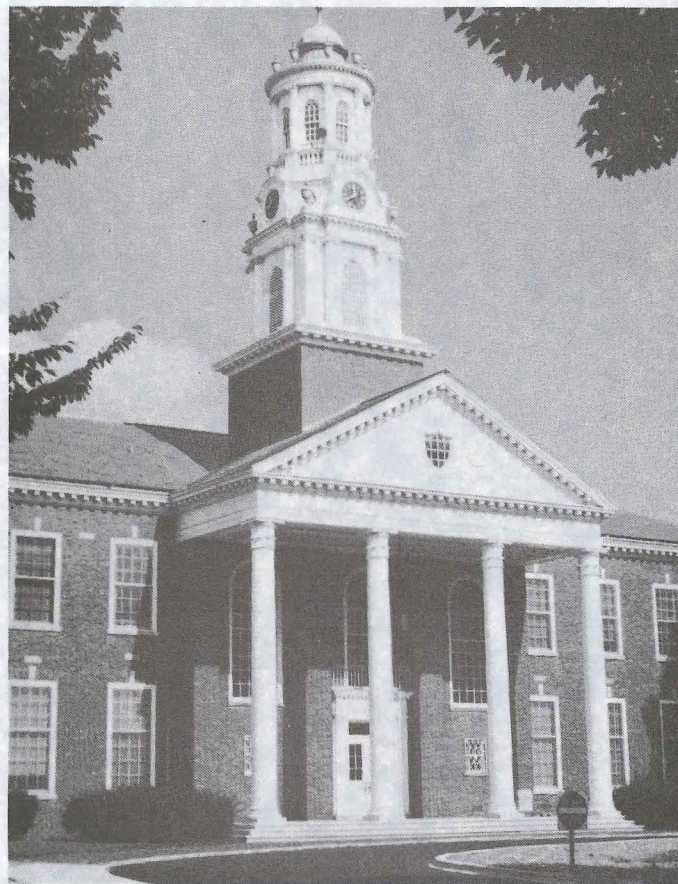


THE
KENTUCKY BAPTIST
HERITAGE



Norton Hall
The Southern Baptist Theological Seminary
Louisville, Kentucky

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

SALUTE TO THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

When The Southern Baptist Theological Seminary was first founded in Greenville, South Carolina, it was the result of action taken at the organization of the Southern Baptist Convention in 1845. The site of Greenville, South Carolina was selected because Southern Baptists offered to turn over to the trustees of the new seminary the theological funds of Furman University and to increase these funds to \$100,000, provided other states would raise an equal amount.

The organization and policies of the seminary were so formed as to make it a Southwide institution. In his report to the Southern Baptist Convention in 1954, President Duke K. McCall stated: "This Seminary has a unique place among Southern Baptist agencies. It grew up alongside the Convention rather than inside it. Its roots are in Baptist individualism rather than Baptist organization. . . . The leaders of the Seminary drew it as close to the Convention as they could and bound it with unbreakable ties to the denomination."

James Petigru Boyce, chairman; John Albert Broadus; Basil Manly, Jr.; and William Williams made up the first faculty.

In the wake of the Civil War, which had virtually wiped out possible resources, the future was uncertain.

During the summer of 1872, the decision was made to move the Seminary to Louisville, Kentucky. Chairman James P. Boyce moved to Louisville in October, 1872, but the difficulty in raising necessary funds delayed the Seminary's move until the fall of 1877. (The move was based on the South's inability to raise adequate funds to maintain the school in South Carolina.)

The first session of the Seminary in Louisville opened on September 1, 1877, "in the Lecture Room of Walnut Street Baptist Church. The Elliott House at the

Southwest corner of Second and Jefferson, and a portion of the National Hotel, at the Southeast corner of Fourth and Main Streets, were used for dormitories."

No property was purchased during the early years. Rooms at the Public Library Hall were used for lectures and a library. In July, 1880, the Waverly Hotel on Walnut Street, between Sixth and Seventh Streets, was rented as a Boarding Hall for students.

It was in June-July, 1884, property was purchased on the Southeast corner of Fifth and Broadway for the purpose of erecting permanent buildings for the Seminary.

Because of the increase in the number of students and the impossibility of adequately expanding the plant on Broadway, a 45-acre lot, located on the north side of Brownsboro Road, was purchased in 1911. It was sold in 1921, and 53 acres designated "The Beeches," on Lexington Road were purchased. The ground-breaking for the new Norton Hall was on November 29, 1923. In March, 1926, when two buildings were completed, the Seminary moved from Broadway to "The Beeches."

When Dr. Ellis Adams Fuller came to the presidency in May, 1942, building needs became his primary concern. The student enrollment increased from 538 in 1942-43 to 1,009 in 1950-51. With student enrollment on the increase, it became very necessary to increase the number on the faculty.

In 1907 the Woman's Missionary Union Training School opened in Louisville. Located near the Seminary, it was designed for single women and wives of students. Previously student wives had audited classes at the Seminary without receiving credit. Their property in the downtown area was sold about 1941-42, and a new building was erected adjoining the Seminary campus on Lexington Road. After that time, the women attended many of the Seminary classes.

In 1953, the Woman's Missionary Union Training School became known as the Carver School of Missions and Social Work. In June, 1962, a recommendation was read to the Convention meeting in San Francisco that Carver School be merged as

soon as possible with Southern Baptist Theological Seminary. The Convention adopted the recommendation, setting into motion steps that led to merger on August 1, 1963. The school was closed and that building for some time was used by the School of Music.

During the early years of Duke K. McCall's presidency (1951-82), Green Tree Manor, now known as Seminary Village, was purchased. The 26-building, 265-apartment housing project greatly eased the acute housing problem.

In 1953, the Seminary was organized into three schools - the School of Theology, the School of Church Music and the School of Religious Education (now known as the School of Christian Education). A new school opened this fall of 1984 with the title Carver School of Church Social Work. There is also an undergraduate school known as Boyce Bible School.

In the 1970s, continuity with established traditions and change to meet new circumstances marked the life of Southern Seminary. The salient characteristic of the Seminary in this decade was growth. This growth, both quantitative and qualitative, included a new student influx, physical construction and renovation, financial campaigns, academic revision and experimentation, administrative restructuring, new forms of student ministry, and sensitivity to growing issues in theological education, such as spiritual formation and the role of women in Christian ministry.

Many Kentucky Baptist Churches have been blessed by the preaching and administration of these young preachers as they have gained experience in service. Also, the churches have used those students from the Religious Education and Music Schools and both the churches and students have grown. Following graduation a number of students stay in the Commonwealth serving Kentucky Churches.

Kentucky Baptists, through their Cooperative Program giving, help support The Southern Baptist Theological Seminary.

**Excerpts from Encyclopedia of Southern Baptists, Volumes II, III and IV.

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SOUTHERN BAPTIST THEOLOGICAL
SEMINARY IN THE LIFE OF KENTUCKY
BAPTISTS: A BITTERSWEET EXPERIENCE

Founders' Day Address at Southern
Baptist Theological Seminary on
February 1, 1983 by
C. R. Daley, Editor
WESTERN RECORDER

You will soon recognize that the topic for treatment today is not typical of those usually chosen for Founders' Day. It will not focus upon one of the seminary's founding fathers nor upon any other memorable person related to this institution but rather will consider how the seminary has interacted with the community of Baptists surrounding it. Specifically, it will examine and evaluate the roles of Southern Baptist Theological Seminary and Kentucky Baptists in the lives and times of each other.

