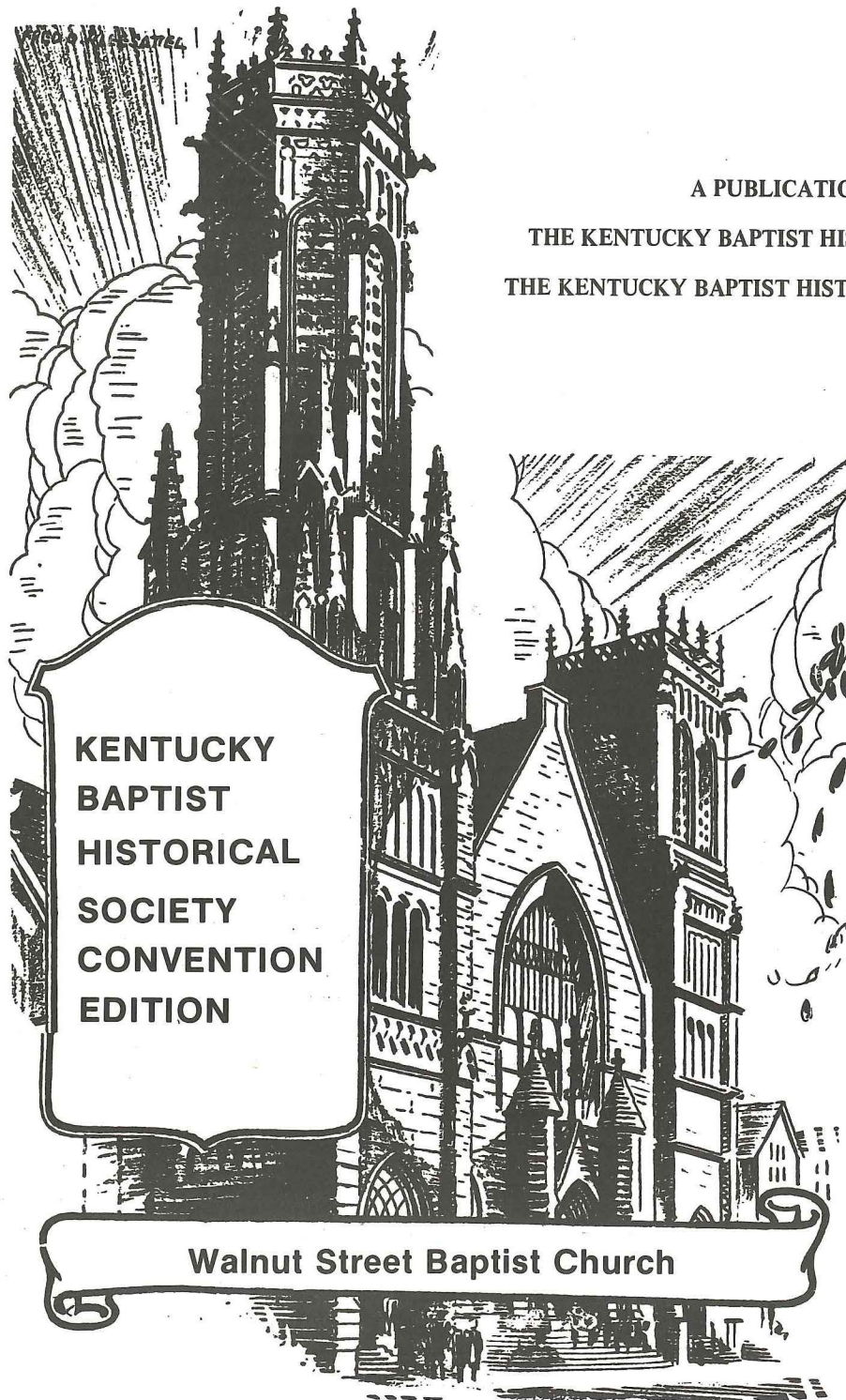


# THE KENTUCKY BAPTIST HERITAGE

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



KENTUCKY  
BAPTIST  
HISTORICAL  
SOCIETY  
CONVENTION  
EDITION

Walnut Street Baptist Church

KENTUCKY  
BAPTIST  
HERITAGE

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*The Kentucky Baptist Heritage is  
published periodically with at least  
one issue a year and other issues  
as there is opportunity. The period-  
ical is sent free to all members of  
the Kentucky Baptist Historical So-  
ciety.*

*Manuscripts for publication are  
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specific way should be sent to Leo  
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Our hope for the succeeding issues is to bring to our members the glorious history of the Baptists. We shall have :

- (1) one or more histories of our churches
- (2) a living portrait in writing over some of our distinguished living preachers,
- (3) a portrait of one of our forerunners in the ministry, events of current history, bibliographies, historical quiz and featured articles from our membership.

I humbly request that every one of our members feel free to submit articles for publication and suggestions for improving the periodical in every phase of its structure.

\* \* \* \* \*

SOCIETY NEWS

The Society will meet at the Walnut Street Baptist Church in Louisville, Kentucky, for a convention meeting which was approved in our July meeting.

HISTORICAL QUIZ

- (1) What member of the Boone Family was the first Baptist Preacher in Kentucky?
- (2) What year did he first come to Kentucky?
- (3) How many churches were there formed in Kentucky in 1786?
- (4) When did the Kentucky Baptist Convention begin?
- (5) Where and when did it meet and organize?
- (6) Who was the First General Secretary?

ANSWERS NEXT ISSUE!

\* \* \* \* \*

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IN

KENTUCKY

1776-1976

A BICENTENNIAL

VOLUME

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Y!



"That reminds me of a story..."

