

—THE—
**GOSPEL TRAIL
IN KENTUCKY**

—
LOIS WICKLIFFE MASTERS

KENTUCKY HISTORICAL SOCIETY
LOUISVILLE, KENTUCKY





The Gospel Trail in Kentucky

ARRANGED FOR MISSION STUDY
CLASSES AND FOR THE
GENERAL READER

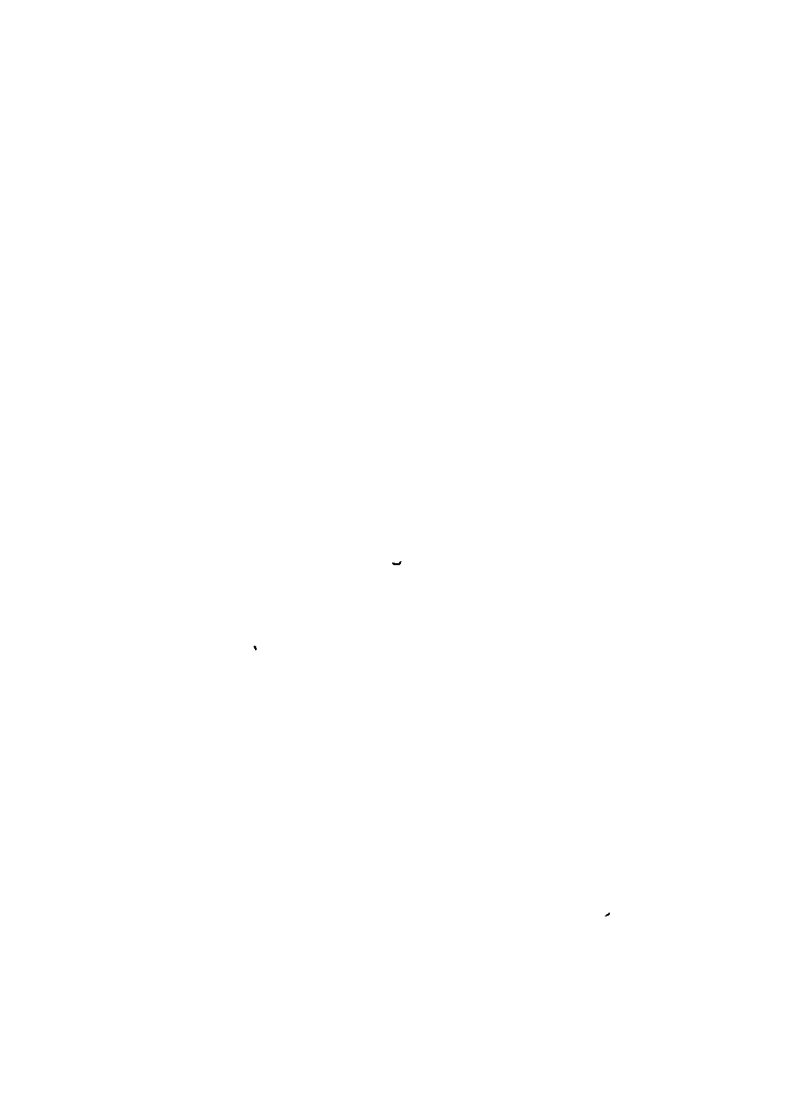
By
LOIS WICKLIFFE MASTERS



*His Kingdom is an everlasting Kingdom and His dominion
endureth throughout all generations. Daniel 4:3.*



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A PERSONAL WORD

The author has derived much benefit and pleasure in the preparation of this little book and hopes it may be an incentive to others to further study the unique history of Kentucky and the part Baptists had in the making of it, also the crying need of evangelization and developing of the spiritual life of the churches through whose witness bearing, men are saved. May we all be better Kentuckians, better Baptists, better Christians. The Lord hath need of every child of His, black or white, to tell the story of the Cross. First a new heart and a surrendered life, then preparation and training, then teaching and serving. This is the writer's first effort of the kind and she begs that you overlook all short-comings, for there are many. "Whoever thinks a faultless piece to see, Thinks what ne'er was, Nor is, nor e'er shall be." Therefore it is not a perfect book, neither was it a perfect trail, as you will see, but

"Where's a perfect trail a sunny trail
Of everlasting love
That will lead you if you take it
To the sunny world above.

There is a trail on which still stands
The Rock of Ages cleft
The golden trail, the perfect trail
The trail that Jesus left."—Selected.

—THE AUTHOR.

FOREWORD

When we want something unusually fine we have learned to turn to a gentle little lady in Kentucky, no other than the wife of the Editor of the Western Recorder, Mrs. V. I. Masters. We are indeed grateful to her for this illuminating and interesting story of the Trail of Missions in Kentucky. Although this was written primarily for our W. M. U. State Mission Week of Prayer in Kentucky, it will be interesting to all Kentucky Baptists. Our pastors, deacons, Sunday school teachers and officers and B. Y. P. U. leaders will find much interesting material for special programs about our own State work.

The manuscript was read with keenest interest. The Trail of Missions has not been easy, but what a wonderful heritage our forefathers have left us! How our hearts burned within us as we read of the traveling church and the first little church established in the wilderness. How different this log cabin from our first churches of today!

We were glad to note that among the early churches there were Woman's Auxiliaries or Mite Societies, their purpose was the same as that of our societies today.

All through the book we read of a number of revivals and of the glorious ingathering of souls as the result of much prayer. Dear readers, pray that as a result of the study of this book there may come a great revival throughout our own State.

"A noble army: men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed.
They climb the steep ascent of heaven
Through peril, toil and pain;
O God, to us may grace be given
To follow in their train.

JENNIE GRAHAM BRIGHT,
Corresponding Secretary of Kentucky W. M. U.



To Miss Eliza Somerville Broadus, who was at the beginning of the trail of W. M. U. in Kentucky and who has for fifty-one years been a valued and valuable friend, this book is affectionately dedicated.

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CHAPTER I

The Trail of the Pioneers

Baptist Aptitude for Liberty. When the old Liberty Bell "rang out" independence July 4, 1776, it had on it the inscription from Deuteronomy, "Proclaim liberty throughout the land and unto all the inhabitants thereof." This quotation from God's word has been an underlying principle of Baptists throughout all time: On liberty of conscience and religious freedom they have founded a great spiritual fellowship in a great Republic, in the settlement of which by the Pilgrim Fathers the hand of God was so manifestly shown. When the death knell of British oppression and the birth of American Independence was sounded by the Liberty Bell on that Fourth of July, Kentucky was too young even to possess a name. But though so young, there flowed in her veins the blood of patriotism as she offered herself as the fourteenth colony in the revolt against the mother country. The Continental Congress refused to admit a delegate from the new "Colony of Transylvania," as Virginia claimed full jurisdiction over the territory of this would-be new colony.

Boone, The Trail Maker. Synonymus with the name Kentucky is the name Boone. The earliest history of the State tells of Daniel Boone, a daring, adventurous spirit who braved the wilderness and established a home at Boonesboro in 1775, to which he later brought his family. His wife and daughters were the first white women to stand on the banks of the Kentucky River. His brother, Squire Boone, was his companion in adventure and in after years became an influential Baptist preacher. The settlement of "Harrodstown" in 1774 by James Harrod, makes that a memorable year in history. And here, two years later, we find Rev. Thomas Tinsley "preaching regularly every Sabbath day." Thus we see that with the first settler, with his ax and trusted musket, came the Baptist preacher with the "sword of the Spirit." Little is known of the few families that were in Kentucky in 1775-76, but the Boones, Calloways, Logans and others were the pioneer Baptists who stood out prominently along the trail and produced many preachers who were to be the builders of the Kingdom of God in the coming years.

The Trail of the First Churches. Severn's Valley has the distinction of being the first church organized on Kentucky soil. June 18, 1781, it "was" gathered by John Gerrard and is now one hundred and forty-eight years old. The following graphic description of it is by that great Baptist historian, Spencer: "Not a human habitation was to be found between Louisville (then called the Falls of the Ohio) and Green River, save a few families who had ventured to Severn's Valley, a dense forest, unexplored, and formed a rude settlement. There John Gerrard, a voice of God, came like John the Baptist crying in the wilderness and, finding a few followers of Jesus like sheep without a shepherd, gathered them into the fold (which was at that time under a large sugar tree); and there they, under church covenant, gave themselves to the Lord and to each other as a Baptist church." Eighteen members were the nucleus of this church, three of whom were colored. It was named for the valley and the river that flows through it, and although it now exists in the beautiful town of Elizabethtown, "None have ever dared and it is hoped never may dare to lay impious hands upon it by changing its venerated name." John Gerrard ministered to the little flock only a few months. He went out to hunt one morning the following spring and never returned. His wife and daughter watched for him in vain; he was no doubt killed by Indians.

An Early Church at Worship. Let us stop on the trail in passing and take a glimpse of this first church, and possibly compare it with our "First" churches of today. In the small log cabin, built with twelve corners to represent the twelve apostles, dirt floor, windows with wooden shutters, opening inward a roof made of bark, we see "the men in part Indian costume, leather leggings, breech clouts, moccasins, hats made of buffalo wool (as yet no sheep wool or flax were to be had) wrapped around white oak splints and sewed together. The men sat with rifle in hand and tomahawk at their side with a sentry at the door, for as yet the surrounding wilds were infested with Indians. Do you smile at the picture? Yes, but with a mingled feeling of pride and thankfulness for their courage and loyalty in the face of grave danger and perhaps death at any moment. Located about five miles southwest of Bardstown is Cedar Creek Church, now in Nelson Association, which is just sixteen days younger

than Severn's Valley, having come into existence July 4, 1781. The historian tells us it would have been constituted earlier except for the fact that the patriotic Baptist fathers wished in organizing it to celebrate the fifth anniversary of the Declaration of Independence, while the War of Independence was still in progress. Joseph Barnett had the honor of being its first pastor and remained as such four years.

The Traveling Church. The third church to make its home in Kentucky was organized in Virginia. The romantic and unique history of Gilbert's Creek Church is of thrilling interest. It begins back in old Virginia from where in September, 1781, it journeyed the long trail of the Wilderness Road into Kentucky and became a factor in the forces that developed Baptist life in the Blue Grass State. Of its long pioneer trek westward for 600 miles through the wilderness the words of the apostle in II Corinthians 11:26-27 might not inappropriately be uttered, "In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often in hunger and thirst, in fastings often, in cold and nakedness." Back in colonial Virginia the Church of England had held sway, dictating to men's consciences its ritual. Baptist preachers, for their protest against the mandates of this official religion, brought upon their bodies not a few stripes and were often in prison for "preaching the Gospel not according to law."

One of the prominent offenders against the oppressive colonial religious laws was Lewis Craig. Converted at twenty-five years of age, he became a zealous and indefatigable minister of Christ—preaching, baptizing, founding churches. The church at Upper Spottsylvania, not far southwest of the historic little city of Fredericksburg, prospered under his pastoral leadership. But God was calling Lewis Craig to another field of labor, and when Captain William Ellis returned from a trip he had made to the enchanted wilds of Kentucky, whither he had been sent to spy out the land, he made a report so alluring that Elder Craig was constrained to go over and possess the land. But he was not to go alone. For nearly all of the people of his church had a mind

to go with him. On a Sunday morning in September, 1781, as the sun climbed toward the zenith above the green hills to the east this company assembled for the last time at their Virginia house of worship to offer thanks to God for His abundant mercies and to ask of Him a special blessing upon them that they might in hope fare forth into the unknown in the wilderness, and in the goodly land beyond where lay promise of liberty and rich pioneer opportunity.

Westward Ho, For Kaintuckee. After spending that September Sabbath in religious worship they did not return to their homes, but remained to be ready for their place in the westward caravan which was to move early Monday morning. In the woods adjacent to the church were their covered wagons laden with the impediments our pioneer fathers considered necessary for a move into the wilderness. Also cattle and the negro slaves owned by many of them, made up a part of the camp life which crowded the sylvan vistas about the church on that last Sunday. The extant report of the sermon preached by Lewis Craig that day is brief and inadequate but yet thrilling. Those pioneer Baptists must have felt somewhat as the Israelites did when they set forth on their journey through the Sianitic wilderness to the land of promise. The 600 souls who answered to the call of Captain Ellis before daylight the next morning to take up the trail constituted the largest band of Virginians that ever set out at one single time for Kentucky. With them they carried the official books and records of the church, their treasured pulpit Bible and their simple communion service. These were carefully guarded, as if they had been the Ark of the Covenent. . .

Into Unbroken Wilderness. The first days of the slow movement of their long caravan was to the southwestward. Crossing James River and turning more directly westward, after some days they saw ahead the eastward slopes of the beautiful Blue Ridge. Later they reached the summit of the pass, their eyes beheld stretched out to the horizon westward an endless panorama of forest tops covering with the autumn-touched green of summer leaves the undulations of mountain and valley. Looking out over the mystery and silence of this unbroken wilderness, accustomed though they were to familiar commerce with nature, these brave home-makers were filled with awe. Reading their

feelings on their faces, Captain Ellis had an old negro strike up a merry tune on a banjo which was soon taken up by both whites and blacks down the length of the slow-moving caravan. So the pilgrims moved into the rougher and less understood reaches of their remarkable journey with courage and confidence.

At The Block House On Holston. Holston River rises west of the Blue Ridge in Virginia and flows southwest into Tennessee, where it joins Tennessee River. Near where Holston crosses into Tennessee the Craig caravan stopped at a wilderness post called Block House, after about three weeks on the road. There rumors from westward declared that the Indians were on the warpath. Though the Craig pilgrims were anxious to finish their trip before the rigors of winter set in, there was nothing for them to do but to await more favorable conditions. At Block House they found another pilgrim group, also intent on reaching the Kentucky land of promise. These Lewis Craig and his wilderness church assisted in the organization of another church. When Craig and his party left three weeks later, on reports that the Indians were quiet since the surrender of Cornwallis, they left this church which had been organized in the Holston. Later this church also moved into Kentucky, in a sense becoming a second "Traveling Church."

