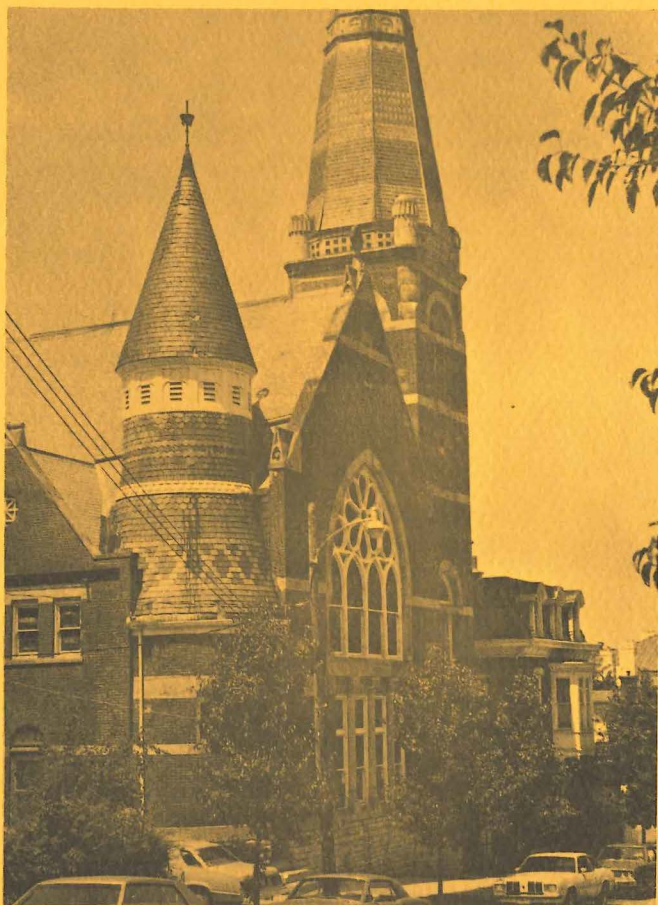
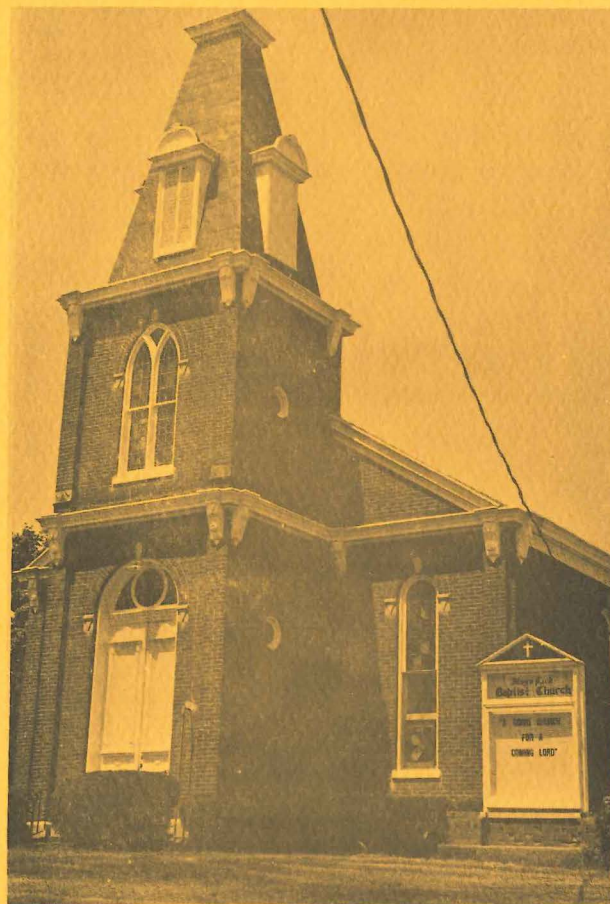


THE KENTUCKY BAPTIST HERITAGE



FIRST BAPTIST CHURCH
Organized 1838



MAYS LICK BAPTIST CHURCH
Organized Nov. 28, 1789

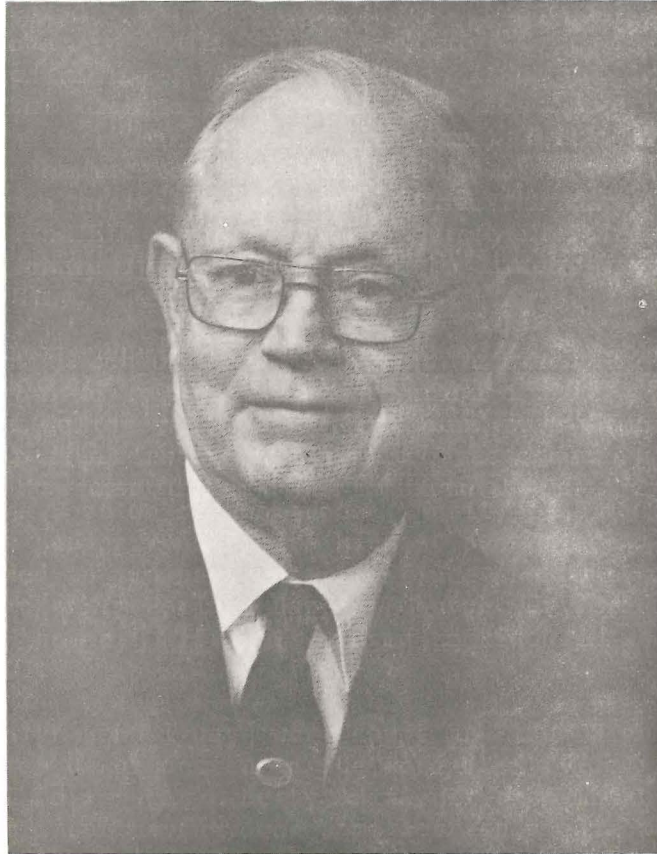
SITES OF THE KENTUCKY BAPTIST HISTORICAL MEETINGS

July 25, 1980

The Kentucky Baptist Historical Commission met in the morning with the Mays Lick Baptist Church, Mays Lick, Kentucky. In the afternoon, the Kentucky Baptist Historical Society toured places of interest. During the evening, the Historical Society met with the First Baptist Church, Maysville, Kentucky.

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

DEDICATED TO



LEO T. CRISMON

President, Kentucky Baptist Historical Commission

Leo Taylor Crismon, son of Frederick Pinkney and Sarah Elizabeth (Shelton) Crismon, was born February 24, 1906 near Iberia, Missouri. He received his elementary education at the White School in Miller County, the Cleveland School in Maries County, and the Dixon School in Pulaski County. He attended Iberia Academy 1919-1920. Dr. Crismon was converted at the age of 16 when Simon P. Cox held a meeting in the Post Oak School House, April, 1922. The Osage River was flooded at this time having reached its highest peak since 1895, and the young Christian was baptized in its back waters. Since the Post Oak School House gathering was an arm of the Elm Springs Baptist Church, Dr. Crismon's membership was with the sponsoring church. His family moved to Eldon, Missouri and a little later to Jefferson City.

Dr. Crismon's high school days were spent at Eldon High and Jefferson City High School from which he graduated in the spring of 1927. In the fall he entered William Jewell College at Liberty, Missouri from which he received an A. B. degree in 1931 after having done some correspondence work from the University of Kansas. Preacher Crismon was licensed by the First Baptist Church,

Jefferson City on June 6, 1928, and was ordained for the Gospel ministry by the same church on December 30, 1929.

Leo T. Crismon entered the Southern Baptist Theological Seminary in September, 1930, from which he received the Th.M. degree on May 2, 1933, and the Ph.D. degree on April 30, 1935. While a student at William Jewell College he served churches as pastor and as a student at Southern Seminary he served several Kentucky and Indiana churches. Upon completion of his work at Southern Seminary he returned to Missouri where he served a number of churches through 1937. In August, 1937, he returned to the Southern Baptist Theological Seminary where he served in the library until his retirement in 1973 after which he was named Librarian Emeritus.