**FRANKLIN OWEN**

**Degrees:**

B.A., Southeast Missouri State College  
 B.D., Southern Baptist Theological Seminary  
 Honorary D.D., Georgetown Baptist College

**Denominational Experience:**

President, Kentucky Baptist Convention, 1964-65  
 Executive Board, Kentucky Baptist Convention, 1958-62,  
 64-68 (Chairman 1964-65)  
 Asst. Moderator, General Association of Baptists, 1960  
 First Vice-President, Kentucky Baptist Convention, 1963-64  
 Administrative Committee, Executive Board, 1960-62,  
 1965-67  
 Trustee, Bethel College, 1963-68  
 Pastor Advisor, Kentucky Baptist Student Convention,  
 1964-66  
 Trustee, Georgetown Baptist College, 1968-72  
 President, Georgia Baptist Pastor's Conference, 1952

**Southern Baptist Convention:**

Committee on Committees, 1950  
 Trustee, Southern Baptist Seminary, 1950-54, 1959-67  
 President, Trustee Southern Baptist Seminary, 1963-64  
 Baptist Education Study Task, 1966-67  
 Member Sunday School Board, 1968-72

**Other Religious Work:**

U. S. Army Chaplain, World War II, ETO, Combat Troops  
 Foreign Mission Board, Southern Baptist Convention,  
 Evangelistic Crusade, Germany, 1963

**Clubs:**

Eminent Grand Prelate of Grand Commandery of the  
 Knights Templar of Kentucky, 1963



## Period of Progress

When Franklin P. Owen came to be Pastor of Calvary Church he came to a city of 58,500 population. The University of Kentucky boasted an enrolment of 5,825. Calvary Church membership stood at 2,051. There were 1,666 enrolled in Sunday School, 192 in Training Union, there was no music ministry as we know it today but there was an adult and a college choir. The Woman's Missionary Union had 447 enrolled. The church family worshipped in the auditorium at 140 East High Street.

During this eighteen year period of progress the church has experienced the addition of 3,388 new members, 766 of these being professions of faith. The present church membership stands at 2,501. Total gifts given to God's work through the church have exceeded \$4,278,000; \$674,000 of this given to mission causes.

Most organizations show representative growth of the church during this period. Christian Training has 263 enrolled, the Music Ministry now has 321 enrolled in graded choirs and the Sanctuary Choir. Sunday School enrolment now stands at 1,526. Baptist Women, 235.

Property acquisition has been one of the most important facets of the time period. Eleven parcels of land — the one on East High where the auditorium is located, eight on Rodes Avenue (four on each side of the street), and two on Bassett Court — were added to the "land island" that was and is to accommodate the building needs of Calvary. These additions did not come inexpensively; their total cost was more than \$373,000.00.

July 29, 1962 saw the completion reality of a dream — the entrance into the new auditorium at 150 East High Street. The auditorium cost \$900,000 plus the cost of the land (\$120,000). It was dedicated in October of that year, culminating nine years of effort. This was a giant leap forward for the congregation (the 2,000-seat auditorium was built by a congregation of 1,827 resident members). It has since become a favorite meeting place for denominational conventions and other compatible groups as well as Calvary folks.

Dr. Owen's personal ministries include 282 weddings performed, 1,840 funerals, and a minimum of 2,500 sermons and messages. There is no way to enumerate the time spent in counseling and conferencing.

The High Street Neighborhood Center came into being in 1969 as a joint venture for First United Methodist Church and Calvary. It has been a very gratifying labor of love which has brought the two churches close together in spirit and endeavor as they seek to meet the needs in the inner-city.

At present an education building is under construction that will at last see all houses vacated, land cleared and converted to parking. This building will relieve many pressures and will give Calvary a facility comparable to its immediate needs. It is scheduled for completion approximately September 1, 1972.

In conjunction with the present building program, the auditorium of the education building was converted to a recreation facility in an attempt to meet the physical and spiritual needs of our church and the community around us. It was constructed at a cost of less than \$15,000.00. Much of the work was done by our members. This has proved to be a tremendous addition to our church facilities.

Not all advancement has been in the realm of the physical. 1966 saw the beginning of a process which was to see the church enunciate its position on Christian baptism by which anyone experiencing baptism by immersion might be received into the church fellowship if his concept of this baptism was akin to ours — that is, that it be symbolic and have no vestige of necessity in order to receive salvation.

So much more could be written. These have been written to give evidence of what can be done when Pastor and people follow God's leading and work together at the things God has to be done to His glory.

Since 1972, Dr. Owen has served Kentucky Baptists as Executive Secretary.

"HISTORICAL SKETCH  
OF  
LEXINGTON AVENUE  
BAPTIST CHURCH"  
1927-1977

1977 is the Golden Anniversary year of the Lexington Avenue Baptist Church, Danville, Kentucky.

*God builds no churches. By his plan that labor has been left to man. The humblest church demands its price in human toil and sacrifice. God sends no churches from the skies; Out of our hearts they must rise.*

-Edgar A. Guest

There was a strong belief that the time had arrived for another Baptist Church in Danville, Kentucky, and having no assembly room of their own, one hundred twenty people met in the Boyle County Courthouse on prayer meeting night, December 7th, 1927.

During this occasion the church was organized, but without a name.