For me preparation of this paper has been an interesting but difficult assignment. President Honeycutt's invitation to prepare this address was very challenging but many times since I said yes I have concluded that editors, like fools, rush in where angels fear to tread. Preparation, nevertheless, has been enjoyable and informative.

How does one get hold of such a subject? Of the abundance of material, what is to be selected in order to reflect accurately and clearly the impact of the seminary and Kentucky Baptists upon each other? What is their proper relationship? What are their mutual obligations? How have they discharged these over the last 105 years? What has the seminary contributed to Kentucky Baptists and to Kentucky Baptist churches? What has Kentucky Baptists contributed to the seminary? Where would Kentucky Baptists be today if Southern Seminary had remained in Greenville, South Carolina or moved elsewhere in 1877? What would Southern Seminary be like today without the influences of Kentucky

Baptists and Kentucky Baptist churches?

One objective of this presentation is to lead the present seminary community (teachers and students) to focus upon the local Baptist churches among which it has its setting and its ministry. It is easy for the seminary community to overlook or never recognize meaningful relationships and obligations to local churches. The seminary was founded first and foremost to prepare ministers for local congregations. This remains its primary function and all other of its functions are derived from this original commitment. This seminary doesn't teach theology for theology's sake, its high academic standards are not for the purpose of producing scholars for an ivory tower existence. Instruction in theology, Greek, Hebrew, church history, philosophy of religion, church music and religious education are all for the purpose of helping God's called ministers in local churches to bring people to God through Jesus Christ and to nurture them in spiritual growth.

The Mishnah, the Hegelian dialectic and Bultmannian existentialism have a place in our preparation but only if they assist in more effective understanding and communication of the simple gospel and its demands upon people who never heard of Hegel nor Bultmann nor care about hearing of them.

I have reached two conclusions which I might as well share with you in the beginning lest you not be awake should I list them at the end of this presentation.

(1) The first conclusion of this study is that Southern Seminary and Kentucky Baptists have been good for one another. Both are better off today for having lived next to each other and with each other for more than a hundred years.

(2) A second inescapable conclusion from reviewing this history is that though they have been good for one

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another, they have given pain to each other. Thus the subject chosen for this paper, "Southern Baptist Theological Seminary in the life of Kentucky Baptists: A Bittersweet Experience." I do believe the sweetness outweighs the bitterness and that the moments of bitterness have enhanced the eras of sweetness.

Look with me, if you please, at the unfolding of the story of the seminary and Kentucky Baptists. The seminary from its beginning in 1859 in Greenville, South Carolina had tough going. The devastating war between the states almost killed the school while it was still an infant. In the school's first year, 1859-60, 26 students were enrolled. The second year of the seminary, the year Abraham Lincoln was running for president, saw 32 students enrolled but the secession movement in South Carolina and the coming war dominated the thinking of the faculty and students.

The third session with only 20 students was completely overshadowed by the war. Boyce, chairman of the faculty, was opposed to secession but joined the Southern forces as a chaplain before the end of the third school year advising his colleagues, Broadus, Manly and Williams to stay by the stuff and make a living farming or supply preaching as they could. For a while Boyce seemed to abandon the dream of a seminary. He even turned to politics and served three years in the South Carolina legislature. He also ran for the Confederate Congress in 1863 but lost.

Later Boyce became an aide of the South Carolina governor and was provost marshal of Columbia when the city was captured by Sherman. With the ending of the war Boyce summoned his three colleagues to discuss the future of the seminary. They decided to go on and Boyce's devotion to the seminary was evidenced in that he provided from his personal fund most of the finances required to keep the school open for the next several years.

The first session after the war enrolled only seven students. Prof. Broadus had only one student in his homiletics class and he was blind. Yet Broadus prepared his lectures for the one blind student so carefully that they became the nucleus for his famous volume, The Preparation and Delivery of Sermons.

The devastation of the south and other considerations led the trustees and faculty members of the seminary to look for a more strategic location for the seminary. Several cities made a bid for the school. Among these were Memphis, Nashville, Chattanooga and Murfreesboro in Tennessee, Atlanta, Georgia, and Russellville and Louisville in Kentucky. In 1872 Louisville was chosen as the new location for the seminary. Boyce went to work spending most of the next five years in Louisville and other Kentucky communities seeking financial and other support for the seminary.

His efforts met with considerable success. The Norton brothers, George W. and W. F. of Louisville, made substantial pledges thus beginning a long tradition of generosity of the Norton family to this institution. Large and valuable tracts of land were given by Mrs. Lawrence Smith and Dr. Arthur Peter. Six others, including C. W. Gheens whose family continued his generosity, gave \$5,000 each and twelve more Kentuckians, including three non-Baptists, gave \$1,000 each.

The move to Louisville came in 1877. Of the move Dr. Broadus humorously remarked, "It was physically no great task to remove the seminary from Greenville to Louisville. There was nothing to move, except a library of a few thousand volumes, and three professors,--Broadus, Toy and Whitsitt--only one of whom had a family. (Boyce was already living in Louisville.)

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Public Library Hall in which three lecture rooms had been rented as well as space for the library. Students lived in the rented Elliott House on the corner of 2nd and Liberty and in one third of the Central Hotel located on the corner of 4th and Main Streets.

Financial difficulties continued to plague the seminary. The small endowment fund which had been accumulated was about to be used up for current expenses when Joseph Brown, ex-governor and U.S. Senator of Georgia, electrified the seminary community with a \$50,000 gift, probably the most important gift in the entire history of the school.

The generosity of Brown inspired George W. Norton of Louisville to launch a new campaign for endowment. Again he and his brother led the way with generous gifts and, to guarantee the perpetuity of the endowment funds, Mr. Norton recommended an addition to the seminary charter restricting endowment funds, allowing only the interest to be used.

In the meantime in addition to financial support the Louisville community and Kentucky Baptists gave strong moral support and encouragement to the seminary. The Western Recorder editor in the August 2, 1877 issue, said, "We have always regarded the coming of the seminary to Louisville as an event of greatest moment, not merely to Baptists in the city and state but to the whole south as well."

Commenting on the four faculty members--Boyce, Broadus, Toy and Whitsitt--the editor characterized the faculty of our seminary as "quite the equal in scholarship and ability of any Baptist theological school in the land."

From the beginning in 1877 seminary faculty members found a warm welcome and ready response among Kentucky Baptist churches. Boyce was already a familiar face among Kentucky Baptists in 1877 due to his five years of efforts to win acceptance and support

of the move to Louisville.

Boyce must have been a winsome personality and speaker. Once on a trip to Russellville he was entertained in the home of Nimrod Long, a supporter of Bethel College in Russellville and an opponent of the seminary's move to Kentucky because of its feared competition with Bethel and Georgetown Colleges. (Earlier Bethel's President Davis had pled with Southern's trustees to combine the seminary with Bethel College and to name it Southern Baptist University and W. W. Gardner, a well known Bethel professor resigned when the seminary opened in Louisville saying one school would fully meet the needs of our churches.) Boyce, however, was so persuasive that Nimrod Long not only dropped his opposition to the move but gave \$500 to Boyce for current seminary expenses and also made a pledge for endowment gifts.