The young man, Leo T. Crismon, was married to Viola Fowler on May 31, 1931. They have two children, Leola Jo, born September 5, 1933, and Frederick William, born July 10, 1936.

Gardening is his hobby.

Crismon, the writer, has penned numerous Baptist Historical or biographical articles for periodicals. He is the author of the following: The Boone Family and Kentucky Baptists, 1946; Brownstown Baptist Association (Indiana) and the cause of Missions 1946; History of Crescent Hill Baptist Church, Louisville, Kentucky; History of New Liberty Baptist Church, Indiana, 1947; Translation of Johan Faber's Latin work against Balthasar Hubmaier (1528).

Dr. Crismon is a life member of the Filson Club, Louisville; the Kentucky Baptist Historical Society and the Southern Baptist Historical Society. He has been a member of the Kentucky Baptist Historical Commission since its beginning in 1966. He served as Clerk of Long Run Association from 1951-1970. He has served the Kentucky Baptist Convention as Secretary since 1958. Kentucky Baptists are greatly indebted to Leo T. Crismon as a faithful servant not only of Baptists in Kentucky but also of his Master, the Lord Jesus.

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THOMAS J. DRANE
by E. C. Goins

Rev. Thomas J. Drane was born the first time in Washington County, Kentucky, on November 30, 1813. He was born again in very early youth. Rev. Joel Gordon, then pastor of the Bethel Baptist Church baptized him into fellowship of this church. He left school when he was about 22 years old because he did not have sufficient funds to complete his education. Upon leaving school he engaged in business. In 1837, at the age of 24, he married a Miss Thurman from Marion County, Kentucky. In 1839 he took the study of law, and after three years of study his teacher considered him qualified enough to enter the profession. The teacher projected that he would have a great future in law. It was at this time that the power of the Lord began to convince him to follow the work of the Christian ministry. He concluded that the practice of law and the proclaiming of the Gospel were not compatible, and so; he gave up the practice of law and devoted his total energies to teaching the Word.

January 1844 was an important period in his life. The Ebenezer Baptist Church of Breckenridge County, Kentucky licensed him to preach. He had moved to Breckenridge County some twelve or fifteen years before. He was ordained at the request of Bethel Baptist Church October 13, 1846. The ordaining Council was composed of Rev. T. J. Fisher and Rev. D. E. Burns. Rev. Fisher preached the ordination sermon from Job 32:17. Thomas Drane became the pastor of Bethel and stayed until the fall of 1847. At this time, he accepted the pastorate of Mt. Freedom Baptist Church, Wilmore, Kentucky and started a mission work in the city of Nicholasville, Kentucky. There had been two other churches in Nicholasville; the Jessamine Creek Baptist Church and the Nicholasville Baptist Church. Both of these churches went over to the Campbell Movement. There was a remnant of Baptists left upon which Brother Drane was able to build. The new Nicholasville Baptist Church was organized on Feb. 10, 1849 and Rev T. J. Drane was the first pastor. His ministry

at these two churches was from 1847 to 1852.

In 1852, he accepted a call to the pastorate of the church at Shelbyville, Kentucky, and raised money to buy Professor Hill's Female College. From this pastorate, he went to Louisville, Kentucky, and assumed the pastorate of East Baptist Church; from thence to Memphis, Tennessee in 1857, where he remained pastor of the First Baptist Church until Mar. 1862. From Memphis he moved to Canton, Miss. where he remained until after the close of the Civil War. After the war, he preached to several country churches concurrently. These churches were in Pike and Amite County in Mississippi. In 1867 he preached as pastor to the church in Natchez, Mississippi, when he was induced to resign his church and locate at Shreveport, Louisiana, to take the financial agency of Shreveport University. While in this position he succeeded in erecting a commodious brick building.

In 1874, he located in Dallas, Texas. During the first twelve months, he raised \$60,000 for the erection of a Baptist College. When finished, the total he had raised was \$75,000.

He was instrumental in building a number of houses of worship, as well as school houses and colleges, and according to his diary, had baptized four thousand one hundred and sixty. Among the number baptized by him, twenty-six were Catholics. Many Campbellites, Episcopalians, Presbyterians, Methodists and Lutheran. He said, "while I have studiously avoided giving offense to any, I have strictly adhered to the non-compromising principle; I am in heart and practice a Baptist."

His history in some respects is peculiar; he was never permitted to accept a call to a prosperous church, but to churches in disorder and confusion, and in every call, the Lord aided him in strengthening and building them up. So far as he knew, not one of the multitude he had baptized ever left the Baptist faith and united with another denomination.

He finished his ministry working among the small churches of Texas. (cont'd)

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Conkwright, S. J. HISTORY OF BOONES CREEK ASSOCIATION.

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A BICENTENNIAL VOLUME

Edited by Leo T. Crismon

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HISTORICAL COMMISSION AND SOCIETY MEETINGS
1981 through 1983

Annual Meeting July 24, 1981

at

First Baptist Church

Bowling Green,

Kentucky

Annual Meeting 1982

at

Deer Park Baptist Church

Louisville,

Kentucky

Annual Meeting 1983

at

First Baptist Church

Williamsburg,

Kentucky

A BRIEF HISTORY OF BRACKEN
ASSOCIATION OF BAPTISTS

By Ken Forman
1980

This brief history of the Bracken Association of Baptists is taken largely from H. Spencer's A History of Kentucky Baptists from 1769 to 1885 Volumes 1 and 2; A History of Baptists in Kentucky, by Frank M. Masters, and History of the Flemingsburg Baptist Church, and The Earlier Baptist Churches of Fleming County, by Charles L. Atkinson.

This the eldest daughter of the Old Elkhorn fraternity, and the fifth association constituted in Kentucky; according to an arrangement made by Elkhorn Association, messengers from eight churches met at Bracken meeting house, near the present site of Minerva, in Mason County, on Saturday, May 28, 1799. A sermon was preached by the venerable David Thomas. James Turner was chosen moderator, and David Holmes, clerk. After proper consideration, Bracken Association was constituted in due form. Five of the churches, viz. Washington, Mayslick, Bracken (now Minerva), Stonelick, and Locust Creek, had been dismissed from Elkhorn Association. The ministers of the new fraternity were Lewis Craig, David Thomas, Donald Holmes, and Phillip Drake. William Wood, the first preacher who had settled in Bracken Association area gathered together one of the earliest churches to be a part of this new association in 1785. It was constituted of nine members under the name of Limestone Church (now Washington); William and Sarah Wood, James Turner, John Smith, Luther and Priscilla Calvin, Sarah Starks and Charles and Sarah Tuel. The church was located at or near the present town of Washington in Mason County. This was the oldest settlement in this region of the state. It is claimed that Simon Kenton raised a crop of corn here in 1775, the same year that Boonesboro and Harrodsburg were settled.

At the constitution of Limestone Church, William Wood became its pastor, and represented it at the formation of Elkhorn Association in the fall of 1785. The first general revival that occurred in Kentucky, and commenced on Clear Creek, reached Limestone in the summer of 1788.

The first baptism that occurred in Mason County was administered in the Ohio River in front of the present city of Maysville, in August of that year by William Wood. A large number of people were present, and a crowd of Indians gathered on the opposite shore. When Washington became the county seat of Mason, the church changed its name to Washington Church.

William Wood was excluded from Washington Church the year before the Association was constituted. The venerable and illustrious Lewis Craig was regarded the father of the Association. This fraternity was small at first. At its meeting in the fall of 1799, it reported nine churches with 600 members. It did not share so largely in the fruits of the "Great Revival" as did the other associations in the State. 1805 numbered 19 churches with 1,865 members.

Mr. Spencer says of Bracken Association, (Vol. 2, pg. 100). "This Association has been a missionary body during its entire history, and has contributed liberally to the benevolent enterprises of the denomination. Since the war, it has probably surpassed any other association in the State in its zeal, liberality and efficiency in Home Missions and Sunday School enterprises. It has enjoyed the labors of a number of very able ministers, none of whom, it is believed, have been raised up to the ministry in its churches."