Cumberland Gap and Westward. Far back on the trail it had been necessary for the caravan to give up the pioneer covered wagons. Stuff that could not be carried on the beasts was sacrificed. Most of the women rode horseback, while others walked. Little splint bottom chairs, swung from pack-saddles, carried a child on either side, holding on as best it could as the path-picking horse brushed by the limbs of trees. The weather was now so cold and inclement that travelling became exceedingly difficult between the Holston to Cumberland Gap. Food became so scarce that at times almost nothing was had beyond the game which fell to their weapons. In the absence of wagons or tents, the cold and rain made their camps at night almost intolerable, even for people of such indomitable spirit. At this stage the journey became so difficult from cold and mire and flooded streams that an entire week was used in making twenty-one miles. But at last they reached the elevations about Cumberland Gap to which their weary eyes had looked forward for days.

Crossing through the gap where the Boone Monument now stands, and where a hardsurfaced road now passes, while a railway tunnel bores through beneath, they came into Kentucky about the first of December.

On To Gilbert's Creek. Passing over Cumberland Gap and down through the beautiful enclosed valley now occupied by Middlesboro, the Virginia Baptist Church folk took their course northward along the head waters of the Cumberland, which they crossed about where Pineville now is, whence they made their way along the rugged trail through two or three mountain gaps on out to Craig's Station and Gilbert's Creek. Arriving on an elevation overlooking Gilbert's Creek, two and one-half miles Southeast of where Lancaster is located, on the second Sunday in December, 1781, they held there the first regular worship at that place. Here they erected a church building, the ruins of which still clothe with unusual interest the brow of the naturally beautiful hill, from which an excellent outlook upon a lovely surrounding region may still be had. The hill is now an enclosed pasture and a few handsome walnut trees with a single great old cedar are among the forest growth which saves the place from a bald loneliness. While members of the Craig church, mostly moved northward later, enticed by the Blue Grass region nearer the present location of Lexington, leaving the Gilbert's Creek Church to be re-organized as a Separate Baptist Church, which was used about eighty years and is now dead, the location at Gilbert's Creek is worthy to be regarded as one of several Baptist shrines in Kentucky.

First Years in Kentucky. In 1781 there were five ordained Baptist preachers and one licentiate in Kentucky, but no preacher of any other denomination. The field of Kentucky was in possession of Baptists—Separate and Regular. The three churches established that year were "Regular," Severn's Valley, Cedar Creek and Gilbert's Creek. At the beginning of 1782 there were nine preachers, four having come over with the Traveling Church. Two "Separate" churches were gathered in 1782—South Fork or North Lynn and Forks of Dix River. South Fork was constituted under a large oak tree and seven persons joined by experience. Tradition says they were guarded to the water's edge by armed citizens, as Indians lurking in the forests

made it dangerous to appear in the open. This is the first account of baptism in Kentucky. In 1783 Lewis Craig and part of his followers moved from Gilbert's Creek to the north side of the Kentucky River and established South Elkhorn Church, Fayette County, which was the first church north of that stream.

Bush Colony Traveling Church. Howard's Creek (now Providence), in Clark County, was the second "Traveling Church" constituted in Virginia and transplanted on Kentucky soil. It was not, however, a settled church in Virginia as was Craig's, but was organized by the aid of Craig and his people from wilderness pilgrims they found waiting on the Holston. Lewis Craig's caravan passed this large body of people at Holston River and he gladly used the weeks spent there in preaching to them and organizing a Baptist church. This group of travelers were known as the Bush Colony. Having started on their way, they were encamped here waiting orders from Captain Billy Bush, who had gone on ahead to select land for the building of their homes. The Indians were so troublesome at this time that they were kept waiting three years on the river Holston (now Abingdon, Va.) At last a messenger arrived in August, 1783, with the message, "On to Boonesboro." They halted briefly in the cabins built and used by Lewis Craig and his church two years before and then proceeded to near Boonesboro, where forty families, nearly all related, were each given a "farm." They built a log house of worship, providing in it port holes through which they could watch for Indians and defend themselves from attacks. Tradition says the men of the congregation alternated in watching and worshipping. Before they erected this structure they met from house to house for worship. Sometime before 1793, they built a stone church, which they used for nearly a hundred years, when a larger frame house was constructed in 1870, one mile south of the old stone meeting house and three miles north of Boonesboro on the Winchester-Boonesboro Turnpike. The old stone church building was bought by the Negro Baptists and they still use it as a place of worship.

In the Slough of Despond. In the beginning of 1784 there were in the State eight churches, sixteen Baptist ministers and one Presbyterian. It was eight years now since the first settle-

ment had been made. It was a bitter cold winter. Snow lay deep on the ground for weeks. The settlers suffered much in every way. Corn had to be carried forty miles to be ground into meal. Between twenty and thirty thousand people had arrived and few had been gathered into the churches. These were immigrants who poured into the young colony at the close of the Revolutionary War. Having such a hard time keeping the wolf from the door, literally and figuratively, the preachers as well as the people lapsed into a sad indifference and a low spiritual condition. They neglected the assembling of themselves together. Religion was scarcely talked of even on Sunday. Jehovah seemed to have turned His face away from them and they could do nothing. During this year only one church was organized, Bear Grass, Jefferson County, and for eight years the only church within thirty miles of Louisville. However, it was one of importance, being situated in a large field of destitution in a section which was being rapidly populated. In Louisville sixty-three homes had been built, fifty-nine were in the process of building and one hundred cabins. John Whitaker worked alone, except for the chance aid of an occasional traveling preacher. He collected the scattered Baptists and in January, 1784, formed Bear Grass Church, six miles east of Louisville. John Taylor, a notable figure who was to play an important part in the drama of the next few years had come into the country by this time and settled on Clear Creek. It was in his cabin and through his influence that the first great revival of religion began.

First Great Revival. In the winter of 1784, realizing the low spiritual state to which Baptists had fallen, preachers and people began to hold meetings in the cabins of the settlers and before the winter was over "some tenderness of feeling began to be manifest and there was some weeping under the ministry of the word." The revival spread to other communities, and during that year and in 1785 all the settlements of the new country had come under its influence and once more prosperity and peace prevailed. The revival continued for two years. Clear Creek was constituted in April, 1785, with John Taylor as its pastor. This was the second church on the north side of Kentucky River. Several other churches came into being in this good year of grace that have played an important part in civil and religious

history of Kentucky—Cox's Creek, Washington, Great Crossings and others.

An Eventful Year. 1785 marks a turning point in the gospel trail which all the way seems to have been like the Kentucky River itself, sometimes flowing calmly forward on a direct course, but at others shifting its way through serpentine curves that seem almost as prone to move backward as onward. It is now the close of the first ten-year period since the first settlement at Boonesboro. There have been constituted eleven Regular and seven Separate Baptist churches, with nineteen Regular preachers and seven Separates. These occupied the whole of the country then settled, which was in two distinct sections, separated by a wilderness so infested with hostile Indians that communication between the two was infrequent and perilous.

Two Kinds of Baptists. Early in the year following the revival, the churches began to feel that they should unite in a general union for fuller fellowship and mutual aid. Here they faced a difficulty that proved to be serious, and which caused much confusion. Some of the churches were "Regular" and some "Separate," but all were true Baptists in the main sense of the word. This small difference of opinion started in New England, was brought down through Virginia and into Kentucky, and prevented the union of the young Kentucky churches into one association. Whether the Philadelphia Confession of Faith should be strictly adhered to was a question at issue in a Baptist gathering that year. More Regulars than Separates were present and the question was answered in the affirmative. This widened the breach between the two groups and kept them in a continual state of confusion for fifteen years. The Regular Baptists were Calvinistic and the Separates predominantly so. The Separates got their name from their being dissenters from the Congregational "State religion" then in New England. All dissenting denominations were there called "Separates": The term, as attached to Baptists, had at the beginning no particular doctrinal significance.

First Associations Formed. Messengers from regular Baptist churches met at the house of John Craig on Clear Creek in Woodford County, September 3, 1785, and organized Elkhorn As-

sociation, four churches entering into it: South Elkhorn, Big Crossing, Clear Creek and Limestone. This body was enlarged every year until in 1802 it numbered forty-eight churches and 5,310 members. One month later—October 29, 1785—the Salem Association was formed, with four “Regular” churches: Cox’s Creek, Severn’s Valley, Cedar Creek, Bear Grass. This association, reporting four churches and 123 members in 1785, grew to thirty-four churches and 2,500 members in 1802. These two associations were separated by a large tract of wilderness, beset by prowling savages, and there was consequently little communication between them. Salem for long seems not to have heard of the organization of the Elkhorn body.

Taking Stock of Ten Years. Ten years after the first church was founded and five years after the two association were formed, we stop once more to locate ourselves in the Trail. Three associations, forty-two churches, forty ordained and twenty-one licensed ministers and 3,228 members constitute the strength of Baptists (Regular and Separate) in the “Western County of Virginia,” which was the next year to become the Commonwealth of Kentucky with a population of 73,677, making one Baptist to every twenty-three people. Political excitement over the forming of the State Constitution, the slavery question and trouble with the Indians, seemed to have absorbed the thoughts of all the next year, as little was done in religious life and a downgrade movement started that continued until the dawn of the new century.

1800 and a Gloomy Outlook. Before turning into a new century, it may be good to look back on the almost twenty-five years of rough, rocky road we have stumbled over, and perhaps breathe a sigh of relief that “Grace has brought us safe thus far and grace will lead us on.” Nearly twenty-five years of “enduring hardness” as “good soldiers” to subdue the wilderness and plant the standard of the Cross. So far 116 churches have been formed. Some have been dissolved for various reasons. A condition more difficult than any of the struggling churches had yet experienced confronted them. For them the sun of the eighteenth century sets behind a cloud. The American colonies at this time were enamored of all things French, owing to the sympathy and help extended to them by France in their struggle for political

liberty. So the infidelity, licentiousness and immorality of that then God-hating nation, had their pernicious influence in America—from the State of Maine to the fartherest log cabin in the wilderness. Voltaire and Volney, French writers of genius and education, had more influence with men of learning and wealth, but Tom Paine's "Age of Reason" was the most powerful of all infidel books among the uneducated. The country was "sowed down" with this vicious literature, while Bibles were scarce, religion was scoffed at, preachers seemed paralyzed and churches were almost depleted. Everywhere spiritual deadness and despair shed their gloom. In one of the best churches in Kentucky, only one man was baptized in five years and he was turned out two months afterward. Voltaire boasted that Christians had been 1800 years building up Christianity, but he would destroy it in one generation. Did he? Spencer says, "There was everything to discourage the Christian laborer, but relying solely on the promises of God, for the night was too dark to see even a little twinkling star, the humble servants of the Most High, went out to bring together the straying and panic stricken sheep." "Faith is the victory that overcomes the world." John Taylor, William Hickman, Joshua Morris, John Shackelford, William E. Waller, and many others of like faith were the Gideons who in those days arose in the strength of the Lord and called upon the name of Jehovah for deliverance, and soon boasting infidels were crying for mercy at the feet of Jesus, the profane praising His name, the scorner and scoffer becoming flaming evangelists of Him they had scorned. All this in the space of two years.

The Light Breaks.

"It is just as clear as can be
That God loves and freely gives
To the other States His blessing,
But Kentucky's where He lives."

"Beneath every cloud there is a silver lining," so the poet says, and it must be true, but there must be an omnipotent hand to reveal it. This was the case 1800-3 in Kentucky. The windows were opened, the blessings poured out from Heaven and a great revival spread like a forest fire over Kentucky, Tennessee and Virginia. The Presbyterians and Methodists united in battle

array against Satan and the Baptists in their own particular way gave him a mighty chase. The Holy Spirit had many ways of expression, as sinners were stricken under weight of their convictions, jerking, barking, falling in unconsciousness, running, rolling and dancing. The Shakers of New Lebanon, N. Y., having heard of all these things, sent missionaries to Kentucky. These exercises were not indulged in so much by the Baptists. They held meetings from house to house and on Saturday and Sunday at the churches. Spencer says, "Now ensued the golden age of Kentucky Baptists. Their divisions healed. Universal harmony prevailed and they were in the midst of the most powerful revival of religion that ever had been witnessed by them or their fathers." On the abatement of the revival Baptists had made a gain of ten associations, 111 churches and 10,380 members.

After the Storm the Calm. The whole land seemed regenerated. Christians forgot their petty differences and the Gospel Trail in Kentucky started to climb upward once more. The future seemed full of hope and encouragement. They had so far conducted missionary work in the destitute places of their own State and sent some men to the neighboring States. At the meeting of the Elkhorn Association a request was sent up "to send missionaries to the Indian tribes." John Young was sent. We have no record of his work, but he returned and was a useful preacher in Greenup Association. At the same meeting steps were taken to support three aged ministers. Perhaps the most important change brought about by the revival was the union of the Regular and Separate Baptists, lack of which had from the beginning been a barrier to the full influence of the Baptist movement along the gospel trail in Kentucky. They found terms on which churches could agree, and took the name of "United Baptists." This heavenly state was not to continue long. Satan had ingenuously smuggled in some false and queer doctrine, in connection with the union, which lost to the Baptists one governor, one preacher, one church and a few private members.

