

HISTORY

—OF THE—

Churches of Boone's Creek Baptist Association OF KENTUCKY

With a Brief History of the Association

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By S. J. CONKWRIGHT

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Winchester, Kentucky

1923

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“History is the voice of the past, teaching by the follies, as well as by the wisdom, of our forefathers. The rocks and quick-sands are as essential in a chart as the safe harbor.”

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To the Memory of the Pioneer Baptists of Kentucky

who were

Members of the Oldest Constituted Church in the State

and to their Descendants

who have been Loyal to the Faith of their Fathers,

this Volume is Affectionately Dedicated

by the Author.

Preface

The historian writing of the past, however rugged his path, dare not shape or smooth it to suit his own taste or conscience. With this point in view, impartiality and faithfulness have been the aim of the author in the preparation of this work, assigned to him by Boone's Creek Association, namely, the compilation of a history of the Association and of all the churches ever connected with it at any time.

In order that the history might be as near complete and accurate as possible, the author requested through her pastors and clerks of all the churches affiliating with the Association the use of all church records that have been preserved, so that he might obtain the true facts for this work. This request was kindly granted by every church with the exception of one. Inasmuch as some of the churches are among the oldest in the State of Kentucky, and others were, but have disbanded, and had been, prior to the constitution of Boone's Creek Association in 1823, members of other associations, the records of these associations were also cheerfully loaned, as well as some records from Virginia.

The author was naturally interested in this work, as his ancestors from colonial days were Baptists, and constituent members of the "Travelling Church" that came from Virginia in 1780, and still exists as Providence Church, Clark County, Kentucky, the oldest church constitution in the State, hence he eagerly sought out everything obtainable that might be of value and assistance in the compilation of the work, and from these scattered documents, both old and new, as well as other authentic information obtained, the author has prepared the history of all the churches now or heretofore connected with Boone's Creek Association. The author has endeavored to weave this into readable form and give, as far as obtainable, the names of all the pastors, preachers ordained, clerks and deacons, the names and dates being compiled from the many entries that bear upon these subjects. However, a number of the record books have been roughly used, some torn and badly faded, and even with the use of a magnifying glass sometimes could not be deciphered, besides some entries are very vague, and therefore it is possible that some of the names may be missing and that all the dates are not absolutely correct.

If the work has been tedious, it has been rendered cheerfully and as a labor of love, with the hope that it might be interesting, if not perfect. For the honor conferred upon him by the Association in electing him to compile the work, the author expresses his sincere thanks.

The author appreciates the hearty response by those pastors and clerks of Boone's Creek Association who so cheerfully furnished their church records for use; also to Brother Elvado Tudor, the moderator of Tate's Creek Association for the use of the records of that Association. He also extends his thanks to our brethren, the Primitive Baptists, for the use of association records, minutes, etc., among whom were Elder J. W. Anderson, Brethren Allen H. Rupard, William A. Rupard, J. S. Stevens and J. T. Elkin; to my friends in Virginia, Dr. E. W. Winfrey, Rev. E. V. Peyton and Dr. Garrett Ryland and to Mr. Asa C. Barrow for books and pamphlets, and to Mr. Otto A. Rothert, Secretary of the Filson Club, of Louisville, Kentucky, for suggestions and pictures for cuts.

The author is especially indebted to Dr. George F. Doyle, the accomplished and efficient Secretary of the Clark County Historical Society, who is not only deeply interested in historical matters pertaining to his County and State, but also those relating to his church and denomination, for suggestions and valuable assistance in the preparation and arrangement of the manuscript.

Winchester, Kentucky.

July 1, 1923.

S. J. CONKWRIGHT.

Clerk of Boone's Creek Association.

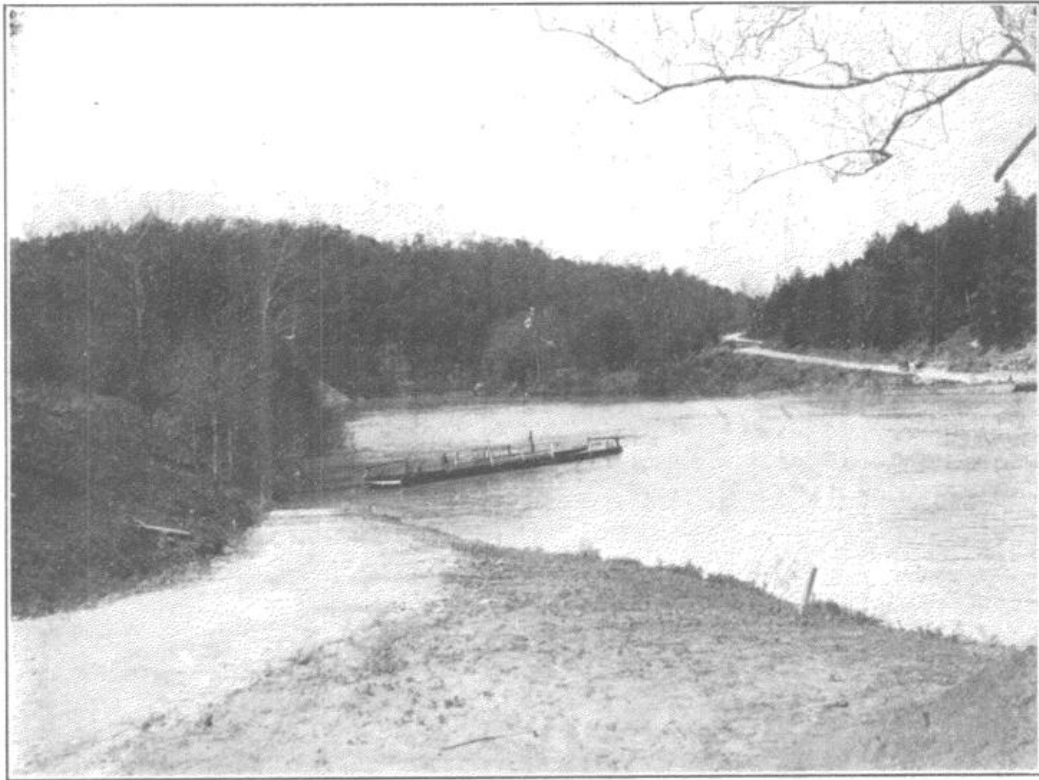


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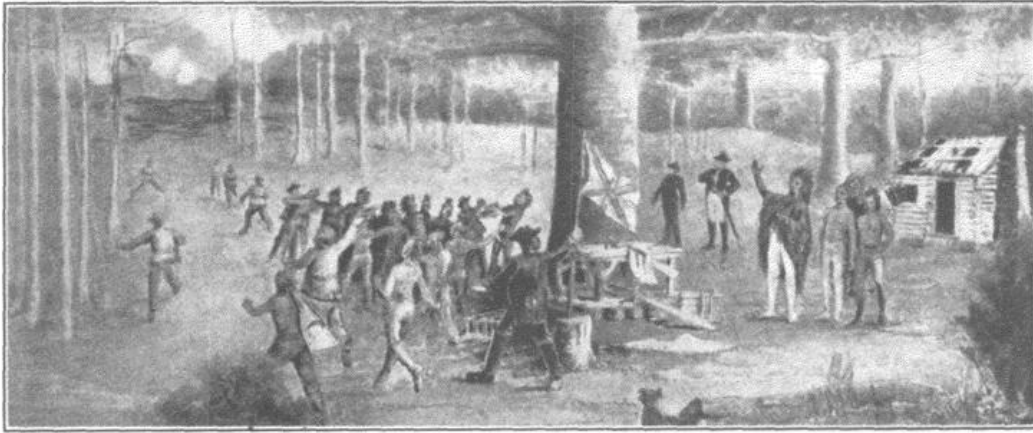
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BOONESBOROUGH FERRY

Picturesque old ferry at Boonesborough, the oldest in Kentucky, established by an Act of the Virginia Legislature in October, 1779. The small clump of saplings on the shore right opposite the ferryboat marks the point where the Boone and Callaway girls were captured by the Indians on that memorable day, July 14, 1776. The site of the fort at Boonesborough is on the opposite shore, to the left of the road.



TREATY OF BOONESBOROUGH.

Treachery of the British and Indians at the signing of the treaty under the great elm at Boonesborough in 1778. After the treaty was signed, Black Fish declared that it must be confirmed according to Indian custom—a hand-shake all round, two braves to each white brother. This was the signal for treachery. The young Indians, in apparently high good-humor, seized the hands of Daniel Boone and the other pioneers, but in the very act they betrayed their purpose by too tight a grasp, and by a sudden movement toward the underbrush. With the quickness of desperation the hunters freed themselves almost as soon as touched, and in the same thrilling moment, as they sprang aside and waved their hats, came the deadly crack of the ready rifles from the blockhouse and the unarmed savages vanished in the surrounding thickets.

The Baptists

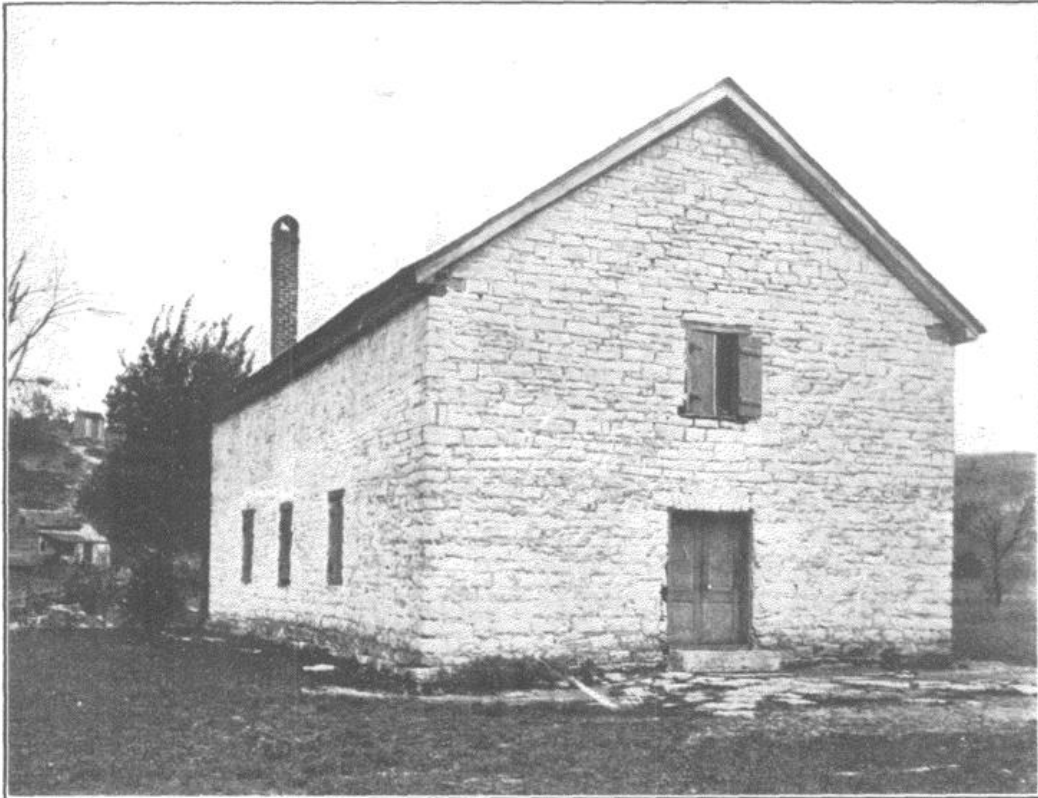
"Upon this rock I will build my church, and the gates of hell shall not prevail against it." Matt. 16:18.

The Baptists began their denominational life under the ministry of the Saviour, and down through the ages they have been the strongest advocates of civil and religious liberty. During these many centuries they have had different names applied to them, and while some would have us believe that the Baptists lost their identity as a denomination, or are of later origin than the time of Christ, yet by the belief and practices of this peculiar people since the Lord constituted the first Baptist church, they can be identified as of the same faith as John the Baptist. And as civilization rolled on, we find, in the colonial days in America, the Regular and Separate Baptists of Virginia. Just why there was this distinction, we do not know; someone has described them as being one and the same people, "having a distinction without a difference." Be that as it may, in the early settlement of Kentucky, we again find the Regular and Separate Baptists, each contending for supremacy. In 1801, during the greatest revival of religion the State has ever experienced, notwithstanding the fact that several previous efforts had failed, another effort was made to agree upon terms of union. The Regular Baptists, or South Elkhorn Association, appointed a committee consisting of David Barrow, Ambrose Dudley, John Price, William Payne and Joseph Redding, to confer with a committee from the Separate Baptists, or South Kentucky Association, composed of Robert Elkin, Daniel Ramey, Thomas J. Chilton, Moses Bledsoe and Samuel Johnson. At a conference of the joint committee on August 22, 1801, after considerable discussion, terms of union were agreed upon, which it was hoped would be satisfactory to all the churches. A convention was called, to be composed of two members from each church in the two Associations, and this convention was held at the historic old church building, the Stone Meeting House (Providence), on Lower Howard's Creek, Clark County, Kentucky, on the second Saturday in October, 1801. The terms of union, as previously agreed upon by the joint committee, were unanimously approved by the convention, and the names of Regular and Separate were dropped forever and they became known as United Baptists. The terms of union can be found in any history of Kentucky Baptists.

History of the Churches

PROVIDENCE CHURCH—1780.

Inasmuch as what is now known as Providence Church, in Clark County, Kentucky, is the oldest constituted church on Kentucky soil, and was known as one of the "Travelling Churches" which came from Virginia, a few words in



PROVIDENCE CHURCH,
Old Stone Meeting House. Erected before 1793.

regard to the early churches of Virginia and early immigration to Kentucky may be of interest.

The first Baptist churches in Virginia were constituted before the Revolutionary War, when their preachers and public speakers were exposed to fines, imprisonment and various methods of torture, and were disqualified for any public office. A number of the preachers who had been thus punished, afterwards became pastors of the older churches in this section which later became affiliated with Boone's Creek Association, and among these were David Barrow,

Joseph Craig, John Tanner and Thomas Ammon. However, notwithstanding such conditions, the Baptists grew and multiplied until the independence of the United States was finally achieved, when all restraint of government was removed and the Baptists were accorded equal rights with all other citizens, both as to religious liberty and political and civil rights.

While these things were transpiring in Virginia, the settlement of Kentucky had commenced, and the Bush Colony, one of the very earliest permanent settlements in Kentucky, was formed and part of this colony were the constituent members of the "Travelling Church," now known as Providence Church.

Tradition says that when the ship Neptune touched the shores of America in 1618, one John Bush was among those who came over in her at his own charge, and he settled in Virginia. Another John Bush, the testator of a will probated in Orange County, Virginia, in February, 1746 (Will book No. 2, p. 94), is believed to have been the grandson of "Neptune" John. In this will of 1746, the testator, John Bush, mentions among his children a son Phillip, who became the father of Phillip, John, William (Captain Billy), Ambrose, Francis and their sister Mary Richards, and these came to Kentucky along with many others under the leadership of Captain Billy Bush and were the founders of the Bush Colony. (Phillip Bush, Sr., had other children besides these six. See his will in Orange County, Virginia, Will Book No. 2, page 153, dated 1771.) Tradition also says that when Daniel Boone was passing through Virginia, from his old home in Pennsylvania to his new home in North Carolina, he met William Bush, then a young man, and the two became friends. The following inscription is to be found on the tombstone of Captain William Bush, in the old Bush burying ground about one mile north of Boonesborough: "He was the friend and companion of Daniel Boone and others in the settlement of Kentucky." We know that Captain Billy Bush was one of the men that assisted Boone in blazing the trail to Boonesborough in 1775, and was one of the party that went in pursuit of the two Callaway sisters and Boone's daughter when they had been captured by the Indians in 1776. Captain Bush was so well pleased with the new country that he returned to his old home in Virginia for the purpose of organizing a colony, and from the glowing description which he gave a colony was soon organized, consisting of about forty families from among his kinsmen, neighbors and friends in Orange and Culpeper counties, most of them being Baptists. So in the early part of 1780 preparations were begun for the exodus in the fall of that year to the land of "Kaintuckee." No doubt Captain Billy Bush, after portraying the beauty of the country; the fertility of its land, with its numerous water courses filled with fish; its huge forests alive with wild game, and the opportunities for a prosperous future, honest man that he was, also told them of the trials and hardships that they would have to endure, as well as many misfortunes, in this adventure. Yet with faith in their God and trust in Captain Billy Bush, within a few months everything was in readiness for the exodus which had been prepared with willing hands, cheerful hearts and smiling faces, but oh! what a change in the countenances as the day approached for their departure and the word forward was given and loving good-byes and tender farewells were given to home, loved ones and friends in the Old Dominion.

Some months before the colony started, Captain Billy Bush had returned to Boonesborough to select and locate farms for the different families, whom he wished to be near him, and in the selection of these he used good judgment, locating them on the north side of the Kentucky river, in what is now Clark county. When Captain Bush returned to Boonesborough he found that the trouble with the Indians was much more dangerous than when he had left for Virginia, they having allied themselves with the British, the Revolutionary War not yet having been concluded. In fact, the outlook for the American Colonies had never been darker than in 1780, the year prior to the surrender of Cornwallis. As Captain Bush did not think it wise for the colony to enter Kentucky at this time, he sent a runner with a message advising them not to proceed any further. The colony had reached the Holston, in December, 1780, when they received this advice from their leader. Here they remained for three years, during which time they raised three crops of corn. They also organized a Baptist church and held regular services.

Elder John Taylor, who arrived at Bear Creek, near Louisville, Kentucky, in 1782, in his *History of the Ten Churches*, says "It was a gloomy thing at that time to move to Kentucky." It was during the halt at Holston that the glorious news came of the British surrender at Yorktown, on October 19, 1781, and this patriotic colony made the Wolf Hills (Holston) ring with the firing of rifles, loud rejoicing and praises to God. This victory together with the passing at Holston of other immigrants on their way to "Kaintuckee", especially Lewis Craig and his colony of Baptists from Upper Spottsylvania Church, who halted for a few weeks at Holston, no doubt increased the desire of the Bush colony to continue their journey. But if there was ever a complaint against their leader, Captain Billy Bush, we have never read of it in history nor heard of it through tradition.

One evening in the latter part of August, 1783, as the shades of night were falling, a cloud of dust was seen in the west and soon the sound of a horse's hoofs was heard, and as he neared the fort the rider increased his speed, striking terror to the hearts of the colonists, as they thought it must be a runner bearing a warning of approaching danger, but the watchman at Black's Fort cried out, behold! me thinketh the runner rideth like a bearer of good tidings, and on came the steed and rider into the settlement, waving his hat and shouting aloud, "On, on to Boonesborough, are the orders of Captain Billy Bush." Upon receiving this news, Wolf Hills was made to rebound with the sounds of rejoicing, such as had not been heard since the surrender of Cornwallis, nearly two years before. So the day arrived for which these hardy tillers of the soil had so anxiously waited, until the conditions should be favorable for them to set out upon the dangerous road to Kentucky. Being of the school of hope, and having a burning love for their homes and a place to worship God according to the dictates of their own conscience, such love and hope yielded courage, and hasty preparations were made to take up their march again after a halt of nearly three years at Holston. It must be remembered that within one month after their arrival at Holston, a part of the colony organized themselves into a church and held regular services, with Elder Robert Elkin as their pastor. The name of this church at that time, if it had one,

has not survived, but after the departure from Holston, it has been rightly named a Travelling Church, for led by her pastor she held regular church services and transacted church business.

On the first day of September, 1783, the colony bade farewell forever to Holston and started westward. In this caravan were not only the church members, but also their children, negro slaves, and other immigrants, who for better protection had attached themselves to this organized expedition. Such a colony as this meant much, not only to the Baptists of the future Kentucky, but to the State itself, for in this church and with it were some of the best families of Virginia. There were five married daughters and three sons of Thomas Burrus, a rich planter of Virginia, the sons and the husbands of four of the daughters all being brothers-in-law of Captain Billy Bush, he having married Frances Tandy Burrus.

“There were men of hoary hair
Amidst that pilgrim band—
Why had they come to wither there,
Away from childhood's land?

There was woman's fearless eye,
Lit by her deep love's truth;
There was manhood's brow serenely high,
And the fiery heart of youth.

What sought they thus afar?
Bright jewels of the mine?
The wealth of seas, the spoils of war?
They sought a faith's pure shrine!

Ay, call it holy ground,
The soil where first they trod;
They left unstained what there they found—
Freedom to worship God.”

When the Bush colony arrived at Craig's Station, sometime in the spring of 1784, after a long, wearisome and hazardous trip, to their great joy they found empty cabins awaiting them, for Elder Lewis Craig and his colony of Baptists, who had preceded them to Kentucky some three years and erected Craig's Station, had moved to South Elkhorn, near Lexington, so that the Bush colony took possession of the empty cabins and remained here a short time before proceeding to Boonesborough.

On April 3, 1784, we find the first preserved record of the Travelling Church holding services in the cabin of their pastor Elder Elkin, when Phillip Bush was elected clerk and Joseph and Mildred Embree were received into the church by letter. The record book of the church was lost on the way from the Holston, but on the first page of the earliest book that has been preserved there in an abridgement of the work on the Holston.

After a brief stay at Craig's Station, the colony passed to the north side of the river at Boonesborough and entered upon the farms selected for them by their kinsman and friend, Captain Billy Bush, which he either gave them or sold them very cheaply, in order to have his relatives and friends around him. on the 27th of November, 1784, according to the church record (not 1785, as some historians have it), the first meeting was held at the cabin of Captain Billy Bush. The map of the farms previous to 1800, in this work, shows how the Bush colony settled around their church as a nucleus. First a log meeting house was erected soon after the colony arrived in the new country, on the Lower Howard's Creek, and sometime before 1793, on the same lot, the Old Stone Meeting House was erected, and this building is still in a good state of preservation at the present time. In 1870, a new frame house was erected and is the present house of worship. The settlement around the church was known as the Bush Settlement. Besides his four brothers, Captain Billy Bush had nine brothers-in-law, namely, Robert Richard, who had married his sister, Mary; Elder James Quisenberry; Elder Andrew Tribble; Joseph Embree; —————Embree; —————Brockman; Will T. Burrus; Roger Burrus and Thomas Burrus, Jr. Thus it will be seen that Thomas Burrus, Sr., had five daughters and three sons in this settlement. (For notes on Elder James Quisenberry, see history of Unity Church).

Soon after the Bush colony arrived at Boonesborough, other immigrants from Virginia also began to arrive, among whom were Nathaniel Haggard and his four married sons, who were all Baptists. Nathaniel Haggard, Sr., located between the church and Winchester and erected a one room house of cherry logs, which room is still in a good state of preservation at the present time, but has been added to. His son, John, settled about eight miles east of the Bush Settlement, which community was known as the Haggard Settlement. (See history of Mt. Olive and Unity Churches). The five Bush brothers and their sister, Mary Richards, were not what is termed "squatters," but were home builders, community builders and church builders. They settled on adjoining farms, where they lived and died, and are all buried on their respective farms.

The place where the Bush colony halted for three years is eight miles north of the Tennessee state line, in Washington county, Virginia, and was known by the names of Wolf Hills, Black's Fort, Holston, and at the present day as Abingdon. It is a narrow strip of country surrounded on all sides by mountains. Tradition says that the name of Wolf Hills was given it by Daniel Boone, on account of the large numbers of wolves in the hills. On one occasion Boonesborough was relieved during an attack by the Indians by forty riflemen from Holston. When civilization started westward, the colony of Virginia erected in the hills a fort, called Black's Fort, and it was to this fort that the backwoodsmen of the contiguous regions, as well as the immigrants, while stopping at Holston, looked for aid in time of danger.

The question as to whether or not Providence Church was constituted before moving to Holston in 1780, has been thoroughly discussed, both pro and con. A. C. Quisenberry (History of the Quisenberry and Bush Families) says that it was, but this statement is based purely upon tradition. Ambrose G. Bush, (a grandson of Ambrose Bush, Sr., one of the five Bush brothers), who was a

clerk of the church for fifty years, wrote a brief history of the church in 1876, in which he says "the early history of the church is lost in antiquity." But ten years later, in 1886, Mr. Bush was a member of a committee of three, appointed by the church to draft resolutions in regard to the failure of Dr. Spencer, in his *History of Kentucky Baptists*, to do justice to Providence Church. This committee made its report in the form of a protest, in March, 1887, claiming that Dr. Spencer gave no credit for the first thirteen years of her existence as a church, and further claiming that the history of Upper Spottsylvania Church, in Virginia, organized in 1767, was the early history of Providence Church.

After a very careful investigation, there appear to be many reasons for believing that the church organized on Holston never came out of Upper Spottsylvania Church, as an organized travelling church, and it is even doubtful if any of her members were ever connected with Upper Spottsylvania Church. We shall mention only the two facts, which seem to prove beyond the peradventure of a doubt, that Providence Church did not come out of Upper Spottsylvania Church. First, after arriving in Kentucky with the Upper Spottsylvania congregation, Elder Lewis Craig is credited with having said that he passed a Baptist colony on the Holston, from his section of Virginia. Now, if the Baptist colony had been from the Upper Spottsylvania Church, of which he had been a pastor for ten years, he would in all probability have made a very different statement in regard to this colony of Baptists. Second, in the Public Library of Lexington, Kentucky, is a list of nearly one hundred names of the first members of South Elkhorn Church, of Fayette County, with a note following which states that practically every name on this list was that of a former member of Gilbert's Creek Church, the "Travelling Church of Elder Lewis Craig." This being true, they were therefore former members of Upper Spottsylvania Church, in Virginia. Among the names on this list we failed to find any of the families of Bush, Quisenberry, Haggard, etc., who were so largely identified with the early history of Providence Church. This would seem to strongly indicate that the members of Providence Church came from a different section of Virginia.

The author has been deeply interested in the history of this old church, not only because it is the oldest church in the State of Kentucky, but also from the fact that his ancestors were largely instrumental in its constitution. Therefore, he has sought diligently for every bit of data that might assist him in connecting the church organized on the Holston with some older church in Virginia. He has corresponded with all the older churches in Orange and Culpepper counties, and in this work he has been greatly assisted by Brother Garnett Ryland and the office force of the Baptist Historical Society of Richmond, Virginia, and also by the Baptist Historical Society of the Colgate University, of New York. As a result of these investigations we are of the opinion that the constituent members of the Church on the Holston were former members of different churches in Orange and Culpepper counties, Blue Run Church probably being one of these, and that they did not start from these counties as an organized church, but the colony was composed mostly of Baptist families, and, as their records state, in January, 1781, they with other Baptists formed themselves into an organization

in order to carry on church discipline. From this time they have a continuous record, though the record for the three years on the Holston is only an abridgement.

"December, 1780. Moved to the Holston, Brother Robert Elkin minister and John Vivion elder, and in January, 1781, they with other Baptists formed themselves into a body in order to carry on church discipline, and on September 28, 1781, was constituted by Lewis Craig and John Vivion with the members to wit:—William Bush, Sr., Franky Bush, William Bush, Jr., Ambrose Bush, Lucy Bush, Phillip Bush, Franky Bush, John Bush, Sarah Bush, Mary Richards, Vinah Jones, Phillip Johnson, Ama Johnson, Benjamin Johnson, Mary Johnson, Franky Johnson, Ruth Wall, Thomas Harris, John Harris, Mary Harris, Sarah Johns, Charles Sinclair (St. Clair), Sarah Sinclair (St. Clair), Susannah Turner, Milly Crosswaite, Mary Clark, Mary Cole, Marthy Thomas, Susannah Humphries, Hannah Dungs (Duncan), Hannah Dawson, Leonard Dozier, Rebecca Dozier, Sarah Dozier, Susannah Dozier, William Fletcher, Daniel Ramey, Elizabeth Baker, John Vivion, Jr., Sebbis Maue (Maux), Hannah Maue (Maux), Thomas Sutherlin, and continued there a constitution till the first day of September, 1783, then a principal part of the members with their minister being about to move to Kentucky, it was agreed they should carry the constitution with them. This is an abridgement of the business on the Holston."

The above is a true copy from the old church book, which continues as follows: "Now having arrived in Kentucky and settled on the south side of the Kentucky River near Craggs Station; but through the badness of the weather and scattered situation nothing of importance was done till April the 3rd, 1784. Then having met at Bro. Elkins, appointed Bro. Phillip Bush Clerk, also received by letter Joseph and Milly Embry, and appointed church meetings on the fourth Saturday in each month."

The records show that they met every month for service at or near Cragg's Station, until November 27, 1784, when we find this record: "Through a turn of God's providence the church chiefly moving to the north side of Kentucky and for the health and prosperity of Zion, we have appointed a church meeting at Bro. William Bush's, November 27, 1784, the former clerk not yet having moved to the north side, the church appointed Daniel Ramey Clerk, also received John Johnson by letter." It might be mentioned here, that Captain William Bush lived and died at the place where he first settled, which was about one mile south of the present Providence Church meeting house, on the turnpike, and he is buried about one-half mile from where his home stood and where the first meeting of the church was held after they crossed to the north side of the river.

April 16, 1785. Received by letter Elder James Quisenberry, Thomas and Elizabeth Burrus and Martin Haggard by recommendation. November, 1785, received James Ragland by letter. January 14, 1786, received by letter Elder Andrew Tribble. March 26, 1786. It is recommended to the church to look out for officers, Elders and Deacons. May 6, 1786, received by letter James and Elizabeth Haggard. June, 1786, Squire Boone received by experience, and in the next month Samuel and Mary Boone received by experience. August, 1786.

Francis Bush received by experience. Francis Bush was the youngest of the five Bush brothers that came in the colony from Virginia, and he and his wife, Rachel, and his sister, Mary Richards, gave the land upon which to build the old church. July, 1786, John and Rachel Martin received by letter. In March, 1788, we find the first query, viz: "Whether all members of the church, male,



MRS. RACHIEL MARTIN BUSH,
Born in Virginia, 1767; died in Kentucky, 1860.
Wife of Francis Bush.

and female, have a privilege to speak to any subject that comes before the church, petition for relief of any grievance, &c." Answer, "they have." August, 1788, Ambrose Bush ordained as Elder. June 14, 1788, Nathaniel and Elizabeth Haggard received by letter. July, 1790, Sarah Hampton received by letter.

August 13, 1790, church agrees that the members divide with the ministers, and that Elkin keep the old constitution, and the next day the church set to hear experiences, and several were received. It appears that some who

were not present on August 13, were dissatisfied with the division, for on August 19, 1790, we find this record: "Some members not being present at the time of the division came forward and assumed the constitution, received Andrew Tribble and the part with him, and threatened Elkin and the part with him with excommunication, which was the cause of application being made for referees being called, who were as follows, to wit: Joseph Bledsoe, William Bledsoe, John Embry, Zachariah Shackelford and John Bailey, who attended the call September 1, 1790. Considering the nature of the division, they constituted Elkin and the part with him as a church by the name of Providence Church, and also constituted Andrew Tribble and the part with him as a church by the name of Unity Church, with free recourse to each other in matters of dealing, as other churches in fellowship with the society, and that the steps taken in the division of Howard's Creek church shall not be a matter of dealing on either side here-tofore. Providence Church acted under the new Constitution, valued and received the services of our brother referees, and met at the old meeting house on Howard's Creek, September 9, 1790, and on said date received six by experience. Unity Church, soon after the division, built a log meeting house about two miles above Providence Church, on the same creek. (See history of Unity Church).

At the time the division occurred, the membership of the old congregation was about one hundred and seventy, and not quite half of them went with the Unity Church.

January, 1791, James Haggard elected Elder, and Phillip Bush and Edward Kindred as Deacons. James Haggard and Edward Kindred both became Baptist preachers and had pastorates in Clark County. Elder Kindred died in Clark County, but Elder Haggard removed to another part of the state later in life. June, 1792, the first member excluded, being a sister, for immoral conduct. September, 1793, Query: "What power do we delegate in our members to an association?" Answered, "but as an advisory of Council." In March, 1796, a brother was excluded for "vainly Swairing, Singing vain Songs and his non attendance to Meeting for a long time and Still appears Indiffrente." At the next meeting another brother was excluded for "stealing and agreeing to be whipt." July, 1796, question: "Is it right for members to purchase lottery tickets." Answer, "no." In April, 1798, it was ordered that the trustees of the church on Howard's Creek secure a deed for the meeting house lot. This deed is dated May 2, 1798, and conveys one and one-half acres of land, which was given by Francis Bush and his wife, Rachiel, and Robert Richards and his wife, Mary. (See Deed Book No. 3, page 193, Clark County Clerk's Office, Kentucky).

The great revival that was sweeping over the state, reached this community in 1801, and one hundred and twenty were added to Providence Church by experience and baptism. It was during this year, on August 22, 1801, that the committees of the Separate and Regular Baptists met and agreed upon terms of union, which were later ratified by a convention of all the churches at the Old Stone Meeting House and from that time they were known as United Baptists.

In May, 1802, the question was raised as to whether black members shall preach without the approbation of the church. In July, 1802, the following answer was given: "We are of the opinion that the church has no right to approbate a

slave as a preacher without the consent of their owner." In October, 1802, the church appointed Brother Nathaniel Haggard, Jr., to set the tunes in singing. In July, 1803, a sister was excluded for scolding her husband. Afterwards this sister was restored on repentance. In March, 1806, Gholson Bush was elected clerk. In July, 1806, the church settled with the deacons and was found to be one-sixth of a shilling in debt. In November, 1807, Robert Didlake was appointed clerk.

In August, 1808, the records name messengers to the Association. This is the first time an association is mentioned in the church records, but we know that the church had united with South Kentucky Association in 1787 and North District Association in 1802. In October, 1811, sixteen members were by request granted the privilege to meet and do business as an Arm of the Church, and on February 11, 1812, on petition of the Arm of the Church, twenty-one members were granted letters of dismissal to form a new constitution (church). This is believed to have been Dewett's (Jouett's) Creek Church.

In May, 1813, the church agreed to send a petition to the association to alter the constitution. The church records do not state the alteration desired, but in the minutes of the North District Association for that year, we find the following petition from Providence Church: "We wish the Association to form and add to the constitution some uniform rule for constituting churches and ordaining ministers." The Association, in answer said: "We advise that in the ordination of ministers, the united consent of the church be gained, and we think it not improper for her to advise with sister churches most convenient, and that two or three experienced men in the ministry be called to assist in the work."

In 1816, Providence Church being a member of North District Association, the said Association agreed to open a correspondence with the Foreign Mission Board, but Providence Church seems to have been opposed to Foreign Missions, for at her regular business meeting in April, 1817, she voted that she was not willing to correspond with the Foreign Mission Board, and that this be inserted in her letter to the next Association. The North District Association, at its annual session in 1817, voted that all correspondence with the Foreign Mission Board cease.

The constitution adopted by the church, while sojourning on the Holston from 1780 to 1783, was lost on their way to Kentucky, so that the church was without a written constitution for about forty years, for beginning in September, 1820, several attempts were made to draft and adopt a new constitution, and finally, on September 17, 1823, they agreed to adopt as their constitution the first eight articles of the terms of the General Union of 1801.

In March, 1821, the church received a colored man into their membership by experience, against the judgment of their venerable pastor, Elder Robert Elkin. The question was again brought before the church in August, 1821, and Elder Elkin gave his reasons for not voting with the church on receiving this colored man, Warrick, but the church did not think his reasons sufficient. This is the last time Elder Robert Elkin is mentioned in the records. He lived but a few months after this, and we wonder whether this action of the church, which he had

shepherded for forty-two years, could have hastened the death of this dear old brother. The church made no note of his death in the records until December, 1889, but we presume this was an oversight. He was with them while on the Holston, was their shepherd as they travelled through the wilderness, fraught with so many dangers, to the land of plenty, where they could worship their God according to the dictates of their own consciences, as well as escape from the persecutions of the State Church of the Old Dominion. After leaving the Holston, when the colony moved forward he moved with them; when they halted, there he pitched his camp and held religious services, and when they stopped for a time in the spring of 1784, near Craig's Station, it was in the cabin of Brother Elkin that the church held her first recorded business meeting on Kentucky soil. Later, when they moved to the north side of the river and settled and built their meeting house on Howard's Creek, Brother Elkin built his little home in sight of the church building, from which he went and came on his faithful old "nag." Being a fine disciplinarian, he endeavored to keep his flock in the paths of righteousness, as the church records show. He loved the pastoral work, and preferred to be among the sheep, and thus did not acquire the reputation of being a "travelling preacher." He was one of the committee who wrote the terms of union for the Regular and Separate Baptists in 1801. He was the first moderator of North District Association, in 1802, and served several times in this capacity.

From the minutes of North District Association for 1822, we copy the following: "Our venerable, beloved and extensively useful brother in the Lord, Brother Robert Elkin, in the 77th year of his age, and the 51st of his ministry, rested from his labors in March last." On the little farm where he lived and died, are the remains of Brother Elkin and his loving companion, in a poorly kept and unmarked grave, save for a small rough creek stone.

After the death of Brother Elkin, the next pastor was Elder Richard Morton, who accepted the pastorate in May, 1822, but on account of poor health was compelled to resign after a few months, and Elder William Morton accepted the call in September, 1822, serving as pastor for one year, when Elder Richard Morton again became pastor, in October, 1823. He served the church until March, 1827. Richard Morton was moderator the first two years after the constitution of Boone's Creek Association. Two former clerks of the church, A. G. Bush and W. P. Heiatt, in their history of the church failed to mention the pastorate of Elder William Morton for one year, but gave Elder Richard Morton credit for serving until March, 1828, when it should have been March, 1827.

In March, 1823, the church agreed to continue the practice of washing the saints feet, as an ordinance heretofore practiced by her. In November, 1824, Thomas Vivion resigned as clerk, and T. V. Bush accepted the clerkship, which he resigned in September, 1827, when Pleasant Bush was chosen clerk. In December, 1827, one of her members, Brother John Alexander, was ordained as a minister of the gospel. In this year, the church had a great revival and received sixty additions by experience. In March, 1828, the church extended a call to Elder George G. Boone, and the records state that they neglected recording the services of Brother Boone for last year, which we acknowledge as faithful.

He served the church three years, (not five years, as stated by Brethren Bush and Heiatt, in their history). Brother G. G. Boone was moderator of Boone's Creek Association for four years. Following Brother Boone's pastorate, the church had no regular pastor for three years.

At this period, the doctrine preached by Elder Alexander Campbell and his followers was gaining many adherents from the Baptist churches in Kentucky, and through the influence of Elder John Smith, in 1828, the Association passed a resolution that at the next annual session she would take a vote to abolish her constitution as an association. Providence Church, at her business meeting in February, 1829, took up the request of the Association relative to the abolishment of her constitution, and voted to insert in her letter that she wishes the Association to keep her present constitution.

When the division came, in 1829, Providence was one of the seven churches that voted to retain the constitution of the Association.

In February, 1830, Pleasant Bush resigned as clerk and D. B. Hays accepted the clerkship. On August 7, 1830, the records name sixty-five members (fifty-one white and fourteen colored), who, having become displeased with the rules and regulations of the church, have withdrawn themselves and are no more of this body. This left Providence with a membership of two hundred and twenty-two. Those who withdrew formed themselves into a body known then as reformers, and through the kindness of the Baptists they were permitted to use the Providence Church building (Old Stone Meeting House), one Sunday in each month for forty years. On October 2, 1830, a motion was made to know whether Providence Church will or will not commune with members of the Baptist churches that call themselves Reformers. The church voted she will not.

After Elder G. G. Boone resigned, in 1830, Elders Thomas Boone, T. Ballou and T. Jerman preached there occasionally, until Elder Robert Elrod accepted the call in January, 1833. He remained one year, and was succeeded by Elder D. Landrum, in October, 1834, who was their under-shepherd for nearly four years. In December, 1837, the church received forty-nine additions by baptism. In February, 1838, Elder Thomas Jerman became their pastor and remained with them for four years. In July, 1839, the church requested that there be preaching on Saturdays of our church meeting. We infer from this that there had never been preaching on Saturdays before this time, but it was a day for the transaction of the business of the church.

On May 1, 1841, the church agreed to the request of the President of the United States that all religious societies should meet on the 14th of May to fast and pray for the welfare of the people and the prosperity of the country. In July 1841, the church agreed that on communion days, after this ordinance had been celebrated, they would attend to the washing of feet. In July, 1842, Elder B. E. Allen accepted the pastorate and served them as regular pastor until November, 1846, when, on account of his health, he resigned, but continued to preach occasionally for them as a supply preacher for several months. In July and August, 1842, the pastor, assisted by Elder E. H. Darnaby, held a series of

meetings, which resulted in sixty-seven additions by baptism, making a total membership of two hundred and fifty-six. In November, 1845, Brother William A. Taliaferro was ordained a minister of the Gospel.



AMBROSE G. BUSH,

Born January 18th, 1823; died July 22nd, 1903.

In February, 1846, A. G. Bush was elected clerk, and he was their faithful and efficient clerk for over half a century. When he had rounded out his fifty years of service as clerk, in June, 1896, he requested the church to release him from the clerkship, but instead of accepting his resignation, the church appointed W. P. Hiatt as assistant Clerk. The last time Brother Bush's name appears in the records as clerk is in August, 1898. In April, 1846, the church voted that hereafter their church minutes shall be headed as follows: "The United Baptist Church of Christ at Providence." This is the first time in the history of the church that the name of either the moderator or the clerk is signed to the minutes.

A series of meetings was held in October, 1846, and there were twenty-five additions by experience and baptism. In August, 1847, Elder Edward H. Darnaby accepted the pastorate, retaining same until October, 1848. The church was then without a regular pastor for one year. In September, 1848, the subject of foot-washing was taken up and the church voted that she does not consider foot-washing a bar to fellowship, and after debating the proposition the reference was withdrawn. In September, 1849, Elder B. E. Allen again accepted the call of the church for no definite period of time, and only remained about one year. In August, 1850, the church ordered that the moderator and clerk shall sign all church proceedings. This had been done only a few times previous to this date. In March, 1851, the church rescinded its action in regard to foot-washing after communion service.

The church having been without a pastor for some time, Elder B. E. Allen again accepted the pastorate, in August, 1851, serving them for one year. In October, 1851, one of her members, Brother P. T. Gentry, was ordained to the preaching of the Gospel, and Jeremiah Bush was ordained as deacon, after a committee had been sent to Sister Bush to ask her co-operation in the ordination of Brother Bush. In June, 1852, Elder P. T. Gentry accepted a call as pastor and labored with them for three years. In January, 1853, by unanimous vote the church decided that it is not right to encourage dancing schools, nor to permit dancing in the homes of members of this church, nor for members to frequent racing fields. In June, 1853, the subject of washing of feet as an ordinance was again taken up and by vote the church agreed to attend to it as an ordinance.

For the fourth time, Elder B. E. Allen became their under-shepherd, in November, 1855, and was their pastor this last time until his death, which occurred on December 9, 1861. Brother Allen labored faithfully and effectually as pastor of this church at different periods for thirteen years. In February, 1862, there were entered upon the minutes of the church resolutions to the memory of this servant of God, which were in part as follows: "We desire to bless God for His great and signal gift to our lamented brother, for the elevation and purity, the disinterestedness, and self-sacrifice, the earnestness and devotion of his character. And further resolved, that a debt of undying gratitude is due from us to the memory of the man who has done so much more than anyone else to build up the cause of Christ at this place, under whose strong influence and able ministration we have grown to be the largest church in the Boone's Creek Association, &c." (See Boone's Creek Church).

Brother Allen was for eight years clerk, and for ten years moderator of Boone's Creek Association, and at their annual session in 1862, resolutions expressing the high esteem in which he was held by the Association were made part of their records, and are in part as follows: "He was a good and honest man, an able and beloved minister, a constant and devoted Christian, and in the sixtieth year of his life he closed his eventful career, covered with honors."

In June, 1859, ten members were granted letters of dismissal to go into the organization of a Baptist church in Winchester (First Winchester Church). In September, 1860, the church agreed to request the Association to send Brother

Macey, Agent of the General Association, into the Boone's Creek Association to collect money for the maintenance of a missionary in said Association, the surplus to go to the benefit of the general Association. If we have read the records of this church correctly, this is the first mention of any missionary activities of the church. In January, 1862, Dr. Ryland T. Dillard began his labors as pastor, and remained as such for three years. In May, 1865, the pastorate was accepted by Elder H. McDonald, but he relinquished the same in the following November. In July, 1866, Elder C. E. W. Dobbs became their pastor, serving until October, 1867, and he was succeeded by Elder W. B. Arvin, in February, 1868, who made them a loving and faithful pastor for six years. In July, 1868, at the request of many of the colored brethren and sisters, nineteen of them were granted letters of dismissal.

In October, 1868, the subject of building a new house of worship up on the pike was discussed, and a committee appointed. At the next meeting the committee reported that they thought it impracticable to undertake to build at that time. In June, 1869, a committee was appointed to raise funds to purchase a library for the Sunday School. This is the first mention in the church records of a Sunday School. In November, 1869, the subject of building a new house on the pike was again discussed, and a committee was appointed, which soon raised the funds and Brother R. G. Bush gave a two acre lot, situated on the Winchester and Boonesborough Turnpike, about one mile south of the Stone Meeting House, and three miles north of Boonesborough. Brother R. G. Bush was a great nephew of Francis Bush, who gave the lot on which the Stone Meeting House was erected, sometime before 1793. A fine large frame house was soon erected on the lot given by Brother Bush and dedicated on the fourth Sunday in August, 1870, Elder Cad Lewis preaching the dedicatory sermon. So the old location at the Stone Meeting House, which had been the place of worship for the Bush colony and their descendant for nearly a century, passed by deed from the white Baptists to the colored Baptists, in 1870, and the latter still hold regular services in the Old Stone Meeting House at the present time (1923) and it is in a good state of preservation.

As to the date of erection of the Old Stone Meeting House, historians in the past have given many different dates, none of which were earlier than 1800. We desire to submit proof that this building was constructed before October 22, 1793. In the first place, the minutes of the South Kentucky Association, which convened with Jessamine Church on the second Friday in October, 1796, show the following entry: "The Association adjourned until the second Friday in October, 1797, then to meet at the Stone Meeting House on Howard's Creek." The records for the following year show that they met at the Stone Meeting House on Howard's Lower Creek, in 1797. Thus it is shown that the construction of the Old Stone Meeting House antedated the year 1796.

In the second place, we find that at a County Court held in Clark County, Kentucky, on October 22, 1793, (Order Book No. 1, page 57), the following entry was made: Philip Bush having been previously appointed to lay off a road between certain points made his report on day above mentioned and in his report

mentioned the Stone Meeting House on Howard's Lower Creek. It will thus be seen that the date of erection of the building antedates October 22, 1793, which is seven years earlier than any previous writer has given.



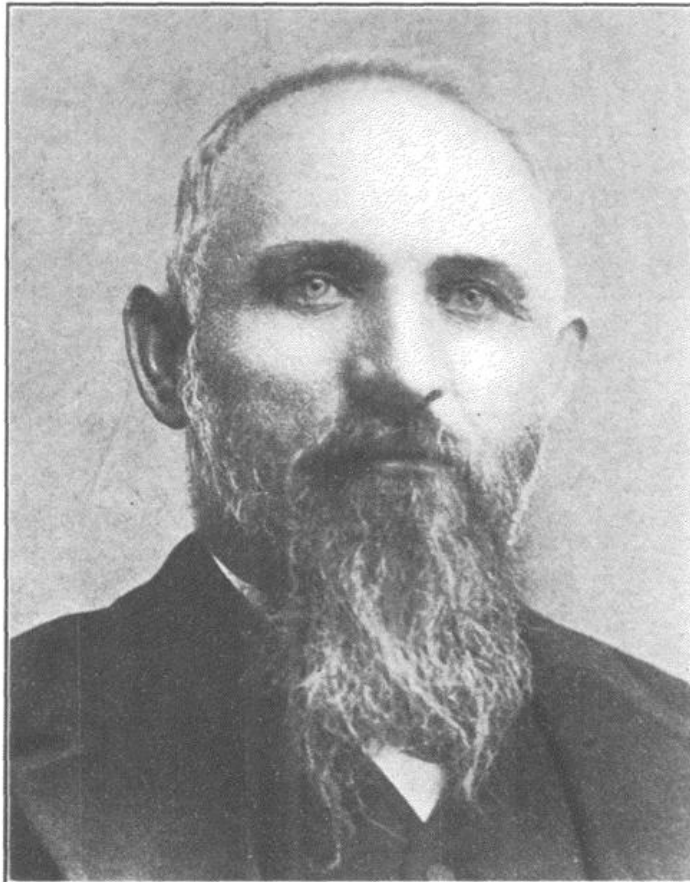
PROVIDENCE CHURCH,
New Meeting House Erected in 1870.

On this same lot, in the year 1787, these pioneer Baptists erected their first meeting house, which was of logs and had port holes for use in defending the worshippers from attacks by the Indians, and tradition says that while one portion of the congregation watched the port holes from the gallery, the other part worshipped. Before they built the log meeting house they met from house to house for worship for about three years.

In a series of meetings held in December, 1871, twenty-one members were received by experience and baptism. In April, 1874, Elder G. T. Strassberry accepted the pastorate, but only served them until the following October. While Brother Strassberry was pastor, a call meeting was held at the house of Sister Mariah Tate, on July 13, 1874, the pastor with several members being present, and Zachariah Tate, an invalid son of Sister Tate made a confession of faith in the Lord and was baptized in a large trough and received by the brethren

into the fellowship of the church. After Brother Strassberry resigned, Elder George Yeizer preached as a supply until March, 1875. He was succeeded by Elder A. F. Baker, who began his labors in June, 1875; he was a strong preacher, a splendid pastor and he served this church with fidelity and energy until May, 1880.

On August 4, 1875, under the auspices of the church, a centennial meeting was held in a beautiful woodland near the church building. This meeting having



A. S. HAMPTON,

Born November 11th, 1834; died March 22nd, 1908.

A faithful member and Deacon of Providence Church.

been well advertised, a large number of people were present, including many noted ministers, who took part in the exercises. The church records state that the speeches were all full of thrilling interest, but still "we confess to some disappointment when the exercises ended without any references being made to the history of our church, it being the oldest on Kentucky soil, and we deeply

regret that certain facts associated with the history of our church were not brought out on this occasion." Just what was the object of this centennial meeting, or what event it celebrated, the records fail to state. It could not have been the centennial of their church organization, as, at that time, it lacked five years of being one hundred years since her constitution. Neither could it have been the centennial celebration of Kentucky Baptists, as it will be seen that in December, 1875, the church appointed a committee to solicit money for the centennial fund, meaning for the centennial celebration to be held by Kentucky Baptists in 1876, to commemorate the one hundredth anniversary of the first Baptist sermon preached on Kentucky soil, by William Hickman, in the spring of 1776.

In June, 1876, the church appointed the clerk, A. G. Bush, to transcribe as much of the old church records as were in danger of being lost, as a result of being badly scorched from a fire in the Baptist Church in Louisville, Kentucky, where they were kept temporarily by Brother Burrows, who had borrowed them to get information for use in the centennial work. In October, 1878, the church agreed to systematize all the missionary interests of the church. In July, 1880, Elder J. Pike Powers accepted a call and served as pastor until April, 1881. In November, 1880, the church agreed to hold a centennial meeting to commemorate the one hundredth anniversary of their first meeting on the Holston, in December, 1780. This meeting was to be held on the first Saturday in December, 1880, but on account of heavy rains the meeting was postponed until some future time. In January, 1881, the minutes of the first meeting for business, just one hundred years ago, were read.

Rev. J. D. Simmons became their under-shepherd in June, 1881, and for a little more than six years led them in paths of usefulness, and upon his resignation, in October, 1887, we find resolutions in part as follows: "1. That we as a church endorse his cause as our pastor for the past six years, and that we part with him with regret. 2. That we tender to him and his our confidence and thanks for his past services with and among us. And do recommend them to the sympathy and brotherly love to all with whom they may be called in any field of labor, &c."

March, 1882. Question: Whether this church will or will not permit a member of this church to retail or manufacture intoxicating liquor, except for medical purposes. Without a dissenting vote, the church said she would not. In July, 1882, the church records death of Sister Nancy Elkin, who was in her ninety-fifth year, being the oldest at the time of her death in the church, having joined in April, 1812. Her quiet Christian graces were worthy of imitation by every one of this body. She was always present at meeting when her health would permit.

In December, 1882, the church purchased an organ, this being the first one used in the church. In February, 1884, at the request of the pastor, J. D. Simmons, the church made him a present of the old church book. The book was afterwards returned, for it is now in the hands of the clerk. In April, 1886, the church appointed a committee composed of their pastor, J. D. Simmons, the clerk, A. G. Bush and Brother R. D. Hunter, to draft resolutions upon the failure of the

History of Kentucky Baptists, by Dr. J. H. Spencer, to do justice to Providence Church. The above committee made their report in March, 1887, in the form of a strong protest against (what the committee calls) inaccuracies of Dr. Spencer's History, as pertains to Providence Church, which report was unanimously adopted by the church, and is in part as follows: "1st. The History (Spencer's) gives us no credit for the first thirteen years of our existence. We claim the history of Upper Spottsylvania Church in Virginia, organized Nov. 20th, 1767 in the early history of our church. See the History of the Rise and Progress of the Baptists in Virginia, by Robert B. Semple; also the History of Ten Baptist Churches, by John Taylor, and our own Book of Record. 2nd. The historian (Spencer) ignores words, phrases and facts as to our Record and quotes it incorrectly, inserting such words and phrases as seem to suit him and then interprets the whole to, if possible, establish a theory that there are other churches in the State older than ours. The Historian (Spencer) says, Vol. I, page 45, see it, also see what our Book of Records does say, it will appear to even a casual observer that our records have been garbled and misinterpreted. 3rd. The History declares repeatedly that we disbanded while on the south side of the Kentucky River. See Vol. I, pages 30, 31., 40; also Vol. II, page 10. Compare John Taylor's History of Ten Baptist Churches, pages 9, 11, 41, 42; also see our records. And see this whole matter as our pastor J. D. Simmons discusses it in the Western Recorder of April 7, 1885. (This date should be February 1, 1883). 4th. We think the Historian (Spencer) studiously avoided giving us proper historical connection with church organization that grew out of ours and with events and men of importance with which we have had to do during our early history. One noticable example is that of Bogg's Fork Church. See Vol. I. page 478-479 as to their omission; see our record date of October 12, 1811, November 9 to February, 1812. We desire nothing but the truth should some day be manifest."*

It seems that the committee did not examine very closely the references given and were perhaps led too much by tradition rather than authentic records in making such a protest. In the claim in the first item, that they came from Upper Spottsylvania, reference is made to the histories of Robert E. Semple and John Taylor, but neither of these make any reference to this congregation (Providence) as coming out of Upper Spottsylvania, and I am fully convinced that they were never a part of Upper Spottsylvania for the reasons heretofore mentioned. In the third item, it is claimed that Dr. Spencer states that this congregation (Providence) disbanded while on the south side of the river, and reference is made to Vol. I, pages 30, 31, 40, and Vol. II, page 10, but Spencer is speaking of another congregation, namely, Old Gilbert's Creek Church, that came out of Upper Spottsylvania, and on their march to Kentucky passed the congregation, later known as Providence Church, while stopping on the Holston River. Elder

*Note—The author of these sketches has studied carefully this protest against Dr. Spencer, as well as the references given by the committee to substantiate their claims, and he feels that the committee and the church did an injustice to Dr. Spencer's valuable work.

Lewis Craig, the pastor of the Upper Spottsylvania congregation (a travelling church), assisted in or wrote the Constitution for the Baptists stopping on the Holston, who later became known as Providence Church. In the references made to Taylor's History, pages 9, 11, 41, 42, there is nothing relating to the congregation known as Providence Church, for Taylor was speaking of Upper Spottsylvania Church, in Virginia.

In regard to the fourth item, in speaking of Boggs' Fork Church, neither the committee nor Dr. Spencer are correct. The committee cites the records of Providence Church from October, 1811, to February, 1812, claiming that Boggs' Fork Church was constituted from members out of Providence Church in 1812. It will be seen from the sketch of Boggs' Fork Church that she was constituted on July 28, 1800, twelve years before the Providence records say she was constituted. The writer called the attention of Providence Church to these errors and showed them the authentic records, and on August 6, 1922, the church, on motion, made corrections in regard to this protest, particularly in reference to the fourth item and the same were recorded in the church minutes. The church constituted out of Providence in 1812 was Dewett's (Jouett's) Creek Church, hence the part of the fourth item censuring Dr. Spencer was a sad mistake on the part of the committee and church.