From 1877 to this very day Kentucky Baptist churches have not only provided pulpits for many faculty members and administrators to give expression to their spiritual gifts but also had a major part in preparing them for their teaching and administrative responsibilities.

Dr. Broadus served as pastor of the Forks of Elkhorn Baptist Church near Versailles and recommended Dr. John R. Sampey to the congregation when Sampey joined the seminary faculty. Altogether Sampey served the Forks of Elkhorn Church three different times as pastor and once served as pastor of three Kentucky Baptist congregations at the same time. He preached two Sundays a month at Forks of Elkhorn, two Sundays at Glen's Creek and on two Sunday afternoons a month at Millville near Frankfort.

Sampey was ordained by Forks of Elkhorn with Boyce preaching the ordination sermon. A Kentucky Baptist pastor, W. M. Pratt, questioned young Sampey for more than an hour. When Pratt was chided at lunch time by one of the ladies of the church for being

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so hard on their young pastor, he replied, "Oh, I wasn't uneasy about the young preacher; I just wanted to get at Boyce, to see what he had been teaching the young fellows."

Though known for his brilliant career as a teacher, administrator, and writer, Sampey had a great love for the pastorate and a passion for souls, "Fishing for men is the greatest privilege I ever enjoyed," said he. And on another occasion he said, "I am persuaded that my experience as a pastor made my teaching in the seminary more practical and vital."

Dr. Sampey obviously loved being a pastor and spent as much time as he could with his members. An interesting aside is that Dr. E. Y. Mullins was taken by Dr. Sampey to his country parsonage while Mullins was visiting the seminary and trying to decide whether to accept the seminary presidency. Mullins probably made his decision to come to the seminary in this parsonage in the Bluegrass.

Another Kentucky Baptist congregation helped prepare E. Y. Mullins for his brilliant seminary career. Mullins served the Harrodsburg Baptist Church as pastor on his way to the seminary presidency by way of the Lee Street Church in Baltimore, the Foreign Mission Board and the First Baptist Church, Newton Centre, Mass.

The same kind of involvement of Presidents Sampey and Mullins with Kentucky Baptist churches could be cited for President Ellis Fuller and the Campbellsburg Baptist Church; President Duke McCall and the Broadway Baptist Church in Louisville; and President Roy Lee Honeycutt and First Baptist Church in Princeton, Kentucky.

Kentucky Baptist churches have not always been open and supportive toward seminary administrative and faculty members but thousands of Southern Baptist pastors and church staff members owe their livelihood during seminary years and a great part of

their practical ministerial training to Kentucky Baptist congregations. The cultural and moral atmosphere of a border state like Kentucky offers some advantages over other regions as a setting for progressive theological education. In fact, many of us who came to the seminary only to prepare for ministry and to return to our native states have found Kentucky a delightful place to live and minister. And not a few ministers who once served Kentucky congregations and left for other places have sought to return to Kentucky to serve.

Regrettably, however, the relationships between the seminary and Kentucky Baptists have not all been ideally warm and cordial. Nor could they have been expected to be so.

With the move of the seminary to Louisville two different strands of Baptist tradition confronted one another. To use the helpful insights of Dr. Walter Shurden, the Baptists who crossed the mountains into Kentucky in the late 1700's were mostly of the Sandy Creek, North Carolina tradition. They were warm-hearted and zealous with little appreciation for formal training. The extreme Calvinism of some of these made them anti-education and anti-missions. Formal ministerial education was regarded as interfering with the inspiration of the Holy Spirit. There were significant exceptions to this thinking, however, as demonstrated in the early founding of Baptist schools in Kentucky to train pastors.

The Charleston, South Carolina tradition represented by the seminary with its emphasis upon intellectual and theological preparation of preachers was bound to elicit reaction from early grass roots Baptists in Kentucky.

Likewise Landmarkism found some of its strongest expression in Kentucky. Some seminary teachers gave mild lip service to this almost universally held view among Kentucky Baptists but

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some seminary teachers withstood it throughout their lives.

The result was a sort of adversary role of Kentucky Baptist denominational leadership toward the seminary. This came to its sharpest and saddest expression in the Whitsitt controversy which raged violently for at least three years and climaxed in the resignation of President Whitsitt in 1899.

As a church historian Whitsitt spent three months in 1890 in research study in England. He reached some rather radical conclusions as a result of his study. Among these were the belief that Roger Williams was probably baptized by sprinkling instead of immersion and that immersion among early English Baptists was "invented" in 1641 by Edward Barber. His conclusions were shared with the faculty and students in the opening address of the 1880-81 session. His views were also published anonymously soon after his return in a pedobaptist journal in New York and later in Johnson's Universal Cyclopedia.

Whitsitt's views as they became known disturbed Baptists all over the south and especially in Kentucky where Landmarkism was very strong. T. T. Eaton, pastor of Walnut Street Baptist Church in Louisville to which most of the seminary teachers belonged, was also editor of the Western Recorder and a trustee of the seminary.

Eaton took Whitsitt on and never let up until Whitsitt resigned. Eaton is generally credited with forcing Whitsitt's resignation but he had a lot of help from inside and outside of Kentucky. The second strongest Whitsitt critic was B. H. Carroll, pastor of First Baptist Church, Waco, Texas, also a seminary trustee, and later the founder of Southwestern Baptist Theological Seminary. All the state Baptist papers joined Eaton and the Western Recorder in denouncing Whitsitt's views and demanding his resignation except the Religious

Herald in Virginia and the Baptist Courier in South Carolina and maybe another one or two offering limited support to Whitsitt.

At the height of the controversy as many as 25 district associations in Kentucky passed resolutions opposing Whitsitt and in 1898 the General Association of Baptists in Kentucky resolved "that the Southern Baptist Theological Seminary, shall not be allowed to make any report nor present any appeals of any sort whatever to this body as long as Dr. Whitsitt shall be in any manner connected with the institution."

From the beginning of the controversy Whitsitt was defended by his colleagues and especially by A. T. Robertson, John R. Sampey and W. O. Carver. At the 1896 meeting of Long Run Association in Louisville in which Whitsitt was under attack Dr. Sampey braved the boos of the messengers and spoke for more than an hour in defense of Whitsitt. His defense was so ferocious that he was constrained to come back to the association the next day to shake hands with the moderator and to say four things:

(1) "I do not believe I will ever inflict a speech on Long Run Association as long as the one I dumped on you yesterday."

(2) "I do not believe I will make any such wild gestures and jump over the pulpit as I did yesterday."

(3) "I do not believe I will ever get half as mad as I did yesterday."

(4) "I hope, in the goodness of God, nobody will ever stir me up to get as mad as I was yesterday."

Also in 1896 the full faculty unanimously approved a statement defending President Whitsitt. The seminary trustees followed in 1897 with a resolution pleading for freedom of research and trust in the trustees to handle the situation satisfactorily and Pres. Whitsitt presented a statement to the trustees expressing regret for the articles he had written on baptism but also expressing determination to stick to his positions

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until they were proven wrong.