Points of Interest Along the Way. During the next twenty-seven years clouds and sunshine alternated, but God's guiding hand was leading in a miraculous way toward the first golden jubilee 1831. Infidelity and all its attendant evils, which had been smothered by the big revival, now burst out afresh and

for seven years the souls of the faithful were tried—and strengthened by the trial. The year 1808 was said to be the darkest yet in the new country. Elkhorn Association churches reported only nine baptisms and in eight other associations only twenty-two were reported. But God heard the cries of His faithful stewards of the Word and sent an outpouring of His Spirit in another great revival in 1810. This began in Long Run and continued three years, spreading slowly over the State. Since the revival ending in 1804 there had been a gain of only sixty-seven churches and 1,105 members.

Missions and Anti-Missions. This story, not intended to be a complete history (as many have already been written), may only offer a synopsis of this great era in the life of Kentucky Baptists. As a background we will quote a passage from the Genesis of American Anti-Missionism by Dr. B. H. Carroll, Jr.: "This State has ever been in theological as well as profane history, a dark and bloody ground, the storm center of controversy." "When Kentucky's two extremes shall have tempered each other and the fierce fires of battle have been moderated to the warm glow of fraternal love, and all her exhaustless store of energy shall no longer need to be directed to the uprooting of every plant which our Father hath not planted, but to ending and cultivating the one He has planted, how speedy and magnificent will be the growth." Despite all opposition and ignorance and the powerful influence of Taylor, Parker and Campbell (anti-mission seed sowers), foreign missions took root and continued to grow throughout the distressing years of controversy. God sent another much-needed revival in 1817, by which the broken and depleted ranks were renewed and the work went on—a decade of splendid prosperity. Ten associations were formed and the Baptists numbered 31,639, while the population had grown to 564,317. This gave one Baptist to every seventeen of population.

Campbellism. "But the tares had been sown among the wheat." Campbellism thrived and general confusion reigned everywhere. This caused a deep-felt desire for a better educated ministry. So on Jan. 15, 1829, just a hundred years ago, the Legislature granted a charter for Georgetown College and its first session opened in the fall of that year. We will skip over this unpleasant period of disturbance, which affected every as-

sociation and retarded progress along the gospel trail in Kentucky many years. Scars of it remain to this day. God's all-seeing eye was upon this rich and beautiful "new West" and His hand was holding it firmly for His own ends in future days. Another revival swept the country in 1821, making the fourth that had come practically every ten years, just in time to give the needed power and Christian faith to combat some impending danger. Many members gained through this revival were lost to the Campbellites as their statistics show that in 1830 they had eight to ten thousand. Baptists were the most numerous denomination in the State at this time, but not as heretofore equal to all others combined.

Western Recorder Established in 1825. A significant act of this period, just before the first jubilee year, is celebrated the following: "In December, 1825, Spencer, Clark and George Waller commenced the publication at Bloomfield, Ky., of a periodical called Baptist Register, which name was afterward changed to "Baptist Recorder." Spencer says of it: "The object seems to have been to expose the errors advocated by Alexander Campbell." This paper, through its century of service, several times changed ownership, editors and names, also its place of residence, but never has it changed its principles of loyalty to the Word of God, so well expressed in its motto, "Earnestly contend for the faith once for all delivered to the saints." Never under all its editors has it once failed to be true to its trust as a witness to revealed truth. It is now the Western Recorder, and although a hundred and four years old, is growing more vigorous every day, bearing witness to the truth of the Scriptures, strengthening the faith of Christians and holding forth the Word of Life to a constituency perhaps more far-spread and certainly including more ministers than that of any other Baptist paper published today.

Recapitulation. It has been the desire of the writer in this chapter to draw a picture of early days, of sacrifice, of danger, of loneliness, of heart burnings, of hardships through which our forefathers had to pass as they "blazed the trail," that Baptist feet might "follow in their train" and keep pushing on and on with the gospel till every mountain cove and every hilltop shall know the story of Jesus. But space is limited and ability

too small to reproduce all the riches of Kentucky Baptist history as it has unfolded its pages along the trail of the friendly and unfriendly years. The author's fondest hope will be realized if a desire has been awakened to know more about this historical old commonwealth, and of the courageous men and women who founded it and nurtured it on the word of God—for they were our Baptist forefathers. Was not Kentucky born Baptist? Thanks to persecution and religious intolerance in Virginia at the hands of the State Church, it was. Men whose loyalty and devotion to God, above every human institution, men who suffered persecution and were ready to die, if need be, for their convictions, men who scorned the dangers and privations of the wilderness, these were the men whose feet first trod the Gospel trail into Kentucky. It is a rich heritage that has fallen to us. Under the banner that they carried will we "carry on" until every Baptist home from "Mills Point to the Big Sandy" and every loyal son and daughter will say:

"We've learned the lesson you have taught;
The torch you threw to us we caught."

CHAPTER II

Building the Kingdom

1831-1881

“Upon the wreckage of thy yesterdays
Design thy structure of tomorrow.
Lay strong cornerstones of purpose and prepare
Great blocks of wisdom cut from past despair.
Shape mighty pillars of resolve to set
Deep in the tear-wet mortar of regret.
Believe in God—in thine own self believe;
All thou hast hoped for thou shalt yet achieve.”

First Golden Jubilee. The Israelites of old were told to hallow their fiftieth year. While we have no such command given to us, we consider it a notable occasion when we reach the half century mark in any endeavor. In Christian life we feel that the Lord has led us on in all we have accomplished and that we should in gratitude stop and offer a prayer of thanksgiving and praise. Looking back, we see the hills and valleys, over which our Kentucky pilgrim Baptists trailed, through the “Valley of Despair” perhaps, but never the Valley of Doubt, and sometimes on “Delectable Mountain, where they could behold at a great distance a most pleasant country, beautiful with woods, vineyards, fruits and flowers, springs and fountains.” We are thankful now that every valley had a hilltop, and even though they did not have a concrete highway through Cumberland Gap or a new model Ford car to speed them on their way in comfort, they never faltered in their onward march.

Pass the Half Century Mark. Having sounded the trumpet of the first golden jubilee, the Gospel wayfarers said with Paul, “This one thing I do, forgetting those things that are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” They entered this new era facing the task of building up the walls of Zion, so ruthlessly torn down by Campbellism, and with a bitterness of spirit aroused in the Campbellite discussion which was not conducive to spiritual edification.

Kentucky Baptist Convention. Feeling the need of a closer union of the churches, so that they might present a more solid front to the enemy, two ministers of consecration and vision, Rev. Silas M. Noel and Rev. J. S. Wilson, called together messengers from the churches in March, 1832, "that they might execute plans to supply destitute places with the gospel." Thirty-seven met in Bardstown and adopted a constitution. With only \$200 in the treasury, they sent forth evangelists with the gospel message. At the next meeting, held in Lexington, ninety weeks of labor was reported by ten missionaries, who had baptized more than four hundred converts and collected six hundred dollars. The next two meetings of this organization gradually dwindled in attendance and receipts, so that it disbanded in 1837. Another and more permanent State organization was soon to take its place.

Service and Hindrances. Several things combined to kill this "Convention." First the name itself. The only knowledge they had of the word was connected with political gatherings, and in the minds of those early-day preachers there should not be any resemblance between the two. Others objected to any "man-made" society that might try to take away their liberty of action. Most churches were divided on missions and anti-missions. Under these adverse conditions the house divided against itself, could not stand. In its short life the Convention paved the way for the next effort at organization. It made certain surveys and gained information about the critical condition of churches and how badly they needed discipline. It gained information of the great field for evangelization in large sections of the State and of the great need of a better educated ministry. It sent forth a call for Christians to cease their bickerings and unite in one concerted effort to take Kentucky for Christ.

Separation. Many in the Baptist ranks had embraced Campbell's doctrine in regard to Missions. Dr. Spencer says, "Had all anti-missionaries been cut off at the same time the Campbellites were excluded, there would have been about 7,000 fewer Baptists, but it would have strengthened them in power of recuperation." Previous to 1816 there was not an anti-missionary church in Kentucky. There were six missionary societies. Many associations were contributing to Foreign Missions through the Board of

Foreign Missions in Philadelphia. When Luther Rice visited Kentucky in 1815 the contribution to his plea for Burma was larger than in any other State. But Alexander Campbell stepped on the trail and fabricated a cunning snare for unwary Baptist feet. We know the result of his teaching. Jesus said, "Go ye into all the world and preach the gospel." It is also recorded, "But if ye will not obey the voice of the Lord; then shall the hand of the Lord be against you." The hand of the Lord was against the Baptists so long as they were not in fellowship on the missionary question. They were with us, but not of us. Experience has taught that we cannot tie a limb on a tree and make it grow. Both limb and tree have nourishment from the same roots in the same soil. People who are religiously bound together in name only cannot long remain as one. Paul, who was grieved over the division and contention of the church at Corinth, wrote, "Come out from among them and be ye separate." Gradually the missionaries and anti-missionaries separated. Antis, Primitive, Two-Seed, Predestinarian, Original, Old, Old School, Particular, Regular and other kinds withdrew. They took with them 7,877 members, seventeen associations and 204 churches. The Missionary Baptists at this time (1840) had 59,302 members, thirty-nine associations and 625 churches.

General Association Organized 1837. Having despaired of accomplishing what they desired by the "Convention" and realizing "that something must be done," a few brave souls, driven on by the dire necessity, as they saw it, of saving their beloved denomination from calamity and depending on the Holy Spirit for guidance, sent out a second call to the district associations to "send messengers to consider the question of State Missions and to devise the best methods of promoting them. These messengers, fifty-seven in number, met in the First Baptist Church of Louisville, October 20, 1837, and organized the General Association of Baptists in Kentucky. Twelve articles comprised the Constitution. Article 6 provides that, "At each meeting there shall be elected by ballot, a Moderator, Recording Secretary, Corresponding Secretary and eleven managers, who shall constitute a Board of Directors for the management of all business of this association during the recess of its annual meetings and annually report to the same their proceedings." Thus with the birth of

the General Association there was the birth of the State Mission Board. The ninth article provides for "a general agent who shall survey all destitute fields and also raise funds and in every way promote the designs of the association for which he shall receive a reasonable support."

Four Objects Specified. First was to induce churches to support their ministers, especially in the destitute places of the State. Second, to foster education in the ministry and among the people. Third, to distribute the Bible among the people and fourth, to support Foreign Missions. "Let us not forget our prayers and the alms ascend before God in behalf of the idolatrous millions of earth. Foreign Missionary operations of modern times owe most of their success, under God, to the Baptists" These words were written ninety-two years ago. These daring men returned to their homes, feeling that satisfaction of mind that comes when a duty is well done, but knowing well the bitter antagonism they would have to suffer from not a few of the churches. Of forty-three associations, only nine were represented at the organization (1837) and three years later from fifty associations, only eleven endorsed the ideas of the Association.

The Sun Shines Brightly. During the organization of the General Association in the First Baptist Church of Louisville, 1837, another revival broke out and lasted for six years, spreading throughout the State. In 1840, when the revival had continued for three years it was found 17,761 converts had been baptized. The General Association was holding its third annual meeting. Those opposed to Missions had gone their way. After twenty years of division and sub-division, Baptists were rejoicing in hope that Brotherly love would continue and the cause of Christ suffer loss no more. Jehovah was fulfilling his promise, "Be of good comfort, the God of Love and peace shall be with you." There was great concern for a revival. The hearts of the people were warmed by the revival then the General Association was formed through which they could systematize and direct their efforts to extend the gospel into every nook and corner of Kentucky. Thus started our State Mission work, about ninety years ago. Missionaries were sent out in the associations. Revival meetings were held everywhere, cottage prayer meetings and

house-to-house evangelism being added. A glorious ingathering of souls followed.

Other Causes Fostered. Bible societies were formed, the object of which was to circulate the Scriptures in all languages and to give it more adequate distribution in our own land. Education began to be given more attention. Georgetown College, which had been founded in 1829 by Elijah Craig, but which had not been developed because of differences and divisions in the churches, now took on new life. In 1845 it had a good attendance, including twenty-seven ministerial students. Dr. Rookwood Giddings traveled over Kentucky gathering endowment funds. In less than a year he had received \$80,000. In 1850 Bethel Association founded Bethel College at Russellville. Interest in education now developed faster perhaps than any other Baptist co-operative effort.

Contributions during this time were marvelous. Representatives of various benevolences visited among the churches, and church building was greatly aided in this way. But as yet the financial ability of the people could not cope with the rapid growth of the Baptists. Dr. William Vaughn, agent of the American Sunday School Union, came to Kentucky and established about one hundred Sunday-schools in 1831. "Baptists were slow and cautious, even after they had been approved by other denominations. Sunday-schools were new institutions and Baptists delayed adoption of them till they could satisfy themselves that "such schools would be for the glory of God as well as temporal good of man." (Spencer). So it was not until 1854 that the first notice was taken of them by the General Association. Then they urged the opening and maintaining of Sunday-schools in all the churches. By this time the American Sunday School Union was in disfavor because their literature was not in accord with the Scripture teaching as Baptists believe it, and in 1858 a new Union was formed called the Southern Baptist Sunday School Union. This was in spirit, though not formally, a lineal predecessor of our present great Sunday School Board.

Gospel Trail to Indians and to China. The Indian Mission Association was formed in 1842 and the Board located in Louisville. It was supposed to be financed by all the Mississippi Val-

ley States, but Kentucky Baptists gave more to its support than any other State. Rev. Isaac McCoy was Corresponding Secretary. It was through his influence that the society was formed and he spent his long and useful life preaching, colonizing and living among Indians. By this time Kentuckians had taken the Gospel into their own lives and, obeying its precepts, had forgiven their enemies, forgetting the tomahawk and the scalping knife that had laid low their preachers and ruthlessly taken the lives of innocent women and children. They now gave the "cup of salvation" in all its purity and sweetness to the Red man. The Kentucky Foreign Mission Society, having changed names and locations several times, was operated for the support of Rev. I. J. Roberts, missionary to China. It was also located in Louisville. Its receipts of about \$1,000 per year, supported by direct correspondence Bro. Roberts and his several native helpers during its existence. In 1851 it was dissolved and its work turned over to the Foreign Mission Board in Richmond, Va., which had been formed for the purpose of managing the foreign mission work of the whole South.

