity arrived at through inference, rather than clear, scriptural directives. We must emphasize rather a central thrust Christianity that majors

on majors and minors on minors, if we are to capture the ear and heart of tomorrow's hurried citizen.

Let us be sure that it is Christ whom we worship and uphold. Not necessarily a premillennial Christ, nor yet a postmillennial Christ, nor a conservative Christ, nor a liberal Christ - no - nor yet even a Baptist Christ - but C H R I S T. And Baptists for Christ's sake rather than Christ for Baptists' sake.

When I began preaching in the edge of the Missouri Ozarks, it was unusual to have a non-Baptist in my congregation. Now, I frequently preach to a congregation that contains Buddhists, Hindus, Moslems and others in our educational exchange programs. My message must seek confrontation with Jesus Christ. Most of the time spent in drawing distinctions between Baptist and Lutheran or other doctrines is largely wasted in this setting. This is not to say that denominational distinctions are no longer important. But it is to observe that at this point in history bigger questions demand higher priority. I repeat, a central thrust type of proclamation bids to fare better in tomorrow's busy world.

## II. THE QUESTION OF BIBLICAL INTERPRETATION.

This is another of those "fronts," which cannot be ignored, on whose turbulent clouds the ship bounces. Our schools are primarily conscious of this, and our seminaries, in particular

Sheer biblicism is not as defensible as it used to be. I suppose most of us grew up with a sort of an unrealized assumption that the Bible fell out of the sky one night, a few hundred years ago, bound in black leather, with gold label and gilt-edged pages in the King James Version. Few of us ever gave much thought to where the Bible came from, and it shocks one to look for the first time

squarely and honestly at the historical compilation of this great volume of sacred writing. Seminarians must make thorough study of this and must be free to honestly report their findings. This is a scientific age in which we cannot, as it were, lock up the Bible and say, "No one must search here." Let us, rather be confident that the better the Word is understood, the wider the Word is opened, the brighter will shine the "lamp unto our feet."

I speak then for continued confidence toward seminarians, whose Holy Scriptures are just as dynamically inspired as the Bible of him whose view may be more literal. Let us remember that these noble Christians Servants in the scholastic community have an obligation to come honestly to grips with viewpoints and schools of thought that most of us don't have to worry much about. These men deserve and need our confidence, our gratitude, and our prayers.

### III. THE INTEGRATION BARRIER.

This is another great movement of our day. He who hides from it belongs to yesterday, and is out of contact with tomorrow. We are living in the midst of a revolution.

Rip Van Winkle is famous in legend for having slept twenty years. But there is something more significant to his long nap than its duration. In addition to sleeping twenty years, he slept through a revolution. He came out on the other side of the American Revolution, looking at a world that he did not understand, that didn't understand him, in which he did not fit, and in which he had no place. This must not happen to our beloved denomination.

With schools, restaurants, hotels, and motels integrated, Southern Baptists cannot any longer doubt or deny the ultimate destiny of this revolution. Geography and environment will affect

the amount of progress each of us can make. But we must all dare to make whatever progress we can. We must keep the traces tight, keep the tension on, so that movement is ever toward the day when men made in the image of God have equal value in the sight of one another.

I hope and pray that the old Ship may hold together as she plunges through this barrier. Better that we all come through together than "on broken pieces of the ship." But this front must be faced head-on, or it is going to overtake us as we run away. It will not be denied. Southern Baptists are already late to this appointment. Let us delay no longer.

### IV. THE CHURCH AND STATE ISSUE.

Perhaps, here, most of all, I need to admit that I am only trying to raise the right questions. I pray that we shall find the right answers. Involved is the availability of outright government grants to Baptist institutions. Some Southern Baptists have now accepted these grants. Some suggest a new policy to replace our time-honored position of separation of church and state.

It might be argued that the wall between church and state got its finishing touches in the Thomas Jefferson era, whose then powerful political doctrine declared that though citizens owed taxes to their state, they never should expect any material gifts from the state.

Times have changed. In 1965 we live in a welfare state that is determined to offer the full measure of institutional service to its people, achieving the same by deficit financing, and absorbing the debt over the years through controlled inflation. Under this system there is no limit to the anticipated growth of public institutions. Our denominational schools, for example, cannot compete quantitatively.



(As a case in point, at the time in which Kentucky Baptists were trying to raise \$9,000,000 to divide among seven schools, and succeeded in raising only \$3,000,000, the State of Kentucky was announcing a program of \$50,000,000 expansion for one school and an immediate projection of a \$14,000,000 complex of buildings on one side of that campus.) Obviously, the proportionate influence of Baptist institutions without public funds is due to decline.

May I raise a question for the attention of better minds than mine? Is separation of church and state the end goal? Is it the ultimate objective? Or, is separation of church and state the means to the end, which is religious freedom? If the latter is true, then a second question: Is it possible that some different course could be found, properly safeguarded, for Christian institutions to be enabled to hold their proportionate place in tomorrow's society, without forsaking our real objective--religious freedom? Do we have an obligation to try to find a way to work with the welfare state, if the alternative should prove indeed to consign ourselves to a path of slow demise? (Or am I wrong in using the word slow?) This deserves our study and attention with open mind, and with rational, rather than emotional approach. We will be responsible for the choice we make.

#### C O N C L U S I O N

In Missouri, some months ago, I heard an analysis of the rising toll of highway deaths. The speaker summed up as follows: "We have today's drivers in tomorrow's automobiles on yesterday's highways." Brethren, we are today's drivers in Southern Baptist life. The church belongs to tomorrow: Did not our Lord say "the gates of hades shall not prevail against it?" We, today's drivers, must get tomorrow's church off of yesterday's highways. Old truth is just as true as ever.

But we must ever re-examine ourselves in each new circumstance, making sure the ship still is trimmed to fit New Testament truth. She isn't likely to get through tomorrow's weather fronts if she is cumbered with much accumulation of excess cargo or gear.

Thus, we have tried to point out what seem the primary areas of concern that the church of our day must face. We shall not be able to have perfect agreement, as we seek answers. We shall need much grace and patience toward one another. We must remember our obligation to the will of God, and our obligation to the welfare of the ship, as we prayerfully stand at the wheel on these turbulent fronts. Meanwhile, we are not alone. He whom the winds and the waves obeyed at Galilee watches over us in the love and power and presence of the eternal God, in whose Holy Spirit He will ever keep His promise to lead us into all truth, which will, in turn, set us and every believer free.

One of our country's early patriots was Stephen Decatur. He is historically famous for a great statement, as follows: "My country, may she always be right, but right or wrong, my country." I like the first half of his statement better than I like all of it. "My country, may she always be right!" This also is the way we feel about our Baptist denomination, and we make it our prayer to God. "May she always be right!"

\* \* \* \* \*

"O give thanks unto the Lord; for he is good: because his mercy endureth for ever." --Psalms 118:1

"PAST AND PROLOGUE"

by

Henry B. Huff

1976 President - Kentucky Baptist Convention

The kind invitation to speak to the Kentucky Baptist Historical Society in annual session with the former Presidents of the Kentucky Baptist Convention and families in attendance is one which is gratefully received.

There have been eighty one Moderators and/or Presidents of the General Association of Baptists and the Kentucky Baptist Convention of whom twelve have been laymen. In college and in graduate school I was a History major with particular emphasis on American History. I was able to participate as the President of the Kentucky Baptist Convention during the bicentennial of Baptist preaching in Kentucky and bicentennial of the Declaration of Independence. It is indeed a remarkable occurrence that some eleven years later I would be speaking to the Baptist Historical Society on the sesquicentennial of the General Association and now Kentucky Baptist Convention existence. On April 19, 1976, Kentucky Baptists celebrated in Harrodsburg a day of preaching. Among the other things we did that day was walk the streets of Harrodsburg to the marker where William Hickman first preached 200 years before. Freedom and religion which we were celebrating in 1976 are very similar. Our witnessing to the Good News of Jesus Christ is almost always by renewal. It must continually be told. It must always be impressed upon the hearts and minds of our young people.

Along with the preaching, these pioneers brought their families, constructed homes, built churches, and soon developed a thirst for education for their children. Every generation has always hoped for their children since the foundation of America that life could be better than it was for them. It is probably hard for us to realize that in the Middle Ages in Europe a person was born into a class or into a job and he remained there his life and his children would do the same. For women it was marriage and motherhood and homemaking. For men it was a laborer or an artisan, but they were all in the same mold. Each succeeding generation following the other.

One of the geniuses of America is that from the very earliest days each generation has striven to accomplish more and be better than the generation before.

In athletics today all records only remain for a few years and then someone comes along and because of superior strength, superior training, superior equipment, superior ability, and, of course, usually larger and stronger bodies records fall.

Every young person wants a house better than his parents and all parents want their children to have homes better than they have. Every generation wants a more highly educated generation than the generation before.

This is one of the geniuses of America.

We come from a past that not only expects but requires that the next years be better than the past years.

However, we can never truly progress if we forget from whence we came.

We are here in this beautiful Kentucky Baptist Convention building today because of the foresight of not only many of those who are here, but also of their ancestors in Baptist Service.

We owe a great debt to those who have gone before us, to those who plowed the ground and planted the seed that we might reap the harvest; to those who have witnessed in order that we might have great institutions; to those who have given their lives in services in order that we might have a life of freedom and life under Christ and be dedicated to new endeavors. Our Convention was formed out of a need of people to associate and to work together. We came from an extremely independent group of individuals. Independent not only because of their beliefs but independent because of necessity. If you lived in the small farming community, you probably only traveled 20 or 30 miles in your lifetime. In this part of America in the early 1800s there were few papers and little communication and even less education. Most people knew very little concerning the outside world. Their world was involved in living day to day.

There were not banks and institutions to keep money. There were not great factories upon which fortunes were built. It was tilling the soil and putting a little away for the winter. It was not great barns for a lifetime of leisure.

It is hard to realize what television, newspapers, and mass transportation and communication have brought to America over the past fifty years. We have become closer because we see the same thing at the same time. We read the same stories in all of our papers every day. We travel wherever we wish be it ten miles or 10,000. We can talk around the world.