When the resolution of the trustees and Whitsitt's statement were presented to the meeting of the Southern Baptist Convention in 1897 in Wilmington, North Carolina, Whitsitt received a standing ovation from the messengers. Things were looking up for Whitsitt and Dr. Robertson wrote Dr. Sampey who was in the Holy Land at the time saying, "We have victory and shall have peace by degrees. Eaton is talking much privately and publicly, but we are keeping silent."

But Whitsitt's opponents would have no part in dropping the issue. B. H. Carroll offered a successful resolution in the 1898 Southern Baptist Convention meeting in Norfolk, Virginia, looking to severance of the seminary from the convention.

This just about finished Whitsitt and his supporters. Dr. Robertson and his other supporters concluded Whitsitt had to go. He resigned July 13, 1898 effective at the end of the academic year. His resignations as president and teacher of church history were voted on separately. No count was reported on the vote on his resignation as president but the vote on his resignation as professor of church history was 22 for and 20 against accepting the resignation.

It is interesting to speculate on how much T. T. Eaton's personal ambitions had to do with his opposition to Whitsitt. Eaton was a brilliant man and might have had reason to expect to be invited to join the seminary faculty. Dr. Sampey in his memoirs reports an interesting remark by Dr. Broadus while the two were taking a walk one afternoon about a year before Dr. Broadus' death. Dr. Broadus said to Sampey, "My pastor would like to succeed me as president of the seminary, but it would be a mistake." His pastor, of course, was Dr. Eaton.

It is understandable how the

Western Recorder became known as a roaster of seminary professors. With the demise of Eaton Dr. J. W. Porter, pastor of several influential churches including First Baptist in Lexington, succeeded to the role of fireman and it became a habit of Western Recorder readers to check editorials each week to see which seminary professor was being roasted.

In fact, seminary leaders during the Whitsitt controversy concluded that the seminary was taking such an unfair beating at the hands of Western Recorder editors that something had to be done. In 1897 a publication was begun by the seminary. It was named the Baptist Argus and its reported purpose was to promote the Baptist Young People Union but its editorials were written for the most part by seminary professors. In fact, the letterhead on the stationery of the publication listed as the editorial staff three names, E. Y. Mullins, John R. Sampey and A. T. Robertson.

The name of this publication was changed to Baptist World in 1908 when its editor, J. N. Prestridge, became interested in promoting the idea of a Baptist World Alliance.

Now comes one of the most fascinating stories involving seminary leaders and Kentucky Baptist leaders. In 1919 the Southern Baptist Convention Executive Committee recommended an all out campaign to get the state paper into every home of Southern Baptists in order to promote the 75 Million Campaign. Most, if not all the state papers, were privately owned at the time and most state conventions, including Kentucky, set out to buy the state papers so they could be used for denominational promotion.

In Kentucky the Executive Board sought to buy the Western Recorder and the Baptist World and make one state paper. After several proposals and counter proposals the owners of the two papers agreed to sell with certain stipulations. Some of the agreements

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were written in contract form and others agreed upon verbally.

Seminary leaders wanted somehow to retain the name of their publication, the Baptist World, in the name of the new paper and were even more concerned that the editorial voice of the Baptist World be represented in the merged publication. Western Recorder owners would not agree to any change in name for the Western Recorder.

The Kentucky state board leaders and Western Recorder directors agreed to honor the one year contract of the Baptist World editor and to retain editors of both papers for at least one year.

Dr. Mullins was the spokesman for the seminary publication and thought he had a gentleman's agreement that both editorial voices would be represented in the new paper. But Dr. Mullins was leaving the states for an extended stay in France in the midst of the final negotiations of the merger.

At this point two rare and prized letters from Paris from Dr. Mullins to O. E. Bryan, the executive secretary of Kentucky Baptists, tell the rest of the story. The first letter is dated June 26, 1920. It reads in part:

"I am writing you upon the eve of my departure for Europe to say in a general way that to my thinking it is in the highest degree important that if one of the Editors of the Recorder is removed September first, in accordance with the recent action of your committee, both of the editors should retire, and a man uniting all interests in Kentucky be appointed as Editor.

"This is meant in no way to disparage either of the brethren who have been on the editorial staff of the Recorder; but in the interest of unity and harmony I believe it is in the highest degree important that this be done. I cannot go into details, but I think you will understand what I

mean. I have heard so many expressions to this effect in Kentucky and out of Kentucky that I am impressed that it is of the most vital moment that it be done.

"I thoroughly believe that if this can be done it will be the greatest forward step for the Kingdom that has taken place in Kentucky for a generation.

The second letter is dated September 30, 1920. It reads in part:

"I have just learned that Dr. J. W. Porter has been elected sole editor of the Western Recorder. This action is so completely at variance with all the promises made by those who handled the matter and with the clear moral obligations entered into that I feel compelled to write my very strong protest against the action taken. I am not and have not been a stockholder in either paper. But I was frequently consulted by the friends of both papers while negotiations for the merger were going on. To clear myself of the danger of being misunderstood, therefore, and to make perfectly plain where the responsibility rests for whatever the future may have in store for us, I feel compelled to write this letter of protest. You are at liberty to make any use of it you may desire. I am sending a copy of it to my colleagues in the faculty of the Seminary for their information.

"First, let me say that I believe that you have personally sought to reach a satisfactory solution, and this letter is not written to blame you. I believe you desired to be fair.

"In order to keep the record straight, let me recapitulate the following facts: First, at your request, no written agreement as to conditions of the merger was required, on the assumption that we were all brethren desiring to do the square thing. But repeatedly the mutual moral obligations involved were

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discussed and insisted upon by both parties to the merger. Among those obligations were the following:

1. Both papers were to be recognized and in some way represented in the name of the combined paper. 2. Both papers were to be fairly represented in the editorial columns of the combined paper. 3. Both papers were to be fairly represented in the Managing Board. There were other moral obligations which I do not here mention. The above were the three most vital, and there are numerous brethren who can testify that they were clearly specified and known to all the parties to the transaction, including the members of the Managing Committee.

"How were these obligations observed? As to No. 1 the name of the Baptist World was eliminated and the obligation completely disregarded. As to No. 2, Dr. Hatcher was given a place as 'News Editor' for one year. Then he was eliminated, and the original editor of the Western Recorder was made the editor. Dr. Hatcher's position as News Editor was not according to the moral obligations assumed, because he had no place in the editorial columns. Now that he no longer has any connection with the paper the Baptist World has no place in the name, in the editorial columns, or in determining in any degree the policy of the paper. The new paper is now simply and solely The Western Recorder. As to obligation No. 3, there have been two members of the Managing Committee who have sought consistently and uniformly for fairness--Drs. Seay and Lovelace. I understand that upon the removal of Dr. Seay to Georgia his place has been filled by a man who was formerly Assistant Editor of the Recorder, and who promptly fell in with the policy of ignoring the rights of the Baptist World.

"Now, Dr. Bryan, may I express my amazement at this complete betrayal of trust. Is this the outcome of your dream of Baptist unity in Kentucky, as well as of the dream of thousands of

others? Are we to understand that 'our' paper, representing all Kentucky Baptists, is to be a partisan paper trampling upon the rights of a part of the constituency of our organized work? If any one objects to the use of the word 'party' or 'Partisan', I reply that I am opposed to all partisanship and partyism. But the fact remains that there were two papers and two interests, and that one paper and one interest has been ignored, and that by a Managing Committee and an organization standing ostensibly for all Kentucky Baptists."