Problems of the "Forties." In the early part of the forties the churches lost much of their strength by the Mexican War, the gold rush to California and the disturbance over the question of slavery. Also a financial panic almost paralyzed religious work and no missionaries could be sent out, the churches being barely able to meet their own needs. Notwithstanding all drawbacks, the next decade was entered in the midst of prosperity and growth. The spirit of the Lord hovered over the land and a gracious revival was in progress. This was the seventh revival of the kind since 1785, seemingly a token of approval from God to faithful Baptists for their strict adherence to the truth of His word at all times. "That they may walk in my statutes and keep mine ordinances and do them; and they shall be my people and I will be their Lord." During this decade Temperance became a subject of much interest and discussion. Societies of various names were organized throughout the nation. The first legal measure to regulate the sale of liquor in Kentucky was by the legislature of 1851, and the preachers in their pulpits and the churches took such action as they thought best to promote temperance. Churches were agitated and in the more illiterate

parts of the State there were splits and divisions and in some cases the advocates of Temperance were excluded.

Approaching War Clouds. As the Gospel Trail approached the Civil War period and Reconstruction days, we find these religious pioneers strong and of good courage. The strength that is born in the deep silence of long suffering hearts was their stay and comfort. The wise counsel of the General Association had won confidence. The work of supplying their own State with the Gospel was going steadily on, and to the present day it should be the policy of every State to strengthen its own base first. While political excitement ran high on account of the coming national presidential election, in which Kentucky's own son, Abraham Lincoln, was the central figure, the churches of Christ prayed for peace and labored for the salvation of souls. Ministerial education improved. Through Georgetown and Bethel colleges a number of young ministers had received the advantage of education, who "went everywhere preaching the Word." About twenty missionaries were employed by the General Association to go out into the "highways and hedges." Something more than \$14,000 was given for Kingdom causes in 1860. Special effort was made to supply the Negroes with the Gospel and give them a place on the Trail with their masters in hearing the Gospel. Many of them were members of the white churches.

Through Storm to Sunshine. Numerical growth of Missionary Baptists on the threshold of the Civil War was phenomenal. There were 84,403 members, forty-four district associations and 880 churches. They had gained 20,000 new members in the last twenty years. After nearly twenty years of continued favor in temporal and spiritual affairs, the Gospel Trail in Kentucky reached a point over which we should like to draw the curtain. A halt was called and the Gospel Trail baggage practically all laid down. Kentucky suffered most in the Civil War from the conditions incident to its being a border State. Blue and Gray in Kentucky were rocked by the same hand in the same cradle. Brother fought against brother and friend against friend. In the churches it was embarrassing to try to worship. Every church was divided. Public worship declined and church members became badly demoralized. But after the storm had spent its fury, and the "boys" came home, strange to say, they met in

the house of God as friends and brethren, in full Christian fellowship, regardless of what uniform they had worn from 1861 to 1865. The four years of distress and sorrow had seemingly brought to them a sense of helplessness and humility. The people were ready to "forgive as they hoped to be forgiven." The way was thus prepared for another revival of religion, which started in 1864. Negro Baptists now began to separate from the whites and to form churches of their own. This they were encouraged to do by the whites. It was several years before the separation was complete, but within five years after the war, they had formed the General Association of Colored Baptists. Fifty-six churches and 12,620 members composed the association.

Picking Up Again. The losses sustained during the war were great, but "when blessed fellowship which the Spirit of God alone can give" was restored, the broken Gospel Trail opened again for a steady forward movement in building the Kingdom, which in Kentucky was now almost in sight of the century mark. Baptist losses during the war period were about 40,000, but were overbalanced by gains from the revival of 1864, and by 1870 the Kentucky church membership had reached 87,127. Contributions during the war period were: 1860, \$14,099; 1861, \$8,313; 1862, \$2,154; 1863, \$3,449; 1866, \$33,279. Note that the first year after the guns of war "ceased firing" more than twice as much was given than in any previous year, despite the loss of slaves and personal property which left so many people financially depleted. History says, "A great zeal for the salvation of sinners pervaded the churches." This is another illustration that the prime business of the church is through life and word to bear witness to Christ. When we do that, sinners are saved, God smiles and all is well. In this last decade of the first century of the Gospel Trail in Kentucky, a total of \$164,666 was given to State, Home and Foreign Missions and Sunday School work. The Seminary was moved to Louisville from Greenville, S. C., in 1877 and Kentucky had raised almost the whole of her pledge to the endowment, which was \$300,000. We are always looking to the future. The present does not satisfy us. Our ideal, whatever it may be, lies farther on. And so we enter the new century still building the Kingdom.

CHAPTER III

Extending the Kingdom

1881

"The moving finger writes; and having writ,
Moves on; Nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a word of it."

Passing the Century Mark. The moving finger of time has written a hundred years of Kentucky Baptist history in God's Book of Remembrance. The years have come and gone. Generation has followed generation. The Gospel Trail in Kentucky can be likened unto Tennyson's brook, "Men may come and men may go, but I go on forever." Yea, the Gospel Trail has broadened and deepened until in this good year of our Lord, 1929, it is like the majestic river that serves as its northern boundary. That is, it nurtures unto fertility many a field in its own State, flows onto other States, joins with the waters of other rivers in its course to the sea, and there mingles in a commerce which carries on to other shores. We cannot linger with the grand old pioneers. But to have learned of their noble deeds of heroic sacrifice in laying the foundation on which we are building, is to appreciate more justly how precious and dearly-bought is the heritage we have from them. It is as a girdle to strengthen our hearts, through appreciation of what they did, to build more faithfully for the Christ through whom they did valiantly. An old man, after he had crossed over a broad, deep chasm, turned to build a bridge over it, was asked why should he build a bridge when he was already safely over?—

"The builder lifted his old gray head—
Good friend, in the path I have come, he said,
There followeth after me today
A youth whose feet must pass this way.
This chasm has been as naught to me,
To that fair-haired youth it may a pitfall be.
He, too, must cross in the twilight dim,
Good friend, I'm building this bridge for him."

Thus we of the twentieth century are building bridges on the Gospel Trail for those who follow us as we now are crossing on the bridges of those who have gone before.

Extending the Kingdom. For ninety-two years, since the organization of the General Association of Kentucky, and since State Mission work was begun, Kentucky Baptists have been extending the Kingdom of Christ within their own borders. Realizing the great possibilities that were theirs to take and hold Kentucky as a storehouse from which America and the world may receive the Bread of Life, the far-sighted men of past generations builded wisely and well as they resolved "to supply destitute parts of the State with the gospel." The underlying principle of extending the Kingdom is preaching the gospel to those who have never heard and also to those who have heard and accepted it that their faith may be strengthened and the image and life of Christ developed in them.

The Inconspicuous Nature of State Mission Work. The Lord teaches us not to expect the Kingdom of heaven to come "by observation." Whether this generation shall have eyes to see it is a matter of deep concern, but missionary work almost nowhere on earth is done in conspicuous places. And even if in a conspicuous place, the place itself does not know of the work. Foreign Missions and Home Missions, as well as State Missions, do practically all their work among people and in places that do not attract acclaim from the world or appeal to its admiration. The only difference is that we can idealize work for the Indian in Oklahoma or among the Chinese in Canton. But it is otherwise with the tedious job of drawing together a band of worshippers in some little neglected community or some little neglected corner of a city. No romance here. It is too near at hand. Nor is there any romance in missions among Indians and Chinese—to the men and women who actually do the work. Just sin, weakness, suffering and often sordid conditions, and the wrestle to bring the hearts of these people to know the Christ who will save and cleanse them and bring them into lives that replace the sordidness of sin and selfishness by that which is pure and clean. Our ability to appreciate and support the modest endeavor of State missionaries to save and strengthen the neglected and disadvantaged among Anglo-Saxons in Kentucky, who are our own

kinsmen according to the flesh, is an unsurpassed test of whether we are supporting the work of missions among other races through faith in the power of Christ to save all men—whether white or yellow or black, whether a naked savage in Africa or a sin-marred Anglo-Saxon. We must beware of minimizing mission work that is not eye-filling. None of it is eye-filling, according to worldly standards. But it has in it the supernatural power of God to lift up men and bless them. In the almost unnoted work of our missionaries in Kentucky today far more is being done to bless and make strong this commonwealth in the years that lie ahead than is or can be accomplished both by the State and the National Governments. He who “despises the day of small things” in missions is not wise, and by his attitude shows that he has not learned the mind of Christ.

Why Is State Mission Work Never Finished? Good people sometimes ask if we may not expect missionary work in our own land or in our own State to be finished, so that missionary endeavor may be centered exclusively on the lost of other lands. To ask this question implies a lack of understanding of how the gospel works among men. Our Lord did not say nor does the Bible teach that the work of witnessing to Him, bringing men to Him and building them up in Him, will ever be finished anywhere until He shall come again to reign upon this earth. The contrary is taught in the Parable of the Tares and repeatedly elsewhere. “Jerusalem, Judea, Samaria and the uttermost parts of the earth” are the fields and will be to the end. Why is not the State Mission task completed? (1) Because we have never at any one time supported it and are not now supporting it on a scale large enough to permit it to plant the gospel and build up churches in half the communities in which such service is needed. (2) Because if we did this (as we ought), the next generation would constitute a new missionary field. Children are not born Christian. Temptation and sin will mar and mislead them and Satan will, if allowed, destroy the next generation, just as he seeks to ruin every generation. Civilization is not Christianity. Culture is not salvation. (3) Because it is nonsense to talk of Home Missions or State Missions being done, with 40,000,000 persons of responsible condition without Christian profession in America, and more than 1,000,000 of these now in Kentucky.

(4) Because every industrial and social change is a new call for State Missions. Industrial population concentrates around cities, lumber camps and coal mines—a State Mission problem there to set up the church of Christ. Many rural communities give of their best to city and town—a State Mission problem in the country to aid the churches to readjust their efforts to the new conditions. When one imagines the need of missionary spirit and service will ever be finished anywhere in this world where men and women and children are, his imagination has led him astray. There is more State Mission work needed in Kentucky today than ever, because there are more people, more temptations, more opportunities. Also God has given us more means wherewith to render such service. Let us not fail to do it.

What Is State Mission Work? Dr. R. C. White in his report on State Missions at the 1928 meeting of the General Association says, "It is the heart of all denominational constructive and cooperative effort. It reaches out with its many arms of power and touches the centers of life in the cities, villages, little and big churches all over the State." It is a large and by no means easy task and the challenge to Kentucky Baptists of this generation. Every Baptist should have a part in it, not only in substance but in self-giving, for every Christian should be a personal soul-winner. Blessed will be the time when Kentucky Baptists shall place into the treasury of our State Board the necessary funds and say, "Go, seek out all the destitute places, send missionaries, plant churches, build houses of worship, foster Sunday-schools, establish mountain schools and train in every Christian service."

Begin at Jerusalem. "Enlarge the place of thy tent and let them stretch forth the curtain of thine habitation; spare not, lengthen thy cords and strengthen thy stakes." We are in accord with the words of a noted writer who said, "The race of mankind would perish did they cease to aid each other. We cannot exist without mutual help. All therefore that need aid have a right to ask it from their fellow men and no one who has the power of granting aid, can refuse it without guilt." One-half or more of the area of Kentucky is comprised in the Cumberland mountain region in Eastern Kentucky and those rugged and broken hill sections, mainly in the Southern part of the State,



Cumberland Gap

which extend far westward—indeed practically to where Cumberland and Tennessee Rivers turn their twin course northward through West Kentucky to the Ohio. It is claimed that nine-tenths of the people are Baptists, therefore peculiar asset and responsibility of our great denomination. There are in rural Kentucky and in many towns more Baptists than there are persons who profess all other religious beliefs combined. Many of our people live in districts in which they have advantage neither of school or church. Whole counties without a church of any kind are found. In these disadvantaged sections but also in cities State Missions in Kentucky has brought to the Lord its tens of thousands, but the end of the trail is not yet. There are whole associations in Kentucky today where scarcely a church came into existence except by the help of evangelists and missionaries of the State Mission Board. Churches can also be named in cities, now strong and conspicuous, that were planted and started on their way by the blessed service of the Missionaries of the State Mission Board. Our workers stumble along as best they can under heavy loads. They need words of cheer, prayer, sympathy and a living support. The State Board has done all in its power to extend the Kingdom and yet finds itself unable to take advantage of scores of inviting fields or answer all the urgent calls for help.

The Call of The Cumberlands.

I saw the mountains stand,
Silent, wonderful and grand,
Looking off across the land
When the golden light was falling
On distant domes and spires.
And I heard a low voice calling
Come up higher, come up higher.

It is not generally known, but it is true, that the mountain area of Kentucky is larger than that of any other State in the Southern Baptist Convention. Comparing with Western North Carolina, the western end of North Carolina is the narrow end; but the eastern end of Kentucky is the main mountain area, and it is the broad end. A journey from Cumberland Gap to the northermost reaches of Kentucky is almost 200 miles. Of the

42,598 square miles in Kentucky, distinctly more than one-half, is comprised in the mountain areas of the State. A line due South from Cincinnati across the State will cut off an area on the east side all of which is mountainous. At the same time several counties up near the Ohio River, and a still larger number down near the Tennessee line, lie west of this imaginary line. In the Southward reaches of the State the mountains extend west through all of the counties lying South of the Cumberland River, and on West to Bowling Green and Mammoth Cave, and then Westward.