This drastic change in communication and education and transportation has drastically changed the need of all of our people. Initially the Convention came together in splinters and was frequently beset by arguments of every type. Arguments that we smile at today and yet they are just as serious as many of the arguments that we have today. In the 1920s we went through a great period of uncertainty. The beginning of the Cooperative Program, the failure of some of our financial endeavors, the great dispute over evolution culminating in the great depression of the 1930s.

If we read the Minutes of the Kentucky Baptist Convention during this period of time, we realize that the resolutions ran the gamut of all the concerns of our people, that the business matters were always how can we do more with what little we have, how can we maintain what we have. The Minutes of the General Association in 1920 has an interesting quote:

"Your State Mission fund has an unusual surplus which has accumulated in the State Missions Department. This condition developed because we have collected in one year and a half our program within one actual calendar year."

Even the WESTERN RECORDER that year had a surplus of \$1,300.00. By 1926 we find that the situation had changed. We find in 1930 that 570 Kentucky Baptist churches had reported no baptisms. In 1930 we find the depression had seriously curtailed our activities. In 1931 the Executive Committee created a Promotion Movement Committee. Its aim was secure contribution from every member in each church for the denominational budget.

Each time in our long history we faced a problem, Kentucky Baptists looked it square in the eye and attempted to solve it. One of the most fascinating things in reading Kentucky Baptist history of the conventions is the fact that we did not attempt to push these problems aside, we did not attempt to ignore them, we very conscientiously debated them. We did not always agree but we always seemed to find something that would managed to raise our sights. The Kentucky Baptist Convention has debated half a night concerning dancing at Georgetown College. It has spent many hours on relations with our institutions. It has spent days and years debating the various programs, proposals, all during this time growing from a few hardy individuals to three quarters of a million people in Kentucky.

The one thing we did not forget or fail to do during all of this time was the proclamation of the Word of God. No matter how many problems beset us, financial, theological, and otherwise, proclaiming of God's Word was always at the forefront. Kentucky Baptists began in April of 1776 by preaching and as long as we continue to preach the unsearchable riches of Christ, our future is as bright as the glorious sunrise. We have come from the shade of an elm tree to great modern sanctuaries.

History is not a compilation of dry printed material. It is the flesh and blood life of those about which we are reading and learning. We must always in studying and reading history put lives and faces and speeches in the hearts and minds of those we are reading about. These were not a few unknown men and women who began Baptist work in Kentucky. They were real people who had real problems, who lived real lives, and who made a real contribution to us today. American history has gone through many cycles just as has American political spectrum. One of these cycles was to build our leaders of the past into paragons of virtue. Never a mistake, never a sin, never a cross word, never a problem that they created. Only success upon success because their hearts were pure. Then we came to the time in which all historical characters were debunk. Our heroes stand somewhere between. They actually were men and women of unusual ability who took the opportunities given them and made a difference in the lives of their generations even including our own.

Arthur Schlinger has written a recent book from a historical perspective describing the various swings in the political climate in the United States over the past hundred and more years. These are familiar episodes in American life. We find periods when we were very much caught up in this proposal or that. Periods in which another idea gained forefront. Certainly a review of Baptist history reveals the same stresses and strains.

We must all remember that when we enter our churches we do not leave the world fully outside and when we leave our churches, we do not take all of the church with us for the world intrudes into our churches and not always does the church intrude fully into the world. Many of the same stresses and strains and pulls we see in Baptist history were seen simultaneously in America cultural and political history.

The same economics that creates depressions creates financial problems for churches. The same job layoffs and movements creates the same problem in our church families. The same cultural and political swings create almost simultaneous problems in Baptist life.

The Southern Baptist Convention has been involved in serious discussions for the past eight to ten years on which direction it will take. It is not coincidental that these matters arose at the same time the country began a review of its own cultural and political understandings.

Washington is not separate from the Southern Baptist Convention sessions nor from the Kentucky Baptist Convention sessions.

A questionnaire has been developed which is being sent by Southern Baptist Committee on Boards to those who have been recommended for positions of the trustees and directors of Southern Baptist Convention agencies. In the questionnaire is the following:

"What is your stand on the inerrancy of the Scripture?"

There are some Baptist laypeople in Kentucky who are signing this as is. There are others who are writing qualifications as to what they understand of the Scriptures. There are still others, also very competent, who are refusing to sign such a statement.

No where in the past Southern Baptist life has such a requirement and such a question been posed. Most people thought the 1963 Baptist Faith and Message statement imbibed general Baptist understanding and acceptance of the Word of God.

As Schlinger pointed out, however, these things come and they go. We react to an extreme position in order to get back in the middle and then before long we react again when the middle becomes too much one way or the other.

As is written on the National Archives Building in Washington, "What is past is prologue." We have looked, therefore, briefly at the past in Kentucky Baptists. What then is the prologue: What will people say in 2087? Have we been true to the past? Have we passed on to them what we have received? Have we recognized that our programs may change from time to time but our unchanging goal is fellowship with God? No man knows our individual relationship with Christ. However, we know others relationships with people. We are together today because God first loved us. We have a relationship of love for one another. We can strengthen this relationship with God through prayer. If we can feel God's love, then whatever we say and do will be in accordance with His will. Our relationship with our fellowman will truly be the second Great Commandment to love thy neighbor as thyself. There are millions in our world today who love people but hate individuals. Christ came to save those who were lost and our whole future is built on witnessing to the unsaved and to evangelizing the world. We must never substitute numbers for souls. We must never put people into categories without concern for their individual experiences. Baptists have always been diversified and this diversity has been one of our greatest strengths because we are constantly reminded of individuals and their different interpretations and actions. Our unity comes because of our diversity and recognizing that all men are individuals before God.

Many liberals in our nation today would take from the wealthy and give to the poor and create a society of mediocrity all in the name of doing good. Many fundamentalists would put us all in a straitjacket, all required to believe

and to act in the same way all in the name of doing good. Both have failed to recognize that Christ in his time on earth was concerned with individuals. His parables and his teachings were concerned with the actions and reactions of individuals and their lives. He did not go to the cemeteries and restore to life all buried therein. He restored Lazareth and a couple of more individuals. He did not heal all the blind in the country or that he met. He healed individuals. He did not say that all be leaders in my kingdom, he sat a child in their midst and said, "He that would be first must first become as a child." The Old Testament God in his encounters worked with individuals. God did not address the children of Israel. He spoke with Moses.

Past and prologue. One can always say that a glass is half empty and look at the world with fear and trepidation. Or one can say that the glass is half full and see what needs to be done to fill it.

We have seen in our past and present there are problems. These problems will not automatically dissolve or depart. These problems can cause upheaval. These problems can cause delays. If we see only these problems, we will not see the goal for which each of us have been called.

The layperson as well as the pastor has been called by God for a specific ministry in the world in which we live. Not in the world which has lived nor in the world which will live. We are to perform each day our daily tasks. The first recorded experience we have in Kentucky for which we celebrated was preaching, proclaiming the Word of God to a listening audience. If we keep the proclamation of the Word of God as our goal and as our focus, the problems that now loom so large and so important will be taken care of in their own good fashion and their own way and we will not miss a heartbeat of witnessing to a lost and ready world.

Ethel Watters used to sing the old song, "My Eye Is On The Sparrow". We must somehow learn to look up and not down. We must somehow learn to see fields white unto harvest and not last year's cornstalks. We must somehow see individuals and not merely the masses. We must somehow see the face of God in all the people we meet rather than someone that we are not disposed to assist.

We must use all the means at our disposal to proclaim His Word. We must not, however, substitute means for individual contact and individual association. Kentucky has been involved in the past couple of years in the ministry to Kenya. Those individuals that I have talked to, laity and pastors, have each received a tremendous blessing from their experience in Kenya. This is something that is so far removed from so many laypeople's life today; individual witnessing; individual contacts; individual service to those in need. Sometimes we find it easier to go to Kenya and witness than we do to stay at home and witness to our neighbor. Sometimes it is easier to preach before hundreds where a hundred or more come forward to be saved than preach in a church before hundreds where no one heeds the call. Sometimes it is difficult to witness over a television set, over a ringing telephone, or through slammed doors. It is so much easier we think to witness when there are no outside distractions and yet each of us must serve in the time in which we are.

If Kentucky Baptists remain true to the past, then our glorious past is only prologue to the victories that will be won in the generations yet to come.

Are we willing to pass on the heritage that we have received even though it is not perfect and build on it? That is really the question that confronts each Baptist every day.

America is celebrating this year and specifically the 17th of September the 200th anniversary of the approval by the Continental Congress of the Constitution of the United States. This is not a perfect document but it is a document forged in a period of turmoil, in a period of uncertainty, and with a spirit of compromise, and yet it has withstood the tests of time. There are many today who would change its meaning, restrict its interpretation, limit its usefulness, and yet it and the Magna Charta stand along among English written documents as the basis of our liberties. We are here today because there is no established church, because there is freedom. We are here today because William Hickman preached 200 years ago. We are here today because our ancestors witnessed to their neighbors and around the world.

On the 200th anniversary of the General Association--Kentucky Baptist Convention, I hope and pray that there will be another group of Presidents looking back and looking forward. I hope they will be able to say that fifty years before Baptists in Kentucky had problems but they kept their eyes and their hearts on God and in place of those problems we have new problems and new opportunities.

Past and prologue. Past has been glorious. The future awaits the best that we and our successors have to offer and it can be far better and far brighter than anything we have witnessed in our lifetime or in the past. The day can truly dawn when the Word of God can be spread to all mankind not merely by television but by people; not merely by printed material but by visit and personal witnessing; and all mankind can know the Word of God because their friends, their neighbors and strangers have witnessed to them. If mankind truly learns to love God with all of our hearts and all of our minds and our soul, and our neighbor as ourself, then the past with all of its problems were but building stones to that new and better day.