We are happy to report on this July 25, 1980, that a goodly number of men have surrendered to the ministry now who were indeed "raised up in Bracken Association churches."

In the early 1800's the subject of

slavery began to be agitated among the churches. Donald Holmes had established an Emancipation Church in 1802 not far from Mayslick. Bracken Church had also adopted Emancipation principles. In 1805, these churches, with Elder Donald Holmes, James Thompson and Joseph Norris were dropped from the Association.

On September 26, 1807 the messengers from seven churches met at the Ebenezer Meeting House in Mason County and constituted an Emancipation body style, "Baptized Licking-Locust Association, Friends of Humanity." Two new churches were received, making nine, with 1902 members. Carter Tarrant was chosen Moderator, and David Barrow preached one of the opening sermons. (Masters, pg. 169)

"The Association generally declared it improper for ministers, churches, or associations to meddle with the emancipation of slavery or any other political subject...They were quite numerous at first, but soon dwindled--consumed in the fires of their own zeal. Not a vestige of them remains. Baptist Herald, 1814." (From History of Flemingsburg Baptist Church.)

Licking Locust Church was one of the agitators, according to Collin's History.

At this point it is interesting to note that this Licking Locust Baptist (log church) building, built in 1848, has been given to the Bracken Association of Baptists by Mr. Eugene Razor, to be moved to the site of the Old Washington Baptist Church which was located on the Old Washington Baptist Cemetery property. The outline of the building is still recognizable on a location just behind the stone steps in the rock wall, indicating a 30 by 50 foot building.

From this time the Association decreased in members till 1816, when it reported 15 churches with only 600 members. The body became discouraged and submitted to the churches the question as to

whether the Association should be dissolved. A majority of the churches answered in the negative, and the following year a revival commenced, which continued two years, and during which 423 converts were baptized into the churches of the Association. About that time, that eminent man of God, Walter Warder, settled at Mayslick, and took charge of that and other churches within the bounds of the Association. A new impulse was given to the cause of religion, and within the next six years, the aggregate membership of the churches was more than doubled, so that in 1821 the Association numbered 17 churches with 1532 members.

The occasion of Alexander Campbell's first visit to Kentucky was to engage in the proposed debate with Rev. W. L. McCalla (Presbyterian), which had been arranged to begin October 15, 1823, in the town of Washington, in Mason County. The debate opened as scheduled, and continued seven days. Plans had been made to hold the debate in the log meeting house of the Washington Baptist Church, but the crowd was so immense and the weather favorable, that the place was changed to a nearby Methodist camp meeting ground. (Masters, pg. 209)

By 1828, The Campbell system of doctrine had crystallized into a distinct creed which was propagated with great persistence. It was the plan of Mr. Campbell to remain in his relation with the Baptists. He says, "I do intend to continue in connection with this people (Baptists) so long as they will permit me to say what I believe; to teach what I am assured of, and to censure what is amiss in their views or practices."

There were nine associations in 1829 around which the battle would rage for control the coming year. All appeared to be lost to the Baptists in Bracken Association in 1829. For eight years Walter Warder had served as Moderator, but he was defeated by Elder Jesse Holden, one of Mr. Campbell's faithful supporters in

the Association. Also, "Racoon" John Smith, one of the strongest preachers of the opposing forces, was a visitor and spoke at length, denouncing the Philadelphia Confession of Faith. But it was an interesting story how defeat was turned into victory in the Bracken Association in 1830.

In the winter of 1827-28 the great awakening began in Northern Kentucky, and within the bounds of Bracken Association, 1116 persons were baptized in a single year. But instead of that peace and harmony that ought to follow a true revival of religion, the strife and contention had increased in proportion to the growth of the Campbellite element. The "Reformers" were largely in the majority, and were determined to conform the churches to their new doctrine. (Spencer, Vol. 2, pg. 98)

This...conflict took place in September 1830, at Washington in Mason County. The Campbell group had been very active in preparing for this session, expecting to be in control as they had been the year before. But William Vaughan was to be reckoned with in the coming session. He had returned to Bracken Association after an absence of two years in another state. There was intense interest and excitement on both sides of the controversy as the time approached for the association to meet in the town where he had made his first appearance in Kentucky a half dozen years before. (Masters, pg. 219)

At the meeting of the Association in 1830, two parties from each of Mayslick and Bethel Churches presented letters to the Association. The majority of the former and the minority of the latter were received. This action was decisive, and led to a formal separation of the Baptists and Campbellites in the churches composing the body. This brought the members to 16 churches with only 890 members.

When the messengers gathered for this memorable session... the first Saturday morning in September 1830, made up of the opposing factions it was difficult, says the historian, "to tell which side was in the majority." But when the vote was taken for Moderator, William Vaughan was declared elected, which showed a Baptist majority. The separation from the "Reformers" was completed in the Bracken Association in the session of 1831 with the Mayslick Church. William Vaughan led the Association to a triumphal victory.

Its progress was slow for several years; but in 1858 its churches enjoyed a refreshing from the Lord, under the ministration of Gilbert Mason and T. J. Fisher. From this time till 1847, the Association enjoyed a course of prosperity. But, as if this fraternity was destined to perpetual discord another grievous schism occurred. Gilbert Mason, the most prominent preacher in the Association, and the pastor of Mayslick, Washington, Bracken and Maysville churches, had been convicted of grave misdemeanors by a council, called for the investigation of certain charges which had been preferred against him. He refused to submit to the decision of the council, and the matter was brought to the Association. Five other churches sympathized with that at Washington, and 1849, the six churches, of 527 members formed Washington Association. The 1855 minutes reported five churches with 546 members.

The two associations continued to occupy the same territory, and rival each other. However, in a combined "Convention" of 1855 (recorded in minutes of 1855) on motion of Elder Warder, it was unanimously Resolved: "That this Convention of Washington and Bracken Associations resolve itself into one association under the name and title of 'Bracken Association of United Baptists', in accordance with and upon the agreed listed basis."

The 1856 minutes listed twenty two churches with a membership of 2212.

Many adjustments have been made in the years following, with some churches disbanding, and others relating themselves to adjoining associations.

Progress over the years has been slow but relatively steady. Many great souls have served both in the pulpit and pew. To name a few of the early servants; there is: W. W. Gardner, John Holliday, Gilbert Mason, William Wood, J. M. Frost, Jr., and many others too numerous to list.

During the life of the Association, both a Female and a Male Institute were sponsored in the association.

The 1979 Book of Reports listed 24 churches with a total membership of 5404. The Association has, generally speaking, responded to the spirit of BOLD MISSION THRUST, with a number of churches reaching out in new and significant ways. Our prayer and dream for Bracken Association of Baptists is that we will knock on every door, and seek to minister to every soul within the area of our ministry, assuring that no individual will be left without knowledge of Jesus Christ, Saviour and Lord.

This paper prepared for the Kentucky Baptist Historical Society, meeting with Mayslick and Maysville, First Baptist Church, July 25, 1980.

* * * * *

HISTORY OF MAYS LICK BAPTIST CHURCH
 Introduction and Chapter I
 THE ARTICLES OF FAITH
 OF
 MAYS LICK BAPTIST CHURCH
 1789

Article I.

We believe there is but one only Living and True God.

Article II.

That there are three persons in the God-

Head, Viz; the Father, Son, and the Holy Ghost, equal in power in glory, to be distinguished only by office--the Father-Creator, The Son-Redeemer, and the Holy Ghost- Sanctifier, yet as one God, the only object of all religious Worship.

Article III.

We believe that the Scriptures of the Old and the New Testament are the Word of God, Divine in Authority and do contain the whole mind of God respecting our salvation; as also the only rule of our obedience. They are neither to be added to nor diminished from.