In January, 1888, Elder J. Pike Powers again became the leader of this flock, serving for two years. On the first Saturday in May, 1889, the church meeting was broken up by an alarm of fire, the pastor's house, which was within sight of the church building, being on fire and was totally destroyed. In December, 1889, the church discovered that she had failed to make any notation in the church records of the death of their first pastor, Robert Elkin, though sixty-seven years had elapsed since his death, so they recorded the following, from the minutes of North District Association: "Record of the death of our venerable, well-beloved and extensively useful brother in the Lord, Brother Robert Elkin. In the seventy-seventh year of his age and fifty-first year of his ministry. Rested from his labors in March, 1822. Extract from the minutes of North District Association held in July, 1822. A true copy by A. H. Rupard, clerk in said Association."

Rev. A. H. Anthony accepted the care of the church in April, 1890, serving them till July, 1891. He was succeeded by Rev. H. A. Hunt in the following November; he was a faithful leader and a successful pastor, and retained the pastorate until July, 1894, at which time Rev. I. T. Creek accepted the pastorate, remaining for two years. In October, 1894, Brother A. L. Hackett, a member of the church, was ordained to the ministry.

In June, 1896, W. P. Heiatt was elected assistant clerk of the church, and in September, 1898, Brother A. G. Bush, having become too feeble to attend to the clerkship, after fifty years of faithful service as clerk of the congregation, Brother Heiatt became the acting clerk and served in that capacity with credit to himself and satisfaction to the congregation until his death on February 11, 1919. In the following April these resolutions appear on the church record: "Whereas, Divine Providence has called to his reward Brother W. P. Heiatt, Therefore, be it Resolved, That the church has lost a faithful member, he was assistant clerk for

awhile, and made acting clerk in 1898, in which capacity he served until his death. He was always at his post of duty when possible, and took a leading part in all matters pertaining to the welfare of the church, &c."

In July, 1896, the church appointed a committee to purchase a book for recording the names of all members who had attached themselves to this church from and after December, 1780, this being the first record of the church membership. Presumably this record was never made, as it could not be found. Rev. H. F. Searcy accepted the pastorate in January, 1897, and served them until May, 1898. He was succeeded in the following November by Rev. J. S. Wilson, who gave them five years of faithful leadership, resigning in January, 1903. In May, 1903, Brother Oscar Brown, a member of the church was ordained to the preaching of the Gospel.

The church records the death of Brother Ambrose G. Bush in 1903. He was the grandson of Ambrose Bush, Sr., one of the five Bush brothers, pioneer settlers of Kentucky and constituent members of the church. He was a faithful member of this church for sixty-one years and, as above stated, was their efficient church clerk for half a century. The church was without a regular pastor during the year 1903, but in August of that year Rev. T. C. Ecton held a series of meetings for the church, which resulted in fourteen additions by experience and baptism. In September following, the statistics of the church show a membership of two hundred. Rev. T. C. Ecton accepted the pastorate in January, 1904, serving them for two years. In October, 1904, the church resolved that she believed that dancing is contrary to the teaching of the Scriptures, and by a unanimous vote forbids her members to engage in this practice.

Rev. A. R. Willett accepted the care of the church in January, 1906, remaining with them for two years, when Rev. B. J. Davis accepted the pastorate, in January, 1908, and he remained with them for four years. In October, 1908, the church passed resolutions that she would not grant letters of dismissal to members who had not paid their subscriptions to the pastor's salary. Following the close of the pastorate of Brother Davis, in January, 1912, the church was without a regular pastor until April, 1913, when Rev. W. S. Taylor accepted the care of the church, serving them until December, 1916. In June, 1917, Rev. R. B. Jones became their leader and led them in the paths of usefulness for three years. He was succeeded in the pastorate by Rev. S. A. Taylor, who began his labors on May 1, 1921, serving until May, 1923.

It is believed by the best authorities that Providence Church was one of the eleven churches that went into the organization of South Kentucky Association in 1787. However, we find the name of Providence Church in the list of twenty-one churches on the first leaf of the record book of that Association, which we believe to have been the churches composing that Association in 1795. The annual session of South Kentucky Association for the year 1797 was held with Howard's Lower Creek (Providence) Church, and according to their records was held in the Stone Meeting House. Providence Church remained in that Association until it became so large that it divided into South District and North District Associations. Providence Church was one of the constituent churches of North District Association in 1802, and her pastor, Robert Elkin was

chosen moderator of the Association for that year, with which position he was honored several times. Providence Church entertained three annual sessions of North District Association, in the years 1804, 1807 and 1812. She remained a member of this Association until she united with Boone's Creek Association in 1823, and she has entertained eleven annual sessions of that body, in the following years: 1826, 1834, 1839, 1850, 1859, 1868, 1876, 1885, 1905, 1817, and expects to entertain the annual session this year (1923), for which a special program is being prepared. This will be the centennial session of Boone's Creek Asso-



TOMB OF MARY BUSH RICHARDS,
Sister of the Five Bush Brothers.
Francis Bush, her brother is also buried here.

ciation and the one hundred and forty-third year of the constitution of Providence Church, the oldest church constitution in the State.

The quota of Providence Church in the Seventy-five Million Campaign was \$7,600.

Pastors—During her one hundred and forty-three years of existence as a church, Providence has been served by twenty-nine pastors as follows: (Year indicates beginning of service). Robert Elkin, 1780; Richard Morton, 1822 (two

pastorates); William Morton, 1822; George G. Boone, 1827; Robert Elrod, 1833; D. Landrum, 1834; Thomas Jerman, 1838; Benjamin E. Allen, 1842 (four pastorates); Edward H. Darnaby, 1847; P. T. Gentry, 1852; Ryland T. Dillard, 1862; H. M. McDonald, 1865; C. E. W. Dobbs, 1866; W. B. Arvin, 1868; G. T. Stansberry, 1874; A. F. Baker, 1875; J. Pike Powers, 1880, again 1888; J. Dallas Simmons, 1881, A. H. Anthony, 1890; H. A. Hunt, 1891; I. T. Creek, 1894; H. F. Searcy, 1897; J. S. Willson, 1898; Thomas C. Ecton, 1904; A. R. Willett, 1906; B. J. Davis, 1908; W. S. Taylor, 1913; R. B. Jones, 1917; S. A. Taylor, 1921.

Deacons.—Names of deacons are not given in records until 1788. (Year indicates ordination). Joseph Embree (Embry), 1788; Nathaniel George, 1788; James Ragland, 1788; Phillip Bush, 1791; Edward Kindred, 1791; Thomas Berry, Jr., 1797; Enoch Elkin, 1822; Lewallen Elkin, 1836; Robert Elkin, 1843; Pleasant Gentry, 1843; Achilles Eubank, 1846; Ambrose Bush, Sr., 1850; Stephen Quisenberry, 1851; Jeremiah Bush, 1851; E. J. M. Elkin, 1855; Roger Quisenberry, 1855; C. W. Boone, 1862; Peter Evans, 1866; Loyd Quisenberry, chosen 1866 (previously ordained by another church; A. S. Hampton, 1876; Jackson Epperson, 1876; Bartlett S. Haggard, 1893; Thomas Tucker, 1893; Clayton Strode, 1902; S. J. Conkwright, 1902; Wallace V. McCormanck, 1908; W. P. Heiatt, 1908; Jesse N. Hodgkin, 1914; Joseph W. Thomas, 1918.

Clerks.—The records show that eleven clerks have served, as follows: (Years indicate beginning of service) Phillip Bush, 1784; Daniel Ramey, 1784; Gholson Bush, 1806; Robert Didlake, 1807; Thomas Vivion, resigned, 1824; T. V. Bush, 1824; Pleasant Bush, 1827; D. B. Hays, 1830; A. G. Bush, 1846; (fifty-two years clerk); W. P. Heiatt, assistant, 1896, acting, 1898, R. B. Hunter, the present clerk, elected 1919.

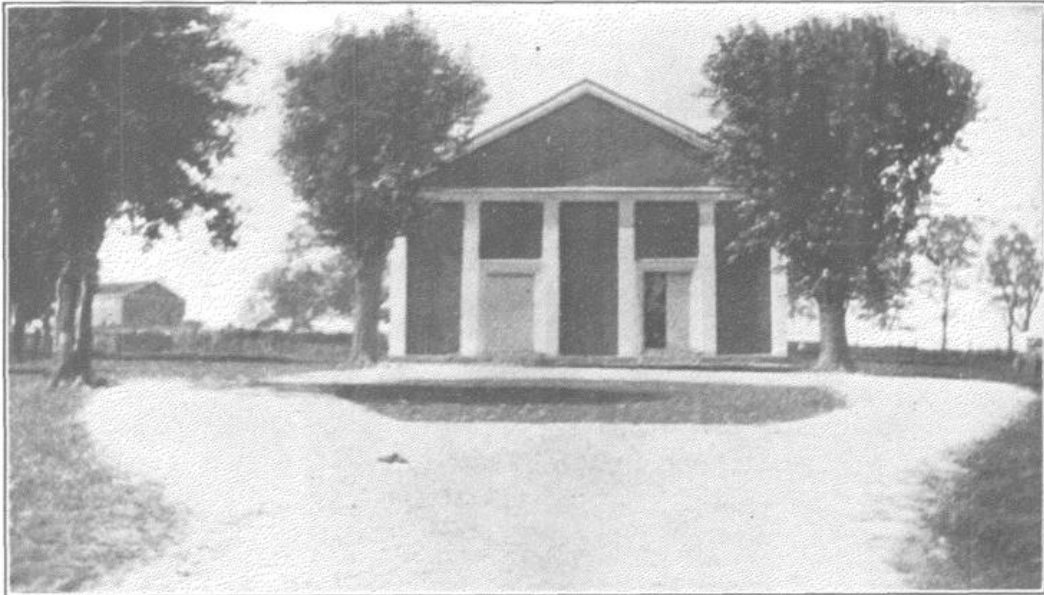
Ministers ordained from this church.—James Haggard and Edward Kindred are believed to have been ordained from this church, but there is no record of them; John Alexander, 1827; William A. Talliaferro, 1845; P. T. Gentry, 1851; A. L. Hackett, 1894; Oscar Brown, 1903.

BOONE'S CREEK CHURCH—1785.

Boone's Creek Church is located at Athens, Fayette County Kentucky, on the waters of Boone's Creek, this creek being named in honor of Daniel Boone, who had a four hundred acre tract of land at the mouth of the creek, and on this was a small cave in which he frequently took refuge from the Indians. The present church is situated a half mile west of the original site of Boone's Station, which was erected by Boone in the spring of 1780, after having left the fort at Boonesborough on December 29, 1779. Boone must have remained there for several years, except when absent on his periodical hunting expeditions, for, according to Captain William Ellis, the founder of David's Fork Settlement, he went there during the summer of 1784, at the request of Boone, to confer with him in regard to a threatened Indian invasion. Captain Ellis said that the Station was stockaded mainly for the protection of Boone's family, and that of his nephew, Samuel Boone, and that the inside of the palisades was ornamented

with the skins of various wild animals. At or near this Station was Cross Plains (now Athens), so called from the fact of its being the crossing place of hunters and troops passing from Harrodsburg to Lexington and from Bryan's Station to Boonesborough, and afterwards was used in the old militia times as a muster ground.

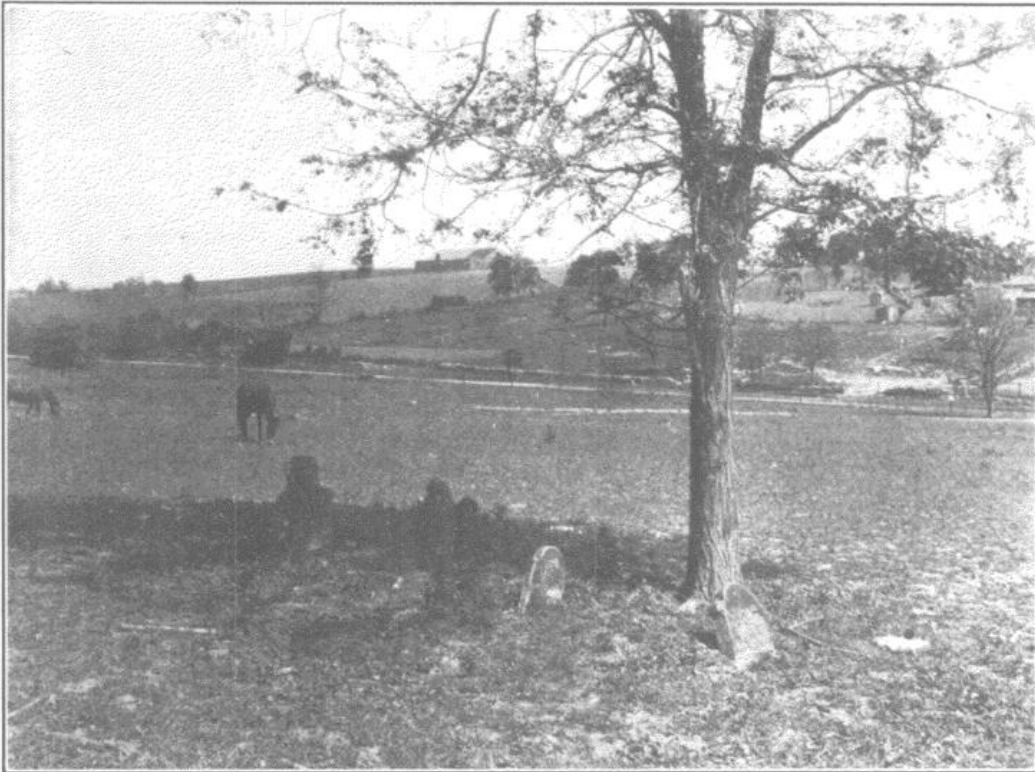
The first conference of the churches looking to the constitution of what is now Boone's Creek Association was held at Cross Plains on May 1, 1822, and William Boone was clerk of the convention. The second conference was held at Boone's Station. The picture of the original site of Boone's Station in this sketch is, we believe, the first and only one in existence and was taken for the author on June 1, 1923. Up to a few years ago the lines of the stockade and



BOONE'S CREEK CHURCH

cabins were easily traceable or to be seen, but the cultivation of the land in recent times has leveled the ground, so that at present nothing remains to mark the site of the Station and this wilderness home of the great frontiersman, Daniel Boone, except the tomb stones over several graves, seen around the locust trees in the picture. These graves are supposed to be those of some of the dwellers of the Station, and the stones are of the native rock of the neighborhood and without an inscription of any kind to identify them. The stockade, cabins and the spring were between the graves and the creek, alongside of which now runs a turnpike road. R. R. Barker, the present owner of the land, is a descendant of Daniel Boone's brother, Samuel, and his residence is a few yards northeast of the graveyard. This land includes the original station site and has been owned by the Barker family for about seventy-five years.

It is said that it was at this station that Boone related the story of his life to Filson, the historian, and it is also said to have been here that the Shawnee Indians, from whom he had escaped several years before, undertook to recapture Boone, as they still longed for his companionship, so they sent four of their tribe, who lay in ambush around the Station for several days and finally succeeded in capturing him in his small barn, in the upper portion of which he had hung up a small crop of tobacco for curing. Boone requested his captors to allow him to go up into the barn loft to get some fine tobacco to take with them. To this the



SITE OF BOONE'S STATION.

Indians assented, and Boone then went into the loft and crushing up several handfuls of tobacco threw it down into the uplifted eyes of the savages and at the same time springing down himself made his escape before the savages could recover from the blinding effects of the tobacco.

It was also at this station that the churches endeavoring to organize Boone's Creek Association held their second conference or convention, on the 2nd and 3rd days of October, 1822, at which time a constitution and rules of decorum were drafted and sent to the several churches for adoption, amendment or rejection. At this meeting the convention called for another conference to be

held at Boggs' Fork Church, on April 25, 1823. The first draft of the constitution underwent considerable alteration in the various churches, and also in the meeting at Boggs' Fork.

Regarding the time of the erection of this Station by Boone, a kinsman of his, Mr. Asa C. Barrow, of Clark County, Kentucky, gives an account of this Station, which he has good reason for believing to be authentic, and is as follows:

"William Scholl was a native of Virginia and removed with his wife and family of ten children to Kentucky in the fall of 1779, and arrived at Boonesborough on December 25, where they met Daniel Boone, their kinsman, who was there attending the court held for the purpose of adjusting titles to Kentucky lands. On the same day, the Scholls accompanied by Daniel Boone crossed the river and camped about four miles west of Boonesborough and the following day reached what was afterwards Boone's Station, where they erected half faced camps and lived in them until the following March, when the snow melted and they erected a stockade and cabins. This was during the hard winter of 1779-80. The Scholls and Boone ate the last bread they had on Christmas day, 1779, and were without that article of food until the following summer, when their crop of corn matured."

It is a historic fact that Boone and his co-pioneers on their long hunting trips away from civilization, where they could not obtain bread, used the meat of wild turkeys, which is a very dry meat, for bread, while they used the more juicy meat of the deer, bear and buffalo as meat.

Of the first inhabitants of Boone's Station, four were among the constituent members of Boone's Creek Church, namely, Samuel Boone, Sarah Boone, William Scholl and his wife Leah Scholl.

Although the Revolutionary war was at an end, there were still dangerous and exciting times ahead for the frontiersmen of Kentucky, and they were constantly alert for attacks by the savages, but even under these conditions many found time, as they went about with their trusty rifles, to worship their Creator. It was at this historic spot, in the midst of a wilderness where still lingered the unconquered savage, that "the wild woods were made temples for His worship," and on the second Sunday in November, 1785, a small band of His followers gathered and constituted Boone's Creek Church. It was unfortunate that conditions existed in this church from the very beginning which were certain to produce dissensions and divisions later on. It was a singular commentary, even in this early day, on the scheme of church union, so frequently advocated in certain quarters at the present time, and resulted in many divisions in this church, of which we shall speak further on.

There have been five record books of this church, the first book covering the period from the constitution in 1785 until 1811, and this book disappeared after the division in the latter year, having been either misplaced or lost. The second book begins with the date of January 9, 1811 and extends to July, 1835. This book is in the library of the Baptist Seminary at Louisville. The third book which is also in the library at Louisville, contains the record of Boggs' Fork

Church from February, 1829, to February, 1832, following which there is a period of eight years in which there is no record of Boggs' Fork Church, and a period of five years with no record of Boone's Creek Church. Then, beginning with the first Saturday in December, 1840, we find the covenant and rules of decorum entered into by the two churches, Boone's Creek and Boggs' Fork, when they united and became known as Boone's Creek Church, and following this union of the two churches, this book contains the records until July, 1886. The fourth book begins in July, 1886, and continues until January 1900. The fifth book is a continuation of the fourth book and contains the records up to the present time.

Therefore, the available records of this church begin with book No. 2, on January 9, 1811, at which time there occurred another division, and two churches were constituted, each having equal rights as to the occupancy of the church building. This was certainly the third, and probably the fourth or fifth division, since her constitution, inasmuch as there were six Baptist churches in this immediate vicinity at that time. According to Dr. Spencer, William Hickman and others, three of these were born of contention, namely, Head of Boone's Creek, Marble Creek (East Hickman) and the Primitive Baptist (1811); besides, there were nearby Boffman's Fork, constituted about 1786, and Boggs' Fork, constituted in 1800.

In commenting on the difficulties experienced during the early period of this church, Ford's Repository (1856) has the following to say: "Here were the opposers of all creeds and confessions, the most rigid and uncompromising Calvinists, bitterly opposed to any basis of union but the New Testament; the Separates withheld Christian fellowship and confidence from those who would not avow their faith in the eternal decrees, including eternal justification, denouncing all formulas, rules or terms of agreement in church compact, they insisted on the use of oil when praying for the sick, the laying on of hands after baptism, and the ordinance of foot washing, ***** Many of its members were Separates of the highest Calvinistic notions; others were earnest Separates as regarding laying on of hands after baptism. ***** The Regular Baptists were moderate, but were opposed to both classes of Separates."

No doubt these conditions were largely brought about, or at least aggravated, by the influence and leadership of two ministers, who were not only widely separated upon many religious questions, but were men of a totally different type, each being more or less eccentric, especially Craigg. If Joseph Craigg was not a member of the first Boone's Creek Church, which we are inclined to doubt, he lived in that community.

"Elder Tanner was a very strong hyper-Calvinist, who entered deeply into the investigation of God's eternal decrees. He seemed to have arrived at the conclusion that none were 'sound on the decrees' from his standpoint, and when the revival which was sweeping over the country reached Boone's Creek in 1787 (Hickman says in 1786), Elder Tanner, their pastor, was opposed to the revival, claiming it was the 'work of the Devil,' and he refused to baptize, and Rev. William Hickman was sent for and carried on the meeting."

"Elder Craig was a man of marked eccentricities, but a very zealous Separate. Sometimes his zeal seemed intemperate, as if the man had not common sense, yet there was something in him more original than was found in other men." (Dr. Spencer).

When many of the Baptists were being persecuted in Virginia, Joseph Craig was arrested on numerous occasions, but generally was able to baffle the officers while on his way to prison and make his escape. On one occasion, while riding along in the custody of an officer, Mr. Craig, thinking it no dishonor to "cheat the devil" (as he expressed it), slipped off his horse and took to the woods, and, though hunted with dogs, he was able to make good his escape. On another occasion, while he was preaching, he saw the officers coming into the house and he stepped out at a back door and ran to a swamp, thinking he was safe, but they took his trail with a pack of dogs, and to evade the dogs he betook himself to a tree from which his pursuers shook him down like a wild beast and forced him on a horse and perhaps tied his hands, thinking they would surely get him to court this time. On the way he reasoned thus: Good men ought not to go to prison and if you put so good a man as Jo Craig in prison, I will have no hand in it, and thereupon threw himself off the horse and would neither ride nor walk, behaving perhaps as David did before Achish, King of Gath, and finally they released him. During his day pack-saddles were much in demand for conveying goods through the wilderness on pack-horses, and while Mr. Craig was preaching one day to a congregation assembled in the woods, upon casting his eyes upward, he said, "Brethren, see, there is a fork that would make a good pack-saddle," and then continued his sermon without making a pause. (Dr. Spencer).

At the beginning of Book No. 2, we find that Boone's Creek Church was constituted on the second Lord's day (the 13th) of November, 1785, by the ministering help of John Tanner and John Taylor, fourteen members entering into the constitution of a regular Baptist church, to be known by the name of Boone's Creek Church. The names of these fourteen members are as follows: Robert Fryer, George Shortige, William Scholl, Leah Scholl, Turner Crump, John Morgan, Samuel Boone, James Hazelrigg, John Hazelrigg, Kizziah Shortige, Margaret Shortige, Grace Jones, Sarah Boone and Elizabeth Hazelrigg.

As to her first pastor, Dr. Spencer says it was probably Elder David Thompson, but we hardly agree with him, as this church was not constituted until November, 1785, and Elder William Hickman says he was called there in 1786 to hold a meeting and that John Tanner was then pastor. After this meeting the dissension seems to have continued, for with considerable difficulty nineteen members obtained letters of dismissal and constituted Marble Creek Church (now East Hickman), on June 15, 1787. In 1788, Elder Thompson was probably their pastor, as he was a messenger from this church to the Elkhorn Association in that year, the church reporting a membership of thirty-seven. Elder Tanner, like many other preachers at that period, suffered persecution in Old Virginia and North Carolina for preaching the Word of God and for baptizing a lady by the name of Dawson, in North Carolina, against the wishes of her husband. Mr. Dawson shot the preacher and for weeks his life was despaired of. He also suffered a term of imprisonment with six other preachers. (Dr. Spencer).

On January 9, 1811, the church met for business. A proposition was made this day to try Brother A. Bainbridge for speaking untruths, as we deemed them, but the minority proposed a separation rather than that he should come to trial, and this was agreed to by the majority. Therefore, a separation took place, the majority, thirty-four in number, continuing to call themselves Boone's Creek Church and remaining in Elkhorn Association until 1823, when they went into the constitution of Boone's Creek Association. The minority took the name of Particular Baptists and united with Licking Association, which association was formed as a result of strife and contention that originated over a personal difficulty between Elder Jacob Creath and Thomas Lewis concerning the exchange of a couple of slaves, Lewis being a member of Town Fork Church (First Church of Lexington), and Creath was the pastor of that church. Other churches being called upon to give their aid in adjusting the difficulty also became involved. (Dr. Spencer)

On the 19th day of January, 1811, the following written agreement was entered into by the dissenting parties. "Whereas, this church has agreed to become two bodies, we agree that each member shall join which party they please, and each part shall have equal right to occupy the house one-half the time unmolested, and repairs done jointly, and the part continuing in Elkhorn Association shall have record book by providing the other part with another as good, etc. The majority furnished the minority with a book, but they refused to give up the record book agreeable to our written articles. The former clerk was with the minority and we could not obtain the book without recourse to law, so we chose rather to be defrauded and suffer loss than go contrary to the word of God. Therefore, having obtained from the old book the date of the constitution and some other matter, the records of Boone's Creek Church in future shall be recorded in this book and to be known by the former name, believing it to be our just right for the following reasons: First, as having fourteen members of a majority, and second, having stood to our former compact with Elkhorn Association. Therefore, we have caused our names to be hereunto set. Thirty-six names are recorded as members of this party, as follows: Samuel Boone, Mary Boone, Sarah Boone, William Barker, Ann Barker, William Christian, Marthew (Martha?) Christian, Thomas Christian, Mary Winn, Rebecka Jones, Letuce Winn, Hannah Hickman, Thadeus Dulin, Elizabeth Dulin, Susannah Cockrell, T. Dulin, Sarah Gest, Cudjoe (servant) Ann Gest, Sidney McDonald, Polly Cotton, Ann Willson, John Hay, James Vallingham and Elizabeth, his wife, and Rose (slave), S. Burbridge, (Bainbridge?) Polly Evans, Ruth Lucas, Philadelphia Simpson, James Gest, Martin Coons, Steven Lay, Billy (servant), and Nancy Lay."

The Boone's Creek Church extended a call to Elder Jeremiah Vardeman to become their pastor, which he accepted and began his labors with them in February, 1811.

Of the minority or Particular Church we will say nothing, except that during the twenty-four years of their separation some of the ministers who preached for them were A. Bainbridge, Ambrose Dudley, T. P. Dudley and William Rash. They reunited with Boone's Creek Church in July, 1835. It may be said that after the separation in 1811, the two churches seemed to be very friendly toward each other.

From the records of Boone's Creek Church it is observed that they were very strict in matters of discipline. The minutes of many of their meetings are filled with charges and trials, appointment of committees to adjust difficulties and sometimes a member would bring before the church a charge against himself, make acknowledgement and ask for forgiveness.

In April, 1811, William Cleveland was elected church clerk. During this year there were received into the church thirty-six members by experience and baptism.

In May, 1812, a certain brother and his wife preferred charges against a sister Ward, stating that she had come to the brother's house and said she had come over to devil him; that he was so handsome she had fallen in love with him, and she proceeded to hug him. She was excluded.

In March, 1813, the records show that the church had received sixty-four additions since the division in 1811. In July, 1813, Thadeus Dulin was elected clerk, William Cleveland having resigned. In October, 1814, T. Dulin resigned and William Boone was elected clerk, he being the first clerk to affix his signature to the minutes. In November, 1814, a motion was made by Deacon Squire Boone (this is the first mention of a deacon) whether the deacons should present the elements of the Lord's Supper to persons not in union with us. The church unanimously answered in the negative. In March, 1815, Lindsfield Burbridge was ordained a deacon and at the same meeting George G. Boone was ordained to the ministry. In September, 1815, the church agreed to buy two pamphlets on missionary subjects. This is the first mention of any missionary activities.

In December, 1815, the church agreed to raise a sum of money for the pastor, this being the first mention of remunerating the pastor for his services. In February, 1816, Elder G. G. Boone was invited to preach for them whenever their pastor, Elder Vardeman, was away. In May, 1816, the church decided not to repair the meeting house until they had obtained a deed for the lot. It appears that they had had possession of the lot for thirty-one years without having a deed. In February, 1817, Elder G. G. Boone was extended a call as pastor, but declined to accept the call, stating that he would preach for them whenever possible. In April, 1817, letters of dismissal were granted to G. G. Boone and his wife. In July, 1817, the church reported a membership of eighty-six. At this meeting William Boone resigned as clerk and called for his letter. In October, 1817, Elder Richard Morton accepted the pastorate. In February, 1818, David Watts was chosen a deacon, having been previously ordained by another church. David Moore was elected clerk. In February, 1821, Thomas Faulconer was elected clerk.

In June, 1821, upon the request of Elkhorn Association for an answer to the question "whether it is right to correspond with the Missionary Board or not," on motion, the church decided to send an answer in the affirmative. In August, 1821, the church, in dealing with disorderly members, agreed to add the following article to the rules of decorum, viz., "All members guilty of public offenses shall come forward and make acknowledgement to the church without being sent for." Brother James Christian having been exercising a public gift without the authority of the church, a committee was appointed at the regular meeting in December, 1821, to see the brother, and after examination he was granted the liberty to exercise his gift, but in April following this action was rescinded. In

January, 1822, upon the request of Boggs' Fork Church, Boone's Creek Church agreed to co-operate in forming a new association, and Brothers Burbridge, Watts and Foster were appointed a committee to aid in the drafting of a constitution for the new association.

In September, 1822, at his own request, the pastor, Richard Morton, was relieved of the pastoral care of the church for one year, owing to ill health, with the hope that he would be able to return to them at the expiration of that time. The following month Elder Enoch Mason accepted the care of the church. In October, 1822, the church in session took up for consideration the constitution drafted for the new association. They voted to strike out the article referring to Missionary and Bible societies and also that relative to celebrating the Lord's Supper on the second day of the association. It can readily be seen from the latter article that the teaching of Alexander Campbell was being accepted by some of the members of the Baptist churches even as early as 1822, or this article would never have been inserted in the constitution of a Baptist association. At this same meeting, Isaac Foster was granted license to preach the gospel. In November, 1822, the church agreed to accept the constitution prepared by the committee for the new association, with the exception of the two articles voted to be stricken out at the previous meeting.

A copy of the constitution for a new association, as adopted at the meeting at Boggs' Fork Church, was read and ratified by the church in May, 1823, and a committee of five brethren appointed to meet at Mt. Gilead Church on May 28 for the purpose of constituting the association, consisting of Thomas Faulconer, Linchfield Burbridge, David Watts, Thompson Duvall and Thomas Christian.

In October, 1823, the church being of the opinion that Brother James Duvall is possessed of profitable gifts, they agreed to encourage him to go forward in the manner of the Lord and occupy as he may think proper. In August, 1824, steps were taken to have the Boggs' Fork Church unite with this church, and together build a new meeting house. After four months, the minutes of December, 1824, stated that this effort was a failure, as Boggs' Fork Church declined to unite with them. (However, the two congregations did unite later, in the year 1840.) The two churches failing to unite, 1824 a committee was appointed to procure subscriptions with a view to building a new house at or near Cross Plains (now Athens), and to procure a lot on which to build. They purchased an acre of land adjoining the lot on which the old house now stands.

In November, 1826, William Grimes was ordained a deacon. In July, 1827, Elder G. G. Boone accepted the pastorate, remaining with them until March, 1830. In October, 1827, Samuel Boone was chosen a deacon. In February, 1828, James Barker was received by experience and baptism. In March, 1828, John Robinson was chosen a deacon. In April, 1829, the church in session, took up the resolution, proposed by the last Association, to abolish the constitution of Boone's Creek Association, and after considerable discussion the church, by a majority vote, agreed to quash the present motion before the church, and refuse to give an answer to the Association on the subject. But at the Association meeting, their messengers voted to retain the constitution.

In March, 1830, a motion was made for a friendly separation in the church, but the motion was quashed by a previous question, whether it is now expedient to decide on the question before the church, upon which a majority voted for quashing it. In April, 1830, a vote was taken for a pastor, Elder G. G. Boone receiving twenty-nine votes, eight voting against him. In May, 1830, on motion, it was agreed to ascertain how many members were in favor of the constitution and rules of decorum of this church, the vote being thirty-six in favor and twenty opposed. Then a motion was made to have a friendly separation of the church, and each party have equal rights in the house, twenty-five voting in favor of quashing the motion and twenty-three in opposition. The minority tried to form themselves into another congregation by going into the meeting house, and a committee was appointed by the majority to see the others, and this difficulty was disposed of as follows: "We the church at this place conceive that those members (forty in number) having excluded themselves and use of the church house at this place, by not being satisfied with the rules and regulations of this church." (Further on it will be seen that the Reformers still continued to worship in the same meeting house).

In July, 1830, Elder John M. Johnson accepted the call as pastor, but only remained a short time, when he was succeeded by Elder John Dean, in August, 1831, who served eighteen months. In October, 1831, William Gest was elected clerk. The church, in May, 1831, took steps toward the union of the two Baptist churches at this place, but this union was not accomplished until four years later. In January, 1833, the pastorate was accepted by Elder Elrod, which he held for one year. In July, 1835, a motion was made that this church would dissolve her constitution, provided the sister church (Particular Baptists) worshipping in this house would dissolve hers, and agree to unite on a new constitution, and agree that when the new constitution is framed, the majority shall rule in adopting it, and the churches agree to meet this day week for union. This is the last entry in Book No 2. There are no further records of this church until 1840, but we are certain that the two churches united and became one congregation on the day above mentioned, after a separation of twenty-four years.

In the beginning of Book No. 3, there are records of Boggs' Fork Church from February, 1829 to February, 1832. The next entry is on the first Saturday in December, 1840, which contains the covenant and rules of decorum entered into by the members of Boone's Creek Church and Boggs' Fork Church when they united and became one congregation, to be known as Boone's Creek Church, and continue to meet at Boone's Creek Church meeting house. The next meeting of the congregation was on the third Saturday in the same month, at which time B. E. Allen and William Gess were appointed a committee to transcribe the names of the two former churches which have united at this place.

In January, 1841, the committee appointed to transcribe the names of the members of the two churches made its report. At this meeting Elder Edward Darnaby was called as pastor. At the February meeting in the same year, the church requested Brother B. E. Allen to exercise his gift as a public speaker. In August, 1841, B. E. Allen resigned as clerk, and James C. Berry was elected. In January, 1842, Brother B. E. Allen was ordained to the ministry. The following

month, the church called B. E. Allen and Edward Darnaby to serve as her pastors. At the meeting in March following, the church rescinded its action taken at the last meeting in calling pastors, and proceeded by secret ballot to call a pastor, which resulted in Elder B. E. Allen being called. He was their faithful, watchful and loving shepherd for nineteen years, until his death, which occurred on December 9, 1861. At the church meeting in the same month, they passed resolutions relative to the death of their beloved pastor, in part as follows: "We feel we have lost a true and much loved friend, a zealous and faithful minister, and an affectionate, loving and tender beloved pastor, and that this church sincerely laments its great loss, &c." At the same meeting a committee was appointed to write an obituary of Elder Allen, which was done and recorded in the church minutes.

In May, 1842, the church agreed to lay over the subject of foot-washing until the next meeting. In July, 1842, the church in session, voted that the action taken at the last meeting in regard to foot-washing be erased from the records. In October, 1843, the church agreed to erect a new house of worship, the measurements to be 45 x 30, with a 15 foot ceiling, but a few months later they decided not to build.

In May, 1846, Thomas Barker was employed as house-keeper. This is the first mention of Thomas Barker, who later became a very prominent and leading member of this church. He was the father of the present moderator of Boone's Creek Association.

In July, 1846, the subject of building a new house was again discussed, and a committee was appointed to see the Reform brethren and ascertain what claim they would set up to the house (they had been using it for worship one Sunday in each month ever since the division in 1829). The committee reported that the Reformers expected to occupy the house for a reasonable time, or until they could build. The matter was evidently adjusted in a satisfactory manner, for the Baptists appointed a building committee and went right ahead with the erection of a new brick meeting house, which is the present house of worship. It was completed and dedicated sometime during the summer of 1847, for in June of that year the church selected Elder Walker to preach the dedication sermon, but the records fail to note the day of dedication.

In February, 1850, James C. Berry resigned as clerk, and was chosen as a deacon. At the next meeting, in March, R. L. Berry was elected church clerk. On August 29, 1852, there was added to the church membership thirteen by experience and baptism. In February, 1854, R. L. Berry resigned as clerk, and James W. Berry was chosen to succeed him in the clerkship. In October, 1858, James W. Berry resigned as clerk, and he was ordained a deacon. Thomas F. Barker was elected clerk, in which position he served faithfully for thirty years, resigning in July, 1886. At the May meeting in 1860, Thomas F. Barker was ordained a deacon.

Dr. R. T. Dillard succeeded Elder Allen in the pastorate, beginning his labors in January, 1862, and served them for one year. Dr. Dillard was succeeded by Elder E. D. Isbell, who remained their pastor until January, 1867, and was immediately succeeded by Elder C. E. W. Dobbs, who was their leader until March,

1870. In a series of meetings held by their pastor in September, 1867, twelve were added to the church membership by experience and baptism. In May, 1870, Elder D. B. Ray accepted the pastorate, remaining with them for exactly three years.

At the meeting in September, 1870, the church agreed to pay their part for the support of a missionary in Boone's Creek Association. This is the first mention of supporting a missionary in Boone's Creek Association. In December, 1870, Lewis Harris was ordained a deacon. In a series of meetings held in August, 1871, there were thirty additions to the church by experience and baptism and several by letter. In June, 1873, Elder J. L. Smith accepted the care of the church, laboring faithfully for three years. In November, 1874, the church in session, passed the following resolution: "We consider the making and selling of intoxicating liquors contrary to the spirit of Christianity and the teaching of the Scriptures, and we hereby express our disapproval of the practice, and request the brethren to abstain from it in the future." However, at the next meeting the resolution on intoxicating liquors was rescinded and postponed indefinitely.

In December, 1876, the church went into a call for a pastor, but the vote was not unanimous, and the minority refused to accept the choice of the majority, so that both names were withdrawn. In March, 1877, they agreed on Elder T. V. Riley as their pastor, but the records do not state how long he served them. In August, 1878, Elder J. L. Smith was preaching for them, but the records do not show when he accepted the pastorate; he offered his resignation in 1879. In November, 1879, R. F. Martin and R. Adams were ordained as deacons. In December, 1879, Elder J. C. Freeman became their pastor, but the records fail to state how long he served, but he was succeeded in February, 1882, by Dr. W. M. Pratt, who remained their under-shepherd until December, 1883. In December, 1882, we find for the first time mention of a Sunday School in this church, but we note from the Association minutes that they had a Sunday School as early as 1876.

There are no records of any meetings of the church for a period of two years, from December, 1883, to December, 1885, and on this latter date Dr. William Stuart accepted the pastorate, after which there are no further records until July, 1886, when Hugh F. Barker was elected clerk, upon the resignation of his father, Thomas F. Barker, who had served in that capacity for twenty-eight years. The last record in Book No. 3, is on the fourth Saturday in November, 1886, at which time a call was extended to their present pastor, Dr. Stuart for another year.

Book No. 4 also contains the records of the church meetings from July, 1886, to to November, 1886, after which date the next business meeting was in March, 1887, and at this meeting the pastor, Dr. Stuart, requested a leave of absence for three months, and this was granted. From the church records it appears that while Dr. Stuart was pastor he was absent much of the time from their church meetings. In May, 1888, Rev. J. Pike Powers accepted the call of the church and served them faithfully, as he did in all of his pastorates, until December, 1889, when with sorrowing hearts and much reluctance, they gave up their tender and loving under-shepherd, in order that he might take the advice of his physician and move his family to a more equitable climate.

During the pastorate of Brother Powers a series of meetings were held, which resulted in fifty-five additions by experience and baptism, and fifteen by letter, and after some had been dismissed by letter, it left them a membership of one hundred and sixty-four, in September, 1890.

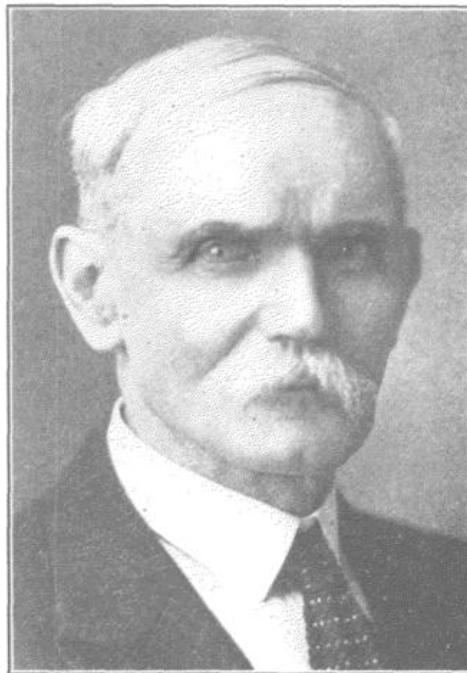
Brother Powers was succeeded by Elder B. P. Johnson, who began his labors in January, 1890, serving them for one year, when he was succeeded by that indefatigable servant of the Lord, Rev. I. T. Creek, who served with fidelity and zeal until September, 1896. In the spring of 1892, J. W. Christian and A. N. Wor-nock were ordained as deacons. In February, 1892, the church, by motion, required every male member to attend business meetings at least once in every quarter, and a failure to do so without a good excuse would be considered disorderly. In January, 1896, after ten years of faithful service H. F. Barker resigned the clerkship, and was succeeded by his brother, R. R. Barker. In February, 1897, the pastorate was accepted by Elder J. M. Shelburn, but he only served the church a few months.

By order of the church, at her meeting in February, no more graves are to be made within the boundary of the church lot or graveyard, except on the space already allotted to those who have such space enclosed with a fence. W. E. Christian, one of her most useful and prominent members was called to his reward in April, 1898, and the Ladies Aid Society of the church presented resolutions in regard to the high esteem in which he was held, and these resolutions were ordered to be recorded in the church record. About this time the church sustained the loss of two more of her members, namely, Benjamin Holliday and Nannie Martin, and the church appointed a committee to draft resolutions in regard to the death of these three members, which resolutions were duly recorded in the minutes. In January, 1899, Rev. J. S. Willson accepted the pastorate, and he was their loving and zealous leader until February, 1902. R. R. Barker and Frank Corum were ordained as deacons in February, 1899. The last entry in Book No. 4 is on the fourth Sunday in January, 1900.

After the last entry in Book No. 4, there is a period of two years for which there are no records, Book No. 5 beginning with January, 1902. Either at this meeting or the February meeting following, their pastor, Brother Willson, resigned, and after record of this meeting there is a period of more than five years, during which time there are only one or two entries in the record of church proceedings, one of which is the ordination of one of her members, Brother Charles E. Elsey, to the ministry on June 22, 1902. Dr. B. D. Gray was moderator and J. W. Christian secretary of the presbytery. Prof. E. E. Ayers delivered the ordination sermon. There is also a statement in the church book, not signed by anyone, which is as follows: "After the resignation of Brother J. S. Willson as pastor, Brother T. C. Stackhouse accepted the call of the church, and resigned after one year's service. Then Brother A. R. Willett accepted and served one year and resigned. Then the church called Brother C. L. Graham, he accepted and this is his third year with the church, 1908." The church book does not say anything about the records during this period of five and a half years, as to whether they were lost or not kept at all.

The records begin again with September, 1907, at which time we find Brother C. L. Graham was pastor and Ed E. Barker clerk, the latter being a brother of the preceding clerk, R. R. Barker, who had succeeded his brother, Hugh F. Barker, and he had succeeded his father, Thomas F. Barker, who was elected clerk in October, 1858, thus it will be seen that the clerkship of this old church has been filled for sixty-five consecutive years by father and three sons. There is no other clerkship record like this in any of the churches in Boone's Creek Association.

At the meeting in September, 1907, the church by resolutions records the death of a beloved deacon, Frank Corum. In July, 1909, Rev. C. L. Graham



WILLIAM T. BARKER.

resigned the pastorate, having served four years. He was succeeded immediately by Rev. J. W. Campbell, who served one year. Their next pastor, Brother Wellingham, entered the field in May, 1913 and remained about one year. He was succeeded by Don. Q. Smith, in 1914, and he by Rev. E. S. Summers, in October, 1914. Rev. E. S. Summers remained until May, 1916, and he was succeeded by Brother Erbert Summers, in November, 1916, but the records fail to state how long he was pastor. In February, 1915, Joe Lawson and James Moore were elected deacons.

We fail to find any records from May, 1917 until September, 1918, at which meeting the church instructed her messengers to Boone's Creek Association to petition said body to return to her former custom of three days annual session

instead of only two days. In April, 1919, Brother Robert Griffin accepted the care of the church, but remained only about eight months. In August, 1919, William Deering was chosen a deacon, having been previously ordained by another church. On June 25, 1920, Brother John Stallings was ordained to the ministry, having been previously called as pastor. Two deacons were also ordained, namely, Ed. A. Barker and James Morton. Dr. C. E. Elsey was moderator and Rev. D. F. Sebastian clerk of the presbytery. Dr. William Stallings preached the ordination sermon. The church records fail to state how long Brother Stallings served them as pastor, but he was succeeded by their present pastor, Rev. Paul C. Luttrell in May, 1921. The pastor and people seem devoted to each other and all



REV. P. C. LUTTRELL.

working together in a splendid way for the advancement of the Lord's cause. Since Brother Luttrell has been pastor they have built a fine parsonage on the church lot, so that it can be said to her credit that she is the only country church in Boone's Creek Association that owns a parsonage.

This old church in the earlier part of her existence had many trials and tribulations, undergoing several divisions and reunions, sometimes almost losing her identity as a Baptist church, yet whenever put to the test she has always manifested sufficient strength to maintain her existence as a Baptist church and in 1822, it was through the influence of this church that a very objectionable clause, in reference to the Lord's Supper on the second day of the Association, was

stricken out of the constitution for the proposed new association (Boone's Creek Association). If there is any one family, more than an other, that during the history of the church has had a continuous connection and a deep and abiding faith in her future, from the very constitution of the church, but especially since 1811, it is the family of Barker. The acting clerk of the church, Ed. A. Barker, is at present the moderator of Boone's Creek Association, and his brother, R. R. Barker, is a member of the Executive Board of the Association. William T. Barker was moderator of all the church meetings for many years. The records of the church attest that they and their ancestors have all been loyal to the church and zealous for its welfare. For the past seventy years, with perhaps one or two exceptions, one or two, and sometimes three, of the messengers to the annual session of the Association have been members of the Barker family.

This church united with South Elkhorn Association in 1786, and entertained one session of that body, in 1789, at which time the said association was composed of thirteen churches, reporting a membership of eleven hundred and forty-three. Boone's Creek Church remained a member of the South Elkhorn Association until 1823, when she was one of the constituent churches of Boone's Creek Association, and to which Association she has annually sent a letter and messengers. The church has entertained eleven annual sessions of the Boone's Creek Association, in the following years: 1824, 1833, 1840, 1851, 1860, 1869, 1878, 1887, 1896, 1906, 1918.

The quota for Boone's Creek Church in the 75 Million Campaign was \$4,750.00, but when the pledge cards were turned in they showed an amount in excess of the quota of about \$3,000.00.

Pastors.—During the one hundred and thirty-eight years existence as a church, Boone's Creek Church has been served by more than thirty-six pastors, but on account of the church records for the first twenty-six years having been lost, we are unable to name all of them during this period. However, from authentic records we learn that John Tanner and David Thompson were the first two pastors. Beginning with the year 1811, the other thirty-four pastors are as follows: (Year indicates beginning of pastorate) Jeremiah Vardeman, 1811; Richard Morton, 1817; Enoch Mason, 1822; George G. Boone, 1827; John M. Johnson, 1830; John Dean, 1831; Elder Elrod, 1833; Edward Darnaby, 1841; B. E. Allen, 1842; R. T. Dillard, 1862; E. D. Isbell, (resigned in) 1866; C. E. Dobbs, 1867; D. B. Ray, 1870; John L. Smith, (first) 1873, (second) 1878; T. V. Riley, 1879; J. C. Freeman, 1879; W. M. Pratt, 1882; William Stuart, 1885; J. Pike Powers, 1888; B. P. Johnson, 1890; I. T. Creek, 1891; J. M. Shelburn, 1897; J. S. Willson, 1899; T. C. Stackhouse (about) 1903; A. R. Willett, (about) 1904; C. L. Graham, 1906; J. W. Campbell, 1909; Brother Wellingham, 1912; Don. Q. Smith, 1914; E. S. Summers, 1914; Erbert Summers, 1916, Robert Griffin, 1919; John Stallings, 1920; Paul C. Luttrell, (the present pastor) 1921.

Clerks.—There are no records from which to obtain the names of the clerks prior to 1811, but since that date this congregation has been served by fifteen clerks as follows: (Year indicates beginning of service.) William Cleveland, 1811; Thadeus Dulin, 1813; William Boone, 1814; David Moore, 1818; Thomas

Faulconer, 1821; Grant Watts, 1829; William Gest, 1831; B. E. Allen, (resigned in) 1841; James C. Berry, 1841; R. L. Berry, 1850; James W. Berry, 1854; Thomas F. Barker, 1858; Hugh F. Barker, 1886; R. R. Barker, 1896; Ed. A. Barker, 1907; the present clerk.

Deacons.—(Year indicates ordination) Squire Boone is mentioned as being a deacon in 1814; but he must have been a deacon prior to 1811, as no mention is made of his ordination after that date; Lansfield Burbridge, 1815; David Watts, chosen 1818, (previously ordained by another church); William Grimes, 1826; Samuel Boone, 1827; John Robinson, 1828; James C. Berry, 1850; James W. Berry, 1858; Thomas F. Barker, 1860; Lewis Harris, 1870; R. F. Martin, 1879; R. Adams, 1879; William T. Barker, 1880; J. W. Christian, 1892; A. N. Wornock, 1892; R. R. Barker, 1899; Frank Corum, 1899; Joe Lawson, 1915; James Moore, 1915; William Deering, chosen 1919 (previously ordained by another church); Ed. A. Barker, 1920; James Morton, 1920; James Moore, 1921; J. N. Strader, 1921; J. B. Harp, 1922; John Stipp, 1922.

HEAD OF BOONE'S CREEK CHURCH—1785.

While Head of Boone's Creek Church was never a member of Boone's Creek Association, inasmuch as it was on the waters of Boone's Creek, and has at times been confused with Boone's Creek Church of Regular Baptists, it may be advisable to mention briefly the history of this church. According to Dr. Spencer, this church was constituted as the result of a division in the Regular Church of Boone's Creek. Head of Boone's Creek Church was a Separate Baptist church, and is believed to have been one of the constituent members of South Kentucky Association in 1787. It is also believed to have been one of the four churches that withdrew from that Association in 1793 and organized Tate's Creek Association. Dr. Spencer, (*History of Kentucky Baptists*, Vol. I, page 81), says that in 1790 this church had a membership of seventy-four, and that this is the last account we have of it, except that it was soon after dissolved. But Dr. Spencer also says later (Vol. II, page 91) Head of Boone's Creek Church entertained Tate's Creek Association in the year 1795 and 1797. As to how long this church remained in existence, we do not know. The records of Tate's Creek Association prior to 1888 have been either misplaced or lost. If it is true, as claimed by Asplund, that the Head of Boone's Creek Church was constituted in 1785, then the statement by Dr. Spencer that the constitution of this church grew out of contention in the Boone's Creek Church of Regular Baptists, which was constituted on November 13, 1785, could hardly be correct.

BOFFMAN'S FORK CHURCH—1787.

While Boffman's Fork Church was never a member of the Boone's Creek Association, yet inasmuch as it has been erroneously stated by Dr. Spencer and others that this church was identical with Boggs' Fork Church, we deem it advisable to give a short sketch of her history.

Boffman's (Baughman's) Fork Church, located on a creek of the same name in Fayette County, Kentucky, was constituted about 1787, (Dr. J. H. Spencer, *History of Kentucky Baptists*, Vol. II, page 81), and according to most authorities, she was one of the eleven churches that went into the constitution of South Kentucky Association in 1787. The earliest mention of this congregation that we have been able to find in any church or association records is in the list of twenty-one churches in the old record book of South Kentucky Association under date of 1795. The church appears in that list under the name of Boone's Creek Church. (Boffman's Fork is a fork of Boone's Creek). The minutes of the South Kentucky Association show that when the Association convened with Gilbert's Creek Church, on the second Friday in October, 1799 a petition was presented by Boffman's Fork Church requesting that said church be dismissed in order that they might enter the United Association (Tate's Creek). The Association, in answer to the petition, said: "We do not think it proper to give them up to join the Association called the United Baptist (Tate's Creek), as they broke off from us in disorder in 1793." Dr. Spencer (*History of Kentucky Baptists*, Vol. II, page 91), says that Boffman's Fork Church was received into Tate's Creek Association in 1800; therefore, she must have returned the year following her withdrawal, or perhaps there was a division of the church, one congregation remaining in the South Kentucky Association, as the minutes of that Association for 1801 show that Boffman's Fork Church reported that year as having thirty-six members, and her messengers were Samuel Boone and Peter Eddleman.* We are inclined to believe that Dr. Spencer was in error when he stated that this church joined Tate's Creek Association in 1800, for Benedict (*History of the Baptists*, published in 1813) says that Tate's Creek Association met with Boggs' Fork Church in 1806, and names the twenty-three churches represented, but the Boffman's Fork Church is not included in this list.

The minutes of the North District Association show that Boffman's Fork Church went into the organization of said Association in 1802, and reported forty-three members, the messengers being Samuel Boone, David Watts and William Tinsley. The minutes of this Association also show that this church, either under the name of Boffman's Fork Church or Boone's Creek Church, reported to said Association in the years 1803, 1804, 1805 and 1806, her messengers being each year Samuel Boone, David Watts and William Tinsley, or at least two of them. The last record that we have found was in 1806, when the church reported to North District Association, with thirty-two members.

Boffman's Fork Church and Boggs' Fork Church were never the same congregation, as claimed by Spencer (*History of Kentucky Baptists*, Vol. I, page 478 and Vol. II, page 81), as we have shown that Boffman's Fork Church belonged to North District Association as late as 1806, while Tate's Creek Association met with Boggs' Fork Church the same year. (See sketch of Boggs' Fork Church).

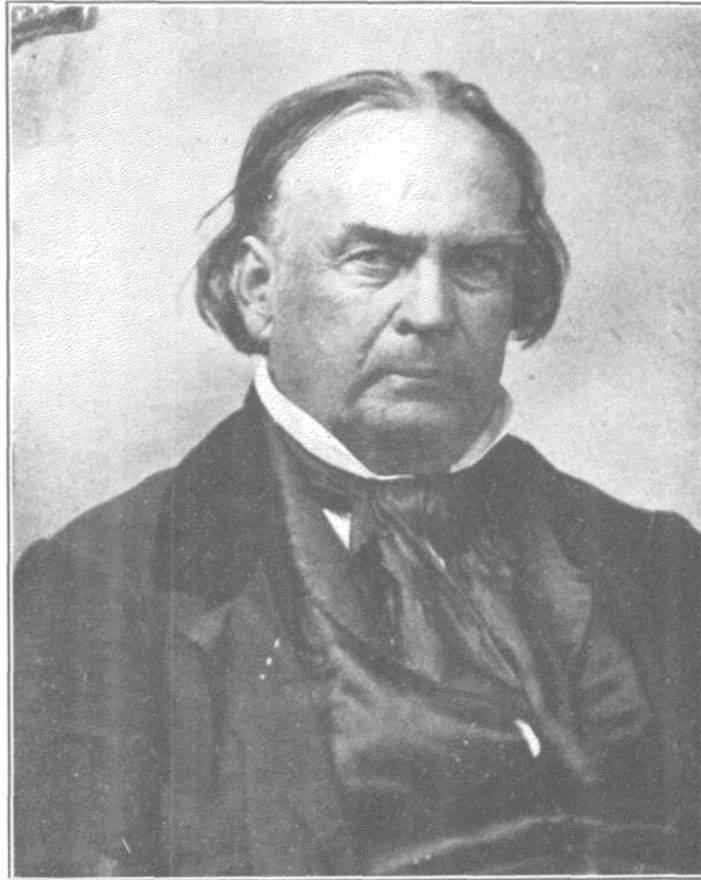
*Note—The original minutes in the record book do not give the number of members nor the names of the messengers, but these appear in the printed minutes.

UNITY CHURCH—1790.

Unity Baptist Church had two different locations in Clark County, Kentucky, the first being on Lower Howard's Creek, about two miles up the creek from Howard's Creek Baptist Church (Providence). This meeting house was of logs and built soon after the division in 1790. Tradition says that it was just about where the pumping station of the present Winchester Water-works Company is now located. Reference is made to this old log meeting house in July, 1796, in Order Book No. 2, page 78, Clark County Court, Kentucky. Zachariah Fields, who at that time owned the land where the lake is now situated, was appointed to work the road from the log meeting house to Winchester. How long the congregation worshipped in this log house we do not know, but in the year 1802, we find them located five miles south of Winchester, on Stoner Branch, about one quarter of a mile above where Stoner enters Four Mile Creek, on the land now owned by A. Howard Hampton, Jr. It was in this meeting house, in October, 1802, that North District Association was constituted, as the minutes of that year show.