The next meeting was at the Courthouse on Sunday, December 18th, 1927. The three hundred eighty-three who attended this meeting became Charter members. Eleven deacons were elected. They were:

|                         |                                |
|-------------------------|--------------------------------|
| J.A. Chestnut, Chairman |                                |
| John S. Baughman        | J.A. Prall                     |
| W.B. Coleman            | Clarence Shinkle               |
| I.E. Cook               | D.F. Thompson                  |
| M.J. Farris, Sr.        | Frank West                     |
| R.I. Burton             | Allen C. Terhune,<br>Secretary |

On Wednesday, February the 8th, 1928, the Courthouse unanimously called Dr. C.C. Warren of Louisville, Kentucky, to become their first pastor. His acceptance letter was received February 13th, 1928. E.W. Cook, Sr., and E. W. Pope were elected trustees.

Dr. Warren proved that he was an excellent organizer by putting every shoulder to the wheel.

OFFICERS

C.C. Warren, Th. D. Pastor  
J.A. Prall, Moderator  
Miss Elizabeth Harmon, Secretary  
E.W. Cook, Sr., Treasurer  
Clarence Shinkle, Sunday School Superintendent  
A.C. Terhune, Director of B.Y.P.U.  
Mrs. Effie Drake, Pres. of W.M.S.  
Harold Reynierson, Sr., Treasurer of Building Fund  
Frank West  
W.C. May, Treasurer of Fellowship Fund

A most important group for such a large undertaking was the

FINANCE COMMITTEE

|                        |                  |
|------------------------|------------------|
| W.B. Coleman, Chairman | C.R. Daughtery   |
| Gentry Akin, Sr.       | Carl Guthrie     |
| Dr. J.B. Acton         | George C. Harmon |
| B.D. Beeler            | C.R. Martin      |
| George Beemer          | J.C. Pearce      |

The church appointed a building committee. Dr. C.C. Warren was the Chairman. There were five sub-committees under this heading.

Having purchased the northeast corner at Lexington Avenue and Fourth Street, the name Lexington Avenue Baptist Church was adopted as a permanent title for this body.

The firm of Frankel and Curtis, Lexington Architects was chosen to draw plans for a church building that would be suitable for the location.

On October 14th, 1928, Mr. J.E. Foster was awarded the general contract to erect the building in accordance with the plans and specifications of the architects. The dedicatory services of Lexington Avenue Baptist Church began on the 19th and continued through the 26th of January, 1930.

There were two members among the deacons, who were financially strong. Mr. Morris J. Farris, Sr., born in Crab Orchard, Lincoln County, Ky., had only one son, who was mature and financially independent in his own name and Mr. John A. Chestnut, a native of London, Laurel County, KY. He had no children. As senior citizens, the two had amassed considerable wealth and probably contributed about one half the cost of the building program. Mr. Farris contributed the home on Lexington Avenue near the church that became the first parsonage. Mr. Chestnut donated the Menelly chimes that are now in the church cupola.

In 1938, Dr. Warren accepted a call as the pastor of the First Baptist Church, Little Rock, Arkansas. Later, this same Dr. Warren was elected president of the Southern Baptist Convention.

Elwyn N. Wilkinson, pastor of the 23rd and Broadway Baptist Church, Louisville, Ky., was called to fill this vacancy and accepted without knowing or asking what his salary would be. He began as pastor in October 1938 and continued until called by the Immanuel Baptist Church, Lexington. He served until July 1st, 1944.

Ralph R. Couey, Pastor of the Fourth Avenue Baptist Church, Louisville, Ky., was called, accepted and began as pastor October 1, 1944.

By the year of 1940 the membership had grown so much there was not enough parking for the automobiles who attended Sunday services.

Additional vacant building lots joined the church parking area on the Fourth Street side of the property. These lots were purchased and paved for additional parking.

In 1953 Dr. Couey was called by the Carrollton Baptist Church, Carrollton, Kentucky.

Dr. Elroy Lam, who was a Chaplain in the U.S. Navy, was called in 1953 and served as pastor until 1963.

In 1954 the parsonage on Lexington Avenue was sold and a more modern home in Green Acres was purchased for a parsonage.

The fifth and present pastor, Dr. William Austin Roberts, who was the Minister of the First Baptist Church in Aiken, South Carolina, was called and accepted in February 1964 and is continuing in his work here, having served longer than any other pastor.

In 1956, the Moore Home, joining the east sides of the church property and the Rodes vacant land, which joined the church property and also faced Third Street was purchased.

Owning this additional real estate made it possible to build the present Educational Building. Under the guidance of Dr. Roberts, Keeble and Associates of Nashville, Tenn., were employed to design something suitable and in keeping with present architecture. Eubanks and Steele of Lexington, Ky., were awarded the contract to erect the building according to plans and specifications.

This dedication occurred August 24, 1969.

Present net value of church property is more than one million dollars.

*Not to know what happened before one was born is always to remain a child.*

Cicero

-Evan Edmiston '77

\* \* \* \* \*

CHARTER MEMBERS NOW LIVING AND BELONGING TO THE CHURCH

- Mrs. Gentry Akin
- Gentry Akin, Sr.
- Mrs. Lelia Alexander
- Mrs. Smith A. Baughman
- Mrs. B.D. Beeler
- Miss Lula Mae Bruce

Mrs. Eugene Clark  
 Evans Coleman  
 Sara Coleman  
 Mrs. C.A. Corley  
 C.A. Corley  
 Mrs. Tom Crawford  
 Mrs. James Curd  
 Marie Curd & Joe Walker Curd  
 Mrs. Frank Evans  
 Mrs. Harry Fitzpatrick  
 Mrs. H.E. Foster  
 Mrs. A.M. Galbreath  
 Mrs. John Hannigan  
 Berintha Hatfield  
 Earl Hatfield  
 Mrs. Christine Hayes  
 Mrs. Wilson Holtzclaw  
 Mrs. Frances Jackson  
 Mrs. Mae Jones  
 Virgil Lanham  
 Mrs. W.T. Montgomery  
 Mrs. J.T. Parks  
 Mrs. Johnson Pritchett  
 Miss Glenna Potter  
 Tommy Potter  
 Mrs. Charles Renfro  
 Mrs. Will Selby  
 Mr. Will Selby  
 Mrs. J.T. Shearin  
 Mrs. Joe Shearin  
 Mrs. Ida Skidmore  
 Mrs. J.T. Stigall  
 Nancy Thompson  
 Mrs. Deane Zanone