The adversary relationship of the Western Recorder toward the seminary continued under J. W. Porter and to a lesser extent under his successor, Victor Masters. Editor Masters was a guardian of Kentucky Baptist orthodoxy but Dr. Sampey takes pains in his memoirs to express appreciation for Masters saying, "Time and again through my 13 years as president of the seminary, Dr. V. I. Masters of the Western Recorder has complimentary allusions to my stand on evangelical principles."

With the passing of Editor Masters the tone of the Western Recorder editorials with reference to the seminary has been more gentle. Dr. J. D. Freeman in an interim sort of editorship was fair and Dr. R. T. Skinner, though coming out of Western Kentucky Landmarkism, gave the seminary fair treatment during his 11 year tenure. Someone else must evaluate my editorship of the Western Recorder for the past 25 years but I have no guilty conscience for having been either a blind supporter or an unfair critic of the seminary.

In fact, I rejoice in what I believe I have seen happen in Kentucky Baptist life in recent decades. I believe the seminary's influence has been more evident in Kentucky Baptist life in the last 25 years than it was in the 75 years before this era. Furthermore, I believe nearly every student and every seminary graduate

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who become pastors of a Kentucky Baptist congregation and almost every professor who preaches in a Kentucky Baptist church enhances the image of the seminary and strengthens credibility in its integrity as a sound institution of theological education.

Indeed, I am convinced that the seminary has made enough difference in Kentucky that, though true Baptist orthodoxy is as strong in Kentucky as in any state, what happened in the Arkansas Baptist Convention last November could not happen in Kentucky today though it could have a few years ago.

In closing here are some personal conclusions in addition to the two conclusions stated in the opening paragraphs of this paper:

(1) Moving Southern Seminary to Louisville in 1877 was within the wise providence and will of God.

(2) Though not always completely sensitive to the sincere convictions and responsive to the needs of Kentucky Baptists, the seminary has been very good for Kentucky Baptists.

(3) Though the source of some unnecessary harassment, Kentucky Baptists have been a needed influence in the development of the seminary's directions and have provided a needed check and balance.

(4) The seminary must never forget its responsibility to prepare competent and compassionate pastors and staff members for local churches. From this seminary must come Baptist preachers who can present the gospel in easily understood language and ministers who can help 10 and 12 year olds find a meaningful experience with Jesus and can lead in growing a warm hearted, evangelistic congregation. It is worth noting that Dr. John R. Sampey was almost as famous as an evangelist as a seminary leader and that one of the published works of E. Y. Mullins was entitled, "Talks on

Soul Winning."

(5) The most inappropriate attitude of seminary teachers and students would be to look upon local Baptist churches and those who sit in their pews with an attitude of superiority or condescension no matter how backward and limited they might be in theological insight.

(6) Considering the progress in recent years of many Baptist congregations in a true understanding of the New Testament faith and the harmonious relations between seminary and Kentucky Baptist denominational leaders, the most fruitful era for the seminary and Kentucky Baptists is still ahead.

FUTURE MEETINGS

1985 - April 12 - The Historical Commission and the Historical Society will be meeting with the Great Crossings Baptist Church, Georgetown, Elkhorn Association. The association will be observing its 200th anniversary.

1986 - Open for an invitation to meet the third Friday in March on 21st.

1987 - Possibly meet in Louisville. The Commission and the Society are open to an invitation in the Louisville area. The date for the annual meeting is March 20.

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The most original authors are not so because they advance what is new, but because they put what they have to say as if it had never been said before.

---Johann Wolfgang von Goethe

When Nature has work to be done, she creates a genius to do it.

---Ralph Waldo Emerson

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WEST UNION BAPTIST ASSOCIATION
1833-1856

By: Jewell Barrett, Pastor
Harmony Baptist Church
Grahamville, Kentucky

The American victory in its second war with Great Britain--The War of 1812, intensified clamor from the east for new unsettled lands. This led to the annexation of the Jackson Purchase. The Kentucky boundary extended west to the Tennessee River, and the 8,000 sq. mi. between the Tennessee and Mississippi Rivers were yet considered hunting ground for the Chickasaw, Choctaw, Shawnee and Cherokee Indians. Shawnee Chief Tecumseh and brother Chicksa had been unsuccessful in uniting the Chickasaw, Cherokee, Choctaw and Illini tribes into a confederacy as the Anglos had, failing in part to the death of Tecumseh in 1813 on the battleground in Canada, and loss of British support in their defeat to the Americans. This left the Indians more vulnerable to the western expansion.

Within this timeliness Governor Isaac Shelby, General Andrew Jackson, Secretary of War James C. Calhoun and President James Monroe pressed for the purchase of the western lands of Kentucky and Tennessee. The treaty was signed October, 1818 on the banks of the Tombigbee River in Monroe Co. Mississippi for \$300,000 in payments of \$20,000 for 15 years, a little over 17 cents per acre.

Boundary lines were settled between Kentucky and Tennessee in 1820. The Kentucky area was called Hickman County and a land office was established at Wadesboro, near Dexter and Hardin where Marshall and Calloway Counties bound. Immigrants poured into the rich, cheap lands of virgin forests and unpolluted waters to find a place for a cabin, vegetable garden and tobacco patch. Kentucky to the east was at this time fairly stocked with churches of

the major denominations, and the settlers in the western lands in time gathered to form churches. The Baptist preachers gathering new churches were mainly out of the old Red River Association and were basically hyper-Calvinistic (pre-destinarian) and anti-mission. By 1828 the Western District had 30 Baptist churches, 14 of these were in western Kentucky with a membership of 524, which came to be called Obion Association in 1828.

In 1830 a divisive controversy arose in the Obion Association over the issue of the Masonic fraternity. Out of this disruption formed the Clarks River Association of seven churches, more disposed toward the Masons, but remaining Calvinistic, anti-mission and anti-benevolent. There were churches remaining in the Obion Association who leaned toward free-will of repentance and faith in salvation, as the Methodists were emphasizing with noticeable success. The mandate to evangelize as the eastern revivalists and to missionize the heathen as had been widely publicized by Luther Rice. These issues pressed toward a Missionary Baptist Union.

Permission was sought and granted by the Obion Association to pursue the formation of a missionary association. A convention of representatives of 10 churches met at Wadesboro in December, 1832 to discuss an organization. The decision was to meet next year. Dr. Wendell Rone, Sr.* indicates in his research that messengers from seven churches met at Wadesboro on November 23, 1833 and formally organized. They were:

(Chart

on

following

page.)

*A Short History of Graves County Baptist Association - W.H. Rone, Sr., p. 14-18

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CHURCH	DATE ORGANIZED	MEMBERSHIP	MESSENGERS
Wadesboro	July 1823	59	Elder Gabriel Washburn Ephraim Owings
Trace Creek	Oct. 1824	23	Edmund Curd Absolam Copeland
Mayfield Creek	Dec. 1825	59	James Phillip Edwards
Little Obion	Apr. 1831	33	Benjamin Palmer Lewis Beadles
New Bethel (Gum Springs)	July 1829	27	Jeremiah Webb Isaac Harrison Abel Morgan
Emmaus	Aug. 1832	46	Elder M. S. Wyman Josph Ashbrook William Rutter
West Fork of Clarks River	Nov. 1833	16	B. Waide Joseph Waide W. Wilson

Elder James Philip Edwards was moderator of the first annual session held at New Bethel Baptist Church, 3 miles SW of Lone Oak in McCracken Co. Minutes of that October 4-6, 1834 meeting are on microfilm indicate an 1833 organizational meeting in that:

1) No mention is made of having an election of moderator for that meeting-a previous arrangement?