In their solemn covenant adopted in 1790, they mention as a part of their faith, many doctrines that are common to Baptists, and in 1795, they enlarged their creed. Their solemn covenant adopted some months after the constitution of the church, expressed their ideal church life. It is an index to the character of those men to state that it was constantly read; and that it was insisted upon and emphasized by strict discipline that every member should strive to conform his life to this covenant. After giving many doctrines believed they solemnly agreed to walk in Holiness; to watch over one another; to maintain private and family worship; to bear with and for one another, to keep the Table of the Lord as ordered, avoiding causes and causers of dissension; to observe the morality of the Sabbath; and to communicate of their substance to the pastor or preacher, "God having ordained that they who preach should live by the Gospel." The church was doubtless constituted in David Morris' barn, in which afterwards they often met for worship. The church united with the Elkhorn Baptist Association shortly after her constitution.

Introduction

In the spring of 1788, five families, three brothers, Abraham, Cornelius and Isaac Drake, and two brothers-in-law, John Shotwell and David Morris, both of whom were related to the Drakes by marriage, men of

humble origin, were induced by the glowing descriptions of Rev. William Wood, pastor of the Baptist Church at Washington, Kentucky, to leave their old home in Essex County, New Jersey, and seek their fortune in the wilds of Kentucky. Most, or all of them, had been in the Revolutionary War, and were inured to hardships.

In the company with the famous Rev. John Gano, who was moving from New York City to Kentucky, they, their wives, children and effects, came down the Ohio River as far as Limestone, (now Maysville, Kentucky) where they landed, and proceeded at once to Washington, Kentucky, four miles distant. Here they made a temporary stay until they could select a site upon which they could settle. They did not have long to wait. The finest of land was plentiful and cheap.

In the early fall, they bought from a Mr. May, a tract of land containing fourteen hundred acres. This land was of great beauty and fertility. The location was eight miles from Washington, Kentucky upon the old "Buffalo Trail" which was then the great thoroughfare of the State. Today, we know it as the beautiful Maysville-Lexington turnpike. They made an equitable division of the land according to the amount of money each had put into the common stock, and in such manner that each lot had a corner in a salt-spring. Around this common spring, they built their log-hewn house close enough to protect one another from the attacks of the Indians who were maliciously prevalent. From the name of the original owner of the land and from the spring (called a Lick), they called the incipient village Mays Lick.

All of these first settlers were Baptists by inclination, and six of them by profession. Before coming West, they were members of the Baptist Church at Scotch Plains, New Jersey, then, under the pastoral care of William Van Horn. The church at Scotch Plains had been of William Van Horn. The church at Scotch Plains had been constituted in 1747,

chiefly of Welsh Baptists. A number of churches in various parts of the country were constituted of members from this community of Welsh Baptists. One of these churches was the First Baptist Church of New York City. Before leaving New Jersey, David Morris, Cornelius Drake and Lydia, his wife, John Shotwell with his mother Ann Shotwell and his wife Abigail, received letters of dismission from their church. John Shotwell and his wife united with the Washington Baptist Church during their brief stay in that community. The others did not enter into this relationship, but waited until they were organized in to a particular Baptist Church on November 28, 1789 at Mays Lick, Kentucky. Brothers William Wood, pastor of the Washington Baptist Church and James Garrard, who afterward was Governor of the State of Kentucky for two terms, were the officiating ministers at this organization. Only four; David Morris, Cornelius and Lydia Drake and Ann Shotwell, went into the constitution of the Mays Lick Church. John Shotwell, perhaps the strongest man of the new settlement, did not join until 1791.

Chapter One THE ERECTION OF THE CROSS

These sterling believers erected the Cross of Christ in the midst of their homes. Organizing a church without a pastor or the prospect of obtaining one, in an almost unbroken wilderness, with no house of worship but a barn, with only four members, all of whom were closely related, and in very moderate circumstances, indicates, if you also add that every biblical form was minutely and solemnly observed in the organization, and every doctrine and religious duty and expressed as they should be in any Scripturally constituted church, that the whole aim of the founders was to do the will of God.

Their aim was not to prepare for the coming flood of immigrants. The question of how many of the "flood" would settle about them they could not know. They simply wanted to serve their God in an

acceptable manner. Their eye was on God rather than on men. In this loyalty can be seen the germ of God's Grace developed into a mighty church around which no other grew or could grow for many years to come. The church was without a pastor for seven years. Repeated efforts were made to secure one. They extended a call to Rev. William Wood, pastor of the Washington Baptist Church, to Rev. William Van Horn, their old pastor from Scotch Plains, New Jersey, to Rev. Henry Toler, and to a Rev. Ferrans, but to no avail. They had preaching only occasionally when a "travelling preacher" would come along.

Rev. Wood consented to preach to them occasionally. The church maintained a fund for such occasional services. The church continued their house to house worship services, and met in the barn for regular worship services in addition to their monthly business meetings. The church was strict in demanding that the attendance of all members was obligatory. The growing population soon made it necessary to build a House of Worship. The minutes of the church read: "Agreed unanimously that we would; build, and the place, the ridge where the road comes from the mill's Station to the Great Road (now Maysville-Lexington Turnpike) and as near to the Great Road as convenient on John Shotwell's land." The original church was located where the monument of Rev. Walter Warder now stands in the Mays Lick Cemetery.

The House of Worship was built as follows: 25 x 31 feet, of logs roughly hewn on both sides. The floor was of large hand-sawed planks, and there were no nails used in the construction. It was certainly a primitive structure and as certainly in perfect keeping with the times and surroundings. About two acres around the house was enclosed for burying purposes, and the walnut and flowering locust were left standing within the enclosure. This house, with the addition of galleries for the slaves added later, served the purpose until 1810 when it was displaced with a brick structure. The brick for this

structure was made on the grounds. This house was 32 x 50 feet.

The early worship on the ridge was as simple and charming as the house and surroundings. Dr. David Drake, in his, "Pioneer Life of Kentucky" gives a very delightful and vivid picture of Sunday morning at this crude sanctuary: "The scene around this village temple can never fade from my memory and heart. Horses hitched along the fence, and men and women on foot or horseback arriving from all quarters; within the enclosure neighbors shaking hands and inquiring after each others family members; a little group leaning against and along the fence in conversation; others seated on a bench, 'talking it over;' another little party strolling among the graves; and the squads of children sitting or lying on the grass to rest themselves. The hour of worship arrived; the congregation were seated within and around the cabin church on benches without backs, and there stood Deacon David Morris, a short, broad, and grave fleshy man of fifty, beneath the pulpit giving out hymns, while Old Hundred (Doxology from the Genevan Psalter 1551) 'Praise God From Whom All Blessings Flow' by twice as many voices was mingled with the notes of the birds in the surrounding trees..."

* * * * *

AN ESSAY ON WILLIAM MARSHALL

by

Larry Douglas Smith

The past winter (1979-1980) marked the two hundredth anniversary of the hard winter that greeted many of the hardy pioneers to Kentucky. Sometime during that winter (1779-1780), William Marshall and John Whitaker were among those sturdy settlers who made their way into the wilderness. Which of these Baptist preachers was the first to settle in the new country is unknown, in reality it would make little difference, save for the honor of being the first. Whitaker, having come down the Ohio River, settled near Beargrass, while Marshall probably

came over the mountains and located somewhere in the present counties of Lincoln, Garrard, or Jessamine.

My research indicates, but does not establish, that Marshall arrived sometime in the fall of 1779, thus becoming the first Baptist preacher to live in the new territory. Marshall came from a family that contributed much to the State and to the Nation. His older brother, Thomas, was the first Surveyor General of the State; his nephew Humphry was a leading politician and historian of the State; his nephew John was Chief-Justice of the United States Supreme Court; and his great, great grandson was the noted general and diplomat George C. Marshall.