Kentucky Baptist Historical Society

BY: Henry B. Huff

March 20, 1987

\* \* \* \* \*

"He said unto them, But whom say ye that I am? Peter answering said, The Christ of God. And he straitly charged them, and commanded them to tell no man that thing; Saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes, and be slain, and be raised the third day. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it." --Luke 9:20-24

# PAST PRESIDENTS — KENTUCKY BAPTIST CONVENTION

Who Attended the Society Meeting



**Harley C. Chiles — 1955 & 1956**  
(No presidential addresses were given at this time.)

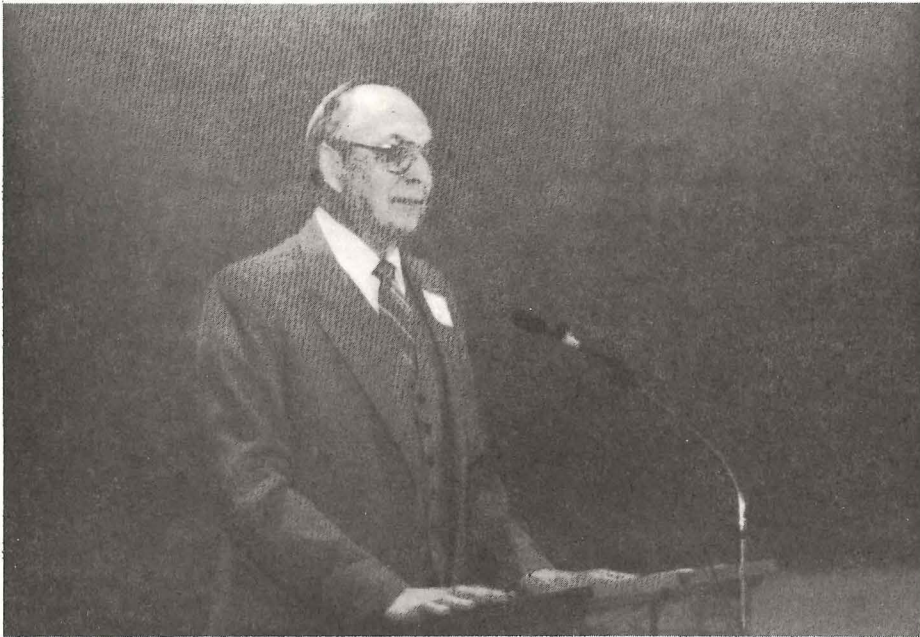
**Rollin S. Burhans — 1959 & 1960**  
(No presidential addresses were given at this time.)





# PAST PRESIDENTS — KENTUCKY BAPTIST CONVENTION

Who Attended the Society Meeting



**Verlin C. Kruschwitz — 1961 & 1962**

(The last of the two-year terms as president  
of the Convention)

**President's Message: "The Time Is . . ."**

**President's Message: "A Sense of What is Vital"**

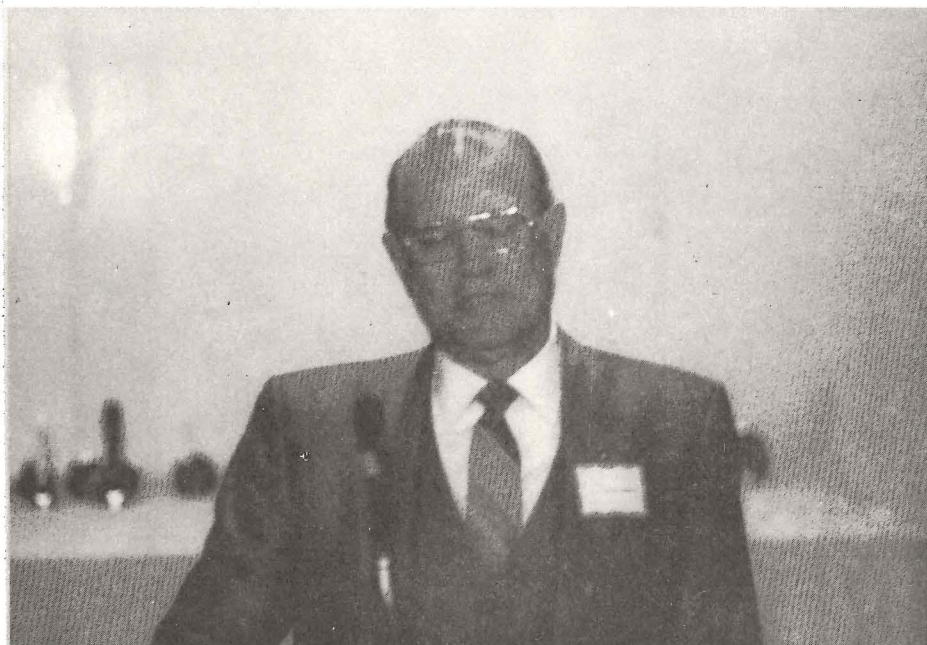
**E. Keevil Judy — 1963**

**President's Message:  
"Our Baptist Heritage"**



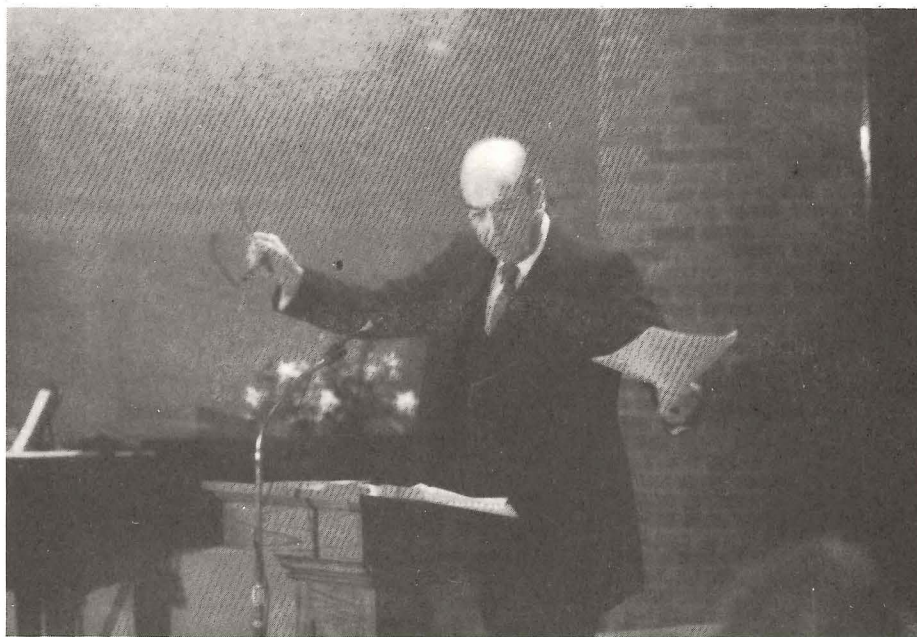
# PAST PRESIDENTS — KENTUCKY BAPTIST CONVENTION

Who Attended the Society Meeting



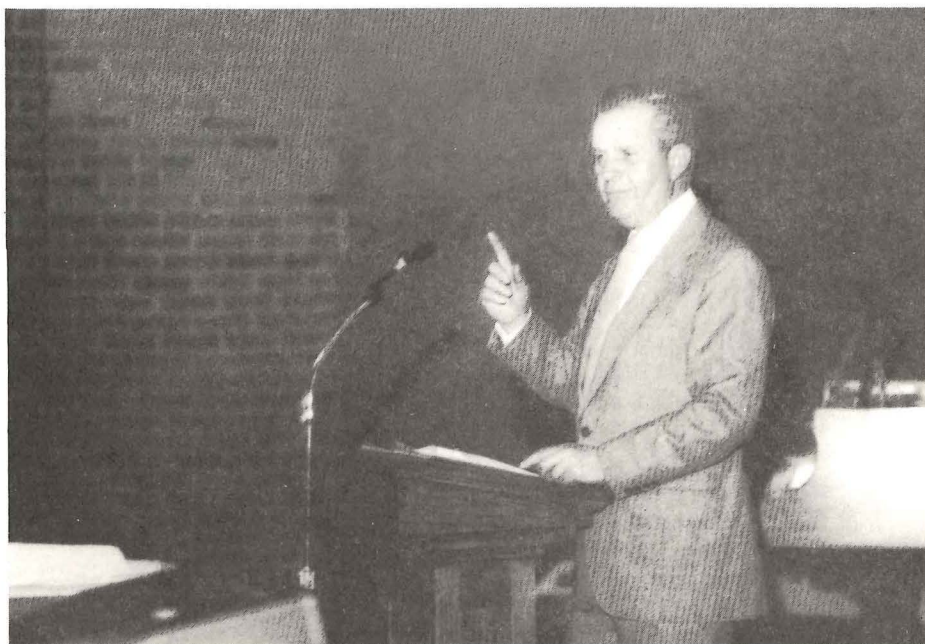
**J. Chester Badgett — 1964**  
**President's Message:**  
**"Emphasis On The Individual"**

**Franklin Owen — 1965**  
**President's Message:**  
**"The Baptist Ship On**  
**Storm Tossed Seas"**



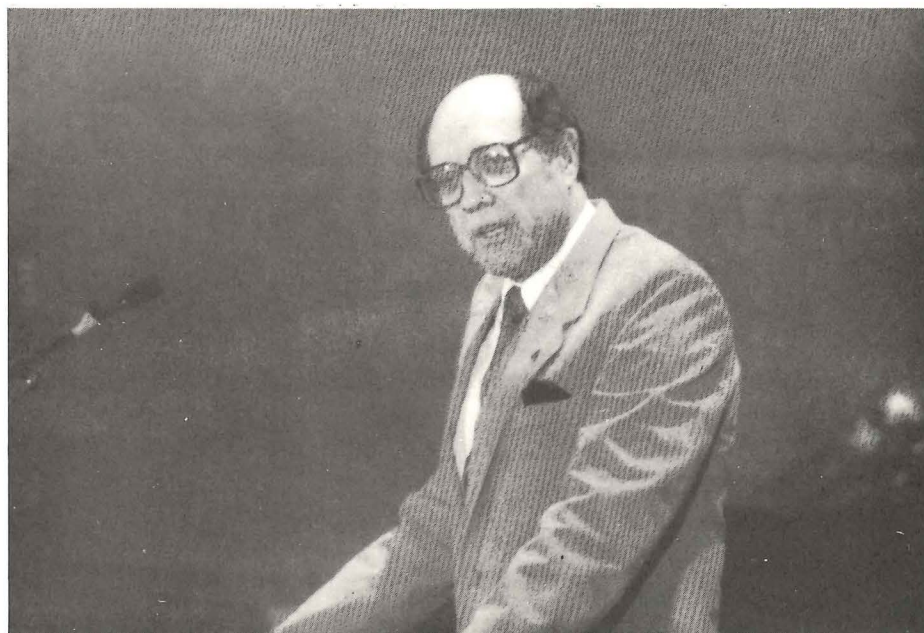
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Who Attended the Society Meeting