\* \* \* \* \*

Those who have gone out from us  
 in full-time service for our  
 Lord:

|                          |                      |
|--------------------------|----------------------|
| Harold Reynierson, 1944  | Danville             |
| Cecil Jesse, 1945        | Deceased             |
| David Jackson, 1949      | Frankfort            |
| Earl Bell, 1951          | Virginia             |
| James Yates, 1951        | Yazoo City, Miss.    |
| Sloan Lista, 1951        | Louisville           |
| Gene Vaught, 1954        | California           |
| Truitt Cocanougher, 1966 | Northern<br>Kentucky |
| Keith Valade, 1970       | Louisville           |
| Ricky Shannon, 1970      | Boyle County         |
| Doug Anderson, 1972      | Clemson, S.C.        |
| Martha Lee Conrad, 1973  | Germany              |

|                      |              |
|----------------------|--------------|
| David Ourisman, 1974 | New Jersey   |
| Bill Glass, 1975     | Philadelphia |
| Suzanne Coyle, 1975  | New Jersey   |

Two mission churches now full Southern Baptist Churches: Calvary Baptist Church and Hedgeville Baptist Church.

\* \* \* \* \*

"HISTORY OF FIRST BAPTIST CHURCH"  
 RICHMOND, KY.

Until 1828 there was no Baptist Church in Richmond. Richmond at the time had a population of about 1,000 and the only newspaper was the Farmer's Chronicle, a weekly which reported county news and carried advertisements by local businessmen. The only church house in the town had been built by the Presbyterians on the present site of the First Presbyterian Church.

The Baptist who lived in Richmond did their worshipping at the Mount Nebo Baptist Church some two or three miles from Richmond. The Richmond Baptists, though, were eager to build a church of their own, and on March 15, 1828, General Green Clay--Revolutionary War soldier and father of the famed emancipationist Cassius Marcellus Clay--gave (in conjunction with his wife Sally) to Thomas Burnam, M.Q. Ashby, and William McClanahan a plot of ground on the corner of Main Street and Lancaster Avenue

in trust for the purpose of the PARTICULAR BAPTIST CHURCH, to be constituted in the town of Richmond. The deed provided that the property would revert back to Clay and his heirs if converted to any other use. A church had to be built on the land within two years, and Clay reserved the right to select two pews "for the use of himself, his children, and their families forever." Mr. Clay wished the land to be regarded as a gift from his daughter, Mrs. Madison T. Johnson; Mrs. Johnson



and her sisters, Mrs. John Speed Smith, and Mrs. William Rodes, had, along with their mother, Mrs. Sally (Lewis) Clay, been members of the Particular Baptist Church at Mount Nebo, and they longed for such a church in Richmond.

The first church building, a one-story wooden structure, was erected in 1830, but no church was actually organized in the building until 1840. After erecting their new building the Trustees of the Richmond Church had been trying to persuade the Mount Nebo Baptists to come and unite with them in Richmond; however, very few of the Mount Nebo Baptists did so, as well as the other county Baptist Churches. In Richmond, meanwhile, a

considerable number of the oldest families in the community who were no Presbyterians, but really connected with the Particular Baptist Church of Richmond, owned pews in the Presbyterian Church and attended its services regularly, except on one Sabbath in the month when there was preaching at the Baptist Church. The presence of these families of highest standing in the congregation tended to promote the influence of Presbyterians in the community. And some of the younger members of nearly all these families became communicants in this church.

Not only were the Richmond Baptists losing members to the Presbyterian Church at this time, but they were also threatened by the "Reform Movement" of Alexander Campbell. Campbell has been preaching in the Baptist Churches and Associations of Kentucky since 1823; and, though many of Campbell's teachings ran contrary to the traditional Baptist doctrines, Campbell had gained many followers among the Baptists.

Members following the teachings of Campbell, and the Campbellites were forbidden to preach or teach in Baptist meeting houses. By 1832, the Kentucky Baptists lost over a fifth of their 45,000 members to the new denominations; the Tates Creek Association lost twenty of its twenty-five churches and all but 156 of its 2,661 members. The Richmond church was no exempt from the Campbellites' "threat" even in the latter part of the 1830's. In 1839, "the Particular Baptist Church of Richmond excluded Nathaniel Sims and his sister, Isabel Taylor, because they had opened the meeting house doors, contrary to orders, to the Campbellites."

The new church survived even these difficult times, however, meeting once a month to conduct its business.

On May 30, 1840, ten years after construction of the new church house, . . . Elders Thomas P. Dudley, Thomas Wolerton, and Allen Embry met at the church house and formally constituted the Particular Baptist Church of Jesus Christ at Richmond, having a beginning nineteen chartered members. At this organizational meeting the church elected James Dudley, clerk, and Thomas Wolerton, pastor.

On the second Saturday in August of 1843, the members agreed to change the Church's name from the Particular Baptist Church to the Predestinarian Baptist Church at Richmond. By 1860, Predestinarian was changed to the Regular Baptist Church at Richmond.