Highland Isolation. Perhaps a better single word could not be found to describe the conditions under which mountain folk in the South live than the word "isolation." And in no other section of the Highland South has this term been so applicable as it has within certain extensive areas of the Kentucky Cumberlands. This isolation has gone on from pioneer days to the present moment. It is just now for the first time in process of being broken up. It is being accomplished by railroads and the mining and lumber industries, and within the last two or three years by the completion of hard-surfaced roads into every larger unit of mountain territory. Less than ten years ago we had sections in the Kentucky mountains where such roads as existed followed along the rock bottom of a mountain stream for miles at a stretch. There were some places where a whole county could scarcely be said to have a road at all in any adequate sense. In one of the counties in which a mountain mission school is located, Dr. Albert E. Brown, long the beloved superintendent of Home Mission Schools, said that he had seen horses plastered over with mud to the last square inch of their bodies in floundering through the worst mud holes along the trails in mid-winter. Dr. Brown declared that he knew of instances in which horses had drowned in the mire along some of the worst trails.

What This Isolation Means. Happily these conditions, even in the most remote regions, are now being remedied. Such conditions shut in our mountain cousins and shut out the outlander. They shut out man's modern civilization both good and bad. They shut in the highlander to his stalwart self-reliance, and his reverence for the God who made the majestic hills. But they also

shut him in to certain primitive conditions and privations that much need to be changed and that must be changed, if the mountain youth are to have a fair opportunity to master the encroaching civilization instead of being mastered by it and pulled down by its sins, when that civilization, seeking gain, noses its way in by railway or automobile running over smooth surfaced roads. This isolation spells individualism. In the churches it spells lack of incentive to co-operate in Christian endeavor. The outlander would be individualistic too if he had lived behind the ramparts of the great hills, shut off from the currents that move beyond them. The outlander's bee hive life has taught him, sometimes freed him to learn, how to co-operate. Since these highlanders are Baptist in outlook and faith, the adjustment which needs to be made now that they are being brought into fuller contact with the outlander mode of life from outside, are peculiarly a Baptist opportunity and responsibility. Baptists have been working at it. But they have not wrought in a measure commensurate with the opportunities, whether considered from the standpoint of the needs of many of the little churches amid the great hills, or from the standpoint of the needs of the dreaming boys and girls of the Highlands, that they may have an opportunity to realize their dreams in terms of training for life with service to Jesus Christ and to society. There is a spiritual opportunity for Baptists of Kentucky in these great mountain regions. It is an opportunity adequate to justify on their part unflinching devotion, sustained liberality, and the most devoted effort.

Watered by Many Streams. A large section of the State of Kentucky is made up of a congeries of picturesque mountain ranges, running northeast and southwest, and of fertile valleys through which flow many winding streams. The mountain region of Eastern Kentucky was known to the Indians as "Ouasiotos." It was re-named by the white man "Cumberland," as is also the Cumberland River which has its source in streams that drain the wooded slopes of the massive mountain backbone which makes the Kentucky-Virginia boundary line in southeastern Kentucky. The river flows with many a serpentine twist and turn amid native forests in a general westward and southwestward course into Tennessee, via Nashville, and then back again

into Kentucky where it empties into the Ohio, a short distance east of Paducah and only a few miles from the mouth of the Tennessee. The Tennessee River, its twin sister, rises properly at Rabun Gap in North Georgia, but its tributary waters also flow down the next valley across in Virginia, ten miles away and the Tennessee itself in its westward reaches follows much the same rugged course at the Cumberland, finally finding its way northward into Kentucky and joining the Ohio at Paducah. The Licking River was called by the Indians "Nepernine" and was known by the early settlers as "Great Salt Creek." Its present name is due to the many salt licks along its banks, to which once came the wild beasts in search of salt. The Big Sandy River of today was to the Indians "Chatteraway." It rises in southwest Virginia and breaks its way through the Allegheny range between deep and picturesque gorges, following northward into the Ohio at Ashland, Kentucky. It was a favorite stream with Indians and the pioneer, flowing through stately forests whose banks were covered with beautiful blue grass. This fascinated the early pioneers and made a fairy tale to be spread abroad by those who returned to their old homes. A map of Kentucky presents a network of rivers, all rising in the Cumberlands and all emptying into the Ohio. Nature has changed but little with the passing years, but man has discovered the wealth that lies beneath the mountains. The mountains of Eastern Kentucky are marvelously rich in far extending and thick veins of bituminous coal. Industry and commercialism have now become vocal in these places. Scores and scores of coal mines are being worked along the rivers and up the coves. Thousands labor in the mines who have scarcely heard of the great Maker of the mountains. Into these camps have come people from the ends of the earth with them their own ideas of morality and religion, exerting a demoralizing influence on native Americans. Who can say that God has not sent this Foreign Mission material to our very door to test at close range the missionary heart of Kentucky? Shall we stand the test and give these foreigners a place in our pursuit of the Gospel Trail?

The Call of Highland Youth. Thousands of boys and girls in our mountain areas and in other sections of Kentucky are pleading for a chance to live a larger life, a chance to help their

fellow man, to rise above feuds and strife. They need to be educated under Christian auspices that Baptists should provide for them. Neither piety, virtue or liberty can long flourish in a community where the education of youth is neglected. God has so ordered that men being in need of each other should learn to bear each other's burdens. Many mountaineer parents are anxious for their children to have an education, even more than boys and girls themselves are anxious. By far the larger per cent of the mountain people are Baptist inclined. They desire their children to be trained under Baptist auspices, but if Baptists do not provide for this training, they will send them elsewhere. Or, they send them to schools that seek to win them from their faith to the new down grade religious novelties. We can well afford to invest in the sturdy, unspoiled, ambitious mountain youth. How we point with pride to some of our greatest preachers of today and say, "He was a mountain lad!" There are potentially many more such preachers in the Highlands, perhaps today prattling about a mountain mother's knee. "I will lift up mine eyes unto the hills from whence cometh my help." The ministry is largely called from the "hills." In these mountain schools the voice of God is first heard and His call answered by numberless youth. Twenty-one ministerial students were in the Baptist Mountain Schools of Kentucky alone last year.

CHAPTER IV

Directing and Serving the Kingdom

"Wonderous, glorious old Kentucky
A brilliant star in Glory's blue,
Where the lads are brave and plucky
And the lassies sweet and true.
She's a land of milk and honey
Where all life is bright and sunny.
Sure there is joy and bliss divine
In that blessed State o'mine,
Old Kentucky!"

We have learned of the beginning of the Gospel Trail in Kentucky when the Trail was small and seemingly insignificant. We have seen with what integrity, wisdom and determination the promoters of the Trail carried on, through the years of changing and adverse circumstances, we have followed the course as it grew and expanded in usefulness and activities. We have come to our own day when the responsibility, shifting from one shoulder to another is now resting on shoulders of the generation of the twentieth century. When we look back across the years and see the windings and twistings of the path over which the blessed gospel has had to pass and remember how God has led and guided all the way through the days of Emancipation rupture, Civil War rendings, Campbellism split, Anti-mission division, Gospel mission embarrassment, besides many minor subdivisions and unpleasant differences, onto the present state of comparative peace and prosperity, we cannot but realize for a truth that "God is in the shadow, keeping watch above His own." How beautiful the thought! But let it not make us complacent and self satisfied but determined to serve Him more earnestly, directing his work with a whole hearted spirit of sacrifice and devotion worthy of those who by their lives and example have gone on before us "conquering and to conquer" in His name. The author has had in mind all along the way the thought of this fuller and better day to which we have come and tried to inspire other workers to a sense of responsibility and the need of understanding of and loyalty to the whole Baptist program which has come down to us

in a larger measure than to any other generation. Our responsibilities are larger because our opportunities are larger. By prayer and a high purpose to overcome all things by those who are serving and directing the Kingdom work in this day of larger things there can be no backward look, no standing still but a steady forward step for the ongoing of the Gospel Trail in Kentucky even to the end of time.

Stages of the W. M. U. Trail. Let us trek backward on the Gospel Trail and walk with the women, for they, too, have kept the missionary fires burning all along the way. Before Luther Rice visited Kentucky in 1815 there were "Female Societies," "Children's Societies" and "Mite Societies" in our churches in Kentucky. Some of these lived on through the epidemic of Campbellism and Anti-Missionism. The Minutes of the first meeting of the General Association at Bowling Green in 1839 reported from "Louisville Female Missionary Society, \$49.10." Also the next year—1840—at Elizabethtown we read from the report that, "It would also result in great good to have organized, as far as practicable, Female Auxiliary Societies, for experience has proven that in works of benevolence, the female's hand knows no miser's grip, but moves in obedience to the generous impulses of a female's heart." At this same meeting, the minutes report \$31.00 from a female Missionary Society, by Willard. Many missionary societies, independent of the churches but composed of women of the church membership, sprang up here and there.

Again in 1882 the General Association passed a resolution similar to the one at Elizabethtown in 1840, as follows: "We would tenderly and lovingly urge the immediate formation of woman's societies in every church throughout the land." Forty-six years later—1928—we read from the report on woman's work: "The spirit of the W. M. U. is its greatest possession and the greatest gift it can give to the denomination. We commend that spirit that reaches out, that studies, that prays, that gives and serves men and women everywhere."

When Faithful Hearts Nurtured Small Things. In 1878 the Central Committee was formed, composed of six women, three of whom are still living: Misses Agnes Osborne, Eliza S. Broadus and Lou Delph. Miss Broadus served fifty years consecutively and was in the early days the guiding hand that kept the little

craft from being beaten against the rocks by contrary winds and the lack of an "expense" fund. Dr. Broadus said, "You women must learn how to spend money in order to receive more money." Miss Broadus, in her "Fifty Years of Ups and Downs", declares that five or ten cents a year was asked of each member as an expense fund with which to buy stamps and other necessary articles for carrying on the work. But many would "forget" and so the work was greatly retarded for lack of the small amount necessary for expenses. "Despise not the day of small things."

The first report of Central Committee in 1880 shows nineteen societies and \$586.60 in gifts. In 1882 there were forty-five societies, \$953.44 contributed and thirteen associations with superintendents cooperating. In admiration and reverence we record the names of these trail-blazing societies: Russellville, Elkton, Lexington First, Forks of Elkhorn, Frankfort, Broadway, Chestnut Street, East, Pilgrim, Walnut Street (Louisville), Bloomfield, Cox's Creek, Big Spring, Hodgenville, Simpsonville, Shelbyville, Carlisle, Cane Run, Upper Street (Lexington). In 1888 when Kentucky joined in the formation of W. M. U. of the South, sixteen Mission Societies had been organized and \$2,222.09 given to Missions. In 1911 the work had grown too heavy for voluntary workers. Miss Nona Lee Dover was secured as Corresponding Secretary at a salary of \$30 a month, with an office in the little nook under the stair steps on the first floor at Baptist Headquarters on Chestnut Street in Louisville. Just here let us lay a tribute of love at the feet of those faithful volunteers, for those days were not "pay days." Misses Agnes Osborne, Mary Caldwell (Mrs. Johnson), Eliza Broadus, Willie Lamb, Mrs. Thomas Feary, Mrs. B. G. Rees and Mrs. Hamet Cary, carried on with undiminished zest through all those days when there was only a compressed and depressing minimum to carry on with. Mrs. Rees is the only one of the number still actively in the service. She was Chairman of the Central Committee a number of years and has been Treasurer of the Kentucky Union since 1896, with an intermission of seven years. Mrs. W. H. Matlack, one of God's chosen handmaidens, for many years gave her valuable service as artist, writer and in every capacity in which she was needed to perform the service for her Lord and for the ongoing of His work. In 1928, the Ruby Anniversary year of the

Southern Union and the Golden Jubilee of Kentucky Woman's Work, was celebrated at Harlan, Ky. "The Ruby in a golden setting" as Miss Jennie G. Bright so aptly termed the dual anniversary celebration, was marked by great rejoicing over the large increase in societies and gifts which as reported were 700 W. M. S.'s and 1,093 Young People's Societies and \$200,639.91 contributed. The Treasurer gives the amounts by decades as follows:

May 1888-1898	\$ 35,623.11
May 1898-1908	91,584.69
May 1908-1918	307,802.56
May 1918-1928	2,519,498.84
<hr/>	
Total 40 years	\$2,954,509.20

Toward Reaching Ruby Anniversary Goals in 1928 Kentucky made good progress, having organized 305 new societies with 260 reaching A-1 Standard, 107 full graded Unions and was third in full graded A-1 Unions, having 17. Kentucky had second place in the Southern Baptist Convention in number of tithers reported, there being 9,750, but farther down the line in contributions. \$232,243.27 was the Ruby offering from 677 woman's and 1,090 young people's societies.

The following action taken by a W. M. U. Convention is very illuminating: "Though from the beginning of its history the Woman's Missionary Union has encouraged tithing and has for many years emphasized it by striving to get all W. M. U. tithers to sign the Union's 'Stewardship Covenant Card,' nevertheless it is true that the signatures of many Union members are not thus recorded. Therefore, be it resolved: FIRST—That we, the members of the W. M. U., adopt as our financial plan the bringing of the whole tithe into the Lord's cause. SECOND—That our slogan shall be 'Honor the Lord with thy substance and with the first fruits of all thine increase.' THIRD—That our plan of procedure shall be to canvass each member of each society for pledges to this end. FOURTH—That pledge cards be provided for this purpose at our state headquarters. FIFTH—That we seek to lead the members of our families, through prayer and example, to adopt this as their

financial plan. SIXTH—That free-will and love offerings follow, as God may prosper us."