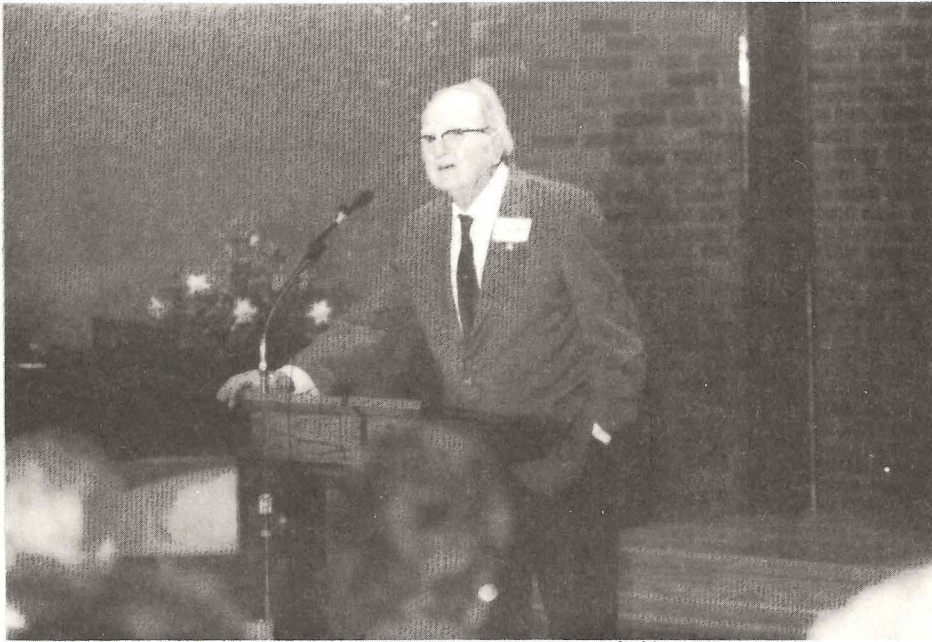
**David A. Nelson — 1966**  
**President's Message:**  
**"Maintaining Our Denominational Integrity"**

**Eldred M. Taylor — 1968**  
**President's Message:**  
**"On The Launching Pad"**



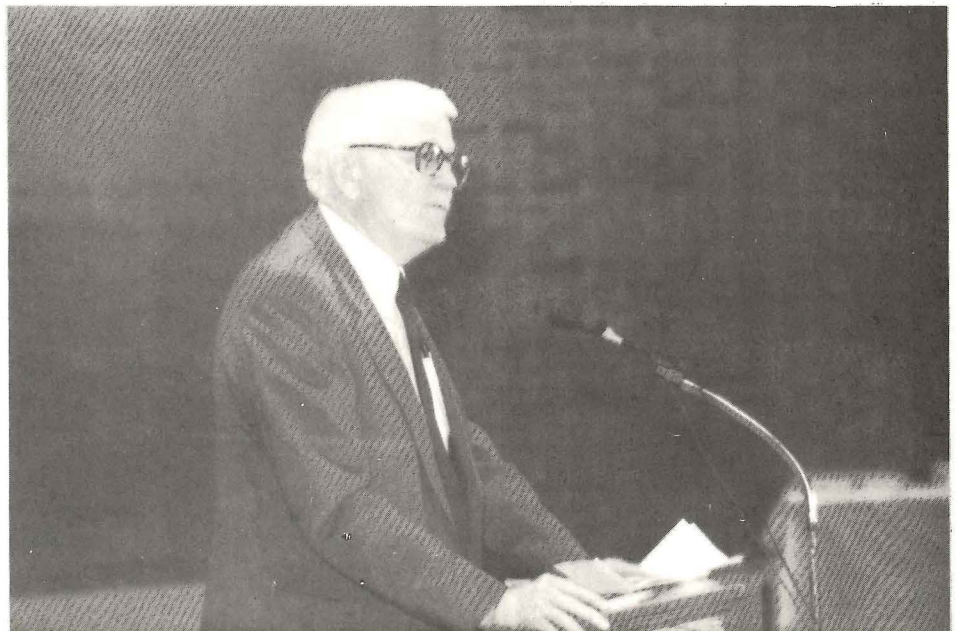
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Who Attended the Society Meeting



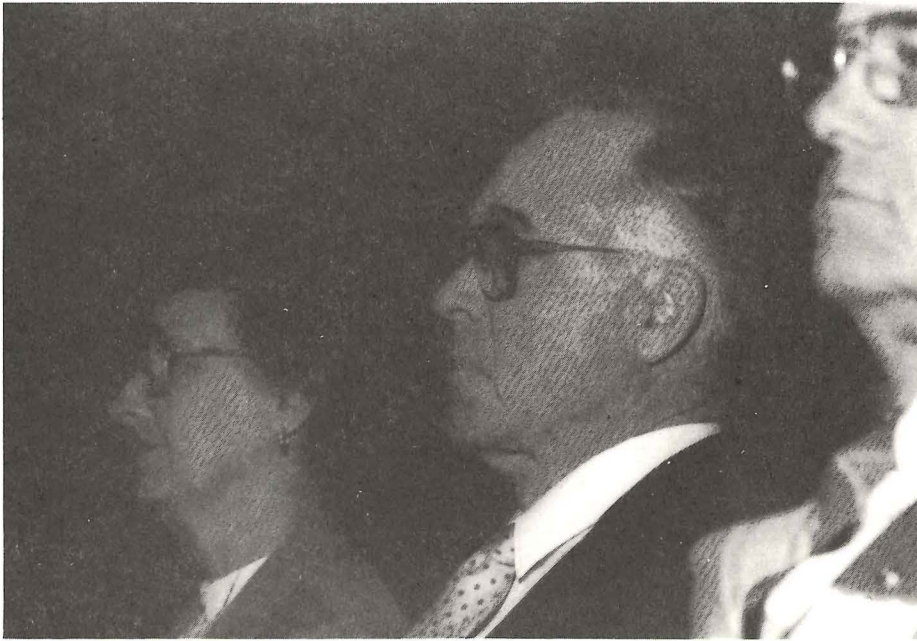
**J. T. Miller — 1969**  
**President's Message:**  
**"Heritage Or Heartache"**

**Sidney M. Maddox — 1970**  
**President's Message:**  
**"Time Out For Inventory"**



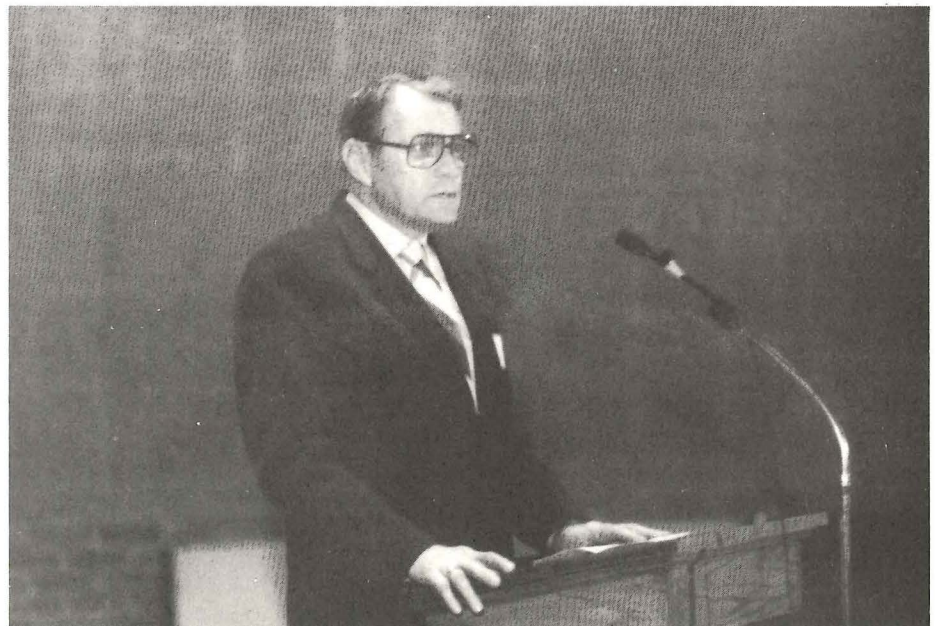
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Who Attended the Society Meeting



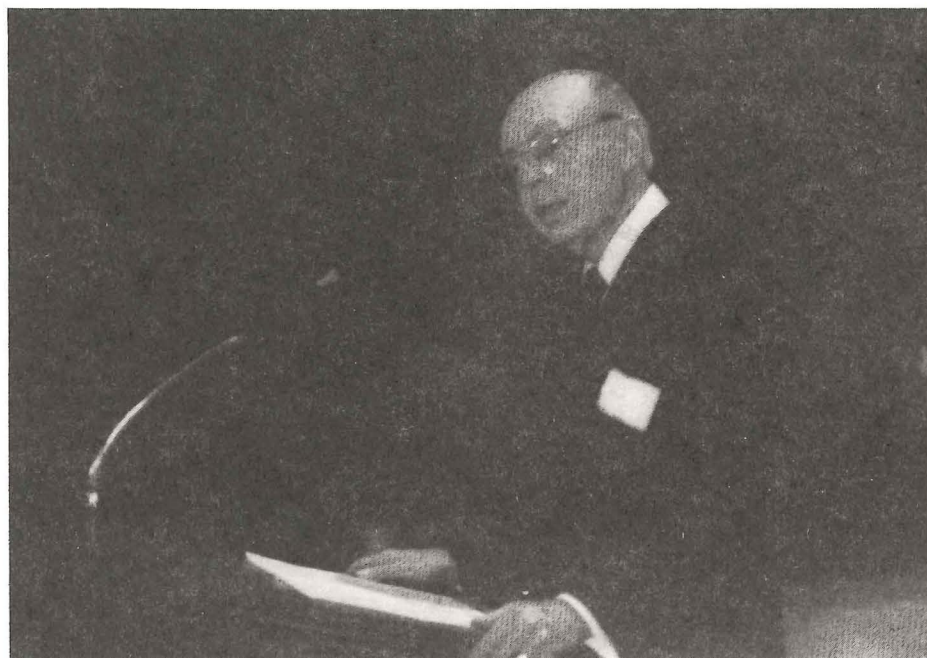
**Harold Wainscott — 1972**  
**President's Message:**  
**"Putting It All Together"**