William was the third son and sixth child born to John and Elizabeth Marshall. Aided by success in breeding slaves, John was able to raise the socio-economic level of the family during his life time. Born in 1835, William was only seventeen when his father died. The oldest son, Thomas, acceded to the role of family head, moving the family to Lord Fairfax's estate in what is now Fairfax County, Virginia. Thomas had received an appointment as the English Lord's agent, undoubtedly through the intervention of his childhood neighbor and friend, George Washington. The Marshall family was immediately welcomed into the leading homes of the frontier society, where Thomas soon married the local minister's daughter.

William Marshall, raised among the leisure class, was devoted in his early years to the vices often found among this class all over the world. His life was surrounded by a group of pleasure-loving friends and spent in the worldly amusements popular to the time. John Taylor has written that Marshall's activities during this period reflected no credit on human nature. Among his friends were the Picketts, several sons and the sprightly Maryann, whom he married in the spring or summer of 1766. Eleven children would eventually be born to this union.

John Pickett, Maryann's brother, was

travelling in the Carolinas during 1766 and 1767 when he was converted through the influence of a New Light preacher. After being baptized Pickett returned to his home in Culpepper County and began to spread his new-found religion.

Several of his brothers, his sister, her husband, William, and others were affected by what he said. Some, like Marshall, fought against conversion but finally yielded. The baptism of Marshall, some of his relatives, and a few friends occurred in the summer of 1768. Another and larger group was baptized in November of that year when Samuel Harris, the fiery Separate Baptist pioneer in southern Virginia, came to Culpepper. In that chilly month, thirty-seven people were immersed, and the Carters Run Church, of which Marshall became a member, was constituted.

Soon William was preaching his new-found faith. As he had devoted himself to worldly pleasure with all the energy at his disposal, so now he began preaching his heart-felt religion. What power he had! People would stand in the snow for hours to hear his soul-binding oratory, while he stood on a stump exposed to all the elements. Thousands of people were greatly affected by his preaching, which produced a great release from the bondage of their sins. The cleansing effect was so great that many of the religious exercises such as barking and jerking were manifest during his preaching. His preaching led to the constitution of several churches.

In the early 1770's William Marshall was able to study the Bible more closely than he had before, and he found there, reacting in part to Methodist Arminianism, a stronger Calvinism than he had first preached. At the beginning of his ministry he preached the heart-felt religion that had changed his own life. Now he came more and more under the influence of the Regular Baptists, and in particular Richard Major, with whom he constituted the Waterlick Church. Marshall was not alone for many other Separate Baptist

preachers were also moving in a more Calvinistic direction, so that in 1775 they were almost evenly divided on the subject of free will and predestination.

The years before the Revolutionary War were marked by much hostility toward Baptist preachers and William Marshall saw his share of it. A hostile mob in Fauquier tried to arrest him without a warrant, but his oldest brother, a former sheriff, intervened to have him released. Two brothers-in-law, however, saw the insides of jails for their preaching. John Pickett was imprisoned in a cell that his family had built, while William McClanahan was twice jailed. A more tolerant attitude prevailed as the War approached because the Baptists gave such strong support to the war effort. McClanahan organized a military company comprised solely of Baptists.

William's part in the War is unknown. (One man with the same name was tried for, but found innocent of, treason.) William probably spent the war years taking care of his mother and his brother's family, while Thomas and his older sons were away fighting. Elizabeth Marshall died in the spring of 1779. Freed of this responsibility, William sold his possessions and moved his family in the fall of 1779 to what was then the western part of Virginia. Several Marshalls appear on the militia rosters of 1779-1780, indicating that William probably wintered in the new country.

Settling in Kentucky must have been something of an ordeal for Marshall, now in his mid-forties with a growing family. In addition to the normal problems of settlement (food, shelter, clothing, Indians), Marshall suffered some affliction that nearly killed him. This unknown burden forced Marshall to use a crutch to walk, no doubt hindering his ministry in Kentucky. Some twenty years later he broke the other leg. This second accident shortened his leg until now both of them were nearly the same length, enabling him in time to walk without crutches. Mar-

shall's physical appearance underwent a change in the new country because of his suffering. In Virginia he was tall, slim, graceful, light haired, fair skinned, and dark eyed, while in Kentucky he became corpulent and ruddy, as well as losing about four inches of his height.

In his theology Marshall adhered to all the literal commandments of Christ, even advocating foot washing. He would get off his horse when he parted from a travelling companion to pray, also praying over his food and drink. He also kept the command of James to pray and anoint the sick. The most unusual of the literal commandments which Marshall kept was the Holy Kiss.

Marshall preached throughout the State, often assisted to the stand and propped up by his friends. He played an important part in many of the old churches in the State: Hanging Fork (now Providence in Lincoln County), Cedar Creek (Garrard County), Indian Run (later called Mt. Morriah, but now extinct--in the Elkhorn and Boone Creek Associations).

His life during these years was devoted to three objectives: raising and supporting his family, preaching the gospel as he could, and studying the Bible. His family continued to grow both in numbers and in physical dimensions, requiring more of his time to supply the physical, mental and spiritual needs of the growing children. At the same time the older children were increasingly able to do much of the physical labor on the farms. Indeed, they had to because of Marshall's physical afflictions.

Marshall took an active ministerial role in Kentucky, though limited by his health. His ministry here never prospered, in human terms, as it had in Virginia, probably because of his changing theology, in addition to his injuries. Lastly, he devoted more and more of his time to Bible study, moving stronger in the direction of double predestination.

Around the year 1800 William Marshall moved his family to Henry County where he was instrumental in the formation of the Fox Run Church (now Eminence). During this time, however, he broke his leg whereupon he spent much time in studying the Bible, praying and reading theology, centering on the decrees of God. He was probably reading the works of the English Baptist, John Gill, who placed great stress on the importance of election. A hyper-calvinism in his theology now appeared.

The Fox Run Church became disturbed about his changed preaching, and Marshall doubted that many were truly Christian. In the middle of this controversy, Marshall charged one member, Samuel Ford, with holding to the Arian doctrine on the nature of Christ, which is to say that Marshall believed that Ford denied the full deity of Jesus. While Marshall does not seem to have convinced the people of Fox Run, he did the church at Six Mile (now Christianburg). Ford and another man soon left Fox Run over the matter. We are unsure whether Ford was in fact an Arian, but that system was a real problem amongst the Baptists at this time. The Salem Association in 1802 issued a double edge warning. It told the churches to beware of Arianism, but it also said to watch your own disposition and behavior. The second seems to have been directed toward Marshall, as Fox Run was a member of that Association during this year.

The warning, however, did not soften Marshall, who still believed the Church to be tolerating Arianism. He, therefore, left the life of the Church, but did not move his church letter. For his refusal to sit with the Church in business session he was excommunicated.

At the organizational meeting of the Long Run Association in 1803 Marshall charged the Fox Run Church with adhering to the Arian system. The Association appointed a committee, one of whose members was John Taylor, to investigate the charge. The next year the committee re-

ported that the charge was untrue.

The story of Marshall's life, begun in debauchery and ending in excommunication, has seen little attempt at reconstruction. Taylor, the biographer closest to Marshall, has given us only a very brief sketch of his life. Yet, Marshall gave many years of outstanding service to the Lord, and for this deserved more recognition than has been given him. Though he died in 1808 outside the communion of any Baptist Church, we should not forget the many good years.

His theology changes prefigure, and serve to illuminate, the theological changes among the Baptists in Virginia and Kentucky that manifest themselves most clearly among the anti-mission Baptists. This theological position plus his own aristocratic pride were the causes of his excommunication. He could not admit error either about the nature of doctrine or in the judging of people. Perhaps if he had read less about Arianism and practiced the kiss of peace more, his story would be different. Even with his personal defects his life bears telling, if only because he was the first resident Baptist preacher in the State.