In 1849, the Richmond Baptist Church was stricken--as indeed, all of Madison County was--by the Cholera epidemic. Curtis Field Burnam, a member of the church at that time, has left an account of the epidemic:

"In the summer of 1849, a general panic swept over the town and three-fifths of the population fled. The town

was also deserted. Out of a population of 400 people, the total number of deaths were about fifty in town. Its victims were all ages and of all classes. Hardly a single family escaped death. The drug stores were open night and day; the dead were hurried to their graves without a ceremony, not even a prayer offered; the churches were silent on the Sabbath Day, and the ministers, many of them true and faithful, watched over the sick and dying."

In 1858, the members raised a fund of \$1,000.00 for improvements to the church building. As it turned out, however, the improvements were to be largely wasted, for on August 29, 1862, during the battle of Richmond in the Civil War, the Federal Army took possession of the church and converted it into a hospital. Union Soldiers tore out the pews and pulpit and threw them into the backyard; the soldiers occupied the building until February, 1863, and left it in a general state of bad repair.

Then, during the period from 1865 there appeared on the scene the Missionary Baptist. The Missionary Baptist Church of Richmond was organized in 1867 drawing its members from the Richmond church and the county congregation. For fifteen years the Missionary Baptists had no church building of their own, and they worshipped first in the Predestinarian Baptist Church of Richmond, then in the Methodist Church, then in the Madison County Courthouse, and finally in Green's Opera House, where the Glyndon Hotel now stands. In 1882 by request of the United or Missionary Baptists, the guarantees of the Clay deed sold the group a half-interest in the property, and a church was built jointly in that year. Each of the denominations was to exer-

cise the use of the property on two Sundays in the month.

In May, 1883, the second church building was dedicated, and the sermon that day was preached by Dr. Lansing Burrough of Nashville, Tenn.

Twenty-six different ministers have served the church during its long and eventful history.

In 1886 the property in the back of the church building was sold to J. Stone Walker at a cost of \$1000 for construction of an Episcopal Church there.

Societies were organized that proved a benefit to the young church. The Ladies Aid Society was organized in 1885 beginning with eight women and expanding rapidly. These women were able to pay \$7,000 for a beautiful organ and \$800 for carpeting. This society disbanded in 1930.

The rapid growth of Eastern Kentucky State Teacher's College, located in Richmond 65 years ago, encouraged the erection of a new building by 1922, the student body having grown to such proportions that the church was compelled to rent quarters to care for those who attended our church services. Under the leadership of Dr. O. Olin Green, a building committee was selected consisting of Harvey Chenault, Chairman, L.P. Evans, R.C. Covington, J. Calvin Taylor, C.B. English and W.C. Chenault.

By a strange providence none of this committee witnesses the completion of the building, all of them dying within the time of building with the exception of C.B. English who moved to Rocky Gap, VA. T.D. Chenault, Jr., served as chairman of a second building committee. The new building cost \$84,000; this building was dedicated on Sunday, May 11, 1924, Dr. John R. Sampey of the Southern Baptist Theological Seminary preached the dedicatory sermon.

In 1965 the present educational building was completed.

On March 22, 1977, a major renovation and enlargement of the sanctuary was started. This renovation doubled the seating capacity and added air conditioning. The sanctuary was completely refurnished and redecorated, as well as the space beneath the sanctuary.

From time to time additional property has been secured, providing the parking lot adjacent to the church.

WE ARE GRATEFUL TO GOD FOR THE FORESIGHT OF MEMBERS THROUGH THE YEARS, WHO HAVING MADE POSSIBLE OUR PRESENT PROPERTY. VISION MUST CONTINUE AS WE MAKE MAIN AND LANCASTER A PLACE OF BEAUTY AND MEANING FOR THE GLORY OF THE LORD.

David C. Greene  
Church Historian

\* \* \* \* \*

#### "BOONESBORO AND THE BAPTISTS"

"Daniel Boone with twenty-five men began laying the foundation of a fort on the Kentucky River on April 1, 1775, in what was to be Madison County, called Boonesboro in his honor" (Masters, History of Baptists in Kentucky, pages 88,89). Col. Richard Henderson, with forty men, and others soon arrived. The cabins and stockade were completed early in the summer.

Daniel Boone then went to the River Clinch, in southwestern Virginia, and brought his family safely to the fort, arriving on September 8, 1775, with twenty more armed men. Daniel Boone's wife, Rebecca, and his daughters were the first white women to stand on the banks of the Kentucky River. Squire Boone and his family soon arrived, as also the Bryan families, relatives of the Boones. Early in the spring of 1776 Col. Richard Callaway and his wife and two daughters Elizabeth and Frances, and still others settled at Boonesboro.

In May, 1775, a legislative Convention met at Boonesboro, also called the Transylvania Convention. The area, then, of course, was Kentucky County, Virginia. Both Daniel Boone and Squire Boone were representatives to that Convention. Squire Boone showed his interest as a hunter, for he introduced a bill to 'preserve the range'."

Through the fall of 1775 and the spring of 1776 things went well at Boonesboro, but in the summer things became more lively. On Sunday, July 14, 1776, Jemima Boone (age 14) and Elizabeth (age 16) and Frances (age 14) Callaway were in a canoe out on the Kentucky River. They floated, or rowed, too far away from the fort got into a swift current which carried them too near the north bank of the river. There five Shawnee Indians waded into the water from the thick underbrush and captured the girls. The screams of the girls alarmed the settlers at the fort who immediately organized to pursue the kidnapers and to free the girls. Col. Richard Callaway led a small group of men on horseback to try to head them off at the Lower Blue Licks as they crossed the Licking River on their way to the Shawnee towns in Ohio where it was correctly assumed they were fleeing.