The constitution of Unity Church was brought about by a division in Lower Howard's Creek Church (Providence). The trouble arose over a difficulty between Elder Robert Elkin, the pastor of the church, and Elder Andrew Tribble, a member of the church, and the inference is that he was also pastor, as recorded in the minutes of Lower Howard's Creek Church, as follows: August 13, 1790, "Agreed that the members divide with the ministers, and that Elkin keep the old Constitution." (Presumably the church records). And on August 19, 1790, the following entry appears: "Some members not being present at the time of the division came forward and assumed the constitution, received Andrew Tribble and the part with him, and threatened Elkin and the part with him with excommunication, which was the cause of referees being appointed, who attended the call on September 1, 1790, and considered the nature of the division and constituted Elkin and the part with him as a church by the name of Providence; also constituted Andrew Tribble and the part with him as a church by the name of Unity, with free recourse to each other in matters of dealing as other churches." At the time of the division, the membership of Howard's Creek Church was about one hundred and seventy; the records do not state how many went with the Tribble party, but according to tradition it was not quite half of the membership. The feeling brought about by this difficulty between the two elders lasted for years, for in 1801 a peace committee was called, composed of David Barrow (called the Wise Man) and Joseph Redding, in an effort to settle the difficulty, and again in 1802 Tate's Creek and Providence churches called a meeting, Barrow and Redding again being requested to act as referees, and Ambrose Dudley was chosen moderator of the meeting. The proceedings of this meeting are in the back part of Providence Church record book. Dr. Spencer (*History of Kentucky Baptists*, Vol. II, page 90), says that in 1793, when Tate's Creek Association convened, she sent helps to aid Unity Church in her difficulties, but the records do not state the nature of the difficulties. (It was likely the Elkin-Tribble affair).

The minutes of North District Association, when convened with Providence Church (Clark County) in 1812, show that the Association advised the Unity Church to call on helps from the sister churches to aid in her difficulties, but it is not stated what these difficulties were. But we gather from tradition and from Anderson Quisenberry's History of the Quisenberry Family that when Elder James Quisenberry lost his first wife in November, 1811, leaving twelve children,



JOHN HAGGARD,
Born March 17, 1794, died December 11, 1858.
Married Mourning Quisenberry.

and married again within six weeks, it so offended his son-in-law, John Haggard, that he and his brothers withdrew from Unity Church and constituted Indian Creek Church. This is an error, in so far as it refers to John Haggard, as the marriage records of Clark County, Kentucky, show that John Haggard did not marry Mourning Quisenberry until December 22, 1811, and that Elder Quisenberry married his second wife, Chloe Shipp two days later. Also the records of Mt. Olive

Church, as well as those of North District and Boone's Creek Associations show that Elder Quisenberry's son-in-law, John Haggard, remained a member of Unity Church until it united with Indian Creek Church, in 1845, after which time it was known as Mt. Olive Church.

It is very likely that John Haggard, Sr., the father of the above, who was also a member of Unity Church, became offended because Elder Quisenberry married so soon after the death of his first wife, and withdrew his membership and, with others, constituted Indian Creek Church. (See History of Indian Creek Church).

As to the records of this church, tradition says they were turned over to the clerk of Mt. Olive Church, when it was constituted, and that they were lost in a fire, together with the records of that church. (See History of Mt. Olive Church). However, we know that Elder James Quisenberry was either the first pastor of Unity Church, or succeeded Elder Andrew Tribble, after a brief pastorate of the latter. Elder Quisenberry held the pastorate of this church until his death in 1830. He lived, died and is buried on the farm on which he settled when he left the fort at Boonesborough, four miles south of Winchester, on Two Mile Creek, between Flanagan and Elkin Stations on the Louisville and Nashville Railroad. We are unable to say whether he was pastor of any other church except Friendship (Clark County), and we do not know how long he served them, but he was their pastor in 1810, for in that year he baptized William Vaughn into the fellowship of that church, and Vaughn, who had been an infidel before his conversion, afterwards became one of the leading preachers and theologians in Kentucky. He was also their pastor in 1822. (See History of Friendship Church).

Elder James Quisenberry was born in Virginia on June 13, 1759, and immigrated to Kentucky in 1783. His name appears on the memorial stone at Boonesborough as one of the defenders of the fort when besieged by the Indians. He married Jane Burrus, a daughter of Thomas Burrus, of Virginia, and by this union had twelve children. He was a brother-in-law of Captain William Bush and Elder Andrew Tribble, each of whom also married daughters of Thomas Burrus. Thomas Burrus had five daughters and three sons among the early immigrants to Kentucky, and they all settled around Providence and Unity Churches. Elder Quisenberry's second wife was Chloe Shipp, and by this union there were eleven children, the youngest of whom was a daughter, Polly Ann, who married E. J. M. Elkin, a grandson of Elder Robert Elkin, pastor of Providence Church for forty-two years. E. J. M. Elkin lived to the ripe old age of ninety-six, having been born December 12, 1823, and died August 21, 1919. His wife, Polly Ann, was born January, 1829, and died September 6, 1901. The writer knew both of these. They became members of Providence Church in their youth and were faithful members of that church until their deaths.

In the office of the Clerk of the Clark County Court, we find, under the date of October, 27, 1801, the record of the sale of a negro slave to Elder James Quisenberry by Charles Gentry, worded as follows: "One negro slave named Rachiel, between 16 and 18 years old, for the sum of 80 pounds, and Gentry warrants her to be sound and healthy in body and to be of good sound reason and judgment."

Some of the Hamptons were also prominent members of Unity Church. Jesse Hampton, whose picture appears in this sketch, married Nancy Jackson, a daughter of James Jackson and a grand daughter of Joseph and Milly Embree (Embry), the first two to join the "Travelling Church" (Providence), on their way from Virginia to Kentucky, while the church was stopping for a time at Craig's Station.



JESSE HAMPTON,
Born March 8, 1785; died June 17, 1871.

After the death of Elder Quisenberry, the church extended a call to Elder John M. Johnson, who served only a few months. (See Spencer, History of Kentucky Baptists). He was succeeded in the pastorate by Elder David Chenault, whose father, William Chenault, was of French extraction, although he was born in Virginia, and was living in Albermarle County, Virginia in 1771, when his son David was born, on September 30. The family immigrated to Kentucky in 1786, and David Chenault married Nancy Tribble, a

daughter of Elder Andrew Tribble, in 1793. His ministry began during the great revival of 1800-3, and continued for a period of nearly fifty years. During this time he usually served four churches. He was pastor of three churches in North District Association, before they united with Boone's Creek Association, namely, Unity, Lulbegrud, and Union City. He was a Hyper-Calvinist in doctrine. He was moderator of North District Association for seventeen sessions of that body, beginning with the year 1817 and continuing until 1836, with the exception of



MRS. NANCY TRIBBLE CHENAULT

1824-25, filling this position during those trying times in 1829-30, when the so-called Reformers were becoming numerous in the Baptist Churches of that Association. While the North District Association was composed of twenty-five churches in 1829, the majority of the members were followers of the new sect, and the Association came very near losing her identity as a Baptist association. But Elder David Chenault, the moderator, and James French, the clerk, stood true to the Baptists, and no doubt through their teaching and influence the Association

maintained its identity. In 1831, the North District Association was composed of only eleven churches, with a reduction in membership in these eleven churches of four hundred and eighty-four from what it was in 1829.

Elder Chenault was a very successful and prosperous business man, and at a ripe old age he passed to his reward on May 9, 1851. Many of his descendants are prosperous and influential citizens of Madison County, Kentucky, and most of them are Baptists.

Dr. Spencer (*History of Kentucky Baptists*), states that "Aspuld claims that Unity Church was in South Kentucky Association in 1790." The author has examined the minutes of this Association and finds that there are no records for the year 1790 in the minute book. However, the name of Unity Church is found in the list of twenty-one churches of that Association, which list we believe to be for the year 1795. Dr. Spencer (*History of Kentucky Baptists*, Vol. II, page 90), also states that Unity Church, Clark County, joined Tate's Creek Association in 1794. We believe that he is in error in this, as the minutes of South Kentucky Association make no mention of Unity Church ever having been dismissed, until the Association divided and became two associations in 1802. Besides, Spencer's report of Tate's Creek Association for the year 1796, does not mention Unity Church in that list.

The minutes of South Kentucky Association for 1799, show that Elder James Quisenberry was on the committee for arranging the program, and he was also a member of the committee to look into the standing of Boffman's Fork Church, and since we have no record of his having been a pastor of any other church except Unity Church at that time, he must have been a messenger to South Kentucky Association from that church.

In the printed minutes of South Kentucky Association for 1801, we find that Unity Church reported to the Association with four messengers, Elder James Quisenberry and John Haggard, Sr., being two of them. The next year Unity Church went into the constitution of North District Association, and for years was one of the largest churches in that Association. Unity Church remained with North District Association until she united with Boone's Creek Association in 1842, and at that time reported as having seventy members, her messengers being John Haggard, Jr., David Rout, James Cason and Eli Bruce. Unity Church lost her identity as a Baptist church in 1845, when she united with Indian Creek Church, and the two congregations became known as Mt. Olive Church, Clark County, Kentucky.

In some of the letters from Unity Church to the Associations we find that she claimed to have been constituted in 1780, the same year Providence Church was constituted. However, historians of the past have not so recorded it, particularly if they were acquainted with the actual date of her constitution, which was September 1, 1790.

Unity Church entertained four annual sessions of North District Association, in the years 1802, 1820, 1829, and 1837, and one session of Boone's Creek Association, in 1844.

HICKMAN CHURCH—1790.

Hickman Church was located in what is now Jessamine County, Kentucky, about four miles from Nicholasville, on the Nicholasville and Chrisman Mill Pike, and about one mile and a half from Hickman Creek. We know that she was constituted before September 4, 1790, for in the record book of Marble Creek Church (East Hickman), we find a list of several members from Hickman Church who were received as members of Marble Creek Church. Dr. Spencer (*History of Kentucky Baptists*, Vol I, page 208) says "she was constituted in 1790, with twenty-five members, among whom were Thomas Ammon, ordained preacher, Robert Asherst and John King, licensed preacher, and that Thomas Ammon was probably the first and only pastor of Hickman Church, as she soon dissolved or changed her name, so that it cannot be identified." Spencer is in error when he states that Hickman Church soon lost her identity, and he also contradicts himself in Vol. II, page 349, in regard to Hickman losing her identity. In the minutes of Marble Creek Church (East Hickman) for July 7, 1804, we find the following: "A letter with three delegates from Hickman Church came forward, informing Marble Creek Church that Hickman Church was aggrieved with Marble Creek Church in consequence of her conduct in a matter between Brethren Hudson and Bourne." It is believed by the best authorities that Hickman Church united with South Kentucky Association in 1790, and it is also thought to have been one of the four churches that broke from that Association in 1793 and constituted Tate's Creek Association.

According to Dr. Spencer, Tate's Creek Association met with Hickman Church in 1795. Hickman Church never belonged to Elkhorn Association, and it is presumed that she remained with Tate's Creek Association until 1823, when she went into the constitution of Boone's Creek Association. At the first meeting of the Association after her constitution, in 1824, her messengers were Joshua Hudson, Francis Lowen, M. Bourne, Sam Hunter, and Squire Dillon, and the church reported a membership of sixty-five. If, as Dr. Spencer claims, Thomas Ammon was pastor of Hickman Church in 1790, he was a member of Marble Creek at the same time, for the minutes of the latter state that he was sent as a messenger to South Elkhorn Association in 1790. Elder Ammon was honored with a place in the jail at Culpepper, Virginia, for preaching the Word of God.

The minutes of Boone's Creek Association show that Hickman Church reported by letter and messenger up to 1829 and that she was one of the seven churches in that Association which stood true to the Baptists in the separation of 1829, and voted to retain the constitution. From the statistical reports of this church for several years after the division it will be seen that but little progress was made with this congregation by those promulgating the so-called reformed doctrines. We believe that Hickman Church was the first church in Boone's Creek Association to take up foreign mission work. At the session of the Association in 1837, when convened with Mt. Freedom Church, the Association took up the request from Hickman Church relative to raising a fund to aid the American Bible Society in sending the Word of God to the heathen, and adopted

the following resolution: "Resolved, That the Association believes the Bible cause to be the cause of God, and worthy of every Christian, we therefore, recommend the churches comprising the Association to take the matter into consideration and report their views on the subject and send in their subscriptions and contributions to our next Association to aid the Society in its operations." This action of the Association, even though the request came from messengers of Hickman, must have been displeasing to the main congregation at Hickman, for they did not report to the Association again for four years, and then their number had decreased nearly fifty per cent. After this she reported for two years, 1841 and 1842, the last we hear of this congregation. The names of her last messengers, in 1842, were William Bourne and John Portwood, and reported membership was fifty-nine.

FRIENDSHIP CHURCH—1791.

Previous to 1809, this church was known as Strode's Station or Stroud's Fork Church, and was located in Clark County, Kentucky, one and a half miles west of Winchester, on the Lexington dirt road. The first record of this congregation is found in the minutes of Marble Creek Church (now East Hickman) in the year 1791, when a committee was appointed, consisting of her pastor, Rev. John Price, and Flanders Callaway, who were to attend Stroud's Fork Church and inquire into the standing of that branch of Tate's Creek Church and to constitute them a church, agreeable to their request. Marble Creek Church, of Fayette County, and the Tate's Creek Church, of Madison County, the latter having been gathered by John Tanner about 1785 or earlier, were Regular Baptist churches and belonged to South Elkhorn Association, while most of the churches in the vicinity of Winchester were Separate Baptist churches. Presumably the constitution of Stroud's Fork Church was effected by Brothers Price and Callaway, for the minutes of South Elkhorn Association for 1791 state that Stroud's Fork Church was received into that body the same year, reporting as having nine members. She reported to this Association each year until 1796, her membership during that time never exceeding nine. After 1796, there are no further records of this congregation until 1804, when she was received into North District Association, when it convened with Providence Church, in Clark County. At this meeting Stroud's Fork Church reported a membership of twenty-three and Elders William Morris and William Rash were her messengers. At the same meeting, Elder Morris was selected to preach the introductory sermon at the next annual session of the Association, but for some reason he failed to do so, and the introductory sermon was delivered by Elder James Quisenberry. After 1804, Strode's Station Church reported annually to North District Association until 1809, and when the Association convened that year with Bald Eagle Church, in Montgomery County, the congregation of Strode's Station reported under the name of Friendship Church, with a membership of fifty. Her messengers were Abraham Weldon and Joseph Kelly. Friendship Church became a strong and influential church in North District and later Boone's Creek Association. Reuben Smith was ordained to the

ministry from Strode's Station Church in 1793, and Bryan's Station Church refused to take part in the ordination, because of the alleged irregularity of his baptism.

We believe that the oldest deed on record in the State of Kentucky for land to be used for church purposes is that for one acre of land at or near Strode's Station, which is recorded in Deed Book No. 3, page 73, in the Clark County Clerk's Office. The deed states that for and in consideration of five shillings sterling, Thomas Constant and others deeded to John Strode one acre of land on Constant Creek including the Baptist meeting house on the land, to be occupied as a place of public worship.

In the settlement of the new country, stations were built for protection against the Indians, and we know that Strode's Station was erected sometime prior to 1780, for it is a well known fact that Strode's Station was besieged by a large body of Indians in 1780, who attempted to cut off the supply of water, but failing in this, they were repulsed and forced to retreat. In the pursuit which followed one of the several brothers named Swearingen was killed.

In 1779 the Legislature of Virginia passed an act authorizing the Governor to appoint a Commission to come to Kentucky and sit as a Court to hear proof and quiet titles by issuing certificates to rightful claimants. At a meeting of this Court held at Boonesborough on December 27, 1779, the following certificate was issued to John Strode:

"John Strode this day claimed a preemption to 1,000 Acres of land at the State price in the District of Kentucky lying on the So. fork of liking near the head thereof to include his Station on the premises and running up the said Creek for quantity by marking & improving the same in April 1776 satisfactory proof being made to the Court they are of Opinion that the said Strode has a right to preemption of 1,000 Acres of land including the above location Cert. to issue accordingly."

Friendship Church, formerly Strode's Station Church, was located on the old dirt road from Winchester to Lexington, at the northwest corner of the present Winchester Cemetery. A deed for this lot was made on October 15, 1812 (Deed Book No. 9, page 187, Clark County Clerk's Office) by John Skinner to Joseph Kelly and William Rash, trustees of Friendship Church, for one acre of land on the waters of Constant's Creek, on the main road leading from Winchester to Strode's Station, on which lot the members of said church and others had caused to be built a brick house known by the name of Friendship Church. Without an abstract of title it is difficult to determine whether the lot mentioned above is the same one sold to the trustees of Strode's Station Church, in 1797. We believe this is a different lot.

From the year 1809, this congregation was known under the name of Friendship Church, and reported to the North District Association in that year as having a membership of fifty. She became a strong and influential church in that Association. This church has long since disbanded or lost her identity as Friendship Church, and we have been unable to locate any of the church records, with the exception of those of the Primitive Baptists, who worshipped at this place, of whom we will speak later. We have, therefore, been compelled to compile the

data for this sketch largely from the annual minutes of North District and Boone's Creek Associations. Elder James Quisenberry was pastor of Friendship Church in 1810, for in October of that year he baptized William Vaughn into the fellowship of that Church. William Vaughn had been an infidel for many years, but afterwards became quite a noted minister, and many thought him the greatest preacher and theologian in the State of Kentucky.

We learn from the records of the Primitive Baptists at this place that James Quisenberry was pastor of Friendship Church in 1822, but it is not stated how long he had served.

In February, 1811, this church granted license to William Vaughn, James Haggard, Anson Mills and Ninnian Ridgeway to preach the Gospel. The North District Association held her annual session in 1814 with Friendship Church, at which time this church reported a membership of one hundred and thirteen.

As early as 1819, it could be seen that there was likely to be trouble for this congregation in the near future, for in that year in her letter to North District Association, she requested the Association to propose a correspondence with Licking Association, which subject was postponed until the next Association. (See History of Licking Association in Spencer's History of Kentucky Baptists).

In the year 1821, Friendship Church reported to North District Association with a membership of one hundred and twenty-five. When the North District Association convened in 1822, she was confronted with two letters from Friendship Church, each claiming to be the church at Friendship. The Association appointed a committee to investigate the standing of Friendship Church and report at the next annual session of the Association. In 1823, when the Association convened at Log Lick meeting house in Clark County, Kentucky, the committee appointed the year before to investigate the standing of Friendship Church, made their report, which was in part as follows:

"That party which wrote that long letter to the Association last year, in which letter they informed the Association that they had excluded that whole party which wrote the other letter to the Association, which excluded party then was, and still is, a majority of the members, and the party which had excluded the others had restored some, and sent letters and messengers to Licking Association, and was received into said Association. . . . And upon the whole case we are of the opinion that the exclusion, so-called, (except as to four) having taken place on the day that those who had gone to Licking Association declared themselves independent, have therefore very little validity." And the Association, upon that report, restored the majority at Friendship Church to their former standing in North District Association, and the minutes of said Association for 1823 show that Friendship Church reported a membership of seventy-two, the messengers being Abraham Weldon, Josiah Ashley, Griffin Kelly and Zach. Ridgeway. We learn from the same source that the congregation at Friendship which remained in North District Association increased greatly in numbers within the next two or three years and reported to the Association a membership of two hundred and twenty-seven in the year 1825. In the same year, there is recorded in Deed Book No. 21, page 117, Clark County Clerk's Office, Kentucky, the appoint-

ment of trustees as follows: Christian Church at Friendship agree that we appoint three trustees, Joseph Ashley, John D. Thomas and Zachariah Ridgeway and that these names be recorded in court. By order of the church, Abram Weldon, Clerk. March 19, 1825." It will be seen from this record, that as early as 1825, four years before the separation of the Baptists and Reformers who were affiliating with the Baptist churches and associations, the congregation at Friendship was not really a Baptist church.

This congregation requested of North District Association, while convened in July, 1825, a letter of dismissal to unite with Boone's Creek Association, which was granted and according to the records of the latter Association, Friendship Church became a member of that body in September, 1825, reporting a membership of two hundred and thirty.

In Deed Book No. 22, page 327, Clark County Clerk's Office, there is recorded a deed, dated July 11, 1827, from John Hampton to the Trustees of Friendship Church (meaning the Christian Church at Friendship), for a lot on Washington Street, in Winchester, on which they erected a new church house, presumably during the same year. It was this congregation that entertained the annual session of Boone's Creek Association in 1828, in all probability in this new house on Washington Street, in Winchester, and the pastor, Elder William Morton, preached the introductory sermon. Dr. Spencer in his History of Kentucky Baptists, says of Elder Morton, that "he was the first preacher of his region of the state to embrace the teaching of Mr. Campbell, but he affiliated with the Baptists until 1829." It was at this session of the Association that there began a movement which terminated in a separation of the Baptists and Reformers at the next annual session of the Association. While the Association was convened with Friendship Church, a resolution was adopted, in part, as follows: "This Association having taken into consideration the request of some of the churches for an amendment of their constitution for an Association in our present organized state. . . . We therefore recommend to the churches an abolition of the present constitution and in lieu therefor the adoption of this resolution." The resolution proposed was from the Reformers affiliating with the Baptist Association and can be found under the head of Boone's Creek Association.

According to the constitution of the Association, any amendment to the constitution had to be made and seconded at a preceding meeting. Therefore this proposed change in or abolishment of the constitution came before the next session, which was held with Hind's Creek Church, Madison County, in 1829, at which time Friendship Church was one of the six churches that voted to abolish the present constitution of Boone's Creek Association. This is the last time that this congregation at Friendship had any connection with a Baptist association.

After the division in 1829, if there were any Baptists in this congregation, known as Friendship, on Washington St., Winchester, presumably they united with the Baptist churches in the vicinity of Winchester, and we know of no efforts for the organization of a Baptist church at Winchester until the First Baptist Church was constituted in 1859.

In regard to the Baptists, who, having declared themselves an independent body, still worshipped at Friendship meeting house, we will say, that their church record book has been well preserved and contains the proceedings of the business meetings from March 16, 1822 to June, 1863, at which time they agreed to dissolve. The first three entries in this book are as follows:

March 16, 1822. The church met at the meeting house, according to adjournment, and after prayer proceeded to business.

1st. This church having taken into consideration the various occurrences which have heretofore taken place in relation to James Quisenberry, such as refusing to give up the care of the church agreeably to promise, and various other contradictions, which together with his advancing doctrines which we believe incongenial with the Scriptures, therefore, on motion, we declare him no longer our preacher.

2nd. And also taking into view the conduct of a number of the members of the church in repeatedly voting for him to continue, under these circumstances named above, and further for having circulated, and a number of them having signed, a paper without the knowledge of the church in a church capacity, with a view as we believe more fully to accomplish their design in keeping him on our heads . . . together with many hard speeches against us. Therefore we declare all that have thus acted are no more of us.

3rd. On motion, they declared themselves as an independent body, . . . and want to be understood to declare ourselves independent of the terms of Union, in their present unexplained state, believing, as we do, that said terms of Union is now made a rallying point among the Baptists, and that there are doctrines advanced under cover of the same that we cannot believe or receive, therefore feel independent of them and those who rally to them.

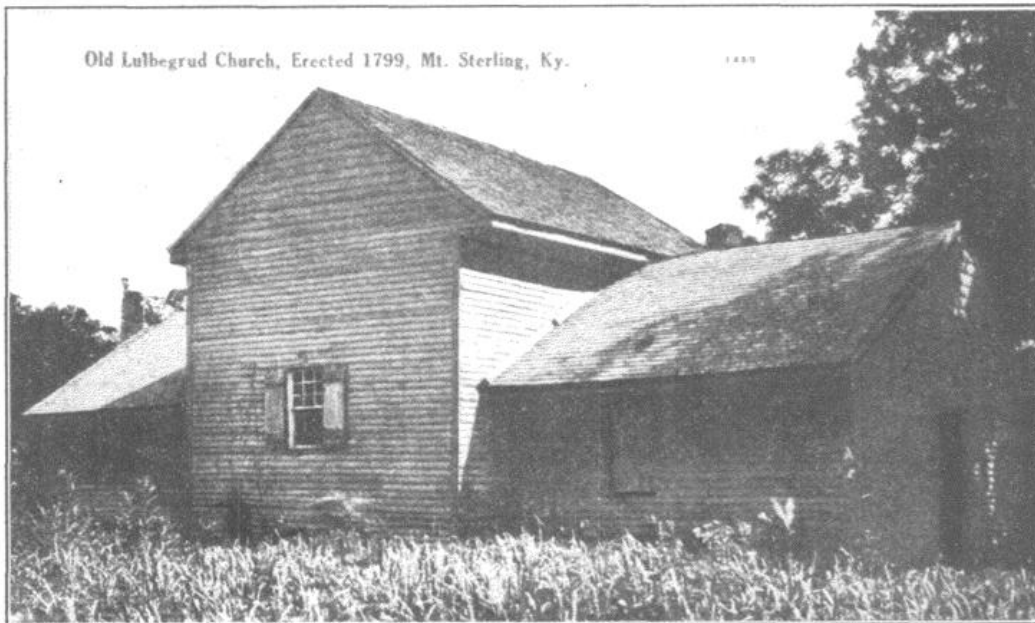
August, 1822. The church appointed a committee to confer with the committee appointed by North District Association, to look into the trouble in the church. The day for the conference having been named by the association, in the meantime, the Independent Church at Friendship, finding their feelings and desires located with the brethren of the Licking Association, and learning that the next session of Licking Association was to take place only a few days previous to the time appointed for the investigating committee of North District Association to meet, the church concluded to send letter and messengers to Licking Association and seek admittance into that body, and meet the committee from North District Association afterwards, both of which were accordingly carried out. Licking Association received the petition and petitioners with open arms, notwithstanding the irregularity of the procedure.

We learn from the records of this church that the churches in North District Association refused to grant letters of dismissal to unite with the Independent Church at Friendship. We also learn from the church records that Elder William Rash was born in Virginia, in 1783, moved with his parents to Kentucky, joined the Baptist Church at David's Fork in 1801, moved his membership to Friendship Church, Clark County, Kentucky, in 1812, and remained a member of said church until his death in February, 1859. He was the leading

member of the Independents in the division of Friendship in 1822, which united with Licking Association. This congregation at Friendship affiliated with Licking Association until 1850, when serious trouble arose in that Association, as the result of a letter published by Elder Thomas P. Dudley, entitled "Christian Warfare," which was regarded heretical by some of the churches, Friendship being one of them, so they withdrew from Licking Association. Elder Rash seems to have been the leading spirit in this movement, and they constituted the Twin Creek Association of Old Regular Baptists.

LULBEGRUD CHURCH—1793.

Lulbegrad Church was located on the banks of Lulbegrad Creek, in Montgomery County, Kentucky. The author was able to find three record books of this church, which have been preserved, the first book beginning with the date of constitution and ending with the meeting on September 15, 1804. The second book begins with September, 1818 and ends with July, 1820. The third book begins with April, 1835, and ends with September, 1903. This sketch has been com-



LULBEGRUD CHURCH.

piled from the information obtained from these three books, together with the records of South Kentucky, North District and Boone's Creek Associations.

The church was constituted on the third Saturday in March, 1793. The first entry is as follows: "We United Baptists, twenty in number, were constituted

a Gospel Church of Jesus Christ, founded on the unchangeable word of the Lord, which endureth forever, He Himself being the Chief Corner Stone. Held justification in the sight of God alone by the imputed righteousness of Jesus Christ. Believers in baptism by immersion, and final preservation of the saints through grace."

The eleventh article of the rules of decorum is as follows: "That it is the duty of each member of the church to attend each church meeting, unless providentially prevented, and for neglecting to attend the church meetings, may be dealt with by the church." And the records show that this was enforced time and again.

Elders Thomas Ammon and Andrew Tribble, of South Kentucky Association, assisted in the constitution of this church.

In March, 1794, John Summers and John Allen were chosen elders. At the same meeting Martin Dewitt and Edward Williams were elected deacons. And the following August they elected Elijah Summers, Daniel Williams, John Treadway and Anthony Griffin as messengers to the South Kentucky Association, which was to meet at Gilbert's Creek.

The church had no regular pastor for several years after their constitution, but presumably they had some preaching during this time, although the records do not state by whom. Tradition says that Daniel Williams preached for them during this period. In July, 1799, we find the first record of the church having extended a call to a preacher, when Elder Daniel Williams was tendered the pastorate. From the following entry in the church book, in June, 1800, "the church proposed to call on Brother Williams to know the cause why he neglected to attend this church," it would seem that he never accepted the call. It appears that their first pastor was that eminent man of God, Moses Bledsoe, who preached for them for several years. It is believed that he was succeeded by Elder David Barrow, but he did not officiate for many years on account of his holding emancipation views. Elder David Barrow was a man of the highest order of talent, a fine preacher, very zealous, well educated and possessed of a thorough knowledge of the Scriptures. Before coming to Kentucky, in 1798, he lived in Virginia, and from his entry into the ministry, in 1771, he was a shining light among the churches and associations in Virginia. He lived in a day when a contest was going on between the friends and the foes of religious liberty, and he became one of the principal leaders of reform and employed his talents and influence to obtain a change in many of the then existing oppressive laws of Virginia and he was known in his day as the "Wise Man."

There was then an interval of a few years when the church was without a regular preacher, but the members met on the regular days, had singing and prayer and conducted their church business. Some of their records at this time are very brief, like the following: "Met in peace, parted in love." In October, 1801, we find this entry: "Querry. Can this church fellowship the conduct of her members, communing with societies that do not hold with, nor practice baptism by immersion?" Ansewr. "We do not fellowship such conduct." In July, 1802, the church agreed to hold their meetings at the Lulbegrud school house until better accommodations could be obtained.

In March, 1803, the minutes of the church for the first time are signed by a moderator and clerk; Moses Bledsoe being moderator and Will Orear clerk of this meeting. On May 21, 1803, James French was received by letter from Otter Creek Church, of Madison County. In July, 1803, another trustee was appointed to assist those already acting, to see about building a meeting house. The last entry in the first minute book, on September 13, 1804, is as follows: "The church appointed a committee to confer with a committee from Mt. Sterling Church to see if the joint committee could not agree on a lot to erect a church house for each congregation to use; if so to fix a plan to prosecute the building." Brother Jilson Payne was moderator of this meeting. We have no way of knowing whether this was ever carried into effect, as from this date until September, 1818, there are no church records that could be found. But we do know that the Lulbegrud congregation, between the years 1806 and 1810, built a new house of worship, about one mile from where the first one stood. The new house was built of hewn logs, with twelve corners, to represent the twelve apostles. The pulpit was so arranged that the speaker could be seen and heard from all parts of the house. According to tradition, this house of twelve corners was planned by Mrs. Keziah Callaway French, wife of the uncompromising Baptist, James French. There was a church house in Halifax County, Virginia, called Republican Grove, of similar construction, with twelve corners.

About the year 1810, Jeremiah Vardeman, a great revivalist, came into their midst and held a series of meetings, and many were added to the church. He was called as pastor and served them with ability and faithfulness until 1817. During his ministry many precious seasons of grace were enjoyed by the church and over one hundred were added to their number. In those revivals they would meet at eleven o'clock and after preaching would continue in exhortation, singing and prayer until admonished by the going down of the sun that it was time for dismissal. Vardeman was a remarkable man; he had a voice that was musical, yet he could be heard by an acre or more of people in the open air. His forte was exhortation, and he could emphasize in the most pathetic manner the interjection, Oh! and could paint in living colors the happiness of the redeemed and the torments of the damned. He weighed three hundred pounds and was well proportioned.

Elder Vardeman was succeeded in 1817 by another remarkable and influential man, Elder "Raccoon" John Smith, who served them until 1823. During one of the years of his ministry, the church was greatly revived and had one hundred and twenty additions. Elder Smith was a man of extraordinary talents, full of wit and humor, a logician and warrior. His sermons were generally one and a half hours long, but when aroused he would preach for two hours or more. About this time he embraced the teachings of Elder Campbell, and he had a powerful influence in North District and Boone's Creek Associations.

In March, 1820, the church "by vote, revokes and annuls all prior power heretofore conferred on ruling elders, and all duties assigned them are hereby recalled and cancelled." In June, 1820, Daniel, (a man of color) was excluded for neglecting to get a letter of dismissal when he left the neighborhood of the church and for playing ball. Jane (a woman of color), belonging to Brother

French, was excluded for refusing to live with Simm as her husband. Simm was excluded for disagreeing with his wife. The church voted to have preaching on her business days. We infer from this that before this date they never had preaching on the days for business. The church excluded members who moved away and did not ask for letters of dismissal. From this date there are no more records preserved until April, 1835.

The first entry in the third record book is the election of Noland Treacy as clerk, and a committee was appointed to go with Brother Treacy to Sister French's after the church records.

Elder Smith was succeeded in the pastorate by Elder Thomas Boone, about the year 1823, and he was their pastor for more than twenty years. He was known by his orderly walk and godly conversation of all men, and of whom it can be truly said that "though dead, he yet speaketh." About the time he accepted the pastorate, Lulbegrud Church numbered about two hundred members, and for a number of years prior to and subsequent to this time exercised a powerful influence in North District Association.

Under the ministry of Elder Thomas Boone the church enjoyed a reasonable share of prosperity, although her numbers were considerably diminished by death and immigration. Toward the close of his ministry, there began to develop dissatisfaction in the church. In the spring of 1843, some of the members invited Elder G. A. Pitts to come and hold a meeting, which he did for ten days, resulting in a number of additions. A part of the church objected to this, and claimed that the Pitts party were not in accordance with Baptist usage in their manner of receiving members. They also differed on the subject of foreign missions. The controversy was sharp, and resulted in a division of the church. In August, 1843, we find this entry in the record book: "The church ordered the following named brethren, Charles Hazelrigg, Stephen Treadway, Eli Biggers, Samuel Chorn, James Spry, Melvin McKee, and Sisters Mary French, Polly Treadway, Nancy Hazelrigg, Nancy Fletcher, Elizabeth Bartlett, Jr., Kitty Biggers, Sharlotty Nelson, Sally Morris, Martha Morris, Sally Brookshire, Elvira McKee, Theodosia Hood, Elizabeth Ragland, Yoana Morris (late Burton) and Polly Ann Treadway, be excluded from the fellowship of this church for splitting off from her and falsely saying that they are a majority of the white members of this church." At the next meeting three more of the members were excluded in like manner, namely, Nimrod Garrett and his wife, Betsy Garrett, and Polly Davis. These excluded members constituted a new church, and in the next month, September, 1843, they were received into Boone's Creek Association, their membership having increased to forty-nine.

The courts were appealed to in order to settle the property rights, and while the case was pending, which was for several years, the Pitts party improved the house at a cost of \$450.00. About the year 1847, the Court of Appeals finally disposed of the case by giving the property to the Boone party by their first paying to the other party the \$450.00 expended by them in improvements on the building. The reason assigned by the Court for its decision was that it appeared from the records that the Boone party was in the majority. The money was promptly paid and enough was added to it by the Pitts party to build another

house, and in 1848 another was built near the old one and it too was called Lubegrud Church. Here we leave our brethren of the Primitive Baptists (The Boone party), except to say that they still remained in full fellowship with North District Association until they ceased to exist as a church a few years ago.

James French, Sr., was one of the frontiersmen of Kentucky and was in the fort at Boonesborough when the town was laid off in lots, one of the streets being



MRS. KEZIAH CALLAWAY FRENCH,
Born in Virginia, 1769; died September 26, 1845.

named in his honor. While in the fort he married Miss Keziah Callaway (see French family, First Winchester Church). He and his family were among the leading members of Lubegrud Church for years. One of the sons of James French was Judge Richard French (see First Winchester Church).

James French was clerk of the church at Lubegrud for years, was elected clerk of North District Association in 1803, and was the efficient clerk of that body for thirty consecutive years, during which time he wrote most of the

circular letters for that Association. These are only preserved in the record book of the Association, but should be put into book form for Baptist literature. He was an uncompromising Baptist, and when the difference between the Baptists and the so-called Reformers arose, James French saw that there must be a separation, so he called a meeting extraordinary at Lulbegrud in April, 1830, and invited to be present only such churches as stood firmly upon Baptist ground.



JUDGE RICHARD FRENCH,
Born June 23, 1792; died May 1, 1854.

Elder "Raccoon" John Smith, who had embraced the teachings of Elder Alexander Campbell, in alluding to this difference, in his autobiography, says of French: "He was indeed the wisdom of the opposition." In a word, it was James French and not John Calvin that withstood John Smith so obstinately in the North District Association.

Of the congregation of Lulbegrud that united with Boone's Creek Association in 1843, we could find no church record book, so the remainder of this sketch

is compiled from the Association records. In 1844, they extended a call to Elder A. R. Macey to become their pastor, and he accepted and served the church for several years. He was succeeded by Elder B. E. Allen (see Boone's Creek Church). He remained their pastor for two years, and was succeeded by Elder S. V. Potts, who served them for a few years. He was succeeded by Elder S. L. Helm, who retained the pastorate for one year. The church was then without a pastor for a few years, when Elder B. E. Allen again accepted the care of the church and served until 1860, at which time Elder A. D. Rash became their leader and remained with them until the latter part of 1865, when that venerable man of God, Dr. R. T. Dillard, accepted the pastorate, retaining the same until 1868. He was succeeded by Brother Murphy, who had the care of the church for one year, when Elder John Brown was called, serving them about two years. There was then a short interval during which they were without a pastor, when Elder J. Pike Powers was chosen as their under-shepherd and served them until the church, at their April meeting in 1879, they were regularly disbanded. At the annual session of the Boone's Creek Association, in 1879, a motion was made and carried that inasmuch as Lulbegrud Church has disbanded her name be stricken from the list of churches composing this body.

After this congregation withdrew from the old Lulbegrud Church, her membership never exceeded ninety-one. N. B. Tipton was the last church clerk. She entertained four annual sessions of Boone's Creek Association in the years 1846, 1854, 1864 and 1874.

SALEM CHURCH— ESTILL COUNTY, KENTUCKY—1798.

Salem Church is located in Estill County, Kentucky. This church has not affiliated with Boone's Creek Association for fifteen years, most of their records have been lost or misplaced, but in the minutes of said Association for the year 1882, there appears a brief history of this old church, which is said to have been written by Elder B. S. Burgher, and is as follows:

"Salem Church was constituted in the year 1798, in the name of the Old School Baptist. The meeting house stood where B. S. Burgher now lives. The early church records having been misplaced, we can only go by tradition. The house was moved to where the new one now stands in the year 1840, and about that time, the Old School Baptist had gone down. About the year 1846, Reverend S. V. Potts came as a missionary for Boone's Creek Association and held a meeting of — days, which resulted in accomplishing an agreement of the old remaining members to go into the organization of the United Baptist Church at Salem. S. V. Potts served as pastor about four years. During his service he was assisted by Reverend Ed Darnaby. Brother James Shearer was elected clerk in the constitution.

"Reverend T. I. Wills was chosen pastor in the year 1850. During his labors several were added to the church. There was a building committee appointed to erect a new log house, which was built. Reverend T. I. Wills served two years and resigned. Manson Burgher was elected clerk at the commencement of

Reverend T. I. Wills' care of the church. The church chose Y. C. Hunter as pastor. He served one year, and then T. I. Wills was re-called. He served one year.

"The next call was N. B. Norris. He accepted and served the church three years.

"Reverend E. Bowman, who was next called, accepted. Manson Burgher resigned as clerk and S. Todd was elected in his stead.

"Reverend E. P. Bowman served as pastor until 1863, when Reverend Bartlett Arvin was called. He accepted. In August, 1864, there was a great revival which resulted in forty additions to the church. He served eighteen months.

"T. I. Wills was called in 1866. He accepted and served one year.

"Reverend N. B. Johnson accepted the next call in 1876, and served the church two years.

"Now the church had no regular pastor for some time, but had regular preaching by different brethren. Then the church re-called Reverend Bartlett Arvin, who did not accept.

"Reverend T. I. Wills was called once more, and accepted in the year 1870, and served six months.

"The next call was for Reverend N. Edmonson, who accepted in 1871, and served six months.

"A call from the church was made for W. Tyre, who accepted it in 1872, and served one year. In November of this year the church called a council, consisting of Brothers J. C. Wray and W. T. Tyre, to set apart one of our members, Brother S. Todd, to the work of the Gospel Ministry. We continued a meeting of — days, during which time seven were added to the church by experience and baptism.

"Then J. C. Wray was called. He accepted in 1873 and served one year.

"J. J. Edwards was next called, accepted in 1874, served two years and resigned.

"The church called Reverend N. Lowe, who accepted in 1876, being a licentiate from Republican Church, Madison County. The church called for his ordination and also a presbytery consisting of Reverends S. V. Potts and S. Todd, and he was set apart to the work of the Gospel ministry. He served the church for one year.

"The church called Reverend S. Todd in 1877, who served two years.

"Reverend J. J. Edwards was re-called by the church in 1879. He accepted the call and served the church two years. In November of this year the church called for the ordination of two of her members to the Gospel ministry, to-wit: Brothers B. S. Burgher and N. Todd. A presbytery, consisting of Reverends T. L. Lawson, J. J. Edwards, and S. Todd met, and they were legally ordained. The church held a few days meeting at that time, and three additions were gained.

"In February, 1882, the church called Reverend T. L. Lawson, who accepted in April. At the same time Brother N. Clark was appointed Clerk. Reverend T. L. Lawson is our present pastor.

"Our history is given from the memory of some of our aged members up to the year 1870. During the period of years that have passed in the history of the Church many of its members have gone the way of all the earth, leaving a testimony that they are "gone to the haven of eternal rest."

The remainder of this sketch is from the records of Boone's Creek Association.

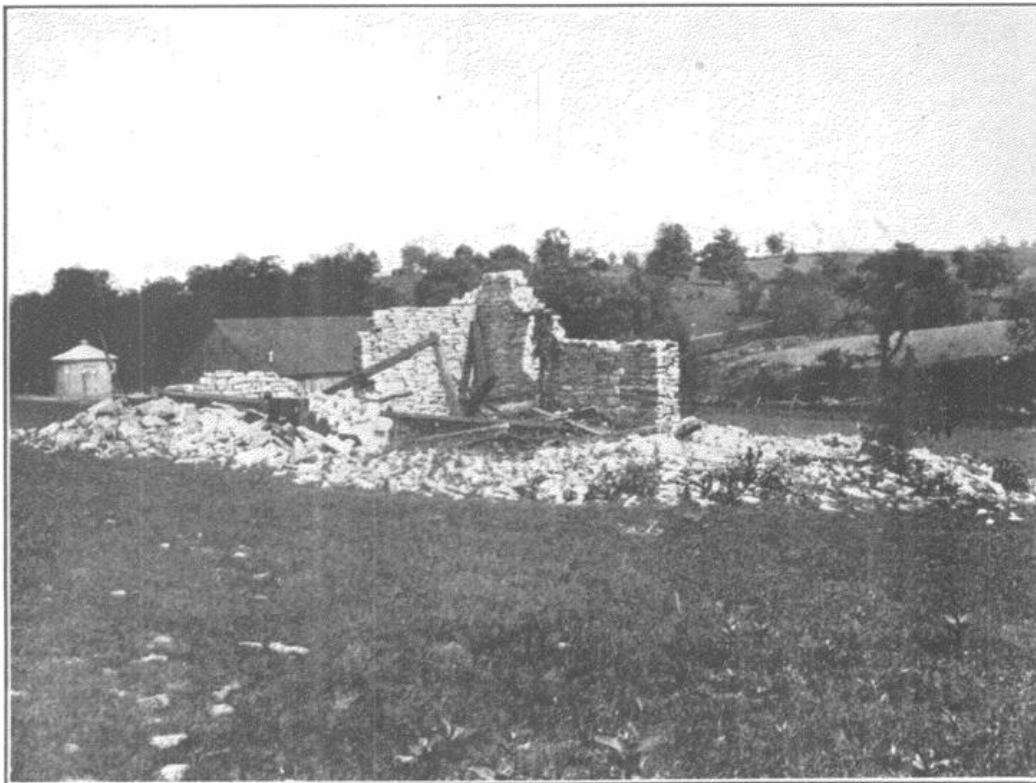
In 1833, Reverend T. G. Lawson was pastor, and S. Todd clerk of the Church, reporting a membership of seventy. No pastor in 1884 and 1885, but B. S. Burgher was clerk. Reverend S. L. Lawson served in the pastorate in 1886 and 1887, the latter year reported a membership of one hundred and twenty-four. Dillard McKinney was clerk from 1886 for six consecutive years, and in 1892 A. Lee was clerk.

After this date she reported no more to the annual sessions of Boone's Creek Association, until the year 1903, when Salem Church came under the watch care of said Association, until she could secure her letter from Irvine Association. At this time Salem reported a membership of forty-four and Reverend O. C. Brown as pastor and J. E. Burgher, the church clerk. After this, Salem Church reported by letter and messenger each year to the annual session of Boone's Creek Association with forty-four members up to the year 1908, J. E. Burgher being clerk during this period, but report as having no pastor except the last year, 1908, when Reverend George W. McIntosh was serving them in the pastorate. Since which time we have no authentic records of this church, as she has not affiliated with Boone's Creek Association since the year 1908, but we understand they have a membership of about fifteen or twenty, and that Reverend B. S. Burgher preaches to them once a month.

Association Affiliation—Salem Church soon after her constitution united with South Kentucky Association, then when that body in 1801, agreed to become two Associations, Salem Church became one of the constituent churches of North District Association in 1802, at that time reporting a membership of one hundred and thirty-two, the messengers at this session being Elder Charles Finnell, Thomas Trimble, Solomon Turpin and Robert Henderson. At her own request she was dismissed from North District Association in 1808. We know nothing farther of her Association affiliations, until she united with Boone's Creek Association in 1845, and from that date her Association affiliations are given in this sketch. There was another Salem Church which by some has been confused with the Salem Church of this sketch. It is the opinion of the author that the old Salem Church sometime prior to 1860 became two separate congregations, worshipping in the same meeting house, one of which affiliated with the Old Baptist Associations, the other with Boone's Creek Association.

BOGGS' FORK CHURCH—1800.

Boggs' Fork Church is located on the creek of the same name in Fayette County, Kentucky, about two miles from the village of Athens. This church united with Boone's Creek Church on the first Saturday in December, 1840, the two churches becoming one. After much inquiry we were able to find but one of the record books of Boggs' Fork Church, which only covers a period of three years, from February, 1829, to February, 1832. This book is in the Library of the Baptist Seminary at Louisville, Kentucky. (See note on book No. 3., in History



RUINS OF BOGG'S FORK CHURCH.

of Boone's Creek Church.) From this book we learn that the United Baptist Church on Boggs' Fork was constituted on July 28, 1800, with twenty-three members. The ministers present at the organization were Andrew Tribble and Thomas Ammon. In this book are also the original constitution of 1800, and the rules of decorum adopted on September 23, 1815. Dr. Spencer (*History of Kentucky Baptists*, Vol. I, page 128), is in error when he states that Boggs' Fork Church was constituted in 1812.

In Deed Book No. 12, page 71, County Clerk's Office, Fayette County, Kentucky, we find a deed recorded under date of July 15, 1801, from James Bentley and

others to Robert Marshall and others, trustees of the Baptist Church of Christ at Boggs' Fork, for one-half acre of land. Another deed is recorded on July 15, 1803, in Deed Book No. 12, page 72, (or book C. O. C. T., No. A., page 72) from Herbert Brink and others to the trustees of Boggs' Fork Church, for two acres of land and the stone meeting house. Thus it is seen that the old stone meeting house was erected before 1803. This lot and meeting house was sold after they united with Boone's Creek Church, and the proceeds were used toward erecting a new brick house in 1847, being the one in which the Boone's Creek congregation now worships.

Squire Boone, Jr., appears to have been the first pastor of Boggs' Fork Church and it is probable that he was instrumental in gathering it. He was the son of Elder Squire Boone, Sr., and a nephew of Daniel Boone, the Kentucky pioneer. Squire Boone, Jr., was among the early settlers of Madison County, Kentucky, and was licensed to preach when a member of Tate's Creek Church of Separate Baptists, about the year 1790. About the year 1800, he removed to Fayette County, near Athens, where he died in 1820.

Boggs' Fork Church united with Tate's Creek Association in 1800, while they were convened with Forks of Dix River Church, at which time she reported a membership of twenty-two. Squire Boone, Jr., was one of the messengers. We have been unable to locate any of the old minutes of the Tate's Creek Association, but Benedict (*History of the Baptists*, published in 1813) states that Tate's Creek Association met with Boggs' Fork Church in 1806, at which time she reported eighty-eight members, and Squire Boone was one of the messengers. This church entertained Tate's Creek Association again in 1817, and continued to affiliate with said Association until 1822, when she began to take an active part in the organization of Boone's Creek Association. On the 25th and 26th of April, 1823, the third conference looking toward the organization of the new Association was held with Boggs' Fork Church. After the organization had been completed, the several different forms of constitution from the various churches were read and from these the present constitution of Boone's Creek Association was adopted, which has never been amended during the century of her existence, with the exception of a slight change in the last article made during the session of 1922. At this conference at Boggs' Fork Church, they agreed to meet at Mt. Gillead on May 28 to be constituted as an association.

The messengers from Boggs' Fork Church at the constitution of Boone's Creek Association on May 28, 1823, were Ambrose Bush, James Browning and Elijah Bibb. In 1824, she reported a membership of one hundred and forty-four, and her membership has never exceeded that number as long as she reported to Boone's Creek Association. When the division came between the Baptists and the Reformers, in 1829, Boggs' Fork Church remained true to the Baptist cause and was one of the seven churches that voted to retain the constitution. In the church record, under date of February, 1829, appears the following: "The church in session agreed to take up the subject of the request of the last Association, as to whether she would abolish the constitution of Boone's Creek Association. She rejects the proposition and discards any other mode of being united in an Association capacity only in form of her present constitution."

In April, 1829, a committee was appointed to determine what part of the records in the old church book should be transcribed in the new book. At the next meeting this committee reported that they had transcribed the covenant and rules and decorum and thought it would be proper to transcribe the names of the members. In January, 1830, Harvey Bush exhibited a charge against himself for the sin of intoxication and fighting, and upon his acknowledgment the church restored him to fellowship. At the meeting in January, 1831, the church licensed and requested Brother Elijah Bibb to exercise his gift of prayer and exhortation in public in this church. In June, 1831, B. E. Allen was ordained deacon, and in the following September he was elected church clerk. The last meeting recorded in the book was on the fourth Saturday in February, 1832, at which time Thomas Jerman was moderator and B. E. Allen clerk.

Judging from the reports to the Association following the division in 1829, Boggs' Fork Church was affected but little, if at all, by the doctrine of Alexander Campbell. No doubt the goodly number of stalwart Baptists in this old church, as well as in Boone's Creek Church, was largely due to the teaching and influence of Ambrose Bush, who was first and last an uncompromising Baptist. When a young man he joined Providence Church, of which his father had been one of the constituent members, and in 1811 we find him the leading member in a movement for organizing a mission, or what was known in his day as an "arm of the church" in his locality, which was the southwestern part of Clark County, on Dewett's (Jouett's) Creek. This "arm" was later constituted a church under the name of Dewett's Creek Church, with twenty-one members, who had withdrawn from Providence Church in February, 1812. This church united with the North District Association. Ambrose Bush, as their minutes show, was a messenger each year until the church disbanded in 1815, or at least that is the last year that we find any record of the Dewett's Creek Church. No doubt the short life of this church was due to the fact that there were so many Baptist churches in that section.

With that same progressive spirit and loyalty to the Baptist cause, Ambrose Bush then became a member of Boggs' Fork Church, and if we could locate the old minutes of Tate's Creek Association we would probably find that he was a messenger each year, but we do find him in the conferences for the purpose of forming Boone's Creek Association in 1822 and 1823. He played quite an important part in this Association until his death, being a messenger each year from 1823 until 1847, and in 1831 was elected moderator, which position he held for nineteen consecutive years.

Ambrose Bush was the son of Ambrose Bush, Sr., who was one of the five Bush Brothers who came with the colony from Virginia which constituted Providence Church. He married a daughter of Elder James Quisenberry. Ambrose G. Bush, a nephew of Ambrose Bush, was clerk of Providence Church for fifty years.

Boggs' Fork Church and Boffman's Fork Church were never the same congregation, as claimed by Dr. Spencer, (*History of Kentucky Baptists*, Vol. I, page 478; Vol. II, page 81), for it was Boggs' Fork Church, and not Boffman's Fork Church that united with Tate's Creek Association of Separate Baptists in

1800. It will be seen from the sketch of Boffman's Fork Church that she was a member of South Kentucky Association in 1801. It is possible that when Boffman's Creek Church was not granted her petition for dismissal by the South Kentucky Association in 1799, in order that she might unite with the Tate's Creek Association, that the church divided, part of the members entering into the constitution of Boggs' Fork Church in 1800. Even under those conditions, they were two separate and distinct churches, Boggs' Fork Church belonging to Tate's Creek Association and Boffman's Fork Church to North District Association.

UPPER HOWARD'S CREEK CHURCH—1802.

Upper Howard's Creek Church was located on Dry Fork, a branch of Upper Howard's Creek, at what is now known as Ruckerville, Clark County, Kentucky. This church has long since dissolved, but we were fortunate enough to find the first book of church records, covering a period of ten years after the constitution, from which we learn that this church was constituted on April 3, 1802, by Elders Robert Elkin and Edward Kindred, with twenty-nine members, as follows: James Elkin, John Vivion, Smith Vivion, Milton Vivion, Thomas Vivion, Flavel Vivion, Isaiah Vivion, Thacker Vivion, Henry Vivion, Mary Vivion, Silby Vivion, Elizabeth Vivion, James Muer, Bartlett Wills, William McDole, Nancy Vivion, Martha Elkin, Mary Jones, May Trowbridge, Elizabeth Kelly, Martha Newton, Sarah Oliver, Mary Penland, Catherin White, Dolly Conkrite (Conkwright), James Wells, and three black persons, Vivion's Ellick and Rachiel, and Duncan's Grace.

This book of church records is largely made up of charges preferred against the members and trials of the same. Often a member would be his own accuser to the church. It may be interesting to give just a few.

In July, 1802, we find this: "Query. What is the business of a moderator. Answer. He shall open the meetings by singing and prayer, inquire after the fellowship, keep order, exhort and reprove any delinquent at the church's discretion."

In September, 1802, a charge was preferred against Sister Sarah for "letting of a falsity and afterwards acknowledging it." She appeared before the church and gave satisfaction and was retained in fellowship. James Muer and Smith Vivion were elected elders in the church, and Richard Oliver was chosen deacon in October, 1802. In the following month, Brother Wells is charged with "trading on the Sabbath day", and sent out. Sentence: Repentance for which he paid a pint and a half of brandy. Secondly, likewise he drank too much himself. Thirdly being persuaded by a man to abscond such company, and did not do it." He was excluded.

William Haggard, Sr., was chosen deacon in February, 1805. "Query: What is the business of an elder? Answer. Helps in government." In July, 1805, "Jesse Wilcoxon and Thomas Vivion came forward and made acknowledgment to the church that they had paid money to see a Lyon, the church took it up and

professed a distress with the two brethren for their conduct, and laid it before the moderator to admonish them, as he thought right, which he done." The two brethren were retained in fellowship.

Milton Vivion was elected clerk in January, 1807. The records do not state who was clerk before this time. In this record book the name of neither the moderator nor the clerk are signed to any of the proceedings of the church. In



NELSON AND NANCY NEIL BUSH,

Nelson Bush born March 13, 1789; died September 25, 1874.

Nancy Neil Bush born January 24, 1801; died January 15, 1879.

June, 1807, Philip Johnson "came forward with a charge against himself for presenting a subscription for a squirrel hunt on Sunday at the meeting house, the church took it up and from his acknowledgement forgave him."

In February, 1809, Jonathan Baker came forward as his own accuser, "for pushing of a man in a dispute and giving of him the lye in his own house." The church forgave him. In January, 1811, the church agreed to build a new

meeting house, to be constructed of stone, the size to be 30 x 40 feet, one and one-half stories high. The building committee was composed of John Gibbs, Smith Vivion, Milton Vivion, James Muer and Jesse Wilcoxon.

In June, 1811, Elder Kindred (pastor) preferred charges against himself for whipping an apprentice boy. The church took it up and after examining the matter, and from Brother Kindred's acknowledgement, retained him as formerly."

The last entry, with the exception of one, is of date January 4, 1812, and is as follows: "Met according to appointment. Fellowship inquired for and all in peace. The committee appointed to settle with the deacons reported that the church was indebted to the brother deacons 7 shillings 3 pence."