Who's Who in Kentucky W. M. U.: President, Mrs. O. P. Bush, Smith's Grove, Ky.; Corresponding Secretary, Miss Jennie Graham Bright, Louisville; Recording and Office Secretary, Miss May Gardner, Louisville; Young People's Leader and College Secretary, Miss Josephine Jones, Louisville; Treasurer, Mrs. B. G. Rees, Louisville; Field Worker, Miss Mary E. Davies, Louisville; Stenographer, Miss Inez Hillenbrand, Louisville. The five Vice-presidents are the chairmen into which the State has been divided by the W. M. U. in their plan of work.

These women are directing and serving as follows: Mrs. W. E. Mitchell, Cadiz, Western District; Mrs. Leslie Settle, Bowling Green, West Central District; Mrs. C. F. Creal, Frankfort, Central District; Mrs. Cecil Brown, Harrodsburg, Southeastern District; Mrs. Eureka Whiteker, Cynthiana, Eastern District.

Sixty-eight superintendents are directing and serving in their associations, also fifty-five associations have young peoples' leaders. Back of these superintendents are the society presidents, officers and members of the missionary societies, loyal and true women who are faithfully doing their part on the Gospel Trail. The Central Committee, composed of officers, field worker, Southern Union Vice president and eight local members, carries out the instructions of the Union between sessions and has power to fill vacancies when ever necessary.

Miss Jennie Graham Bright, who from 1922 and 1925 gave her full time to the young people was elected Corresponding Secretary of the State W. M. U. in 1925 and has given large and efficient service for the last four years. Under her leadership and direction the work has gone forward from year to year. She has the love and full co-operation of every member of this great organization who are willing to follow wherever she leads.

One dearly beloved by Kentucky Baptist women is Mrs. Janie Cree Bose, who for twelve years served them, first as office and then as corresponding secretary. By her many excellent qualities for leadership she gained the devotion of the entire Woman's Missionary Union and led them to a great vision of the work the Lord had for them to do. But she was

called to another sphere of usefulness, that of "Little Mother" to the flower of young Baptist womanhood and now Kentucky W. M. U. is proud to say, "We gave Mrs. Eose to the Training School."

In the galaxy of who is who in W. M. U. there is a quiet, energetic little woman with a big heart and loving hands that are busy each day in the office at headquarters, doing all the little things and big things too, that are necessary to make the "wheels go round." There is not a more valuable member of the great organization than Miss May Gardner, Recording and Office Secretary.

Young People's work in Kentucky has grown under the able leadership of Miss Pearle Bourne, who has been the inspiration of Kentucky Baptist youth for four years. Reluctantly do we give "Kentucky's own Pearl" to Southern Baptist adornment, but we realize that she will find a larger field of usefulness as Associate Secretary of Young People's Work of the Southern Baptist Woman's Missionary Union.

Miss Mary E. Davies, Field Worker, has gone in and out among Baptist women for seven years, organizing, strengthening, encouraging, teaching. Whatever the duty, she has done it well. In the years to come her work will stand, for she has builded of gold, silver, precious stones the trail on which other feet will pass.

The Woman's Missionary Union Advances by prayer, mission and Bible study, stewardship and tithing, enlistment and training, like a Christian army "to conquer the Kingdoms of sin." Its power and influence will increase as the years go by and it will reach the century milestone still "Holding forth the word of life."

The State Mission Board makes an allowance of about eleven thousand, three hundred dollars a year for the support of woman's work, and loyalty to our State Mission work and the Co-operative Program should be the first aim of the W. M. U.

The Second Mile. The women of Kentucky, having contributed largely to the Co-operative Program, gave over \$1,500 to White Cross Work, part of which went toward half the salary for Miss Sallie Priest, Hospital Hostess at Kentucky Baptist

Hospital, gave necessary funds that Miss Susan Anderson might go back to her work in Africa and also a large part of the amount necessary to enable Miss Olive Lawton to return to China. The W. M. U. has assisted the colored W. M. U. in arranging their programs for the year.

Stages of the Educational Trail

Georgetown College. Elijah Craig, one of the three preacher brothers who blazed the Baptist trail into Kentucky, settled on the land around Georgetown and seeing the need of better education and especially a better educated ministry, started the school which is now the pride and joy of Kentucky Baptists. This wonderful pioneer back in old Virginia days in 1766 was converted. There was no ordained preacher to baptize him. He rode on horseback 200 miles down into North Carolina and found James Read, whom he brought back with him, in order that he and other young converts might be baptized. In advertising the opening of the school in 1788 the price of tuition was named as "twenty-five shillings a quarter for each scholar. One-half to be paid in cash the other half in produce at cash prices." The school was founded in 1788 and was incorporated as Georgetown College in 1829. The newly chartered institution began its life work with the President, two professors and two tutors, and forty-three pupils enrolled in the preparatory department and fifteen in mathematics, "composed of young men of genius from this and other counties." A single wooden building was their shelter. At the end of the century, it is a Standard College, with seven handsome brick buildings, more than 400 students, a faculty of thirty-one members, endowment and property valued at more than \$2,000,000. It has had a noble history and from its classic walls have come some of Kentucky's finest Statesmen and greatest preachers. Georgetown has, like other Baptist schools, had to close its doors to many students who had not the means to go to college but were ambitious for the best. Dr. M. B. Adams, the president, recently introduced "Student industries," one of which is hand-weaving. This is being done by many girl students, from the sale of which they make part of their school expenses. Student industries is

a new feature and one that is proving both popular and profitable. Georgetown gives four years of college work and is a Standard College.

Cumberland College, located in the foothills of the mountains on the Cumberland River at Williamsburg opened its doors to students on January 7, 1889. Williamsburg is one of the older cities of the State and one of the wealthiest in the United States. It has long been known for its beautiful residences, for its churches and schools and for the liberality of its people. The college now has buildings and grounds valued at about half million dollars and an endowment fund of nearly half million. From the beginning the College has been closely identified with the local Baptist church and through the years the church people of Williamsburg generally have been generous toward the school with their money. The friends of the college have endowed it liberally so that the cost of education may be placed so low that deserving young men and women may have the best of advantages educationally. It is an A-1 Junior College, carrying two years of college work measuring up to the highest standards. The enrollment in the college department is now one hundred sixty-eight, representing nine states. Cumberland College is a religious school in name and in practice. Not only is the Bible taught as a text book but in all the work of the school it is honored. The school is under Baptist auspices and all pupils are welcomed at the Baptist church. In all departments of school life, religion is inculcated and a spiritual atmosphere is maintained. Dr. James L. Creech is President of Cumberland with a large and able faculty of teachers.

Bethel Woman's College, Hopkinsville, Ky. It is the only Baptist School in Kentucky for girls exclusively and is an A-1 Junior College, giving two years college work. Bethel Woman's College (God's house for women) is seventy-six years old, and each year has added charm and richness to its life until today it offers a Christian atmosphere, a cultured and intellectual life to the increasing number of Kentucky's fair daughters who are fortunate enough to make it their "school home." Bethel is recognized by all American Senior Colleges. The faculty is all that can be desired by parents who wish their daughters trained in heart and mind and their lives implanted in the things that

count in life. Dr. and Mrs. J. W. Gaines have had long experience with college girls and under their fine supervision Bethel is growing in popularity each year as well as in all other respects. At Bethel as well as the other of our Baptist schools the faith for which Baptists have stood in the ages past is safeguarded and will be passed on to the youth of this generation, unsullied in its purity and undiminished in its saving power.

Campbellsville College of Campbellsville, Ky., is a standard Junior College ranking "A." It also has an academic department. It stands for the Bible and exists to teach boys and girls so as to fit them for higher living and ready to serve the cause and the Kingdom interests in after life. This is what Christian education means and it is the education every parent should covet for his child but it can only be had in a denominational school. The atmosphere is wholesome and conducive to right living and to the salvation of the students, almost all of whom make profession of faith before leaving the college. Campbellsville offers a thorough Bible course—also a mission study course as part of its curriculum, being one of the few schools of the south to do this. Like all the other schools and other Baptist institutions and agencies its income is not sufficient for its needs. If Baptists would realize that these schools are the hope for our preachers, laymen and Christian workers of the future they would come to their aid and equip them as they should be.

Bethel College for men occupies a beautiful campus in the western part of Russellville, the county seat of Logan County. Russellville is the third oldest town in the state with county records going back to 1792. Bethel College is a Junior College carrying its course of instruction through the sophomore year. Next to Georgetown, Bethel is the oldest College in the State, and is a member of the Kentucky Baptists system of schools. The men who founded Bethel eighty years ago believed that education guided by the Christian motive will prove a blessing, otherwise a curse as recent events have shown. Thirty-four ministerial students were in attendance during the session of 1927-28, special arrangement being made to help them pay their expenses and special training in mission study and Sunday School efficiency is given them besides the regular training in Bible study that a young preacher must have in his education

as a minister and leader. Bethel has, every year of existence given to the world ministers of the gospel, some of whom are filling the most responsible positions and doing large usefulness from the pulpit and in other ways. Bethel has a faculty of able teachers whose lives and teaching yield a far reaching influence on the young men whose lives they touch.

Oneida Institute, in Clay County, was founded thirty years ago by Mr. James A. Burns, a native of that section, who believed that Christianity would solve the feud problem, for at that time every man's hand was or was likely to become against every other man's. With his own hands and primitive tools, Mr. Burns cut the stone that went into the first building. He has lived to see the fruits of his labors rewarded. In his own words: "The mountain echo of the feudists' shots seemed to merge into the rustle of angels wings." Today the school has property valued at half a million dollars and more than four hundred bright lads and lasses are said to be in attendance. Many of these are the descendants of ancestors who were deadly enemies. Yet they sit side by side in class rooms and play together on the grounds at Oneida, learning together the lessons of right living. Better than all they are learning "Thou shalt love thy neighbor as thyself."

Mountain Schools. The value of the Secondary Baptist Schools in the mountains cannot be over estimated. These schools were founded for missionary purposes. They receive pupils of high school age and under, at a period when it is difficult to keep their feet from pitfalls and when their plastic lives are in contact with Christian teachers whose desire it is to lead them into a life of Christian service. These teachers yearn to become the friend, instructor, character-builder, soul-winner and Christian leader of every pupil. Throughout the years the output of these schools has been gratifying to the last degree.

In Kentucky there are three mountain schools. They are owned and controlled by the Home Mission Board and also receive financial help from Kentucky Budget funds.

Hazard College is located at Hazard, the county seat of Perry County. This is the center of a large coal mining region in which are located 208 mining towns. The school is attempt-

ing to do grade, High School, and Junior College work. President C. D. Stevens is trying to introduce certain industrial features in connection with the school life. For years this school has rendered splendid service to the section where it is located. State schools are now making its task increasingly difficult, this is true of all denominational schools wherever located.

Magoffin Institute is located at Salyersville, Magoffin County, on the banks of the Licking River and in the heart of the Cumberlands. This school serves a region where its work is much needed. There are at least one thousand young people in this county alone who need the training which is provided by this school. Many of these are without the means to pay even the exceedingly modest fee charged by the school. Prof. Frank A. Clarke is now at the head of Magoffin Institute. He and Mrs. Clarke are educators of devotion, skill and experience.

The Southeastern Baptist Institute is located at Barbourville, Knox County. This school is nearly thirty years of age and is filling an important place in that section. It does grade and high school work. The latter work is everywhere accepted without question. The best work in its history is now being done by the school. Missionary training and Bible class work are featured and in that way its students are prepared to render better service to their church and community when they return home. Prof. L. P. Manis is the Principal.

Stages of the Orphanage Trail. Kentucky Baptist Childrens' Home at Glendale, Kentucky, came into existence June 23, 1915, and is one of the greatest assets Kentucky Baptists have today. To salvage the lives of young children, keep them healthy in body, educate and make good Christian citizens and Baptists of them is no small task. This is what the Baptist Home at Glendale is doing. It is building for the future of the denomination and saving lives for service. This home now cares for two hundred and thirty-five children which is a considerable family, all healthy and happy, comparing favorably intellectually and morally with any that can be found. They are the spiritual wards of Kentucky Baptists, voluntarily taken, and no one but Kentucky Baptists are responsible for their care and maintainance. With the ever increasing number of applicants came the necessity for more room, hence the added expense of building. More land

was purchased on which much of the food consumed is raised and the boys are taught farming and dairying, self reliance and a practical knowledge of farming that will be invaluable in after life. The age limit is sixteen years for boys and eighteen for girls. At the present time the property is worth about \$200,000, but the money valuation of an institution like this is of minor consideration compared to the good that is being accomplished in making men and women of these bright boys and girls, who will in after years, reflect honor on the denomination. They have a debt, but what Baptist institution has not? This debt is nothing compared with the wealth Baptists hold in their hands.

Since the founding of the home there have been over six hundred children received. The religious training has always been of greatest importance and there have been over three hundred professions of faith among the children. This is about fifty per cent of all that have come. They are baptized into the fellowship of Mt. Gilead Church. Like all other agencies and institutions this home needs an increased income. The only sane and safe way to do this is for Baptists to increase their budget gifts. The Home lost its best friend in the Home-going of "Daddy" Moore. For ten years he had given all the strength of mind and heart that he had to this great work. He loved it, he loved the children. How they miss him!