JOHN YOUNG
MISSIONARY TO THE INDIANS

by
Larry Douglas Smith

Baptist historians have equated, often by implication, the founding of the General Missionary Convention in 1814 with the beginning of Baptist missions. While the formation of the Convention certainly represents a significant point, it by no means marks the start of Baptist missions. Indeed, missions were, and are, necessary for the continual survival of the denomination. Baptists, and other denominations

that practice believers' baptism, are "dependent upon the maintenance of the missionary spirit for their continued existence." /1/ Prior to the Convention, Baptists did not raise their children to be Baptists, since membership required a call experience that came only from God./2/ So, if Baptists were to continue as a denomination, missionary activity was necessary. Missions were manifest in three ways before the formation of the Triennial Convention; through individuals preaching on their own, through church related ministries, and more often through associations. While Baptists in America prior to 1814 neglected far away places,/3/ some efforts were made among the heathen populations at home: white, black, and red.

The beginning of the Baptist witness among the Indians goes back at least as far as Peter Folger, who was employed by the Mayhew family to minister to the Indians on Martha's Vineyard. Folger left the Congregational fold, bringing with him to the Baptist denomination three Indian churches./4/ From the late seventeenth century, Baptists have ministered among the Indians through a variety of means and people.

The first missionary sent by any Baptist group west of the Allegheny Mountains was John Young./5/ The South Elkhorn Church, of which Young was a member, reported to the Elkhorn Association in 1800 a total membership of 127 with only one baptism in the preceding year. The next year, as a result of the Great Revival, the Church reported a total membership of 438 with 309 baptisms within the year. The remarkable revival that had spread across Kentucky had profoundly touched this church./6/

The South Elkhorn Church brought before the Elkhorn Association in 1801 a request that missionaries be sent to the Indians. The Association appointed a committee of five outstanding Kentucky Baptist leaders: David Burrow, Ambrose Dudley, John Price, Augustin Eastin, and George Smith. This group had three pur-

poses. The first was to hear and to determine if any of the ministers of the Association had received a "Call" to preach to the Indians. If so, the committee was to give him credentials in the name of the Association to do missionary work among the Indians. Lastly, the committee was to establish a financial basis for any mission by collection and subscriptions from the churches./7/

¹ Oliver W. Elsbree, The Rise of the Missionary Spirit in America, 1790-1815 (Williamsport, Pa.: Williamsport Printing Co., 1918), p 77.

²

For an example, Robert Johnson told his sons that if salvation "was the Lord's work, he would most certainly complete it." Leland Winfield Meyer. Life and Times of Col. Richard M. Johnson (New York: Columbia University Press, 1932), pp. 300-301.

³

Though there were no Baptist foreign mission efforts, many individual Baptist contributed to foreign missions through other agencies, such as the American Board of Commissioners and the British Baptist Missionary Society.

⁴

Henry C. Vedder. A Short History of Baptist Missions. (Philadelphia: The Judson Press, 1927), pp. 456-457

⁵

The Miami Association of Ohio during the same year started a collection in order to send missionaries among the Indians, but the outcome of that effort is unknown. A. H. Dunlevy. History of the Miami Baptist Association (n.d.), p. 35. Vail. Morning Hour, pp. 189-190. That the Elkhorn Association mission also came to naught is also widely believed. Vail. Morning Hour, p. 189. John M. Peck, "Kentucky Baptists," Baptist Memorial and Monthly Record, Vol. 1 (February 1842), p. 45.

⁶

John Henderson Spencer, A History of Kentucky Baptists (Cincinnati: J. R. Baumes, 1885), Vol. 1, p. 543.

⁷

Minutes. Elkhorn Association, 1801.

An ordained minister was not found for this mission. John Young, however, volunteered. Born near Fredricksburg, Virginia, on June 24, 1764, and intending to become a sailor, John Young became a dispatch bearer for George Washington during the Revolutionary War. After the War he returned home, married the daughter of Elder Shadrack More (whose name was Mary), and moved to Kentucky sometime before 1800. Travelling down the Ohio River, they landed at what is now called Maysville and settled southwest of Lexington in Jessamine County./8/ Young appeared in the Elkhorn Association Minutes of 1801 as a messenger from the South Elkhorn Church. He may have instigated the request from that Church to send missionaries to the Indians.

Young was ordained in September, 1801, the month following the action of the Elkhorn Association. The ordination was performed by Ambrose Dudley, David Burrow, George Smith, Joseph Redding, Augustine Eastin, John Price, and Lewis Craig. Over forty years later Young stated that he "was ordained and sent as a missionary to the Indians...in the month of September, 1801."/9/ Both the ordination and the origin of the missionary work apparently began at this time.

Young's missionary journey took him through the Northwest Territory until he reached the Great Lakes. (No Indians were then living in Kentucky.) After obtaining credentials from a government official he preached to the Indians living around Lakes Michigan, Huron, and Superior. Young was "compelled to abandon the enterprise, on account of the treachery of a man he had employed as (an) interpreter."/10/

One incident of this missionary trip has been preserved.

Young met a council of Indian tribes to which he was sent. He was received in a friendly manner by all except a fierce young warrior, who walked back and forth, in a very angry mood, with a huge knife in his hand. Finally, the missionary induced

him to sit down by him; they smoked together, and peace was made. /11/

This paucity of information about so important an event in the life of Baptist missions is regrettable, but typical, for Baptists have often neglected their history, especially their missionary history. Soon after Young's return to Kentucky he moved to Eastern Kentucky in what is now Greenup County, north of Ashland, which at this time was very sparsely populated. He spent his time supporting his family and ministering throughout the region.

The beginning of Indian missions by the Triennial Convention rekindled Young's desire for service, so he wrote a letter of inquiry to the Board, probably asking whetherage would be a factor if he applied to be a missionary to the Indians. The Board responded that they would decide "as their piety and prudence may dictate."/12/

8

Spencer. Kentucky Baptists, Vol. 2, pp. 547-548.

9

Ibid., Vol. 2, p. 548

10

"Origins of Baptist Missions to the Indians." The Baptist Banner and Western Pioneer, Vol. 11 (July 25, 1844), p. 1. This account also stated that Young was accompanied by a man named Riddle, but I have been unable to confirm this from other sources. Nor have I been able to learn any more of this man's identity.

11

Spencer. Kentucky Baptists, Vol. 2, p. 548.

12

Vail. Morning Hour, p. 435.

The next year Young wrote to the Board that "Missions for Indians ought to be amongst them, teachers for their children ought to be with them."/13/ This seems to be a burning criticism of John M. Peck and James Welch, who abandoned Indian missions because they felt the white settlers needed more Christianity. For whatever reason, age or differences with Peck and Welch, he did not go as a missionary to the Indians for the Triennial Convention.

What was the importance of Young's missionary trip? The Indians apparently received little, if any, benefit from his work among them. Despite his best intentions he was unable to preach to the Indians the gospel that was burning in his heart. No word was ever given on the nature of the treachery perpetuated by the translator, but this writer believes that Young had the same problem with languages that Isaac McCoy would later have; a Catholic interpreter intentionally distorted the message. The language problem presented a barrier over which Young could not proceed, causing him to abandon the enterprise. When McCoy met the same problem, he had the determination, the ability, and the financial resources to learn the Indian languages so that he could communicate directly with the Indians.

The missionary support system at the time of Young was not sufficiently developed to support missionaries in far away places. The itinerating preachers depended upon their own farms or other sources of income to supply their main support, relying on free will contributions by others to defray some expenses. Clearly Young could not maintain his financial interests in Kentucky while preaching around the Great Lakes. The itinerating system worked fine at close quarters, but the Young mission had stretched it too far. Thus in the Young mission the conclusion must be drawn that a new system of sending and especially of supporting missionaries was necessary. Especially was this true in areas where the missionary would have to spend years learning another language.