**T. L. McSwain — 1973**  
**President's Message:**  
**"Standing In The Gap"**



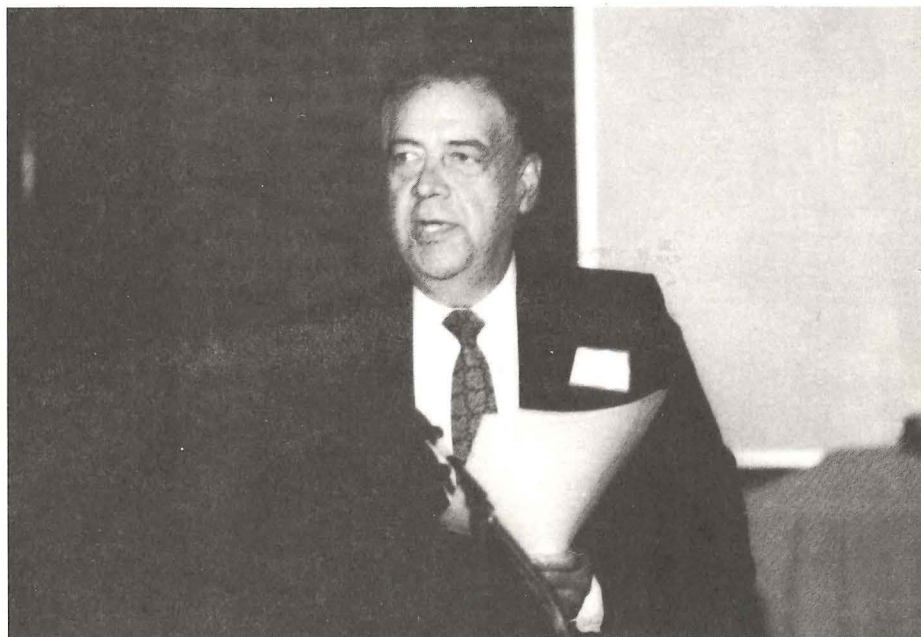
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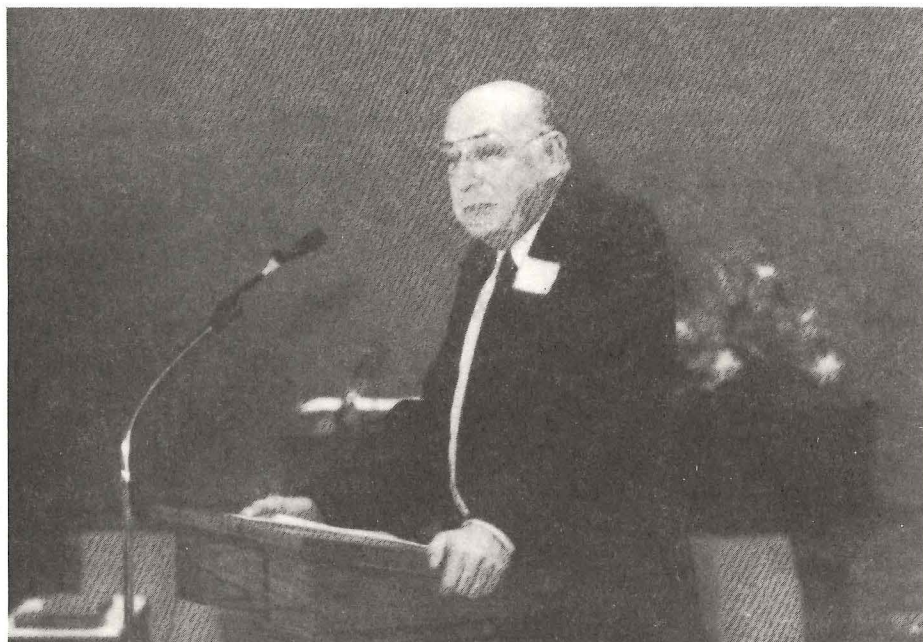
**Henry B. Huff — 1976**  
**President's Message:**  
**"Tomorrow, Today and Forever"**

**Ted R. Sisk, Jr. — 1977**  
**President's Message:**  
**"Challenge of Bold Mission Thrust"**



# PAST PRESIDENTS — KENTUCKY BAPTIST CONVENTION

Who Attended the Society Meeting



**John R. Kruschwitz — 1978**

**President's Message:  
"Mission Possible"**

**Thomas Hicks Shelton — 1979**  
**President's Message:  
"Matching Resources to Needs"**



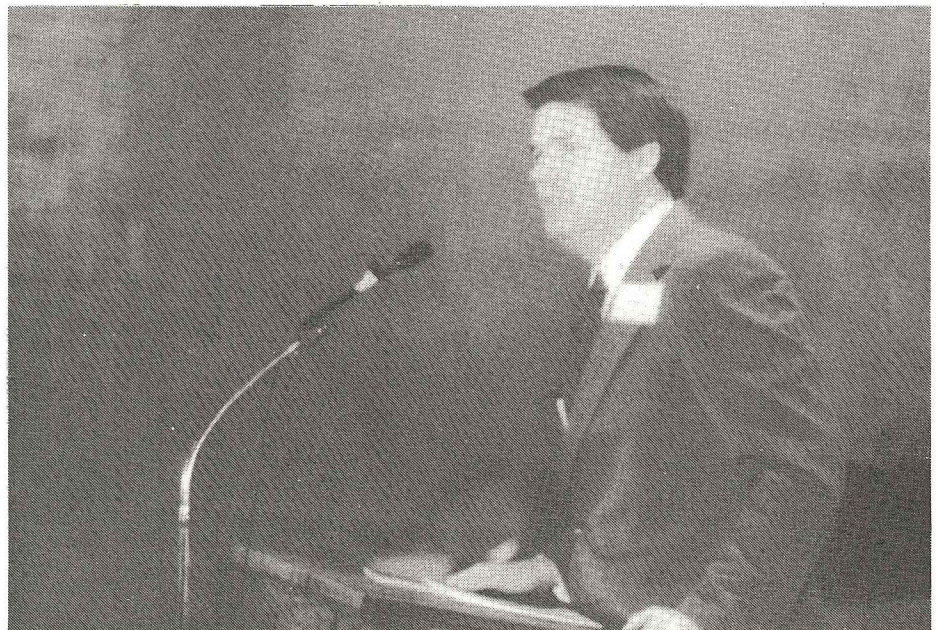
# PAST PRESIDENTS — KENTUCKY BAPTIST CONVENTION

Who Attended the Society Meeting



**John Dunaway — 1980**  
**President's Message:**  
**"Let The Fire Fall"**

**Bill Whittaker — 1981**  
**President's Message:**  
**"A Commitment To Excellence"**





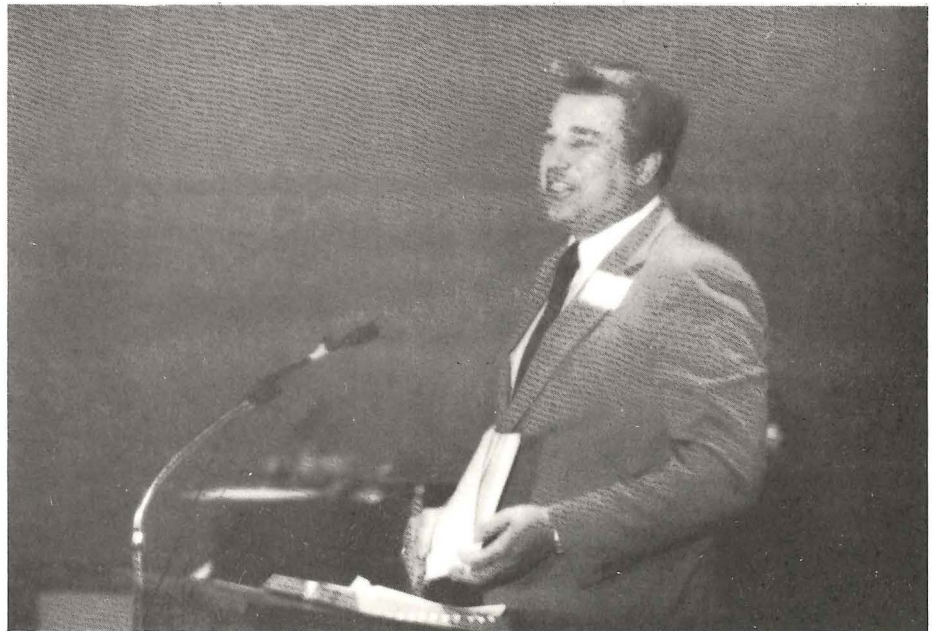
# PAST PRESIDENTS — KENTUCKY BAPTIST CONVENTION

Who Attended the Society Meeting



**W. D. Jagers — 1982**  
**President's Message:**  
**"Priorities for Preachers**  
**and Other Pious People"**

**Willis W. Henson — 1984**  
**President's Message:**  
**"The Trumpet Call of God"**



# PAST PRESIDENTS — KENTUCKY BAPTIST CONVENTION

Who Attended the Society Meeting



**James B. Lewis — 1985**  
**President's Message:**  
**"Look, Listen, and Consider"**

**Don R. Mathis — 1986**  
**President's Message:**  
**"Real Wisdom for Difficult Days"**



## **OTHERS ON THE SOCIETY PROGRAM — MARCH 20, 1987**



**John McGee, President  
Kentucky Baptist Religious  
Education Association — Topic:  
“Trends in Religious Education”**

**Wm. W. Marshall  
Executive Secretary-  
Treasurer, KBC**



## CHURCH ANNIVERSARIES OBSERVED

According to records at SBC Historical Commission and KBC Executive Board Office, Middletown, the following churches have observed a special Anniversary during the year 1987. Congratulations to these churches.