At this period the church had a membership of one hundred and fifty. Elder Edward Kindred seems to have been their only pastor during the first ten years. This church was one of the constituent churches of North District Association, which was constituted in 1802, and reported every year, by letter and messengers until July, 1842, at which time she reported a membership of one hundred and five. A few days after this the church agreed to become two congregations, and each to have equal rights to occupy the house one half of the time unmolested. The larger congregation still retained the name of Upper Howard's Creek Church of the Old Baptists, and affiliated with North District Association until the church ceased to exist. The smaller congregation, composed of the twenty-eight members, also called themselves Upper Howard's Creek Church of the Missionary Baptists united with Boone's Creek Association in September, 1842, her messengers being Nathan Haggard, J. Acton (Ecton), S. Acton and Horation Acton. This congregation reported by letter and messengers to Boone's Creek Association until 1848, when several of her members went into the constitution of Ephesus Church, about five miles northeast of Upper Howard's Creek Church. This is the last we hear of this congregation of Upper Howard's Creek Church which affiliated with Boone's Creek Association.

In the year 1845 this Association was entertained by Upper Howard's Creek Church.

Nelson Bush was a son of John Bush, who was one of the five Bush Brothers that came from Virginia with the "Travelling Church," now Providence Church, Clark County, Kentucky. He was a faithful member for fifty years or more of the Old Baptist congregation of Upper Howard's Creek Church.

MT. GILEAD CHURCH—1802.

Mt. Gilead Church is located in Fayette County, Kentucky, on Jack's Creek Turnpike. The congregation having long since ceased to exist, we were unable to obtain any church records, so were compelled to prepare this sketch from Association records. This church first appears in South Elkhorn Association in 1802, reporting that year a membership of thirty-nine. The church reported to that Association every year until 1815, with the exception of 1814, and we presume that she remained in that Association until 1823, when Mt. Gilead was one of the four constituent churches of Boone's Creek Association. It was Mt. Gilead

Church that first took official action towards the organization of Boone's Creek Association, for on November 17, 1821, she took the matter under consideration and at her next regular meeting, on December 21, 1821, appointed messengers to visit the neighboring churches and solicit their co-operation. As a result of this action, three conferences were held at other places looking towards the constitution of a new association, and the fourth conference or convention was held at Mt. Gilead Church, on May 28, 1823, when messengers from four churches constituted Boone's Creek Association. The messengers from this church at the organization were their pastor, Elder George G. Boone, Elder Benjamin W. Riley, Ninnian Riley, James T. Riley and Thomas Prather.

When the messengers convened on May 28, 1823, they elected Elder Jacob Creath moderator and William Steerman clerk. After the Association was constituted, she then proceeded to the election of officers and Elder George G. Boone was elected the first moderator of Boone's Creek Association, and Elder Benjamin W. Riley the first clerk.

Elder George G. Boone was first a member of Boone's Creek Church, from which he was ordained to the ministry on March 2, 1815. He was a preacher of ability and quite active in the ministry for a number of years. At different times he was pastor of Providence (Clark County) Boone's Creek and other churches.

Mt. Gilead reported by letter and messengers to Boone's Creek Association every year until the year 1829, when she reported a membership of one hundred and twenty-six. In that year the separation between the Baptists and Reformers occurred, and Mt. Gilead was one of the seven churches that voted in favor of retaining the constitution of Boone's Creek Association. From the reports sent by Mt. Gilead to the annual sessions of the Association during the next few years, it is evident that the messengers who voted to retain the old constitution were Baptists, but the majority of the members of Mt. Gilead were in sympathy with the views of Alexander Campbell, for her letters to the Association in 1831-32 stated that she did not know how many members she had. In 1833, her letter to the Association reported twenty-two members, and a few years later she had only nine members. She was dropped from the Association in 1849.

In 1828, a large brick meeting house was erected by this congregation, which later became the property of the Campbellite church and was sold by them to the colored Baptists about 1880 for \$1,000. The building is still in good preservation and used as a house of worship by the colored Baptists.

LIBERTY CHURCH—1804.

Liberty Church is located in Garrard County, Kentucky. A brief history of this church was printed in the minutes of Tate's Creek Association in 1884, from which the following abstract was made: "Liberty Church was constituted in 1804. . . . In July, 1812, the church agreed to move their place of worship from Vancleave's meeting house to the school house at the forks of the road. . . . In the year 1813, having built a new meeting house at the forks of the road, which was to be known as Liberty Church, Elder James Prather was again called as pastor. . . ."

In February, 1823, Elder James Prather was again called as pastor. . . . In January, 1828, he was succeeded in the pastorate by Elder John Sacray." In the year 1826, there was a church by the name of Liberty that united with Boone's Creek Association reporting a membership of fifty-one, and Elder John Sacray was one of the messengers. This church reported by letter and messengers for four years to Boone's Creek Association, and Elder John Sacray was one of the messengers each year, and as the above sketch states that Elder John Sacray was pastor of Liberty Church in 1828, we are inclined to the belief that the Liberty Church which was constituted in 1804, and now a member of Tate's Creek Association, is the same church that united with Boone's Creek Association in 1826.

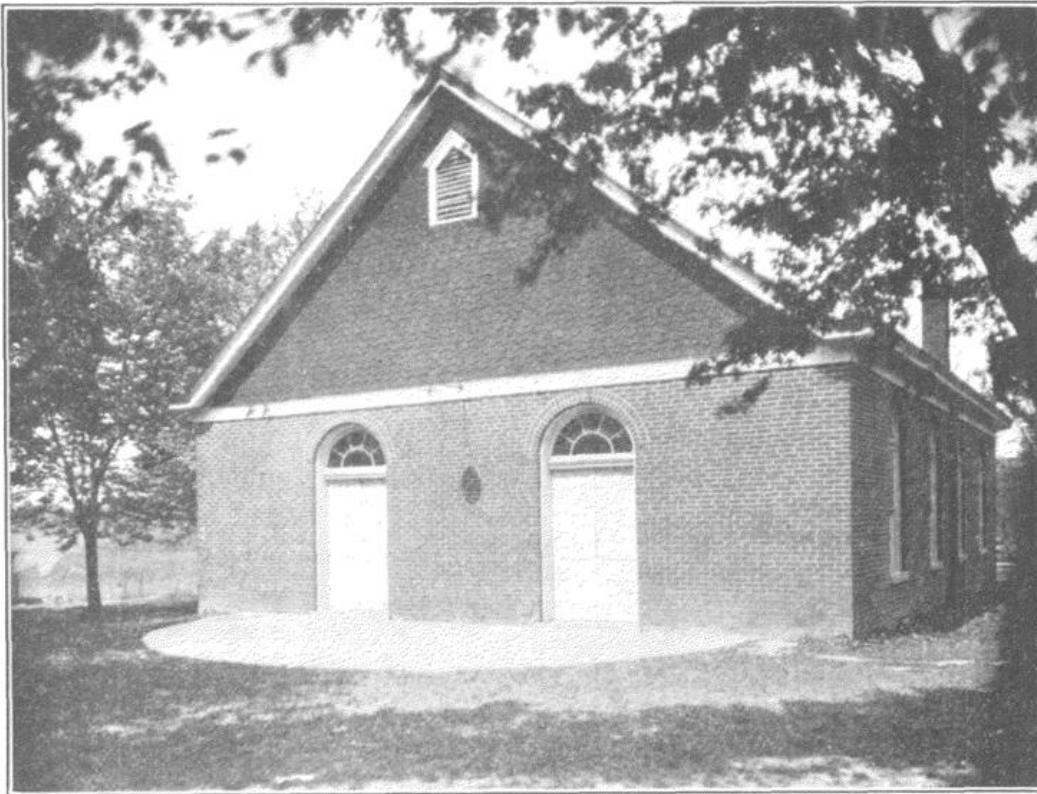
Liberty Church was one of the six churches that voted for the abolishment of Boone's Creek Association in 1829. Judging from the history above referred to, we do not think that Liberty lost her identity as a Baptist church by her action in Boone's Creek Association in 1829.

The minutes of Tate's Creek Association prior to 1852 having been misplaced or lost (See minutes of that Association for 1891), we have no record as to whether Liberty Church united with Tate's Creek Association after leaving Boone's Creek Association in 1829. However, the descendants of Elder James Prather, now living in the vicinity of this church, say that this is the same church that Elder John Prather served as pastor for so long. Liberty Church is now the third largest church, in membership, in Tate's Creek Association.

UNION CITY BAPTIST CHURCH—1812.

Union City Baptist Church is located at Union City, Madison County, Kentucky, and was constituted on April 30, 1812, with eighteen members. While this little band of Baptist soldiers of Jesus Christ, at Union City in 1812, were taking steps toward forming themselves into a church organization in order that they might better fight against the enemies of truth and righteousness, the soldiers of Uncle Sam were cleaning and priming their old muskets and replenishing their powder horns, preparatory to an impending battle between oppression and liberty, which was being forced upon us by the insulting acts of England. When Congress convened on November 4, 1811, it was found that there were many new members, whose leaders began to develop a different spirit from that which had previously obtained in regard to foreign affairs, which was in many respects at variance with the views of President Madison. This contrast between the old and new Congress daily became more striking, and it was not long before the subject of war was heard in the halls of Congress; for resolutions from state legislatures soon began to pour in upon them, especially from the West, and Kentucky was one of the states approving war-like measures, claiming the period has now come when peace under the present condition is disgraceful, and war is honorable; so that all during the winter and spring the excitement increased, until war was declared on July 18, 1812. During the battle between the American ship Chesapeake and the British ship Shannon, on June 1, 1813, after the Chesapeake's stays had been shot away and she was drifting helplessly toward her adversary, her decks being

swept from stem to stern by the enemies fire, with every man on the decks either killed or wounded, her gallant commander, Captain James Lawrence, who had been wounded and carried below, though dying, cried out from the cockpit, "Don't give up the ship!" This same spirit of loyalty and love was shown by the little band of Baptist soldiers at the Union City Church in 1829-30 when Elder Alexander Campbell and his followers, especially Elder Raccoon John Smith, made such a fight in the Boone's Creek Association and sank six out of thirteen battleships of the Baptists in the sea of baptismal regeneration, which were lost to the Baptists



UNION CITY CHURCH

forever. While Union City Church was not a member of the Boone's Creek Association at that time, yet the storm waves reached out far enough to encircle this church, and only fifteen members were saved from the wreck, Samuel Denny being the only constituent members left. It will be seen from a motion made by him at that time, which is given further on, that he had the spirit of "Don't give up the ship," and he and the fourteen others possessing that spirit of love and loyalty to "the faith once for all delivered to the saints," have received God's richest blessings and today the Union City Church is a strong and influential church in the Boone's Creek Association.

The organization of the church is described in the records as follows: "We, the Baptist Church of Christ at Union meeting house on the waters of Otter Creek, Madison County, Kentucky, was constituted on the 30th day of May, 1812, our number being eighteen. The officiating ministers were Andrew Tribble, Christopher Harris, David Chenault, John Greenhalgh, Joseph Gentry, Robert Frier and Jesse Winburn. Believing the word of God, contained in the O'd and New Testament, as the only infallible rule of faith and practice, and also believing in the final perseverance of the saints through grace to glory and believers baptism by immersion, the following members were constituted a church: Colby B. Quisenberry, Lucy B. Quisenberry, Samuel Denny, John Winn, Henry Wills, John Millar, Thomas Millar, Jonathan West, Jimmy Miller, Patience Miller, Polly West, Charlotte West, Phoebe Friar, Patsy Parish, Sally Burton, Mary Simmons, Martha Dozier and Jennie (a black woman). The following church covenant as adopted: We believe in those doctrines relative to the trinity, the divinity of Christ, the sacred authority of the scriptures, universal depravity of human nature, the total inability of men to help themselves without the power of divine grace, the necessity of repentance toward God and faith in the Lord Jesus Christ, the justification of our persons entirely by righteousness of Christ imputed to us, believers in baptism by immersion and self denial. The Supreme Judge by which all controversies of religion are to be tried, and all decrees of councils, opinion of ancient writers, doctrines of men, and private spirits are to be examined and in whose sentence are to rest, can be no other rule but the Holy Scriptures delivered by the spirit unto which Scriptures so delivered our faith finally resolved."

The early records of the church show that they were very strict in discipline, every white member being required to vote on church business or give his reasons for not voting, and no male member was permitted to absent himself from two meetings without being sent for. The minutes also show that they did not approve of their members attending horse races. There are many accounts in the early minutes of charges, trials, the appointment of committees to adjust the difficulties and invite members to attend meeting, and frequently a member would bring charges against himself, make acknowledgments and ask the church to forgive him. The minutes also show that for more than eight years the church did not fail to meet regularly and organize for business.

At the meeting in May, 1812, Elder Robert Frier was chosen pastor and served until his death in December, 1819. At the same meeting Brother Colby B. Quisenberry was chosen church clerk and served in this capacity for eighteen years. The church also voted to "travel" for a deacon against next meeting. In June, 1812, the church voted to request membership in the Tate's Creek Association. At the July, 1812, meeting, Brothers Colby B. Quisenberry and Samuel Denny were chosen the first deacons of the church. In October, 1812, a sister was excluded for disorderly conduct, being the first member brought before the church for discipline. In August, 1813, the church received from Brother John Winn a deed for one and one-half acres of land, upon which the meeting house now stands. In April, 1814, the church voted that the Friday before the next meeting be a day of fasting and that on that night they attend to the washing of feet at some convenient house.

In June, 1814, a committee was appointed to call on a certain brother and request him to report to the church for playing a fiddle. In March, 1833, "a brother came before the church and gave satisfaction to the church for giving liberty for a 'Sho' to be 'shoad' at his house."

In June, 1816, the church, having sometime prior to this date granted a church letter to a sister and she not having placed her membership with another church, appointed a committee to see the sister and inform her that she must either place her membership in some other church or return the letter. In February, 1820, Elder David Chenault accepted a call as pastor and served for one year. In April, 1820, the church voted "to take a travel till next meeting for a pastor." The following month Elder Thomas Jarman became pastor and remained until March, 1828, at which time he resigned. In June, 1821, the church voted to raise a subscription to defray the expenses of the church. In June, 1822, the church voted disapproval of its members attending the races. In June, 1823, it was voted that the day after communion should be a day of fasting and prayer and also that they should attend to the washing of feet.

In January, 1827, the church called for the ordination to the gospel ministry of one of her members, Brother James E. Duvall. Elders Samuel Kelly, Thomas Jarman, Josiah Collins and Peter Tribble composed the presbytery at the ordination. Brother Duvall became pastor in October, 1828, but only served for two months. A call to the pastorate was extended to Brother Frederick Shoots in February, 1829, which he accepted, although his ordination did not take place until the following April, the presbytery consisting of Elders Josiah Collins, Thomas Jarman and Brother Bronston. Brother Shoots remained until May, 1830, when he was granted a letter of dismissal.

About this time the doctrine preached by Alexander Campbell was becoming widely accepted and he had many followers even in the Baptist churches, the members of which were very restless and many were divided. In June, 1829, Brother Samuel Denny made a motion requesting an expression of the church as to whether they still adhered to their former principles as originally set forth in her constitution. His motion was in the following words: "Whether the church has altered her sentiments since she was constituted and whether it is right to invite persons to preach and commune with us on our church meeting days that does not belong to the General Union." By a majority vote, the answer of the church was that "we do not believe it is right and have not changed our sentiments." From the church records, however, we find that in October, 1830, there was a division in the church, a majority of the members going to the sect known as Reformers, believing in the doctrine as preached by Alexander Campbell, leaving but fifteen who held to the original faith, namely, Samuel Denny (the only constituent member left), Thomas Shearer, Sr., Sally Shearer, John Rayburn, Nancy Rayburn, Thomas Shearer, Jr., Armon Denny, Richard Crews, Ester Crews, Isaac Haines, Sally Haines, Alexander Lanter, Sally Lanter, Polly Reeves and Milly Webb. Those remaining under the original constitution unanimously resolved that the church records properly belonged to them, but authorized the

clerk to give the seceding party a copy of any part of the records that they might desire. At the December meeting of the same year there were received into the church sixteen more members and Elder Thomas Ballou was chosen pastor and served until June, 1832, when he asked to be released. The church continued their monthly meetings for the transaction of business, but if they had any pastors from June, 1832 till August, 1841, the records fail to show the fact. In May, 1833 the church voted that if a male member was absent for two meetings the church should send for him to know why he was not at meeting. In January, 1834, the church agreed to unite with the Reformers in building a new house. In November, 1836, Pleasant T. Gentry was appointed clerk. In November, 1838, a motion was made for the church to decide whether or not she would disband, but in December following they resolved to stand and continue to meet for worship.

Up to this time the church had always sent her messengers to the Tate's Creek Association, but in 1839, on account of some difficulty existing in the Association, she decided to send a letter, but no messengers. In September, 1840, Cabell Chenault was elected clerk. In August, 1841, Elder Peter Tribble accepted the care of the church, but the records fail to show how long he served as pastor, neither does it appear that they had any regular pastor until September, 1846, when Elder Joseph Ambrose accepted the pastorate and remained with them until 1855, when he resigned. In March, 1847, John R. Wright was appointed clerk, and during the same year the church voted to request admission into the South Fork Association. During the ministry of Brother Joseph Ambrose, in 1848, the church agreed with the Reformed brethren to erect a brick building on the ground occupied by the old log church, the Baptists to worship the first Sunday in each month and the Reformers the second Sunday. This meeting house was owned jointly until November 3, 1893, when the Baptists purchased the interest of the Reformers in the lot and building. In October, 1855, Elder S. V. Potts accepted the care of the church and served until December, 1858, when he resigned. Under Brother Potts' ministry the church enjoyed a greater degree of prosperity than it had for many years. In July, 1856, Jackson Eades was elected clerk. In December, 1858, Elder T. I. Wills was called as pastor, but did not accept. In September, 1858, the church called for the ordination to the ministry of Brother N. B. Norris. The presbytery consisted of Elders T. I. Wills, John Ward, G. W. Broaddus and S. V. Potts.

The church was received into the Boone's Creek Association in September, 1857, having previously been a member of Tate's Creek and South Fork Associations, with the exception of an interval of five years when she was not a member of any association. In January, 1859, Elder Nathan Edmonson became pastor and served until January, 1863, and after he resigned the church was without a pastor until July, 1863, when Elder J. J. Edwards accepted the call of the church and served until December, 1869. Elder W. E. Chambliss then became pastor, but he only remained for a short time. In February, 1871, Elder J. J. Edwards again took charge of the congregation and after serving for one year resigned. In April, 1871, the names of the moderator and the clerk were signed to the church

records for the first time in the history of the church, with the exception of two or three times in 1864, when the name of William Lanter, as clerk, was signed. The records fail to state when Brother Lanter was chosen as clerk, but in June, 1869, he resigned and R. F. Scudder was appointed clerk, serving until February, 1889. No church ever had a more faithful and efficient clerk than Brother Scudder.

In June, 1872, Elder John C. Wray was called as pastor and served faithfully for six years, during which time he was absent from only one meeting. During his pastorate there appears the first mention in the records of any missionary activities, when, in February, 1873, a committee was appointed to solicit funds for missionary work in Boone's Creek Association. In July, 1876, the church voted to petition the Boone's Creek Association for readmission, she having requested a letter of dismissal in 1875, and therefore did not report to the Association in 1875. In October, 1878, Elder John G. Pond that stalwart defender of the Baptist faith, entered upon his duties as pastor and continued for eight years. In October, 1880, the church ordered that in granting letters of dismissal that they have a time limit of twelve months for those moving out of the state and six months for those removing within the state. In October, 1882, the church voted that when a member leaves this church and affiliates with another denomination the clerk shall write opposite his name "gone off in disorder."

Elder J. I. Wills accepted the pastorate in January, 1887, and remained in charge for ten years (see Beattyville Church). In February, 1889, R. F. Scudder resigned as clerk and Albert Parks was elected; he served about two years, when John L. Eades was chosen clerk, in May, 1891. In December, 1887, the church voted to place an organ in the church. (The first mention of an organ) In October, 1891, the church decided to organize a Sunday-school, and Brother R. F. Scudder was chosen superintendent. This is the first record of a Sunday-school. In March, 1895, the church voted to receive members from other denominations upon their previous baptism by immersion if they claimed to have been converted before said baptism and endorsed the doctrines of this church. But a few years later, in September, 1902, the church adopted a resolution to the effect "that from this time on we will not receive members by alien immersion."

Rev. Richard French accepted the care of the church in February, 1897, remaining with them until October, 1898. (See sketch of Ephesus Church). About this time the church building had been repaired considerably and it was dedicated on the fifth Sunday in May, 1897, but the records do not state who preached the dedicatory sermon. In November, Rev. T. C. Ecton became their under-shepherd and led them in paths of usefulness for four years. During the pastorate of Brother Ecton, the church voted to have preaching twice a month instead of once a month, as had always been their custom. Resolutions in regard to Brother Ecton appear upon the church record in part as follows: "Whereas, Brother Ecton has tendered his resignation, which we accept with reluctance, and be it resolved, that we will ever hold in grateful remembrance his efficient and faithful labors and zeal for the cause of the Master while among us, &c." After Brother Ecton resigned, the church was without a pastor for a year, when Rev. William McMillan accepted the pastorate and labored with them for about

one year. He was succeeded by Rev. R. L. Brandenburg, who entered on his labors in May, 1904 and continued until October, 1906. During August, 1904, the pastor was assisted by Rev. Robert Baker in a series of meetings, which resulted in nineteen additions by experience and baptism, and two by letter. On the fifth Sunday in October, 1905, the church entertained the Sunday School Convention of Boone's Creek Association.

Rev. J. A. Davis accepted the call as pastor in November, 1906, remaining as their leader for just two years. He was succeeded by Elder David J. Hunt, who only served four months, resigning in August, 1909. In July of that year he was assisted by Rev. S. J. Cannon in a series of meetings, when fourteen were added to the church membership. After Rev. J. N. Vandiver had supplied for the church for a few months he was extended a call to accept the pastorate, in February, 1910, but only remained five months. The pulpit was supplied by Rev. W. S. Taylor until November, 1910, at which time he received a unanimous call as pastor, which he accepted, and he continued in the pastorate until May, 1913.

The church having at a previous meeting set apart and announced April 30, 1912, as an all-day home-coming meeting and centennial celebration of the constitution of the church, a large gathering was present for the occasion, including many of their former pastors, who participated in the exercises of the day. Dr. J. W. Porter preached the centennial sermon. A committee composed of John L. Eades, the clerk, R. F. Scudder and J. M. Risk having been previously appointed to prepare a history of the church for this occasion, the history was read and ordered to be entered upon the church records. It was a great day for Union City Church.

A series of meetings were held during September, 1912, by the pastor, assisted by Elder W. D. Moore, which resulted in thirteen additions to the membership of the church. In the same month, the church instructed her messengers to the Association to vote for a continuation of the three days session instead of a two days session. Rev. E. W. Summers accepted the pastorate in August, 1913, holding same until January, 1916. During his pastorate, in September, 1915, Brother Summers, assisted by Rev. C. W. Elsey, held a series of meetings, having eleven additions. In April, 1916, Rev. James Lucas became pastor, serving them only six months, but during his short stay he held a very successful series of meetings, being assisted by Elder Charles L. Brookshire, and there were added to the church twenty-one members, sixteen being on profession of faith. In November, 1916, Rev. Charles S. Ellis became their pastor, serving them for about two years. In January, 1917, the church agreed to adopt the budget system for raising all funds and follow same as near as possible. In May, 1919, Rev. F. A. Boone accepted the call as their pastor, remaining with them about one year.

In August, 1919, the church voted to request the Association to hold a three days session with her at the next annual meeting, which was to be held with this church in the following September. From the constitution of the Boone's Creek Association in 1822 until 1915, it had been her custom to hold a three days meeting at the annual session, but in 1916 the annual meetings were changed to a two days session. The above request was granted and a three days session

held at Union City Church in September, 1919. In December, 1919, after twenty-nine years of efficient and faithful service as clerk, John L. Eades resigned, and Ralph Parks was chosen clerk and is still serving in this capacity. In November, 1920, Rev. A. T. Ross accepted the call to become their under-shepherd and is still their leader, guiding them in the paths of usefulness and service. He was assisted in a series of meetings by Dr. C. M. Thompson in July, 1921, when twelve were added to the church membership. In April, 1922, the church entertained the Sunday School Convention of the Boone's Creek Association. Union City Church has entertained seven annual sessions of Boone's Creek Association, in the following years: 1858, 1867, 1877, 1886, 1897, 1907, 1919. The quota allotted to her by the Association in the Seventy-five Million Campaign was \$9,500.00, and the church accepted this quota.

After the division in 1830, this church was left with only fifteen members, but they were true Baptists, and though they had quite a struggle for existence as a church for many years, they held together and by prayer and perseverance have become a strong and influential church in Boone's Creek Association, and ever since her connection with this Association she has been in full fellowship and good standing and has always been loyal to all the interests of the denomination.

Pastors—During the one hundred and eleven years of existence as a church, Union City Church has been served by twenty-seven pastors, as follows: (Years indicate beginning of pastorate) Robbert Frier, 1812; David Chenault, 1820; Thomas Jerman, 1821; Frederick Shoots, 1829; Thomas Ballou, 1830, Peter Tribble, 1841; Joseph Ambrose, 1846; Smith V. Potts, 1855; Nathan Edmonson, 1859; J. J. Edwards, 1863, 1871; W. E. Chambliss, 1869; John C. Wray, 1872; John G. Pond, 1878; John I. Wills, 1887; Richard French, 1897; Thomas C. Ecton, 1898; William McMillan, 1903; Robert L. Brandenburg, 1904; J. A. Davis, 1906; David J. Hunt, 1908; J. N. Vandiver, 1910; W. S. Taylor, 1910; E. W. Summers, 1913; Elmer Lucas, 1916; Charles B. Ellis, 1916; F. A. Boone, 1919 and A. T. Ross, 1920, the present pastor.

Clerks.—This congregation has been served by eleven clerks, as follows: (Years indicate beginning of service) Colby B. Quisenberry, 1812; Isaac Haines, 1830; Pleasant T. Gentry, 1836; Cabell Chenault, 1840; John R. Wright, 1847; William Lanter, 1856; Richard F. Scudder, 1869; Albert Parks, 1889; John L. Eades, 1891 and Ralph Parks, the present clerk, 1920.

Deacons.—(Years indicate ordination) Colby B. Quisenberry, 1812; Samuel Denny, 1812; John Rabron, 1830; John R. Wright, 1845; Hezekiah Bowman, 1857; J. W. Rupard, 1859; Horace Parks, 1864; Willis Olds, 1867; William Scudder, 1867; Thomas Johnson, 1894; James Parks, 1895; Charles L. Tipton, 1895; Robert N. Lander, 1901; E. B. Rupard, 1909; George Dunbar, 1909; Ralph Parks, 1909; Richard Parks, 1920; John T. Cox, 1920.

DROWNING CREEK CHURCH— 1817.

This church is located on Drowning Creek, in Madison County, Kentucky. The only written records of this church that could be found begin with the date February 16, 1901, and we understand that all the other records were either misplaced or lost. From Association records we learn that this church is more than one hundred years old. The first association record we find is in 1817, when she was admitted to North District Association, reporting at that time a membership of forty, her messengers being Samuel Kelly, Samuel Davidson, Charles Epperson and Joe Eastin. In the year 1823, at her own request, she was dismissed from North District Association, to unite with another, but the name of the association is not given. The next record is in 1859, when six other churches assembled with Drowning Creek Church, and these seven churches organized the Irvine Association, and elected Elder Smith V. Potts moderator and James Richardson clerk. How long she affiliated with Irvine Association is not known, but when she was received into Boone's Creek Association she had a letter from Land Mark Association.

The church records of February 16, 1901, show that Elder A. G. Coker was pastor, and D. F. Sharp clerk. In December, 1901, Elder J. W. Parson was extended a call, which he accepted, and he remained their pastor until August, 1913, and perhaps longer, as there is a period of three years after this date during which there are no records. In May, 1902, D. F. Sharp and W. R. Woolery were ordained deacons. In December, 1913, Miss Grace Woolery was elected clerk. It is presumed that D. F. Sharp had resigned, as he had served as clerk for twelve years or more. There are no records of any meetings of the church from August 16, 1913 to June, 1916. At the latter meeting J. B. Wilson was elected clerk and has served in that capacity ever since. At this June meeting, in 1916, we find Elder W. A. Bowman pastor of the church, and he remained as such until July, 1917.

In September, 1917, Brother J. W. Richardson, a member of Locust Branch Church was ordained to the preaching of the Gospel at Drowning Creek Church, he having been called as pastor of the church and served them for one year. In January, 1919, Elder William Rix accepted the care of the church, remaining until September, 1920. From this time the church seems to have been without a regular pastor until May 13, 1922, when a call was extended to Elder J. W. Richardson. This is the last record in the church book up to date (April, 1923).

On petition from Drowning Creek Church she was received into Boone's Creek Association in 1920, reporting a membership of sixty-four, and a Sunday School enrollment of forty-five. Last year, 1922, she reported a church membership of sixty-one; she had no pastor and there was no Sunday School report.

Drowning Creek Church's quota for the Seventy-five Million Campaign was \$150.00.

NEW PROVIDENCE CHURCH—1822.

This church never belonged to Boone's Creek Association, but inasmuch as some writers have confused it with Providence Church on Lower Howard's Creek, especially after 1870, when that congregation built a new frame house upon the pike, about one mile from the Old Stone Meeting House, which was erroneously called New Providence by some, in order to distinguish it from the former meeting house.

The subject of this sketch, New Providence Church, was located on Combs' Creek, Clark County, Kentucky, near Kiddville, on the eastern border of Indian Old Fields. It was at first an arm of Upper Howard's Creek Church, and is referred to in the records of that church as the "Arm at Old Fields" (meaning Indian Old Fields). The church was constituted in 1822, and was received into North District Association, when it convened with Goshen Church the same year, at which time the church reported a membership of fourteen, and John B. Hays and Vivion Daniel were the messengers. New Providence Church remained in North District until she ceased to exist several years ago.

INDIAN CREEK CHURCH—1823.

Indian Creek Church was located ten miles southeast of Winchester, Kentucky, on Indian Creek, about one mile below where the present Allansville pike crosses the creek. Nathaniel Haggard, Sr., and four of his married sons emigrated to Kentucky from Albemarle County, Virginia, about the year 1788. The father and three of his sons, Nathaniel, Jr., Bartlett and James, settled in the Bush settlement around the Old Stone Meeting House on Lower Howard's Creek, but John, who married Mary Shepherd in Virginia, son of Nathaniel Haggard Sr., settled about six miles southeast of Winchester, between the waters of Four Mile and Upper Howard's Creeks, afterwards known as the Haggard-Hampton settlement. (See Unity and Mt. Olive Churches). John Haggard, Sr., became a member of Unity Church. Tradition says that when Elder James Quisenberry, pastor of Unity Church, married his second wife in 1811, within six weeks after the death of his first wife, who left twelve children, this hasty action on his part so offended John Haggard, Jr., that he withdrew his membership from Unity Church and, with others, constituted a new church, known as Indian Creek Church. Be that as it may, the first record we have of this church is to be found in August, 1823, when a deed was recorded in the office of the Clerk of the Clark County Court (Deed Book No. 20, page 122), in which John Haggard, Sr., and his wife, Mary Haggard, conveyed to the Trustees of Indian Creek Church one acre of land and the church house, which was already built, was to be in the center of the church lot. Tradition also says that the church record book of Indian Creek Church was lost in a fire along with the first record book of Mt. Olive Church.

If Indian Creek Church ever affiliated with any association prior to 1827, it must have been Tate's Creek Association, for in the year 1827 she was received

into Boone's Creek Association, reporting a membership of sixty and her messengers being Elder Edward Kindred, J. T. Watts, Jesse Hampton and David Reed, the last two being sons-in-law of John Haggard, Sr. The next year the church reported to the Association a membership of one hundred and five, and thereafter her membership never exceeded this number.

When the division came in 1829, between the Baptists and the followers of Alexander Campbell, Indian Creek Church stood loyal to the Baptists and was one of the seven churches to vote for retaining what is the present constitution of Boone's Creek Association. The doctrine as preached by the new sect gained but few, if any, adherents from this congregation.

In 1830, the first year after the division, Boone's Creek Association held her annual session with Indian Creek Church, at which time that church reported a membership of ninety-five.

Indian Creek Church was a faithful member of the association, reporting each year by letter and messengers, until 1845, when Mt. Olive Church was constituted by the union of Unity and Indian Creek Churches.

John Haggard, Sr., two of his sons, David T. and Martin Haggard, as well as two of his sons-in-law, David Reed and Jesse Hampton, were prominent and influential members of Indian Creek Church. In 1845, David T. Haggard, Jesse Hampton and David Reed were members of the committee from Indian Creek Church to confer with the committee from Unity Church as to the propriety of uniting the two churches, and as a result of this conference the two churches became one congregation. On this committee were two other sons and another son-in-law of John Haggard, Sr. (See Mt. Olive Church.)

MT. UNION CHURCH—1823.

Mt. Union Church was admitted into Boone's Creek Association in the year 1823. We have been unable to learn where this church was located, or when it was constituted, as the records of the Association do not make any mention of its location or date of constitution. Her messengers to the Association in 1823 were William Boone, Thomas Downton, G. W. Allen and R. Petty. The following year the same messengers appear on the records of the Association, with the name of S. Boone added to the list, and they reported a membership of sixty-six. Judging from the names of the messengers, we believe the location of the church must have been on Boone's Creek, in Fayette County. She reported each year to Boone's Creek Association until 1829, in which year she was one of the six churches that voted for the abolishing of the constitution of the Association, and hence was lost to the Baptists.

HIND'S CREEK CHURCH—1823.

Hind's Creek Church was located in Madison County, Kentucky, just below Clay's Ferry. Nothing is known of the history of this congregation prior to her entering into Boone's Creek Association, at the first meeting of that body after its constitution in 1823, when her messengers were Isaac Sterns and John Manion. During the troublesome times of 1828-30, when the battle was on between the Baptists and Reformers in the Association, the Association convened in 1829 with Hind's Creek Church, and when the vote was taken as to whether or not the constitution of Boone's Creek Association should be abolished, Hind's Creek Church stood true to the cause of the Baptists, and voted to retain the constitution of the Association.

Hind's Creek never reported more than thirty-three members, and she appears for the last time in the records of Boone's Creek Association in 1831.

LOWER BETHEL CHURCH—1824.

Lower Bethel Church was received into Boone's Creek Association in 1824, but the records fail to state where she was located. It is believed to have been located at North Middletown, Bourbon County, Kentucky. The records of the Association show that her messengers in 1824 were, H. Darnal, I. Rash, I. Simms, C. Harris, and E. Mason, and she reported a membership of fifty-five. At the session of the Association in 1829, Lower Bethel Church reported a membership of one hundred and eighty-one, and was one of the six churches that voted for the abolishment of the constitution of Boone's Creek Association. The church never reported to the Association after that year, and presumably she was never affiliated with the Baptists after this.

NICHOLASVILLE CHURCH—1825.

Nicholasville Church was located at Nicholasville, the county seat of Jessamine County, Kentucky. The first record we find of this congregation is when she was received into Boone's Creek Association in 1825, at which time she reported a membership of nineteen, and her messengers were, R. H. Prewett and I. Sale. The church reported by letter and messengers to Boone's Creek Association until the year 1829, when she reported a membership of one hundred and seventy-two, but she was one of the six churches that voted for the abolishment of the constitution, when the Association convened with Hind's Creek Church that year, and by so doing, it is presumed, she lost her identity as a Baptist church. From that time we hear nothing more of a Baptist church in Nicholasville until the year 1848, when another Baptist church was constituted. We learn from Mr. Ernest Watts, of Nicholasville, a former clerk of the church, that the meeting house of the Baptists of Nicholasville was used as a hospital for two years during the Civil War. The church of Nicholasville which was constituted in 1848 never had any connection with Boone's Creek Association, as she has always been affiliated with South Elkhorn Association.

MT. MORIAH CHURCH—1824.

Mt. Moriah Church was received into Boone's Creek Association in 1824, reporting a membership of thirty-seven, her messengers being I. Highley, F. Howard, P. Weathers and T. Jackman. The location of the church is unknown. It dissolved in 1825. There was a church by the name of Mt. Moriah that united with South Elkhorn Association in 1806 and was dismissed from that Association in 1824. We believe this to have been the same congregation.

MT. ZION CHURCH—1825

Mt. Zion Church was located on the waters of Boone's Creek, in the southwestern part of Clark County, Kentucky. The first record we have of this congregation is a deed dated April 7, 1825 (Deed Book No. 21, page 184, Office of the Clerk of the Clark County Court), and made by Richard Morton to Robert V. Bush and Flavel Vivion, as Trustees appointed by the neighborhood in which they lived. This deed is for one acre of land and the said Bush and Vivion were appointed to erect a church thereon, and on May 28, 1827, they conveyed by deed the church property to other trustees appointed by the church, stating that they had raised the money and built a meeting house to be known as Mt. Zion. This church was received into Boone's Creek Association in 1825, reporting a membership of twenty-six, the messengers for that year being Elder Richard Morton, R. N. Bush, E. Holliday and W. Webb. The church grew in numbers and when she reported to the Association in 1829, she had a membership of one hundred and seventy-eight. When the motion to abolish the constitution of Boone's Creek Association was voted on that year Mt. Zion cast her vote in the affirmative, the majority of her members having become adherents of the doctrine taught by Alexander Campbell.

MT. FREEDOM CHURCH—1832.

Mt. Freedom Church had two locations in Jessamine County, Kentucky. The first location was two miles east of Wilmore, on the Shaker Ferry turnpike; the old meeting house is still standing, but is now used as a barn. The second location is at Wilmore, in Jessamine County, where they have a splendid brick building, erected in 1903, and dedicated the same year, the dedicatory sermon being delivered by Dr. W. H. Felix.

The constitution of this church is described in the record book as follows: "Jessamine County, Kentucky, the Friday before the third Saturday in September, 1832. Agreeable to a former appointment for the constitution of a Baptist church of the United Order of Baptists, at the above place. There were messengers to assist in the constitution from Hickman, Mt. Gilead, Boggs' Fork, Shawnee Run and Mt. Pleasant churches. Brother John Rice was chosen moderator and Brother R. L. Steinbergin clerk of the presbytery."

It is presumed that the new organization was composed of twelve members, as the church united with Boone's Creek Association the day following its constitution, and reported a membership of twelve, her messengers being B. P. Evans and Isaac Crisman.

The church adopted as their articles of faith the terms of the General Union of 1801, between the Separate and Regular Baptists. The following resolution was also adopted on the day of their constitution: "Owing to the many strange doctrines lately propagated among the Baptist denomination, and in order that society and the world may know our opinion, we do solemnly protest against the doctrines of the Rev. Alexander Campbell and all its adherents."

In October, 1852, Brother B. P. Evans was elected clerk of the church, and he continued to serve faithfully in this position for eleven years. At the same meeting Brother Josiah Minter was invited to exercise his gift of prayer and exhortation for the church and elsewhere, as he may see proper. On motion, Elder John Rice was called as pastor, but inasmuch as they never received an answer from him, the church extended a call to Elder John Dean in May, 1833, which he accepted and served as their pastor until January, 1834. In August, 1833, Isaac Crisman was chosen a deacon. In April, 1836, Gabriel Slaughter was chosen a deacon.

Elder John Rice had preached for them from January, 1834, to April, 1837, but it does not appear clear from the records whether or not he accepted the pastorate during that time. Elder Edward Waller accepted the care of the church in April, 1837, serving them for one year.

During the annual session of Boone's Creek Association, which was held with Mt. Freedom Church in 1837, the subject of foreign missions was brought before that body in the following manner: "The Association took up the question of Hickman Church in relation to raising a fund to aid the American Foreign Bible Society sending the word of God to the heathen, and adopted the following resolution, to wit: 'Resolved, that the Association believes the Bible cause to be the cause of God and worthy of the efforts of every Christian, we therefore recommend to the churches composing the Association to take the matter into consideration and report their views on the subject and send on their subscriptions and contributions to our next Association to aid the Society in its operations.'"

According to the records of the next annual Association, Mt. Freedom was the only church in Boone's Creek Association to give anything for foreign missions. In the fall of 1837, a series of meetings was conducted by Elders Josiah Leak, Dennis Moss and Mason Owens, which resulted in thirty-three being added to the church by experience and baptism. After the close of the meeting Elder Josiah Leak accepted the care of the church, serving them until November, 1838. In January, 1838, on a motion made by Joseph Minter, the following two questions were put to a vote.

"1st Query: Is it right that a member of this church should commune with any other church that is not of the same faith and order? Answer: No."

"2nd Query: Is it right for this church to receive a member's baptism valid that was baptized by another society, that is not of the same faith and order with us? Answer: In the negative."

After the vote Brother Minter being satisfied with the action of the church, declines requesting a letter of dismissal. In April, 1838, Joseph Minter and Joseph Curd were elected deacons. In June, 1838, the church voted to hold a prayer meeting on the first Sunday in each month. One of their members, Brother Robert Melvin, was ordained to the ministry.

Elder Mason Owens accepted the pastorate in February, 1841. The church agreed to pay him \$150.00 a year for his services. This is the first record of this church having remunerated a pastor for his services. In May, 1841, Henry Ballard was chosen a deacon. Robert Rowland and James Graves were licensed by the church, in May, 1842, to exercise their gift of preaching and exhortation. Elder Thomas J. Fisher, assisted by the pastor, Mason Owens, held a series of meetings in July, 1842, when there was added to the church by experience and baptism, fifty white and twenty-eight black members. In August, 1842, Peter Campbell and Harrison Wilson were chosen deacons.

James R. Graves and A. G. Rowland were ordained to the ministry from Mt. Freedom Church in October, 1842. Brother Graves was quite a useful man to the Baptist denomination, and became editor of the Tennessee Baptist in 1846, which he published in Nashville until the Civil War caused its suspension. After the war he continued the publication from Memphis, Tenn., for years. His industry, energy and activity were almost matchless. Although living most of his life in Tennessee, he labored much in Southern Kentucky.

On motion, the church, at its meeting in December, 1842, agreed to request their pastor, Mason Owens, to preach two Sundays in each month. Thomas Hawkins was elected clerk in February, 1843. The following month, W. L. Ballard was elected clerk. In April, of the same year, the church invited Elder James R. Graves and R. G. Rowland to preach for them once a month. We do not think this means the pastoral call of the church, as Elder Mason Owens was still their pastor. In June, 1843, the church decided to build a house of worship. It is inferred from the records that the house they had been using was also used by others of different faith. They selected a lot adjoining the one they had been using.

A series of meetings was held in September, 1843, the pastor being assisted by Elder Willis Peek; the meeting resulted in fourteen additions to the church. In January, 1844, the church agreed to observe the Lord's Supper once every two months, instead of once every three months, as had previously been her custom. Thomas Hawkins was elected clerk at this meeting. In January, 1846, the church went into the investigation of some difficulty involving the pastor, Brother Owens, and Brother P. Campbell. Brother Campbell having insinuated that he had some objections to Brother Owens, the church called on him to state them, which he did, to the effect that Brother Owens had a fiddle in his house and that he had heard him trying to play it. The church dismissed the matter, and appointed a committee of four to try and reconcile the aggrieved brethren. In a short time the difficulty was settled. But when Elder Owens' time for which he had been called as pastor expired the following month, he declined to accept another call. In April, 1846, on motion, the part of the minutes of the January meeting

that had reference to Brethren Owens and Campbell were ordered to be expunged from the records. In May, 1846, the church went into the call of a pastor, but could not agree on one.

About this time, a difficulty arose in the church, charges and counter-charges being made against certain members. This became quite serious, and referees were called in to see if they could not adjust the matter, but their efforts were fruitless, and the difficulty increased, finally resulting in two letters being sent to Boone's Creek Association, in 1847, each claiming to be from Mt. Freedom Church. Both letters were read and neither received by the Association, the church being declared in disorder. Whereupon letters were sent to the different churches composing the Association, requesting helps from them, to meet at Mt. Freedom Church on October 29th and 30th, 1847, to ascertain who were the true church. On the dates mentioned, committees from six churches met at Mt. Freedom Church, and selected Ambrose Bush, moderator of Boone's Creek Association, as chairman of the meeting. After a thorough investigation the convention decided that the portion of the church who were in possession of the church records were the true Church of Mt. Freedom.

In the following November, Elder Edward Darnaby was called as pastor, and the proceedings of the convention from the several churches, held in October, were ordered to be printed and distributed among the churches. In August of the same year, Thomas Hawkins was released from the clerkship, and John Bradshaw chosen clerk. Elder T. I. Drane accepted the pastorate in January, 1848, and served them for three years.

In October, 1851, we find the following entry: "On motion, the church appointed the following Brethren, I. Curd, James Minter, Thomas Hawkins, and J. Bradshaw, a committee to confer with the Methodist friends in selecting a preacher on our part for the purpose of dedicating the new house at this place." We infer from this that the Baptists and Methodists had jointly erected a house of worship. Elder Robert Noland accepted the care of the church, serving them for one year. He was succeeded by Elder Strother Cook, who remained with them until the latter part of the year 1853. James Dorman was chosen clerk of the church in January, 1852. Elder Rowland became pastor in February, 1854, and he was succeeded by Elder Jacob A. Ard, in April, 1856, who was in turn succeeded by Elder M. C. Clark. Elder Clark tendered his resignation in April, 1860, and was succeeded by Brother E. Neal, who was ordained to the ministry in November, 1860. Brother Neal was succeeded by Elder Strother Cook, a former pastor of the church, who began his pastorate in August, 1862.

In May, 1861, John Bradshaw and J. H. Wilson were chosen deacons. In December, of the same year, J. H. Wilson was elected church clerk. In August, 1863, the church, after the preaching service, elected her messengers to Boone's Creek Association, which was to hold its next annual session in September with Mt. Freedom Church. The church book states that all the minutes from August, 1863 to August 14, 1866, were lost. On the last named date we find this record: "On motion, a committee was appointed to prepare the statistics of the church and a letter to South District Association." However, at their meeting in September following, the church agreed to send a letter to Boone's Creek Association

and in that letter request a letter of dismissal from the Association, which was granted. This terminated the connection of Mt. Freedom Church with Boone's Creek Association. The church entertained four annual sessions of Boone's Creek Association, in the years 1837, 1843, 1853, and 1863.

Here we leave them, except to say that presumably she did not become a member of South District Association, for her records show that in August, 1867, she sent her letter of dismissal from Boone's Creek Association together with her letter requesting admission into South Elkhorn Association, and is a member of that Association at the present time, and reported, in 1921, a membership of two hundred and seventy-eight, with a Sunday School enrollment of one hundred and seventy-four, her pastor being Dr. H. E. Gabby. At the same time she reported the valuation of church property at \$30,500.00, including the parsonage.

Through the present efficient and obliging clerk, Brother J. Hunt Lowry, we have had access to the old church records of Mt. Freedom Church.

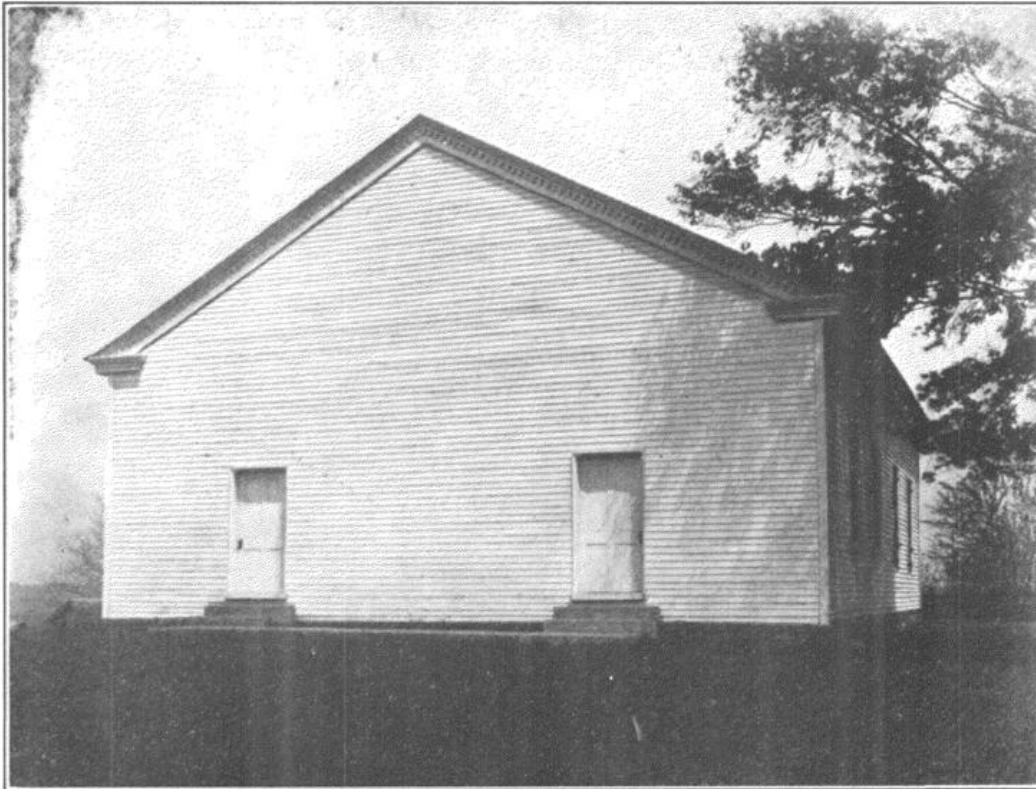
MT. OLIVE CHURCH—1845.

Mt. Olive Church is located in Clark County, Kentucky, eight miles south of Winchester, on the Muddy Creek pike, in the locality that has been known from the earliest history of the county as the Haggard-Hampton settlement, and also as a Baptist settlement. John Haggard, Sr., who married Mary Shepherd, in Virginia, and James French, another frontiersman, secured jointly 2,000 acres of land in this section, either by pre-emption or patent. They afterward divided the land, Haggard taking his part on the east and south of Four Mile Creek, including the land upon which Mt. Olive meeting house now stands. French took his on the west and north of the creek. John Haggard built a frontiersman's cabin and settled on his land. French, having large land holdings in the then new country, never settled on this tract, and his land soon passed into the hands of the Hamptons, and has been in the possession of that family ever since, nearly a century and a half. John Haggard, Sr., raised a family of four girls and four boys, all of whom settled in that community, became Baptists, and were influential citizens. His son John, of whom we have something to say under Unity Church, married Mourning Quisenberry, a daughter of Elder James Quisenberry, the pioneer Baptist Preacher (See Unity Church). Sally Haggard, a daughter of John Haggard, Sr., married Jesse Hampton, in February, 1803, and we speak of him under Indian Creek Church. There was another Jesse Hampton, who married Nancy Jackson, in January, 1813, whose daughter, Polly, married A. Howard Hampton, Sr. He was also a staunch Baptist and became a prominent and wealthy citizen of Clark County. He was one of the constituent members of Mt. Olive Church, and his children and grandchildren have always taken an active interest in this church.

After the records of Mt. Olive were destroyed by fire, A. Howard Hampton, Sr., and Judge A. L. Haggard were appointed a committee to write the present constitution. From her organization the church has always been a power for good

in the community, and for many years was one of the strongest and most influential churches in Boone's Creek Association, but at present is not as strong as in former years.

The records for the first ten years of this church having been destroyed in a fire (as well as the records of Unity and Indian Creek Churches, according to tradition), and all of the constituent members being dead, we would know little about the early history of Mt. Olive, but for the fact that the writer has a copy of the minutes of Boone's Creek Association for the year 1881, in which there is a



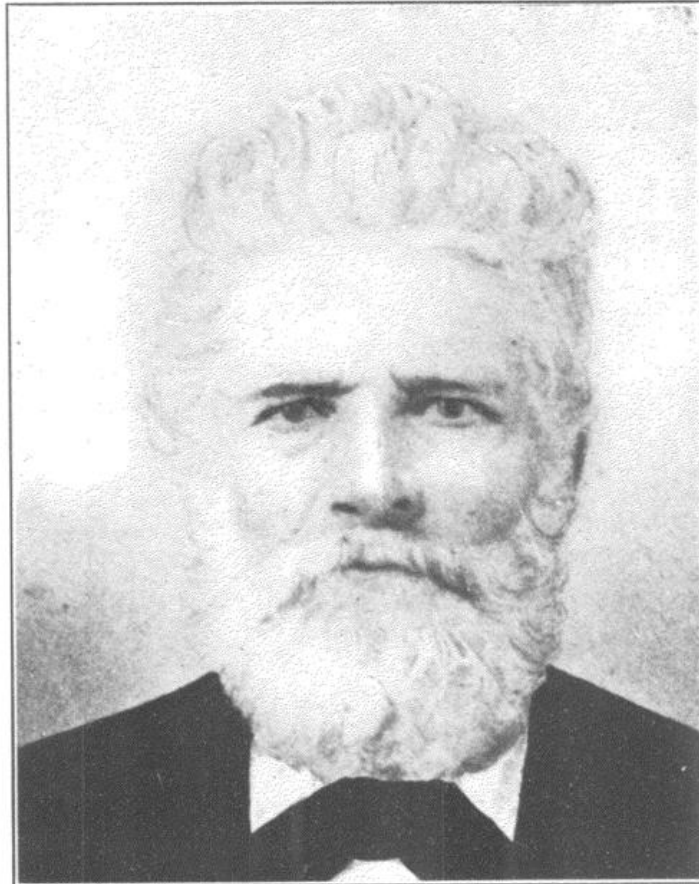
MT. OLIVE CHURCH

brief account of the early history of this church, but the author of the article does not give his name. However, we believe it to have been written by Judge Frank S. Allen, a former clerk of the church. It is stated in this article that the early church records were lost when the residence of the author was destroyed by fire.

We find from this article that Dr. W. F. Broaddus and Elder Edward Darnaby were instrumental in gathering this church at Mt. Olive. The word of God, as sown by these orthodox men, took deep root in that congregation and has brought forth fruit to the glory of our Lord, for many of the children, grandchildren and great grandchildren of the constituent members of this old church are orthodox

Baptists. We might also say here that her two daughters, Ephesus and Allansville, for most of their constituent members were from Mt. Olive, have held with tenacity to that doctrine, as received by their ancestors at old Mt. Olive.

Dr. Spencer says of her first pastor, Elder Edward Darnaby, that his ministerial life was full of good fruits, and that he accomplished more in the brief period of thirteen years than many a preacher of equal advantages has wrought in a ministry of two score years.



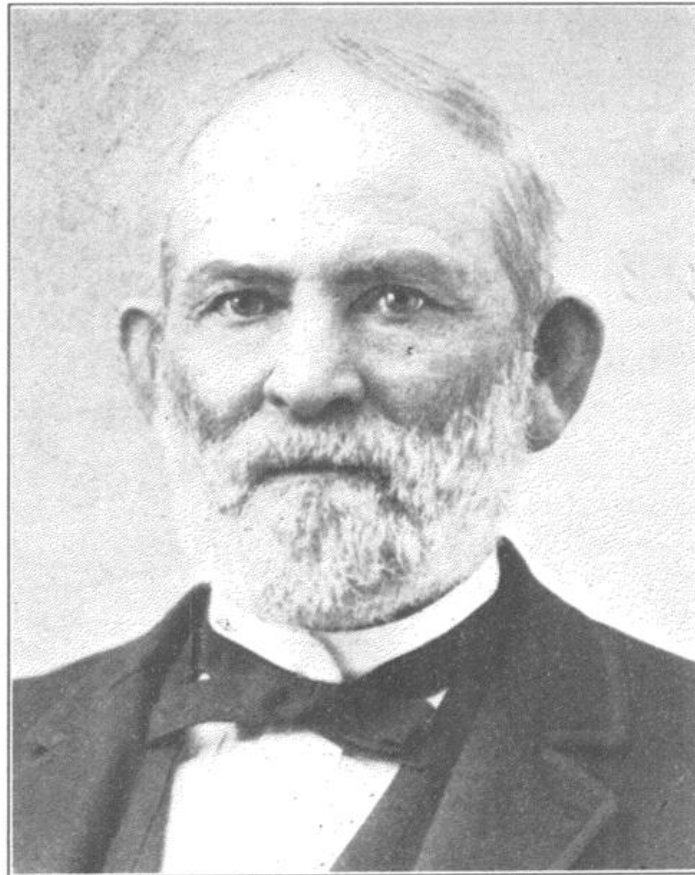
A. HOWARD HAMPTON

Born February 28, 1808; died November 18, 1891.