Daniel Boone headed a group of footmen who followed as closely as possibly on the trail of the Indians fleeing with the girls. The girls, already skilled in frontier living, had the presence of mind to try to break off twigs from trees and brush and to tear off and drop pieces of their clothing as they were being hurried along, but the carefulness of the Indians not to leave any evidence along the trail made that very difficult. After two days of pursuit Boone's party caught up with the Savages, about 35 miles away from the fort. The girls were freed and returned to the fort. The Indians were not pursued further.

Less than a month later a happier occasion was observed. This was the marriage of Elizabeth Cal-



laway to Samuel Henderson at the fort in Boonesboro on Wed., August 7, 1776, the first marriage to be solemnized in Kentucky. The ceremony was performed by Squire Boone who has been called "the first Baptist preacher that planted foot in Kentucky" (Crismon, The Boone Family and Kentucky Baptists, p.7).

It seems to have been relatively peaceful at Boonesboro from July, 1776, into the winter of 1778, although there was evidence of Indians raiding parts of the area. Daniel Boone was captured by the Indians early in the period on February 7, 1778. He was made "an adopted son" of a Shawnee chief called Blackfish. He escaped to return to the fort at Boonesboro after learning of a plan to send a large force of Indians into Kentucky. Then he made a raid into the Indian country in Ohio to try to alarm the Indians in regard to the safety of their own towns (Peck, Daniel Boone, p.78)

On September 7, 1778, a force of 444 Indians, led by Chief Blackfish, with Capt. Duquesne commanding eleven other Canadians, appeared before Boonesboro, demanding that the fort be surrendered. Within the fort there were only about 70 white men, with a large number of women and children. Liberal terms of surrender were offered, in fact, too liberal to be considered sincere. Capt. Boone called for two days to consider the terms, then he announced that the Kentuckians would defend their position. Still the Indians, with Capt. Duquesne interpreting, held out for further consideration of terms of a treaty saying that if the Kentuckians would surrender, they would be treated as prisoners of war and taken to Canada. Transportation would be provided for women and children and others not able to travel on foot. Duquesne then stated further that if nine men should be sent out of the fort, unarmed, the treaty would be worked out with

nine unarmed Indians and the terms would be liberal.

The Indians and Canadians could have stormed the fort and taken it in much less time than they had consumed in payleying. In the truce period referred to above the cattle and horses were brought into the stockade and the women had filled every available vessel with water from a spring outside the stockade. This effort at further discussion fitted into Boone's plan of delay, for six weeks earlier he had sent "an express" to the settlement on the Holston River in east Tennessee, asking for help. Stalling for time would give more hope of relief coming from that source.

Capt. Boone and eight others met on the treaty grounds with nine Indians. At this point the terms for a treaty were still more lenient than those offered while the Kentuckians were in the fort, exceedingly liberal, too liberal to come from honest intentions. The proposition was that they should remain unmolested and retain their property, only submitting to the British authority and take an oath of allegiance to the King of England.

However, "At the conclusion the Indians proposed that on so great an occasion, to make the chain of peace more strong and bright, they should revive an ancient custom, and that two Indians should shake hands each with a white man, and that this should be a token of sincere friendship. Captain Boone and his associates were from the first prepared for treachery. Before they left the fort, twenty men were stationed with loader rifles so as to command a full view of all the proceedings, and ready for the slightest alarm. The parties on the treaty grounds had no weapons and there were divested of all outside garments. As they had agreed to hold the treaty, it would have been regarded as a breach of confidence and a direct insult to refuse the preferred ceremony at the close. When the Indians approached each



pair grasped the hand and arm of their white antagonist. A scuffle ensued, for the Indians attempted to drag them off as prisoners. The Kentuckians either knocked down, tripped, or pushed off their antagonists and fled into the fort. The fire from the vigilant guard at the same time threw them into confusion. The Indians rushed from their camp, and made a vigorous attack on the fort. One person, Squire Boone, was wounded but not seriously" (Peck, Daniel Boone, pages 83,84).

The attack continued for nine days. On Sept. 20, the Indians and Canadians gave up and returned to Chillicothe and Detroit.

We do not know the names of the nine valiant men who participated in the treaty. We can name only:

Daniel Boone  
 Flanders Callaway (married  
 Jemima Boone, about 1782)  
 Stephen Hancock  
 William Hancock  
 Squire Boone

John Mason Peck stated that he inquired how it was possible for nine white men to overpower 18 Indians. He said that Stephen Hancock and Flanders Callaway both stated to him that they were expecting treachery, and were on guard, and that Indians rarely possessed physical powers equal to white men. They said that they never could recollect how the feat was achieved. When Daniel Boone was in captivity in Ohio, as the adopted son of Chief Blackfish, he had to be careful not to excel the young Indian braves too frequently lest he excite their envy.

In relation to the similarities and differences of the two brothers, Daniel Boone and Squire Boone, Daniel the older, has come down in history far better known and far more popular. In the areas of scouting and

fighting Indians, some contrasts appear. Daniel was captured by the Indians on two or three occasions, the longest period from Feb. 7, 1778, to June 16, 1778, when he made his way from Chillicothe in five days to Boonesboro.

Squire Boone was never captured by the Indians, and that does not mean that he stayed out of reach of them. He was frequently getting into scrapes with them, and he was always getting wounded, it seems. In the summer of 1777 at Harrodsburg, he received a facial wound which resulted in a scar evident the rest of his life. On Sept. 9, 1778, at Boonesboro, as indicated above, he was wounded in the first onslaught, in getting back into the fort. And on the occasion, at "The Painted Stone", his retreat north of Shelbyville, in April, 1781, he was wounded in an encounter with the Indians. He went out at night, attired only in a white shirt. In his retreat into his protected home, Simon Girty, a renegade white, boasted that he made Squire Boone's shirt tail fly.