200th Anniversary - Constituted 1787

<u>Church</u>	<u>Association</u>
East Hickman	Elkhorn

175th Anniversary - Constituted 1812

<u>Church</u>	<u>Association</u>
Panola	Boones Creek
New Bethel	Caldwell - Lyon
Buck Creek	Daviess - McLean
Three Forks Bacon Creek	Lynn
Unity	Muhlenberg
Newport, First	Northern Kentucky
Beechridge	Shelby County
Dover	Shelby County
Lake Spring	Simpson
Union City	Tates Creek
Smith's Grove	Warren

150th Anniversary - Constituted 1837

<u>Church</u>	<u>Association</u>
Pleasant Hill	Christian County
Unity	Greenup
Richland	Little Bethel
Providence, First	Little Bethel
Shepherdsville, First	Nelson
Salem	Owen County
Hopewell	Western Kentucky

125th Anniversary - Constituted 1862

<u>Church</u>	<u>Association</u>
Bays Fork	Allen
Green Grove Missionary	Freedom
Antioch	West Union
Joppa Missionary	Gen. Grouping (Edmonson)

100th Anniversary - Constituted 1887

<u>Church</u>	<u>Association</u>
Dover	Allen
Poplar Spring	Blood River
Allansville	Boones Creek
New Prospect	Booneville
Turners Station	Henry County
Beechland	Logan
Carters Creek	Muhlenberg
New Haven	Nelson
Union	Northern Kentucky
Smithland, First	Ohio River
Blackford	Ohio Valley
Fairview	Rockcastle
Mt. Vernon, First	Rockcastle
Gradyville	Russell Creek
Stithton	Severns Valley
Piney Grove	South Union
New Bethel	Western Kentucky

75th Anniversary - Constituted 1912

<u>Church</u>	<u>Association</u>
East Jellico	Bell
Scotts Grove	Blood River
Riceville	Western Kentucky
New Home	Graves County
Friendship	Lincoln County
Beech Creek	Muhlenberg
Woodland	Muhlenberg
Woodson	Muhlenberg
Beech Grove	Nelson
Rosine	Ohio County
Elk Spring Valey	Wayne County

50th Anniversary - Constituted 1937

<u>Church</u>	<u>Association</u>
Manly Memorial	Long Run
Liberty	Lynn Camp
Kenton	Northern Kentucky
Roadside	North Concord
South Campbellsville	Taylor County
Vicco	Three Forks

25th Anniversary - Constituted 1962

<u>Church</u>	<u>Association</u>
Faith	Boones Creek
Faith	Elkhorn
East Frankfort	Franklin
Cairo Missionary	Green Valley
New Bethel	Jackson County
Mannington	Little Bethel
Cloverleaf	Long Run
Midland Park	Long Run
Ridgewood	Long Run
Westport Road	Long Run
Park Hill	Mt. Zion
Oakland Avenue	Northern Kentucky
Highland Heights, First	Northern Kentucky
Hartford, Second	Ohio County
Jacksonville	Pulaski
Russell Heights	Russell Creek
Stephensburg, First	Severns Valley
Oakwood Avenue	Union
Bethel	Warren
Dedicated	Warren

\* \* \* \* \*

The Archives of the Executive Board, Kentucky Baptist Convention, located at the Baptist Building in Middletown would appreciate receiving a copy of the program for any anniversaries and/or any other historical events observed by churches and associations. An effort is being made to compile a historical file on each Baptist church affiliated in fellowship with the associations and the Convention.

\* \* \* \* \*

OUR HERITAGE OF EVANGELISM, 1837-1951  
by Harry Lee Poe

Kentucky Baptist Convention  
Evangelism Conference

Severns Valley Baptist Church  
Elizabethtown, Kentucky

February 23-24, 1987

With guards posted on the banks of the Nolin River as protection against Indian attack, the No-Lynn Baptist Church ominously set the tone for evangelism in Kentucky that summer day in 1782 at the first recorded baptism in Kentucky.<sup>1</sup> Evangelism had many opponents in early Kentucky, and those who did the work of an evangelist had to count the cost of conflict. The history of evangelism among Kentucky Baptists is the story of a constant struggle to keep the gospel message forefront in the lives of Baptists.

#### BACKGROUND

Long before the organization of the General Association of Baptists in Kentucky in 1837, it took revival fires to ignite the zeal for evangelism in those early Baptist churches. The first recorded revival began in the winter of 1784 at a night meeting in the cabin of John Taylor along Clear Creek in present day Woodford County.<sup>2</sup> Years later, Taylor wrote that the Lord began a "heart melting move among the people" that night that spread to other meetings and resulted in many converts.<sup>3</sup> South Elkhorn Church, of which Taylor was a member, dismissed Taylor and others to constitute the Clear Creek Church. Both churches experienced remarkable growth. The Baptists constituted eight other churches in 1785 bringing their number to eighteen churches, eleven Regular Baptist and seven Separate Baptist congregations.<sup>4</sup>

On account of the revival, the Regular Baptists north of the Kentucky

River met with Separate Baptists south of the Kentucky River at South Elkhorn Church to resolve their theological differences. Instead, the breach widened. Associations organized on the basis of the division. Elkhorn, Salem, and Green River constituted as Regular Baptist associations while eleven Separate Baptist churches constituted the South Kentucky Association of Separate Baptists. Factionalism plagued the Separate Baptists. The Tate's Creek Association broke away in 1793 to become the first United Baptist association. The remaining churches split into the South District and the North District in 1801. A final split occurred in 1803 when a group broke away to form the South Kentucky Association of Separate Baptists II.<sup>5</sup>

The Great Revival of 1800 dramatically altered the condition of the churches in Kentucky. In 1790 the forty-two Baptist churches had 3105 members. By 1800 those churches had grown to 106 with 5119 members, but the population of Kentucky had tripled. Baptists had dropped from one in every twenty-four Kentuckians to one in every forty-three.<sup>6</sup> In 1789 the Elkhorn Association had baptized 288, but by 1795 they only baptized eighteen.<sup>7</sup> When the revival broke, however, Elkhorn baptized 3011 in 1801.<sup>8</sup> Between 1800 and 1803, the Baptist churches tripled in membership as they baptized over 10,000 converts.<sup>9</sup>

The six associations and 106 churches had grown to ten associations with 219 churches in three years time.<sup>10</sup> Besides the numerical growth, the revival healed the rift among the Baptists. Elkhorn and South District called a meeting for the purpose of effecting a union. The associations dropped the designations "Regular" and "Separate," and the other Baptist churches in the state joined them in adopting the designation "United Baptists." The one exception to union was the group of churches that formed

South Kentucky Association of Separate Baptists II.<sup>11</sup> Despite the great gains and fellowship, the revival had run its course by 1803. Between 1806 and 1809, Elkhorn Association only baptized fifty-two. After baptizing 10,000 during the revival, Kentucky Baptists grew by barely 1000 members between 1803 and 1810.<sup>12</sup>

#### DISQUIETING MOVEMENTS

The dearth of evangelistic sentiment so soon after the Great Revival served as a prelude to an anti-evangelistic spirit that spread across Kentucky. In 1815 Luther Rice visited thirteen towns in Kentucky as he preached to churches and associations for the cause of missions. John Taylor, leader in that first Kentucky revival at Clear Creek, heard Rice preach before the Elkhorn Association meeting and said of him, "Though I admired the art of this well-taught Yankee, yet I considered him a modern Tetzal, and that the Pope's old orator of that name was equally innocent with Luther Rice, and his motive about the same."<sup>13</sup>

Taylor issued a tract in 1820 to combat the success Rice had experienced in establishing mission societies in Kentucky. The venerable elder statesman of Kentucky Baptists saw the establishment of boards, conventions, societies, and theological schools as an emerging "aristocracy, with an object to sap the foundation of Baptist republican government."<sup>14</sup> Furthermore, he opposed using missionaries to start churches at home since, he reasoned, churches started by missions people would be under their control. Taylor declared that "Money and power is the watchword of the whole scheme..."<sup>15</sup>

The appearance of Rice in Kentucky sparked more than controversy. The renewed talk of missions and concern for the lost sparked another period of revival. Bracken Association doubled in membership between 1815 and 1821. Green River Association

reported 500 baptisms in 1820. Cumberland Association doubled in membership through a revival that broke out in 1820. Baptist numbers almost doubled between 1810 and 1820 to 31,639 so that one in every eighteen Kentuckians was a Baptist.

The anti-mission fervor, however, did not end. Daniel Parker joined Taylor in his fight against missions by supplying theological undergirding to the argument. Parker introduced the Doctrine of the Two-Seeds in 1826. According to this doctrine, humanity is divided between those begotten of God and those begotten of the Devil. God's children would be saved because they were his children, while the Devil's children would return to him. Any effort to subvert this reality by preaching the gospel or sending missionaries was folly.

Hard on the heels of the anti-mission fervor came Alexander Campbell, a man of remarkable ability who almost wrecked the Baptist work in Kentucky. Campbell's opposition to missions, salaried clergy, and ministerial education, as well as his hyper-Calvinism, made him popular among the anti-mission forces in Kentucky. Campbell's career has been well discussed elsewhere and need not be retold other than to remark on his affect on the Baptists. Though the Baptists baptized over 15,000 people in the revival of 1827-28, they lost 10,000 of these to Campbellism between 1830 and 1832.<sup>16</sup>

In this climate of confusion and anti-mission sentiment, a group of evangelistic Baptists organized the Kentucky Baptist Convention in 1832 with the purpose to "devise and execute plans for supplying destitute churches and neighborhoods with the gospel of Christ...[and to] send forth men of tried integrity and usefulness to preach the gospel."<sup>17</sup> The convention failed within five years due to the fierce opposition it



encountered, but in its last order of business, it endorsed the efforts of a new organization for "devising more efficient plans than the existing Baptist State Convention, to supply the destitute places with the preaching of the gospel."<sup>18</sup>

#### THE GENERAL ASSOCIATION OF BAPTISTS IN KENTUCKY

When the messengers convened in Louisville in 1837 to organize the General Association of Baptists in Kentucky, the 500 Baptist churches of Kentucky had only 200 preachers to serve them.<sup>19</sup> Only eight churches had weekly preaching. Only two churches had full time pastors.<sup>20</sup> The General Association saw its primary function as determining the areas of "destitution" and to take steps to remedy the situation. In this connection the General Association declared "That it is the opinion of this Association, that nothing ever will be effected of a permanently beneficial character towards supplying the churches in this state with a stated ministry, until the churches can be influenced to practice upon the principle that they that "preach the gospel, should live of the gospel."<sup>21</sup> The gospel deserved better than part time preachers who had to devote the bulk of their energy to earning a living.