2) Heading of the minutes say (sic) "Minutes of the FIRST ANNUAL MEETING of the UNION BAPTIST ASSOCIATION", Annual meeting after first year of existence.

3) "Elder J. P. Edwards who had received an appointment by our last A. meeting to preach to Providence Church and apply other distant places and settlements, was called upon to report, who did to which and his report to the Committee of Arrangements to be appointed hereafter."

4) The 10 churches came prepared with their letters of report, giving a

total of 100 baptisms and a membership of 393 and contributions (to the Association?) of \$11.00.

It should be noted three rather significant things revealed from that first session. 1) Elder James Bell preached at high noon from John 10:9, "I am the door, by me, if any man enter in he shall be saved, and shall go in and out and find pasture." A strong text on whosoever will in salvation. 2) Elder Taylor preached on Sunday from Matt. 13, "The kingdom of God is like unto a grain of mustard seed." Indicating optimism of future growth from small beginnings. 3) A reference is made on Monday "against the errors of Campbell and Parker."

It may be concluded that the formation of West Union Baptist Association followed this progression:

1) December 1832 a convention of 10 churches was held at Wadesboro to discuss the formation of a missionary association.

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2) November 1833 an organization assembly of 7 churches (listed above) met again at Wadesboro.

3) October 4-6, 1834 the first annual session of 10 churches met in McCracken County at the New Bethel Church. The minutes show the churches were:

Wadesboro	Trace Creek
New Bethel	Clarks River
Mayfield Creek	Emmaus
Little Obion	Clinton
Providence	Ohio

James Philip Edwards, known as the "father of West Union Association" was a dominant figure formation and formative years of the association. A brief biography follows:

Born in Harrison County, Virginia in 1790 to Isaac Spencer Edwards, a Baptist preacher. His family immigrated to Mason and Spencer Counties, Kentucky in 1791. Sometime prior to 1815 he became a member of Beech Ridge (Salem) in Shelby County. In 1815 he was sent by the Long Run Association as corresponding messenger to the Wabash Association in Indiana as a licensed minister. Soon he moved to Cape Girardeau, Missouri, where he was ordained to the gospel ministry. He preached with zeal in SE Missouri, NE Arkansas and SW Illinois for a few years. He moved to Jonesboro, Illinois, Pastored the Jonesboro and Shiloh Churches, which he had organized while living in Missouri. While at Jonesboro he traveled and preached in Western Kentucky, then newly settled, and organized a number of churches.

In 1834 he moved to Ballard County, Kentucky. The next year he moved to Fulton County, near Poplar Grove Church, and remained there about two years, returning to Ballard County and remained there until his death in 1855.

He organized Mayfield Creek Church, where he baptized Willis White in 1833, who grew rapidly to become a co-laborer with Elder Edwards (White

was 15 years younger). In 1839 he urged New Bethel Church to start a mission in Paducah, and on Dec. 14, 1840 at the Courthouse presided in the organization of Paducah First Baptist and was promptly called as its pastor. March 13, 1841 he organized the Sugar Creek (Lovelaceville) Church, became its pastor, and may have been its pastor when he died at Lovelaceville in 1855. He gathered the First Church of Mayfield in 1843; Humphries Creek Church in 1844.

According to Historian Masters "Elder J. P. Edwards, a pioneer preacher of West Kentucky, represented West Union Association. He gathered churches at Paducah, Mayfield, Clinton, Columbus and others." He was at the reconstitution of the General Association (KBC) when 57 messengers met in Louisville, October 20, 1837. Edwards represented 9 of the 43 Associations in the state.

1835--He registered as a messenger of the Clinton Church when the annual session was at Emmaus. Stephen Ray, from the Clinton area, known as the "father of Sunday Schools" in West Union, preached the annual sermon, whose text was Luke 13:24, "Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in, and shall not be able," a text combining the conflict of free-will and election.

1836-37--Edwards is indicated as moderator and missionary.

1838--shows 12 ordained ministers and 6 licentures present when it convened at Clinton. Baptisms of the churches totaled 119 and mission contributions \$36,

1839--Wadesboro, site of origins, Edwards was reappointed missionary along with 3 others "to missionary duties; to hold protracted meetings when it was proper and desired". Elder Edwards reported "he had preached 21 sermons, given

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exhortations, and traveled nearly 200 miles, spent 33 days in the service of the Board and collected \$6." Reference is made in those minutes to "Prince Immanuel".

1840--at Ohio Church, then in McCracken Co., later Ballard, located 6 miles from Blandville on Stovall Creek, organized in 1833 and disbanded in 1877, Edwards reported he could not attend the General Association when it met because of an "exceedingly interesting meeting at the Ohio (church) in which many friends and several of his own family became interested about their soul's salvation". He reported preaching 58 times, traveled 955 miles and collected \$63.75 in missions offerings, of which \$10 were sent to the General Association. West Union at that time was receiving \$100 annually from the General Association. Willis White and M.S. Wyman, with Edwards, were reappointed missionaries for 3 months.

1841--again at Emmaus Church in Hickman County shows Edwards, James and John McElya registered as messengers of the Paducah Church, who had brought its first letter to the association.

1843--the 10th annual session met at Hopewell Church in Ballard Co. Elder T. L. Garrett, pastor of the Paducah Church was moderator and was appointed messenger to the General Association. Minutes of that year began a series of "circulars", appearing in succeeding years on "History of the True Church Called by Various Names"; "New Testament Baptism" and "The Errors of the Papacy".

1846--meeting at Cypress Church in Hickman Co., Edwards is registered for the Newton Creek Church, later named Spring Bayou. In that session the problem of the Paducah Church was discussed extensively. The Paducah Church had sent a letter to the session acknowledging its regret in allowing 2 female members of the

Reformers to participate in the Lord's Supper. A motion to censure the Church was headed off by a substitute motion by Willis White to accept Paducah Church's letter of regret with an understanding the practice not be repeated. It carried by vote 30 to 12. A vote was then taken to retain the church in fellowship by 28 to 19. However, the issue was not laid to rest because Elder Garrett made the issue against the integrity of J. P. Edwards. In 1847 Garrett was expelled from the Association for contempt when he persisted in the issue.

1851--Mayfield Town Church hosted the annual session.

1854--the 21st session was again at Hopewell in Ballard County. Elder Edwards registered as a messenger of the Lovelaceville Church and reported attending the General Association at its last session. He reported missionary labors as 154 days of service for the Association; preached 89 sermons, baptized 5, ordained 3 deacons and traveled 1,840 miles, beside 1,100 miles of travel to and from the General Association.

1856--the session was held at Blood River Church in Calloway County. Elder James P. Edwards had died since they last met. Lovelaceville Church made a request that the Association pay widow Edwards \$200. The messengers declined by admonishing the churches to be charitable toward her. The minutes stated Reverend Edwards had willed his autobiography to the Association. The clerk was instructed to have 100 copies printed and distribute among the churches. A copy of this autobiography is now being sought by this author.