From the article above mentioned, we abstract the following: "The records of Mt. Olive were lost, when my residence was destroyed by fire. We therefore give a sketch from our own recollections, as follows, to wit:

"In our first recollection there were two Baptist churches, known as the Old School United Baptist churches, situated in the vicinity of the present church, about three miles distant from each other, being known by the name of Unity

Church and Indian Creek Church, where regular meetings were held for many years, until about the year 1840, at or about which time the said two churches were left without regular preaching. A short time after this Elders William F. Broaddus and Edward Darnaby, known as United Baptist Ministers of the Missionary persuasion visited said churches and held a meeting of days with each of them, at which time said churches were revived spiritually, and a considerable



JUDGE A. L. HAGGARD

Born January 3, 1820; died December 19, 1895.

ingathering of members at each of them. They called Elder Darnaby as their pastor, which services he continued to perform until about the year 1845, at which time the two churches, through the advice and counsel of their pastor, appointed committees as follows: From Indian Creek Church, David T. Haggard, Jesse Hampton, David Reed and Elder S. V. Potts, and on the part of Unity Church, Joel Quisenberry, John Haggard and Pleasant Haggard, (all being sons

or sons-in-law of John Haggard, Sr., except Elder Potts), to hold conference with each other, as to the propriety of uniting the two churches into one body. After due consideration, the two churches met at Indian Creek Church for the purpose of constituting what is now known as Mt. Olive Church, and after singing and prayer, they began by giving themselves to the Lord and to one another, &c., and further agreeing to constitute it upon the fundamental truths of the gospel as laid down in the Old and New Testament Scriptures, &c."

"The church proceeded to appoint a building committee, consisting of Joel Quisenberry, Jesse Hampton, David Reed, David T. Haggard, and John Haggard, Jr., (all five being sons and sons-in-law of John Haggard, Sr.) whose labors terminated in the erection of a substantial frame house which has been kept in a good state of repair. The new church house was built about an equal distance between the two old churches. The dedicatory sermon was preached by Dr. Wm. Pratt. At this time a meeting of days was held, the church much revived and fifty-five persons added to the church. That venerable and good man, Elder E. Darnaby, was still retained as pastor, and David T. Haggard as clerk. In 1848, the church gave letters of dismissal to several of her members for the purpose of constituting what is known as Ephesus Church, Clark County, Kentucky.

"From this time until the year 1850, the church prospered under the preaching of Elder Darnaby, at which time he resigned his pastoral care of the church. The church then called Elder T. I. Wills as pastor."

This brings us up to September 17, 1853, at which date the written records of the church which have preserved begin. At this date we find Elder T. I. Wills was pastor, and David T. Haggard clerk, and the church had a membership of one hundred and seventy-two, the second largest in Boone's Creek Association at that time. In July, 1856, the church held a series of meetings and fifty-four were added to the membership. In March, 1858, the church voted to hold a three days annual meeting to commence on Friday before the third Sunday in May of each year. No doubt this gave rise to and was the origin of the Big May Meeting at Mt. Olive. In former years the crowds at these meetings were very large, dinner being served on the grounds, the whole community taking part in entertaining the visitors. After a time they ceased to serve dinner on the grounds, but the community, noted for her hospitality, entertained the visitors in their homes. As time passed and conditions changed, the crowds became smaller and smaller, so that the Big May Meeting at Mt. Olive became a thing of the past.

In March, 1858, David T. Haggard, who had served this congregation so faithfully as clerk for fourteen years, tendered his resignation, and F. S. Allan was chosen in his place. In January, 1861, Elder George Broaddus became pastor, serving only a few months. At this meeting the church voted she would not tolerate drinking and dancing in the houses of her members. In May, 1862, the church held a series of meetings, having thirty-two additions. In February, 1862, Elder T. I. Wills again became pastor, but resigned in April, 1863. In the following July, Elder Wills was again extended a call, but owing to a force of circumstances he was compelled to refuse the call. (We presume he had ref-

erence to the conditions brought about by the Civil War). In October, 1863, Elder A. D. Rash became their under-shepherd and served them until February, 1868.

Elder T. I. Wills then entered upon his third pastorate of this church in March, 1868, this last time serving until December, 1871. This valient old soldier of the cross was called to his heavenly home on September 23, 1872, and we give a part of the resolutions passed by Mt. Olive Church, whom he served so devotedly for more than fifteen years at different times. "Resolved, That in the death of Brother T. I. Wills we have lost one who honored his profession as a minister of the Gospel, and under whose watchcare the church has altogether been blest with the words of his sweet counsel for more than fifteen years, and as a minister the church has ever had the highest regard for his efficient services, &c."

In October, 1868, a committee was appointed to meet with the Winchester First Church for the purpose of assisting in organizing a Home Missionary Board within the bounds of Boone's Creek Association. In March, 1869, at the request of a sister church, Mt. Olive voted to ordain one of her members, Brother Elias Brookshire, to the preaching of the Gospel. In November, 1871, the church voted to send some brethren to assist in organizing a Baptist church called Corinth, in Clark County. In March, 1872, after fourteen years of faithful service as clerk, F. S. Allan resigned and Henry A. Hampton was chosen clerk. In November, 1872, Elder W. B. Arvin accepted the pastorate, and remained with them until January, 1874.

At the November meeting in 1872, is the first record of any missionary activities, when the church gave \$50.00 for District Missions. In June, 1873, F. S. Allen was again elected clerk, which position he resigned in October, 1875, when his son, James L. Allan was chosen clerk. Judge F. S. Allan was moderator of Boone's Creek Association in the years 1879 and 1880. In October, 1874, the church voted to assess each member fifty cents for missionary work in Boone's Creek Association. In February, 1875, Elder J. L. Smith accepted as a supply pastor for a time. In May, 1875, Elder A. F. Baker became their under-shepherd, serving them with zeal and devotion for five years. He was a strong preacher and a good pastor.

In October, 1875, a brother reported to the church that he had been playing "weevil wheat," and dancing, but could not convince himself that it was wrong. A committee was appointed to confer with the brother. At the next meeting another brother came before the church and stated that he had never realized that his sins were pardoned, and therefore requested the church to exclude him. The church granted his request. He afterwards gave his heart to God and became useful in church work. In August, 1876, the church gave \$227.00 to the Baptist Centennial Committee of Louisville, Kentucky.

After Elder Baker's resignation, Elder J. L. Smith again became pastor, in June, 1880, remaining this time one year. In February, 1881, George Doyle was elected clerk, after the resignation of James L. Allan. After Elder Smith declined a call for longer service as pastor, Elder J. Dallas Simmons became under-shepherd of this flock, in August, 1881, serving them with fidelity until August, 1887. When Brother Simmons notified the church that he felt called to another

field, it was with reluctance that the church accepted his resignation, as will be seen from the resolutions embodied in their church minutes, a part of which are as follows: "That it is with profound sorrow that we are apprised of his determination to leave us, and we hereby express our love for him as a man, a Christian and a pastor, and that we are conscious of the obligation under which



JUDGE FRANK S. ALLAN
Born April 19, 1821; died July 5, 1882.

we rest, for the noble and ardent work done by him during his pastoral care of this church, and of which, through God's blessing, we have reaped the benefit, &c."

In May, 1882, the church agreed to have a Sunday School. This is the first mention of a Sunday School in the church minutes, but the Boone's Creek Association records show that they had a Sunday School as early as 1876. In October, 1882, S. P. Hodgkin was elected clerk, George Doyle having resigned. In July, 1884, the church voted to let the Sunday School purchase an organ, to be used

by the Sunday School, with the understanding that they must remove it from the house at any time that the church requested its removal. In October, 1884, the church had a roll call of her members. In November, 1886, the church agreed to forgive all of her members who had been guilty of dancing in the past, but in no wise would permit any of her members to participate in the dance in the future. In December, 1886, S. P. Hodgkin resigned as clerk, and T. S. Allan appointed in his place. In September, 1887, fifteen members were granted letters of dismissal to enter into the constitution of a new church at Allansville.

After Elder J. D. Simmons left them, their next pastor was Elder J. Pike Powers, who began his labors with them in March, 1888, serving them for two years. In October, 1889, the church held a series of meetings, resulting in thirty additions to the church. Rev. A. H. Anthony became their pastor in April, 1890, remaining one year, when Rev. Richard French became their under-shepherd, in May, 1891, and kept watchcare over the flock until January, 1895. Then Rev. I. T. Creek accepted the care of the church, in April, 1895, preaching two Sundays in a month. He served them until January, 1896. In May, 1896, Elder J. S. Wilson accepted the care of the church, remaining for four years.

The church ordained to the ministry one of her members, Brother P. J. Conkwright, on September 15, 1900. In April, 1901, Elder T. S. Hubert accepted the call of the church, but remained only three months. He was succeeded, in November, 1901, by Rev. Otis Hughson, who served them for three years. In May, 1903, the church voted to adopt the envelope system for the purpose of raising money for church and benevolent expenses. In August, 1905, Rev. O. P. Bush accepted the care of the church, and remained as pastor until January, 1908.

The minutes of October, 1905, state that God in his wisdom has seen fit to remove from earth our Brother, Dr. T. S. Allen, who has been our faithful clerk for more than eight years, and as it becomes necessary to choose some one to fill the vacancy, Gordon Haggard was elected. In June, 1909, Rev. T. C. Duke accepted the call as pastor and remained until May, 1911. In November, 1909, the church voted to abolish the envelope system for the collection of funds.

In April, 1910, the church records the death of her oldest member, Sister Sallie Gordon, in the following words: "She was ninety-three years old and had been an invalid for more than thirty years. While unable to meet and worship with us, she maintained a confidence and trust in God, her Savior, . . . patient in sickness, joyous in health, resigned in death."

About January, 1912, Rev. C. E. Wanford became their pastor, remaining until May, 1913. He was succeeded by Rev. E. D. Poe, in August following, who continued in the pastorate until June, 1915. In September, 1914, the clerk and pastor were appointed a committee to revise the church roll and transfer the names to the new church book. At the regular meeting of November, 1915, the church pledged \$100.00 to pay for one acre of land for the Orphans Home.

The pastorate was accepted by Rev. Z. Y. Ammerson in December, 1915, and he remained with them until September, 1916. He was succeeded at once by Rev. A. N. Nicholson, who served them with fidelity and faithfulness until June, 1920. A series of meetings was held by the pastor, Brother Nicholson, in July, 1917, he being assisted by Rev. W. R. Farrar, which resulted in fifteen

being added to the church by experience and baptism. In July, 1918, the church instructed her messengers to the Association to vote for a two days annual session of that body, instead of a three days session, as had previously been their custom. In June, 1919, the church entertained the Sunday School Convention of Boone's Creek Association.

The present clerk, Everett Gravett, accepted the clerkship in May, 1920, upon the resignation of Gordon A. Haggard, whose punctuality and faithfulness to duty, during a period of fifteen years, we do not think has been equalled by any other clerk in Boone's Creek Association. There was not a single time during those fifteen years that the minutes were not signed by Gordon A. Haggard.

In January, 1921, Rev. W. S. Shearer accepted the pastorate and with love and fidelity labored with them until September, 1922, after which time they were without a regular pastor until Rev. —————Arbuckle accepted the call in March, 1923, but he remained only two months.

The church pledged \$17,181.24 on their quota of \$19,000 for the Seventy-five Million Campaign.

The church has been a member in good standing and fellowship of the Boone's Creek Association ever since the constitution of the church, and has entertained seven annual sessions of that body in the following years: 1853, 1862, 1873, 1882, 1892, 1902, 1913.

The following two brethren were ordained to the ministry by this church: Elias Brookshire, 1869, and Pleasant J. Conkwright, 1900.

Pastors.—During the seventy-eight years existence as a church, Mt. Olive has been served by twenty-three pastors, as follows: (Year indicates beginning of pastorate) Edward E. Darnaby, 1845; Thornton I. Wills (three different periods), 1850, 1862, 1868; George Broadus, 1861; Ambrose D. Rash, 1863; W. B. Arvin, 1872; John L. Smith (two periods), 1875, 1880; A. F. Baker, 1875; J. Dallas Simmons, 1881; J. Pike Powers, 1888; A. H. Anthony, 1890; Richard French, 1891; I. T. Creek, 1895; J. S. Willson, 1896; T. S. Hubert, 1901; Otis Hughson, 1901; O. P. Bush, 1905; T. C. Duke, 1909; C. E. Wanford, 1912; E. D. Poe, 1913; Z. Y. Ammerson, 1915; A. M. Nicholson, 1916; W. S. Shearer, 1921; Rev. —————Arbuckle, 1923.

Clerks.—This congregation has been served by nine clerks, as follows: (Year indicates beginning of service) David T. Haggard, 1845; Frank S. Allen, (two terms), 1858, 1873; Henry A. Hampton, 1872; James L. Allen, 1875; George Doyle, 1881; Sam P. Hodgkin, 1882; T. S. Allen, 1886; Gordon A. Haggard, 1905; Everett Gravett, the present clerk, 1920.

Deacons.—(Year indicates ordination) James Haggard, 1854; Pleasant J. Conkwright, Sr., 1860; Allen S. Haggard, 1867; T. Jeff. Haggard, 1867; P. E. Allan, 1889; James Eubank 1902; R. E. Quisenberry 1902; Minor Hisle, 1902; Allen Ecton, 1906; A. J. Gravett, chosen 1910 (previously ordained by another church); Audley Haggard, 1920.

COW CREEK CHURCH—1846.

Cow Creek Church, Estill County, Kentucky, was constituted on July 25, 1846, upon the terms of General Union of the United Baptists, entered into in 1801. There are eighteen articles in the rules of decorum, the tenth being as follows: "All members male and female shall have equal privilege in church discipline." These have been copied from the old record book, which has been lost, into a new book, beginning January 3, 1876. At this time Elder N. B. Johnson was pastor and Wallace Tipton clerk. In January, 1878, the church ordered that all members who do not attend church within three months be excluded. In June, 1879, the church revoked an order in regard to letters of dismissal being good for only ninety days, and ruled that they are good always.

In June, 1880, Elder J. J. Edwards succeeded Elder Johnson as pastor, and served until September, 1883, when Rev. A. J. Daugherty accepted the care of the church for one year, and was followed by Rev. T. L. Lawson, in August, 1885. This was the last recorded meeting until June, 1899, when we find Rev. A. G. Croker pastor and G. W. Abney clerk. It appears that at this meeting there was a reorganization, as a committee was appointed to repair the church building and deacons were elected. At the July meeting, Joshua Tipton and G. W. Abney were ordained deacons. Rev. Croker served as pastor until May, 1902, when Rev. R. L. Brandenburg became pastor and remained for one year. In April, 1904, Rev. A. G. Croker again accepted the pastorate and he seems to have served them until June, 1906, when we find Rev. S. A. Owen pastor and C. M. Tyree clerk. There are no further records until August, 1907, when the church book was ordered revised. At this meeting a motion was made and carried that members be received into this church from all other denominations who have been baptized and are satisfied with their baptism. At this time Rev. Joseph Ward became pastor and served until May, 1908.

Rev. William Wells was called for six months in October, 1908. In March, 1909, Rev. J. G. Parsons became pastor and served until February, 1912, when Rev. H. R. McLenden accepted the care of the church and served until May, 1913. At this meeting, the church resolved not to receive any more alien immersion, regardless of her past action on this matter. In March, 1914, there is the first mention in the church records of a Sunday School. However, the minutes of the Association in 1910 show that they had a Sunday School at that time, with an enrollment of eighty-four. At the April meeting of the same year, there is the first mention of the contribution of any funds for missions.

Rev. W. A. Woods was called as pastor in May, 1913, and the last mention of Elder Woods as pastor was in September, 1914. From this date there are no further records until July, 1916, when Rev. T. P. Edwards became pastor, and then there are no entries in the minutes until June, 1918, when a committee was appointed to make an every member canvass for church finances. We find that Rev. Edwards was still pastor in August, 1918, and the next entry in the minutes was on June 12, 1921, when Rev. Edwards resigned as pastor. In October, 1921,

G. W. Abney resigned as clerk, and Mrs. Zoba Muncie was elected clerk. In November, 1921, Rev. S. A. Taylor became pastor, and Brother Sidney Griffin was ordained deacon.

During the seventy-seven years of the history of Cow Creek Church, the records show that the family of Tipton have always taken quite an active part in everything pertaining to the welfare of the church, and few have been the years that one or more of the Tiptons have not been messengers to the Association with which the church affiliated.

Cow Creek Church was received into Boone's Creek Association in 1846, her messengers being J. Tipton, T. M. Duvell and J. Barnes, the church reporting twelve members. The church reported each year until 1859, when she had a membership of sixty-five.

When Irvine Association was constituted at Drowning Creek Church, in October, 1859, Cow Creek Church was one of the seven churches that went into constitution of that Association. J. J. Edwards was appointed missionary in 1862 and with the aid of the General Association he was kept in the field for seventeen years. During his ministry of thirty years he baptized over five thousand people. No higher eulogy is paid to any man by Spencer, in his History of Kentucky Baptists than to Elder J. J. Edwards.

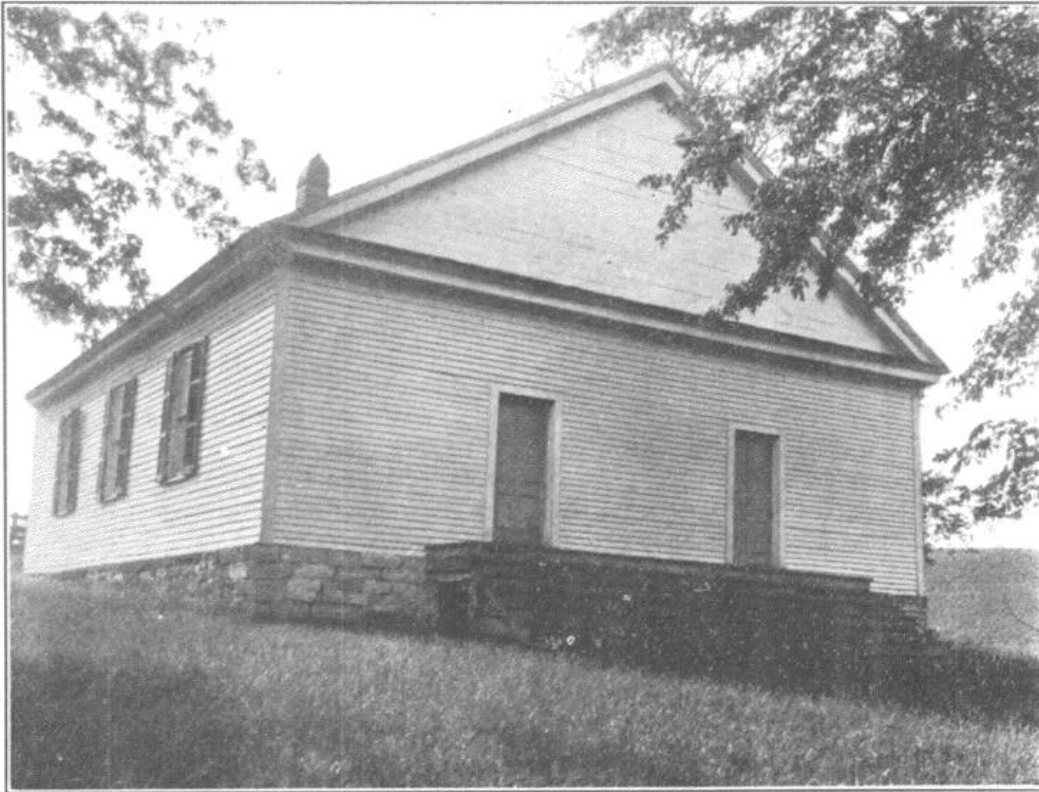
Cow Creek Church, after fifty-one years, returned to Boone's Creek Association in 1910, reporting a membership of one hundred and fifty-nine, and a Sunday School enrollment of eighty-four. The church has reported by letter and messengers to this Association at every annual meeting since her return. Cow Creek Church entertained the Irvine Association in 1871. Her quota of the Seventy-five Million Campaign was \$150.00.

EPHESUS CHURCH—1848.

Ephesus Church, Clark County, Kentucky, was constituted in 1848, and at that time there were no Baptist churches in this vicinity, the nearest being Goshen (Primitive or Old Baptist) Church, four miles north, and the two congregations that worshipped in the Baptist meeting house on Dry Fork of Upper Howard's Creek, at Ruckerville, the Primitive Baptist and the Missionary Baptist, the latter affiliating with Boone's Creek Association, and it was from this congregation that came most of the members who constituted the Ephesus Church, and after its organization, the Upper Howard's Creek Missionary Baptist Church was never heard of again.

Among those instrumental in the organization were the Gordon, Hunt, Wills and Ecton families. Messengers from four churches were present to assist in the constitution, viz: Upper Howard's Creek, Providence, Mt. Olive and Lulbe-grud. Elder Edward H. Darnaby was moderator and James H. G. Bush and James French clerks of the presbytery. There were twenty-seven white and six colored members who constituted the new organization. They met at a house on the farm of Brother Richard R. Gordon, about one and one-half miles from the present location of the church, which is on a pretty knoll on Stoner Creek, half a mile below where the Red River Iron Works pike crosses Stoner Creek.

It was in this church, under the preaching of that grand old man, Rev. Ambrose D. Rash, who was then pastor, that the writer of these sketches, when a youth, in 1875, gave his heart to God, and whenever Ephesus is mentioned, or the people who worshipped there at that time, or those who worship there now, it always brings memories of the happy past, because, as Brother French used to say, "I love dear old Ephesus."



EPHESUS CHURCH

The following account of the organization of Ephesus Church is taken from the church record book:

"We, the undersigned, met according to previous arrangements, near Brother Richard R. Gordon's, on Wednesday, May 24, 1848, for the purpose of constituting a church, and after singing and prayer by Brother Ambrose Bush, Moderator of Boone's Creek Association, proceeded to business as follows: By first giving ourselves to the Lord and then to one another, and agreeing to sustain the cause of God as a church as far as God in His Providence has prospered us, and further agreeing to constitute on the following, the fundamental truths of the Gospel, viz:

"1st. That the Scriptures of the Old and New Testament are the infallible Word of God, and the only rule of faith and practice.

"2nd. That there is only one true God, and in the Godhead or Divine Essence, one Father, Son, and Holy Ghost.

"3rd. That by nature we are fallen and depraved creatures.

"4th. That salvation, regeneration, sanctification and justification are by the life, death, resurrection and ascension of Jesus Christ.

"5th. That the Saints will finally persevere through grace to glory.

"6th. That believers baptism by immersion is necessary to receiving the Lord's Supper.

"7th. That salvation of the righteous and the punishment of the wicked will be eternal.

"8th. That it is our duty to be tender and affectionate to each other, and to study the happiness of the children of God in general, to be engaged signally to promote the honor of God.

"9th. And the preaching, Christ tasted death for every man shall be no bar to communion.

"10th. And when constituted to be known as the United Baptist Church of Jesus Christ at Ephesus."

Article No. 10, of the Rules of Decorum, reads as follows: "A majority shall rule in all cases, except in choosing a preacher, or deacons, and the reception of members, which shall be done by a unanimous vote."

On the same day that it was constituted, the church called Elders Thornton I. Wills and Smith V. Potts to serve her as pastors, and elected Jesse E. Gordon clerk. Horatio Ecton, Richard R. Gordon and John Tipton were ordained the first deacons of the church.

At the second meeting of the church, a building committee was appointed, whose labors were consummated by the erection of a good frame meeting house on the location already mentioned, being a lot given the church by one of her members, Brother James Hunt. The church building has been kept in a good state of repair during these three quarters of a century.

At the July meeting, 1848, the church elected messengers to the Boone's Creek Association, and instructed them to petition the Association for admission into that body, and we learn from the records of that Association that Ephesus Church was received into that body in 1848, when convened with Cow Creek Church, in Estill County, and she has been a member of said Association in good standing and fellowship for three quarters of a century.

In July, 1848, the church voted that the second Saturday and Sunday following of each month should be the regular days for business and worship, which days are still adhered to, although during the last few years she has not met on every second Saturday, but if there is any business it is attended to on that day. During the last few years she has also had preaching on every fourth Sunday. Ephesus is one of the few churches in Boone's Creek Association that maintains that honored and old time custom of Saturday business meetings.

In November, 1849, the church ordained one of her members, Brother John C. Hunton, to the Gospel Ministry. Like most of the Baptist churches years ago, she was very strict in discipline. In the year 1849, the church voted to commune quarterly.

In April, 1851, Elder Smith V. Potts relinquished the pastoral care of the church, but in the following September Elders Wills and Potts were again called to serve the church as pastors, and they ministered to the church until March, 1853, when Brother Wills resigned, but Brother Potts continued to serve them until 1855, when the church again called Brother Thornton I. Wills, who remained their pastor until 1861.

At the October meeting, 1851, Brother James Hunt was appointed to take charge of the Sabbath School books until next meeting, and each member was requested to make an effort to obtain the services of a superintendent to teach a Sabbath School. This is the earliest date at which any of the churches in the Boone's Creek Association had endeavored to establish a Sunday School.

At the meeting in May, 1852, the church appointed a standing committee, whose business it was to invite ministering brethren to come and hold annual meetings with the church, beginning on Friday before the second Sunday in June each year. No doubt this was the origin of what is known as the Big June Meeting, at Ephesus, and to some extent the custom is still observed at the present day, though the crowds are not nearly so large as in former years.

Four years after the constitution of the church, her membership was one hundred and twenty-nine, and in the same year, 1852, the church contributed \$62.50 for missionary work within the bounds of Boone's Creek Association. This is the first mention in the records of any missionary work.

In 1853, the church held weekly prayer meetings, and this is the first mention in the records of weekly prayer meeting having been held.

At the April meeting, 1854, a committee was appointed to select a Sunday School superintendent and teachers, but we infer from the minutes of the following August, that they failed to organize a Sunday School, as the committee was discharged, and it was ordered that the Sabbath School books be disposed of.

In December, 1858, the church ordained another one of her members, Brother Nathan Edmonson, to the Gospel Ministry. Brother Edmonson was for seven years clerk of the Boone's Creek Association.

The records state that the church membership in 1862 was one hundred and seventy.

After Elder Wills' time had expired in 1861, and Elder George W. Broaddus having declined the call as pastor, Brother Thornton I. Wills again became their under-shepherd and served the church with the same love and zeal that he had always shown, until May, 1864, when Elder Nathan Edmonson accepted the call extended to him and remained their pastor until July, 1865, when Elder Thornton I. Wills again accepted the pastorate and remained with them until October, 1866. In October, 1865, another effort was made to organize a Sunday School, and Cyrus W. Boone was requested to act as superintendent. During the same year, Jesse E. Gordon, who had served the church as clerk so faithfully since her

organization, resigned and W. D. Strode was chosen clerk, which office he filled with efficiency and satisfaction to the entire membership for half a century. Brother Strode is still living at the ripe old age of eighty-five, and his membership is still with this church. He was also clerk of Boone's Creek Association for twenty-one years, and was one of the most valuable officers the Association ever had.

In December, 1866, that eminent man of God, Dr. Ryland T. Dillard, became the under-shepherd of this congregation, having charge over them until August, 1868. The Baptists of Kentucky have had few ministers of more value to the denomination and the cause of Christ than Dr. Ryland T. Dillard.

In October, 1867, the church appointed a committee to meet with the other churches in Boone's Creek Association, at Winchester, for the purpose of placing a missionary within the bounds of said Association.

In December, 1868, Elder W. B. Arvin accepted the call as pastor, serving them until March, 1871, when he resigned. In June, of the same year, Brother Thornton I. Wills again became their pastor, and served until August, 1872, when he was compelled to resign on account of ill health. It may be said here that Brother Wills was a preacher who filled the measure of his days in the active service of his Master; he was instrumental in gathering Ephesus Church, and at different times served her as pastor for an aggregate of sixteen years. In addition to his pastoral work here and at other churches, he labored much among the destitute in the mountain sections, for which work few men were better qualified.

In September, 1869, twenty-three members were received by baptism. In May, 1870, a committee was appointed to assist in the organization of a church at Kiddville, and in December, 1871 another committee was appointed to assist in the organization of a church on the waters of Upper Howard's Creek, the church called Corinth.

Dr. Thomas J. Stevenson accepted the care of the church in October, 1872, remaining pastor until June, 1874. It is told of the author of these sketches, then a lad of nine years, living in the Ephesus neighborhood, that after becoming acquainted with Brother Stevenson, he remarked to his father, "that from the looks of Brother Stevenson, he must be an awful good man."

Elder George Hunt served this church as pastor for a short time, from July 1874 until April 1875. The following August Brother Ambrose D. Rash accepted the ministerial charge and remained until August, 1879, a period of four years of loving, faithful and efficient service, the church prospering under his tender, but fearless ministry.

In December, 1875, the church appointed a committee to solicit contributions for the Kentucky Baptist Centennial Fund. Brother Rash having declined to serve the church for another year, Elder J. Pike Powers became their pastor, in August, 1879, remaining their loving and affectionate servant until March, 1881. The following June, Rev. J. Dallas Simmons became their under-shepherd, and continued as such until October, 1887, serving the church for six years as a true preacher of righteousness, a loyal leader, as well as a safe adviser. The pastor and the people worked together and the church prospered under the ministry of

Brother Simmons. The church records show that up to September, 1880, a period of thirty-two years from the date of her constitution, there had been two hundred and seventy received into the church by experience and baptism. In March, 1885, the church unanimously passed a rule that none of her members shall be allowed to engage in dancing. In February, 1884, the church adopted a motion that aged and sick members be allowed to vote for a pastor by proxy.

Brother J. Pike Powers again became pastor in February, 1888, and served them until January, 1890, at which time he presented his resignation, on account of the ill health of his family, his physician having advised that they move to a more equable climate. The church accepted his resignation with reluctance, and in doing so passed resolutions of love and esteem, in part as follows: "Be it resolved, that in the resignation of Brother Powers the church has lost an efficient pastor, a good preacher, who was beloved by the membership and community generally, and whose labors will be fondly missed by us. Should his services be desired and obtained by another church, we feel that our loss will be their gain, &c."

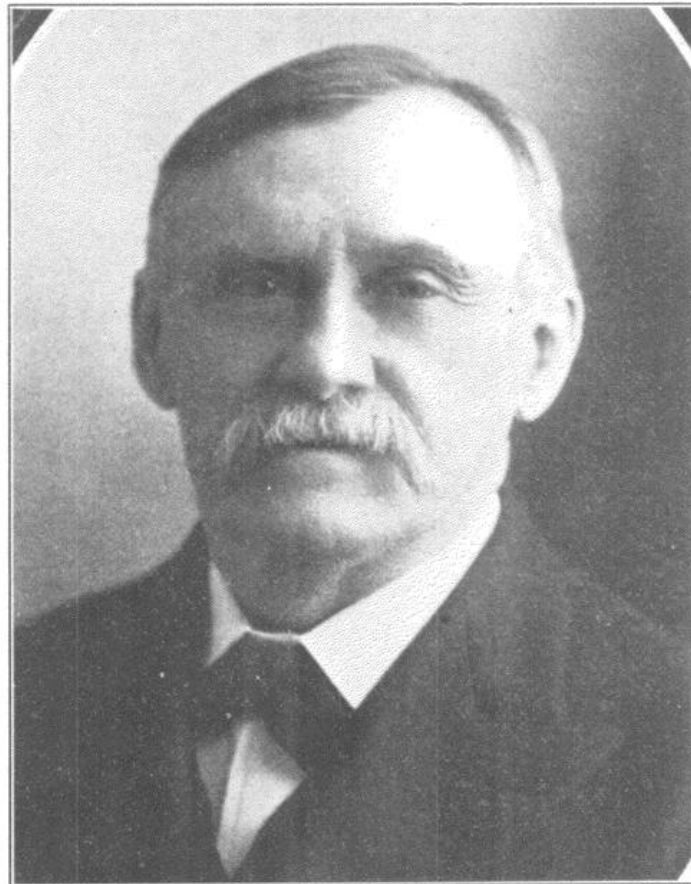
We now come to speak of a pastor of this church, whose pastorate extended over a period of a quarter of a century, during all of which time there existed the most endearing, tender affection between pastor and people that it has ever been the good fortune for the writer to know. We speak of the pastorate of Rev. Richard French, of Ephesus Church.

Brother French was licensed to preach the Gospel in March, 1890, by the First Baptist Church of Winchester, Kentucky, of which he was a member. The following April, he accepted a call from Ephesus Church to become their pastor. Upon the request of Ephesus Church, in August following, made to the First Winchester Church, asking for the ordination of Brother French as a minister of the Gospel, said request was granted. Brother French served this congregation with love and faithfulness as a preacher of righteousness, practicing what he preached, until November 3, 1913, at which time he offered his resignation, on account of failing health, in an affectionate communication to the church, in part as follows: "On account of my health, I feel it my duty to present to you my resignation. I would have you know that this does not in any wise dissolve our relations fraternally, for my twenty-five years pastorate has endeared that church to me to such an extent that whatever you may do in reference to this matter will not lessen the attachment I entertain for you. The sweetest memories of past experience cluster around that old church with me, for it has been my privilege to go with you to the tomb with your loved ones, and mingle my tears with yours, from the little babe that nestled in the cradle, to the gray haired father and the devoted mother. In all these afflictions have my tears blended with yours in sympathy of the deepest and most profound. And nothing on earth could cut me loose from my devotion to you as a people, &c."

There is also recorded a letter to Ephesus Church from Mrs. Richard French and children, dated May 6, 1914. This letter is so tender and affectionate in speaking of the bond of love existing between Brother French and the church, that after reading it, I pause to brush away a tear in memory of that good man, Brother Richard French. Hard, indeed, would be the heart that could not be

moved by reading that letter. We give only a few lines, as space will not permit more.

"The death of a Christian should be looked upon as a triumph over life's rugged pathway. . . . In reviewing the life of our honored husband and father, it seems to us that the hand of God has been with you. . . you called a man that had never been ordained; he prayed for guidance; you well know the results.



REV. RICHARD FRENCH,
Born March 22, 1842; died April 24, 1914.

You were his first people, his last people; his first love, and how tenderly and loyally he loved you until the end. . . . And as the end drew near, oh, the prayers he made in your behalf. There was that bond of sympathy and love that were never severed; that, was devotion in the highest sense of the word. When he thought of you it was with the tenderest love, that love that would make any sacrifice; that love, that would remain steadfast and true under all circumstances; that love, though death does part, yet we firmly believe only

becomes stronger. We shall ever cherish the fondest affection for you and deep gratitude to you for the respect, kindness and love you manifested for our beloved husband and father."

On May 9, the church passed resolutions in expression of the love and high esteem in which Brother French was held by the congregation, which in part are as follows:

"Brother French became our pastor when God first called him into the active service as a preacher of righteousness. We called for his ordination as a minister of the Gospel, and we mourn for him at the close of a fourth of a century's continuous service in our midst. He has ministered unto our spiritual needs; he has united in bonds of wedlock many of our members; he has led to the knowledge of Jesus Christ under Divine grace our children and our children's children; he has buried our dead. Many are the precious memories of past association and now when in the end of his earthly race, when with the good fight, the finished course, and the kept faith, like a full sheath of ripened ears, he has entered into the harvest home of God's granery, be it resolved, &c."

In December, 1890, the church records the death of Brother Richard R. Gordon, the oldest member, and one of the constitutional members. In February, 1897, the church voted to repair the church house. In September, 1903, entertained the Boone's Creek Association.

Elder W. S. Taylor became the under-shepherd of this church in January, 1914, and remained with them five years, when Rev. F. B. Pierson became their pastor in January, 1919, serving them with fidelity until January, 1923. The church prospered under the ministry of Brother Pierson, and in 1921, he held a series of meetings, assisted by Rev. W. W. Adams, the church being greatly revived and the membership increased by forty-one additions by experience and baptism and thirteen by letter. This was the greatest revival the church had experienced in years.

Brother Pierson's resignation was brought about by the fact that the Foreign Mission Board of the Southern Baptist Convention had appointed Brother and Sister Pierson, together with another young married couple as missionaries to the Foreign Field at Jerusalem. According to Dr. J. F. Love, Secretary of the Foreign Mission Board, this is the first experiment of the Southern Baptist Convention in missionary work in a Mohammedan country, and it will be watched with much interest. Ephesus Church and the Association with which she has always affiliated should feel proud of the fact that in the Centennial year of Boone's Creek Association one of their pastors and his wife were chosen by the Foreign Mission Board of the Southern Baptist Convention as two of the first four missionaries to a Mohammedan land, and that land Palestine and the City of Jerusalem. No doubt the arrival of these young missionaries caused a stir to those in civil authority in the earthly Jerusalem, but joy to those in the Heavenly City.

"O, Jerusalem, Jerusalem, thou that stonest those that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."

In February, 1920, the church subscribed \$5,601.50 to the Seventy-five Million Campaign. In February, 1921, Jesse Bruen was elected clerk. The present membership is one hundred and forty-one. They have a good Sunday School.

Ephesus Church has entertained eight annual sessions of the Boone's Creek Association, in the following years: 1849, 1857, 1866, 1875, 1884, 1893, 1903, 1915.

Pastors—During her seventy-five years existence as a church, Ephesus has been served by only fourteen pastors, as follows: Thornton I. Wills, Smith V. Potts, Nathan Edmonson, Ryland T. Dillard, W. B. Arvin, Thomas J. Stevenson, George Hunt, Ambrose D. Rash, J. Pike Powers, J. Dallas Simmons, Richard French, W. S. Taylor, F. B. Pierson and Linden Jones.

Deacons—(Year indicates ordination) Horatio Ecton, 1848; Richard R. Gordon, 1848; John Tipton, 1848; John E. Gordon, 1853; Dudley Flynn, 1853; Austin B. Wills, 1853; James Edmonson, 1860; Thomas Duckworth, 1860; Nelson Strode, 1866; Thomas Ecton, 1866; W. Thomas Gordon, 1894; Simeon M. Boone, 1894; Allen Rupard, 1906; E. Roy Scott, 1913; Ellis Brandenburg, 1913.

Clerks—There have been three clerks, the first being Jesse E. Gordon, who served seventeen years, 1848-1865; second, W. D. Strode, who served fifty-five years, 1865-1920, and the present clerk, Jesse Bruen, elected in 1920.

ZION CHURCH—1850.

Zion Church is located in Lee County, Kentucky, six miles south of Beattyville. The exact date of the organization of this church is not known, as all the records previous to August, 1897, have either been misplaced or lost, but it is an old congregation, constituted somewhere about 1850. The only information that we have been able to obtain in regard to the early history of the church, is contained in a letter dated July 24, 1922, from H. P. Brandenburg, a member of the church, who, in speaking for his mother, says in substance as follows:

"My mother is now 78 years old; she is the daughter of Rev. H. P. Hall, who for years was the pillar of Zion Church. She remembers the church as far back as 1856. It was known at that time as a regular or anti-missionary church, but about 1865, it came to be known as a missionary Baptist church. Rev. John D. Spencer was the pastor from 1856 until about 1865, when he was succeeded by Rev. Joseph Ambrose, and he by Rev. John Ward, and then Rev. J. J. Edwards was pastor for awhile. The first meeting house ever erected or owned by the congregation was built in 1897. There has never been any serious division in the church. The first Sunday School was organized about 1900. The church affiliated with Booneville Association until they were received into Boone's Creek Association."

We now quote from the few remaining records of the church. In August, 1897, R. L. Brandenburg resigned as clerk, and H. S. Brandenburg was appointed clerk. At the same meeting messengers were appointed to Booneville Association. In December, 1897, the church voted to receive no more members on alien baptism. April, 1898, Charles Brandenburg elected clerk. May, 1898, Harlan Brandenburg and John Hall ordained deacons.

Rev. A. G. Coker seems to have been their pastor from 1897 to August, 1898, when Elder J. G. Parson accepted the care of the church. Elder G. B. Johnson was called to serve as pastor in June, 1899. In September, 1899, Brother R. L. Brandenburg was ordained to the ministry. In December, 1899, Rev. S. E. Whippley became their pastor, serving them until August, 1901, when Elder W. T. Martin accepted the care of the church,, serving them for one year.

In August, 1903, the church voted to withdraw from Booneville Association and seek admission into Boone's Creek Association. The minutes of the Boone's Creek Association show that Zion Church was received into that body in 1904. Their letter showed a church membership at that time of seventy-two.

Elder C. A. Dogger served them as pastor from April, 1903 to January, 1904. In August, 1905, Elder C. T. Brookshire accepted the care of the church, remaining about one year. In November, 1905, the church dismissed four members by letter, in order that they might enter into the organization of a new church at Heidelberg. In February, 1907, Elder J. G. Parson again became pastor. The church records for August, 1907, state that R. L. Brandening was moderator of the business meeting of the church, but does not state that he was their pastor.

There are no further records of the church proceedings until June, 1911, when Rev. J. I. Wills, who was then pastor of Beattyville Church accepted the care of Zion Church for once a month preaching. Brother Wills seems to have the care of the church for nine years, but judging from the records, the church did not prosper under his pastorate, for the church book, under date of November, 1919, states that "whereas, Zion Church has gone down until it ceased to exist as an organization, so the few members that were left deemed it necessary to reorganize the church, and on Saturday, November 22, 1919, the Zion Baptist Church was reorganized by Rev. J. T. Turpin, and H. P. Brandenburg elected clerk, and Charles Hall and Charles Brandenburg put on trial for deacons, and a pulpit committee selected."

In November, 1920, Rev. T. P. Edwards became their pastor but, served them for only a few months. About this time a committee was appointed to see about repairing the old meeting house, or building a new house of worship. In April, 1923, the church decided to move the old house and rebuild at Fish Creek, but later this plan was abandoned. In October, 1921, Rev. J. W. Mahan, pastor of Beattyville Church, also accepted the care of Zion Church, preaching one Sunday in each month, his salary being supplemented by Boone's Creek Association and the State Board. In December, 1921, the church voted to abandon the old church house and worship in the school house on Fish Creek.

In January, 1922, the church elected E. Ray as deacon. In March, 1922, owing to some opposition, it agreed not to move the old meeting house, but to build a new one. The church now has a membership of seventy-six, and a Sunday-school enrollment of 65. The quota of the Seventy-five Million Campaign for Zion Church was \$150.00. The new church was completed by July, 1923.

CHESTNUT STAND CHURCH—1850.

Chestnut Stand Church is located in Estill County, Kentucky, about five miles from Irvine. The exact date of the constitution of this church is not known, as the books containing the records up until 1908 have been lost. Tradition tells us that about seventy years ago Elders J. J. Edwards and Joe Ambrose began preaching in this locality, at first in the homes of the people and whenever the weather permitted under a large chestnut tree, and that the church was later organized under this old tree, hence the name Chestnut Stand Church. Tradition also tells us that some of the preachers who were pastors of the old congregation were Elders J. J. Edwards, Joe Ambrose, George McIntosh and A. J. Rawlins. Brother Edwards, who was instrumental in gathering this congregation, served her longer than any of the others as pastor, and after his death the members lost all interest in the church and apparently it ceased to exist until the reorganization in 1908.

The reorganization is described in the church records as follows: "We, the Baptists of Chestnut Stand Baptist Church, met on the fourth Sunday in July, 1908, for the purpose of reorganizing a new church, and after service proceeded to organize by electing Brother T. P. Edwards moderator pro tem., and Isaac Henry clerk pro tem., and an advisory council consisting of Rev. T. P. Edwards, of Waco Baptist Church, and Brother Henry Tipton. The church covenant was then read and adopted, as was also the confession of faith. Brother Louis Neal was received into the church as deacon and Brother Isaac Henry as a licensed minister. The call of Brother Edwards as their pastor was ratified by the church, and Sister Lou Rollins was elected church clerk. Brethren Tommie Henry and Isaac Henry were appointed a committee to see all the Baptists that were members of the old church and notify them of the disbanding of the old church and the organization of the new one. A committee was appointed to solicit funds for the pastor's salary, &c."

In August, 1908, three trustees were appointed, namely, Thomas Henry, Isaac Henry and Simps Horn. Brother Joe King was ordained a deacon. In September, 1908, Brethren Dan Rollins, Simps Horn and Marcus Shearer were ordained deacons. At this meeting the church adopted the following resolution: "Resolved, That we will not have any preaching by any one except the pastor, unless it be someone that he or the church gets to help in a meeting, or the church see cause in the future to let some one else preach."

In August, 1911, the church voted to call for a letter of dismissal from the Land Mark Association, and to request membership in Boone's Creek Association. The minutes of Boone's Creek Association show that she was received into that body in 1911, reporting in her letter that year a membership of eighty-three. In August, 1912, it was voted to request of the Association assistance in paying her pastor. William Neal was elected clerk of the church. From August, 1912 until September, 1915, there are only a few meetings recorded, and after September, 1915, there are no records of any meetings, until August, 1920, so that we do

not know whether the church had any preaching during this period of five years or not. At the meeting in August, 1920, they again called Brother T. P. Edwards as pastor, and decided to request the Executive Board of Boone's Creek Association to aid them in paying the pastor's salary. In November, 1921, Brother Art Campbell was elected clerk. In May, 1921, the church had seven additions by baptism, and in the following June eight more members were received by baptism.



REV. T. P. EDWARDS

The pastor, assisted by Rev. W. S. Shearer, held a series of meetings in July, 1922, which resulted in thirty-three additions by baptism, and six by restoration to fellowship. The records state that this was one of the greatest meetings ever held at Chestnut Stand Church. In September, 1922, a committee was appointed to raise funds for the building of a new house of worship. They soon raised the funds and erected the house in the spring of 1923. Their quota for the Seventy-five Million Campaign was \$150.00.

BETHLEHEM CHURCH—1854.

Bethlehem Church is located in the southeastern part of Madison County, Kentucky. The history of this church will necessarily be brief, from the fact that all her records prior to May, 1912, were lost when the church building was destroyed by fire, and the church did not unite with Boone's Creek Association until 1919. It is understood that this church was constituted in 1854, and that Elders J. J. Edwards and N. B. Johnson were instrumental in gathering the church, and also that Elder Edwards was her first pastor and R. Munday the first clerk.

The present house of worship was erected about fifteen years ago. This church before uniting with Boone's Creek Association was a member of Land Mark Association, but how long it is not known.

In May, 1912, we find that Rev. P. N. Taylor was pastor and W. B. Baker church clerk, and the latter is still serving at the present time. In October, 1912, Rev. P. N. Taylor requested a release from the pastorate, which was granted, and he was succeeded by Rev. George Childers, who served them until January, 1915, when Rev. A. C. Cornelias accepted the care of the church, serving them until March, 1918. At this time Elder H. Ponder was extended a call, which he accepted, and he was succeeded by Rev. Lewis Vanwinkle.

Rev. J. T. Turpin, the Missionary of Boone's Creek Association, assisted by Rev. J. W. Richardson, held a tent meeting on the church lot in August, 1921, when six additions to the church were had. Rev. Lewis Vanwinkle was pastor in August, 1921, after which date there are no further records. At present they are without a pastor. According to the minutes of Boone's Creek Association for 1922, the church reported a membership of ninety-one and a Sunday School enrollment of sixty. The quota of this church for the Seventy-five Million Campaign was \$150.00.

PROVIDENCE CHURCH—1857.

This church is located at Newman's Stand, Estill County, Kentucky, and was known by the name of Newman's Church for about twenty years, when the name was changed to Providence Church. The only records of this congregation that we have been able to find, date from May 4, 1865 to August, 1893. It is understood, however, that Elders J. J. Edwards and John Ward were instrumental in gathering this church, about the year 1857, and that most of the members who went into the constitution of this church came from Clear Creek Church, in Estill County.

From Irvine Association records we find that Newman's Church was one of the seven churches that went into the organization of Irvine Association in 1859. The Association held three of her annual sessions with Newman's Church, in the years 1864, 1875, and 1886.

The records of Providence Church show that on May 4, 1865, Elder J. J. Edwards was their pastor, and Elisha Kerby clerk. In June, 1865, the church purchased a new book for recording the minutes or proceedings of the church,

and the clerk, Elisha Kerby, and Sidney Dozier were appointed a committee to transcribe the records from the old book into the new one. In August, 1865, Jefferson Martin was chosen clerk, but he only served one year, when Elisha Kerby again accepted the clerkship. In May, 1866, James Stacey was ordained as deacon. Elder J. J. Edwards resigned the pastoral care of the church and was succeeded by Elder W. B. Arvin, who, on account of ill health served only a few months, when he was succeeded, in July, 1867, by Elder John Newton, who remained pastor until April, 1869. On the latter date, that good old man, Elder J. J. Edwards again became their under-shepherd. He was a man consecrated to his calling and he served his people during this second pastorate for eleven years, with zeal and fidelity, resigning in December, 1880. At this time his memoranda showed that he had baptized 5,673 persons and gathered about thirty-five churches.

In August, 1877, the church voted to build a new house of worship. There are no church proceedings recorded from December, 1877 to April, 1879, when we find that sometime between these dates the name of the church has been changed from Newman's to Providence Church. Elder N. B. Johnson served the church as pastor during a part of the years 1881-2. In January, 1882, resolutions of respect were ordered placed in their records, with regard to the high esteem in which the church held Brother Elisha Kerby, who died December 5, 1881. He was for many years deacon and a faithful clerk of this congregation. In May, 1882, James M. Clowers was elected clerk.

Elder J. J. Edwards again accepted the pastorate in May, 1882, serving this time for two years. In April, 1883, I. O. Dozier was chosen clerk, and some time later J. S. Fry was elected clerk. In November, 1884, Elder T. L. Lawson became their pastor, and remained in the pastorate for two years. In July, 1885, Pastor Lawson, assisted by Elder Shelby Todd, held a series of meetings, during which twelve were added to the church. In August, 1885, Thomas W. Turpin was chosen clerk.

Elder J. I. Wills accepted the call as pastor in November, 1886, remaining with them for two years. During Brother Wills pastorate, he was assisted in a series of meetings by Elder R. R. Noel, which resulted in a revival of the members and twenty additions to the church. In June, 1884, the church granted license to one of her members, Brother J. T. Turpin, to preach the Gospel. I. O. Dozier was again chosen clerk of the church in March, 1887.

In March, 1889, the church appointed a committee to go to South Fork Church and request the ordination of Brother James W. Parsons to preach the Gospel, Providence Church having extended him a call as pastor. Brother Parsons remained with them until December, 1889, when Elder A. B. Anderson accepted the care of the church for one year. The church records do not state whether they had a regular pastor after Brother Anderson resigned up until August, 1893, which is the date of the last church record of this congregation.

From the records of Boone's Creek Association we find that Providence Church, Estill County, was admitted into that body in 1910, reporting in her letter a membership of fourteen, and Elder J. T. Turpin pastor. The pastors since Brother Turpin resigned have been as follows: Rev. P. N. Taylor, 1912, Rev. W.

A. M. Woods, 1913, when their membership increased to fifty, but they have never reported as large a membership since; Rev. T. P. Edwards, 1914 and 1919; Rev. P. N. Taylor, 1917; Rev. H. D. Wise, 1918; Rev. W. B. Kemper, 1920 and 1921. In 1922, the church reported to the Association a membership of eighteen, and no pastor. They have not had a Sunday School since 1921.

The quota for the Seventy-five Million Campaign was \$150.00.

We regret very much to see this old church waning, when she was once such a power for good in the community, and in former years such a strong church in Irvine Association.

FIRST BAPTIST CHURCH OF WINCHESTER—1859.

While the city of Winchester is one of the oldest towns in the State of Kentucky, having been established in 1793, as the county seat of Clark County, this being the year after the formation of the county, it was sixty-six years before a Baptist church was organized in the city. It may be interesting to know why the First Baptist Church was not constituted until 1859. In those early days the town was close to the Bush Settlement, (near Boonesborough) and Strode's Station, both of which were largely settled by Baptists, and while the town was very small at that time, it must not be imagined that the Baptists were inactive during these first sixty-six years after the establishment of Winchester, for they had a strong and influential congregation, called first Strode's Station Church and later Friendship Church, which was organized in 1791, and owned a good brick meeting house, for those days. (See sketch of Friendship Church). This meeting house was located just outside of the city limits at the northwest corner of the present Winchester Cemetery, and fronted on the main, or Strode's, road from Lexington to Winchester, which came into town east of this church into what was then called Main Cross Street, now West Broadway, and was considered equally convenient to both the residents of Strode's Station and vicinity and those of Winchester, or John Baker's Station. Here the Baptists of Winchester and the immediate vicinity worshipped until the division between the Baptists and Reformers (so-called) occurred in 1829, after which time the house was occupied by a small congregation of Particular Baptists for several years. Following the division referred to above, the remaining United Baptists, who had not joined the Reformers, united with the several Baptist churches in the county. (See Friendship Church.) Nothing was done toward the organization of a Baptist church in Winchester, as far as we have any record, until 1859, when the First Baptist Church was constituted. This being the period just previous to the Civil War, her growth, in so far as numbers was concerned, was very slow until several years after the war, but the character of the men and women who entered into the organization of the church was of the highest type and they were true Baptists. Among these might be mentioned the names of French, Bush, Quisenberry, Haggard, Ecton, Ogden, and others. Mrs. Mary Ogden Rash is the sole survivor of the twenty-nine constituent members, she having been a faithful member of this congregation for sixty-four years.

While it is true that the numerical growth of this church was exceedingly slow for many years, her membership never having reached one hundred until 1881, yet they never lost faith and the good seed and sound doctrine sown by those eminent men of God, Drs. Ryland T. Dillard and William M. Pratt, who were instrumental in gathering this church, have brought forth abundant fruit and from the very beginning of its history this church has always been noted for having followed the scriptural exhortation to "earnestly contend for the faith once for all delivered to the saints."



FIRST BAPTIST CHURCH, WINCHESTER

Seldom, if ever, has it been the good fortune of a church, covering a period of nearly seventy years, to have had such a goodly number of the prominent ministers in the denomination to serve her as pastor, and among these may be mentioned Drs. Ambrose D. Rash, William M. Pratt, L. B. Woolfolk, Green Clay Smith, Thomas J. Stevenson, John L. Smith, T. C. Stackhouse, B. B. Bailey, J. J. Porter, C. C. Carroll, C. M. Thompson, and her present and much beloved pastor, Dr. J. W. Gillon. Grounded in the faith of our fathers, as she is, it is probable that should any under-shepherd prove disloyal to the faith, his pastorate would be of short duration.

"Faith of our fathers! living still
In spite of dungeon, fire and sword;
O, how our hearts beat high with joy
When'er we hear that glorious word!
Faith of our fathers! holy faith!
We will be true to thee till death!"

The records of this church show that she has always had the faith and courage to approve or disapprove all questions and policies that affect the interest of the denomination or the cause of Christ, and fortunate has she been, ever since her organization as a church, in having pastors and laymen who were able and willing to contend for the position taken in such matters.

In October, 1910, one hundred and twenty members requested letters of dismissal, which were granted. We presume they were among the number who entered into a new organization on October 27th, 1910, under the name of the Central Baptist Church of Winchester, Kentucky.

The present membership of the First Baptist Church is six hundred and ten, the largest in her history, and she is the seventh church in the support of missions and benevolences in the State of Kentucky. Her future for usefulness was never brighter than it is at the present time.

The following history has been compiled from the church records: In November, 1858, at the request of some of the brethren of the United Baptist persuasion, Drs. Ryland T. Dillard and William M. Pratt held a series of meetings in the new Presbyterian Church of Winchester, Kentucky, the meetings continuing for several days. From this time until the 16th of April, 1859, regular monthly meetings were held, at which there was generally preaching. The records state that the object of this organization, though not yet constituted as a church, was the worship of God and the promotion of His cause in our midst, and ultimately, at such time as they found themselves in a position to do so, to build a house of worship and constitute a United Baptist church. In pursuance to appointment, some of the brethren met at the court house on April 16, 1859, and after preaching a sermon, Dr. William M. Pratt was requested to preside at the meeting. After consultation and the interchange of views among the brethren and sisters present, they determined to build a house of worship, and on motion of Colby B. Quisenberry, Charles S. French was appointed secretary of the meeting. It was agreed to build a house to cost from \$3,500 to \$5,000, and those present pledged \$1,500. Committees were appointed to solicit funds, composed of James H. French and Samuel Chorn, for Montgomery County; Colby B. Quisenberry and James H. G. Bush, for Clark County, and W. D. Sutherland, E. T. Woodward and C. S. French, for Winchester. The conference then adjourned to meet on the 28th day of May, 1859. They met pursuant to adjournment, and after singing and prayer by Brother Nathan Edmonson, Elder James Edmonson was chosen to preside. The committee appointed to solicit funds reported that they had obtained subscriptions amounting to \$4,000. On motion it was ordered that this sum together with any subscriptions thereafter obtained should be used for the erection of a house of worship. A building committee was appointed, composed of Colby B.

Quisenberry, as chairman (he being the largest contributor), James H. G. Bush and C. S. French. This committee was given full power to act in purchasing a suitable lot in the town of Winchester and making contracts for the erection of the meeting house. The meeting then adjourned.