In a circular letter, the General Association reminded Kentucky Baptists that though great numbers came into the churches during the past revivals, the lack of preachers and the irregularity of preaching left them "without proper instructions, and were fit materials for the mischievous machinations of artful demagogues in religious matters!"<sup>22</sup> Assuring that the gospel was preached in every community in Kentucky was their reason for being. Thus, they made their appeal "to plain old fashioned Baptists who have been accustomed all their lives to believing it was right that the gospel should be preached "in all the world and to every creature."<sup>23</sup> For the next hundred years, the General

Association pursued a three pronged approach to accomplish their evangelistic mission: through pastors, association missionaries, and state missionaries. The associations were expected to supply the destitution within their own geographic areas through their own missionaries, while the state would appoint missionaries to those regions without Baptist work. Pastors who volunteered days of labor supplemented both works.

Elder W. C. Buck, pastor of the First Baptist Church of Louisville was unanimously chosen General Agent of the General Association whose responsibility it was to survey all the destitute establish available means of supplying the destitution, and raising funds.<sup>24</sup> In his first annual report in 1838, Elder Buck argued "that the most efficient class of missionaries that can possibly be employed in [our] State are the pastors and local preachers of our churches, who should be immediately set at liberty from secular employment, and engage wholly in the ministry."<sup>25</sup> It would be another hundred years, however, before Buck's dream of pastors set at liberty became commonplace. By 1840 eleven of the 711 churches had weekly preaching, but only 250 preachers served those congregations.<sup>26</sup> By 1859 the churches numbered 790, but the preachers numbered only 310.<sup>27</sup> In 1880 the churches had grown to 1215, but the number of preachers had only risen to 734, and only thirty-five churches had weekly preaching.<sup>28</sup>

The General Agent impressed upon the district associations "that it is the duty of the churches to support the preachers of the gospel."<sup>29</sup> Russell's Creek Association appointed two missionaries in 1838 "to hold protracted meetings and to urge upon the churches the duty of supporting their pastors, so that they could give their whole time and devote their entire talents to the preaching of the gospel."<sup>30</sup> By 1840, eleven of the associations

had appointed at least part time missionaries in their areas which comprised half the counties in the state.<sup>31</sup> Little Bethel appointed a missionary early on who averaged more than two hundred baptisms annually. In 1841 she did not appoint a missionary and baptisms declined to fifty-seven, whereupon she reappointed a missionary.<sup>32</sup> The missionaries did not draw exorbitant salaries. Bethel Association appointed six missionaries in 1846 and collected \$455.50 to support them.<sup>33</sup> By 1875 twenty-six of the fifty-eight associations supported forty-five missionaries for at least part of the year.<sup>34</sup>

The General Board of the General Association appointed two missionaries in 1845. Elder Henry Buckner served in Greenup and Lewis Counties while Elder William Head served in Goshen and Davies Associations.<sup>35</sup> By 1850 the state had twenty-two missionaries in the field. In 1870 forty-five missionaries received appointment, but due to a deficit in 1876, the state appointed only twenty-one missionaries.<sup>36</sup> At the centennial meeting of the General Association in 1937, W. M. Wood, secretary of the State Mission Department, identified the primary means of evangelism by the General Association as "the supplementing of the salaries of missionary pastors, and the care of destitute regions."<sup>37</sup> In 1937 the state supported ninety missionaries who conducted 155 revivals, organized six churches, and added 2847 members to the churches.<sup>38</sup>

#### REVIVALS

The organization of the General Association and the appointment of missionaries caused a furor among the anti-mission churches, but it sparked a revival among the mission minded churches that lasted for several years. Before the second meeting of the General Association, the revival had resulted in 6550 baptisms.<sup>39</sup> In 1842, the General

Association recorded 10,153 baptisms. By way of comparison, the 188 anti-mission churches baptized 372 in 1842. The anti-mission churches remained tragically stagnant through the years, untouched by the revival. In 1843 the 204 anti-mission churches claimed 7877 members in seventeen associations. By 1880 they had dropped to 154 churches with 8965 members in only ten associations.<sup>40</sup>

Seasonal revivals continued to bless Kentucky Baptists through the years in different locals. A revival in Bays Fork Association in 1851 resulted in the constitution of three new churches and the baptism of 419 converts.<sup>41</sup> The Nelson Association enjoyed a season of revival during and after the War Between the States.<sup>42</sup> In 1868 Greenup Association experienced a great revival that brought healing and growth.

Greenup Association then stretched from the Ohio River to Pike County. Drunkenness among the membership and ministry had been a problem that plagued the association and caused one split for a few years when Friendship Association broke away in 1850. The offended group complained "that the sin lay not in the lay members only, but that the ministry was engaged in the sin of habitual drinking, and the moderator has frequently taken too much of that bowl."<sup>43</sup> By 1867 the association was reduced to eight churches with 320 members, a loss of three churches and 135 members over seven years.

When the revival broke out, however, it lasted for several years so that by 1876 the association embraced thirty-one churches with 1581 members. In this state of spiritual strength and revival, Greenup dismissed eight churches in the southern region to form Enterprise Association.<sup>44</sup>

#### PROTRACTED MEETINGS

The primary means employed by the

missionaries and pastors was the protracted meeting. These meetings proved particularly offensive, however, to the anti-mission brethren who choked at the idea that God would use human "means" to bring the lost to salvation. Nonetheless, protracted meetings, which came to be called revivals, were used to great affect in Kentucky. In 1838 the churches of Little Bethel held protracted meetings which resulted in 456 baptisms.<sup>45</sup> Elder Alfred Taylor saw over six hundred baptized through such meetings in six months time.<sup>46</sup>

In 1842 Elder A. D. Sears conducted an eight weeks protracted meeting in the First Baptist Church of Louisville in consequence of which 125 souls were baptized and he was called as pastor.<sup>47</sup> Elder Sears served as the General Agent in 1850 and concentrated his efforts in holding protracted meetings in destitute places. He preached fifty sermons in the Salvisa Church of Mercer County which resulted in seventy conversions. The church then called a pastor and decided to meet twice a month. Elder Sears then preached seventy sermons at the Henderson Church where ninety "professed religion." Finally, he preached fifty sermons to the church in Hopkinsville which resulted in forty baptisms and a call to be pastor.<sup>48</sup> The minutes of the General Association through the years have reported the success of revivals preached by the state missionaries. In 1945 the missionaries preached 372 revivals which brought 1740 baptisms.<sup>49</sup>

#### NEW CHURCHES

In addition to protracted meetings, or in conjunction with them, the General Association started new churches as a method of evangelism. In 1840 Elder Alfred Taylor led in the constitution of Morgantown Church as the result of a protracted meeting he conducted.<sup>50</sup> In 1850 the General Association set the goal of establishing a Baptist

Church in each county seat in Kentucky. In surveying prospective areas, Elder Sears observed that "few villages in Kentucky can produce a more intelligent, and even fashionable congregation than Madisonville."<sup>51</sup> He had already succeeded in constituting a church in Greenville.

Elder Jacob Weller was appointed a missionary to the German people in Louisville among whom he constituted a church in December 1853. The new church included a converted rabbi and his wife.<sup>52</sup> In 1854 Elder James H. Brown, missionary in Long Run Association, preached a protracted meeting in Portland from which a new church emerged.<sup>53</sup> Elder J. S. Coleman, while serving as a state missionary, conducted protracted meetings at Madisonville and Hartford in 1870 which resulted in the organization of churches.<sup>54</sup>

J. W. Warder, the Corresponding Secretary, visited Ashland and Catlettsburg in 1883 to prepare for protracted meetings in those towns with a view to starting churches in each place. He rented the opera house in each town for \$2.00 a day and secured the services of A. F. Baker to conduct the meetings. Baker preached for eighteen days in Ashland and two weeks at Catlettsburg which resulted in two new churches.<sup>55</sup>

The thirty-two Sunday School colportage workers organized seven churches in 1885. These included the county seat churches of Pineville, Harlan, and Hyden.<sup>56</sup> State missionaries constituted another twelve churches in 1885 and 1886 including county seat churches at London and Morehead.<sup>57</sup> These churches represent just a few of the hundreds of churches by the missionaries. In 1890 alone they constituted twenty new churches.<sup>58</sup> Yet, of the 1441 churches in Kentucky that year, only sixty eight reported worship and preaching every Sunday. This was a marked advance over twelve years previous, however, when only

thirty-five churches had weekly preaching.<sup>59</sup>

#### TWENTIETH CENTURY DEVELOPMENTS

The need for an adequate urban evangelism strategy was voiced as early as 1867 by Corresponding Secretary Thompson who reported the alarming findings that Louisville had a population of 140,000 but only three Baptist churches with not over 1200 members.<sup>60</sup> In 1872 Elder A. B. Cabaniss became Corresponding Secretary and reported that the rapidly growing towns were being neglected in the work of the gospel.<sup>61</sup> He urged a new focus on urban work. Not until 1905, however, was the first urban mission work begun at the insistence of the Young Ladies' Missionary Society of McFerran Memorial Baptist Church which supplied half the salary. Miss Emma Leachman operated this ministry known as the Hope Rescue Mission.<sup>62</sup> In 1944 the General Association established the City Mission Program to undertake the work of urban evangelism.