Elliot Smith has said that the foreign mission movement "forced the association to place greater emphasis upon nearby mission opportunities."/14/ However, by the time of Young's trips we find that associations can not, by following traditional means, maintain missions in distant places, especially under conditions that required the missionary to learn another language. Even before the existence of the Triennial Convention the pragmatic condition of supporting missions limited the range of associational missions. Another factor neglected by Smith that was important in limiting the range of associational missions was the expanding number of associations. By 1800 nearly all the eastern and many of the western associations were coterminous with other associations. Though associations were not strictly territorial, they did generally recognize certain limits as to how far and in what direction each association extended. Since the association generally respected the area of others, they refused to send ministers to work in those locations, leaving that to the local association. Boxed in like this, associations had no place to send missionaries outside the bounds of their own association. Smith is also wrong on another point. Foreign missions did not necessarily restrict associational missions, but often expanded them. The missionary enthusiasm aroused by Luther Rice when he visited Kentucky in 1815 directly led to the Elkhorn and the Long Run Associations sending missionaries to the West./15/ While few positive results came from these tours, as

13

Ibid.

14

Elliott Smith. The Advance of Baptist Associations Across America (Nashville: Broadman, 1979), p. 168.

15

Minutes. Long Run Association (Ky.), 1815, 1816. and Minutes. Elkhorn Association, 1815, 1816.

a result of some of the same problems that plagued Young, they do show how the missionary movement expanded the vision of the associations instead of limiting it.

John Young's mission was a turning point in Baptist missionary history. The old system had failed. A new one must be developed. Luther Rice would begin and shape the new system that would reach out to the entire world.

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BLUE LICKS, KENTUCKY

NICHOLAS COUNTY

by

Ken Hinton and Allen Stears

As you travelled east on U. S. 68 from Lexington, you were on a route that was over 2,000 years old. The buffalo were the first highway engineers and this is part of the Old Buffalo Trace. The Trace was one hundred feet wide and two to three feet deep. The buffalo traveled from Royal Springs at Georgetown, to Paris, Carlisle, Upper and Lower Blue Licks, through Washington on to Limestone (Maysville) and the Ohio River. The Maysville Turnpike followed the trail and extended from Zanesville, Ohio to Florence, Alabama. It was a national road, one of the oldest in North America.

Blue Licks is near the head of the Licking River. It is a hilly area where in early years was located two salt springs. The springs met the mineral needs of both man and animals. About five miles south of the Upper Blue Licks was a burial ground that embraced nearly an acre. The remains these graves reveal a race of man, large stature, about seven feet in height. These bones have a variety of legends to the origin of these mysterious peoples. Some say they were Madocs, a white Indian, or a Welch tribe. You Baptists may like the idea that from some archaeological remains, the organization of findings has a faint

coincidence of religion, that is, these people may have been of Shemetic parentage, descendents of the Ancient Hebrews. As late as 1867, a lower jaw bone was exhumed with the teeth in perfect condition. This race preceded the red Indians who, it appears, ran off and killed the white Indians. The red Indians did not inhabit this area, as you know, but used it for hunting. Some of the tribes using this area were the Iroquois, Wyandottes tribesmen of the Iroquois, Shawnee and Delaware. Historically, Blue Licks is best known for the battle between the Kentucky pioneer and the Indians, who were aided by the Canadians. This last battle of the American Revolutionary War took place on August 19, 1782. With the exception of Braddock's defeat, it was the most famous in the annals of savage warfare. The battle took place on the old State Road, about half a mile north of Lower Blue Licks. The number of Kentuckians who participated in the battle was 182. There was a militia of three troops, one from Harrodsburg, led by Daniel Boone, one from Harrodsburg commanded by Trigg and the third group led by Levi Todd, with a group from around Lexington. This group was to be joined by General Logan and a group from Lincoln. The troop decided not to wait for Logan's group and advanced to attack the Indians. The Kentuckians had several disadvantages. They were outnumbered. The Indians knew the layout of the terrain and they took advantage of the bushy ravine. This left the pioneer more exposed and the Indians advanced from various directions. There was a loss of 65 men and another eight captured. The Indians and Canadians pushed the Kentuckians across the Licking River and they escaped to Bryant's Station. This battle marked the end of organized Indian attacks upon Kentuckians. The Kentuckians fought bravely. Today the park entrance has a monument dedicated to these men. As you read the names, you become aware of many names who are still families who live in Nicholas and surrounding counties.

After the revolution the station at Blue Licks grew. The Salt Springs being

the main drawing point. The springs would yield an annual product of nearly half a million pounds of salt. A party of men from Pennsylvania discovered the Upper Blue Licks in 1773. A man named John Feneley fell lot to the track of land. It was not settled until about 1789. Lower Blue Licks was the only station between Maysville and Lexington. The station was erected by a man named Lyons, who was a salt maker. He entertained travelers and had a family of negro servants. This group was the first white settlers within the present limits of Nicholas County. Before this station was built, settlers were in the habit of going to the Licks for salt-making from 1775 and they camped around the springs. In February 1778, Daniel Boone and a party of thirty came to obtain salt and encountered 200 Indians. This visit was one of the times Boone was captured.

Lyon first settled the area which grew to a resort. The salt springs were fed by three pumps and would supply 1000 kettles. This would be about 6780 gallons an hour. The water was used for medicinal purposes. It acted as a nervous stimulant, diuretic and diaphoretic. This made it health-growing to many. There was a hotel which was known as the Springs. A three-story frame structure that was 670 feet high and a 1800 feet gallery. As many as six-hundred guests were frequently registered at this hotel. It had a large dining room and two ballrooms. The hotel burned in April 1862 and a smaller one built, but failure of the springs in the middle 80's reduced the visitors.

The Baptist Church at Carlisle was organized in February 1819 with a membership of seventeen. The pastor was Walter Warden and he gave strength to the group in the early 1830's. It was at this time that there was strife in Baptist churches engendered by the faction of Alexander Campbell. Both Mayslick and Bethel were affected by this strife. There was no record of a Baptist Church at Blue Licks and neither is there today.

Blue Licks today is a recreational

area. It has a museum that is open 9:00 a.m.-5:00 p.m. and it contains several relics from the history of the area including some of the bones. Last summer a new camping area was opened with water and electric hook-up.

As you drive back towards Lexington, stop by the park and enjoy its facilities. In two years, August 1982, will be the 200th anniversary of the battle of Blue Licks settlement. It may be anticipated there will be some type of celebration, possibly some type of outdoor drama such as those present in 1936 and 1976. This information is taken from the books Collins' Kentucky and Perrin's History of Bourbon, Scott, Harrison and Nicholas Counties of Kentucky.

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ELISHA WINFIELD GREENE

by

John T. Simpson, Jr.

July 25, 1980

To quote a citizen of Maysville, Kentucky, Elisha Winfield Greene was an "honest, truthful, peaceful, religious"/1/ man. To this characterization I would add "self-educated, patient, compassionate, family-oriented, humorous, industrious and political."

Elisha Winfield Greene was born a slave in Bourbon County, Kentucky. The exact date of his birth is unknown. He was one of seven children--three girls and four boys. In 1828, at approximately ten years of age, Elisha came to Mayslick, Kentucky. His mistress was Jane P. Dobbins, who married J. L. Kirk.

1

Greene, Elisha Winfield, *Life of the Rev. Elisha W. Green* written by Him self. (Maysville, Ky., the Republican Printing Office, 1888), p.56.

Throughout the story of his life the "slave mentality" of Elisha Greene asserts itself. By this term I mean that at various times Elisha submitted to white people simply because they were white. Even when he was clearly right, he would not question or refuse a white man's commands. After reaching his middle years of life Elisha Greene does display more self-assurance, but still lacks confidence in his direct dealings with whites.

Once, while in Georgetown, Kentucky, in 1855, Elder Greene was supply preaching. The following incident happened to him.

"I went into the pulpit, read a chapter, sang and prayed. I was in the act of taking my text when unexpectedly a white man came in with a stick in his hand. Having come about half way up the church, he knocked on the floor and asked if there were any white men there. The answer was 'No.' He then shook his stick at me and said, 'You come out of that pulpit, then.' Said I, 'Very well,' and came out." /2/

Another time a white train conductor befriended Elder Greene. He was puzzled by the man's kind actions for over two years. Only then did he ask the man why he was kind to a black.