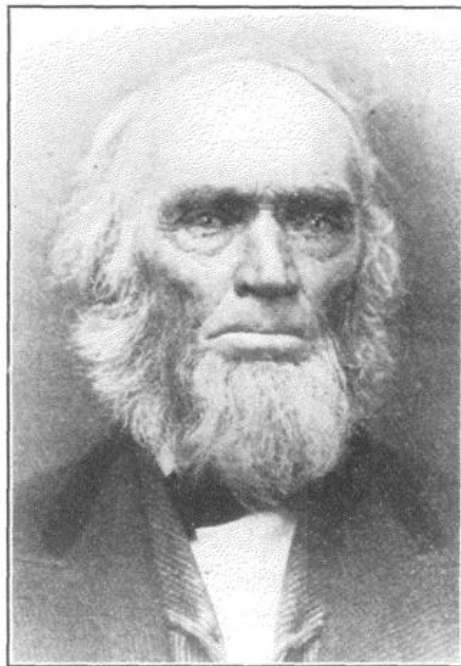
On June 8, 1859, pursuant to an appointment and call, the brethren and sisters of surrounding Baptist churches assembled in the Presbyterian Church at eleven a. m. The following ministers were present, to lend their aid and counsel: Rev. Ryland T. Dillard, Rev. William M. Pratt, Rev. Buford E. Allen, and Rev. George Varden. After a sermon by Dr. Pratt, Dr. R. T. Dillard was chosen to preside over the meeting and Dr. W. M. Pratt was appointed clerk. Thirteen brethren and sixteen sisters came forward and signified their desire to be recognized as a Baptist church. The names of these twenty-nine constituent members are as follows: James H. G. Bush, Julia A. Bush, Colby B. Quisenberry, Emma Quisenberry, Charles S. French, Mary F. French, Anna C. Bright, Eliza S. Shipp, A. L. Haggard, Nannie J. Shannon, Louanna Haggard, James M. Bush, Mary Duncan, Mary Ogden, James Oliver, James Aldridge, Burgess Acton, (Ecton) Martha Acton, L. Acton, E. T. Woodward, Mary Woodward, Zach. E. Bush, William D. Sutherland, Mary F. Bush, Henry Croxton, Marthy Bruce, Polly Strode, Mrs. John Martin, and Francis Gentry. The articles of faith and covenant of the New Hampshire Baptists having been read, the brethren and sisters signified that they embodied in general their belief. Wherefore, it was resolved by the council to recognize the brethren and sisters as a Baptist church, and, after prayer by Rev. G. W. Varden, the right hand of fellowship was extended to them. It is said, that soon after the Civil War the church was in debt \$3,000.00, and that Brother Burgess Ecton with two other members paid the indebtedness.

On June 14, 1859, the church voted to purchase the lot where the present church now stands for \$700. In July, 1859, the first deacons were elected, namely, Burgess Ecton and E. T. Woodward. C. S. French was elected church clerk. At this same meeting, the church voted to request membership in Boone's Creek Association. In November, 1859, the church called Rev. Ambrose D. Rash as pastor, who served them faithfully for eight years, during which time he endeared himself to the congregation, as shown by the resolutions adopted by the church in April, 1867, part of which follows: "Resolved, That during his pastoral relations with this church since its constitution, we certify with pleasure that Brother Rash has evinced no ordinary anxiety, solicitude and zeal for the welfare and prosperity of this church and that we commend him to the Christian regard and fellowship of all with whom his lot may be cast, as a sound exponent of the doctrines of the Baptist church, worthy to take charge of any church that may see proper to call him &c."

In February, 1861, the church voted to dedicate their new house of worship on the third Sunday in May, and directed that Elders Dillard, Pratt, Stevenson, Campbell and Helm be requested to be present. The dedicatory sermon was preached by Dr. Dillard to a large audience. This service was the beginning of a series of meetings which resulted in much good. Owing to the condition of the times, brought on by the Civil War, the church, at her meeting in September,

1861, voted to request of the Elkhorn Association the sum of \$150.00 to assist in paying her pastor. In 1863, two members were dismissed for improper use of ardent spirits.

At the meeting in January, 1867, the church, by a majority vote, extended a call to Rev. William M. Pratt as pastor, but at a later meeting of the same month a committee was appointed to confer with the minority and ascertain more fully the sense of the church, and report at the next meeting. The minutes show that this committee made its report and was discharged, but the nature of the report is not mentioned in the records. However, Brother Pratt preached for them for sev-



BURGESS ECTON

Born September 12th, 1806; Died October 20th, 1889.

One of the first deacons.

eral months, when Rev. R. T. Dillard was extended a call by a majority of the church, and he expressed a desire to serve the congregation if they would change the day for holding their meetings. When this question was put to a vote of the church in November, they declined to change their meeting day. The following month a call was extended to their first pastor, Rev. A. D. Rash, but he declined the call. The church was without a regular pastor until July, 1868, when Rev. J. K. Murphy became their under-shepherd and remained for one year, at the end of which time the church ordered that Brother Murphy be recommended to the secretary of the Board of Domestic Missions as a suitable brother for that cause.

Rev. L. B. Woolfolk having received a unanimous call, entered upon his labors January, 1870, and served one year, at the end of which time he was again called, but declined to accept. He was held in very high esteem by the congregation, as is shown by the resolutions adopted at a called meeting in March, 1871, which are in part as follows: "That in Dr. Woolfolk we have ever found a genial friend and companion, a kind and devoted pastor, a fearless and able expounder of the gospel of our Lord Jesus Christ."

The first entry in the records in regard to a Sunday School was in April, 1870, although the Sunday School must have been organized prior to this date, for a motion was made and carried that in order the better to cherish and sustain the Sabbath School it should be placed under the care and direction of the church. In May, 1870, a committee was appointed to organize a "Try Society." A "Try Society" was a society organized by one Rev. William S. Sedwick, a great Sunday School worker in Kentucky, who was at one time employed by the Baptist Sunday School Board as a Sunday School agent. As a preacher he succeeded only with children, but the amount of work performed by him was wonderful. He established a small periodical called the Try Paper and formed a Try Society, composed of young children, who each promised to try and read daily one chapter in the New Testament, and that chapter indicated by the Try Almanac.

In March, 1871, Rev. Green Clay Smith entered upon his work as pastor of the church and served until September, 1872, when a unanimous call was extended to Rev. T. J. Stevenson, who accepted and began his labors at once. Being in poor health he only served one year. He was dearly loved by the congregation and after his resignation as pastor, he and his good wife did not call for their letters until March, 1876. The church passed resolutions on January 16, 1916, upon the death of "our beloved brother and former pastor, Thomas J. Stevenson," which were in part as follows: "That it is with profound gratitude to the Father of Lights and the giver of every good and perfect gift that in His wisdom He saw fit in the early days of our church to bless the church with the wisdom and shimmering of this faithful messenger of God."

Rev. John L. Smith became the under-shepherd in February, 1874, and gave five years of faithful service as pastor. In February, 1879, the church again gave him a unanimous call, but he declined to accept. In November, 1875, the church appointed a committee to co-operate with the Executive Centennial Committee of Louisville. In December, 1878, the church voted that whatever money should be given for state missions should be used within the bounds of our Association.

Rev. T. C. Stackhouse began his long, efficient and faithful pastorate at this church in May, 1879, which continued until August 1888, which was the longest period of service by any pastor up until that time. Dr. Stackhouse is still living and occasionally fills the pulpit of this church during the absence of the pastor, and the congregation is always glad to see and hear him. In 1879, the church entertained the General Association of Kentucky Baptists. In October, 1880, Charles S. French presented his resignation as church clerk, which was accepted with reluctance, as shown by resolutions of appreciation of his long period of faithful

and efficient service in this capacity, extending from the organization of the church until this time, which were in part as follows: "Resolved, That we accept with reluctance his resignation now tendered, simply because of the incompatibility of the duties of his position with other important obligations laid upon him." His brother, Richard French, was chosen clerk to succeed him.

In November, 1884, a committee was appointed to solicit funds for foreign missions, and they raised \$17.00. This is the first record of any attempt to raise funds for foreign missions. In May, 1885, appears the first record of a collection being taken for State Sunday School work; this amounted to \$86.25. In April, 1886 the church voted to repair the church building at a cost of \$10,000. At the same meeting a revision of the church roll was ordered. At the meeting in January, 1887, it was voted to tear down the old building and erect a new house. In February, 1887, the church voted to have preaching every Sunday, and as their pastor, T. C. Stackhouse could only preach for them two Sundays each month, a committee was appointed to have the pulpit supplied the other two. The second Sunday in November, 1887, was the last service held in the old building.

Rev. William Stewart accepted the care of the church in September, 1888 and served until June, 1890. At a meeting on the second Saturday in August, 1888, the building committee was urged to exert every effort to have the new house ready for dedication on the fourth Sunday in August. It is to be presumed that the dedication took place at that time, although there are no further entries regarding the dedication with the exception of the appointment, at a called meeting, of a committee to look after the visitors on the day of dedication.

In March, 1890, Brother Richard French was licensed by the church to preach the gospel, and at the August meeting in the same year the church received a request from Ephesus Church for the ordination of Brother Richard French as a minister of the gospel, and that Brother French select the time and place and those who shall assist in the ordination. The request was granted. Brother French resigned as church clerk and in accepting his resignation the following resolution was entered upon the records: "Resolved, That in accepting the resignation of Brother French as clerk we place on record our high appreciation of the faithful and efficient services he has rendered the church in this capacity for ten years and our earnest prayers that the Divine blessing may rest upon his labors in the Gospel ministry." J. K. Allen was elected clerk in July, 1890.

Rev. J. N. Prestridge accepted the pastorate of the church in October, 1890, and served until April, 1893. During his pastorate two series of meetings were held, one in December, 1891, during which the pastor was assisted by Rev. W. H. Felix and which resulted in thirty-eight additions to the church; the other in April, 1892, when he was assisted by Rev. George H. Simmons and there were fifty-three additions. In July, 1892, the church voted to observe the Lord's Supper once a month. Previous to this, it had been the custom to observe this ordinance once every three months. In October, 1892, it was voted to elect three additional deacons. At this time there were three hundred and ten members of the church

and one hundred and eighty-three in the Sunday School. In January, 1894, the church extended a unanimous call to Dr. J. S. Felix, but on account of ill health he was compelled to decline.

Dr. B. B. Bailey accepted the pastorate in June, 1894, and served with zeal, courage and faithfulness for ten years, resigning in August, 1904. Under Brother Bailey's leadership the church not only increased in membership, but grew in brotherly love and devotion to our Lord and Master, which was the result of both pastor and people loving each other and working together. As an evidence of their love and esteem for Dr. Bailey, at a called meeting in September, 1904, they adopted resolutions, but these are so lengthy that we can do no more than quote the last clause, which reads as follows: "And as a last farewell we would say in addition, go where you may in God's keeping, our prayers and sympathy will follow, and though you may find elsewhere fairer skies and friends more faithful, though you may achieve many and greater triumphs to the honor and glory of God, nowhere will you find hearts more loving and devoted than those you leave behind in the church at Winchester."

It is not known how it came about, but in May, 1894, a member was received into the church by what is commonly known as alien immersion, and this action so aroused the congregation that in September following a strong and lengthy resolution condemning alien baptism was offered by Brother James H. French and unanimously adopted. The last clause of this resolution reads as follows: "We can not approve of the doctrine of baptismal regeneration, nor what is commonly known as alien immersion, but will hereafter endeavor to enforce the faithful observance of the ordinances as delivered unto us."

In May, 1900, Brother J. K. Allen tendered his resignation as church clerk. He had always been polite, obliging, and efficient during his ten years in this office and his resignation was accepted with reluctance. In September, 1900, Judge John N. Conkwright was elected clerk. In December 1900, the church voted not to grant a letter of dismissal to any member until all subscriptions for church expenses had been paid, unless the applicant was unable to do so. In March, 1902, the church roll contained three hundred and twenty-seven members, after having been revised. After Dr. Bailey resigned, the church was without a pastor for one year, but had preaching nearly every Sunday. Rev. W. E. Thayer accepted the care of the church in September, 1905, and resigned in July, 1907. On July 7, 1907, the church went on record by passing resolutions in regard to the high esteem in which this church held the late Dr. T. T. Eaton, editor of the *Western Recorder* and leader of the Baptist host of our Southland.

At this period there seems to have been some friction in the church, which we infer from the records was caused by their inability to agree on a pastor. In August, 1907, J. W. Chambers made a motion, which was carried, as follows: "That the church did not need any preaching, and declined to appoint a committee to have the pulpit supplied." On September 4, 1907, on motion of Judge John M. Stevenson, the church voted to have preaching every Sunday, and a committee was appointed to supply the pulpit each Sunday and recommend a pastor for the church. On January 12, 1908, the church voted that the deacons be substituted for the pulpit committee to supply the pulpit and recommend a pastor. After

Elder Thayer resigned the church was without a pastor until June 8, 1908, when Rev. J. J. Porter became the under-shepherd of the congregation, but he only served one year when he was called up higher by the Great Head of the Church to receive the reward awaiting him for his faithful services. The congregation had become greatly attached to him during his short term of service, and he was succeeded in the pastorate by his brother, Rev. Thomas J. Porter, in September, 1909, who served the congregation faithfully until March, 1912.

At a called meeting on October 23, 1910, the moderator, Rev. Thomas J. Porter, announced to the church the names of one hundred and twenty brethren and sisters who, through him, requested letters of dismissal from this church, and on motion these letters were granted. Presumably those dismissed, together with others, went into the organization of the Central Baptist Church on October 27, 1910.

Dr. C. C. Carroll having received a unanimous call from the church became her pastor in June, 1912, and served faithfully, with love and the fear of God in his heart, until April 1, 1917, when he read to the congregation a tender and loving communication in which he offered his resignation to take effect September 1, 1917. Dr. Carroll was a scholar, theologian and a forceful exponent of the Scriptures. During his pastorate he had the hearty and generous co-operation of the congregation, and they erected a commodious parsonage at a cost of \$12,000 and remodeled the church building at a cost of \$16,000.

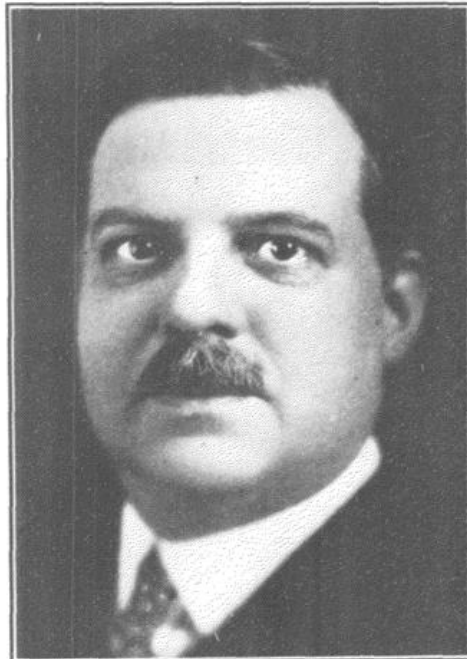
At the March, 1913, meeting a revision of the church roll was ordered. In September of the same year, the church memorialized the Association to take greater interest in district missions than it had theretofore. On January 11, 1914, the church passed a resolution commending the action of the Baptists of the State of Texas taken at their annual session in November, 1913, in regard to Christian Union, and on motion the church adopted them as an appropriate expression of their own views long held on this subject, and further invited the 300,000 Baptists of Kentucky to join them in all fraternal fellowship in such endorsement, and this action was ordered to be entered upon the church records.

On December 9, 1914, the following resolution was adopted: "Deeming it wise and proper that the church should put herself on record as to her position on the sermon preached by her pastor, Dr. Carroll, on December 6, 1914, on Official Church Union, therefore, be it resolved, that the church fully endorses said sermon and hereby declares it to be the position long held by this church in regard to our affiliation in union meetings with other religious bodies differing from us in doctrine and church order."

In April, 1915, a committee was appointed to take immediate steps toward the remodeling of the church building, and Clayton Strode was made chairman of this committee. On May 6, 1915, the committee reported and exhibited plans which they thought were the best that could be obtained without tearing down the entire building. These plans were accepted and in a few minutes time voluntary subscriptions were made amounting to \$7,000, after which a finance committee was appointed. At a called meeting on July 11, 1915, the committee reported that they had received two bids, and recommended to the church that neither of these be accepted, but that the church, through a building committee, remodel

the building. This recommendation was accepted and a building committee appointed consisting of Clay Haggard, G. Lee Wainscott, Sam P. Hodgkin, Dr. C. C. Carroll, J. Harvey Hunt, J. K. Allen and William R. Sphar. November 10, 1915, was the date of the last meeting held in the old church building. On May 16, 1916, the church voted to use individual communion cups.

The new church building was dedicated on December 17, 1916. Dr. M. B. Adams preached the dedicatory sermon. On January 21, 1917, it was voted to adopt the duplex envelope system for raising all money for church and benevo-



DR. GEORGE F. DOYLE

Dr. Doyle has been a faithful member and officer of the First Baptist Church, of Winchester for about ten years, and is always to be found at his post of duty. He generously helped the author in preparing the manuscript for this book.

lent purposes. Dr. Carroll preached his last sermon on the last Sunday in August, 1917, and Rev. C. B. Waller, having been called as pastor, began his labors the first Sunday in September, 1917. Brother Waller was the first minister ever called as pastor without first having appeared before the congregation and preached at least once for them. He only remained with the church five months.

November 11, 1917, was the last meeting at which John N. Conkwright acted as church clerk, but was never able to attend services after this meeting. He had served as clerk since September, 1900. On February 10, 1918, W. V. Bennett was elected church clerk. At this meeting resolutions upon the death of Brother J. N. Conkwright were presented by Judge J. M. Stevenson, adopted and ordered

to be entered upon the church records. These resolutions are in part as follows: "In the all-wise providence of Almighty God, our friend and brother, Judge John N. Conkwright, has been called from the vicissitudes and cares of this world to the peace and security of the heavenly kingdom. He was for seventeen years clerk of this church, for many years he was superintendent and Bible teacher of the Sunday school, and in recent years was ordained and served as deacon. No member of this church has been more punctual or more faithful in attendance upon the services than Judge Conkwright. Of him it is preeminently true, that he was glad when they said, "Let us go unto the house of the Lord". ***** In the soul of this brother of ours, there was no wavering, no doubting; his faith was fixed and in all matters pertaining thereto he was uncompromising. ***** A strong man in Israel has fallen. ***** He was clerk for fourteen years and moderator for thirty-two years of Boone's Creek Association. In each and every office to which he was called he was prompt, conscientious and faithful, &c."

On September 22, 1918, the church extended a unanimous call to Dr. Calvin M. Thompson to become her pastor, which he accepted and he began his labors on November 1, and for three years he served with fervor and zeal, when he was called by the Baptist State Board of Missions to the secretaryship of that Board. While the church was in session on July 24, 1921, the congregation as a unit adopted resolutions in which they respectfully, but earnestly, protested against any further insistence upon the part of the State Board of Missions to secure the acceptance of Dr. Thompson of the secretaryship. However, after due consideration he thought it his duty to accept. On September 25, 1921, Judge J. M. Stevenson presented resolutions, which were adopted, expressing the high esteem in which Dr. Thompson was held by the church and the deep gratitude felt toward him for his faithful, efficient and God-fearing leadership, &c.

Dr. Thompson was indefatigable in his labors as pastor; a successful personal soul winner. He evidently believed Jesus when He said, "My Father worketh hitherto, and I work." It was the earnest desire of Dr. Thompson that each member should be busy in the Master's vineyard, and the hearty co-operation that was given him by the congregation was bearing fruit in a large way, and under his leadership the church was exerting a profound influence in this section of the State. During his pastorate the membership of the church was increased by one hundred and fifteen, and it was with the greatest reluctance that his resignation was accepted.

On December 15, 1918, the deacons recommended that the budget for current expenses for the year 1919 be \$5,000 and for missions and benevolences \$5,000. The mission treasurer's report at the end of the year 1918 showed that \$2,635.05 had been contributed for missions. In April, 1919, S. J. Conkwright was elected church clerk. In September, 1919, the Association letter showed a membership of four hundred and forty-seven, and the total contributions for all objects for the association year was \$12,764.82. In October, 1919, the church accepted the quota allotted her of \$80,800 on the Seventy-five Million Campaign, and when the subscriptions were turned in they were several thousand dollars in excess of the amount allotted. The church treasurer's report at the end of the year 1920 showed that the church had contributed for current expenses \$7,651.45, and the

mission treasurer's report showed that \$24,094.58 had been received and paid out for missions during the year 1920; these amounts do not include the Sunday School collections, which were \$538.53. The Association letter in September, 1921, showed a membership of five hundred and thirty-one and an average attendance at Sunday School of three hundred and seventy-one.

After the resignation of Dr. Thompson, the church was without a pastor for several months, until that eminent man of God, Dr. J. W. Gillon, accepted the unanimous call extended to him by the church and took up his labors on July 2, 1922. From the very beginning he and his lovable family endeared themselves to the congregation and he immediately received the hearty co-operation of every member and the church began forging ahead again in the work of the Master.



DR. J. W. GILLON

Soon after Dr. Gillon entered the field he arranged for a series of meetings, which continued for four weeks in October, 1922, the pastor doing all the preaching to large and appreciative audiences. As a result of this series of meetings there were sixty-one additions to the church, and, since Dr. Gillon's pastorate of less than a year there have been eighty-three additions. Dr. Gillon is a scholarly and God-fearing man, a preacher of righteousness, a sound teacher and a fearless leader, and he has shown great solicitude and zeal for the welfare of this church from the beginning of his pastorate and much success has already been attained under his leadership.

The minutes of the Association for last year (1922) show a church membership of five hundred and forty, since which time her membership has been increased to

six hundred and ten (to June 1, 1923). The Sunday School enrollment was four hundred and fifty-one. Contributions by the church for the Association year for home expenses were \$9,209.19; for missions and benevolences \$13,804.51; Sunday School collections \$515.00.

The future outlook for usefulness in the Master's cause is brighter at the present time than it has ever been in the history of this church.

Since the year of her constitution in 1859, the First Baptist Church has been a member in good standing and fellowship of the Boone's Creek Association, and has entertained seven annual sessions of that body in the following years: 1861, 1870, 1883, 1888, 1898, 1909, 1921.

Pastors.—During her sixty-four years of existence as a church, she has been served by seventeen pastors, as follows: (Years indicate beginning of pastorate). Ambrose D. Rash, 1859; J. K. Murphy, 1869; L. B. Woolfolk, 1870; Green Clay Smith, 1871; Thomas J. Stevenson, 1872; John L. Smith, 1874; Thomas C. Stackhouse, 1879; William Stewart, 1888; J. N. Prestridge, 1890; B. B. Bailey, 1894; W. E. Thayer, 1905; J. J. Porter, 1908; T. J. Porter, 1909; C. C. Carroll, 1912; C. B. Waller, 1917; C. M. Thompson, 1918; J. W. Gillon, 1922.

Clerks.—The church has been served by six clerks as follows: (Years indicate beginning of service). C. S. French, 1859; Richard French, 1880; J. K. Allen, 1890; J. N. Conkwright, 1900; W. V. Bennett, 1918; S. J. Conkwright, the present clerk, elected 1919.

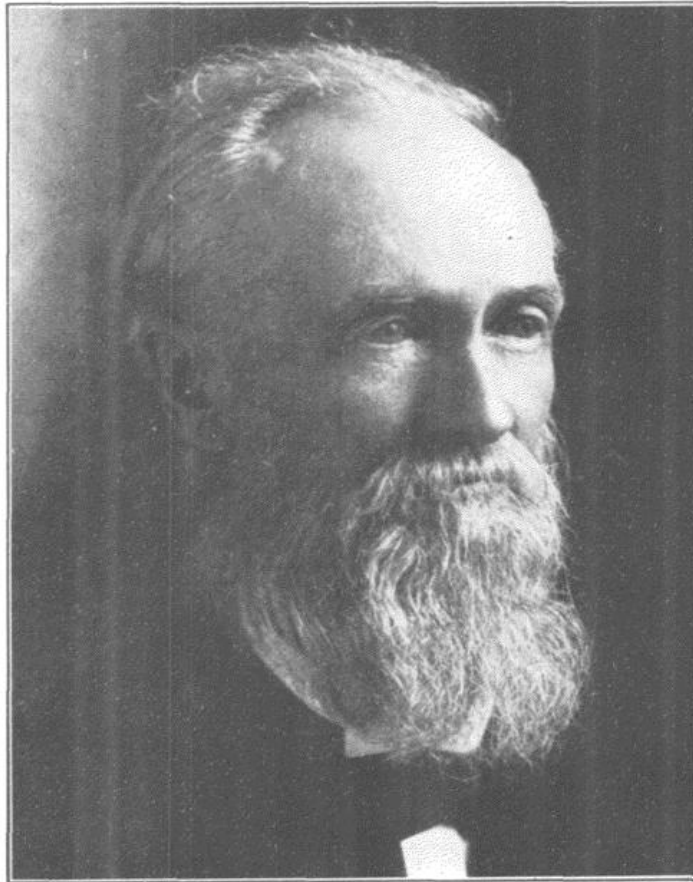
Deacons.—(Years indicate ordination). Burgess Acton (Ecton), 1859; E. T. Woodward, 1859; T. J. Bush, 1866; James H. French, 1866; Jesse Gordon, 1870; Thomas Scott, 1873; W. H. Tucker, 1885; Nelson T. Bush, 1888; N. Holly Witherpoon, 1888; Sam P. Hodgkin, 1900; J. K. Allen, 1900; Clay F. Haggard, 1900; Charles S. French, 1900; John M. Stevenson, 1908; Joe S. Lindsey, 1908; P. Y. Drake, 1908; S. Clay Boone, 1908; A. R. Martin, 1908; John N. Conkwright, 1913; J. Harvey Hunt, 1913; James Scott, 1915; Clayton Strode, chosen 1913 (previously ordained by another church); A. B. Mahan, 1917 (previously ordained by another church).

The French Family.

James French, Sr., was one of the frontiersmen of Kentucky and was in the fort at Boonesborough when the town was laid off in lots, and one of the streets was named in his honor. While in this fort he married Miss Keziah Callaway, a daughter of Colonel Richard and Elizabeth Callaway, who was born in Virginia in 1769. After leaving the fort, James French settled first in Madison County, but in a short time moved to Clark County, on what was known as the Simon Kenton tract, which he acquired at a Federal Tax sale, and on the creation of Montgomery County the line ran through the farm, leaving a part in each county. James French was considered one of the largest land owners in Kentucky in his day, owning at one time 225,000 acres, known as the upper and lower Franklin patents and covering a large portion of Estill, Lee and Breathitt counties and comprising much of the richest mineral and oil lands in the state. He and his family were among the leading members of Lulbegrud Church for years, and his wife, whose picture appears in the history of that church, drew the plans for the

church building, known as the church of twelve corners, which represented the twelve apostles. (For further notes on James French, see sketch of Lulbeprud Church).

One of the sons of James French, Sr., was Judge Richard French, born June 23, 1792, who chose law for his profession and in the practice of which he entered in partnership with Mr. Dillard, at Winchester, Kentucky, who was afterwards the



JUDGE CHARLES S. FRENCH,
Born June 8th, 1828; died June 26th, 1905.

distinguished Ryland T. Dillard, D. D. Judge Richard French was a man of distinction and was appointed and served many years as Circuit Judge and also served in Congress until defeated by the brilliant Richard Menefee. In 1840, Judge French was the Democratic nominee for governor against Governor Letcher and ran many thousand votes ahead of his ticket, but lost by only a small majority. Frenchburg, the county seat of Menefee County, is named for him and his portrait adorns the walls of the Clark County Court House.

Though wedded to his professional career, no doubt that the early teachings of his pious parents caused him to pause in the midst of his political honors to seek the salvation of his soul and he was baptized by his former law partner, Dr. Ryland T. Dillard. He was a consistent member of the church and died in the full triumph of his faith on May 1, 1854. His widow, Mary Taliaferro French, was one of the constituent members of the First Baptist Church of Winchester, and their three sons, Judge James H. French, Judge Charles S. French, and Rev. Richard French, became prominent in both the civil and religious affairs of the community and state. All three of the sons were influential members of the First Baptist Church and zealous for her welfare. A fourth son, William, died in early manhood. Judge James H. French was a deacon of the church, clerk of the Boone's Creek Association for two years and moderator from 1872 to 1881, with the exception of two years, and in all matters pertaining to the church, especially those of doctrinal and denominational importance his counsel was always sought. Judge Charles S. French was a constituent member of the First Baptist Church and her first clerk, serving for twenty-one years, and was a deacon during the latter part of his life. Rev. Richard French was clerk of the church for several years and was then ordained to the ministry. (For further notice of Rev. Richard French, see history of Ephesus Church..

BEATTYVILLE CHURCH—1861.

Beattyville Church, located at Beattyville, Kentucky, was constituted on July 15, 1861, twelve members entering into the organization. The church covenant, in part, is as follows: "Having been, we trust, brought by Divine Grace to embrace the Lord Jesus Christ, and to give ourselves wholly to Him, we do solemnly and joyfully covenant with each other to walk together in Him with brotherly love, &c." * * * There are twenty-two articles in the rules of decorum, the nineteenth of which reads as follows: "That the names Regular and Separate be buried in oblivion and henceforth we be known as the United Baptist Church of Beattyville, Kentucky." The following twelve names were signed to the church covenant: Decatur Beatty, Patience Beatty, Ann F. Beatty, Rhoda Beatty, T. F. Gray, Samuel Houndshell, Elizabeth Houndshell, Sarah A. Hall, Martisia Cole, Hiram Mahatha, Malinda Thompson and America C. Hunter. In August, 1861, James Jesse was chosen deacon and Decatur Beatty clerk.

It appears from the records that Elder S. V. Potts was their first pastor, and was followed by Elder John Ward, who served them from August, 1862 until October, 1863, when Elder S. V. Potts again became their pastor. After serving them one year Elder Potts was excused from the pastoral care of the church, "owing to the condition of affairs" (presumably the Civil War). In November, 1864, Elder J. J. Edwards accepted the care of the church, remaining with them until October, 1866. In May, 1866, B. W. Cole was ordained as deacon.

Elder Harvey Hall accepted the pastorate in April, 1867. In March, 1870, the church requested the General Board of the Association of Baptists, at Louisville, to furnish a horse for Brother I. C. Williams, so that he might continue his

**BEATTYVILLE BAPTIST CHURCH**

missionary work in the mountains, he having lost his two horses. It appears from the records that Elder E. H. Brookshire served them as pastor for a few months in 1870. There are no recorded proceedings of the church from October, 1870 until August, 1872, when a motion was made and seconded that letters be granted to all members who may desire to go to Rock Spring Church. This is the last

entry in the records of Beattyville Church until its reorganization on June 30, 1888, with the following eight members: John H. Beatty, Patience Beatty, W. B. Cole, R. H. Davis, Alfred York, Samuel Lutes, Charles A. Quillen and Rhoda E. Davis. At this meeting R. H. Davis was elected clerk. The congregation also appointed a committee to raise funds for the erection of a house of worship. In August, 1888, messengers were appointed to the Booneville Association. For some reason a house of worship was not erected at this time. After August, 1888, there are no further records of this congregation until June 19, 1893, when the church was again reorganized by the election of deacons and a clerk. On November 2, 1893, the congregation arranged to hold church services in the store house of H. A. Beatty, and on that date Elder G. B. Thacker became their pastor. On November 26, 1893, deacons and trustees were elected.

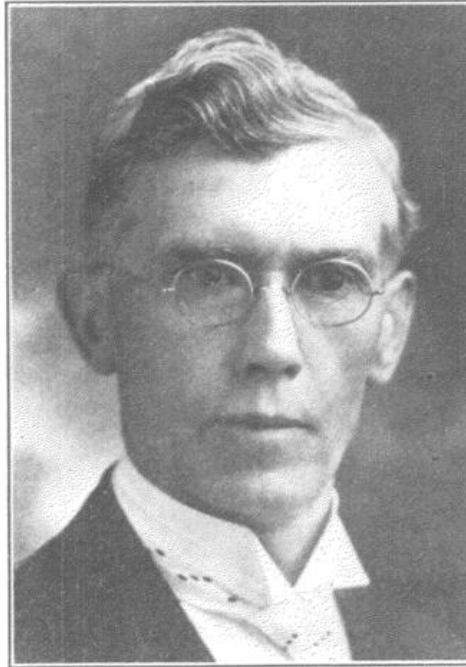
A series of meetings were held in 1894, which resulted in forty-six additions by experience and baptism, fourteen by letter, and thirty by restoration. The same year they revised their church roll by excluding five and erasing fifty-three, leaving a membership of ninety. The Church was received into Boone's Creek Association this same year, having previously been a member of Booneville Association. After having been received into Boone's Creek Association, they requested that the said Association co-operate with the Baptist State Board in assisting them to build a house of worship at Beattyville, to cost about \$1,500. From this date there is but one more record of the proceedings of the church until April 4, 1896, when they met for the first time in their new church building, at which meeting Elder George Kincaid was called as supply pastor for awhile. Later in the year Elder T. T. Martin was sent out as a State Missionary in that section of the state by the Baptist State Board of Kentucky, with the understanding that he was to give part of his time to the Beattyville Church, the church to supplement his salary to the extent of \$150.00 per year.

On April 15, 1897, the church appointed a committee to take up the matter of having a Baptist school located at Beattyville, but the idea was finally abandoned, since they were unable to obtain the necessary financial aid. However, at the last session of Boone's Creek Association, in September, 1922, Rev. J. W. Mahan, pastor of Beattyville Church, stated that he had good reasons for believing that certain men of means were considering contributing largely towards securing a Baptist School at Beattyville and he suggested that the Association appoint a committee to look into the matter. Upon a motion to that effect, the moderator appointed Rev. J. W. Mahan, Rev. J. T. Turpin and J. B. Conkwright. Brother Conkwright declined to accept the appointment, and Judge J. M. Stevenson was appointed in his place. We understand that the prospects for this long wished for Baptist School at Beattyville are very encouraging.

The last entry in the church record book is for the year 1897, the subsequent records having been misplaced, so that the remainder of this sketch is compiled from personal knowledge and the Association records. Beattyville is still a missionary point, being assisted by the State Board and Boone's Creek Association. For years this church only had preaching once or twice a month, but they now have preaching three Sundays in each month. Since 1894, they have reported to Boone's Creek Association and sent messengers every year, with the exception of

the years 1898, 1900, 1901, 1903. After Elder T. T. Martin resigned as pastor, Elder J. S. Cheavens became their pastor. In 1899, we find that Elder S. E. Whippley was pastor and George Kincaid clerk. In 1902, Brother J. N. Conkwright, moderator of Boone's Creek Association, was supply pastor and F. A. Lyons was again chosen clerk, he having been clerk several years previously.

In 1904, Elder R. L. Baker was pastor and Hargis Jones clerk. This is the first year the church reported having a Sunday School. Elder C. T. Brookshire was pastor in 1905, and they reported to the Boone's Creek Association a membership of ninety-two. They have never reported as large a membership since that time, and at the present time they have a membership of only fifty-eight. In 1907,



REV. J. W. MAHAN

Elder J. G. Parson became pastor, and R. B. Jones was elected clerk, serving the church until 1918. In 1910, Elder Malcolm Taylor was pastor. In the year 1911, Brother J. I. Wills entered the field as their under-shepherd, preaching only once a month at Beattyville, but also serving as pastor at two or three county churches. This was the last pastorate of Brother Wills, as he was compelled to resign on account of his advanced age and ill health. He was too feeble to attend the Association in 1920. He died on September 13, 1920, while the Association was in session at Corinth Church. Word having been received that our friend and brother had passed to his reward, the business of the Association was suspended for fifteen minutes, while several of the brethren paid loving tribute to the life

and memory of Brother Wills. For resolutions by the Association to the memory of Brother Wills see history of Allansville Church and Association minutes for 1920.

In 1918, T. H. Jones was chosen clerk. In the year 1920, Rev. J. W. Mahan became their under-shepherd. Brother Mahan is an excellent preacher and splendid pastor, and for the past three years he has served them with zeal and fidelity, and is making a wonderful effort to place the church on a self-supporting basis. They have preaching three Sundays in each month and have a fine Sunday School, with an enrollment of one hundred and sixteen. The quota for the Beattyville Church was \$500.00 for the Seventy-five Million Campaign.

BETHEL CHURCH—1868.

Bethel Church, of Estill County, Kentucky, was located about six miles north of Irvine, and was constituted in 1868. It was received into Boone's Creek Association the same year, at which time she reported a membership of twenty, and her messengers were George Gravitt, W. Tyre, W. Jones and H. Ware. Elder Elias Brookshire was her first pastor. In 1870, Elder W. T. Tyre was a messenger to the Association, and we presume that he was their pastor at that time. The last year that this church reported to the Association was in 1881, when she had a membership of fifty-four and Elder Shelby Todd was their pastor. The minutes of Boone's Creek Association for 1882 state that Bethel Church having disbanded, on motion, she was dropped from the list of churches of this Association.

MT. STERLING CHURCH—1870.

It may be interesting to know that before the present Baptist church at Mt. Sterling was organized, there was constituted, in the year 1798, a church which united with South Elkhorn Association in the same year, and reported a membership of thirty-nine. Elder David Barrow, who had just arrived in Kentucky from Virginia, became pastor of this church in the same year that it was constituted. (See Lulbegrud Church). It remained in the South Elkhorn Association until 1804, when it united with North District Association, reporting a membership of sixty-one, the messengers being Elder David Barrow, Jacob Coons and William Smith. Owing to his views on the slavery question Elder David Barrow was expelled from North District Association in 1806, and at the same time the Association appointed a committee to deal with Brother Barrow in the church at Mt. Sterling, of which he was a member. But at the next annual session of the Association in 1807, that body reversed its action against Brother Barrow, no doubt regretting that she had acted so rashly the previous year.

Though Mt. Sterling Church had not reported to the North District Association, either by letter or messengers, since 1806, yet we find in the records of that Association for the year 1808 the following entry: "The Association withdraws from the church at Mt. Sterling for denying to the members of the churches which compose the Association the privilege to commemorate with said church the

death of our Lord." After the unwise expulsion of Brother Barrow from North District Association, Mt. Sterling Church followed Brother Barrow into a fraternity of emancipationists, remaining with that body until the death of Elder Barrow in 1819, when the emancipation society ceased to exist.

In 1823, Mt. Sterling Church was again received into North District Association, at which time she reported a membership of twenty-three, her messengers being Benjamin Davis and Enoch Smith. About this time Elder "Raccoon" John Smith became her pastor. The church reported every year to the Association until the year 1829, at which time she had a membership of one hundred and fifty-five. In that year, when the separation occurred between the Baptists and Reformers, Mt. Sterling Church lost her identity as a Baptist church, as a result of having taken her stand with the followers of Alexander Campbell.

As far as we know, there were no further efforts to constitute a Baptist church at Mt. Sterling until 1870, when the present church was constituted. Inasmuch as this church only affiliated with Boone's Creek Association for two years, in 1918 and 1919, the writer has not attempted to give a full history of this church, but merely covers the first two years of her existence and the two years during which she was a member of Boone's Creek Association.

The church records state that "pursuant to an invitation from the brethren at Mt. Sterling, Montgomery County, Kentucky, a council, composed of Revs. I. W. Boone, G. T. Bagby, C. Keys, W. B. Arvin, T. I. Wills and J. Pike Powers, and Brethren Sanford Allen, H. I. Baird, F. L. Bosworth, Doc Richart, N. B. Tipton, R. Garnett and Nimrod Wilkerson, met this day, February 9th, 1870, to take into consideration the propriety of constituting a Baptist church in the aforesaid place. The council was organized by electing Rev. George T. Bagby moderator and J. Pike Powers secretary. After devotional exercises, the letters of those proposing to enter into the organization were called for and the following eight persons presented letters, viz: L. B. Lancaster, Mrs. S. E. Lancaster, Benjamin P. Drake, Mrs. Virginia Chenault, Mrs. F. Powers, Mrs. C. C. Thornsby, Mrs. N. Bridgeforth and William D. Lancaster. The Articles of Faith and Church Covenant were then read, and the above named brethren and sisters were recognized as a church."

Elder J. Pike Powers was chosen as their first pastor, in March, 1870, and B. P. Drake church clerk. A committee was appointed in the following May to solicit subscriptions for building a house of worship. In June, 1871, a contract was let for the erection of a brick building for a house of worship. The house was completed and dedicated to the worship of God in the following December, the dedicatory sermon being delivered by Rev. Henry McDonald, in February, 1872. B. P. Drake resigned the clerkship and was succeeded by Felix L. Bosworth. On July 28, 1918, the church by a vote of sixteen to three, decided to request of Bracken Association a letter of dismissal to unite with Boone's Creek Association, and according to the records of Boone's Creek Association, Mt. Sterling Church was received into that Association at the annual session of 1918, at which time the church reported that Rev. J. S. Wilson was pastor, and W. R. Thompson church clerk.

The deacons were J. W. Hedden, Sr., W. T. Tyler, John H. Blunt, W. R. Thompson, Tandy Chenault, Grover Anderson, Jack Graves, Cecil Green and J. W. Hedden, Jr.

Rev. R. C. Goldsmith accepted the pastorate in September, 1919, and he was succeeded by Rev. Olus Hamilton, who is their present pastor. W. R. Thompson resigned the clerkship in June 1919, and was succeeded by W. R. Thompson, Jr., as clerk, and Miss Anise Hunt, assistant clerk. W. R. Thompson, Jr., was succeeded in the clerkship by H. A. Babb, who is the present clerk. At the annual session of Boone's Creek Association in 1920, Mt. Sterling Church requested a letter of dismissal, to return to Bracken Association, which was granted. At this session of the Bracken Association she reported a membership of one hundred and ninety-two, and a Sunday-school enrollment of two hundred, with church property valued at \$60,000. Her quota of the \$75,000,000 Campaign was \$20,000.

J. W. Hedden, Sr., is the present moderator of the church. Mrs. Nannie Bridgeforth, is the only constituent member of the congregation of 1870, now living; she is eighty-four years old, and while she loves her church, is too feeble to attend worship. During her existence as a church, the First Baptist Church of Mt. Sterling has been served by thirteen pastors, as follows:

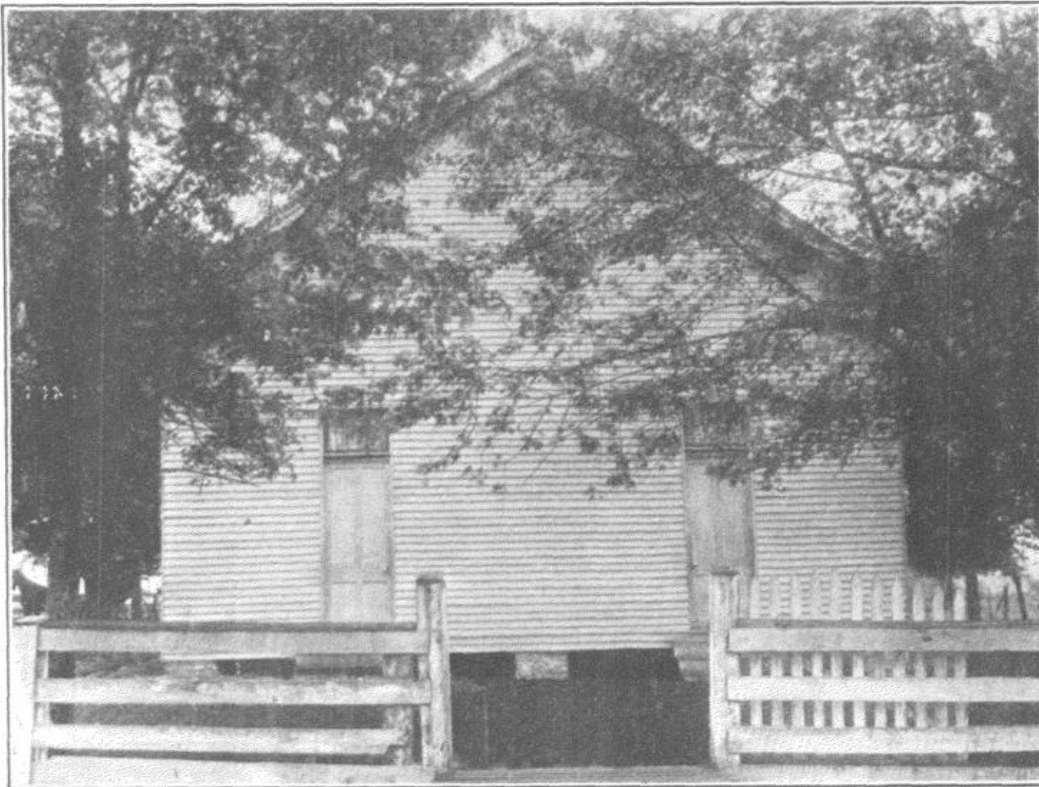
J. Pike Powers, Green Clay Smith, J. Morgan Wells, D. W. Gwin, E. M. Bomar, Everett Gill, W. J. Bolin, T. Benton Hill, G. Kinnard, James R. Hobbs, J. S. Wilson, R. C. Goldsmith, and Olus Hamilton, the present pastor.

KIDDVILLE CHURCH—1870.

Kiddville Church is located at Kiddville, Clark County, Kentucky, which is at the northeast corner of one of the most historic spots in all Kentucky, namely, Indian Old Fields. Miss Bessie Taul Conkwright prepared and read before the Clark County Historical Society, in 1922, an interesting paper, which we quote in part, as follows:

"Indian Old Fields was the only bona fide Indian settlement within what is now Kentucky, the commercial center and capital of the "Kentakee" known to Indians and traders, and it was this village, Eskippakithiki, and its surrounding fertile and level land which gave our state its name. Many controversies have arisen as to the origin of the name Kentucky, but the weight of the evidence seems to prove that it came from 'Kentakee,' the Iroquois word for meadow land. The site of Indian Fields is in a valley of peculiar formation in the eastern part of Clark County. Pioneers believed the site was an old lake bed; it consists of about 3,600 acres of level land. Lulbegrud and Upper Howard's Creeks drain the valley, which at one time was covered by a forest. The capital of the Indian settlement was the town of Eskippakithiki and at one time it was a town of considerable size. All roads led to Eskippakithiki; one came south from Shanoah, the Shawnee town opposite the mouth of the Scioto, and went on to Georgia; another went to Big Bone Lick, forking there to Louisville and Shanoah; one led to Big Sandy and Ohio. This commercial capital was the meeting place of the Northern and Southern Indians, and the rendezvous of traders and purchasers.

Remains of the old fort still exist in the Goff mound and circle, situated on a high bluff overlooking Upper Howard's Creek, near the Iron Works pike. The circle is the remains of the old palisades surrounding the town. They enclosed an oblong square about 200 yards by 180. Sharpened palisades, charred, have been plowed up repeatedly in this vicinity, showing that the town was burned by hostile bands of Shawnese when they deserted it. From the time of its final abandonment, Eskippakithiki was visited occasionally by wandering bands of Shawnese and traders. John Finley, a trader and peddler, was captured by the



KIDDVILLE CHURCH

Indians in 1752 at Lower Blue Licks and taken to their old town at Indian Old Fields and held captive for several months. Boone and Stewart, while hunting near Indian Fields in 1769, were captured by the Indians. Sometime later, Thomas Goff, with Daniel Boone and others, visited Indian Fields, coming from Boonesborough. The Goffs sometime afterwards became owners of much of the land at Indian Fields, part of which is still in possession of the Goff descendants.

Of the Shawnese who lived at Eskippakithiki was the Chief Black Hoof, the only Shawnese of that band who ever became famous. He claimed to have been born there and followed the band in all its wanderings. He was the predecessor of

Tecumseh, and notes of his life, taken by an Indian land agent, have been preserved. There is an interesting story of how he saved the life of a Kentucky soldier, Alvin Beall, at the Battle of the River Raisin, when the Clark County soldier was about to be made run the gauntlet after he had been taken prisoner by the Shawnese. It is said that Black Hoof, hearing that the captive was from Indian

Fields, stepped up and claimed the white man as his son and thus saved him. The grateful Beall invited the chief to visit him after the war.



CATAHECASSA, or BLACK HOOF.

(Shawnese chief, from picture owned by the Polytechnic Society of Kentucky).

In 1815, claiming to be one hundred years old, Black Hoof came walking from the North of Ohio to Indian Fields. He identified its landmarks and related its history, spending some weeks visiting his old hunting ground and telling the story of his life to interested listeners. If he gave his age correctly, Eskipakithiki was settled before 1724.

Among the early settlers about Indian Fields were the Goff, Combs, Hisle, Wadkins, Landrum, Humstead and Calmes families. The descendants of the Goffs and Hisles still own some of the lands of the Indian Old Fields. General Marquis Calmes, a Revolutionary hero, made a patent at Indian Fields for three thousand acres, including Oil Springs. While making a survey of his patent he met an Indian in the woods, both were frightened

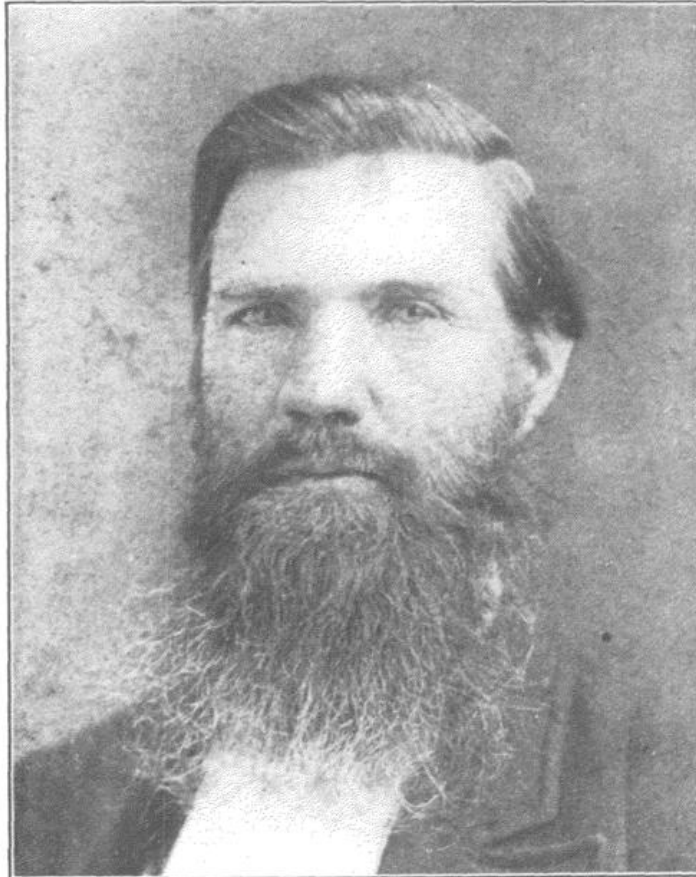
and fled in opposite directions. It is said that this was the last Indian seen at Indian Old Fields.

The first house built by white men at Indian Old Fields was a block house, erected at Jennings' Spring on the farm recently owned by A. B. Hampton. The names of those who built it are now unknown, but tradition says that they were soon captured and beheaded by the Indians.

In 1775, Marquis Calmes raised a crop of corn on the site of the old Indian town.

Ninety-five years after Calmes had raised his first crop of corn, in June 1870, a band of Baptists gathered within sight of the old town and constituted Kiddville Baptist Church, with thirty-five members. Dr. L. B. Woolfolk delivered the charge to the church. All the records of this church prior to 1906 are either misplaced or lost, so that we were compelled to prepare this sketch from the minutes of Boone's Creek Association and the few records that have been preserved. We have been able to discover the names of only three of the thirty-five constituent members, these being Dr. J. T. Wilkerson, C. C. Eastin and C. Maston. All three of them were faithful members and ready at all times to do whatever they could toward the advancement of the church. Dr. Wilkerson was the senior deacon of the church.

Elder W. Arvin was chosen the first pastor, in June, 1870, and served for eight months. He was succeeded by Rev. T. I. Wills, in April, 1871, who served until the following November, when he contracted his last illness. (See Ephesus Church). Rev. J. C. Wray accepted the pastorate in June, 1872, but served for only a short period. Rev. J. Pike Powers became their under-shepherd in June,



DR. J. T. WILKERSON,

Born October —, 1828; Died October 19, 1890.

A deacon and one of the constituent members of Kiddville Church.

1873, and served with wonderful zeal for a continuous period of eight years. At the time Brother Powers became their pastor, they had no house of worship. He surveyed the surroundings and immediately brought to bear his executive and financial abilities, the outcome of which was a comfortable house of worship, completed in 1876, and dedicated to the service of the living God free from incumbrance.

Brother Powers was succeeded in the pastorate by Rev. J. Dallas Simmons, in July, 1881. He labored with unabated zeal, in season and out of season, until May, 1883, when he resigned. Rev. J. R. Barbee became their pastor in June, 1884, and served them for one year. Rev. J. Dallas Simmons again accepted the pastorate in August, 1885, this time serving for two years. The first statistical tables of Boone's Creek Association appear in the year 1876, from which we find that F. Hensley was church clerk. We know that Rev. Richard French accepted the pastorate in 1894, and gave six years of loving, faithful service to this people (See Ephesus Church). He was again called to the pastorate in 1908, and served two years.

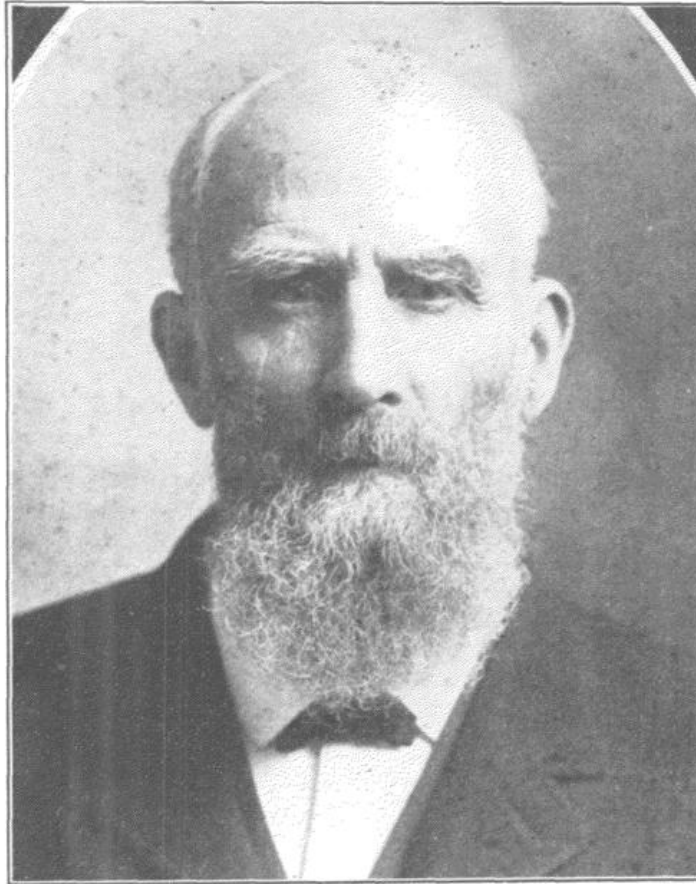
The following obituary notice of one of the constituent members of this church, Brother C. C. Eastin, which was written by his pastor, Rev. George Varden, appears in the minutes of Boone's Creek Association for the year 1893: "Christopher Columbus Eastin was called home on March 21, 1893, in the sixty-fifth year of his age. He was one of the constituent members of Kiddville Church, and after the death of Dr. Wilkerson became its senior deacon. Naturally sensitive, timid and unobtrusive, he was not born to be a leader; but mightily did he strive to overcome these natural traits in order that he might use the office of a deacon and obtain boldness in the faith of Jesus Christ. His ear was ever inclined to duty's call, and promptly and joyfully he obeyed her voice. To the church he was at times recklessly liberal. More than once have I said to him, 'Brother Eastin, you ought not to give so much.' Never had a pastor a more helpful deacon than C. C. Eastin. Long will his sweet fragrance of simple piety and uniform consecration linger in the atmosphere of 'the little church at Kiddville.'"

From the few records of this church that have been preserved, which begin with January, 1906, we learn that Brother O. P. Bush was pastor at that time, and C. W. Boone was church clerk, and they had a membership of fifty-eight. In March, 1906, L. M. Hardy was chosen clerk, C. W. Boone having resigned. Brethren T. E. Eastin and W. Z. Eubank were ordained deacons. In April, 1906 the church voted that after that date no member of the church shall manufacture, sell or use excessively intoxicants and a violation of this ordinance shall subject the offender to expulsion from the church. In November 1906 the church agreed to revise the church book. In July, 1907, a series of meetings were held and five were received by experience and baptism.