A variation of the protracted meeting developed in the twentieth century. Wilbur Chapman, the Northern evangelist, had used city-wide evangelistic campaigns effectively, but in 1921 the new Corresponding Secretary, O. E. Bryan, directed a State-wide Evangelistic Campaign during the summer months. The churches of the state conducted 963 meetings of which 713 reported results. The meetings resulted in 11,276 baptisms. The total baptisms for the year amounted to 17,049 which compared with 12,981 the year before.<sup>63</sup>

In 1945 the General Association joined the SBC in a Southwide Evangelistic Campaign to win one mission lost people to Christ during the centennial year of the SBC. The results proved disappointing to Carroll Hubbard who directed the effort in Kentucky. Though the churches reported 17,463 baptisms,

Hubbard said, "we must confess that no great, far-reaching, spiritual awakening has come to our people this year."<sup>64</sup>

In the years following the campaign, however, remarkable things happened which must be called revival. It started slowly. In 1946 the churches reported 18,607 baptisms.<sup>65</sup> In 1947 they reported 19,715 baptisms.<sup>66</sup> In 1948 the baptisms rose to 22,907.<sup>67</sup> By 1949 they had grown to 24,874.<sup>68</sup> They peaked in 1950 with 28,183 baptisms.<sup>69</sup>

Between 1945 and 1950, Kentucky had re-focused her priority on the gospel. The Evangelism Committee called for the same kind of constant, concerted emphasis on soul-winning that had led to increased Sunday School attendance and giving. They called for using the Sunday Schools as an evangelistic tool. With 1947 as the year of emphasis on evangelism, the BSU sponsored twenty-four Youth Revivals.<sup>70</sup> Forty-two pastors volunteered to conduct mission revivals.<sup>71</sup> In 1948 the associations conducted simultaneous revivals and the General Association sponsored the first State Evangelism Conference.<sup>72</sup> In 1949 a Department of Evangelism was established with R. B. Hooks serving as Superintendent in conjunction with his duties as Field Secretary of the Rural Church Department.<sup>73</sup> In 1950 the BSU conducted fourteen Simultaneous Youth Revivals on college campuses and the Sunday Schools made plans to conduct religious surveys in preparation for the 1951 Simultaneous Evangelistic Crusade sponsored by the SBC.<sup>74</sup> Oddly enough, after the revival years of preparation, baptisms were down slightly in 1951 to 26,663.<sup>75</sup>

#### CONCLUSION

Kentucky Baptists formed the General Association in order to evangelize Kentucky. Through the years as God blessed the efforts of the General Association, the organiza-

tional structure grew more complex and the support function broadened. The end of an era came with the creation of a department of Evangelism, for the General Association recognized that the primary task could be lost in all that they did unless it had a continuing special emphasis.

Since the time of Charles Finney, the study of revivals has become a science. Perhaps Southern Baptists have been guilty of trying to discover the exact formula for bringing about a revival. The revivals of the past were never as they are sought today. Yet, when Kentucky Baptists came together and united under the simple conviction that every soul must hear the message of salvation, God poured out a blessing. The blessing did not come in seeking the blessing, but in seeking to be about the Father's business. God does not visit his people in a revival, rather his people finally open themselves to the presence of God.

The first era of evangelism among Baptists in Kentucky centered on supplying preachers and freeing them from secular work to devote themselves totally to the spreading of the gospel. Experience has shown, however, that pastors have exchanged one taskmaster for another. The gospel can become lost among the many demands upon a pastor's time. Therefore, the second era of evangelism in Kentucky Baptist life has centered increasingly on freeing the laity to share the responsibility of spreading the gospel. The challenge of the future lies in keeping the gospel message forefront in the lives of Baptists.

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#### NOTES

<sup>1</sup>Wendell H. Rone, "General Association of Baptists in Kentucky: Baptist Beginnings," in Encyclopedia of Southern

Baptists, I (Nashville: Broadman Press, 1958), p. 724.

<sup>2</sup>Wayne E. Ward, "Early Revivals and Evangelism Today," in Baptists in Kentucky, 1776-1976, ed. by Leo Taylor Crismon (Middletown, Kentucky: Kentucky Baptist Convention, 1975), p. 121.

<sup>3</sup>Ibid.

<sup>4</sup>Ibid., p. 124.

<sup>5</sup>Rone, p. 725. Cf. Frank M. Masters, A History of Baptists in Kentucky (Louisville: Kentucky Baptist Historical Society, 1953), pp. 51-71.

<sup>6</sup>Masters, p. 147.

<sup>7</sup>Ibid., pp. 55, 57.

<sup>8</sup>Ibid., p. 58.

<sup>9</sup>Ibid., p. 157.

<sup>10</sup>Ibid.

<sup>11</sup>Ibid., p. 171.

<sup>12</sup>Ibid., pp. 157, 184.

<sup>13</sup>Ibid., p. 193.

<sup>14</sup>Ibid., p. 192.

<sup>15</sup>Ibid., p. 193.

<sup>16</sup>Ibid., pp. 213, 222.

<sup>17</sup>Ibid., p. 258.

<sup>18</sup>Ibid., p. 266.

<sup>19</sup>Minutes of the General Association of Baptists in Kentucky, 1837, pp. 13-14.

<sup>20</sup>Minutes of the General Association of Baptists in Kentucky, 1840, p. 14.

<sup>21</sup>Minutes, 1837, p. 5.

- 22Ibid., p. 9.
- 23Ibid., p. 13.
- 24Masters, pp. 268, 270.
- 25Ibid., p. 271.
- 26Ibid., p. 274.
- 27Minutes of the General Association of Kentucky, 1859, p.
- 28Forty-third Anniversary of the General Association of Baptists in Kentucky, 1880, p. 29, Masters, p. 376.
- 29Minutes, 1837, p. 10.
- 30Minutes of the First Annual Meeting of the General Association of Baptists in Kentucky, 1838, p. 9.
- 31Minutes, 1840, p. 24.
- 32Minutes of the Fourth Annual Meeting of the General Association of Baptists in Kentucky, 1841, p. 9.
- 33Minutes of the Kentucky Baptist Anniversaries, 1845, p. 20.
- 34Masters, p. 367.
- 35Minutes, 1845, pp. 16, 18-19.
- 36Masters, pp. 361, 370.
- 37Proceedings of the General Association of Baptists in Kentucky, 1937, p. 42.
- 38Ibid., p. 19.
- 39Masters, p. 270.
- 40Ibid., pp. 286, 378.
- 41Ibid., p. 315.
- 42Ibid., p. 324.
- 43Ibid., p. 314.
- 44Ibid.
- 45Ibid., pp. 270-271.
- 46Ibid., p. 272.
- 47Ibid., p. 294.
- 48Ibid., p. 296.
- 49Minutes of the General Association of Baptists in Kentucky, 1945, p. 41.
- 50Masters, p. 356.
- 51Ibid., p. 296.
- 52Ibid., p. 301.
- 53Ibid., p. 302.
- 54Ibid., p. 361.
- 55Ibid., p. 381.
- 56Ibid., p. 384.
- 57Ibid., p. 385.
- 58Ibid., p. 395.
- 59Ibid., p. 376.
- 60Ibid., p. 356.
- 61Ibid., pp. 363-364.
- 62Ibid., p. 452.
- 63Proceedings of the General Association of Baptists in Kentucky, 1921, p. 47.
- 64Minutes of the General Association of Baptists in Kentucky, 1945, p. 120.
- 65Minutes of the General Association of Baptists in Kentucky, 1946, p. 86.
- 66Minutes of the General Association of Baptists in Kentucky, 1947, p. 203.

<sup>67</sup>Minutes of the General Association of Baptists in Kentucky, 1948, p. 183.

<sup>68</sup>Minutes of the General Association of Baptists in Kentucky, 1949, p. 193.

<sup>69</sup>Minutes of the General Association of Baptists in Kentucky, 1950, p. 189.

<sup>70</sup>Minutes, 1947, p. 30.

<sup>71</sup>Ibid., p. 56.

<sup>72</sup>Minutes, 1948, p. 56.

<sup>73</sup>Ibid., p. 57.

<sup>74</sup>Minutes, 1950, pp. 52, 48.

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## BAPTIST RESOURCES

The purpose of this page is to furnish our readers with the Title and Author of books which reflect the history of Baptists.

Gano, John. BIOGRAPHICAL MEMOIRS OF THE LATE JOHN GANO OF FRANKFORT.  
New York: Southwick and Hardcastle. 1806.

Hickman, William. A SHORT ACCOUNT OF MY LIFE AND TRAVELS, FOR MORE THAN FIFTY YEARS: A PROFESSED SERVANT OF JESUS CHRIST.  
Originally published 1828: republished 1873 and this typed copy 1969.

Ranck, George C. THE TRAVELLING CHURCH. Louisville, Kentucky: Baptist Book Concern, 1891.

Ranck, George C. A HISTORY OF LEXINGTON, KENTUCKY.

Taylor, John. A HISTORY OF TEN CHURCHES. Cincinnati, Ohio: Art Guild Reprints, Inc.

Bond, Gladys, Dixie Froman, McDonald, John L. HISTORY OF GHENT BAPTIST CHURCH.

Newman, A. H. A CENTURY OF BAPTIST ACHIEVEMENT. Philadelphia, 1901.

Spencer, J. H. A HISTORY OF KENTUCKY BAPTISTS. Louisville, 1886: Reprinted Lafayette, Tennessee - Church History Research and Archives, 1976.

Sample, Robert Baylor. HISTORY OF THE BAPTISTS OF VIRGINIA. Originally published in 1810: Revised in 1894, reprinted in 1972, Polyanthos, Inc., New Orleans, 1972: Reprinted by Church History Research and Archives Affiliation, Corp. Lafayette, Tennessee, 1976.

ENCYCLOPEDIA OF SOUTHERN BAPTISTS, Broadman Press, 1958.

Cathcart, William. BAPTIST ENCYCLOPEDIA. Philadelphia, 1883.

Masters, Frank M. A HISTORY OF BAPTISTS IN KENTUCKY. Louisville, Kentucky, 1953.

Benedict, David. HISTORY OF THE BAPTIST DENOMINATION. First published in 1813; reprinted in 1971, Books for Libraries Press, 1971.

The Lancaster Woman's Club. PATCHES OF GARRARD COUNTY. Danville, Kentucky, Bluegrass Printing Co., 1974.

Twelve writers. BAPTISTS IN KENTUCKY 1776-1976. Edited by Leo T. Crismon, Louisville, Kentucky 1975.



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Desiring to be a member of the Kentucky Baptist Historical Society, I hereby make application for membership.

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Signed \_\_\_\_\_

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