Louisville Baptist Orphans Home. The Ladies Aid Society of Walnut Street Baptist Church, Dr. George C. Lorimer and three little war orphans started the institution which was called "The Baptist Home for helpless children." This was sixty years ago in a rented house at 828 W. Walnut. Mrs. Lizzie Woodbury was the moving spirit of this enterprise and her mother, Mrs. M. J. Brown cared for the children until Miss Mary A. Hollingsworth was appointed superintendent. This good woman served from July 1869 to 1905, thirty-six years, more than half the time the Home has been in existence. The story of development is a most interesting one. Four thousand children have passed through its portals, some to become members of Christian homes, some grown to manhood and womanhood and occupying places of responsibility in the world. One of the "boys" is the Rev. M. A. Cooper, pastor of one of the most influential churches in Atlanta, Ga., who made the address on Sunday, June

30, 1929, celebrating the sixtieth anniversary. Is it worth while? Yes even from a worldly standpoint, not to speak of the obedience to the command of our Heavenly father. Of the many generous hearts that have helped along the way are Dr. and Mrs. J. Lawrence Smith, Mrs. John Caperton and Mrs. W. B. Caldwell who donated the lot at First and St. Catherine where the present home stands. Mr. Wm. F. Norton proved himself a "friend of the friendless" when at a crucial time he gave \$5,000 for himself and mother, thereby encouraging the completion of a new building. The Orphanage cares for 150 children, though many are turned away for lack of financial ability to take them in.

The Home has an endowment fund that yields an annual income for maintainance of over \$17,000. This is also supplemented by a percentage out of the State Budget Funds. The Home has rendered a large service to Kentucky Baptists since its origin. In the sixty years of its existence nearly four thousand children have been cared for. Of this number about 22 per cent have come from Louisville and Jefferson County; the remaining 78 per cent have been sent from the Big Sandy to the Purchase and from the Ohio River to the Tennessee line.

The religious life of the children is carefully safeguarded. They are regular attendants at both Sunday School and church services of the nearby Baptist churches. The same care is exercised with reference to their schooling. Everything that can be done is being done to look after their well being.

The Home has a large Building with wings and a good play ground for the children. Dr. O. M. Huey is Superintendent, Miss Grace Bartlett Assistant Superintendent, and Mr. Junius Caldwell President.

Stages of the Printed Page Trail

The Western Recorder. Who profit by the reading of the Western Recorder? (1) It is for all the family. The Christian home is a place to build character. It is a fatal error to think a character is complete without the religious element, and therefore it is better to develop Christian character in your children than to leave them all the gold

and silver in the universe. Education begins at the mother's knee and every word spoken in the hearing of little children lends toward the formation of character. Women! Mothers! Bear this in mind: strengthen your own character by reading good Christian literature and the problems you face in training your children to grow into Christian manhood and womanhood will vanish as the influence of your store of clean and Christian reading is felt in their lives. (2) Missionaries. The Western Recorder is a connecting link between those who hold the ropes and those who go down in the depths of heathenism to gather pearls for the King of Kings. It is a precious thought that those we have sent out to "help lift the world into the light" can every week feel the heart throb of Christians in the homeland. (3) W. M. U. workers and the Western Recorder are mutually dependent on each other for help. For more than fifty years the women have looked to the Western Recorder and its predecessors for missionary information, and will continue to be a loyal friend throughout the next fifty years of service. Be a genuine helpmate to this trusted friend and give of your influence by seeing that the man or woman next to you has the benefit of its weekly visits. (4) The Minister. One reason he likes the Western Recorder is because it has information and inspiration for every member of his congregation. Quietly in the homes it is all the while reinforcing his efforts to build his flock in the image of Christ and he does not feel that his words are falling on deaf ears when he knows his people are taking and reading the State paper. The Sunday-school worker, the B. Y. P. U. leader, deacons and shut-ins all builded in the faith and in knowledge of Christian truth by reading the Western Recorder.

Stages of the Hospital Trail

Kentucky Baptist Hospital is the youngest institution of which Kentucky Baptists are proud and justly so. It is located on Barrett Avenue, in Louisville, on an elevation from which the whole city can be seen, and is a building pleasing to the eye. It is growing in business and popularity so much so as to make an addition imperative sometime in the near future, 3,449 patients have been cared for in the

last year. Gradually the Hospital is paying off its own indebtedness.

Nurses in training. There were fifty-three girls in training last year. Three classes have been graduated, totaling forty-seven graduate nurses. One great need is a nurse's home for the girls who are taking training. They are now crowded into rented buildings off the hospital grounds, but from the standpoint of efficiency and economy there should be one large building that would comfortably care for the student nurses when off duty. Miss Sallie Priest, ex-missionary to China, is the charming Hospital Hostess whose services are invaluable to the institution. She is well loved by the patients as she goes among them every day as friend, soul-winner, counselor, and sympathizer, and in many other ways too numerous to mention this good and great woman is doing real missionary work at home. These fine girls are not only being trained for a life of service to relieve physical suffering but they are also being called to a higher life of Christian service, many of them in training for, and some have already gone to foreign countries to administer to the souls as well as the bodies of suffering humanity. Through the Grace McBride Y. W. A. the student nurses learn the sin sickness of the world and give themselves in service for its relief. The chapel service each morning is the preparation for the day and Miss Priest says "Many a tired heart is cheered by the strains of some loved hymn borne to them on sweet young voices."

Stages of the Negroes and Foreigners Trail. Back in the pioneering days almost every family bought slaves. Those who belonged to Baptist families, naturally were Baptists and belonged to the white Baptist churches with their masters. Many of them were preachers and "exercised their gifts," preaching to those of their own race. There were seventeen colored congregations, branches of white churches, at the beginning of the war with 5,737 members who had their own preachers.

First Negro Baptist Church in Kentucky. "Old Captain, born in Caroline County, Virginia, 1733, came to Kentucky with his master and soon after formed a church of "Separate" Baptists on the "Head of Boone's Creek" in 1785. A few years afterward this church was dissolved and Old Captain (he had no other name) went to Lexington where he held meetings in his cabin, exhort-

ing the people to turn to God. He "hired" the time of himself and wife from his master that he might preach the gospel as he did until his death in the ninetieth year of his age. The second pastor of this church was London Terrill from Virginia. The law forbid slaves in Virginia to baptize, therefore they were not ordained, but that did not deter them from preaching with great diligence. Ferrill succeeded Old Captain as pastor of the church and ministered to it for thirty-two years, during which time the membership increased from 280 to 1,820, and was the largest church in Kentucky. His influence among the blacks was more competent to keep order than all the police force. When the cholera visited in Lexington in 1833 he was the only minister that remained, burying the dead, white and colored, including his own wife. It is said he baptized at one time 220 persons in 85 minutes. During his pastorate he baptized over 5,000 converts and in 1861 the church numbered 2,223 members. The First Church, Louisville, (colored) came out from the First Baptist Church with 475 members in 1842 and was the second organization of its kind in Kentucky. Henry Adams was its pastor. The colored Baptists of Kentucky at the beginning of the war were about 25,000 strong, but they emigrated to the free states and some were killed in war, so that they were diminished to about 15,000. They, however, soon regained their former strength for their religious zeal was unbounded. After sixty years of freedom let us take a brief look at these brothers and sisters in Christ, who have come all along the Trail with us. There are 83,000 in Kentucky and 40,087 in Louisville. Their wealth has increased a hundred fold in the United States. They are successful in every kind of business enterprise and avocation. They want education. If Baptists do not help them to get it, others will, particularly Catholics. The large majority are still true to the faith. A leading negro preacher recently said, 'If we are to believe all that we read, we are forced to believe that many of our white brethren are leaving the beaten path of New Testament teaching, but regardless of how much we need their cooperation and financial aid, we cannot follow them for we must remain true to our Lord and His truth.' Nannie Boroughs, one of their splendid leading women, who is now president of the National Baptist Training School for negro girls in Washington,

D. C., says, "The negro needs to be taught how to care for his body and his home and how to keep clean inside and out. We do too much talking about the 'unprecedented progress of the race' while three-fourths of the race are dying at an unprecedented and preventable rate. Stop talking about how many homes we own and talk about what we must do to keep from spending so much time in bed and in the cemetery." The greatest need of the negro is for a better trained ministry. One seminary is sustained for them located at Nashville, Tenn. It is supported by Northern and Southern Baptists and the National Baptist Convention (negro). Dr. O. L. Hailey, a prominent Southern Baptist is General Secretary of this school. He says, "there are needed one thousand well trained negro preachers yearly to meet the need of the negro churches and not more than two hundred a year are being supplied by all the schools. Many more want to go to the Seminary, but haven't the means, although expenses have been reduced to the barest necessities." Dr. G. S. Dobbins in a recent editorial on "Race prejudice" says, "Why are we more concerned about the lost negroes in Africa than we are about the lost negroes in our own community? Why is it white Baptists seldom turn their hands to help colored Baptists of the same community? Let us not call ourselves 'Missionary Baptists' and refuse to be messengers of the Good News to these men and women, boys and girls of another race who need us all the more because they have not had advantages and who are our special responsibility because of their nearness to us." The State Mission Board maintains two Settlement Houses in Louisville, where most helpful work is being done for the negroes.

The Stranger Within Our Gate. Because a dear Christian woman in Louisville was "lonesome" and "all alone" in the big city about fourteen years ago, God used her to "go and tell" a foreign woman, who God's plan had made possible for her to reach, that Jesus was her friend and that He alone could bring peace to the heart and happiness to the home. Mrs. Mary Knight Sheley has, since that morning, been a true friend and helper to the foreigners in our metropolitan city. She has worked and prayed with Roumanians, Syrians, Hungarians, Jews and others and established three missions, only one of which is now in operation. The Mission near Brook and Jefferson is composed almost en-

tirely of Syrian children for whom Bi-weekly meetings are held. Mr. John Soren, son of Rev. F. F. Soren of Rio de Janeiro, Brazil, and a student at the Seminary, has for the past two years been a most capable helper. Some consecrated girls also train the children in music and hand work.

Many thousands of foreigners are working in the mines of Kentucky mountains and our missionary pastors and State missionaries are doing what they can to lead them into Christian living, but the task is too large and the funds inadequate to meet the need.

CHAPTER V

State Missions a Kingdom Agency

No generation can justly claim that it fully measured up to its opportunities and possibilities. Many things conspire to retard the progress of Kingdom enterprises. The backward glance, however, in Kentucky affairs is anything but discouraging. The plans formulated were wise and they were carried out with a reasonable degree of success. Not long ago the Corresponding Secretary of the Executive Board of the General Association of Baptists in Kentucky examined the record of one hundred and seven churches who had, at one time, received aid from the State Board. This examination covered the five years preceding when it was made and only included contributions made by these churches for missions and benevolence. The adding machine gave an astonishing total of one million and twenty thousand dollars. The prosperity of every cause included in the Co-operative Program is vitally involved in State Missions. If State Missions prospers these causes advance. On the other hand if State Missions is retarded these causes suffer. The churches that make possible the present activities of the other Boards and Institutions of our Cooperative work, with extremely rare exceptions, are all the children of the State Mission Board. The foregoing certainly demonstrates the vast importance of State Missions and should lead to a wholehearted support of that enterprise.

State Mission Board. This Board is elected by the General Association and is composed of one member from each cooperating District Association except Long Run (Lcuisville and Jefferson County) which has seven members. The Board meets in December and June, each year. Its executive officer or agent is the Corresponding Secretary and Treasurer. For the last eight years this position has been filled by Dr. C. M. Thompson.

At the annual meeting held in December the Board lays out its work for the ensuing year. The total amount appropriated for the year's work is determined by the receipts for the year just closed. For four years the Board has never deviated from that course. It is the settled policy of the Board to live within its income.

The activities of the Board are varied and extensive. These

include the Sunday School, Baptist Young Peoples' Union, Enlistment, Women's Missionary Union, Brotherhood and Negro work and work among Foreigners. To this must be added the Mission work in destitute regions of Kentucky, the partial and total support of missionary pastors, Colportage work, Co-operative District Association work and Evangelism.

In the prosecution of this task the activities of the Board include every part of the State. An effort is made to reach the isolated mountaineer. The rural and urban problems are not overlooked and mining and lumber camps are included. The sad part, however, is that so much must be left undone. Many open doors are not entered and many destitute but promising fields are unoccupied. Volunteers are ready to enter these doors and cultivate these fields. The only thing standing in the way is the lack of funds.

Time was when Kentucky Baptists were a poor folk. That has long since ceased to be true. God has greatly blessed them with temporal possessions. A single year's tithe would pay all our debts and leave an astonishing balance for enlargement all along the line. Opportunity and possession bring unevadable responsibility. And the way we treat responsibility determines whether it will be a crown of glory or a crown of shame. Then, too, God has made a place for all classes to unite in financing Kingdom affairs. The only one that is excused is the one who is absolutely penniless. For the financing of His work He asks for a tithe of the income of His children. It is strange, indeed, that the Redeemed of the Lord will let His cause suffer by withholding the tithe.

Financing the State Mission Task. The General Association is thoroughly committed to the Co-operative Program. For years that program has always been adopted by a unanimous vote. The division of funds between State and Southwide objects has never been other than on a 50-50 basis. This year State Missions gets 20 1-2 per cent of undesignated funds for its work. This is the smallest amount ever allocated to State Missions out of Program receipts. The purpose of this Program is three fold. First to bring together all the objects that should be supported by Baptists. Second to arrange for a just and fair distribution of the funds among these objects according to their importance

and need. Third to get every church and each member of the church, in a regular and systematic way, to contribute to this Program. Up to the present time the Co-operative Program has not had a fair chance. When preference by designation is shown for one object that immediately works a hardship on all the other Program interests. They not only suffer loss but have no recourse by which the amount of the loss can be restored. It is to be hoped the hour has arrived when Kentucky Baptists will stand unitedly back of the Co-operative Program.