Historian J. H. Spencer gave this sketch in History of Kentucky Baptists 1769-1885, p. 481.

"This eminent servant of Christ

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seems to have been raised up for the work of a pioneer missionary. Endowed with a strong practical intellect and almost superhuman powers of endurance, and fired with a burning zeal for the glory of God and the salvation of sinners, he paused at no surmountable obstacle, in his great work. He rode alone, through wide, unbroken forests, disregarding alike the burning heat of summer and the winter's ice and snow, plunged through deep, swollen waters and defied the dangers of flood and storms, to bear the tidings of salvation to the humble, tenants of rude cabins in the wilderness. The blessing of God attended his labors, with mighty power, and wonderful success crowned his efforts. The now venerable Willis White of Clinton, K., who, in his youth, was a co-laborer of Mr. Edwards, names no less than eighteen churches that were gathered in Illinois and other states, in the early years of his ministry. He was an active and zealous missionary, up to the close of his life, and was under the appointment of the executive board of West Union Association at the time of his death."

WEST UNION

An Early Account of the Formation of West Union Baptist Association quoted from J. H. Spencer, A History of Kentucky Baptists 1769-1885, pp. 251-53

"The West Union Association was constituted at Gum Spring Church in McCracken County of ten churches in the fall of 1834. The Clark's River Association formed in 1831 of nine churches, though willing to tolerate Masonry, already referred to, was hyper-Calvinistic in doctrine, and opposed to missions and benevolences. However, some of the churches were in favor of missions, and desired a separate Association. A Convention was called to meet at Wadesboro Church in Calloway County, December 1832, composed of messengers from ten

churches, aggregating about 500 members. This is all that is known of this Convention and there are no records of any meeting in 1833. But in 1834 the messengers from the following churches met at Gum Spring, McCracken County: Wadesboro, West Fork of Clark's River, and Sinking Spring, in Calloway County; Gum Spring and Ohio in McCracken County; Trace Creek, Mayfield, and Little Obion, in Graves County; and Emmaus and Clinton, in Hickman County. These messengers resolved to form a new Association, styled Union Association of United Baptists. Later the word 'West' was prefixed to distinguish the new body from another Association in the state called Union. The organization was completed by adopting a Constitution, Rules of Decorum, and Abstract of Faith. The next session was held with the Wadesboro Church, but no records of the meeting are available.

"The Association met with the Trace Creek Church in Graves County in 1836. James P. Edwards, who was known as the father of the Association, was elected Moderator. He also preached the introductory sermon, and J. C. Wilkins was chosen Clerk. Fourteen churches were represented with 397 members. In 1837 the session was held with the Little Obion Church in Graves County, when Durin Alcock preached the opening sermon, J. P. Edwards was re-elected Moderator, and A. E. Daniel was chosen Clerk. Two new churches were received, and the membership was increased to 408. About 1840 a revival began in the churches and continued about three years, which resulted in a total of twenty-nine churches with 1,474 members in 1843. An Executive Board was appointed to conduct missionary operation, and the following year the Board reported seven months of missionary labor and a balance of \$125.00 in the treasury.

"Trouble began in the Association in the session of 1844. The constitution was amended so as to permit individuals to bring all kinds of queries before the Association through the committee on arrangements. The West Union

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fraternity at that time comprised all the Baptist churches in that part of the state except the anti-missionary churches. There appeared to be a number of inefficient preachers, some of them reported as unsound in doctrine. A resolution was adopted, declaring that any minister, preaching the doctrine of apostasy should be considered in opposition to the gospel of Christ, and contrary to the abstracts of faith adopted by the Association. This was intended as a warning to such preachers, but no names were mentioned. A resolution was also adopted, condemning open communion, which was directed against the Columbus and Paducah churches, which had been reported as practicing free communion. A committee was adopted to visit these churches and report its findings to the next session of the Association.

"The way the charges brought against the Paducah Church were conducted, proved to be an unfortunate affair, which caused continued agitation among the churches of West Union Association for more than two decades. The church at Paducah was constituted in 1840 by Elders J.P. Edwards and Willis White, pioneer preachers in West Kentucky. A young preacher, A. W. Meacham, was called as the first pastor. In 1842 Elder Thomas L. Garrett, Hardinsburg, Kentucky, was invited to assist the pastor in a protracted meeting, which was successful and made the visiting preacher very popular in the church. Young Meacham soon resigned and Elder Garrett was called to succeed him in 1843. His biographer says, 'Mr. Garrett was a preacher of marked ability and superior acquirements. But he was ambitious and dictatorial, and, possessing an unhappy natural temper, he would not tolerate opposition.'

"When Elder Garrett ascertained that the church at Paducah, under A.W. Meacham's pastorate, had permitted persons of other denominations to partake of the Lord's Supper, he objected to the letter from that

church when presented to the Association in 1843, though he was its pastor at that time. A committee was appointed by the Association in 1844 to investigate the report against the Paducah Church, and to report the findings one year hence. Elders William E. Bishop and J.P. Edwards were on this committee, which reported that, though the church at Paducah had suffered two women of the Reformers to commune a considerable time before Elder Garrett became pastor, yet the church now declared herself against open communion. When the report of this committee was read, Elder Garrett pronounced it false, which resulted in a long debate. The church through her messengers, acknowledged all former errors and was retained in fellowship by a vote of twenty-eight to nineteen.

"In the session of 1846 some of the churches sent in complaints in their letters that the Association had made a mistake in retaining the Paducah Church in fellowship, and that the action of the last session should be rescinded on the grounds that the acknowledgment of the church was not included in her letter. But at the session of 1847 the church did acknowledge her error in the letter, and the Association expressed satisfaction by a vote of thirty to twelve. The difficulty with the Paducah Church was then settled, but the conflict continued under a new form.

"Elder T. L. Garrett continued to charge that Elder J. P. Edwards had knowingly and wilfully made a false report to shield the guilty church at Paducah. Two churches, Humphrey's Creek and Lovelaceville, complained in their letters to the Association in 1847 of the treatment of Mr. Garrett toward Mr. Edwards, and requested that means be adopted to adjust the difficulty between the two ministers. The discussion of this subject consumed the greater part of three days. The Clerk of the Association records that on the fifth day of the session, the attempt was made to prosecute the investigation relative to the charges made by Elder Garrett

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against Elder Edwards. 'But after much altercation, no progress having been made, and said Elder T. L. Garrett, having, for several days, treated this Association with much indignity, it was moved by Elder J. E. Grace, that we now suspend proceedings, and expel Elder T. L. Garrett for contempt.' Mr. Garrett then moved that it be decided by vote whether the body had the right to expel a member for any cause. The question was decided in the affirmative, whereupon Mr. Garrett withdrew from the body. But Elder Grace's motion was put to a vote and Garrett was formally expelled from the Association, but this did not end the trouble. In July, 1848, four churches, Mt. Olivet, Little Obion, Liberty and Salem withdrew from the Association on account of the Garrett difficulty, and by their messengers constituted the Mt. Olivet Association. This small body of four churches, aggregating 199 members, espoused Elder Garrett's quarrel, and denounced the mother Association with a series of bitter resolutions for having expelled Elder T. L. Garrett for the purpose of 'blasting his reputation, and thereby covering up the guilt of Elder James P. Edwards; and as having been guilty of the most flagrant violation of truth and justice.' West Union Association replied, at length, to the charges made by the new organization and published a detailed account of the whole affair in the minutes of 1848. Mt. Olivet Association reiterated these charges in the next two sessions. West Union dropped the matter and made no further reference to it.