- Leo T. Crismon

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## WALNUT STREET

The Walnut Street Baptist Church, Louisville, Kentucky, traces its origin to 1815, when in that year, the First Baptist Church of Louisville was constituted by Elder Hinson Hobbs with fourteen members in the house of Mark Lampton, near where the Marine Hospital then stood, Preston and Chestnut Streets at present. The Minutes of the Long Run Association, September, 1815, says: "A church from Louisville applied for admission and was received." The church reported at that time twenty-two members, thirty-one members in 1816; fifty-one in 1819, and seventy-two in 1820.

Elder Hinson Hobbs was the first pastor, and was succeeded by Elder Philip S. Fall, who served four years, in which the church grew to 107 members. Elder Fall, became a leader of the movement, headed by Alexander Campbell. During the next five years the pulpit was supplied by Benjamin Allen and John B. Curl, under whose labors the membership increased to 294. In 1831, both of these ministers adopted the views of Alexander Campbell, and took half of the members with them. No report was made to the Long Run Association that year. Under these conditions George Waller, a well known preacher, became pastor, and he continued until 1834, when he was succeeded by J. S. Wilson, pastor at Elkton, Todd County, who was pastor until his death, August 28, 1835. The church had grown to 306 members. The records state that in 1836 "a man of princely presence, W. C. Buck, who had been an officer in the War of 1812, became pastor, and remained until 1840. In 1841, as a result of a great revival, the membership was increased to 697. In 1842, 559 colored members were dismissed to form the First Colored Baptist Church of Louisville, leaving only 279 members in the First Church.

In 1838, during the pastorate of Elder W. C. Buck nineteen members withdrew from the First Baptist Church to organize the Second Baptist Church under the pastoral care of Elder Reuben Marcey, who served one year and was succeeded by Elder F. A. Willard. In 1840 the church reported only forty-two members, but in 1842 under the pastorate of Elder Thomas S. Malcom, 96 members were reported. In March 1847, Dr. T. G. Keen, a very distinguished minister became pastor and remained two years. In 1848, the church reported to the Long Run Association that "Elder H. Goodale has been dismissed and set apart as a missionary to China."

On January 1, 1842, the East Baptist Church, in Louisville, was organized with three males and seven females from the First Church. The records reveal that "They occupy a comfortable brick house on Green Street between Logan and Preston, capable of great enlargement, and situated in what has been heretofore a very destitute part of the city." This church was organized by Dr. W. C. Back, who was the first pastor, and who led in the construction of the building. Dr. A. D. Sears became pastor of the First Baptist Church in 1843, and was the last pastor. The report showed that the church had, at that time, a Female Missionary Society, which contributed \$153.50 to the American Indian Mission Association.

In 1849, both the First and Second Churches of Louisville were pastorless; but both churches desired the services of "a rarely gifted" young man,

Elder Thomas Smith, Jr. He visited both, and was unanimously called by each church. The History of the Walnut Street Church says: "The First Baptist Church occupied a house jointly with the Free Masons at Fifth and Green (now Liberty) Streets; while the Second Church was just abandoning the old place on the north side of Green Street, between First and Second, and was building on the corner of Third and Guthrie." Elder Thomas Smith, Jr., who had accepted the call to both churches, led in their union in one body.

On October 12, 1849, the members of the two churches met in a joint meeting in the house of worship of the First Church, and adopted the following resolution: "Resolved, By the First and Second Baptist Churches of the City of Louisville, Kentucky, now in session, that the churches do now unite together and form one church, and that the entire list of members now in full fellowship in both churches, be considered members of the church so formed. And from and after the adoption of this resolution, the First and Second Baptist Churches of Louisville cease to exist as separate organizations."

The newly formed church purchased from Rev. E. P. Humphrey, 99 by 164 feet of ground on the northwest corner of Fourth and Walnut Streets, and the church took the name of Walnut Street Baptist Church. Under the leadership of their young pastor, Elder Thomas Smith, they began to erect a house of worship, which "was the wonder and pride of the city." The Historian says: "Nothing to compare with it had been known in Kentucky." Dr. W. B. Caldwell, a prominent leader in the building enterprise said: "When the building was begun, the aggregate wealth of the members of the church did not equal the amount that was finally expended on the buildings."

On March 6, 1851, the young pastor, Elder Thomas Smith, died. A tablet was placed on the wall of the church with the inscription "A good minister of Jesus Christ." While the members mourned their loss, they were faced with the important task of securing a pastor capable of leading in the great building program. Finally on November 21, 1852, Dr. W. W. Everts, "a man of excellent gifts and scholarly attainments" was called "on a salary of \$1500 and \$100 to bring him." He accepted the call, and began his labors January 23, 1853. The church grew under his ministry "in numbers, wealth and power." Twenty feet were added to the church building under construction running back to the alley. The new building, was finished and dedicated, January 22, 1854. The pastor preached at 11 A. M. on the dedication day, Rev. John Finley at 3 P. M. and Dr. William Vaughan at night. The records state that: "A large concourse of people was assembled at each service, and the hearts of the members were softened with gratitude for the great blessing conferred on them by the Great Head of the church. It will be truly a memorable day in the history of this church."