Cecil Daniel was chosen clerk in 1910, and is at present acting in that capacity. In May, 1912, Clifton Daniel was ordained deacon. Rev. O. J. Stiggers was supply from November, 1912 until November, 1913, at which time he accepted the pastorate and served the church until January, 1915, when Rev. E. M. Foster was called and he remained with them until June, 1917. In the following August, Rev. E. V. May became their leader, remaining until July, 1919. He was succeeded by Rev. H. B. Duncan, in September, 1919, after which time there are no further records until May, 1921, when Rev. Duncan resigned the care of the church.

C. W. Boone was a great grandson of Squire Boone, the first Baptist preacher ever on Kentucky soil. C. W. Boone united by experience with Providence Church (at the Old Stone Meeting House on Lower Howard's Creek), in 1861, and was or-

dained a deacon by that church in 1862. In the year 1869, he was one of a committee to solicit subscriptions for the erection of a new church building for Providence Church. Soon after the new building was erected Brother Boone moved to Kiddville, and for the remainder of his life he was deeply interested in the welfare of the church at that place. He was superintendent of the Sunday School at this church for many years. Early in life he became possessed with an



C. W. BOONE,

Born June 21, 1833, Died August 22, 1921.

intense desire to obtain an education, and eagerly seized all opportunities that presented themselves to add to his store of knowledge. His success as an educator has never been surpassed by any man in Clark County, he having taught for fifty years in that county. In his long experience in public life he always impressed his pupils that the fear and love of God was the beginning of wisdom and knowledge.

Rev. F. B. Pierson became pastor of Kiddville Church in June, 1921, and served them until January, 1923. (See Ephesus Church). The church has at present a membership of one hundred and fourteen, with a Sunday School enrollment of eighty-two, with Brother Stanley Clay as superintendent.

The quota of Kiddville Church in the Seventy-five Million Campaign was \$3,800.00.

In May, 1923, the church extended a call to Rev. Linville Jones, and he is their present pastor, and also has the care of Ephesus Church. The Kiddville Church has entertained five annual sessions of Boone's Creek Association, in the following years: 1871, 1880, 1894, 1904, 1916.

During the fifty-three years existence as a church, Kiddville Church has been served, according to the records of Boone's Creek Association, by eighteen pastors and eleven clerks.

Pastors.—(Year indicates beginning of pastorate) W. B. Arvin, 1870; T. I. Wills, 1871; J. C. Wray, 1872; J. Pike Powers, 1873; J. Dallas Simmons, 1881 and 1885; J. R. Barbee, 1884; J. C. Holmes, 1888; George Vardon, 1892; Richard French, 1894 and 1908; O. P. Bush, 1905; J. F. Johnson, 1907; Clarence Walker, 1911; O. J. Stiggers, 1913; E. W. Foster, 1914; E. V. May, 1917; H. B. Duncan, 1919; F. B. Pierson, 1921; Linville Jones, their present pastor, 1923.

Clerks.—(Year Indicates beginning of service) There is no record of any clerks previous to F. Hensley, 1876; James Hensley, 1878; C. W. Boone, 1883; Miss Ivanora Wilkerson, 1887; T. E. Eastin, 1891; J. P. Lowry, 1893; W. Z. Eubank, 1896; William Boone, 1899; C. W. Boone, (second term) 1900; L. M. Hardy, 1906; Cecil Daniel, 1910, the present clerk.

CORINTH CHURCH—1871.

Corinth Church is located in Clark County, Kentucky, twelve miles southeast of Winchester, on the waters of Upper Howard's Creek. The records of the first thirty-three years of this church were lost when the residence of the clerk, Brother Benjamin C. Fox, was destroyed by fire in 1904. Therefore, the first part of this sketch has been compiled from the annual minutes of the Boone's Creek Association and information furnished by Brother Benjamin C. Fox, who was the first clerk of this congregation, and is now the only surviving constituent member. He served this church faithfully as clerk for thirty-eight years, during two different periods, and is at present the chairman of the Executive Board of Boone's Creek Association.

We find that the first preaching at this place was a series of meetings held in October, 1871, by that old veteran of the Cross, Elder Smith V. Potts, assisted by Elder E. H. Brookshire, the results of which were ten by experience and baptism, who, together with five others, signed a church covenant, agreeing to constitute a church on the truths of the Gospel as laid down in the Old and New Testament. By request, a council was called in December, 1871, and after singing and prayer, they entered into the organization by selecting Brother John N. Conkright moderator and Brother Frank S. Allan clerk of the meeting. The charge to

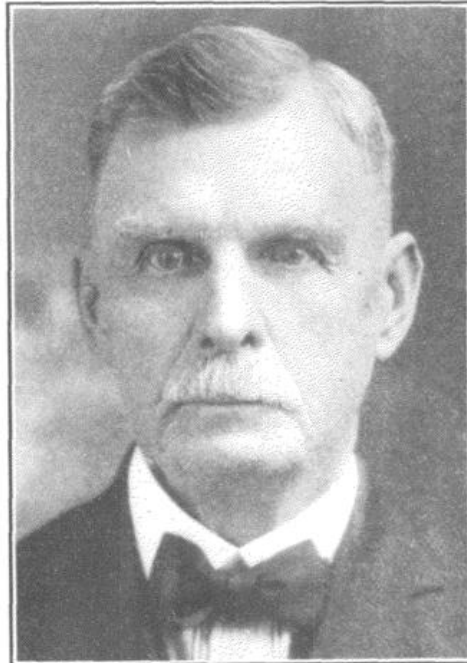
the church was delivered by Elder N. B. Johnson, prayer by Elder Smith V. Potts. Brothers J. H. Lawrence and Allen N. Bush were chosen and ordained deacons. Benjamin C. Fox was elected clerk, and Jesse Powell and James A. Fox trustees, who purchased an interest in a two story building owned by the Masonic Lodge, which building is still owned jointly by the church and the Masonic Lodge, the church using the lower room and the Lodge the upper room.

Elder Smith V. Potts served them as pastor for six years, laboring faithfully for the upbuilding of the church and the implanting in this vicinity of the doctrines believed and taught by the United Baptists. He was succeeded by Elder Shelby Todd, who served them for two years. In June, 1880, Elder Ambrose D. Rash accepted the call of the church, and served with great earnestness and zeal for three years, at the end of which time Elder Smith V. Potts again accepted the pastorate and remained with them for one year. In July, 1885, Elder John I. Wills became their under-shepherd, remaining about five years, when Elder J. A. Lee accepted a call, sometime in 1891, serving them for one year. In 1892, Elder Z. W. Pigg became their pastor and served them with fidelity until 1896, when Elder Richard French began his labors with them, and was their pastor for two years. Elder E. L. Atwood accepted a call in 1900, remaining about one year. Elder Pleasant J. Conkwright became their under-shepherd in 1902, leaving them sometime in 1903, when Elder R. L. Brandenburg accepted the care of the church in 1904, and we find him pastor in January, 1905, and Benjamin C. Fox clerk, at which time the church records begin.

At this time they had a church membership of one hundred and seventy-eight, and a Sunday School of thirty-five. In January, 1905, the church appointed the deacons to see a brother for committing the sin of having a dance at his home. In December, 1905, Elder R. L. Brandenburg resigned as pastor and the church was without regular preaching for one year, when in January, 1906, Elder Z. W. Pigg was again chosen as pastor, serving them for one year, when Elder J. F. Johnson became pastor, in January, 1907, also serving for about one year. In May, 1907, Brother Bluford Fox offered his resignation as deacon, which was accepted. In June, 1908, a call was extended to Elder C. D. Stevens, but he declined to accept. In April, 1909, the deacons and the clerk were ordered to revise the church roll. In December, 1908, Elder James T. Turpin accepted a call as their under-shepherd, and served them with zeal and fidelity for six years. In November, 1909, the church passed resolutions of sympathy and love for their pastor upon the loss of his daughter, Miss Gladys Turpin, who was a member of Corinth Church.

In June, 1911, the church voted to hold a series of meetings in the following August, and to request Elder Petree to assist their pastor. In November, 1914, the church appointed the deacons and the clerk to draft a church covenant, to be read at the next meeting, as the old covenant had been destroyed when the clerk, Brother Benjamin C. Fox, lost his dwelling by fire on September 30, 1914. This was the second time within ten years that Brother Fox suffered the loss of his dwelling by fire. In December, 1914, the church went into the call of a pastor, but the vote not being unanimous, the moderator declared the election void and the meeting adjourned.

Elder W. S. Taylor accepted the pastorate in July, 1916, serving them until December, 1917. In May, 1918, a committee was appointed to secure a preacher to assist the pastor in a series of meetings to be held during the following August. The records do not show just when Elder Nelson Crull was called to the pastorate, but we find him serving in that capacity in August, 1918, and he remained with them until January, 1920. In July, 1919, the church agreed to adopt what is known as the budget system, and voted to raise \$300.00 for the budget. In October, 1920, Brothers J. D. Reeves and Bluford T. Fox offered their resignations as deacons, and the following month Brothers William Crow and W. M. Henderson were ordained as deacons. In December, 1920, Elder S. A. Taylor accepted the care



B. C. FOX.

The only living constituent member of Corinth Church.

of the church and remained as pastor until March, 1923. In April, 1922, Brother Price Watts was ordained as deacon. This is the last entry in the church record book at the time of examination in April, 1923.

In addition to Brother Benjamin C. Fox, who served the church as clerk for such a long period, the following have also been clerks of this congregation: Jonas R. Bush, Hiram Reeves, B. C. Kimbell, Wilbert Berryman and the present clerk, Mrs. Carrie Rupard, who has been serving them faithfully since October, 1921.

The quota of Corinth Church for the Seventy-five Million Campaign was \$2,400.00.

Corinth Church was received into the Boone's Creek Association in 1872, and has entertained five annual sessions of that body in the following years: 1879, 1889, 1899, 1908, and 1920. Among those most prominent in the early history of this church were the Fox, Bush and Tuttle families. At present, 1923, her membership is one hundred and forty, with an average attendance in the Sunday School of forty.

MACEDONIA CHURCH—1872.

Macedonia Church is located near Levee, Montgomery County, Kentucky. This church has not reported either by letter or messengers to Boone's Creek Association but once in the last twenty years, and that was in the year 1909, when Rev. J. T. Turpin, under the directions of the Association was a supply pastor, at which time she reported a membership of 71, and L. B. Heflin was church clerk. We could find no church records, but in the minutes of Boone's Creek Association for 1893 there is a brief history of this church, given by W. E. Heflin, who was a member of the congregation at that time and it is as follows:

"Macedonia Church was organized August, 1872, with twenty-one members. Wm. T. Tyree led the organization, and was assisted by representatives from Salem and Providence churches. On motion Bro. James Edwards, from Estill County was elected moderator, and John Baker secretary. The brethren from sister churches formed themselves by request as to council to assist in the organization of the church at Macedonia. On motion the articles of faith were read and adopted, and the church covenant was presented and read by Bro. Elias Brookshire. On Motion the rules of decorum from the church were read and adopted. Then the council from the sister churches recognized this body as a regular organized church, after which Rev. S. V. Potts preached a sermon. Then there was nothing more done until on February, 1873; the church met at Olive Chapel to transact business. On motion S. V. Potts was elected moderator, and Elihu Eversole was elected permanent clerk. On motion the church went into a call for a pastor, which resulted in Rev. Wm. T. Tyree as pastor for the year 1873. Elijah Steward and James White were chosen deacons. Tyree preached one year; then the church called Rev. S. V. Potts, who served the church as pastor eighteen months, then resigned. On motion the church called Rev. _____ Hicks as pastor. He served but a short time, and then the church called Rev. Shelby Todd, who served as pastor eighteen months and resigned. The church then called Rev. B. N. Ensor, who served as pastor six months. We were then without a pastor until August, 1882, when B. S. Burgher took charge of the church and reorganized; and James Clark, G. P. Douglass, Elihu Eversole, Garrett Phillips and R. C. Riddell were appointed as a committee to raise money to build a house of worship. James Clark, G. P. Douglass and R. C. Riddell were also considered as their finance committee. The money (or part thereof) was raised; the house was built on a lot donated by Harvey Phillips, at the cost of \$66. In December, 1883, we began a series of meetings. B. S. Burgher was assisted by T. L. Lawson which resulted in six additions to the church. On the fifth Sunday in May, 1884, Rev. J. M. Wells, from Mt. Sterling, preached the dedicatory sermon.

In September, following, the church was received into the Boone's Creek Association, which met at Ephesus. In June, 1884, the church went into a call, which resulted in the call of Rev. T. L. Lawson. In July the pastor commenced a series of meetings, assisted by J. I. Wills, which resulted in nineteen additions to the church. Rev. Lawson served the church but a short time, then resigned. Then on motion the church went into a call, which resulted in the call of J. I. Wills, who served the church as pastor until November, 1885. In August, 1885, we commenced a series of meetings; the pastor was assisted by Rev. N. Todd, which resulted in six additions to the church. In 1887 the church called Rev. B. S. Burgher, who served the church two years. In August, 1887, we commenced a series of meetings; the pastor was assisted by Rev. C. M. Riley, which resulted in twenty-two additions to the church. In 1889, the church called Rev. P. Hammons as pastor. We commenced a series of meetings in October; the pastor was assisted a part of the time by Rev. S. V. Potts, which resulted in a good meeting, but no additions to the church. Rev. Perry Hammons served as pastor two years, and then resigned. Then, in 1892, the church called Rev. B. S. Burgher as pastor, who served the church two months, and then resigned the care of the church. Then Z. W. Pigg preached for us for three months. In July, 1892, Revs. Z. W. Pigg and H. L. Watts held a series of meetings, which resulted in six additions to the church. In August, 1892, the church called Rev. H. L. Watts as pastor, who still has charge of the church. We have not had a protracted meeting since Watts has been our pastor, but have had two additions to the church. Our present membership is 71."

From the minutes of the Boone's Creek Association we find that Rev. B. S. Burgher was pastor in 1894-95, Rev. George Shepherd in 1896-97, and T. J. Douglas was church clerk for several years about this time. Rev. J. T. Turpin was pastor in 1901 and Rev. W. L. Shearer in 1902. It is understood that this church has had no regular pastor for years and affiliates with no association.

NINE CHURCHES—1872-75.

It is understood that the constitution of the following nine churches was largely due to Elder S. V. Potts, who was at that time doing missionary work in Boone's Creek Association. With one exception, all of them were in the poorer sections of Powell and Montgomery Counties, of Kentucky. We merely give the names and dates of constitution. Zion, 1872; Slate Valley, 1873; Snow Creek, 1874; New Salem, 1874; Friendship, 1874; Mt. Zion, 1874, North Fork or Red River, 1875; Spruce, 1875; Laurel Springs, of Menefee County, 1875.

These churches all united with Boone's Creek Association in the year of their constitution. Two of them never reported to the association again, some reported for two or three years, and none of them after 1879. Judging from the records of the Association, it seems to have been enthusiasm with lack of judgment, as is sometimes the case, which led to the constitution of these churches.

JEFFERSONVILLE CHURCH—1876.

Jeffersonville Church was located in Montgomery County, Kentucky. Rev. S. V. Potts was instrumental in gathering this church in the year 1876. The church united with Boone's Creek Association in the same year that it was constituted, reporting a membership of ninety-five. Rev. A. D. Rash was pastor from 1880 until 1883, and was succeeded by Rev. R. B. Ensor, and he was succeeded by Rev. J. I. Wills, who served during 1885-6, and then Elder R. N. Ensor again served them as pastor from 1887 until 1889. The church reported the last time to Boone's Creek Association in 1889. It is understood that this church has long since ceased to exist.

POWELL'S VALLEY CHURCH—1882.

Powell's Valley Church is located near Clay City, in Powell County, Kentucky. The records of this church having been either misplaced or lost, it was necessary to prepare this sketch from personal knowledge of the history of the church and information obtained from the minutes of Boone's Creek Association. Powell's Valley Church united with Boone's Creek Association at the first annual session after the church was constituted, which was in November, 1882. Nine members entered into the organization of the church, namely, James A. Fox and his wife, Mrs. Eva Fox; Judge Curtis Maston and his wife, Mrs. Nancy Maston; Benjamin Burgher and his wife, Mrs. Elizabeth Burgher, Miss Mollie E. Burgher and Rev. Shelby Todd.

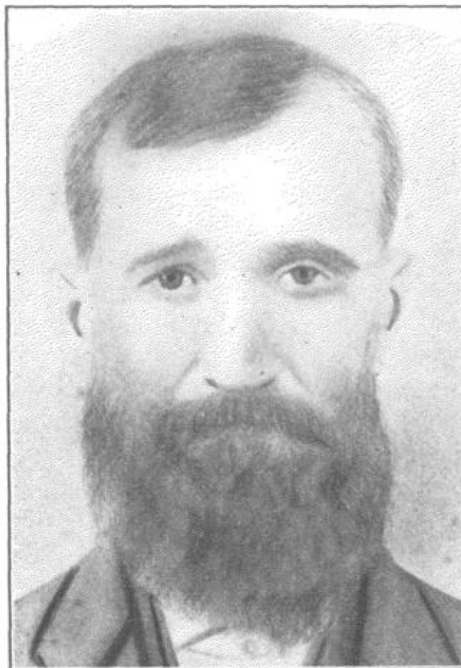
Rev. J. J. Edwards was instrumental in the organization of this church, and he was their first pastor. When the church called him, it was for a life-time pastorate. Rev. Edwards and the church were strongly opposed to frequent changes in the pastorate, claiming that they had seen the evil of so doing in other churches. He served them with zeal and faithfulness for eight years, when he became too feeble to attend the duties of the pastorate.

The congregation built a house of worship, without seeking financial aid from any other church, and when the house was dedicated on May 30, 1886, there was no debt against it, and therefore there was no collection on the day of dedication. Rev. J. Dallas Simmons preached the dedicatory sermon, from Ezekiel 8:15. James A. Fox was the first clerk, serving them faithfully for eight years.

During the forty-one years of her existence, Powell's Valley Church has been served by ten pastors. Rev. J. T. Turpin served them longer in the pastorate than any who administered unto her in that capacity. His first pastorate was for a period of thirteen years, and the second for a period of three years. Judging from the number of members received into the church by experience and baptism, as reported in their church letters to the annual sessions of Boone's Creek Association, Powell's Valley Church was more prosperous under the ministry of Brother J. T. Turpin than under any other pastor during their history. These records show that he began his labors first with the church in 1899, when the membership was ninety-two, and by the year 1907 the membership had grown to one hundred and eighty six. In the year 1908, Rev. Turpin held a series of meetings

which resulted in the addition of fifty-three by experience and baptism, and again in the following year a series of meetings increased the membership by thirty-five. After some revision in the church roll, the membership was two hundred and forty, the largest in the history of the church.

From the same records we learn that there were only four years, during the entire forty-one, that the church reported as not having a pastor. According to the minutes of the Association, the following is a list of the pastors who have served this church: (Year indicates beginning of pastorate). J. J. Edwards, 1882; Perry Hammond, 1889; Z. W. Pigg, 1892; H. L. Watts, 1893; Z. W. Pigg (second



REV. J. J. EDWARDS,
Born 1824; died about 1898.

pastorate), 1894; J. G. Parson, 1897; Thomas Hornsby, 1898; J. T. Turpin, 1899; J. I. Wills, 1913; P. N. Taylor, 1915; J. T. Turpin, (second pastorate), 1916; J. W. Richardson, 1921; P. N. Taylor (second pastorate), 1923.

Clerks.—This church has been served by thirteen clerks, as follows: (Year indicates beginning of service) J. A. Fox, 1883; James Potts, 1891; J. B. Kimball, 1892; William Baker, 1893; Miss Sallie Maston, 1896; T. L. Patton, 1899; Lewis Maston, 1900 (two terms); F. C. Button, 1901; Reuben Tipton, 1902; John Sewall, 1906; W. R. Burgher, 1908 (two terms); W. E. Barnes, 1909; S. A. Barnes, 1910; J. A. Sewall, their present clerk, 1912.

It is with regret that we note the diminishing strength of Powell's Valley Church, which only a few years ago was a large and influential church in that

community, having a membership of two hundred and forty, while at the present time it has only fifteen members.

Powell's Valley Church entertained three annual sessions of Boone's Creek Association, in the years 1891, 1901, and 1912.

The quota of this church in the Seventy-five Million Campaign was \$1,000.00.

In speaking of Rev. J. J. Edwards, Dr. Spencer (*History of Kentucky Baptists*) has the following to say about his remarkable success as a minister for Christ:

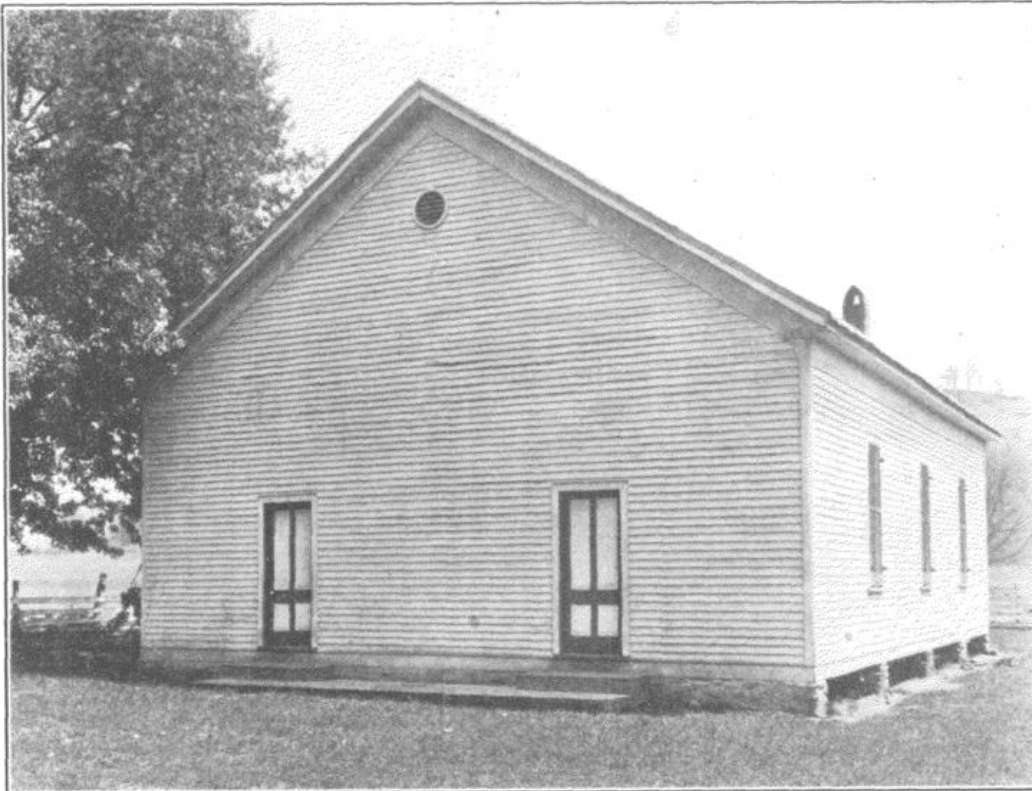
"He was born in Virginia, in 1824, and moved to Clay County, Kentucky, and later to Estill County, Kentucky. His habit was to preach three or four days in each week, and labor the remainder of the time on a farm. His wonderful success in winning souls to Christ began to attract attention beyond the mountainous region in which his labors were principally performed." In 1862, the Irvine Association, assisted by the State Board of Kentucky Baptists, employed him as a missionary in that section. The annual report of the General Association for 1864 has this to say of J. J. Edwards: "This faithful and laborious servant of Christ has a record of success during the last fifteen years that very few ministers of the Gospel can equal, having preached 3,270 sermons and made 1,000 exhortations, and received into the church 2,032 persons." In speaking of Brother Edwards in 1878, the General Association says: "He has traveled more miles (mostly on foot and horseback), preached more sermons, and baptized a greater number than any other missionary of the General Association of Kentucky. In 1880, his memoranda showed that he had baptized 5,673 persons, and gathered about thirty-five churches.

ALLANSVILLE CHURCH—1887.

Allansville Church is situated in Clark County, Kentucky, on Upper Howard's Creek, at the little village of Allansville, named in honor of Judge Frank S. Allan, who for several years was moderator of Boone's Creek Association. It was in this beautiful valley that one of the first settlements was made in Kentucky, for while Boone and others were building the fort at Boonesborough, a bold frontiersman by the name of Joseph Combs, in May, 1775, erected a cabin and raised a crop of corn. When the commissioners sent out by Virginia to settle land claims held their court at St. Asaphs, or Logan's Fort, on October 20, 1779, Joseph Combs was granted a preemption of one thousand acres, as shown by the following entry in the certificate book or records of the proceedings of this court:

"Joseph Combs this day claimed a right to a preemption One Thousand Acres of Land lying on Comb's since called Howard's Creek about eight M above Boonesborough on both sides of the Creek and about three or four M from the Mouth of it by improving the said land by building a Cabbin on the premises in the month of May 1775 Satisfactory proof being made to the Court they are of Opinion that the said Combs has a right to a preemption of One Thousand Acres including the said improvement and that a Certificate issue for the same."

One hundred and twelve years later, on November 7, 1887, there assembled at a spot not far from where the frontiersman had built his cabin, a number of Baptists for the purpose of constituting a Baptist church. Most of these were members of the Allan, Ecton, Haggard, Wills and Gravett families. There were a number of brethren present from the following churches: First Church of Winchester, Mt. Olive, Ephesus, Union City, Corinth and Salem. By request, these brethren formed themselves into a council and assisted in the organization of the

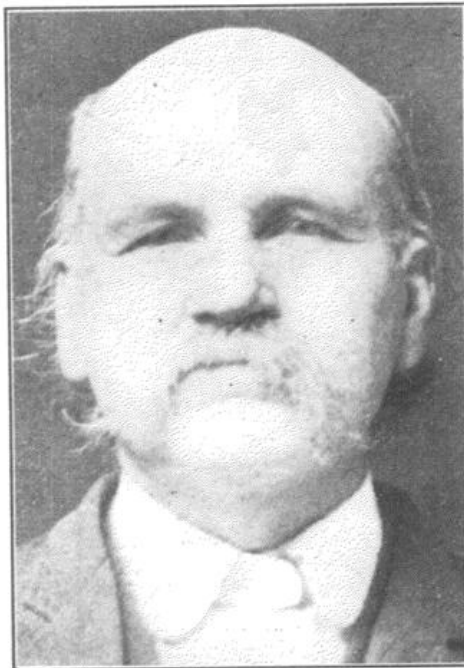


ALLANSVILLE CHURCH

church. Brother R. R. Perry was chosen moderator and James Allan clerk of the meeting. On motion, articles of faith were read and adopted. The church covenant was also read by Rev. J. Pike Powers, as well as rules of decorum, consisting of thirteen articles, and adopted by the twenty members who went into the organization. A motion being made and carried, the council from the sister churches recognized this body as a regularly organized church. Rev. J. Pike Powers preached an excellent sermon to a large congregation.

In December, 1887, the church met in the school house, and, after devotional services, on motion T. S. Allan was chosen moderator of this meeting, and T. I.

Wills permanent clerk of the church. At this meeting a unanimous call was extended to Elder John I. Wills to become their pastor. Woody Ecton and Daniel Rupard were appointed deacons. A committee was appointed to solicit funds to build a house of worship, consisting of J. L. Allan, James Haggard and T. I. Wills. The heirs of Judge Frank S. Allan donated a lot on which to build the house, and the money was soon raised and the house erected. In August, 1888, messengers were appointed to go to Boone's Creek Association and request admission into that body. The minutes of the Association show that this church was received into fellowship in 1888, and has affiliated ever since both by letter and messengers.



WILLIAM GRAVETT

Born February 5, 1846; died January 18, 1916.

One of the constituent members of Allansville Church.

A series of meetings was held by the pastor, assisted by Rev. E. H. Brookshire, in July, 1888, which resulted in fifteen additions to the membership of the church. At the close of this meeting, the church was dedicated to the Lord, Dr. William Stewart preaching the dedicatory sermon. In July, 1889, another series of meetings was held, the pastor being assisted by Rev. R. R. Noel, and there were thirty-two additions. In December, 1889, Brother T. I. Wills tendered his resignation as clerk, and W. M. Todd was elected clerk. In July, 1890, another series of meetings was held, Elder R. R. Noel again assisting the pastor, when forty were added to the church.

In March, 1891, the church extended Brother Wills a unanimous call for another year, but he would not accept the call unless the church would change the day of meeting, which they declined to do. The church then gave a unanimous call to Rev. Richard French, which he accepted. In regard to Brother Wills the records read as follows: Brother Wills made a good and faithful pastor for three years, and did a great deal of good for the Master in this community."

The minutes of Boone's Creek Association for the year 1920, have the following remarks to the memory of Brother Wills: "For many years he was a faithful missionary in this Association, and was a regular attendant at the annual sessions, and always brought helpful and hopeful reports from his work *** and was an earnest and faithful preacher of the Gospel.

Rev. Richard French entered the field in April, 1891, and remained their pastor until March, 1894. (See Ephesus Church.) In January, 1894, W. M. Todd resigned as clerk, and J. W. Tuttle was chosen to fill the vacancy. In April, 1894, Elder Z. W. Pigg accepted the pastorate and served them with zeal and devotion until 1896. In July, 1895, the church records in their minutes the death of Brother James L. Allan, with appropriate resolutions showing the high esteem in which he was held by the church.

In January, 1897, the church called as pastor a young man, Brother T. C. Ecton, although he had never been ordained. Allansville Church requested his ordination by the church of which he was a member. Brother Ecton accepted the call and served them for five years, with that zeal and love that has always been characteristic of him in all his pastorates. The writer heard Brother Ecton for the first time at the Association in 1901, when his text was "Enoch walked with God," and from the remarkable success that this good man has achieved in the ministry, it is evident that he, too, has walked with God. It was with great reluctance that Allansville Church accepted his resignation as pastor in February, 1902.

At the meeting in February, 1897, Allan Ecton was chosen clerk, J. W. Tuttle having resigned. In August, 1897, a series of meetings was held, and sixteen added to the church. In March, 1900, the church passed strong resolutions in regard to church discipline and the enforcement of same, calling upon each member to aid in carrying them out. On May 12, 1901, at the request of Providence Church, Estill County, the Allansville Church voted for the ordination of one of her members, Brother Walker Shearer, to the preaching of the Gospel. In February, 1902, W. C. Todd again became clerk, Allen Ecton having resigned.

On March 18, 1902, resolutions were adopted and ordered inserted in the records, in regard to the love and esteem in which Brother J. W. Tuttle was held by the congregation, he having been called to his heavenly home. In March, 1902, Rev. J. I. Wills again became their under-shepherd, and served them until January, 1904. In September, 1903, the pastor, assisted by Rev. Woolfolk, held a successful series of meeting, which resulted in much good and thirty-two additions to the church. In December, 1903, the church voted not to grant any more letters of dismissal to members unless in good fellowship and not in debt to the church.

Rev. W. L. Shearer accepted the pastorate in March, 1904, and served about one year. J. E. Brandenburg was chosen clerk in December, 1904. In April, 1905, Rev. Richard French again accepted the call to become their pastor, and remained with them until October, 1907. On April 21, 1906, the church book was revised and a membership of two hundred and thirty reported. In March, 1908, Rev. Elmer Lucas was called and accepted, serving them until January, 1910. Rev. J. T. Turpin became their under-shepherd in January, 1910, and served them seven years. In August, 1915, Brother Turpin held a series of meetings, when fifteen were added to the church.



REV. I. W. MANLY.

After Brother Turpin's resignation in January, 1917, the church was without a pastor until July, of the same year, when Rev. Elmo Royalty accepted the care of the church, but he remained only a few months. It was in July, 1917, that J. E. Brandenburg resigned as clerk, after thirteen years of faithful service in that capacity. P. S. Parker succeeded Brother Brandenburg, and is at the present time their punctual and efficient clerk.

Rev. Geo. N. Smith became their pastor in the spring of 1918, and preached for them until the spring of 1921. Rev. J. W. Roberts accepted the call soon after this, but the records do not give the date, and he remained their pastor for about one year. Their present pastor, Rev. I. W. Manly, accepted the care of the church in November, 1922, and the pastor and people seem to be devoted to each

other. The church has at present a membership of two hundred, with seventy-two of that number on the tithing list. The Sunday School enrollment is one hundred and sixty-eight.

This church has entertained three annual sessions of Boone's Creek Association, in the years 1890, 1900, 1910.

In February, 1923, a committee was appointed to consult with the members to determine whether they wanted to repair the old church house and build Sunday School rooms, or build a new house down on the pike, or whether they wished to do either. The church seems to be moving along nicely under their new pastor, Rev. I. W. Manly.

The quota for Allansville Church in the Seventy-five Million Campaign was \$2,400.00.

Pastors.—During the thirty-six years existence as a church, Allansville has been served by eleven pastors, as follows: (Year indicates beginning of pastorate) J. I. Wills (served two periods as pastor), 1887, 1902; Richard French (two periods as pastor), 1891, 1905; Z. W. Pigg, 1894; Thomas C. Ecton, 1897; W. L. Shearer, 1904; Elmer Lucas, 1908; J. T. Turpin, 1910; Elmo Royalty, 1917; George N. Smith, 1918; J. W. Roberts, 1921; I. W. Manly (present pastor), 1922.

Clerks.—This congregation has been served by six clerks, as follows: (Year indicates beginning of service) T. I. Wills, 1887; W. M. Todd (two terms), 1889, 1902; John W. Tuttle, 1894; Allan Ecton, 1897; Joe E. Brandenburg, 1904; P. S. Parker (present clerk), 1917.

Deacons.—(Year indicates ordination) Woody Ecton, 1887; Daniel Rupard, 1887; A. Turpin, 1892; Joe Brandenburg, 1895; George Treacy, 1908; Samuel Brandenburg, 1908; James Gravett, 1908; Theodore Thompson, 1911; Tillman Shearer, 1911; Hugh Hignite, 1911; J. C. Gravett, 1922; Arthur Brookshire, 1922; H. J. Hampton, 1922; Arthur Gravett, 1922.

FILSON CHURCH—1899.

Filson Church was located at Bowen, Estill County, Kentucky, and was constituted in 1899, and in the same year was received into Boone's Creek Association, at which time the church reported a membership of ten, with Rev. S. E. Whippley as pastor and H. T. Garrett church clerk. The messengers to the Association were H. G. Garrett, Mrs. Sarah Garrett and James Ingles. The life of this church was of short duration, as they reported to the Association for the last time in 1903, and soon after that dissolved.

FIRST BAPTIST CHURCH OF IRVINE—1903.

Before the present First Baptist Church of Irvine was constituted in 1900, there was a Baptist church there as early as 1859. From the old records of Irvine Association we find that Irvine Church was one of the seven churches that met with Drowning Creek Church, Madison County, Kentucky, on the third Saturday in October, 1859, and constituted Irvine Association, which became a large association. At this meeting Irvine Church reported a membership of seventeen,

and their messengers were Rev. Smith V. Potts and Boles Harris. In the year 1860, the Irvine Church, though few in number, entertained the annual meeting of Irvine Association. When the Irvine Association was constituted, the form of the constitution of the Boone's Creek Association was adopted as their constitution, as well as the rules of decorum, with the exception of one word in the ninth article of the Boone's Creek Association. There are no records of this old church at Irvine, but we presume she never became a very flourishing church, and finally ceased to exist.



FIRST BAPTIST CHURCH of IRVINE

The First Baptist Church, of Irvine, which is the county seat of Estill County, Kentucky, was constituted in the spring of 1900. We find that there were no records of any kind kept by this congregation during the first ten years of their existence. At the request of the present pastor, Brother W. G. Potts, one of the deacons, Brother F. R. Davidson, who was one of the constituent members of the church, prepared a short account of the early history of this congregation, on May 15, 1921, which has been recorded in the church book, and in part is as follows:

"I have been a member of the Baptist church for forty-four years. I moved to Irvine in December, 1899, and could not find a Baptist at that time in the town. In the spring of 1900, Brother Thompson came to Irvine and began a meeting at my house; he preached for one week, when Brother S. E. Whiple, State Evangelist came and preached for the balance of the two weeks meeting. At the close of the meeting Brother Whiple organized the church with only

ten members, six of these being members of my own family, namely, F. R. Davidson, Mrs. F. R. Davidson, Mrs. Bettie Davidson Miller, Misses Minnie and Alice Davidson, James Davidson, Mr. and Mrs. Marlow, Elisha Reed and E. F. Edwards. We placed our little flock in the hands of our Savior, and Boone's Creek Association and the Baptist State Board of Kentucky were our friends and helped us pay for our preaching for twenty-one years, and also assisted us in building our church house. Brother Thompson preached for us for several months; then Brother Brandenburg; then J. W. Parsons for a few months; then Brother George W. Shepherd for one year and several others that I cannot recall at present. In 1907, we called Brother J. G. Parsons and he remained our pastor, preaching half time, until 1911. After Brother Parsons resigned we called Brother H. R. McLendon, who accepted and remained for one year.

"I find one sad mistake in our church book, which I regret very much, and that is that there were no records kept from 1900 until 1911, with the exception of two entries, one in 1905, signed by J. W. Parsons, moderator, the other signed by me as clerk pro tem. Part of this is easily explained, but the remainder is neglect and a mystery. In the beginning we had only ten members, two of whom lived in the country and this made it very hard for us to get a quorum to transact business, in fact, we were so small we had no business to attend to, which state of affairs existed for a long time.

"We were organized in the spring of 1900, in the Methodist Church house. Before we got a house of our own to worship in, we used the court house, the Christian Church and the school house. Our church building was completed in 1914. Soon after our church was organized, a brother Methodist said to me that we could not maintain a Baptist church in Irvine, and when I asked why, he replied that the Methodists held the key to the church at this place. This key looks very much like our past record today, either lost, stolen or had none, and the door is wide open today.

"I can truthfully say that this little church had a very rough road to travel up to 1911, and it is nothing that we have done, but it was our great Creator, in whom we trusted, that has brought her through and caused her to shine as brightly as the morning star, from 1911 on down to the present time, during which time she has gotten brighter and brighter and today she is shining as brightly as the noon-day sun. Love has always existed between her members, and we have never had a trial of any of our members, having learned that trials cause hatred and back-biting, hence we have a better way of dealing with violations. All the constituent members of this church are still living, as far as I know, with the exception of one, and are still members of this church, according to our records."

The church records begin with the June meeting, 1911, at which time Brother J. Amerson held a meeting of several days duration, and received a number of additions to the church. In July, 1911, Elder J. G. Parsons was again chosen pastor and served until February, 1912, when Elder H. R. McLendon accepted the care of the church, remaining nearly one year. In September, 1912, Mrs. M. F. Wilson was elected clerk, and she has served faithfully and with efficiency until the present time. At a called meeting on July 1, 1913, Rev. W. A. M. Woods was

chosen pastor. Brother Woods was not only a gifted preacher, but also an indefatigable worker and splendid organizer, and he had been there only about thirty days, when a committee was appointed to solicit funds for a church building. They went to work in earnest, Brother Woods visiting the various other churches in the Boone's Creek Association, and the necessary money was soon raised. The building was completed and dedicated before Brother Woods resigned in November, 1914.

In November, 1913, the church voted to request the Executive Board of the Boone's Creek Association and the Baptist State Board to assist them in having full time preaching, which request was granted by these boards.

Sometime in the spring of 1915, Rev. E. C. Nall became their under-shepherd. He served with zeal and devotion for five years. Pastor and people loved each other and worked together, so that the church prospered under his pastorate and it was with reluctance that they accepted his resignation in May, 1920. In October, 1917, the pastor, assisted by Dr. R. L. Motley, held a series of meetings, but the records fail to state how many additions resulted from this meeting. The following December, Brothers F. R. Davidson, H. G. Priest and H. S. Hills were ordained deacons. In October, 1919, the church in conference, agreed by the help of God to try and raise their apportionment of the Seventy-five Million Campaign, which was \$5,700.00. In March, 1920, Mrs. J. W. Walker was elected church treasurer. In September, 1920, the church extended a unanimous call to Rev. W. G. Potts, which he accepted, and he is at present their tender and loving under-shepherd, leading them in paths of usefulness and revealing to them the joy of service.

In November, 1920, W. E. Baker was elected treasurer of the Seventy-five Million Campaign Fund, and Calvin Black treasurer of the home expense fund. At this meeting three deacons were also elected, namely, Charles Quiggins, W. C. Robins, and Sherman Land. In February, 1921, J. W. Waters was elected deacon, having previously been ordained in another Baptist church. On July 7, 1921, the church voted to revise their church roll. On August 31, 1921, the nineteen members of West Irvine (Calvary) Church, who were baptized into the fellowship of this church, were dismissed by letter. In November, 1922, the church notes the death of a beloved deacon, E. G. Land, and it was ordered that resolutions be prepared and entered in the minutes. The church voted that all the officers and teachers of the Sunday School shall be orthodox concerning the eighteen articles of faith, as published in Pendleton's Church Manual, and also that all officers and teachers shall abstain from dancing and playing cards. It was further recommended by the board of deacons that in the event of the superintendent of the Sunday School finding any teachers irregular or undesirable that he bring the matter before the board of deacons for recommendations or disposition. In December, 1922, the budget for the church expenditures for the year 1923, amounting to \$2,005.00, was presented to the church and accepted.

Upon application for membership, the First Baptist Church of Irvine was received into Boone's Creek Association in 1900, and entertained the annual session of said association in 1911, although not having a house of worship, yet a membership of eighty-one. The Association realizing the needs of the field for

Baptist doctrine, and the inability of the congregation itself to erect a house of worship, or even have regular preaching, determined at this session, while convened with the Irvine congregation, as will be seen from the report of District Missions in the minutes of that year, that through their Executive Board they would formulate plans for an earnest and faithful prosecution of the Master's cause in this field. As a result of these plans, more preaching of the word of God, as believed by Baptists, was given to Irvine and that community, and in three years the Baptists had erected a nice church house, dedicated it in 1914, and then in 1921, erected another in West Irvine, of which we will speak under the head of Calvary Church.



REV. W. G. POTTS.

Since the dedication of the First Church in 1914, the congregation has made great progress, and now has a nice parsonage adjoining the church. Under the leadership of her zealous and God-fearing pastor, Brother W. G. Potts, who has the hearty co-operation and support of the congregation, the church is forging right ahead in the Master's work. Under his pastorate the church, in January, 1922, became self-supporting, after being a mission point for twenty-one years. It will be noticed from the budget for church expenses for 1923, that she is now the third church in the Association in home church expenses; the fourth in church membership, after revising her church roll a short time ago, having a present membership of two hundred and seventeen; she is third in Sunday School enrollment, and has an enthusiastic W. M. S. and a splendid B. Y. P. U.

From a little pamphlet sent out by the pastor in January, 1923, we learn that in many respects the First Baptist Church of Irvine is the leading church in Estill County, having, as far as he knows, the largest membership and the largest Sunday School enrollment, the latter being two hundred and sixty-one. The offerings for the advancement of the Kingdom of God have averaged \$4,376.75 yearly for the past two years. The future outlook for this church is brighter than it has ever been at any time during her history. They have recently organized a cradle roll department in the Sunday School, with seventy-three members, which makes their Sunday School enrollment three hundred and thirty-four.

BOONEVILLE CHURCH—1907.

Booneville Baptist Church was located at Booneville, Owsley County, Kentucky. Rev. J. G. Parson was instrumental in the organization of this church in 1907, and he was their first pastor. In the same year she was received into Boone's Creek Association, reporting at that time with a membership of fourteen. The church reported each year to Boone's Creek Association until the year 1912, at which time Rev. J. I. Wills was their pastor. This was the last report received from this church, and it is understood that it soon dissolved.

HEIDELBURG CHURCH—1907.

Heidelberg Baptist Church is located at Heidelberg, Owsley County, Kentucky, and was constituted in 1907, being received into Boone's Creek Association the same year, at which time they reported a membership of ten, with Rev. J. G. Parson as pastor and N. Quillen church clerk. This church never prospered, although she has had some assistance from the Association at different times. The church has not reported to the Association, either by letter or messengers, for five years. We understand that there are only four or five Baptists at Heidelberg at the present time and they have had no regular preaching for some time.

CENTRAL BAPTIST CHURCH OF WINCHESTER—1910.

As stated in the preface, we were unable to procure records of the Central Church of Winchester, after having requested same of clerk and pastor, in order that we might obtain the information necessary for the compilation of a correct and complete history of the church. We were therefore compelled to prepare this sketch from our personal knowledge of the history of the Central Church, together with the information obtained from the minutes of the Boone's Creek Association, of which she has been a member since 1911.

Their house of worship is located on the corner of Lexington Avenue and Maple Street, Winchester, Kentucky. In her letter to the Association in 1922, the value of the church property was placed at \$35,000.00. On the corner stone of the building is to be found the following inscription: "Constituted October 27, 1910; Dedicated December 3, 1912."

In the record of the First Baptist Church of Winchester, under date of October 23, 1910, is to be found the following entry: "At their own request one hundred and twenty members were granted letters of dismissal." We presume these were among the number who constituted the Central Church on the date above mentioned. Since her constitution, according to the minutes of the Boone's Creek Association, she has been served by five pastors, who have led the congregation in the paths of usefulness and shown them the joy of service, and today the Central Church is the second church in the Association in membership, Sun-



CENTRAL BAPTIST CHURCH of WINCHESTER

day School enrollment and missionary activities. She has an enthusiastic W. M. S. and a splendid B. Y. P. U.

According to the minutes of the Boone's Creek Association, the Central Church was received into that body in 1911, and at that session her pastor, Reverend George W. Shepherd, together with S. A. Lipscomb, C. G. Bush, James Munday, A. J. Earp, S. C. Boone, and William Harris constituted her messengers to the Association, and the letter which they presented stated that they had a membership of two hundred and one, a Sunday School enrollment of one hundred and seventy-five, and their contributions to missions amounted to \$191.05. This letter also showed that James W. Chambers was the church clerk.

Their first pastor, Reverend George W. Shepherd, was reared within the bounds of Boone's Creek Association, and was well known and loved by everyone. He was a true minister of the Gospel, a tender and watchful under-shepherd, but was only permitted to serve the Central Church for a short period, for God called him to his Heavenly home to receive his reward. In order to show the great love and esteem in which this good man of God was held by both the Central Church and the Boone's Creek Association, we reproduce in part the resolutions adopted by the Association in 1912, which read as follows:

1.—“That we recognize a chieftain in Israel, young, strong, mentally and spiritually gifted, has fallen in our ranks.

2.—“That while we do not understand this mysterious Providence, we will bow with humble resignation to the will of Him who knows what is best.

3.—“That by reason of this appalling Providence we will take a firmer hold on the precious and abiding promise of our loving Lord ‘that all things work together for good to them that love God, to them that are the called according to His purpose,’ &c.”

We are unable to state how long the church was without a pastor after the death of Brother Shepherd, but the minutes of the Association for 1913 show that Reverend J. D. Gaultney was their under-shepherd and W. W. Clark was church clerk. At this time they had a membership of two hundred and fifty-nine. From the same source we learn that the pastorate was held by Dr. G. W. Perryman in 1915, and that their membership was three hundred and eighty-one. Again the church was called upon to mourn the loss of her pastor, for Dr. Perryman entered into eternal rest on December 29, 1915. He had been their leader for only fourteen months, but they had learned to love him tenderly, and he them, and during his short pastorate the Central Church was blessed of God. From the obituary records in the minutes of the Association in the year 1916, we note the following in reference to the death of Dr. Perryman. “During his pastorate at the Central Church a large number of additions were made to the membership of the church and the church was greatly strengthened spiritually. By his courageous attacks on sin he impressed the entire community with his earnestness and honesty as a faithful minister of the Gospel. . . . In every community where he had lived he was at the front in every worthy undertaking. Far and wide he was known as a great enemy to the liquor traffic. . . . He was also a strong denominational leader and will be sorely missed, not only in his church and this Association, but throughout the Baptist brotherhood.”

Sometime after the death of Dr. Perryman and before the meeting of the Association in 1916, Dr. R. L. Motley became their pastor, serving them for something like four years, during which time he gave them the most zealous and tender service. He was much beloved by the churches of Boone's Creek Association, to most of which he had preached occasionally or held a series of meetings for. He had the welfare of the Association at heart and endeavored to live up to all her plans. His going to other fields of labor was much regretted by his many friends in the Association, especially the members of the Executive Board, and we

are sure they will be pleased to know that he is most pleasantly situated at Florence, Alabama, as stated in a letter to the author.

Dr. W. M. Nevins succeeded Dr. Motley in the pastorate sometime during the summer of 1921, and the pastor and people are devoted to each other and working well together for the advancement of the Lord's cause, and the church seems to be prospering under his leadership.



DR. R. L. MOTLEY.

The Central Church has entertained one annual session of Boone's Creek Association, in the year 1914, at which time the introductory sermon was delivered by Reverend J. T. Turpin from Eph. 1:11. The quota of the Seventy-five Million Campaign for the Central Church was \$25,500.00, and we understand that when the pledge cards were turned in the total amount subscribed was two or three thousand dollars in excess of their quota. In addition to the church clerks already mentioned Paul Shepperd was clerk in the years of 1920 and 1921, and the present clerk, B. F. Hensley, was elected sometime in 1922.

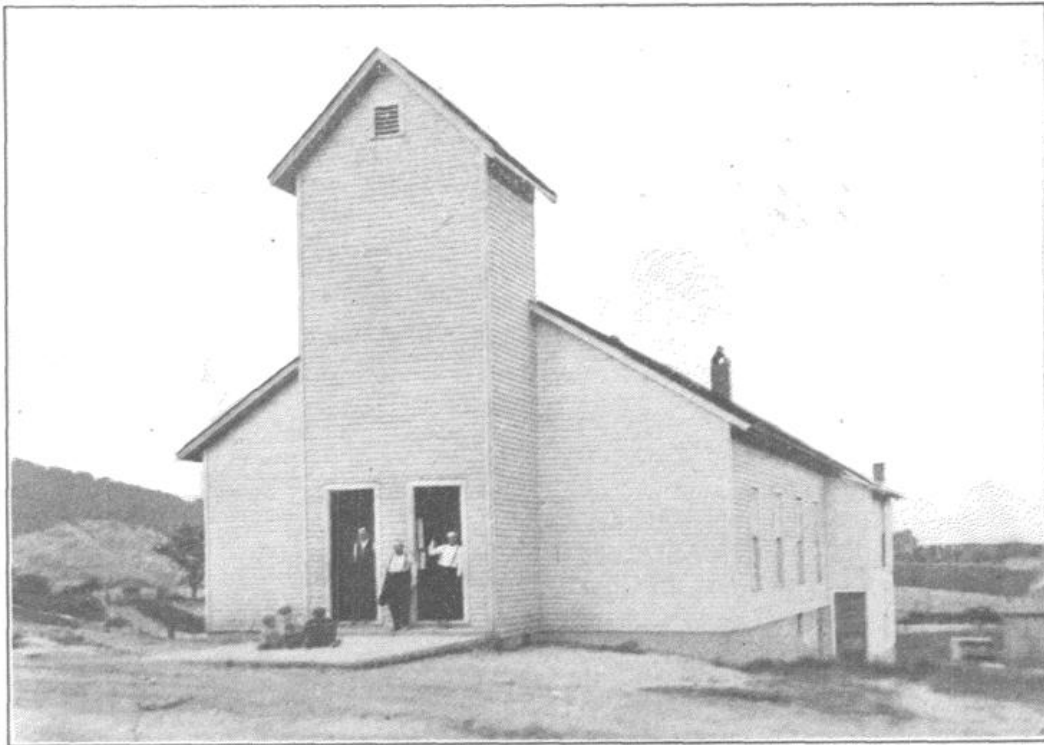
FAIRVIEW CHURCH—1920.

Fairview Church was located at Fairview, Madison County, Kentucky. The church was constituted in July, 1920, by the ministering help of Rev. J. T. Turpin, Rev. J. W. Richardson and Rev. R. L. Ambrose, and was received into Boone's Creek Association the same year. The church never reported again to the Asso-

ciation. We understand that in March, 1922, the church dissolved, most of the members uniting with Pine Knob Baptist Church, of Tate's Creek Association.

CALVARY CHURCH—1921.

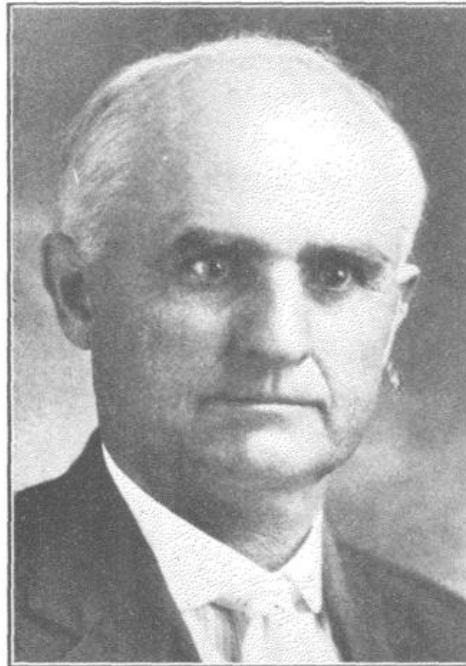
Calvary Church is located at West Irvine, Kentucky. Elder J. T. Turpin, who for several years had been a zealous, faithful and indefatigable missionary of Boone's Creek Association, always ready to do the bidding of the Executive Board at any time and at any cost, pitched the missionary tent of the Association at West Irvine about the first of July, 1921, and held a series of meetings which



CALVARY, WEST IRVINE CHURCH

was very successful. During this meeting, at the request of Brother Turpin, the Executive Board appointed a committee, consisting of Dr. C. M. Thompson, J. K. Allen and S. J. Conkwright, to look over the field at West Irvine, with a view of building a house of worship. When the committee visited the field, they were favorably impressed with the future outlook and told Brother Turpin to go ahead with the work and raise what funds he could in the community by subscription, and that they thought the churches in the Association would respond to his appeal for the erection of a house, which they did to the amount of \$1,500.00, and the State Board contributed \$300. As a result of the effort of Brother Turpin and

the congregation, together with the outside assistance, they now have a good church house, with eight Sunday School rooms, the plant being worth about \$7,000. At the request of the Executive Board, Brother Turpin remained on the field and superintended the building of the house, after which he continued with the congregation until the meeting of the Association in 1922, which was entertained splendidly by this new and enthusiastic congregation.



REV. J. T. TURPIN

At this meeting of the Association, on motion of Judge J. M. Stevenson, they went on record as heartily approving the work of Brother Turpin as District Evangelist and requested that the District and State Boards have Brother Turpin continue in the mission work of Boone's Creek Association. At the close of his remarks, Judge Stevenson increased the amount already given by the First Church of Winchester by a gift of \$250.00.

At the first meeting of the Executive Board after the annual session of the Association, Calvary Church having extended a call to Brother Turpin to become their pastor for an indefinite time, the Board, owing to the importance of the work at Calvary Church, released Brother Turpin as a field missionary for a period of one year, in order that he might accept the pastorate at Calvary Church, his salary to be supplemented by the District and State Boards.

The following information is obtained from the church records. On July 31, 1921, pursuant to a call by J. T. Turpin, District Missionary of Boone's Creek Association, for a council for the purpose of organizing a church at West Irvine, Ken-

tucky, they met on the above date. The council consisted of messengers from the Baptist churches of Providence (Estill County), Chestnut Stand, and First Church of Irvine. The council organized for business by electing Elder W. G. Potts moderator, and Elder T. P. Edwards clerk. After Brother Turpin had made a statement as to the purpose of the meeting, the brethren and sisters who had recently been baptized and those with letters came forward and stated that they had been led by the spirit of God to form or organize themselves into a church. The church covenant found in Pendleton's Church Manual was read and adopted. The Philadelphia Confession of Faith was also adopted. Brother Robert White was elected church clerk. On motion, it was decided that the name of the church should be Calvary Baptist Church of West Irvine, Kentucky. A building committee was selected, consisting of Brethren Thomas Henderson, Newton Edmonson, and Robert Sloan. Brother Turpin reported that they already had about \$1,000 and a good lot. The church was organized with forty-three members, twenty-eight of whom had recently been baptized, the remaining fifteen were by letter.

On September 3, 1921, the church voted to request admission into Boone's Creek Association. In November, 1921, the church voted to request the State Board to contribute \$600.00 toward paying for their house. Later the amount of this request was reduced to \$300.00, which the State Board granted. On April 16, 1922, Brethren Everett Finney, B. D. Gray, Carter Henderson and C. Richardson were ordained deacons. In March, 1922, Brother Turpin was assisted in a series of meetings by Rev. W. S. Shearer, and ten were added to the church on profession of faith and baptism. On September 21, 1922, the church extended a unanimous call to Rev. T. J. Turpin to the pastorate, agreeing to pay him \$33.33 a month, and requesting the District and State Boards to supplement this amount by \$66.66, a month. The District and State Boards agreed to comply with this request.