"In 1846 during the Garrett-Edwards trouble, the subject of alien baptism was brought up in the Association and the churches were advised by resolution not to receive any applicant for membership, except they had been legally baptized by a Baptist minister. The church at Blandville petitioned for membership in the Association, but when it was learned that the church had received into its membership a Campbellite woman without

baptizing her, the church was not received until acknowledgements were made, and a promise not to repeat the act. The Association then adopted a resolution, '....That, if any of the churches of this Association shall persist in such practice, it will become the unpleasant duty of this Association to withdraw from such churches.' This resolution was re-adopted in 1858.

"At the same session of 1846, the Association passed the following concerning Sunday Schools: 'Resolved, that we regard the Sunday-school as a great blessing to the church, community, and particularly to the rising generation; and therefore recommend S. W. King, the Sunday school agent, to the Christian sympathies and co-operation of our churches.'

"During these years of internal strife the West Union Association decreased in numbers, as well as declining in spiritual power, but later she regained her former standing. In 1860, there were fifty-five churches with 2,899 members. In 1870, eleven churches were dismissed to form the Blood River Association. In 1880 the Association was composed of forty-four churches with 3,138 members, but increased to forty-eight churches in 1882 with 3,479 members."

* * * * *

Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon mountains of Zion: for there the Lord commanded the blessing, even like for evermore.

Psalms 133

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PLEASANT VIEW CELEBRATES CENTENNIAL

September 2, 1984 will linger long in the memory of the members of Pleasant View Baptist Church and hundreds of their friends and admirers.

On a beautiful autumn day, the sun had barely risen when faithful members and the pastor, James C. Porter, began arriving at the church house to make ready for a day filled with nostalgia, preaching, singing, and celebrating. Within a couple hours, friends and guests began arriving. By ten o'clock, the crowd was being numbered in the hundreds instead of the tens and scores.

In addition to those who came in modern transportation, were many who came by vehicles known to the earlier days of the church. Almost 100 horses (and mules) were used to draw carts, buggies, surreys, wagons, and a stage coach to the meeting-place.

These were followed by cars and trucks dating back more than sixty years. It was a grand parade with participants identified as belonging to at least four generations.

At the eleven o'clock hour, almost 100 people crowded into the old log meeting-house to spend an hour in singing, praying, preaching, and rejoicing. Pastor Porter led in the program which noted many donors and contributors to the renovation of the building, other projects and the activities of the day.

During the noon hour, more than 700 people enjoyed delicious food and delightful fellowship. County and district officials, college professors, denominational workers, fellow pastors, Directors of Missions, and friends from far and near joined in the festivities.

Throughout the day it was apparent that this was not simply an exercise featuring a spirit of nostalgia.

While the unveiling and dedication of an historical marker revealed significant facts from the past and another marker featured the names and services of three well-remembered and admired pastors (including Porter's father), there were many evidences of a forward look.

Announcements of upcoming revival efforts, continuing work on the physical facilities, plans for semi-monthly worship programs, thoughts of another Vacation Bible School next summer, talks of visiting homes in the community, and the cleaning and enlarging of the baptismal pool in the creek across the road in front of the old log building, gave ample promise that the Lord's work is continuing at Pleasant View.

At the close of the day, all the people left, thanking God for the privilege of sharing in this special part of the Kingdom work in Adair County and the Russell County Association.

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CHURCH ANNIVERSARIES OBSERVED

As the church letters to the local associations have been received in the Executive Office of the Kentucky Baptist Convention in Middletown, we have been able to glean the names of churches which celebrated the observance of their anniversary during the associational year. (However, at this writing on October 26, 1984, not all have been received due to the lateness of the annual meetings of some associations.)

Congratulations to these churches in their celebrations!

Church	Association	Anniversary
Airport Gardens	Three Forks	22nd
Ashland, First	Greenup	100th
Beaver	Union	175th
Big Spring	Salem	100th
Brooksville	Union	125th
Bullittsburg	Northern Kentucky	190th
Cardinal Hill	Long Run	25th
Cave Spring	Muhlenberg	150th
Central	Central	5th
Chenoweth Park	Long Run	20th
Concord	Owen County	100th
Ekron	Salem	80th
Elk Creek	Long Run	190th
Franklin, First	Simpson County	150th
Glendale	Warren	29th
Greenville, First	Muhlenberg	115th
Guston	Salem	70th
Guthrie	Bethel	150th
Henderson Memorial	Christian County	20th
Hillview	Long Run	25th
Immanuel	Green Valley	70th
Immanuel	Northern Kentucky	93rd
Immanuel	Severns Valley	29th
Lawrenceburg, First	Anderson	150th
Leitchfield, First	Grayson County	180th
Macedonia	Ten Mile	140th
Mt. Haven Missionary	Graves County	10th
New Town	Wayne County	8th
Parkwood	Long Run	25th
Pembroke	Christian County	100th
Pleasant View	Russell County	100th
Rose Hill	Greenup	30th
Ryans Creek	South Union	100th
Short Creek	Crittenden	150th
Spottsville Missionary	Green Valley	131st
Spring Creek	Blood River	100th
Springfield	Central	100th
Stone Coal	Irvine	100th
Vine Hill	Nelson	100th
Whippoorwill	Bethel	150th
Willisburg	Central	75th

KENTUCKY BAPTIST HERITAGE

CHURCHES CONSTITUTED IN 1884

The churches listed here are those constituted in 1884. Information received in our office indicates some few of these may have observed this 100th anniversary.

Church	Association
Bee Spring	Edmonson
Bethlehem	Blood River
Big Spring	Salem
Dupey	Green Valley
Eubank	Pulaski County
Evergreen	Franklin
Horse Creek	Lynn Camp
Ivyton	Enterprise
Lawrence Chapel	Warren
Manchester	Booneville
Mount Tabor	Tates Creek
New Harmony	Gasper River
New Testament	Bell
Pleasant View	Russell County
Pryorsburg	Graves County
Ryan's Creek	South Union
Salem	Salem
Sorgho	Daviess-McLean
Spring Creek	Blood River
Springfield, First	Central
Stone Coal	Irvine
Sulphur	Henry County
Vine Hill	Nelson
Whites Lick	Tates Creek
Wickliffe, First	West Union
Willard	Greenup
Wingo	Graves County

BAPTIST RESOURCES

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

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

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

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

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

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

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

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

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

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

ENCYCLOPEDIA OF SOUTHERN BAPTISTS, Broadman Press, 1958.

Cathcart, William. BAPTIST ENCYCLOPEDIA. Philadelphia, 1883.

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

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

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

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

A MEMBERSHIP APPLICATION OR RENEWAL OF MEMBERSHIP
TO THE
KENTUCKY BAPTIST HISTORICAL SOCIETY

Name _____ Date _____

Address _____

Zip Code _____

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

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

Signed _____

Annual Dues \$5.00 (Personal and Institutions)

Life membership \$25.00

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