A Glimpse of the Field

Sunday School Work. In 1839 the first mention of Sunday School work was made in the General Association, but there had been Sunday Schools for a long time in our State. In 1845 the work was discussed in the Kentucky Baptist Ministers' meeting. In 1861 the General Association instructed the State Board to employ a Sunday School agent (secretary) but the coming of the Civil War postponed action and in 1865 Mr. William S. Sedwick was selected for this place. In 1871 the General Association elected its first Sunday School Board. The first Baptist Sunday School Convention met in 1879 and disbanded in 1882. It had a board and functioned effectively, but at the end of its four years requested the General Association to take over the work. Dr. E. P. Aldridge, Secretary of Survey, Baptist Sunday School Board, says: "During the ten years from 1916 to 1926 the membership in white Baptist churches of Kentucky grew nearly four times as fast as the population and nearly three times as fast as the membership of all other faiths, according to the government religious census. During this period the total membership gain was 83,902. Of this the Baptist gain 63,911. This means that, outside of white Baptists, all other denominations in Kentucky had a net gain for the ten years of 19,991 against a gain for the white Baptists of 63,911. During this same period white Baptist Sunday School enrollment increased from 150,000 to 217,000, a net gain of 67,156 or about forty-five per cent, five times as fast as the total church membership in all denominations, and eighty per cent faster even than the membership of our white Baptist churches. This as you see indicates that the

white Baptist Sunday schools have during this period gained seven times as fast as the total membership of all denominations, nine times as fast as the total church membership in all denominations, and eighty per cent faster even than the membership of our white Baptists churches. This as you see indicates that the white Baptist Sunday Schools have during this period gained seven times as fast as the total membership of all denominations, nine times as fast as the total enrollment of all the Sunday Schools and eighty per cent faster than the growth of the membership of white Baptist churches. In 1928 the Sunday Schools of Kentucky have enrolled 240,000. It still falls short of the church membership by 100,000 and will require the Sunday School forces thirty-five years or one generation to nose out in front of the Baptist membership of the State.

Present Work in Kentucky. We have as Sunday School workers, Secretary W. A. Gardiner, Mrs. Gardiner, and their helpers. The Sunday School development has gone steadily forward under Secretary Gardiner during the eight years of his service, both in the number of teachers and leaders trained in Sunday School work and in the increase of enrollment. The record for training awards shows an increase from 255 in 1918 to 8,145 in 1928, and the total awards issued to Kentucky students has been 73,301. In 1917 there were ten Standards Schools; for the first five months of 1929 there were sixty. The enrollment has grown from 80,431 in 1908 to 240,000 in 1929. There are about 650,000 "prospects" for Baptist Sunday Schools in Kentucky who need to be reached. The Sunday School outlook is bright. The aim is for a Sunday School in every church in the State and better trained teachers in every Sunday School.

To reach and teach 686,000 people of Baptist belief who are not in the Sunday School, it is estimated that there are needed about 114,000 additional trained officers and teachers. Only 277 churches did any Sunday School training last year, and for the past three years only 440 had training schools. This leaves 1,560 churches in Kentucky that have had no training classes in the last three years. This lack will be corrected just as rapidly as is practicable.

Remember this work is supported out of State Mission Funds.

Baptist Young People's Union. This branch of church work is directing the young people of our churches into the Kingdom and teaching them Kingdom work. It is doing a work which no other organization is doing and it offers a strategic opportunity to develop informed and interested church leaders for the future. The growth and popularity of this department of service has been gratifying during the last few years, supplying as it does the need for social, spiritual and intellectual development of Baptist young people under supervision of the church and under Christian influence. Too much cannot be said or done to give our Baptist young people higher and cleaner standards. Secretary Lyman P. Hailey and his volunteer assistants throughout the State are untiring in their efforts to win to Christ and to His service every boy and girl through the B. Y. P. U. To do this they are asking and winning the aid of pastors and churches. The Rural B. Y. P. U. Service has not yet come into its own. In a recent annual report the following estimate is placed upon this service: "Of all places where B. Y. P. U. work needs to be done, and where it can be done most profitably, a country church with its wealth of splendid young people is the best. This service done in our country churches cannot be over-estimated. It reaches many of the best of our Baptist young people and leads them to active service in their own churches." In 1921 when L. P. Hailey came to the work there were 202 B. Y. P. U. organizations. In 1928 the number had increased to 1,864. There are seventy-eight Associational B. Y. P. U. organizations. No work for Christ can be built permanently that does not look forward to an ever increasing number of workers who know "how to do" what He wants them to do. The young people are the hope of the church of tomorrow and every effort should be made to prepare them by doctrinal teaching, and such other training as the B. Y. P. U. gives that will make them better leaders, ready to serve anywhere and so sound in the faith that they will be able to withstand any false doctrine and will love the word of God and His Church. The cause of state missions will be advanced more and more as our young people are taught enlistment, evangelism, stewardship, tithing and missions. Surely such vast power as the youth of our churches cannot be ignored and the State Mission Board is wise in having an able and consecrated

secretary in the person of L. P. Hailey to lead them to the full measure of their strength.

Remember this work is supported out of State Mission Funds.

Enlistment Work. Evangelism has always had a large place in the thinking and plans of Kentucky Baptists. It would be a calamity of the first magnitude if this should ever cease to be true. The lost must be led to Christ. When a church is no longer concerned for lost souls its candlestick should be removed. When a soul is saved that means it has become a babe in Christ Jesus. It is not the will and purpose of God that this soul should always remain in a condition of babyhood. The Holy Spirit has brought into being a teaching force 'for the perfecting of the Saints . . . till we all come into the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children," etc. It is a spiritual crime to baptize people into the fellowship of a church and let the matter end there. New born souls are to be trained in the Christ life. They are to "grow in grace in the knowledge of our Lord and Saviour Jesus Christ." In many quarters this phase of Christian activity has been strangely overlooked and sadly neglected. There are hundreds of churches and thousands of church members that have not the slightest feeling of responsibility for the carrying of God's work in this world. To them it is a matter of no concern whether Baptist work succeeds or fails. There can be no real advance, all along the line, in Kingdom affairs until this great host is enlisted. The people must be brought into sympathetic fellowship with all the activities of a normal New Testament church. To bring about this result constitutes a tremendous task, yet that is the aim and purpose of the Enlistment Department. This Department is of comparatively recent origin and the Rev. M. M. McFarland is the Enlistment Secretary. The force available for this work is very limited but in spite of that fact a notable work has already been accomplished.

Remember this work is supported out of State Mission Funds.

Woman's Missionary Union. The origin and activity of this splendid organization has been treated at length in a preceding chapter. Its accomplishment constitutes a bright page in the history of Kentucky Baptists. Thank God for our noble Baptist women.

Remember this work is supported out of State Mission Funds.

Baptist Brotherhood. "The brotherhood of man is an integral part of Christianity no less than the Fatherhood of God, and to deny the one is no less infidel than to deny the other." The Baptist Brotherhood of Kentucky is a strong and far reaching influence for the accomplishment of the whole program of Kentucky Baptists. For years the late W. S. Farmer was the head and moving spirit of this organization in Kentucky. Time and money he gave without stint to the prosecution of this work and this he did to the very end of his earthly career. This organization proposes to seek out every Baptist man and boy and urge the necessity of dedicating his life more fully to the great service of mankind and to the church of the Living God. It proposes to lay emphasis on the study of Stewardship and Missions, holding conferences on methods in every association and training for leadership in all the values that enter into the formation and on going of our Baptist denominational life. Mr. E. Kirk is the efficient secretary of the Baptist Brotherhood of Kentucky and in the execution of his ideals he covets the prayers and co-operation of every true hearted Baptist that Kentucky men and boys may enjoy a loyal fellowship with each other and a spiritual upbuilding that will fit them for the highest service the Master has for them to do.

Remember this work is supported out of State Mission Funds.

Negro Work. Important information about the beginning of Negro work in Kentucky is given in a preceding chapter. From the very first, whether slave or free, this race has shown commendable loyalty to Christ.

At the present time four colored workers are employed to labor among the Negroes in this State. Two Settlement Houses

are maintained in the City of Louisville for the benefit of this people. At these Settlement Houses daily classes in Bible, manual training and industrial features are conducted. This work constitutes a real contribution to the betterment of the Negroes. For several years T. J. Dorsey, under the direction of the State Board, has been the wise and faithful Superintendent in charge of this work.

Remember this work is supported out of State Mission Funds.

Work Among Foreigners. In the coal and lumber camps and in the larger cities of the State there are quite a number of Foreigners. These people are without Christ, and, of course, destitute of the hope of the Gospel. They bring the Foreign Mission opportunity to our very doors. These people are timid, reticent and hostile to missionary efforts. In a limited way endeavors are being made to give them Gospel privileges.

Mrs. Mary Knight Sheley is conducting, under great difficulty, a mission for Syrian children in Louisville. One paid and several volunteer helpers aid her in this work.

Remember this work is supported out of State Mission Funds.

Work in Destitute Regions. There are certain areas that are destitute of Gospel privileges. There are scores of towns and villages with no Baptist church, and several counties with only one. In many sections of the mountains there are communities that have never had a Sunday School. There are other places where not more than two or three Gospel sermons are preached during the entire year. There are numbers of churches that would have no pastoral oversight should the State Board cease to supplement the pastor's salary. There are one hundred and ninety-six churches without houses of worship. There are hundreds and hundreds of families that have never had a copy of the Bible for common use. In many instances missionary workers have had to act as pastors, evangelists, colporters, and settlement workers. It is with joy the word is added that their efforts have been abundantly blessed. Conditions were never more inviting. Open doors and beckoning hands greet us on

all sides. God has committed to Kentucky Baptists the privilege of sending the Gospel message to the more than one million lost souls in our State. A large increase in money for this work is urgently needed.

Remember this work is supported out of State Mission Funds.

The Task. The State Mission task is the task of every Baptist in Kentucky. This task is two fold. First to reach the lost with the Gospel message and second to train the saved for Christian service. If the more than one million lost souls in this State die without Christ that raises a serious question for the Christians of this generation. Suppose investigation reveals that we failed to make it possible for them to hear of the Saviour. Reader ponder this matter and examine your State Mission record. Have you done your part to reach the lost and train the saved in your own State? If not,—

“Must I go and empty handed,
Thus my dear Redeemer meet?
Not one day of service give Him,
Lay no trophy at His feet.”

Conclusion

Kentucky's Name. Kentucky has been given many names such as “Meadow Lands,” “Dark and Bloody Ground,” etc., none of which are derived from the original Indian name Kah ten tah teh. The Iroquois battled with and conquered the Indian tribes living in the Ohio Valley and desiring to keep this conquered territory for a future home should it ever be needed they set the Wyandots as overlords to live and manage in their name. They had seen other tribes driven westward and they believed that some day they, too, would suffer the same fate and so were saving their possessions for that purpose, should they be thrown out of their present home. “The word Kah ten tak teh is of the Wyandot dialect of the Iroquoian tongue and means “a day.” It may mean a period of time and can be used for past or future. When shortened to Ken tah teh, it means “tomorrow” or “the

coming day" and so the Iroquois in speaking of their holdings in the West they meant "The land where we shall live tomorrow" or "where we shall live in the future." Through the various changes the name has undergone it has come to its present form Kentucky, "The Land of Tomorrow." We like to think of the Trail of the Gospel in this "Land of Tomorrow" and of the part we have had in serving on it for "we shall not pass this way again," but this trail leads on over the mountain top of faith from which we can see the new "Land of Tomorrow," "where our possessions lie" and where we shall live in the future. "Thine eyes shall see the King in His beauty, they shall behold the land that is very far off."—Isaiah 33:17.

God is in every tomorrow
Therefore I live for today,
Certain of finding at sunrise
Guidance and strength for the way.

Power for each moment of weakness
Hope for each moment of pain
Comfort for every sorrow
Sunshine and joy after rain.

God is in every tomorrow
Planning for you and for me
E'en in the dark will I follow
Trust where my eyes cannot see.

Stilled by His promise of blessing,
Soothed by the touch of His hand
Confident in His protection
Knowing my life path is planned.



TRAIL SONG

(To tune of "To the Work".)

To the fields, to the fields, we are workers with God,
 Let us walk in the path that our fathers have trod.
 And the cup of salvation we pass on today
 To those who are weary and faint on the way.

Chorus—

Trailing on, trailing on, trailing on, trailing on,
 We will work and pray. We will give and save
 Our old Kentucky home for God.

To the hills, to the hills, to the valley below
 On the trail of the gospel we earnestly go
 And we pass on the torch to the children of God
 Who walk in the path that our own feet have trod.

Chorus—

We will reap, we will reap, in the ripe mellow field
 For the seed we have sown will a rich harvest yield
 When the trail here is ended, the last jubilee
 We will shout with our Fathers "Salvation was free."

Chorus—

L. W. M.

Questions for Discussion and Examination

CHAPTER 1.

1. When and where were the first three churches gathered?
2. Tell about the traveling church.
3. What were the Baptist gains by the big revival of 1800-3?

CHAPTER 2.

1. When was the General Association organized?
2. Tell the four objects for which the General Association was organized.
3. What was the numerical growth of Baptist on the threshold of the Civil War?

CHAPTER 3.

1. Tell about the inconspicuous nature of State Mission work.
2. Why will State Mission work never be finished?
3. Tell about the call of the mountain section of the State—
The Call of the Cumberlands.

CHAPTER 4.

1. Tell who's who in the W. M. U. work in Kentucky.
2. Tell the names of the Baptist schools in Kentucky.
3. Tell about Baptist Orphanage work in Kentucky.
4. Tell about the beginning of the Western Recorder, the Kentucky Baptist Hospital, the Negro work, etc.

CHAPTER 5.

1. Tell how the State Mission Board is elected, the number of members, and the name of the Corresponding Secretary.
2. Tell how State Mission work is financed.
3. Name and give a brief account of the various objects that State Mission funds support.
4. Whose task is the State Mission task?