Elder Greene was a self-educated man. He learned to read as an adult. His master's young daughter, Alice Dobbins taught him. In 1838 he was hired to Leach and Dobbins of Maysville. Sometimes being called upon to weigh salt and sugar, Greene "learned the figures." /3/ While working here Greene also increased his knowledge of the Bible. When work was slack he would go up to the building's third floor and attempt to study the Bible.

In such a manner Elder Greene learned not only to read but to be patient. This trait he exhibited several times. Once while establishing a colored Baptist Church in Flemingsburg, Greene proved his patience. The meeting was being held in the Methodist

Church building. The Baptist influence among the blacks was growing strong. Soon the Methodist began to object to Greene's success as a Baptist. Then they denied him their building by conducting longer morning services and an evening service. This prevented Greene from having sufficient time to conduct services. He had to be at home at night according to his master's instructions. He could not safely travel the roads at night because of the night patrollers. Patience won out eventually, though. First, the Presbyterians, then the Christian Church, and finally the Baptists began to let Greene use their buildings to conduct regular services.

Elisha Greene's ministry began when he "was somewhat struck with the idea of doing something for God." /4/ Several deacons of the First Baptist Church, Maysville, recognized in Greene a potential for preaching. Securing his owner's permission, these deacons and the church licensed Greene in 1845.

At a regular meeting of the Maysville Baptist Church, May 10, 1845, the following resolution was unanimously adopted:
Be it

Resolved, that Elisha Greene, the property of John P. Dobbins, of this city, has full liberty and permission from this day to exercise his gifts in the public before the colored population of this city or any others before whom in the providence of God he may be cast.

E. F. Metcalf, Church Clerk.

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- 2
Ibid., p. 6
3
Ibid., p.9
4
Ibid., p.5
5
Ibid., p.5.

Two years later he was ordained. The ordination council was composed of three men, all whites, and at least two were pastors. One was the pastor of the white Baptist Church in Georgetown. The other was the pastor of the First Baptist Church, Maysville.

In 1845 Elder Greene was able to establish the Bethel Baptist Church of Maysville. This church still exists today. During the years 1853 to 1855, Elder Greene also preached in Flemingsburg. In 1855 he was called to Paris, Kentucky, to begin a work there. He shared his time, then, between Maysville and Paris.

Such works as he began, Elder Greene began on faith. He was a man of faith.

"People may look at me now and that I see an easy time and everything seems to be going well with me. It is so, I can say that I have come through 'floods and flames' to enjoy them. I have often been in a condition that I knew not what to do. It seemed sometimes that circumstances would overcome me, but I am thankful that Providence has always provided a way by which I could come out of those unhappy moments of discontent."/6/

In 1865 Elder Greene went to Louisville "for the purpose of organizing a convention to take into consideration the propriety of fixing some plan for the education of the rising generation."/7/ This body became the Convention of Colored Baptist Ministers of the State of Kentucky. This body did establish a college at Frankfort, Kentucky. Later that school was moved to Louisville. There the name became the Kentucky Normal and Theological Institute. Later this institution became a part of the University of Louisville.

Elisha Greene was also moderator of the Mount Zion Baptist Association for five years. Elder Greene was a man who had a keen desire to "look after the in-

terests of my people."/8/ He did this by defending blacks even at the risk of his personal reputation. He planned for the future of his people. With a strong desire to better the condition of living among the blacks, Elder Greene was active politically. He was a Republican and sought to bring the vote of blacks to bear upon candidates favorable to blacks. He was also a representative to the Colored People's Convention in Lexington, Kentucky.

In 1835 Elisha Winfield Greene married Susan Young. This couple would not live together under one roof until after 1858 when Elisha purchased the freedom of his wife and three children. Miss Young was owned by a Miss Susan of Mayslick. Elisha and Miss Young were allowed to visit occasionally. As a punishment, the owner of Miss Young, once decided to sell her "down the river." Elder Greene's master, John P. Dobbins, bought her and her children. He then sold her and the children to John C. Reid of Maysville. She remained with Mr. Reid for ten years, at least, until Elder Greene purchased her and the children.

In 1858, thirteen men of the First Baptist Church, Maysville, raised the \$850.00 necessary for Elder Greene to purchase his family. These men gave the money to Greene, and yet he repaid each of them. Elder Greene cared deeply for his family. He once underwent the trauma of seeing a son, John, sold south. This experience left him a bitter opponent of slavery for any man. He later aided others in their flight to freedom. In 1880 Susan Young Greene died. Maria Greene, a daughter, also died that year. Four years later Thomas Greene, a son, was killed in a riot in Cincinnati. Elisha Greene loved, protected, and kept track of his family.

⁶ Ibid., p.11.

7

Ibid., p.25.

8

Ibid., p.26

Throughout his life, Elder Greene used humor. An example of his humor is seen in an incident between a "negro trader" and Elder Greene.

"Boy, where are you going?"
I would tell them to Paris.
"What for?" continued they.
Said I, "To preach."
"Does your master allow you to go from Maysville to Paris to preach?"
"Yes, sir."
"To whom do you belong?"
"I belong to Mr. Greene."
"He must be a very good man."
Said I, "He is sir, a very good man."

The explanation of my belonging to Mr. Greene is this: that I had, previous to this, bought myself from my master. I was now my own master. The wit comes in the expression, when they had asked to whom I belonged, I replied, "to Mr. Greene", meaning myself./9/

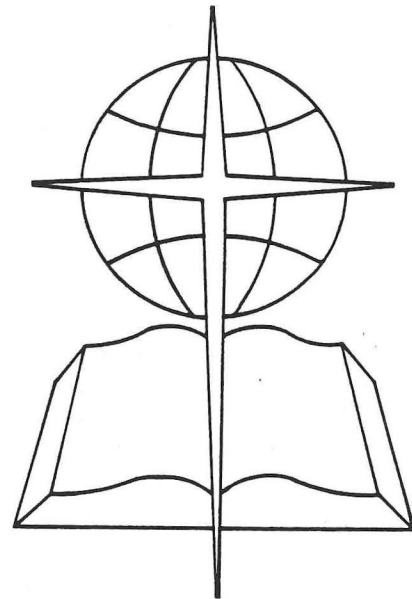
Another time Elder Greene used humor in describing George T. Gould of the Millersburg Female College. Elder Greene described him as "an educated dude of a white man than can lie faster than the Recording Angel in heaven would have patience to write."/10/

During a time of severe hardship for a black man, Elisha Greene survived. He supported his family by being a jack-of-all-trades. He earned a living as a painter, a shoemaker, a deliveryman, a warehouseman, and a preacher. Elisha Greene was a hard worker.

Elder Greene also gained a reputation as an honest man. He was once called to testify in court concerning a white man. This was illegal, still Elder Greene's testimony was heard because of his honest reputation. He said, while on the witness stand, "I never cared to know a man's bad traits except in cases of illustration, and I never loved no man better than I ought to."/11/

In summary I would say that Elisha Winfield Greene served his Lord by serving his family, his people and his churches.

LOGO FOR SOUTHERN BAPTISTS



This art--depicting the cross, the Bible, and the world--has been adopted as a symbol for the Southern Baptist Convention for voluntary use by affiliated Southern Baptist churches.

The logo symbolizes our Bible-based belief in Jesus Christ as the Saviour, who commands that we share this news with the world.

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- 9
Ibid., p. 14
10
Ibid., p. 54
11
Ibid., p. 15

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.

A MEMBERSHIP APPLICATION OR RENEWAL OF MEMBERSHIP

TO THE

KENTUCKY BAPTIST HISTORICAL SOCIETY

Name _____ Date _____

Address _____

_____ Zip Code _____

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

It is my understanding that upon the payment of annual dues I will be entitled to receive all the publications of the Society for the corresponding year, as well as its other privileges.

Signed _____

Annual Dues \$2.50 (Personal and Institutions)

Life Membership \$25.00

Mail To: Kentucky Baptist Historical Society
Kentucky Baptist Convention
P.O. Box 43433
Middletown, Kentucky 40243