In 1854, the Walnut Street Church sent out members to form the Portland Avenue, and Chestnut Street Churches. On November 11, 1855, during a revival at the Walnut Street Church, Mrs. Everts, the pastor's wife, and other ladies were distributing tracts and giving invitations to individuals to attend the meeting. They visited a boarding house and gave tracts and in-

## THE CHURCHES THAT REMAIN (Continued)

Dr. T. T. Eaton died suddenly with a heart attack on June 29, 1907, at Grand Junction, Tennessee as he was changing trains on the way from the General Association at Mayfield, Ky., to Blue Mountain, Miss. On October 2, following Dr. Eaton's death in June, Dr. Henry Alford Porter was called as his successor, and preached his first sermon on Sunday, November 17, 1907. Dr. Porter came to Walnut Street from the First Baptist Church, Oklahoma City, and remained five years and eight months, when he accepted a call to the Gaston Avenue Baptist Church, Dallas, Texas, and entered upon his duties January 1, 1913. Dr. H. L. Winburn, pastor at Arkadelphia, Arkansas, was called to succeed Dr. Porter, and began his pastorate, January, 1914, and after four years, returned to the First Baptist Church, Arkadelphia.

Dr. Finley F. Gibson was called to the Walnut Street Church, from the Grace Street Church, Richmond, Virginia, in 1919, and continued until 1941, a period of twenty-three years. At the beginning of Dr. Gibson's pastorate, the church numbered 1,116 members, and contributed \$28,992.53 for all purposes; but in 1936, the report showed 3661 members, 2769 enrolled in Sunday school, and \$57,126.28 contributed to all causes. In 1941, the membership had increased to 3924, the enrollment in the Sunday school to 3279, and \$25,516.83 contributed to missions and benevolences.

Dr. Kyle M. Yates, Professor of Old Testament Interpretation in Southern Baptist Theological Seminary, since 1926, was called to the pastorate of the Walnut Street Church, in early 1942, and continued until 1946, when he accepted the pastorate of the Second Baptist Church in Houston, Texas.

Dr. William R. Pettigrew, after ten and one-half years as pastor of the Citadel Square Baptist Church, Charleston, South Carolina, began his pastorate with the Walnut Street Church, on September 1, 1946. Since that date, there have been a total of 1285 additions. The Sunday school averaged in attendance 1236 pupils for the first six months of 1946, but averaged 1688 for the same period in 1949. The church reported to the Long Run Association in 1948, 157 baptisms, a total of 4696 members, 3209 enrolled in the Sunday school, \$118,788.00 for local current expenses, and \$100,072.00 for all missions and benevolent causes. The physical equipment has been greatly expanded and beautified.<sup>17</sup>

In this century the pastors have been H. A. Porter, H. L. Winburn, F. F. Gibson, Kyle M. Yates, W. R. Pettigrew and Wayne Dehoney, the present pastor.

## A HISTORY OF BAPTISTS IN KENTUCKY

vitations to some young actors. Two of the young actors were impressed and came to the meetings, abandoned their theatrical profession and united with the church, one of whom was George C. Lorimer, who became a mighty power among Baptists of America.

In 1857 the Southern Baptist Convention met in Kentucky the first time, and the sessions were held in the Walnut Street Baptist Church. It was then and there, that a young man, Dr. James P. Boyce, offered a proposition to raise \$100,000 in South Carolina to establish a Theological Seminary at Greenville, in that State, provided the sum of \$100,000 could be raised elsewhere. The proposition was accepted, and action was taken by the Convention to carry it out.

On July 10, 1859, Dr. Everts resigned his pastorate at Walnut Street to become pastor of the First Baptist Church, Chicago. In September, 1860, the church reported 487 members, and "the finances in a deplorable condition." In October, 1861, Rev. George C. Lorimer, who had become a prominent minister, was invited to occupy the pulpit to January 1, 1862 at a salary of seventy-five dollars a month. He responded to the invitation, and on December 6, he received a call to become permanent pastor, which he accepted, and entered upon his duties in January, 1862. In February, 1863, the amount of \$300 was added to the pastor's salary, making the amount \$1500.

Dr. Lorimer closed his pastoral relation with the church, April 1, 1868, to accept a call of the First Baptist Church, Albany, New York. Dr. A. T. Spalding, Mobile, Alabama, was called to succeed Dr. Lorimer and served until October, 1871, when the pulpit was supplied by Dr. W. M. Pratt, until Dr. M. B. Wharton, who was called January 23, 1872, entered upon his labors the following April.

In 1869, a Baptist church was organized on Cable Street, which was later moved to Franklin Street and named accordingly. The Broadway Baptist Church was constituted, May 19, 1870, in the lecture room of the Walnut Street Baptist Church, and soon occupied a house of worship on Broadway. During the pastorate of J. L. Burrows, the Broadway building burned in December, 1875, and the pastor lost his valuable library, sermons and rare manuscripts. Dr. J. W. Warder became pastor of the Walnut Street Church, July, 1875, and continued until July 4, 1880, when he resigned to accept the work of Secretary of State Missions in Kentucky.

The church called Dr. T. T. Eaton to the pastorate, who entered upon his duties May 1, 1881. In 1888, the church numbered 1549 members, and contributed \$34,040.00 to the various objects. At a business meeting, November, 1899, a resolution was adopted to sell the church property at Fourth and Walnut Streets for a consideration of \$120,000 and move to a new location. The final services were conducted in the old building, April 1, 1900. The congregation moved to a building on the northwest corner of Second and College Streets, and there remained while a commodious house of worship was being built at Third and St. Catherine Streets "on a beautiful lot in the heart of the residential part of the city." The new building was first occupied March 9, 1902, and was completed and dedicated November 16, the same year. In 1901, the church numbered 1663 members with \$41,154.62 contributed to all purposes.