In December, 1922, the pastor, assisted by the State Evangelist, Brother Dotson, held a series of meetings, resulting in sixteen additions to the church. Notwithstanding the railroad strike, which had affected many churches in that section, Calvary Church seems to be progressing nicely under the pastorate of Brother Turpin. The church reported a membership of eighty-three, in September, 1922, with a Sunday School that has an average attendance of one hundred and eighty-five, which is larger than the enrollment, and more than twice as large as the church membership. We know of no other Sunday School that shows such a record. It is hoped that great things may be accomplished by this church.

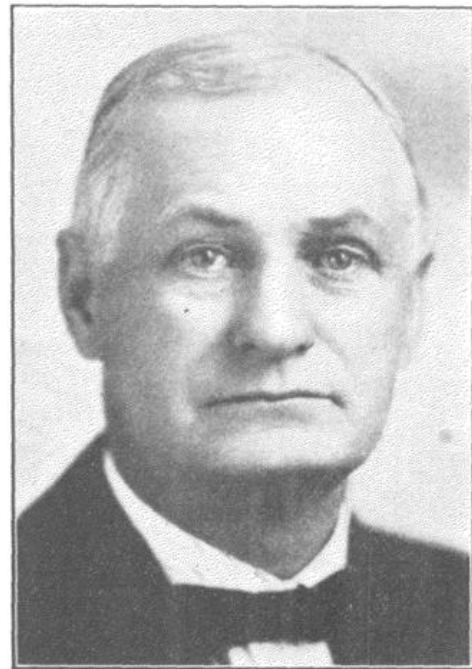
WAGERSVILLE CHURCH—1922.

Wagersville Baptist Church is located at Wagersville, Estill County, Kentucky. The church was constituted with eighteen members in 1922, and united with Boone's Creek Association the same year. D. S. Fowler was elected church clerk. We understand that they have not had any preaching since they were organized, and that the church has either already or is contemplating dissolving at the time of this writing, July 1, 1923.

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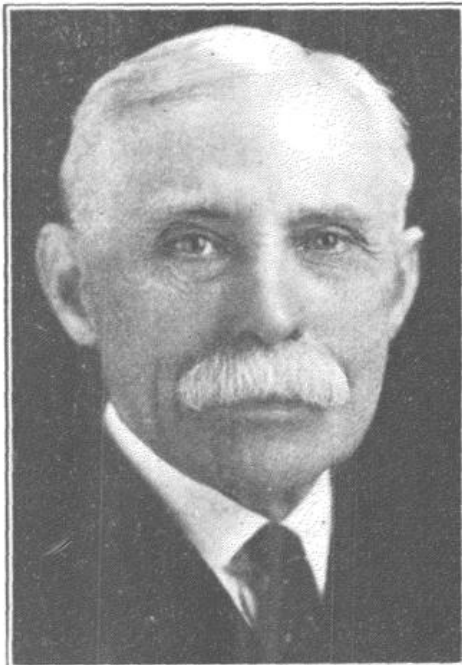


E. A. BARKER, Moderator

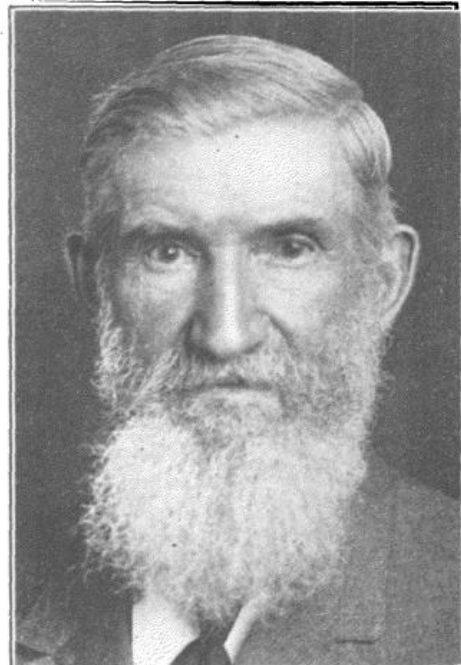


S. J. CONKWRIGHT, Clerk-Treasurer

Officers Boone's Creek Association 1922



J. K. ALLEN, Assistant Moderator



R. F. SCUDDER, Moderator-Emeritus

**CONSTITUTION OF BOONE'S CREEK ASSOCIATION AS WRITTEN
AND APPROVED IN THE YEAR 1823.**

1st. We take the Holy Bible, the Old and New Testament as the only rule of faith and practice in religion, and are united in the belief of the following doctrines, as contained in the scriptures, viz.: That there is one God, and one, Mediator between God and Man, the Man Jesus Christ; and in the Godhead, are Father, Son and Holy Ghost.

2nd. That mankind, without exception, are in their natural state, sinners, totally destitute to holiness, and are entirely helpless in themselves.

3rd. That faith in Jesus Christ is alone the instrument of justification according to the Scriptures, and is the gift of God and is ordinarily wrought in the heart by the spirit, by and with the word heard and read.

4th. That salvation is wholly of the free and sovereign grace of God, through the atonement, righteousness and mediaticn of Jesus Christ by sanctifying influence of the Holy Spirit, and the belief of the Truth and that the Saints will persevere through grace to glory.

5th. That there will be a resurrection of the dead, both of the just and unjust, and a general judgment; that the righteous shall be received into everlasting happiness and that the wicked shall be driven into everlasting punishment.

6th. We hold that the visible Church of Christ is composed of such as profess saving faith and those only who exhibit credible evidence of faith in Jesus Christ should be baptized agreeably to His command by being immersed in water in the name of the Father, of the Son and of the Holy Ghost, and that it is the duty and privilege of such to celebrate the Lord's Supper.

7th. Notwithstanding children who are not capable of professing faith in Christ are not fit subjects for baptism and the Lord's Supper, according to the Gospel, yet we hold it our duty to bring them up in the nurture and admonition of the Lord.

8th. We believe in the Divine appointment of the Christian Sabbath, scripturally called the Lord's Day, and that it is the duty of Christians to sanctify it to the service of God, according to the example of primitive saints.

We believe the moral law of God is a rule of obedience for all men through faith and that the Gospel should be preached to all men and all that hear are commanded to believe it.

9th. This Association regards the independence of the churches inviolable and disclaims any right to exercise power in the government of them, and declares her only aim and intention to be is to assist, advise and encourage the propagation of truth and the cultivation of practical piety.

10th. No query shall be brought before the Association from any church, unless the church has previously investigated the subject matter of it with the aid of help obtained from other churches, without having been able to determine it, and should any difficulty arise in the church, or between the churches, the same steps shall be taken to settle it as in the above case, as a prerequisite to an appeal to the Association; and should the appeal be taken, the Association shall give advice only.

11th. Each church shall send to the Association by her messenger a written statement of her number received on profession of faith and baptism, and by letter or restored, and those dismissed by letter, deceased or ex-communicated.

12th. The Association shall employ part of her time in free and familiar conversation and about the state of religion in the churches comprising the body.

13th. Any church applying to join this Association shall present a copy of her covenant, which shall be subject to examination, and, if received, shall be filed among the archives of the Association by the Clerk.

14th. The number of messengers from any church shall not exceed five.

15th. This constitution shall be subject to amendment by two-thirds majority vote of the members present. Any proposition for amendment shall be made and seconded at a preceding meeting.



History of Boone's Creek Baptist Association 1823-1923

According to Dr. Spencer in his History of Kentucky Baptists (Vol. 1, page 581), "The Baptist denomination of Kentucky was never more prosperous than in the year 1820, (just before Boone's Creek Association was constituted.) The churches and associations were enjoying great peace, if we except one or two slight interruptions. The spirit of missions had been greatly revived and the churches were contributing more liberally to foreign missions than those of any other portion of the United States; they had at this period a corps of ministers, who in all the elements of success ranked favorably with any on the continent." Among the list of the eight preachers named by Dr. Spencer is one that Boone's Creek Association loves to honor, namely, Dr. William Vaughan, for he was a product of that Association. He was a noted infidel at Winchester, Kentucky before his conversion, after which he became a great preacher and theologian, and it is doubtful if he had a superior in Kentucky. But soon after the period of 1820, the anti-mission spirit began to develop, and Elder Alexander Campbell began his preaching in Kentucky, although the doctrine which he preached had preceded him to the State, and he soon had many followers, even from the Baptist churches.

It was during this period that Boone's Creek Association was constituted, and even as early as that we can see the efforts of Campbell bearing fruit within the territory of Boone's Creek Association, for in one of the preliminary meetings looking toward the constitution of that Association there was inserted in the proposed constitution a clause that the Lord's Supper be observed on the second day of the Association. As a result of the firm stand taken by Boone's Creek Church in opposing that objectionable clause, it was eliminated from the constitution. (See Boone's Creek Church).

A short account of the origin of Boone's Creek Association is found in the first record book of that Association, which reads in part as follows: "The churches now comprising this Association (meaning the constituent churches), were formerly members of Elkhorn, Tate's Creek and North District Associations. These bodies being large and unwieldy, and the geographical bounds very large, it was thought by members now comprising this Association that to form a new association would be for the happiness of the members **** and more convenient as to distance, &c. With reference to the above views Mt. Gilead Church, of Fayette County, Kentucky, took the subject into consideration on the 17th of November, 1821, and on the 15th day of December following, appointed messengers to visit the neighboring churches and solicit their co-operation. The result of this was that on the 1st day of May, 1822, messengers from Mt. Gilead, Boggs' Fork, Boone's Creek, Mt. Union and the First Baptist Church of Lexington, Kentucky, met at Cross Plains (now Athens), Fayette County. James Fishback

was chosen moderator and William Boone clerk of this meeting. The messengers present agreed that it was desirable to organize a new association, but adjourned to meet again on the 2nd day of October, 1822, at Boone's Station, in relation to the same business. (See account of this meeting under Boone's Creek Church). According to appointment the messengers convened at Boone's Station on the 2nd day of October. A committee was appointed to draft a constitution and report next day. On the next day, October 3rd, the committee reported a form of constitution and rules of decorum. The convention adjourned to meet again at Boggs' Fork Church on the 25th day of April, 1823. The prepared constitution was sent to the several churches which underwent considerable alteration in all the churches, except the First Baptist Church of Lexington, who wished it to stand unaltered. The messengers from four churches (the First Church of Lexington not represented), met at Boggs' Fork Church on the time appointed, and a constitution was agreed upon on the second day of the convention, April 26th, 1823. The convention then appointed the 28th day of May, 1823, as the day to be constituted. On that day messengers from Mt. Gilead, Boggs' Fork, Hickman and Boone's Creek Churches met at Mt. Gilead Church, Fayette County, and elected Jacob Creath moderator and William Steerman, clerk. Other ministers present were J. Vardeman, John Smith, J. Collins, Thomas Boone and James Quisenberry. The constitution, as previously adopted by the churches, was read and again sanctioned by the messengers as their constitution. This constitution has never been altered during the hundred years existence as an association, except one slight change in Article 15, made at the annual session of the Association in the year 1922.

"Certificate of organization, May 28th, 1823: This is to certify that having been called upon by the churches of Boggs' Fork, Boone's Creek, Mt. Gilead and Hickman to officiate as a presbytery in the constitution of an association composed of their members whom they have chosen for that purpose, in pursuance therewith we have this day met at Mt. Gilead, in Fayette County, Kentucky, and after the necessary inquiry and examination, proceeded to constitute an association called Boone's Creek. Given under our hands this day and date above, Jacob Creath, William Steerman."

The Association then elected Elder George G. Boone moderator and Elder B. W. Riley clerk. Rules of decorum were agreed upon and correspondence opened with Elkhorn, Tate's Creek, North District and South District Associations. The membership of the Association was 400.

The next meeting was in September, 1823, Elder Richard Morton moderator, B. W. Riley clerk. Providence, Mt. Union and Hind's Creek were received at this meeting. No further mention will be made in the body of this article of the names of officers of the Association or preachers who delivered the introductory sermon, except in a few instances, as this information will be found in the Historical and Statistical Table at the end of the article.

At the next meeting in 1824, Mt. Moriah and Lower Bethel Churches were received into the Association. At the next annual meeting in 1825, Friendship and

Nicholasville Churches were added to the membership. Mt. Zion and Liberty Churches joined the Association in 1826, and Indian Creek Church was received in 1827. At the latter session the total membership was 985.

The Association met with Friendship Church, at Winchester, Kentucky, in 1828, and at this time it was composed of thirteen churches, with a membership of 1,835. It seems that nearly all the churches had large ingatherings during that year, as the minutes show that there were 863 baptisms. This large increase in numbers was also very noticable in other associations, especially in the northern and middle portions of the state, particularly where the followers of Mr. Campbell preached "baptism for the remission of sins." Dr. Spencer says: "It is to be feared that a majority of those baptized during this revival were not converted in the Baptist definition of that term." It only hastened the day of separation between the Baptists and Reformers, many of the latter having membership in Baptist churches and affiliating with Baptist Associations.

At the session of Boone's Creek Association held with Friendship Church in 1828, there began a movement that terminated in the separation of the Baptists and Reformers at the session in 1829. (See Friedship Church). A resolution was adopted in 1828, in part as follows: "That the Association is decidedly of the opinion that the word of God does not authorize or prescribe any form of constitution for an association in our present organized state **** we therefore recommend to the churches an abolition of the present constitution, and in lieu therefore an adoption of this resolution, viz.:

Resolved, That we the churches of Jesus Christ believing the Scriptures of the Old and New Testament to be the word of God, and the only rule of faith and obedience given by the great head of the churches for its government, do agree to meet annually on the 3rd Saturday, Lord's Day and Monday in September of each year for the worship of God and on such various occasions volutarily communicate the state of religion amongst us by letter and messengers."

This resolution was brought about by the influence of Elders "Raccoon" John Smith, Jacob Creath, Jr., and William Morton, all three of whom had preached at this session of the Association and were strong advocates of the doctrine of Elder Campbell, yet affiliating with Baptist churches and associations. Likewise through their influence was the following motion carried: "On motion agreed after preaching on the Lord's Day to unite with the church at this place and our brethren generally in participation of the Lord's Supper." This is the only recorded instance of the Lord's Supper being observed at a session of Boone's Creek Association.

Little by little the storm grew, until it became of such magnitude that it swept down upon Hind's Creek Church, in Madison County, in September, 1829, where the Association was in session, and sank six out of thirteen battle ships of Boone's Creek Association in the sea of baptismal regeneration. When the resolution referred to above was put to a vote, the churches of Friendship, Nicholasville, Lower Bethel, Mt. Zion, Liberty and Mt. Union voted to abolish the constitution of the association.

The next annual session was held with Indian Creek Church, in 1830, when seven churches, namely, Mt. Gilead, Boggs' Fork, Providence, Boone's Creek, Hickman, Indian Creek and Hinds Creek, reported a membership of 739. At the session of 1831, Ambrose Bush was elected moderator for the first time, and was afterward honored with that position for nineteen consecutive years. He was a son of Ambrose Bush, Sr., one of the five Bush Brothers who came from Virginia in 1780 with the "Travelling Church," now Providence Church, Clark County. (For note on Ambrose Bush, see Boggs' Fork Church).

During the period between 1830 and 1840, the Association increased but very little in membership, even with the addition of one church, Mt. Freedom in 1832. In 1837, is the first mention made of foreign mission work, when the Association took up the request that they aid the American and Foreign Bible Society in sending the word of God to the heathen, and adopted the following: "Resolved, that this Association believes the Bible cause to be the cause of God **** we therefore recommend to the churches composing the Association to take the matter into consideration and report their views on the subject and send their subscriptions and contributions to our next Association to aid the Society in its operations." (See Mt. Freedom Church).

Again, in 1840, the Association adopted the following resolution: "The word of God plainly indicates the duty of the Baptist denomination to give a faithful translation of the sacred Scriptures to every heathen nation without delay."

During the period between 1840 and 1850, Unity, Lulbegrud, Salem, Cow Creek, Ephesus and Upper Howard's Creek Churches were received into the Association. And Unity and Indian Creek united and organized Mt. Olive Church in 1845. The Association adopted the terms of the General Union in 1846, as ratified at Howard's Creek Church (Now Providence Church), Clark County, Kentucky, in 1801, as a bond of union between her and the United Baptists (Elkhorn and South Kentucky Associations.)

The first treasurer of the Association, Samuel Chorn, was elected in 1848, and was to receive money from individuals and churches for missionary purposes, eight dollars being contributed at this meeting. In 1849, the Association, for the first time, sent a letter and messengers to the General Association of Kentucky, which met at Lexington. The sum of \$40.45 was sent to the General Association at this time.

In 1843, the Association appointed a committee to employ a missionary to work within the bounds of Boone's Creek Association. This is the first recorded effort for a missionary in the Association. During this period there had been 656 members received into the churches by experience and baptism.

During the period between 1850 and 1860, two churches were received, namely, Union City, in 1858, and the First Winchester Church, in 1859. The total membership of the Association remained about the same during this period, although there were 487 baptisms reported by the churches. Elder B. E. Allen became quite an influential member of the Association about this time, and was moderator every year during this period with the exception of one, and had been clerk for several years prior to this date. (See Boone's Creek Church).

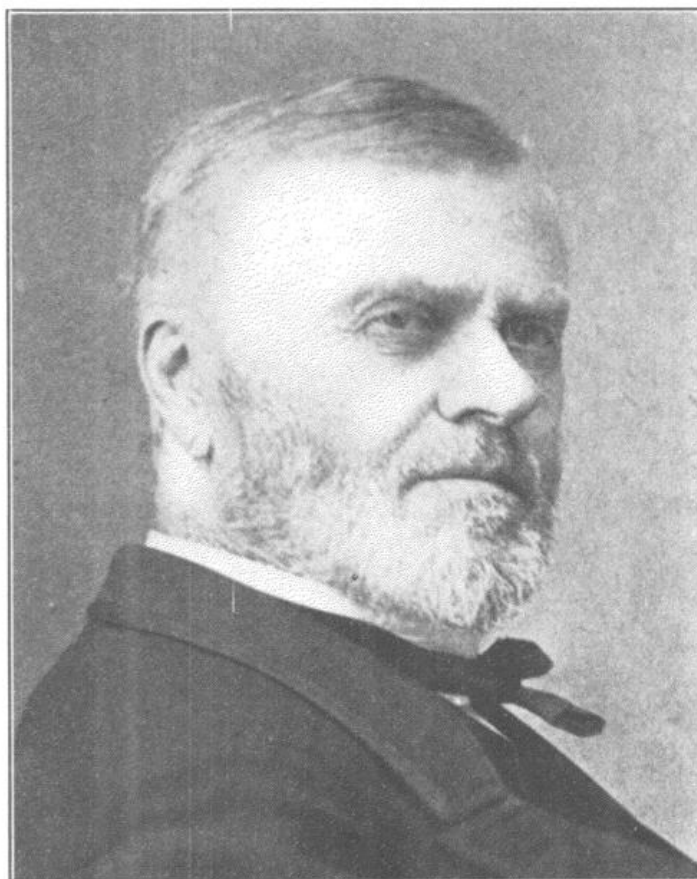
The Executive Board was created in 1852, and \$43.00 was pledged by the messengers, and the pastor's pledging 85 days preaching in the destitute field of the Association.

From 1860 to 1870, which included the period of the Civil War, the Association seems to have retrograded some, both in numbers and activities, but since that time it has gradually increased both numerically and in the advancement of the various objects of the denomination. Elder B. E. Allen, a faithful member and for a long time an officer, was called to his reward in 1861, and the following abstract is from the resolutions upon the records of the Association: "Resolved, that in the death of Brother Allen the church and the Association have lost all that could be comprised in a good and honest man, an able and beloved minister, &c." (See Boone's Creek Church). Bethel was received in 1868. During this period Sunday Schools began to be organized in some of the churches for the first time, as many as eight being reported in 1868, but it was some years after this before any Sunday School statistical tables were placed in the minutes of the Association.

The period from 1870 to 1880. For half a century prior to this period, the annual sessions of the Association were largely taken up with much preaching, of which there were two, three and sometimes four, sermons to the same audience, following each other in immediate succession, especially in the first quarter of the century. The correspondent and circular letter, the latter being sometimes doctrinal, and at other times practical, seemed to be an important feature at the annual meetings. About the beginning of this period there began to be a noticeable change in the programs of the annual sessions. The reports and discussions of colportage work, Sunday Schools, missions and benevolences became the important features of the annual sessions of the Association. At first committees were appointed at the annual meetings to report on the different subjects during that meeting, but later the committees were appointed at one session to report at the next, which still remains the custom of the Association at the present time. The various objects of the denomination demanding the attention and support of the Association of Churches having greatly increased, there was not so much preaching at the annual sessions during this period as formerly, and after this period the custom of reading circular letters to the Association largely disappeared.

Judge James H. French was first elected moderator in 1872. He was eight years clerk and eleven years moderator of Boone's Creek Association. From the obituary notice in the minutes of the Association, in the year 1900, we abstract the following: "Among the number who have fallen asleep since our last session, on account of the distinguished service he rendered to Boone's Creek Association and the cause of Christ, we would mention the name of Judge James H. French. A man of the purest life and the noblest virtues, he wrought patiently and humbly the work of the Lord committed to his care. For years he was a faithful and diligent presiding officer of Boone's Creek Association. As deacon in the First Church of Winchester, he was grave, holding the mystery of the faith in a

pure conscience and worthy of double honor, gaining to himself a good standing and great boldness in the faith which is in Christ Jesus." Judge Frank S. Allan was moderator two years during the latter part of this period. (See Mt. Olive Church).

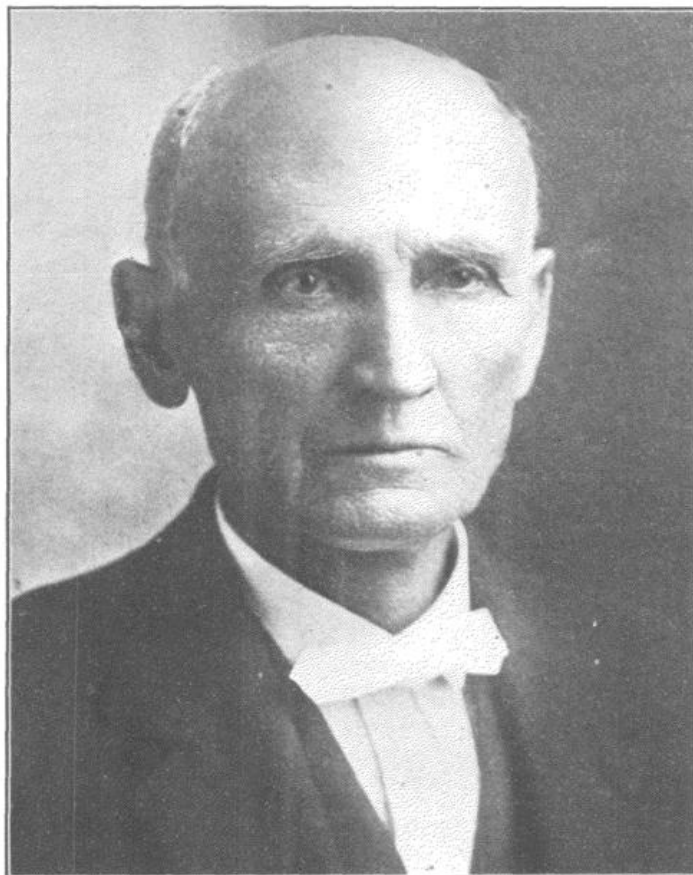


JUDGE JAMES H. FRENCH

Born May 20, 1823; died February 13, 1900.

The period of 1880 to 1900. During this twenty year period, the churches made some advancement along most of the lines of church activities, more noticeably in the Sunday School work, all of the thirteen churches, with the exception of four, reporting Sunday Schools. The total church membership had doubled. Four churches were received into the Association, namely, Powell's Valley in 1883, Allansville in 1888, Beattyville in 1894 and Filson in 1899.

Judge John N. Conkwright was elected moderator in 1886. He was for fourteen years clerk, and for thirty-two years moderator, of Boone's Creek Association. The minutes of the Association in 1918, in speaking in memory of Brother Conkwright, say, in part: "His faith was well founded; his hope was laid upon the assurance the 'Ye are saved by grace through faith, and that not of yourself, it is the gift of God.' **** In the soul of Brother Conkwright there was



JUDGE JOHN N. CONKWRIGHT

Born December 7, 1836; died January 25, 1918.

no wavering, no doubting, his faith was fixed, and in all matters pertaining thereto he was uncompromising. **** A strong man in Israel has fallen, and we shall miss his voice and his counsel in this our Association." The Western Recorder of February 7, 1918, in speaking of Judge Conkwright says: "He was an intense and uncompromising Baptist, and to him more perhaps than to any other man is due the large number of stalwart Baptists in Boone's Creek Association. He was ever ready to contend, but never to apologize, for the once delivered faith."

W. D. Strode was elected clerk in 1886, and served for twenty consecutive years. In the same year there appeared for the first time in the minutes of the Association a financial statistical table of the churches, which showed that \$3,967.05 was the total amount given by all the churches for home expenses and missions, although the churches had been giving to missions through agents for years. Today the total is twenty times that amount. At the present time there are three or four churches whose contributions exceed annually the total amount of all the churches in 1886. At the same session, in 1886, the Association adopted the plan suggested by the General Association of Kentucky for the raising and disbursement of all funds for missions and benevolences.

In 1897, the Association adopted the following resolution, there being only one dissenting vote: "Whereas, Dr. W. H. Whitsitt, of the Southern Baptist Theological Seminary, at Louisville, Kentucky, has published to the world that prior to 1641 all Baptists practiced sprinkling and pouring as the mode of baptism, and that immersion was invented in 1641, and, Whereas, the publication of such views has resulted in such serious division as to threaten the disruption of our denominational enterprises, therefore, be it Resolved, that the peace and harmony of the cause of Christ are of more value than the position and reputation of any man; and that it is the sense of the messengers and members of the Boone's Creek Baptist Association that Dr. Whitsitt be asked by the Trustees of the Seminary to resign his position as President of that Institution, and also his professorship in the chair of Church History, and that the support and encouragement of the Baptists be withheld from the Seminary until his resignation shall be received."

During the period from 1900 to 1923, especially toward the latter part, advancement along all lines of church endeavor is very noticeable, particularly in the Sunday School, Women's Missionary Society and B. Y. P. U. work. There were eighteen in Sunday Schools reported out of twenty-one churches that composed the Association in 1922, the schools having an enrollment of 2,278. The home expenditures amounting to \$1,649.22. Seven churches reported W. M. U. Societies, with a membership of 243

At the session of the Association in 1902, the following resolution was adopted: "Whereas, It has been announced that a prize fight for championship will be fought in Louisville, Kentucky, on September 22, and, Whereas, This same fight has been driven from other states, therefore, be it Resolved, 1st, That we join our voice with that of our brethren and others in protesting against having the prize fights on the soil of Kentucky. 2nd, That we call upon the authorities to go to the full limit of the law to prevent this disgrace coming upon our beloved State. 3rd, That a copy of these resolutions be signed by our moderator and clerk and be sent to the Governor of Kentucky and to the Mayor of Louisville."

In the minutes of the Association for the year 1908, are to be found strong resolutions against alien immersion and the amalgamation of churches, part of which are as follows: "Resolved, That the Baptist churches are the only religious bodies in the world that are of Divine origin. Therefore, we look with

disfavor and resentment on the sentimental gush that is winked at by some claiming to be Baptists, looking to an amalgamation of the churches of Jesus Christ which hold to doctrines and practices unknown to the word of God as believed and taught by our Baptist ancestors running back to apostolic age. God help us as an Association to inquire for the old paths and to continue steadfastly to walk in them. **** May the Lord keep Boone's Creek Association from falling into the error of amalgamation and alien immersion brethren."

At the annual session of 1912, the Association earnestly and solemnly put herself on record as believing the divine law in regard to the marriage vow, and owing to the growth of the divorce evil, adopted strong resolutions against the evil. In 1915, the Association agreed that her annual sessions shall be two instead of three days, as has been the custom since her constitution in 1823.

The Southern Baptist Convention, in May, 1919, launched a five year campaign for \$75,000,000. The apportionment of that amount for the Baptists of Kentucky was \$6,500,000, of which amount \$200,000 was the apportionment for Boone's Creek Association. At the annual session in September, 1919, the Association accepted the apportionment of \$200,000 without a dissenting vote. This amount was apportioned among the nineteen churches composing the Association at that time.

During this last period, fourteen churches were added to the Association, but also during the same time five or six churches have dissolved or ceased to report to the Association, and one was granted a letter to unite with another association, so that at present the Association is composed of twenty-one churches with a total membership of 3,163, the largest in her history, and a total contribution for all purposes of \$66,974.81, in the year 1922. (See financial statement of missions, etc.) Boone's Creek Association is now the seventh Association in missions and benevolences in the state of Kentucky.



FINANCIAL STATEMENT—MISSIONS AND BENEVOLENCE OF CHURCHES AS REPORTED—IN CHURCH LETTERS, 1922.

CHURCHES	Calvary Church.	District Missions.	State Missions.	Foreign Missions.	Ky. Baptist Children's Home.	Relief Fund Far and Near East.	Ministerial Education.	Christian Schools and Colleges.	Budget not including W. M. Z.	Miscellaneous not including W. M. Z.	Budget by W. M. Z. and Auxiliaries.	Miscellaneous by W. M. Z. and Auxiliaries.	Total Missions and Benevolences, including W. M. Z.	Total Home Expenses. (See opposite page.)	Grand Total of all Contributions including W. M. Z. and Auxiliaries.
Winchester First	\$537.00				\$45.00	\$337.99			\$10,058.07	\$25.00	\$2,141.95	\$509.50	\$13,804.51	\$9,209.19	\$23,013.70
Winchester Central			\$43.26			756.35			1,157.51		3,143.30	508.10	5,608.52	8,824.09	14,432.61
Mt. Olive	51.00	\$65.00				90.00			1,650.00		332.52	72.00	1,706.00	670.25	2,436.25
Irvine First	150.00			\$10.00					690.95				1,345.47	3,101.38	4,446.85
Union City	107.00								1,280.00		200.00		1,387.00	791.36	2,178.36
Ephesus	73.75						\$115.00		275.00				663.75	959.88	1,623.63
Altenaville	26.50					24.50		\$10.00	261.00		109.63		322.06	796.41	1,118.41
Providence (Clark Co.)	20.58						25.00		145.50		152.00	476.00	309.71	717.93	1,018.64
Roanoke Creek	25.00						25.00		50.00				678.00	2,732.00	3,410.00
Beattyville									183.96		125.20	61.92	212.12	1,521.75	1,730.71
Kiddville							5.00		135.00				135.00	3.00	138.00
Drowning Creek	30.00	16.60							41.30				60.60	392.06	452.66
Corinth	10.00								41.74				51.30	403.46	454.76
Zion									41.74				41.74	1,461.87	1,503.61
Cow Creek													55.00	7,323.00	7,378.00
Calvary		30.00	25.00										18.00	69.25	87.25
Chestnut Stand		9.00	9.00										53.23		53.23
Wagsville		26.63	26.60										20.60	11.00	31.60
Powell's Valley													25.00	122.00	147.00
Providence (Estill Co.)	20.60								25.00					219.00	219.00
Bethlehem															
Total	\$1,060.43	\$147.23	\$103.86	\$10.00	\$45.00	\$1,208.84	\$170.00	\$10.00	\$15,995.03	\$25.00	\$6,204.60	\$1,777.52	\$26,757.51	\$40,217.30	\$66,974.81

*Box Value, Russia, Kentucky Baptist Assembly.

HISTORICAL AND STATISTICAL TABLE OF BOONE'S CREEK ASSOCIATION, KY., 1823-1922.

PLACE	Time.	Baptism.	Total.	Moderator.	Clerk	Preacher of Introductory Sermon	Text
Mount Gilead	1823			George G. Boone	B. W. Riley	Richard Morton	1st Tim. 2:5, 6.
Boone's Creek	1823	8	760	Richard Morton	R. W. Riley	Benj. W. Riley	Matt. 5:13.
Hickman	1825	135	918	G. G. Boone	Wm. Boone	G. G. Boone	John 13:35
Providence	1826	41	987	G. G. Boone	Thomas Falconer	G. G. Boone	1st Peter 1.
Mount Gilead	1827	16	985	G. G. Boone	Thomas Falconer	John Sacra	1st Cor. 3:6.
Friendship	1828	869	1,835	G. G. Boone	Thomas Falconer	Wm. Morton	Gal. 1, 2:3 Chap.
Hind's Creek	1829	88	1,800	Elijah Bibb	John M. Johnson	G. G. Boone	2d Tim. 3:1.
Indian Creek	1830	8	789	Elijah Bibb	John M. Johnson	E. Kindred	Phil. 1:4.
Boggs Fork	1831			Ambrose Bush	J. C. Christopher	Thomas Boone	John 1:1, 2, 3.
Hickman	1832	3	458	Ambrose Bush	J. C. Christopher	Robert Elrod	Acts 5:31.
Boone's Creek	1833	40	536	Ambrose Bush	J. C. Christopher	Gal. 3:1.	Gal. 3:1.
Providence	1834	18	508	Ambrose Bush	A. D. Landrum	Heb. 10:7.	Heb. 10:7.
Mount Gilead	1835	10	493	Ambrose Bush	B. E. Allen	Thomas Boone	Luke 12:32.
Indian Creek	1836	11	412	Ambrose Bush	B. E. Allen	A. D. Landrum	2d Tim. 4:7.
Mount Freedom	1837			Ambrose Bush	B. E. Allen	A. D. Landrum	Isaiah 41:21.
Boggs Fork	1838	118	521	Ambrose Bush	J. C. Christopher	Josiah Leake	Luke 24:46, 47.
Providence	1839	11	493	Ambrose Bush	B. E. Allen	Wm. Hickey	Psalms 110:3.
Boone's Creek	1840	3	552	Ambrose Bush	B. E. Allen	Thomas German	John 18:36.
Hickman	1841	50	465	Ambrose Bush	B. E. Allen	James Edmonson	Gen. 24:58.
Indian Creek	1842	223	706	Ambrose Bush	B. E. Allen	B. E. Allen	Heb. 9:14.
Mount Freedom	1843	37	832	Ambrose Bush	M. Owens	Wm. F. Broadus	1st Cor. 3:9.
Unity	1844	61	785	Ambrose Bush	Mason Owens	John 3:8.	John 3:8.
Howard's Upper Creek	1845	19	762	Ambrose Bush	Mason Owens	Mason Owens	Heb. 2:17.
Lullacrun	1846	25	816	Ambrose Bush	S. Treadway	A. R. Macy	Psalms 137:5, 6.
Salem	1847	81	817	Ambrose Bush	S. Treadway	Smith V. Potts	Psalms 33.
Cow Creek	1848	21	822	Ambrose Bush	S. Treadway	Smith V. Potts	Thess. 2:11, 12.
Ephesus	1849	133	920	Ambrose Bush	S. Treadway	Smith V. Potts	John 18:36.
Providence	1850	72	954	B. E. Allen	John C. Hunton	T. L. Wills	Rev. 1:18.
Boone's Creek	1851	22	821	B. E. Allen	John C. Hunton	T. L. Wills	2d Cor. 4:3, 4.
Mount Freedom	1852	129	956	B. E. Allen	John C. Hunton	John C. Hunton	2d Cor. 6:1.
Mount Olive	1853	16	935	B. E. Allen	John C. Hunton	Smith V. Potts	John 8:12.
Lullacrun	1854	5	945	B. E. Allen	John C. Hunton	B. E. Allen	Luke 18:10.
Salem	1855	49	895	B. E. Allen	James H. French	P. T. Gentry	Romans 15:4.
Cow Creek	1856	117	901	Smith V. Potts	James H. French	T. L. Wills	Luke 19:10.
Ephesus	1857	29	815	B. E. Allen	James H. French	B. E. Allen	Romans 8:35.
Union	1858	44	958	B. E. Allen	Nath. Edmonson	Smith V. Potts	John 14:6.

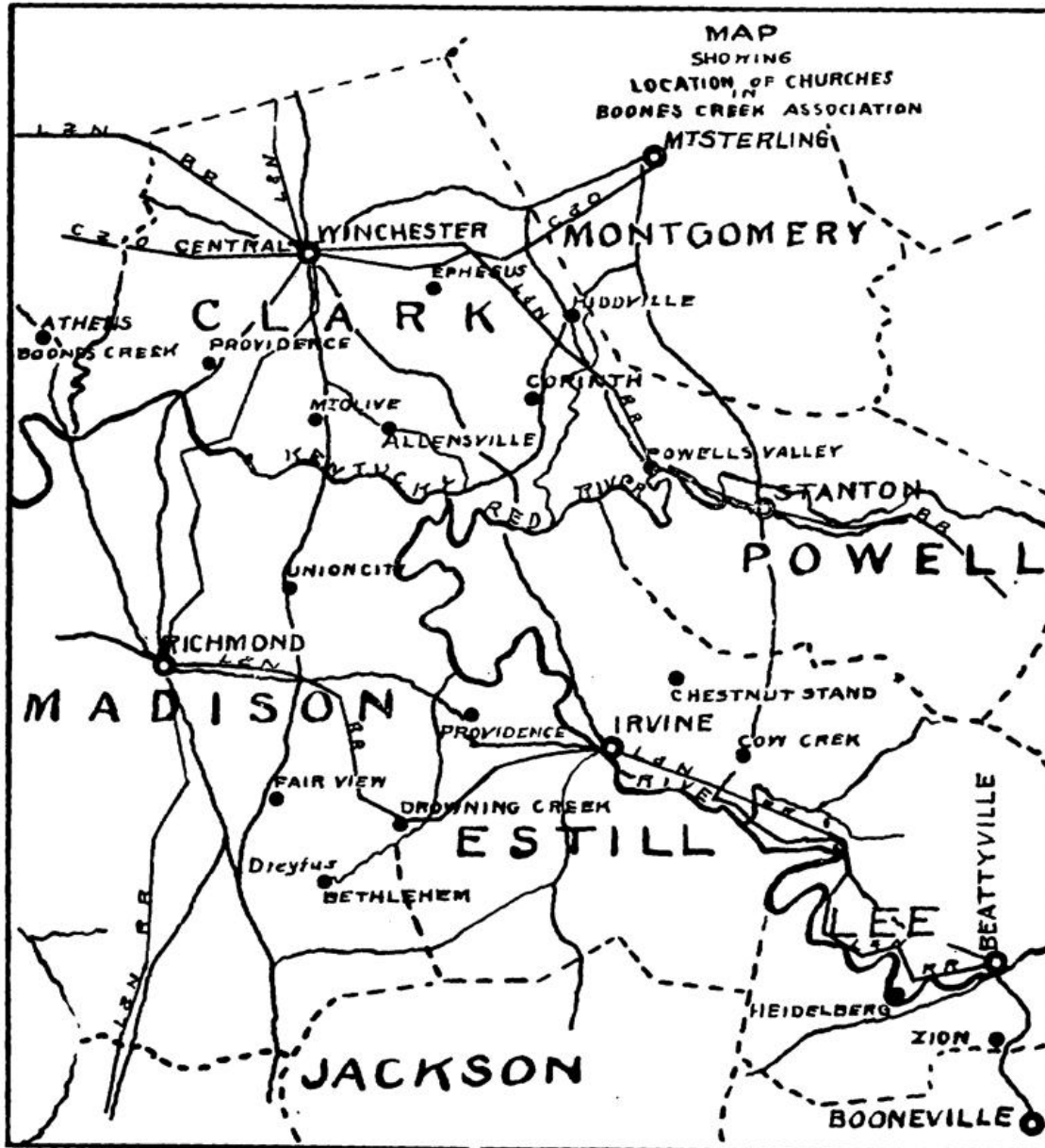
HISTORICAL AND STATISTICAL TABLE OF BOONE'S CREEK ASSOCIATION, KY., 1823-1922--Cont'd.

PLACE	Time.	Baptism.	Total	Moderator	Clerk	Preacher of Introductory Sermon	Text
Providence	1859	22	894	B. E. Allen	Nath. Edmonson	N. D. Creed	Mark 16:15.
Boone's Creek	1860	16	838	B. E. Allen	Nath. Edmonson	A. D. Rash	Isaiah 3:10, 11.
Winchester	1861	30	845	A. D. Rash	Nath. Edmonson	T. I. Wills	Matt. 9:37, 38.
Mount Olive	1862	92	932	A. D. Rash	Nath. Edmonson	Nath. Edmonson	2d Cor. 10:4.
Mount Freedom	1863	2	778	A. D. Rash	Nath. Edmonson	A. D. Rash	Rev. 22:17.
Lalbegrad	1864	64	953	A. D. Rash	Nath. Edmonson	E. D. Rash	Romans 12:21.
Salem	1865	6	649	A. D. Rash	James H. French	A. D. Rash	John 6:44.
Ephesus	1866	31	914	A. D. Rash	James H. French	Thomas Stevenson	Luke 10:2.
Union	1867	52	843	A. D. Rash	A. L. Haggard	A. D. Rash	Matt. 5:14, 15, 16.
Providence	1868	54	767	T. I. Wills	A. L. Haggard	T. I. Wills	Matt. 16:3.
Boone's Creek	1869	60	998	T. I. Wills	James H. French	Nath. Edmonson	Isaiah 62:1.
Winchester	1870	104	991	T. I. Wills	James H. French	D. B. Ray	Acts 28:22.
Kidville	1871	104	1,037	T. I. Wills	James H. French	J. L. Wray	1st Cor. 15:58.
Bethel	1872	130	1,152	James H. French	J. N. Conkwright	Wm. Tyce	1st Tim. 2:5.
Mount Olive	1873	89	1,235	James H. French	J. N. Conkwright	Smith V. Potts	Romans 14:7.
Lalbegrad	1874	31	1,103	James H. French	F. S. Allen	J. Pike Powers	Romans 14:17.
Ephesus	1875	77	1,237	James H. French	J. N. Conkwright	J. L. Smith	John 14:22.
Providence	1876	82	1,284	James H. French	J. N. Conkwright	A. F. Baker	Phil. 3:7.
Union	1877	65	1,219	James H. French	J. N. Conkwright	Dr. R. Manly	Exodus 14:15.
Boone's Creek	1878	28	1,085	F. S. Allen	J. N. Conkwright	A. D. Rash	1st Peter 1:3, 4.
Corinth	1879	24	1,060	F. S. Allen	J. N. Conkwright	T. C. Stackhouse	Judges 20:21.
Kidville	1880	17	1,084	A. D. Rash	J. N. Conkwright	A. D. Rash	Matt. 1:12.
Salem	1881	60	1,034	James H. French	J. N. Conkwright	T. C. Stackhouse	Matt. 27:19, 20.
Mount Olive	1882	50	1,099	James H. French	J. N. Conkwright	J. D. Simmons	Psalms 122:7.
Winchester	1883	59	1,167	James H. French	J. N. Conkwright	W. M. Pratt	Hebrews 3:1.
Ephesus	1884	104	1,204	James H. French	J. N. Conkwright	W. W. Warder	Phil. 2:12, 13.
Providence	1885	99	1,193	James H. French	J. N. Conkwright	J. D. Simmons	Phil. 3:13, 14.
Union	1886	52	1,321	J. N. Conkwright	W. D. Strode	Wm. Stewart	Psalms 118:5.
Boone's Creek	1887	129	1,336	J. N. Conkwright	W. D. Strode	J. W. Warder	Luke 24:47.
Winchester	1888	61	1,407	J. N. Conkwright	W. D. Strode	A. D. Rash	Eph. 4:15.
Corinth	1889	75	1,550	J. N. Conkwright	W. D. Strode	Richard French	Luke 2:10, 11.
Allen's Valley	1890	168	1,620	J. N. Conkwright	W. D. Strode	J. I. Wills	1st Cor. 1:18.
Powell's Valley	1891	103	1,776	J. N. Conkwright	W. D. Strode	I. T. Creek	Luke 9:23.
Mount Olive	1892	169	1,657	J. N. Conkwright	W. D. Strode		
Ephesus	1893	100		J. N. Conkwright			

Kiddville	1894	115	1,797	J. N. Conkwright	W. D. Strode	J. T. Creech	Dan. 7:14.
Providence	1895	72	1,690	J. N. Conkwright	W. D. Strode	B. B. Bailey	1st Cor. 1:24.
Boone's Creek	1896	66	1,703	J. N. Conkwright	W. D. Strode	Richard French	John 19:22
Union	1897	66	1,776	J. N. Conkwright	W. D. Strode	B. B. Bailey	James 1:18.
Winchester	1898	55	1,767	J. N. Conkwright	W. D. Strode	J. S. Wilson	1st Cor. 1:9.
Corinth	1899	98	1,720	J. N. Conkwright	W. D. Strode	B. B. Bailey	Gen. 41:36.
Allenaville	1900	103	1,939	J. N. Conkwright	W. D. Strode	J. S. Wilson	Phil. 2:12,13.
Powell's Valley	1901	95	1,970	J. N. Conkwright	W. D. Strode	T. C. Ecton	Gen. 5:24
Mount Olive	1902	224	2,102	J. N. Conkwright	W. D. Strode	Richard French	Gen. 22:14.
Ephesus	1903	166	2,088	J. N. Conkwright	W. D. Strode	W. L. Sheaver	Psalms 143:10.
Kiddville	1904	88	2,188	J. N. Conkwright	W. D. Strode	B. B. Bailey	Hebrews 11:16
Providence	1905	97	2,284	J. N. Conkwright	W. D. Strode	R. L. Brandenburg	Matt. 7:22, 23.
Boone's Creek	1906	104	2,290	J. N. Conkwright	W. P. Heatt	W. E. Thayer	John 19:3
Union City	1907	130	2,339	J. N. Conkwright	W. P. Heatt	Richard French	Joshua 1:5.
Corinth	1908	80	2,360	J. N. Conkwright	W. P. Heatt	Dr. J. J. Porter	Acts 9:6.
Winchester	1909	154	2,231	J. N. Conkwright	W. P. Heatt	Dr. J. J. Porter	World's Debt to Baptists.
Allenaville	1910	66	2,296	J. N. Conkwright	W. P. Heatt	Dr. T. J. Porter	Matt. 16:18.
Irvine	1911	171	2,469	J. N. Conkwright	W. P. Heatt	Richard French	Acts 16:31.
Powell's Valley	1912	104	2,444	J. N. Conkwright	W. P. Heatt	Richard French	Luke 16:5.
Mount Olive	1913	109	2,347	J. N. Conkwright	W. P. Heatt	J. T. Turpin	Rev. 3:8.
Central Church, Winchester	1914	94	2,317	J. N. Conkwright	W. P. Heatt	W. S. Taylor	Eph. 1:11.
Ephesus	1915	83	2,464	J. N. Conkwright	W. P. Heatt	R. L. Motley	John 3:16.
Kiddville	1916	91	2,489	J. N. Conkwright	W. P. Heatt	E. C. Nall	Acts 2:47.
Providence	1917	122	2,603	J. N. Conkwright	W. P. Heatt	R. L. Motley	John 13:1.
Boone's Creek	1918	175	2,628	W. P. Heatt	S. J. Conkwright	A. M. Nicholson	James 4:3.
Union City	1919	107	3,010	R. F. Scudder	S. J. Conkwright	Dr. C. M. Thompson	Titus 2:11, 12.
Corinth	1920	144	3,009	R. F. Scudder	S. J. Conkwright	J. W. Mahay	Rev. 3:14.
Winchester	1921	287	2,994	R. F. Scudder	S. J. Conkwright	Dr. W. M. Nevins	Phil. 3:4.
Calvary, West Irvine	1922	274	3,163	E. A. Barker	S. J. Conkwright	Dr. W. M. Nevins	Hebrews 2:8, 9.

Association of 1923 is to be held with Providence Church, Clark County.

Map Showing Location of Churches of Boone's Creek Association

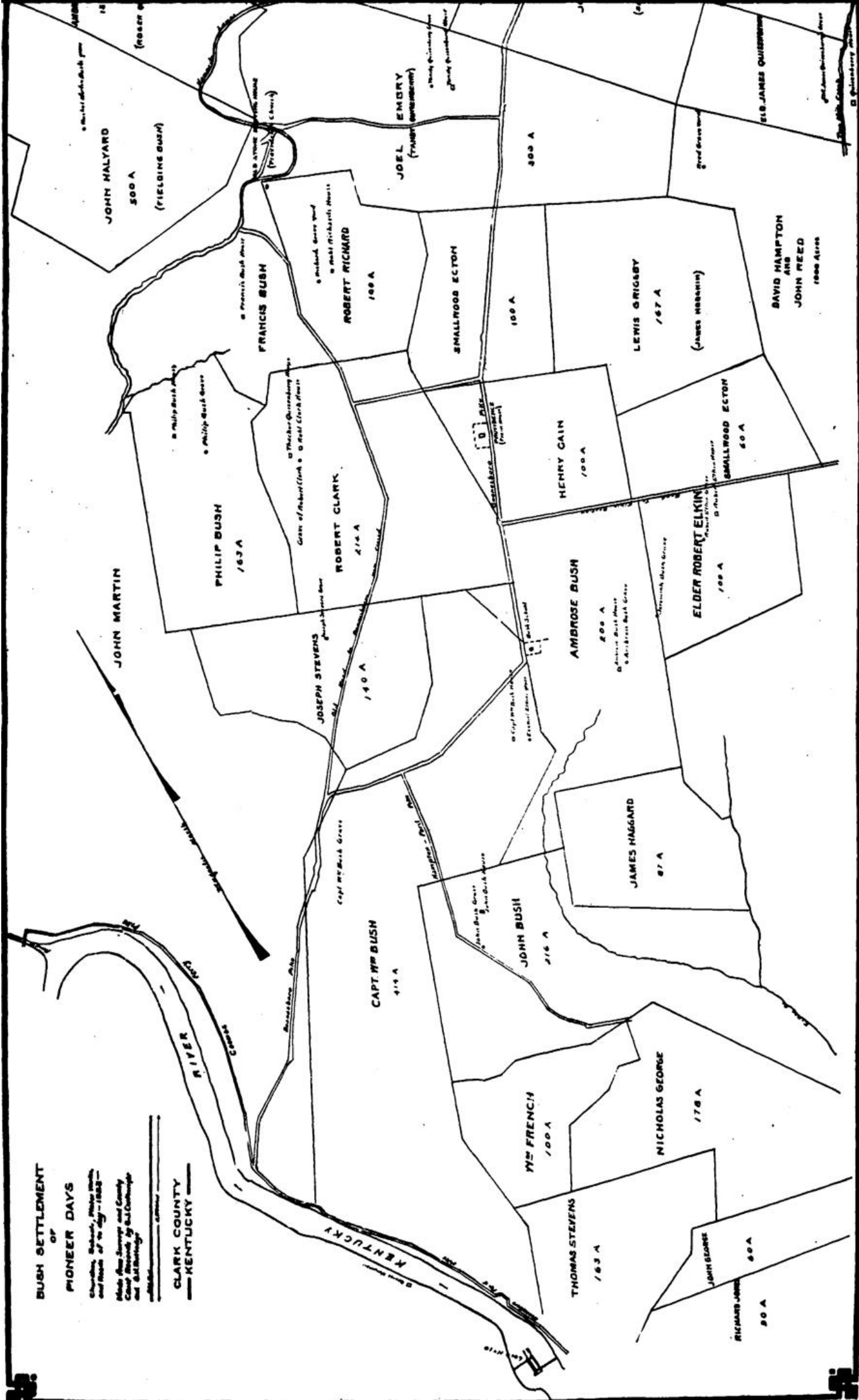


"Earnestly contend for the Faith once for All delivered to the Saints."—Jude 3
—WESTERN RECORDER.

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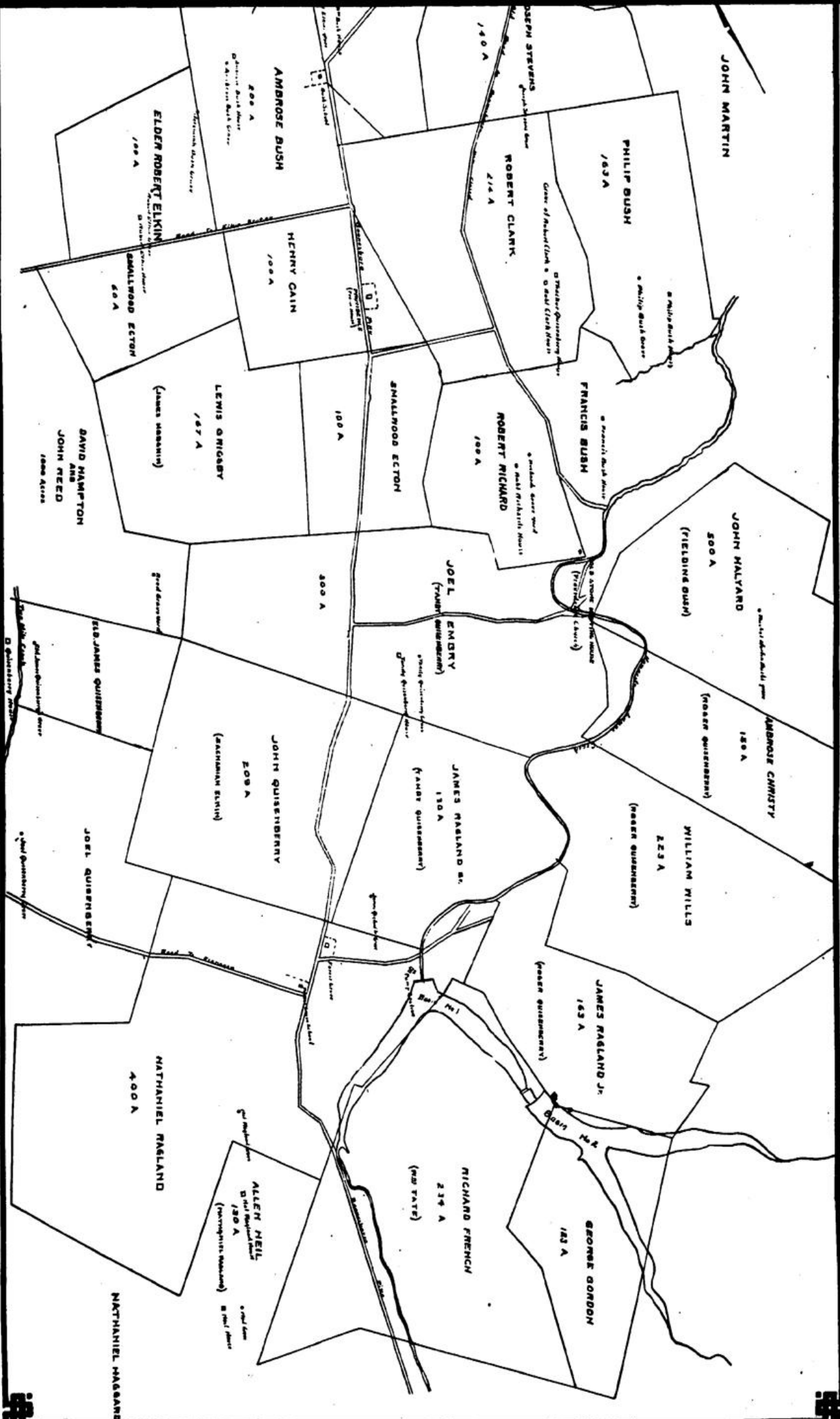
**BUSH SETTLEMENT
OF
PIONEER DAYS**
Churches, Schools, Public Works
and Roads of the Day - 1822 -
Made from Surveys and County
Court Records of S. J. Conkright
and S. H. Rutledge

**CLARK COUNTY
KENTUCKY**



THE MAP OF THE BUSH SETTLEMENT.

The Map in this work of the Bush settlement of Clark County, Kentucky, shows how that Baptist colony of pioneer days, settled around the Old Stone constructed between the years of 1787 and 1793, and located on Lower Howard's Creek in said County. The Map also shows in large type the owners of farms (two). In smaller type later owners of some of the farms. The churches (with the exception of the Old Stone Meeting House), Schools, Water Works and Made from Surveys and County Court records of Clark County, Kentucky, by S. J. Conkright and S. H. Rutledge.



THE MAP OF THE BUSH SETTLEMENT.

County, Kentucky, shows how that Baptist colony of pioneer days, settled around the Old Stone Meeting House (Providence) as a nucleus, which was on Lower Howard's Creek in said County. The Map also shows in large type the owners of farms before the year 1800, (with the exception of one or two). The churches (with the exception of the Old Stone Meeting House), Schools, Water Works and Roads of today, 1923. County, Kentucky, by S. J. Conkright and S. H. Rutledge.